LIVE JESUS IN OUR HEARTS

JESUS CHRIST AND THE NEW TESTAMENT

TEACHER GUIDE

Janet Claussen

CHECK THIS OUT!

To access the additional teaching resources for this course, go to *www.smp.org/livejesus_newtestament*.

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Dedication

To my colleagues and students at Marist School in Atlanta

The content in this resource was acquired, developed, and reviewed by the content engagement team at Saint Mary's Press. Content design and manufacturing were coordinated by the passionate team of creatives at Saint Mary's Press.

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INTRODUCTION

Live Jesus in Our Hearts Series

Welcome to the Saint Mary's Press® Live Jesus in Our Hearts series. As a Lasallian (Christian Brothers) ministry, Saint Mary's Press is proud to claim the phrase long associated with the prayer of Saint John Baptist de La Salle as the title for this series. Besides being the patron saint for teachers, John Baptist de La Salle was a champion for the poor, a pioneer in educational practices, and a fierce proponent for connecting life with faith. These principles have guided the development of Live Jesus in Our Hearts, our second-generation high school series following the USCCB's Curriculum Framework for high school students.

Key Features of the Series

Live Jesus in Our Hearts builds on the strengths of our previous series:

- Student books that engage and challenge young people with language and examples they can connect with and understand.
- Student books that are student-tested for easy navigation and maximum readability.
- Content that initiates meaningful conversations between teens and their peers, as well as teachers, mentors, and leaders in the Catholic faith community.
- Teacher guides that center on important understandings and essential questions about core elements of our faith.
- Learning experiences and projects that help students explore and develop skills that will enrich their faith, both now and on their future spiritual journeys.

Building on these strengths, Live Jesus in Our Hearts has new features based on numerous hours of consulting and testing with students and teachers:

- A strong connection to young people's experience through short stories, contemporary images of young people in action, features that apply faith to life, and the reflections of real young people in each unit's focus question.
- An invitational, evangelizing approach that meets students where they are, whether they have years of Catholic formation or whether this is the first time they are in a Catholic school setting. This series encourages students to ask deep questions about Christian beliefs and incorporates regular inspirational quotes from Pope Francis.
- A strong and sequential connection between the teacher guide and student book driving the instruction, and covering the student book chapters in order.
- The use of Scripture as a primary source in every course. Students will read and interpret the meaning of biblical texts and discover how they provide the foundation—along with Sacred Tradition—for core Catholic beliefs.

- A contemporary, vibrant, colorful design that attracts young people and sparks their curiously to see what the student book has to say. Charts, maps, and images throughout the student book provide focus and help to maintain student interest.
- New features in the student book that guide students to greater mastery of the content and deeper understanding:
  - unit and chapter focus questions to direct students' attention to the key themes in each unit and chapter
  - full-page visual reflections that offer students another way to grasp a chapter's key themes
  - Unit Highlights sections with graphic organizers that students can use to review their learning and prepare for quizzes and tests

Overview of *Jesus Christ and the New Testament*

Jesus Christ and the New Testament is the second-semester, ninth-grade course in the Live Jesus in Our Hearts series. In order to take a fresh approach to the requirements of the Framework, the first unit of this course focuses on getting to know Jesus as the fully human, fully Divine Son of God by exploring the synoptic Gospels and the Letters of Saint Paul. The second unit explores Jesus' divinity, with an emphasis on the Gospel of John. The third unit looks at Jesus as the ultimate Revelation of God, and the fourth unit focuses on the work and role of the early Church in spreading the Good News. The final unit looks at our own personal call to holiness, service, and witness to the saving mission of Jesus Christ, covering the required Framework points in appropriate places along the way. This allows the students to have a deep understanding of God's Revelation through the New Testament.

The five units in this course are:

- Unit 1: Jesus and Faith
- Unit 2: Exploring Jesus' Divinity
- Unit 3: Jesus Reveals the True God
- Unit 4: Jesus and the Early Church
- Unit 5: Following Jesus

Each unit focuses on a different section of the New Testament, requiring the students to read significant portions of the Bible. The meaning of these biblical texts is then explored in the student book.

Organization of the Teacher Guide

This teacher guide offers a path for teaching the core content of each unit of the student book. It incorporates important Understanding by Design™ principles, such as the use of enduring understandings and essential questions, targeted interactive learning experiences, and the use of both summative and formative assessments.

These features lead the students to deeper comprehension of the enduring understandings for each unit and provide students the opportunities to demonstrate the knowledge and skills that are related to those enduring understandings.

Each unit in the teacher guides is divided into three basic parts: an overview, the learning experiences, and handouts.

Overview

The overview provides a large picture of the whole unit and is intended to support efficient and effective lesson planning. It consists of the following elements:

- **Unit Summary** This feature provides a quick overview of the core concepts presented in the unit.
- **Learning Objectives** This organizational map outlines the key goals of the unit, the related essential questions, and the key knowledge and skills that the students will be able to demonstrate as an outcome of unit learning.
- **Vocabulary** This section offers a list of the vocabulary words that are highlighted and defined in the unit. The list is divided into three categories: terms for mastery, terms introduced for later mastery, and terms previously mastered or for general knowledge.
- **Student Book Chapters** This feature provides a quick reference to the student book chapters and Scripture readings that will be covered by the unit.
- **Suggested Path to Understanding** This section provides an overview of all the learning experiences offered for the unit and the six facets of understanding that are addressed in each:

Via generalizations or principles, provide justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

Tell meaningful stories; offer apt translations; provide a revealing or personal historical dimension to ideas and events; make the object of understanding personal or accessible through images, anecdotes, analogies, and models.

Effectively use and adapt what we know in diverse and real contexts—we can "do" the subject.

See and hear points of view through critical eyes and ears; see the big picture.

Find value in what others might find odd, alien, or implausible; perceive sensitively on the basis of prior direct experience.

Show metacognitive awareness; perceive the personal style, prejudices, projections, and habits of mind that both shape and impede our own understanding; are aware of what we do not understand; reflect on the meaning of learning and experience.

It also notes the enduring understandings, essential questions, knowledge, and skills covered by each learning experience.

- **Additional Online Resources for Teaching This Unit** This feature serves as a reminder of the wealth of additional unit support material that is offered on the Saint Mary's Press website, at *www.smp.org/livejesus_newtestament*.
- **Assessing Student Understanding** This section highlights the options for assessment offered in the teacher guide and in the online resources.

Learning Experiences

The enduring understandings for each unit are taught through the learning experiences. These learning experiences are engaging, interactive suggestions for covering content and concepts in ways that address the learning needs of the contemporary young person. The learning experiences can be revised to best fit your unique learning environment and should be the basis for preparing daily lesson plans. In general, each learning experience will take approximately one to two periods of class time. Each unit follows a similar process for learning:

- **Preassessment** Each unit opens with a learning experience option for preassessing what the students may already know about the unit topic. This will help to better target unit lesson planning to meet the unique needs of each class.
- **Final performance tasks** The second learning experience is always geared toward reviewing, ahead of time, the final performance task options (creative projects) available for the students. This takes place early in the unit so that the students can focus on the knowledge and skills they can use for the final performance task they choose. You will have to decide the number and kind of final performance tasks assigned for the course: some teachers assign final performance tasks for most units, other teachers assign only one or two for each course.
- **Core learning experiences** The next learning experiences are directly related to teaching the enduring understandings of the unit. Each enduring understanding will have at least two, and possibly three, learning experiences that engage the students directly with the concepts related to that understanding.

Handouts

The handouts in each unit are designed to complement the understandings and learning experiences of the unit. The handouts include a preassessment, a vocabulary list, final performance task options, rubrics for the final performance tasks, a unit test, and the core handouts used for the various learning experiences throughout the unit.

All the handouts in the teacher guide, including the unit tests, are available on the Saint Mary's Press website, at *www.smp.org/livejesus_newtestament*, as Word documents for downloading, customizing, and printing.

The Saint Mary's Press Teacher Resources Website

In addition to the teacher guide and student book, the Live Jesus in Our Hearts series provides an extensive collection of online resources for each course to assist in guiding and supplementing the student learning. The online resources are presented by course and unit. You can find these resources at *www.smp.org/livejesus_newtestament*, or by going to the Saint Mary's Press website *(www.smp.org)* and clicking on "Teacher Resources." (*Note*: For security purposes, you will be asked to create an account the first time your access this site.) All of the following resources are available in formats that allow you to download and customize them according to your needs:

- **PowerPoint and Keynote Presentations** Two options are offered for PowerPoint or Keynote presentations. The first option provides supplemental presentations designed to explore unit-related topics at a deeper level. The second option provides chapter presentations that impart an overview of the key concepts within each chapter.
- **Web-Based Resources (Links)** Topic-specific web links offer the opportunity for further research or study on topics related to the unit content. These can be used as part of teacher preparation and background or as additional content for the students.
- **Reading Guides** Each unit includes a chapter-by-chapter reading guide created to assist the students with reading and study skills.
- **Tests and Quizzes** Quizzes and their answer keys are available for each chapter in the unit. The unit test and answer key from the teacher guide are also available, as well as a test bank offering additional questions related to each unit. This allows teachers to design unit tests around the content they have focused on in individual classes.
- **Downloadable Handouts** All handouts found in the teacher guide are also offered online.
- **Digital Quizlets** If your students have access to tablets or laptops, we have created Quizlets for every chapter. Simply click on the link, and you can add the Quizlet to your own account to use with your students.

Thank You

We thank you for choosing the Live Jesus in Our Hearts series and making this a part of your religion curriculum. We share a common goal: to form young people to be in relationship to Jesus Christ, while being religiously literate, and living their faith in their everyday lives.

Please contact us if you ever have suggestions for how we might reach these goals in ever more effective ways. We constantly seek to improve all our products to meet your needs and the diverse needs of your students, and we value your knowledge and expertise. Email us at *smpress@smp.org* to offer your feedback.

UNIT 1
Jesus and Faith

What does it mean to have faith in Jesus?

OVERVIEW

Unit Summary

This unit addresses the identity of Jesus Christ as both fully human and fully divine. The students will focus on the two natures of Jesus—human and divine—as revealed in the Gospel of Mark and the Letters of Saint Paul to Galatians, Ephesians, and Corinthians. The students will also come to understand that the truth about Jesus' life and message can be found in both Scripture and Tradition. Coming to know Jesus Christ will help the students develop a deeper faith in him as the One who bridges the gap between God and humanity, leading to our happiness, holiness, and eternal salvation.

Learning Objectives

DESIRED RESULTS	
TRANSFER *Students will be able to independently use their learning to . . .*	**ESTABLISHED GOALS**
Explain how Jesus Christ's identity as true God and true man makes possible his unique role in God's plan of salvation.	***USCCB Framework*** Who is Jesus Christ?: IIA.1.b.c; I.A, I.A.1.2; III.A1.2.3.4; I.B.1.a.b.c, I.B.3.a.b, I.B.4.a.b.c.d, I.B.2.b, I.B.1.b, 1.B.2.d

MEANING MAKING

ENDURING UNDERSTANDINGS
Students will understand that . . .

U1. The Gospel of Mark reveals Jesus as the human face of God who reveals God's love, and as the Divine Mystery who invites us to put our faith in him.

U2. The truth about Jesus can be found in his life and message as revealed in both Scripture and Sacred Tradition.

U3. Jesus is one Divine Person with two distinct natures. Because Jesus is truly human, he can identify with our sufferings, challenges, and joys. Because he is truly God, Christ is the unique mediator between God and human beings, making God's saving grace available to all.

U4. Faith in Jesus Christ leads to happiness, holiness, unity, and eternal salvation.

ESSENTIAL QUESTIONS
Students will keep considering . . .

Q1. Who is Jesus?

Q2. Where can I find the truth about Jesus?

Q3. What does it mean to say that Jesus is true God and true man?

Q4. Why put my faith in Jesus Christ?

ACQUISITION

KNOWLEDGE
Students will know . . .

K1. The Gospels and the Letters of Saint Paul reveal the identity of Jesus as both human and divine.

K2. The context in which Jesus lived, taught, and proclaimed his mission.

K3. The *Incarnation* is the term used for God becoming human in the person of Jesus Christ.

K4. Conversion is a change of heart that is a response to God's love.

K5. Sacred Scripture and Sacred Tradition work together to reveal God's will.

K6. The Magisterium is the official teaching authority of the Church.

K7. The Gospels developed in stages that include oral tradition and inspired written word.

K8. *Hypostatic Union* refers to the mystery that Jesus Christ is fully human and fully divine.

K9. Faith in Jesus will lead to happiness, holiness, unity, and salvation.

K10. Justification brings a sinful human being into right relationship with God.

K11. Faith and religion are so closely connected that we cannot have one without the other.

SKILLS
Students will be able to . . .

S1. Articulate that the New Testament is the Good News about who Jesus is: human and divine.

S2. Identify the cultural attitudes, political tensions, and key Jewish groups that defined life in first-century Palestine.

S3. Explain the significance of the Incarnation in God's plan of salvation and the connection to John 3:16.

S4. Articulate that conversion is not a moment but a lifetime of responding to God's love.

S5. Explain why we need both Scripture and Tradition to understand the fullness of Divine Revelation.

S6. Explain the essential role of the Magisterium in the infallibility of the Church.

S7. Identify the stages of Gospel development and articulate why the details of stories may differ in the four Gospels.

S8. Explain how the Incarnation is necessary for the Christian understanding of salvation.

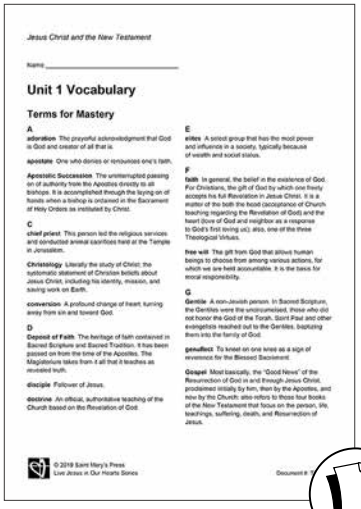
S9. Explain that faith in Jesus will help us to live happy and holy lives on Earth and eternal life in Heaven.

S10. Recognize the term *justification* as God's will for us to be in good relationship with him.

S11. Articulate that religion helps us to live out our faith in Jesus.

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 1 Vocabulary" (TX005989), on pages 42–45, one for each student.


Jesus Christ and the New Testament

Name: _____

Unit 1 Vocabulary

Terms for Mastery

A

adoration The prayerful acknowledgment that God is God and creator of all that is.

apostate One who denies or renounces one's faith.

Apostolic Succession The uninterrupted passing on of authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ.

C

chief priest This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem.

Christology Literally the study of Christ; the systematic statement of Christian beliefs about Jesus Christ, including his identity, mission, and saving work on Earth.

conversion A profound change of heart, turning away from sin and toward God.

D

Deposit of Faith The heritage of faith contained in Sacred Scripture and Sacred Tradition. It has been passed on from the time of the Apostles. The Magisterium takes from it all that it teaches as revealed truth.

disciple Follower of Jesus.

doctrine An official, authoritative teaching of the Church based on the Revelation of God.

E

elites A select group that has the most power and influence in a society, typically because of wealth and social status.

F

faith In general, the belief in the existence of God. For Christians, the gift of God by which one freely accepts his full Revelation in Jesus Christ. It is a matter of both the head (acceptance of Church teaching regarding the Revelation of God) and the heart (love of God and neighbor as a response to God's first loving act); also, one of the three Theological Virtues.

free will The gift from God that allows human beings to choose from among various actions, for which we are held accountable. It is the basis for moral responsibility.

G

Gentile A non-Jewish person. In Sacred Scripture, the Gentiles were the uncircumcised, those who did not honor the God of the Torah. Saint Paul and other evangelists reached out to the Gentiles, baptizing them into the family of God.

genuflect To kneel on one knee as a sign of reverence for the Blessed Sacrament.

Gospel Most basically, the "Good News" of the Resurrection of God in and through Jesus Christ, proclaimed initially by him, then by the Apostles, and now by the Church; also refers to those four books of the New Testament that focus on the person, life, teachings, suffering, death, and Resurrection of Jesus.

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Terms for Mastery

adoration
apostate
Apostolic Succession
chief priest
Christology
conversion
Deposit of Faith
disciple
doctrine
elites
faith
free will
Gentile
genuflect
Gospel
grace
High Priest
hypostatic union
Incarnation
indentured servant
inspired
justification
Magisterium
martyr
Messiah
miracle
missionary
natural law
New Testament
parable
Paschal Mystery
Passion
patriarchal
Pharisees
redemption
Resurrection
Sacred Tradition
Sadducees
salvation
scribes
synoptic Gospels
tenant farmer
Zealots

Terms Introduced for Later Mastery

Ecumenical Council
infallibility
interreligious dialogue

Terms Previously Mastered or for General Knowledge

canon of Scripture
Divine Revelation
Heaven
Old Law
oral tradition
Promised Land
Sabbath
synagogue
Torah
universality
written tradition

Student Book Chapters

This unit draws on material from *Jesus Christ and the New Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

Chapter 1: Getting to Know Jesus (pp. 8–35)

- Article 1: Discovering Jesus: The Adventure Begins
  - Pre-read: Acts of the Apostles 7:54–8:3, 9:1–22
- Article 2: The Life and Times of Jesus
- Article 3: The Gospel of Mark, Part 1: The Human Face of God
  - Pre-read: Mark, chapters 1–7
- Article 4: The Gospel of Mark, Part 2: Who Do You Say That I Am?
  - Pre-read: Mark, chapters 8–15
- Article 5: The Gospel of Mark, Part 3: The Empty Tomb Changes Everything
  - Pre-read: Mark, chapter 16

Chapter 2: Jesus Revealed (pp. 36–59)

- Article 6: How the Gospels Came to Be
- Article 7: Four Gospels, Four Authors, Four Viewpoints
- Article 8: The Synoptics: Similar but Not the Same
- Article 9: Scripture and Tradition: Why We Need Both
- Article 10: The Magisterium: Passing on God's Revelation
  - Pre-read: Matthew 28:18–20, 2 Timothy 2:1–3

Chapter 3: The Two Natures of Jesus (pp. 60–77)

- Article 11: True Man
- Article 12: True God
- Article 13: True God and True Man
  - Pre-read: Philippians 2:5–11
- Article 14: Why Does the Incarnation Matter?

Chapter 4: It Comes Down to Faith (pp. 78–101)

- Article 15: The Gift of Faith
- Article 16: Learning about Faith from Paul's Letters
- Article 17: Galatians and Ephesians: Faith and Unity
  - Pre-read: Galatians
  - Pre-read: Ephesians
- Article 18: First Corinthians: Faith Overcomes Division
  - Pre-read: First Corinthians
- Article 19: We Celebrate Our Faith in Community

Additional Online Resources for Teaching This Unit

Visit *www.smp.org/livejesus_newtestament* for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout "Unit 1 Preassessment" (TX005987), on page 40
- handout "Unit 1 Vocabulary" (TX005989), on pages 42–45
- handout "Unit 1 Final Performance Task Options" (TX005997), on pages 58–59
- handout "Unit 1 Final Performance Task Rubrics" (TX005998), on pages 60–61
- handout "Unit 1 Test" (TX005999), on pages 62–67
- handout "Unit 1 Test Answer Key" (TX006000), on pages 68–69
- downloadable quizzes for each chapter *(www.smp.org/livejesus_newtestament)*

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Jesus. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 1

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the New Testament, Revelation, and Jesus Christ, to assist you in identifying points to emphasize in this unit.

Apply

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 1

Perceive

LEARNING EXPERIENCE 3: Gospel of Mark Scavenger Hunt

Guide the students in exploring the identity of Jesus and the context in which he lived by locating specific information in the Gospel of Mark. (U1, Q1, K1, K2)

Interpret

LEARNING EXPERIENCE 4: So Much Has Changed. . . .

Engage the students in comparing the life and culture during first-century Palestine to modern-day life and culture, while reflecting on how Jesus' attitudes and teachings challenged the social norms of his time and how they would apply today. (U1, Q1, K2, S2)

CHAPTER 2

Perceive

LEARNING EXPERIENCE 5: Oral Tradition: What Really Happened?

Engage the students in an activity that will compare perceptions and narratives of a recent event to the formation of the Gospels and how each Gospel provides a different perspective of Jesus' life and mission. (U2, Q2, K7, S7)

Reflect

LEARNING EXPERIENCE 6: Miracles in the Synoptics

Facilitate a lightning round of conversation between pairs of students in order to reflect on the differences in the miracle accounts in the synoptic Gospels. (U2, Q2, S7)

Interpret

LEARNING EXPERIENCE 7: Puzzle Pieces of Scripture and Tradition

Provide the students with a tool that will illustrate how Sacred Scripture and Sacred Tradition work together to enable the Church to interpret Divine Revelation. (U2, Q2, K5, K6, S5, S6)

CHAPTER 3

Perceive

LEARNING EXPERIENCE 8: Jesus Christ: Fully Human and Fully Divine

Engage the students in finding examples of Jesus' humanity and of his divinity in Scripture. (U3, Q3, K1, K3, K8, S1, S8)

Reflect

LEARNING EXPERIENCE 9: The Incarnation: A Love Story

Explore with the students the meaning of the Incarnation through story and reflection about why God becoming human matters today. (U3, Q3, K3, S3, S8)

CHAPTER 4

Apply

LEARNING EXPERIENCE 10: Tweeting for Jesus: #ApostlePaul

Assist the students in reading the letters of Saint Paul by paraphrasing passages about happiness, holiness, unity, and salvation. (U4, Q4, K9, S9)

Explain

LEARNING EXPERIENCE 11: Paul's Letters Jeopardy Game

Review the key themes in some of the letters of Saint Paul related to having faith in Christ. (U4, Q4, K10, K11, S10, S11)

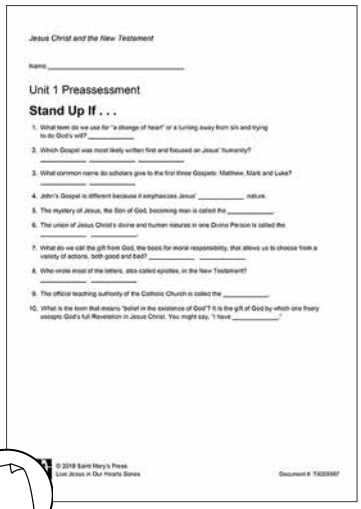
LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at *www.smp.org/livejesus_newtestament*.

LEARNING EXPERIENCE 1 (Unit)

Preassessment

Preassess what the students already know about the New Testament, Revelation, and who Jesus Christ is, to assist you in identifying points to emphasize in this unit.


Jesus Christ and the New Testament

Name_____

Unit 1 Preassessment

Stand Up If . . .

1. What term do we use for "a change of heart" or a turning away from sin and trying to do God's will? _____
2. Which Gospel was most likely written first and focused on Jesus' humanity? _____
3. What common name do scholars give to the first three Gospels: Matthew, Mark and Luke? _____
4. John's Gospel is different because it emphasizes Jesus' _____ nature.
5. The mystery of Jesus, the Son of God, becoming man is called the _____.
6. The union of Jesus Christ's divine and human natures in one Divine Person is called the _____.
7. What do we call the gift from God, the basis for moral responsibility, that allows us to choose from a variety of actions, both good and bad? _____
8. Who wrote most of the letters, also called epistles, in the New Testament? _____
9. The official teaching authority of the Catholic Church is called the _____.
10. What is the term that means "belief in the existence of God"? It is the gift of God by which one freely accepts God's full Revelation in Jesus Christ. You might say, "I have _____."

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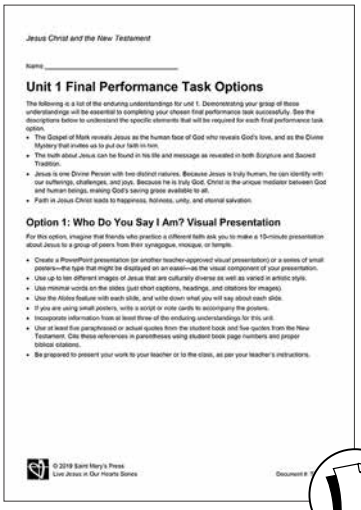
Document # TX005987

TX005987

1. **Prepare** by photocopying or downloading and printing the handout "Unit 1 Preassessment" (TX005987), on page 40, one for each student. The handout is a vocabulary quiz.
2. **Introduce** the students to unit 1 by sharing the name of the unit, "Jesus and Faith," and the unit's focus question, *What does it mean to have faith in Jesus*? Ask them to number a sheet of paper from 1 to 10.
3. **Give** the following instructions to the class:
   - We are going to do an activity called "Stand Up If" that will help me determine your current knowledge about Jesus, faith, and the way we come to know who Jesus is.
   - I am going to read a list of questions about what we will be learning in this unit. When I read each statement, write your answer on your sheet of scratch paper. Do not show your answer to anyone. If you do not know the answer, just write "IDK" on your paper. You are not expected to know the answers, so be honest if you really do not know. If you want to guess the answer, that's fine.
   - After everyone has written down their answer, I will say, "Stand up if you think you have the right answer." Stand up silently with your written answer in hand. Do not raise your hand or indicate that you know the answer. I will just presume you have a good answer if you are standing.
   - I will randomly call on one person who is standing and ask him or her to give me the answer. I will tell the person if the answer is correct. If it is correct, everyone with the same answer will remain standing and everyone else will sit down. If the person is wrong, that person will sit down and everyone with the same answer will also sit. Then I will call on another student who is still standing. I will continue to call on those standing until someone gives the correct answer, or until everyone is sitting.

4. **Begin** with the first question on the handout. Feel free to call on as many students as necessary (or as time allows) to get the correct answer. If no one knows the answer, tell them the answer without much explanation. Remind them that this is just a preassessment, a preview of that they will be learning.
5. **Proceed** with the remaining questions on the handout, spending as much time with each question as needed to assess the general knowledge of the group. Each new question begins with everyone sitting. Be sure to affirm answers that are close or partially correct.
6. **Distribute** the handout. You may wish to give the students time to write down the correct answers while the experience is still fresh; or you may invite them to fill in the answers later, as you work your way through the unit. The students can keep the handout as a reference for review at the end of the unit.
7. **Summarize** the point of the activity by telling the students that they can look forward to mastering these vocabulary words as you work through this unit, getting to know who Jesus is and why faith in Jesus ultimately leads to happiness.


Jesus Christ and the New Testament

Name: _____

Unit 1 Final Performance Task Options

The following is a list of the enduring understandings for unit 1. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Gospel of Mark reveals Jesus as the human face of God who reveals God's love, and as the Divine Mystery that invites us to put our faith in him.
- The truth about Jesus can be found in his life and message as revealed in both Scripture and Sacred Tradition.
- Jesus is one Divine Person with two distinct natures. Because Jesus is truly human, he can identify with our sufferings, challenges, and joys. Because he is truly God, Christ is the unique mediator between God and human beings, making God's saving grace available to all.
- Faith in Jesus Christ leads to happiness, holiness, unity, and eternal salvation.

Option 1: Who Do You Say I Am? Visual Presentation

For this option, imagine that friends who practice a different faith ask you to make a 10-minute presentation about Jesus to a group of peers from their synagogue, mosque, or temple.

- Create a PowerPoint presentation (or another teacher-approved visual presentation) or a series of small posters—the type that might be displayed on an easel—as the visual component of your presentation.
- Use up to ten different images of Jesus that are culturally diverse as well as varied in artistic style.
- Use minimal words on the slides (just short captions, headings, and citations for images).
- Use the Alolita feature with each slide, and write down what you will say about each slide.
- If you are using small posters, write a script or note cards to accompany the posters.
- Incorporate information from at least three of the enduring understandings for this unit.
- Use at least five paraphrased or actual quotes from the student book and five quotes from the New Testament. Cite these references in parentheses using student book page numbers and proper biblical citations.
- Be prepared to present your work to your teacher or to the class, as per your teacher's instructions.

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Document # TX005997

TX005997

Apply

LEARNING EXPERIENCE 2 (Unit)
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 1 Final Performance Task Options" (TX005997), on pages 58–59, and "Unit 1 Final Performance Task Rubrics" (TX005998), on pages 60–61.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
   - Either option may be done individually or with a partner.
   - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

Jesus Christ and the New Testament

Name: _____

Unit 1 Final Performance Task Rubrics

Option 1

Criteria	4	3	2	1
Presentation demonstrates comprehension of enduring understandings and	Presentation is relevant (insightful) and demonstrates all enduring understandings for unit.	Presentation is relevant and demonstrates three enduring understandings for unit.	Presentation is relevant and demonstrates two enduring understandings for unit.	Presentation does not include enduring understandings for unit.
Presentation includes information about Jesus and Scripture/Tradition with proper synthesis of information and connections to unit content.	• Presentation includes five to ten different images of Jesus in visual (sculpture, stained glass, and use of proper names. • Quotes and references demonstrate clear connection to number of units.	• Presentation includes three to nine different images of Jesus in visual (sculpture, stained glass, and use of proper names. • Quotes and references demonstrate adequate connection to unit content.	• Presentation includes two different images of Jesus in visual (sculpture, stained glass, and use of proper names. • Quotes and references demonstrate weak connection to unit content.	• Presentation includes one image of Jesus in visual (sculpture, stained glass, and use of proper names. • Quotes are not present or are not relevant.
Presentation is balanced and organized well.	• Presentation includes well-balanced, logical flow of ideas. • Text is well-placed. • Slides clearly explain images and ideas with no errors in spelling, grammar, or citations.	• Presentation includes well-balanced, logical flow of ideas. • Text is well-placed. • Slides explain images and ideas with adequate grammar. • One or two errors in spelling, grammar, or citations.	• Presentation includes some balanced, logical flow of ideas. • Text is well-placed. • Slides explain images and ideas with inadequate grammar. • Three or four errors in spelling, grammar, or citations.	• Presentation includes many unbalanced, illogical flow of ideas. • Text is not well-placed. • Images not clearly explained. • Many errors in spelling, grammar, or citations.
Presentation is creative.	• Images are varied and engaging, demonstrating many different styles of art. • Presentation makes use of images. • Presentation has some extra elements, such as music or animation.	• Images are varied and interesting. • Presentation includes seven to nine images. • Presentation has some extra elements, such as music or animation.	• Images are somewhat varied and interesting. • Presentation includes five to seven images. • Presentation has no extra elements.	• Images are not varied and not interesting. • Presentation includes four or fewer images. • Presentation lacks creativity and does not make student's effort apparent.

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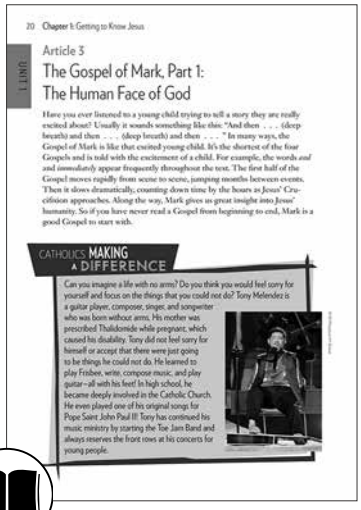
Document # TX005998

TX005998



20 Chapter 1: Getting to Know Jesus

UNIT 1

Article 3

The Gospel of Mark, Part 1: The Human Face of God

Have you ever listened to a young child trying to tell a story they are really excited about? Usually it sounds something like this: "And then . . . (deep breath) and then . . . (deep breath) and then . . . " In many ways, the Gospel of Mark is like that excited young child. It's the shortest of the four Gospels and is told with the excitement of a child. For example, the words *and* and *immediately* appear frequently throughout the text. The first half of the Gospel moves rapidly from scene to scene, jumping months between events. Then it slows dramatically, counting down time by the hours as Jesus' Crucifixion approaches. Along the way, Mark gives us great insight into Jesus' humanity. So if you have never read a Gospel from beginning to end, Mark is a good Gospel to start with.

CATHOLICS MAKING A DIFFERENCE

Can you imagine a life with no arms? Do you think you would feel sorry for yourself and focus on the things that you could not do? Tony Melendez is a guitar player, composer, singer, and songwriter who was born without arms. His mother was prescribed Thalidomide while pregnant, which caused his disability. Tony did not feel sorry for himself or accept that there were just going to be things he could not do. He learned to play Frisbee, write, compose music, and play guitar—all with his feet! In high school, he became deeply involved in the Catholic Church. He even played one of his original songs for Pope Saint John Paul II! Tony has continued his music ministry by starting the Toe Jam Band and always reserves the front rows at his concerts for young people.

Articles 3–5

Jesus Christ and the New Testament

Name:_____

Gospel of Mark Scavenger Hunt

Using your Bible, find the following information in the Gospel of Mark. With your teacher's permission, you may also use the internet and an online Bible to search for information.

Category	Tasks to be completed	Points
Powerful People	Find and write down one passage from Mark's Gospel where the following are mentioned: chief priests _____ Pharisees _____ Sadducees _____ High Priest _____ tax collectors _____	10
Miracles	Find and write the passage in Mark when Jesus heals a: leper _____ paralytic _____ deaf mute _____ withered hand _____ severed ear _____ Find and write the passage when Jesus shows his power over nature in Mark's Gospel: calms a storm _____ walks on water _____ feeds five thousand people _____ raises a girl from the dead _____	30

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TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and to realize that there is more than one way to successfully complete the tasks.

Perceive

LEARNING EXPERIENCE 3 (Chapter 1)

Gospel of Mark Scavenger Hunt

Guide the students in exploring the identity of Jesus and the context in which he lived by locating specific information in the Gospel of Mark. (U1, Q1, K1, K2)

1. **Prepare** by ensuring that all the students have read articles 3–5 in the student book and the entire Gospel of Mark prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Gospel of Mark Scavenger Hunt" (TX005990), on pages 46–47, one for each student.
2. **Arrange** the students into groups of three or four. Distribute and review the handout with the students. Instruct them to divide up the categories so that each group member is responsible for finding answers to fill in a section. However, each student is responsible for filling in the answers on their individual handout to earn the assigned points.

TEACHER NOTE

If the students will be using print Bibles and your time is short, consider assigning each group just one of the four categories of the scavenger hunt, as they will not have the time advantage of electronic searching. Each group can report back their findings so that the class has access to the answers in all categories.

3. **Allow** the groups 20 to 30 minutes to complete the handout. Circulate among the groups, offering assistance as needed. You might direct them to scan the headings in the Gospel, to use the find feature in a digital Bible, or to use the lists of miracles and parables in a study Bible, for example.

4. **Reconvene** the large group and discuss any insights or new information the students found in their research. Prompt discussion with these or similar questions:
   - What three words would you use to describe the Gospel of Mark?
   - How would you describe the way Jesus is portrayed?
   - Which of the Gospel's miracles or teachings make the most impression on you?
5. **Conclude** this learning experience by emphasizing the following points about the Gospel of Mark:
   - The Gospel of Mark is the shortest of the four Gospels, presenting Jesus as a man of action.
   - Mark focuses on Jesus' miracles, illustrating his power and compassion.
   - Mark emphasizes Jesus' obedience and sacrifice, a man who is misunderstood and who suffers for doing God's will.
6. **Collect** the handouts, awarding points for complete and accurate answers. Return the handout so the students can use it for study and review.

Jesus Christ and the New Testament

Gospel of Mark Scavenger Hunt Answer Key

TX005991

TEACHER NOTE

Note the handout "Gospel of Mark Scavenger Hunt Answer Key" (TX005991), on page 48.

Chapter 1: Getting to Know Jesus 15

Article 2

The Life and Times of Jesus

Daily Life during the Time of Jesus

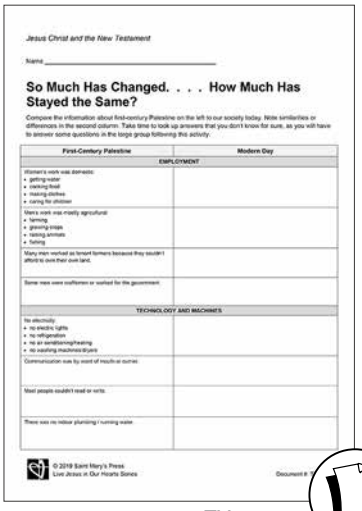
Article 2

Interpret

LEARNING EXPERIENCE 4 (Chapter 1)
So Much Has Changed. . . .

Engage the students in comparing the life and culture during first-century Palestine to modern-day life and culture, while reflecting on how Jesus' attitudes and teachings challenged the social norms of his time and how they would apply today. (U1, Q1 K2, S2)

1. **Prepare** by ensuring that all the students have read article 2 in the student book prior to this learning experience and that they will have access to their student books (print or digital) and the internet during class. Photocopy or download and print the handout "So Much Has Changed. . . . How Much Has Stayed the Same?" (TX005992), on pages 49–50, one for each student.


Jesus Christ and the New Testament

Name _____

So Much Has Changed. . . . How Much Has Stayed the Same?

TX005992

TEACHER NOTE

Though it is not required, it may be helpful for the students to have access to the internet while completing this handout. In order to accurately compare life and culture in first-century Palestine to modern-day society, they may need to look up some specific details.

2. **Decide** if you are having the students compare life and culture in first-century Palestine to modern-day American society or another modern-day culture. If you would like to opt for the most stimulating post-activity dialogue, divide the class in half and have one side compare to American society and the other side to modern-day society worldwide.
3. **Distribute** the handout, and give the following instructions to the students:
   - Using the information provided in the left-hand column about life in first-century Palestine, fill in a word or phrase to note the similarity or difference between life then and today. For example, under the heading for "Technology and Machines," it says there was no electricity in first-century Palestine. In the modern-day column, indicate that we do have electricity, and then note several items that we use daily that are powered by electricity.
   - You may need to use the internet to look up some details to fill out the modern-day column. You will want to be as specific as possible, as you may be called on to share your answers in the class discussion.

TEACHER NOTE

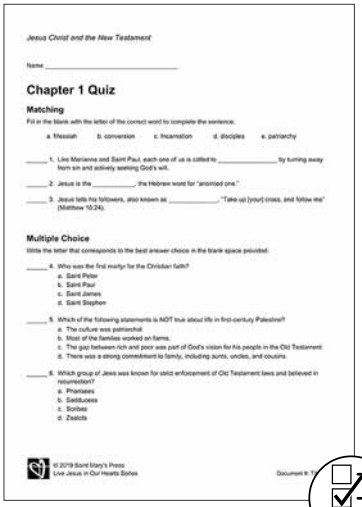
To make the handout more challenging, take out the prefilled information using the Word version of the handout, located at *www.smp.org/livejesus_newtestament.* The students would use article 2 in the student book to fill in the left-hand column.

4. **Allow** about 20 minutes for the students to complete the handout.
5. **Process** the answers on the handout by calling on different students to give their initial response. Allow other students to add more details or nuances. Tell the students that if they would like to add or revise any of their answers after listening to their classmates, they should feel free to do so. If you have divided the class in half, allow each group to give their responses to only one section at a time. This will keep the second group from becoming bored and disengaged.

TEACHER NOTE

Be prepared to encounter some excited and perhaps even heated responses when discussing responses to "Patriarchal Society" and "Cultural Priorities" sections. Remind the students that we aren't discussing what is fair or unfair; rather, we are discussing cultural and societal norms. But expressing their feelings about those norms is important and valuable in moving the conversation forward about how our faith calls for us to act.

6. **Ask** the following discussion questions using the following or similar words:
   - In what way did the type of work that people did in first-century Palestine affect their faith life? In the Old Testament, if they had poor crops or a natural disaster, they could say that they were being punished for some type of bad behavior. How did that thinking change after Jesus?
   - How is modern-day employment a fulfillment of the social justice taught by Jesus? In what ways do we fall short?
   - How would today's technology and machines assist in spreading the Good News? Are there any downsides to evangelizing using technology?
   - What social norms did Jesus break in regard to the patriarchal society of his time? What are some ways that Jesus' actions indicate to you his attitude towards women?
   - In your opinion, would Jesus be satisfied with societal norms today? Explain.
   - Is there anything about life and culture in first-century Palestine that is better than modern-day culture and norms?
   - Is social class still an issue in modern-day culture? How does it affect people's faith life?
7. **Conclude** by having the students write down any further points of discussion or questions that may have come up during this conversation. Keep them handy and use them as prompts for discussion at the beginning of class or during any down time at the end of class.


Jesus Christ and the New Testament

Name _____

Chapter 1 Quiz

Matching

Fill in the blank with the letter of the correct word to complete the sentence.

a. Messiah b. conversion c. Incarnation d. disciples e. patriarchy

_____ 1. Like Marianna and Saint Paul, each one of us is called to _____ by turning away from sin and actively seeking God's will.

_____ 2. Jesus is the _____, the Hebrew word for "anointed one."

_____ 3. Jesus tells his followers, also known as _____, "Take up [your] cross, and follow me" (Matthew 10:24).

Multiple Choice

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 4. Who was the first martyr for the Christian faith?
a. Saint Peter
b. Saint Paul
c. Saint James
d. Saint Stephen

_____ 5. Which of the following statements is NOT true about life in first-century Palestine?
a. The culture was patriarchal.
b. Most of the families worked on farms.
c. The gap between rich and poor was part of God's vision for his people in the Old Testament.
d. There was a strong commitment to family, including aunts, uncles, and cousins.

_____ 6. Which group of Jews was known for strict enforcement of Old Testament laws and believed in resurrection?
a. Pharisees
b. Sadducees
c. Scribes
d. Zealots

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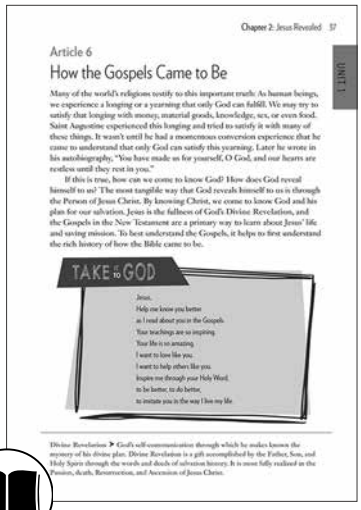
TX006214

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 1 quiz (TX006214), do so now, before moving on to chapter 2. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)


Chapter 2: Jesus Revealed 37

Article 6

How the Gospels Came to Be

Many of the world's religions testify to this important truth: As human beings, we experience a longing or a yearning that only God can fulfill. We may try to satisfy that longing with money, material goods, knowledge, sex, or even food. Saint Augustine experienced this longing and tried to satisfy it with many of these things. It wasn't until he had a momentous conversion experience that he came to understand that only God can satisfy this yearning. Later he wrote in his autobiography, "You have made us for yourself, O God, and our hearts are restless until they rest in you."

If this is true, how can we come to know God? How does God reveal himself to us? The most tangible way that God reveals himself to us is through the Person of Jesus Christ. By knowing Christ, we come to know God and his plan for our salvation. Jesus is the fullness of God's Divine Revelation, and the Gospels in the New Testament are a primary way to learn about Jesus' life and saving mission. To best understand the Gospels, it helps to first understand the rich history of how the Bible came to be.

TAKE to GOD

Jesus,
Help me know you better
as I read about you in the Gospels.
Your teachings are so inspiring.
Your life is so amazing.
I want to love like you.
I want to help others like you.
Inspire me through your Holy Word,
to be better, to do better,
to imitate you in the way I live my life.

Divine Revelation ➤ God's self-communication through which he makes known the mystery of his divine plan. Divine Revelation is a gift accomplished by the Father, Son, and Holy Spirit through the words and deeds of salvation history. It is most fully realized in the Passion, death, Resurrection, and Ascension of Jesus Christ.

Articles 6–7

Reflect

LEARNING EXPERIENCE 5 (Chapter 2)

Oral Tradition: What Really Happened?

Engage the students in an activity that will compare perceptions and narratives of a recent event to the formation of the Gospels and how each Gospel provides a different perspective of Jesus' life and mission. (U2, Q2, K7, S7)

1. **Prepare** by ensuring that all the students have read articles 6 and 7 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class.
2. **Ask** the students to think about a recent even that most of the class is familiar with. Some examples are: a school sporting event many of them have attended recently, a fine arts performance that has taken place at school, a recent school assembly, or a significant weather event that affected many people in their school or local community. Choose the event that most of the students experienced firsthand and that generates the most interest among the students.

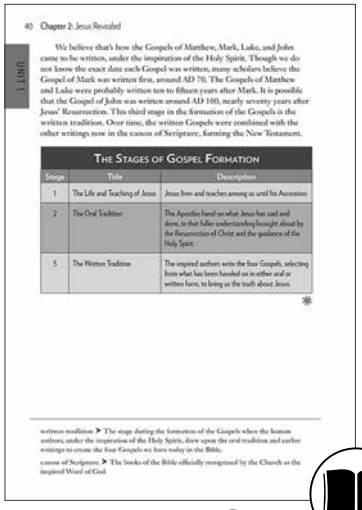
TEACHER NOTE

Avoid choosing an event that some students might have negative associations with, such as a school dance that they may not have been invited to attend.

3. **Arrange** the students into groups of three or four, and give each group a sheet of newsprint.
4. **Instruct** the groups to tell their story about the event. One person will be the recorder and will write on the newsprint, in bullet-point form, the main ideas of the event and any details the individual group members want to contribute. Allow about 10 minutes for storytelling and writing.
5. **Post** the newsprint sheets, and invite the students to get up and silently read their peers' versions of the story, noting similarities and differences in the group perspectives of the events.
6. **Conduct** a large-group discussion about the similarities and differences, using the following questions to spark dialogue:
   - What were some of the points of agreement among the group lists?
   - Was there at least one thing that all groups noted on their report? Circle these ideas.
   - What were some of the differences the groups noticed?
   - Why are there differences in the details of the stories?

- If you interviewed others that were present—teachers, parents, people working the event, coaches, or directors—how might their accounts be different?
- Did telling the stories of the event with one another help to make the event more memorable or meaningful?

7. **Direct** the students to find the chart "The Stages of Gospel Formation" on page 40 of the student book. Ask the students the following questions to help them compare their stories of the event to the three stages in the formation of the Gospels:
   - Who experienced the class's event? Who experienced the events during the life of Jesus?
   - What was it like to tell the stories about the class event? What must if have been like to tell the stories about Jesus after his death and Resurrection?
   - What was it like to try to write down the stories about the class event? What must it have been like to try to write down all the stories about Jesus?
8. **Direct** the students to find the "Gospel Comparisons" chart on page 46 of the student book. Facilitate a conversation comparing the composition of the Gospels to the stories we share, using the following or similar words:
   - Each of the Gospels was written for its own unique audience. How did the audience the Gospel was written for affect the theme or tone of the Gospel?
   - If we recount the details of an event we experienced, we most likely focus on some detail and skim over others depending on who we are telling the story to. Can you give an example from your own personal experience where your audience affected the theme or tone of your story?
   - The time in which the Gospels were written also affected the way the Gospel writers formulated their accounts of Jesus' life, death, and Resurrection. When was each Gospel written in relation to the life, death, and Resurrection of Jesus? How do you think this affected the focus of each Gospel?
   - Can you give an example from your own personal experience when the time you related your story had an impact on the focus of your story? Did telling your story immediately following events that occurred lead to a story filled with more emotion? Did telling the story after some time had passed lead to some new knowledge or different perspective?
   - How can relating your own experiences to those of the Gospel writers help you to better understand the similarities and differences between the Gospels?


40 Chapter 2: Jesus Revealed

UNIT 1

We believe that's how the Gospels of Matthew, Mark, Luke, and John came to be written, under the inspiration of the Holy Spirit. Though we do not know the exact date each Gospel was written, many scholars believe the Gospel of Mark was written first, around AD 70. The Gospels of Matthew and Luke were probably written ten to fifteen years after Mark. It is possible that the Gospel of John was written around AD 100, nearly seventy years after Jesus' Resurrection. This third stage in the formation of the Gospels is the written tradition. Over time, the written Gospels were combined with the other writings now in the canon of Scripture, forming the New Testament.

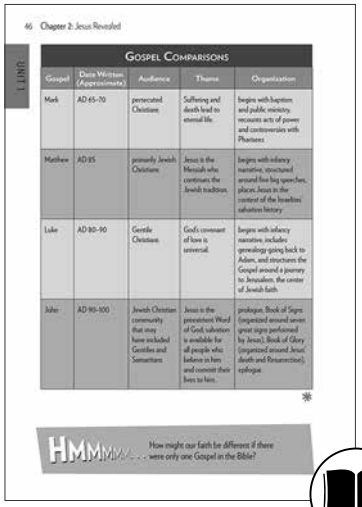
The Stages of Gospel Formation

Stage	Title	Description
1	The Life and Teaching of Jesus	Jesus lives and teaches among us until his Ascension
2	The Oral Tradition	The Apostles hand on what Jesus has said and done, in that fuller understanding brought about by the Resurrection of Christ and the guidance of the Holy Spirit.
3	The Written Tradition	The inspired authors write the four Gospels, selecting from what has been handed on in either oral or written form, to bring us the truth about Jesus.

written tradition ➤ The stage during the formation of the Gospels when the human authors, under the inspiration of the Holy Spirit, drew upon the oral tradition and earlier writings to create the four Gospels we have today in the Bible.

canon of Scripture ➤ The books of the Bible officially recognized by the Church as the inspired Word of God.

Page 40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UNIT 1

Gospel Comparisons

Gospel	Date Written (Approximate)	Audience	Theme	Organization
Mark	AD 65–70	persecuted Christians	Suffering and death lead to eternal life.	begins with baptism and public ministry, recounts acts of power and controversies with Pharisees
Matthew	AD 85	primarily Jewish Christians	Jesus is the Messiah who continues the Jewish tradition.	begins with infancy narrative, structured around five big speeches, places Jesus in the context of the Israelites' salvation history
Luke	AD 80–90	Gentile Christians	God's covenant of love is universal.	begins with infancy narrative, includes genealogy going back to Adam, and structures the Gospel around a journey to Jerusalem, the center of Jewish faith
John	AD 90–100	Jewish Christian community that may have included Gentiles and Samaritans	Jesus is the preexistent Word of God; salvation is available for all people who believe in him and commit their lives to him.	prologue, Book of Signs (organized around seven great signs performed by Jesus), Book of Glory (organized around Jesus' death and Resurrection), epilogue

HMMMMM . . . How might our faith be different if there were only one Gospel in the Bible?

Page 46

Chapter 2: Jesus Revealed 47

Article 8

The Synoptics: Similar but Not the Same

UNIT 1

Earlier we noted that the Gospel of John has a unique perspective when compared to the Gospels of Matthew, Mark, and Luke. Remember John's view was more from "above" and the others were more from the "side." Let's explore this further.

Imagine asking three people who are standing together looking at a famous piece of artwork to each describe what they see. It is reasonable to assume that there would be some similarities and some differences among their responses. They would all give you the same general description of what is taking place in the picture, but one person might notice the lighting depicted in the painting and emphasize that, and another person might focus more on the interaction of the people in the painting. As we put all three descriptions together, our understanding of the artwork becomes more complete. The same is true of the Gospels of Matthew, Mark, and Luke. They all tell the same story from a similar perspective. Together we call them the synoptic Gospels. The word *synoptic* comes from a Greek word meaning "seeing together."

Different perspectives on the same piece of artwork are similar to the different perspectives the Gospels offer on the life and teachings of Jesus.

synoptic Gospels ➤ From the Greek for "seeing together," the name given to the Gospels of Matthew, Mark, and Luke, because they are similar in style and content.

Article 8

Reflect

LEARNING EXPERIENCE 6 (Chapter 2)

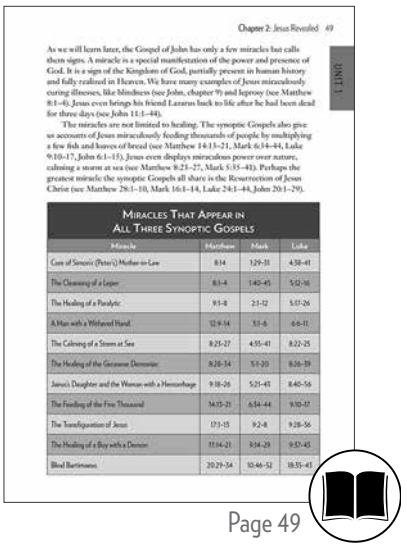
Miracles in the Synoptics

Facilitate a lightning round of conversation between pairs of students to reflect on the differences in the miracle accounts in the synoptic Gospels. (U2, Q2, S7)

1. **Prepare** by ensuring that all the students have read article 8 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class.
2. **Begin** by reminding the students how the miracle stories in the synoptic Gospels differ from the Gospel of John. Note John's emphasis on Jesus' divinity (recall the analogy of the camera from above in previous article) and John's use of the word *signs* instead of *miracles*.
3. **Tell** the students the following, using these or similar words:
   - Human beings are storytelling creatures. Telling stories about the things that happen to us helps us to understand their importance and meaning.
   - Think of a personal story that has meaning for you and that you don't mind sharing with others. Try to recall as many details of the story as possible.
4. **Arrange** the students into two groups, asking them to form two circles. The inner circle should face the outer circle. Each student should be face-to-face with a classmate. If you have an uneven number of students, two students can move together as one in the outer circle. Give the following directions, using these or similar words:
   - Now that you are facing your partner, those of you in the outer circle will have 1 minute to share your personal story with as many details as possible. When I call time, you must stop talking. When I say, "Begin," those of you in the inner circle will have exactly 1 minute to share your story with as many details as possible. When I call time, you must stop talking.
5. **Direct** the outer circle to rotate to the right after the first round. Repeat the storytelling process several more times. Do not rotate all the way around the circle. Three or four rounds of sharing stories is plenty for this exercise. Follow up with further directions, using these or similar words:
   - Please return to your seats. Get out a sheet of paper and something to write with.
   - Write the name of your first partner, the subject of their story, and as many details as you can remember. Repeat this step for all of your partners. You will have approximately 5 minutes to complete this portion of the activity.
6. **Process** with the students how they felt when trying to remember all of the major ideas and details about their partners' stories by saying the following:

- How easy or difficult did you find it to remember the names of each partner in order—and also the main ideas of their stories and the supporting details?
- Do you think it would have been easier to write the details as the person was speaking? Would you have preferred to use any other method to record their story to make it easier for you to remember the details?
- Were you able to recall some or most of the details by writing them down after the fact?
- Pair up with a classmate now to review the miracles in the synoptic Gospels. We are going to try to find the similarities and differences between them and perhaps discover why there are these differences.

7. **Use** the chart "Miracles That Appear in All Three Synoptic Gospels" on page 49 in the student book. Assign each set of partners a miracle, and tell them to review all three synoptic accounts of their assigned miracle. They must identify the different details contained in each Gospel account of their assigned miracle.
8. **Ask** each pair to report to the class at least one detail that the three Gospel accounts covered differently
9. **Conclude** by reminding the students that the Gospel writers wrote at different times and to different audiences. Help the students to connect their experience of recalling and writing down their classmates' stories, to the work of the Gospel writers in capturing the essence of Jesus' life and teachings in ways that would reach their particular audience. We can learn even more from the Gospels by studying the differences among them and identifying what they have chosen to focus on and what they have minimized or left out. You may wish to emphasize points like the following, using these or similar words:
   - Remember how writing the details of your partner's story helped you to remember it? The same is true of the Gospel writers. Writing those stories down helped them to understand the meaning even more deeply, because they chose the words carefully, emphasizing specific details.
   - But how could they remember all of the stories? We struggle to remember just a few details if the story is told quickly or if we don't have some way to record it. The human authors of the Gospels had an important influence in writing down the stories of Jesus' life, death, and Resurrection: the Holy Spirit. The Holy Spirit inspired them and worked through them to tell those stories so that they revealed God's saving message to us.
   - So, why are the accounts somewhat different? Even though the four Gospels tell the same basic story about Jesus, the differences between them are important. The truths the Holy Spirit wishes to reveal are too deep for any one human perspective to capture them completely. So each human author, writing for a different audience, emphasizes a different aspect of Jesus' saving work, giving us a more complete picture of God's will for us when we read and study all four Gospels.



Chapter 2: Jesus Revealed 49

UNIT 1

As we will learn later, the Gospel of John has only a few miracles but calls them signs. A miracle is a special manifestation of the power and presence of God. It is a sign of the Kingdom of God, partially present in human history and fully realized in Heaven. We have many examples of Jesus miraculously curing illnesses, like blindness (see John, chapter 9) and leprosy (see Matthew 8:1–4). Jesus even brings his friend Lazarus back to life after he had been dead for three days (see John 11:1–44).

The miracles are not limited to healing. The synoptic Gospels also give us accounts of Jesus miraculously feeding thousands of people by multiplying a few fish and loaves of bread (see Matthew 14:13–21, Mark 6:34–44, Luke 9:10–17, John 6:1–15). Jesus even displays miraculous power over nature, calming a storm at sea (see Matthew 8:23–27, Mark 5:35–41). Perhaps the greatest miracle the synoptic Gospels all share is the Resurrection of Jesus Christ (see Matthew 28:1–10, Mark 16:1–14, Luke 24:1–44, John 20:1–29).

Miracles That Appear in All Three Synoptic Gospels

Miracle	Matthew	Mark	Luke
Cure of Simon's (Peter's) Mother-in-Law	8:14	1:29–31	4:38–41
The Cleansing of a Leper	8:1–4	1:40–45	5:12–16
The Healing of a Paralytic	9:1–8	2:1–12	5:17–26
A Man with a Withered Hand	12:9–14	3:1–6	6:6–11
The Calming of a Storm at Sea	8:23–27	4:35–41	8:22–25
The Healing of the Gerasene Demoniac	8:28–34	5:1–20	8:26–39
Jairus's Daughter and the Woman with a Hemorrhage	9:18–26	5:21–43	8:40–56
The Feeding of the Five Thousand	14:13–21	6:34–44	9:10–17
The Transfiguration of Jesus	17:1–13	9:2–8	9:28–36
The Healing of a Boy with a Demon	17:14–21	9:14–29	9:37–43
Blind Bartimaeus	20:29–34	10:46–52	18:35–43

Page 49

Chapter 2: Jesus Revealed 51

Article 9

Scripture and Tradition: Why We Need Both

UNIT 1

"Tyler was talking to his friend Mandy. "I don't get you Catholics," Tyler was saying. "Why do you have all these rules and documents and bishops and the Pope? Isn't the Bible enough? Why all this other stuff?" Mandy's eyes lit up, because they had just been discussing this in religion class. "The Bible is great," she responded, "and we read it a lot. But there is also this important thing called Tradition. . . ."

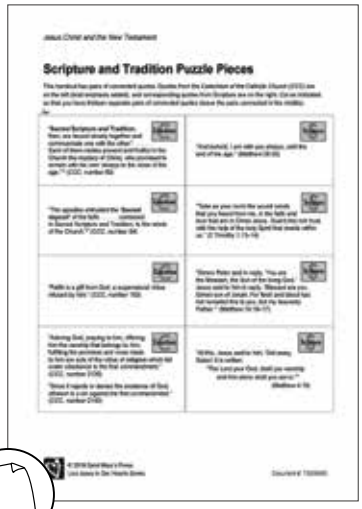
What Is Sacred Tradition?

Through Jesus Christ, the Eternal Son, God the Father revealed himself to humanity. He entrusted this Revelation to the Apostles. Christ commanded the Apostles to preach the Gospel to the ends of the Earth, to share the fullness of his revealed truth so that all might be saved (see Matthew 28:19–20). Inspired by the Holy Spirit, the Apostles did this, in both preaching and writing. The Apostles' teaching authority was passed on to the popes and bishops who succeeded them so that the apostolic teaching would be handed down to all generations until Christ comes again in glory. This living transmission of the Gospel in the Church is called Sacred Tradition, or sometimes the Apostolic Tradition.

Some Christians rely on only Sacred Scripture to understand Divine Revelation. Catholics, however, recognize the authority of both Sacred Scripture and Sacred Tradition. It is through both that God is fully revealed and his truth is made known to us. Sacred Scripture and Sacred Tradition both come from God. They are not separate or contradictory; rather, they are two ways of transmitting Divine Revelation.

Sacred Tradition ➤ This word (from the Latin meaning "to hand on") refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

Articles 9–10


Jesus Christ and the New Testament

Scripture and Tradition Puzzle Pieces

TX005993

Interpret

LEARNING EXPERIENCE 7 (Chapter 2)

Puzzle Pieces of Scripture and Tradition

Provide the students with a tool that will illustrate how Sacred Scripture and Sacred Tradition work together to enable the Church to interpret Divine Revelation. (U2, Q2, K5, K6, S5, S6)

Note: All the *Catechism* quotes refer to concepts or terms found in unit 1, chapters 1 and 2, of the student book.

1. **Prepare** by ensuring that all the students have read articles 9 and 10 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "Scripture and Tradition Puzzle Pieces" (TX005993), on pages 51–53, and cut apart the thirteen pairs of quotes. This learning experience also requires the following supplies:
   - thirteen pieces of cardstock or large index cards
   - several pairs of scissors
   - glue sticks or tape
   - a shoebox-size container to collect puzzle pieces
2. **Allow** the students to pick a partner for the first step of this activity. It is important that this step be done in pairs. If you have an uneven number of students, you will need to step in and be a partner for step 4, or allow one student to work alone for this step only.
3. **Hold** up a Bible and a copy of the *Catechism of the Catholic Church*. Explain that the *Catechism* is a reference book for the truths transmitted through Sacred Tradition which, along with Sacred Scripture, helps us know God's will for us. Read this excerpt from article 9 in the student book:

   ➢ Some Christians rely on only Sacred Scripture to understand Divine Revelation. Catholics, however, recognize the authority of both Sacred Scripture and Sacred Tradition. It is through both that God is fully revealed and his truth is made known to us. Sacred Scripture and Sacred Tradition both come from God. They are not separate or contradictory; rather, they are two ways of transmitting Divine Revelation.

   . . . Tradition and Scripture are inseparable. "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church" (*Dogmatic Constitution on Divine Revelation* [*Dei Verbum*, 1965], number 10).
4. **Distribute** the strips of paired quotes, cardstock, scissors, and glue or tape, one of each to each pair of students. If you have extra strips, just set them aside. Give the following instructions to the students, using these or similar words:

   ➢ Although Scripture and Tradition are inseparable, we are going to separate them temporarily for this activity. Cut your two quotes apart on the line between them, separating the *Catechism* quote from the Scripture quote next to it.

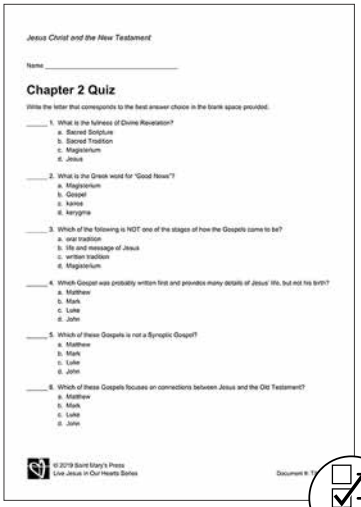
- Now, tape or glue the quotes side by side on the cardstock. Be sure to leave some space between them!
- Finally, draw a jagged or curved line between the two pieces. You are making them into a two-piece puzzle. Cut the cardstock on the lines to create your two jigsaw puzzle pieces. When you finish cutting apart your puzzle pieces, separate them and put them in the container.

5. **Mix** up the puzzle pieces in the container. Then ask all the students to come up and pick one puzzle piece. If there is an odd number, set the piece aside in a visible place so that it can be found easily, showing the class the location in case they are the one who has picked the odd piece. After everyone has a puzzle piece, tell them that their task is to find the person who has the interlocking piece. When they find the person, they will sit down together to form a new partnership. If you have an odd number of students, one group of three is okay. The person with the odd piece can choose which partnership they want to join.
6. **Tell** the students that their two puzzle pieces contain two connected truths from Divine Revelation. One is from Sacred Tradition (taught in the *Catechism*) and one is from Sacred Scripture. Ask them to read their quotes together and to discuss how they are connected and how they shed light on each other. Taken together, what is God telling us? Allow about 5 minutes for this discussion.
7. **Ask** one pair to stand up. Have one member of the pair read the *Catechism* quote and the other member read the Scripture quote. Ask them to explain what God is saying to us through this pair of quotes, briefly stating how Sacred Scripture and Sacred Tradition work together to teach us about the concept. Repeat with the remaining pairs of students as time allows.

TEACHER NOTE

You may want to post the reunited pieces in the classroom on a bulletin board, wall, or poster board.

8. **Conclude** by emphasizing these or other points, using the following or similar words:
   - The relationship between Sacred Tradition and Sacred Scripture is like the pieces of an interlocking puzzle. Together they reveal the full picture of Divine Revelation.
   - It is the responsibility of the Magisterium of the Church, the Pope together with the bishops of the world, to help us understand God's Revelation by teaching, interpreting, and defending Sacred Tradition and Sacred Scripture.


Jesus Christ and the New Testament

Name_____

Chapter 2 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____1. What is the fullness of Divine Revelation?
a. Sacred Scripture
b. Sacred Tradition
c. Magisterium
d. Jesus

_____2. What is the Greek word for "Good News"?
a. Magisterium
b. Gospel
c. koinos
d. kerygma

_____3. Which of the following is NOT one of the stages of how the Gospels came to be?
a. oral tradition
b. life and message of Jesus
c. written tradition
d. Magisterium

_____4. Which Gospel was probably written first and provides many details of Jesus' life, but not his birth?
a. Matthew
b. Mark
c. Luke
d. John

_____5. Which of these Gospels is not a Synoptic Gospel?
a. Matthew
b. Mark
c. Luke
d. John

_____6. Which of these Gospels focuses on connections between Jesus and the Old Testament?
a. Matthew
b. Mark
c. Luke
d. John

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Document # TX006216

TX006216

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 2 quiz (TX006216), do so now, before moving on to chapter 3. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Chapter 3: The Two Natures of Jesus 61

Article 11
True Man

A baby born in a manger. A twelve-year-old teaching in the Temple. A carpenter. A teacher. A friend to the sick and marginalized. A prophet who challenged the political and religious norms of his society. Suffering Servant. Messiah. Savior. Who is Jesus?

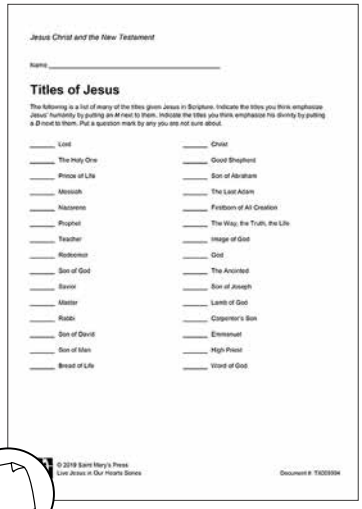
There are two dominant perspectives of Jesus Christ that we can use as our starting points in getting to know him: Jesus in the fullness of his human nature and Jesus in the fullness of his divine nature. It has been revealed through Scripture and Tradition that Jesus Christ is both true God and true man. This means that even though he is one Divine Person, he has two natures—his human nature and his divine nature. Christology is the study of Jesus Christ—the Son of God and the Second Divine Person of the Trinity—and his earthly ministry and eternal mission. In this chapter, we examine Christ's human nature and divine nature, and try to better understand how Jesus Christ is at all times one Divine Person with two distinct natures.

TAKE to GOD

God,
Every day when I wake up, I try to be a good person and make good choices.
Sometimes it seems as if I have failed at this before I even leave my house.
Thank you for loving me even when I'm tired and short-tempered.
Thank you for loving me when I yell at my mom for no reason, or shut out my friends and family when I really want them close to me.
Thank you for not condemning me when I fail to do what is just or right.
Please give me the strength to be the person that you wish me to be, and help me to recognize that I don't have to be perfect to be deserving of your love.
Amen.

Christology ➤ Literally the study of Christ; the systematic statement of Christian beliefs about Jesus Christ, including his identity, mission, and saving work on Earth.

Articles 11–13


Jesus Christ and the New Testament

Name: _____

Titles of Jesus

The following is a list of many of the titles given Jesus in Scripture. Indicate the titles you think emphasize Jesus' humanity by putting an **H** next to them. Indicate the titles you think emphasize his divinity by putting a **D** next to them. Put a question mark by any you are not sure about.

____ Lord	____ Christ
____ The Holy One	____ Good Shepherd
____ Prince of Life	____ Son of Abraham
____ Messiah	____ The Last Adam
____ Nazarene	____ Firstborn of All Creation
____ Prophet	____ The Way, the Truth, the Life
____ Teacher	____ Image of God
____ Redeemer	____ God
____ Son of God	____ The Anointed
____ Savior	____ Son of Joseph
____ Master	____ Lamb of God
____ Rabbi	____ Carpenter's Son
____ Son of David	____ Emmanuel
____ Son of Man	____ High Priest
____ Bread of Life	____ Word of God

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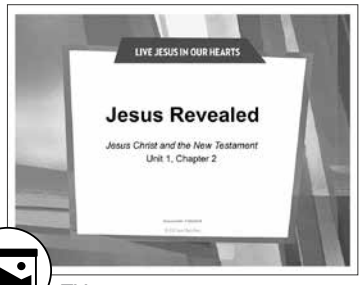


TX006204

Perceive

LEARNING EXPERIENCE 8 (Chapter 3)

Jesus Christ: Fully Human and Fully Divine

Engage the students in finding examples of Jesus' humanity and of his divinity in Scripture. (U3, Q3, K1, K3, K8, S1, S8)

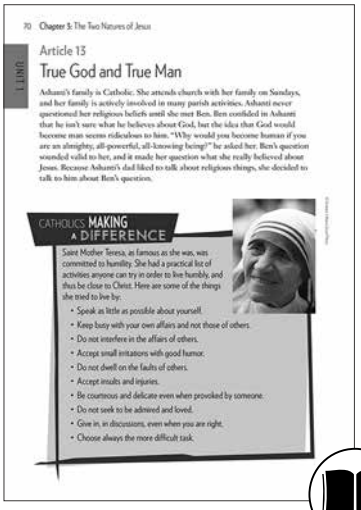
1. **Prepare** by ensuring that all the students have read articles 11–13 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "Titles of Jesus" (TX005994), on page 54, one for each student.
2. **Review** the main points from articles 11–13, using the following or similar words:
   - Jesus is truly human. That is, he had a true human nature. He had a physical body, a human brain, human emotions. He felt pain and joy. He was like us in all things but sin.
   - Jesus is also truly God. He is one of the three Divine Persons of the Holy Trinity. He has existed for eternity and shares in all the works of God. Even in his earthly ministry he demonstrated divine knowledge and power.
   - Jesus' divinity was recognized by others during his earthly life and after his Resurrection: a Roman guard, Peter, Thomas, the doubting Apostle.
   - Jesus is true God and true man, one Divine Person with two natures, his human nature and his divine nature. We call this mystery the Incarnation or the hypostatic union.

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 2 Overview: Jesus Revealed" (TX006204) (see *www.smp.org/livejesus_newtestament*.)

3. **Distribute** the handout. The students may work individually on the activity as homework or as an in-class activity, or they may work collaboratively in partnerships or small groups.
4. **Read** the instructions on the handout aloud, clarifying any questions from the students. This should not be a graded exercise but a tool for the students to reflect on the humanity and divinity of Jesus. Allow the students about 10 minutes to complete the handout.
5. **Project** a copy of the handout for all to see. For each title of Jesus, elicit feedback from the class about whether the title reflects his humanity or his divinity. Some of the titles will clearly be one or the other. For those that the students have marked differently or with a question mark, discuss until the class comes to consensus. If necessary, steer the students to the most correct answer.

6. **Explain** that this discussion of the titles of Jesus shows us that the Church, guided by the Holy Spirt, has understood from its earliest days that Jesus was more than just a human being. The Gospels recognize his divine nature, with the Gospel of John having the clearest expressions of his divinity.
7. **Conclude** by writing the terms *hypostatic union* and *Christology* on the board, asking for definitions from the class. Explain the following, using these or similar words:
   - Christology is the study of Jesus Christ—the Son of God and the Second Divine Person of the Trinity—and his earthly ministry and eternal mission.
   - The hypostatic union is a theological concept used to express the union of Jesus Christ's divine and human natures in one Divine Person. These two natures do not just sit alongside each other; they are joined so completely that Jesus' humanity and divinity are always both fully present.
   - Every time we stand and say the Nicene Creed, we affirm Jesus Christ as both human and divine: "I believe in Jesus Christ, true God and true man."


70 Chapter 3: The Two Natures of Jesus

UNIT 1

Article 13

True God and True Man

Ashanti's family is Catholic. She attends church with her family on Sundays, and her family is actively involved in many parish activities. Ashanti never questioned her religious beliefs until she met Ben. Ben confided in Ashanti that he isn't sure what he believes about God, but the idea that God would become man seems ridiculous to him. "Why would you become human if you are an almighty, all-powerful, all-knowing being?" he asked her. Ben's question wounded valid to her, and it made her question what she really believed about Jesus. Because Ashanti's dad liked to talk about religious things, she decided to talk to him about Ben's question.

CATHOLICS MAKING A DIFFERENCE

Saint Mother Teresa, as famous as she was, was committed to humility. She had a practical list of activities anyone can try in order to live humbly, and thus be close to Christ. Here are some of the things she tried to live by:

- Speak as little as possible about yourself.
- Keep busy with your own affairs and not those of others.
- Do not interfere in the affairs of others.
- Accept small irritations with good humor.
- Do not dwell on the faults of others.
- Accept insults and injuries.
- Be courteous and delicate even when provoked by someone.
- Do not seek to be admired and loved.
- Give in, in discussions, even when you are right.
- Choose always the more difficult task.

Articles 13–14

Reflect

LEARNING EXPERIENCE 9 (Chapter 3)

The Incarnation: A Love Story

Explore with the students the meaning of the Incarnation through story and reflection about why God becoming human matters today. (U3, Q3, K3, S3, S8)

TEACHER NOTE

Prepare for this activity by reviewing the story on the handout ahead of time. The story is a parable you can use to introduce the concept of the Incarnation. Decide whether to read the story aloud to the class or to improvise the story in your own words and with your own storytelling technique.

Jesus Christ and the New Testament

Name: _____

The Boy Who Loved a Fish

There was a young boy who desperately wanted a pet. The trouble was that his mother was allergic to most furry animals, his father didn't like rabbits, and they had tried gerbils, guinea pigs, birds, and other caged animals that all made a mess. He finally talked them into a fish. A goldfish.

The mother took the boy to the pet store in hopes of fulfilling his latest request for a pet. Soon he was carrying home one goldfish, a little box of fish food, and a small glass bowl. He was excited to get to know his new pet. He filled the bowl with water, sprinkled a few flakes, and then stood by to watch his goldfish that he named Sparky. If you have ever had a fish for a pet, caught one, or seen any in an aquarium, you know that fish don't usually look very happy. Their mouths turn downward, their eyes bug out, and their expressions don't change much at all. In fact, they look bored, or downright unhappy.

The boy was sad that his fish seemed unhappy, and he wondered what he could do about it. So, he did some chores, saved some money, and returned to the store. He bought a bigger bowl, some plastic trees, and one of those castles that fish are supposed to have fun swimming in and out of. The boy watched his fish closely and realized that Sparky swam around the castle, but never through it. He still didn't look like he was having much fun. That upset the boy even more.

Back to the store a few weeks later, he not only bought a full aquarium with a pump, he purchased even more fish stuff—a light, a coral reef, and a ceramic mermaid. The little boy was pretty sure that the more toys you have, the happier you are, right? Or maybe not. His goldfish still seemed unhappy.

Then he had yet another idea. The boy decided that the fish needed a companion—another fish to hang around with. If there were two fish, they would both be happier than if they were alone. Again, he went back to the pet store, and this time he bought another little goldfish, naming her Goldie. Now he watched Sparky and Goldie swim around and around, not having much to do with each other. But suddenly one morning there were baby fish! Oh, joy! They would be a happy little fish family. Until the babies started to eat each other. Talk about sibling rivalry.

The boy was really frustrated now. No matter how hard he tried to make his fish happy—giving them fish flakes, creating a beautiful world for them, making sure he gave them everything they needed to live a happy fish life—they just weren't getting it. He was almost out of ideas when he thought of the perfect solution. If he could just become a fish for a short time, he could get in the aquarium and show them how to be happy, how to love one another as much as he loved them.

When he told his mother his idea, she gently told him that a boy could not become a fish. That would be impossible.

After all, he wasn't God.

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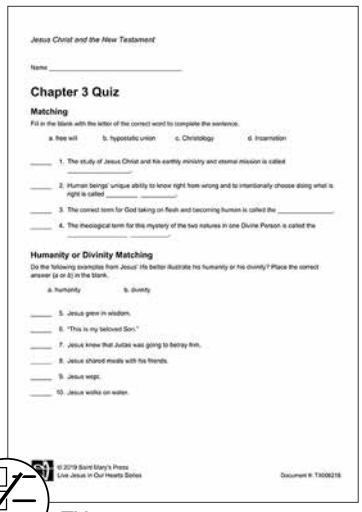
Document #

TX005995

1. **Prepare** by ensuring that all the students have read articles 13 and 14 in the student book prior to this learning experience. Photocopy or download and print the handout "The Boy Who Loved a Fish" (TX005995), on pages 55–56, one for each student.
2. **Distribute** the handout. Then tell the story of "The Boy Who Loved a Fish" to the class as they read along.
3. **Allow** 10 minutes for the students to answer as many of the questions on the back of the handout as they can. They can finish the answers later in class or for homework if you wish to use the handout as an assignment.



Jesus Christ and the New Testament

Name _____

Chapter 3 Quiz

Matching

Fill in the blank with the letter of the correct word to complete the sentence.

a. free will b. hypostatic union c. Christology d. Incarnation

_____ 1. The study of Jesus Christ and his earthly ministry and eternal mission is called _____.

_____ 2. Human beings' unique ability to know right from wrong and to intentionally choose doing what is right is called _____ _____.

_____ 3. The correct term for God taking on flesh and becoming human is called the _____.

_____ 4. The theological term for this mystery of the two natures in one Divine Person is called the _____ _____.

Humanity or Divinity Matching

Do the following examples from Jesus' life better illustrate his humanity or his divinity? Place the correct answer (a or b) in the blank.

a. humanity b. divinity

_____ 5. Jesus grew in wisdom.

_____ 6. "This is my beloved Son."

_____ 7. Jesus knew that Judas was going to betray him.

_____ 8. Jesus shared meals with his friends.

_____ 9. Jesus wept.

_____ 10. Jesus walks on water.

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Chapter 4: It Comes Down to Faith 79

UNIT 1

Article 15

The Gift of Faith

Have you ever noticed people holding up signs at major sporting events that simply read, "John 3:16"? This is their way to remind people of the greatest gift in the world. John 3:16 states, "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." God's love is so great that he sent his only Son to die for us and offers us eternal life. What are we asked in return? To put our faith in Jesus Christ and believe his Gospel message.

Faith Is a Gift

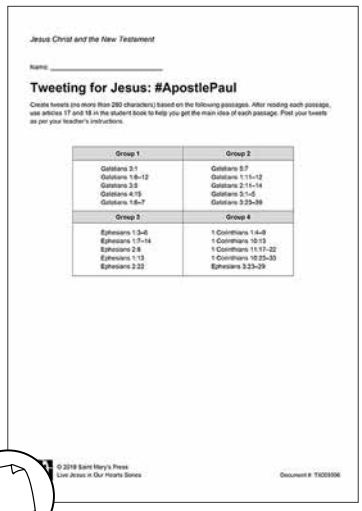
Through faith, we come to accept and believe the truth God has revealed to us. God knows that believing in him can be challenging. None of us can maintain faith completely on our own. That is why faith is a supernatural gift, a grace, that God freely offers to us. God's grace makes it possible for us to say yes to God with our mind, heart, and will. It helps us grow in our relationship with the Holy Trinity—Father, Son, and Holy Spirit. However, believing in and loving God is ultimately our choice. We cannot force someone to love us. Love has to be freely given. God has given us the gift of free will; he does not force us to believe in him or love him. The Holy Spirit is there to help us but does not contradict our human freedom. We must be willing to believe and trust in what Jesus teaches us about God, about ourselves, and about how we should live.

We Don't Have to Understand Everything!

Choosing to believe in God and to have faith does not mean that we have everything all figured out. Sometimes the truths of Revelation may not make complete sense to us. Having faith sometimes means that we must trust those truths because we trust the One who has revealed them. We regularly trust what others—friends, family members, or classmates—tell us. Shouldn't we also trust what God—the source of all life and love—tells us?

Often when we encounter truths that we struggle to accept, these are the very areas of our faith that God is calling us to dig deeper to understand. It would be easier to just throw up our hands and say, "I don't care" or "I just don't believe in this part of the faith." For example, although Jana says she would never have an abortion herself, she's not sure that society has the right to tell other women what they can or can't do with their body. Jana's youth minister

Articles 15–19



Jesus Christ and the New Testament

Name _____

Tweeting for Jesus: #ApostlePaul

Create tweets (no more than 280 characters) based on the following passages. After reading each passage, use articles 17 and 18 in the student book to help you get the main idea of each passage. Post your tweets as per your teacher's instructions.

