

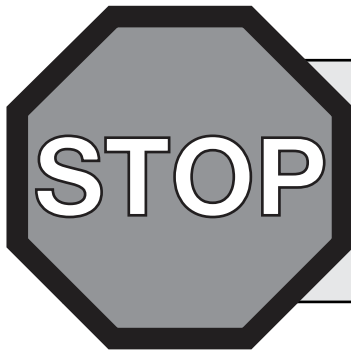
Jesus Christ

God's Love Made Visible

TEACHER GUIDE

Living in Christ

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and Christine Schmertz Navarro



To access the ancillary teaching resources for this course, go to <http://www.smp.org/resourcecenter/books/>



saint mary's press

This work is dedicated to Jeff, Quinn, and Keegan for their love and continued support in all my adventures.

I offer special gratitude to the administration and community of Benilde–Saint Margaret High School for the professional freedom to take a risk and try something new, as well as to my friends who are a deep source of support and care.

Holly Hoey Germann

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Ann Marie Lustig, OP

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Contents

Introducing the Living in Christ Series	5
---	---

Units of Study

Unit 1: What Is Revelation?	14
--	-----------

Overview	14
--------------------	----

 Student Book Articles Addressed in this Unit:

- Article 11 - What is Revelation?
- Article 12 - Sharing in God's Life
- Article 13 - Salvation History
- Article 14 - How Do We Know God Really Exists?
- Article 16 - God's Revelation through Sacred Scripture: The Old Testament
- Article 17 - God's Revelation through Sacred Scripture: The New Testament
- Article 18 - God's Revelation through Tradition
- Article 19 - Passing On God's Revelation
- Article 20 - The Lives of the Saints
- Article 21 - Discovering God in Our Daily Lives
- Article 22 - Discovering God in the Faith of Others
- Article 23 - Discovering God in the Natural World
- Article -24 Discovering God through the Human Intellect

Learning Experiences	18
--------------------------------	----

Handouts	32
--------------------	----

Unit 2: Who Is God?	56
--------------------------------------	-----------

Overview	56
--------------------	----

 Student Book Articles Addressed in this Unit:

- Article 1 - God Is One: Catholics Are Monotheistic
- Article 2 - God Is Three-in-One: Catholics Are Trinitarian
- Article 3 - The First Person of the Trinity: God the Father
- Article 4 - The Second Person of the Trinity: God the Son
- Article 5 - The Third Person of the Trinity: God the Holy Spirit
- Article 6 - The Early Church Faces Challenges to Apostolic Faith
- Article 7 - Early Christological Heresies
- Article 8 - The Ecumenical Councils of the Early Church
- Article 9 - The Nicene Creed
- Article 10 - The Trinity: Model for Human Relationships

Learning Experiences	60
--------------------------------	----

Handouts	81
--------------------	----

Unit 3: Who Is Jesus?	98
Overview	98
Student Book Articles Addressed in this Unit:	
Article 25 - What Is the Incarnation?	
Article 27 - Jesus: The Word Made Flesh	
Article 28 - The Union of God with Humanity	
Article 29 - Jesus: A Human Mind, A Human Heart	
Article 30 - Jesus: A Faithful Jew	
Article 31 - Jesus' Life in First-Century Palestine	
Article 32 - Jesus: Union of the Human and the Divine	
Learning Experiences	102
Handouts	115
Unit 4: Jesus' Relationships with Mary and the Disciples	134
Overview	134
Student Book Articles Addressed in this Unit:	
Article 26 - Mary's Role in the Incarnation	
Article 66 - Do Catholics Pray to Mary?	
Article 67 - Mary: First Disciple and Model of Faith	
Learning Experiences	138
Handouts	150
Unit 5: Jesus Teaches What It Means to Love God and Others	166
Overview	166
Student Book Articles Addressed in this Unit:	
Article 49 - God Desires Our Happiness	
Article 50 - Baptism: Becoming God's Adopted Children	
Article 51 - Our Ultimate Destiny: Eternal Life	
Article 52 - Bringing Our Needs to God in Prayer	
Article 53 - The Sermon on the Mount	
Article 54 - The Parables of Jesus	
Article 55 - Jesus and the Rich Man (Mark 10:17–22)	
Article 56 - The Greatest Commandments (Matthew 22:34–40)	
Article 57 - The Last Judgment (Matthew 25:31–46)	
Article 62 - What is Prayer?	
Article 63 - The Lord's Prayer	
Article 64 - Jesus Teaches us About Prayer	
Article 65 - The Cornerstones of Prayer	
Learning Experiences	171
Handouts	189
Unit 6: Jesus Models What It Means to Love God and Others	208
Overview	208
Student Book Articles Addressed in this Unit:	
Article 40 - What Does It Mean to Be Fully Human?	
Article 41 - The Gifts of Intellect and Free Will	

Article 42 - To Love and Be Loved	
Article 43 - The Call to Be Stewards of Creation	
Article 45 - The Inherent Dignity of All People	
Article 46 - In the Image and Likeness of God	
Article 47 - Women and Men: Partners in God's Plan	
Article 48 - Respect for Human Life	
Learning Experiences	213
Handouts	229
Unit 7: Jesus, the Savior	246
Overview	246
Student Book Articles Addressed in this Unit:	
Article 15 - Evil and Suffering and a Good and Powerful God	
Article 33 - Jesus: Lord and Redeemer	
Article 34 - Pentecost and the "New Age" of the Church	
Article 35 - Jesus Fulfills His Mission in the Church	
Article 36 - Communion with Christ Through the Sacraments	
Article 37 - Jesus' Presence in the Eucharist	
Article 38 - Jesus Teaches Through the Church	
Article 39 - Jesus' Ministry Through the Community of Faith	
Article 44 - Created, Redeemed, and Bound for Glory	
Article 71 - Our Destiny: Union with God	
Article 72 - The Church: Visible and Spiritual	
Article 73 - The Christian Understanding of Death	
Article 74 - Heaven, Hell, and Purgatory	
Learning Experiences	251
Handouts	265
Unit 8: Faith and Discipleship: A Personal Response to God	278
Overview	278
Student Book Articles Addressed in this Unit:	
Article 58 - Faith and Religion	
Article 59 - Faith: A Gift from God	
Article 60 - Examples of Faith	
Article 61 - Faith: Our Response to Revelation	
Article 68 - Discipleship: Resisting Evil, Seeking Forgiveness	
Article 69 - Discipleship: Concern for the Common Good	
Article 70 - Discipleship: The Call to Evangelization	
Learning Experiences	282
Appendix 1: Frequently Used Handouts	306
Appendix 2: Semester-Long Faith and Discipleship Portfolio Project . . .	308
Appendix 3: Student Book/Teacher Guide Correlation	314
Acknowledgments	320

Introducing the Living in Christ Series

Jesus Christ: God's Love Made Visible is the second-semester ninth-grade course in the Living in Christ series.

Saint Mary's Press developed the Living in Christ series in response to the needs of important stakeholders in the catechesis process. The courses in the series follow the sequence and contain the material from the United States Conference of Catholic Bishops' "Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age" (2008). Each course also contains other material in the student book and teacher guide that students should know, understand, and be able to do. Each course responds to the varied needs that you express, especially about limited time and the range of catechized youth you encounter in your classes, offering wisdom from "secular" educational methods that can address both time limits and diversity in the classroom.

After three years of study, Catholic high school students will understand foundational concepts about the Bible, Jesus Christ as a member of the Trinity, the Paschal Mystery, the Church, the Sacraments, and morality. They will also have skills to learn more about their faith by studying the Scriptures, reading primary theological sources, consulting the Catholic faith community, doing some self-reflection, and having conversations with their peers. With your guidance your graduates will possess a lived faith as they move into their future.

The Living in Christ Series

The Living in Christ series has a different look and feel from the traditional high school theology textbooks and teaching manuals.

- **The teacher guide, rather than the student book, provides the scope and sequence for the course.** Teaching with the student book is more like teaching with *The Catholic Faith Handbook for Youth* (Saint Mary's Press, 2008) than with a textbook. The sequence of a textbook is important because the content builds on what has come before. A handbook provides material in a sensible order, but because the content does not rely on what has come before in quite the same way, the material can be presented in several different sequences.
- **The teacher guide provides you with ideas about how to teach not only with the student book but also with the Bible, resources on the Saint Mary's Press Web site (smp.org/LivinginChrist), and other resources found on the Internet.** The teacher guide works as a command center for the course, providing ways for you to teach key concepts to the students by bringing in a wide variety of resources.

- **The Living in Christ series invites you as teacher to develop your abilities to facilitate learning.** This series asks you to become an expert about your own students, discern how they learn best, and then lead them to understand main concepts in a way that speaks to their lived experiences and the issues of the day.
- **The Living in Christ series invites the students to be more engaged in their own learning.** This series asks the students to take charge of their learning process and to practice what it will mean to be adult Catholics who must translate scriptural and Church teaching into their real world.

These changes will enable the students to consider the most important concepts in the course at a deeper level.

The Series Web Site: smp.org/LivinginChrist

In addition to the teacher guide and student book, the Living in Christ series provides an extensive collection of digital resources for each course to assist you in guiding the learning of your students. The digital resources are sorted on the Web site by course and unit. For each unit in a course, you will find the following resources at smp.org/LivinginChrist:

- **Handouts** All handouts for a unit are provided in multiple digital formats, including Word and rich text formats that you can revise.
- **Method articles** Method articles explain teaching methods introduced in a unit that might be unfamiliar to some teachers.
- **Theology articles** Theology articles provide an in-depth exploration of key theological concepts presented in a unit to assist you in explaining the concept and responding to student questions.
- **PowerPoint presentations** Student learning in each unit is enhanced with PowerPoint presentations. Beyond simply repeating student book content, these PowerPoint presentations engage students through reflection and discussion. All of the Living in Christ PowerPoint presentations are in a format that allows you to revise them.
- **Useful links** Links to other resources are provided so you can enhance your students' learning with additional resources. The links direct your students to Web sites you can trust, and are continually checked for appropriateness and to ensure that they are active.
- **Student vocabulary quiz** For each unit there is an interactive vocabulary quiz for students. The quiz provides questions to assess students' knowledge of the vocabulary for a unit. Additionally, as the students respond to each vocabulary question, they are provided with the full definition along with a reference to the student book page where the word is defined and explored so they can read the word in context to deepen their understanding.

At smp.org/LivinginChrist you will also have access to an **online test generator**, which provides hundreds of additional questions for each course, beyond what is provided in the unit tests. You can use test questions as they are presented or modify them for your students' learning needs. You can also upload your own questions, which will be formatted by the test generator. Further, the test generator allows you to select the questions you want for inclusion on a test and provides you with an answer key for the custom test you develop for your classroom.

Introducing *Jesus Christ: God's Love Made Visible*

This course leads the students toward a deeper understanding of divine Revelation, the Trinity, the Incarnation, Jesus' significant relationships, Jesus' teachings, Jesus' example, salvation, and discipleship as a response to God's love. This course does not suggest that you can teach all of Christology to ninth graders in one semester. The authors of this teacher guide had to prioritize what knowledge, skills, and understanding would be most important for the students to understand.