Group 1	Group 2
Galatians 3:1 Galatians 1:6–12 Galatians 2:5 Galatians 4:15 Galatians 1:6–7	Galatians 5:7 Galatians 1:11–12 Galatians 2:11–14 Galatians 5:1–5 Galatians 3:23–26
Group 3	**Group 4**
Ephesians 1:3–6 Ephesians 1:7–14 Ephesians 2:8 Ephesians 1:13 Ephesians 2:22	1 Corinthians 1:4–9 1 Corinthians 10:13 1 Corinthians 11:17–22 1 Corinthians 10:25–33 Ephesians 3:23–29

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4. **Discuss** the handout's questions as a class. Tell the students that this story is a parable. Just like Jesus' parables, it is meant to teach something about the Kingdom of God. Then begin discussing some of the simpler, more obvious questions on the handout, leading up to question 6: "*Why would God become human if he is an almighty, all-powerful, all-knowing being?*" After the students give their answers to the question, ask if they remember hearing it before. Direct them to the beginning of article 13, and read aloud the first two paragraphs. Ask the students how their answers to the question compare to Ashanti's dad's answer.
5. **Wrap up** by breaking away from the circle and having the students write down their responses to the final question on the handout: "*How does the Incarnation help us to live so that we can be happy in this life and supremely happy in the next?*" You may wish to use their answers to this question as an exit slip or assign it as a homework essay.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 3 quiz (TX006218), do so now, before moving on to chapter 4. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Apply

LEARNING EXPERIENCE 10 (Chapter 4)

Tweeting for Jesus: #ApostlePaul

Assist the students in reading the letters of Saint Paul by paraphrasing passages about happiness, holiness, unity and salvation. (U4, Q4, K9, S9)

1. **Prepare** by ensuring that all the students have read articles 15–19 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout "Tweeting for Jesus: #ApostlePaul" (TX005996), on page 57, one for each student. The students will need their phones or computers for this activity. If those devices are not available, the students should use index cards or sticky notes to write their tweets.
2. **Distribute** the handouts. Arrange the students into four groups, and assign each group one of the boxes on the handout.
3. **Give** the students the following directions, using these or similar words:
   - Use the Bible to look up each Scripture passage in your box on the handout. The passages are from Saint Paul's Letters to the Galatians, the Ephesians, and the Corinthians.
   - After you read each passage, jot down its theme on your handout.

- As a group, work together to create a tweet for each of the Scripture passages listed in your box. Or each group member can select a Scripture verse to create a tweet for. The tweets should paraphrase Paul's thoughts and advice, using language and examples that people would understand today.
- Post your tweets electronically in a format of your choosing, such as the class website or a Google Doc. You can also write your tweets on sticky notes or index cards to be posted on the board.

4. **Post** the tweets on the board or project them on a screen for everyone to view.
5. **Follow** this activity with a class discussion about Paul's advice. Pose the following questions, using these or similar words:
   - Which of these messages from Paul hold true in our times?
   - Which of these passages did you find to have the most difficult pieces of advice to follow today?
   - Which of these passages seem to focus on happiness? holiness? unity? eternal salvation?
6. **Assign** the students to write a short personal reflection—about a paragraph—answering the questions, based on what they have learned from the Letters of Saint Paul and chapter 4 of the student book:
   - Why should I have faith in Jesus?
   - What's in it for me?

TEACHER NOTE

You may wish to present the main chapter points using the PowerPoint presentation "Chapter 4 Overview: It Comes Down to Faith" (TX006206), found at *www.smp.org/livejesus_newtestament.*

TX006206

Explain

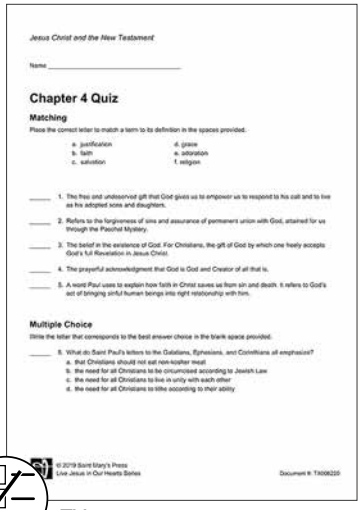
LEARNING EXPERIENCE 11 (Chapter 4)
Paul's Letters Jeopardy Game

Review the key themes in some of the letters of Saint Paul related to having faith in Christ. (U4, Q4, K10, K11, S10, S11)

TX006207

1. **Share** with the students the PowerPoint presentation "Learning Experience 11: Jeopardy Game" (TX006207), found at *www.smp.org /livejesus_newtestament*.
2. **Play** the game with the class playing as individuals or as teams, or select three students to play. Those three students can represent three different teams from the class. Consider rotating the students into the game from the teams. If a student gets a wrong answer, they sit down and another student from their team gets to play.
3. **Use** these points to emphasize the idea that faith in Jesus leads to happiness, holiness, unity, and salvation.

- Paul, inspired by the Holy Spirit, traveled over 10,000 miles to establish new Christian communities and guide the first Christians on matters of morality and faith.
- Paul encouraged those who were struggling to leave behind their former, sinful lifestyles. He encouraged them to take responsibility to spread the Good News.
- In an effort to clear the path for Gentiles to follow Jesus, Paul rejected the idea that they had to first convert to Judaism, following Jewish Law and being circumcised.
- Paul spoke clearly on the matter of justification—God's act of bringing sinful human beings into right relationship with him—teaching that faith in Jesus is sufficient for justification.
- Paul didn't shy away from uncomfortable issues. He wrote to the community in Ephesus, challenging them to live in peace and love, because there was sharp discord between the Jewish Christian community and the Gentile Christian community.
- Paul lived among those he was ministering to and teaching. He made a living as a tentmaker.
- As with the community in Corinth, many of the communities where Paul established fledgling groups of Christians fell back into their old beliefs and practices once he left. He wrote to them consistently, both encouraging and correcting.
- Faith is the belief in the existence of God. This implies having a relationship with God the Father, Son, and Holy Spirit.
- Faith and religion are so closely intertwined, that we cannot have one without the other.
- As Catholics, our most powerful way of worshipping God is through participation in the Mass.
- The Magisterium of the Church acts in union with the Pope to interpret and preserve the truths of the Church revealed in both Scripture and Tradition.



Jesus Christ and the New Testament

Name _____

Chapter 4 Quiz

Matching

Place the correct letter to match a term to its definition in the spaces provided.

a. justification
b. faith
c. salvation
d. grace
e. adoration
f. religion

_____ 1. The free and undeserved gift that God gives us to empower us to respond to his call and to live as his adopted sons and daughters.

_____ 2. Refers to the forgiveness of sins and assurance of permanent union with God, attained for us through the Paschal Mystery.

_____ 3. The belief in the existence of God. For Christians, the gift of God by which one freely accepts God's full Revelation in Jesus Christ.

_____ 4. The prayerful acknowledgment that God is God and Creator of all that is.

_____ 5. A word Paul uses to explain how faith in Christ saves us from sin and death. It refers to God's act of bringing sinful human beings into right relationship with him.

Multiple Choice

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 6. What do Saint Paul's letters to the Galatians, Ephesians, and Corinthians all emphasize?
a. that Christians should not eat non-kosher meat
b. the need for all Christians to be circumcised according to Jewish Law
c. the need for all Christians to live in unity with each other
d. the need for all Christians to tithe according to their ability

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TX006220

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 4 quiz (TX006220), do so now, before moving on to "Concluding the Unit." (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

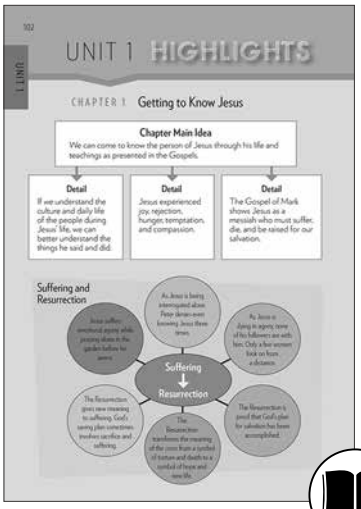
CONCLUDING THE UNIT

Using the Student Book "Unit 1 Highlights"

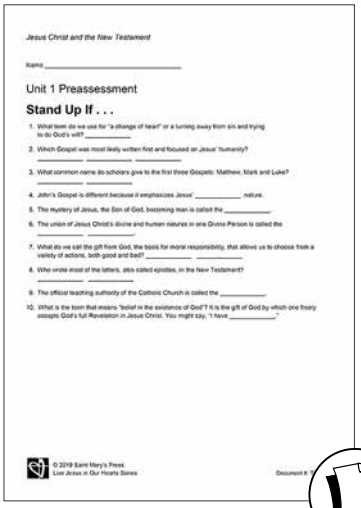
In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



Unit 1 Highlights



TX005987

Using the Preassessment

Consider spending some portion of a class period near the end of the unit to return to the vocabulary words on the "Unit 1 Preassessment" (TX005987) handout, on page 40, with which you began the unit. Consider the following possibilities:

- Have the students retake the quiz. Direct them to compare these results with their original results. What have they learned?
- Ask the students to write a four-paragraph paper summarizing the main points of the four chapters in the unit. They must use all ten words or phrases from the preassessment quiz in their paper.
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *What does it mean to have faith in Jesus?* Having nearly concluded this unit, ask the students how they would answer this question. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Bring It Home

Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to ten double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 1 Double-Check Questions

1. *What is the one aspect about Paul's conversion that makes it such a powerful example to others?*

   Paul was a Pharisee who zealously protected and interpreted Jewish Law. His conversion brought about a radical change in his beliefs and behavior.

2. *What type of messiah were some people expecting during Jesus' time?*

   Many wrongly thought the messiah would be an earthly military or political ruler, like King David.

3. *Name one of the religious groups Jesus encountered and explain its philosophy.*

   Pharisees: This group of Jews was known for their strict adherence to all the laws of the Old Testament. They believed in resurrection.

   Sadducees: This group of Jews was largely made up of the elite, wealthy class and had close ties to the chief priests. They did not believe in resurrection.

   Scribes: These people were scholars and teachers of the Jewish Law and Scripture. They were associated with both the chief priests and the Pharisees.

   Zealots: These people believed that God wanted Israel to be an independent nation again, free from foreign rule. They preached a violent overthrow of the Roman occupiers.

4. *Give three examples showing how Jesus' followers abandoned him when things got tough.*

   The Apostles fall asleep when Jesus asks them to pray with him. Peter denies that he knows Jesus three times after Jesus' arrest. As Jesus is in agony, dying on the cross, none of his followers are there. Only a few women watch from a distance.

5. *How does Jesus' Resurrection transform the meaning of the cross?*

   Before Jesus' Resurrection, it was a means of torture and humiliation. Now it has become a symbol of hope in the Resurrection and life after death. Through his death on the cross, Jesus Christ saves us from sin and death.

6. *Why does Mark specifically focus on Jesus' challenges and suffering?*

   The Christians Mark was writing for were suffering from persecution, and some were tempted to deny their faith. Mark's focus on Jesus' challenges and suffering help these early Christians understand and

identify with Jesus' human nature and encourage them to make the sacrifices needed in taking on their own crosses.

7. *In the Gospel of Mark, Jesus says that whoever wants to be a disciple must "take up his cross, and follow me" (8:34). Why does Jesus say this?*

   Jesus wants his followers to know that following him does not mean a life free of all sacrifice; rather, following him will require sacrifice, but it is a sacrifice leading to salvation and fullness of life.

Answer Key for Chapter 2 Double-Check Questions

1. *When questions of accuracy arose during the time of the oral tradition, to whom did the community turn for clarification?*

   They turned to the eyewitnesses, the Apostles.

2. *What makes the Gospel of Mark like the camera on the sideline of a game?*

   It provides the highlights with the most graphic details. It emphasizes the dramatic moments of Jesus' life, and it zooms in on his suffering.

3. *Why is the Gospel of John similar to the camera up on a wire above the playing field?*

   It provides the heavenly view of Jesus as God's Divine Son, and it zooms in for detail on events like the Last Supper.

4. *Why are the Gospels the "heart" of the New Testament?*

   They describe the life of Jesus, who is God's Ultimate Revelation.

5. *What is the difference between* Tradition *and* tradition*?*

   Tradition with a capital *T* refers to Sacred Tradition. It is the process of sharing God's authoritative Revelation in the Church. Its truths never change, but new generations always need to hear the Gospel message, so it is an ongoing, living process. In contrast, *tradition* with a lowercase *t* refers to a custom or spiritual practice that exists for a particular time and place and can change or end when its purpose has been served.

6. *How are Sacred Scripture and Sacred Tradition connected?*

   Scripture and Tradition are two ways Divine Revelation is communicated to us. They cannot contradict each other, and they support and shed light on each other.

7. *To whom does Jesus entrust the preaching of the Gospel message? Whom do they hand it on to?*

   Jesus entrusts the preaching of the Gopsel message to the Apostles. The Apostles hand it on to the popes and bishops who succeed them so that the teaching will be handed down to all generations until Christ comes again in glory.

8. *When are a pope's statements taken to be infallible?*

   A pope's statements are infallible when he teaches a doctrine related to faith and morals.

Answer Key for Chapter 3 Double-Check Questions

1. *What is Christology?*

   Christology is the study of the divinity of Jesus Christ, the Son of God and the Second Divine Person of the Trinity, and his earthly ministry and eternal mission.

2. *Explain the problems that can arise if we overemphasize either Jesus' divine nature or his human nature.*

   If we overemphasize Jesus' human nature, we run the risk of reducing him to just another good moral man or great teacher. If we overemphasize Jesus' divine nature, we might struggle to believe that Jesus offers salvation to those who are struggling or weak. Without the relatability of Jesus' human nature, it could be difficult to believe the message of salvation.

3. *In what ways does Jesus show his divine knowledge in the Gospels?*

   He showed foreknowledge of situations. He reads people hearts and minds. He shares knowledge about God the Father.

4. *Where does the word* incarnation *come from?*

   In comes from the Greek word *carne*, meaning "flesh," so it means "taking on of the flesh." It is the mystery of Jesus Christ, the Divine Son of God, becoming man. In the Incarnation, Jesus Christ became truly man while remaining truly God.

5. *What do we mean when we use the term* hypostatic union?

   It refers to the union of the divine and human natures in one divine person of Jesus Christ, the Son of God.

6. *Explain why God would humble himself to take on flesh and live among us.*

   God humbles himself to take on flesh in order for us to be able to relate to him and understand him framed by our own perspective and experience. He humbles himself to offer us salvation.

7. *What difference does it make that Jesus is true God and true man?*

   Understanding that Jesus is "true man" helps to guide us to do that which is right and just. Understanding that Jesus is "true God" means that Jesus is more than a great teacher or prophet. Because Jesus is "true God," we are able to see him as Jesus Christ, Messiah and Savior, who offers us the gift of salvation.

Answer Key for Chapter 4 Double-Check Questions

1. *How does faith in Christ help us to make choices that are right and just?*

   Through faith, we learn to listen to the Holy Spirit as it gently guides us toward holiness.

2. *Why do we need both faith and religion in order to grow a deep and intimate relationship with God?*

   If we try to sustain our faith without expressing it through religion, it will eventually lose its power in our life and fade away. If we participate in religious practices without having real faith, religion loses its power to transform our life. Religion becomes an empty ritual.

3. *What makes Paul's letters different from ordinary letters?*

   They were written under the inspiration of the Holy Spirit.

4. *What is the Magisterium, and what is its role in the Catholic Church?*

   The Magisterium refers to the Church's living teaching office, which consists of al bishops in communion with the Pope, who have the collegial responsibility of preserving and teaching the Gospel.

5. *What role does the Galatians' initial conversion experience play in Paul's attempts to help them make a U-turn?*

   Their experience of the power of the Holy Spirit in their lives after putting their faith in Christ is the first thing that Paul draws upon to help them see the error in following the teaching of the new missionaries.

6. *According to the Letter to the Ephesians, what two ways are believers a sign of unity?*

   Believers are a sign of unity that exists between God and humanity through Christ and a sign of unity between all people that God desires.

7. *How does Paul make a living? Why is that job particularly useful in Corinth?*

   Paul is a tentmaker. Corinth is a seaport city with many travelers who need tents for their lodging, giving Paul work and a chance to share the Gospel with message with travelers from around the known world.

8. *In First Corinthians, what does Paul say about Christians eating meat that has been sacrificed to idols?*

   Christians can eat it if it does not harm the faith of other Christians, particularly those of weaker faith.

Name _____

Unit 1 Preassessment

Stand Up If . . .

1. What term do we use for “a change of heart” or a turning away from sin and trying to do God’s will? _____
2. Which Gospel was most likely written first and focused on Jesus’ humanity? _____ _____ _____
3. What common name do scholars give to the first three Gospels: Matthew, Mark and Luke? _____ _____
4. John’s Gospel is different because it emphasizes Jesus’ _____ nature.
5. The mystery of Jesus, the Son of God, becoming man is called the _____.
6. The union of Jesus Christ’s divine and human natures in one Divine Person is called the _____ _____.
7. What do we call the gift from God, the basis for moral responsibility, that allows us to choose from a variety of actions, both good and bad? _____ _____
8. Who wrote most of the letters, also called epistles, in the New Testament? _____ _____
9. The official teaching authority of the Catholic Church is called the _____.
10. What is the term that means “belief in the existence of God”? It is the gift of God by which one freely accepts God’s full Revelation in Jesus Christ. You might say, “I have _____.”

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Unit 1 Preassessment Answer Key

Stand Up If . . .

1. conversion
2. Gospel of Mark
3. synoptic Gospels
4. divine
5. Incarnation
6. hypostatic union
7. free will
8. Saint Paul
9. Magisterium
10. faith

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Name _____

Unit 1 Vocabulary

Terms for Mastery

A

adoration The prayerful acknowledgment that God is God and creator of all that is.

apostate One who denies or renounces one's faith.

Apostolic Succession The uninterrupted passing on of authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ.

C

chief priest This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem.

Christology Literally the study of Christ; the systematic statement of Christian beliefs about Jesus Christ, including his identity, mission, and saving work on Earth.

conversion A profound change of heart, turning away from sin and toward God.

D

Deposit of Faith The heritage of faith contained in Sacred Scripture and Sacred Tradition. It has been passed on from the time of the Apostles. The Magisterium takes from it all that it teaches as revealed truth.

disciple Follower of Jesus.

doctrine An official, authoritative teaching of the Church based on the Revelation of God.

E

elites A select group that has the most power and influence in a society, typically because of wealth and social status.

F

faith In general, the belief in the existence of God. For Christians, the gift of God by which one freely accepts his full Revelation in Jesus Christ. It is a matter of the both the head (acceptance of Church teaching regarding the Revelation of God) and the heart (love of God and neighbor as a response to God's first loving us); also, one of the three Theological Virtues.

free will The gift from God that allows human beings to choose from among various actions, for which we are held accountable. It is the basis for moral responsibility.

G

Gentile A non-Jewish person. In Sacred Scripture, the Gentiles were the uncircumcised, those who did not honor the God of the Torah. Saint Paul and other evangelists reached out to the Gentiles, baptizing them into the family of God.

genuflect To kneel on one knee as a sign of reverence for the Blessed Sacrament.

Gospel Most basically, the "Good News" of the Resurrection of God in and through Jesus Christ, proclaimed initially by him, then by the Apostles, and now by the Church; also refers to those four books of the New Testament that focus on the person, life, teachings, suffering, death, and Resurrection of Jesus.

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grace The free and undeserved gift that God gives us to empower us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.

H

High Priest This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem. The High Priest was appointed by the Jewish king with the approval of the Roman governor.

hypostatic union The union of Jesus Christ's divine and human natures in one Divine Person.

I

Incarnation From the Latin, meaning "to become flesh," referring to the mystery of Jesus Christ, the Divine Son of God, becoming man. In the Incarnation, Jesus Christ became truly man while remaining truly God.

indentured servant A person who is under contract to work for another person for a period of time, usually without pay; often considered a form of slavery.

inspired Written by human beings with the guidance of the Holy Spirit to teach faithfully and without error the saving truth that God willed to give us.

J

justification God's act of bringing a sinful human being into right relationship with him. It involves removal of sin and the gift of God's sanctifying grace to renew holiness.

M

Magisterium The Church's living teaching office, which consists of all bishops, in communion with the Pope, the bishop of Rome. Their task is to interpret and preserve the truths revealed in both Sacred Scripture and Sacred Tradition.

martyr A person who voluntarily suffers death because of his or her beliefs. The Church has canonized many martyrs as saints.

Messiah Hebrew word for "anointed one." The equivalent Greek term is *Christos*. Jesus is the Christ and the Messiah because he is the Anointed One.

miracle A special manifestation, or sign, of the presence and power of God active in human history.

missionary A person sent to preach the Gospel, or help strengthen the faith already professed, among people in a given place or region.

N

natural law The moral law that can be understood by all people through the use of human reason. It is our God-given ability to understand what it means to be in right relationship with God, other people, the world, and ourselves. The basis for natural law is our participation in God's wisdom and goodness because we are created in the divine likeness.

New Testament The twenty-seven books of the Bible, which have the life, teachings, Passion, death, Resurrection, and Ascension of Jesus Christ and the beginnings of the Church as their central theme.

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P

parable Generally a short story that uses everyday images to communicate religious messages. Jesus used parables frequently in his teaching as a way of presenting the Good News of salvation.

Paschal Mystery The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

Passion The suffering and death of Jesus during the final days of his life: his agony in the garden at Gethsemane, his trial, and his Crucifixion.

patriarchal Describes a society, government, or religion in which the positions of power are held by men and important decisions are made by men.

Pharisees This group of Jews was well-known for its strict adherence to all the laws of the Old Testament. The Pharisees believed in the resurrection of the dead.

R

redemption From the Latin *redemptio,* meaning "a buying back," referring, in the Old Testament, to Yahweh's deliverance of Israel and, in the New Testament, to Christ's deliverance of all Christians from the forces of sin. As the agent of redemption, Jesus is called the Redeemer.

Resurrection The bodily rising of Jesus from the dead on the third day after his death on the cross; the heart of the Paschal Mystery and the basis of our hope in the resurrection of the dead.

S

Sacred Tradition This word (from the Latin meaning "to hand on") refers to the process of passing on the Gospel message. Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Scripture, is handed down and lived out in the life of the Church and is interpreted by the Magisterium under the guidance of the Holy Spirit.

Sadducees This group of Jews consisted largely of the elite, wealthy class; many were chief priests. They did not believe in the resurrection of the dead.

salvation From the Latin *salvare*, meaning "to save," referring to the forgiveness of sins and assurance of permanent union with God, attained for us through the Paschal Mystery—Christ's work of redemption accomplished through his Passion, death, Resurrection, and Ascension. Only at the time of judgment can a person be certain of salvation, which is a gift of God.

scribes These people were scholars and teachers of the Jewish Law and Scripture. They were associated with both the chief priests and the Pharisees.

synoptic Gospels From the Greek for "seeing the whole together," the name given to the Gospels of Matthew, Mark, and Luke, because they are similar in style and content.

T

tenant farmer A farmer who works someone else's land, paying the landowner a percentage of the crops or animals raised.

Z

Zealots These people believed that God wanted Israel to be an independent nation again, free from foreign rule. They preached a violent overthrow of the Roman occupiers.

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Terms Introduced for Later Mastery

Ecumenical Council A gathering of the Church's bishops from around the world convened by the Pope or approved by him to address pressing issues in the Church and in the world.

infallibility The gift given by the Holy Spirit to the Church whereby the Magisterium of the Church, the Pope, and the bishops in union with him, can definitively proclaim a doctrine of faith and morals without error.

interreligious dialogue The efforts to build cooperative and constructive interaction with other world religions.

Terms Previously Mastered or for General Knowledge

canon of Scripture The books of the Bible officially recognized by the Church as the inspired Word of God.

Divine Revelation God's self-communication through which he makes known the mystery of his divine plan. Divine Revelation is a gift accomplished by the Father, Son, and Holy Spirit through the words and deeds of salvation history. It is most fully realized in the Passion, death, Resurrection, and Ascension of Jesus Christ.

Heaven A state of eternal life and union with God, in which one experiences full happiness and the satisfaction of the deepest human longings.

Old Law Divine Law revealed in the Old Testament, summarized in the Ten Commandments. Also called the Law of Moses.

oral tradition The stage in the formation of the Gospels by which the Good News was spread by "word of mouth" prior to being written down.

Promised Land In the Bible, the land of Canaan, which was promised to Abraham and his descendants.

Sabbath A day of religious observance and abstinence from work, kept by Jews from Friday evening to Saturday evening, and by most Christians on Sunday.

synagogue The building where a Jewish assembly or congregation meets for religious worship and instruction.

Torah A Hebrew word meaning "law," referring to the first five books of the Old Testament.

universality Jesus' offer of salvation is extended to all people, especially the outcast and marginalized.

written tradition The stage during the formation of the Gospels when the human authors, under the inspiration of the Holy Spirit, drew upon the oral tradition and earlier writings to create the four Gospels we have today in the Bible.

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Gospel of Mark Scavenger Hunt

Using your Bible, find the following information in the Gospel of Mark. With your teacher's permission, you may also use the internet and an online Bible to search for information.

Category	Tasks to be completed	Points
Powerful People	Find and write down one passage from Mark's Gospel where the following are mentioned: chief priests _____ Pharisees _____ Sadducees _____ High Priest _____ tax collectors _____	10
Miracles	Find and write the passage in Mark when Jesus heals a: leper _____ paralytic _____ deaf mute _____ withered hand _____ severed ear _____ Find and write the passage when Jesus shows his power over nature in Mark's Gospel: calms a storm _____ walks on water _____ feeds five thousand people _____ raises a girl from the dead _____	20

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Category	Tasks to be completed	Points
Parables	Find the parables in Mark's Gospel. Make a list of at least ten items or images Jesus used that were familiar to people in Jesus' time. 1. _____ 6. _____ 2. _____ 7. _____ 3. _____ 8. _____ 4. _____ 9. _____ 5. _____ 10. _____	20
Women	How many women (real or fictional) are mentioned in the Gospel of Mark? Make a list of at least ten women. 1. _____ 6. _____ 2. _____ 7. _____ 3. _____ 8. _____ 4. _____ 9. _____ 5. _____ 10. _____	20

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Gospel of Mark Scavenger Hunt Answer Key

Category	Tasks to be completed	Points
Powerful People	Find and write down one passage from Mark's Gospel where the following are mentioned. chief priests — *Multiple possible answers* Pharisees — *Multiple possible answers* Sadducees — 12:18 High Priest — 14:53–66 tax collectors — 2:14–17	10
Miracles	Find and write the passage in Mark when Jesus heals a: leper — 1:40–45 paralytic — 2:3–5 deaf mute — 7:31–37 withered hand — 3:1–6 severed ear — 14:47 Find and write the passage when Jesus shows his power over nature in Mark's Gospel: calms a storm — 4:35–41 walks on water — 6:45–52 feeds five thousand people — 6:32–44 (feeds four thousand 8:1–10) raises a girl from the dead — 5:35–43	20
Parables	Find the parables in Mark's Gospel. Make a list of at least ten items or images Jesus used that were familiar to people in Jesus' time. *Answers will vary and may include:* 1. farmer or sower 2. seeds 3. lamp 4. bushel basket 5. mustard seed 6. trees 7. shrubs 8. branches 9. birds 10. nests 11. rocky soil 12. roots 13. thorns 14. wheat 15. good ground 16. grain 17. sickle 18. harvest	20
Women	How many women (real or fictional) are mentioned in the Gospel of Mark? Make a list of at least ten women. *Answers will vary and may include:* 1. Simon's mother-in-law 2. Jairus's daughter 3. woman with a hemorrhage/flow of blood 4. Herodias and her daughter 5. woman who anoints Jesus at Bethany 6. serving girl who encounters Peter in the courtyard 7. women at the cross (Mary Magdalene, Mary the Mother of James and John, Salome) 8. women who go to see Jesus buried 9. women who go to the tomb 10. women that Jesus appears to (including Mary Magdalene) 11. The mother and sisters of Jesus are mentioned, and Jesus is referred to as the Son of Mary (the only time her name appears in Mark's Gospel). 12. Parables include the widow's mite and the woman with seven husbands.	20

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So Much Has Changed. . . . How Much Has Stayed the Same?

Compare the information about first-century Palestine on the left to our society today. Note similarities or differences in the second column. Take time to look up answers that you don't know for sure, as you will have to answer some questions in the large group following this activity.

First-Century Palestine	Modern Day
EMPLOYMENT	
Women's work was domestic: • getting water • cooking food • making clothes • caring for children	
Men's work was mostly agricultural: • farming • growing crops • raising animals • fishing	
Many men worked as tenant farmers because they couldn't afford to own their own land.	
Some men were craftsmen or worked for the government.	
TECHNOLOGY AND MACHINES	
No electricity: • no electric lights • no refrigeration • no air conditioning/heating • no washing machines/dryers	
Communication was by word of mouth or currier.	
Most people couldn't read or write.	
There was no indoor plumbing / running water.	

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First-Century Palestine	Modern Day
PATRIARCHAL SOCIETY	
Men held political power.	
Men controlled economic power.	
Men controlled religious power.	
Men were solely responsible for the economic livelihood of their families.	
Men made all important family decisions, including arranging the marriage of their daughters.	
Unmarried women remained living with their parents.	
Widowed women returned to their parents, married their husband's brother in order to be provided for, or became beggars.	
Women were not permitted to interact with men they were not related to and were not permitted to speak in public to any man.	
CULTURAL PRIORITIES	
Commitment to family: • Most families lived in the same village. • You would be as close to your aunts, uncles, cousins, and grandparents as you were to your own parents and siblings. • You would never do anything that your family would disapprove of or be embarrassed by.	
SOCIAL CLASS	
Most people would be considered poor by our standards today: • They lived in homes built of stone or dried mud and straw. • They often sold themselves as indentured servants to the wealthy in order to make enough money to survive.	
A small percentage of the population was wealthy. They were called elites. • They owned large, beautiful homes. • They had indoor plumbing. • They had enough room and funds for entertaining. • They owned the majority of the land, which they leased out to tenant farmers. • They ate and drank expensive food and wine. • They took advantage of the poor through low wages and heavy taxation.	

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Scripture and Tradition Puzzle Pieces

This handout has pairs of connected quotes. Quotes from the *Catechism of the Catholic Church (CCC)* are on the left (bold emphasis added), and corresponding quotes from Scripture are on the right. Cut as indicated so that you have thirteen separate pairs of connected quotes (leave the pairs connected in the middle).

 "**Sacred Scripture and Tradition**, then, are bound closely together and communicate one with the other[1]. . . . Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own 'always to the close of the age.'"[2] (*CCC,* number 80)	 "And behold, I am with you always, until the end of the age." (Matthew 28:20)
 "The apostles entrusted the **'Sacred deposit'** of the faith . . . , contained in Sacred Scripture and Tradition, to the whole of the Church."[3] (*CCC,* number 84)	 "Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus. Guard this rich trust with the help of the holy Spirit that dwells within us." (2 Timothy 1:13–14)
 "**Faith** is a gift from God, a supernatural virtue infused by him." (*CCC,* number 153)	 "Simon Peter said in reply, 'You are the Messiah, the Son of the living God.' Jesus said to him in reply, 'Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father.'" (Matthew 16:16–17)
 "Adoring God, praying to him, offering him the worship that belongs to him, fulfilling the promises and vows made to him are acts of the virtue of **religion** which fall under obedience to the first commandment." (*CCC,* number 2135) "Since it rejects or denies the existence of God, atheism is a sin against the first commandment." (*CCC,* number 2140)	 "At this, Jesus said to him, 'Get away, Satan! It is written: "The Lord your God, shall you worship and him alone shall you serve."'" (Matthew 4:10)

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Catechism "From the beginning, Jesus associated his **disciples** with his own life, revealed the mystery of the Kingdom to them, and gave them a share in his mission, joy, and sufferings."[4] (*CCC*, number 787)	Scripture "Whoever does not carry his own cross and come after me cannot be my disciple." (Luke 14:27)
Catechism "The Church thus confesses that Jesus is inseparably **true God and true man.**" (*CCC,* number 469)	Scripture "But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through his belief you may have life in his name." (John 20:31)
Catechism "The Church calls **'Incarnation'** the fact that the Son of God assumed a human nature in order to accomplish our salvation." (*CCC,* number 461)	Scripture "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." (John 3:16)
Catechism "As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, 'does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.'"[5] (*CCC,* number 82)	Scripture "Then Jesus approached and said to them, 'All power in heaven and on earth has been given to me. 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 commanded you. And behold, I am with you always, until the end of the age.'" (Matthew 28:18–20)
Catechism "[The Pope], Peter's **successor, and the bishops are the bishops, the successors of the apostles** are related with and united to one another."[6] (*CCC,* number 880) "The Lord made St. Peter the visible foundation of his Church." (*CCC,* number 936)	Scripture "And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the nether-world shall not prevail against it. I will give you the keys to kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." (Matthew 16:18–19)

Catechism "Concern for achieving unity . . . '—the reconciliation of all Christians in the unity of the one and only Church of Christ—transcends human powers and gifts.'"[7] (*CCC,* number 822)	Scripture "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me." (John 17:20–21)
Catechism "The grace of the Holy Spirit has the power to **justify us**, that is, to cleanse us from our sins and to communicate to us, 'the righteousness of God through faith in Jesus Christ' and through baptism."[8] (*CCC,* number 1987)	Scripture "But it was not for him alone that it was written that 'it was credited to him'; it was also for us, to whom it will be credited, who believe in the one who raised Jesus our Lord from the dead, who was handed over for our transgressions and was raised for our justification." (Romans 4:23–25)
Catechism "By **free will** [the human person] is capable of directing himself toward his true good." (*CCC,* number 1704)	Scripture "God created mankind in his image; in the image of God he created them; male and female he created them. . . . God looked at everything he had made, and found it very good." (Genesis 1:27,31)
Catechism "The **Beatitudes** are at the heart of Jesus' preaching." (*CCC,* number 1716) "The Beatitudes respond to the natural desire for happiness." (*CCC,* number 1718)	Scripture "Blessed are the poor in spirit, for theirs is the kingdom of heaven. . . . Rejoice and be glad, for your reward will be great in heaven." (Matthew 5:3,12)

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The quotations marked *CCC* on this handout are from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

Endnotes cited in quotations from the *Catechism of the Catholic Church*, Second Edition

1. *Dei Verbum* 9.
2. Matthew 28:20.
3. *Dei Verbum* 10 § 1; cf. 1 Timothy 6:20; 2 Timothy 1:12–14 (Vulg.).
4. Cf. Mk 1:16–20, 3:13–19; Mt 13:10–17; Lk 10:17–20, 22:28–30.
5. *Dei Verbum* 9.
6. *Lumen Gentium* 22; cf. Codex Iuris Canonici, can. 330.
7. *Unitatis Redintegratio* 24 § 2.
8. Romans 3:22; cf. 6:3–4.

Name _____

Titles of Jesus

The following is a list of many of the titles given Jesus in Scripture. Indicate the titles you think emphasize Jesus' humanity by putting an ***H*** next to them. Indicate the titles you think emphasize his divinity by putting a ***D*** next to them. Put a question mark by any you are not sure about.

_____ Lord

_____ The Holy One

_____ Prince of Life

_____ Messiah

_____ Nazarene

_____ Prophet

_____ Teacher

_____ Redeemer

_____ Son of God

_____ Savior

_____ Master

_____ Rabbi

_____ Son of David

_____ Son of Man

_____ Bread of Life

_____ Christ

_____ Good Shepherd

_____ Son of Abraham

_____ The Last Adam

_____ Firstborn of All Creation

_____ The Way, the Truth, the Life

_____ Image of God

_____ God

_____ The Anointed

_____ Son of Joseph

_____ Lamb of God

_____ Carpenter's Son

_____ Emmanuel

_____ High Priest

_____ Word of God

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Name: _____

The Boy Who Loved a Fish

There was a young boy who desperately wanted a pet. The trouble was that his mother was allergic to most furry animals, his father didn't like rabbits, and they had tried gerbils, guinea pigs, birds, and other caged animals that all made a mess. He finally talked them into a fish. A goldfish.

The mother took the boy to the pet store in hopes of fulfilling his latest request for a pet. Soon he was carrying home one goldfish, a little box of fish food, and a small glass bowl. He was excited to get to know his new pet. He filled the bowl with water, sprinkled a few flakes, and then stood by to watch his goldfish that he named Sparky. If you have ever had a fish for a pet, caught one, or seen any in an aquarium, you know that fish don't usually look very happy. Their mouths turn downward, their eyes bug out, and their expressions don't change much at all. In fact, they look bored, or downright unhappy.

The boy was sad that his fish seemed unhappy, and he wondered what he could do about it. So, he did some chores, saved some money, and returned to the store. He bought a bigger bowl, some plastic trees, and one of those castles that fish are supposed to have fun swimming in and out of. The boy watched his fish closely and realized that Sparky swam around the castle, but never through it. He still didn't look like he was having much fun. That upset the boy even more.

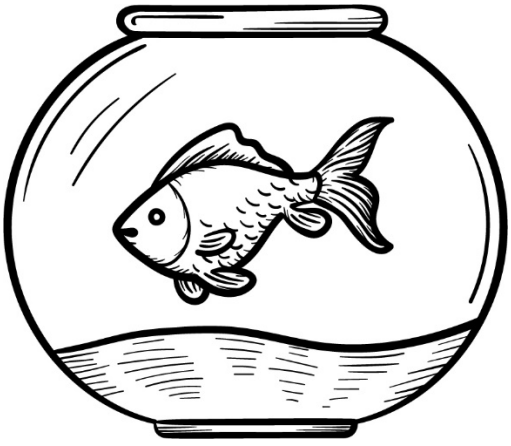
Back to the store a few weeks later, he not only bought a full aquarium with a pump, he purchased even more fish stuff—a light, a coral reef, and a ceramic mermaid. The little boy was pretty sure that the more toys you have, the happier you are, right? Or maybe not. His goldfish still seemed unhappy.

Then he had yet another idea. The boy decided that the fish needed a companion—another fish to hang around with. If there were two fish, they would both be happier than if they were alone. Again, he went back to the pet store, and this time he bought another little goldfish, naming her Goldie. Now he watched Sparky and Goldie swim around and around, not having much to do with each other. But suddenly one morning there were baby fish! Oh, yay! They would be a happy little fish family. Until the babies started to eat each other. Talk about sibling rivalry.

The boy was *really* frustrated now. No matter how hard he tried to make his fish happy—giving them fish flakes, creating a beautiful world for them, making sure he gave them everything they needed to live a happy fish life—they just weren't getting it. He was almost out of ideas when he thought of the perfect solution. If he could just become a fish for a short time, he could get in the aquarium and *show* them how to be happy; how to love one another as much as he loved them.

When he told his mother his idea, she gently told him that a boy could not become a fish. That would be impossible.

After all, he wasn't God.



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Reflection and Discussion Questions

1. Make a list of some of the ways the boy tried to make his fish happy.

2. How do the things the boy did in the story relate to God's efforts to make the people he created happy? For example, what were some things God did in the Old Testament that were supposed to make his people happy?

3. What are some examples of how God's people reacted to his efforts?

4. What are some stories in the Old Testament that show God's frustration with his people?

5. What are some ways God tried to get the attention of his people when they didn't "get it"?

6. How would you answer the question, "Why would God become human if he is an almighty, all-powerful, all-knowing being?"

Final Question

How does the Incarnation help us to live so that we can be happy in this life and supremely happy in the next? Give several specific examples from Jesus' life, applying them to your own life.

Name: _____

Tweeting for Jesus: #ApostlePaul

Create tweets (no more than 280 characters) based on the following passages. After reading each passage, use articles 17 and 18 in the student book to help you get the main idea of each passage. Post your tweets as per your teacher's instructions.

Group 1	Group 2
Galatians 3:1 Galatians 1:6–12 Galatians 3:5 Galatians 4:15 Galatians 1:6–7	Galatians 5:7 Galatians 1:11–12 Galatians 2:11–14 Galatians 3:1–5 Galatians 3:7–14
Group 3	**Group 4**
Ephesians 1:3–6 Ephesians 1:7–14 Ephesians 2:8–10 Ephesians 1:13 Ephesians 2:22	1 Corinthians 1:4–9 1 Corinthians 10:13 1 Corinthians 11:17–22 1 Corinthians 10:23–33 Galatians 4:1–6

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Name _____

Unit 1 Final Performance Task Options

The following is a list of the enduring understandings for unit 1. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- The Gospel of Mark reveals Jesus as the human face of God who reveals God's love, and as the Divine Mystery who invites us to put our faith in him.
- The truth about Jesus can be found in his life and message as revealed in both Scripture and Sacred Tradition.
- Jesus is one Divine Person with two distinct natures. Because Jesus is truly human, he can identify with our sufferings, challenges, and joys. Because he is truly God, Christ is the unique mediator between God and human beings, making God's saving grace available to all.
- Faith in Jesus Christ leads to happiness, holiness, unity, and eternal salvation.

Option 1: Who Do You Say I Am? Visual Presentation

For this option, imagine that friends who practice a different faith ask you to make a 10-minute presentation about Jesus to a group of peers from their synagogue, mosque, or temple.

- Create a PowerPoint presentation (or another teacher-approved visual presentation) or a series of small posters—the type that might be displayed on an easel—as the visual component of your presentation.
- Use up to ten different images of Jesus that are culturally diverse as well as varied in artistic style.
- Use minimal words on the slides (just short captions, headings, and citations for images).
- Use the *Notes* feature with each slide, and write down what you will say about each slide.
- If you are using small posters, write a script or note cards to accompany the posters.
- Incorporate information from at least three of the enduring understandings for this unit.
- Use at least five paraphrased or actual quotes from the student book and five quotes from the New Testament. Cite these references in parentheses using student book page numbers and proper biblical citations.
- Be prepared to present your work to your teacher or to the class, as per your teacher's instructions.

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Option 2: A Conversation with God

In article 13 of the student book, there is a short story in which someone's non-religious friend asks this about Jesus, "Why would you become human if you are an almighty, all-powerful, all-knowing being?" This person goes to her dad for help in answering the question. What if you had the chance to ask God this question?

For this option, write a script of an imaginary conversation between you and God starting with this question: "Why would Jesus become human if he is an almighty, all-powerful, all-knowing being?"

- The conversation should cover the Incarnation and other topics related to at least three of the enduring understandings for this unit.
- Your script should be the equivalent of a 5- to 10-minute conversation that could be performed in a role-play by you and another member of your class.
- The first question should lead to other questions and answers that are found throughout the unit.
- Use at least five paraphrased or actual quotes from the student book and five quotes from the New Testament. Cite these references in parenthesis using student book page numbers and proper biblical citations.
- Be creative and respectful with language and the imaginary portrayal of God's personality and appearance. Humor can enhance your conversation if used appropriately.
- Include instructions to the performers about the setting, props, posture, body language, and other details that will help make this conversation informative, creative, and engaging.

Name _____

Unit 1 Final Performance Task Rubrics

Option 1				
Criteria	**4**	**3**	**2**	**1**
Presentation demonstrates comprehension of enduring understandings for unit.	Presentation is coherent, insightful, and demonstrates all enduring understandings for unit.	Presentation is coherent and demonstrates three enduring understandings for unit.	Presentation is not always coherent and demonstrates only two enduring understandings for unit.	Presentation demonstrates limited comprehension of enduring understandings for unit.
Presentation includes required number of quotes and Scripture passages with proper parenthetical citations, and demonstrates connections to unit content.	• Presentation includes five or more quotes from student book, five or more Scripture references, and use of proper citations. • Quotes and references demonstrate clear connection to content of unit.	• Presentation includes three or four quotes from student book, three or more Scripture references, and proper citations. • Quotes and references demonstrate relationship to unit content.	• Presentation does not include required number of Scripture passages or a clear connection to unit content. • Citations are not present or are written incorrectly.	• Presentation includes few references to unit quotes and Scripture passages, or references do not demonstrate understanding of connection to unit content. • Citations are not present or are written incorrectly.
Presentation is formatted and organized well.	• Presentation includes well-organized images. • Text is well placed. • Notes clearly explain images and engage audience. • No errors in spelling, grammar, or citations.	• Presentation includes well-organized images. Text is well placed. • Notes explain images and are adequate for general presentation. • One to two errors in spelling, grammar, or citations.	• Presentation includes organized images. Text is too wordy or poorly placed. • Images not clearly explained. • Three or four errors in spelling, grammar, or citations.	• Presentation includes poor organization of images. • Text is not used or is poorly placed. • Notes are not present or are minimal. • More than five errors in spelling, grammar, or citations.
Presentation is creative.	• Images are varied and engaging, demonstrating more than superficial research. • Presentation includes ten images. • Presentation has extra elements, such as music or animation.	• Images are varied and interesting. • Presentation includes seven to nine images. • Presentation has some extra elements that are likely to keep most audience members' interested.	• Images are basic and do not show much diversity or research. • Presentation includes four to seven images. • Presentation lacks extra elements to keep audience's attention.	• Images are present but not varied. • Presentation includes less than four images. • Presentation is plain and does not keep audience's attention.

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Unit 1 Final Performance Task Rubrics

Option 2				
Criteria	**4**	**3**	**2**	**1**
Script demonstrates comprehension of enduring understandings for unit.	Script demonstrates coherent, insightful, and clear comprehension of one or more enduring understandings for unit.	Script demonstrates inconsistent comprehension of enduring understandings for unit.	Script is not always coherent and does not demonstrate clear comprehension of enduring understandings for unit.	Script includes limited or no relevant demonstration of at least one enduring understanding for unit.
Script includes required number of quotes from unit and Scripture references with proper parenthetical citations, and demonstrates connections to unit content.	• Script includes five or more paraphrased or actual quotes from unit, five or more Scripture references, and proper citations. • Quotes and Scripture references demonstrate depth of thought and clear connection to visuals and unit content.	• Script includes three or four paraphrased or actual quotes from unit, three or four Scripture references, and proper citations. • Quotes and Scripture references demonstrate understanding and relationship to unit content.	• Script does not have required number of quotes from unit and/or Scripture references, and citations are not present or are written incorrectly. • Quotes and Scripture references do not demonstrate understanding of connection to unit content.	• Script includes few or no Scripture quotes from unit, Scripture references are limited or not included, and citations are not present or are written incorrectly. • Quotes and Scripture references do not demonstrate understanding of connection to unit content.
Script is well written and organized.	• Script is well written and organized. • Dialogue flows well. • Instructions to actors are clear and provide interest. • No errors in spelling, grammar, or citations.	• Script is well written and organized. • Instructions to actors are basic. • One to two errors in spelling, grammar, or citations.	• Script is adequately written but lacks some elements of organization. • Instructions to actors are lacking or uninteresting. • Three or four errors in spelling, grammar, or citations.	• Script is poorly written and disorganized. • Instructions to actors are missing. • Four or five errors in spelling, grammar, or citations.
Script is creative.	• Script is likely to engage audience with humor, interesting lines, props, and suggestions to actors.	• Script is likely to keep interest of audience. • Script has some elements of humor or interesting lines. • Few or no props; suggestions to actors are adequate.	• Script conveys basic information but not likely to engage or keep interest of audience. • No props; suggestions to actors are lacking.	• Script does not convey basic information adequately. • Script does not use interesting elements such as humor, props, or suggestions to actors. • Audience is likely to be bored.

Name _____

Unit 1 Test

Who Is Jesus?

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question

_____ 1. What is another same Saint Paul was also known by?
   a. Stephen
   b. Saul
   c. Barnabus
   d. Titus

_____ 2. What is God's grace?
   a. helps us not to sin and to live like Jesus
   b. like an addiction to God
   c. helps us to stay away from sinners
   d. all of the above

_____ 3. Which of the following was a result of the culture in Jesus' time being very patriarchal?
   a. Men held the political, economic, and religious power.
   b. Women were the leaders of the family.
   c. Jesus paid little attention to women.
   d. Mothers decided who their daughters would marry.

_____ 4. When does Paul have his conversion moment?
   a. when he sees that Stephen has been stoned to death
   b. when he considers his past actions
   c. when he is confronted by Peter
   d. when he has a vision of Jesus on the way to Damascus

_____ 5. Which of the following is attributed to Emperor Nero?
   a. blaming the fire that destroyed much of Rome on the Christians
   b. persecuting the Christians
   c. burning Christians on crosses
   d. all of the above

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_____ 6. Why does it take some time for the early Christians to write down their accounts of Jesus' life and teachings?
   a. They are afraid.
   b. They are confused about his teachings.
   c. They do not know how to write.
   d. They believed that Jesus would soon return for the Last Judgment.

_____ 7. Who is Jesus sometimes compared to?
   a. John the Baptist
   b. Elijah
   c. the prophets
   d. all of the above

_____ 8. During Jesus' time, whom do many Jews believe the Messiah will be?
   a. a peaceful king
   b. an earthly military or political ruler
   c. an unknown prophet
   d. like the New Adam

_____ 9. What is Jesus' shocking statement about the Messiah?
   a. He must suffer and die.
   b. He will conquer the Romans.
   c. He will overcome the Jewish leaders.
   d. He will lead people away from God.

_____ 10. How do Jesus' disciples think about his role and mission?
   a. They are able to foresee his role and mission.
   b. They often misunderstand his role and mission.
   c. They often lie about his role and mission.
   d. They have to guess about his role and mission.

_____ 11. In Mark's Gospel, who is the first to discover that Jesus is resurrected?
   a. Mary Magdalene and the women
   b. John
   c. Peter
   d. Thomas

_____ 12. What is the mystery of the two natures in one Divine Person of Jesus Christ called?
   a. Sacred Tradition
   b. hypostatic union
   c. Paschal Mystery
   d. Messiah

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_____ 13. Where is the fullness of God's Divine Revelation found?
a. in the Bible
b. in the Gospels
c. in Jesus Christ
d. in the Church

_____ 14. Why do the four Gospels each offer a unique perspective?
a. They were written by different authors.
b. They were written for different audiences.
c. They were written in different historical situations.
d. all of the above

_____ 15. Which of the following are the synoptic Gospels?
a. Matthew, Luke, and John
b. Mark, Luke, and John
c. Matthew, Mark, and John
d. Matthew, Mark, and Luke

_____ 16. What images do parables use to communicate religious messages?
a. religious images
b. everyday images
c. Old Testament images
d. Greek images

_____ 17. What are the two ways of transmitting Divine Revelation?
a. through sacred Scripture and the Church
b. through the Church and Sacred Tradition
c. through Sacred Scripture and Sacred Tradition
d. through the Apostles and the Church

_____ 18. Which of the following statements is true regarding the natures of Jesus Christ?
a. Jesus is one Person with a human nature and a divine nature.
b. Jesus is one Person who is divine but only appears to be human.
c. Jesus is one Person who is truly just a human but is very holy like God.
d. Jesus is one Person who is mostly human and a little divine.

_____ 19. How does Jesus identify his relationship with God the Father?
a. He says, "The Father and I are related."
b. He says, "The Father and I are one."
c. He says, "The Father and I are similar."
d. He says, "The Father and I are family."

_____ 20. Throughout the Gospels, what types of powers does Jesus display?
a. the power that only prophets possess
b. the power that only holy men possess
c. the power that only God possesses
d. the power that only angels possess

_____ 21. What is the primary cultural value that defined life in first-century Palestine?
a. keeping the Roman authorities happy
b. making a living
c. being committed to family
d. accumulating wealth

_____ 22. What must a disciple of Christ be willing to do?
a. memorize the Law
b. follow directions
c. know the mind of God
d. suffer to follow God's will

_____ 23. Why is the ending of Mark's Gospel unique?
a. It has no report of Jesus' Ascension.
b. It has an account of Saint Paul's early travels.
c. It has two endings.
d. It has another account of Jesus walking on water.

_____ 24. What are Jesus' manifestations of God's power and signs of the Kingdom of God called in the synoptic Gospels?
a. miracles
b. parables
c. followers
d. teachings

_____ 25. Why does God take on human form?
a. God knows he is difficult for us to grasp.
b. God knows he has to approach us in a way that we can understand.
c. God wants to be sure that we understand his message of salvation.
d. all of the above

Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

Column A

_____ 26. Responding to Jesus' offer of love by turning away from sin and its effects and actively seeking to do God's will.

_____ 27. This helps us in our efforts to avoid sin and live our lives as Jesus teaches, as well as to discover and follow God's plan for our lives.

_____ 28. The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

_____ 29. The living transmission of the Gospel.

_____ 30. The official teaching authority of the Church made up of the Pope, in communion with the bishops of the Church.

_____ 31. The uninterrupted passing on of authority from the Apostles directly to all bishops.

_____ 32. The gift from God that allows human beings to choose from among various actions, for which we are held accountable.

_____ 33. The mystery of Jesus Christ, the Divine Son of God, becoming man.

_____ 34. The process by which one is brought back from slavery to sin into right relationship with God.

_____ 35. Referring to the forgiveness of sins and assurance of permanent union with God.

Column B

a. Incarnation

b. Magisterium

c. redemption

d. conversion

e. salvation

f. Apostolic Succession

g. free will

h. Paschal Mystery

i. grace

j. Sacred Tradition

Fill in the Blank

Complete the sentences by writing the best or most appropriate answer from the word bank below in the blank space. There is one extra term provided.

a. Sadducees	c. Zealots	e. scribes
b. chief priests	d. Gentiles	f. Pharisees

_____ 36. The _____ lead the religious services and conduct the animal sacrifices at the Temple in Jerusalem. They benefit from the Roman rule and are seen by many as collaborators with Rome.

_____ 37. The _____ strictly adhere to all the laws of the Old Testament and their belief in the Resurrection.

_____ 38. The _____ consist largely of the wealthy class and have close ties to the chief priests.

_____ 39. The scholars and teachers of the Jewish Law and Scripture are called the _____.

_____ 40. The _____ believe that God wants Israel to be an independent nation again and preach a violent overthrow of the Roman occupiers.

Essay

Respond to one of the following questions in complete sentences.

A. What do God's will and free will have to do with each other?

B. What does Saint Paul mean when he says that faith in Jesus Christ is sufficient for justification?

C. In the Gospel of Mark, Jesus says that whoever wants to be a disciple must "take up his cross, and follow me" (8:34). Why does he say this?

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Unit 1 Test Answer Key

Who Is Jesus?

Multiple Choice

1. b
2. a
3. a
4. d
5. d
6. d
7. d
8. b
9. a
10. b
11. a
12. b
13. c
14. d
15. d
16. b
17. c
18. a
19. b
20. c
21. c
22. d
23. c
24. a
25. d

Matching

26. d
27. i
28. h
29. j
30. b
31. f
32. g
33. a
34. c
35. e

Fill in the Blank

36. b
37. f
38. a
39. e
40. c

Essay

Responses will vary and should include at least three of the following points:

A. What do God's will and free will have to do with each other?

- We cannot force someone to love us. Love has to be freely given, otherwise it is not truly love.
- God has given us the gift of free will; he does not force us to believe in him or love him. It is our choice.
- Through faith, we come to accept and believe the truth God has revealed to us.
- God's grace makes it possible for us to say yes to God with our mind, heart, and will. We must be willing to believe and trust in what Jesus teaches us about God, about ourselves, and about how we should live.

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- A life of faith means trusting that God wants what is best for us. Some people call this "surrendering to God's will."
- God also gives us the freedom to make our own choices. He wants us to use that freedom to make choices that will lead to our true happiness and the happiness of others.
- When we have faith, we trust that God knows what is best for us. We continually strive to surrender ourselves to God's will and allow God's truth to direct our lives and to guide our choices.
- Our free will allows us to follow God's will.

B. What does Saint Paul mean when he says that faith in Jesus Christ is sufficient for justification?

- *Justification* is a word Paul uses to explain how faith in Christ saves us from sin and death.
- It refers to God's act of bringing sinful human beings into right relationship with him.
- Justification flows from God's forgiveness of our sin and the gift of God's sanctifying grace to renew our holiness.
- Paul said that some had been deceived into believing they can be justified with God by following the Old Law. Paul proclaimed that the Old Law only brought judgment.
- Only faith in Jesus Christ can bring justification and our salvation.

C. In the Gospel of Mark, Jesus says that whoever wants to be a disciple must "take up his cross and follow me" (8:34). Why does he say this?

- At the time, many Jews believed the messiah would be an earthly military or political ruler who would overthrow Rome's rule and return the Promised Land to the Jewish People.
- However, Jesus explained that the Messiah must suffer, die, and be raised from the dead in order to save the world from sin and death.
- Because Jesus is a different type of messiah, it makes sense that he requires a different type of follower, or disciple.
- If Jesus, the Messiah, is willing to suffer, then his followers must be willing to suffer as well.
- Though we may not want ourselves or our loved ones to experience the sacrifice that comes with being a disciple of Christ, sharing in Jesus' mission means accepting that sacrifice is sometimes part of that mission.
- We are called to accept the sacrifices we need to make, trusting that it will lead to healing in this life and eternal life with God after death.
- To truly live as one of Jesus' disciples we must accept our crosses—the hardships and sacrifices that can come with being faithful to God's will.
- If we remain faithful, our Messiah will save us from our sins and deliver us from death.

UNIT 2
Exploring Jesus' Divinity

Was Jesus Christ really divine?

OVERVIEW

Unit Summary

This unit explores the divine nature of Jesus through the Gospel of John. Jesus' identity as the Word Made Flesh, together with his miraculous "signs," his self-revelatory "I AM" statements, and the accounts of his Passion, death, and Resurrection, will help the students answer the unit focus question: *Was Jesus Christ really divine?* The implications of Jesus' Incarnation are further explored in the Letters to the Philippians, Colossians, and Hebrews. These letters provide testimony to Jesus' human and divine natures and show how the Incarnation makes Jesus the perfect model of humility, service, and self-sacrifice for all people.

Learning Objectives

DESIRED RESULTS	
TRANSFER *Students will be able to independently use their learning to . . .*	**ESTABLISHED GOALS**
Articulate their belief in the divine nature of Jesus Christ using references to the Gospel of John and New Testament Letters.	***USCCB Framework*** Who Is Jesus Christ?: II.A.1.a

MEANING MAKING

ENDURING UNDERSTANDINGS
Students will understand that . . .

U1. In the Book of Signs, the Gospel of John reveals Jesus' divine nature through divine imagery, miraculous "signs," and self-revelatory "I AM" statements.

U2. In the Book of Glory, the Gospel of John continues to emphasize Jesus' divine nature by portraying Christ in control during his Passion, death, and Resurrection, his glorious triumph over sin and death.

U3. New Testament letters provide insights into Jesus' Incarnation, particularly how he models humility and service, and how his human and divine natures make him the perfect sacrifice for our salvation; thus, Christ is preeminent and no one else can substitute for Jesus.

ESSENTIAL QUESTIONS
Students will keep considering . . .

Q1. Who is Jesus, really?

Q2. How can Jesus' death be glorious?

Q3. Why does it matter that Jesus is God?

ACQUISITION

KNOWLEDGE
Students will know . . .

K1. The term *Incarnation*, that God became human in the Person of Jesus Christ.

K2. The Gospel of John reveals the divine nature of Jesus.

K3. That there are two main sections in the Gospel of John: the Book of Signs and the Book of Glory.

K4. That there are seven miraculous signs in the Gospel of John that point to Jesus' divine nature.

K5. That there are seven "I AM" statements that Jesus makes about himself in the Gospel of John.

K6. That the Washing of the Feet only takes place in John's Gospel and does not happen on the night before Jesus dies.

K7. That Jesus was in control during his Passion, death, and Resurrection.

K8. That in the Gospel of John, Jesus appears first to Mary Magdalene and then the other disciples after he has risen from the dead.

K9. That the New Testament Letters are written to early Christian communities to encourage them.

K10. That the New Testament presents Jesus is the perfect example of humility, obedience, service, and self-sacrifice.

SKILLS
Students will be able to . . .

S1. Articulate the meaning of the term *Incarnation* to others.

S2. Identify content and themes from the Gospel of John that identifies Jesus as God, the Word Made Flesh.

S3. Explain the purposes of the Book of Signs and the Book of Glory in the Gospel of John.

S4. Recognize the seven miraculous signs of Jesus and retell in their own words what Jesus did in each one.

S5. Find the "I AM" statements in the Gospel of John and connect those statements to God's Revelation to Moses, "I am who Am."

S6. Articulate differences in the Passion narratives of the four Gospels, including the account of the washing of the feet.

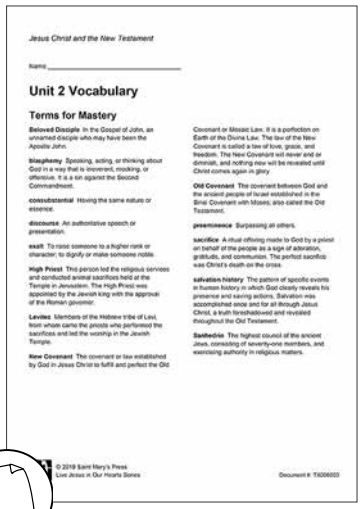
S7. Point out at least five examples of how Jesus shows that he is not a passive victim during his Passion and death.

S8. Tell the stories of the appearances of Jesus after his Resurrection, as they appear in the Gospel of John.

S9. Explain the difference between the communities that Paul writes to in his letters to the Philippians and Colossians and why they need encouragement.

S10. Identify the importance and practice of humility, service, and self-sacrifice in their own lives.

ACQUISITION continued	
KNOWLEDGE *Students will know . . .*	**SKILLS** *Students will be able to . . .*
K11. That the Letter to the Hebrews differs from letters that Paul wrote and makes strong connections with the Old Testament. K12. That Jesus is our Divine High Priest.	S11. Explain the theme of the Letter to the Hebrews, showing how Jesus is the Messiah, as foretold in the Old Testament. S12. Identify priests or ministers who continue to model Jesus' life of love and service.



Jesus Christ and the New Testament

Name _____

Unit 2 Vocabulary

Terms for Mastery

Beloved Disciple In the Gospel of John, an unnamed disciple who may have been the Apostle John.

blasphemy Speaking, acting, or thinking about God in a way that is irreverent, mocking, or offensive. It is a sin against the Second Commandment.

consubstantial Having the same nature or essence.

discourse An authoritative speech or presentation.

exalt To raise someone to a higher rank or character; to dignify or make someone noble.

High Priest This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem. The High Priest was appointed by the Jewish king with the approval of the Roman governor.

Levites Members of the Hebrew tribe of Levi, from whom came the priests who performed the sacrifices and led the worship in the Jewish Temple.

New Covenant The covenant or law established by God in Jesus Christ to fulfill and perfect the Old Covenant or Mosaic Law. It is a perfection on Earth of the Divine Law. The law of the New Covenant is called a law of love, grace, and freedom. The New Covenant will never end or diminish, and nothing new will be revealed until Christ comes again in glory.

Old Covenant The covenant between God and the ancient people of Israel established in the Sinai Covenant with Moses; also called the Old Testament.

preeminence Surpassing all others.

sacrifice A ritual offering made to God by a priest on behalf of the people as a sign of adoration, gratitude, and communion. The perfect sacrifice was Christ's death on the cross.

salvation history The pattern of specific events in human history in which God clearly reveals his presence and saving actions. Salvation was accomplished once and for all through Jesus Christ, a truth foreshadowed and revealed throughout the Old Testament.

Sanhedrin The highest council of the ancient Jews, consisting of seventy-one members, and exercising authority in religious matters.

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Document # TX006003

TX006003

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 2 Vocabulary" (TX006003), on pages 99–100, one for each student.

Terms for Mastery

Beloved Disciple
blasphemy
consubstantial
discourse
exalt
High Priest
Levites
New Covenant
Old Covenant
preeminence
sacrifice
salvation history
Sanhedrin

Term Introduced for Later Mastery

Real Presence

Terms Previously Mastered or for General Knowledge

Incarnation
Passover
pharaoh
Pharisee
synagogue
Torah

Student Book Chapters

This unit draws on material from the *Jesus Christ and the New Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

Chapter 5: The Gospel of John: The Book of Signs (pp. 110–129)

- Article 20: The Gospel of John: Not a Synoptic
  - Pre-read John, chapters 1–12
- Article 21: The Gospel of John: The Book of Signs
- Article 22: Revealing Jesus' Divine Nature
- Article 23: The Power of "I AM"

Chapter 6: The Gospel of John: The Book of Glory (pp. 130–147)

- Article 24: Jesus' Final Evening with His Disciples
  - Pre-read: John, chapters 13–21
- Article 25: Jesus' Suffering and Death Reveal His Divine Dignity
- Article 26: The Divine Son Returns

Chapter 7: The New Testament Letters Explore the Incarnation (pp. 148–165)

- Article 27: Philippians: Christ Empties Himself
  - Pre-read: Philippians (entire letter)
- Article 28: Colossians: Beware of False Teachings
  - Pre-read: Colossians (entire letter)
- Article 29: Hebrews: Our Divine High Priest
  - Pre-read: Hebrews (entire letter)

Additional Online Resources for Teaching This Unit

Visit *smp.org/resourcecenter/books* for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout "Unit 2 Preassessment" (TX006001), on pages 96–97
- handout "Unit 2 Vocabulary" (TX006003), on pages 99–100
- handout "Unit 2 Final Performance Task Options" (TX006011), on pages 110–111
- handout "Unit 2 Final Performance Task Rubrics" (TX006012), on pages 112–113
- handout "Unit 2 Test" (TX006013), on pages 114–119
- handout "Unit 2 Test Answer Key" (TX006014), on pages 120–121
- downloadable quizzes for each chapter (see *www.smp.org/livejesus_newtestament*)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Jesus. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 2

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the divine nature of Jesus to assist you in identifying points to emphasize in this unit.

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 5

LEARNING EXPERIENCE 3: Jesus' Miraculous Signs in Art

Assist the students in researching and interpreting artwork depicting the seven miraculous "signs" that Jesus performs in the Gospel of John, further deepening the students' ability to recognize and articulate how these signs point to Jesus' divine nature. (U1, Q1, K4, S4)

Perceive

LEARNING EXPERIENCE 4: Using Liturgical Hymns to Explore the "I Am" Statements

Guide the students in exploring the value of liturgical songs and hymns as prayerful expressions of the scriptural passages in which Jesus points to his own divinity in the seven "I AM" statements. (U1, Q1, K5, S5)

CHAPTER 6

Interpret

LEARNING EXPERIENCE 5: Crucifixion Accounts in the Gospels

Explore the Crucifixion accounts from all four Gospels to see the similarities and differences between the synoptics and the Gospel of John's Book of Glory, to answer the question, "How can Jesus' death be glorious?" (U2, Q2, K3, K4, K5, K6, K8, S2, S3, S4, S5, S6, S8)

Empathize

LEARNING EXPERIENCE 6: Gospel of John Resurrection Accounts

Encourage the students to empathize with the thoughts and feelings of those who encountered Jesus after he had risen from the dead and his glorious hour continued to be revealed. (U2, Q2, K7, K8, S7, S8)

CHAPTER 7

Apply

LEARNING EXPERIENCE 7: Reply to New Testament Letters

Guide the students to passages within the Letters to Philippians, Colossians, and Hebrews that will help them understand the authors' claims about Jesus and how the students themselves might respond to claims. (U3, Q3, K9, K10, KI11, S9, S10, S11)

Explain

LEARNING EXPERIENCE 8: Deep Dive into the Incarnation

Assist the students in understanding how God and humanity came together in a unique way in the person of Jesus and how false teachings about Jesus jeopardized newly formed communities. (U3, Q3, K1, K9, K11, S1, S9, S10, S11)

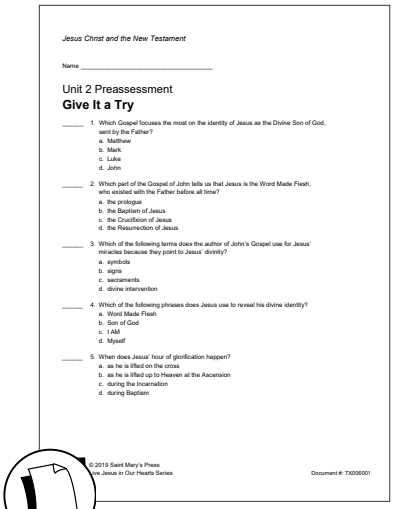
Reflect

LEARNING EXPERIENCE 9: Jesus: Model of Humility and Service for Priests Today

Encourage the students to reflect on the example of priests who today, and how they embody the model of Jesus as High Priest. (U3, Q3, K12, S12)

LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at *www.smp.org/livejesus_newtestament*.


Jesus Christ and the New Testament

Name _____

Unit 2 Preassessment
Give It a Try

1. Which Gospel focuses the most on the identity of Jesus as the Divine Son of God, sent by the Father?
   a. Matthew
   b. Mark
   c. Luke
   d. John

2. Which part of the Gospel of John tells us that Jesus is the Word Made Flesh, who existed with the Father before all time?
   a. the prologue
   b. the Baptism of Jesus
   c. the Crucifixion of Jesus
   d. the Resurrection of Jesus

3. Which of the following terms does the author of John's Gospel use for Jesus' miracles because they point to Jesus' divinity?
   a. symbols
   b. signs
   c. sacraments
   d. divine intervention

4. Which of the following phrases does Jesus use to reveal his divine identity?
   a. Word Made Flesh
   b. Son of God
   c. I AM
   d. Myself

5. When does Jesus' hour of glorification happen?
   a. as he is lifted on the cross
   b. as he is lifted up to Heaven at the Ascension
   c. during the Incarnation
   d. during Baptism

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TX006001

Explain

LEARNING EXPERIENCE 1 (Unit)

Preassessment

Preassess what the students already know about the divine nature of Jesus to assist you in identifying points to emphasize in this unit.

1. **Prepare** by photocopying or downloading and printing the handout "Unit 2 Preassessment" (TX006001), on pages 96–97, one for each student.

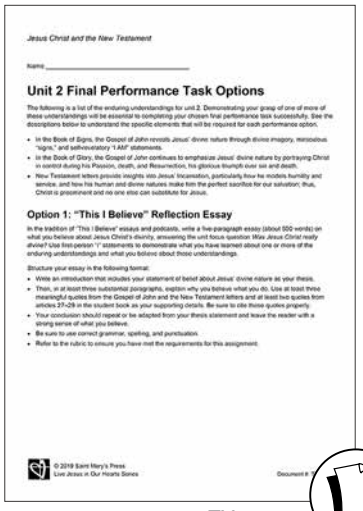
> **TEACHER NOTE**
>
> An alternative would be to transcribe the questions from the "Unit 2 Preassessment" handout to an online format such as the free poll sites Polleverywhere or Kahoot. These sites require digital apps for the students to respond.

> **TEACHER NOTE**
>
> Whether digital or print format is used for the preassessment, distribute print copies of the questions after the preassessment for students to use as a study guide at the end of the unit.

2. **Distribute** the handout. Tell the students to do their best to answer the questions, assuring them that this is not a graded quiz. When they have completed the handout, you have a variety of options for evaluating their responses.
   - Have students exchange and correct each other's papers as you give the correct answers. After each question ask for a show of hands to see how many answered correctly.
   - Collect the papers and grade them yourself, keeping a tally of correct responses.

- Use Scantron sheets for student answers to quickly determine the percentage of correct and incorrect answers to the questions.

3. **Return** the handout to the students, and quickly go through the correct answers. For the statements that many students answered incorrectly, you may wish to offer brief words of explanation or correction, but do not engage in a full explanation or discussion at this point. Tell the students that they will be learning more about all of these concepts throughout the unit.
4. **Direct** the students to look again at their handout and to work individually to annotate according to these directions:
   - Circle the question and answer that most surprises them.
   - Put a check mark next to one question they think they would be able to explain well to a classmate.
   - Put a star next to the statement that they are most curious about.
5. **Remind** the students about the purpose of the preassessment activities, using the following or similar words:
   - ➢ Preassessment activities can sometimes be frustrating, because you may not know some or even most of the answers to questions about material you have not yet studied.
   - ➢ However, preassessment activities are important, because they can give me clues as to what areas I need to focus on while we work our way through each unit.
   - ➢ Marking up the handout can help you to see what information you know well enough to explain to others and to identify what topics you want to know more about.
   - ➢ Hold onto your preassessment handout, because it will be helpful to you in reviewing for quizzes and assessments throughout the unit.


Jesus Christ and the New Testament

Name: _____

Unit 2 Final Performance Task Options

The following is a list of the enduring understandings for unit 2. Demonstrating your grasp of one of more of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each performance option.

- In the Book of Signs, the Gospel of John reveals Jesus' divine nature through divine imagery, miraculous "signs," and self-revelatory "I AM" statements.
- In the Book of Glory, the Gospel of John continues to emphasize Jesus' divine nature by portraying Christ in control during his Passion, death, and Resurrection, his glorious triumph over sin and death.
- New Testament letters provide insights into Jesus' Incarnation, particularly how he models humility and service, and how his human and divine natures make him the perfect sacrifice for our salvation; thus, Christ is preeminent and no one else can substitute for Jesus.

Option 1: "This I Believe" Reflection Essay

In the tradition of "This I Believe" essays and podcasts, write a five-paragraph essay (about 500 words) on what you believe about Jesus Christ's divinity, answering the unit focus question *Was Jesus Christ really divine?* Use first-person "I" statements to demonstrate what you have learned about one or more of the enduring understandings and what you believe about those understandings.

Structure your essay in the following format:

- Write an introduction that includes your statement of belief about Jesus' divine nature as your thesis.
- Then, in at least three substantial paragraphs, explain why you believe what you do. Use at least three meaningful quotes from the Gospel of John and the New Testament letters and at least two quotes from articles 27–29 in the student book as your supporting details. Be sure to cite those quotes properly.
- Your conclusion should repeat or be adapted from your thesis statement and leave the reader with a strong sense of what you believe.
- Be sure to use correct grammar, spelling, and punctuation.
- Refer to the rubric to ensure you have met the requirements for this assignment.

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TX006011

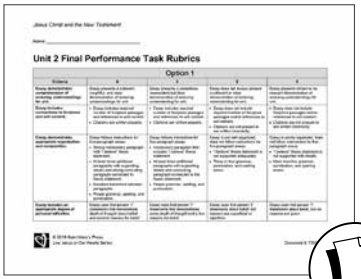
Apply

LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 2 Final Performance Task Options" (TX006011), on pages 110–111, and "Unit 2 Final Performance Task Rubrics" (TX006012), on pages 112–113, one of each for each student.


Jesus Christ and the New Testament

Name: _____

Unit 2 Final Performance Task Rubrics

Option 1

Criteria	4	3	2	1
Essay demonstrates knowledge of enduring understandings	Essay presents a coherent thesis that makes a determination of belief regarding Jesus' divine nature.	Essay presents a satisfactory thesis that makes a determination of belief regarding Jesus' divine nature.	Essay does not include a thesis that makes a determination of belief regarding Jesus' divine nature.	Essay presents limited or no knowledge of enduring understandings.
Essay includes connections to textual and personal	• Essay includes several quotes or textual passages and references to unit content. • Citations are correct.	• Essay includes several quotes or textual passages and references to unit content. • Citations are mostly correct.	• Essay does not include quotes or textual passages and references to unit content. • Citations are not present or are often incorrect.	• Essay does not include textual passages and references to unit content. • Citations are not present.
Essay demonstrates appropriate organization and composition.	Essay follows instructions for format and structure. • Essay has necessary paragraphs and "I believe" thesis statement. • At least three additional paragraphs are present, each one strong and citing paragraphs connected to the thesis. • Transitions between sentences and paragraphs. • Essay has grammar, spelling, and punctuation errors.	Essay follows instructions for format and structure. • Essay has necessary paragraphs and "I believe" thesis statement. • At least three additional paragraphs are present, each one strong and citing paragraphs connected to the thesis. • Transitions between sentences and paragraphs. • Essay has grammar, spelling, and punctuation errors.	Essay follows instructions for format and structure. • Essay has necessary paragraphs and "I believe" thesis statement. • Essay has additional paragraphs that are not supported adequately. • Many of the grammar, spelling, and punctuation errors.	Essay is wholly repetitive, does not follow instructions for the assigned essay.
Essay includes an appropriate degree of technical reflection.	Essay uses first person ("I") statements that demonstrate clear personal connection between the thesis and enduring understandings.	Essay uses first person ("I") statements that demonstrate clear personal connection between the thesis and enduring understandings.	Some, but not all, of the essay's statements about belief are not supported with sufficient or specific evidence.	Essay does not use first person statements about belief, but instead is about facts.

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TEACHER NOTE

The rubric asks the students to demonstrate knowledge of the enduring understandings, including supporting details, but an essay about belief should honor the integrity of the writer as well. Encourage the students to be honest about their faith life even if it expresses doubt or disbelief.

2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect, using these or similar words:
   - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Give** the following instructions to the class, using these or similar words:
   - In the 1950s, Edward R. Murrow, a well-known radio broadcaster, hosted a feature called "This I Believe." Murrow recorded hundreds of essays from famous and not-so-famous people. Some essays from that time period were written and recorded by Albert Einstein, Jackie Robinson (the first African American Major League baseball player), and Adlai Stevenson (the first Catholic to run for the presidency in 1952). There was also a video from a sixteen-year-old-girl, Elizabeth Deutsch, who expresses her thoughts about her faith and religion, including her doubts.
   - In the early 2000s, National Public Radio brought back the "This I Believe" feature, which now has over a thousand essays—many of them 3-minute audio recordings. The following are some essays or recordings from the twenty-first century
     - A fifteen-year-old Muslim teen talks about wearing the Hijab. (Essay 42798)
     - An African American professor speaks about his belief in God, a poignant telling of how God replaced his absent father. (Essay 35)
     - A sixteen-year-old young man speaks about "tomorrow will be a better day." (Essay 4205)
     - A first grader speaks about the top thirty things he believes in. (Essay 57159)
     - A teenage girl writes about growing in her faith. (Essay 75863)
6. **Instruct** the students to read or listen to one or more of the essays found on the National Public Radio website (search for "NPR This I Believe"). There are two options for the final performance tasks: write an essay or create a recording. The objective of stating their belief in Jesus Christ is the same, but the students may choose the format.
7. **Allow** one full class period for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks. You may want to consider playing some of these short podcasts as examples of the "This I Believe" audio essays to give students a sense of tone, pace, and content.

Interpret

LEARNING EXPERIENCE 3 (Chapter 5)

Jesus' Miraculous Signs in Art

Assist the students in researching and interpreting artwork depicting the seven miraculous "signs" that Jesus performs in the Gospel of John, further deepening the students' ability to recognize and articulate how these signs reveal Jesus' divine nature. (U1, Q1, K4, S4)

1. **Prepare** by ensuring that all the students have read articles 20–22 in the student book and chapters 1–12 of the Gospel of John prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Jesus' Miraculous Signs in Art" (TX006004), on page 101, one for each student. If students do not have internet access, provide books of art that include works depicting biblical scenes. Students should be able to photocopy these print images for completion of the activity or be able to project the images so that an entire class can see them. Another option would be to download and print a variety of images of artwork ahead of time so that students can select their favorite images from the collection.
2. **Direct** the students to have their student books and Bibles available for this learning experience. They will also need devices with access to the internet or reference books with collections of art depicting scenes from the Bible.
3. **Instruct** the students to open their student books to article 22, "Revealing Jesus' Divine Nature." Direct their attention to the chart on page 120, which lists Jesus' seven signs and their location in the Gospel of John. Review key points from the article using these or similar words:
   - Jesus performs seven signs in the Gospel of John. Each sign, in its own way, reveals that Jesus is the Divine Son of God, the Messiah.
   - The most powerful sign of Jesus' divine nature is when Jesus raises his friend Lazarus from the dead. This raising of Lazarus reveals the power of the Son of God over life and death, a power only God possesses.

Chapter 5: The Gospel of John: The Book of Signs 111

Article 20

The Gospel of John: Not a Synoptic

Have you ever come home from school and found a plate of freshly baked cookies on the counter? You can hear your stomach grumble, so you grab a handful and take them to your room. Oh! Chocolate chip, your favorite! As you throw down your backpack and check your messages, you eat those cookies without really thinking. Now there is only one left, and as you put it in your mouth, something totally unexpected happens. You have a mouthful of oatmeal raisin cookie. How did this happen? It looked just like all the others. It smelled like the others. But it is definitely not the same.

All of the Gospels complement one another, and all four are true accounts of the life of Jesus Christ. In essence, at a glance, they all "look" the same, just like the cookies. Yet John's Gospel is quite different from Matthew, Mark, and Luke. It is still a Gospel, but it is as different from the synoptic Gospels as oatmeal raisin cookies are from chocolate chip cookies. So as we dig in to the Gospel of John, let's consider two important questions: What makes John's Gospel so different from the other three? Why is it different?

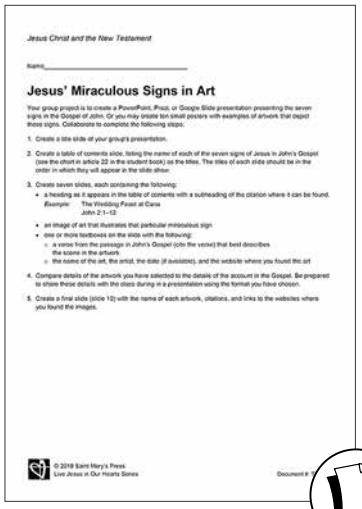
Like an oatmeal cookie is different from a chocolate chip cookie, but both are still cookies, so the Gospel of John is different from Matthew, Mark, and Luke, but all four are still Gospels.

One of These Books Is Not Like the Others!

You may have noticed three important differences as you read the first eleven chapters of John's Gospel. First, John portrays Jesus' divinity far more prominently than the synoptic Gospels do. From the beginning, John describes Jesus as "the Word became flesh" (1:14). John refers to Jesus with divine titles, such as Lamb of God, Son of God, and Savior.

UNIT 2

Articles 20–22


Jesus Christ and the New Testament

Name:_____

Jesus' Miraculous Signs in Art

Your group project is to create a PowerPoint, Prezi, or Google Slide presentation presenting the seven signs in the Gospel of John. Or you may create ten small posters with examples of artwork that depict these signs. Collaborate to complete the following steps:

1. Create a title slide of your group's presentation.
2. Create a table of contents slide, listing the name of each of the seven signs of Jesus in John's Gospel (see the chart in article 22 in the student book) as the titles. The titles of each slide should be in the order in which they will appear in the slide show.
3. Create seven slides, each containing the following:
   - a heading as it appears in the table of contents with a subheading of the citation where it can be found. (Example: The Wedding Feast at Cana John 2:1–12)
   - an image of art that illustrates that particular miraculous sign
   - one or more textboxes on the slide with the following:
     - a verse from the passage in John's Gospel (cite the verse) that best describes the scene in the artwork
     - the name of the art, the artist, the date (if available), and the website where you found the art
4. Compare details of the artwork you have selected to the details of the account in the Gospel. Be prepared to share these details with the class during in a presentation using the format you have chosen.
5. Create a final slide (slide 10) with the name of each artwork, citations, and links to the websites where you found the images.

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Document

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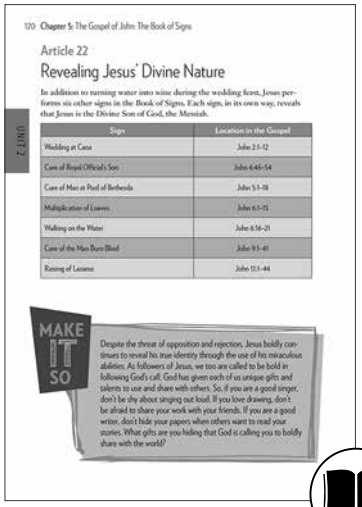

120 Chapter 5: The Gospel of John: The Book of Signs

Article 22

Revealing Jesus' Divine Nature

In addition to turning water into wine during the wedding feast, Jesus performs six other signs in the Book of Signs. Each sign, in its own way, reveals that Jesus is the Divine Son of God, the Messiah.

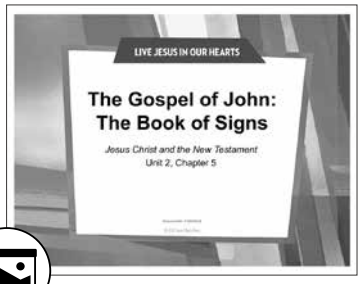
Sign	Location in the Gospel
Wedding at Cana	John 2:1–12
Cure of Royal Official's Son	John 4:46–54
Cure of Man at Pool of Bethesda	John 5:1–18
Multiplication of Loaves	John 6:1–71
Walking on the Water	John 6:16–21
Cure of the Man Born Blind	John 9:1–41
Raising of Lazarus	John 11:1–44

MAKE IT SO

Despite the threat of opposition and rejection, Jesus boldly continues to reveal his true identity through the use of his miraculous abilities. As followers of Jesus, we too are called to be bold in following God's call. God has given each of us unique gifts and talents to use and share with others. So, if you are a good singer, don't be shy about singing out loud. If you love drawing, don't be afraid to share your work with your friends. If you are a good writer, don't hide your papers when others want to read your stories. What gifts are you hiding that God is calling you to boldly share with the world?

UNIT 2

Article 22



TX006224

- After word gets back to the Pharisees that Jesus has raised Lazarus from the dead, they call a meeting of the Sanhedrin. So, this miracle not only points dramatically towards Jesus' divinity but also leads to his death on the cross.

TEACHER NOTE

Another option for reviewing the main points of the chapter is to use the PowerPoint presentation "Chapter 5 Overview: The Gospel of John: The Book of Signs" (TX006224), found at *www.smp.org/livejesus_newtestament.*

4. **Arrange** the students into groups of three to five. Each group will be creating a PowerPoint, Google Slide, or Prezi presentation, or a set of small posters with pictures and explanations of the seven miraculous signs.
5. **Distribute** the handout. Review the directions, clarifying any questions raised by the students. Instruct groups to work in collaborative and equitable ways to research and assemble the ten slides or posters.

TEACHER NOTE

This activity can also be done in less time by organizing the students into seven groups with each group assigned to one of the seven miraculous signs of Jesus. Set up a Google Slide presentation with permission for anyone with the link to edit. Prepare the title slide and table of contents ahead of time. Then send the link to all students. Each small group will work on one slide depicting one of the seven miraculous "signs" given to them, following the instructions on the handout. Each group will be responsible for adding the proper citations to the tenth slide. All the students will have access to the completed slide show.

6. **Circulate** among the groups to offer assistance and to ensure that they are on task.
7. **When** all groups have completed their presentations, one or two members of the groups will share their presentations with the class.
8. **Conclude** by affirming the students' creativity and willingness to engage deeply with the signs in the Gospel of John. Their work has illustrated a principle that they will continue to explore throughout this unit: Close examination of a biblical text often reveals a more complex message than was originally apparent on the surface. In other words, things are not always as simple as they may seem!

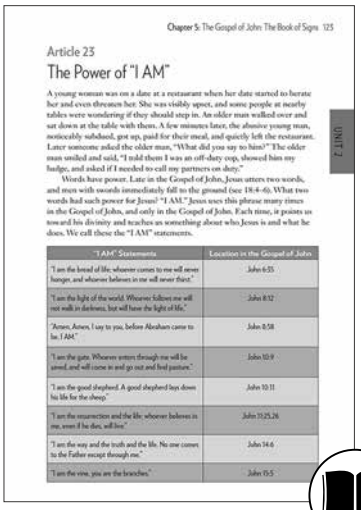
Perceive

LEARNING EXPERIENCE 4 (Chapter 5)

Using Liturgical Hymns to Explore the "I AM" Statements

Guide the students in exploring the value of liturgical songs and hymns as prayerful expressions of the scriptural passages in which Jesus points to his own divinity in the seven "I AM" statements. (U1, Q1, K5, S5)

1. **Prepare** by ensuring all the students have read article 23 prior to this learning experience. Photocopy or download and print the handout "Finding 'I AM' Statements in Liturgical Songs" (TX006005), on pages 102–103, one for each student. You may also want to prepare and distribute the handout "Finding 'I AM' Statements in Liturgical Songs Answer Key" (TX006006), on page 104.
2. **Provide** access to the internet and, if possible, copies of hymnals typically used in Catholic parishes: *Gather*, *Worship*, *Lead Me*, *Guide Me* (GIA publications) *Glory and Praise*, *Journey Songs*, *Spirit and Song*, *Flor y Canto* (OCP publications) or Missals with music, such as *Breaking Bread* (OCP).
3. **Introduce** the students to the concept of liturgical songs by sharing the following points. Be sure to emphasize that there are guidelines that composers, publishers, and musicians in liturgical settings should follow when creating or selecting songs for the Mass and other official liturgies in the Catholic Church.
   - Music is part of the language of worship. It is a way that God reveals himself to us. Just like all other forms of music, liturgical music can bring about a deeply personal response from us and can enhance our relationship with God.
   - Sacred music is an art form that can express the beauty and joy of the liturgy. The more people participate in singing during liturgy, the more voices are lifted in praise of God. Therefore, sacred music can bring a deeper level of holiness to the liturgy.
   - In order to foster participation by the entire congregation, those gathered should have the resources they need to participate (having the words and music in front of them). Liturgical music should also be memorable and sung in a way that allows them to participate.
   - The words or text of liturgical music must always be consistent with Catholic teaching and be clearly drawn from scriptural and liturgical sources. This is a crucial part of the exercise you are participating in now. When you read the lyrics, ask yourself if the words reflect what you read in Scripture, How would you feel about the song if it wasn't reflecting God's Word or a spiritual truth?



Chapter 5: The Gospel of John: The Book of Signs 125

Article 23

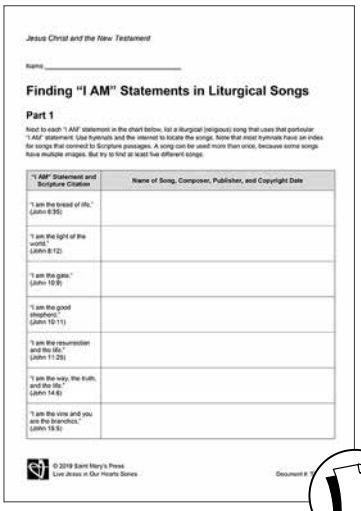
The Power of "I AM"

A young woman was on a date at a restaurant when her date started to berate her and even threaten her. She was visibly upset, and some people at nearby tables were wondering if they should step in. An older man walked over and sat down at the table with them. A few minutes later, the abusive young man, noticeably subdued, got up, paid for their meal, and quietly left the restaurant. Later someone asked the older man, "What did you say to him?" The older man smiled and said, "I told them I was an off-duty cop, showed him my badge, and asked if I needed to call my partners on duty."

Words have power. Late in the Gospel of John, Jesus utters two words, and men with swords immediately fall to the ground (see 18:4–6). What two words had such power for Jesus? "I AM." Jesus uses this phrase many times in the Gospel of John, and only in the Gospel of John. Each time, it points us toward his divinity and teaches us something about who Jesus is and what he does. We call these the "I AM" statements.

"I AM" Statements	Location in the Gospel of John
"I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst."	John 6:35
"I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."	John 8:12
"Amen, Amen, I say to you, before Abraham came to be, I AM."	John 8:58
"I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture."	John 10:9
"I am the good shepherd. A good shepherd lays down his life for the sheep."	John 10:11
"I am the resurrection and the life; whoever believes in me, even if he dies, will live."	John 11:25,26
"I am the way and the truth and the life. No one comes to the Father except through me."	John 14:6
"I am the vine, you are the branches."	John 15:5

Article 23



Jesus Christ and the New Testament

Name _____

Finding "I AM" Statements in Liturgical Songs

Part 1

Next to each "I AM" statement in the chart below, list a liturgical (religious) song that uses that particular "I AM" statement. Use hymnals and the internet to locate the songs. Note that most hymnals have an index for songs that connect to Scripture passages. A song can be used more than once, because some songs have multiple images. But try to find at least five different songs.

"I AM" Statement and Scripture Citation	Name of Song, Composer, Publisher, and Copyright Date
"I am the bread of life." (John 6:35)	
"I am the light of the world." (John 8:12)	
"I am the gate." (John 10:9)	
"I am the good shepherd." (John 10:11)	
"I am the resurrection and the life." (John 11:25)	
"I am the way, the truth, and the life." (John 14:6)	
"I am the vine and you are the branches." (John 15:5)	

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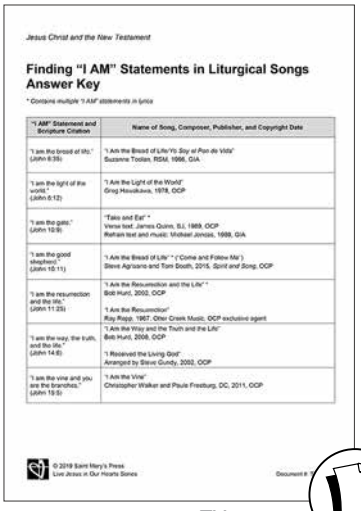

Jesus Christ and the New Testament

Finding "I AM" Statements in Liturgical Songs Answer Key

* Contains multiple "I AM" statements in lyrics

"I AM" Statement and Scripture Citation	Name of Song, Composer, Publisher, and Copyright Date
"I am the bread of life." (John 6:35)	"I Am the Bread of Life/Yo Soy el Pan de Vida" Suzanne Toolan, RSM, 1966, GIA
"I am the light of the world." (John 8:12)	"I Am the Light of the World" Greg Hawkaluva, 1978, OCP
"I am the gate." (John 10:9)	"Take and Eat" * Verse text: James Quinn, S.J. 1969, OCP Refrain text and music: Michael Joncas, 1999, GIA
"I am the good shepherd." (John 10:11)	"I Am the Bread of Life" * ("Come and Follow Me") Steve Agrisano and Tom Booth, 2015, *Spirit and Song*, OCP
"I am the resurrection and the life." (John 11:25)	"I Am the Resurrection and the Life" * Bob Hurd, 2002, OCP "I Am the Resurrection" Ray Repp, 1967, Other Creek Music, OCP exclusive agent
"I am the way, the truth, and the life." (John 14:6)	"I Am the Way and the Truth and the Life" Bob Hurd, 2008, OCP
"I am the vine and you are the branches." (John 15:5)	"I Received the Living God" Arranged by Steve Gundy, 2002, OCP "I Am the Vine" Christopher Walker and Paula Freeburg, DC, 2011, OCP

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Document # TX006006

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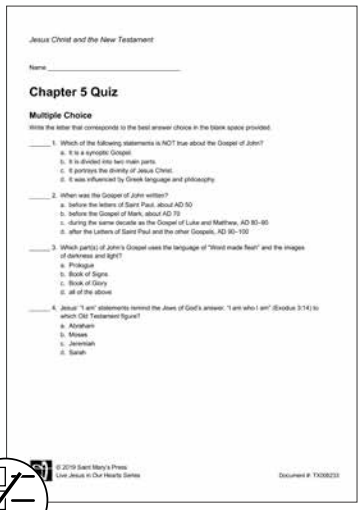
4. **You** may also want to point out that the Lectionary, the book of readings chosen for Masses throughout the liturgical year, uses the Gospel of John most often during Lent and Easter. It is during these times that Catholics and other mainstream Christian congregations are most likely to hear songs with the "I AM" statements.
5. **Distribute** the handout. If you choose to provide the answer key for the handout, distribute it at the same time. Otherwise, keep the answer key as your own reference to guide students.
6. **Choose** one of the following options:
   a. **Arrange** the students into groups of two or three, telling them to follow the instructions on both pages of the handout. Although group members are expected to collaborate in their search for songs on the internet or in hymnals, each student will have his or her own copy to turn in.
   b. **Arrange** the students into six or seven groups, assigning each group only one "I AM" statement. Consider giving the same group the two statements, "I am the gate (John 10:9) and "I am the good shepherd" (John 10:11). Groups will need to collaborate with each other to fill in song information for all the "I AM" statements.
7. **Instruct** the students to find the lyrics for one of the songs they have selected in hymnals or on the internet to complete the second page of the handout. Also have them try to locate YouTube videos in which the song is performed. They can then choose one of those videos to show to the class. Some of the videos will have visuals accompanying the song.
8. **Show** the selected videos to the class. If it will work with your students, encourage audience participation by asking the students to sing along.
9. **Conclude** by affirming the students' creativity and willingness to explore liturgical music and its significance in worship. Explain that their work has illustrated a principle that they will continue to explore throughout this unit: Close examination of different elements of the liturgy, such as sacred music, often reveal a more than was originally apparent on the surface.


Jesus Christ and the New Testament

Name: _____

Chapter 5 Quiz

Multiple Choice

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. Which of the following statements is NOT true about the Gospel of John?
a. It is a synoptic Gospel.
b. It is divided into two main parts.
c. It portrays the divinity of Jesus Christ.
d. It was influenced by Greek language and philosophy.

_____ 2. When was the Gospel of John written?
a. before the letters of Saint Paul, about AD 50
b. before the Gospel of Mark, about AD 70
c. during the same decade as the Gospel of Luke and Matthew, AD 80–90
d. after the Letters of Saint Paul and the other Gospels, AD 90–100

_____ 3. Which part(s) of John's Gospel uses the language of "Word made flesh" and the images of darkness and light?
a. Prologue
b. Book of Signs
c. Book of Glory
d. all of the above

_____ 4. Jesus' "I am" statements remind the Jews (of God's answer: "I am who I am" (Exodus 3:14) to which Old Testament figure?
a. Abraham
b. Moses
c. Jeremiah
d. Sarah

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TX006233

TEACHER NOTE

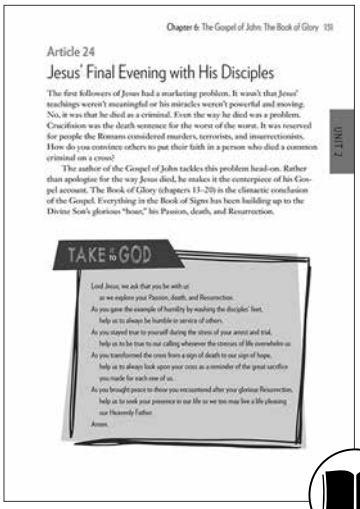
Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 5 quiz (TX006233), do so now, before moving to chapter 6. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Interpret

LEARNING EXPERIENCE 5 (Chapter 6)

Crucifixion Accounts in the Gospels

Explore the Crucifixion accounts from all four Gospels to see the similarities and differences between the synoptics and the Gospel of John's Book of Glory, to answer the question, "How can Jesus' death be glorious?" (U2, Q2, K3, K4, K5, K6, K8, S2, S3, S4, S5, S6, S8)


Chapter 6: The Gospel of John: The Book of Glory 131

Article 24

Jesus' Final Evening with His Disciples

The first followers of Jesus had a marketing problem. It wasn't that Jesus' teachings weren't meaningful or his miracles weren't powerful and moving. No, it was that he died as a criminal. Even the way he died was a problem. Crucifixion was the death sentence for the worst of the worst. It was reserved for people the Romans considered murders, terrorists, and insurrectionists. How do you convince others to put their faith in a person who died a common criminal on a cross?

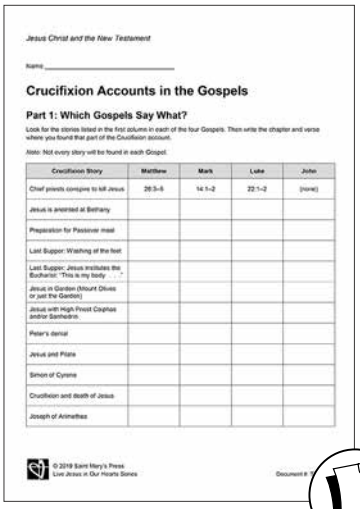
The author of the Gospel of John tackles this problem head-on. Rather than apologize for the way Jesus died, he makes it the centerpiece of his Gospel account. The Book of Glory (chapters 13–20) is the climactic conclusion of the Gospel. Everything in the Book of Signs has been building up to the Divine Son's glorious "hour," his Passion, death, and Resurrection.

TAKE to GOD

Lord Jesus, we ask that you be with us
as we explore your Passion, death, and Resurrection.
As you gave the example of humility by washing the disciples' feet,
help us to always be humble in service of others.
As you stayed true to yourself during the stress of your arrest and trial,
help us to be true to our calling wherever the crosses of life overwhelm us.
As you transformed the cross from a sign of death to our sign of hope,
help us to always look upon your cross as a reminder of the great sacrifice
you made for each one of us.
As you brought peace to those you encountered after your glorious Resurrection,
help us to seek your presence in our life so we too may live a life pleasing
our Heavenly Father.
Amen.

UNIT 2

Articles 24–25


Jesus Christ and the New Testament

Name _____

Crucifixion Accounts in the Gospels

Part 1: Which Gospels Say What?

Look for the stories listed in the first column in each of the four Gospels. Then write the chapter and verse where you found that part of the Crucifixion account.

Note: Not every story will be found in each Gospel.

Crucifixion Story	Matthew	Mark	Luke	John
Chief priests conspire to kill Jesus	26:3–5	14:1–2	22:1–2	(none)
Jesus is anointed at Bethany				
Preparation for Passover meal				
Last Supper: Washing of the feet				
Last Supper: Jesus institutes the Eucharist: "This is my body . . ."				
Jesus in Garden (Mount Olives or just the Garden)				
Jesus with High Priest Caiphas and/or Sanhedrin				
Peter's denial				
Jesus and Pilate				
Simon of Cyrene				
Crucifixion and death of Jesus				
Joseph of Arimathea				

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TX006007

TEACHER NOTE

Unless you have a block schedule, consider using this learning experience throughout two class periods. In the first class period, complete steps 1–4. Complete the remaining steps in the second class period.

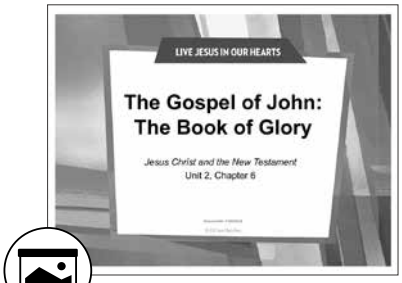
1. **Prepare** by reading articles 24 and 25 in the student book and chapters 13–21 of the Gospel of John prior to this learning experience. Photocopy or download and print the handout "Crucifixion Accounts in the Gospels" (TX006007), on pages 105–106, for each student. This learning experience is best done with print Bibles to enable students to delve into the details of each account rather than find the answers on the internet. If copies of print Bibles are limited, students can work in pairs or small groups.
2. **Distribute** the handout, one per student. Tell the students that they will be following the directions on the handout to explore the similarities and the differences in the four Gospel accounts of Jesus' Passion and Crucifixion. Review the handout directions, answering any student questions that arise.

TEACHER NOTE

The Gospel of John (YouTube, 3:00:00) is an excellent resource to help students "read" the Gospel at the heart of this unit. Consider using it in class, asking the students to follow along with their Bibles open to each chapter. Emphasize important points made in articles 27 and 28 in the student book. Here are some suggested scenes from the movie:

- John, chapter 13: The washing of the feet, role of Judas, Peter's denial predicted (1:51:17–2:00:00)
- John, chapters 14–17: The Last Supper Discourse (2:00–2:17:54)
- John 18:1–27: Arrest of Jesus, Peter's denials, Jesus appears before Annas (2:18:55–2:24:39)
- John 18:28–19: 16: Trial before Pilate (2:24:40–2:33:18)
- John 19:16–37: Jesus' Crucifixion (2:33:19–2:39:45)
- John 19:38–42: Jesus' Burial (2:39:46–2:40:53)
- John, chapters 20–21: Resurrection accounts and appearances (2:40:54–2:54:00)

3. **Give** the students enough time to find the passages and to complete the handout. They may need the remainder of the class period to finish, or you can assign it for homework. You would then need to allot time during the next class period to complete the learning experience. Encourage the students to read the accounts carefully for details that may only appear in one Gospel. When all the students, individually or in groups, have completed the handout, proceed to the next step.
4. **Process** this activity by asking the following questions:
   - Why do you think there are significant differences between the four Gospels?
   - Brainstorm some reasons why the Gospels cover much of the same material, yet the details may differ.
   - What role do you think the audience of each Gospel plays in the differing details between the four Gospels?
   - What positive affirmation about the message of Christ can you draw from the fact that though details may differ, the essential content of the Gospels is the same?
5. **Conclude** by emphasizing the following points, using these or similar words:
   - All four Gospels devote nearly one-third to one-half of their chapters to the events around Jesus' last days. Clearly the authors of the Gospels believed that knowing these events was crucial for understanding God's saving plan.
   - Though all four Gospels agree on the main events of Christ's last days, each has their own unique nuances. Mark highlights Jesus' isolation and abandonment, and Luke emphasizes his mercy and forgiveness. But John has the most unique perspective.
   - John portrays Jesus as being in control during the events of his last days. He is not controlled by others but permits the necessary events to happen. His loved ones are near him on the cross and he even gives them final instruction before he gives up his spirit. Through these nuances, John continues to emphasize Jesus' divine nature.



TX006225

TEACHER NOTE

Another option for summarizing the chapter is to use the PowerPoint presentation "Chapter 6 Overview: The Gospel of John: The Book of Glory" (TX006225) (see *www.smp.org/livejesus_newtestament*).

Empathize

LEARNING EXPERIENCE 6 (Chapter 6)

Gospel of John Resurrection Accounts

Encourage the students to empathize with the thoughts and feelings of those who encountered Jesus after he had risen from the dead and his glorious hour continued to be revealed. (U2, Q2, K7, K8, S7, S8)

1. **Prepare** by ensuring that all the students have read article 26 in the student book and chapters 20–21 of the Gospel of John prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Reenactments of Gospel of John Resurrection Accounts" (TX006009), on page 108. Cut the handout apart as indicated so you have instructions for five groups.
2. **Decide** whether this learning experience is to be an in-class activity with time allotted for the creation, performance, and viewing of the reenactments, or if some parts of the learning experience can be done outside of class. If time allows, class time provides more structure and the expectation that this is to be a simple production with minimal props or costumes. You can also decide whether the groups will perform the reenactments live in front of the class or film the reenactments and make them available for viewing by the class.
3. **Arrange** the students into five groups of three to five students (some accounts require more actors). Distribute one set of instructions to each group.
4. **Give** the groups the following instructions:
   - Your group's mission is to reenact the passage you have been assigned. Begin by finding and reading the passage together. Discuss what emotions—awe, doubt, fear, confusion—the people involved might have felt during this event, including Jesus.
   - Next decide who will play the Bible characters mentioned in the passage. Assign one person as your director. If there are other group members without roles, they can be prop and costume creators.
   - The most important thing is to help your audience understand the power these events would have had on the biblical people who experienced them. Try to convey the feelings and emotions without getting corny or sarcastic. Ask yourselves, "How can we portray our passage in a way that is authentic?"
   - As the directions indicate, feel free to enhance your reenactment with simple props and costumes. But focus first on the quality of your acting.
5. **Circulate** among the groups to offer assistance and encouragement as needed. When the groups have completed their preparation, gather them together and facilitate each group in presenting its reenactment. Encourage comments and observations after each reenactment, focusing on the emotional and spiritual impact of the event.

Chapter 6: The Gospel of John: The Book of Glory 141

Article 26

The Divine Son Returns

Losing someone you deeply love—a close friend, a sibling, your spouse—is perhaps the hardest thing most of us will ever have to face. A man who had lost his wife explained the weeks that followed like this: "After she died, it was like I had fallen into a pit with no way to get out. I had no energy for anything, even the things I used to love doing. I was just going through the motions of daily life. It was like all the color had drained from my life, and all I was left with was the grays."

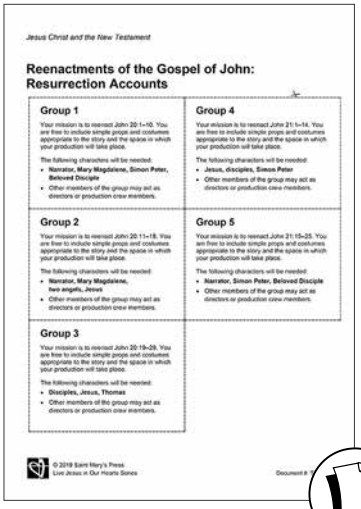
We can only imagine that this is how Jesus' disciples felt immediately after his death. Their master and friend, the person who had inspired them with his hope and love, had been cruelly taken from them. Added to that was the fear that the Jewish and Roman leaders might be coming next for them. They hid in fear, not knowing what to do next. Little did they expect that the most amazing day of their life lay just around the corner.

UNIT 2

CHEW ON THIS

Be active members! Go on the offensive! Play down the field, build down the field, build a better world, a world of brothers and sisters, a world of justice, of love, of peace, of fraternity, of solidarity. ("Address of Pope Francis at the Prayer Vigil with the Young People on the Occasion of the XXVIII World Youth Day," July 27, 2013)

Article 26


Jesus Christ and the New Testament

Reenactments of the Gospel of John: Resurrection Accounts

Group 1

Your mission is to reenact John 20:1–10. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:
- Narrator, Mary Magdalene, Simon Peter, Beloved Disciple
- Other members of the group may act as directors or production crew members.

Group 2

Your mission is to reenact John 20:11–18. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:
- Narrator, Mary Magdalene, two angels, Jesus
- Other members of the group may act as directors or production crew members.

Group 3

Your mission is to reenact John 20:19–29. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:
- Disciples, Jesus, Thomas
- Other members of the group may act as directors or production crew members.

Group 4

Your mission is to reenact John 21:1–14. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:
- Jesus, disciples, Simon Peter
- Other members of the group may act as directors or production crew members.

Group 5

Your mission is to reenact John 21:15–25. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:
- Narrator, Simon Peter, Beloved Disciple
- Other members of the group may act as directors or production crew members.

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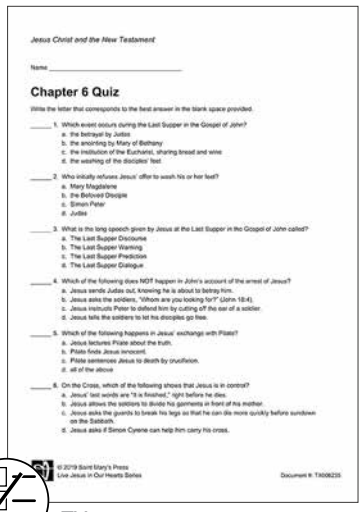
Jesus Christ and the New Testament

Name _____

Chapter 6 Quiz

Write the letter that corresponds to the best answer in the blank space provided.

_____ 1. Which event occurs during the Last Supper in the Gospel of John?
a. the betrayal by Judas
b. the anointing by Mary of Bethany
c. the institution of the Eucharist, sharing bread and wine
d. the washing of the disciples' feet

_____ 2. Who initially refuses Jesus' offer to wash his or her feet?
a. Mary Magdalene
b. the Beloved Disciple
c. Simon Peter
d. Judas

_____ 3. What is the long speech given by Jesus at the Last Supper in the Gospel of John called?
a. The Last Supper Discourse
b. The Last Supper Warning
c. The Last Supper Prediction
d. The Last Supper Dialogue

_____ 4. Which of the following does NOT happen in John's account of the arrest of Jesus?
a. Jesus sends Judas out, knowing he is about to betray him.
b. Jesus asks the soldiers, "Whom are you looking for?" (John 18:4).
c. Jesus instructs Peter to defend him by cutting off the ear of a soldier.
d. Jesus tells the soldiers to let his disciples go free.

_____ 5. Which of the following happens in Jesus' exchange with Pilate?
a. Jesus lectures Pilate about the truth.
b. Pilate finds Jesus innocent.
c. Pilate sentences Jesus to death by crucifixion.
d. all of the above

_____ 6. On the Cross, which of the following shows that Jesus is in control?
a. Jesus' last words are "It is finished," right before he dies.
b. Jesus allows the soldiers to divide his garments in front of his mother.
c. Jesus asks the guards to break his legs so that he can die more quickly before sundown on the Sabbath.
d. Jesus asks if Simon Cyrene can help him carry his cross.

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TX006235

Chapter 7: The New Testament Letters Explore the Incarnation 149

Article 27

Philippians: Christ Empties Himself

Mrs. Ruiz had been trying to explain the Trinity to her class for at least half of the period. Max raised his hand and said, "This doesn't really make any sense to me." Mrs. Ruiz was tempted to just reply: "It's a mystery we will never fully understand. We just need to accept it as part of our belief system." But she took a deep breath and tried yet another way to approach it.

Some dogmas of the Catholic Church are mysterious, but we can't just throw our hands up and not attempt to understand them. The mysteries of faith are not problems to be solved; rather, they are truths to be pondered. For example, it is ultimately a mystery how Jesus is both fully human and fully divine, but there is so much we can gain from exploring that mystery. We can use some of the letters in the New Testament as our guides, studying the early Christians' reflections on what Christ's Incarnation meant for them. Paul gives us insight into the Incarnation in his Letter to the Philippians.

Further exploration of dogmas, such as the Incarnation and the Trinity, can help us to better understand the mysteries of the Church.

UNIT 2

Articles 27–29

Jesus Christ and the New Testament

Name _____

Reply to New Testament Letters

Choose one of the options below, and read and respond to the Scripture passage in a letter. In your letter, connect the focus of the Scripture passage to an experience you have had in following Christ. Questions are provided to help you in your response. Be sure to quote at least one verse from the given passage, showing your understanding of the longer passage in relation to your personal experience. Your letter should be in the first person and about 250 words long. Don't forget to sign it!

Option 1: Philippians 1:27–2:18
What is Saint Paul claiming about Christ in this passage? How is he presenting Christ as a model for us? Think about service you have done in your community, school, or family. How does the particular service you have done compare to the self-emptying of Christ?

Option 2: Philippians 3:17–4:9
Think about your prayer life and how it helps you live as a disciple of Jesus. What are the challenges you face in prayer and in living your life that the Philippians may have faced too?

Option 3: Colossians 2:6–23
Think about the role of media in your life and the potential it has to be a "false teacher." How does the media (movies, TV, internet, social media) affect your life as a Christian—for good and, perhaps, not so good?

Option 4: Colossians 3:1–2:1
Think about the joys and challenges of living the Christian life in the world and in families today. What are some of the challenges you face today that may compare to biblical times, and what are the benefits of following Jesus?

Option 5: Hebrews 12:1–19
Think about how Jesus compares to the Old Testament heroes. Who are the heroes in your life and how do they (and you) measure up to the advice given in this letter?

Option 6: Hebrews 13:1–19
Hebrews implores us to be in service to others and to act with hospitality, as we may unknowingly entertain angels in our midst. Who are the poor and vulnerable in your midst, and how can the words of this passage help you to serve them better?

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TX006010

6. **Debrief** the students about their observations of the Resurrection accounts in the Gospel of John. Explore with each group the feelings that each character must have had by asking the following questions, in these or similar words:
   - How do you think your character felt the account of the Resurrection that your group reenacted?
   - Keeping in mind Jesus' completely human experience, how do you think Jesus felt in the account of the Resurrection that your group reenacted?
   - How do you think you would react if the resurrected Jesus appeared to you today? Explain why you think that would be your reaction.
   - Name some specific ways that you can be a witness to the resurrected Christ today?
7. **Conclude** by guiding the students to the long-term implications of the Resurrection; how Jesus' Passion, death, and Resurrection offer a message of hope for us.

TEACHER NOTE

After the reenactments, consider showing the Resurrection accounts in the movie *The Gospel of John* (YouTube, 3:00:00). This would include Mary Magdalene coming to the tomb (2:40:50) through the epilogue (2:54:00) Compare the film's portrayal of the events with the students' reenactments.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 6 quiz (TX006235), do so now, before moving to chapter 7. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

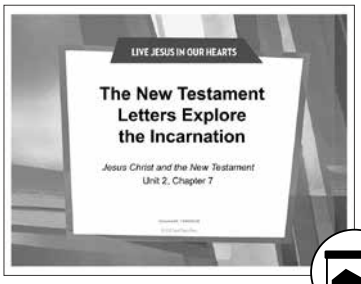
Apply

LEARNING EXPERIENCE 7 (Chapter 7)
Reply to New Testament Letters

Guide students to passages within the Letters to Philippians, Colossians, and Hebrews that will help them understand the authors' claims about Jesus and how students themselves might respond to these claims. (U3, Q3, K9, K10, K11, S9, S10, S11)

1. **Prepare** by ensuring that all the students have read articles 27–29 in the student book and the Letters to the Philippians, Colossians, and Hebrews prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Reply to New Testament Letters" (TX006010), on page 109, one for each student.

2. **Introduce** the learning experience to the students, using these or similar words:
   - Saint Paul wrote a number of letters to the early Christian communities. Some of these letters were written while Saint Paul was in prison (Letters to the Philippians and the Colossians).
   - Another writer, probably not Saint Paul himself, wrote to a community of Jewish Christians to encourage them not to give up on following Jesus (Letter to the Hebrews).
   - Now it is your turn to write to Saint Paul about the letters he sent and how they apply to you in the twenty-first century.

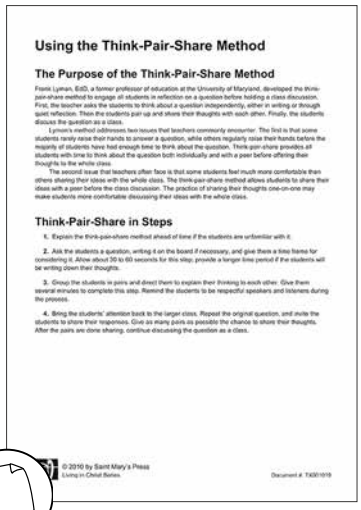


TX006226

TEACHER NOTE

Another option for summarizing the chapter is to use the PowerPoint presentation "Chapter 7 Overview: The New Testament Letters Explore the Incarnation" (TX006226) (see *www.smp.org/livejesus_newtestament*).

3. **Explain** to the students that they will be responding to specific claims the authors of the Letters to Philippians, Colossians, and Hebrews made about Jesus Christ. Give these general directions:
   - You will respond by writing letters from your modern perspective, telling the original authors how their claims apply to people's lives today.
   - Your letters are intended to connect your personal experiences, joys, and challenges with those of the people to whom Paul wrote over two thousand years ago.
   - These are to be personal letters. You will write in the first person, using the pronouns "I," "me," and "my."
   - The letters will be a homework assignment, but you will be using class time to prepare.
4. **Distribute** the handout. Ask the students to read through the instructions and the list of options on the handout. Emphasize that their letters must quote at least one verse from the given passage to demonstrate their understanding of the passage and how it relates to their own personal experience. They can choose to use more verses, but there should be a balance between scripture and their own thoughts. They can also ask questions of the letter's author, and they should feel free to express doubt, agreement, or even disagreement.
5. **Allow** the students to silently identify their preference from the six options. If you wish to be sure the options are evenly distributed, ask them to circle their first choice and put a box around their second choice. Make a list on the board of all those who have chosen each option as their first choice. If one topic has too many students, ask students to move to their second choice.
6. **Arrange** the students into small groups of no more than three, according to the option they chose.



Using the Think-Pair-Share Method

The Purpose of the Think-Pair-Share Method

Frank Lyman, EdD, a former professor of education at the University of Maryland, developed the think-pair-share method to engage all students in reflection on a question before holding a class discussion. First, the teacher asks the students to think about a question independently, either in writing or through quiet reflection. Then the students pair up and share their thoughts with each other. Finally, the students discuss the question as a class.

Lyman's method addresses two issues that teachers commonly encounter. The first is that some students rarely raise their hands to answer a question, while others regularly raise their hands before the majority of students have had enough time to think about the question. Think-pair-share provides all students with time to think about the question both individually and with a peer before offering their thoughts to the whole class.

The second issue that teachers often face is that some students feel much more comfortable than others sharing their ideas with the whole class. The think-pair-share method allows students to share their ideas with a peer before the class discussion. The practice of sharing their thoughts one-on-one may make students more comfortable discussing their ideas with the whole class.

Think-Pair-Share in Steps

1. Explain the think-pair-share method ahead of time if the students are unfamiliar with it.

2. Ask the students a question, writing it on the board if necessary, and give them a time frame for considering it. Allow about 30 to 60 seconds for this step; provide a longer time period if the students will be writing down their thoughts.

3. Group the students in pairs and direct them to explain their thinking to each other. Give them several minutes to complete this step. Remind the students to be respectful speakers and listeners during the process.

4. Bring the students' attention back to the larger class. Repeat the original question, and invite the students to share their responses. Give as many pairs as possible the chance to share their thoughts. After the pairs are done sharing, continue discussing the question as a class.

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TX001019

TEACHER NOTE

You may want to have the students use Google Docs to share their ideas in a way that allows them to view everyone's contributions.

TEACHER NOTE

This learning experience incorporates the think-pair-share technique. For more background on this technique, see the resource "Using the Think-Pair-Share Method" (TX001019), found at *smp.org/resourcecenter/books.*

7. **Instruct** the students to read their assigned passage individually and silently. Allow time for them to *Think* of and write down some ideas about how the content of the passage might relate to the topic and the question. They can write their ideas on the back of the handout, another sheet of paper, or on their computers. Allow approximately 5–6 minutes for this.
8. **Tell** to students to next *Pair* and *Share* their ideas, brainstorming together other ways that the passages could be applied to young people today. This will help prepare them to write their individual letters.
9. **Give** the students instructions on format of their individual letter (typed or handwritten), due date, and method of turning in the assignment.

Chapter 7: The New Testament Letters Explore the Incarnation 149

Article 27

Philippians: Christ Empties Himself

Mrs. Ruiz had been trying to explain the Trinity to her class for at least half of the period. Max raised his hand and said, "This doesn't really make any sense to me." Mrs. Ruiz was tempted to just reply: "It's a mystery we will never fully understand. We just need to accept it as part of our belief system." But she took a deep breath and tried yet another way to approach it.

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Further exploration of dogmas, such as the Incarnation and the Trinity, can help us to better understand the mysteries of the Church.

UNIT 2

Articles 27–28

Empathize

LEARNING EXPERIENCE 8 (Chapter 7)

Deep Dive into the Incarnation

Assist the students in understanding how God and humanity came together in a unique way in the person of Jesus and how false teachings about Jesus jeopardized newly formed communities. (U3, Q3, K1, K9, K11, S1, S9, S10, S11)

1. **Prepare** by ensuring that all the students have read articles 27 and 28 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class.
2. **Invite** the students to form pairs and to talk about what they felt were the key points of the reading for this learning experience. Allow the students several minutes, and then call on volunteers to share what they discussed. Affirm all correct responses, and emphasize the following points:

- The Philippians are a predominantly Gentile-Christian community that Paul founded. This community is home to many different religious cults. It is natural that the fledgling community at Philippi would encounter some challenges from these religious groups.
- Paul is very pleased with the community at Philippi, but he doesn't ignore the struggles they are facing, such as a lack of unity. Paul urges the Philippians to remain steadfast and united in the face of frightening opposition. He reminds them that the example of Christ himself should be the motivator to maintain their unity.
- Paul says that disunity comes from selfishness and pride, and unity is produced by humility and serving others. Paul lifts up Jesus as the model of humility and servanthood.
- Incarnation involves the highest possible form of being, God, becoming the lowest form, a slave. Paul's challenge to the Philippians is to follow Jesus' example of humility and obedience.
- Paul stresses that Christ's example of humility and exaltation is the answer to the Philippians, problem. If they are humble about serving one another within the community, they will eventually unite as a community.
- Humility is not weakness. It means seeing every other person as equal to ourselves in dignity and worth. It means standing up for your rights and the rights of others. It means putting yourself at the service of others rather than seeking power and control. Most of all, it means seeking out God's will for your life rather than focusing on your own pleasure and privilege.
- The people of Colossae are being distracted by teachings that take their focus off Jesus Christ as the sole source of their salvation.
- The Colossians live along a major trade route. The traders bring their ideas and religious beliefs, including fascination with magic and spiritual beings. The Christians in Colossae are influenced by these ideas.
- Paul is a realist and understands that these teachers of conflicting beliefs can be very persuasive. He calls their teachings "seductive philosophy."
- Paul points out that the major problem with their teaching is their claim that faith in Jesus Christ is not enough for salvation.
- Paul uses a hymn to reinforce the heart of his argument. These are the claims he makes about Christ: Christ is God, Christ shared in the creation of the universe, Christ is the source of our resurrection, Christ is the source of our salvation.
- Paul uses the term *preeminence of Christ* to teach us about the Incarnation. This means that the Savior comes before all other things.
- Because Jesus is true man, if we are looking for a model to live by, we must look to Jesus and what he taught and how he lived.

3. **Ask** the students if they have any remaining questions about this important doctrine of the Church, and continue the discussion if necessary.

Chapter 7: The New Testament Letters Explore the Incarnation 159

Article 29

Hebrews: Our Divine High Priest

"What's the deal with you Catholics and priests? Why do you even have them?" Ryan asked his friend Zach. "The Bible says that Jesus is the last High Priest, that there's no longer any need for them," Ryan continued. "Really?" "Where does it say that?" asked Zach. "Somewhere in the New Testament," replied Ryan. "I can look it up for you if you want."

Imagine yourself in this conversation. Would you have an answer for Ryan about why we have priests in the Catholic Church? Ryan is probably referring to the Letter to the Hebrews. This letter discusses how Jesus Christ, the Divine Son of God, is the fulfillment of what was foreshadowed through salvation history in the Old Testament. It does this primarily by examining Christ's role as our Divine High Priest.

We do not know much about the author or the intended community of the Letter to the Hebrews. What we do know has been constructed from the letter itself. It appears that the author is a Jewish Christian who knows a lot about both Judaism and Greek culture. The audience seems to be Jewish Christians who have suffered some persecution and are in danger of giving up their Christian faith. The letter seeks to reassure these Jewish Christians that Jesus' life and mission fit perfectly with their Jewish heritage.

How would you explain the role of Catholic priests to a curious friend?

salvation history ➤ The pattern of specific events in human history in which God clearly reveals his presence and saving actions. Salvation was accomplished once and for all through Jesus Christ, a truth foreshadowed and revealed throughout the Old Testament.

High Priest ➤ This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem. The High Priest was appointed by the Jewish king with the approval of the Roman governor.

Article 29

Reflect

LEARNING EXPERIENCE 9 (Chapter 8)

Jesus: Model of Humility and Service for Priests Today

Encourage the students to reflect on priests who lived two thousand years after Jesus and how they embody the model of Jesus as High Priest. (U3, Q3, K12, S12)

1. **Prepare** by ensuring that all the students have read article 29 in the student book prior to this learning experience. This article focuses on Jesus as the Divine High Priest. Today's priests are called to model themselves after Jesus, the High Priest, striving to be of service to all God's people.
2. **Brainstorm** with students the qualities of a priest who imitates Jesus in his priestly ministry. Record responses on the board. If *humility*, *obedience*, *servant*, and *self-sacrifice* are not listed, add them.

TEACHER NOTE

Explain that there are four steps towards canonization in the Catholic Church. Some of these priests have been designated Servant of God, the first step. Additional steps are Venerable, Blessed, and Saint.

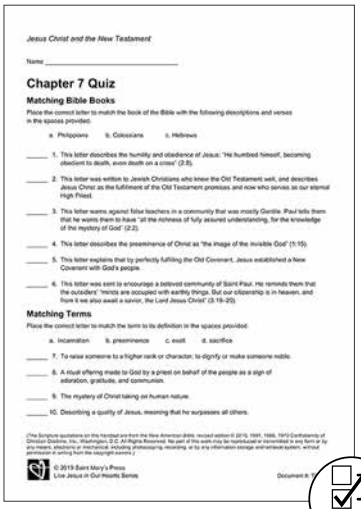
3. **Post** the names of the following priests on the board with enough space for students to add information under each man's name. Ask the students if they know anything about the priests you have listed.
   - Msgr. Hugh O'Flaherty
   - Fr. Rutillo Grande
   - Fr. Mychal Judge
   - Fr. Augustus Tolton
   - Blessed Fr. Stanley Rother

TEACHER NOTE

As time and size of class allows, extend the process with these additional names:

- Fr. Dan Egan, OFM
- Blessed Engelmar Unzeitig
- Fr. Emil Kapuan
- Fr. Lawrence Jenco
- Blessed Jerzy Popieluszko
- Blessed Charles de Foucauld

4. **Arrange** the students into five groups, assigning each group one of the priests listed on the board. Each group will do a quick internet search to find information about their assigned twentieth-century priest. They should look for basic information about birth, death, and country of origin, as well as specific ways the priest modeled Jesus in his ministry.
5. **Distribute** a sheet of newsprint to each group. Instruct the groups to write their priest's name at the top of the newsprint and to record their findings on the priest underneath. Ask them to write in legible print, large enough for class to read from their seats.
6. **Allow** 5–10 minutes for researching and recording. Circulate among the groups to assist as needed.
7. **Call** upon a representative from each group to explain to the entire class who their priest was and how he imitated Jesus.
8. **Lead** a brief discussion with the students on the lives of these priests, asking questions like these:
   - Based on your research or general knowledge, what was the motivating factor(s) that led these priests to a life of service and sacrifice?
   - What was the most significant manner in which the priest your group researched modeled Jesus in his ministry?
   - How did each man demonstrate self-sacrifice?
   - How important is it that a priest practice the quality of humility?
9. **Encourage** (or require as an assignment) the students to write a short note, either by hand or by email, to a priest in their school, parish, or community that they think imitates Christ in his priestly ministry.


Jesus Christ and the New Testament

Name _____

Chapter 7 Quiz

Matching Bible Books

Place the correct letter to match the book of the Bible with the following descriptions and verses in the spaces provided.

a. Philippians b. Colossians c. Hebrews

_____ 1. This letter describes the humility and obedience of Jesus: "He humbled himself, becoming obedient to death, even death on a cross" (2:8).

_____ 2. This letter was written to Jewish Christians who knew the Old Testament well, and describes Jesus Christ as the fulfillment of the Old Testament promises and now who serves as our eternal High Priest.

_____ 3. This letter warns against false teachers in a community that was mostly Gentile. Paul tells them that he wants them to have "all the richness of fully assured understanding, for the knowledge of the mystery of God" (2:2).

_____ 4. This letter describes the preeminence of Christ as "the image of the invisible God" (1:15).

_____ 5. This letter explains that by perfectly fulfilling the Old Covenant, Jesus established a New Covenant with God's people.

_____ 6. This letter was sent to encourage a beloved community of Saint Paul. He reminds them that the outsiders' "minds are occupied with earthly things. But our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ" (3:19–20).

Matching Terms

Place the correct letter to match the term to its definition in the spaces provided.

a. incarnation b. preeminence c. exalt d. sacrifice

_____ 7. To raise someone to a higher rank or character, to dignify or make someone noble.

_____ 8. A ritual offering made to God by a priest on behalf of the people as a sign of adoration, gratitude, and communion.

_____ 9. The mystery of Christ taking on human nature.

_____ 10. Describing a quality of Jesus, meaning that he surpasses all others.

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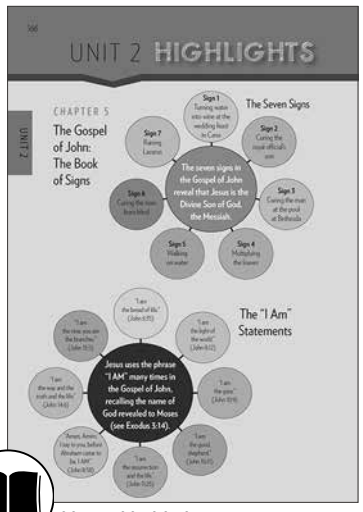
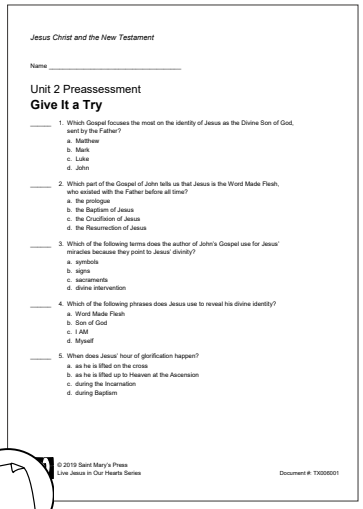
TX006237

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 7 quiz (TX006237), do so now, before moving on to "Concluding the Unit." (See *www.smp.org/livejesus_newtestament* to access both of these resources.)



Unit 2 Highlights


Jesus Christ and the New Testament

Name _____

Unit 2 Preassessment
Give It a Try

_____ 1. Which Gospel focuses the most on the identity of Jesus as the Divine Son of God, sent by the Father?
a. Matthew
b. Mark
c. Luke
d. John

_____ 2. Which part of the Gospel of John tells us that Jesus is the Word Made Flesh, who existed with the Father before all time?
a. the prologue
b. the Baptism of Jesus
c. the Crucifixion of Jesus
d. the Resurrection of Jesus

_____ 3. Which of the following terms does the author of John's Gospel use for Jesus' miracles because they point to Jesus' divinity?
a. symbols
b. signs
c. sacraments
d. divine intervention

_____ 4. Which of the following phrases does Jesus use to reveal his divine identity?
a. Word Made Flesh
b. Son of God
c. I AM
d. Myself

_____ 5. When does Jesus' hour of glorification happen?
a. as he is lifted on the cross
b. as he is lifted up to Heaven at the Ascension
c. during the Incarnation
d. during Baptism

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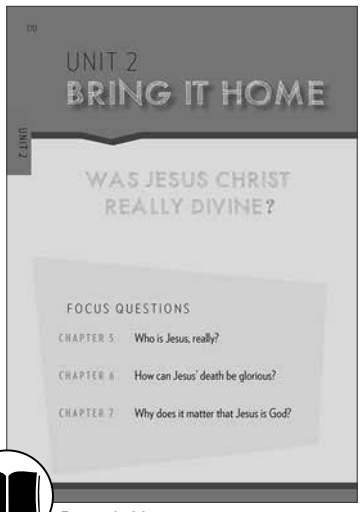

Bring It Home

CONCLUDING THE UNIT

Using the Student Book "Unit 2 Highlights"

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit to return to the questions from the "Unit 2 Preassessment" (TX006001) handout, on pages 96–97, with which you began the unit. Whether or not you posted these questions in your classroom or utilized them during the unit instruction, return to them now using a process similar to the following:

- Sort the questions into those that are fairly basic/factual and those that are more complex/discussion-worthy.
- Read the basic/factual questions aloud and ask for student volunteers to answer them. This could be a helpful review opportunity prior to the unit test or other unit assessment.
- Read the more complex questions aloud. Choose two or three to discuss as a class. You may invite the students to recall and share what learning experiences from this unit gave them at least some insight into these questions.
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *Was Jesus Christ really divine?* Having nearly concluded this unit, ask the students how they would answer this question. What biblical character, book, or story from this unit has given them the greatest insight into this question? How might they apply this insight to their daily lives of faith? You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to ten double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 5 Double-Check Questions

1. *What are three important differences between the Gospel of John and the synoptic Gospels?*

   John portrays Jesus' divinity far more prominently than the synoptic Gospels. The Gospel of John is structured differently from the synoptic Gospels. The Gospel of John uses Greek philosophical categories and terms to help describe Jesus, identity more fully.

2. *Why did the early Christians begin worshipping separately from the Jews who did not believe Jesus was the Messiah?*

   The Jews who did not believe Jesus was the Messiah expelled the early Christians from the synagogues. They would have had to either give up their belief of Jesus as Messiah or give up their Jewish faith.

3. *Name one of the titles the author of the Gospel of John uses to describe Jesus in the Prologue, and describe how this title implies that Jesus is God.*

   John refers to Jesus as "the Word," "the light, and "the Father's only son." John presents Jesus as the Word through which all things were created, thus God chose Jesus as his messenger to tell us about himself. Jesus is called the light because, without Him and his sacrifice on the cross, the world would remain in darkness and sin. Jesus is called the Father's only son to allude to the Trinity. Jesus is the only begotten son of the Father, and he is the eternally begotten son of the Father. Jesus and God are one and have been in existence for all time.

4. *Why does John call miracles "signs"?*

   He calls them signs because they point to the identity of the wonder-worker. That is, they point to Jesus and his divine nature.

5. *What is Jesus referring to when he mentions his hour?*

   The hour refers to Jesus' Passion, death, and Resurrection, when God's saving work is fulfilled.

6. *What incident causes Jesus to declare that his hour has arrived?*

   The Greeks come seeking Jesus, which represents the whole world coming to find and believe in the Messiah.

7. *What Old Testament occurrence do the "I AM" statements allude to?*

   They allude to Moses meeting God at the burning bush. In this Divine Revelation, God tells Moses his name: "I AM WHO AM."

8. *Name two of Jesus Christ's "I AM" statements in the Gospel of John, and explain how they are related to Christ's Divine Personhood.*

   When Jesus says, "I am the way and the truth and life. No one comes to the Father except through me" (John 14:6), his divine personhood

is revealed in that he is connected to the Father in a way that no one else is. It is through Jesus that people come to know God and have eternal life. When Jesus says, "I am the good shepherd. A good shepherd lays down his life for the sheep" (10:11), his divine personhood is revealed by Jesus saying that he is shepherding us. We are the flock that needs looking after, and in his divine personhood, Jesus is willing to lay down his life and sacrifice himself for us.

Answer Key for Chapter 6 Double-Check Questions

1. *Instead of sharing the account of Jesus instituting the Eucharist at the Last Supper, what unique event does John relate instead?*

   John relates the washing of the disciples' feet.

2. *How did Jesus pray for us at the end of the Last Supper?*

   He prayed for all those who will come to believe in him as a result of the disciples spreading the Good News.

3. *Name three ways the Gospel of John shows that Jesus is in full control during his arrest, trial, and Crucifixion.*

   (1) Judas does not leave in secret to betray Jesus. Jesus sends him out. (2) At Jesus' arrest, the soldiers and guards don't make demands, Jesus goes out to them and asks who they are looking for. (3) Jesus orders the soldiers to let his disciples go free, and they do. (4) Jesus interrogates Pilate and lectures him on the truth. (5) On the cross, Jesus continues to give directions to his disciples and purposely speaks so the Scriptures are fulfilled.

4. *Identify several of the ironies present in Jesus' trial before Pilate.*

   (1) The Jewish leaders are asking Pilate to kill an innocent man, but they still follow Jewish Law by refusing to enter Pilate's house. (2) Barabbas's name means "son of the father." So, the crowds seek freedom for the "son of the father," while seeking the death of "the Son of the Father." (3) The Jewish leaders want Jesus killed for claiming he is the Son of God when it is clear Jesus really is the Son of God.

5. *How do the words of John the Baptist, "Behold, the Lamb of God" (John 1:29), come true during the Crucifixion?*

   Jesus is killed at the same time the Paschal lambs are being slaughtered in the Temple. His body on the cross even resembles a lamb that has been slaughtered in terms of the vertical and horizontal beams holding him up. Additionally, his bones aren't broken, and his blood is drained just like the lambs' blood.

6. *Describe the reactions of Mary Magdalene and the disciples after seeing the empty tomb.*

   When Mary discovers the stone has been removed from the tomb, she immediately runs to tell the disciples that someone has taken the body. Peter and John run to the tomb. John arrives first but does not enter. Peter enters the tomb and sees the discarded burial cloths. John then enters and, seeing the empty tomb, he believes. They do not understand what has happened, so they return home.

7. *How is Thomas the Apostle's reaction to the Risen Christ a sign of Jesus Christ's divinity?*

   When Thomas sees Jesus and Jesus' wounds, he declares, "My Lord and my God" (John 20:28).

Answer Key for Chapter 7 Double-Check Questions

1. *What does Paul mean in his Letter to the Philippians when he says that Christ "emptied himself"?*

   It means he willingly gave up all that was rightly due him because of his divinity, in order to take on a human nature. It was an act of supreme humility, the Son of God taking on the role of a servant, a slave.

2. *Why does Paul emphasize Christ's humility in the Letter to the Philippians?*

   Paul emphasizes Christ's humility as an example for all Christians to follow. Humility helps us rely on God rather than ourselves, and it helps us see all people as equal in dignity. It is crucial for our own salvation and for finding unity in Christian communities.

3. *How does Paul's approach to addressing false teachers differ in the Letter to the Colossians from what he did in the Letter to the Galatians?*

   In Galatians, he directly attacks the false teachers. In Colossians, he seeks to educate the Colossians so they can reject false teachings.

4. *What does Paul mean when he refers to the "preeminence" of Christ?*

   This means that Christ comes before all other things. Because Jesus Christ is true God, if we want to know about God, we must look to Jesus, who he is, and how he lived. Because Jesus is true man, if we are looking for a model to live by, we must look to Jesus and what he taught and how he lived.

5. *What does the "fullness" dwelling within Christ refer to in the Letter to the Colossians (see 1:19)?*

   "Fullness" refers to God, who is perfectly complete in and of himself. Therefore, Christ is God.

6. *According to the Letter to the Hebrews, what makes Jesus greater than the angels?*

   Jesus is uncreated and existed before all time. The angels are created beings.

7. *Who are the Levites?*

   The Levites are of the Israelite tribe of Levi, tracing their heritage back to Abraham. They are the ones who offer sacrifices in the Temple on behalf of the people.

8. *How is the high priesthood of Jesus different from the high priesthood of the Levites?*

   As sinful human beings, the Levites' performed sacrifices that were imperfect and had to be repeated year after year. As true God and true man, Jesus' sacrifice was perfect and complete and never needs to be repeated.

Name _____

Unit 2 Preassessment
Give It a Try

_____ 1. Which Gospel focuses the most on the identity of Jesus as the Divine Son of God, sent by the Father?
   a. Matthew
   b. Mark
   c. Luke
   d. John

_____ 2. Which part of the Gospel of John tells us that Jesus is the Word Made Flesh, who existed with the Father before all time?
   a. the prologue
   b. the Baptism of Jesus
   c. the Crucifixion of Jesus
   d. the Resurrection of Jesus

_____ 3. Which of the following terms does the author of John's Gospel use for Jesus' miracles because they point to Jesus' divinity?
   a. symbols
   b. signs
   c. sacraments
   d. divine intervention

_____ 4. Which of the following phrases does Jesus use to reveal his divine identity?
   a. Word Made Flesh
   b. Son of God
   c. I AM
   d. Myself

_____ 5. When does Jesus' hour of glorification happen?
   a. as he is lifted on the cross
   b. as he is lifted up to Heaven at the Ascension
   c. during the Incarnation
   d. during Baptism

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_____ 6. Who is the first person the resurrected Jesus appears to in the Gospel of John?
   a. Peter
   b. Paul
   c. Mary Magdalene
   d. Mary, the mother of Jesus

_____ 7. Which of the following terms is used to identify the mystery of the Second Person of the Trinity becoming man, meaning that Jesus is both fully human and fully divine?
   a. the Incarnation
   b. the Resurrection
   c. the Glorification
   d. the Ascension

_____ 8. Which term does Saint Paul use in the Letter to the Colossians to remind us that God is perfect and the only one we should idolize?
   a. greatest
   b. most high
   c. preeminence
   d. I AM

_____ 9. Which of the following terms is used in Hebrews to describe Jesus, emphasizing that he is the fulfillment of all that was prophesied in the Old Testament?
   a. holy Messiah
   b. High Priest
   c. super Savior
   d. revered prophet

_____ 10. Which of the following events depicts Jesus as a model of humility and service?
   a. when he drives the animals out of the Temple
   b. when he predicts that Judas would betray him
   c. when he washes the feet of his disciples
   d. when he heals the daughter of Jairus

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Unit 1 Preassessment Answer Key

Stand Up If . . .

1. conversion
2. Gospel of Mark
3. synoptic Gospels
4. divine
5. Incarnation
6. hypostatic union
7. free will
8. Saint Paul
9. Magisterium
10. faith

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Unit 2 Vocabulary

Terms for Mastery

Beloved Disciple In the Gospel of John, an unnamed disciple who may have been the Apostle John.

blasphemy Speaking, acting, or thinking about God in a way that is irreverent, mocking, or offensive. It is a sin against the Second Commandment.

consubstantial Having the same nature or essence.

discourse An authoritative speech or presentation.

exalt To raise someone to a higher rank or character; to dignify or make someone noble.

High Priest This person led the religious services and conducted animal sacrifices held at the Temple in Jerusalem. The High Priest was appointed by the Jewish king with the approval of the Roman governor.

Levites Members of the Hebrew tribe of Levi, from whom came the priests who performed the sacrifices and led the worship in the Jewish Temple.

New Covenant The covenant or law established by God in Jesus Christ to fulfill and perfect the Old Covenant or Mosaic Law. It is a perfection on Earth of the Divine Law. The law of the New Covenant is called a law of love, grace, and freedom. The New Covenant will never end or diminish, and nothing new will be revealed until Christ comes again in glory.

Old Covenant The covenant between God and the ancient people of Israel established in the Sinai Covenant with Moses; also called the Old Testament.

preeminence Surpassing all others.

sacrifice A ritual offering made to God by a priest on behalf of the people as a sign of adoration, gratitude, and communion. The perfect sacrifice was Christ's death on the cross.

salvation history The pattern of specific events in human history in which God clearly reveals his presence and saving actions. Salvation was accomplished once and for all through Jesus Christ, a truth foreshadowed and revealed throughout the Old Testament.

Sanhedrin The highest council of the ancient Jews, consisting of seventy-one members, and exercising authority in religious matters.

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Term Introduced for Later Mastery

Real Presence The doctrine that Jesus is really or substantially present in the Eucharist, not merely symbolically or metaphorically.

Terms Previously Mastered or for General Knowledge

Incarnation From the Latin, meaning "to become flesh," referring to the mystery of Jesus Christ, the Divine Son of God, becoming man. In the Incarnation, Jesus Christ became truly man while remaining truly God.

Passover The night the Lord passed over the houses of the Israelites marked by the blood of the lamb, and spared the firstborn sons from death. It also is the feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

pharaoh A ruler in ancient Egypt.

Pharisees This group of Jews was well-known for its strict adherence to all the laws of the Old Testament. The Pharisees believed in the resurrection of the dead.

synagogue The building where a Jewish assembly or congregation meets for religious worship and instruction.

Torah A Hebrew word meaning "law," referring to the first five books of the Old Testament.

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Name_____

Jesus' Miraculous Signs in Art

Your group project is to create a PowerPoint, Prezi, or Google Slide presentation presenting the seven signs in the Gospel of John. Or you may create ten small posters with examples of artwork that depict those signs. Collaborate to complete the following steps:

1. Create a title slide of your group's presentation.
2. Create a table of contents slide, listing the name of each of the seven signs of Jesus in John's Gospel (see the chart in article 22 in the student book) as the titles. The titles of each slide should be in the order in which they will appear in the slide show.
3. Create seven slides, each containing the following:
   - a heading as it appears in the table of contents with a subheading of the citation where it can be found.
     Example: The Wedding Feast at Cana
     John 2:1–12
   - an image of art that illustrates that particular miraculous sign
   - one or more textboxes on the slide with the following:
     - a verse from the passage in John's Gospel (cite the verse) that best describes the scene in the artwork
     - the name of the art, the artist, the date (if available), and the website where you found the art
4. Compare details of the artwork you have selected to the details of the account in the Gospel. Be prepared to share these details with the class during in a presentation using the format you have chosen.
5. Create a final slide (slide 10) with the name of each artwork, citations, and links to the websites where you found the images.

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Name _____

Finding "I AM" Statements in Liturgical Songs

Part 1

Next to each "I AM" statement in the chart below, list a liturgical (religious) song that uses that particular "I AM" statement. Use hymnals and the internet to locate the songs. Note that most hymnals have an index for songs that connect to Scripture passages. A song can be used more than once, because some songs have multiple images. But try to find at least five different songs.

"I AM" Statement and Scripture Citation	Name of Song, Composer, Publisher, and Copyright Date
"I am the bread of life." (John 6:35)	
"I am the light of the world." (John 8:12)	
"I am the gate." (John 10:9)	
"I am the good shepherd." (John 10:11)	
"I am the resurrection and the life." (John 11:25)	
"I am the way, the truth, and the life." (John 14:6)	
"I am the vine and you are the branches." (John 15:5)	

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Part 2

Follow your teacher’s instructions for finding a YouTube video of one of the songs you found. Listen to the music and the lyrics, and then answer the following questions.

1. How many “I AM” statements do you hear in this song? _____

   Write the lyrics that refer to “I AM” statements:

   _____

   _____

   _____

   _____

   _____

   _____

   _____

   _____

2. Using the “I AM” statements chart in article 23 in the student book, look up the complete passage in the Gospel of John where the “I AM” statement can be found. On a scale of 1–5, with 5 being the highest rating, how well did the composer capture the meaning of the “I AM” statement(s)? _____

   Explain why you gave the rating you did.

   _____

   _____

   _____

   _____

   _____

   _____

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Finding "I AM" Statements in Liturgical Songs Answer Key

** Contains multiple "I AM" statements in lyrics*

"I AM" Statement and Scripture Citation	Name of Song, Composer, Publisher, and Copyright Date
"I am the bread of life." (John 6:35)	"I Am the Bread of Life/*Yo Soy el Pan de Vida*" Suzanne Toolan, RSM, 1966, GIA
"I am the light of the world." (John 8:12)	"I Am the Light of the World" Greg Hawakawa, 1978, OCP
"I am the gate." (John 10:9)	"Take and Eat" * Verse text: James Quinn, SJ, 1989, OCP Refrain text and music: Michael Joncas, 1989, GIA
"I am the good shepherd." (John 10:11)	"I Am the Bread of Life" * ("Come and Follow Me") Steve Agrisano and Tom Booth, 2015, *Spirit and Song*, OCP
"I am the resurrection and the life." (John 11:25)	"I Am the Resurrection and the Life" * Bob Hurd, 2002, OCP "I Am the Resurrection" Ray Repp, 1967, Otter Creek Music, OCP exclusive agent
"I am the way, the truth, and the life." (John 14:6)	"I Am the Way and the Truth and the Life" Bob Hurd, 2006, OCP "I Received the Living God" Arranged by Steve Gundy, 2002, OCP
"I am the vine and you are the branches." (John 15:5)	"I Am the Vine" Christopher Walker and Paule Freeburg, DC, 2011, OCP

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Name _____

Crucifixion Accounts in the Gospels

Part 1: Which Gospels Say What?

Look for the stories listed in the first column in each of the four Gospels. Then write the chapter and verse where you found that part of the Crucifixion account.

Note: Not every story will be found in each Gospel.

Crucifixion Story	Matthew	Mark	Luke	John
Chief priests conspire to kill Jesus	26:3–5	14:1–2	22:1–2	(none)
Jesus is anointed at Bethany				
Preparation for Passover meal				
Last Supper: Washing of the feet				
Last Supper: Jesus institutes the Eucharist: “This is my body . . .”				
Jesus in Garden (Mount Olives or just the Garden)				
Jesus with High Priest Caiphas and/or Sanhedrin				
Peter’s denial				
Jesus and Pilate				
Simon of Cyrene				
Crucifixion and death of Jesus				
Joseph of Arimethea				

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Part 2: Name That Gospel

Each of the following details is given in only one Gospel. Figure out which Gospel, and write its name in the blank space.

Detail	Gospel
1. Thirty pieces of silver are given to Judas.	_____
2. A naked young man runs away.	_____
3. Judas returns the money and then hangs himself.	_____
4. Pilate asks Jesus about truth.	_____
5. Pilate's wife has unsettling dream about Jesus.	_____
6. There is a long discourse at the Passover Meal.	_____
7. Jesus addresses weeping women on road to Calvary.	_____
8. Jesus forgives from the cross.	_____
9. Tombs are opened when Jesus dies.	_____
10. Nicodemus, the Pharisee, brings spices.	_____

Part 3: Matching

Match the names of people at the cross with the Gospel where this detail if found.

a. Matthew b. Mark c. Luke d. John

_____ 1. Mary, Jesus' mother, his mother's sister, Mary wife of Clopas, and Mary Magdalene, the disciple whom he loved.

_____ 2. All his friends and the women who accompanied him, standing at a distance.

_____ 3. Mary Magdalene, and Mary of James and Joseph, mother of Zebedee's sons.

_____ 4. Mary Magdalene, Mary, mother of James the younger and Joses, and Salome.

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Crucifixion Accounts in the Gospels Answer Key

Part 1: Which Gospels Say What?

Crucifixion Story	Matthew	Mark	Luke	John
Chief priests conspire to kill Jesus	26:3–5	14:1–2	22:1–2	(none)
Jesus is anointed at Bethany	26:6–13	14:3–9	(none)	12:1–8
Preparation for Passover meal	26:17–18	14:12–16	22:7–13	(none)
Last Supper: Washing of the feet	(none)	(none)	(none)	13:1–11
Last Supper: Jesus institutes the Eucharist: "This is my body . . ."	26:26–30	14:22–26	22:14–20	(none)
Jesus in Garden (Mount Olives or just the Garden)	26:47–56	14:43–52	22:47–53	18:1–14
Jesus with High Priest Caiphas and/or Sanhedrin	26:57–68	14:53–65	22:63–71	18:13–14 18:19–24
Peter's denial	26:69–75	14:66–72	22:54–62	18:15–18 18:25–27
Jesus and Pilate	27:11–26	15:1–15	23:1–25	18:28–19:16
Simon of Cyrene	27:32	15:21	23:26	(none)
Crucifixion and death of Jesus	27:33–56	15:22–41	23:33–49	19:17–37
Joseph of Arimethea	27:57–66	15:42–47	23:50–54	19:38–42

Part 2: Name That Gospel

1. Matthew
2. Mark
3. Matthew
4. John
5. Matthew
6. John
7. Luke
8. Luke
9. Matthew
10. John

Part 3: Matching

1. d
2. c
3. a
4. b

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Reenactments of the Gospel of John: Resurrection Accounts

Group 1

Your mission is to reenact John 20:1–10. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:

- **Narrator, Mary Magdalene, Simon Peter, Beloved Disciple**
- Other members of the group may act as directors or production crew members.

Group 2

Your mission is to reenact John 20:11–18. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:

- **Narrator, Mary Magdalene, two angels, Jesus**
- Other members of the group may act as directors or production crew members.

Group 3

Your mission is to reenact John 20:19–29. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:

- **Disciples, Jesus, Thomas**
- Other members of the group may act as directors or production crew members.

Group 4

Your mission is to reenact John 21:1–14. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:

- **Jesus, disciples, Simon Peter**
- Other members of the group may act as directors or production crew members.

Group 5

Your mission is to reenact John 21:15–25. You are free to include simple props and costumes appropriate to the story and the space in which your production will take place.

The following characters will be needed:

- **Narrator, Simon Peter, Beloved Disciple**
- Other members of the group may act as directors or production crew members.

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Reply to New Testament Letters

Choose one of the options below, and read and respond to the Scripture passage in a letter. In your letter, connect the focus of the Scripture passage to an experience you have had in following Christ. Questions are provided to help you in your response. Be sure to quote at least one verse from the given passage, showing your understanding of the longer passage in relation to your personal experience. Your letter should be in the first person and about 250 words long. Don't forget to sign it!

Option 1: Philippians 1:27–2:18

What is Saint Paul claiming about Christ in this passage? How is he presenting Christ as a model for us? Think about service you have done in your community, school, or family. How does the particular service you have done compare to the self-emptying of Christ?

Option 2: Philippians 3:17–4:9

Think about your prayer life and how it helps you live as a disciple of Jesus. What are the challenges you face in prayer and in living your life that the Philippians may have faced too?

Option 3: Colossians 2:6–23

Think about the role of media in your life and the potential it has to be a "false teacher." How does the media (movies, TV, internet, social media) affect your life as a Christian—for good and, perhaps, not so good?

Option 4: Colossians 3:1–2:1

Think about the joys and challenges of living the Christian life in the world and in families today. What are some of the challenges you face today that may compare to biblical times, and what are the benefits of following Jesus?

Option 5: Hebrews 12:1–19

Think about how Jesus compares to the Old Testament heroes. Who are the heroes in your life and how do they (and you) measure up to the advice given in this letter?

Option 6: Hebrews 13:1–19

Hebrews implores us to be in service to others and to act with hospitality, as we may unknowingly entertain angels in our midst. Who are the poor and vulnerable in your midst, and how can the words of this passage help you to serve them better?

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Unit 2 Final Performance Task Options

The following is a list of the enduring understandings for unit 2. Demonstrating your grasp of one of more of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each performance option.

- In the Book of Signs, the Gospel of John reveals Jesus' divine nature through divine imagery, miraculous "signs," and self-revelatory "I AM" statements.
- In the Book of Glory, the Gospel of John continues to emphasize Jesus' divine nature by portraying Christ in control during his Passion, death, and Resurrection, his glorious triumph over sin and death.
- New Testament letters provide insights into Jesus' Incarnation, particularly how he models humility and service, and how his human and divine natures make him the perfect sacrifice for our salvation; thus, Christ is preeminent and no one else can substitute for Jesus.

Option 1: "This I Believe" Reflection Essay

In the tradition of "This I Believe" essays and podcasts, write a five-paragraph essay (about 500 words) on what you believe about Jesus Christ's divinity, answering the unit focus question *Was Jesus Christ really divine?* Use first-person "I" statements to demonstrate what you have learned about one or more of the enduring understandings and what you believe about those understandings.

Structure your essay in the following format:

- Write an introduction that includes your statement of belief about Jesus' divine nature as your thesis.
- Then, in at least three substantial paragraphs, explain why you believe what you do. Use at least three meaningful quotes from the Gospel of John and the New Testament letters and at least two quotes from articles 27–29 in the student book as your supporting details. Be sure to cite these quotes properly.
- Your conclusion should repeat or be adapted from your thesis statement and leave the reader with a strong sense of what you believe.
- Be sure to use correct grammar, spelling, and punctuation.
- Refer to the rubric to ensure you have met the requirements for this assignment.

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Option 2: “This I Believe” Podcast

In the tradition of “This I Believe” essays and podcasts, record a 3-minute podcast on what you believe about Jesus Christ’s divinity, answering the unit focus question *Was Jesus Christ really divine?* Use first-person “I” statements to demonstrate what you have learned about one or more of the enduring understandings and what you believe about those understandings. Before you record, you should write your thoughts as a rough draft essay that includes a thesis statement about what you believe about Jesus Christ’s divinity.

Structure your podcast in the following format:

- Explain why you believe what you do. Use at least three meaningful quotes from the Gospel of John and the New Testament letters and two quotes from articles 27–29 in the student book as your supporting details.
- Your conclusion should repeat, or be adapted from, your thesis statement and leave the reader with a good sense of what you believe.
- Review the rubric and the enduring understandings with your teacher, to ensure that you have met the requirements for this assignment.

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Unit 2 Final Performance Task Rubrics

Option 1				
Criteria	**4**	**3**	**2**	**1**
Essay demonstrates comprehension of enduring understandings for unit.	Essay presents a coherent, insightful, and clear demonstration of enduring understandings for unit.	Essay presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Essay does not always present a coherent or clear demonstration of enduring understandings for unit.	Essay presents limited or no relevant demonstration of enduring understandings for unit.
Essay includes connections to Scripture and unit content.	• Essay includes required number of Scripture passages and references to unit content. • Citations are written properly.	• Essay includes required number of Scripture passages and references to unit content. • Citations are written properly.	• Essay does not include required number of Scripture passages and/or references to unit content. • Citations are not present or are written incorrectly.	• Essay does not include Scripture passages and/or references to unit content. • Citations are not present or are written incorrectly.
Essay demonstrates appropriate organization and composition.	Essay follows instructions for five-paragraph essay: • Strong introductory paragraph with "I believe" thesis statement. • At least three additional paragraphs with supporting details and strong concluding paragraph connected to thesis statement. • Excellent transitions between paragraphs. • Proper grammar, spelling, and punctuation.	Essay follows instructions for five-paragraph essay: • Introductory paragraph that includes "I believe" thesis statement • At least three additional paragraphs with supporting details and concluding paragraph connected to the thesis statement. • Proper grammar, spelling, and punctuation.	Essay is not well organized and does not follow instructions for five-paragraph essay: • "I believe" thesis statement is not supported adequately. • Three or four grammar, punctuation, and spelling errors.	Essay is poorly organized and does not follow instructions for five-paragraph essay: • "I believe" thesis statement is not supported with details. • More than five grammar, punctuation, and spelling errors.
Essay includes an appropriate degree of personal reflection.	Essay uses first-person "I" statements that demonstrate depth of thought about belief and several reasons for belief.	Essay uses first-person "I" statements that demonstrates some depth of thought and a few reasons for belief.	Essay uses first-person "I" statements about belief, but reasons are superficial or repetitive.	Essay uses first-person "I" statements about belief, but no reasons are given.

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Unit 2 Final Performance Task Rubrics

Option 2				
Criteria	**4**	**3**	**2**	**1**
Podcast demonstrates comprehension of enduring understandings for unit.	Podcast contains coherent, insightful, and clear demonstration of enduring understandings for unit.	Podcast demonstrates sometimes inconsistent but clear demonstration of enduring understandings for unit.	Podcast is not always coherent and does not always include clear understanding of enduring understandings for unit.	Podcast contains limited or no relevant demonstration of enduring understandings for unit.
Podcast includes connections to Scripture and unit content.	• Podcast includes required number of Scripture passages and references to unit content. • Demonstrates good connections to personal reflection. • Citations are written properly.	• Podcast includes required number of Scripture passages and references to unit content. • Citations are written properly.	• Podcast does not include required number of Scripture passages and/or references to unit content. • Citations are not present or are written incorrectly.	• Podcast does not include Scripture passages and/or references to unit content. • Citations are not present or are written incorrectly.
Podcast demonstrates organization and arrangement of ideas equivalent in content to five-paragraph essay.	Podcast follows instructions for five-paragraph essay: • Strong introduction with "I believe" thesis statement. • Four or more supporting details and strong conclusion connecting to thesis statement. • Excellent transitions between points. • Proper grammar and pronunciation. • Excellent pace, clarity of voice, and audio quality of podcast.	Podcast follows instructions for five-paragraph essay: • Introduction with "I believe" thesis statement. • At least three supporting details, and a conclusion connecting to thesis statement. • Proper grammar and pronunciation. • Good pace, clarity of voice, and quality of audio podcast.	Podcast is not well organized and does not follow instructions for five-paragraph essay: • "I believe" thesis statement is present but not supported adequately with details. • Two to four grammar or pronunciation errors. • Pace is rushed or too slow; clarity of voice or quality of audio is not good.	Podcast is poorly organized and does not follow instructions for five-paragraph essay: • "I believe" statement is present but supporting details are missing or are not connected to personal belief statement. • Five or more grammar or pronunciation errors. • Pace is rushed or too slow; clarity of voice or quality of audio is poor or inaudible.
Podcast includes an appropriate degree of personal reflection.	Podcast uses first-person "I" statements that demonstrate excellent depth of thought about belief and reasons for belief.	Podcast uses first-person "I" statements that demonstrate some depth of thought and reasons for belief.	Podcast uses first-person "I" statements about belief but ability to give reasons for that belief is superficial or repetitive.	Podcast uses first-person "I" statements about belief, but no reasons are given.

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Unit 2 Test

Exploring Jesus' Divinity

Multiple Choice

Write the letter for the best or most appropriate answer in the space provided before each question.

_____ 1. Which of the following does the Gospel of John focus on more prominently than the synoptic Gospels do?
   a. Jesus' divinity
   b. Jesus' humanity
   c. poverty
   d. compassion

_____ 2. What are the two "divisions" within the Gospel of John?
   a. the Book of Glory and the Book of Resurrection
   b. the Book of Miracles and the Book of the Cross
   c. the Book of Teachings and the Book of Resurrection
   d. the Book of Signs and the Book of Glory

_____ 3. The Gospel of John refers to Jesus in the Prologue with which of the following titles?
   a. the Messiah
   b. the Word
   c. our Redeemer
   d. our Hope

_____ 4. In what way does the Gospel of John refer to miracles?
   a. as signs
   b. as sanctifiers
   c. as visions
   d. as proofs

_____ 5. In John's Gospel, when someone is seen at night or in darkness, what does it usually mean?
   a. They do not understand something.
   b. They are evil.
   c. They hate Jesus.
   d. They are working with the Romans.