The course has eight units centered on eight important questions or concepts about Jesus Christ. Each unit builds on the knowledge, skills, and understanding of the previous one. Within each unit the knowledge, skills, and understanding also build as the unit progresses. The eight units are as follows:

- Unit 1: What Is Revelation?
- Unit 2: Who Is God?
- Unit 3: Who Is Jesus?
- Unit 4: Jesus' Relationships with Mary and the Disciples
- Unit 5: Jesus Teaches What It Means to Love God and Others
- Unit 6: Jesus Models What It Means to Love God and Others
- Unit 7: Jesus, the Savior
- Unit 8: Faith and Discipleship: A Personal Response to God

The Structure of Each Unit in This Teacher Guide

This teacher guide is the command center for the course. It offers the teacher one path through each unit, referring the students to the student book, the Bible, resources on the Saint Mary's Press Web site (smp.org/LivinginChrist), and other Internet resources.

The path for each unit has the goal of leading all the students to comprehend four “understandings” with the related knowledge and skills. This curriculum model assumes that you will adjust your teaching according to the needs and capabilities of the students in your class. You do not have to complete every learning experience provided, and we hope you substitute your own ideas for those in the manual when needed.

Each unit has three basic parts: the Overview, the Learning Experiences, and handouts.

The Overview

The Overview is a snapshot of the whole unit. This section should help you make connections between the Scripture courses you currently teach and the *Jesus Christ* course. The Overview provides the following information:

- the concepts or understandings the students should understand by the end of the unit
- the questions the students should be able to answer by the end of the unit
- a brief description of the summary assessments (final performance tasks) offered, which will show that the students understand the most important concepts
- a summary of the steps in the Learning Experiences section (Each step in the unit builds on the one before but must be adjusted to fit your schedule and the needs of the students. The use of steps is more flexible than is a structure based on 60-minute periods, for example.)
- a list of background material on content and methods that can be found on the Saint Mary's Press Web site (smp.org/LivinginChrist)
- a list of articles from the student book covered in the unit
- a list of Scripture passages used
- a list of vocabulary that comes from the student book and from the learning experiences in the teacher guide

Learning Experiences

The instruction and learning occur in this section. Each unit contains a similar process for instruction.

Preassess Student Knowledge of the Concepts

Each unit opens with one or more options for preassessing what the students already know about a topic. It is useful to know this information as you prepare to present new material.

Preassessing the students' knowledge can help you determine how to use your time effectively throughout the unit. It is not worth your time to teach the students what they already know or to teach above their heads. Students learn most effectively when new concepts build on what they already know. More often, you have a mixed group knowledge-wise, which is good because the students can help one another.

Unit 1 offers a more comprehensive questionnaire to help you see where the students are coming from religiously and in terms of knowledge and belief. This preassessment will help you make choices throughout the unit. Based on what you learn in your preassessment in unit 1, you may decide to spend more or less time on given topics.

Present the Final Performance Tasks to the Students

A final performance task is a type of summary assessment, or a means of determining what the students understand, know, and can do after a period of instruction such as a unit. (The unit test is also a summary assessment.)

In addition to providing a unit test, we encourage you to assess (determine) student understanding of the four most important concepts in each unit by assigning one of the short projects called final performance tasks. Through these projects the students can demonstrate their understanding of the main concepts. This assignment allows you to have another snapshot of what the students understand.

For example, the four understandings for unit 1 are:

- God wants us to know him so that we can share in his life.
- God initiates the relationship with us by revealing himself to us.
- God reveals himself to us through the Church and Tradition, our everyday lives, the people in our lives, and creation.
- Catholicism is not just about “me and Jesus”; it is about the whole community of believers, the Body of Christ.

The handout “Final Performance Task Options for Unit 1” (Document #: TX001190) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these four concepts. The first option asks the students to create a Web site about God and for God, the second asks them to create an ad campaign about God, and the third asks them to personally reflect on experiencing God through Jesus. Though a test might directly ask what the concepts mean, the performance tasks provide another way to get a picture of what the students do and do not understand.

We suggest that you explain the performance task options early in the unit so the students can focus on the knowledge and skills they can use for the final performance task they choose. This also helps to decrease the number of “Are we learning anything today?” or “Why do we have to learn this?” questions by giving the students the big picture of where they are headed and how they will get there.

Provide Learning Experiences for the Students to Deepen Their Understanding of the Main Concepts

This teacher guide uses the term *learning experiences* rather than *activities* to emphasize that much of what goes on in the classroom should contribute to student learning, such as explaining assignments; presenting new material; asking the students to work individually, in pairs, or in groups; testing the students; and asking them to present material to their peers.

Each step in the teacher guide leads the students toward deeper understanding of the four key understandings of a unit. At times learning experiences are grouped into a single step because they work toward the same goal. At other times a step includes only one learning experience. If you have a better way of achieving a step’s goal, by all means use it. However, if new vocabulary or content is introduced in a step you have chosen to skip, you may want to go over that material in some way or remove that material from the unit test.

Throughout the steps, references are made to student book articles, resources at smp.org/LivinginChrist, and other Internet resources. Often the teacher guide addresses the content in the student book early in the unit and then asks the students to uncover a deeper meaning with various learning experiences throughout. When applicable the book refers to smp.org/LivinginChrist for resources at your fingertips.

The goal of this course is for the students to gain a deeper understanding of the material. But what is understanding? The understanding we want the students to gain is multifaceted. Understanding encompasses several of the “facets of understanding,” used by Jay McTighe and Grant Wiggins in their book *Understanding by Design*:

We have developed a multifaceted view of what makes up a mature understanding, a six-sided view of the concept. When we truly understand we

Explain

Can explain—via generalizations or principles, providing justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

Interpret

Can interpret—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.

Apply

Can apply—effectively use and adapt what we know in diverse and real contexts—we can “do” the subject.

Perceive

Have perspective—see and hear points of view through critical eyes and ears; see the big picture.

Empathize

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

Reflect

Have self-knowledge—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.

(P. 84)

Understand

Note that Saint Mary’s Press has created icons for each facet of understanding. When a majority of facets are present, there will be an “understand” icon. When relevant, all facets of understanding should be addressed in each unit. If you are used to Bloom’s Taxonomy, see smp.org/LivinginChrist for a comparison of both models of understanding and learning.

Provide a Day or Partial Day for the Students to Work on the Final Performance Tasks

This guide encourages you to give the students time in class to work on their final performance tasks if you have assigned them. You do not, however, have to wait until the end of the unit. Not only does this day give the students time to work in groups if needed or to do some research, it also gives you the opportunity to identify any students who may be having trouble with the assignment and allows you to work with them during class time.

Give the Students a Tool to Help Them Reflect on Their Learning

The handout “Learning about Learning” (Document #: TX001159; see Appendix 1) is a generic way to help the students think about what they have learned during the entire unit. This process, whether done this way or in another fashion, is valuable for several reasons:

- The students do not get much time to reflect while they are moving through each unit. Looking over the unit helps them to make connections, revisit any “aha!” moments, and identify which concepts remain difficult for them to understand.
- We give students a gift when we help them to learn how they learn best. Insights such as “I didn’t get it until we saw the video” or “Putting together the presentation required that I really knew my stuff” can be applied to all the disciplines they are studying.

Feel free to have the students discuss the handout questions in pairs at times for variety.

Handouts

All the handouts in the teacher guide, as well as the unit tests, are available on the Saint Mary’s Press Web site at smp.org/LivinginChrist, as PDFs, as Word documents, or in Rich Text Format (RTFs), for downloading, customizing, and printing. The handouts found at the end of each unit in this guide are simply for teacher reference.

Appendixes

The teacher guide has two appendixes. Appendix 1 contains a handout that is used in each unit. Appendix 2 contains all the materials for the discipleship portfolio project that spans the course. These are also available at smp.org/LivinginChrist for downloading, customizing, and printing.

Thank You

We thank you for putting your confidence in us by adopting the Living in Christ series. Our goal is to graduate students who are in a relationship with Jesus Christ, are religiously literate, and understand their faith in terms of their real lives.

Please contact us and let us know how we are doing. We are eager to improve this curriculum, and we value your knowledge and expertise. E-mail us at LivinginChrist@smp.org to offer your feedback.

Unit 1 What Is Revelation?

Overview

The students begin this course by studying Revelation. Because Revelation was also taught in *The Bible: The Living Word of God*, this teacher guide offers several ways to review or introduce the topic.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- God wants us to know him so that we can share in his life.
- God initiates the relationship with us by revealing himself to us.
- God reveals himself to us through the Church and Tradition, our everyday lives, the people in our lives, and creation.
- Catholicism is not just about “me and Jesus”; it is about the whole community of believers, the Body of Christ.

Upon completing the unit, the students will have answered the following questions:

- How do we know God really exists?
- How can we find God?
- How can we know God?
- What does it mean to share in the life of God?
- Why can't I just pray on my own to God?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 2: Revelation,” and are as follows. Although the first two articles are covered in full, the other articles are only reviewed, because Revelation was also covered in *The Bible: The Living Word of God*. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 1” (Document #: TX001168) at smp.org/LivinginChrist.

- “What Is Revelation?” (article 11, pp. 42–44)

- “Sharing in God’s Life” (article 12, pp. 45–47)
- “Salvation History” (article 13, pp. 47–49)
- “How Do We Know God Really Exists?” (article 14, pp. 50–52)
- “God’s Revelation through Sacred Scripture: The Old Testament” (article 16, pp. 58–60)
- “God’s Revelation through Sacred Scripture: The New Testament” (article 17, pp. 60–63)
- “God’s Revelation through Tradition” (article 18, pp. 63–65)
- “Passing On God’s Revelation” (article 19, pp. 65–68)
- “The Lives of the Saints” (article 20, pp. 68–70)
- “Discovering God in Our Daily Lives” (article 21, pp. 73–75)
- “Discovering God in the Faith of Others” (article 22, pp. 76–78)
- “Discovering God in the Natural World” (article 23, pp. 79–81)
- “Discovering God through the Human Intellect” (article 24, pp. 81–83)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 1” (Document #: TX001190)
- handout “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001191)
- handout “Unit 1 Test” (Document #: TX001271)

The Suggested Path to Understanding

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

Optional Assessment: Use a course assessment as a way to get to know your students, to get a feel for their religious background, and to gauge their understanding of God and Jesus.

Explain

Step 1: Preassess what the students already know about Revelation and decide how you want to proceed in the course—whether you want to move on to unit 2 or spend time reviewing this concept in unit 1.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX001190) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001191).

Perceive

Step 3: Address a question that many people face at some point in their lives: How do we know God really exists?

Perceive

Step 4: Assign the students the task of interviewing a person who has a personal relationship with Jesus.

Interpret

Step 5: Review the concept of Revelation with the students, asking them to conduct some of the review themselves.

Interpret

Step 6: Investigate Revelation from the human side by exploring the question “How can we find God?”

Empathize

Step 7: Give a quiz to assess student understanding.

Understand

Step 8: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Perceive

Step 9: Ask the students to share the results of their interviews with the class.

Reflect

Step 10: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts used in this unit:

- “Introduction to Revelation” (Document #: TX001177)
- “Private Revelation” (Document #: TX001166)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011)
- “Using Rubrics to Assess Work” (Document #: TX001012)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Genesis, chapter 15 (God’s Covenant with Abraham)
- Genesis, chapter 32 (Jacob wrestles with an angel)
- Exodus, chapter 3 (Moses and the burning bush)
- 1 Samuel 3:1–21 (the call of Samuel)
- Isaiah 6:1–13 (the call of Isaiah)
- Jeremiah 1:4–10 (the call of Jeremiah)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 1” (Document #: TX001192), one for each student.

.....