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_____ 6. Which of the following topics do Jesus' earliest followers struggle to address as they spread the Good News?
   a. Jesus' family origins
   b. Jesus' difficult teachings
   c. Jesus' death as a criminal
   d. Jesus' sinful followers

_____ 7. Which of the following is the centerpiece of John's Gospel account?
   a. Jesus' prayers
   b. Jesus' teachings
   c. Jesus' miracles
   d. Jesus' death

_____ 8. Which of the following is the focus of John's account of the Last Supper?
   a. the institution of the Eucharist
   b. Jesus' lesson on service to others
   c. the resurrection of the dead
   d. eternal life

_____ 9. What is the author of the Gospel of John acknowledging about Jesus by calling him the Lamb of God?
   a. Jesus is weak.
   b. Jesus will suffer a sacrificial death.
   c. Jesus is easily victimized.
   d. Jesus is like a child.

_____ 10. Which of the following is the most accurate description of how the Gospel of John portrays Christ?
   a. one who wants to avoid his death
   b. one who does not really know what others will do
   c. in control of every event, even his Passion and death
   d. a victim in the hands of others

_____ 11. In John's Gospel, which of the following events happens at the same time Jesus is lifted up on the cross?
   a. the Passover lambs are being sacrificed in the Temple
   b. his mother, Mary, falls to the ground
   c. Peter denies knowing him
   d. the sun rises

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_____ 12. What do Jesus' disciples do after his Crucifixion (and before his Resurrection)?
a. go to the Temple to celebrate
b. preach his teachings on the streets of Jerusalem
c. have no reaction
d. hide in fear

_____ 13. What does it mean for us to embrace humility?
a. to see every other person as equal to ourselves in dignity and worth
b. to put ourselves at the service of others
c. to seek out God's will for our lives rather than focusing on our own desires
d. all of the above

_____ 14. What does the preeminence of Christ mean?
a. Christ is subordinate to all other things.
b. Christ should come before all other things.
c. Saints are not truly holy people.
d. Christ is eternal.

_____ 15. Which of the following made animal sacrifices obsolete?
a. the New Law
b. the Church
c. Jesus' sacrifice
d. the Beatitudes

_____ 16. When did the author of John most likely write his Gospel?
a. AD 65–70
b. AD 80–85
c. AD 90–100
d. AD 100

_____ 17. What do Jesus' conversations with his disciples in the Gospel of John lead them to a deeper understanding of?
a. Jesus' past
b. Jesus' future
c. Jesus' identity
d. Jesus' secrets

_____ 18. What is Jesus saying about himself when he identifies himself as the "good shepherd"?
a. that he cares only for his followers
b. that he will lay down his life for his followers
c. that he is almost equal with God
d. all of the above

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_____ 19. When does Jesus' final "I AM" statement occur?
a. as he is offering the Last Supper
b. as he is raising Lazarus
c. as he is dying
d. as he is being arrested

_____ 20. What or whom does Jesus promise to send to his disciples to guide them?
a. an Advocate
b. his love
c. his prayers
d. the Father

_____ 21. Which of the following is the equivalent of wearing a crucifix on a necklace?
a. an electric chair or hangman's noose
b. the symbol of your favorite sports team
c. any other jewelry
d. all of the above

_____ 22. In which way is the path to the cross in the Gospel of John different from that in the synoptic Gospels?
a. Jesus weeps often.
b. Jesus carries his own cross without any help.
c. Jesus does not wear a crown of thorns.
d. Jesus curses the soldiers.

_____ 23. Who has the first encounter with the Risen Christ in the Gospel of John?
a. Peter
b. the Beloved Disciple
c. Jesus' mother, Mary
d. Mary Magdalene

_____ 24. Which of the following people says they will not believe Jesus is resurrected until he actually touches his wounds?
a. Thomas
b. the Beloved Disciple
c. Peter
d. Mary Magdalene

_____ 25. In Paul's Letter to the Colossians, what claim does he make about Christ through a hymn?
a. Christ is God.
b. Christ is eternal and shared in the creation of the universe.
c. Christ is the source of our resurrection and salvation.
d. all of the above

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Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

Column A

_____ 26. A member of the Jewish sect at the time of Jesus known for its strict adherence to the Law.

_____ 27. Having the same nature or essence.

_____ 28. A ritual offering made to God by a priest on behalf of the people.

_____ 29. To raise someone to a higher rank or character; to dignify or make someone noble.

_____ 30. The feast that celebrates the deliverance of the Chosen People from bondage in Egypt and the Exodus from Egypt to the Promised Land.

_____ 31. A member of the Hebrew tribe from which came the priests who performed the sacrifices and led worship in the Jewish Temple.

_____ 32. Speaking, acting, or thinking about God in a way that is irreverent, mocking, or offensive.

_____ 33. The work of salvation accomplished by Jesus Christ mainly through his Passion, death, and Resurrection, and Ascension.

_____ 34. The doctrine that Jesus is really or substantially present in the Eucharist.

_____ 35. The building where a Jewish assembly or congregation meets for religious worship and instruction.

Column B

a. blasphemy

b. Real Presence

c. exalt

d. Torah

e. pharaoh

f. Pharisee

g. Levite

h. Paschal Mystery

i. synagogue

j. Passover

k. sacrifice

l. consubstantial

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True or False

Circle "T" if the statement is true and "F" if the statement is false. If it is false, correct the statement by crossing out the underlined term and writing the correct word or phrase in the space provided.

T	F	36. In the Gospel of John, the Beloved Disciple was an unnamed disciple who may have been the Apostle Peter.	_____
T	F	37. The name Barabbas means "son of the father."	_____
T	F	38. The Levites were members of the Hebrew tribe from whom came the priests who performed the sacrifices and led worship in the Jewish Temple.	_____
T	F	39. The Pharisees were the highest council of the ancient Jews who exercised authority in religious matters.	_____
T	F	40. The Paschal Mystery is the Church dogma that the Son of God assumed human nature and "became flesh" in the person of Jesus of Nazareth.	_____

Essay

Respond to one of the following questions in complete sentences.

A. Read the account of Jesus and the Samaritan woman in John 4:4–42. Explain the social barriers between Jesus and the woman. Also explain how she gradually comes to understand who Jesus is.

B. Explain how Jesus is portrayed as the Divine High Priest in the Letter to the Hebrews. How is he both similar and different to the Temple priests?

C. Compare Peter's actions before and after Jesus' Crucifixion in John's Gospel.

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Unit 2 Test Answer Key

Exploring Jesus' Divinity

Multiple Choice

1. a
2. d
3. b
4. a
5. a
6. c
7. d
8. b
9. b
10. c
11. a
12. d
13. d
14. b
15. c
16. c
17. c
18. b
19. d
20. a
21. a
22. b
23. d
24. a
25. d

Matching

26. f
27. l
28. k
29. c
30. j
31. g
32. a
33. h
34. b
35. i

True or False

36. F – John
37. T
38. T
39. F – Sanhedrin
40. F – Incarnation

Essay

Responses will vary but should include at least three of the following points:

A. Read the account of Jesus and the Samaritan woman in John 4:4–42. Explain the social barriers between Jesus and the woman. Also explain how she gradually comes to understand who Jesus is.

- In first-century Israel, men did not talk to women, especially strangers, in public places.
- Jews did not associate with Samaritans.
- The discussion at the well shows us a person slowly coming to understand Jesus' true identity.
- John shows the woman's growth in understanding who Jesus is through the names and titles she uses for Jesus. First, she calls Jesus a Jew (see John 4:9), pointing out how her people, the Samaritans, and the Jews do not get along.
- Then she calls him Sir, which shows her first sign of respect for Jesus.
- After Jesus reveals his knowledge of her marriage issues, she calls him a prophet.
- Finally, she mentions the coming of the Messiah. She finally understands Jesus' identity as the Messiah and rushes to tell others about him.
- The turning point in their conversation comes when Jesus asks the Samaritan woman for a drink of water. Jesus reveals that our Baptism not only begins our faith journey but also washes away the sins of the past. The woman hears the rewards that Jesus offers, and she desires to take part in it.

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- Over the course of the story, the Samaritan woman goes from not knowing who Jesus is at all to telling others about him and bringing them to faith in Jesus.
- John reminds us that we are called to share God's love and mercy with all people, even those on the margins of society and shunned by others.

B. Explain how Jesus is portrayed as the Divine High Priest in the Letter to the Hebrews. How is he both similar and different to the Temple priests?

- The Levites are the priests who offered sacrifices in the Temple on behalf of the people were mere mortals. Jesus was the Son of God.
- The priests and Jesus were both human and could relate to the people, but Jesus was without sin.
- Both were called by God.
- The priests serve until they die, but Jesus Christ serves eternally.
- The priests serve at the Temple on Earth while Jesus serves at the altar in Heaven.
- Both offer a sacrifice for the forgiveness of sins on behalf of the people, including the priests, but Jesus has no need to do it for himself since he is sinless.
- The priests offer the blood of an animal. Jesus offers the perfect sacrifice, his own blood that he shed on the cross.
- The priests offer a sacrifice once every year—they need to keep repeating it. Jesus' sacrifice was once for all time and never needs to be repeated.
- The Levites are serving the Old Covenant, but they are weak and sinful, so they never perfectly fulfill the Old Covenant. By perfectly fulfilling the Old Covenant, Jesus establishes a New Covenant with God's people.

C. Compare Peter's actions before and after Jesus' Crucifixion in John's Gospel.

- Before Jesus' Crucifixion, Peter is asked three times if he knows Jesus. Peter denies even knowing him.
- After Jesus' Resurrection, when the disciples recognize Jesus, Peter is the one who jumps out of the boat and rushes to see him. Peter's actions reflect the enthusiasm and abandon that all followers of Jesus should have when seeking the Lord.
- Jesus asks Peter three times if he loves him, and Peter confirms it.
- This acts as a reversal of Peter's denials and forgiveness for him.
- Jesus then gives Peter an enormous responsibility. He is to tend Jesus' sheep, the Church, as the first Pope.
- Peter is to follow in Jesus' footsteps by loving and caring for God's people. He will follow Jesus' footsteps all the way to his own death on a cross.

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UNIT 3
Jesus Reveals the True God

What is God like?

OVERVIEW

Unit Summary

This unit uses the Gospel of Luke and the Letter to the Romans to explore Jesus' message of God's judgment and justice and mercy and forgiveness. Jesus' teachings become the basis for discussing the nature of God, leading into the central Christian mystery of the Trinity. Concepts include the mystery of the Trinity, the development of Trinitarian doctrine in the Catholic Church, the uniqueness of each of the Divine Persons, and the Trinity as a model for human relationships. Mary's role in God's plan and the Corporal and Spiritual Works of Mercy are also included in this unit. Through diverse and engaging learning experiences, the students will deepen their understanding of these foundational concepts and the language the Church uses to express them.

Learning Objectives

DESIRED RESULTS	
TRANSFER *Students will be able to independently use their learning to . . .*	**ESTABLISHED GOALS**
Articulate the concept that Jesus revealed God as just and merciful and judging and forgiving and to recognize the role of the Trinity in revealing the unified and distinct natures of the three Divine Persons as a model for human relationships.	***USCCB Framework*** Who is Jesus Christ?: IIA; IVA3; IIC5a–c; IIB1a–d; IIC1–4; IIC1a–d; IIB2a–b; IIC2a–d; IIC3a–c; IIc4a–b

MEANING MAKING

ENDURING UNDERSTANDINGS
Students will understand that . . .

U1. The Gospel of Luke highlights both God's judgment (justice) and mercy (forgiveness). The Letter to the Romans also highlights God's forgiveness.

U2. The Trinity is the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. God is both unity and community, a model of love for all human relationships.

U3. In response to false teachings about Jesus' Incarnation, the Church has been constant in teaching that he is both fully God and fully human. In response to false teachings about God's nature, the Church has been constant in teaching that there are three Divine Persons in one God.

ESSENTIAL QUESTIONS
Students will keep considering . . .

Q1. Does God judge us or forgive us?

Q2. Why is the Trinity so important?

Q3. How do people misunderstand the Incarnation and the Trinity?

ACQUISITION

KNOWLEDGE
Students will know . . .

K1. The Gospel of Luke reveals God's justice and mercy.

K2. Mary plays a special role in God's plan for salvation.

K3. The Letter to the Romans teaches us about God's mercy and salvation through Jesus Christ.

K4. Our belief in monotheism emphasizes God's power and love.

K5. The mystery of the Trinity is the central Christian mystery of their faith.

K6. There are three Divine Persons in one God.

K7. The Divine Persons are united, yet distinct.

K8. The Church developed the doctrine of the Trinity over centuries.

K9. The Nicene Creed communicates the essential truths of the Catholic faith.

K10. The Trinity teaches us how to be in relationship with others.

SKILLS
Students will be able to . . .

S1. Use parables like the Rich Man and Lazarus, the Prodigal Son, and the story of the Good Thief as examples of God's justice and mercy.

S2. Articulate what is meant by Mary's "Yes" to the angel's message asking her to be the Mother of God.

S3. Use given passages from the Letter to the Romans to show God's mercy.

S4. Compare polytheistic religions with gods and goddesses to their faith in one God.

S5. Articulate the Church's understanding of the Trinity as a Mystery of Faith.

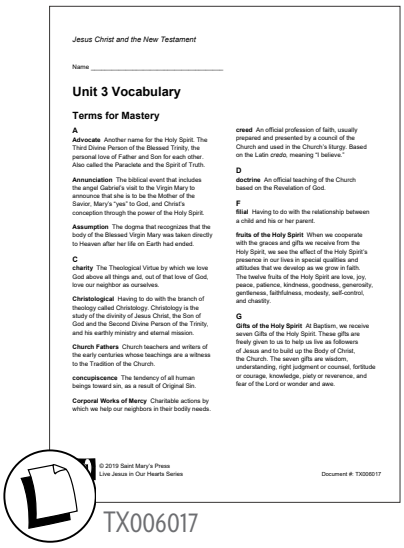
S6. Identify the three Divine Persons of the Trinity and describe their characteristics.

S7. Explain that each Person of the Trinity is united, yet distinct.

S8. Point out some key moments in the development of the doctrine of the Trinity.

S9. Recognize and articulate the essential truths of the Catholic faith as expressed in the Nicene Creed.

S10. Use concrete examples to show how the Trinity is a model for our human relationships.



Jesus Christ and the New Testament

Name _____

Unit 3 Vocabulary

Terms for Mastery

A

Advocate Another name for the Holy Spirit. The Third Divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete and the Spirit of Truth.

Annunciation The biblical event that includes the angel Gabriel's visit to the Virgin Mary to announce that she is to be the Mother of the Savior, Mary's "yes" to God, and Christ's conception through the power of the Holy Spirit.

Assumption The dogma that recognizes that the body of the Blessed Virgin Mary was taken directly to Heaven after her life on Earth had ended.

C

charity The Theological Virtue by which we love God above all things and, out of that love of God, love our neighbor as ourselves.

Christological Having to do with the branch of theology called Christology. Christology is the study of the divinity of Jesus Christ, the Son of God and the Second Divine Person of the Trinity, and his earthly ministry and eternal mission.

Church Fathers Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church.

concupiscence The tendency of all human beings toward sin, as a result of Original Sin.

Corporal Works of Mercy Charitable actions by which we help our neighbors in their bodily needs.

creed An official profession of faith, usually prepared and presented by a council of the Church and used in the Church's liturgy. Based on the Latin *credo*, meaning "I believe."

D

doctrine An official teaching of the Church based on the Revelation of God.

F

filial Having to do with the relationship between a child and his or her parent.

fruits of the Holy Spirit When we cooperate with the graces and gifts we receive from the Holy Spirit, we see the effect of the Holy Spirit's presence in our lives in special qualities and attitudes that we develop as we grow in faith. The twelve fruits of the Holy Spirit are love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

G

Gifts of the Holy Spirit At Baptism, we receive seven Gifts of the Holy Spirit. These gifts are freely given to us to help us live as followers of Jesus and to build up the Body of Christ, the Church. The seven gifts are wisdom, understanding, right judgment or counsel, fortitude or courage, knowledge, piety or reverence, and fear of the Lord or wonder and awe.

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Document #: TX006017

TX006017

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 3 Vocabulary" (TX006017), on pages 153–155, one for each student.

Terms for Mastery

Advocate
Annunciation
Assumption
charity
Christological
Church Fathers
concupiscence
Corporal Works of Mercy
creed
doctrine
filial
fruits of the Holy Spirit
Gifts of the Holy Spirit
handmaid
heresy
Immaculate Conception
intercede
justice
Last Judgment
monotheism
Nicene Creed
pantheon
Pentecost
philosophy
polytheism
Redeemer
sanctify
Savior
slippery slope
solidarity
Spiritual Works of Mercy
Trinity

Terms Introduced for Later Mastery

Arianism
Docetism
Gnosticism
Monophysitism
natural law
Nestorianism

Terms Previously Mastered or for General Knowledge

Hell
idolatry
Original Sin

Student Book Chapters

This unit draws on material from Jesus Christ and the New Testament student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

Chapter 8: Jesus Reveals God's Mercy and Justice (pp. 174–197)

- Article 30: Luke: The Gospel of God's Mercy
  - Pre-read: Luke, chapters 15, 23
- Article 31: Luke: The Gospel of God's Justice
  - Pre-read: Luke, chapters 6, 16
- Article 32: Mary's Incredible Role in God's Plan
  - Pre-read: Luke, chapters 1–2
- Article 33: God's Justice and Merciful Plan
  - Pre-read: Romans, chapters 2–8

Chapter 9: Jesus Reveals God as Trinity (pp. 198–217)

- Article 34: God: The One and Only
- Article 35: Trinity: The Central Christian Mystery
- Article 36: The Distinctiveness of the Father, Son, and Holy Spirit

Chapter 10: The Church Teaches and Safeguards the Truth (pp. 218–239)

- Article 37: The Early Church Faces Challenges to Apostolic Faith
- Article 38: Early Heresies about Jesus
- Article 39: The Ecumenical Councils of the Early Church
- Article 40: The Nicene Creed
- Article 41: The Trinity: Model for Human Relationships

Additional Online Resources for Teaching This Unit

Visit *www.smp.org/livejesus_newtestament* for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test banks
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout "Unit 3 Preassessment" (TX006015), on page 151
- handout "Unit 3 Vocabulary" (TX006017), on pages 153–155
- handout "Unit 3 Final Performance Task Options" (TX006031), on pages 183–184
- handout "Unit 3 Final Performance Task Rubrics" (TX006032), on pages 185–186
- handout "Unit 3 Test" (TX006033), on pages 187–192
- handout "Unit 3 Test Answer Key" (TX006034), on pages 193–194
- downloadable quizzes for each chapter (see *www.smp.org/livejesus_newtestament*)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Jesus. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 3

LEARNING EXPERIENCE 1: Preassessment

Preassess vocabulary of key concepts that the students already know about the Gospel of Luke, the Trinity, Mary, and other related topics to assist you in identifying points to emphasize in this unit.

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 8

LEARNING EXPERIENCE 3: Mercy or Justice?

Engage the students in exploring and discussing passages in the Gospel of Luke that show how Jesus reveals God's mercy (forgiveness) and God's judgment (justice). (U1, Q1, K1, K2)

Empathize

LEARNING EXPERIENCE 4: What would Saint Paul Say to the Lost Son's Family?

Connect Saint Paul's Letter to the Romans to the Parable of the Lost Son by considering the feelings of the lost son and his family members, as well as how God shows mercy, forgiveness, and judgment. (U1, Q1, K3)

CHAPTER 9

Interpret

LEARNING EXPERIENCE 5: Finding the Trinity in the Mass

Guide the students to greater awareness of the Trinity, the central mystery of our faith in our celebration of the Eucharist, the source and summit of our faith. (U2, Q2, K5, K6, K7, K8, K9, K10)

Empathize

LEARNING EXPERIENCE 6: "Heads Up, Seven Up" with the Gifts and Fruits of the Holy Spirit

Use the classroom game "Heads Up, Seven Up" to reinforce the names and meanings of the Seven Gifts of the Holy Spirit and the fruits of the Spirit while affirming those gifts in the students. (U2, Q2)

CHAPTER 10

Perceive

LEARNING EXPERIENCE 7: Development of Trinitarian Theology

Lead the students in a deep dive focusing on the development of Trinitarian doctrine. (U3, Q3, K5, K6, K7, K8, K9, K10)

Interpret

LEARNING EXPERIENCE 8: Nicene Creed Commentary Card Game

Engage the students in learning the key doctrines expressed in the Nicene Creed and the meaning of each of the statements of belief within the creed. (U3, Q3, K9)

Apply

LEARNING EXPERIENCE 9: What If . . . Living the Trinity

Challenge students to reflect on and apply the concept of following the model of the Trinity in their relationships. (U4, Q10, K10)

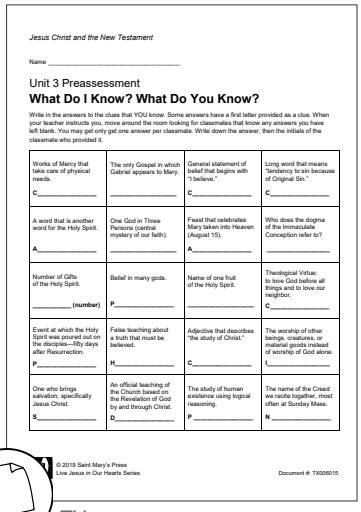
Explain

LEARNING EXPERIENCE 10: Mary in Scripture: Listen to Her Story, Pick the Passage

Provide a fun and challenging way for the students to explore the role of Mary in Scripture by reading Scripture passages that mention her in the New Testament, and then matching verses from those passages with pictures that depict the biblical scene. (U4, Q4, K2)

LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at *www.smp.org/livejesus_newtestament*.



Jesus Christ and the New Testament

Name _____

Unit 3 Preassessment

What Do I Know? What Do You Know?

Write in the answers to the clues that YOU know. Some answers have a first letter provided as a clue. When your teacher instructs you, move around the room looking for classmates that know any answers you have left blank. You may get only get one answer per classmate. Write down the answer, then the initials of the classmate who provided it.

Works of Mercy that take care of physical needs. C_____	The only Gospel in which Gabriel appears to Mary. _____	General statement of belief that begins with "I believe." C_____	Long word that means "tendency to sin because of Original Sin." C_____
A word that is another word for the Holy Spirit. A_____	One God in Three Persons (central mystery of our faith). _____	Feast that celebrates Mary taken into Heaven (August 15). A_____	Who does the dogma of the Immaculate Conception refer to? _____
Number of Gifts of the Holy Spirit. _____ (number)	Belief in many gods. P_____	Name of one fruit of the Holy Spirit. _____	Theological Virtue: to love God before all things and to love our neighbor. C_____
Event at which the Holy Spirit was poured out on the disciples—fifty days after Resurrection. P_____	False teaching about a truth that must be believed. H_____	Adjective that describes "the study of Christ." C_____	The worship of other beings, creatures, or material goods instead of worship of God alone. I_____
One who brings salvation, specifically Jesus Christ. S_____	An official teaching of the Church based on the Revelation of God by and through Christ. D_____	The study of human existence using logical reasoning. P_____	The name of the Creed we recite together, most often at Sunday Mass. N_____

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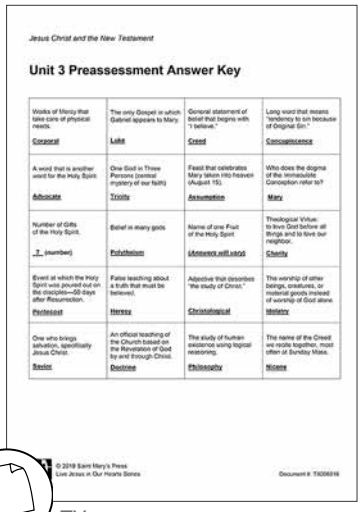

Jesus Christ and the New Testament

Unit 3 Preassessment Answer Key

Works of Mercy that take care of physical needs. Corporal	The only Gospel in which Gabriel appears to Mary. Luke	General statement of belief that begins with "I believe." Creed	Long word that means "tendency to sin because of Original Sin." Concupiscence
A word that is another word for the Holy Spirit. Advocate	One God in Three Persons (central mystery of our faith). Trinity	Feast that celebrates Mary taken into Heaven (August 15). Assumption	Who does the dogma of the Immaculate Conception refer to? Mary
Number of Gifts of the Holy Spirit. 7 (number)	Belief in many gods Polytheism	Name of one Fruit of the Holy Spirit (Answers will vary)	Theological Virtue: to love God before all things and to love our neighbor. Charity
Event at which the Holy Spirit was poured out on the disciples—50 days after Resurrection. Pentecost	False teaching about a truth that must be believed. Heresy	Adjective that describes "the study of Christ." Christological	The worship of other beings, creatures, or material goods instead of worship of God alone. Idolatry
One who brings salvation, specifically Jesus Christ. Savior	An official teaching of the Church based on the Revelation of God by and through Christ. Doctrine	The study of human existence using logical reasoning. Philosophy	The name of the Creed we recite together, most often at Sunday Mass. Nicene

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TX006016

Explain

LEARNING EXPERIENCE 1 (Unit)

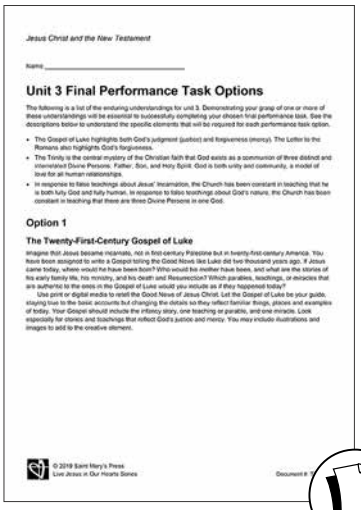
Preassessment

Preassess vocabulary of key concepts that the students already know about the Gospel of Luke, the Trinity, Mary, and other related topics to assist you in identifying points to emphasize in this unit.

1. **Prepare** by photocopying or downloading and printing the handout "Unit 3 Preassessment" (TX006015), on page 151, one for each student. You may also wish to print a copy of "Unit 3 Preassessment Answer Key" (TX006016), on page 152, for yourself.
2. **Introduce** the students to unit 3 by asking them to open their student books to page 172 and to skim through the three chapters that comprise the unit, paying special attention to headings, graphics, and bold face vocabulary words. Allow about 5 minutes for this quick overview.
3. **Instruct** them to close their books, explaining that they are going to do an activity that will help you assess how much they already know about the vocabulary and ideas in unit 3.
4. **Distribute** the handout. Direct the students to follow instructions on the handout, using a pen to fill in any answers they think they know. Emphasize that this is not a graded exercise, but a fun way to see how much they already know individually, as well as how much the class knows about the Gospel of Luke and the Trinity.
5. **Explain** the second half of the activity after they have finished writing in the terms they know, using these or similar words:
   - Please put your pens down, pick up a pencil, and begin to move around the room trying to find classmates to fill in the squares that you didn't know. If you find a classmate who has an answer that you are missing, they can provide the answer and sign the square with their initial. Each classmate can only provide one missing answer.

6. **Allow** about 5 to 10 minutes for students to freely circulate the room, or until most students have come to a dead end in the information available from their peers.
7. **Ask** the students to take their seats, and see who thinks they had the most correct answers. How many of the answers did they know before they began to ask classmates? Ask for feedback on questions that were most difficult and which ones were easy. Tell the students that they will learn not only these terms but also the concepts and ideas that relate to the terms, like these:
   - how the Gospel of Luke is different from other Gospels
   - what role Mary played in God's plan for salvation
   - how Paul's Letter to the Romans provides more insight into God's merciful plan through Jesus Christ
   - how to come to a better understanding about the doctrine of the Trinity as the central mystery of our faith

   Explain to the students that some of these concepts may be familiar to them, but they will have the opportunity to study and experience their faith in a deeper way than they may have before this course.
8. **Collect** the handouts to preassess individuals and the class as a whole. Return the handouts to the students as a study guide for the end of the unit.



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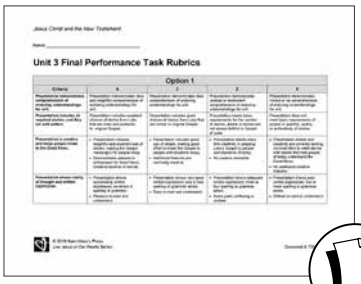


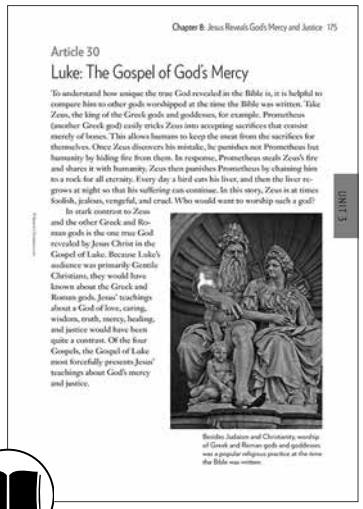
TX006032

Apply

LEARNING EXPERIENCE 2 (Unit)
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 3 Final Performance Task Options" (TX006031), on pages 183–184, and "Unit 3 Final Performance Task Rubrics" (TX006032), on pages 185–186, one for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
   - ➢ If you wish to work alone, you may choose either option 1 or option 2. If you wish to work with a partner, choose option 2. If you choose to work with a partner, you can create the art project together, but you must each write your own original prayer.
   - ➢ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.


Chapter 8: Jesus Reveals God's Mercy and Justice 175

Article 30

Luke: The Gospel of God's Mercy

To understand how unique the true God revealed in the Bible is, it is helpful to compare him to other gods worshipped at the time the Bible was written. Take Zeus, the king of the Greek gods and goddesses, for example. Prometheus (another Greek god) easily tricks Zeus into accepting sacrifices that consist merely of bones. This allows humans to keep the meat from the sacrifices for themselves. Once Zeus discovers his mistake, he punishes not Prometheus but humanity by hiding fire from them. In response, Prometheus steals Zeus's fire and shares it with humanity. Zeus then punishes Prometheus by chaining him to a rock for all eternity. Every day a bird eats his liver, and then the liver regrows at night so that his suffering can continue. In this story, Zeus is at times foolish, jealous, vengeful, and cruel. Who would want to worship such a god?

In stark contrast to Zeus and the other Greek and Roman gods is the one true God revealed by Jesus Christ in the Gospel of Luke. Because Luke's audience was primarily Gentile Christians, they would have known about the Greek and Roman gods. Jesus' teachings about a God of love, caring, wisdom, truth, mercy, healing, and justice would have been quite a contrast. Of the four Gospels, the Gospel of Luke most forcefully presents Jesus' teachings about God's mercy and justice.

Besides Judaism and Christianity, worship of Greek and Roman gods and goddesses was a popular religious practice at the time the Bible was written.

UNIT 3

Articles 30–31

Jesus Christ and the New Testament

Name _____

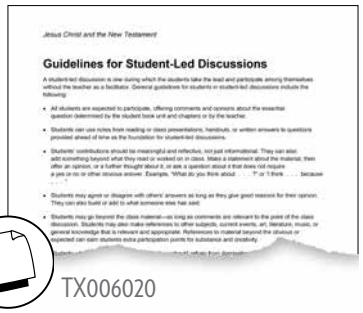
Mercy or Justice?

Look up and read each of the following passages using your Bible. Under the name of each passage, write down whether you believe it is about Jesus revealing God's mercy and forgiveness or about Jesus revealing God's judgment and justice. Write down a brief explanation of why you answered the way you did.

Rejection at Nazareth (Luke 4:14–30)

Sermon on the Plain (Luke 6:17–49)

TX006018

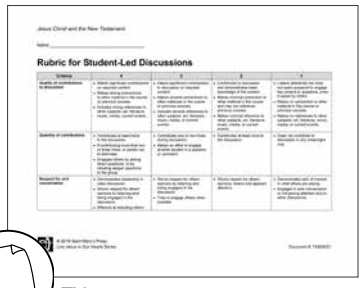

Jesus Christ and the New Testament

Guidelines for Student-Led Discussions

A student-led discussion is one during which the students take the lead and participate among themselves without the teacher as a facilitator. General guidelines for students in student-led discussions include the following:

- All students are expected to participate, offering comments and opinions about the assigned question determined by the student book unit and chapters or by the teacher.
- Students can use notes from reading or class presentations, handouts, or written answers to questions provided ahead of time as the foundation for student-led discussions.
- Students' contributions should be meaningful and reflective, not just informational. They can also add something beyond what they read or worked on in class. Make a statement about the material, then offer an opinion, or a further thought about it, or ask a question about it that does not require a yes or no or other obvious answer. Example, "What do you think about _____?" or "I think _____ because _____."
- Students may agree or disagree with others' answers as long as they give good reasons for their opinion. They can also build or add to what someone else has said.
- Students may go beyond the class material—so long as comments are relevant to the point of the class discussion. Students may also make references to other subjects, current events, art, literature, music, or general knowledge that is relevant and appropriate. References to material beyond the obvious or expected can earn students extra participation points for substance and creativity.

TX006020

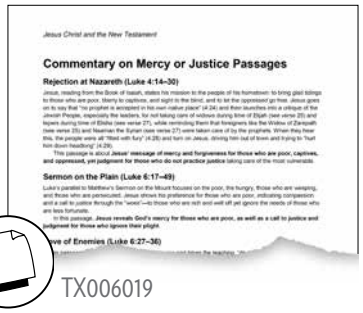

Jesus Christ and the New Testament

Name _____

Rubric for Student-Led Discussions

Criteria	4	3	2	1
Quality of contributions to discussion	• Makes significant contributions to discussion and helps others to participate • Refers to ideas from the course of previous classes • Includes outside references to other subjects (ex: literature, music, media, current events)	• Makes significant contributions to discussion • Refers to ideas from the course of previous classes • Includes several references to other subjects (ex: literature, music, media, or current events)	• Contributes to discussion but does not show full knowledge of the subject • Makes missing connection to ideas from the course of previous classes • Includes several references to other subjects (ex: literature, music, media, or current events)	• Leaves attempts not made to contribute to discussion or has limited knowledge of subject, only if asked by others • Makes no connection to other material in the course or previous courses • Includes no references to other subjects (ex: literature, music, media, or current events)
Quantity of contributions	• Contributes at least three times (ex: two times in a 50-minute class) • Is participating more than two or three times in seven-to-ten minute segment • Engages others by asking follow-up questions to the student presenter(s) or to the group	• Contributes two or more times (ex: once in a 50-minute class) • Makes an effort to engage another student in a question or comment	• Contributes at least once to the discussion	• Does not contribute to discussion in any meaningful way
Respect for and consideration	• Demonstrates leadership in facilitating discussion • Shows respect for others' opinions by listening and responding to the statements	• Shows respect for others' opinions by listening and not interrupting	• Shows respect for others' opinions by listening and not interrupting	• Demonstrates lack of interest in others' opinions • Engages in side conversation or has going attention back to other discussions

TX006021


Jesus Christ and the New Testament

Commentary on Mercy or Justice Passages

Rejection at Nazareth (Luke 4:14–30)

Jesus, reading from the Book of Isaiah, states his mission to the people of his hometown: to bring glad tidings to those who are poor, liberty to captives, and sight to the blind, and to let the oppressed go free. Jesus goes on to say that "no prophet is accepted in his own native place" (4:24) and then launches into a critique of the Jewish People, especially the leaders, for not taking care of widows during time of Elijah (see verse 25) and lepers during time of Elisha (see verse 27), while reminding them that foreigners like the Widow of Zarephath (see verse 25) and Naaman the Syrian (see verse 27) were taken care of by the prophets. When they hear this, the people were all "filled with fury" (4:28) and turn on Jesus, driving him out of town and trying to "hurl him down headlong" (4:29).

This passage is about **Jesus' message of mercy and forgiveness for those who are poor, captives, and oppressed, yet judgment for those who do not practice justice** taking care of the most vulnerable.

Sermon on the Plain (Luke 6:17–49)

Luke's parallel to Matthew's Sermon on the Mount focuses on the poor, the hungry, those who are weeping, and those who are persecuted. Jesus shows his preference for those who are poor, indicating compassion and a call to justice through the "woes"—to those who are rich and well off yet ignore the needs of those who are less fortunate.

In this passage, **Jesus reveals God's mercy for those who are poor, as well as a call to justice and judgment for those who ignore their plight.**

TX006019

4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

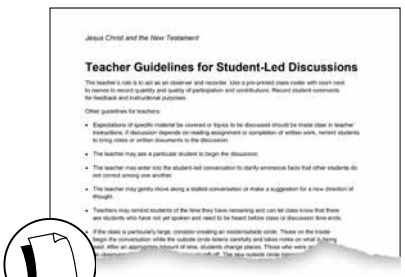
Interpret

LEARNING EXPERIENCE 3 (Chapter 8)

Mercy or Justice?

Engage the students in exploring and discussing passages in the Gospel of Luke that show how Jesus reveals God's mercy (forgiveness) and God's judgment (justice). (U1, Q1, K1, K2)

1. **Prepare** by ensuring that all the students have read articles 30 and 31 in the student book prior to this learning experience and that they will have access to Bibles during class. Photocopy or download and print the handouts "Mercy or Justice?" (TX006018), on pages 156–157, "Guidelines for Student-Led Discussion" (TX006020), on page 160, and if grading the discussion, "Rubric for Student-Led Discussions" (TX006021), on page 161, one for each student. For part 2 of the learning experience, print a class roster with room for comments next to each student's name. You may also want to photocopy or download and print the resources "Commentary on Mercy or Justice Passages" (TX006019), on pages 158–159, and "Teacher Guidelines for Student-Led Discussions" (TX006022), on page 162.


Jesus Christ and the New Testament

Teacher Guidelines for Student-Led Discussions

The teacher's role is to act as an observer and recorder. Use a pre-printed class roster with room next to names to record quantity and quality of participation and contributions. Record student comments for feedback and instructional purposes.

Other guidelines for teachers:

- Expectations of specific material be covered or topics to be discussed should be made clear in teacher instructions. If discussion depends on reading assignment or completion of written work, remind students to bring notes or written documents to the discussion.
- The teacher may ask a particular student to begin the discussion.
- The teacher may enter into the student-led conversation to clarify erroneous facts that other students do not correct among one another.
- The teacher may gently move along a stalled conversation or make a suggestion for a new direction of thought.
- Teachers may remind students of the time they have remaining and can let class know that there are students who have not yet spoken and need to be heard before class or discussion time ends.

If the class is particularly large, consider creating an inside/outside circle. Those on the inside begin the conversation while the outside circle listens carefully and takes notes on what is being said. After an appropriate amount of time, students change places. Those who were on the outside circle join the discussion while those on the inside circle step back and listen.

TX006022

TEACHER NOTE

This learning experience would best be done over two class periods, one to complete the handout and the second to have the student-led discussion.

2. **Decide** how you want to proceed with the first half of the learning experience, using the "Mercy or Justice" handout, considering the following options:
   a. Students work individually, looking up every passage, determining whether the passage is about mercy, justice, or both, writing their answers and brief rationale on the handout, and being prepared to defend their answers in the class discussion to follow.
   b. Students work in groups of three or four with half of the passages assigned to some groups and the other half to the other groups. This alternative allows group members to discuss their answers and rationale in preparation for the large-group discussion.
3. **Refer** the students to articles 30 and 31 in the student book. Emphasize that in Luke's Gospel Jesus reveals God's mercy and forgiveness but also reveals God's judgment toward those who do ignore needs of those who are poor and vulnerable while gaining status for themselves.
4. **Explain** the difference between charity and justice, using the list of Corporal Works of Mercy (charity) on page 179 of the student book and the explanation of the Parable of the Rich Man and Lazarus as presented on pages 183–184.
5. **Distribute** the handout "Mercy or Justice?" Provide the following directions, using these or similar words:

   ➢ You will be reading passages from the Gospel of Luke as indicated on the handout. These passages show how Jesus reveals God's mercy and forgiveness and God's judgment and justice. After reading each passage, write down on the handout whether the passage is about Jesus revealing God's mercy and forgiveness or about Jesus revealing God's judgment and justice or both. You must also indicate why you chose the answers you did.

Chapter 8: Jesus Reveals God's Mercy and Justice 179

Respond to God's Mercy by Being Merciful

Jeremy had a powerful experience of undeserved mercy on his Confirmation retreat. In elementary school, Jeremy and Alan had been best friends. In middle school, they became interested in different things and drifted apart. One day in gym class, Alan and Jeremy ended up playing basketball on the same team. When Alan was distracted, one of the other kids hit him hard in the face with the ball. Alan looked up to see a group of people laughing and making fun of him. Jeremy was right in the middle of the crowd. When Jeremy saw the hurt on Alan's face, he knew how wrong he was, but he didn't know how to apologize. So on their Confirmation retreat, Jeremy decided to take a chance and talk to Alan. He wasn't sure if Alan would respond with anger or forgiveness. Jeremy's apology was awkward, but after he was finished, Alan said he had already forgiven him. He told Jeremy that because God has shown us mercy, it is hard to justify not being merciful to others.

This is just one way of sharing God's mercy and love with others. The Church gives us a "playbook" of many other possibilities. They are called the Corporal Works of Mercy and the Spiritual Works of Mercy. They are fourteen concrete ways you can participate in showing God's mercy and love to others.

Corporal Works of Mercy	Spiritual Works of Mercy
Feed the hungry.	Share knowledge.
Give drink to the thirsty.	Give advice to those who need it.
Shelter the homeless.	Comfort those who suffer.
Clothe the naked.	Be patient with others.
Care for the sick.	Forgive those who hurt you.
Help the imprisoned.	Give correction to those who need it.
Bury the dead.	Pray for the living and the dead.

Corporal Works of Mercy ➢ Charitable actions by which we help our neighbors in their bodily needs.

Spiritual Works of Mercy ➢ Actions that guide us to help our neighbors in their spiritual needs.

UNIT 3

Page 179

Chapter 8: Jesus Reveals God's Mercy and Justice 183

The timeless Parable of the Rich Man and Lazarus begins by showing a great contrast between the two men (see Luke 16:19–31). The rich man has everything he could possibly want in life, from food to fine clothing. Lazarus is just the opposite. He has nothing as he lays outside the rich man's front door, starving to death. This scene, described in the first century, could easily take place today.

After both men die, things are reversed in the afterlife. Lazarus is in Heaven being comforted by Abraham, and the rich man is in Hell suffering torment. The rich man asks Abraham to send Lazarus to bring him some water, but Abraham says there is a great chasm between the two places so that no one can cross. The rich man begs someone to warn his family to repent, but Abraham offers little hope of them repenting.

What do we learn about God's justice from this parable of Jesus? One thing we can learn is that God's justice turns the world's values upside down. God's justice requires that we recognize the dignity of all people, especially those most in need. It is no accident that in the parable we know the name of the poor person but not the name of the rich person. Think of all the famous people whose names you know. Do you know the name of even one homeless person living in a park or under a highway overpass? Our culture focuses on wealth and getting ahead, but God calls us to turn our attention to those most in need.

The Parable of the Rich Man and Lazarus teaches that our eternal life depends on how well we practice charity and justice.

Hell ➢ Refers to the state of definitive separation from God and the saints, and so is a state of eternal punishment.

Justice ➢ The Cardinal Virtue concerned with rights and duties within relationships; the commitment, as well as the actions and attitudes that flow from the commitment, that govern we give to God and to our neighbor, particularly those who are poor and oppressed, what is properly due them.

UNIT 3

Pages 183–184

UNIT 3

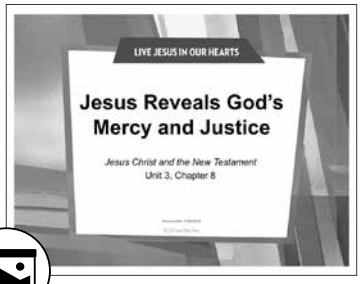
TEACHER NOTE

If the students are working in groups, suggest that members discuss their reasons before writing them down.

6. **Proceed** to part 2 of the learning experience after the students have completed the handouts in class or as homework. If possible, arrange the desks in a large circle so that everyone in the class can see one another. As the teacher, you can choose to sit in the circle or outside of it, the latter conveying the sense that the responsibility for keeping the discussion going is the students', not yours. Your job is to note which students speak and how often they offer substantive comments, ask a question of a classmate, or encourage someone else to speak. Keeping an account of the discussion can be used for a participation grade.
7. **Explain** that the second half of this learning experience is a student-led class discussion about God's mercy and justice as presented in the Gospel of Luke. Give the following directions, using these or similar words:

- You will be using the information from the handout that you have already completed, so be sure to have it with you.
- You are all expected to participate in the discussion, offering your comments and opinions about the essential question, "Does God judge us or forgive us?" Reinforce your comments with examples of how the Gospel of Luke offers answers to that question with Jesus' teachings and actions.
- Though your completed handout is a good starting point, you are also free to go beyond the handout, giving examples from the student book, the Bible, or other Church teaching. You may also make references to interdisciplinary subjects, art, literature, music or media, as well as your own experience.
- You may agree or disagree with one another's answers as long as you give good reasons for your opinions.

8. **Distribute** the handout "Guidelines for Student-Led Discussions." If the discussion will be used for a participation grade, distribute the handout "Rubric for Student-Led Discussions" also. Explain the guidelines, the rubric, and your role as an observer and recorder.
9. **Direct** the students to begin the discussion. Allow discussion to continue without your active direction, stepping in only if things get out of hand. Call time after discussion begins to wane.
10. **Follow** up the discussion by affirming student comments and summarizing the point of the discussion, "Does God judge us or forgive us?" Use the PowerPoint presentation "Chapter 8 Overview: Jesus Reveals God's Mercy and Justice" (TX006242) (see *www.smp.org/livejesus_newtestament*) to connect the discussion to articles 30 and 31.



TX006242

Empathize

LEARNING EXPERIENCE 4 (Chapter 8)

What Would Saint Paul Say to the Lost Son's Family?

Connect Saint Paul's Letter to the Romans to the Parable of the Lost Son by considering the feelings of the lost son and his family members and how God shows mercy, forgiveness, and judgment. (U1, Q1, K3)

Jesus Christ and the New Testament

Name _____

What Would Saint Paul Say to the Lost Son's Family?

Match each of these passages from Saint Paul's Letter to the Romans with advice given in one of the letters to the Prodigal Son's family members.

- Romans 2:1–11
- Romans 5:1–5
- Romans 8:1–4, 15–23
- Romans 7:13–25
- Romans 8:14–17
- Romans 8:31–39

Dear Lost Son (first letter),

Okay, now what? You have been freed from sin! You have new life in God! But don't be overly confident and proud. Don't think that you won't be tempted to fall back into doing sinful things again. When that happens, you must remember those times when you were the slave of sin. How bad was that?! You now realize that having all that money from your dad didn't profit you as you thought it would. In fact, it led to doing things for which you are now ashamed. But now that you have been freed from sin, you have the love of God to guide you. And the gift of God is eternal life in Jesus. That is such good news, isn't it?

Yours in Christ,
Paul

(A) Passage _____

Dear Father,

I heard your family has been going through a tough time lately, but your example of unconditional love was amazing! In fact, it was a lot like God's love for us. You know first-hand that a child who goes astray can be one of the most painful things a parent has to go through. But you are a very wise man and you know that anyone who is led by the Spirit of God is a child of God and doesn't have to be afraid. You know all about those inheritance laws, don't you? You can remind both of your sons, your wife, your servants, and even yourself that we are all heirs of God and joint heirs with Christ. You too can call God Abba, Father, just like Jesus did. And that is the most important inheritance we can have.

Yours in Christ,
Paul

(B) Passage _____

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TEACHER NOTE

You may also want to choose between two different YouTube videos with informative artistic explanations and critiques of the painting: For a very simple 4-minute explanation of the characters, see "The Return of the Prodigal Son (YouTube, 4:36). The link to this video, as well a longer version, can be found in the online resource center, at *www.smp.org/livejesus_newtestament.*

TEACHER NOTE

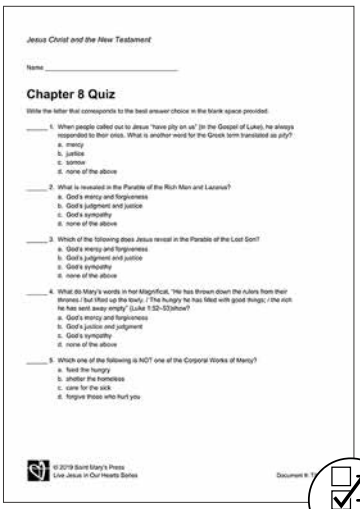
Find on the internet and have ready to show a picture of Rembrandt's *"Return of the Prodigal Son,"* or locate a printed poster. If possible, procure a copy of Henri J. M. Nouwen's book *The Return of the Prodigal Son: A Story of Homecoming* (Image Books, Doubleday, 1994) for further background on the painting and Nouwen's reflections on the parable as painted by Rembrandt. Chapter 7, "Rembrandt and the Father," and chapter 8, "The Father Welcomes Home," are particularly relevant to the objective of this learning experience.

2. **Ask** one or more students to read aloud the Parable of the Lost Son (Luke 15:11–32). Then show the Rembrandt painting to the class.
3. **Point** out the characters in the painting using some of Nouwen's reflections, or use one of the suggested videos from step 1.
4. **Discuss** the parable, using the following questions:
   - What did you hear in the story or learn from the student book about this familiar story?
   - Which title for the parable do you like best? Or can you suggest another title?
     - The Parable of the Prodigal Son
     - The Parable of the Forgiving Father
     - The Parable of the Lost Son
     - The Parable of the Loving Father
     - The Parable of the Prodigal Family
   - Which character can you identify with the most and why?
   - How does the parable and Rembrandt's painting show God's mercy and forgiveness or God's justice and judgment?
5. **Arrange** the students into groups of three or four, providing envelopes with the six letters from Saint Paul to the lost son's family and the six citations from Saint Paul's Letters to the Romans. Distribute the handout "What Would Saint Paul Say to the Lost Son's Family?" to all the students.

6. **Explain** to the class that they will be reading imaginary letters from Saint Paul to the family members of the lost son. The personal letters contain advice from Saint Paul paraphrased from passages taken from Saint Paul's Letter to the Romans. After they read the letters, they should look up the Roman's passages and decide which passages match the advice Paul gives in each letter.
7. **Elicit** the correct "match ups" with the large group when small groups are finished. When all the groups are in agreement, instruct the students to write the answers on their individual handouts. Here is the answer key:
   - Prodigal Son (first letter): Romans 6:1–4,15–23
   - Father: Romans 8:14–17
   - Brother (first letter): Romans 2:1–11
   - Mother: Romans 8:31–39
   - Lost Son (second letter): Romans 5:1–5
   - Brother (second letter): Romans 7:13–25
8. **Discuss** which passages demonstrate God's mercy and forgiveness and which ones show God's judgment. Are there any that show both mercy and forgiveness as well as God's judgment?
9. **Give** the students the assignment to write a similar letter to themselves paraphrasing any of the given passages from Saint Paul's Letter to the Romans or another passage from Romans that they find on their own. Their letter should be about the same length as the examples in the activity but should focus on a message that they need to hear about God's mercy and forgiveness or a challenge to be better in following Christ's teachings. Consider whether to have the students turn these in a for a grade.
10. **Follow** this activity with these summary points:
    - ➢ We are all sinners (except Jesus and Mary).
    - ➢ We have all inherited Original Sin, and because of that we have an inclination to sin (concupiscence). We are created good, but we sin and are therefore in desperate need of salvation.
    - ➢ Saint Paul describes the dire situation we are all in as sinners. He also offers us hope in reminding us that God proves his love for us because Christ died for us. Jesus' life, Passion, death, and Resurrection have restored our relationship with God.
    - ➢ Through Christ, God justifies the entire human race. If we choose to accept that grace, we do so by being baptized into faith in Jesus Christ.
    - ➢ We will still experience temptation, but Paul reminds us that through Christ, we are adopted sons and daughters of God. Like the lost son, we have been reinstated to our full dignity as a beloved child of God.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 8 quiz (TX006251), do so now, before moving to chapter 9. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)


Jesus Christ and the New Testament

Name _____

Chapter 8 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. When people called out to Jesus "have pity on us" (in the Gospel of Luke), He always responded to their cries. What is another word for the Greek term translated as pity?
a. mercy
b. justice
c. sorrow
d. none of the above

_____ 2. What is revealed in the Parable of the Rich Man and Lazarus?
a. God's mercy and forgiveness
b. God's judgment and justice
c. God's sympathy
d. none of the above

_____ 3. Which of the following does Jesus reveal in the Parable of the Lost Son?
a. God's mercy and forgiveness
b. God's judgment and justice
c. God's sympathy
d. none of the above

_____ 4. What do Mary's words in her Magnificat, "He has thrown down the rulers from their thrones / but lifted up the lowly. / The hungry he has filled with good things; / the rich he has sent away empty" (Luke 1:52–53)show?
a. God's mercy and forgiveness
b. God's justice and judgment
c. God's sympathy
d. none of the above

_____ 5. Which one of the following is NOT one of the Corporal Works of Mercy?
a. feed the hungry
b. shelter the homeless
c. care for the sick
d. forgive those who hurt you

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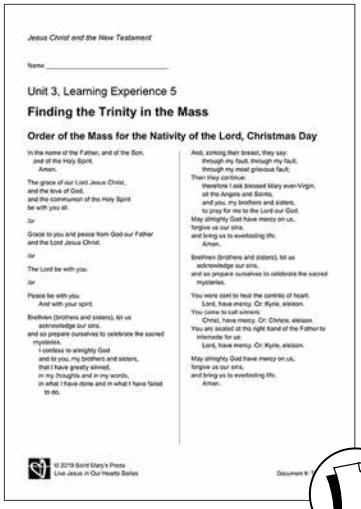
TX006251

Reflect

LEARNING EXPERIENCE 5 (chapter 9)
Finding the Trinity in the Mass

Guide the students to greater awareness of the Trinity, the central mystery of our faith, in our celebration of the Eucharist, the source and summit of our faith. (U2, Q2, K5, K6, K7, K8, K9, K10)

1. **Prepare** by photocopying or downloading and printing two-sided copies of the handout "Finding the Trinity in the Mass" (TX006301), found at *www.smp.org/livejesus_newtestament*. Have enough copies for each group of three to five students. Each group will also need a yellow and a blue highlighter.


Jesus Christ and the New Testament

Name _____

Unit 3, Learning Experience 5

Finding the Trinity in the Mass

Order of the Mass for the Nativity of the Lord, Christmas Day

In the name of the Father, and of the Son,
and of the Holy Spirit.
Amen.

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or

Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or

The Lord be with you.

Or

Peace be with you.
And with your spirit.

Brethren (brothers and sisters), let us
acknowledge our sins,
and so prepare ourselves to celebrate the sacred
mysteries.
I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed
to do,
And, striking their breast, they say:
through my fault, through my fault,
through my most grievous fault;
Then they continue:
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

Brethren (brothers and sisters), let us
acknowledge our sins,
and so prepare ourselves to celebrate the sacred
mysteries.

You were sent to heal the contrite of heart:
Lord, have mercy. Or: Kyrie, eleison.
You come to call sinners:
Christ, have mercy. Or: Christe, eleison.
You are seated at the right hand of the Father to
intercede for us:
Lord, have mercy. Or: Kyrie, eleison.

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

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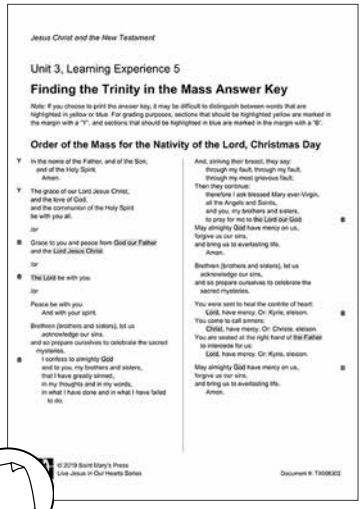
TX006301

TEACHER NOTE

Create a Google Doc from the online handout if students have individual access to internet. Although it is recommended that this activity be done in groups, each student can rename the shared Google Doc and work on it individually. Copies of the completed individual or group Google Doc can easily be submitted on Google Classroom or can be shared with you electronically using another platform.

2. **Explain** to the students the main objective of the learning experience: to create a greater awareness of the Trinity as the central mystery of our faith. Set the context in these or similar words:
   - The Mass is "the source and summit of the Christian life" (*CCC*, no. 1324). So when we are present and participate in the Mass, we are participating in the life of the Trinity in a special way. From the Sign of the Cross at the beginning of Mass to the blessing during the dismissal rite, we are actively being "Trinitarian."
   - During this activity, you will be looking for references to the Trinity—Father, Son, and Holy Spirit— and for specific references to the three distinct persons of the Trinity.
3. **Display** a copy of the Sacramentary or have individual Missalettes available for the students. Explain that some parts of the Order of the Mass can change, yet some parts remain the same in all Masses. Ask the students which parts of the Mass change depending on the feast, the weekday or the Sunday. Which parts of the Mass stay the same?



Jesus Christ and the New Testament

Unit 3, Learning Experience 5

Finding the Trinity in the Mass Answer Key

Note: If you choose to print the answer key, it may be difficult to distinguish between words that are highlighted in yellow or blue. For grading purposes, sections that should be highlighted yellow are marked in the margin with a "Y", and sections that should be highlighted in blue are marked in the margin with a "B".

Order of the Mass for the Nativity of the Lord, Christmas Day

Y In the name of the Father, and of the Son,
and of the Holy Spirit.
Amen.

Y The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or

B Grace to you and peace from God our Father
and the Lord Jesus Christ.

Or

B The Lord be with you.

Or

Peace be with you.
And with your spirit.

Brethren (brothers and sisters), let us
acknowledge our sins,
and so prepare ourselves to celebrate the sacred
mysteries.

B I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed
to do,

And, striking their breast, they say:
through my fault, through my fault,
through my most grievous fault;
Then they continue:
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

Brethren (brothers and sisters), let us
acknowledge our sins,
and so prepare ourselves to celebrate the
sacred mysteries.

You were sent to heal the contrite of heart:
Lord, have mercy. Or: Kyrie, eleison.
You come to call sinners:
Christ, have mercy. Or: Christe, eleison.
You are seated at the right hand of the Father
to intercede for us:
Lord, have mercy. Or: Kyrie, eleison.

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

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4. **Tell** the students that they will be working with the Order of the Mass for the Feast of the Nativity or our Lord. This is the Mass for Christmas Day. Arrange the students into groups, distributing copies of the Order of the Mass resource.
5. **Give** the following instructions, using these or similar words:
   - As a group, go through the Order of the Mass line by line, locating and discussing references to the Trinity and each of the three Persons. Use your yellow highlighters to mark all the references to the Trinity, the three-in-one. Use your blue highlighters to mark any references to the individual Persons of the Trinity: Father, Son, or Holy Spirit. If there is a difference of opinion in your groups about which color to use, discuss and come to consensus.
   - You will not be graded on how correct your answers are, though you are expected to collaborate with one another and any person in the group might be chosen to explain defend their answers.
6. **Allow** 20–30 minutes for the activity. If some groups finish before others, ask them to choose another highlighting color and mark all the references to the Incarnation. While the students are working, move among the groups to answer questions or to help those who may be stuck on a particular reference. You can also take this time to download the "Finding the Trinity in the Mass Answer Key" (TX006302).

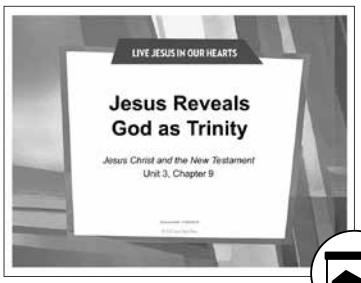
TEACHER NOTE

Groups using digital documents should go through the Order of the Mass line by line, locating and discussing references to the Trinity and each of the three Persons. They can use the highlighter feature (demonstrate where and how to use this tool) to highlight all the references to the Trinity, the three-in-one, using yellow. Use blue to highlight any references to the individual Persons of the Trinity: Father, Son, or Holy Spirit.

7. **Gather** the students as a large group when all the small groups are done with their highlighting. Project "The Order of the Mass Answer Key" for all to see. Go through the document line by line. Compare the references on the answer key with the highlighting the students did together.
8. **Elicit** discussion among the students to have them explain why they chose the color of their highlighting when it differed from the answer key. Use the comments on the answer key document to clarify the "correct" answers. Emphasize the point that because Catholics, and most mainline Protestant traditions, are Trinitarian, our images of God flow easily between the three Persons of the Trinity, and our prayers could be addressed to the Trinity or to a particular Person of the Trinity.

TEACHER NOTE

Consider using the PowerPoint presentation "Chapter 9 Overview: Jesus Reveals God as Trinity" (TX006243) to review and summarize the main points of the chapter (see *www.smp.org/livejesus_newtestament*).



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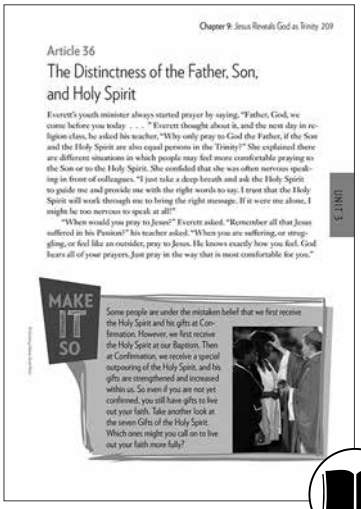
9. **Consider** a prayerful, reflective follow-up to this learning experience by providing time in class for students to journal their thoughts about their images of God and how and when they pray to God and each distinct Person of the Trinity. Play some meditative instrumental music and allow some silence and attention to breathing to help the students "center themselves" before beginning to write. Collect these reflections and use parts of them (anonymously or with permission of the students) during class prayer. Or ask the students to read them as part of student-led prayer.

Empathize

LEARNING EXPERIENCE 6 (Chapter 9)

"Heads Up, Seven Up" with the Gifts and Fruits of the Holy Spirit

Use the classroom game "Heads Up, Seven Up" to reinforce the names and meanings of the Seven Gifts of the Holy Spirit and the fruits of the Spirit while affirming those gifts in the students. (U2, Q2)



Article 36

1. **Prepare** by ensuring that all the students have read article 36 in the student book prior to this learning experience. Photocopy or download and print the handout "Gifts and Fruits of the Holy Spirit" (TX006024), on pages 166–167. Cut out the names of the Gifts with the explanation. Fold the slips in half, and place them in a basket or container. Make a two-sided handout with the handout "The Gifts of the Holy Spirit" on one side and "The Fruits of the Holy Spirit" on the other side, one for each student.

TX006024

TEACHER NOTE

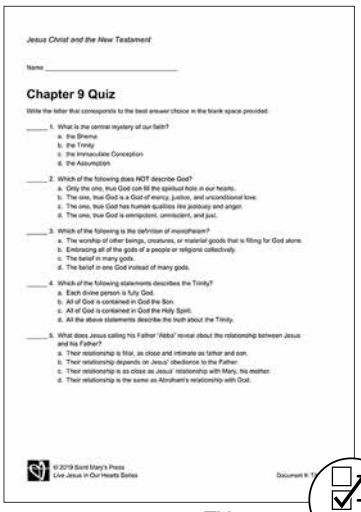
The students will need a copy of the handout during the game to identify a fruit of the Holy Spirit that results from the Gifts of the Holy Spirit.

2. **Explain** the following from article 36 of the student book, using these or similar words:
   - We have already received the Holy Spirit and his gifts at Baptism, even while we anticipate their fullness after Confirmation.
   - This activity will help you become more aware of how each of you and your peers use these gifts—maybe without even realizing it. The Holy Spirit works that way—mysteriously but powerfully.
   - We can experience the Gifts of the Holy Spirit in a more real way when we consider the fruits of those gifts, the qualities of a person that indicate that she or he is living in a Spirit filled way.
3. **Review** the rules of "Heads Up, Seven Up," using the following or similar words (most students will be familiar with this game, often played in elementary or middle school):
   - In this "Gifts of the Holy Spirit" version of "Heads Up, Seven Up," seven chosen volunteers will come to the front, and everyone else will put their heads down, eyes closed. No peeking!
   - Each of the seven volunteers will pick one Gift of the Holy Spirit from the container, while everyone else's heads are down, eyes closed. Without showing anyone which gift they have, they will move among you and each tap one person (on the shoulder gently) they think demonstrates this gift. They must be prepared to tell something specific and positive about the person they tapped, share how that person exemplifies the gift, and then give an example of a fruit of the Spirit that could be associated with the gift.
   - If you are tapped, put your thumb up while keeping your head down until all the volunteers are done. Then I will say, "Heads Up, Seven Up," and you will stand. You will then try to guess who tapped you. If you guess correctly, the person who tapped you will state the Gift of the Spirit and the fruit of that gift that you possess, giving a specific example from what they know about you. If you don't guess correctly, you will remain seated and will have the opportunity to be chosen again.

TEACHER NOTE

If a student is unable to guess the second time they are chosen, have the student who tapped them identify themselves and say what Gift of the Holy Spirit they have seen in them. The student who guessed incorrectly does not become one who selects others, but they do get to hear what gift the other student sees in them. This is a crucial point in affirming the Gifts of the Holy Spirit in all of the students in the class. For example, a volunteer might say, "I chose Nathan for the Gift of Knowledge because he seems to be very intelligent, and the fruit of that gift is that he is patient when he helps or tutors others." Then the two students will change places. If they are incorrect, they do not change places. After every tapped person has had a chance to guess, the slips of paper with the gifts go back into the container for the next round.

4. **Monitor** the action for a few rounds, ensuring that every student has been selected at least once and has had an opportunity to hear from a peer about the gift they demonstrate. Remind the students doing the tapping in subsequent rounds that they should practice the gifts of Wisdom, Understanding, and Piety to select those who have not yet been tapped or who have not guessed correctly.


Jesus Christ and the New Testament

Name _____

Chapter 9 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. What is the central mystery of our faith?
a. the Shema
b. the Trinity
c. the Immaculate Conception
d. the Assumption

_____ 2. Which of the following does NOT describe God?
a. Only the one, true God can fill the spiritual hole in our hearts.
b. The one, true God is a God of mercy, justice, and unconditional love.
c. The one, true God has human qualities like jealousy and anger.
d. The one, true God is omnipotent, omniscient, and just.

_____ 3. Which of the following is the definition of monotheism?
a. The worship of other beings, creatures, or material goods that is fitting for God alone.
b. Embracing all of the gods of a people or religions collectively.
c. The belief in many gods.
d. The belief in one God instead of many gods.

_____ 4. Which of the following statements describes the Trinity?
a. Each divine person is fully God.
b. All of God is contained in God the Son.
c. All of God is contained in God the Holy Spirit.
d. All the above statements describe the truth about the Trinity.

_____ 5. What does Jesus calling his Father "Abba" reveal about the relationship between Jesus and his Father?
a. Their relationship is filial, as close and intimate as father and son.
b. Their relationship depends on Jesus' obedience to the Father.
c. Their relationship is as close as Jesus' relationship with Mary, his mother.
d. Their relationship is the same as Abraham's relationship with God.

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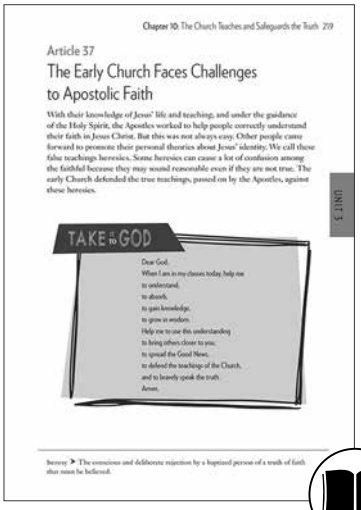
TX006253

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 9 quiz (TX006253), do so now, before moving to chapter 10. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

5. **Follow** the activity by asking students to take a "quick quiz" listing the correct Gift of the Spirit as you draw them from the container. Read the explanations of each one but not the name of the gift. You may also want to ask them to list the fruits of the Holy Spirit as well.


Chapter 10: The Church Teaches and Safeguards the Truth 219

Article 37

The Early Church Faces Challenges to Apostolic Faith

With their knowledge of Jesus' life and teaching, and under the guidance of the Holy Spirit, the Apostles worked to help people correctly understand their faith in Jesus Christ. But this was not always easy. Other people came forward to promote their personal theories about Jesus' identity. We call these false teachings heresies. Some heresies can cause a lot of confusion among the faithful because they may sound reasonable even if they are not true. The early Church defended the true teachings, passed on by the Apostles, against these heresies.

TAKE to GOD

Dear God,
When I am in my classes today, help me
to understand,
to absorb,
to gain knowledge,
to grow in wisdom.
Help me to use this understanding
to bring others closer to you,
to spread the Good News,
to defend the teachings of the Church,
and to bravely speak the truth.
Amen.

Heresy ➤ The conscious and deliberate rejection by a baptized person of a truth of faith that must be believed.

UNIT 3

Articles 37–39

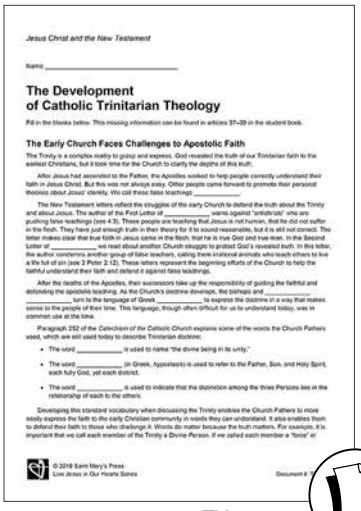
Perceive

LEARNING EXPERIENCE 7 (Chapter 10)

Development of Trinitarian Theology

Lead the students in a deep dive focusing on the development of Trinitarian doctrine. (U3, Q3, K5, K6, K7, K8, K9, K10)

1. **Prepare** by ensuring that all the students have read articles 37–39 in the student book prior to this learning experience. Photocopy or download and print the handout "The Development of Catholic Trinitarian Theology" (TX006025), on pages 168–170, one for each student.
2. **Decide** from these options how you will have the students explore the development of Trinitarian theology.
   a. Ask the students to use the handout as a guide when they read the three articles in the student book. The students can then come to class with the handout completed, and can follow along as you read through the handout as a review of their work the night before.
   b. The students can use the handout in class, filling in the blanks as you read through the handout, which follows the main points of the articles. If you decide to present additional information, the students can take notes on the handout.


Jesus Christ and the New Testament

Name _____

The Development of Catholic Trinitarian Theology

Fill in the blanks below. This missing information can be found in articles 37–39 in the student book.

The Early Church Faces Challenges to Apostolic Faith

The Trinity is a complex reality to grasp and express. God revealed the truth of our Trinitarian faith to the earliest Christians, but it took time for the Church to clarify the depths of this truth.

After Jesus had ascended to the Father, the Apostles worked to help people correctly understand their faith in Jesus Christ. But this was not always easy. Other people came forward to promote their personal theories about Jesus' identity. We call these false teachings _____.

The New Testament letters reflect the struggles of the early Church to defend the truth about the Trinity and about Jesus. The author of the First Letter of _____ warns against "antichrists" who are pushing false teachings (see 4:3). These people are teaching that Jesus is not human, that he did not suffer in the flesh. They have just enough truth in their theory for it to sound reasonable, but it is still not correct. The letter makes clear that true faith in Jesus came in the flesh, that he is true God and true man. In the Second Letter of _____, we read about another Church struggle to protect God's revealed truth. In this letter, the author condemns another group of false teachers, calling them irrational animals who teach others to live a life full of sin (see 2 Peter 2:12). These letters represent the beginning efforts of the Church to help the faithful understand their faith and defend it against false teachings.

After the deaths of the Apostles, their successors take up the responsibility of guiding the faithful and defending the apostolic teaching. As the Church's doctrine develops, the bishops and _____ turn to the language of Greek _____ to express the doctrine in a way that makes sense to the people of their time. This language, though often difficult for us to understand today, was in common use at the time.

Paragraph 252 of the *Catechism of the Catholic Church* explains some of the words the Church Fathers used, which are still used today to describe Trinitarian doctrine:

- The word _____ is used to name "the divine being in its unity."
- The word _____ (in Greek, *hypostasis*) is used to refer to the Father, Son, and Holy Spirit, each fully God, yet each distinct.
- The word _____ is used to indicate that the distinction among the three Persons lies in the relationship of each to the others.

Developing this standard vocabulary when discussing the Trinity enables the Church Fathers to more easily express the faith to the early Christian community in words they can understand. It also enables them to defend their faith to those who challenge it. Words do matter because the truth matters. For example, it is important that we call each member of the Trinity a Divine Person. If we called each member a "force" or

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TX006025

TEACHER NOTE

This document can also be downloaded and converted to a Google Doc, which will allow students to work on it collaboratively and/or to submit electronically.

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Article 40

The Nicene Creed

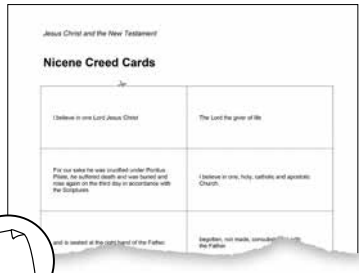
Have you ever used an online encyclopedia where you can look up virtually any topic you want? Let's say you want to read about the Declaration of Independence, so you go to that page. There you can read the actual words of the Declaration, but some of the words, like *liberty* or *government*, are also hyperlinks that you can click. These hyperlinks lead you to another related page so you can learn even more. The links are virtually endless, and they help reveal the depth of meaning captured by the words of the Declaration. In a way, you can think of the Nicene Creed as the Church's main web page, like in an online encyclopedia. The creed is a summary statement of our Catholic faith into which we can delve much deeper into the essential topics it professes.

The Nicene Creed is a summary statement of our Catholic faith and a good starting place to more deeply explore what we believe.

Proclaiming Shared Beliefs

You've probably studied the Declaration of Independence in one or more of your classes so far. Part of it sums up what people in the British colonies of North America believed in 1776 about their rights. In a similar way, a creed is a summary statement of the beliefs of an individual or community. The creed

Article 40


Jesus Christ and the New Testament

Nicene Creed Cards

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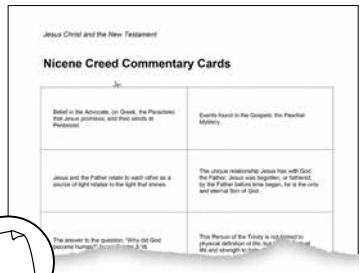
Jesus Christ and the New Testament

Nicene Creed Commentary Cards

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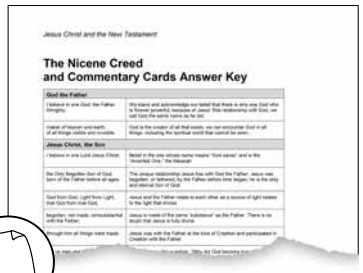
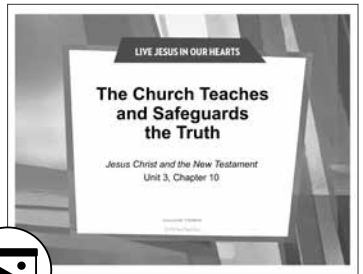

Jesus Christ and the New Testament

The Nicene Creed and Commentary Cards Answer Key

TX006029



TX006244

c. The students can complete the handout for homework as a way of reinforcing the material you covered in class.
d. Use the handout as a quiz to assess understanding or as a review.

3. **Conclude** this learning experience by inviting the students to ask any questions regarding Church doctrine that may have arisen during this learning experience. Before moving on to the next learning experience, ensure that all the students have the correct answers filled in on the handout for future study and review purposes.

Interpret

LEARNING EXPERIENCE 8 (Chapter 10)

Nicene Creed Commentary Card Game

Engage the students in learning the key doctrines expressed in the Nicene Creed and the meaning of each of the statements of belief within the creed. (U3, Q3, K9)

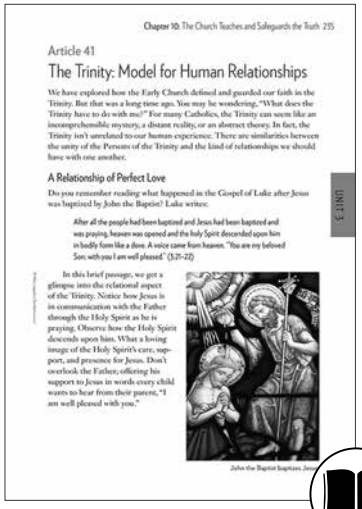
1. **Prepare** by ensuring that all the students have read article 40 in the student book prior to this learning experience. Photocopy or download and print copies of the handout "Nicene Creed Cards" (TX006027), on pages 174–176, on cardstock paper to ensure the sturdiness of the cards. Print enough copies to have a set of cards of each group of three or four students. On a second color, photocopy or download and print the handout "Nicene Creed Commentary Cards" (TX006028), on pages 177–179. Finally, photocopy or download and print copies of the handout "Nicene Creed Commentary Cards Answer Key" (TX006029), on pages 180–181, one for each student. This handout will serve as a check of their answers as well as a review sheet. Be sure the students also have access to scissors.

TEACHER NOTE

As a digital alternative, create two separate Google Docs of the "Nicene Creed Cards" and the "Nicene Creed Commentary Cards." The students can cut and paste the sections of the Creed to the matching commentary in a new document. Post the "Nicene Creed and Commentary Answer Key" later, or provide printed copies as a review sheet.

2. **Introduce** (or review) the main points of article 40, "The Nicene Creed," using the PowerPoint presentation "Chapter 10 Overview: The Church Teaches and Safeguards the Truth" (TX006244). Or do this as a review after the activity is completed.
3. **Arrange** the students into groups of three or four. Suggest that each group select a name for their group. Distribute the printed handouts to each group.

4. **Instruct** the students to cut the Creed and Commentary statements into individual cards for a total of a fifty-two card deck, twenty-six of each color.
5. **Explain** the students' tasks, using the following or similar words:
   - First, arrange the twenty-six printed Nicene Creed cards vertically, in the order in which we say the creed.
   - Then arrange the Nicene Creed Commentary cards, matching each commentary card to the phrase from the Nicene Creed the commentary best describes.
6. **Move** between the groups of students, providing help if needed, especially with commentaries that are difficult to match.
7. **Project** the "Nicene Creed and Commentary Answer Key" when all groups have completed the two tasks above. Ensure that each group knows the proper order of the creed and the matching commentaries before playing the Memory Game in the next step.
8. **Reinforce** the words and meaning of the Nicene Creed by asking the students to mix up the printed cards into a deck of fifty-two cards. Shuffle the cards, lay them out and play a game of Memory by matching the phrases and the corresponding commentary.
9. **Distribute** the handout "Nicene Creed and Commentary Answer Key" to each student for review or as a study guide.


Chapter 10: The Church Teaches and Safeguards the Truth 235

Article 41

The Trinity: Model for Human Relationships

We have explored how the Early Church defined and guarded our faith in the Trinity. But that was a long time ago. You may be wondering, "What does the Trinity have to do with me?" For many Catholics, the Trinity can seem like an incomprehensible mystery, a distant reality, or an abstract theory. In fact, the Trinity isn't unrelated to our human experience. There are similarities between the unity of the Persons of the Trinity and the kind of relationships we should have with one another.

A Relationship of Perfect Love

Do you remember reading what happened in the Gospel of Luke after Jesus was baptized by John the Baptist? Luke writes:

> After all the people had been baptized and Jesus had been baptized and was praying, heaven was opened and the holy Spirit descended upon him in bodily form like a dove. A voice came from heaven, "You are my beloved Son; with you I am well pleased." (3:21–22)

In this brief passage, we get a glimpse into the relational aspect of the Trinity. Notice how Jesus is in communication with the Father through the Holy Spirit as he is praying. Observe how the Holy Spirit descends upon him. What a loving image of the Holy Spirit's care, support, and presence for Jesus. Don't overlook the Father, offering his support to Jesus in words every child wants to hear from their parent, "I am well pleased with you."

John the Baptist baptizes Jesus

UNIT 3

Article 41

UNIT 3

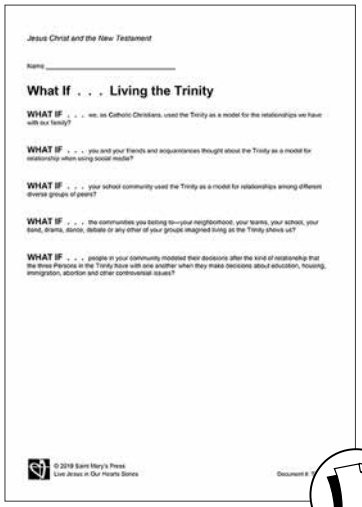
Apply

LEARNING EXPERIENCE 9 (Chapter 10)

What If . . . Living the Trinity

Challenge the students to reflect on and apply the concept of following the model of the Trinity in their relationships. (U4, Q4, K10)

1. **Prepare** by ensuring that all the students have read article 41 in the student book prior to this learning experience, and photocopy or download and print the handout "What If . . . Living the Trinity" (TX006030), on page 182, one for each student.
2. **Present** the main ideas of the article, using these or similar words:
   - There are (or should be) similarities between the unity of the Persons of the Trinity and the kind of relationships we have with one another. If we look closely in Scripture, we find examples of the perfect love and support between God the Father, God the Son, and God the Holy Spirit.
   - The account of Jesus' Baptism is an example of the Father's and the Holy Spirit's care, support, and presence for Jesus. God the Father offers the words every child wants to hear from their parent, "I am well pleased with you" (Luke 3:22).


Jesus Christ and the New Testament

Name _____

What If . . . Living the Trinity

WHAT IF . . . we, as Catholic Christians, used the Trinity as a model for the relationships we have with our family?

WHAT IF . . . you and your friends and acquaintances thought about the Trinity as a model for relationship when using social media?

WHAT IF . . . your school community used the Trinity as a model for relationships among different diverse groups of peers?

WHAT IF . . . the communities you belong to—your neighborhood, your teams, your school, your band, drama, dance, debate or any other of your groups imagined living as the Trinity shows us?

WHAT IF . . . people in your community modeled their decisions after the kind of relationship that the three Persons in the Trinity have with one another when they make decisions about education, housing, immigration, abortion and other controversial issues?