Apostolic Succession	martyrs
canon of Scripture	noncanonical
canonized	patriarchs
cloistered	Revelation
Deposit of Faith	saints
ecumenism	salvation history
Evangelists	sanctify
<i>ex cathedra</i>	sanctifying grace
Gentile	supernatural
infallible	theology
inspired	Tradition
interreligious dialogue	vocation
Magisterium	

Learning Experiences

Optional Assessment

Use a course assessment as a way to get to know your students, to get a feel for their religious background, and to gauge their understanding of God and Jesus.

1. To prepare for this learning experience, spend some time looking over the handout “Thoughts about Faith” (Document #: TX001193) and adjust the electronic version at smp.org/LivinginChrist to suit your needs. Then make copies, one for each student.
2. Distribute the handout and pens or pencils. Provide the students enough time to complete the handout, answering any questions they may have about it as they work.
3. Assess the results of the survey to get a sense of which students appear to be knowledgeable about Christology and which are brand new to it. You may want to pair these students together at times so that those who are more knowledgeable can assist those for whom the material is new.



Explain

Step 1

Preassess what the students already know about Revelation and decide how you want to proceed in the course — whether you want to move on to unit 2 or spend time reviewing this concept in unit 1.

Explore what the student already know about Revelation. See the following suggestions for designing your course based on what the students already know.

1. Write the following prompt and question on the board. Distribute sheets of blank paper and pens or pencils and allow the students several minutes to write their responses in silence. Consider playing instrumental music to allow the students to enter into the exploration process.
 - Describe three ways God reveals himself.
 - What are several important examples of God's Revelation from the Old Testament?

Invite the students to retell these stories, prompting them if necessary. If for some reason the students did not read these stories, ask them to read them now.

- Genesis, chapter 15 (God’s Covenant with Abraham)
- Genesis, chapter 32 (Jacob wrestles with an angel)
- Exodus, chapter 3 (Moses and the burning bush)
- 1 Samuel 3:1–21 (the call of Samuel)
- Isaiah 6:1–13 (the call of Isaiah)
- Jeremiah 1:4–10 (the call of Jeremiah)

Ask the following questions:

- How are Revelation, inspiration, and vocation connected to one another?
- What do you remember about Jesus and God’s Revelation?

Hopefully, the students will remember that Jesus is the perfect Revelation of God, the fulfillment of salvation history. Note that this will be the focus of the current course.

2. You may also want to use the handout “Unit 1 Quiz” (Document #: TX001198) to help you decide how to proceed.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX001190) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001191).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a Web site for God, doing a promotional campaign for God, or writing a personal response paper about experiencing God through Jesus. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

Teacher Note

If the students seem to remember and understand Revelation fairly well from the first course, you may want to consider these options:

- Decide whether you want to skip this unit, which is all about Revelation, and move directly into unit 2, “Who Is God?” If you decide to do so, it is suggested that you still assign the students to interview an adult who has had a relationship with Jesus (step 4 in this unit). The students can learn a lot from the interview and from sharing with their classmates what they learned.
- Take a few days with the students to complete the learning experiences in unit 1, which do take a review approach to the topic but still deepen the students’ understanding of Revelation. If the students respond as if they have never heard of Revelation, you may want to dig into the topic and spend more time on the learning experiences, supplement them with other learning experiences of your own, or look at smp.org/LivinginChrist for more ideas about teaching Revelation.

(cont’d. on next page)

At this time you will want to decide how you would like to present the third performance task option, the personal response paper. This unit, as well as units 3 and 7, offers this reflective performance task, which invites the students to reflect on their own faith life. In unit 8 the students have the option of completing this reflection by creating a discipleship portfolio. You may want to require the students to complete the personal response papers in units 1, 3, and 7 in order to qualify for the discipleship portfolio option in unit 8. See the explanation of this project on the handout "Portfolio Instructions" (Document #: TX001289; Appendix 2). You will want to distribute this handout now, along with the handouts "Where Are You Right Now in Your Faith Life?" (Document #: TX001290; Appendix 2), "Definitions" (Document #: TX001291; Appendix 2), "Where Have Jesus, Mary, the Apostles, Disciples, and Others Modeled the Ways to Discipleship?" (Document #: TX001292; Appendix 2), and "Three-Week Discipleship Integration Plan" (Document #: TX001293; Appendix 2), to any students who would like to try this path, as they will be gathering some information along the way to prepare for the final assignment.

1. Prepare by downloading and printing the handouts "Final Performance Task Options for Unit 1" (Document #: TX001190) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX001191), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - You may work with no more than two other people on the first two options. If you want to work on your own, you can choose any of the three options.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand how God reveals himself and how Jesus is God's Perfect Revelation.

Perceive

Step 3

Address a question that many people face at some point in their lives: How do we know God really exists?



Article
14

Though belief in God comes easily for some people, it does not always come easily for others. Go through the following material, answering student questions. (This material is based on article 14, "How Do We Know God Really Exists?" in the student book, so you may wish to assign the students to read this article before this step.) You may want to use the PowerPoint "God's Existence" (Document #: TX001169) at smp.org/LivinginChrist to accompany your presentation.

1. Ask the students to raise their hands if they have ever doubted God's existence. Ask them what makes it hard to believe sometimes that God exists. Share the following points:

- It can be hard to accept something we can't see with our eyes.
 - When we believe without the use of our trusty senses, we need to surrender to the **supernatural**. *Supernatural* is an adjective (from the Latin *super*, meaning “above,” and *natural* meaning “nature”) predicated on a phenomenon that is completely above the laws of nature: the supernatural is beyond the powers of creation and is the result of God's gratuitous action. (See the reference to “supernatural” in the *Catechism of the Catholic Church [CCC]*, 1998.)
 - The *Catechism* teaches that we don't believe in God because it makes good sense to do so; rather, we believe because he is trustworthy.
2. Provide the students with a few moments to think of the person they personally know who has the greatest faith. Ask them to share with the class whom they chose and why. As a group, identify common characteristics of these people.
 3. Then continue as follows:
 - Catholics believe that several sources of information can help to assure us of God's reality.
 - The Scriptures provide the witness of the very early followers of Jesus, preserved in the writings of the New Testament. The New Testament was inspired by the Holy Spirit.
 - The witness of the faith-filled lives of other believers can help us to believe that God exists. What impact do the faith-filled people you described have on your own belief? The testimony of those with a strong belief in God can inform our own approach to the question of God's existence.
 - The witness of martyrs can help us to believe that God exists. A martyr is a person who suffers death because of his or her beliefs. The Church has canonized many martyrs as saints.
 - Our reason and intellect can nourish our faith in God's existence. In *The Bible: The Living Word of God*, recall that Saint Thomas Aquinas, Saint Anselm, and others developed intellectual arguments for God's existence.
 - This is important! Knowing about these sources of information does not mean you will never doubt God's existence again. Such questions and concerns are normal and natural parts of the human condition. It does mean you will have the resources to investigate your questions with honesty, clarity, and humility.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

4. Ask the following questions:

- Does the faith of the person you described strengthen your own faith in God?
- If you had a question about God, where would you go to find the answer?

Perceive

Step 4

Assign the students the task of interviewing a person who has a personal relationship with Jesus.

Interviews with adults can give the students additional insight into having a relationship with Jesus.

1. To prepare for this assignment, download and print the handouts “Interview Questions for an Adult Who Has a Personal Relationship with Jesus” (Document #: TX001194) and “Grading Rubric for Interview Questions” (Document #: TX001195), one of each for each student. You may want to check with some faculty members to see if they would be willing to be interviewed if some students have a hard time finding someone to talk to.
2. Explain to the students that their task is to conduct an interview with an adult (a person over age twenty-three) who has had a personal relationship with Jesus for more than five years. Explain that through the interview, they should discover information to answer the questions on the handout. Review the instructions and questions so all the students are clear about the assignment.
3. When the students have handed in the results of their interviews, if you have time, you can have them share the most important insights and learnings with the class.



Articles
11, 13,
16, 17,
18, 19,
20

Interpret

Step 5

Review the concept of Revelation with the students, asking them to conduct some of the review themselves.

Have the students gather in five small groups and read articles 16–20 in the student book, each group reading a different article. Then have them review the material with the class. Revelation was an important topic in the first course, *The Bible: The Living Word of God*, so most likely the students will need only to review this material.

1. Prepare for this learning experience by ensuring that every student has her or his student book. You will also need five pieces of poster board or newsprint and markers, unless your students have laptops and can create their group presentations onscreen.
2. Prepare the students for their group work by going over the meanings of *Revelation* and *salvation history*. You may wish to have the students read articles 11 and 13, “What Is Revelation?” and “Salvation History,” in the student book. Share the following points:
 - **Revelation** is God’s self-disclosure to us. *Self-disclosure* means God reveals himself and the divine plan of salvation.
 - How can we learn about God?

Ask for responses, and name the following if the students do not:

 - *through the events and experiences of our daily lives*
 - *through the order and beauty of the natural world*
 - *through the lives of the saints and other believers*
 - *through the wondrous abilities of our human intellect and reason*
 - But God further reveals a type of knowledge that we would not be able to grasp on our own.
 - Revelation is a loving gift offered to us, not something that God needs to provide.
 - God freely chooses to share his Divine Self with us.
 - Revelation also empowers us to respond to God with love and devotion. The more you know God, the more you will love him.
 - Revelation of the divine plan, which also discloses much about who God is, has unfolded slowly, in stages, throughout **salvation history**.
 - Who completes Revelation? In Jesus Christ Revelation is complete.

Ask the students why Revelation is complete in Jesus. Share that salvation history began because human sin brought a divide between human beings and God. Jesus saves us and enables us to be in union with God.
 - There won’t be new public Revelation until God’s plan is fulfilled.
 - What is the difference between public and private revelation?
 - Public revelation is present in the Scriptures and Church Tradition.
 - Individuals continue to experience “private revelations,” which help them to understand God’s will for their lives. Indeed, if we see with eyes of faith, nearly every aspect of our lives can potentially reveal God to us.

If you would like to explore the role of private revelations in Catholicism, see the article "What Is Private Revelation?" at smp.org/LivinginChrist.

- We cannot *fully* know God during our earthly lives. Even with the benefit of Revelation, God is beyond our limited human capacity for thought, words, speech, and understanding.

Check for understanding. Explain that even if we were to come to know God at full capacity as a human being, we would still have only a glimpse of God. God is so big; we are so much smaller in consciousness and body.

3. Divide the large group into five small groups and assign each small group one of the following articles about types of Revelation:

- "God's Revelation through Sacred Scripture: The Old Testament" (article 16)
- "God's Revelation through Sacred Scripture: The New Testament" (article 17)
- "God's Revelation through Tradition" (article 18)
- "Passing On God's Revelation" (article 19)
- "The Lives of the Saints" (article 20)

Explain that the task of each group is to create a visual way for the rest of the class to learn the most important parts of its article. Model the process you would like them to do by writing on the board abbreviated notes from the first two paragraphs of article 11, "What Is Revelation?" Ask the students to follow along in their student books. Say something similar to this:

- Some ideas and terms I will want to write out completely on my poster, such as *Revelation*, *salvation history*, and *grace*, because these are key terms that you need to know.
- I might do something visual for the information about "how we learn about God" and simply put spokes out from this idea with "daily lives," "natural world," and so on, written around it.
- Then I might write "Revelation is a . . ." and insert the picture of a gift to help you remember that Revelation is a gift, and then use bullets to take the paragraph apart. I might bullet "utterly free decision by God," "can know God more fully," and "empowers us to love God and be devoted to God."