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Document #

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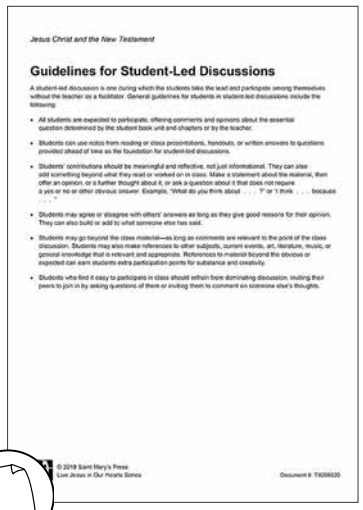
Jesus Christ and the New Testament

Guidelines for Student-Led Discussions

A student-led discussion is one during which the students take the lead and participate among themselves without the teacher as a facilitator. General guidelines for students in student-led discussions include the following:

- All students are expected to participate, offering comments and opinions about the essential question determined by the student book unit and chapters or by the teacher.
- Students can use notes from reading or class presentations, handouts, or written answers to questions provided ahead of time as the foundation for student-led discussions.
- Students' contributions should be meaningful and reflective, not just informational. They can also add something beyond what they read or worked on in class. Make a statement about the material, then offer an opinion, or a further thought about it, or ask a question about it that does not require a yes or no or other obvious answer. Example, "What do you think about . . . ?" or "I think . . . because . . . ."
- Students may agree or disagree with others' answers as long as they give good reasons for their opinion. They can also build or add to what someone else has said.
- Students may go beyond the class material—as long as comments are relevant to the point of the class discussion. Students may also make references to other subjects, current events, art, literature, music, or general knowledge that is relevant and appropriate. References to material beyond the obvious or expected can earn students extra participation points for substance and creativity.
- Students who find it easy to participate in class should refrain from dominating discussion, inviting their peers to join in by asking questions of them or inviting them to comment on someone else's thoughts.

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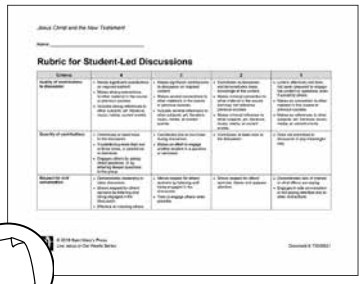
Jesus Christ and the New Testament

Name _____

Rubric for Student-Led Discussions

Criteria	4	3	2	1
Quality of contributions to discussion	• Points significantly contribute to or expand subject • Makes strong connections to other chapters in the course or previous courses • Includes strong references to other subjects, art, literature, music, media, current events	• Makes significant, solid points to discussion or expand subject • Makes sound connections to other chapters in the course or previous courses • Includes strong references to other subjects, art, literature, music, media, or current events	• Contributes to discussion, and demonstrates basic understanding of subject • Makes minimal connection to other chapters in the course or previous courses • Makes minimal reference to other subjects, art, literature, music, media, or current events	• Lacks a structure, and does not seem prepared to engage in discussion in a meaningful manner • Makes no connection to other chapters in the course or previous courses • Makes no references to other subjects, art, literature, music, media, or current events
Quantity of contributions	• Continuously or nearly more than three times, or questions or comments • Engages others by asking direct questions or by inviting them to speak	• Contributes one or two times during discussion • Makes an effort to engage another student in a question or comment	• Contributes, at least once in the discussion	• Does not participate in discussion in any meaningful way
Respect for and consideration of others	• Demonstrates awareness in class discussion • Is considerate of others' opinions by listening and acknowledging their strengths • Practices an inviting stance	• Shows respect for others' opinions by listening and acknowledging their strengths • Tries to engage others when possible	• Shows respect for others' opinions, tolerant and patient attitude	• Demonstrates lack of interest in what others are saying • Is inconsiderate of others' opinions or the points they attempt to make

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TX006021

- While we live on Earth, we are to live like our God—in relationship with others, not in isolation. You can do that by dialoguing with others about their beliefs and yours. You can be of service to others. Put down your phone and engage in personal, one-on-one interaction with others. Look in their eyes when you speak to them. Share your gifts of art, music, drama, dance, compassion, public speaking, empathy, and love. The Trinity, as a communion of Divine Persons, gives us an example for relationships built on unity, truth, and love.
- You can use the Trinity as a model for your own relationships by doing the following:
  - Get involved in the lives of your family members. Listen, support, and be present.
  - Reach out to a new student at your school.
  - Enlarge your circle of friends and acquaintances to include people that others may have overlooked or excluded.
  - Take on a new role or ministry in your parish community.

3. **Discuss** the characteristics of the Trinity that make them a model for human relationships. Post the students' ideas on the board.
4. **Decide** how you will use the "What If" situations on the handout. They challenge the students to think about why the Trinity matters and how we might use the Trinity as a model for relationships we have. Some options to consider:
   a. Use as journal prompts, expecting that all the questions be addressed or allowing the students to answer a certain number. They can choose which ones are most relevant.
   b. Use as a preparation for a student-led discussion. See "Guidelines for Student-Led Discussion" (TX006020), on page 160, and "Rubric for Student-Led Discussions" (TX006021), on page 161, from learning experience 3. Ask the students to silently jot down a few ideas in answer to the questions; they can use their completed handouts along with notes from the chapter, especially article 41, for the discussion.
   c. Use as the foundation for a reflection assignment, asking the students to reflect on their own personal experience and what they have learned in this chapter, especially article 41.
   d. Use a combination of ideas a–c: journal prompts, student discussion, and written reflection assignment.

Explain

LEARNING EXPERIENCE 10 (Chapter 10)

Mary in Scripture: Listen to Her Story, Pick the Passage

Provide a fun and challenging way for the students to explore the role of Mary in Scripture by reading Scripture passages that mention her in the New Testament, and then matching verses from those passages with pictures that depict the biblical scene. (U4, Q4, K2)

186 Chapter 8: Jesus Reveals God's Mercy and Justice

Article 32

Mary's Incredible Role in God's Plan

Laurie was confused when she spent the night at Eden's house. Before Eden went to bed, she prayed a Hail Mary for her sick grandmother and for her brother who is in the army. Laurie said to Eden: "God is all-powerful. Why are you praying to Mary?" Eden replied: "I do pray to God. But sometimes I pray to Mary to ask her to intercede for me. Mary is the mother of Jesus; if anyone understands my fears and need for comfort, it would be her! It's kind of like asking you to pray for me. Catholics don't think Mary is God. We just recognize her special role as the mother of Jesus."

Catholic beliefs about Mary are often misunderstood, but they are firmly rooted in the Bible. The Gospel of Luke tells us a great deal about Mary and her role in God's saving plan.

UNIT 3

The Handmaid of the Lord

The Gospel of Luke begins with a situation that is a frequent theme in Scripture. A faithful husband and wife, Zechariah and Elizabeth, are entering old age without having had any children. Sound like anyone you know from the Old Testament? Just as God promised Abraham and Sarah a son in their old age, he promises Zechariah and Elizabeth a son (who will grow up to be John the Baptist). Zechariah has a hard time believing this could happen and is given an unusual punishment—you'll have to read it for yourself (see Luke 1:5–25). However, this is all a warm-up for the main event.

Catholics revere Mary for her special role as the Mother of Jesus.

Intercede ➤ To intervene on behalf of another.

Article 32

1. **Prepare** by ensuring that all the students have read article 32 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) and their student books during class. Download the PowerPoint presentation "Mary in Scripture: Pick the Passage" (TX006245), found at *www.smp.org/livejesus_newtestament*.

TX006245

TEACHER NOTE

Consider creating a Kahoot using the questions from the PowerPoint presentation. Students can play as individuals or in the groups they will be in for step 2.

2. **Decide** how you want to use this learning experience.
   - **Option 1:** Set up centers with one or two printed, perhaps laminated, copies of the ten slides of the biblical stories depicting Mary. Arrange the students into groups of two to four, depending on how many centers you can create in the classroom. Students will spend 5–7 minutes at each center, reading the story from the Bible silently or together out loud. Readers can alternate with each station. Other assigned roles that can alternate are note-takers, who could take notes in an online shared format like One-Note or Google Docs, and art critics, who could observe the artwork closely as the story is read, pointing out afterward how well the picture matches the story, and any other features of the art that they notice.

TEACHER NOTE

If you plan to do this activity in centers, you may want to print full-page color copies of each of the ten slides depicting the biblical passages. Each center will use 1–2 of those copies. Or students can download the PowerPoint presentation online for use as individuals, in groups, or in centers.

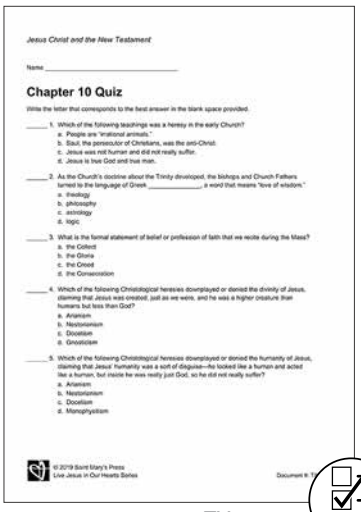
- **Option 2:** Groups of three to five students can work together if everyone downloads the PowerPoint presentation. Members of the group can alternate as readers, note-takers, and art critics as they go through all ten slides. Groups will do the same work as they would in centers but will not move between stations.
- **Option 3:** Individuals or partners can work through the slides and the stories if they download the PowerPoint presentation. Students can do this for homework, as a lesson plan for a substitute, or as silent work in class.

3. **Review** the characteristics of the Trinity that make them a model for human relationships, using these or similar words:
   - Mary's role in our salvation begins with her Immaculate Conception. Mary was born without Original Sin and remained without sin her entire life—a perfect "vessel" for the Son of God.
   - Mary's role continues with her *flat* or *yes* to the angel's invitation to bear a child through the work of the Holy Spirit. This event is called the Annunciation.
   - Mary's role continues as she becomes a disciple of her own son, following his life and teachings and present at his Passion, death, and Resurrection.
   - Mary's role continues into eternity. At her death, she was bodily assumed into Heaven—the Assumption of Mary—where she prays for all of us as Heaven's Queen.
4. **Arrange** the students into groups that will either remain in one place or travel between stations (see step 2). Give instructions according to which option you have chosen for the learning experience. If working in groups or centers, the students can decide how they will alternate readers, note-takers, and art critics as they cover all the events on the slides. Emphasize that they should listen carefully to the reading, discuss the verses that seem most important, and critique the artwork in terms of how well it depicts the biblical scene. If the students are working as individuals, adapt the instructions accordingly.

TEACHER NOTE

As a follow-up to this activity, consider explaining the parts of the Hail Mary—the words of the angel followed by our prayer to Mary asking her to intercede on our behalf. Review why prayer to Mary is not worship, but rather our asking someone we know and trust "to pray for us." You may also consider praying the Hail Mary, or the Rosary, using the Joyful or Sorrowful Mysteries.

5. **Direct** the students to begin the learning experience. Allow about 20 minutes for them to listen to the stories and explore the art. When they have finished with this, engage them in the PowerPoint game "Mary in Scripture: Pick the Passage," which will assess what they have learned by matching specific Scripture passages about Mary with the images depicted on the slides.


Jesus Christ and the New Testament

Name _____

Chapter 10 Quiz

Write the letter that corresponds to the best answer in the blank space provided.

_____ 1. Which of the following teachings was a heresy in the early Church?
a. People are "irrational animals."
b. Saul, the persecutor of Christians, was the anti-Christ.
c. Jesus was not human and did not really suffer.
d. Jesus is true God and true man.

_____ 2. As the Church's doctrine about the Trinity developed, the bishops and Church Fathers turned to the language of Greek _____, a word that means "love of wisdom."
a. theology
b. philosophy
c. astrology
d. logic

_____ 3. What is the formal statement of belief or profession of faith that we recite during the Mass?
a. the Collect
b. the Gloria
c. the Creed
d. the Consecration

_____ 4. Which of the following Christological heresies downplayed or denied the divinity of Jesus, claiming that Jesus was created, just as we were, and he was a higher creature than humans but less than God?
a. Arianism
b. Nestorianism
c. Docetism
d. Gnosticism

_____ 5. Which of the following Christological heresies downplayed or denied the humanity of Jesus, claiming that Jesus' humanity was a sort of disguise—he looked like a human and acted like a human, but inside he was really just God, so he did not really suffer?
a. Arianism
b. Nestorianism
c. Docetism
d. Monophysitism

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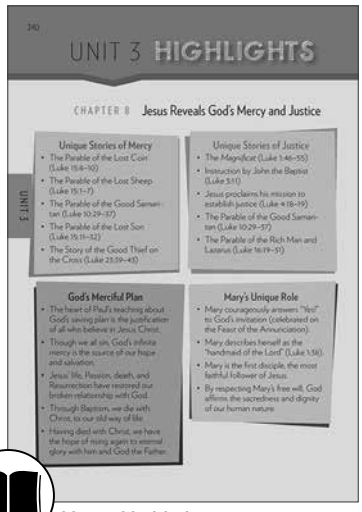
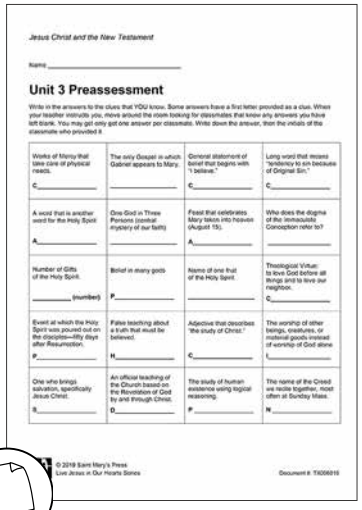
TX006255

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you wish to administer the chapter 10 quiz (TX006255), do so now, before moving on to "Concluding the Unit." (See *www.smp.org/livejesus_newtestament* to access both of these resources.)



Unit 3 Highlights



TX006015

Bring It Home

CONCLUDING THE UNIT

Using Student Book "Unit 3 Highlights"

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit to return to the clues on the "Unit 3 Preassessment" (TX006015) handout, on page 151, with which you began the unit. Use a process similar to this to review the information on the handout:

- Sort the clues into those that are fairly basic/factual and those that are more complex/discussion-worthy.
- Read the basic/factual clues aloud and ask for student volunteers to answer them. This could be a helpful review opportunity prior to the unit test or other unit assessment.
- Read the more complex clues aloud. Choose two or three to discuss as a class. You may invite the students to recall and share what learning experiences from this unit gave them at least some insight into these clues.
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *What is God like?* Having nearly concluded this unit, ask the students how they would answer this question. What biblical character, book, or story from this unit has given them the greatest insight into this question? How might they apply this insight to their daily lives of faith? You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Answer Keys for Double-Check Questions

Each chapter in the student text ends with seven to ten double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 8 Double-Check Questions

1. *Give several examples of how the Gospel of Luke teaches us about God's mercy.*

   Jesus related many examples of God's mercy through parables. The Parable of the Lost Coin, the Parable of the Lost Sheep, and the Parable of the Good Samaritan reveal the God's mercy is available to all who seek it. The story of the Penitent Thief and the Lost Son are specific examples of God's unending mercy.

2. *What is the difference between the Corporal Works of Mercy and the Spiritual Works of Mercy?*

   The Corporal Works of Mercy address the physical needs of our neighbors. The Spiritual Works of Mercy aid their spiritual and intellectual needs.

3. *What can we learn about God's justice from the Parable of the Rich Man and Lazarus?*

   God's justice turns the world's values upside down. God's justice requires that we recognize the dignity of all people, especially those in need.

4. *What does living in solidarity mean?*

   Living in solidarity means we can look beyond our differences and focus on our common and most important part of our identity—our dignity as children of God.

5. *Why is Mary's "yes" to God so important to us?*

   God asks a poor peasant girl to be the Mother of God. He often chooses those who some consider unimportant to carry out his plan. Mary's "yes" is an example for us to willingly be at the service of God. Also, like Mary, though God may ask much of us, he will always provide and care for us.

6. *What do we celebrate at the Feast of the Assumption?*

   We celebrate that when the time was right, God took Mary—body and soul—into Heaven. This special blessing honors Mary's unique role as the Mother of Jesus, the Mother of God.

7. *How do we receive the justification that God has offered all of humanity?*

   Through Baptism, we are cleansed of Original Sin. However, the inclination to sin, concupiscence, remains. We must choose to believe in God and accept his offer of salvation, and the way we do that is through faith in Jesus Christ.

8. *When we die with Christ, what does Paul say we can then hope for?*

   Paul explains that through dying with Christ, we then have the hope of rising again with him.

Answer Key for Chapter 9 Double-Check Questions

1. *What is monotheism, and why is it important?*

   Monotheism is the belief in only one God. Monotheism is important because this is how we come to know the one, true God, who is just and merciful and loves us unconditionally.

2. *What is idolatry, and how is it manifested today?*

   Idolatry is the worship of other beings, creatures, or material goods in a way that is fitting for God alone. Idolatry can take many forms in today's society. Anything that we make as a priority in our lives other than God—money, food, popularity, power, sex, material goods—can become an idol.

3. *What does Jesus quote in response to a question about the Greatest Commandment?*

   Jesus quotes the Shema: "Hear O Israel! The Lord our God is Lord alone!" He also instructs us to love our neighbor as ourselves.

4. *What is the central mystery of the Christian faith?*

   The Trinity. It is the mystery of one God in three Divine Persons.

5. *Explain how the three Divine Persons are inseparable and distinct.*

   The three Divine Persons are inseparable both in what they are and in what they do. They are inseparable in what they are because each Divine Person is fully God—complete, whole, and entire. However, the Divine Persons are distinct because each carries out the work of our salvation in the way that is most proper. Also, the Father, Son, and Holy Spirit are distinct in their origins and their relationship to one another.

6. *What does Jesus reveal to us about God the Father?*

   First, Jesus reveals that his relationship with God is filial—that is, a father-son relationship that is from all eternity. Second, the loving sense of the word *Abba* also shows us the intimate nature of the relationship between the Father and Son. Jesus invites us to share in the relationship and to call God "Father" ourselves.

7. *We call Jesus Christ our Redeemer. What was a redeemer in ancient Rome, and how does that concept apply to the saving work of Christ?*

   In ancient Rome, a redeemer paid the price to free a slave. Jesus frees us from the bondage of sin by suffering and dying for our sins. Because he paid the price for our sins, he is our Redeemer. In his words and deeds, he demonstrates that salvation is for everyone.

8. *What is the proper work of the Holy Spirit?*

   The proper work of the Holy Spirit is to continue the work of Jesus. The Holy Spirit is the advocate that Jesus spoke of who will remain with us, teach us, and guide us.

9. *What is formed in us when we use the Gifts of the Holy Spirit?*

   The fruits of the Holy Spirit are formed in us.

Answer Key for Chapter 10 Double-Check Questions

1. *What problems can heresies cause among the faithful?*

   They can cause a lot of confusion and may even cause people to lose their faith.

2. *What are the benefits of developing a standard vocabulary for describing the Trinity?*

   It enabled the Church Fathers to more easily express the faith to the early Christian community using words and concepts they were familiar with. It also enabled them to defend that faith to those who challenged it.

3. *What were the two main types of heresies about Jesus in the early Church?*

   Some heresies downplayed or denied the divinity of Jesus, making Jesus mostly human or more like an angel. Some heresies downplayed the humanity of Jesus, implying that his humanity was some sort of disguise.

4. *What was wrong with Arius's heresy?*

   It downplayed Jesus' divinity, making him something less than God but greater than human.

5. *Explain what Ecumenical Councils are and what their purpose is.*

   Ecumenical Councils are gatherings of the Church bishops from around the world convened by the Pope, or approved by him, to address pressing issues in the Church. In particular, Ecumenical Councils of the early Church developed the language that would reflect, as fully as possible, the depth, breadth, and meaning of the sacred, revealed truths.

6. *What did the Council of Nicaea declare about Jesus? What belief were they defending?*

   The Council of Nicaea declared that Jesus was of the same substance as God the Father. They were defending the belief that Jesus is both truly human and truly divine.

7. *What are some of the key doctrines of the Catholic faith stated in the Nicene Creed?*

   The key doctrines of the Nicene Creed are these:

   - Jesus is consubstantial with the Father (there is to be no doubt that Jesus is fully divine).
   - The Creed expresses a Trinitarian faith in God the Father, God the Son, and God the Holy Spirit.
   - The Creed identifies Jesus' birth, death, Resurrection, and Ascension as key events in our salvation.

- The Creed states the four "Marks" or characteristics of the Church: the Church is One, Holy, Catholic, and Apostolic.
- The Creed affirms belief in the resurrection of the dead and in the Last Judgment.

8. *Describe how the three Divine Persons of the Trinity appear at Jesus' Baptism as described in the Gospel of Luke. What do we learn about their relationship from this biblical account?*

   At Jesus' Baptism, Jesus was quite clearly fully human in the Person of the Son. The Holy Spirit descended upon Jesus bodily in the form of a dove. The voice of God came from Heaven and spoke, "You are my beloved Son; with you I am well pleased" (Luke 3:22). We learn from this and many other examples that the three Divine Persons of the Trinity are in a relationship of perfect love.

Name _____

Unit 3 Preassessment
What Do I Know? What Do You Know?

Write in the answers to the clues that YOU know. Some answers have a first letter provided as a clue. When your teacher instructs you, move around the room looking for classmates that know any answers you have left blank. You may get only get one answer per classmate. Write down the answer, then the initials of the classmate who provided it.

Works of Mercy that take care of physical needs. **C**_____	The only Gospel in which Gabriel appears to Mary. _____	General statement of belief that begins with "I believe." **C**_____	Long word that means "tendency to sin because of Original Sin." **C**_____
A word that is another word for the Holy Spirit. **A**_____	One God in Three Persons (central mystery of our faith). _____	Feast that celebrates Mary taken into Heaven (August 15). **A**_____	Who does the dogma of the Immaculate Conception refer to? _____
Number of Gifts of the Holy Spirit. _____ **(number)**	Belief in many gods. **P**_____	Name of one fruit of the Holy Spirit. _____	Theological Virtue: to love God before all things and to love our neighbor. **C**_____
Event at which the Holy Spirit was poured out on the disciples—fifty days after Resurrection. **P**_____	False teaching about a truth that must be believed. **H**_____	Adjective that describes "the study of Christ." **C**_____	The worship of other beings, creatures, or material goods instead of worship of God alone. **I**_____
One who brings salvation, specifically Jesus Christ. **S**_____	An official teaching of the Church based on the Revelation of God by and through Christ. **D**_____	The study of human existence using logical reasoning. **P** _____	The name of the Creed we recite together, most often at Sunday Mass. **N** _____

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Unit 3 Preassessment Answer Key

Works of Mercy that take care of physical needs. **Corporal**	The only Gospel in which Gabriel appears to Mary. **Luke**	General statement of belief that begins with "I believe." **Creed**	Long word that means "tendency to sin because of Original Sin." **Concupiscence**
A word that is another word for the Holy Spirit. **Advocate**	One God in Three Persons (central mystery of our faith). **Trinity**	Feast that celebrates Mary taken into Heaven (August 15). **Assumption**	Who does the dogma of the Immaculate Conception refer to? **Mary**
Number of Gifts of the Holy Spirit. **7 (number)**	Belief in many gods. **Polytheism**	Name of one Fruit of the Holy Spirit. **(*Answers will vary*)**	Theological Virtue: to love God before all things and to love our neighbor. **Charity**
Event at which the Holy Spirit was poured out on the disciples—fifty days after Resurrection. **Pentecost**	False teaching about a truth that must be believed. **Heresy**	Adjective that describes "the study of Christ." **Christological**	The worship of other beings, creatures, or material goods instead of worship of God alone. **Idolatry**
One who brings salvation, specifically Jesus Christ. **Savior**	An official teaching of the Church based on the Revelation of God by and through Christ. **Doctrine**	The study of human existence using logical reasoning. **Philosophy**	The name of the Creed we recite together, most often at Sunday Mass. **Nicene**

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Name _____

Unit 3 Vocabulary

Terms for Mastery

A

Advocate Another name for the Holy Spirit. The Third Divine Person of the Blessed Trinity, the personal love of Father and Son for each other. Also called the Paraclete and the Spirit of Truth.

Annunciation The biblical event that includes the angel Gabriel's visit to the Virgin Mary to announce that she is to be the Mother of the Savior, Mary's "yes" to God, and Christ's conception through the power of the Holy Spirit.

Assumption The dogma that recognizes that the body of the Blessed Virgin Mary was taken directly to Heaven after her life on Earth had ended.

C

charity The Theological Virtue by which we love God above all things and, out of that love of God, love our neighbor as ourselves.

Christological Having to do with the branch of theology called Christology. Christology is the study of the divinity of Jesus Christ, the Son of God and the Second Divine Person of the Trinity, and his earthly ministry and eternal mission.

Church Fathers Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church.

concupiscence The tendency of all human beings toward sin, as a result of Original Sin.

Corporal Works of Mercy Charitable actions by which we help our neighbors in their bodily needs.

creed An official profession of faith, usually prepared and presented by a council of the Church and used in the Church's liturgy. Based on the Latin *credo,* meaning "I believe."

D

doctrine An official teaching of the Church based on the Revelation of God.

F

filial Having to do with the relationship between a child and his or her parent.

fruits of the Holy Spirit When we cooperate with the graces and gifts we receive from the Holy Spirit, we see the effect of the Holy Spirit's presence in our lives in special qualities and attitudes that we develop as we grow in faith. The twelve fruits of the Holy Spirit are love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness, modesty, self-control, and chastity.

G

Gifts of the Holy Spirit At Baptism, we receive seven Gifts of the Holy Spirit. These gifts are freely given to us to help us live as followers of Jesus and to build up the Body of Christ, the Church. The seven gifts are wisdom, understanding, right judgment or counsel, fortitude or courage, knowledge, piety or reverence, and fear of the Lord or wonder and awe.

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H

handmaid A term of humility and respectful self-deprecation in the presence of God; a woman who is in servitude to another.

heresy The conscious and deliberate rejection by a baptized person of a truth of faith that must be believed.

I

Immaculate Conception The Catholic dogma that the Blessed Virgin Mary was free from sin from the first moment of her conception.

intercede To intervene on behalf of another.

J

justice The Cardinal Virtue concerned with rights and duties within relationships; the commitment, as well as the actions and attitudes that flow from the commitment, to ensure that all persons, particularly the poor and oppressed, receive what is due them.

L

Last Judgment The judgment of the human race by Jesus Christ at his second coming. It is also called the Final Judgment.

M

monotheism The belief in one God instead of many gods.

N

Nicene Creed The formal statement or profession of faith commonly recited during the Eucharist.

P

pantheon All of the gods of a people or religion collectively.

Pentecost The fiftieth day following Easter, which commemorates the descent of the Holy Spirit on the Apostles and Mary.

philosophy In Greek, this word literally means "love of wisdom." It refers to the study of human existence using logical reasoning.

polytheism The belief in many gods.

Redeemer One who frees others from distress or harm, captivity, or the consequences of sin; specifically, Jesus Christ.

S

sanctify To purify or make holy.

Savior One who brings salvation; specifically, Jesus Christ.

slippery slope A course of action that seems to lead inevitably from one action or result to another, with unintended consequences.

solidarity Union of one's heart and mind with those who are poor or powerless or who face an injustice. It is an act of Christian charity.

Spiritual Works of Mercy Actions that guide us to help our neighbors in their spiritual needs.

T

Trinity Often referred to as the Blessed Trinity, the central Christian mystery and dogma that there is one God in three Persons: Father, Son, and Holy Spirit.

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Terms Introduced for Later Mastery

Arianism A heretical movement that claimed that Jesus was a creature, who although begotten by God the Father, lacked a divine nature. Arius denied that Christ was consubstantial with God the Father.

Docetism A heretical movement that claimed Jesus' humanity was a sort of disguise—he looked like a human and acted like a human, but he was only divine, lacking a human nature.

Gnosticism A heretical movement that claimed only a select, elite group could attain salvation, by acquiring special, secret knowledge from God.

Monophysitism A heretical movement that claimed Jesus' divinity fully absorbed his humanity, so that, in the end, he was only divine and not human.

natural law The moral law that can be understood by all people through the use of human reason. It is our God-given ability to understand what it means to be in right relationship with God, other people, the world, and ourselves. The basis for natural law is our participation in God's wisdom and goodness because we are created in the divine likeness.

Nestorianism A heretical movement that claimed there were actually two Persons joined together in Christ, one divine and the other human.

Terms Previously Mastered or for General Knowledge

Hell Refers to the state of definitive separation from God and the saints, and so is a state of eternal punishment.

idolatry The worship of other beings, creatures, or material goods in a way that is fitting for God alone.

Original Sin The sin by which the first humans disobeyed God and thereby lost their original holiness and became subject to death. Original Sin is transmitted to every person born into the world.

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Name _____

Mercy or Justice?

Look up and read each of the following passages using your Bible. Under the name of each passage, write down whether you believe it is about Jesus revealing God's mercy and forgiveness or about Jesus revealing God's judgment and justice. Write down a brief explanation of why you answered the way you did.

Rejection at Nazareth (Luke 4:14–30)

Sermon on the Plain (Luke 6:17–49)

Love of Enemies (Luke 6:27–36)

The Pardon of the Sinful Woman (Luke 7:36–50)

Healing of a Boy with a Demon (Luke 9:37–43)

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Denunciation of Pharisees and Scholars of the Law (Luke 11:37–47)

Parable of the Rich Fool (Luke 12:13–21)

Cure of Crippled Woman on the Sabbath (Luke 13:10–17)

The Healing of the Blind Beggar (Luke 18:35–43)

Denunciation of the Scribes and The Widow's Mite (Luke 20:45–47, 21:1–4)

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Commentary on Mercy or Justice Passages

Rejection at Nazareth (Luke 4:14–30)

Jesus, reading from the Book of Isaiah, states his mission to the people of his hometown: to bring glad tidings to those who are poor, liberty to captives, and sight to the blind, and to let the oppressed go free. Jesus goes on to say that "no prophet is accepted in his own native place" (4:24) and then launches into a critique of the Jewish People, especially the leaders, for not taking care of widows during time of Elijah (see verse 25) and lepers during time of Elisha (see verse 27), while reminding them that foreigners like the Widow of Zarepath (see verse 25) and Naaman the Syrian (see verse 27) were taken care of by the prophets. When they hear this, the people were all "filled with fury" (4:28) and turn on Jesus, driving him out of town and trying to "hurl him down headlong" (4:29).

This passage is about **Jesus' message of mercy and forgiveness for those who are poor, captives, and oppressed, yet judgment for those who do not practice justice** taking care of the most vulnerable.

Sermon on the Plain (Luke 6:17–49)

Luke's parallel to Matthew's Sermon on the Mount focuses on the poor, the hungry, those who are weeping, and those who are persecuted. Jesus shows his preference for those who are poor, indicating compassion and a call to justice through the "woes"—to those who are rich and well off yet ignore the needs of those who are less fortunate.

In this passage, **Jesus reveals God's mercy for those who are poor, as well as a call to justice and judgment for those who ignore their plight.**

Love of Enemies (Luke 6:27–36)

In this passage, Jesus rejects violence and revenge and takes the teaching, "do to others as you would have them do to you" (6:31), chiding those who only love those who love you (see verse 30) and clearly teaches his followers to love their enemies. The passage ends with the command to "be merciful just as your Father is merciful" (verse 36).

In this passage, **Jesus reveals God's justice and judgment as well as God's mercy and forgiveness.**

The Pardon of the Sinful Woman (Luke 7:36–50)

In this scene in Luke's Gospel, Jesus is willing to be in the presence of a sinful woman at the home of a Pharisee. The woman weeps, bathes the feet of Jesus with her tears, dries them her hair, and anoints them with ointment (7:36–38). When the Pharisee objects to Jesus' attention to the woman, a sinner, Jesus tells a story that challenges the host and scolds him for not showing Jesus the same type of love as the woman.

In this passage, **Jesus reveals God's mercy and forgiveness toward the woman**, "Your faith has saved you; go in peace" (7:50) but reveals **God's justice and judgment toward the Pharisees** and other important people at the table.

Healing of the Boy with a Demon (Luke 9:37–43)

Jesus responds to the desperate plea of a father for Jesus to heal his son, his only child, who is possessed by a demon.

Jesus reveals God's mercy and compassion toward the sick and those who care about them.

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Denunciation of Pharisees and Scholars (Luke 11:37–47)

This passage shows Jesus challenging and condemning the actions of the Pharisees with a long list their wrong doings focused on minutiae or rituals while ignoring justice and love of God.

Jesus reveals God's justice and judgment toward religious leaders of his time.

Parable of Rich Fool (Luke 12:13–21)

Jesus tells this parable in response to a question about having to share an inheritance. Jesus replies with a statement about guarding against greed and focusing on a life consisting of possessions (see 12:15). The parable tells the story of a man who stores up grain and lives by the philosophy of "eat, drink and be merry" (verse 19). But God has other plans as the man dies that very night. "Thus it will be for the one who stores up treasure for himself but is not rich in what matters to God" (verse 21). For Jesus, the solution to greed is sharing.

The parable's lesson reveals God's judgment and justice.

Cure of Crippled Woman on Sabbath (Luke 13:10–17)

Jesus cures a woman bent over for eighteen years, but he does this in the synagogue on the Sabbath. The leader of the synagogue was indignant and challenges Jesus who refers to him as a hypocrite, humiliating his adversaries while the whole crowd rejoiced (see 13:17).

Jesus shows mercy toward the crippled woman, but rebukes the leaders with a message of justice and judgment.

Healing of the Blind Beggar (Luke 18:35–43)

In response to a blind beggar's plea to Jesus, "have pity on me" (18:39), Jesus stops and restores his sight. The same people who had been rebuking the man and telling him to be silent now give praise to God (see verse 43).

Jesus reveals God's mercy and compassion in this healing in the face of opposition.

Denunciation of the Scribes and the Poor Widow's Contribution (Luke 20:45–47, 21:1–4)

This passage of the contribution of the poor widow is often used to encourage giving of our time, talent, and treasure. And it is a call to stewardship. However, preceding the story at the end of chapter 20 is Jesus' denunciation of the scribes who love places and things of honor but "devour the houses of widows, and as a pretext, recite lengthy prayers. They will receive a very severe condemnation" (20:45–47).

Jesus reveals God's judgment for those whose unjust practices hurt the less fortunate, like the widow.

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Guidelines for Student-Led Discussions

A student-led discussion is one during which the students take the lead and participate among themselves without the teacher as a facilitator. General guidelines for students in student-led discussions include the following:

- All students are expected to participate, offering comments and opinions about the essential question determined by the student book unit and chapters or by the teacher.
- Students can use notes from reading or class presentations, handouts, or written answers to questions provided ahead of time as the foundation for student-led discussions.
- Students' contributions should be meaningful and reflective, not just informational. They can also add something beyond what they read or worked on in class. Make a statement about the material, then offer an opinion, or a further thought about it, or ask a question about it that does not require a yes or no or other obvious answer. Example, "What do you think about . . . ?" or "I think . . . because . . . "
- Students may agree or disagree with others' answers as long as they give good reasons for their opinion. They can also build or add to what someone else has said.
- Students may go beyond the class material—as long as comments are relevant to the point of the class discussion. Students may also make references to other subjects, current events, art, literature, music, or general knowledge that is relevant and appropriate. References to material beyond the obvious or expected can earn students extra participation points for substance and creativity.
- Students who find it easy to participate in class should refrain from dominating discussion, inviting their peers to join in by asking questions of them or inviting them to comment on someone else's thoughts.

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Rubric for Student-Led Discussions

Criteria	4	3	2	1
Quality of contributions to discussion	• Makes significant contributions on required content. • Makes strong connections to other material in the course or previous courses. • Includes strong references to other subjects: art, literature, music, media, current events.	• Makes significant contributions to discussion on required content. • Makes several connections to other materials in the course or previous courses. • Includes several references to other subjects: art, literature, music, media, or current events.	• Contributes to discussion and demonstrates basic knowledge of the content. • Makes minimal connection to other material in the course and may not reference previous courses. • Makes minimal reference to other subjects: art, literature, music, media, or current events.	• Listens attentively but does not seem prepared to engage the content or questions, even if asked by others. • Makes no connection to other material in this course or previous courses. • Makes no references to other subjects: art, literature, music, media, or current events.
Quantity of contributions	• Contributes at least twice to the discussion. • If contributing more than two or three times, is careful not to dominate. • Engages others by asking direct questions, or by initiating deeper questions to the group.	• Contributes one or two times during discussion. • Makes an effort to engage another student in a question or comment.	• Contributes at least once to the discussion.	• Does not contribute to discussion in any meaningful way.
Respect for civil conversation	• Demonstrates leadership in class discussion. • Shows respect for others' opinions by listening and being engaged in the discussion. • Effective at including others.	• Shows respect for others' opinions by listening and being engaged in the discussion. • Tries to engage others when possible.	• Shows respect for others' opinions; listens and appears attentive.	• Demonstrates lack of interest in what others are saying. • Engages in side conversation or not paying attention due to other distractions.

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Teacher Guidelines for Student-Led Discussions

The teacher's role is to act as an observer and recorder. Use a pre-printed class roster with room next to names to record quantity and quality of participation and contributions. Record student comments for feedback and instructional purposes.

Other guidelines for teachers:

- Expectations of specific material be covered or topics to be discussed should be made clear in teacher instructions. If discussion depends on reading assignment or completion of written work, remind students to bring notes or written documents to the discussion.
- The teacher may ask a particular student to begin the discussion.
- The teacher may enter into the student-led conversation to clarify erroneous facts that other students do not correct among one another.
- The teacher may gently move along a stalled conversation or make a suggestion for a new direction of thought.
- Teachers may remind students of the time they have remaining and can let class know that there are students who have not yet spoken and need to be heard before class or discussion time ends.
- If the class is particularly large, consider creating an inside/outside circle. Those on the inside begin the conversation while the outside circle listens carefully and takes notes on what is being said. After an appropriate amount of time, students change places. Those who were on the outside as observers pick up where the inner circle left off. The new outside circle listens and take notes for final comments.
- Consider giving a written option for students who do not contribute at all—due to shyness, deference to others, or domination of discussion by more extroverted peers. The written option should demonstrate depth of thought that would be exceptional compared to oral contributions.

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What Would Saint Paul Say to the Lost Son's Family?

Match each of these passages from Saint Paul's Letter to the Romans with advice given in one of the letters to the Prodigal Son's family members.

- Romans 2:1–11
- Romans 5:1–5
- Romans 6:1–4,15–23
- Romans 7:13–25
- Romans 8:14–17
- Romans 8:31–39

Dear Lost Son (first letter),

Okay, now what? You have been freed from sin! You have new life in God! But don't be overly confident and proud. Don't think that you won't be tempted to fall back into doing sinful things again. When that happens, you must remember those times when you were the slave of sin. How bad was that?! You now realize that having all that money from your dad didn't profit you as you thought it would. In fact, it led to doing things for which you are now ashamed. But now that you have been freed from sin, you have the love of God to guide you. And the gift of God is eternal life in Jesus. That is such good news, isn't it?

Yours in Christ,
Paul

(A) Passage _____

Dear Father,

I heard your family has been going through a tough time lately, but your example of unconditional love was amazing! In fact, it was a lot like God's love for us. You know first-hand that a child who goes astray can be one of the most painful things a parent has to go through. But you are a very wise man and you know that anyone who is led by the Spirit of God is a child of God and doesn't have to be afraid. You know all about those inheritance laws, don't you? You can remind both of your sons, your wife, your servants, and even yourself that we are all heirs of God and joint heirs with Christ. You too can call God *Abba*, Father, just like Jesus did. And that is the most important inheritance we can have.

Yours in Christ,
Paul

(B) Passage _____

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Dear Brother (first letter),

This is going to sound harsh, but **t**here is no excuse for passing judgment on your brother! Don't you realize that you are a sinner too? Can't you see that your father's kindness, patience, and unconditional love toward your brother is there for you too? When you are stubborn and have a cold heart, you are risking the judgment of God. See your brother as a good example, not a bad one. He is sorry for what he has done, and God wants you to forgive him like your father did. You will be a much happier person if you do.

Yours in Christ,
Paul

(C) Passage _____

Dear Mother,

Like so many women of your time, you stayed in the background and didn't even get mentioned in the story. Years later, Rembrandt put you in the shadows, but we can still barely see you. However, you were there along with your husband, wondering if your child would ever come to his senses and come home. You suffered that pain too, and you also looked for him every day, hoping he would come down that road. You must have known in your heart that nothing can separate you from the love of your child, just like nothing can separate us from God's love. And if God is for us, who can be against us? Not those who condemn your husband and you for throwing such a lavish party for him, or those who persecute your son as he returns to the community. Please know that nothing, absolutely nothing, can separate us from God's love. Just as nothing separated you from loving your son back into your arms.

Yours in Christ,
Paul

(D) Passage _____

Dear Prodigal Son (second letter),

Great news! You have been "justified!" by the faith that led you to come home and tell your father you were sorry. That means that you will now have peace with God through our Lord Jesus Christ. You will be able to see the difficult times you went through, and survived, as a character-building time that will continue to bring hope. And hope doesn't disappoint. Your father's love for you is like God's love that is poured out into all our hearts through the Holy Spirit. I hope that you will let faith, hope, and love carry you through the rest of your life!

Yours in Christ,
Paul

(E) Passage _____

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Dear Brother (second letter),

You seemed like such a good guy, doing the right things, pleasing your father. But you resent all the attention your bad brother got when he came home. Understandable. Let me tell you: all of us struggle with being good. Even me. Just when I think I am on the right path, I get lost too. Feelings of anger or jealousy are not sinful, but what we do with them can be. Sometimes we give in and do what we know is wrong—holding a grudge or ignoring or hurting those we love. But the good news is that the law of God is right there—within you, helping you avoid all that negative stuff. You don't have to be so miserable! Thanks be to God through Jesus Christ our Lord!

Yours in Christ,
Paul

(F) Passage _____

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Gifts and Fruits of the Holy Spirit

Gifts of the Holy Spirit	
Wisdom	Opens our eyes to see God at work even in our common, everyday experiences.
Understanding	Makes it possible for us to follow the correct course of action in difficult or confusing situations.
Counsel	Also called Right Judgment; helps us to know right from wrong and to choose the good consistently.
Fortitude	Also called Courage; enables us to do the right things, even when we are afraid.
Knowledge	Empowers us to use our intellect to learn more about our faith.
Piety	Also called Reverence; reminds us that God is God, and enables us to recognize that all we are, all we do, and all we have comes from God.
Fear of the Lord	Also called Wonder and Awe; fills us with a spirit of profound respect as we marvel at God's power and goodness.

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Fruits of the Holy Spirit	
Charity	**Joy**
Peace	**Patience**
Kindness	**Goodness**
Generosity	**Gentleness**
Faithfulness	**Modesty**
Self-control	**Chastity**

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The Development of Catholic Trinitarian Theology

Fill in the blanks below. This missing information can be found in articles 37–39 in the student book.

The Early Church Faces Challenges to Apostolic Faith

The Trinity is a complex reality to grasp and express. God revealed the truth of our Trinitarian faith to the earliest Christians, but it took time for the Church to clarify the depths of this truth.

After Jesus had ascended to the Father, the Apostles worked to help people correctly understand their faith in Jesus Christ. But this was not always easy. Other people came forward to promote their personal theories about Jesus' identity. We call these false teachings _____.

The New Testament letters reflect the struggles of the early Church to defend the truth about the Trinity and about Jesus. The author of the First Letter of _____ warns against "antichrists" who are pushing false teachings (see 4:3). These people are teaching that Jesus is not human, that he did not suffer in the flesh. They have just enough truth in their theory for it to sound reasonable, but it is still not correct. The letter makes clear that true faith in Jesus came in the flesh; that he is true God and true man. In the Second Letter of _____ we read about another Church struggle to protect God's revealed truth. In this letter, the author condemns another group of false teachers, calling them irrational animals who teach others to live a life full of sin (see 2 Peter 2:12). These letters represent the beginning efforts of the Church to help the faithful understand their faith and defend it against false teachings.

After the deaths of the Apostles, their successors take up the responsibility of guiding the faithful and defending the apostolic teaching. As the Church's doctrine develops, the bishops and _____ _____ turn to the language of Greek _____ to express the doctrine in a way that makes sense to the people of their time. This language, though often difficult for us to understand today, was in common use at the time.

Paragraph 252 of the *Catechism of the Catholic Church* explains some of the words the Church Fathers used, which are still used today to describe Trinitarian doctrine:

- The word _____ is used to name "the divine being in its unity."
- The word _____ (in Greek, *hypostasis*) is used to refer to the Father, Son, and Holy Spirit, each fully God, yet each distinct.
- The word _____ is used to indicate that the distinction among the three Persons lies in the relationship of each to the others.

Developing this standard vocabulary when discussing the Trinity enables the Church Fathers to more easily express the faith to the early Christian community in words they can understand. It also enables them to defend their faith to those who challenge it. Words do matter because the truth matters. For example, it is important that we call each member of the Trinity a Divine *Person*. If we called each member a "force" or

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"power," it would take away from the truth that God is loving and relational. It is important that in the _____ _____ we describe Jesus Christ as being _____ (of the same substance) with the Father. If this were not true, the three Persons of the Trinity would not be one God, but three different gods. By being precise in our language, we hold onto the truth that God has revealed and preserve it for future generations.

Early Christological Heresies

The mystery of Jesus' being fully _____ and fully _____ doesn't make sense as math or science. During the first several centuries of the Church, some _____, or incorrect beliefs about Jesus, developed. The early bishops and Church Fathers struggled to articulate and defend the mystery of Christ's human and divine natures against these _____ heresies.

Focusing on Jesus' Humanity Only

- _____ claimed that Jesus was _____, just like we were, and that he did not exist before he was conceived in Mary's womb. Arius believed that Jesus was a higher _____ than humans but less that God.

- _____ believed that in Jesus there were actually two _____. One was divine and one was human. Nestorius argued that it was wrong to say things like "God suffered and died for us" or "God was born of the Virgin Mary" These statements would only apply to the _____ person Jesus, but not to the _____ Person. Nestorius was very concerned about people overemphasizing the humanity of Jesus. He would not even allow the Virgin Mary to be known as the _____ of God.

Focusing on Jesus' Divinity Only

- _____ alleged that Jesus' humanity was a sort of _____—he looked like a human and acted like a human, but inside, he was really just _____.

- _____ proposed that Jesus' divinity fully absorbed his humanity, claiming that Jesus was only _____ and not _____.

Another Heresy

- _____ (from *gnosis,* the Greek word for _____) claims that Jesus was not a man at all, but a _____ being. It also claimed that _____ can be reached only by getting special, _____ knowledge from God or God's agent. They believed that God sent Jesus to share this special knowledge with a select, elite group of people he wanted to save.

The Church's battle against Christological and Trinitarian heresies teaches us the danger in denying or changing God's revealed truth. The danger is this: the fabric of our faith is so interconnected that a false belief, or the rejection of one _____, does not remain isolated, it can ultimately affect our acceptance of other revealed truths too. When we choose which revealed truths to believe and which one to reject, we put ourselves on a dangerous _____ _____ that can lead us far away from the true teachings of Jesus Christ.

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The Ecumenical Councils of the Early Church

When all the bishops of the world meet to address pressing issues, the gathering is called an _____ _____. There have been twenty-one Ecumenical Councils over the past two thousand years. A particular focus of the Ecumenical Councils in the early centuries of the Church was the heresies that challenged the _____ and _____ doctrines. Seven Ecumenical Councils were held between AD 325 and AD 787. Of these seven, the two most important were the Council of _____ and the Council of Chalcedon.

The Council of Nicaea, AD 325

- This council declared the God the Son is "of the same _____" (*Catechism of the Catholic Church,* number 465) as God the Father (directly countering heretical claims of Arianism). This means that Jesus is truly _____.
- Jesus is "_____" of the Father before all ages, God from God, Light from Light, true God from true God" (Nicene Creed).

The Council of Chalcedon, AD 451

- This council focuses on _____ that claimed that in Jesus there are actually two Persons—one divine and one human.
- The Council of Chalcedon declared that Jesus' two natures (his human nature and his divine nature) are _____ and _____.
- Jesus is 100 percent human and 100 percent divine. He is not half man and half God; nor is he two _____ somehow pushed into one.
- Jesus, God the Son, is _____ Divine Person with _____ natures. Jesus is of the same _____ as God the Father when it comes to his divinity, and he is of the _____ substance as we are when it comes to his humanity.

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The Development of Catholic Trinitarian Theology Answer Key

The Early Church Faces Challenges to Apostolic Faith

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After Jesus had ascended to the Father, the Apostles worked to help people correctly understand their faith in Jesus Christ. But this was not always easy. Other people came forward to promote their personal theories about Jesus' identity. We call these false teachings **heresies**.

The New Testament letters reflect the struggles of the early Church to defend the truth about the Trinity and about Jesus. The author of the First Letter of **John** warns against "antichrists" who are pushing false teachings (see 4:3). These people are teaching that Jesus is not human, that he did not suffer in the flesh. They have just enough truth in their theory for it to sound reasonable, but it is still not correct. The letter makes clear that true faith in Jesus came in the flesh; that he is true God and true man. In the Second Letter of **Peter** we read about another Church struggle to protect God's revealed truth. In this letter, the author condemns another group of false teachers, calling them irrational animals who teach others to live a life full of sin (see 2 Peter 2:12). These letters represent the beginning efforts of the Church to help the faithful understand their faith and defend it against false teachings.

After the deaths of the Apostles, their successors take up the responsibility of guiding the faithful and defending the apostolic teaching. As the Church's doctrine develops, the bishops and **Church Fathers** turn to the language of Greek **philosophy** to express the doctrine in a way that makes sense to the people of their time. This language, though often difficult for us to understand today, was in common use at the time.

Paragraph 252 of the *Catechism of the Catholic Church* explains some of the words the Church Fathers used, which are still used today to describe Trinitarian doctrine:

- The word **substance** is used to name "the divine being in its unity."
- The word **person** (in Greek, *hypostasis*) is used to refer to the Father, Son, and Holy Spirit, each fully God, yet each distinct.
- The word **relation** is used to indicate that the distinction among the three Persons lies in the relationship of each to the others.

Developing this standard vocabulary when discussing the Trinity enables the Church Fathers to more easily express the faith to the early Christian community in words they can understand. It also enables them to defend their faith to those who challenge it. Words do matter because the truth matters. For example, it is important that we call each member of the Trinity a Divine *Person*. If we called them a "force" or "power," it would take away from the truth that God is loving and relational. It is important that in the **Nicene Creed** we describe Jesus Christ as being **consubstantial** (of the same substance) with the Father. If this were not true, the three Persons of the Trinity would not be one God, but three different gods. By being precise in our language, we hold onto the truth that God has revealed and preserve it for future generations.

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The mystery of Jesus' being fully **man** and fully **God** doesn't make sense as math or science. During the first several centuries of the Church, some **heresies**, or incorrect beliefs about Jesus, developed. The early bishops and Church Fathers struggled to articulate and defend the mystery of Christ's human and divine natures against these **Christological** heresies.

Focusing on Jesus' Humanity Only

- **Arianism** claimed that Jesus was **persons**, just like we were, and that he did not exist before he was conceived in Mary's womb. Arius believed that Jesus was a higher **creature** than humans but less that God.

- **Nestorianism** believed that in Jesus there were actually two **persons**. One was divine and one was human. Nestorius argued that it was wrong to say things like "God suffered and died for us" or "God was born of the Virgin Mary" These statements would only apply to the **human** person Jesus, but not to the **Divine** Person. Nestorius was very concerned about people overemphasizing the humanity of Jesus. He would not even allow the Virgin Mary to be known as the **Mother** of God.

Focusing on Jesus' Divinity Only

- **Docestism** alleged that Jesus' humanity was a sort of **disguise** —he looked like a human and acted like a human, but inside, he was really just **God**.

- **Monophysitism** proposed that Jesus' divinity fully absorbed his humanity, claiming that Jesus was only **divine** and not **human**.

Another Heresy

- **Gnosticism** (from *gnosis,* the Greek word for ***knowledge***) claims that Jesus was not a man at all, but a **semidivine** being. It also claimed that **salvation** can be reached only by getting special, **secret** knowledge from God or God's agent. They believed that God sent Jesus to share this special knowledge with a select, elite group of people he wanted to save.

The Church's battle against Christological and Trinitarian heresies teaches us the danger in denying or changing God's revealed truth. The danger is this: the fabric of our faith is so interconnected that a false belief, or the rejection of one **truth**, does not remain isolated, it can ultimately affect our acceptance of other revealed truths too. When we choose which revealed truths to believe and which one to reject, we put ourselves on a dangerous **slippery slope** that can lead us far away from the true teachings of Jesus Christ.

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The Council of Nicaea, AD 325

- This council declared the God the Son is "of the same **substance**" (*Catechism of the Catholic Church,* number 465) as God the Father (directly countering heretical claims of Arianism). This means that Jesus is truly **God**.
- Jesus is "**born**" of the Father before all ages, God from God, Light from Light, true God from true God" (Nicene Creed).

The Council of Chalcedon, AD 451

- This council focuses on **Nestorianism** that claimed that in Jesus there are actually two Persons—one divine and one human.
- The Council of Chalcedon declared that Jesus' two natures (his human nature and his divine nature) are **undivided** and **inseparable**.
- Jesus is 100 percent human and 100 percent divine. He is not half man and half God; nor is he two **persons** somehow pushed into one.
- Jesus, God the Son, is **one** Divine Person with **two** natures. Jesus is of the same **substance** as God the Father when it comes to his divinity, and he is of the **same** substance as we are when it comes to his humanity.

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Nicene Creed Cards

I believe in one Lord Jesus Christ	The Lord the giver of life
For our sake he was crucified under Pontius Pilate, he suffered death and was buried and rose again on the third day in accordance with the Scriptures	I believe in one, holy, catholic and apostolic Church.
and is seated at the right hand of the Father.	begotten, not made, consubstantial with the Father
I believe in the Holy Spirit	was incarnate of the Virgin Mary
who has spoken through the prophets.	He ascended into heaven

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to judge the living and the dead	the Only Begotten Son of God, born of the Father before all ages.
And became man.	and I look forward to the resurrection of the dead
I believe in one God, the Father Almighty,	For us men and for our salvation, he came down from heaven,
He will come again in glory	maker of heaven and earth, of all things visible and invisible.
Amen.	who proceeds from the Father and the Son, who with the Father and Son is adored and glorified

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and by the Holy Spirit	and the life of the world to come.
God from God, Light from Light, true God from true God	I confess one baptism for the forgiveness of sins.
through him all things were made.	and his Kingdom will have no end.

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Nicene Creed Commentary Cards

Belief in the Advocate, (in Greek, the Paraclete) that Jesus promises, and then sends at Pentecost.	Events found in the Gospels; the Paschal Mystery.
Jesus and the Father relate to each other as a source of light relates to the light that shines.	The unique relationship Jesus has with God the Father; Jesus was begotten, or fathered, by the Father before time began, he is the only and eternal Son of God.
The answer to the question, "Why did God become human?" found in John 3:16.	This Person of the Trinity is not limited to physical definition of life, but brings spiritual life and strength to help us live as Jesus did.
We believe that there is eternal life after this life on Earth.	Refers to Christ's second coming which will achieve triumph of good over evil.
This event can be found at the end of the Synoptic Gospels and in the Acts of the Apostles; forty days after the Resurrection when Jesus was taken up into Heaven.	This statement makes a connection between the Holy Spirit's presence in the Old Testament and in the New Testament.

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Jesus talks about his Kingdom in his teachings and his parables. Unlike an earthly Kingdom, his Kingdom is eternal.	The marks of the Church: united, sacred, universal and like the apostles, sent to share the Good News of Jesus Christ.
Hebrew translation of “so be it.”	Jesus is made of the same “substance” as the Father. There is no doubt that Jesus is fully divine.
Statement of Christian belief in the Sacrament that washes away Original Sin, and is the means by which we enter the Church.	We stand and acknowledge our belief that there is only one God who is forever powerful; because of Jesus’ filial relationship with God, we call God the same name as he did.
At the Annunciation, Mary agrees to become the Mother of God; God takes on human flesh.	The Holy Spirit comes from the Father and the Son, also fully God; we worship the Holy Spirit as we do the Father and Son.
After Jesus ascends into Heaven, he occupies the most honored place in relation to the Father.	Jesus was with the Father at the time of Creation and participated in Creation with the Father.

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God is the creator of all that exists; we can encounter God in all things, including the spiritual world that cannot be seen.	Belief in the one whose name means, “God saves.” and is the “Anointed One”, the Messiah.
Another way of expressing the Incarnation; the term used here refers to all men and women, otherwise, it would say, “a man.”	Jesus announces the Last Day in his preaching; Jesus has the right to pass judgment on people’s hearts.
Jesus was not fathered by an earthly man; rather, Mary conceived Jesus by the power of God, the third Person of the Trinity.	Jesus’ rising from the dead means that our physical death will not be the end but rather the beginning of life with God. We will also rise.

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Nicene Creed
Commentary Cards Answer Key

God the Father	
I believe in one God, the Father Almighty,	We stand and acknowledge our belief that there is only one God who is forever powerful; because of Jesus' filial relationship with God, we call God the same name as he did.
maker of heaven and earth, of all things visible and invisible.	God is the creator of all that exists; we can encounter God in all things, including the spiritual world that cannot be seen.
Jesus Christ, the Son	
I believe in one Lord Jesus Christ,	Belief in the one whose name means "God saves" and is the "Anointed One," the Messiah.
the Only Begotten Son of God, born of the Father before all ages.	The unique relationship Jesus has with God the Father; Jesus was begotten, or fathered, by the Father before time began, he is the only and eternal Son of God.
God from God, Light from Light, true God from true God,	Jesus and the Father relate to each other as a source of light relates to the light that shines.
begotten, not made, consubstantial with the Father;	Jesus is made of the same "substance" as the Father. There is no doubt that Jesus is fully divine.
through him all things were made.	Jesus was with the Father at the time of Creation and participated in Creation with the Father.
For us men and for our salvation, he came down from heaven	The answer to the question, "Why did God become human?" is found in John 3:16.
and by the Holy Spirit	Jesus was not fathered by an earthly man; rather, Mary conceived Jesus by the power of God, the third Person of the Trinity.
was incarnate of the Virgin Mary,	At the Annunciation, Mary agrees to become the Mother of God; God takes on human flesh.
and became man.	Another way of expressing the Incarnation; the term *man* used here refers to all men and women, otherwise, it would say, "a man."
For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.	Key events found in the Gospels; the Paschal Mystery.
He ascended into heaven	This event can be found at the end of the synoptic Gospels and in the Acts of the Apostles; forty days after the Resurrection when Jesus was taken up into Heaven.
and is seated at the right hand of the Father.	After Jesus ascends into Heaven, he occupies the most honored place in relation to the Father.

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He will come again in glory	Refers to Christ's second coming which will achieve triumph of good over evil.
to judge the living and the dead	Jesus announces the Last Day in his preaching; Jesus has the right to pass judgment on people's hearts.
and his kingdom will have no end.	We believe that there is eternal life after this life on Earth.
God the Holy Spirit	
I believe in the Holy Spirit,	Belief in the Advocate (in Greek, the Paraclete) that Jesus promises and then sends at Pentecost.
the Lord, the giver of life,	This Person of the Trinity is not limited to physical definition of life but brings spiritual life and strength to help us live as Jesus did.
who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified,	The Holy Spirit comes from the Father and the Son, also fully God, worshipped as we do the Father and Son.
who has spoken through the prophets.	This statement makes a connection between the Holy Spirit's presence in the Old Testament and in the New Testament.
Key Catholic Beliefs	
I believe in one, holy, catholic and apostolic Church.	The marks of the Church: united, sacred, universal and like the apostles, sent to share the Good News of Jesus Christ.
I confess one baptism for the forgiveness of sins	Statement of Christian belief in the Sacrament that washes away Original Sin, and is the means by which we enter the Church.
and I look forward to the resurrection of the dead	Jesus' rising from the dead means that our physical death will not be the end but rather the beginning of life with God. We will also rise.
and the life of the world to come.	We believe that there is eternal life after this life on Earth.
Amen.	Hebrew translation of "so be it."

(The prayer text for the Nicene Creed is from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy in the Liturgy Corporation [ICEL] [Washington, DC: United States Conference of Catholic Bishops, 2011], page 522. © 2011, USCCB, Washington, D.C. All rights reserved. Used with permission of the ICEL. Texts contained in this work derived whole or in part from liturgical texts copyrighted by the International Commission on English in the Liturgy [ICEL] have been published here with the confirmation of the Committee on Divine Worship, United States Conference of Catholic Bishops. No other texts in this work have been formally reviewed or approved by the United State Conference of Catholic Bishops.)

Name _____

What If . . . Living the Trinity

WHAT IF . . . we, as Catholic Christians, used the Trinity as a model for the relationships we have with our family?

WHAT IF . . . you and your friends and acquaintances thought about the Trinity as a model for relationship when using social media?

WHAT IF . . . your school community used the Trinity as a model for relationships among different diverse groups of peers?

WHAT IF . . . the communities you belong to—your neighborhood, your teams, your school, your band, drama, dance, debate or any other of your groups imagined living as the Trinity shows us?

WHAT IF . . . people in your community modeled their decisions after the kind of relationship that the three Persons in the Trinity have with one another when they make decisions about education, housing, immigration, abortion and other controversial issues?

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Unit 3 Final Performance Task Options

The following is a list of the enduring understandings for unit 3. Demonstrating your grasp of one or more of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each performance task option.

- The Gospel of Luke highlights both God's judgment (justice) and forgiveness (mercy). The Letter to the Romans also highlights God's forgiveness.
- The Trinity is the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. God is both unity and community, a model of love for all human relationships.
- In response to false teachings about Jesus' Incarnation, the Church has been constant in teaching that he is both fully God and fully human. In response to false teachings about God's nature, the Church has been constant in teaching that there are three Divine Persons in one God.

Option 1

The Twenty-First-Century Gospel of Luke

Imagine that Jesus became incarnate, not in first-century Palestine but in twenty-first-century America. You have been assigned to write a Gospel telling the Good News like Luke did two thousand years ago. If Jesus came today, where would he have been born? Who would his mother have been, and what are the stories of his early family life, his ministry, and his death and Resurrection? Which parables, teachings, or miracles that are authentic to the ones in the Gospel of Luke would you include as if they happened today?

Use print or digital media to retell the Good News of Jesus Christ. Let the Gospel of Luke be your guide, staying true to the basic accounts but changing the details so they reflect familiar things, places and examples of today. Your Gospel should include the infancy story, one teaching or parable, and one miracle. Look especially for stories and teachings that reflect God's justice and mercy. You may include illustrations and images to add to the creative element.

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Option 2

Art and Prayer Project

God is beyond our comprehension, yet we as humans need a way to relate to the three Persons of the Trinity. It is helpful to use our creative senses and physical, tangible ways of experiencing the Divine Mystery. Use your imagination to create something artistic to convey your understanding of the Mystery of the Trinity, one God in three Persons. Accompany your artistic project with an original prayer, addressed to the Trinity.

Your art project should be original and creative. Some ideas to consider are:

- a three-dimensional image using a variety of materials
- a sculpture of clay or ceramics
- an I-movie with image of the Trinity and appropriate background music (not a documentary or "talking head")
- a song, performed by you on video or in front of the class, with original lyrics and original or familiar melody
- an original poem, written and displayed in a creative format

You have many creative options, but avoid the following types of projects or materials:

- posters or collages
- PowerPoints or Prezis
- mobiles
- actions figures or dolls that have not been created by you

The prayer addressed to and referring to the Trinity as one yet three distinct Persons should be 100–150 words. It should relate to your art project. You will need to provide a typed or neatly hand-written copy of your prayer with your art project.

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Unit 3 Final Performance Task Rubrics

Option 1				
Criteria	**4**	**3**	**2**	**1**
Presentation demonstrates comprehension of enduring understandings for unit.	Presentation demonstrates clear and insightful comprehension of enduring understandings for unit.	Presentation demonstrates clear comprehension of enduring understandings for unit.	Presentation demonstrates unclear or incoherent comprehension of enduring understandings for unit.	Presentation demonstrates limited or no comprehension of enduring understandings for unit.
Presentation includes all required stories, and they are well written.	Presentation includes excellent choices of stories from Luke that are clear and authentic to original Gospel.	Presentation includes good choices of stories from Luke that are similar to original Gospel.	Presentation meets basic requirements for the number of stories; details in stories are not always faithful to Gospel of Luke.	Presentation does not meet basic requirements of project in quantity, quality, or authenticity of stories.
Presentation is creative and helps people relate to the Good News.	• Presentation includes insightful and excellent use of details, making the Gospel meaningful for people today. • Demonstrates passion or enthusiasm for Good News. Creative touches in format.	• Presentation includes good use of details, making good effort to relate the Gospel to people and situations today. • Additional features are minimally creative.	• Presentation details show little creativity in adapting Luke's Gospel to people and situations of today. • No creative elements.	• Presentation details and creativity are severely lacking; minimal effort to retell stories with details that help people of today understand the Good News. • No additional creative features.
Presentation shows clarity of thought and written expression.	• Presentation shows outstanding written expression; no errors in spelling or grammar. • Pleasure to read and understand.	• Presentation shows very good written expression; one or two spelling or grammar errors. • Easy to read and understand.	• Presentation shows adequate written expression; three or four spelling or grammar errors. • Some parts confusing or unclear.	• Presentation shows poor written expression; five or more spelling or grammar errors. • Difficult to read or understand.

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Option 2				
Criteria	**4**	**3**	**2**	**1**
Art and prayer components demonstrate comprehension of enduring understandings for unit.	Art and prayer components demonstrate clear and insightful comprehension of enduring understandings for unit.	Art and prayer components demonstrate good comprehension of enduring understandings for unit.	Art and prayer components demonstrate basic comprehension of enduring understandings.	Art and prayer components demonstrate little comprehension of enduring understandings.
Instructions for art and prayer components are followed.	Instructions for art and prayer components are followed, exceeding expectations of requirements.	Instructions for art and prayer components are followed, meeting all requirements adequately.	Instructions for art and prayer components are followed minimally.	Instructions for art and prayer components are not followed.
Art component demonstrates creativity.	Art project is creative, helps others to relate to and experience the Trinity in an insightful way.	Art project is creative; clearly helps others relate to and experience the Trinity.	Art project is somewhat creative but not clear in conveying the objective of helping others relate to Trinity.	Creativity is minimal and below expectations of grade level.
Art component demonstrates depth of thought and effort.	Art components demonstrates depth of thought and effort beyond grade level.	Art components demonstrates thought and effort consistent with grade level.	Art components demonstrates minimal thought and effort.	Art components demonstrates lack of time or effort spent.
Prayer component helps others relate to the Trinity.	Prayer component relates well to the project and helps others to relate to all three Persons of the Trinity while also addressing God as one.	Prayer component helps others to relate to the Trinity as one God in three Persons through creative and thoughtful expression.	Prayer component is adequate but does not help others relate to the Trinity in any new or insightful way.	Prayer is basic, does not include all Persons of the Trinity.
Prayer component demonstrates creativity.	Prayer component demonstrates creative use of words and images in relating to art component.	Prayer component demonstrates adequate relation of to art component.	Prayer component demonstrates weak relation to art component.	Prayer component does not demonstrate relation to art component.

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Unit 3 Test

Jesus Reveals the True God

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

_____ 1. Which of the following teachings of Jesus does the Gospel of Luke focus on more than the other synoptic Gospels?
   a. God's mercy and justice
   b. God's divinity
   c. the painful consequence of sin
   d. marriage

_____ 2. What is the focus of Jesus' teaching in the Parable of the Lost Son?
   a. the jealous brother
   b. the sinful son
   c. the forgiving father
   d. the absent mother

_____ 3. Why does Jesus tell the Parable of the Lost Son?
   a. in response to a group of men about to stone a sinner to death
   b. in response to the Pharisees' and scribes' question about why Jesus hangs out with tax collectors and sinners
   c. in response to a Gentile's questions about God
   d. in response to the Apostles' demand that Jesus condemn sin

_____ 4. Why does Jesus tell the man being crucified next to him, "Today you will be with me in Paradise" (Luke 23:43)?
   a. The man was innocent of the crime for which he was accused.
   b. The man was guilty, but his sin was not serious.
   c. The man was repentant for his crime and asked to be with Jesus.
   d. none of the above

_____ 5. In the Parable of the Rich Man and Lazarus, who does the rich man ask that a warning be sent to?
   a. his family
   b. his best friend
   c. other wealthy people
   d. all the world

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_____ 6. In what way does the Gospel of Luke demonstrate the connection to God's justice and what the world values?
   a. God's justice is the best example of what the world values.
   b. God's justice is similar to what the world values.
   c. God's justice is practically the opposite of what the world values.
   d. God's justice is in sync with what the world values.

_____ 7. What does Jesus say we should do regarding the sins of others?
   a. separate the sinners from the holy ones
   b. ignore the sinners
   c. call out the sinners and tell them to repent
   d. not to judge others

_____ 8. What does it mean to live in solidarity?
   a. looking beyond our differences and focus on our common identity as children of God
   b. focusing on God instead of the terrible situations in the world
   c. studying the Scriptures and the saints
   d. finding oneself in union with the Holy Spirit

_____ 9. What is the account of Zechariah and Elizabeth reminiscent of?
   a. David and Bathsheba
   b. Abraham and Sarah
   c. Adam and Eve
   d. Jacob and Rachel

_____ 10. What does Saint Paul say happens to us through Baptism?
   a. We die with Christ.
   b. We die to our old way of life.
   c. We have the hope of rising again.
   d. all of the above

_____ 11. What remains after Baptism cleanses us from Original Sin?
   a. We still experience temptation.
   b. Temptation is no longer a problem.
   c. Our sins no longer have an effect on us.
   d. all of the above

_____ 12. What does Paul mean when he urges us to "put to death the deeds of the body"?
   a. Our flesh is evil.
   b. We should not trust our feelings.
   c. Original Sin can distort our natural desires.
   d. Sexual desire is wrong.

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_____ 13. What was the idea that set the Israelites (Jews) apart from ancient Egypt, Greece, and Rome?
a. belief in one God
b. belief in a peaceful God
c. belief in a warrior God
d. belief in any god

_____ 14. Which of the following is the statement of our beliefs that we recite during Mass?
a. Our Father
b. Nicene Creed
c. Liturgy of the Word
d. Liturgy of the Eucharist

_____ 15. What is a central mystery of our faith?
a. belief in the holiness of God
b. belief in the Virgin Birth of Christ
c. belief in the Sacraments
d. belief in Three Divine Persons in one God

_____ 16. Which of the following terms means that God has always existed without beginning or end?
a. holy
b. one
c. begotten
d. unbegotten

_____ 17. Which of the following best describes the early Church's belief in Jesus Christ?
a. The early Church struggled with conflicting beliefs about who Jesus is.
b. All Christian teachers provide a clear and consistent understanding of the nature of Christ.
c. Very few Christians believed in Jesus' divinity.
d. The Apostles encouraged Christians to hold a variety of different opinions about Jesus Christ.

_____ 18. In what way did the bishops and Church Fathers express doctrine in a way that made sense to the people of their time?
a. the language of Latin
b. the language of Greek philosophy
c. the language of Hebrew
d. the language of Jewish philosophy

_____ 19. What did the two main types of heresies address about Jesus?
a. his teachings and miracles
b. his birth and death
c. his humanity and divinity
d. his teachings and Resurrection

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_____ 20. Rather than calling them a force or power, what do we call each member of the Trinity to emphasize the truth that God is loving and relational?
a. union of three
b. substance
c. spirit
d. Divine Person

_____ 21. When he is dying on the cross, what does Jesus say about his executioners?
a. Thou shall not kill.
b. Father, forgive them.
c. From what you reap, you shall sow.
d. I choose my death, so you are not sinning.

_____ 22. What needs do the Corporal Works of Mercy address?
a. physical
b. spiritual
c. intellectual
d. psychological

_____ 23. In the Parable of the Rich Man and Lazarus, who comforts Lazarus in Heaven?
a. Moses
b. Jesus
c. Abraham
d. Ezekiel

_____ 24. What is the daily prayer that expresses the Jewish people's monotheistic faith?
a. O Holy One
b. The Shema
c. Deuteronomy
d. The Ten Commandments

_____ 25. Who or what is clearly named during the Great Commission in the Gospel of Matthew?
a. the Holy Spirit
b. the divinity of Christ
c. the humanity of Christ
d. the Holy Trinity

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Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

Column A

_____ 26. The event in which the angel Gabriel visits the Virgin Mary and proclaims that she is to be the Mother of the Savior.

_____ 27. The dogma the recognizes that the body of the Blessed Virgin Mary was taken directly to Heaven after her life on Earth had ended.

_____ 28. The Catholic dogma that the Blessed Virgin Mary was free from sin from the moment of her conception.

_____ 29. The biblical event following the Resurrection and Ascension of Jesus at which the Holy Spirit was poured out on the disciples.

_____ 30. To purify or make holy.

_____ 31. The tendency of all human beings towards sin.

_____ 32. The worship of other beings, creatures, or material goods in a way that is fitting for God alone.

_____ 33. Church teachers and writers of the early centuries whose teachings are a witness to the Tradition of the Church.

_____ 34. The conscious and deliberate rejection by a baptized person of a truth of faith that must be believed.

_____ 35. The formal statement or profession of faith commonly recited during the Eucharist.

Column B

a. sanctify

b. heresy

c. idolatry

d. Annunciation

e. Church Fathers

f. Nicene Creed

g. Pentecost

h. Immaculate Conception

i. Assumption

j. concupiscence

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Matching Heresies

Match the numbered descriptions to the names of the heresies they identify.

a. Arianism b. Docetism c. Gnosticism d. Monophysitism e. Nestorianism

_____ 36. This heresy claimed that Jesus didn't really suffer on the cross. Jesus' humanity was a sort of disguise. He looked like a human and acted like a human, but inside he was really God.

_____ 37. This heresy claimed Jesus' divinity fully absorbed his humanity, so that in the end, he was only divine and not human.

_____ 38. This heresy claimed that Jesus was created and that he did not exist before he was conceived in Mary's womb. Jesus was a higher creature than humans but less than God.

_____ 39. This heresy claimed there were actually two persons in Jesus, one divine and one human. It was improper to speak of them as one. They would not allow the Virgin Mary to be referred to as the Mother of God.

_____ 40. This heresy claimed that Jesus was not a man at all, but a semi-divine being that only a select, elite group could attain salvation, by acquiring special, secret knowledge from God.

Essay

Respond to one of the following questions in complete sentences.

A. Why is Mary a role model for all Christians, and why is her "yes" to God is so important to us?

B. Explain Paul's teachings about justification.

C. Why did the Council of Nicaea meet? What was their response to this issue? How did the Council of Constantinople continue their work?

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Unit 3 Test Answer Key

Jesus Reveals the True God

Multiple Choice

1. a
2. c
3. b
4. c
5. a
6. c
7. d
8. a
9. b
10. d
11. a
12. c
13. a
14. b
15. d
16. d
17. a
18. b
19. c
20. d
21. b
22. a
23. c
24. b
25. d

Matching

26. d
27. i
28. h
29. g
30. a
31. j
32. c
33. e
34. b
35. f

Matching Heresies

36. b
37. d
38. a
39. e
40. c

Essay

Responses will vary but should include at least three of the following points:

A. Why is Mary a role model for all Christians, and why is her "yes" to God so important to us?

- Mary is a young woman whose pregnancy is a dangerous hardship. Joseph, her fiancé, might very well leave her and, in her culture, an unwed, pregnant woman would be shamed and shunned by her community.
- Mary's bravery and openness to God's will leads to the Incarnation.
- Because the baby in her womb is the Son of God and the Son of Mary, fully human and fully divine, she becomes the Mother of God.
- Because of Mary's complete trust in God, she plays a crucial role in God's plan for our salvation. She is the "handmaid of the Lord"—God's servant who is willing to put God's plan ahead of her own wants.
- Mary's life reminds us that even though God may ask a lot of us, he always provides for us and cares for us.
- Her yes to the angel Gabriel take her on a challenging journey. She will see her baby grow into a loving son and her heart will break when Jesus' mission seemingly ends as she witnesses his Crucifixion.
- Despite all these things, Mary's faith in God never wavers. She teaches us an important spiritual truth: God never asks us to do something without giving us the grace we need to handle it.
- God' grace also helps Mary in her role as the first disciple. Mary is the most faithful follower of Jesus.

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B. Explain Paul's teachings about justification.

- Paul describes the dire situation all humans face and how Jesus Christ rescues us from it. God is a just God. This means that our offenses—whether against him or against other people—need to be made right.
- The problem is that on our own, we have no possible way to make up for having offended—sinned against—God.
- Paul says that Adam's sin set in motion a wave of sin throughout all of humanity. It is something we all inherit. Original Sin wounds our relationship with God and gives us the inclination to sin, called concupiscence.
- The entrance of sin into the world brought with it death, something none of us can escape. Although we are created good and are meant for eternal glory with God, we still have sinned and therefore are in desperate need of salvation.
- Paul says the source of our hope and salvation is God's infinite mercy.
- Jesus' life, Passion, death, and Resurrection have restored our broken relationship with God.
- Christ became the ultimate and eternal sacrifice for the forgiveness of our sins. In accord with God's mercy, we have been reinstated as sons and daughters of God through Christ's Incarnation.
- Paul compares the impact of Adam's sin and the impact of Jesus' sacrifice in these powerful verses: "For just as through the disobedience of one person the many were made sinners, so through the obedience of one the many will be made righteous" (Romans 5:19).
- Paul explains that through Baptism, we die with Christ. This means that we die to our old way of life. We then have the hope of rising again to eternal glory with him and with God the Father.

C. Why did the Council of Nicaea meet? What was their response to this issue? How did the Council of Constantinople continue their work?

- By AD 325, Arius's false teaching that Jesus was more than an ordinary human but less than God was cause for the bishops to come together at the Council of Nicaea.
- At Nicaea, they declared that God the Son is "of the same substance" as God the Father. In other words, Jesus is truly God.
- The Council of Nicaea also produced the first draft of what is now known as the Nicene Creed.
- The Creed expresses a Trinitarian faith in God the Father, God the Son, and God the Holy Spirit; it identifies Jesus' birth, death, Resurrection, and Ascension as key events in our salvation; it states the four "Marks" or characteristics of the Church: the Church is One, Holy, Catholic, and Apostolic; and it affirms belief in the resurrection of the dead and in the Last Judgment.
- At the Council of Constantinople, they made some changes and finalized the creed.

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UNIT 4
Jesus and the Early Church

Were the first Christians that different from us?

OVERVIEW

Unit Summary

This unit focuses on the development of the early Church in the Acts of the Apostles, the Pastoral Letters to Timothy and Titus, and the Letter to Philemon. The growth of the Church under the guidance of the Holy Spirit continues today as we too are called to spread the Good News. The students will explore the Book of Revelation and its hopeful message that God will triumph over evil. They will come to know about the Four Last Things and what the Church teaches about eternal life.

Learning Objectives

DESIRED RESULTS	
TRANSFER *Students will be able to independently use their learning to . . .*	**ESTABLISHED GOALS**
Read and study Scripture and come to an awareness of the ever-present guidance of the Holy Spirit helping us spread the Good News throughout history; and come to an understanding of the hopeful message of the Book of Revelation and Church teaching about eternal life.	***USCCB Framework*** II.A.1.b; IV.C.3.e; IV.D.4.a

MEANING MAKING

ENDURING UNDERSTANDINGS
Students will understand that . . .

U1. The Acts of the Apostles tells how the Church, emboldened by the Holy Spirit, grew from a small community of frightened Jewish disciples in Jerusalem, to a religious movement with thousands of believers throughout the Roman Empire.

U2. Many of the New Testament letters challenged the first Christians to be faithful in living the teachings and values of Jesus; they are still relevant today.

U3. Rather than predicting the end of the world, the Book of Revelation communicates God's love, care, and protection through signs and symbols, assuring us that good will triumph over evil and that we have hope for everlasting life.

ESSENTIAL QUESTIONS
Students will keep considering . . .

Q1. How did the Church start?

Q2. How does the Church practice what it preaches?

Q3. Does the Book of Revelation predict the end of the world?

ACQUISITION

KNOWLEDGE
Students will know . . .

K1. The Church began with the coming of the Holy Spirit on the feast of Pentecost.

K2. Jewish Christians welcome Gentiles into the Church under the guidance of the Holy Spirit.

K3. The Apostle Paul proclaims the Gospel throughout the known world, leading him to be arrested in Rome.

K4. When early Christians realized that Jesus Christ would not return in their lifetimes, they began planning for long-term survival of the Church.

K5. The Pastoral Letters to Timothy and Titus provide characteristics and responsibilities for Church leaders.

K6. The Letter of Saint James gives advice for living the values of Jesus.

K7. The Letter of Philemon is Saint Paul's request to free a slave and teach the Church community about equality.

K8. The Book of Revelation is not about the end of the world, but a message of divine care and protection.

K9. The Book of Revelation is not intended to frighten, but to teach that because of Jesus, good will ultimately triumph over evil.

K10. The Four Last Things: judgment, Heaven, Hell and Purgatory.

SKILLS
Students will be able to . . .

S1. Describe the events of Pentecost and how the disciples began to proclaim the Good News.

S2. Apply Christian values to conflict resolution.

S3. Trace Paul's missionary journeys using a biblical map and name some of his companions and experiences.

S4. Point out the significance of events around the expectation of early Christian who were awaiting the second coming of Jesus.

S5. Call Church leaders today to accountability just as Paul did with early Church leaders.

S6. Practice good works and actions as part of their faith.

S7. Identify the difference between charitable acts and action for social justice.