Check for understanding. Continue your example if you think the students need more guidance.

4. Distribute the poster board or newsprint and markers to each small group. Let the groups know that though they should be summarizing and highlighting main ideas, they don't want to leave any key information out that their classmates should know.

5. Because the students are working in groups, they will need class time to complete their work. When they have finished, ask each group to present its article in the order the articles appear in the student book. If you feel that a group has left out something important, make the point. Then hang the posters around the room so the students can study them.
6. The five articles the groups reviewed contain a lot of material. Use the handout “Vocabulary Review” (Document #: TX001196) as a way to enable the students to put it all together and to give you an opportunity to assess their basic grasp of the material. You can use this to complete this learning experience, as part of a review, or as a quiz.



Articles
12, 21,
22, 23,
24

Interpret

Step 6

Investigate Revelation from the human side by exploring the question “How can we find God?”

Begin by affirming why God wants to reveal himself to us and wants us to find him, by reviewing the material from article 12, “Sharing in God’s Life,” in the student book. Provide the students the opportunity to consider different ways other teens have experienced God’s Revelation and to reflect on their own experiences of discovery.

Because Revelation was an important topic in the previous course, we suggest you use the articles in the section “Discovering God in Creation” in the student book to help the students reflect on their own experiences of God’s Revelation. This section covers four ways for people to discover God in creation—through our daily lives, through the faith of others, through the natural world, and through the human intellect.

1. Assign the students to read the following articles in the student book for homework:
 - “Discovering God in Our Daily Lives” (article 21)
 - “Discovering God in the Faith of Others” (article 22)
 - “Discovering God in the Natural World” (article 23)
 - “Discovering God through the Human Intellect” (article 24)

Download and print the handout “Discovering God” (Document #: TX001197), one for each student.

2. Begin the class by reviewing the student book article 12, “Sharing in God’s Life.” Then proceed as follows:
 - What is God’s plan for us? It is to live in communion with him, to have a share of God’s own life, to love as God loves.

- What does it mean to live in communion with God? We know something of the word *communion* from *Holy Communion*, when Jesus enters us in the form of bread and wine and is truly present within us. *(Note that this type of being together with Jesus transcends or goes beyond our usual physical closeness, even for married couples.)*
- We know that in Marriage, two people become one in the Sacrament of Matrimony. This is such a powerful union that it serves as a symbol of the union of Christ and the Church and of the love God has for humanity.
- What does it mean for us to share in God's life?
Draw two circles on the board with some space between them.
- Take these two circles—human and divine. Throughout salvation history, as we studied in the Old Testament, the covenant relationship was an external relationship.
Draw a line to connect the two circles.
- Sometimes the humans (the Israelites) were closer to God.
Erase everything and draw two circles close together.
- Other times they were farther away.
Erase everything and draw two circles with a large space between them.
- In Jesus, the two circles come completely together.
Erase one circle.
- In Jesus, humanity and divinity come together perfectly.
- Because the distance of the Old covenant relationship has been overcome, Jesus invites us into a new relationship with him and the Trinity.
- Sharing in the divine life of God means we are drawn into communion with the Trinity.
Draw two new circles next to the Jesus circle. All the circles should overlap one another. Place the human circle to overlap one of the three Trinitarian circles somewhat.
- During our time on earth, we are profoundly united with God through our Baptism, through our sharing in the Eucharistic feast, and through our participation in the other Sacraments of the Church.
- “The Son of God became man so that we might become God”¹ (CCC, 460).
- The Church teaches that humans are, “by nature and **vocation**” (44), religious beings.

- From the beginning of time, through the age of the **patriarchs**, through the time of the Exodus, and through the era of the Israelite kings and prophets, God revealed himself. His self-disclosure has been fulfilled in the Incarnation of the Divine, Eternal Son, Jesus Christ. The Incarnation is the ultimate work of Divine Revelation. Jesus' saving mission shows us how much God loves us by God's becoming one of us to save us.
 - Today in the ministry and Sacraments of the Church, God continues to offer friendship. In Baptism we become adopted daughters and sons of the Divine Father, as we enter into the life and death of Jesus. When we participate in the Eucharist, we share in the sacrifice of Jesus, the Son. When we take part in these Sacraments, and when we engage in prayer and reflection on the Scriptures, we do so through the power of the Holy Spirit. We are not acting on our own initiative; rather, we are responding, in faith, to the promptings placed in our hearts by the Triune God.
3. In class quickly assess whether the students understand the main points of this presentation and then make sure they understand the readings about finding God. They should be able to differentiate between the various ways to discover God by making statements such as the following. Read each statement and ask the students to raise their hands if they agree.
- I was thinking about God and his creation of the universe the other day and said, "Wow!" I was discovering God through my human intellect.
True
 - I was gardening the other day and looking at how amazing the smallest flower was. I was encountering God in the faith of others.
False, through daily life or the natural world
 - The other day my mom gave me a huge hug when I came home from school after a bad day. I realized that my mom is the best and that I learn about God's love for me because of hers. I was discovering God in my daily life.
True, could also be through the faith of others
 - I arrived at Mass early recently and noticed an elderly woman, who had trouble moving, clutching a rosary in her hand while mumbling the prayers. I was impressed by her faith and resolved to at least say a decade of the rosary. I was discovering God through the human intellect.
False, through the faith of others

4. When you feel confident that the students understand these basic categories, listen to the oral reflections about finding God in the PowerPoint “Revelation” (Document #: TX001170) at smp.org/LivinginChrist and assess how each individual found God. Then distribute a copy of the handout “Discovering God” (Document #: TX001197) to each student. Provide quiet time for the students to complete the handout, and let them know that this is not so much a right-or-wrong assignment as it is a reflection exercise.
5. Invite the students to share what they have written as they feel comfortable. Then ask them to make observations from their own experience and those of their classmates about how to become more aware of God’s Revelation.

Main Points from the Student Book Section “Discovering God in Creation”

Because you will not be going into these articles in depth, you may want to make sure the students understand key points from them. Emphasize points you think are important. Following are several suggestions of concepts you may want to emphasize:

- Ask a student to read aloud “Find God in All Things” and “The Practice of Prayer” from article 21, “Discovering God in Our Daily Lives,” in the student book.
- Review the steps of the Ignatian *examen* with the students, clarifying any misunderstandings.
- Invite the students to try the *examen* out for one week and then ask them how it went when that time has passed.

See smp.org/LivinginChrist for additional materials on the Ignatian examen.

- Ask a student to read aloud “Communal Prayer” from article 22, “Discovering God in the Faith of Others.” Share the following points:

- Catholicism is not about “me and Jesus” or “me and my neighbor” but is about the whole community of believers. The community of believers is the Body of Christ. This means we are really not separate units out in the world but we are connected to God and to other people in a way that is not physical but rather supernatural.

Teacher Note

If necessary, review the meaning of the word *supernatural* from the vocabulary list.

- ▶ Celebrating the Eucharist is very important for learning what this means. When we take Christ within us in the Eucharist, we can sense that God is not completely “other” but wants to be in communion with us and wants us to be in communion with others. (The learning experience based on Pope Benedict XVI’s encyclical *God Is Love (Deus Caritas Est)* in unit 2 explains this idea of communion with God and others.)
- ▶ Our faith becomes stronger when we share it with others through prayer, worship, and conversation.
- Refer the students to article 23, “Discovering God in the Natural World.” Share the following points:
 - ▶ Many of us encounter God through nature.
 - ▶ As Catholics we believe we are stewards of creation. In other words, we have received an immense gift in creation, and we are to care for it rather than just use it for our own purposes. The United States Conference of Catholic Bishops has put out statements about our obligation to care for the earth.
 - ▶ Some people question the importance of going to church, saying things like, “I feel God’s presence on the ski slope or while surfing, so why do I need to go to church?” Though encountering God’s presence in nature is a gift, if we do not go to church, we deny ourselves the gift of the Eucharist and of the Body of Christ and we miss opportunities to share what we have to offer with others. It is not possible to be a true “solo Catholic.”
- Refer the students to article 24, “Discovering God through the Human Intellect.” Share the following points:
 - ▶ People like to understand what they believe to the extent that they can.
 - ▶ Saint Anselm’s definition of *theology* as “faith seeking understanding” captures the reason that theologians and many others study our faith, other world religions, and other religious topics.
 - ▶ Although we can know something of God through our human reason and intellect, the language we use to express that knowledge can never fully capture the Divine Mystery.
 - ▶ The Catholic Church teaches that faith and reason are not in conflict. This is why the Catholic Church does not teach that scientific theories of human evolution are wrong because they describe our origins differently than the Bible does. We know that the authors of the Creation stories were not trying to share scientific insight but rather were conveying religious truths.
 - ▶ Every person will have times when her or his brain just cannot figure out a theological issue or a teaching of the Church. One option at this point is to pray that God enlightens your brain to understand the issue.

Empathize

Step 7

Give a quiz to assess student understanding.

Teacher Note

To save paper, use the electronic copy of the quiz at smp.org/LivinginChrist and put it up in a visual display. If this option is unavailable, read the quiz to the students slowly. In both cases, have the students record their answers on loose-leaf paper.

To save time, ask the students to choose two out of the four short-answer questions to complete.

1. In preparation for this assessment, download and print the handout “Unit 1 Quiz” (Document #: TX001198), one for each student. Note that the quiz is fairly comprehensive, in part because both you and the students want to learn what they do not now know in preparation for a test or the final performance tasks.
2. On the day of the quiz, provide 5 to 10 minutes for the students to review their books and notes. Distribute the quiz and provide sufficient time for the students to work on it. If time remains when the students are done, collect the quizzes and then redistribute them so everyone has someone else’s. Go through the quiz, allowing the students to correct each other’s work and also giving them an opportunity to affirm or change their understanding of concepts. Collect the quizzes and further your analysis about topics that may need more coverage.

Understand

Step 8

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 1” (Document #: TX001190) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001191). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If there are some students who find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Perceive**Step 9**

Ask the students to share the results of their interviews with the class.

Rather than asking each student to report on his or her interview separately, go through the questions one by one and ask the students to share their interviewees' responses.

1. After all the students have reported, ask them to write a short reflection in their journals or on loose-leaf paper, based on these questions:
 - What is one thing I learned?
 - What is one thing that surprised me?
 - What is one thing I have more questions about?
2. Collect the students' reflections as well as the assignment, and if you notice any "teachable moment" opportunities, grab them.

Reflect**Step 10**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of Revelation have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout "Learning about Learning" (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned, as well as their insights into the way they learned.

Final Performance Task Options for Unit 1

Important Information for All Three Options

The following are the main ideas that you are to understand from this unit, and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- God wants us to know him so that we can share in his life.
- God initiates the relationship with us by revealing himself to us.
- God reveals himself to us through the Church and Tradition, our everyday lives, the people in our lives, and creation.
- Catholicism is not just about “me and Jesus” but about the whole community of believers, the Body of Christ.

Option 1: God's Web Site

Create a Web site homepage that you think would reveal God to the Internet user as if God were trying to present himself. You can create an actual Web site homepage or design what a homepage would look like. Consider the following elements of a Web page as you do your work:

- Audience—just teens, just adults, or both?
- Main screen
 - What main image might you use on your Web site?
 - Is there a slogan or tagline that captures God's purpose for the Web site?
 - Perhaps you have a free offer or some sort of merchandise. What would it be?
 - What kind of content would interest the Internet user and draw in the user?
 - Would you have any live or interactive features?
 - Would you feature additional photos, drawings, or animated characters?
 - Would you have a “What's new?” element?
- Menu of topics along the side for further exploration (You do not have to create the corresponding pages they connect to.)