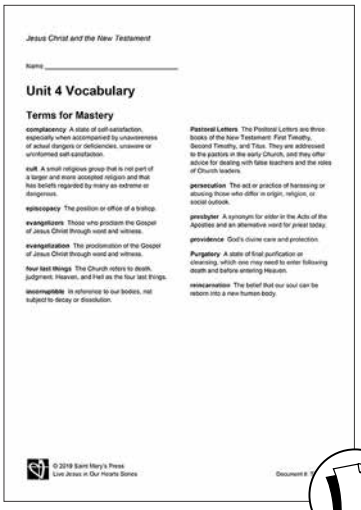
S8. Explain how the Book of Revelation uses signs and symbols to address Christians in seven local Churches who are being persecuted by Romans.

S9. Live in hope that good will ultimately triumph over evil in the world.

S10. Name the Four Last Things and what the Church teaches about judgment, Heaven, Hell and Purgatory.

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 4 Vocabulary" (TX006037), on pages 225–226, one for each student.


Jesus Christ and the New Testament

Name _____

Unit 4 Vocabulary

Terms for Mastery

complacency A state of self-satisfaction, especially when accompanied by unawareness of actual dangers or deficiencies, unaware or uninformed self-satisfaction.

cult A small religious group that is not part of a larger and more accepted religion and that has beliefs regarded by many as extreme or dangerous.

episcopacy The position or office of a bishop.

evangelizers Those who proclaim the Gospel of Jesus Christ through word and witness.

evangelization The proclamation of the Gospel of Jesus Christ through word and witness.

four last things The Church refers to death, judgment, Heaven, and Hell as the four last things.

incorruptible In reference to our bodies, not subject to decay or dissolution.

Pastoral Letters The Pastoral Letters are three books of the New Testament: First Timothy, Second Timothy, and Titus. They are addressed to the pastors in the early Church, and they offer advice for dealing with false teachers and the roles of Church leaders.

persecution The act or practice of harassing or abusing those who differ in origin, religion, or social outlook.

presbyter A synonym for *elder* in the Acts of the Apostles and an alternative word for *priest* today.

providence God's divine care and protection.

Purgatory A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

reincarnation The belief that our soul can be reborn into a new human body.

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Terms for Mastery

complacency
cult
episcopacy
evangelization
evangelizers
four last things
incorruptible
Pastoral Letters
persecution
presbyter
providence
Purgatory
reincarnation

Terms Introduced for Later Mastery

Code of Canon Law
Final Judgment
Last Day
Parousia
Particular Judgment
second coming

Terms Previously Mastered or for General Knowledge

apocalyptic literature
Ascension
Heaven
Hell
kerygma
New Jerusalem
synagogue

Student Book Chapters

This unit draws on material from *Jesus Christ and the New Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

Chapter 11: Acts of the Apostles: The Church Spread throughout the World (pp. 248–269)

- Article 42: Pentecost: The Church's Public Beginning
  - Pre-read: Acts, chapters 1–2
- Article 43: The First Christians
  - Pre-read: Acts, chapters 3–9
- Article 44: Welcoming the Gentiles
  - Pre-read: Acts, chapters 10–15
- Article 45: The Church Spreads throughout the World
  - Pre-read: Acts, chapters 16–28

Chapter 12: The Early Church Responds to Challenges (pp. 270–287)

- Article 46: The Pastoral Letters: Responsibilities of the Church Leaders
  - Pre-read: First and Second Timothy
  - Pre-read: Titus
- Article 47: Letter of James: Living the Values of Jesus
  - Pre-read: James
- Article 48: Letter to Philemon: A Case Study in Confronting Social Injustice
  - Pre-read: Philemon

Chapter 13: Revelation: Christ's Ultimate Triumph (pp. 288–311)

- Article 49: Letters to the Seven Churches
  - Pre-read: Revelation, chapters 1–3
- Article 50: Signs and Symbols
  - Pre-read: Revelation, chapters 4–16
- Article 51: An Overview of Revelation
  - Pre-read: Revelation, chapters 17–22
- Article 52: Four Last Things
- Article 53: Faith: Our Response to Revelation

Additional Online Resources for Teaching This Unit

Visit *www.smp.org/livejesus_newtestament* for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout "Unit 4 Preassessment" (TX006035), on page 223
- handout "Unit 4 Vocabulary" (TX006037), on pages 225–226
- handout "Unit 4 Final Performance Task Options" (TX006046), on pages 240–241
- handout "Unit 4 Final Performance Task Rubrics" (TX006047), on pages 242–243
- handout "Unit 4 Test" (TX006048), on pages 244–249
- handout "Unit 4 Test Answer Key" (TX006049), on pages 250–251
- downloadable quizzes for each chapter (see *www.smp.org/livejesus_newtestament*)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Jesus. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 4

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess the knowledge of the students about the topics and vocabulary of unit 4 while giving them a preview of the unit.

Apply

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 11

Perceive

LEARNING EXPERIENCE 3: Pentecost Eyewitness News Broadcast

Engage the students in the story of Pentecost by asking them to creatively reenact the events recorded in the Acts of the Apostles, through interviews with the biblical characters. (U1, Q1, K1, S1)

Empathize

LEARNING EXPERIENCE 4: Who *Are* These People?

Empower the students to walk in the shoes of the people who were part of the story of the growth of the Church from its beginnings by reading their stories and becoming familiar with how the Holy Spirit was at work in their lives. (U1, Q1, K3, K4, S3, S4)

CHAPTER 12

Apply

LEARNING EXPERIENCE 5: Living the Values of Jesus

Discuss the morality of specific actions that the students encounter in their lives now or may face in the future according to the values of Jesus. (U2, Q2, K5, K6, S5, S6)

Perceive

LEARNING EXPERIENCE 6: What Is Legal Is Not Always Just

Empower the students to think critically about current social justice issues by considering laws that may promote or violate justice. (U2, Q2, K7, S7)

CHAPTER 13

Interpret

LEARNING EXPERIENCE 7: Revelation Acrostics

Encourage the students to become familiar with the text of the Book of Revelation by using words from the text of Revelation to create meaningful acrostics. (U3, Q3, K8, S8)

Empathize

LEARNING EXPERIENCE 8: Communicating in Code

Engage the students in imagining the symbolism in Revelation by writing a coded message to someone who is experiencing hardship or persecution, communicating God's care and the hope of good overcoming evil. (U3, Q3, K8, S8)

Interpret

LEARNING EXPERIENCE 9: Understanding of Life after Death

Provide the students an opportunity to study and share the Catholic understanding of death and life after death by exploring the tenets of other religious systems on death, judgment, Heaven, and Hell. (U3, Q3, K9, K10, S9, S10)

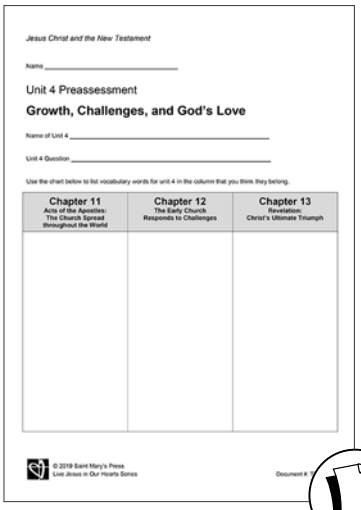
Interpret

LEARNING EXPERIENCE 10: What Does Jesus Say about Eternal Life?

Ask the students to read Scripture for references to eternal life and how Jesus makes it possible for us to attain eternal life. (U3, Q3, K9, K10, S9, S10)

LEARNING EXPERIENCES

The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of each unit of this guide. They are also available as part of the additional online resources at *www.smp.org/livejesus_newtestament*.


Jesus Christ and the New Testament

Name _____

Unit 4 Preassessment

Growth, Challenges, and God's Love

Name of Unit 4 _____

Unit 4 Question _____

Use the chart below to list vocabulary words for unit 4 in the column that you think they belong.

Chapter 11 Acts of the Apostles: The Church Spread throughout the World	Chapter 12 The Early Church Responds to Challenges	Chapter 13 Revelation: Christ's Ultimate Triumph

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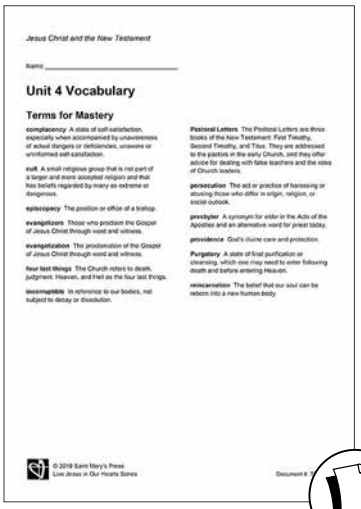
Jesus Christ and the New Testament

Name _____

Unit 4 Vocabulary

Terms for Mastery

complacency A state of self-satisfaction, especially when accompanied by unawareness of actual dangers or deficiencies, unaware or uninformed self-gratification.

cult A small religious group that is not part of a larger and more accepted religion and that has beliefs regarded by many as extreme or dangerous.

episcopacy The position or office of a bishop.

evangelizers Those who proclaim the Gospel of Jesus Christ through word and witness.

evangelization The proclamation of the Gospel of Jesus Christ through word and witness.

four last things The Church refers to death, judgment, Heaven, and Hell as the four last things.

incorruptible In reference to our bodies, not subject to decay or dissolution.

Pastoral Letters The Pastoral Letters are three books of the New Testament: First Timothy, Second Timothy, and Titus. They are addressed to the pastors in the early Church, and they offer advice for dealing with false teachers and the roles of Church leaders.

persecution The act or practice of harassing or abusing those who differ in origin, religion, or social outlook.

presbyter A synonym for elder in the Acts of the Apostles and an alternative word for *priest* today.

providence God's divine care and protection.

Purgatory A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

reincarnation The belief that our soul can be reborn into a new human body.

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Explain

LEARNING EXPERIENCE 1 (Unit)

Preassessment: Growth, Challenges, and God's Love

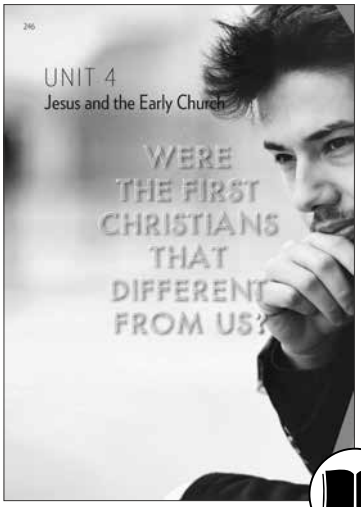
Preassess the knowledge of the students about the topics and vocabulary of unit 4 while giving them a preview of the unit.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 4 Preassessement" (TX006035), on page 223, and "Unit 4 Vocabulary" (TX006037), on pages 225–226, one of each for each student. The two handouts can be copied on two sides of one sheet of paper. Ensure that the students will have their student books.

TEACHER NOTE

To do this learning experience digitally, convert the documents to Google Docs, sharing them with the students and instructing them to print their own copy.

2. **Introduce** the students to unit 4 by asking them to open their student books and locate the beginning of unit 4. Direct them to look at the unit question and the names of chapters 11, 12, and 13, on pages 246–247. Then have them page through the chapters and check out the headings, pictures, diagrams, and charts.
3. **Distribute** the handouts. Use the board, Smart Board, or a sheet of newsprint to duplicate the "Unit 4 Preassessment" handout (with large spaces between columns).
4. **Call** on the students, asking them for the name of the unit ("Jesus and the Early Church") and the unit question *(Were the first Christians that different from us?)*. Direct them to write these on the handout.



Pages 246–247

5. **Point out** the three columns as you explain that unit 4 will help them understand:
   - **Column 1:** How the Church grew from a small community of frightened Jewish disciples in Jerusalem to a religious movement with thousands of believers throughout the Roman Empire. The Acts of the Apostles tells the stories of this early period.
   - **Column 2:** How the first Christians faced a number of challenges as they tried to understand and live the teachings and values of Jesus. Those challenges are not so different from challenges we face today. The New Testament letters can provide guidance today in meeting those challenges.
   - **Column 3:** The Book of Revelation is not a prediction of the end of the world but communicates God's love and supreme authority. The book assures us that good triumphs over evil and that there is a life everlasting.
6. **Call** on individual students for the main topics or ideas they found in their preview of each chapter beginning with chapter 11. Jot down their ideas in the appropriate columns. The list does not have to be exhaustive. If the list begins to become too detailed, emphasize that you are looking for main ideas.
7. **Explain** the how the students are to complete their handout, using the following directions. Ask the students to close their books as they do this activity.
   - Write each vocabulary word on the vocabulary handout in the column under the chapter you think that word will be covered. Use the chart we created to help you decide. You are not expected to know all these words and definitions, although some may be familiar to you. This is not a graded assignment, and your answers will help me figure out how much you already know and how much time we will spend on the content of the chapters.
   - When you are finished, turn in your completed handout. Make sure your name is on it.

TEACHER NOTE

You can follow this activity by using a game app to assess, introduce, or reinforce the vocabulary and concepts of unit 4.

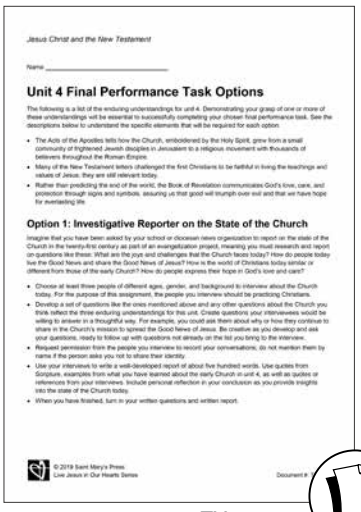
8. **Return** the "Unit 4 Preassesement" handouts to the students after you have reviewed them to assess the students current level of understanding. As they move through each chapter of unit 4, they can change their answers on the handout, using it as a review tool.

Apply

LEARNING EXPERIENCE 2 (Unit)
Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 4 Final Performance Task Options" (TX006046), on pages 240–241, and "Unit 4 Final Performance Task Rubrics" (TX006047), on pages 242–243, one for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
   - If you wish to work alone, you may choose either option. If you wish to work with a partner, choose option 2, the marketing campaign.
   - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.


Jesus Christ and the New Testament

Name: _____

Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Demonstrating your grasp of one or more of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each option.

- The Acts of the Apostles tells how the Church, emboldened by the Holy Spirit, grew from a small community of frightened Jewish disciples in Jerusalem to a religious movement with thousands of believers throughout the Roman Empire.
- Many of the New Testament letters challenged the first Christians to be faithful in living the teachings and values of Jesus; they are still relevant today.
- Rather than predicting the end of the world, the Book of Revelation communicates God's love, care, and protection through signs and symbols, assuring us that good will triumph over evil and that we have hope for everlasting life.

Option 1: Investigative Reporter on the State of the Church

Imagine that you have been asked by your school or diocesan news organization to report on the state of the Church in the twenty-first century as part of an evangelization project, meaning you must research and report on questions like these: What are the joys and challenges that the Church faces today? How do people today live the Good News and share the Good News of Jesus? How is the world of Christians today similar or different from those of the early Church? How do people express their hope in God's love and care?

- Choose at least three people of different ages, gender, and background to interview about the Church today. For the purpose of this assignment, the people you interview should be practicing Christians.
- Develop a set of questions like the ones mentioned above and any other questions about the Church you think reflect the three enduring understandings for this unit. Create questions your interviewees would be willing to answer in a thoughtful way. For example, you could ask them about why or how they continue to share in the Church's mission to spread the Good News of Jesus. Be creative as you develop and ask your questions, ready to follow up with questions not already on the list you bring to the interview.
- Request permission from the people you interview to record your conversations; do not mention them by name if the person asks you not to share their identity.
- Use your interviews to write a well-developed report of about five hundred words. Use quotes from Scripture, examples from what you have learned about the early Church in unit 4, as well as quotes or references from your interviews. Include personal reflection in your conclusion as you provide insights into the state of the Church today.
- When you have finished, turn in your written questions and written report.

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Document #

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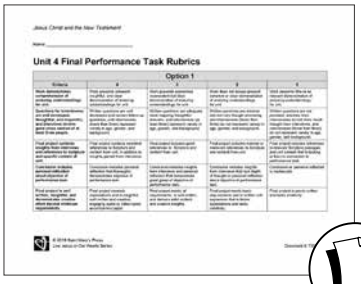
Jesus Christ and the New Testament

Name: _____

Unit 4 Final Performance Task Rubrics

Option 1

Criteria	4	3	2	1
Main domains/areas of knowledge/methodology for unit	Thinks about the main domains/areas of knowledge for unit	Thinks about the main domains/areas of knowledge for unit	Thinks about the main domains/areas of knowledge for unit	Thinks about the main domains/areas of knowledge for unit
Questions for interviewees, including questions, thoughts, and impressions, and interviews recorded or notes taken from interviewees	Written questions are well developed and reflect the three enduring understandings for unit; interviewees' responses are thoughtful and insightful	Written questions are adequate and reflect the three enduring understandings for unit; interviewees' responses are thoughtful	Written questions are developed and reflect the three enduring understandings for unit; interviewees' responses are thoughtful	Written questions are not developed and reflect the three enduring understandings for unit; interviewees' responses are not thoughtful
Final project contains insights from interviews and references to Scripture and church content	Final project contains insightful references to Scripture and church content; in addition to using quotes from the interviews	Final project includes good references to Scripture and church content	Final project includes minimal or inadequate references to Scripture and church content	Final project includes references to Scripture and church content that is not well developed
Conclusion reflects personal insights and demonstrates depth of understanding	Conclusion includes personal reflection and demonstrates insightful understanding	Conclusion includes insights and demonstrates understanding	Conclusion includes insights but demonstrates little understanding	Conclusion is missing or lacks insights
Final product is well written, thoughtful, and presented in a way that shows diligence and effort	Final project reveals exceptional work in insightful interviews and is thoughtfully made to reflect careful and informed labor	Final project reveals adequate work in interviews and reflection that demonstrates adequate knowledge and good effort	Final project reveals inadequate work in interviews and reflection that demonstrates inadequate knowledge and effort	Final project is poorly reflective of quality

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UNIT 4

TEACHER NOTE

If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

Perceive

LEARNING EXPERIENCE 3 (Chapter 11)
Pentecost Eyewitness News Broadcast

Engage the students in the story of Pentecost by asking them to creatively reenact the events recorded in the Acts of the Apostles, through interviews with the biblical characters. (U1, Q1, K1, S1)

1. **Prepare** by ensuring that all the students have read article 42 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy

Article 42

Pentecost: The Church's Public Beginning

How many people did the Church start with? There were thirteen for sure, the Twelve Apostles and Mary, who were all present at Pentecost. Or let's be generous and include the five hundred that Saint Paul says the Risen Christ appeared to (see 1 Corinthians 15:6). Now, nearly two thousand years later, there are an estimated 2.2 billion Christians in the world, 1.1 billion of whom are Catholic. How the Church grew so tremendously, often in the face of strong opposition, is an amazing story. The first part of the story is told in the Acts of the Apostles, the sequel to the Gospel of Luke. Acts tells us about the missionary journeys of the Apostles and the new Christian communities they established. As you read Acts, you will see how the first Christian missionaries, guided by the Holy Spirit, continued Jesus' mission through the growth and development of his Church.

Luke, Part Two

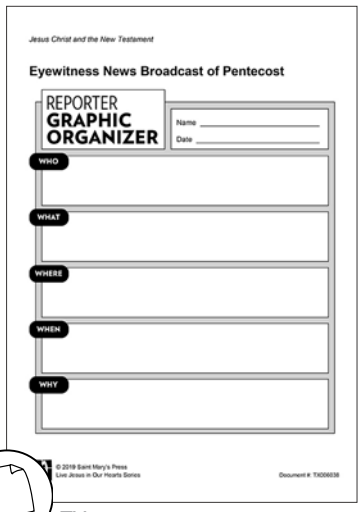
The opening scene to a sequel is often a short recap to remind everyone what happened in the first book or movie. Acts starts out the same way. The opening verses address Theophilus, as does the Gospel of Luke. This means that the author's primary audience is the same for both books. They are predominantly Gentile Christians, who want to know how they, as Gentiles, fit into God's plan. The first chapter of Acts briefly summarizes the Gospel and retells the story of Jesus' Ascension into Heaven.

In this retelling, Acts gives us new information about where the book will lead us. Jesus says, "But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem throughout Judea and Samaria, and to the ends of the earth" (Acts 1:8). The Holy Spirit will have a dominant role in Acts, guiding and empowering the Apostles and early Christian missionaries. The three geographic regions mentioned (Judea, Samaria, and the ends of the Earth) provide a rough outline for where the action is to take place. With his groundwork set, Luke begins to tell us the next incredible steps in God's plan for our salvation.

Ascension ➤ The "going up" into Heaven of the Risen Christ forty days after his Resurrection

Article 42

UNIT 4


Jesus Christ and the New Testament

Eyewitness News Broadcast of Pentecost

REPORTER GRAPHIC ORGANIZER

Name _____

Date _____

WHO

WHAT

WHERE

WHEN

WHY

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Document # TX006038

TX006038

or download and print the handout "Eyewitness News Broadcast of Pentecost" (TX006038), on pages 227–228, one for each student. Each group of five to seven students will need a video recording device such as a smart phone, iPad, or laptop with a camera. If preferred, this learning experience can be done as a live skit instead of a videotaped broadcast.

2. **Review** the following summary points with the students:

   ➢ Pentecost was a major event in the life of the Church, having an impact on everyone who was present in the upper room, and those who were in the vicinity celebrating the Jewish feast of Pentecost. Over two thousand years later, the Church owes its existence to the events that happened on that day, which is why Pentecost is sometimes referred to as the "birthday of the Church." It is good to go back and revisit our roots, which this learning experience will help you to do.

3. **Distribute** the handout. Write the following on the board, explaining that any good news reporter should ask the following basic questions when covering an event.

   - **Who?** Who was there in the upper room? Who was outside?
   - **What?** What happened? What does the account in Acts say?
   - **Where?** Where were the eyewitnesses? What city? What place?
   - **When?** When did this event occur? Anything else going on at the time? What time of day?
   - **Why?** Why did all these things happen?

4. **Call** upon individual students to read aloud the account of Pentecost in Acts of the Apostles (1:13–14, 2:1–15). As the students read the story, stop and elicit from them the answers to the questions on the board, and any other details they think are important. Ask them to stick with the facts as presented in the Acts of the Apostles account. While you are writing the answers on the board, the students should be filling out the answers to the questions on their handout.

5. **Explain** these directions to the students:

   ➢ This learning experience will give you the opportunity to "cover" the story of the original Pentecost as a broadcast. Your mission is to create an "Eyewitness News" account of the events of Pentecost interviewing the participants who were eyewitnesses to the event—both those in the upper room and those who witnessed the aftermath of what happened in that room on that day.

   ➢ You will be assigned to groups that will be making video recordings to present to the class, using your smart phones or other video recording devices. Your group members will need to take on the following roles:

   - director/producer
   - videographer / video editor

- reporter
- interviewees
  - Mary
  - one or more of the Twelve Apostles who was there
  - one or more of the "devout Jews" who was outside the upper room

➢ You will be assigned to groups that will be making video recordings to present to the class, using your smart phones or other video recording devices. Your group members will need to do the following:

- **Review** the questions and answers on your handout. You will need to stay true to the Acts of the Apostles account.
- **Discuss** and write a list of interview questions that the reporter will ask the "eyewitnesses." You can ask about how they felt, or what it was like, what they thought about their experience of the event, what they think these events meant. Answers to the questions can be extemporaneous and can add details to the story that may not be in the Acts account. But added details should be reasonable and appropriate. Humor is acceptable, but it should not be irreverent or irrelevant.
- **Decide** the name of your TV station or network and how you will lead into the story.
- **Decide** and procure any props or simple costumes—for example, a fake microphone, a scarf to use as a veil, or simple tongues of fire from colored paper.

6. **Arrange** the students into groups of seven or eight. Allow them about 10 minutes to prepare filming and about 30 minutes for the actual recording.
7. **Ask** the videographers to send the video to you for review. The videos can then be shown in class as time permits—same day or the following day of class.
8. **Follow** this activity by reminding the students that the books of the Bible contain many different kinds of writings. In the Book of Acts, we find stories about real, historical events told from a faith perspective. We might not know exactly what it was, but something marvelous and miraculous occurred that transformed the confused and frightened Apostles into courageous and effective evangelists.

TEACHER NOTE

You can turn this into a bigger project by asking the students to use I-movie or other movie making software to edit the videa and add music, graphics, or other features to it.

254 Chapter 11: Acts of the Apostles: The Church Spread throughout the World

Article 43

The First Christians

When Jesus sends out his followers to preach and heal in his name, he never asks them to fulfill this mission alone. Instead, Jesus encourages his disciples to work together to help fulfill his mission. Jesus wants his followers to live and work as a dedicated community, together demonstrating Christian unity and service to all people. After Jesus' death and Resurrection, Jesus' disciples continue to follow his example and his instruction by creating communities of faith. The Acts of the Apostles describes how the early Christians drew strength from their life in community:

> They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. . . . Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people (2:42,46–47).

Although these early Christians were not walking an easy road—they would be ridiculed, misunderstood, and persecuted—their shared life of faith enabled them to persevere in holiness.

UNIT 4

MAKE IT SO

When Michael was new to youth group, he had never volunteered at the homeless shelter before. On his first trip there, he was nervous about the people he would meet. "What do I say to them?" he wondered. After packing the toothpaste and toothbrushes into personal hygiene kit bags, he handed them out to the residents. As he did, he began to relax and really enjoy briefly chatting with them. He realized that the people he was serving weren't all that different from him and other people he already knew.

The Holy Spirit often calls us into new and uncomfortable situations. When we learn to trust the Spirit's guidance, we find real joy and fulfillment. Where is the Holy Spirit calling you to step out of your comfort zone and help others?

Articles 43–45

Jesus Christ and the New Testament

Name _____

Who *Are* These People?

Who are these people found in the Acts of the Apostles? Name are as famous as Peter or Paul, but what is their story? How did the Holy Spirit work through them? Write a one- to two-paragraph first-person account of the story of the person assigned to you from this list. You can add imaginative details as long as they keep true to the story. Be sure to include how the Holy Spirit was at work through this person.

Eutychus	Agabus	Apollos	Ananias
Crippled Beggar	Aquila	Barnabas	Cornelius
Gamaliel	James	Lydia	Rhoda
Tabitha	Timothy	John Mark	Philip
Silas	Sapphira	Priscilla	Matthias
Stephen	Simon the Magician	Ethiopian Eunuch	Judas Barsabbas

Story Example: I am Aeneas. My story is in Acts of the Apostles 9:2–35. I lived in Lydda, but my life was difficult. You see, I had been paralyzed for eight years. I had to stay in bed all those years while my friends were going to school, socializing, and working. And then one day, this man named Peter came to Lydda. My friends must have told him about me because he came to my house and told me: "Aeneas, Jesus Christ heals you. Get up and make your bed" (verse 34). I got up at once and did not mind making my bed! Then everyone in my hometown and through the whole Plain of Sharon saw me, and they turned to the Lord. The Holy Spirit worked through me and my illness to bring many people to Jesus Christ.

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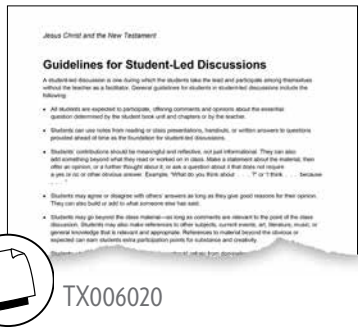
Document #: TX006039

TX006039



Jesus Christ and the New Testament

Guidelines for Student-Led Discussions

A student-led discussion is one during which the students take the lead and participate among themselves without the teacher as a facilitator. General guidelines for students in student-led discussions include the following:

- All students are expected to participate, offering comments and opinions about the essential question determined by the student book unit and chapters or by the teacher.
- Students can use notes from reading or class presentations, handouts, or written answers to questions provided ahead of time as the foundation for student-led discussions.
- Students' contributions should be meaningful and reflective, not just informational. They can also add something beyond what they read or worked on in class. Make a statement about the material, then offer an opinion, or a further thought about it, or ask a question about it that does not require a yes or no or other obvious answer. Example, "What do you think about . . . ?" or "I think . . . because . . . ."
- Students may agree or disagree with others' answers as long as they give good reasons for their opinion. They can also build or add to what someone else has said.
- Students may go beyond the class material—as long as comments are relevant to the point of the class discussion. Students may also make references to other subjects, current events, art, literature, music, or general knowledge that is relevant and appropriate. References to material beyond the obvious or expected can earn students extra participation points for substance and creativity.

TX006020

Empathize

LEARNING EXPERIENCE 4 (Chapter 11)

Who *Are* These People?

Empower the students to walk in the shoes of the people who were part of the story of the growth of the Church from its beginnings by reading their stories and becoming familiar with how the Holy Spirit was at work in their lives. (U1, Q1, K3, K4, S3, S4)

1. **Prepare** by ensuring that all the students have read articles 43–45 in the student book prior to this learning experience, and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Who *Are* These People?" (TX006039), on page 229, and "Guidelines for Student-Led Discussions" (TX006020), on page 160, one of each for each student.
2. **Review** these points from the readings:
   - After Pentecost, the Church began to grow and prosper through the efforts of not only Peter and Paul but also the people they encountered, traveled with, healed, and converted. The Holy Spirit worked through these people too, continuing the growth of the Church. The Acts of the Apostles tells some of their stories, often with just enough detail to intrigue us.
   - Through this activity, we will learn the story of these early Christians and how the Spirit moved through them and with them so that the message of Jesus Christ spread rapidly.
3. **Distribute** the "Who *Are* These People?" handout. Explain the instructions and ask a student to read aloud the example of Aeneas's story from the handout. Then read Aeneas's biblical story in Acts 9:32–25, and compare it with the imaginary narrative. Point out that the first-person story stays true to the passage in Acts, while adding some details in the voice of Aeneas.
4. **Assign** the names of the people on the handout to the individual students. The students who have characters that appear together in the story (e.g,. Aquila and Priscilla) can discuss the passage together. However, each student should have his or her own first-person narrative in the individual "voice" of the character.
5. **Direct** the students to look the person up online to find the passage where she or he appears. Instruct them to take a few minutes to read passage and to use the internet, biblical encyclopedias, or commentaries to find out more details about the story.
6. **Allow** time in class for the students to write their narratives, or assign the writing as homework, giving further instructions about whether the narratives should be typed or handwritten and how they are to be submitted if you are grading them.
7. **Consider** using the narratives in one or more of the following ways:
   - Collect the narratives and grade them.
   - Arrange the students in pairs to tell their stories to each other.

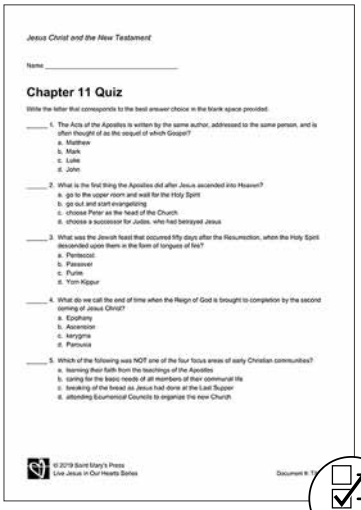
- **Arrange** the students into groups of four or five for first-person "in-character" conversations about how the Holy Spirit moved through these people, or how these people rejected the invitation to be disciples.
- **Conduct** a student-led class discussion with the students speaking as their characters. The students can make name tags or tent cards to identify who they are. Distribute the "Guidelines for Student-Led Discussions" handout. Provide several questions to start and keep the discussion going:
  - What was the role of the Holy Spirit in your faith life?
  - Talk about any interactions you had with Peter or Paul.
  - Were you ever afraid of being a Christian? Why?
  - How did you feel about allowing Gentiles to become part of the Church without becoming Jewish first?
  - What would you like to say to young people today about being a disciple of Jesus?

TEACHER NOTE

Add to the reflection aspect of this learning experience by asking the students to write their own first-person story of how the Holy Spirit has been present in their life, giving at least one specific example. Point out that the people in the Acts of the Apostles may not have been aware of the movement of the Spirit until later, when they had a chance to reflect on things that had happened to them.

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired.If you choose to administer the chapter 11 quiz (TX006269), do so now, before moving on to chapter 12. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)


Jesus Christ and the New Testament

Name _____

Chapter 11 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. The Acts of the Apostles is written by the same author, addressed to the same person, and is often thought of as the sequel of which Gospel?
a. Matthew
b. Mark
c. Luke
d. John

_____ 2. What is the first thing the Apostles did after Jesus ascended into Heaven?
a. go to the upper room and wait for the Holy Spirit
b. go out and start evangelizing
c. choose Peter as the head of the Church
d. choose a successor for Judas, who had betrayed Jesus

_____ 3. What was the Jewish feast that occurred fifty days after the Resurrection, when the Holy Spirit descended upon them in the form of tongues of fire?
a. Pentecost
b. Passover
c. Purim
d. Yom Kippur

_____ 4. What do we call the end of time when the Reign of God is brought to completion by the second coming of Jesus Christ?
a. Epiphany
b. Ascension
c. kerygma
d. Parousia

_____ 5. Which of the following was NOT one of the four focus areas of early Christian communities?
a. learning their faith from the teachings of the Apostles
b. caring for the basic needs of all members of their communal life
c. breaking of the bread as Jesus had done at the Last Supper
d. attending Ecumenical Councils to organize the new Church

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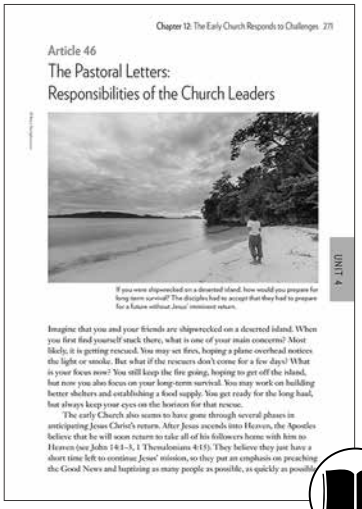
TX006269

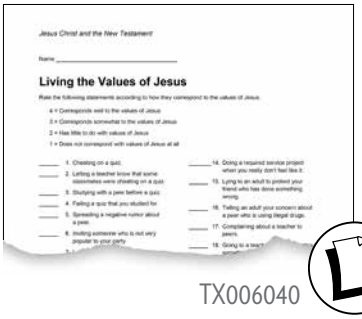

Chapter 12: The Early Church Responds to Challenges 271

Article 46

The Pastoral Letters:
Responsibilities of the Church Leaders

UNIT 4

Articles 46–47


Jesus Christ and the New Testament

Name _____

Living the Values of Jesus

Rate the following statements according to how they correspond to the values of Jesus.

4 = Corresponds well to the values of Jesus
3 = Corresponds somewhat to the values of Jesus
2 = Has little to do with values of Jesus
1 = Does not correspond with values of Jesus at all

_____ 1. Cheating on a quiz
_____ 2. Letting a teacher know that some classmates were cheating on a quiz
_____ 3. Studying with a pen before a quiz
_____ 4. Failing a quiz that you studied for
_____ 5. Spreading a negative rumor about a peer
_____ 6. Inviting someone who is not very popular to your party
_____ 14. Doing a required service project when you really don't feel like it
_____ 15. Lying to an adult to protect your friend who has done something wrong
_____ 16. Telling an adult your concern about a peer who is using illegal drugs
_____ 17. Complaining about a teacher to peers
_____ 18. Going to a teacher

TX006040

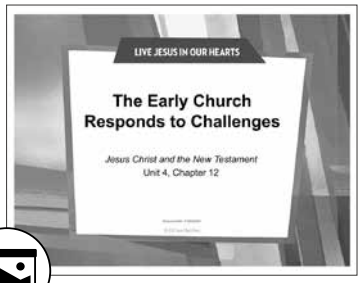
Apply

LEARNING EXPERIENCE 5 (Chapter 12)
Living the Values of Jesus

Discuss the morality of specific actions that the students encounter in their lives now or may face in the future according to the values of Jesus. (U2, Q2, K5, K6, S5, S6)

1. **Prepare** by ensuring that all the students have read articles 46 and 47 in the student book prior to this class and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Living the Values of Jesus" (TX006040), on page 230, one for each student.

2. **Review** the content of article 47 with the students. Some main points to emphasize include these:
   - Praying for wisdom, even before we get into difficult moral situations, is an important practice for living the values of Jesus.
   - When dealing with real-life situations of tension and anger, we must try to listen, think, and apply the values of Jesus thoughtfully and lovingly. If we could treat one another with love and respect, rather than lashing out in anger or defense, our relationships would be much improved.
   - Faith without the everyday good works is a dead faith according to the Letter of James. We live out our beliefs with our actions, not just our words.



TX006261

TEACHER NOTE

Consider using the PowerPoint presentation "Chapter 12 Overview: The Early Church Responds to Challenges" (TX006261) to review the main points of the chapter (see *www.smp.org/livejesus_newtestament*).

3. **Distribute** the handout to the students. Emphasize that they will not be graded on their answers, but they will be discussing them with the class. Allow 5–10 minutes for the students to complete the handout individually and silently.

TEACHER NOTE

If you wish to get immediate feedback about each of the twenty-five issues on the handout, use an online program like Poll Everywhere. Use the Survey feature to construct a poll that can be used in multiple classes. The students will answer the questions (anonymously) online instead of on the handout.

4. **Ask** a student to choose a random number between 1 and 25, and then go to that statement on the handout. Choose one of the following ways to get the class feedback on the issue.
   - If the students have taken the survey online, proceed to the results of the class opinion for that numbered item.
   - If the students have filled out the print copy, divide the class by rows or small groups, and appoint a captain for each group, preferably a student who is good at math. The captain will ask members of the row or group to hold up fingers to indicate their answers to the numbered item, add them and divide them by the number of peers in the group to arrive at an average. Post the answers on the board, and then come up with a class average. The exact average is not important, but an approximate number is useful for how much agreement or disagreement there is within the class.

5. **Discuss** the statement, eliciting the students' diverse opinions on the issue. Take time to recall specific teachings or actions of Jesus that might clarify how each issue or situation measures up to his values.
6. **Ask** for another random number and repeat the process for each issue. Eventually, the students will begin to give numbers for the issues they want to discuss. Cover as many issues as time allows.
7. **Conclude** the discussion by making the following points:
   - We often think of morality as the obvious things that are right or wrong, but living the values of Jesus is about forming our conscience on a continual basis, asking ourselves how our daily actions might measure up to the values of Jesus.
   - Although "everybody's doing it" may seem to make an action or behavior okay, the Gospel requires us to think beyond what "the group" finds acceptable and to look at truly authentic human values revealed by God through Jesus.
   - Discussing personal issues like these from different perspectives can help us to think critically about them. Scripture and the Tradition of the Church then helps us to decide how they measure up to the values of Jesus.

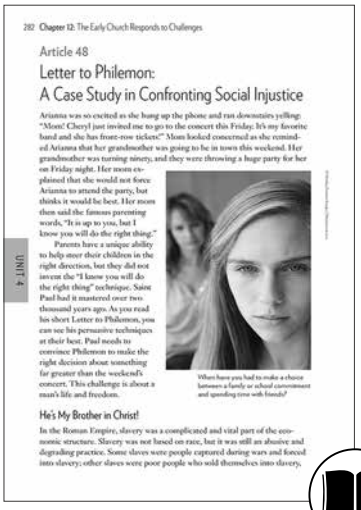
Perceive

LEARNING EXPERIENCE 6 (Chapter 12)

What Is Legal Is Not Always Just

Empower the students to think critically about current social justice issues by considering laws that may promote or violate justice. (U2, Q2, K7, S7)

1. **Prepare** by ensuring that all the students have read article 48 in the student book prior to this class and that they will have access to Bibles (print or digital) during learning experience. Photocopy or download and print the handout "What Is Legal Is Not Always Just" (TX006041), on page 231, one for each student.


282 Chapter 12: The Early Church Responds to Challenges

Article 48

Letter to Philemon:
A Case Study in Confronting Social Injustice

Arianna was so excited as she hung up the phone and ran downstairs yelling: "Mom! Cheryl just invited me to go to the concert this Friday. It's my favorite band and she has front-row tickets!" Mom looked concerned as she reminded Arianna that her grandmother was going to be in town this weekend. Her grandmother was turning ninety, and they were throwing a huge party for her on Friday night. Her mom explained that she would not force Arianna to attend the party, but thinks it would be best. Her mom then said the famous parenting words, "It is up to you, but I know you will do the right thing."

Parents have a unique ability to help steer their children in the right direction, but they did not invent the "I know you will do the right thing" technique. Saint Paul had it mastered over two thousand years ago. As you read his short Letter to Philemon, you can see his persuasive techniques at their best. Paul needs to convince Philemon to make the right decision about something far greater than the weekend's concert. This challenge is about a man's life and freedom.

When have you had to make a choice between a family or school commitment and spending time with friends?

He's My Brother in Christ!

In the Roman Empire, slavery was a complicated and vital part of the economic structure. Slavery was not based on race, but it was still an abusive and degrading practice. Some slaves were people captured during wars and forced into slavery; other slaves were poor people who sold themselves into slavery,

UNIT 4

Article 48

Jesus Christ and the New Testament

Name _____

What Is Legal Is Not Always Just

Consider the following social justice issues. Imagine that the country or state you live in has proposed the following laws in their upcoming legislative session. Write in the space below each proposed law whether the law is "just" or "unjust." Give a brief reason for your answer.

1. A law that requires pregnant women to view an ultrasound of their unborn child before having an abortion.

2. A law that requires car companies to make vehicles with no harmful emissions.

3. A law that requires the government to deport undocumented immigrants.

4. A law that abolishes the death penalty.

5. A law that requires gun safety locks in homes with children under age of eighteen.

6. A law that guarantees health care for every person in the country regardless of their age or employment status.

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Document # TX006041

TX006041

UNIT 4

TEACHER NOTE

If you wish to change the proposed laws to reflect current issues in the nation or in your communities, even your school community, edit the document before printing a copy for each student.

2. **Review** article 48 with the students. Depending on the students' level of understanding of social justice, you may also want to make these additional points to clarify what is meant by *just* and *justice*:
   - There is a difference between charity (direct action) and justice (addressing the root problem.) The Letter to Philemon illustrates the difference. Paul makes a request of his friend Philemon to forgive his runaway slave Onesimus and to grant him his

freedom. Paul's request is an example of charity, a direct action that benefits one or more individuals.

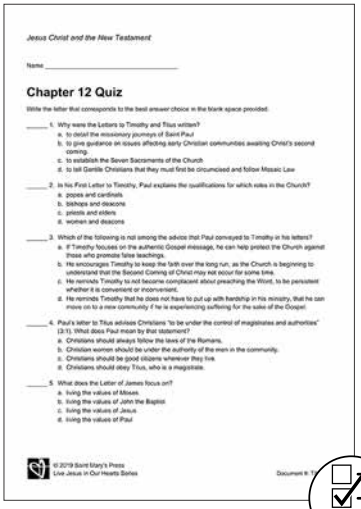
- Justice, however, would address the practice of slavery itself as wrong—that is, an unjust social institution. Thus, the Emancipation Proclamation was a just law, although some people, especially slave owners in the South, did not see it as *justice* at the time. Martin Luther King Jr. fought for more just laws for minorities and for the poor one hundred years later.
- A social institution or a cultural practice is *just* when it is moral, the right thing to do, and in line with the values of Jesus. But sometimes we are blind to justice when it conflicts with "the way things are," or what seems to be in our own self-interest.
- It is important not only to consider personal morality issues (like those in the previous learning experience) but also to critically think about social issues, discuss them in a respectful way, and to confront social injustices when they appear in our communities.
- Social justice issues are not always easy to think about or discuss. Adults often disagree, especially when it comes to laws that try to help society be more just. Think about how civil rights laws changed the status quo and helped to bring about more justice for African Americans. Or conversely, how unjust laws discriminated against Jews in Europe during World War II, leading to the Holocaust.

3. **Distribute** the handout, directing the students to read the instructions. Answer questions about the activity and clarify any confusion about the proposed laws listed on the handout. Allow 5–10 minutes for the students to complete the handout, emphasizing that they will not be graded for their opinions. However, they do need to give reasons for those opinions.
4. **Arrange** the students into six groups, assigning one proposed lawto each group. Give the following instructions:
   - Your group is a committee of a legislative body that will decide whether the proposed law is just and should be brought to a vote before all members of the legislature (the class). If members of your committee disagree, try to come to a consensus by making any necessary changes, exceptions, or additions to the proposed law. Be prepared to explain your reasoning and why your final proposal is a just law. Everyone in the group should be prepared, if called on, to defend the group's final proposal. Proposals should be brief, taking no more than 1 minute to present.
   - If your group decides fairly quickly that the law is just as is, then prepare three defense points to counter those who might say the law is unjust. In other words, be prepared to defend your law as it is written.
5. **Allow** about 15 minutes for each group to prepare its proposal. Then call each group to the front of the class to present its proposed law. Allow questions and debate from the class for a maximum of 5 minutes.

TEACHER NOTE

Use a polling app to conduct a vote on the proposed laws after all the groups have had a chance to present.

6. **Conclude** the activity by making the following points:
   - Though there are many voices in the media and in politics giving us their opinions about justice issues, Catholics are called to inform their conscience—calling on Scripture and Tradition—so that we can live out the values of Jesus personally and as a society.
   - The United States Conference of Catholic Bishops provides resources about social issues. Sometimes bishops write in the form of a pastoral letter, just as Paul wrote to Timothy and Titus. The United States Bishops have written letters on racism, immigration, economics, domestic violence, the death penalty, war, and other topics. These letters help Catholics to know what the Church teaches about justice in light of Scripture and Tradition.
   - Popes also write letters called encyclicals. Many encyclicals are about social justice issues. Pope John Paul II's encyclical "The Gospel of Life" ("*Evangelium Vitae*," 1995), covers many pro-life issues including abortion and the death penalty. Pope Francis's first encyclical, "On Care of Our Common Home" ("*Laudato Si'*," 2015) is about the climate and the moral mandate to care for the Earth.
   - The *Catechism of the Catholic Church* is another resource that Catholics can reference to make sense of the moral principles underlying moral and social issues.


Jesus Christ and the New Testament

Name_____

Chapter 12 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. Why were the Letters to Timothy and Titus written?
a. to detail the missionary journeys of Saint Paul
b. to give guidance on issues affecting early Christian communities awaiting Christ's second coming.
c. to establish the Seven Sacraments of the Church
d. to tell Gentile Christians that they must first be circumcised and follow Mosaic Law

_____ 2. In his First Letter to Timothy, Paul explains the qualifications for which roles in the Church?
a. popes and cardinals
b. bishops and deacons
c. priests and elders
d. women and deacons

_____ 3. Which of the following is not among the advice that Paul conveyed to Timothy in his letters?
a. If Timothy focuses on the authentic Gospel message, he can help protect the Church against those who promote false teachings.
b. He encourages Timothy to keep the faith over the long run, as the Church is beginning to understand that the Second Coming of Christ may not occur for some time.
c. He reminds Timothy to not become complacent about preaching the Word, to be persistent whether it is convenient or inconvenient.
d. He reminds Timothy that he does not have to put up with hardship in his ministry, that he can move on to a new community if he is experiencing suffering for the sake of the Gospel.

_____ 4. Paul's letter to Titus advises Christians "to be under the control of magistrates and authorities" (3:1). What does Paul mean by that statement?
a. Christians should always follow the laws of the Romans.
b. Christian women should be under the authority of the men in the community.
c. Christians should be good citizens wherever they live.
d. Christians should obey Titus, who is a magistrate.

_____ 5. What does the Letter of James focus on?
a. living the values of Moses
b. living the values of John the Baptist
c. living the values of Jesus
d. living the values of Paul

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TX006271

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 12 quiz (TX006271), do so now, before moving on to chapter 13. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Interpret

LEARNING EXPERIENCE 7 (Chapter 13)
Revelation Acrostics

Encourage the students to become familiar with the text of the Book of Revelation by using words from the text of Revelation to create meaningful acrostics. (U3, Q3, K8, S8)

Chapter 13: Revelation: Christ's Ultimate Triumph 289

Article 49

Letters to the Seven Churches

Dan's friend Michael loves to watch shows about a zombie apocalypse and doomsday preparedness. Dan usually laughs off Michael's talk, until one day when Michael started talking about the end of the world and the Book of Revelation. Watching shows about zombies is one thing; finding evidence for the end of times in the Bible seems much more serious to Dan. Michael said: "The end is almost here, look at all the wars and natural disasters that have been on the news. Haven't you read the Book of Revelation? It tells us exactly what will happen. And it is happening now!" Dan felt anxious. He had always heard that the Book of Revelation was scary and hard to understand. Was Michael right? What does the Book of Revelation really tell us?

What images come to your mind when you think about the Book of Revelation?

Apocalypse or Apocalyptic?

To understand the Book of Revelation, the final book in the New Testament, we must first realize what it is not. Despite Michael's words of certainty, the book is not a checklist for the events leading up to the final apocalypse, the end of the world. Throughout the centuries, people have tried to use it as such, and all have failed. The book is ultimately a message about God's providence, his divine care and protection. It is a message that remains true for Christians throughout the ages.

As with every other book in the New Testament we have studied, information about the human author and the original context of the situation are critical to understanding the Book of Revelation. The opening tells us that a man named John wrote it. He is a Christian who was been sent into exile on the island of Patmos by the Roman authorities. Like many Christians at that time, John tells us that he too is being punished for proclaiming the Good News. But perhaps the most important key for understanding the Book of Revelation is its literary genre.

providence ➤ God's divine care and protection.

Articles 49–51

1. **Prepare** by ensuring that all the students have read articles 49–51 in the student book prior to this learning experience. Write the following words on the board and then assign each student one of the words.

- Revelation
- apocalyptic
- New Creation
- providence
- persecution
- complacency
- New Jerusalem

2. **Review** some key points from articles 49–51 in these or similar words:
   - ➢ In order to truly understand the Book of Revelation, we must first understand what it is not. It is not a checklist for the events leading up to the end of the world. It is a message about God's providence—that is, God's divine care and protection.
   - ➢ Revelation is a literary style called apocalyptic literature. This type of writing is very symbolic, usually involving visions of other worlds, in this case, Heaven. What sets the Book of Revelation apart from other types of apocalyptic literature is its focus on Jesus.
   - ➢ In Revelation, John writes letters to seven churches in seven different cities. They all have one or more of these three problems in common: (1) persecution, (2) false teachings, and (3) complacency.
   - ➢ Much of the Book of Revelation is written in code. The symbolic signs and symbols used in the book meant something to John and to the people in the seven churches, but other people would have little idea what it was about. So, the Book of Revelation should not be read literally. Symbolic numbers, colors, and animals all play a part in the message of the Book of Revelation.

TX006262

TEACHER NOTE

You may want to use the PowerPoint presentation "Chapter 13 Overview: Revelation: Christ's Ultimate Triumph" (TX006262) to review key points from these articles. (see *www.smp.org/livejesus_newtestament*).

3. **Demonstrate** for the students how to create an acrostic from their assigned vocabulary words. For these vocabulary words, the students will need to find significant terms and phrases from the biblical text of Revelation. The students should write the word or phrase along with the chapter and verse where it is found.

   Example: Church

   Christ, and they will reign with him for [the] thousand years. (20:6)

   He touched me with his right hand and said, "Do not be afraid. I am the first and the last. (1:17)

   Underneath the altar . . . (6:9)

   Remain faithful until death, and I will give you the crown of life. (2:10)

   Come here. I will show you the bride, the wife of the Lamb. (21:9)

   Hear what the Spirit says to the Church. (2:7)

4. **Allow** the students about 15 minutes to complete their acrostics. Then form groups of seven, with each student in the group having a different acrostic word. Have each member of the group share his or her acrostic, allowing others to ask questions about the meaning of the words or phrases used.
5. **Collect** the students' acrostics for grading.

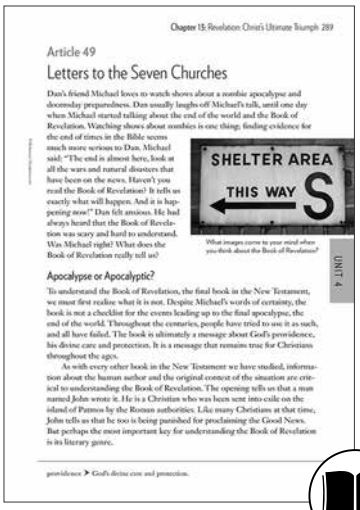
> **TEACHER NOTE**
>
> After the first sharing, consider forming seven groups, with all the students in each group having the same initial word. Direct them to compare the words and phrases they used for each letter of their assigned word.

Empathize

LEARNING EXPERIENCE 8 (Chapter 13)
Communicating in Code

Engage the students in imagining the symbolism in Revelation by writing a coded message to someone who is experiencing hardship or persecution, communicating God's care and the hope of good overcoming evil. (U3, Q3, K8, S8)

1. **Prepare** by ensuring that all the students have read articles 49–51 in the student book prior to this learning experience. Photocopy or download and print copies of the handout "Communicating in Code" (TX0006042), on page 232, one for each student. Provide strings, ribbons, or rubber bands for scrolls.
2. **Arrange** the students into groups of two or three, and then distribute the handout.
3. **Review** the following points from the readings:
   - The Book of Revelation is written by an author who calls himself John, who received a series of visions from God.
   - John's recorded visions are apocalyptic literature, a literary form that uses dramatic events and highly symbolic language to offer hope to a people in crisis.
   - The symbols in the Book of Revelation are like the language of a secret club, language you use when you want to keep people who do not belong to your group from understanding what you are saying.
4. **Review** the instructions on the handout. Refer the students to article 50 in the student book for examples of how the author of Revelation used numbers and colors to speak in a coded language to people who were being persecuted in the first century after Christ. Emphasize that when the students are creating their coded message, they should replace references to people, places, and events with symbolic words. These should not be immediately recognizable but should be symbols that the other groups will be able to decipher with a little thought.


Chapter 13: Revelation: Christ's Ultimate Triumph 289

Article 49

Letters to the Seven Churches

Dan's friend Michael loves to watch shows about a zombie apocalypse and doomsday preparedness. Dan usually laughs off Michael's talk, until one day when Michael started talking about the end of the world and the Book of Revelation. Watching shows about zombies is one thing; finding evidence for the end of times in the Bible seems much more serious to Dan. Michael said: "The end is almost here, look at all the wars and natural disasters that have been on the news. Haven't you read the Book of Revelation? It tells us exactly what will happen. And it is happening now!" Dan felt anxious. He had always heard that the Book of Revelation was scary and hard to understand. Was Michael right? What does the Book of Revelation really tell us?

What images come to your mind when you think about the Book of Revelation?

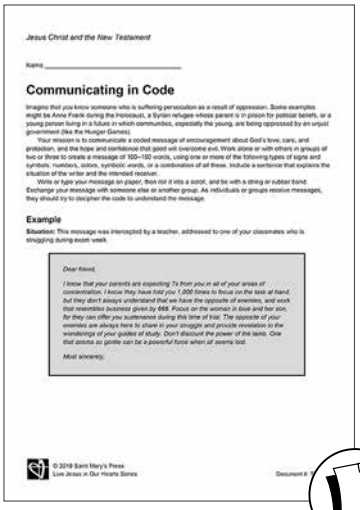
Apocalypse or Apocalyptic?

To understand the Book of Revelation, the final book in the New Testament, we must first realize what it is not. Despite Michael's words of certainty, the book is not a checklist for the events leading up to the final apocalypse, the end of the world. Throughout the centuries, people have tried to use it as such, and all have failed. The book is ultimately a message about God's providence, his divine care and protection. It is a message that remains true for Christians throughout the ages.

As with every other book in the New Testament we have studied, information about the human author and the original context of the situation are critical to understanding the Book of Revelation. The opening tells us that a man named John wrote it. He is a Christian who was been sent into exile on the island of Patmos by the Roman authorities. Like many Christians at that time, John tells us that he too is being punished for proclaiming the Good News. But perhaps the most important key for understanding the Book of Revelation is its literary genre.

providence ➤ God's divine care and protection.

Articles 49–51


Jesus Christ and the New Testament

Name _____

Communicating in Code

Imagine that you know someone who is suffering persecution as a result of oppression. Some examples might be Anne Frank during the Holocaust, a Syrian refugee whose parent is in prison for political beliefs, or a young person living in a future in which communities, especially the young, are being oppressed by an unjust government (like the Hunger Games).

Your mission is to communicate a coded message of encouragement about God's love, care, and protection, and the hope and confidence that good will overcome evil. Work alone or with others in groups of two or three to create a message of 100–150 words, using one or more of the following types of signs and symbols: numbers, colors, symbolic words, or a combination of all three. Include a sentence that explains the situation of the writer and the intended receiver.

Write or type your message on paper, then roll it into a scroll, and tie with a string or rubber band. Exchange your message with someone else or another group. As individuals or groups receive messages, they should try to decipher the code to understand the message.

Example

Situation: This message was intercepted by a teacher, addressed to one of your classmates who is struggling during exam week.

Dear friend,

I know that your parents are expecting 7s from you in all of your areas of concentration. I know they have told you 1,000 times to focus on the task at hand, but they don't always understand that we have the opposite of enemies, and work that resembles business given by 666. Focus on the woman in blue and her son, for they can offer you sustenance during this time of trial. The opposite of your enemies are always here to share in your struggle and provide revelation to the wonderings of your guides of study. Don't discount the power of the lamb. One that seems so gentle can be a powerful force when all seems lost.

Most sincerely,

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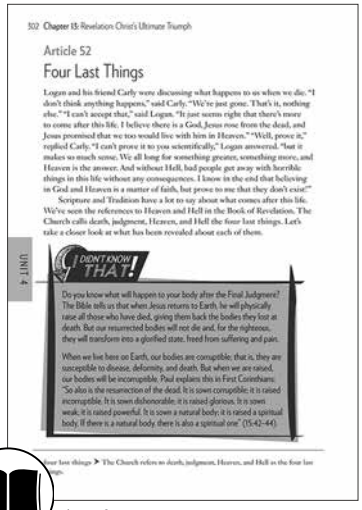
5. **Read** the example of the coded message on the handout and ask the students to identify the coded language of colors, numbers, and images, and the message itself. Below is a key to the example from the handout:

   Dear Friend,

   I know your parents are expecting perfection from you in all of your classes. I know they have told you countless times to focus on your work, but they don't understand that we have friends, and busywork given by beasts. Focus on your mom and dad, because they can feed you and support you during this hard time. Your friends are always here to share your struggles and help you with the answers to the study guides. Don't forget the power of Jesus and his mother, Mary. They may seem gentle, but they can be a powerful force when all seems lost.

   Most sincerely,

6. **Allow** about 15–20 minutes for this collaborative effort as the students compose and then print or write out the message on paper, roll the paper and tie it up with a string, ribbon, or rubber band, and then exchange messages with another group. As each group receives a message, their job is to decode it on a separate piece of paper. Groups can work together if they get stuck or want to confer with the group that wrote the message about what they have decoded.
7. **Ask** the groups to turn in their messages and their decodings. Read as many as time allows.
8. **Summarize** the objective of the activity, making these points:
   - Writing in code can be a fun way to communicate with your friends. But writing in code for the early Christians was a necessary way for them to protect their communities from persecution.
   - The symbols and codes that are used in the Book of Revelation can be interpreted as foreboding or frightening. In reality, the author tries again and again to communicate with new Church communities to warn them of false teachings and to encourage them to keep their faith in Christ.
   - The Book of Revelation is a message of hope that good will triumph over evil and that salvation through Jesus is ours!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Article 52

Four Last Things

Logan and his friend Carly were discussing what happens to us when we die. "I don't think anything happens," said Carly. "We're just gone. That's it, nothing else." "I can't accept that," said Logan. "It just seems right that there's more to come after this life. I believe there is a God, Jesus rose from the dead, and Jesus promised that we too would live with him in Heaven." "Well, prove it," replied Carly. "I can't prove it to you scientifically," Logan answered, "but it makes so much sense. We all long for something greater, something more, and Heaven is the answer. And without Hell, bad people get away with horrible things in this life without any consequences. I know in the end that believing in God and Heaven is a matter of faith, but prove to me that they don't exist!"

Scripture and Tradition have a lot to say about what comes after this life. We've seen the references to Heaven and Hell in the Book of Revelation. The Church calls death, judgment, Heaven, and Hell the four last things. Let's take a closer look at what has been revealed about each of them.

I DIDN'T KNOW THAT!

Do you know what will happen to your body after the Final Judgment? The Bible tells us that when Jesus returns to Earth, he will physically raise all those who have died, giving them back the bodies they lost at death. But our resurrected bodies will not die and, for the righteous, they will transform into a glorified state, freed from suffering and pain.

When we live here on Earth, our bodies are corruptible; that is, they are susceptible to disease, deformity, and death. But when we are raised, our bodies will be incorruptible. Paul explains this in First Corinthians: "So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (15:42–44).

UNIT 4

Article 52

Jesus Christ and the New Testament

Name _____

Four Final Things

Understanding of Life after Death

In your groups, fill in the Catholicism column using article 52 in the student book. Then research the answers to the belief system of your assigned religion in order to share that information with the rest of the class.

	Catholicism	Judaism	Islam	Buddhism
Death				
Judgment				

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Document # TX006043

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Interpret

LEARNING EXPERIENCE 9 (Chapter 13)

Understanding of Life after Death

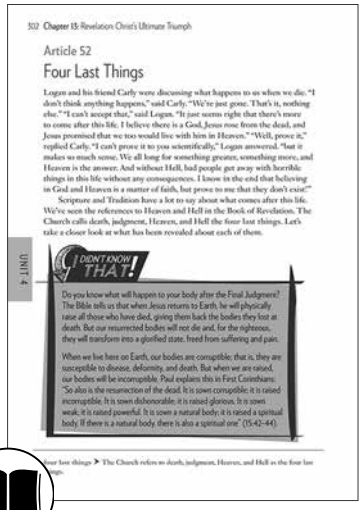
Provide the students an opportunity to study and share the Catholic understanding of death and life after death by exploring the tenets of other religious systems on death, judgment, Heaven, and Hell. (U3, Q3, K9, K10, S9, S10)

1. **Prepare** by ensuring that all the students have read article 52 in the student book prior to this learning experience and that they will have access to their student book as well as some electronic device for researching information "Four Final Things" (TX006043), on pages 233–234, one for each student.

2. **Distribute** the handout. Arrange the students into groups of three or four, and give the following directions:
   - Using article 52 in the student book, each group must fill in the column for Catholic beliefs regarding death, judgment, Heaven, and Hell. For each of the four "Last Things," write down two or three bullet points describing the essential Catholic beliefs about these things.
   - I will assign each small group one of the other faiths listed at the top of the columns: Judaism, Islam, or Buddhism. You must find reputable internet sites to research your assigned faith's beliefs on death, judgment, Heaven, and Hell. Fill in the four boxes with two or three bullet points describing that faith's essential beliefs about these four things. It is possible you may find out that this faith doesn't believe in one or more of these things at all.
   - Once your group has completed the column for your assigned religion, you will be regrouped in order to share information with your classmates and to complete the chart on your handout.
3. **Place** a piece of paper on each group's table with their assigned religion to research.
4. **Remind** each group as you are distributing the assigned religions that they will be joining other students to share information to fill in the rest of the chart. Tell them to make every effort to be thorough and accurate.
5. **Give** the students about 15 minutes to fill in the information for their assigned religion. When they are done, have all the students stand. Regroup them so that each group has students who have researched each of the three faiths.
6. **Instruct** the new groups that they are to share information about their assigned religion so that everyone in the group can complete the chart.
7. **Conclude** by ensuring that all the students have completed the handout. Do a quick review of the information to be certain that it is accurate and that no students have missing or incorrect information.

TEACHER NOTE

The feature-length Pixar movie *Coco* (2017, 105 minutes, rated PG and A-II) is a well done and entertaining movie about the Mexican custom of celebrating *Dia de los Muertos*, the Day of the Dead. Traditionally celebrated on November 2, All Souls' Day, *Dia de los Muertos* welcomes back those who have died to the land of the living with food, beverages, and home altars with photos. Watch the movie, or clips of it, in class, explaining the customs and culture portrayed and how the celebration connects with the Catholic belief in the four last things and the Communion of Saints.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Article 52

Four Last Things

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Scripture and Tradition have a lot to say about what comes after this life. We've seen the references to Heaven and Hell in the Book of Revelation. The Church calls death, judgment, Heaven, and Hell the four last things. Let's take a closer look at what has been revealed about each of them.

UNIT 4

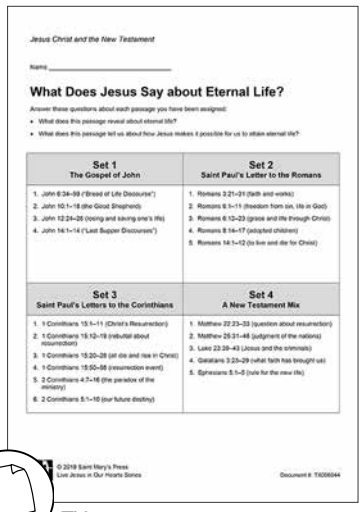
I DIDN'T KNOW THAT!

Do you know what will happen to your body after the Final Judgment? The Bible tells us that when Jesus returns to Earth, he will physically raise all those who have died, giving them back the bodies they lost at death. But our resurrected bodies will not die and, for the righteous, they will transform into a glorified state, freed from suffering and pain.

When we live here on Earth, our bodies are corruptible; that is, they are susceptible to disease, deformity, and death. But when we are raised, our bodies will be incorruptible. Paul explains this in First Corinthians: "So also is the resurrection of the dead. It is sown corruptible; it is raised incorruptible. It is sown dishonorable; it is raised glorious. It is sown weak; it is raised powerful. It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one" (15:42–44).

Four last things ➤ The Church refers to death, judgment, Heaven, and Hell as the four last things.

Articles 52–53


Jesus Christ and the New Testament

Name _____

What Does Jesus Say about Eternal Life?

Answer these questions about each passage you have been assigned:

- What does this passage reveal about eternal life?
- What does this passage tell us about how Jesus makes it possible for us to attain eternal life?

Set 1 The Gospel of John	Set 2 Saint Paul's Letter to the Romans
1. John 6:34–59 ("Bread of Life Discourse") 2. John 10:1–18 (the Good Shepherd) 3. John 12:24–26 (losing and saving one's life) 4. John 14:1–14 ("Last Supper Discourses")	1. Romans 3:21–31 (faith and works) 2. Romans 6:1–11 (freedom from sin, life in God) 3. Romans 6:12–23 (grace and life through Christ) 4. Romans 8:14–17 (adopted children) 5. Romans 14:1–12 (to live and die for Christ)
Set 3 **Saint Paul's Letters to the Corinthians**	**Set 4** **A New Testament Mix**
1. 1 Corinthians 15:1–11 (Christ's Resurrection) 2. 1 Corinthians 15:12–19 (rebuttal about resurrection) 3. 1 Corinthians 15:20–28 (all die and rise in Christ) 4. 1 Corinthians 15:50–58 (resurrection event) 5. 2 Corinthians 4:7–16 (the paradox of the ministry) 6. 2 Corinthians 5:1–10 (our future destiny)	1. Matthew 22:23–33 (question about resurrection) 2. Matthew 25:31–46 (judgment of the nations) 3. Luke 23:39–43 (Jesus and the criminals) 4. Galatians 3:23–29 (what faith has brought us) 5. Ephesians 5:1–5 (rule for the new life)

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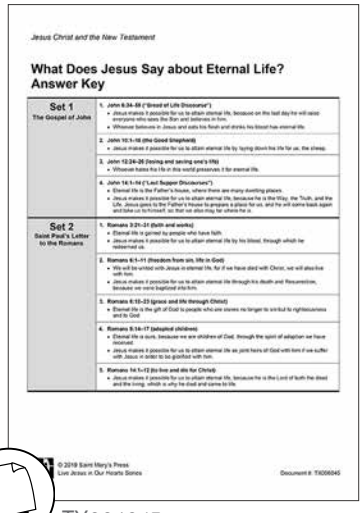
Jesus Christ and the New Testament

What Does Jesus Say about Eternal Life?
Answer Key

Set 1 The Gospel of John	1. John 6:34–59 ("Bread of Life Discourse") • Jesus makes it possible for us to attain eternal life, because on the last day he will raise everyone who sees the Son and believes in him. • Whoever believes in Jesus and eats his flesh and drinks his blood has eternal life. 2. John 10:1–18 (the Good Shepherd) • Jesus makes it possible for us to attain eternal life by laying down his life for us, the sheep. 3. John 12:24–26 (losing and saving one's life) • Whoever hates his life in this world preserves it for eternal life. 4. John 14:1–14 ("Last Supper Discourses") • Eternal life is the Father's house, where there are many dwelling places. • Jesus makes it possible for us to attain eternal life, because he is the Way, the Truth, and the Life. Jesus goes to the Father's house to prepare a place for us, and he will come back again and take us to himself, so that we also may be where he is.
Set 2 Saint Paul's Letter to the Romans	1. Romans 3:21–31 (faith and works) • Eternal life is gained by people who have faith. • Jesus makes it possible for us to attain eternal life by his blood, through which he redeemed us. 2. Romans 6:1–11 (freedom from sin, life in God) • We will be united with Jesus in eternal life, for if we have died with Christ, we will also live with him. • Jesus makes it possible for us to attain eternal life through his death and Resurrection, because we were baptized into him. 3. Romans 6:12–23 (grace and life through Christ) • Eternal life is the gift of God to people who are slaves no longer to sin but to righteousness and to God. 4. Romans 8:14–17 (adopted children) • Eternal life is ours, because we are children of God, through the spirit of adoption we have received. • Jesus makes it possible for us to attain eternal life as joint heirs of God with him if we suffer with Jesus in order to be glorified with him. 5. Romans 14:1–12 (to live and die for Christ) • Jesus makes it possible for us to attain eternal life, because he is the Lord of both the dead and the living, which is why he died and came to life.

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TX006045

Interpret

LEARNING EXPERIENCE 10 (Chapter 13)

What Does Jesus Say about Eternal Life?

Ask the students to read Scripture for references to eternal life and how Jesus makes it possible for us to attain eternal life. (U3, Q3, K9, K10, S9, S10)

1. **Prepare** by ensuring that all the students have read articles 52 and 53 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "What Does Jesus Say about Eternal Life?" (TX006044), on page 237, one for each student.
2. **Arrange** the students into four groups, assigning each group one set of the passages from the handout. If your class is large, arrange the students into eight groups and assign two groups the same set of passages.
3. **Distribute** the handout. Review with the students the instructions on the handout and the two questions about each passage:
   - What does this passage reveal about eternal life?
   - What does this passage tell us about how Jesus makes it possible for us to attain eternal life?

   Note that each passage may not answer both questions, so the students should decide if one of both apply in each case.
4. **Instruct** the students to write one to two sentences next to each passage, answering the two questions. Each group must decide how to divide this work up amongst themselves.

TEACHER NOTE

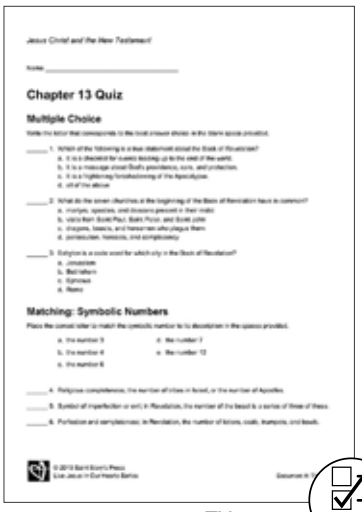
This activity would work best with a document sharing app like Google Docs. Each group can create one common document and work on it together.

5. **Allow** about 15 minutes to complete the Scripture search, interpretation, and recording of their answers. Move among the groups with the handout answer key (TX006045), on pages 238–239, asking the students for their interpretations as they go through the first couple of passages. Compare their answers to those on the answer key, giving them guidance on how they might improve the interpretations.
6. **Ask** each small group to share what one of its passages says about Jesus and eternal life. Use the answer key to clarify what the students have written. Help the students to identify insights into eternal life and Jesus' role in gaining it for us.

7. **Conclude** by assigning a short journal or exit slip reflection using the following prompt:

   ➢ Which of the passages means the most to you? Why?

   Collect the reflections and read them to get a sense of how well the students understand the role of Jesus in salvation and the reward of eternal life. If you see a pattern of misunderstanding, review or expand on what the students know the next time you meet.


Chapter 13 Quiz

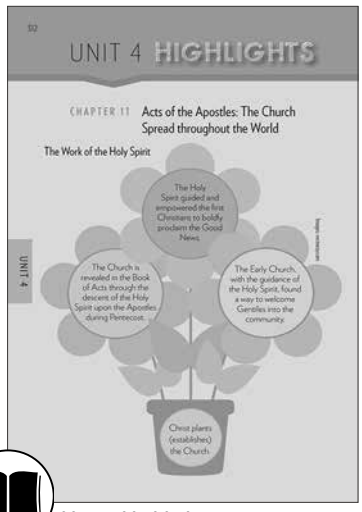
Multiple Choice

Matching: Symbolic Numbers

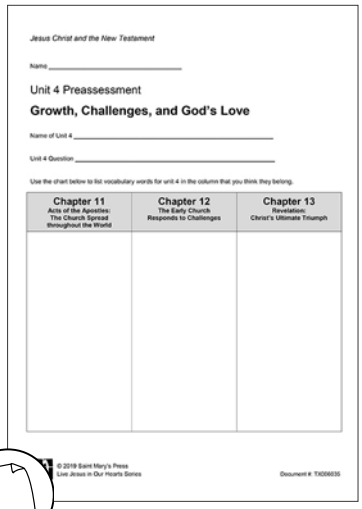
TX006273

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 13 quiz (TX006273), do so now, before moving on to "Concluding the Unit." (See *www.smp.org/livejesus_newtestament* to access both of these resources.)



Unit 4 Highlights



TX006035

Bring It Home

CONCLUDING THE UNIT

Using the Student Book "Unit 4 Highlights"

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit to return to the "Unit 4 Preassessment" (TX006035) handout, on page 223, with which you began the unit. Whether or not you posted these charts in your classroom or utilized them during the unit instruction, return to them now using a process similar to the following:

- Review the vocabulary that was sorted into chapters 11, 12, and 13.
- Read the definitions aloud. This could be a helpful review opportunity prior to the unit test or other unit assessment.
- Then ask the students how those vocabulary terms relate to the topic of each chapter: chapter 11, "Acts of the Apostles: The Church Spread throughout the World"; chapter 12, "The Early Church Responds to Challenges"; and chapter 13, "Revelation: Christ's Ultimate Triumph."
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *Were the early Christians that different from us?* Having nearly concluded this unit, ask the students how they would answer this question. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to ten double-check questions. Here are the answer keys for those questions.

Answer Keys for Chapter 11 Double-Check Questions

1. *The Holy Spirit is manifested on Pentecost. Why is this significant?*

   The Jewish Feast of Pentecost celebrates when the Israelites first entered into their covenant with God, fifty days after they had left Egypt. Now fifty days after Jesus' Resurrection marks the beginning of a new Pentecost. This is significant because the Old Covenant God made with the Israelites at Mount Sinai is fulfilled by the New Covenant God is making with people from every race and nation at this new Pentecost. Just as the people of Israel became God's people that day at Mount Sinai, now people of all nations become God's people in the new Pentecost.

2. *What are four characteristics of the early Church that Luke describes shortly after Pentecost?*

   The characteristics are: (1) they studied the teachings of the Apostles, (2) they shared in communal life, (3) they celebrated the breaking of the bread, and (4) they prayed together.

3. *Name three things we can learn from Peter's encounter with the beggar.*

   (1) If we have faith in Jesus, anything is possible (even the healing of a man crippled since birth). (2) Giving witness to the power of Christ (as Peter does when he tells the crowd that the crippled man was healed not through his power but through the power of Jesus) will bring other to believe in God). (3) Sharing our faith in the power of Christ may not always be well-received. (Peter and John are imprisoned for preaching and teaching in Jesus' name.)

4. *How does the Holy Spirit use Saint Stephen's martyrdom as a means to spread the Gospel?*

   After Stephen is killed, believers flee the region in fear. This results in their spreading the Gospel message farther and wider than ever before.

5. *Explain how the visions of Peter and Cornelius are related.*

   Cornelius is a God-fearing Gentile who has a vision to invite Peter (whom he has never met) to come to his home. Shortly after, Peter has a vision in which God declares all food clean, meaning it is okay to eat food forbidden under Jewish Law. Peter follows the direction of the Holy Spirit and accepts Cornelius's invitation. When Peter witnesses the deep faith of the Gentile Cornelius, he comes to understand his own vision, that the Gentiles should no longer be considered "unclean." God shows no partiality, therefore Baptism should be offered to the Gentiles.

6. *How do the people of Lystra react to Paul and Barnabas's miracle and preaching?*

   When Paul and Barnabas visit Lystra, they are treated like gods, namely Zeus and Hermes. The people believe that Paul and Barnabas are gods because Paul miraculously heals a lame man. Paul uses the opportunity teach the Gentiles to leave behind their idols and follow the One True God. Unfortunately, people arrive from the previous cities Paul and Barnabas have visited and convince the crowds to have Paul stoned. Paul and Barnabas's preaching has a powerful effect on people: they are either attracted to their message or very threatened by it.

7. *Where was the first Ecumenical Council, and what did it decide?*

   The first Ecumenical Council was held in Jerusalem. The major issue before the Council was whether Gentiles had to be circumcised and follow all the precepts of the Mosaic Law in order to become Christians. The Council decided against this, but they did require Gentiles to avoid worshipping idols, entering into unlawful marriage, eating meat from strangled animals, and consuming blood.

8. *Explain Paul and his companion's typical process upon arriving in a new city.*

   (1) If there is a Jewish synagogue in the city, Paul first preaches the Good News in the synagogue. (2) If he doesn't get a friendly reception at the synagogue, he will then preach in a public square. (3) The Jews and Gentiles who accept the Good News become Christian communities—the first churches. Paul and his companions teach them a new way of life. (4) They appoint presbyters and overseers to guide the community in their absence. These presbyters are what we call priests and bishops today. (5) Then Paul and his companions move on to another city—although sometimes one or two stay with the young community to continue providing guidance and support.

9. *Jesus promises that his message will be preached to the ends of the Earth. How does the author of the Acts of the Apostles show that this happened?*

   Acts ends with Paul arriving at Rome and preaching the Good News. Rome is the capital of the Roman Empire, which extends across the known world.

Answer Keys for Chapter 12 Double-Check Questions

1. *Why do we refer to the Letters to Timothy and Titus as the Pastoral Letters? How are they different from the other letters we've studied so far?*

   They are addressed to pastors and give guidance on pastoral issues. These letters are addressed to individuals rather than communities.

2. *What are the main themes in the Letters to Timothy?*

   As a leader, Timothy must fight against false teachings and encourage people. The letters also provide guidelines for who should assume various roles in the community.

3. *What are the main themes in the Letter to Titus?*

   The various members of a community need guidance on how to live as Christians. This letter advises the leader, Titus, on how to teach those members.

4. *What does James tell us to do if we lack wisdom?*

   We should pray for wisdom and faithfully expect to receive it from God.

5. *How does James help clarify a misunderstanding about Paul's teaching regarding faith and works?*

   James argues that faith without works is dead. When Paul discusses justification by faith alone, he is referring to the inability of good works to save us. James complements Paul's teaching by pointing out that true faith means a changed heart, which is manifested by a life devoted to the good of others.

6. *How does the Letter of James help lay the foundation for the Sacrament of Anointing of the Sick?*

   In James 5:14–15, we see the foundation for the Sacrament of Anointing of the Sick: "Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint [him] with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven." Indeed, this is very similar to the essence of the sacrament today.

7. *Who does Paul want to welcome Onesimus back as a brother in Christ?*

   Paul wants both Philemon and the Christian community that meets at his home to see Onesimus as a brother instead of a slave.

8. *What persuasive techniques does Paul use to argue for Onesimus's freedom?*

   Paul praises Philemon's faith, talks about how much he has grown to love Onesimus, and reminds Philemon that Paul is an old man and in prison. Paul asks Philemon to welcome Onesimus back as a free man as a personal favor based on their friendship. Paul even offers to pay Philemon for anything that Onesimus owes him.

Answer Keys for Chapter 13 Double-Check Questions

1. *What is the Book of Revelation about?*

   The book is ultimately a message about God's providence, the call for endurance, and the promise that Christ will triumph over evil in the end.

2. *Describe the characteristics of apocalyptic literature.*

   Apocalyptic writing is very symbolic, usually involving visions of other worlds (for example, Heaven). It is a literary genre that is typically written during a time of persecution.

3. *Why does the author of the Book of Revelation use signs and symbols?*

   The signs and symbols in the Book of Revelation are a characteristic of apocalyptic literature. One reason for their use was that it probably prevented the Romans from understanding the book. It was kind of like a secret code.

4. *What is the symbolic meaning of the numbers 3, 7, 12, and 1,000?*

   The number 3 means divine perfection, referring to the Trinity. The number 7 also signifies perfection. The number 12 symbolizes religious completeness and harkens back to the Twelve Tribes of Israel and the Twelve Apostles. The number 1,000 symbolizes ultimate completeness, a very large number.

5. *What two empires does* Babylon *refer to in the Book of Revelation?*

   Babylon is code for the Roman Empire, which is now persecuting the Christians. Babylon was the empire that, like Rome, once destroyed the Temple in Jerusalem.

6. *Describe the two judgments that take place after death.*

   Particular Judgment refers to the moment of our death when we stand before Jesus Christ. Particular Judgment has three possible outcomes: Purgatory, Heaven, or Hell. Final Judgment occurs at the end of time, after the resurrection of all the dead, when the graves are all opened, and our souls are united with our incorruptible bodies.

7. *Why do we say that God does not "choose" who goes to Hell?*

   Individuals themselves willfully choose Hell by rejecting God's offer of grace and refusing to repent for their sins during this lifetime.

8. *What is the greatest motivator for doing God's will?*

   The greatest motivator for doing God's will is love of God.

9. *What is evangelization?*

   Evangelization is proclaiming our faith in Jesus Christ and the Good News of his life, death, and Resurrection through word and deed.

Name _____

Unit 4 Preassessment

Growth, Challenges, and God's Love

Name of Unit 4 _____

Unit 4 Question _____

Use the chart below to list vocabulary words for unit 4 in the column that you think they belong.

Chapter 11 **Acts of the Apostles: The Church Spread throughout the World**	**Chapter 12** **The Early Church Responds to Challenges**	**Chapter 13** **Revelation: Christ's Ultimate Triumph**

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Unit 4 Preassessment Answer Key

Growth, Challenges, and God's Love

Name of Unit 4 Jesus and the Early Church

Unit 4 Question Were the first Christians that different from us?

Chapter 11 **Acts of the Apostles: The Church Spread throughout the World**	**Chapter 12** **The Early Church Responds to Challenges**	**Chapter 13** **Revelation: Christ's Ultimate Triumph**
Ascension cult episcopacy evangelizers *kerygma* Parousia presbyter synagogue	Code of Canon Law Pastoral Letters second coming	apocalyptic literature complacency evangelization Final Judgment four last things Heaven Hell incorruptible Last Day New Jerusalem Particular Judgment persecution providence Purgatory reincarnation

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Unit 4 Vocabulary

Terms for Mastery

complacency A state of self-satisfaction, especially when accompanied by unawareness of actual dangers or deficiencies, unaware or uninformed self-satisfaction.

cult A small religious group that is not part of a larger and more accepted religion and that has beliefs regarded by many as extreme or dangerous.

episcopacy The position or office of a bishop.

evangelization The proclamation of the Gospel of Jesus Christ through word and witness.

evangelizers Those who proclaim the Gospel of Jesus Christ through word and witness.

four last things The Church refers to death, judgment, Heaven, and Hell as the four last things.

incorruptible In reference to our bodies, not subject to decay or dissolution.

Pastoral Letters The Pastoral Letters are three books of the New Testament: First Timothy, Second Timothy, and Titus. They are addressed to the pastors in the early Church, and they offer advice for dealing with false teachers and the roles of Church leaders.

persecution The act or practice of harassing or abusing those who differ in origin, religion, or social outlook.

presbyter A synonym for *elder* in the Acts of the Apostles and an alternative word for *priest* today.

providence God's divine care and protection.

Purgatory A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

reincarnation The belief that our soul can be reborn into a new human body.

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Terms Introduced for Later Mastery

Code of Canon Law The collected body of rules and regulations used to govern the Church in its mission toward the salvation of souls.

Final Judgment The judgment of the human race by Jesus Christ at his second coming. It is also called the Last Judgment.

Last Day Described in the Book of Revelation, on the Last Day, all will stand before the One True Judge, Jesus Christ. Everything in our lives that is hidden, both good and bad, will be brought to light and we will be judged according to our deeds.

Parousia The second coming of Christ as judge of all the living and the dead, at the end of time, when the Kingdom of God will be fulfilled.

Particular Judgment The judgment that occurs immediately at the time of our death, when our immortal souls will be judged as worthy or unworthy of Heaven.

second coming The second coming of Christ as judge of all the living and the dead, when the Kingdom of God will be fulfilled. Also called the Parousia.

Terms Previously Mastered or for General Knowledge

apocalyptic literature A literary form that uses dramatic events and highly symbolic language to offer hope to a people in crisis.

Ascension The "going up" into Heaven of the Risen Christ forty days after his Resurrection.

Heaven A state of eternal life and union with God, in which one experiences full happiness and the satisfaction of the deepest human longings.

Hell This refers to the state of definitive separation from God and the saints, and so a state of eternal punishment.

kerygma This refers to the initial Gospel proclamation designed to introduce a person to Christ and to appeal for conversion.

New Jerusalem In the Book of Revelation, a symbol of a renewed society in which God dwells; a symbol of the Church, the "holy city," the assembly of the People of God called together from "the ends of the earth"; also, in other settings, a symbol of Heaven.

synagogue The building where a Jewish assembly or congregation meets for religious worship and instruction.

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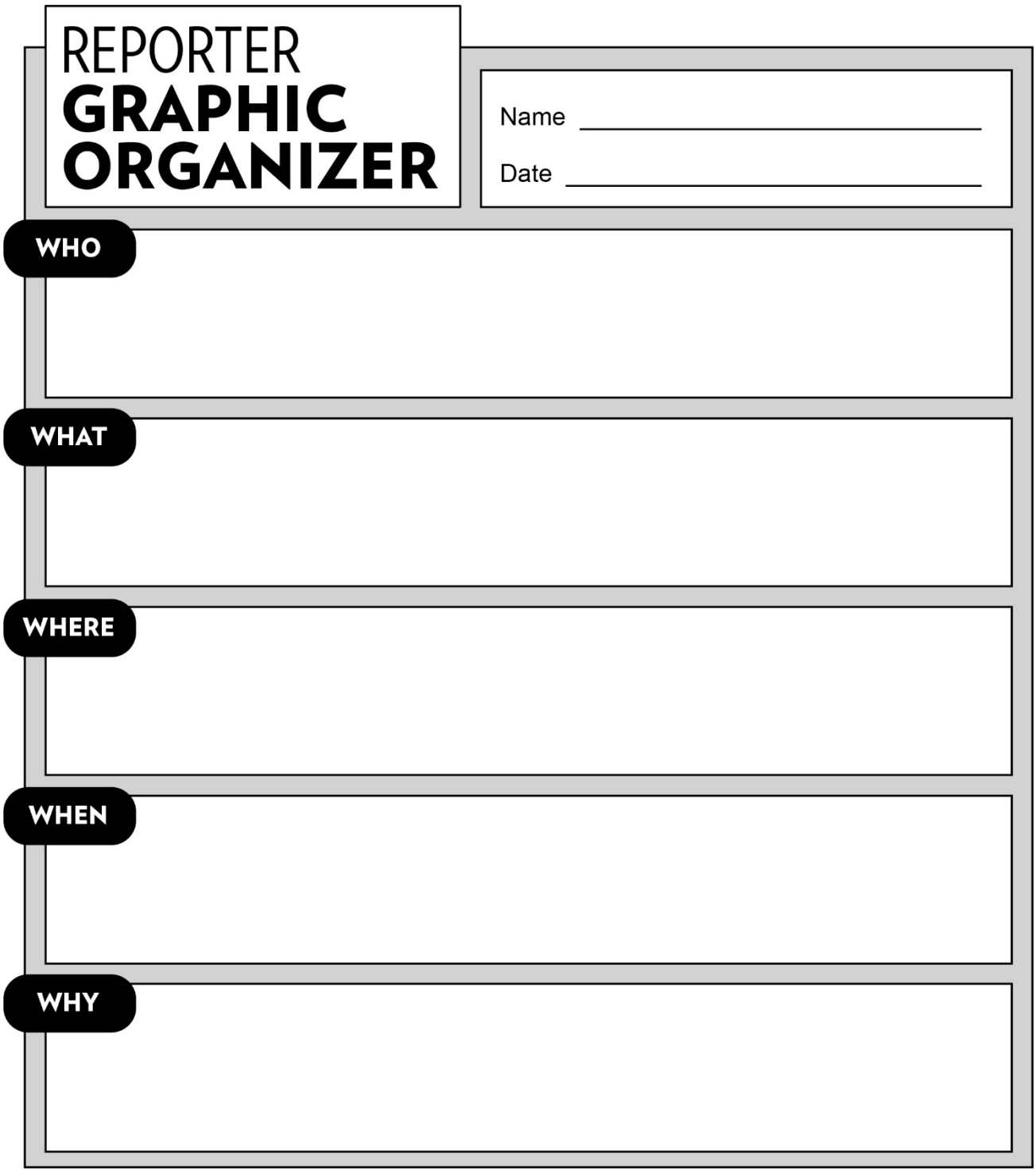
Eyewitness News Broadcast of Pentecost



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Instructions

Your mission is to create a 5-minute “eyewitness news” account of the events of Pentecost. Decide who will fill which roles in your group. Some members of your group may need to play more than one more role.

- director/producer
- videographer / video editor
- reporter
- interviewees
  - Mary
  - one or more of the Twelve Apostles who was there
  - one or more of the “devout Jews” who was outside the upper room

The interviews and reporting can be extemporaneous, but before filming, complete the following tasks:

- Review the questions and answers on the other side of this handout. You will need to stay true to the Acts of the Apostles account. The role of the reporter is especially important, as he or she will make sure the overall story gets told. The reporter does not have to tell the whole story from the account in Acts of the Apostles but should give enough of the story to provide context for the eyewitness interviews. Answers to the who, what, where, when, and why questions should be included in the broadcast by either the reporter or the eyewitnesses.
- Discuss and write a list of interview questions you may ask the eyewitnesses. You may ask them about details that the reporter did not include in the introduction or to explain the details in their own words. You may also ask about how they felt, what it was like, what they thought about their experience of the event, or what they think these events meant. Answers to the questions can be extemporaneous and can add details to the story that may not be in the Acts account. Use your imagination, but added details should be reasonable and appropriate. Humor is acceptable, but it should not be irreverent.
- Decide the name of your TV station or network and how you will lead into the story. Who will introduce the reporter on the scene and what will use as a “hook” or headline to create interest and attention?
- Think about and collect any props or simple costumes you will need, such as a fake microphone, a scarf to use as a veil, or simple tongues of fire. You can also decide to broadcast a modern-day version of Pentecost, staying true to the key facts of two-thousand-year-old event.

After you have completed the task list, you may film your broadcast. Follow your teacher’s instructions on where and how you should do this.

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Who *Are* These People?

Who are these people found in the Acts of the Apostles? None are as famous as Peter or Paul, but what is their story? How did the Holy Spirit work through them? Write a one- to two-paragraph first-person account of the story of the person assigned to you from this list. You can add imaginative details as long as they keep true to the story. Be sure to include how the Holy Spirit was at work through this person.

Eutychus	**Agabus**	**Apollos**	**Ananias**
Crippled Beggar	**Aquila**	**Barnabas**	**Cornelius**
Gamaliel	**James**	**Lydia**	**Rhoda**
Tabitha	**Timothy**	**John Mark**	**Philip**
Silas	**Sapphira**	**Priscilla**	**Matthias**
Stephen	**Simon the Magician**	**Ethiopian Eunuch**	**Judas Barsabbas**

Story Example: I am Aeneas. My story is in Acts of the Apostles 9:2–35. I lived in Lydda, but my life was difficult. You see, I had been paralyzed for eight years. I had to stay in bed all those years while my friends were going to school, socializing, and working. And then one day, this man named Peter came to Lydda. My friends must have told him about me because he came to my house and told me: “Aeneas, Jesus Christ heals you. Get up and make your bed” (verse 34). I got up at once and did not mind making my bed! Then everyone in my hometown and through the whole Plain of Sharon saw me, and they turned to the Lord. The Holy Spirit worked through me and my illness to bring many people to Jesus Christ.

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Living the Values of Jesus

Rate the following statements according to how they correspond to the values of Jesus.

4 = Corresponds well to the values of Jesus

3 = Corresponds somewhat to the values of Jesus

2 = Has little to do with values of Jesus

1 = Does not correspond with values of Jesus at all

_____ 1. Cheating on a quiz.

_____ 2. Letting a teacher know that some classmates were cheating on a quiz.

_____ 3. Studying with a peer before a quiz.

_____ 4. Failing a quiz that you studied for.

_____ 5. Spreading a negative rumor about a peer.

_____ 6. Inviting someone who is not very popular to your party.

_____ 7. Lying about someone's appearance because you don't want to hurt their feelings.

_____ 8. Retweeting an inappropriate or hurtful message.

_____ 9. Using Snapchat to embarrass someone.

_____ 10. Texting your parents to let them know your whereabouts.

_____ 11. Texting your parents and deceiving them about your whereabouts.

_____ 12. Driving without a license or breaking the conditions of that license or driving permit.

_____ 13. Speeding more than 10 miles over the limit because you feel like it.

_____ 14. Doing a required service project when you really don't feel like it.

_____ 15. Lying to an adult to protect your friend who has done something wrong.

_____ 16. Telling an adult your concern about a peer who is using illegal drugs.

_____ 17. Complaining about a teacher to peers.

_____ 18. Going to a teacher to complain about something that she or he has done.

_____ 19. Playing an M-rated (for violence) video game.

_____ 20. Letting your little sibling or friend play an M-rated video.

_____ 21. Watching an R-rated (for sexual content) movie.

_____ 22. Smoking marijuana.

_____ 23. Getting marijuana for a friend.

_____ 24. Drinking before or at a school dance.

_____ 25. Using a rideshare app like Uber or Lyft to get a ride for a friend who is drunk.

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What Is Legal Is Not Always Just

Consider the following social justice issues. Imagine that the country or state you live in has proposed the following laws in their upcoming legislative session. Write in the space below each proposed law whether the law is "just" or "unjust." Give a brief reason for your answer.

1. A law that requires pregnant women to view an ultrasound of their unborn child before having an abortion.

   _____

2. A law that requires car companies to make vehicles with no harmful emissions.

   _____

3. A law that requires the government to deport undocumented immigrants.

   _____

4. A law that abolishes the death penalty.

   _____

5. A law that requires gun safety locks in homes with children under age of eighteen.

   _____

6. A law that guarantees health care for every person in the country regardless of their age or employment status.

   _____

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Communicating in Code

Imagine that you know someone who is suffering persecution as a result of oppression. Some examples might be Anne Frank during the Holocaust, a Syrian refugee whose parent is in prison for political beliefs, or a young person living in a future in which communities, especially the young, are being oppressed by an unjust government (like the Hunger Games).

Your mission is to communicate a coded message of encouragement about God's love, care, and protection, and the hope and confidence that good will overcome evil. Work alone or with others in groups of two or three to create a message of 100–150 words, using one or more of the following types of signs and symbols: numbers, colors, symbolic words, or a combination of all these. Include a sentence that explains the situation of the writer and the intended receiver.

Write or type your message on paper, then roll it into a scroll, and tie with a string or rubber band. Exchange your message with someone else or another group. As individuals or groups receive messages, they should try to decipher the code to understand the message.

Example

Situation: This message was intercepted by a teacher, addressed to one of your classmates who is struggling during exam week.

> *Dear friend,*
>
> *I know that your parents are expecting 7s from you in all of your areas of concentration. I know they have told you 1,000 times to focus on the task at hand, but they don't always understand that we have the opposite of enemies, and work that resembles business given by 666. Focus on the woman in blue and her son, for they can offer you sustenance during this time of trial. The opposite of your enemies are always here to share in your struggle and provide revelation to the wonderings of your guides of study. Don't discount the power of the lamb. One that seems so gentle can be a powerful force when all seems lost.*
>
> *Most sincerely,*

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Four Final Things

Understanding of Life after Death

In your groups, fill in the Catholicism column using article 52 in the student book. Then research the answers to the belief system of your assigned religion in order to share that information with the rest of the class.

	Catholicism	Judaism	Islam	Buddhism
Death				
Judgment				

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Heaven				
Hell				

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Four Final Things Answer Key

Understanding of Life after Death

	Catholicism	Judaism	Islam	Buddhism
Death	• Death is the passage from this earthly existence into eternal life. When we die, we are called to God, and we enter into everlasting life. • We are not reincarnated, so this life is our only chance to discover God's love for us and accept his grace. • We are called to help others when they are facing their own death.	• Judaism firmly believes that death is not the end of human existence. However, Judaism focuses primarily on life here and now rather than the afterlife. • Judaism does not have much teaching about the afterlife, leaving great room for personal opinion.	• Death in Islam is the end of worldly life and the beginning of afterlife. • Death is seen as the separation of soul from body, and the soul transfers from this world to the afterlife. • Death is seen as a painful experience in Islam. • In Islamic tradition, the angel of death appears to the dying to take their souls.	• Buddhists believe in reincarnation, so death is the passage from your current earthly existence to a new earthly existence or a heavenly realm.
Judgment	• When we die, God calls us to take responsibility for our actions through two different types of judgment: Particular Judgment and Final Judgment. • Particular Judgment has three possible outcomes: (1) Heaven, when you are free from all sin and in union with God; (2) Purgatory, when you are purified of all sin before entering Heaven; and (3) Hell, when you are separated from God and the saints as a result of rejecting God's grace. • Final Judgment occurs at the end of time. Everything in our lives that is hidden, both good and bad, will be brought to light, and we will be judged according to our deeds.	• Judaism does not focus on how to get into Heaven. There is no particular teaching about Final Judgment. • Judaism focuses on life and how to live it. • Jews perform *mitzvahs* or good deeds, not to earn their way to Heaven, but because it is their privilege and sacred obligation to do so. They perform *mitzvahs* out of love and duty, not out of a desire to get something in return. • Jews do believe that humanity is capable of being seen as righteous in the eyes of God.	• After burial, two angels come to question the dead in order to test their faith. The righteous believers who answer correctly will live in peace and comfort. The sinners and disbelievers who answer incorrectly will fail, and punishments will follow. • One's eternal destination depends on balance of good to bad deeds in life.	• The type of rebirth will be based on the moral tone of a person's actions. If a person has committed harmful actions of body, speech, and mind, based on greed, hatred, and delusion, they will be reborn in a lower realm. • If a person has performed skillful actions based on generosity, loving kindness, compassion, and wisdom, they will be reborn in a happy realm, a human or heavenly realm. • The most important moment that determines where a person is reborn is the last thought moment.

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Heaven	• Those who die in God's grace and friendship and are perfectly purified go to Heaven. • The *Catechism* defines *Heaven* as "communion of life and love with the Trinity, with the Virgin Mary, the angels, and all the blessed (number 1024)," as "the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness" (number 1024), and as "the blessed community of all who are perfectly incorporated into Christ" (number 1026).	• There is clear evidence in the Torah of belief in existence after death. The Torah indicates in several places that the righteous will be reunited with their loved ones after death, while the wicked will be excluded from this reunion. • The predominant view of Judaism is that the righteous of all nations have a share in the "World to Come."	• The Arabic word for *paradise* is *Jannah*. • *Jannah* has eight gates and seven levels. The higher the level the better it is and the happier you are. • Muslims believe that everyone stays in their grave until the day of judgment, when all humans will be divided between the eternal destinations of Paradise and Hell.	• No specific belief in Heaven, just rebirth into a higher realm.
Hell	• The Book of Revelation tells us of the devil being sent to a place of "fire and sulfur." (20:10). • Those in Hell are eternally separated from God; this is Hell's chief punishment. • God does not send anyone to Hell; rather, through our own choices, we can send ourselves there. By rejecting God's grace, we can condemn ourselves to separation from God for all eternity.	• The average person descends to a place of punishment and or purification, generally referred to as Gehenna. • According to one view, every sin we commit creates a demon, and after we die, we are punished by the very demons that we created. • Some view Gehenna as a place of severe punishment, like Hell. Others see it has a time when we can see our actions objectively, and experience remorse for harm we have done. • According to some, the time spent in Gehenna does not exceed twelve months. • Only the entirely wicked do not ascend at the end of this period; their souls are punished for the entire twelve months and then are destroyed.	• The Arabic word for *Hell* is *Jahannam*. • *Jahannam* has seven deep, terrible, layers. The lower the level, the worse it is. • Individuals will arrive at either everlasting home during Judgment Day.	• Do not believe in Hell, just rebirth into a lower realm.

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Name _____

What Does Jesus Say about Eternal Life?

Answer these questions about each passage you have been assigned:

- What does this passage reveal about eternal life?
- What does this passage tell us about how Jesus makes it possible for us to attain eternal life?

Set 1 **The Gospel of John**	**Set 2** **Saint Paul's Letter to the Romans**
1. John 6:34–59 ("Bread of Life Discourse") 2. John 10:1–18 (the Good Shepherd) 3. John 12:24–26 (losing and saving one's life) 4. John 14:1–14 ("Last Supper Discourses")	1. Romans 3:21–31 (faith and works) 2. Romans 6:1–11 (freedom from sin, life in God) 3. Romans 6:12–23 (grace and life through Christ) 4. Romans 8:14–17 (adopted children) 5. Romans 14:1–12 (to live and die for Christ)
Set 3 **Saint Paul's Letters to the Corinthians**	**Set 4** **A New Testament Mix**
1. 1 Corinthians 15:1–11 (Christ's Resurrection) 2. 1 Corinthians 15:12–19 (rebuttal about resurrection) 3. 1 Corinthians 15:20–28 (all die and rise in Christ) 4. 1 Corinthians 15:50–58 (resurrection event) 5. 2 Corinthians 4:7–16 (the paradox of the ministry) 6. 2 Corinthians 5:1–10 (our future destiny)	1. Matthew 22:23–33 (question about resurrection) 2. Matthew 25:31–46 (judgment of the nations) 3. Luke 23:39–43 (Jesus and the criminals) 4. Galatians 3:23–29 (what faith has brought us) 5. Ephesians 5:1–5 (rule for the new life)

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What Does Jesus Say about Eternal Life? Answer Key

Set 1 **The Gospel of John**	**1. John 6:34–59 ("Bread of Life Discourse")** • Jesus makes it possible for us to attain eternal life, because on the last day he will raise everyone who sees the Son and believes in him. • Whoever believes in Jesus and eats his flesh and drinks his blood has eternal life.
	2. John 10:1–18 (the Good Shepherd) • Jesus makes it possible for us to attain eternal life by laying down his life for us, the sheep.
	3. John 12:24–26 (losing and saving one's life) • Whoever hates his life in this world preserves it for eternal life.
	4. John 14:1–14 ("Last Supper Discourses") • Eternal life is the Father's house, where there are many dwelling places. • Jesus makes it possible for us to attain eternal life, because he is the Way, the Truth, and the Life. Jesus goes to the Father's house to prepare a place for us, and he will come back again and take us to himself, so that we also may be where he is.
Set 2 **Saint Paul's Letter to the Romans**	**1. Romans 3:21–31 (faith and works)** • Eternal life is gained by people who have faith. • Jesus makes it possible for us to attain eternal life by his blood, through which he redeemed us.
	2. Romans 6:1–11 (freedom from sin, life in God) • We will be united with Jesus in eternal life, for if we have died with Christ, we will also live with him. • Jesus makes it possible for us to attain eternal life through his death and Resurrection, because we were baptized into him.
	3. Romans 6:12–23 (grace and life through Christ) • Eternal life is the gift of God to people who are slaves no longer to sin but to righteousness and to God.
	4. Romans 8:14–17 (adopted children) • Eternal life is ours, because we are children of God, through the spirit of adoption we have received. • Jesus makes it possible for us to attain eternal life as joint heirs of God with him if we suffer with Jesus in order to be glorified with him.
	5. Romans 14:1–12 (to live and die for Christ) • Jesus makes it possible for us to attain eternal life, because he is the Lord of both the dead and the living, which is why he died and came to life.

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Set 3 **Saint Paul's Letters to the Corinthians**	**1. 1 Corinthians 15:1–11 (Christ's Resurrection)** • Jesus makes it possible for us to attain eternal life through his death and Resurrection.
	2. 1 Corinthians 15:12–19 (rebuttal about resurrection) • Eternal life and the resurrection of the dead are essential parts of our faith in God and his salvation. • Jesus makes it possible for us to attain eternal life through his Resurrection, which we believe in, and testify to, with our faith.
	3. 1 Corinthians 15:20–28 (all die and rise in Christ) • Jesus makes it possible for us to attain eternal life by being raised from the dead, the firstfruits. In Jesus all will be brought to life.
	4. 1 Corinthians 15:50–58 (resurrection event) • To enter eternal life, we will be changed; that which is corruptible will be clothed with incorruptibility. • Jesus makes it possible for us to attain eternal life through his victory over death.
	5. 2 Corinthians 4:7–16 (the paradox of the ministry) • Eternal life is at work in us when we give ourselves up to death for the sake of Jesus. God, who raised Jesus, will raise us also and place us in his presence.
	6. 2 Corinthians 5:1–10 (our future destiny) • In eternal life, what is mortal will be swallowed up by life. God prepares us for eternal life, in part by giving us the Spirit.
Set 4 **A New Testament Mix**	**1. Matthew 22:23–33 (question about resurrection)** • In eternal life we will neither marry nor be given in marriage; we will be like the angels. Moreover, God is the God of the living, not of the dead.
	2. Matthew 25:31–46 (judgment of the nations) • Eternal life is gained by people who care for the least of these, for in doing so, they care for Jesus.
	3. Luke 23:39–43 (Jesus and the criminals) • Jesus makes it possible for us to attain eternal life when we ask for his help in reaching it.
	4. Galatians 3:23–29 (what faith has brought us) • Jesus makes it possible for us to attain eternal life, because we are baptized into him and belong to him. Therefore we are "heirs according to the promise" (Galatians 3:29).
	5. Ephesians 5:1–5 (rule for the new life) • Eternal life belongs not to any immoral, impure, or greedy person, but to imitators of God who live in love.

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Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Demonstrating your grasp of one or more of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each option.

- The Acts of the Apostles tells how the Church, emboldened by the Holy Spirit, grew from a small community of frightened Jewish disciples in Jerusalem to a religious movement with thousands of believers throughout the Roman Empire.
- Many of the New Testament letters challenged the first Christians to be faithful in living the teachings and values of Jesus; they are still relevant today.
- Rather than predicting the end of the world, the Book of Revelation communicates God's love, care, and protection through signs and symbols, assuring us that good will triumph over evil and that we have hope for everlasting life.

Option 1: Investigative Reporter on the State of the Church

Imagine that you have been asked by your school or diocesan news organization to report on the state of the Church in the twenty-first century as part of an evangelization project, meaning you must research and report on questions like these: What are the joys and challenges that the Church faces today? How do people today live the Good News and share the Good News of Jesus? How is the world of Christians today similar or different from those of the early Church? How do people express their hope in God's love and care?

- Choose at least three people of different ages, gender, and background to interview about the Church today. For the purpose of this assignment, the people you interview should be practicing Christians.
- Develop a set of questions like the ones mentioned above and any other questions about the Church you think reflect the three enduring understandings for this unit. Create questions your interviewees would be willing to answer in a thoughtful way. For example, you could ask them about why or how they continue to share in the Church's mission to spread the Good News of Jesus. Be creative as you develop and ask your questions, ready to follow up with questions not already on the list you bring to the interview.
- Request permission from the people you interview to record your conversations; do not mention them by name if the person asks you not to share their identity.
- Use your interviews to write a well-developed report of about five hundred words. Use quotes from Scripture, examples from what you have learned about the early Church in unit 4, as well as quotes or references from your interviews. Include personal reflection in your conclusion as you provide insights into the state of the Church today.
- When you have finished, turn in your written questions and written report.

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Option 2: Marketing Campaign for the Good News

Imagine that you are part of a marketing team that has been hired by the diocese as part of an evangelization project to help spread the Good News of Jesus through his Church, especially among young people. Your mission is to provide a detailed marketing plan that will "get the word out about Jesus Christ, the Word Made Flesh." Think about how the Apostles and the early Christians, including but not limited to Saint Peter and Saint Paul, spread the Good News in their time and place. How can you, as a member of the same Church, continue to be open to the Holy Spirit and help the Church spread the Good News?

- Create a document or digital presentation to explain and illustrate different components of your plan. You must present your plan in a creative and well-organized way to those who hired you for this marketing campaign.
- The document or presentation should contain the following elements:
  - The objective of the plan—what are you trying to accomplish?
  - A minimum of ten different components, or ways to implement the plan using a variety of strategies like slogans, posters, commercial or advertisements, social media platforms. You can develop more than one of the same strategy.
  - Specific references to Scripture and the content of this unit incorporated into some of the components.
  - Live links to components on appropriate social media platforms.
  - Original artistic design elements using words and art.
- Creativity and enthusiasm for the objective, as well as the content, are essential for this option.

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Unit 4 Final Performance Task Rubrics

Option 1				
Criteria	**4**	**3**	**2**	**1**
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
Questions for interviewees are well developed, thoughtful, and respectful, and interviews involve good cross section of at least three people.	Written questions are well developed and contain follow-up questions, and interviewees (more than three) represent variety in age, gender, and background.	Written questions are adequate, most requiring thoughtful answers, and interviewees (at least three) represent variety in age, gender, and background.	Written questions are minimal and not very thought provoking, and interviewees (fewer than three) do not represent variety in age, gender, and background.	Written questions are not provided, answers from interviewees do not show much thought from interviewer, and interviewees (fewer than three) do not represent variety in age, gender, and background.
Final project contains insights from interviews and references to Scripture and specific content of unit.	Final project contains excellent references to Scripture and content from unit, in addition to insights gained from interviews.	Final project includes good references to Scripture and content from unit.	Final project includes minimal or irrelevant references to Scripture and content from unit.	Final project includes references to relevant Scripture passages and unit content that is lacking or has no connection to performance task.
Conclusion includes personal reflection about objective of performance task.	Conclusion includes personal reflection that thoroughly demonstrates objective of performance task.	Conclusion includes insights from interviews and personal reflection that demonstrate good grasp of objective of performance task.	Conclusion includes insights from interviews that lack depth of thought or personal reflection about objective of performance task.	Conclusion or personal reflection is inadequate.
Final project is well written, insightful, and demonstrates creative effort beyond minimum requirements.	Final project exceeds expectations and is insightful, well written, and creative; engaging audio or video report accompanies paper.	Final project meets all requirements, is well written, and delivers solid content and creative insights.	Final project meets basic requirements and is written with expression that is below expectations and lacks creativity.	Final project is poorly written and lacks creativity.

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Option 2				
Criteria	**4**	**3**	**2**	**1**
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents little or no relevant demonstration of enduring understandings for unit.
Work is well organized and illustrated in words and design, and objective is clear.	Plan is well organized and illustrated in words and design, communicating objective clearly.	Plan is adequately organized in words and design and communicates objective.	Plan is not well organized or clear in how it will meet objective.	Plan is poorly organized and not clear in how it will meet objective.
Plan meets or exceeds minimum number of components.	Plan exceeds minimum number of components.	Plan meets minimum number of components.	Plan includes fewer than eight required components.	Plan includes fewer than five required components.
Plan includes relevant references to Scripture and unit content with links to social media messages that are incorporated into required components.	Plan includes references to Scripture and unit content that are relevant and exceed expectations regarding how they are incorporated into required components.	Plan includes references to Scripture and unit content, but their use seems awkward or forced.	Plan includes references to Scripture or unit content that are not relevant or do not fit in well with required components.	Plan includes references to Scripture or unit content that are lacking or are not at all relevant in how they are incorporated into required components.
Work includes creative expression in words and art design that demonstrates enthusiasm in conveying objective of final performance task.	Plan is creative and innovative and demonstrates keen enthusiasm for objective.	Plan has some creative or innovative elements and demonstrates enthusiasm for objective.	Plan is minimal in creativity or innovation and gets the job done without conveying much enthusiasm for objective.	Plan is plain or dull and does not convey or generate enthusiasm for objective.

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Unit 4 Test

Jesus and the Early Church

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

_____ 1. Which of the following is the focus of the accounts in the Acts of the Apostles?
   a. the missionary journeys of the Apostles and the new Christian communities they established
   b. mostly on the ministry of Mary, the mother of Jesus
   c. the ministry of Mary Magdalene and teachings of Saint Paul
   d. almost solely on the work of Peter and James

_____ 2. To whom does Saint Paul mainly preach?
   a. wealthy Christian communities
   b. Greeks and Egyptians
   c. Gentiles
   d. Jewish Christians

_____ 3. According to Acts of the Apostles, what became a major obstacle that kept many Gentiles from becoming Christian?
   a. circumcision
   b. praying to only one God
   c. the belief in Jesus' divinity
   d. the belief in Jesus' humanity

_____ 4. According to Acts of the Apostles, who is guiding the Church?
   a. Peter
   b. Paul
   c. the Holy Spirit
   d. all of the Apostles

_____ 5. Which of the following happens to Paul as he travels and preaches?
   a. His life is threatened by others.
   b. He gets arrested.
   c. He is attacked by crowds.
   d. all of the above

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_____ 6. What event ends the Acts of the Apostles?
   a. Paul's death
   b. Paul getting arrested and taken to Rome
   c. a description of the martyrdom of all the Apostles
   d. the introduction of Peter's journeys

_____ 7. Which of the following does Paul emphasize in his First Letter to Timothy?
   a. It is essential for bishops to be above reproach in their personal conduct.
   b. Timothy needed to abandon worship of other gods.
   c. His faith would lead toward freedom from prison.
   d. Faith required a change of heart, but Timothy's actions did not need to be changed.

_____ 8. Which of the following does Paul emphasize in his Second Letter to Timothy?
   a. Timothy's hardships are a sign of his lack of faith.
   b. Feeding those who are poor is more important than preaching the Good News.
   c. Timothy should consider his immediate future only and not worry about the long run.
   d. none of the above

_____ 9. Which of the following is the best description of apocalyptic literature?
   a. It is like looking at a crystal ball into the future.
   b. It usually involves visions of other worlds.
   c. It is typically written during a time of peace.
   d. all of the above

_____ 10. Who is the Book of Revelation addressed to?
   a. the Christian community in Egypt
   b. seven churches in seven different cities
   c. the remaining living Apostles
   d. a Church leader named Theophilus

_____ 11. What is the judgment of the human race by Jesus Christ at his second coming called?
   a. Final Judgment
   b. Eternal Judgment
   c. Earthly Judgment
   d. Particular Judgment

_____ 12. What is the judgment that occurs immediately at the time of our death, when our immortal soul will be judged as worthy or unworthy of Heaven, called?
   a. Final Judgment
   b. Eternal Judgment
   c. Earthly Judgment
   d. Particular Judgment

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_____ 13. Which of the following is the most accurate description of Hell?
a. a state of total separation from God
b. a place of temporary punishment
c. where God forces us to go if we do not act in accordance with his will
d. a place where sinners are punished before they are allowed to go to Heaven

_____ 14. Which of the following is the most accurate description of Heaven?
a. Going to Heaven is a choice we make.
b. Heaven is being in communion with God and all the saints.
c. Heaven is a state of supreme happiness.
d. all of the above

_____ 15. The Acts of the Apostles is a sequel to which Gospel?
a. Matthew
b. Mark
c. Luke
d. John

_____ 16. What is the first thing the disciples do after Jesus' Ascension?
a. pray for the conversion of Saul
b. hold the Council of Jerusalem
c. preach to the Gentiles
d. select a successor to Judas

_____ 17. Who was the first Christian martyr?
a. Peter
b. Paul
c. Stephen
d. Barnabas

_____ 18. How many missionary journeys did Saint Paul take?
a. none
b. three
c. eight
d. twelve

_____ 19. Which of the following was *not* one of Paul's companions on his missionary journeys?
a. James
b. Barnabas
c. Apollos
d. Priscilla and Aquila

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_____ 20. Who was Timothy?
a. a Church leader in Rome whom Paul had never met
b. a Gentile who was doubtful of Jesus' divinity
c. Paul's companion on his second and third missionary journeys
d. Peter's brother who was imprisoned

_____ 21. In his letter, which ministry does James emphasize?
a. the ministry to women
b. the ministry to the sick
c. the ministry to the slaves
d. the ministry of deacons

_____ 22. Who was Onesimus?
a. a slave who was imprisoned with Paul
b. a wealthy landowner who helped Paul
c. a Roman guard who tortured Paul
d. a companion of Paul who acted as a messenger to Peter

_____ 23. Who wrote the Book of Revelation?
a. the Apostle Peter
b. a Christian named John who was exiled to the island of Patmos
c. Saint Paul toward the end of his life
d. an unnamed Christian who was respected by the Romans

_____ 24. What is the Greek word for *fish*, which is an acronym for "Jesus Christ, Son of God, Savior"?
a. *ichthys*
b. *agape*
c. *charis*
d. *teleios*

_____ 25. At Jesus' second coming, what will happen to all those who have died?
a. They will be raised into the same human body they had when they were alive.
b. They will be raised as purely spiritual beings.
c. They will be raised in a transformed and glorified body.
d. They will be a single human body.

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Matching

Match the description in column A with the word or phrase in column B by writing the letter of the correct answer in the space provided.

Column A

_____ 26. The “going up” into Heaven of the Risen Christ forty days after his Resurrection.

_____ 27. Those who proclaim the Gospel of Jesus Christ through word and witness.

_____ 28. When Christ returns to judge all the living and the dead, at the end of time, when the Kingdom of God will be fulfilled.

_____ 29. This refers to the initial Gospel proclamation designed to introduce a person to Christ and to appeal for conversion.

_____ 30. A synonym for *elder* in the Acts of the Apostles and an alternative word for *priest* today.

_____ 31. God’s divine care and protection.

_____ 32. In reference to our bodies, not subject to decay or dissolution.

_____ 33. A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

_____ 34. The false belief that our soul can be reborn into a new human body.

_____ 35. A symbol of a renewed society in which God dwells.

Column B

a. New Jerusalem

b. incorruptible

c. evangelizers

d. Purgatory

e. reincarnation

f. Providence

g. Ascension

h. presbyter

i. *kerygma*

j. Parousia

Matching Symbols in the Book of Revelation

Match the numbered descriptions to the symbols they identify.

a. red b. 7 c. New Jerusalem d. white e. 12

_____ 36. Symbolizes purity and is associated with the saints in Heaven.

_____ 37. Number of perfection.

_____ 38. Heaven.

_____ 39. Symbolizes death and also the faith and bravery of the martyrs.

_____ 40. Religious completeness.

Essay

Respond to one of the following questions in complete sentences.

A. Describe the events the Christians experienced on Pentecost, and explain their importance.

B. Describe how the early Christians' expectations about Jesus' second coming changed and how that affected their ministry and growth in Church leadership.

C. Explain how, despite its sometimes frightening imagery, the Book of Revelation was meant to give its readers hope.

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Unit 4 Test Answer Key

Jesus and the Early Church

Multiple Choice

1. a
2. c
3. a
4. c
5. d
6. b
7. a
8. d
9. b
10. b
11. a
12. d
13. a
14. d
15. c
16. d
17. c
18. b
19. a
20. c
21. b
22. a
23. b
24. a
25. c

Matching

26. g
27. c
28. j
29. i
30. h
31. f
32. b
33. d
34. e
35. a

Matching Symbols in the Book of Revelation

36. d
37. b
38. c
39. a
40. e

Essay

Responses will vary but should include the following:

A. Describe the events the Christians experienced on Pentecost, and explain their importance.

The disciples were all gathered together when the Holy Spirit came in a mighty wind and rested upon them like tongues of fire. They immediately had the courage and the words to proclaim the saving acts of God accomplished through Jesus Christ. People from all over the known world gathered, and even though they spoke different languages, they were all able to understand one another. Then Peter gives a speech on Jesus' Resurrection as a fulfillment of the prophecies.

In the Jewish religion, Pentecost celebrates the Israelites' entering into their covenant with God at Mount Sinai. The image of fire represents God's presence in both the Exodus account and with the Apostles. This indicates that the Old Covenant God made with the Israelites is fulfilled by the New Covenant God is making with people from every race and nation in the new Pentecost.

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As the Twelve Apostles receive the Holy Spirit, they are transformed into courageous evangelizers. Miraculously, they are able to speak so that people of other languages can understand. We quickly realize there is no barrier, not even language, that will keep the Holy Spirit from doing his work. Even Peter, the one who denied Jesus three times in fear, now boldly stands up and proclaims the Good News to everyone present. Peter stirs up faith in Jesus Christ among the crowds of people and many are baptized as the Church begins to grow.

B. Describe how the early Christians' expectations about Jesus' second coming changed and how that affected their ministry and growth in Church leadership.

The early Church seems to have gone through several phases in anticipating Jesus Christ's return. After Jesus ascends into Heaven, the Apostles believe he will soon return to take all of his followers home with him to Heaven. They believe they just have a short time left to continue Jesus' mission, so they put an emphasis on preaching the Good News and baptizing as many people as possible, as quickly as possible.

As the years pass, the early Church recognizes that Christ's second coming may be later than they expected. They continue to focus on preaching and baptizing, but they also begin to focus on establishing structures that will enable the Church to thrive and grow over the long term.

We can see these structures developing in the Pastoral Letters, the Letters to Timothy and Titus. These letters are addressed to pastors, and they offer guidance on issues affecting fledgling Christian communities. They reflect the Church's early efforts to lay a foundation for its future, as it continues to spread the Good News in joyful hope of Jesus' return. For example, in Second Timothy, Paul encourages Timothy to keep the faith over the long run. Christian leaders must develop the endurance to lead and serve the faithful over a lifetime.

C. Explain how, despite its sometimes frightening imagery, the Book of Revelation was meant to give its readers hope.

Revelation is an example of apocalyptic literature. This type of writing is symbolic, usually involving visions of other worlds, in this case Heaven. It is a literary genre typically written during a time of persecution. The Christians in these churches are suffering under the Roman Empire. They are being imprisoned and even killed for remaining true to their faith.

The difficulties and pain they are suffering are portrayed in the frightening imagery. Yet it is symbolic and intended to pass on a coded, hopeful message. For example, Babylon represents Rome. The beast who is marked by the number 666 most likely represents the Roman emperor Nero, who started a Christian persecution that resulted in the deaths of many Christians.

Through it all, the Book of Revelation was written to inspire hope and perseverance in faith. Even through the pain, and possibly even death, there is a reason to hope. There will be a final victory of good over evil, not only in Heaven but also on Earth. In the New Jerusalem (Heaven), God will wipe every tear and there shall be no more death or pain. Christ has won a victory for us!

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UNIT 5
Following Jesus

What does it mean to follow Jesus?

OVERVIEW

Summary

This unit addresses the call to holiness—the call to be in union with God and a witness to Jesus' love and mercy. The Letters of John and Peter remind students that being in union with God is seen in both words and action, particularly through our love for others. Jesus himself, as well as the Apostles and saints, are models of this—examples of holiness for us to follow and be inspired by. Jesus' teaching in Matthew, chapter 25, reminds us that we will also be judged by how we serve the poor and vulnerable—the foundation of Catholic social teaching and another guide to living a holy life.

Learning Objectives

DESIRED RESULTS	
TRANSFER *Students will be able to independently use their learning to . . .*	**ESTABLISHED GOALS**
Read and study Sacred Scripture to discover the tenets of Catholic social teaching; as well as study the lives of Jesus, the Apostles, and the saints as models of holiness, in an effort to discern their calling to serve the poor and vulnerable.	***USCCB Framework*** IV.D.4.a; II.C.5.a.b.c.d.e; IV.A.2 and 4, IV.C.5, IV.B.1.2.3., IV.C.1.2.3, IV.C.4.a.1.2.3 and b.1.2.3, IV.D

MEANING MAKING

ENDURING UNDERSTANDINGS
Students will understand that . . .

U1. Everyone can be holy, by nurturing a relationship with God, loving our neighbor, and learning to pray as Jesus taught us in the Gospels.

U2. Service to the most vulnerable is an essential part of being a Christian, and as members of the Church, we promote the common good by living the principles of Catholic social teaching.

U3. *Witness* means helping others experience the love and mercy of God. The Apostles and the saints inspire us and model what it means to witness to our Christian faith. Like them, we witness the Good News of Jesus Christ through our words and actions.

ESSENTIAL QUESTIONS
Students will keep considering . . .

Q1. Can I be holy?

Q2. What does Christian service mean?

Q3. What does it mean to witness?

ACQUISITION

KNOWLEDGE
Students will know . . .

K1. The Letters of John call us to live in union with God through our love for our brothers and sisters.

K2. Jesus' words and actions show us the need for prayer and teach us how to pray.

K3. We should pray with humility and persistence, knowing God will hear us.

K4. Faith, hope, and love are Theological Virtues that we are called to develop in our lives.

K5. Saint Paul was dedicated to spreading the Good News and to being of service by raising money for those who are poor.

K6. We are created in God's image, made to serve one another, and will be judged by how we serve the most vulnerable among us.

K7. Catholic social teaching is based on the common good and expressed through seven principles.

K8. Numerous canonized young saints have answered the call to serve.

K9. First Peter calls us to witness our faith and word and deed.

K10. Like the Apostles, we are called to spread the Good News of Jesus Christ.

SKILLS
Students will be able to . . .

S1. Explain that we show our union and love for God by loving others.

S2. Give examples of how Jesus went off to pray and how he taught us the Our Father.

S3. Be persistent in prayer, even when it doesn't seem like their prayers are making a difference.

S4. Name the Theological Virtues and know that the greatest of the virtues is love.

S5. Be committed to a life of sacrifice and of service to the less fortunate.

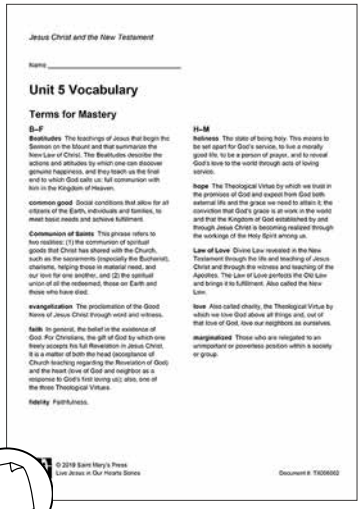
S6. Cite Matthew 25:37–40 as the passage when Jesus responds to the question, "Lord, when did we see you?" with "whatever you did for one of these least brothers of mine . . ."

S7. Give an example of the common good and recognize the seven principles of Catholic social teaching.

S8. Name at least one young saint in church history who answered the call to serve.

S9. Recognize when their words and their actions are in conflict.

S10. Explain what *evangelization* means and how we can evangelize in the twenty-first century.


Jesus Christ and the New Testament

Name _____

Unit 5 Vocabulary

Terms for Mastery

B–F

Beatitudes The teachings of Jesus that begin the Sermon on the Mount and that summarize the New Law of Christ. The Beatitudes describe the actions and attitudes by which one can discover genuine happiness, and they teach us the final end to which God calls us: full communion with him in the Kingdom of Heaven.

common good Social conditions that allow for all citizens of the Earth, individuals and families, to meet basic needs and achieve fulfillment.

Communion of Saints This phrase refers to two realities: (1) the communion of spiritual goods that Christ has shared with the Church, such as the sacraments (especially the Eucharist), charisms, helping those in material need, and our love for one another, and (2) the spiritual union of all the redeemed, those on Earth and those who have died.

evangelization The proclamation of the Good News of Jesus Christ through word and witness.

faith In general, the belief in the existence of God. For Christians, the gift of God by which one freely accepts his full Revelation in Jesus Christ. It is a matter of both the head (acceptance of Church teaching regarding the Revelation of God) and the heart (love of God and neighbor as a response to God's first loving act); also, one of the three Theological Virtues.

fidelity Faithfulness.

H–M

holiness The state of being holy. This means to be set apart for God's service, to live a morally good life, to be a person of prayer, and to reveal God's love to the world through acts of loving service.

hope The Theological Virtue by which we trust in the promises of God and expect from God both external life and the grace we need to attain it, the conviction that God's grace is at work in the world and that the Kingdom of God established by and through Jesus Christ is becoming realized through the workings of the Holy Spirit among us.

Law of Love Divine Law revealed in the New Testament through the life and teaching of Jesus Christ and through the witness and teaching of the Apostles. The Law of Love perfects the Old Law and brings it to fulfillment. Also called the New Law.

love Also called charity, the Theological Virtue by which we love God above all things and, out of that love of God, love our neighbors as ourselves.

marginalized Those who are relegated to an unimportant or powerless position within a society or group.

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TX006062

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout "Unit 5 Vocabulary" (TX006062), on pages 284–285, one for each student.

Terms for Mastery

Beatitudes
common good
Communion of Saints
evangelization
faith
fidelity
holiness
hope
Law of Love
love
marginalized
proselytizing
social justice
Theological Virtues
virtue

Terms Introduced for Later Mastery

Jesuits
spiritual exercises

Term Previously Mastered or for General Knowledge

Pentecost

Student Book Chapters

This unit draws on material from *Jesus Christ and the New Testament* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows.

Chapter 14: Our Call to Holiness (pp. 320–337)

- Article 54: Letters of John: Living in Union with God
  - Pre-read: First, Second, and Third John
- Article 55: Jesus and Prayer
- Article 56: Growing in Prayer
- Article 57: The Theological Virtues

Chapter 15: Our Call to Serve (pp. 338–357)

- Article 58: Paul Models Committed Service
  - Pre-read: 2 Corinthians, chapters 8–9
- Article 59: Serving Others: A Requirement or Nice to Do?
  - Pre-read: Matthew 25:31–46
- Article 60: Concern for the Common Good
- Article 61: Young Saints Serving Others

Chapter 16: Our Call to Witness (pp. 358–381)

- Article 62: First Peter: Give Witness to Your Faith
  - Pre-read: First Peter
- Article 63: Living Morally: Excerpts from Paul's Letters
- Article 64: The Apostles: Models of Witness
- Article 65: A Great Cloud of Witnesses
- Article 66: The Call to Evangelization

Additional Online Resources for Teaching This Unit

Visit *www.smp.org/livejesus_newtestament* for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes

Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the SMP-created activities to encourage student participation.

Assessing Student Understanding

The following resources will help you to assess student understanding of the key concepts covered in this unit:

- handout "Unit 5 Preassessment" (TX006050), on pages 282–283
- handout "Unit 5 Vocabulary" (TX006062), on pages 284–285
- handout "Unit 5 Final Performance Task Options" (TX006056), on pages 294–295
- handout "Unit 5 Final Performance Task Rubrics" (TX006057), on pages 296–297
- handout "Unit 5 Test" (TX006058), on pages 298–303
- handout "Unit 5 Test Answer Key" (TX006059), on pages 304–305
- downloadable quizzes for each chapter (see *www.smp.org/livejesus_newtestament*)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, enabling them to begin their study of Jesus. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

UNIT 5

LEARNING EXPERIENCE 1: Preassessment

Preassess what students know about the main topics of unit 5 by using open-ended questions to assist you in identifying points to emphasize in this unit.

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 14

LEARNING EXPERIENCE 3: Holiness, Love, and Prayer Quotes

Instruct the students to find and reflect on quotes about holiness, love of God and neighbor, and prayer from saints and from spiritual leaders. (U1, Q1, K1, K2, K3, K4, S1, S2, S3, S4)

LEARNING EXPERIENCE 4: Growing in Prayer

Engage the students in taking suggestions from the student book and one another on ways to grow in prayer. (U1, Q1, K1, K2, K3, S1, S2, S3)

CHAPTER 15

Interpret

LEARNING EXPERIENCE 5: What Does *Christian Service* Mean?

Conduct a student-led class discussion, reviewing the service requirements of your school and discussing how they encourage true service to others. (U2, Q2, K5, K6, S5, S6)

Interpret

LEARNING EXPERIENCE 6: Common Good Simulation

Use a monetary simulation game to demonstrate the concept of the common good in relation to social justice and Catholic social teaching. (U2, Q2, K5, K6, K7, S5, S6, S7)

Apply

LEARNING EXPERIENCE 7: Catholic Social Teaching and *"Laudato Si'"*

Engage the students in learning more about Catholic social teaching by preparing a presentation on the seven principles of Catholic social teaching as illustrated in Pope Francis's encyclical *"Laudato Si"* (*"On Care for Our Common Home,"* 2015). (U2, Q2, K7, K8, S7, S8)

CHAPTER 16

Interpret

LEARNING EXPERIENCE 8: Artistic Metaphors for Living Our Faith

Engage the students in using different artistic mediums to create metaphors for understanding God and faith as Saint Paul did in his letters. (U3, Q3, K5, S5)

Empathize

LEARNING EXPERIENCE 9: Design an Evangelization App

Engage the students in developing plans for a digital app with features that Catholic teens would use to spread the Gospel message. (U3, Q3, K7, K8, K9, K10, S7, S8, S9, S10)

Reflect

LEARNING EXPERIENCE 10: Evangelization: Who, Me?

Help the students reflect on what the Good News of Jesus means to them and what role evangelization can play in their lives through selected reading of a U.S. bishops' document on evangelization. (U3, Q3, K10, S10)

LEARNING EXPERIENCES

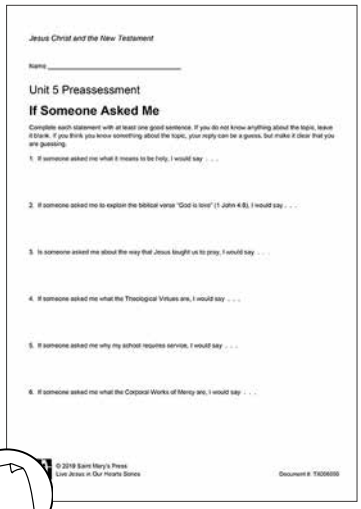
The following learning experiences support the key learning objectives for this unit. They are designed to take place over the course of several weeks, but it will be important for you to choose how they will best fit into your unique learning environment and how they will combine with other material you wish to use, as you prepare your lesson plans. Typically, each learning experience takes a day or two of class time. The handouts referred to in various learning experiences are available as reproducible handouts at the end of the unit. They are also available as part of the additional online resources at *www.smp.org/livejesus_newtestament*.

Explain

LEARNING EXPERIENCE 1 (Unit)

Preassessment

Preassess what students know about the main topics of unit 5 by using open-ended questions to assist you in identifying points to emphasize in this unit.



Jesus Christ and the New Testament

Name _____

Unit 5 Preassessment

If Someone Asked Me

Complete each statement with at least one good sentence. If you do not know anything about the topic, leave it blank. If you think you know something about the topic, your reply can be a guess, but make it clear that you are guessing.

1. If someone asked me what it means to be holy, I would say . . .

2. If someone asked me to explain the biblical verse "God is love" (1 John 4:8), I would say . . .

3. If someone asked me about the way that Jesus taught us to pray, I would say . . .

4. If someone asked me what the Theological Virtues are, I would say . . .

5. If someone asked me why my school requires service, I would say . . .

6. If someone asked me what the Corporal Works of Mercy are, I would say . . .

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Document # TX006050

TX006050

1. **Prepare** by photocopying or downloading and printing the handout "Unit 5 Preassessment" (TX006050), on pages 282–283, one for each student.
2. **Distribute** the handout, and review the instructions with students. Tell students that they will not be graded on their answers. They are not expected to know all the terms or concepts.
3. **Allow** about 10–15 minutes for the students to complete the open-ended questions. If some students finish before time is up, tell them that they may use their student book to find out more about each of the topics, and to add any further comments on their handout in another color pen or pencil.
4. **Engage** the students in a class discussion about possible answers to each of the statements on the handout. The students can use a different color pen or pencil to add notes on the handout. It is important that they do this if you wish to see their original answers.
5. **Collect** the handouts. Review the original answers of each student to determine how much time you will want to spend on the topics in the unit.

TEACHER NOTE

Using sticky notes on newsprint is another way to record this information so you can refer back to it later. Or if you have a SMART board, create a T-chart and save the information for later reference.

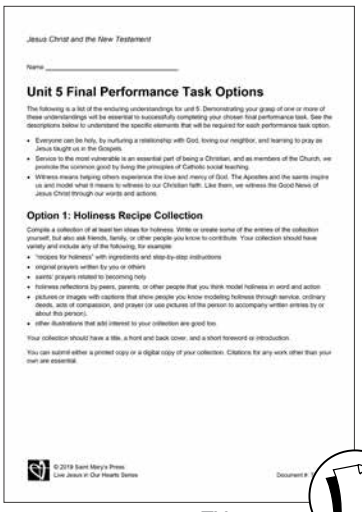
Apply

LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts "Unit 5 Final Performance Task Options" (TX006056), on pages 294–295, and "Unit 5 Final Performance Task Rubrics" (TX006057), on pages 296–297, one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
3. **Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
   - If you wish to work alone or with a partner, you may choose option 1. Option 2 should be completed individually.
   - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.


Jesus Christ and the New Testament

Name: _____

Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. Demonstrating your grasp of one or more of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each performance task option.

- Everyone can be holy, by nurturing a relationship with God, loving our neighbor, and learning to pray as Jesus taught us in the Gospels.
- Service to the most vulnerable is an essential part of being a Christian, and as members of the Church, we promote the common good by living the principles of Catholic social teaching.
- Witness means helping others experience the love and mercy of God. The Apostles and the saints inspire us and model what it means to witness to our Christian faith. Like them, we witness the Good News of Jesus Christ through our words and actions.

Option 1: Holiness Recipe Collection

Compile a collection of at least ten ideas for holiness. Write or create some of the entries of the collection yourself, but also ask friends, family, or other people you know to contribute. Your collection should have variety and include any of the following, for example:

- "recipes for holiness" with ingredients and step-by-step instructions
- original prayers written by you or others
- saints' prayers related to becoming holy
- holiness reflections by peers, parents, or other people that you think model holiness in word and action
- pictures or images with captions that show people you know modeling holiness through service, ordinary deeds, acts of compassion, and prayer (or use pictures of the person to accompany written entries by or about this person)
- other illustrations that add interest to your collection are good too

Your collection should have a title, a front and back cover, and a short foreword or introduction.

You can submit either a printed copy or a digital copy of your collection. Citations for any work other than your own are essential.

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Document #

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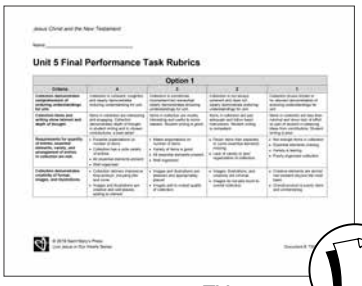
Jesus Christ and the New Testament

Name: _____

Unit 5 Final Performance Task Rubrics

Option 1

Criteria	4	3	2	1
Collection demonstrates thoughtful and enduring understandings for unit.	Collection is cohesive, insightful, and engaging. Collection demonstrates depth of thought and a clear understanding of the enduring understandings.	Collection is consistently engaging and thoughtful. Collection demonstrates ample understandings for unit.	Collection is not always engaging or thoughtful. Collection demonstrates partial understandings for unit.	Collection shows limited or inaccurate understandings of enduring understandings for unit.
Collection meets and exceeds criteria listed and depth of thought.	Items in collection are interesting and engaging. Collection demonstrates depth of thought and a clear understanding of the instructions, a keen detail.	Items in collection are interesting and thoughtful. Collection demonstrates understanding of the instructions.	Items in collection are basic and lack depth. Collection shows partial understanding of the instructions. Student writing is unclear. Student writing is compelling.	Items in collection are very brief, lack depth, and show no understanding of the instructions. Student writing is unclear. Student writing is brief.
Requirements for quantity of entries, variety, elements, variety, and arrangement of entries in collection are met.	• Possess [appropriate] or [number of items] • Collection has a wide variety of entries • All [required elements] present • Well-organized	• Makes [appropriate] or [number of items] • Variety of items is good • All [required elements] present • Well-organized	• Does [not have appropriate] or [number of items] • Lacks in variety in [organization] in collection	• Not enough items in collection • [Essential elements] missing • Variety is lacking • Poorly organized collection
Collection demonstrates creativity of format, images, and illustrations.	• Creative and appropriate [illustrations], including [art] and icons • Images and illustrations are creative and add beauty, appeal, and interest	• Images and illustrations are [creative] and appropriate • Images [add] to overall quality of collection	• Images, illustrations, and creativity are minimal • Images do not add much to overall collection	• Creative elements are absent and student shows the work hasn't been [accomplished to] [very little understanding]

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TX006057

> **TEACHER NOTE**
>
> Option 1 of the final performance tasks for this unit can be done by an individual or with a partner. More than two is not recommended. Option 2 is intended to be completed individually.

4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. **Allow** one full class period for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

> **TEACHER NOTE**
>
> If these final performance tasks, or similar ones, have been completed by a prior class, place examples of this work in the classroom. This allows the students to understand how they might effectively approach the final performance tasks and realize that there is more than one way to successfully complete the tasks.

Chapter 14: Our Call to Holiness 321

Article 54

Letters of John: Living in Union with God

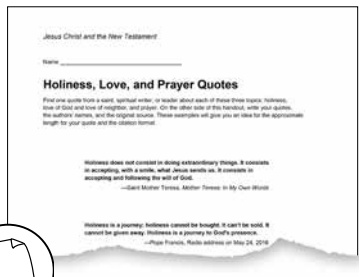
Tina, Dana, and Karen were best friends in eighth grade. They did everything together. During the summer, you never saw one of them without the other two by her side. Their families even went on vacation together. It seemed like nothing could split up these friends. But something changed when they started high school. Dana didn't seem as interested in hanging out with Tina and Karen. She had made some new friends and was spending all her time with them. It made Tina and Karen wonder if they had done something wrong. Had they really changed that much since high school started? Why do friends grow apart?

The Letters of John tell of people in the community parting ways and taking different paths. This often happens when we reach a crossroads in our lives. What changes have you experienced in your group of friends since you started high school?

Friends can part ways for many reasons. When it happens, it often leaves one or both sides wondering what happened. Many times it is just part of growing up and developing different interests. Other times, it can be more difficult, especially if one person is on a path of bad decisions that the other friends cannot support. In the three Letters of John, we find that some people in the community have parted ways to go down a dangerous path, leaving those who are staying true to Jesus' teaching wondering what happened.

UNIT 5

Articles 54–56


Jesus Christ and the New Testament

Name _____

Holiness, Love, and Prayer Quotes

Find one quote from a saint, spiritual writer, or leader about each of these three topics: holiness, love of God and love of neighbor, and prayer. On the other side of this handout, write your quotes, the authors' names, and the original source. These examples will give you an idea for the approximate length for your quote and the citation format.

Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.

—Saint Mother Teresa, *Mother Teresa: In My Own Words*

Holiness is a journey; holiness cannot be bought. It can't be sold. It cannot be given away. Holiness is a journey to God's presence.

—Pope Francis, Mass address on May 24, 2016

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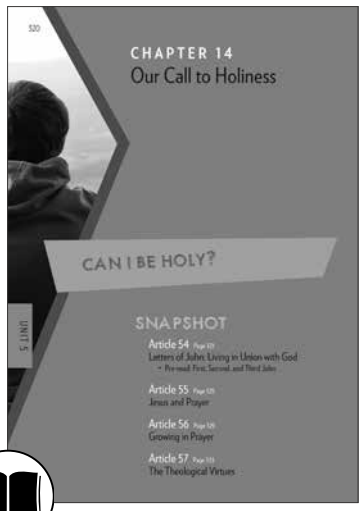

320

CHAPTER 14

Our Call to Holiness

CAN I BE HOLY?

SNAPSHOT

Article 54 Page 321
Letters of John: Living in Union with God
– Pre-read: First, Second, and Third John

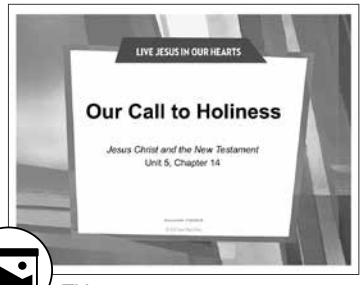
Article 55 Page 325
Jesus and Prayer

Article 56 Page 328
Growing in Prayer

Article 57 Page 333
The Theological Virtues

UNIT 5

Page 320



TX006278

Reflect

LEARNING EXPERIENCE 3 (Chapter 14)

Holiness, Love, and Prayer Quotes

Instruct the students to find and reflect on quotes about holiness, love of God and neighbor, and prayer and from saints and from spiritual leaders. (U1, Q1, K1, K2, K3, K4, S1, S2, S3, S4)

1. **Prepare** by ensuring that all the students have read articles 54–56 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Holiness, Love, and Prayer Quotes" (TX006051), on pages 286–287, one for each student. Or make an electronic copy of the handout for individual or collaborative work. Ensure that all students have a digital device with internet access. (If students do not have individual devices, step 8 can be assigned for homework, assuming the students have access to the internet at school, at home, or at the library.) Decide if you want the students to work in pairs or small groups, and whether each student needs to turn in his or her own copy of the handout.
2. **Ask** the students to open to chapter 14, on page 320 of the student book, and peruse the article headings, vocabulary, and images for any information that might lead them towards selecting a quote about holiness, love of God and neighbor, or prayer.

TEACHER NOTE

You may wish to introduce the main points of the chapter by using the PowerPoint presentation "Chapter 14 Overview: Our Call to Holiness" (TX006278) (see *www.smp.org/livejesus_newtestament*).

3. **Explain** that this learning experience will focus on these three main topics:
   - What it means to be holy
   - How to nurture our love of God and neighbor
   - How to pray
4. **Write** "Holiness," "Love of God and Neighbor," and "Prayer" as the headings of three columns on the board.
5. **Distribute** the handout, and instruct the students to read the instructions and the sample quotes. Give guidance on how to conduct their web search for quotes. Point out that a simple Google search may not yield the kind of quotes and wisdom that should be used. Suggest the names of spiritual guides that they can look up, such as these:

- **Popes:** Pope Francis, Pope Benedict XVI, Pope Saint John Paul II, and Pope Saint John XIII
- **Saints:** Saint Augustine, Saint Teresa of Ávila, Saint Thérèse of Liseux, Saint John of the Cross, Saint Francis de Sales, Saint Ignatius of Loyola, or a saint or founder that is associated with their school
- **Spiritual writers or leaders:** Dorothy Day, Thomas Merton, Henri Nouwen, James Martin, Joyce Rupp

Ask the students to suggest possible names of other saints and spiritual writers they are aware of. You may want to tell the students to ask you if they are unsure whether they can use a particular person.

6. **Allow** about 20 minutes for the students to research and write their quotes. Circulate and assist as needed.
7. **Follow** the research step with one of these options:
   - Write quotes on index cards or cardstock. Post them in the classroom, ensuring there are no duplicates.
   - Electronically post the quotes on a class forum, website, or platform (e.g., Google Classroom, Moodle, or Edmodo) with the option for students to "like" or comment.
   - Conduct voting to arrive at the best quotes in each category. Post these on the classroom site or around the room.
8. **Engage** the students in a discussion about the connections between holiness, prayer, love of God, and love of neighbor based on the quotes the students found. You may wish to prompt discussion with questions like the following:
   - Do you think there is a connection between holiness and prayer? Why or why not?
   - What are some specific ways in which love of God and love of neighbor can be reflected in our prayer life?
   - Have any of the quotes that you or your classmates discovered affected your thought on prayer and holiness? in what way?

TEACHER NOTE

You may want to refer students to the biblical passages in their student books, having them look them up in their Bibles. Discuss how the wisdom of the quotes they found compare to those in biblical passages from the Letters of John and the Gospels. Do they see connections between these quotes and the ones that they found?

TEACHER NOTE

Another way to process the quotes is to ask the students to write a reflection or journal entry about how the three topics of holiness, love of God and neighbor, and prayer are connected to one another, using at least one biblical passage and one to three quotes identified by the class in their reflection.

Chapter 14: Our Call to Holiness 325

Article 55

Jesus and Prayer

Tina sat on her bed crying as she talked with her mother. Tina was feeling overwhelmed and confused. She missed her friend Dana, who stopped hanging out with her once school started. Her other friends, including Karen, wanted to spend time with her, but her part in the school play was taking up all of her free time. Her schoolwork was piling up and stressing her out. It was just too much for Tina to handle. Her mom has a strong faith, and is always encouraging Tina to pray about things. But when her mom suggested it this time, Tina blew up. "Mom! I am too busy. Besides, I tried praying before and nothing happened!"

Tina's confusion about prayer is not uncommon. Perhaps you have even felt this way at times. But don't give up on prayer! Prayer is an essential part of a life of holiness. Fortunately, just as John's letters teach us that Jesus is the model for our holiness, the Gospels teach us that Jesus is the model for our prayer life. The Gospels have numerous accounts that teach us about prayer through Jesus' words and actions.

Where have you felt that your prayers were not being answered?

Praying Like Jesus

Tina's feelings of frustration and confusion have led her to question the importance and effectiveness of prayer. So, let's first look at the importance of prayer in Jesus' life. From the Gospels, we learn that during his earthly life, Jesus often takes time alone to pray (see Matthew 14:23; Mark 1:35, 6:46; Luke 5:16, 6:12). Sometimes he takes time to pray before making important decisions (see Luke 4:1–14, 9:24–28, 23:34). In the Gospel of Luke, he spends the night in

UNIT 5

Articles 55–56

Jesus Christ and the New Testament

Name _____

Growing in Prayer

Make a list of ten ways you can continue to grow in prayer, based on articles 55 and 56 in the student book, class discussion, and the advice and wisdom of others.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

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TX006052

Reflect

LEARNING EXPERIENCE 4 (Chapter 14)

Growing in Prayer

Engage the students in taking suggestions from the student book and one another on ways to grow in prayer. (U1, Q1, K1, K2, K3, S1, S2, S3)

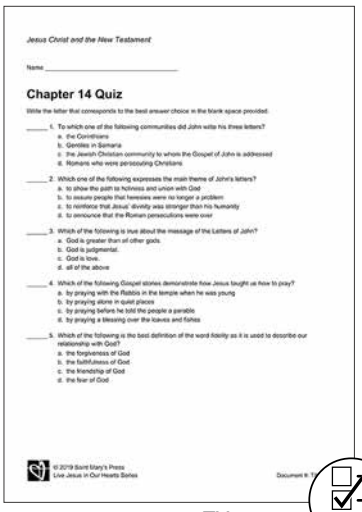
1. **Prepare** by ensuring that all the students have read articles 55 and 56 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Growing in Prayer" (TX006052), on page 288. Ensure that the students have access to their student books. Provide newsprint and markers for each group of three to four students if this activity will be done without electronic devices.
2. **Arrange** the students into groups of three or four. Give each group a sheet of newsprint and some markers.

TEACHER NOTE

If the students are more comfortable with a digital option, you may ask them to create a Google Doc for their group.

3. **Review** the main points of articles 55 and 56.
   - Even though he was fully God, Jesus had an active prayer life. His prayer kept him connected to his heavenly Father. We can learn about prayer by following Jesus' example.
   - It can be easy to become discouraged with prayer or think that we aren't doing it right. We need to approach God with humility and an openness to learning how to become better at spending our time in prayer.
4. **Instruct** the students to look over articles 55 and 56 for suggestions about prayer. Each group should write down on their newsprint at least ten ways that they can grow in prayer. The list of ten should be legible and readable by the whole class.
5. **Allow** about 10 minutes for the groups to complete their lists. As they finish their lists, post them in front or around the classroom. Have the students to get up and move about the room to see the suggestions other groups have made.
6. **Discuss** with the large group the variety of suggestions. Ask the students if they have other tips or suggestions for prayer that may not already be listed. Write these on the board or on another sheet of newsprint.
7. **Circle** the suggestions that are listed most often, coming up with a class list of the top ten. Continue to keep all the lists posted.
8. **Distribute** the handout. In silence, the students should write the ten ways they can continue to grow in prayer, based on the posted lists, class discussion, and their own experience.

9. **Collect** the handouts, reading them for a completion grade. Or assign a reflection essay or journal entry based on questions like these:
   - Which of these suggestions do you find the easiest and most natural for you?
   - Which are the most challenging for you?
   - Which of these are you most likely to use in your prayer life?


Jesus Christ and the New Testament

Name _____

Chapter 14 Quiz

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. To which one of the following communities did John write his three letters?
a. the Corinthians
b. Gentiles in Samaria
c. the Jewish Christian community to whom the Gospel of John is addressed
d. Romans who were persecuting Christians

_____ 2. Which one of the following expresses the main theme of John's letters?
a. to show the path to holiness and union with God
b. to assure people that heresies were no longer a problem
c. to reinforce that Jesus' divinity was stronger than his humanity
d. to announce that the Roman persecutions were over

_____ 3. Which of the following is true about the message of the Letters of John?
a. God is greater than all other gods
b. God is judgmental.
c. God is love.
d. all of the above

_____ 4. Which of the following Gospel stories demonstrate how Jesus taught us how to pray?
a. by praying with the Rabbis in the temple when he was young
b. by praying alone in quiet places
c. by praying before he told the people a parable
d. by praying a blessing over the loaves and fishes

_____ 5. Which of the following is the best definition of the word *fidelity* as it is used to describe our relationship with God?
a. the forgiveness of God
b. the faithfulness of God
c. the friendship of God
d. the fear of God

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TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 14 quiz (TX006286), do so now, before moving on to chapter 15. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Interpret

LEARNING EXPERIENCE 5 (Chapter 15)

What Does Christian Service Mean?

Conduct a student-led class discussion, reviewing the service requirements of your school and discussing how they encourage true service to others. (U2, Q2, K5, K6, S5, S6)

Chapter 15: Our Call to Serve 139

Article 58

Paul Models Committed Service

It can seem that the opportunities we have to serve others aren't always at convenient times. If you are volunteering to build homes for the financially disadvantaged, you will probably have to be on the job site early on a Saturday morning. If you are tutoring, any chance of hanging out with your friends, playing video games, or taking a nap after school are pretty much gone. However, teens are logging hundreds of service hours every year. Why are they willing to sacrifice their time (and sleep!) to help others?

What type of service do you enjoy?

Those who are in need gratefully receive food, clothing, shelter, medical care, tutoring, and many other services to help them. If you were to ask the volunteers who are providing this help, they would more than likely tell you that they are the ones who have received a blessing. Serving others is at the essence of Christ's teachings. For some guidance on serving others well, we can look again to Saint Paul.

UNIT 5

Articles 58–59

1. **Prepare** by ensuring that all the students have read articles 58 and 59 in the student book prior to this learning experience. Photocopy or download and print the handout "Guidelines for Student-Led Discussions" (TX006020), on page 160, one for each student. Additionally, you will need to locate a copy of your school's policy regarding required service hours and display it in some way in the classroom.

TEACHER NOTE

The handout "Guidelines for Student-Led Discussions" (TX006020) is located in the handout section of unit 3, on page 160. You may wish to keep a class set of this handout printed off for those times when you need to remind the students of the guidelines for student-led discussions.

Jesus Christ and the New Testament

Guidelines for Student-Led Discussions

A student-led discussion is one during which the students take the lead and participate among themselves without the teacher as a facilitator. General guidelines for students in student-led discussions include the following:

- All students are expected to participate, offering comments and opinions about the essential question determined by the student book unit and chapters or by the teacher.
- Students can use notes from reading or class presentations, handouts, or written answers to questions provided ahead of time as the foundation for student-led discussions.
- Students' contributions should be meaningful and reflective, not just informational. They can also add something beyond what they read or worked on in class. Make a statement about the material, then offer an opinion, or a further thought about it, or ask a question about it that does not require a yes or no or other obvious answer. Example, "What do you think about . . . ?" or "I think . . . because . . . ."
- Students may agree or disagree with others' answers as long as they give good reasons for their opinion. They can also build or add to what someone else has said.
- Students may go beyond the class material—as long as comments are relevant to the point of the class discussion. Students may also make references to other subjects, current events, art, literature, music, or general knowledge that is relevant and appropriate. References to material beyond the obvious or expected can earn students extra participation points for substance and creativity.
- Students who find it easy to participate in class should refrain from dominating discussion, inviting their peers to join in by asking questions of them or inviting them to comment on someone else's thoughts.

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TX006020

2. **Review** the following summary points from articles 58 and 59 with the students to prepare for the group discussion:
   - Teens log hundreds and even thousands of service hours every year. They willingly sacrifice their time to help others.
   - Volunteers, young and old, will likely tell you that they have been blessed by serving others.
   - During Paul's lifetime, there was a great famine. In his Second Letter to the Corinthians, Paul directly addresses his work of raising money to help the poor in Jerusalem.
   - Paul makes three major points about serving others: (1) Finish what you start. (2) Give from your surplus. (3) Give cheerfully.

- Scripture directs us that service is more than something nice to do when we have the time. Service is a deeper call, a commitment that should permeate all aspects of who we are.
- In Genesis, we see that we were not created in isolation. We were created to be in relationship with one another. If we are reflecting the loving and serving relationship of the Trinity, we are made to serve one another.
- Jesus teaches us that to be fully human, we must become the person God created us to be.
- We have all been given gifts, including the ability to love. It is our choice how to use these gifts. When we use these gifts by serving others, we reflect God's love most clearly.
- In the Gospel of Matthew, Jesus makes it clear that how we spend eternity depends on how we treat one another. We are called to serve Jesus by serving everyone who is in need.

3. **Instruct** the students to take a few minutes to review your school's service hours requirement or policy.
4. **Distribute** the handout for student-led discussions. Arrange the students into two or four groups, whichever you feel will make the conversation most productive and manageable. The students will be participating in a discussion about their call to serve and their school service requirement or policy. Begin by posing the following questions, one at a time, to the groups of students, and have them discuss in their groups. After each question, ask one member of each group to share their response with the class.
   - Does our school's requirement or policy focus on the Corporal and Spiritual Works of Mercy? Why is this an important component of Christian service?
   - Why do you choose to participate in service to others? How do you feel when you serve others?
   - Think of Paul's three directives about service. (1) Finish what you start. (2) Give from your surplus. (3) Give cheerfully. Which of these seems most important to you in your efforts to serving others? Why?
   - Explain why service is relational.
   - Why do you think Scripture tells us that to be most fully human, we must be in service to others?
5. **Conclude** the large-group discussion by encouraging the students to stretch their dialogue beyond the class material. Can they tie their experience to other subjects, current events, or general knowledge that is relevant and appropriate?

Interpret

LEARNING EXPERIENCE 6 (Chapter 15)

Common Good Simulation

Use a monetary game simulation to demonstrate the concept of the common good in relation to social justice and Catholic social teaching. (U2, Q2, K5, K6, K7, S5, S6, S7)

1. **Prepare** by ensuring that all the students have read article 60 in the student book prior to this learning experience. You will also need ten counters of some kind (chips, beans, pennies, etc.) for each student playing in a round. If you have a large class, not all the students will be playing the same round.

Chapter 15: Our Call to Serve 347

Article 60

Concern for the Common Good

Donating resources and volunteering our time to feed hungry people is a good thing to do, but it is not enough. Our call to service also challenges us to correct the inequalities and violence that cause hunger and starvation. This type of service is sometimes called the work of social justice. For some, Jesus' call to serve by working for social justice can feel overwhelming. How can one person end the causes of world hunger? The answer is that one person cannot. This type of change happens only when many people work together to change social injustices.

As followers of Jesus Christ, we are all called to work with others for justice and peace. Another way to say this is that we are all called to promote the common good. Look at how Jesus defines his own ministry as a call to proclaim the Good News, and serve the common good:

The Spirit of the Lord is upon me,
because he has anointed me
to bring glad tidings to the poor.
He has sent me to proclaim liberty to captives
and recovery of sight to the blind,
to let the oppressed go free,
and to proclaim a year acceptable to the Lord.
(Luke 4:18–19)

If promoting the common good is at the center of Jesus' own ministry, then as followers of Jesus, it must also be at the heart of who we are. The members of the Catholic Church have been serving the common good for over two thousand years. Let's look at the principles that guide us in this work.

UNIT 5

social justice ➤ The defense of human dignity by ensuring that essential human needs are met and that essential human rights are protected for all people.

common good ➤ Social conditions that allow for all citizens of the Earth, individuals and families, to meet basic needs and achieve fulfillment.

Article 60

UNIT 5

> **TEACHER NOTE**
>
> This simulation is best played by about ten students at a time. If you have a large class, break the class into several groups and have the groups play simultaneously. Or one group can play a round while the other group(s) observe, switching when each group is done.

2. **Direct** the players to sit in a circle. In the center of the circle, place one-fourth of all the chips. For example, if you have ten students playing, you would place twenty-five of the one hundred game chips in the center. Do not explain the significance of the chips before playing the game. The rules are the only instruction the players can receive.
3. **Read** the rules to the students, using the following or similar words. Repeat for clarification if necessary.
   - The chips in the center belong to all of you.
   - I'm going to play some music, and while it is playing, everyone in the circle may take chips out of the pile in the center.
   - You may not put chips back into the pile once you have taken them out.
   - You may trade in ten chips for a prize.
   - As soon as the music stops, I will double the number of chips left in the center at that time, and then continue the game.
   - There will never be more chips in the pile than there are at the start of the game; this is the maximum amount of chips that can be in the pile.
   - The most important rule for the game is that you may not talk or communicate in any way to anyone during the game. This includes gestures, eye contact, and so on.
4. **Start** the simulation. The players will most likely empty the pile of chips at the start of the game. Point out that as it is not possible to double zero, the game is over. Ask if they would like to try again, or replace the first group with another group of students. At the end of each round, the students must return all of their chips.

5. **Continue** to play the game for several rounds without allowing the students to talk. When doubling the chips in the pile, remember there can never be more chips in the pile than at the start of the game.
6. **Allow,** after a few rounds, talking while the music plays so the students can discuss strategies.
7. **Halt** the simulation after a few more rounds. Ask the students how they feel about the way the game worked out. Ask them to express the difference between participating without being able to communicate versus playing while being able to discuss strategies. As a group, help them to think of ways they could cooperate to allow more of them to get their ten chips without depleting the pile of resources. If you have time, play again using these strategies.
8. **Preface** the student processing with this information:
   - Think of some renewable resources, such as water, wood, oil, even food. Renewable resources can or will be replenished naturally over time, if we are thoughtful in how we use them. If we don't give these resources the opportunity to replenish themselves, we will exhaust them.
   - Unfortunately, many people act in their own interest rather than thinking of the common good. The Earth's resources do not belong exclusively to individuals. In using and managing renewable resources, we must make an effort to focus on cooperation and planning for the long term. We can think about social dilemmas in the same way. Cooperation and resource management are critical to providing for all and protecting our resources.
9. **Process** the simulation with the following discussion questions:
   - What do the chips represent?
   - The chips, we said, belong to everyone. Can you think of examples of resources that belong to everyone?
   - Can we draw any parallels between the way the group treated the chips and the way individuals and society as a whole use or overuse renewable resources?
   - What happened in the first round of the game? How did it make you feel about the other members of the group?
   - How did removing the no-talking rule change how the game was played? Did it allow you to strategize? What are some of the strategies you came up with?
   - Was there an ideal number of chips to take out of the pool? If so, what was it and why?
   - What would happen if we added people to the game? What do you think this would represent?
   - Do you have an experience where you have had to share a resource with others? If so, what was the commodity, and what were the results?
   - This game is called "For the Common Good." Have you ever heard this phrase? What does it mean?