Use other techniques as appropriate. Your grade will be based on the use of material from the unit, your creative presentation of this material, and its neatness and resemblance to a Web page.



Option 2: A Promotional Campaign about God

Create an advertising campaign that would deliver the main messages God reveals in some of the ways God reveals them. You will need to use at least four different media or ways of presenting your messages. Consider a few of these ideas as you plan your project:

- flyers or brochures
- billboards or signs in airports or on buses
- ads in print media such as newspapers or magazines
- articles in newspapers or magazines
- live commercials on radio or television
- promotional items

Your grade will be based on the use of material from the unit, your creative presentation of this material, and its neatness and resemblance to an advertising campaign.

Option 3: Personal Response Paper: Experiencing God through Jesus

This option prepares you for the discipleship portfolio option in unit 8. If you choose this option, you should have had some sort of relationship with Jesus for the past year or more. To be attentive to your faith journey and to decide what steps you want to take in shaping your discipleship, reflect on your relationship with Jesus and your personal answer to the scriptural question “Who do you say that I am?” from your past, present, and future. Then document this reflection and history in a personal essay.

At the minimum, you should respond to these questions in relation to your past, present, and future:

- Who is Jesus? (This should include some evaluation of the material from the Scriptures and the Nicene Creed.)
- How have I come to know Jesus? How has Jesus revealed himself to me?
- How do I understand Jesus right now?
- What does it mean to develop a personal relationship with Jesus as one grows older, and how do other people build that relationship? (This should include personal reflection, some commentary on the interview, and any other insights gained from church, family, or friends.)



Rubric for Final Performance Tasks for Unit 1

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>God wants us to know him so that we can share in his life.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>God initiates the relationship with us by revealing himself to us.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>God reveals himself to us through the Church and Tradition, our everyday lives, the people in our lives, and creation.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Catholicism is not just about "me and Jesus" but about the whole community of believers, the Body of Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 1

Apostolic Succession: The uninterrupted passing on of apostolic preaching and 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. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

canonized: A deceased Catholic's having been publicly and officially proclaimed a saint.

canon of Scripture: The list of the books of the Bible officially recognized as sacred, inspired writings.

cloistered: Adjective indicating a religious order whose members rarely leave the monastery or convent that is their home.

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.

ecumenism: The movement to restore unity among all Christian Churches and, ultimately, of all people throughout "the whole wide world" (the literal meaning of the word).

Evangelists: Based on a word for "good news," in general, anyone who actively works to spread the Gospel of Jesus; more commonly and specifically, the persons traditionally recognized as authors of the four Gospels, Matthew, Mark, Luke, and John.

ex cathedra: A Latin phrase that literally means "from the chair."

Gentile: Someone who is not Jewish.

infallible: This means that the Pope's statements are true and without error when "he proclaims by a definitive act a doctrine pertaining to faith or morals"¹ (CCC, 891).

inspired: Written by human beings with the guidance of the Holy Spirit to teach without error those truths necessary for our salvation.

interreligious dialogue: The Church's efforts to build relations with *other world religions*, such as Judaism and Islam.

Magisterium: The official, authoritative teaching voice of the Church.

martyrs: People who suffer death because of their beliefs. The Church has canonized many martyrs as saints.

noncanonical: Writings that are not part of a canon.

patriarchs: The ancient fathers of the Jewish people, whose stories are recounted in the Book of Genesis.



Revelation: God's self-disclosure to us. *Self-disclosure* means God reveals himself and the divine plan of salvation.

saints: Ordinary people who lived in the midst of difficulties, uncertainty, and suffering. Despite these circumstances, they made extraordinary choices to put their faith into action.

salvation history: The pattern of specific salvific events in human history that reveal God's presence and saving actions.

sanctify: To make holy.

sanctifying grace: A supernatural gift of God by which our sins are forgiven, we are made holy, and our friendship with God is restored.

supernatural: This adjective (from the Latin *super*, meaning "above," and *natura*, meaning "nature") is predicated on a phenomenon that is completely above the laws of nature: the supernatural is beyond the powers of creation and is the result of God's gratuitous action (see CCC, 1998).

theology: Literally, "the study of God"; the academic discipline and effort to understand, interpret, and order our experience of God and Christian faith.

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 the Scriptures, 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.

vocation: A calling from God to fulfill a particular purpose or mission in life.

(The quotation on this handout is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition, number 891. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* © 1997, by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana.)

Endnote Cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition

1. *Lumen gentium* 25; cf. Vatican Council I: Denzinger Schönmetzer, *Enchiridion Symbolorum definitionum declarationum de rebus fidei et morum* (1965) 3074.



Thoughts about Faith

Answer these questions as honestly as possible. If you want to explain any of the answers further, please write on the back of this page.

1. I think about God _____.

- a. rarely
- b. several times each week
- c. several times each day
- d. all the time

2. My image of God (what God looks like, who God is) is

3. How have you learned about God? Check all that apply, and then in the spaces at the far left of the answers, use numbers to rate them. (1 = gained most of my information, 5 = gained least amount of information)

___ the Bible

___ Sunday school / religious education at church

___ my parents

___ other relatives

___ friends

___ outside reading

___ prayer

___ school



___ Internet or television

___ movies

___ other _____

___ other _____

4. I consider myself to be _____.
- a. Christian
 - b. Jewish
 - c. Muslim
 - d. Buddhist
 - e. agnostic (not sure if there is a God)
 - f. atheist (not believing in God)

Explanation:

5. If Christian, I consider myself to be _____.
- a. Roman Catholic
 - b. part of another Catholic community, such as Byzantine Catholic
 - c. Eastern Orthodox (Russian, Greek, or other)
 - d. Episcopalian / Anglican
 - e. Lutheran
 - f. Methodist
 - g. Presbyterian
 - h. Baptist
 - i. nondenominational
 - j. other

Explanation:



6. If I pray, I pray . . . (Choose the ones that describe you.)
- in church
 - at home
 - throughout the day
 - hardly ever
7. Have you ever been a part of a youth group? If yes, please describe.

8. I would consider my understanding of _____ to be (4 means “great” and 1 means “poor”) . . .

God	4	3	2	1	Never heard of it / know nothing
God the Father	4	3	2	1	Never heard of it / know nothing
God the Son, Jesus Christ	4	3	2	1	Never heard of it / know nothing
God the Holy Spirit	4	3	2	1	Never heard of it / know nothing
God is love.	4	3	2	1	Never heard of it / know nothing
God is one.	4	3	2	1	Never heard of it / know nothing
God is Trinity.	4	3	2	1	Never heard of it / know nothing
God wants us to be in communion with him.	4	3	2	1	Never heard of it / know nothing
Jesus Christ was fully divine and fully human.	4	3	2	1	Never heard of it / know nothing
the life and times of Jesus	4	3	2	1	Never heard of it / know nothing
the story of Jesus' life	4	3	2	1	Never heard of it / know nothing



Jesus' relationship with Mary	4	3	2	1	Never heard of it / know nothing
Jesus' relationship with his disciples	4	3	2	1	Never heard of it / know nothing
Jesus' relationship with the poor and outcast	4	3	2	1	Never heard of it / know nothing
the teachings from the Sermon on the Mount	4	3	2	1	Never heard of it / know nothing
the Beatitudes	4	3	2	1	Never heard of it / know nothing
Jesus' parables	4	3	2	1	Never heard of it / know nothing
Jesus' teaching about the Reign of God	4	3	2	1	Never heard of it / know nothing
Jesus' teaching about prayer	4	3	2	1	Never heard of it / know nothing
Jesus as a model for what it means to be a Christian	4	3	2	1	Never heard of it / know nothing
Jesus as our Savior and Redeemer	4	3	2	1	Never heard of it / know nothing
the story of the Passion, death, and Resurrection of Jesus	4	3	2	1	Never heard of it / know nothing
the meaning of faith	4	3	2	1	Never heard of it / know nothing
the expression of faith as discipleship	4	3	2	1	Never heard of it / know nothing



Interview Questions for an Adult Who Has a Personal Relationship with Jesus

Interview an adult (a person over age twenty-three) who has had a personal relationship with Jesus for more than five years. For your introduction explain your relationship to the adult you are interviewing and how long you have known him or her. Then take the information you receive from the person you are interviewing and write several paragraphs about this person's relationship with Jesus. Conclude your write-up by reflecting on what you heard. What does the information you learned from the interview mean to you and how does it affect your perspective of Jesus? (Make sure the adult knows you will be sharing your interview responses with the class.)

Use the following questions as your starting point for the interview. Ask additional questions for clarification and depth as you learn more from the person you are interviewing. Add three to five additional questions.

- How long have you had a personal relationship with Jesus?

- How do you explain what a personal relationship with Jesus is?

- What does your personal relationship with Jesus mean to you?

- How did the relationship begin?

- How has the relationship evolved?

- How do you maintain the relationship?



Grading Rubric for Interview Questions

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Adult interviewed meets all of the requirements in the instructions as described in the write-up.	Student write-up shows an exceptionally vibrant description of the adult interviewed, who meets the requirements.	Adult interviewed meets all the requirements in the instructions as described in the write-up.	Adult interviewed meets almost all the requirements in the instructions as described in the write-up.	Adult interviewed meets less than half the requirements in the instructions as described in the write-up.
Interview write-up presents the answers to all of the questions in the instructions.	Interview write-up presents an excellent record of the answers to all of the questions in the instructions.	Interview write-up presents the answers to all of the questions in the instructions.	Interview write-up presents the answers to more than half of the questions in the instructions.	Interview write-up presents the answers to less than half of the questions in the instructions.
Interview write-up shows that at least three additional questions were asked.	Interview write-up shows that at least three especially insightful additional questions were asked.	Interview write-up shows that at least three additional questions were asked.	Interview write-up shows that at least two additional questions were asked.	Interview write-up shows that no additional questions were asked.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary Review

Review the student book section "Revelation," (pp. 41-83) paying particular attention to the vocabulary words. Use words or phrases from the section to fill in the spaces in the paragraphs below.

Jesus, the Son of God, came to live on earth as a human being. While he was on earth, he called and attracted disciples. After Jesus' death and Resurrection, his followers understood that Jesus was the Son of God and our Savior. They wanted to share the Good News of Jesus Christ.

After some time, the Holy Spirit _____ several different followers to write down some of the Good News. These four authors were known as _____ because they helped to spread the Gospel, another word for _____. By the time the Gospels were written, both Jews and _____ were becoming Christians.

Because several versions of the Good News were circulating, early Church leaders decided they needed to decide which made up the _____. The Holy Spirit helped the Church leaders to choose seventy-three books. The other books were then called _____.

God entrusted the Church with the responsibility of carefully keeping the Revelation of Jesus Christ safe. The Church served almost as a bank, because it received the _____. The Church has preserved this truth for generations. _____ with a capital *T* is the process of passing on God's authoritative Revelation in the Church. Because times change, the _____, the teaching voice of the Church, needs to continually interpret the writings of the New Testament for the community of faith, the Church.

It has been important that the Scriptures have continued to exist as they did in the early Church. Christ called the Apostles and commissioned them to share in his mission. They then passed on this mission to the apostles who came after them. This process is called _____. The bishops of the Church are the modern-day apostles. The bishop of Rome is the _____.