TEACHER NOTE

Please see the handout "'For the Common Good' Simulation Answer Key" (TX006053), on pages 289–290, for some basic responses to the processing questions. The conversation may take some unique turns based on student input, but the essential information to keep the conversation on track is contained in the answer key.

"For the Common Good" Simulation Answer Key

TX006053

10. Explain the following:

- Although this simulation came from the disciplines of science and economics, it can help us understand the concept of the common good (as defined in the student book).
- *Common good* refers to social conditions that allow for all citizens of the Earth, individuals and families, to meet basic needs and achieve fulfillment.
- *Common good* also refers to social justice or the defense of human dignity by ensuring that essential human needs are met and that essential human rights are protected for all people.
- The concept of the common good is at the heart of the Gospel and the Tradition of the Church, especially in Catholic social teaching. In addition to the examples on the handout, ask the students to think beyond sharing of resources to other moral and social justice issues like immigration, violence, pornography, and traffic congestion.

Article 60
Concern for the Common Good

Article 60

LEARNING EXPERIENCE 7 (Chapter 15)

Catholic Social Teaching and *"Laudato Si'"*

Engage the students in learning more about Catholic social teaching by preparing a presentation on the seven principles of Catholic social teaching as illustrated in Pope Francis's encyclical *"Laudato Si'"* (*"On Care for Our Common Home,"* 2015). (U2, Q2, K7, K8, S7, S8)

Catholic Social Teaching

Pages 348–352

1. **Prepare** by ensuring that all the students have read article 60 in the student book prior to this learning experience. Locate and project a copy of Pope Francis's encyclical "*Laudato Si'*," which can be found on the Vatican website. Create a class Google Slides document or something similar for the students to post their work. (If students do not have individual devices, the students can create a handwritten or typed document.)
2. **Review** the seven principles of Catholic social teaching on pages 348–352 in the student book, going over each one and sharing examples of how they have been applied, or could be applied, to social justice issues.

3. **Explain** to the students what an encyclical is (literally "a circulating letter"), using these or similar words:
   - Encyclicals are letters written from the Pope to all the bishops of the world. Sometimes they are also addressed to all Christians and to all people "of good will."
   - Encyclicals and other Church documents are usually numbered by paragraph. When a document is quoted, the quote is usually followed by the paragraph number, making it easier to find the quote in the document. Because encyclicals are translated into many languages, and published in print form, these paragraph numbers are more helpful than page numbers.
   - Encyclicals and other Catholic Church documents published by the Vatican generally have an official Latin title—the opening two or three words of the document, which is printed in Latin, the official language of the whole Church. Then there is a title in a modern language—in our case, English.

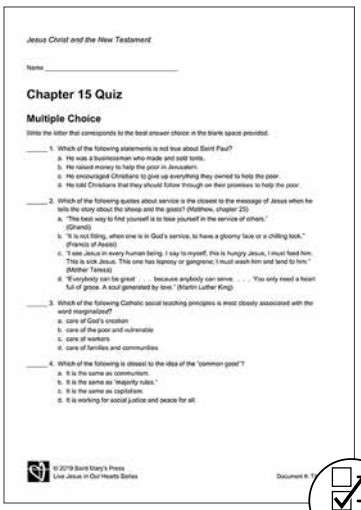
TEACHER NOTE

You may want to show students a list of papal encyclicals, written over the last 125 years, that comprise modern Catholic social teaching. A list can be found at the University of Notre Dame Center for Social Concern website.

4. **Tell** the students they will be searching for references to the seven key principles of Catholic social teaching in Pope Francis's encyclical *"Laudato Si'."* The easiest way to do this is to use the search feature while looking at the document's web page. Demonstrate this using *"Laudato Si'"* displayed on your classroom screen. Use Ctrl+F to bring up the search box, and type in "common good." Point out that this term shows up thirty times. Use the up and down arrows of the search feature to show students some of the references, the paragraph numbers where they are found, and how the paragraph provides context essential to understanding the use of the term.
5. **Explain** the assignment:
   - *"Laudato Si'"* is one of the latest encyclicals written on a social justice topic. Also called "On Care for Our Common Home," *"Laudato Si'"* is an encyclical written by Pope Francis about environmental justice, the importance of caring for the Earth and its resources with wisdom and justice.
   - The class will be divided into seven groups. Each group will be assigned one of the seven key principles of Catholic social teaching.
   - Your group will search *"Laudato Si'"* for paragraphs in which your key principle is mentioned by Pope Francis. The easiest way to do this is to search the document using key words from your principle. Read over the paragraphs you find, and decide together which paragraph best represents your assigned principle.

- After finding your paragraph(s), copy and paste as much of the paragraph as necessary to understand the use of your key principle into a class Google Slide document. Title your slide with the name of the principle. Make sure your slide is in the proper order (1–7) with other slides.
- Find a graphic or a link to a video that is relevant to your principle, and add it to your slide.
- Be prepared to explain your Catholic School Teaching principle and how it is used in "*Laudato Si*'."

6. **Proceed** by arranging the students into seven small groups and assigning each group one of the seven key principles of Catholic social teaching. Allow about 20 minutes for student groups to complete the assignment. Move among the groups to help them as needed.
7. **Display** the slides after the groups have finished their work. As each slide is projected, invite the group responsible for that slide to come forward to explain their Catholic social teaching principle to the class.
8. **Conclude** by emphasizing these or similar points:
   - Jesus defines his own ministry as a call to proclaim the Good News and serve the common good. If promoting the common good is at the center of Jesus' own ministry, then is must also be at the heart of who we are.
   - When Catholic social teaching addresses our care of God's creation, it emphasizes that we must protect the resources of our planet, preserving them for future generations.
   - In "*Laudato Si*'," Pope Francis talks about far more than recycling and planting trees. He critiques consumerism and irresponsible development, the degradation of the environment, and the danger of global warming.
   - Pope Francis reminds us that care for our common home is the responsibility of all of us, not just a select few.



Jesus Christ and the New Testament

Name _____

Chapter 15 Quiz

Multiple Choice

Write the letter that corresponds to the best answer choice in the blank space provided.

_____ 1. Which of the following statements is not true about Saint Paul?
a. He was a businessman who made and sold tents.
b. He raised money to help the poor in Jerusalem.
c. He encouraged Christians to give up everything they owned to help the poor.
d. He told Christians that they should follow through on their promises to help the poor.

_____ 2. Which of the following quotes about service is the closest to the message of Jesus when he tells the story about the sheep and the goats? (Matthew, chapter 25)
a. "The best way to find yourself is to lose yourself in the service of others."
(Ghandi)
b. "It is not fitting, when one is in God's service, to have a gloomy face or a chilling look."
(Francis of Assisi)
c. "I see Jesus in every human being. I say to myself, this is hungry Jesus, I must feed him. This is sick Jesus. This one has leprosy or gangrene; I must wash him and tend to him."
(Mother Teresa)
d. "Everybody can be great . . . because anybody can serve. . . . You only need a heart full of grace. A soul generated by love." (Martin Luther King)

_____ 3. Which of the following Catholic social teaching principles is most closely associated with the word marginalized?
a. care of God's creation
b. care of the poor and vulnerable
c. care of workers
d. care of families and communities

_____ 4. Which of the following is closest to the idea of the "common good"?
a. It is the same as communism.
b. It is the same as "majority rules."
c. It is the same as capitalism.
d. It is working for social justice and peace for all.

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Live Jesus in Our Hearts Series

TX006288

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 15 quiz (TX006288), do so now, before moving on to chapter 16. (See *www.smp.org/livejesus_newtestament* to access both of these resources.)

Chapter 16: Our Call to Witness 359

Article 62

First Peter: Give Witness to Your Faith

In late March 1966, seven monks from the Atlas Abbey of Tibhirine, in Algeria, were kidnapped and eventually executed by the Armed Islamic Group (GIA). You might assume that was death brought on by conflict between Christians and Muslims. This assumption would be false. In fact, the monks lived peacefully for many years working side by side with their Muslim neighbors.

Cistercian monks

Br. Jean Pierre Schumacher was one of two monks who survived the attack. In an interview with a Spanish publisher in 2010, he explained the role of the monks in the local community. "We worked in the fields and the garden. We lived on the mountain and our relations with them (our Muslim neighbors) were positive and very fraternal. We were like a family. . . . We attended religious services and funerals, whatever the people wanted. We have very good relations with them" (in *Catholic News Agency*, January 17, 2011).

Brother Jean Pierre gave insight to the daily life of the monks and their neighbors: "We had a small gardening association together with four parents who worked with us. Each one had a small plot and sold their crops. At the end of the year, we shared the sales. It was a beautiful way of living together as a family. We didn't talk about religion much, but we had good relations, and it was a way for us to communicate with their family" (in *Catholic News Agency*, January 17, 2011). Based on Brother Jean Pierre's account, it would be hard to imagine that the monks were living in a hostile environment.

UNIT 5

Articles 62–63

Interpret

LEARNING EXPERIENCE 8 (Chapter 16)

Artistic Metaphors for Living Our Faith

Engage the students in using different artistic mediums to create metaphors for understanding God and faith as Saint Paul did in his letters. (U3, Q3, K5, S5)

1. **Prepare** by ensuring that all the students have read articles 62 and 63 in the student book prior to this learning experience.
2. **Arrange** classroom stations with a variety of artistic materials, such as the following:
   - clay or dough
   - paints, colored pencils, construction paper, blank paper of different sizes and weights
   - Legos or other interlocking building parts
   - yarn, fabric remnants, needles, pins, thread, cardboard or poster board
   - calligraphy pens, markers
   - natural materials like rocks, sticks, leaves, flowers, grasses, dirt (students could collect these from outside)
   - erector-set pieces or other construction-type pieces

   Provide a general area of creative supplies: scissors, tape, glue, staples, markers, cotton balls, paper, miscellaneous items found in a junk drawer at home or at school. The students may have other ideas about materials; allow them as much latitude as possible. This learning experience requires some time for set-up and can be free flowing, allowing the students to go beyond verbal expression.
3. **Review** the main points of articles 62 and 63.
   - ➢ In Saint Paul's time, the early Christians were minorities in their communities. This created both an opportunity and a challenge. The opportunity is that Christ's message revealing a God of love and mercy was desperately needed at that time, and many people were open to that message. The challenge was that Christ's message also made the early Christians stand out as different, opening them to ridicule, persecution, and even temptation to betray their moral values.
   - ➢ Like any good writer, Saint Paul used metaphors to convey important ideas to his readers. He wanted them to embrace faith in Jesus and persevere in living their faith through word and action. He used metaphors like potter and clay to describe the relationship between God and us, a building's foundation to describe Jesus and the Church, and armor as the type of clothing we need to protect ourselves from sin.
   - ➢ Those metaphors are understandable in Paul's culture, but are they as meaningful in our culture today? Today Paul might use different metaphors. What do you think they might be?

TX006280

TEACHER NOTE

You may wish to use the PowerPoint presentation "Chapter 16 Overview: Our Call to Wintess" (TX006280) to assist in reviewing these key points (see *www.smp.org/livejesus_newtestament*).

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TEACHER NOTE

Consider showing excerpts from the 2011 movie *Of Gods and Men* (120 minutes, rated PG-13) as part of this learning experience. The movie depicts the story at the beginning of chapter 16 about the Trappist monks in Algeria who died as martyrs for their faith. The movie itself is 2 hours long, moves slowly, and is in French with English subtitles. There are clips available on YouTube that you could use to give the students a taste of what these monks were like.

4. **Arrange** the students into small groups, assigning each group to the stations you have set up. Give them the following directions:
   - Saint Paul used artistic metaphors, like pottery, a building, and armor, to help people understand their faith and to inspire them to live out their faith. What kinds of metaphors can you think of to represent faith and how to live it today?
   - Use the materials provided and any other items to create a symbolic or metaphoric representation of faith and how to live it.
   - Be prepared to explain your artistic metaphor to others.

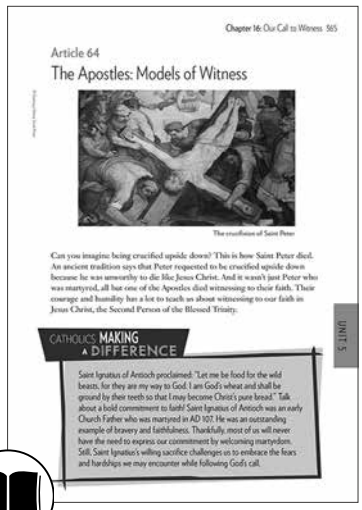
TEACHER NOTE

The students may need a refresher on metaphors. Use the simple definition and examples to explain that a metaphor is a figure of speech in which a word or phrase literally denoting one kind of object or idea is used of another to suggest a likeness or analogy between them (as in "drowning in money"). Ask the students to give their own examples of metaphors. Differentiate metaphors from similes that use *like* or *as* to make comparisons.

5. **Allow** about 30 minutes for the groups to create their artistic metaphors. For those working with clay and Legos, encourage them to find metaphors that go beyond the ones that Saint Paul uses. You may want to give students time to finish their artistic projects for homework for the next class period.
6. **Use** the following criteria for a simple rubric, if using this as a graded project. Be sure to share the areas you will be grading before the students present.

- collaboration with one another
- efficient use of time
- creativity and meaning of the metaphor
- presentation of the artistic metaphor

7. **Direct** the students to circulate around the room in a sort of "art walk," viewing all pieces and writing any questions or positive comments on sticky notes and leaving them next to the artistic creations.
8. **Have** the groups present their creations to the class, explaining their metaphor and answering any questions left during the art walk.


Chapter 16: Our Call to Witness 565

Article 64

The Apostles: Models of Witness

The crucifixion of Saint Peter

Can you imagine being crucified upside down? This is how Saint Peter died. An ancient tradition says that Peter requested to be crucified upside down because he was unworthy to die like Jesus Christ. And it wasn't just Peter who was martyred, all but one of the Apostles died witnessing to their faith. Their courage and humility has a lot to teach us about witnessing to our faith in Jesus Christ, the Second Person of the Blessed Trinity.

CATHOLICS MAKING A DIFFERENCE

Saint Ignatius of Antioch proclaimed: "Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure bread." Talk about a bold commitment to faith! Saint Ignatius of Antioch was an early Church Father who was martyred in AD 107. He was an outstanding example of bravery and faithfulness. Thankfully, most of us will never have the need to express our commitment by welcoming martyrdom. Still, Saint Ignatius's willing sacrifice challenges us to embrace the fears and hardships we may encounter while following God's call.

UNIT 5

Articles 64–65

Jesus Christ and the New Testament

Name _____

Design an Evangelization App

Use the following blank cell phone screens to fill in the features you would put on an app that Catholic teens would use to live their faith personally and witness their faith to others. You may know of online software to create apps or your teachers may be able to guide you to other design formats.

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Live Jesus in Our Hearts Series

Document # TX006054

TX006054

Empathize

LEARNING EXPERIENCE 9 (Chapter 16)

Design an Evangelization App

Engage the students in developing plans for a digital app with features that Catholic teens would use to spread the Gospel message. (U3, Q3, K7, K8, K9, K10, S7, S8, S9, S10)

1. **Prepare** by ensuring that all the students have read articles 64 and 65 in the student book prior to this learning experience. Photocopy or download and print the handout "Design an Evangelization App" (TX006054), on pages 291–292, one for each student, pair, or small group. Pairs or groups of three are recommended, though some students may prefer to work alone.
2. **Research** a few existing Catholic and Christian apps to learn about different types of religious apps if you are not already familiar with them. Check out their sites online. Some include short videos highlighting the features they offer. Some apps to look at are Laudate, Prayer Mate, Mass Explained, and Life Teen.
3. **Review** some of the key points from articles 64 and 65, using the following or similar words:
   - The Apostles are models of witness for us. They were eyewitnesses to Jesus' actions and teachings including the Beatitudes, the Law of Love, and the Golden Rule. All but one of the Apostles were martyred.
   - Not only did the Apostles listen to Jesus' words, but they were also strengthened by the Holy Spirit to follow his example. At Pentecost the Apostles were filled with the Holy Spirit. Emboldened by the Holy Spirit, they began preaching to the crowds. They were no longer fearful, timid, or filled with doubt.
   - The Church became Christ's presence in the world. Remember that we do not have to be perfect to do Christ's work. Even the Apostles had faults, weaknesses, and imperfections.
   - The Communion of Saints provides us with models of faith. The Communion of Saints includes all saints, living and dead, who are united by our shared faith in Christ. It includes people from both the Old and New Testaments, as well as the saints and martyrs throughout the Church's history.

- ➢ As baptized Christians, we have received the same mission of sharing the Good News of Jesus Christ with all those we meet. Proclaiming the beauty and truth of Christ through our words and actions is called evangelization.

4. **Arrange** the students into pairs or groups if they will be working together; distribute the handout accordingly. Give the students the following instructions:
   - ➢ Imagine that you (and your team) have been hired to design an app for Catholic teens that will help them to evangelize: to live out and witness their faith. You do not have to actually create the app; just use the handout to fill in the screens with some of the main features your app would have available. Remember, these are things that would be interesting to teens and would help them grow in their faith and live it out.

TEACHER NOTE

Before this learning experience, you may wish to engage the students in a quick conversation about sharing good news. Ask them for examples of good news: snow days, making the team, getting a part in a play, being asked to a dance, winning an election, acing a test. How do they typically share good news? Do they use different ways to share with parents and with peers? with other people? How and why is sharing the Good News of Jesus similar, but not?

TEACHER NOTE

If the students are unfamiliar or unaware of religious apps, take time to demonstrate several existing apps, or ask a few students to suggest and share apps that they may already use.

5. **Brainstorm** with the class some of the possibilities that they might want to include on their app. The app they design may be devoted to one or more of the following but should have at least five related features of interest:
   - prayer resources or daily prayer
   - daily Lectionary readings with commentary by or for teens
   - a way to keep track of people or issues they want to pray for, or have been asked to pray for
   - saints—a list or quotes from, biographical information about, the saint of the day
   - information about the Pope and/or bishops from their websites or Twitter accounts
   - Catholic social teaching information and updates
   - Catholic topics and trivia
   - movies of interest to Catholics

- youth ministry resources
- service opportunities at school or parishes
- social justice advocacy opportunities
- history of the school or founding community
- spirituality related to the school mission or founding community

> **TEACHER NOTE**
>
> Instead of the printed handout, the students may also use digital wireframe software such as MockFlow or Studiocode. PowerPoint also has templates for storyboard creation to design apps.

6. **Allow** about 30 minutes for groups to work together, committing preliminary designs on the handout.

> **TEACHER NOTE**
>
> If the students are deeply engaged with this learning experience, they may want to work with the school's computer science department or information technology team to develop their ideas into actual apps.

7. **Give** the students time to present their designs in class. Elicit feedback from the class about each design, asking the individuals or groups to take notes on how they might improve their apps. Consider sharing app designs from each class section with other sections (ensuring anonymity), using an online poll to vote on the best evangelization apps.

516 Chapter 16: Our Call to Witness

Article 66

The Call to Evangelization

When we see a good movie or hear a great song, we want to share it with others. We want others to experience the same joy we feel. It is natural to want to share something exciting and wonderful. Throughout this course, we have discussed something far greater than a good movie or song. We have delved into the New Testament, which reveals the mystery of our God and his plan for our salvation. We have studied the life, death, and Resurrection of God's beloved Son, Jesus Christ, who revealed God's New Covenant with the whole human race. We have seen how God the Holy Spirit continues to guide the Church and strengthen individuals seeking holiness and eternal life. We have discussed how faith in Christ, our Savior, saves us from sin and death and saves us for holiness and happiness. This information—better yet, this Great News—is far too amazing to simply keep to yourself. You need to share it!

As baptized Christians, we have received the mission of sharing the Good News of Jesus Christ with all those we meet. Proclaiming the beauty and truth of Christ through our words and our actions is called evangelization. *Evangelization* comes from the Greek word *euangelion*, which means "good news." The life, death, and Resurrection of Jesus is truly Good News for all humanity.

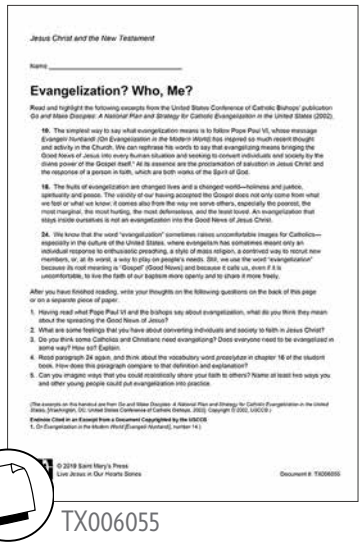
Jesus and the Mission of the Disciples

We can see the roots of our own call to evangelize in the mission Jesus gives to his disciples. For example, in the Gospel of Luke (see 10:1–20), Jesus sends out seventy-two disciples in pairs. He directs them to various cities and towns, asking them to teach and heal in his name. When his disciples return from their mission, they rejoice at all they have been able to accomplish. In the same way, in the Gospel of Matthew, the Risen Christ commissions the eleven Apostles with these famous words: "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 commanded you. And behold, I am with you always, until the end of the age" (28:19–20). In carrying out their mission, the Apostles appoint successors as their own deaths draw near. Thus, the work of evangelization can continue "until the end of the age" (verse 20).

Evangelization ➤ The proclamation of the Gospel of Jesus Christ through word and witness.

UNIT 5

Article 66



Jesus Christ and the New Testament

Name _____

Evangelization? Who, Me?

Read and highlight the following excerpts from the United States Conference of Catholic Bishops' publication *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* (2002).

19. The simplest way to say what evangelization means is to follow Pope Paul VI, whose message *Evangelii Nuntiandi* (On Evangelization in the Modern World) has inspired so much recent thought and activity in the Church. We can rephrase his words to say that evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself.* At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God.

18. The fruits of evangelization are changed lives and a changed world—holiness and justice, spirituality and peace. The validity of one having accepted the Gospel does not only come from what we feel or what we know; it comes also from the way we serve others, especially the poorest, the most marginal, the most hurting, the most defenseless, and the least loved. An evangelization that stays inside ourselves is not an evangelization into the Good News of Jesus Christ.

24. We know that the word "evangelization" sometimes raises uncomfortable images for Catholics—especially in the culture of the United States, where evangelism has sometimes meant only an individual response to enthusiastic preaching, a style of mass religion, a contrived way to recruit new members, or, at its worst, a way to play on people's needs. Still, we use the word "evangelization" because its root meaning is "Gospel" (Good News) and because it calls us, even if it is uncomfortable, to live the faith of our baptism more openly and to share it more freely.

After you have finished reading, write your thoughts on the following questions on the back of this page or on a separate piece of paper.

1. Having read what Pope Paul VI and the bishops say about evangelization, what do you think they mean about the spreading the Good News of Jesus?
2. What are some feelings that you have about converting individuals and society to faith in Jesus Christ?
3. Do you think some Catholics and Christians need evangelizing? Does everyone need to be evangelized in some way? How so? Explain.
4. Read paragraph 24 again, and think about the vocabulary word *preacy/ate* in chapter 16 of the student book. How does this paragraph compare to that definition and explanation?
5. Can you imagine ways that you could realistically share your faith to others? Name at least two ways you and other young people could put evangelization into practice.

(The excerpts on this handout are from *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*, [Washington, DC: United States Conference of Catholic Bishops, 2002]. Copyright © 2002, USCCB.)

Footnote Cited in an Excerpt from a Document Copyrighted by the USCCB

1. On Evangelization in the Modern World (Evangelii Nuntiandi), number 14.)

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Document # TX006055

TX006055

Reflect

LEARNING EXPERIENCE 10 (Chapter 16)

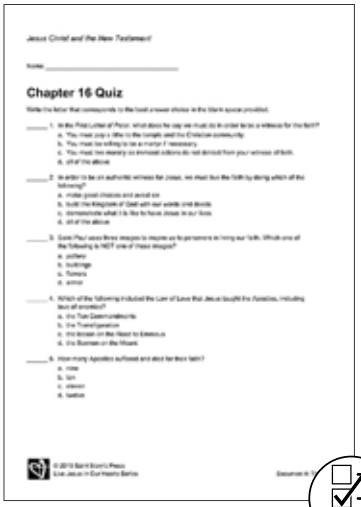
Evangelization? Who, Me?

Help the students reflect on what the Good News of Jesus means to them and what role evangelization can play in their lives through selected reading of a U.S. bishops' document on evangelization. (U3, Q3, K10, S10)

1. **Prepare** by reviewing the U.S. bishops' document "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States to review what the bishops say about the New Evangelization" (2002).
2. **Ensure** that all the students have read article 66 in the student book prior to this learning experience. Photocopy or download and print the handout "Evangelization? Who, Me?" (TX006055), on page 293, one for each student.
3. **Introduce** this learning experience by returning to the idea of sharing good news.

- How do you share good news? What is the best way to do it?
- Imagine how excited the followers of Jesus were each time he performed a miracle, or shared a new teaching, or a meal, or even a good joke with them. They also had to share the news of his death, which was not good news until they heard he had risen! Imagine how that word spread!
- Yet there was a bit of fear with that too, until the Holy Spirit came upon them. You know the story. Most of you have heard it most of your lives. And throughout this course.
- For us, this exciting news may seem less exciting than the news of a snow day, or a victory of a sporting event. But, we are still called to "just do it." Spread the best news of all: the news of salvation through Jesus. In the twenty-first century, after the life, death, Resurrection and Ascension of Jesus, the leaders of his Church have called us to a new evangelization.

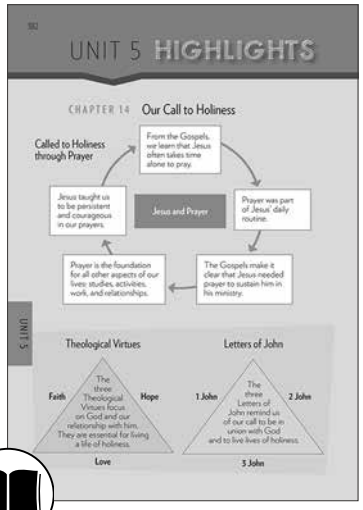
4. The New Evangelization, as defined and promoted by the United Conference of Catholic Bishops, goes back to Pope Paul VI's 1975 encyclical "On Evangelization in the Modern World" *("Evangelii Nuntiandi")*.
5. **Ask** the students what they think of when they hear the word *evangelization*. Record their answers on the board.
6. **Distribute** the handout. Give the students a few minutes to read and highlight the excerpts. Or read each one aloud, discussing the meaning of each one with the class.
7. **Allow** about 10–15 minutes for the students to record their answers to the reflection questions, emphasizing that the questions require some depth of thought. Consider playing some quiet instrumental music to encourage a thoughtful environment.
8. **Follow** the period of quiet reflection with one of these options:
   - student-led or teacher facilitated discussion
   - a journal entry that begins with an open- ended statement like, "When I think about my own call to evangelization, I . . . "
   - a five-paragraph reflection paper with an introduction that includes a thesis statement about the students' belief about the Good News of Jesus, two to three supporting paragraphs, and a strong conclusion


Chapter 16 Quiz

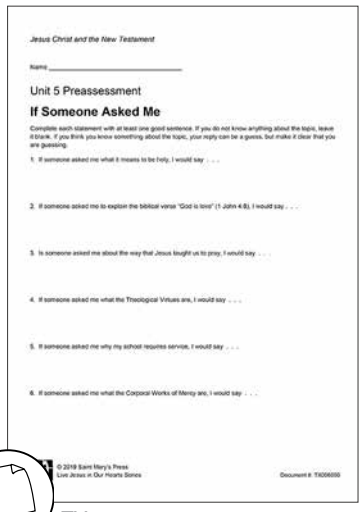
TX006290

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 16 quiz (TX006290), do so now, before moving on to "Concluding the Unit." (See *www.smp.org /livejesus_newtestament* to access both of these resources.)



Unit 5 Highlights



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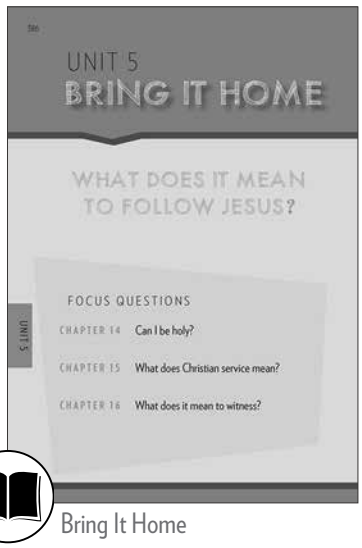

Bring It Home

CONCLUDING THE UNIT

Using the Student Book "Unit 5 Highlights" Section

In the student book, the unit ends with a review section. In this section, the students can review graphic organizers that cover most main points in each chapter. In student testing, high school students noted that they would use these graphic organizers in the following ways:

- to study for quizzes and tests
- as a guide for writing summaries
- to assist with homework assignments
- to check their notes
- to review key points with peers
- to check for understanding
- to create flashcards

You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.

Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit returning to the "Unit 5 Preassessment" (TX006050) handout, on pages 282–283, with which you began the unit, following this process:

- Sort the questions into those that are fairly basic/factual (can be answered in a sentence, or less) and those that are more complex/discussion-worthy.
- Read the basic/factual questions aloud, and ask for student volunteers to answer them. This could be a helpful review opportunity prior to the unit test or other unit assessment.
- Then read the more complex questions aloud. Choose two or three that your students are most interested in discussing, and allow some time for open-ended conversation. You may invite the students to recall and share what learning experiences from this unit gave them at least some insight into these questions.
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought-provoking for them?

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *What does it mean to follow Jesus?* Having nearly concluded this unit, ask the students how they would answer this question. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Answer Keys for Double-Check Questions

Each chapter in the student book ends with seven to ten double-check questions. Here are the answer keys for those questions.

Answer Key for Chapter 14 Double-Check Questions

1. *How can we grow in holiness?*

   Love of God and love of neighbor help us to grow in holiness, making us more and more like Jesus. Prayer also helps us grow in holiness as it deepens our intimate connection with God. Living the virtues of faith, hope, and love help us to grow in holiness as they come from God and lead us to God.

2. *According to the First Letter of John, how are love and holiness connected?*

   To be holy is to be connected to or consecrated to God. The First Letter of John makes it clear that love is of God, so God lives in the person who loves their neighbor, making the person who loves holy.

3. *Describe Jesus' prayer life and why it was a vital part of his ministry.*

   Jesus often took time alone to pray. He prayed before making important decisions. In the Gospel of Luke, he spends the night in prayer before he chooses the Twelve Apostles. He also spends time in prayer the night before he dies on the cross, seeking to do the Father's will. However, Jesus does not save prayer just for the big moments in his life. Prayer is part of his regular days too. It is a vital part of his ministry because constant communication with God the Father sustains him.

4. *What does Jesus' Parable of the Pharisee and the Tax Collector teach us about holiness?*

   Jesus tells a parable about a Pharisee and a tax collector who come to the Temple to pray. Jesus' listeners would have assumed that the person worthy of holiness and respect would be the Pharisee. But Jesus overturns their expectations. Jesus praises the tax collector's prayer: "O God, be merciful to me a sinner" (Luke 18:13). The parable teaches us that the way to holiness is through humility.

5. *What is one thing we might try if we feel that our prayer life is going through a dry spell or it seems that God is not answering our prayers?*

   A dry spell in our prayer lives might be God's way of encouraging us to change up our prayer routine. We might try reading a daily reflection, reading and reflecting on Scripture, keeping a gratitude journal or a prayer request journal, meditating before the Blessed Sacrament, or going on a prayer walk. It may seem like God is not answering our prayers, but God's plan may differ from what we are expecting.

6. *List and explain the Theological Virtues.*

   The Theological Virtues are faith, hope, and love. They are God-given virtues that focus on God and our relationship with him. Faith enables us to believe what God has revealed. It allows us to respond to Revelation by uniting ourselves to Christ as living members of his Body, the Church. Hope invites us to trust in the love of God the Father, the promises of Christ, and the grace of the Holy Spirit. Love is the virtue that helps us follow the Great Commandment, to love God with all our heart, soul, and mind and to love our neighbor as ourself.

7. *What is* agape *love, and who is the best example of it?*

   Agape love is a self-sacrificial love that focuses totally on the good of the other. Jesus and his self-sacrifice for us are the ultimate examples of this love.

Answer Key for Chapter 15 Double-Check Questions

1. *Explain how the Book of Genesis sets the expectation that we are to serve others.*

   In Genesis 1:26, we see that human beings were created in the image of God: "Then God said: Let us make human beings in our image, after our likeness." Believing this statement from the first chapter of Genesis can impact our entire life. It means that every single human being, no matter who they are, where they live, or what they believe, is a reflection of God. Every person has infinite worth and dignity. When someone's life or dignity is threatened, we have a responsibility to come to their aid.

2. *What three important points can we learn from Saint Paul about our call to service?*

   (1) Be willing to finish what we start with the same eagerness as which we began. (2) Look honestly at what we have and give away our surplus. (3) Serve without sadness or compulsion. Be a cheerful giver.

3. *Why are the goats surprised in Jesus' Parable of the Last Judgment? What have they missed?*

   The goats are shocked because Jesus tells them they have not served him. They can't imagine that they've missed seeing Jesus in their lives. If Jesus is in the room, surely they would see him. Jesus points out their sad misunderstanding. He is always in the room, and he can be found in the faces of the people around us. We are called to look for him there. We are called to serve Jesus by serving everyone who is in need. The goats have missed seeing the face of Christ in others.

4. *What does it mean for us to be fully human, and what gifts have we received to help us achieve our potential?*

   Jesus taught that to be fully human means to accept and become the person God created us to be. To help us achieve this, we are all created with special gifts that reflect the image of God within us: immortality, intellect, free will, and the ability to love.

5. *What are the seven principles of Catholic social teaching?*

   The seven principles are: (1) The Life and Dignity of the Human Person, (2) Call to Family, Community, and Participation, (3) Rights and Responsibilities, (4) Option for the Poor and Vulnerable, (5) The Dignity of Work, (6) Solidarity, and (7) Care for God's Creation.

6. *Choose one of the three young saints mentioned in this chapter and explain how she or he answered God's call to serve.*

   - Saint Aloysius became a priest at only eighteen years old. He contracted the plague while caring for those suffering from the horrible disease. He died at age twenty-three.
   - Saint Dominic grew up in poverty but received an education by being accepted in a school for boys started by Saint John Bosco. His was known for joyfully helping his classmates with their studies until his untimely death at age fourteen.
   - Saint Chiara started reaching out to others when she was just a child. She gave away her toys to the poor, invited those in need to her house for holiday meals, and frequently visited the sick. She was diagnosed with bone cancer at age seventeen, but she continued to write letters of encouragement to those on their journey of faith.

7. *In what specific way can the young saints mentioned in this chapter help you on your journey to follow Christ?*

   They are examples to us that we are never too young or powerless to serve Christ. They can give us the gentle push we need to boldly answer God's call.

Answer Key for Chapter 16 Double-Check Questions

1. *What words does Peter use in First Peter to describe our Christian dignity?*

   Peter uses the words *chosen*, *royal*, *holy*, and *God's own*.

2. *What is one similarity between the early Christian communities described in Peter's letters and Christian communities today?*

   Christians struggle to live out their faith surrounded by non-believers and to live out their faith with dignity.

3. *What must we do in order to be an authentic witness to Jesus Christ?*

   We must live the faith. We must make good choices and avoid sin on a daily basis. We can't simply go along with the crowd. We must look at things from a different perspective.

4. *What are two ways we can witness to our faith through our actions?*

   Answers will vary but can include:

   - serve others
   - make good choices
   - avoid sin
   - seek forgiveness
   - attend Mass regularly be active in church

5. *How do the lives of the Apostles inspire us to excel in living out our faith?*

   They left behind their jobs, left their financial security, and risked their ties to their families. They left a life they knew for something completely unknown. Living our faith and witnessing to it can be like that at times. Amidst the fear and nervousness, we can look to the Apostles and realize that when we follow God's calling, it leads to an adventure.

6. *What are three images Saint Paul uses in his letters to help us remember to follow Jesus, to live morally, and to keep the faith?*

   - God is the potter, and we are the clay.
   - We can build our faith on a firm foundation or on a flimsy one,
   - We must put on the armor of Christ. Living our faith is a daily battle.

7. *How did Saint Maximillian Kolbe witness to his faith?*

   He was starved and then executed in a World War II concentration camp after offering to trade places with a man who had a family.

8. *Give one example of when the Apostles learned from Jesus about the faith and living it out in their daily lives.*

   Answers will vary but can include:

   - They were present for the Sermon on the Mount and the teachings about the Beatitudes.
   - They heard all of the parables.
   - They heard the rich man ask Jesus what he needed to do in order to have eternal life. Jesus told him he would have to give up everything.
   - They heard Jesus command to love God and love your neighbor as yourself.
   - They heard Jesus teach about the end times, when they would be judged on if they treated the most vulnerable as if they were Jesus.
   - They experienced the Holy Spirit at Pentecost just as Jesus had promised them, and were inspired to spread the Good News.

9. *Name two people covered in this chapter, and explain how their lives were a witness of faith.*

   Answers will vary but can include:

   - Any of the Twelve Apostles who traveled far to spread the Good News and were willing to be martyred for their faith
   - Ruth, who dedicated her life to caring for her mother in law and adopted a faith that was not her own
   - Esther, who saved her people from a horrible fate by trusting that God would protect and provide
   - Jeremiah, who risked his reputation and life to become a prophet for God
   - Mary the Mother of Jesus, whose entire life is a testament to saying yes to God
   - Mary Magdalene, who accompanied Jesus on his missionary journeys and served him without reservation

- Priscilla and Aquila, who converted from Judaism to follow the teachings of Jesus and helped to establish and minister to a new Christian community in Ephesus
- Saint Ignatius of Loyola, who, after leaving the military due to injury, committed his life to serving Christ by developing the spiritual exercises and founding the Jesuits
- Saint Catherine of Siena, who pushed far beyond her comfort zone to confront the last of the Avignon popes and convinced him to return to Rome to care for the faithful
- Saint Maximilian Kolbe, who bore bold witness to his faith by volunteering to die in a concentration camp in place of a man he did not know because the man had a family

10. *Explain the difference between evangelizing and proselytizing.*

    Evangelizing is proclaiming the beauty and truth of Christ through our words and our actions. Evangelization can become distorted by proselytism. Proselytizing is the active, even aggressive, seeking of converts to one's own religious faith, often away from another religion. Those who proselytize usually have the best of intentions (the salvation of souls), but they will sometimes relentlessly pursue people, even individuals who have never shown interest in their message. This radical method of gaining converts is contrary to what Jesus taught us about evangelization.

Name _____

Unit 5 Preassessment

If Someone Asked Me

Complete each statement with at least one good sentence. If you do not know anything about the topic, leave it blank. If you think you know something about the topic, your reply can be a guess, but make it clear that you are guessing.

1. If someone asked me what it means to be holy, I would say . . .

2. If someone asked me to explain the biblical verse “God is love” (1 John 4:8), I would say . . .

3. Is someone asked me about the way that Jesus taught us to pray, I would say . . .

4. If someone asked me what the Theological Virtues are, I would say . . .

5. If someone asked me why my school requires service, I would say . . .

6. If someone asked me what the Corporal Works of Mercy are, I would say . . .

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7. If someone asked me what the term *social justice* means, I would say say . . .

8. If someone asked me what the term *common good* means, I would say . . .

9. If someone asked me if I am a witness for my faith, I would say . . .

10. If someone asked me who is included in the Communion of Saints, I would say . . .

11. If someone asked me what the word *evangelization* means, I would say say . . .

12. If someone asked me how many of the Apostles were martyrs, I would say . . .

(The Scripture quotation on this handout is taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owners.)

Name _____

Unit 5 Vocabulary

Terms for Mastery

B–F

Beatitudes The teachings of Jesus that begin the Sermon on the Mount and that summarize the New Law of Christ. The Beatitudes describe the actions and attitudes by which one can discover genuine happiness, and they teach us the final end to which God calls us: full communion with him in the Kingdom of Heaven.

common good Social conditions that allow for all citizens of the Earth, individuals and families, to meet basic needs and achieve fulfillment.

Communion of Saints This phrase refers to two realities: (1) the communion of spiritual goods that Christ has shared with the Church, such as the sacraments (especially the Eucharist), charisms, helping those in material need, and our love for one another, and (2) the spiritual union of all the redeemed, those on Earth and those who have died.

evangelization The proclamation of the Good News of Jesus Christ through word and witness.

faith In general, the belief in the existence of God. For Christians, the gift of God by which one freely accepts his full Revelation in Jesus Christ. It is a matter of both the head (acceptance of Church teaching regarding the Revelation of God) and the heart (love of God and neighbor as a response to God's first loving us); also, one of the three Theological Virtues.

fidelity Faithfulness.

H–M

holiness The state of being holy. This means to be set apart for God's service, to live a morally good life, to be a person of prayer, and to reveal God's love to the world through acts of loving service.

hope The Theological Virtue by which we trust in the promises of God and expect from God both external life and the grace we need to attain it; the conviction that God's grace is at work in the world and that the Kingdom of God established by and through Jesus Christ is becoming realized through the workings of the Holy Spirit among us.

Law of Love Divine Law revealed in the New Testament through the life and teaching of Jesus Christ and through the witness and teaching of the Apostles. The Law of Love perfects the Old Law and brings it to fulfillment. Also called the New Law.

love Also called charity, the Theological Virtue by which we love God above all things and, out of that love of God, love our neighbors as ourselves.

marginalized Those who are relegated to an unimportant or powerless position within a society or group.

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P–V

proselytizing The practice of inducing someone to convert one's faith.

social justice The defense of human dignity by ensuring that essential human needs are met and that essential human rights are protected for all people.

Theological Virtues The name given for the God-given virtues of faith, hope, and love. The virtues enable us to know God as God and lead us to union with God in mind and heart.

virtue A habitual and firm disposition to do good.

Terms Introduced for Later Mastery

Jesuits The name of the members of the Society of Jesus. This order was founded by Saint Ignatius of Loyola in 1534. The Jesuits engage in teaching, missionary, and parish work and also conduct retreats.

spiritual exercises Originally established by Saint Ignatius of Loyola, spiritual exercises are prayers, meditations, reflections, and directions for retreat. Their purpose is to regulate one's life in such a way that no decision in made under the influence of attachment to anything other than God.

Term Previously Mastered or for General Knowledge

Pentecost The fiftieth day following Easter, which commemorates the descent of the Holy Spirit on the early Apostles and disciples.

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Name _____

Holiness, Love, and Prayer Quotes

Find one quote from a saint, spiritual writer, or leader about each of these three topics: holiness, love of God and love of neighbor, and prayer. On the other side of this handout, write your quotes, the authors' names, and the original source. These examples will give you an idea for the approximate length for your quote and the citation format.

Holiness does not consist in doing extraordinary things. It consists in accepting, with a smile, what Jesus sends us. It consists in accepting and following the will of God.

—Saint Mother Teresa, *Mother Teresa: In My Own Words*

Holiness is a journey; holiness cannot be bought. It can't be sold. It cannot be given away. Holiness is a journey to God's presence.

—Pope Francis, Radio address on May 24, 2016

For prayer is nothing else than being on terms of friendship with God.

—Saint Teresa of Ávila, *The Life of St. Teresa (Vida)* 8,5

Love is our true destiny. We do not find the meaning of life by ourselves alone—we find it with another.

—Thomas Merton, *Love and Living*

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Under each of these three topic headings, write your three quotes, who said them, and the citation indicating where you found them.

Holiness

Love of God, Love of Neighbor

Prayer

(The quote by Pope Francis on this handout is from Morning Meditation in the Chapel of the Domus Sanctae Arthae [May 24, 2016], at *https://w2.vatican.va/content/francesco/en/cotidie/2016/documents/papa-francesco-cotidie_20160524_day-after-day.html*. Copyright © LEV.)

Name _____

Growing in Prayer

Make a list of ten ways you can continue to grow in prayer, based on articles 55 and 56 in the student book, class discussion, and the advice and wisdom of others.

1. _____

   _____

2. _____

   _____

3. _____

   _____

4. _____

   _____

5. _____

   _____

6. _____

   _____

7. _____

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9. _____

   _____

10. _____

    _____

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"For the Common Good" Simulation Answer Key

- **What do the chips represent?**

  Renewable resources, such as fish or trees. A resource is renewable if it can replace itself in the course of a human lifetime. Fossil fuels and minerals are examples of non-renewable resources and, therefore, aren't applicable in this exercise. Water is also not a renewable resource; we have the same amount of water now as we ever had or will.

- **The chips, we said, belong to everyone. Can you think of examples of resources that belong to everyone?**

  Answers may include water, land, and air resources. Also classroom materials.

- **Can we draw any parallels between the way the group treated the chips and the way individuals and society as a whole use or overuse renewable resources?**

  Answers may include:
  - Deforestation: cutting trees down without planting replacements or at a rate that does not give new trees enough time to grow to maturity before harvesting.
  - Overfishing: taking so many fish that not enough are left to reproduce and replenish the stocks for next year.
  - Overfarming: depleting the soil of nutrients without giving it time to regenerate. Drilling for oil.

- **What happened in the first round of the game? How did it make you feel about the other members of the group?**

  Answers will vary.

- **How did removing the no-talking rule change how the game was played? Did it allow you to strategize? What are some of the strategies you came up with?**

  Answers will vary.

- **Was there an ideal number of chips to take out of the pool? If so, what was it and why?**

  The students will build up their supply of chips the fastest if they take exactly half of the chips out of the pool during each round. That allows the maximum number to be added for the next round. If students take more than half, the number of chips to be doubled is lower, and there will be fewer available to take in the future. If they take fewer than half, it will take them much longer to build up the supply that they need for trade-in. Wildlife managers call this concept the maximum sustainable yield and use it to figure out limits for hunting and fishing.

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- **What would happen if we added people to the game? What do you think this would represent?**

  It would be harder and harder to cooperate with everyone and develop a strategy for sharing resources. It would take longer for everyone to get a piece of candy. Adding people would represent global population growth and the challenges of sustainably managing resources as demand increases.

- **Do you have an experience where you have had to share a resource with others? If so, what was the commodity, and what were the results?**

  Answers will vary.

- **This game is called "For the Common Good." Have you ever heard this phrase? What does it mean?**

  Explain to the students the meaning of the phrase, namely that it refers to Aristotle's philosophical/ethical theory wherein moral choices are balanced by weighing the benefits of the group over benefits for the individual. You can also refer students to the "Tragedy of the Commons," Garret Hardin's theory that individuals will often overlook the consequences for others when drawing from a shared resource.

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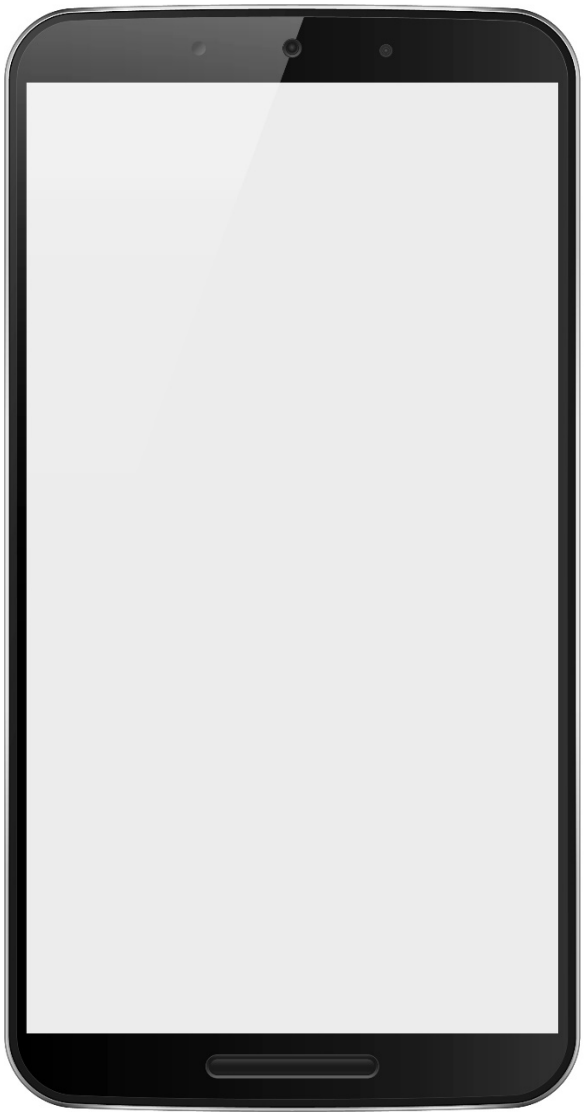
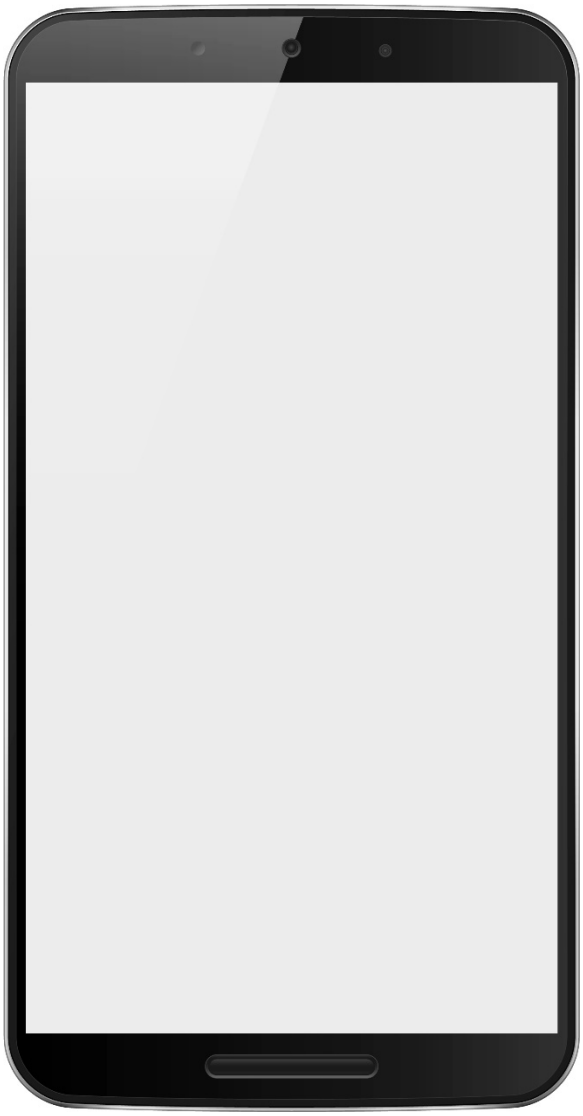
Name _____

Design an Evangelization App

Use the following blank cell phone screens to fill in the features you would put on an app that Catholic teens would use to live their faith personally and to witness their faith to others. You may know of online software to create apps, or your teachers may be able to guide you to other design formats.





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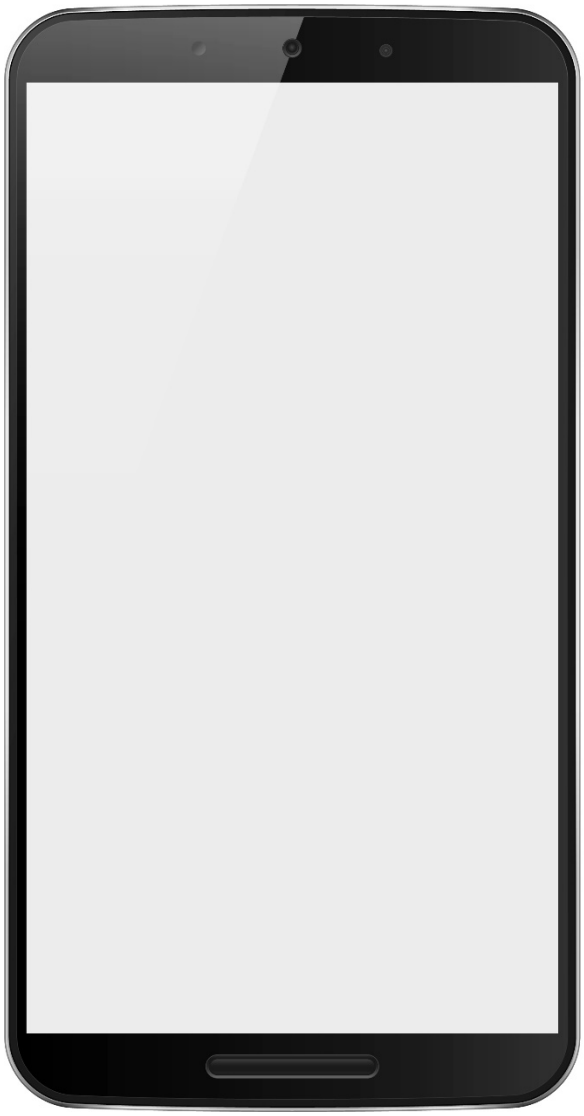

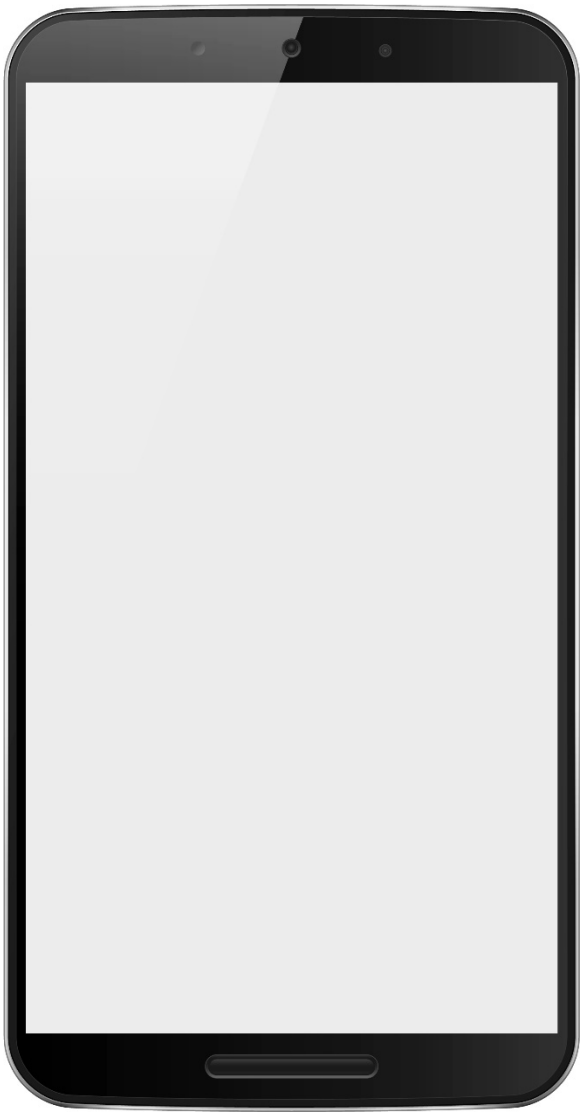

Name _____

Evangelization? Who, Me?

Read and highlight the following excerpts from the United States Conference of Catholic Bishops' publication *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States* (2002).

> **10.** The simplest way to say what evangelization means is to follow Pope Paul VI, whose message *Evangelii Nuntiandi (On Evangelization in the Modern World)* has inspired so much recent thought and activity in the Church. We can rephrase his words to say that evangelizing means bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself.[1] At its essence are the proclamation of salvation in Jesus Christ and the response of a person in faith, which are both works of the Spirit of God.
>
> **18.** The fruits of evangelization are changed lives and a changed world—holiness and justice, spirituality and peace. The validity of our having accepted the Gospel does not only come from what we feel or what we know; it comes also from the way we serve others, especially the poorest, the most marginal, the most hurting, the most defenseless, and the least loved. An evangelization that stays inside ourselves is not an evangelization into the Good News of Jesus Christ.
>
> **24.** We know that the word "evangelization" sometimes raises uncomfortable images for Catholics—especially in the culture of the United States, where evangelism has sometimes meant only an individual response to enthusiastic preaching, a style of mass religion, a contrived way to recruit new members, or, at its worst, a way to play on people's needs. Still, we use the word "evangelization" because its root meaning is "Gospel" (Good News) and because it calls us, even if it is uncomfortable, to live the faith of our baptism more openly and to share it more freely.

After you have finished reading, write your thoughts on the following questions on the back of this page or on a separate piece of paper.

1. Having read what Pope Paul VI and the bishops say about evangelization, what do you think they mean about the spreading the Good News of Jesus?
2. What are some feelings that you have about converting individuals and society to faith in Jesus Christ?
3. Do you think some Catholics and Christians need evangelizing? Does everyone need to be evangelized in some way? How so? Explain.
4. Read paragraph 24 again, and think about the vocabulary word *proselytize* in chapter 16 of the student book. How does this paragraph compare to that definition and explanation?
5. Can you imagine ways that you could realistically share your faith to others? Name at least two ways you and other young people could put evangelization into practice.

(The excerpts on this handout are from *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States,* [Washington, DC: United States Conference of Catholic Bishops, 2002]. Copyright © 2002, USCCB.)

Endnote Cited in an Excerpt from a Document Copyrighted by the USCCB

1. *On Evangelization in the Modern World [Evangelii Nuntiandi],* number 14.

Name _____

Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. Demonstrating your grasp of one or more of these understandings will be essential to successfully completing your chosen final performance task. See the descriptions below to understand the specific elements that will be required for each performance task option.

- Everyone can be holy, by nurturing a relationship with God, loving our neighbor, and learning to pray as Jesus taught us in the Gospels.
- Service to the most vulnerable is an essential part of being a Christian, and as members of the Church, we promote the common good by living the principles of Catholic social teaching.
- Witness means helping others experience the love and mercy of God. The Apostles and the saints inspire us and model what it means to witness to our Christian faith. Like them, we witness the Good News of Jesus Christ through our words and actions.

Option 1: Holiness Recipe Collection

Compile a collection of at least ten ideas for holiness. Write or create some of the entries of the collection yourself, but also ask friends, family, or other people you know to contribute. Your collection should have variety and include any of the following, for example:

- “recipes for holiness” with ingredients and step-by-step instructions
- original prayers written by you or others
- saints’ prayers related to becoming holy
- holiness reflections by peers, parents, or other people that you think model holiness in word and action
- pictures or images with captions that show people you know modeling holiness through service, ordinary deeds, acts of compassion, and prayer (or use pictures of the person to accompany written entries by or about this person).
- other illustrations that add interest to your collection are good too.

Your collection should have a title, a front and back cover, and a short foreword or introduction.

You can submit either a printed copy or a digital copy of your collection. Citations for any work other than your own are essential.

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Option 2: Christian Summer Camp Leader Application

You are applying to be a team leader at a Christian summer camp. As a leader for the entire summer, you are expected to be a strong witness to the teachings of Jesus. To be approved as a leader, you must complete a written self-assessment examining how well you integrate and follow Jesus' teachings, as well as how well you share his teachings with others. Approval will be determined by how well your written self-assessment shows examples of Christian discipleship and illustrates the effort you make to follow or struggle with Jesus' teachings.

Follow these steps to write your self-assessment:

- Reflect on your acceptance of or the questions you have about living out the examples of Christian discipleship found in the Acts of the Apostles, First and Second Timothy, Titus, and James.
- Provide examples of ways you believe Jesus would want you to act, given his teachings, and ways in which you respond to his teachings at this point in your life.
- Explain how following or struggling to follow Jesus' teachings affects you, as well as how your behaviors have the ability to foster or hinder bringing the Good News of Jesus Christ to others.

Your grade will be based on your integration of the teachings in the Acts of the Apostles, First and Second Timothy, Titus, and James; your explanation of your understanding of the teachings; the depth of your reflection on your response to the teachings; and your understanding of how your behaviors have the ability to foster or hinder bringing the Good News to others.

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Name _____

Unit 5 Final Performance Task Rubrics

Option 1				
Criteria	**4**	**3**	**2**	**1**
Collection demonstrates comprehension of enduring understandings for unit.	Collection is coherent, insightful, and clearly demonstrates enduring understanding for unit.	Collection is sometimes inconsistent but somewhat clearly demonstrates enduring understandings for unit.	Collection is not always coherent and does not clearly demonstrate enduring understandings for unit.	Collection shows limited or no relevant demonstration of enduring understandings for unit.
Collection items and writing show interest and depth of thought.	Items in collection are interesting and engaging. Collection demonstrates depth of thought in student writing and in chosen contributions; a best seller!	Items in collection are mostly interesting and useful to some readers. Student writing is good.	Items in collection are just adequate and follow basic instructions. Student writing is competent.	Items in collection are less than minimal and show lack of effort on part of student in obtaining ideas from contributors. Student writing is poor.
Requirements for quantity of entries, essential elements, variety, and arrangement of entries in collection are met.	• Exceeds expectations on number of items. • Collection has a wide variety of entries. • All essential elements present. • Well organized.	• Meets expectations on number of items. • Variety of items is good. • All essential elements present. • Well organized.	• Fewer items than expected or some essential elements missing. • Lack of variety or poor organization of collection.	• Not enough items in collection. • Essential elements missing. • Variety is lacking. • Poorly organized collection.
Collection demonstrates creativity of format, images, and illustrations.	• Collection delivers impressive final product, including title and cover. • Images and illustrations are creative and well placed, adding to interest.	• Images and illustrations are pleasant and appropriately placed. • Images add to overall quality of collection.	• Images, illustrations, and creativity are minimal. • Images do not add much to overall collection.	• Creative elements are almost non-existent beyond the most basic. • Overall product is poorly done and uninteresting.

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Option 2				
Criteria	**4**	**3**	**2**	**1**
Application demonstrates comprehension of enduring understandings for unit.	Application shows coherent, insightful, and clear demonstration of enduring understandings for unit.	Application shows sometimes inconsistent but mostly clear demonstration of enduring understandings for unit.	Application is not always coherent and does not show clear demonstration of enduring understandings for unit.	Application shows limited or no relevant demonstration of enduring understandings for unit.
Application demonstrates appropriate and creative use of Scripture.	Scripture is used in a thought-provoking, meaningful, and creative way.	Scripture is used in an interesting and consistent way.	Scripture is used in an inconsistent and uninformative way.	Scripture is not used or is thoroughly misunderstood or misused.
Application demonstrates understanding of teachings in New Testament letters.	Application demonstrates profound and impressive grasp of teachings in New Testament letters.	Application demonstrates solid and well-rounded understanding of teachings in New Testament letters.	Application demonstrates limited or confused understanding of teachings in New Testament letters.	Application demonstrates complete lack of understanding of teachings in New Testament letters.
Writing sample demonstrates quality, including meaningful and creative responses to teachings of the New Testament letters and proper spelling, grammar, and diction.	Writing sample contains meaningful and creative responses to teachings of New Testament letters and contains no errors in grammar, spelling, or diction.	Writing sample adequately conveys message of teachings of New Testament letters and contains one or two errors in grammar, spelling, or diction.	Writing sample minimally conveys message of teachings of New Testament letters and contains three or four errors in grammar, spelling, or diction.	Writing sample is poorly constructed, does not convey message of teachings of New Testament letters, and contains five or more errors in grammar, spelling, or diction.

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Name _____

Unit 5 Test

Following Jesus

Multiple Choice

Write the letter of the best or most appropriate answer in the space provided before each question.

_____ 1. In John's letters, what is the issue that he indicates members might be departing the communities over?
   a. Jesus' humanity
   b. Jesus' divinity
   c. the Trinity
   d. the Holy Spirit

_____ 2. Which of the following is stressed in the Letters of John?
   a. the importance of the Temple and the need to offer sacrifices
   b. the importance of holiness and the need to study Scripture
   c. the importance of Jesus' humanity and the need to avoid sin
   d. the importance of Jewish history and the need to understand it

_____ 3. Which of the following is the most accurate word to complete this quote from the First Letter of John? "Whoever is without _____ does not know God."
   a. love
   b. prayer
   c. hope
   d. faith

_____ 4. In reading the Gospels, what can we most clearly see about Jesus' prayer life?
   a. He occasionally prays.
   b. He regularly prays.
   c. He prays only when he is in need.
   d. He never prays. He doesn't need to. He's God!

_____ 5. When Jesus assures us, "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Matthew 7:7), what does he mean?
   a. We should be persistent and faithful in our prayers.
   b. We get everything we ask of God.
   c. God gives us what we need.
   d. both *a* and *c*

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_____ 6. What is an important aspect of prayer?
   a. humility
   b. fidelity
   c. persistence
   d. all of the above

_____ 7. What Greek word is used in the Bible for the love that is a complete giving of yourself to God and others?
   a. *philia*
   b. *eros*
   c. *agape*
   d. *storge*

_____ 8. What does Paul remind the Corinthians to give away to those who are in need?
   a. their homes
   b. their food
   c. their surplus
   d. their necessities

_____ 9. What are we created as a reflection of, meaning that we are meant to be in relationship with one another?
   a. the Trinity
   b. our parents
   c. our ancestors
   d. our Church

_____ 10. What is the image of God reflected in?
   a. our intellect
   b. our free will
   c. our ability to love
   d. all of the above

_____ 11. In his parable about the Final Judgment, what does Jesus say our eternal existence will depend upon?
   a. how well we follow the Ten Commandments
   b. how often we pray
   c. our service to one another
   d. all of the above

_____ 12. What do most of the Corporal Works of Mercy involve?
   a. activities you would normally do in a church
   b. serving marginalized people
   c. prayer of some sort
   d. forgiveness

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_____ 13. Which of the following sums up Jesus' teaching on the Law and the prophets?
a. Love ourselves and love our neighbor.
b. Love God and love our neighbor.
c. Love God and love ourselves.
d. Love our parents and love ourselves.

_____ 14. Whom does Scripture most often give credit to regarding the courage of the Apostles?
a. the early Church
b. the teachings of Jesus
c. the Apostles themselves
d. the Holy Spirit

_____ 15. Who most perfectly embodies the "obedience of faith"?
a. the Virgin Mary
b. Mary Magdalene
c. Peter
d. Paul

_____ 16. All three of John's letters seem to address the same Christian community as which other Gospel?
a. Matthew
b. Mark
c. Luke
d. John

_____ 17. What imagery do John's letters use most often?
a. earth and sea
b. darkness and light
c. weeds and wheat
d. stones and water

_____ 18. In the Gospels, where does Jesus often go to pray?
a. a deserted place
b. his home
c. the home of the Beloved Disciple
d. the Temple

_____ 19. Which of the following best describes prayer?
a. a feeling, not knowledge
b. a demand for something from God, not a request
c. a luxury, not a necessity
d. a necessity, not a luxury

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_____ 20. Which of the following terms is best described as a good habit, a continual and firm disposition to do good?

a. virtue
b. hope
c. holiness
d. desire

_____ 21. During the time when Paul preached, the people of Judea suffered the effects from which type of natural disaster?

a. a flood
b. a famine
c. an earthquake
d. a typhoon

_____ 22. Which of the following best completes this teaching from Saint Basil the Great: The money you hoard up _____?

a. belongs to the people from whom you stole it
b. belongs to the poor
c. belongs to the Church
d. belongs to the People of God

_____ 23. Which term describes those who are relegated to an unimportant or powerless position within a society or group?

a. Pharisees
b. Gentiles
c. marginalized
d. underdogs

_____ 24. Which of the following best describes serving others?

a. a request from God
b. something helpful but not required
c. forced upon all those who call themselves Christian
d. a requirement of the Gospel

_____ 25. Which of the following groups ridicules the early Christian communities for not participating in their activities?

a. the Egyptians
b. the Jewish Christians
c. the non-believers
d. the upper-class Romans

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Matching

Match the description in column A to the person it best describes in column B.

Column A

_____ 26. A Jesuit known for giving spiritual guidance, died serving the sick who had the plague.

_____ 27. Sent to a school for the poor run by Saint John Bosco; helped other students with their studies and chores; became sick and died at the age of fourteen.

_____ 28. Known to give away their toys to the poor; tried to bring friends to Jesus by the example of how they lived; diagnoses with bone cancer and became bed-ridden at seventeen; gave savings to a friend who was becoming a missionary in Africa.

_____ 29. Collected numerous spiritual exercises designed to help one grow closer to God and discern God's will in one's life; started a new religious order, the Society of Jesus (Jesuits).

_____ 30. Confronted Pope Gregory XI and urged him to return to the holy city of Rome.

_____ 31. Helped hide many Jews from Nazi persecution; captured and taken to the concentration camp at Auschwitz; volunteered to take the place of someone condemned to starve to death; died in Auschwitz.

_____ 32. A devoted Christian mother who prayed without ceasing for her son to leave behind his sinful life and convert to Christianity. Her prayers were finally answered, and Augustine would go on to become a bishop and one of the Church's greatest saints.

_____ 33. This seventeenth-century Franciscan had such deep and faithful prayer experiences that he was known to levitate during prayer!

_____ 34. People often flocked to participate in the Sacrament of Reconciliation with this priest. He was known for his remarkable happiness, sense of humor, and ability to relate to people and their everyday struggles.

_____ 35. An early Church Father who was an outstanding example of bravery and faithfulness. Before he was martyred he said, "Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure bread."

Column B

a. Saint Aloysius Gonzaga

b. Saint Monica

c. Saint Catherine of Siena

d. Saint Joseph of Cupertino

e. Blessed Chiara "Luce" Badano

f. Saint Dominic Savio

g. Saint Ignatius of Loyola

h. Saint Ignatius of Antioch

i. Saint Maximillian Kolbe

j. Saint Philip Neri

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True or False

Circle "T" if the statement is true and "F" if the statement is false. If it is false, correct the statement by crossing out the underlined term and writing the correct word or phrase in the space provided.

T F 36. The Ascension occurred on the fiftieth day following Easter when the Holy Spirit descended upon the early Apostles and disciples. _____

T F 37. The Eucharist refers to the spiritual union of all those who believe in Christ and have been redeemed, including those who have died and those who are still living. _____

T F 38. Fidelity refers to the defense of human dignity by ensuring that essential human needs are met and that essential human rights are protected for all people. _____

T F 39. The common good refers to the social conditions that allow for all citizens of the Earth, individuals and families, to meet basic needs and achieve fulfillment. _____

T F 40. The Beatitudes are a collection of prayers, meditations, and reflections aimed at regulating one's life in such a way that no decision in made under the influence of attachment to anything other than God. _____

Essay

Respond to one of the following questions in complete sentences.

A. Explain how the Book of Genesis sets the expectation that we are to serve others.

B. How do the Trappist monks from the Atlas Abbey of Tibhirine serve as role models for us in witnessing our faith?

C. Explain three of the images that Saint Paul uses to inspire us to live out our faith commitments.

(The Scripture quotations on this handout are taken from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.)

Unit 5 Test Answer Key

Following Jesus

Multiple Choice

1. a
2. c
3. a
4. b
5. d
6. d
7. c
8. c
9. a
10. d
11. c
12. b
13. b
14. d
15. a
16. d
17. b
18. a
19. d
20. a
21. b
22. b
23. c
24. d
25. c

Matching

26. a
27. f
28. e
29. g
30. c
31. i
32. b
33. d
34. j
35. h

True or False

36. F – Pentecost
37. F – Communion of Saints
38. F – social justice
39. T
40. F – Spiritual Exercises

Essay

Responses will vary but should include the following:

A. Explain how the Book of Genesis sets the expectation that we are to serve others.

The Book of Genesis says that we are made in God's image and likeness. This means that every single human being is a reflection of God. Every person on Earth has infinite worth and dignity. When someone's life or dignity is threatened, we have a responsibility to come to his or her aid.

Genesis tells us that God created Adam and Eve to live together and help one another. We were not created to live in isolation from one another. Just like the life of the Trinity, we are to reflect the loving and serving relationship we see in the Trinity. From the very beginning, we were made to serve one another.

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B. How do the Trappist monks from the Atlas Abbey of Tibhirine serve as role models for us in witnessing our faith?

The monks from the Atlas Abbey of Tibhirine were kidnapped and executed by the extremist terrorists. The monks lived peacefully for many years, working side-by-side with their non-Christian neighbors. They attended religious services and funerals of their neighbors. They had a small gardening association together, and they shared the sales. They lived together like a family.

The monks discovered that the monastery and the surrounding community were the targets of extremist groups. The situation became dangerous, but the monks decided to remain with their neighbors. None of the monks wanted to put themselves at risk of martyrdom, but still they decided not to leave the monastery and to stay with their neighbors. Their willingness to die for what they believed to be right and true is a powerful example of being a Christian witness.

Following Jesus means that we have to make choices that are sometimes difficult. They could be as simple as avoiding peer pressure, or something as serious as giving up your life. We must be brave and bold and witness our faith in Christ, like the Trappist monks.

C. Explain three of the images that Saint Paul uses to inspire us to live out our faith commitments.

Paul uses three images to inspire us to live out our faith life: God as a potter and us as the clay, a church with Jesus Christ as the foundation, and the armor of God.

When Paul uses the image of God as a potter and us as the clay he is molding, he is saying that God is like the potter using his hands to work out the lumps on a bowl he is making out of clay. The lumps are the parts of our lives that are not in line with God's will. When there is sin in our lives and we can't seem to get free of it, we should imagine that God is at work, slowly and gently molding us to reach our true potential.

Paul also uses the metaphor that we are all building a church, and Jesus Christ is the foundation. We lay a foundation in our life, and another is building upon it. We must be careful how we build upon it, for no one can lay a foundation other than the one that is there, namely Jesus Christ. Through our choices, we determine how and what we add on top of that foundation. Our positive, moral choices add beautiful and sturdy materials to that foundation: brick, gold, and precious stones. On the other hand, our sinful actions add straw and inferior materials that will not stand up to Holy Spirit's purifying fire. As we face difficult moral choices, we must ask what we want our contributions to Christ's saving work to be—something beautiful and lasting or something weak and fleeting?

Finally, Paul tells us to put on the "armor of God," which includes the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. Paul is comparing living a life of faith to a spiritual battle. However, this battle is not waged through violence; it is waged through living faithfully and virtuously. It is fighting against our inclination to sin and battling against falsehood and injustice. When we are losing hope and feel like we are ready to give up, we should imagine putting on the armor of God.

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Appendix

LEADING ART STUDIES

Many of the chapters in the student book end with a full-page image of a work of religious art. These images are to be used as learning opportunities to engage the students in reflecting on the chapter, leading to deeper understanding of the content. But knowing how to "read" a work of art requires skill and practice! Here are two methods that will help your students engage with religious art.

Preparation for Both Methods

To begin, identify a piece of art connected to your religious topic or theme. In many chapters, we have already identified one art piece. The chapters in the student ebook contain an extra visual feature, some of which could be used for additional art studies. You might also search the internet for a painting that your students are most likely familiar with, preferably one that depicts a biblical scene that has already been studied in class (e.g., *The Creation of Adam*, by Michelangelo [Genesis 2:4–7]).

Next, identify some basic facts about the work of art to share with the students. Or, you could have the students research this information. Often background on the art can be found on the website where you found the image or through an internet search. If it is a modern piece of art, you can sometimes contact the artist directly—they are often very happy to tell you about their art piece.

Some basic facts to begin with could include:

- the title of the piece
- where the piece is located (for example, a museum or church)
- who the artist is
- when (approximately) it was created
- what medium was used to create the piece (i.e., oil, pen and ink, fresco, marble)

Method 1: Basic Art Study

If you are going to use an art study for only a part of a class, you might follow this process.

1. Ask the students to examine the art for a few minutes in silence to make initial observations.
2. Draw their attention to the specific details of the artwork using the questions such as these:
    - Compare the biblical story to the art. Is it accurate? What is missing? What has been added?
    - What are the facial expressions, and what do they reveal about the emotions of the people in the art piece?

- Notice postures, gestures, and stances reflected in body positioning. What do they tell us about the attitudes of the people depicted?
- How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
- How does the image use light and shadow? In other words, what dramatic emphasis is created by the artist's use of light and shadow?
- How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?
- Notice the objects depicted in the painting, both the ones that seem central and the ones that seem peripheral or hidden.
- What do you think the artist wants us to focus on?

3. Discuss the symbolism in the art, using one of the following means:
   - Share with the students a list of symbols and their meanings that you have compiled in advance.
   - Ask the students to research the symbolic meanings of people, objects, colors, and gestures that have significance in the Christian context. You may need to guide the students through their research by offering examples of Christian symbols commonly found in art. For example, a palm branch of victory carried in someone's hand or arm often indicates that the person is a martyr.

Method 2: Advanced Art Study

If you really want to go deep in engaging the students in an art study, you might take most of a class period and possibly make it a written assignment using any combination of steps from this process:

1. Ask the students to examine the art for a few minutes in silence to make initial observations.
2. Draw their attention to the specific details of the artwork using these questions:
   - Who is represented? Who is left out?
   - What topic did the artist consider important enough to make a painting of it?
   - When was the artwork made?
     - Does it represent the artist's era or another time? Or is it a combination of the two?
     - Does it depict real time or sacred time (the time of eternity or Heaven or prayer)? Or is it a combination of the two?
   - Where is the action taking place? Is it inside or outside? Is it in some faraway place or where the painting was made?
   - Why was it painted? Why did the artist choose this topic?

3. Share the following remarks to help guide the students in uncovering the culture and the religious beliefs and practices of the people at the time the art was created:
   - ➢ The community in which an artist lives and worships influences that artist. The artist is also affected by family, upbringing, and social, political, and economic factors.
   - ➢ If an artist created a painting at the request of a patron, that piece of art will likely reflect something about the patron.
   - ➢ When an artist makes a painting, they include some details intentionally just because that is the way things are done at that time in that place.
4. Continue by asking the students to research pertinent questions on the religious, political, economic, and social beliefs and practices that might have influenced the artist.
   - Religious Questions
     - What was this community's understanding of God?
     - What was this community afraid of?
     - Did this community experience a lot of suffering? How did they understand suffering?
     - Did this community experience a lot of evil? How did they understand evil?
     - What gave this community joy?
     - How did this community express love?
     - How did this community understand salvation?
     - What was the relationship between this community and creation?
   - Political Questions
     - Who was in power at the time, and who was not?
     - How was political power exercised (money and influence, arms and fighting, and so on)?
     - How did the people without power feel about those who had it?
     - How did the people with power feel about those without? (Did they even think about them?)
     - How much freedom to speak their minds did average people have?
     - Who had basic political rights, and who did not?
     - Did the Church have political power? If so, in whose favor did it exercise that power?
   - Economic Questions
     - How were artists paid? Who paid them?
     - Who had money, and who did not?
     - What economic opportunities were available to which people?

- What was the economic and political agenda of the person or institution that paid the artist?
- What economic structure does the painting try to communicate?
- Did the Church have economic power? If so, in whose favor did it exercise that power?

- Social Questions
  - How were ethnic minorities viewed and treated?
  - How were people of other religions viewed and treated?
  - How were children viewed and treated?
  - How were women viewed and treated?
  - How much did the Church influence social relationships within the family, village, city, and so on?
  - Were people formal and polite or casual and coarse?
  - Did groups exhibit different social norms? How was the society split?

> **TEACHER NOTE**
>
> You may want to go through the steps of each method yourself, to familiarize yourself with the two processes before choosing one and leading it with your students.

Resources

- Christian symbols and their meanings: *www.fisheaters.com/symbols.html*
- Finding Christian art: *www.smp.org/resourcecenter/resource/2866/*
- *Beyond the Written Word: Exploring Faith through Christian Art*, by Eileen M. Daily (Saint Mary's Press, 2005)

Acknowledgments

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The quotation on page 28 is from *Dogmatic Constitution on Divine Revelation* (*Dei Verbum*, 1965), number 10, at *www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html*. Copyright © LEV.

The prayer text for the Nicene Creed on the resource "Nicene Creed Commentary Cards Answer Key" (TX006029), on pages 180–181, is from the English translation of *The Roman Missal* © 2010, International Commission on English in the Liturgy Corporation (ICEL) (Washington, DC: United States Conference of Catholic Bishops, 2011), page 522. Copyright © 2011, USCCB, Washington, D.C. All rights reserved. Used with permission of the ICEL. Texts contained in this work derived whole or in part from liturgical texts copyrighted by the International Commission on English in the Liturgy (ICEL) have been published here with the confirmation of the Committee on Divine Worship, United States Conference of Catholic Bishops. No other texts in this work have been formally reviewed or approved by the United States Conference of Catholic Bishops.

The quotation by Pope Francis on the handout "Holiness, Love, and Prayer Quotes" (TX006051), on pages 286–287, is from *Morning Meditation in the Chapel of the Domus Sanctae Arthae* (May 24, 2016), at *https://w2.vatican.va/content/francesco/en/cotidie/2016/documents/papa-francesco-cotidie_20160524_day-after-day.html*. Copyright © LEV.

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Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

Unit 1

Handout "Scripture and Tradition Puzzle Pieces" (TX005993)

1. Mt. 28:20.
2. Mt. 28:20.
3. *Dei Verbum* 10§1; cf. 1 Tim 6:20; 2 Tim 1:12–14 (Vulg.).
4. Cf. Mk 1:16–20, 3:13–19; Mt 13:10–17; Lk 10:17–20, 22:28–30.
5. *Dei Verbum* 9.
6. *Lumen Gentium* 22; cf. Codex Iuris Canonici, can. 330.
7. *Unitatis Redintegratio* 24§2.
8. Rom 3:22; cf. 6:3–4.

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Unit 5

Handout "Evangelization? Who, Me"? (TX006055)

1. *On Evangelization in the Modern World (Evangelii Nuntiandi)*, number 14.