In order to make sure that everyone for all times would have access to the truth needed for salvation, Christ shared an aspect of his perfection with the Pope. When the statements of the Pope are spoken _____, or "from the chair," his doctrines pertaining to faith or morals are _____. The bishops as a body, not as individuals, also share the gift of teaching without error on matters of faith and morals.

The Catholic Church officially and informally dialogues with people from other Christian denominations and non-Christian religions. When the Church builds relations with other Christian communities such as Lutherans or Orthodox Christians, the process is called _____. When the Church builds relationships with other world religions such as Judaism and Islam, the process is called _____.

Certain people are able to demonstrate God's action in their lives in a special way. _____ are holy men and women of every time and space. These men and women stand out because the Church has _____ them. It would be a mistake, however, to think that these people are superheroes, because they encountered setbacks and challenges in their lives as we do. But these people have become God's friends, which means they can be our _____ too.



Unit 1 Quiz

Part I: Matching

In the space to the left of each definition, write the letter of the term that best matches it.

_____	1. the study of God; the academic discipline and effort to understand, interpret, and order our experience of God and Christian faith	a. infallible
_____	2. "without error"	b. interreligious dialogue
_____	3. the Church's efforts to build relations with <i>other world religions</i> , such as Judaism and Islam	c. ecumenism
_____	4. Good News	d. <i>ex cathedra</i>
_____	5. the movement to restore unity among all Christian Churches	e. Revelation
_____	6. a phenomenon that is completely above the laws of nature	f. Gospel
_____	7. the process of passing on the Gospel message	g. theology
_____	8. "from the chair"	h. canonized
_____	9. God's self-disclosure to us	i. Tradition
_____	10. a deceased Catholic's having been publicly and officially proclaimed a saint	j. supernatural

Part II: True or False

Write *true* or *false* in the space to the left of each statement.

_____	1. If we want to get to know God, God waits until we can find him to build a relationship.
_____	2. In Jesus Christ, Revelation is complete.
_____	3. Faith-filled lives help people to believe in God.



_____	4. It is not okay to doubt God's existence or something about the Catholic Church.
_____	5. The Scriptures are one reason we can be assured that God exists.
_____	6. Catholicism is only about me and Jesus.
_____	7. A Christian martyr is a Christian friend who suffers very visibly.
_____	8. We can fully know God in this life so that when we die, we will not be so surprised.
_____	9. One effect of Revelation is that it empowers us to respond to God with love and devotion.
_____	10. All of history is salvation history.

Part III: Descriptions

In the space to the left of each discovery of God, write the letter of the type of discovery that best describes it.

- a. discovering God in daily life
- b. discovering God in the faith of others
- c. discovering God in the natural world
- d. discovering God through the human intellect

_____	1. "I recently realized that as I walked by several homeless men and engaged in brief conversation with them each day, I was beginning to understand what it means to say that we can find Jesus in the poor."
_____	2. "Studying physics has strengthened my faith. Who else but God could have made up these laws of nature?"
_____	3. "I went on a retreat and heard a senior talk about her faith. She was so comfortable with it that I thought to myself, 'I should put more time into this relationship with God.'"
_____	4. "Every time I try to cool off instead of letting my little brother have a piece of my mind, I realize that I am doing something for God too."
_____	5. "No matter how much stress I carry in my life, I find that walking by the water brings me a sense of peace and God's presence."
_____	6. "My older brother suffers from depression. He struggles every day to keep going. Even though he would never believe it, he is the most inspirational, faith-filled person I know."



4. What is wrong with the following equation: Catholicism = me and Jesus?

5. What would be a more accurate equation? Why?



Unit 1 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ Saint Paul uses the analogy of the _____ to explain the relationship between Judaism and Christianity.
 - A. loaves and the fishes
 - B. Mystical Body of Christ
 - C. servant and master
 - D. tree and its branches

2. _____ The Evangelists chose the parables, teachings, and miracles of Jesus that would be most useful for _____.
 - A. nurturing the faith of the communities for whom they were writing
 - B. making interesting reading for their followers
 - C. the conversion of people in years to come
 - D. telling the story of Jesus the way everyone could understand

3. _____ All of the following can be said about Doctors of the Church except that _____.
 - A. they were not only theologians but saints
 - B. they were not only theologians, but had medical knowledge as well
 - C. they guide us in understanding and interpreting the Revelation of the divine plan in salvation history
 - D. they help us through the witness of their lives and the wisdom of their writing

4. _____ All of the following were named Doctors of the Church in 1970 except _____.
 - A. Saint Catherine of Siena
 - B. Saint Teresa of Ávila
 - C. Saint Thérèse of Lisieux
 - D. Saint Mary Magdalene

5. _____ Before becoming Christian, Saint Augustine followed the Persian religion _____.
 - A. Hare Krishna
 - B. Islam
 - C. Manichaeism
 - D. Hinduism



6. _____ The witness of the very early followers of Jesus is to be found in _____.
- A. the writings of the New Testament
 - B. the words of Jesus at the Last Supper
 - C. the prayers said at the Offertory of the Mass
 - D. the Book of Revelation
7. _____ Engaging in the practice of the *examen* or a similar form of daily prayer may result in all of the following except _____.
- A. you will see more with the eyes of faith
 - B. you will always sleep soundly at night
 - C. you will be aware of God's goodness and love
 - D. you will be aware of God's wisdom
8. _____ The *Catechism of the Catholic Church* refers to the family as all of the following except _____.
- A. a "domestic church"
 - B. "the first school of Christian life"
 - C. "the symbol of the Holy Trinity"
 - D. "the center of living, radiant faith"
9. _____ Saint Thomas Aquinas used the writings of the pagan thinker _____ in his own writings on theology.
- A. Homer
 - B. Plato
 - C. Arius
 - D. Aristotle
10. _____ Having Saint Thomas Aquinas's feast day on the date his relics were transferred to their final resting place, the Church pays homage to _____.
- A. college professors
 - B. the holiness of intellectual life
 - C. Italian Dominicans
 - D. the miracles that occurred at his tomb
11. _____ Through celebrating the Eucharist, we experience all of the following except _____.
- A. being guaranteed a high place in Heaven
 - B. being united by our Baptism
 - C. being strengthened by Jesus in his Body and Blood
 - D. being sent out to be light and life for the world



12. _____ The Vatican II *Decree on Ecumenism* stressed that the _____ unites all Christians.
- A. Bible
 - B. Sacrament of the Eucharist
 - C. Mass
 - D. Sacrament of Baptism
13. _____ After _____, his disciples continued to follow his example by creating communities of faith.
- A. Jesus' Miracle at Cana
 - B. Jesus' raising Lazarus from the dead
 - C. Jesus' death and Resurrection
 - D. Jesus' Transfiguration
14. _____ For at least twenty years after Jesus' death and Resurrection, the Apostles and disciples shared their experience of Jesus through _____.
- A. letters and poems
 - B. oral tradition
 - C. meetings with the leaders of the communities
 - D. hidden signs and symbols
15. _____ An example where the whole body of bishops (including the Pope) can share in the gift of infallibility on matters of faith and morals is when they speak together with one voice, especially in a(n) _____.
- A. jubilee year
 - B. canonization of a saint
 - C. Mass for deceased clergy
 - D. Ecumenical Council



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (Note: There are two extra items in column 2).

Column 1

1. _____ The earliest New Testament writings.
2. _____ He took someone else's place in an Auschwitz starvation bunker.
3. _____ Often called the prayer book of ancient Israel.
4. _____ The ultimate work of Divine Revelation.
5. _____ Scholars who study the history and teachings of the Church.
6. _____ A calling from God to fulfill a particular purpose or mission in life.
7. _____ The responsibility for caring for creation and protecting it for future generations.
8. _____ Referring to a group that rarely leaves the monastery that is their home.
9. _____ Based on the word for "good news," this refers to the authors of the Gospels.
10. _____ The process of passing on and sharing all that God has communicated.

Column 2

- A. Pope John Paul II
- B. theologians
- C. stewardship
- D. tradition
- E. Epistles of Saint Paul
- F. Evangelists
- G. Book of Psalms
- H. monastic
- I. Incarnation
- J. Saint Maximilian Kolbe
- K. cloistered
- L. vocation



Part 3: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note: There are two extra terms in the word bank.*)

WORD BANK

Saint Ignatius of Loyola

ex officio

creation

Eucharist

revelation

Deposit of Faith

ecumenism

ex cathedra

Saint Thomas Aquinas

Old Testament

Acts of the Apostles

Magisterium

1. The _____ recounts the story of God's covenant relationship with the ancient Israelites.
2. When a Pope speaks _____, it tells us he is speaking in his official role as authoritative teacher.
3. The truth revealed by God through Scriptures and Tradition is called the _____.
4. The movement to restore unity among all Christian churches is called _____.
5. The _____ is the authoritative, official teaching voice of the Church.
6. _____ was the person who founded the Jesuits.
7. The _____ is the book that describes how the early Christians drew strength from life in community.
8. In the Sacrament of _____, we share in the sacrifice of Jesus, the Son.
9. _____ is God's utterly free decision, his self-disclosure to us.
10. _____ is where we glimpse God's goodness, power, and glory.



Part 4: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. What is God's plan for us and how has he reached out to us to fulfill his plan?
2. How does God reveal himself to us?
3. What roles do Tradition and creation play in God's revealing himself to us?
4. What is the Communion of Saints? How are we connected to it as the Mystical Body of Christ?



Unit 1 Test Answer Key

Part 1: Multiple Choice

- | | |
|------|-------|
| 1. D | 9. D |
| 2. A | 10. B |
| 3. B | 11. A |
| 4. D | 12. D |
| 5. C | 13. C |
| 6. A | 14. B |
| 7. B | 15. D |
| 8. C | |

Part 2: Matching

- | | |
|------|-------|
| 1. E | 6. L |
| 2. J | 7. C |
| 3. G | 8. K |
| 4. I | 9. F |
| 5. B | 10. D |

Part 3: Fill-in the-Blank

- | | | |
|-----------------------|-----------------------------|---------------|
| 1. Old Testament | 5. Magisterium | 9. revelation |
| 2. <i>ex cathedra</i> | 6. Saint Ignatius of Loyola | 10. creation |
| 3. Deposit of Faith | 7. Acts of the Apostles | |
| 4. ecumenism | 8. Eucharist | |

Part 4: Short Answer

1. God wants us to live in communion with him, to have a share of God's own life, and to love as God loves. We can connect with his presence by praying, reflecting, attending the Mass, and doing charitable deeds. Reading and reflecting on the Bible is the foremost way to know God.
2. God desires for us to live in communion with him, to have a share of his own life and to love as he loves. To fulfill this plan, God has placed in our hearts a longing to be in union with him. As part of that longing, a part of the bond between the human and the divine, the *Catechism* points to the many "prayers, sacrifices, rituals, and meditation" that are key parts of nearly every human culture. These help us to directly focus on God in our lives while experiencing communal witness. God has continually reached out to humanity from the beginning of time, reaching fulfillment in the Incarnation of the Divine, Eternal Son, Jesus Christ. The Incarnation is the ultimate work of Divine Revelation. Jesus' saving mission shows us how much God loves us by God's becoming one of us in order to save us.
3. We know of God through the life of Jesus Christ. Following the steps of Tradition, this life is present to us today. First, Jesus commanded the Apostles to preach the Gospel to the ends of the earth; inspired by the Holy Spirit, the Apostles did this in preaching and writing; the teaching authority was passed on to the Pope and the bishops down to us today. Through creation we can learn about God from the order and beauty of the natural world and the wondrous abilities of our human intellect and reason.
4. The Communion of Saints is the whole community of the faithful in Heaven and on earth, with whom we share both our joys and struggles. Through communal prayer—particularly, the Eucharistic liturgy—we are told that we, all Christians, are together the Body of Christ. As members of the Body of Christ through our Baptism, we are to use our talents and gifts for the good of the whole.



Overview

This unit builds on the first unit about Revelation by exploring God as Father, Son, and Holy Spirit, with an emphasis on God is love.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- God is love.
- Catholics are monotheistic and believe in only one God.
- Catholics are Trinitarian and believe there are three Persons in one God.
- The Trinity is a model of love for human communities.

Upon completing the unit, the students will have answered the following questions:

- Who is God?
- How is God one, yet a Trinity?
- How are the Father, Son, and Holy Spirit the same but different?
- What difference does a Trinitarian God make in my life?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 1: The Trinity,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 2” (Document #: TX001184) at smp.org/LivinginChrist.

- “God Is One: Catholics Are Monotheistic (article 1, pp. 11–12)
- “God Is Three-in-One: Catholics Are Trinitarian” (article 2, pp. 13–16)
- “The First Person of the Trinity: God the Father” (article 3, pp. 17–19)
- “The Second Person of the Trinity: God the Son” (article 4, pp. 20–22)
- “The Third Person of the Trinity: God the Holy Spirit” (article 5, pp. 22–24)
- “The Early Church Faces Challenges to Apostolic Faith” (article 6, pp. 27–28)

- “Early Christological Heresies” (article 7, pp. 29–32)
- “The Ecumenical Councils of the Early Church” (article 8, pp. 32–34)
- “The Nicene Creed” (article 9, pp. 34–36)
- “The Trinity: Model for Human Relationships” (article 10, pp. 36–38)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 2” (Document #: TX001199)
- handout “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001200)
- handout “Unit 2 Test” (Document #: TX001272)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of Jesus by deepening their understanding of God and the Trinity. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Interpret

Step 1: Preassess the students’ understanding of God by asking if God is more like one thing than another.

Understand

Step 2: Follow the metaphor learning experience by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX001199) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001200).

Interpret

Step 3: Begin to uncover the nature of love with the students as a precursor to talking about how God is love.

Explain

Step 4: Conduct a Scripture search for passages that tell of God’s love for us.

Perceive

Step 5: Continue the study of God’s love for us by reading a part of Pope Benedict XVI’s encyclical *God Is Love (Deus Caritas Est)*.

Explain

Step 6: Invite the students to learn more about the mystery of the Trinity.

Reflect

Step 7: Explore and define the mystery, trust, and faith relationship.

Explain

Step 8: Continue your presentation of the Trinity by emphasizing that though Christians believe in one God, this God is Father, Son, and Holy Spirit.

Perceive

Step 9: In an effort to draw students into the concept of the Trinity and to explain and explore the mystery of our faith of God in three Persons, use the analogy of the compound H₂O.

Explain

Step 10: Have the students learn about the Nicene Creed in general and then have them learn more about each Person in the Trinity by examining the creed in more detail.

Apply

Step 11: Conduct a small-group Scripture search for the Persons of the Trinity.

Explain

Step 12: Educate the students about the evolution of the theology of the Trinity.

Interpret

Step 13: Assess student understanding of Church teaching with “You could be a heretic if . . .” statements.

Apply

Step 14: Discuss the truth that the Trinity is a model for human relationships and then ask the students to assess relationships featured in the news and evaluate them according to the Trinity model.

Understand

Step 15: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 16: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts covered in this unit:

- “God Is Love” (Document #: TX001179)
- “The Trinity” (Document #: TX001181)
- “Introduction to the Gospels” (Document #: TX001180)

The Web site also includes information on this and other teaching methods used in the unit:

- “Using a Concordance” (Document #: TX001182)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Exodus 19:4–5 (“I bore you up on eagle wings. . . .”)
- Psalm 118:1–2 (God’s love endures forever.)
- Hosea 11:1–4 (“When Israel was a child . . .”)
- Matthew 6:9–13 (Jesus calls God “Abba.”)
- John 15:9–10 (“As the father loves me . . .”)
- Romans 5:1–8 (“For Christ, while we were still helpless, yet died . . .”)
- Romans 8:38–39 (Nothing can separate us from the love of Christ.)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 2” (Document #: TX001201), one for each student.

<i>Abba</i>	eternity
Advocate	filial
Amen	incarnate
beatitude	Jesus
begotten	Last Judgment
catholic	Messiah
Christ	monotheism
Christology	Nicene Creed
Church Fathers	Pentecost
covenant	philosophy
creed	salvation history
<i>Deus Caritas Est</i>	sanctify
divine economy	solemnities
doctrine	Trinity
Ecumenical Council	unbegotten
encyclical	

Learning Experiences

These first several units contain some complicated theology and thus require more lecturing than later units. If the students seem to be having trouble with the material, pick and choose it more selectively for them. If the students are breezing through, then you might want to assign them some more challenging material.

Interpret

Step 1

Preassess the students' understanding of God by asking if God is more like one thing than another.

This forced-choice learning experience is designed to help the students think about their images of God by choosing metaphors for God. The choices themselves are interesting, but the reasons people make the choices they do may be even more interesting. Each option may be interpreted differently by different people. To explore the possibilities of who God is, it is important that the students share the thoughts behind their decisions.

1. Tell the students that you will read the question "Is God more like . . . ?" and then give them two options, designating a side of the room for each. They are to move to the side of the room that corresponds with their choice.

Explain that they are to make their decisions based on which option they think God is *more like*, not which option they *like more*. Use the first pair under part 2 as an example: A person who thinks God is more like Montana might think of God as open, quiet, and able to see everything, or as "on top of the world," just as Montana is at the top of the United States. A person who thinks God is more like New York City probably sees God as busy taking care of everything that is going on in the world, or as a combination of all types of people and all cultures, just as New York City is home to many different people.

Stress that each student will have a different interpretation of the choices and that all should be ready to articulate why they made the choice they did.

2. Keep the students moving quickly as they make their choices. For each question allow a few students on each side of the room to explain briefly why they chose as they did. Following the sharing from each side, ask if anyone would like to switch sides after hearing ideas from other students about who God is to them. Then move on to the next choice. Use this list of metaphors:

- Is God more like . . .
 - Montana or New York City?
 - a spark plug or a battery?
 - a trapeze artist or a circus clown?
 - a candle or a lightbulb?
 - a bridge or a tower?
 - the beach or the mountains?
 - a hotel or a hospital?
 - a magnifying glass or a telescope?
 - first-and-ten or goal-to-go?
 - a picture or a puzzle?
 - a camera operator or the star of the show?
 - a golf ball or a Nerf ball?
 - a chair or a table?
 - a stone or a soap bubble?
 - a lake or a river?

(This learning experience is from *Teaching Manual for “Understanding Catholic Christianity,”* p. 58.)

Understand

Step 2

Follow the metaphor learning experience by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX001199) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001200).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a Trinity brochure, writing a children’s book about the Trinity, or developing a peer minister evaluation to assess the school community’s unity. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 2” (Document #: TX001199) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001200), one for each student.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - You may work with no more than two other people on the first two options. If you want to work on your own, you can choose any of the three options.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand how God reveals himself and how Jesus is God's Perfect Revelation.

Interpret

Step 3

Begin to uncover the nature of love with the students as a precursor to talking about how God is love.

In this learning experience, the students discuss in small groups the ways love is communicated between people. They then report back to the class, sharing their small-group ideas with the large group.

1. For homework or for an introductory journal assignment, ask the students to imagine that they are the authors of an online or magazine article titled "Five Ways to Know Someone Really Loves You" or "I Would Definitely Know Someone Loved Me If . . ."
2. Begin the class by leading a discussion about love, asking the students to brainstorm definitions and descriptions of love. Record the students' responses on the board.
3. In conversation with the students, consider similarities and differences in the definitions by identifying the common elements. Ask the class to decide on a common definition. Write the definition on the board. Erase the rest of the comments.
4. On the board write: "How is love communicated?" Divide the class into small groups of four or five and direct the small groups to discuss how we know someone loves us or another person—how love is communicated.

5. Ask the students to summarize the results of their small-group conversations for the class.
6. In the large group, initiate an informal discussion by summarizing the small-groups' input. Use the collective definition of *love* and the small-group ideas as a bridge to introducing God's enduring love for us. Note that the love we know from other people can help us to recognize God's love. Ask the students to provide examples of ways this can be true and ask for specific times or events when God communicates love to us.

Explain

Step 4

Conduct a Scripture search for passages that tell of God's love for us.

The students may work individually, in pairs, or in small groups.

1. Be sure all the students have their Bibles, as well as some paper and pens or pencils. Explain to the students that they will search for Scripture passages that tell of God's love for us. They are to use both the Old and New Testaments, and they should take notes on the information they find as they look at the various passages. If you have access to an online or print concordance, the students can use that, especially if their knowledge of the Scriptures is minimal.
2. Write the following Scripture citations on the board, especially if you sense the students need some help getting started. Invite the students to add to the list.
 - Exodus 19:4–5 (“I bore you up on eagle wings . . .”)
 - Psalm 118:1–2 (God's love endures forever.)
 - Hosea 11:1–4 (“When Israel was a child . . .”)
 - Matthew 6:9–13 (Jesus calls God “Abba.”)
 - John 15:9–10 (“As the father loves me . . .”)
 - Romans 5:1–8 (“For Christ, while we were still helpless, yet died . . .”)
 - Romans 8:38–39 (Nothing can separate us from the love of Christ.)
3. Direct the students to answer the following questions for three passages that they find:
 - What does this passage reveal about God's love for us?
 - Why is this passage significant?
 - What can we learn from this particular passage?

Teacher Note

See the article “Using a Concordance” (Document #: TX001182) at smp.org/LivinginChrist for background on using a concordance.

4. Lead a summary discussion of the passages the students find. Tell them to keep their notes for use in later assignments.

Perceive

Step 5

Continue the study of God's love for us by reading a part of Pope Benedict XVI's encyclical *God Is Love (Deus Caritas Est)*.

This learning experience may take more than one class session. Prepare comments for your class presentation to help the students understand the Pope's points.

1. Prepare copies of "Excerpts from the Encyclical 'Deus Caritas Est' ('God Is Love')"(Document #: TX001183) as well as commentaries on the encyclical, all of which can be found at smp.org/LivinginChrist.
2. Share the following background material about the encyclical and ask the students to take notes:
 - *Deus Caritas Est (God Is Love)* is Pope Benedict XVI's first encyclical.
 - An **encyclical** is a letter written by the Pope and sent to the whole Church and, at times, beyond the Church to the whole world; commonly focused on Church teaching regarding a particular issue or currently important matter.
3. Read the introduction (paragraph 1) with the students. Make sure the context for the encyclical is clear. Ask:
 - How does Pope Benedict set the stage for what he wants to say? How do you know this?

Highlight major points, clarifying any dense language you may encounter:

- Being Christian is not the result of an ethical choice or a lofty idea but rather is the encounter with an event or a person, which gives life a new horizon and a decisive direction.
- In acknowledging the centrality of love, Christian faith has retained the core of Israel's faith, while at the same time giving it new depth and breadth.
- Jesus united into a single precept this commandment of love for God and the commandment of love for neighbor found in the Book of Leviticus: "You shall love your neighbor as yourself" (19:18; cf. Mk 12:29–31).

- In a world where the name of God is sometimes associated with vengeance or even a duty of hatred and violence, this message is both timely and significant.
4. Highlight major themes of the encyclical explained in the introduction:
- Overall: “Speak of the love which God lavishes upon us and which we in turn must share with others.”
 - First part: “To clarify some essential facts concerning the love which God mysteriously and gratuitously offers to man, together with the intrinsic link between that Love and the reality of human love . . .”
 - Second part: This part “. . . treats the ecclesial exercise of the commandment of love of neighbor.”
5. Summarize “Part 1: The Unity of Love in Creation and in Salvation History,” paragraphs 2–11, in terms the students will grasp:
- God’s love is fundamental. The encyclical deals with love as addressed in the Scriptures and Church Tradition. The word *love* is used in different ways. (*The students can identify many.*) (2)
 - This paragraph defines the Greek *eros*, *philia*, and *agape*. New Testament authors preferred *philia* (friendship) for the relationship between Jesus and his disciples. The new Christian understanding of *love* is expressed by *agape*. (3)
 - *Eros* is sacred, even before Christ. Old Testament writers recognized the misuse of *eros* as dehumanizing. The discipline of *eros* points toward ultimate good. (4)
 - There is a relationship between love and God. Love is more than a response to instinct. The whole person, body and soul, is called to love; *eros* abused separates them, but then *eros* healthy integrates the human experience and leads us beyond focus on self. (5)
 - In the Old Testament, there is a book called the Song of Songs. The book contrasts searching, selfish love with concern and care for the other. This move away from self-focus leads to the discovery of God. The path of Jesus leads from the cross to the Resurrection. (6)
 - Though there are different understandings of love, there is an underlying unity among common human experiences of love, messages of love portrayed by the Scriptures and Church Tradition. *Eros* can be non-Christian, worldly, ascending, possessive love. *Agape* is Christian love, descending, giving, and shaped by faith. The two can never be completely separated. (7)
 - Love is a single reality with different dimensions at different times. Biblical faith accepts the whole person. (8)

- Biblical faith presents a new image of love because of the scriptural image of God and the image of human beings. God is one, creator of all, and loving with a personal love. The prophets (Hosea and Ezekiel) describe God's love for Israel and show Israel what it means and how to be human and happy. (9)
 - God's *eros* (desire) is also *agape* (giving). God's love is passionate and forgiving. God reconciles love and justice. In the relationship of love between God and us, God remains God and we remain human yet become one with God. (10)
 - The Bible also presents an image of humanity. Alone, humans are incomplete, seeking wholeness in communion with another. *Eros* is rooted in human nature. *Eros* directs man and woman to become one, to represent a complete humanity. Marriage is an icon of God's relationship with us. "God's way of loving becomes the measure of human love." (11)
6. Divide the class into small groups of four or five. Distribute copies of *Deus Caritas Est* to each group. Assign two or three groups to each of these two sections from the encyclical: "Jesus Christ—The Incarnate Love of God" (paragraphs 12–15) and "Love of God and Love of Neighbor" (paragraphs 16–18). Provide the following instructions:
- Read your assigned paragraphs.
 - Identify the key ideas (what we will remember) from your section.
 - Prepare a brief report to make to the class.
7. Ask one member of each group to make the report to the class. A second member of the group should record key ideas on the board. If the students do not highlight these points, add them:
- *Paragraph 12.* Jesus does not just tell parables about pursuing those who are lost; he also describes himself and his activity. "His death on the Cross is the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him. This is love in its most radical form."
 - *Paragraph 13.* *Logos*, the Word, eternal wisdom becomes food for us in the Eucharist as love. "More than just statically receiving the incarnate *Logos*, we enter into the very dynamic of his self-giving."
 - *Paragraph 14.* "Union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. Communion draws me out of myself towards him, and thus also towards unity with all Christians." Love of God and love of neighbor are united. "'Worship' itself, Eucharistic communion, includes the reality both of being loved and of loving others in turn." The Eucharist must translate into love in the everyday.

- *Paragraph 15.* Jesus expands the definition of *neighbor* from “the community of one’s country” to include “anyone who needs me and whom I can help.” When assessing the worth of a human life, love is the key criterion for evaluating success or failure. Love of God and love of neighbor have become one.
 - *Paragraph 16.* Love of God and love of neighbor cannot be separated. “One is so closely connected to the other that to say that we love God becomes a lie if we are closed to our neighbor or hate him altogether. Saint John’s words should rather be interpreted to mean that love of neighbor is a path that leads to the encounter with God, and that closing our eyes to our neighbor also blinds us to God.”
 - *Paragraph 17.* Although God is invisible, he is not inaccessible. “God has made himself visible: in Jesus we are able to see the Father (cf. Jn 14:9).” God has been present throughout the Church’s history. We find him in men and women who reflect his presence, in the Bible, and in the Sacraments, especially the Eucharist. God loved us first. The more we align our will to God’s will, the more we will love. Our will and God’s will be more often the same.
 - *Paragraph 18.* When we encounter God intimately, and our wills are closer to being the same, we can begin to feel more like God feels, for example, about a human being. “Seeing with the eyes of Christ, I can give to others much more than their outward necessities; I can give them the look of love which they crave.” Religious practice without love of neighbor is dry. Love can move beyond a commandment and be freely bestowed by God and by its nature must be shared with other people. Love unites us to God and makes us one.
8. Read together, highlight, and discuss paragraph 39 and the conclusion (paragraphs 40–42). Ask:
- How does Pope Benedict present persons whose lives are examples of love?
9. Conclude with the prayer to Mary that closes the encyclical.



Article

1

Explain

Step 6

Invite the students to learn more about the mystery of the Trinity.

Introduce the Trinity using student book article 1, “God Is One: Catholics Are Monotheistic,” and supplementary information provided here. You may want to read some of the background material about the Trinity at smp.org/LivinginChrist.

1. Prepare for your presentation on the Trinity by reviewing the PowerPoint “Introducing the Trinity: Central Mystery of Faith” (Document #: TX001185) at smp.org/LivinginChrist.
2. Ask for several volunteers to read aloud article 1, “God Is One: Catholics Are Monotheistic,” from the student book, taking turns with each new paragraph. Stop the readers at several points along the way and ask if anyone has questions. Then present the following material, which summarizes the complicated concepts in the student book:
 - The belief in and worship of only one God is called monotheism.
 - When God began a **covenant** relationship with Abraham, he was revealing an essential truth: there is only one God, the Lord of all the earth. Over time Abraham and Sarah’s descendants, who would become known as the Jews, understood and embraced this monotheistic faith.
 - Like the Jews, Christians are monotheistic.

You may want to note that many early Jewish believers in Jesus did not find worshipping at the Jewish temple to be inconsistent with their faith in Jesus Christ.
 - We share our belief in this one God—and our commitment to monotheism—with Judaism and Islam.
 - Catholic Christians praying “in the name of the Father, and of the Son, and of the Holy Spirit” may lead some people to think that Catholics have three gods, not one.
 - Catholics have always affirmed the truth that God is one. Indeed, we profess this each week at Sunday liturgy when we say the **Nicene Creed**: “I believe in one God.”
 - The mystery of the Holy Trinity is a unique defining trait of Christian faith. As the *Catechism of the Catholic Church (CCC)* states, it is the Church’s “most fundamental and essential teaching” (234) and the central mystery of our faith, which only God can fully reveal to us.
 - Every prayer we pray and every Sacrament we celebrate is done in the name of this Triune God—Father, Son, and Holy Spirit. Many Catholics express their belief in the Trinity daily (and don’t even realize it!).

Solicit any immediate questions and let the students know that they will explore the Trinity further.

Reflect**Step 7**

Explore and define the mystery, trust, and faith relationship.

Do the “Determine the Mystery, Trust, and Faith Relationship” exercise or the “Trust Walk” exercise, or both.

Determine the Mystery, Trust, and Faith Relationship

The doctrine of the Trinity is a complex subject, and it is called a mystery for a reason. Remind the students that we come to faith with not only our minds that grapple with complicated teachings but also our hearts, in trust.

1. Write the word *mystery* on the board. Invite the students to brainstorm the meaning of this word. Conclude by creating a class definition. Lead the students to a definition close to “something not understood or beyond understanding” (*Merriam-Webster’s Collegiate Dictionary*, p. 822).
2. Write the word *trust* on the board. Invite the students to brainstorm the meaning of this word. Conclude by creating a class definition. Lead the students to a definition close to “one in which confidence is placed” (p. 1344).
3. Write the word *faith* on the board. Invite the students to brainstorm the meaning of this word. Ask the students if they know the origin of the word. Before coming to a class definition, tell the students the word comes from the Latin word *fides*, which means “trust” or “belief.” As you lead the students to a definition, consider something close to “belief and trust in and loyalty to God” (p. 450).
4. Ask the students to write a journal entry that answers this question:
 - What is the mystery, trust, and faith relationship?
5. Close by telling the students they should keep these concepts in mind while they are studying the Trinity, because the Trinity is a mystery we can learn about but never completely understand.

Trust Walk

In an effort to acknowledge how difficult it can be to overcome our fears and surrender to trust and faith, lead the students on a trust walk.

1. If you have the ability to set up a safe, fun, and lightly challenging obstacle course in a large space, this trust walk can be really fun. In your gym, set up a bench (to walk on or over), a chair or a table (to crawl under), and so on. Be creative. Prepare bandanas as blindfolds or cut up an old towel or T-shirt in long strips to make blindfolds.

2. If you do not have a large space, you can do a modified trust walk in your classroom with a little rearrangement of furniture. Have the students form pairs. Be sure to give firm instructions on safety. Partners should take turns leading each other around the obstacle course. Consider changing the obstacle course slightly when the partners switch roles so the newly blindfolded students don't know what to expect.
3. When all the students have been through the trust walk, have them journal about their experience. Use these questions:
 - How did it feel to be blindfolded and led around an obstacle course?
 - Did you have any fear?
 - How did you overcome your fears?
 - What was the mystery of this experience?
 - How much trust and faith did you have in your guide? Why?
 - How long do you think it would take you to completely surrender to your partner and let him or her guide you along without hesitation?
4. Ask the students to share their reflections in small groups. If time allows continue to process with the whole class. Conclude with a statement about how encountering mysteries of our faith, such as the Trinity, can be similar to a trust walk, requiring a letting-go or surrendering to the unknown and allowing trust and faith to be our guides.



Article
2

Explain

Step 8

Continue your presentation of the Trinity by emphasizing that though Christians believe in one God, this God is Father, Son, and Holy Spirit.

1. Continue your presentation of the Trinity using student book article 2, “God Is Three-in-One: Catholics Are Trinitarian,” and supplementary information provided here. You may want to prepare by reading some of the background material about the Trinity at smp.org/LivinginChrist and by reviewing the PowerPoint “Introducing the Trinity: God Is Three-in-One” (Document #: TX001186).
2. Ask for several volunteers to read aloud article 2, “God Is Three-in-One: Catholics Are Trinitarian,” from the student book, taking turns with each paragraph. Stop the readers at several points along the way and ask if anyone has questions. After the article has been read in its entirety, lead a discussion using the following questions:
 - What is the difference between being and doing?
 - What is the difference between who you are and what you do?

Then present the following material, which summarizes the complicated concepts:

- The three Divine Persons in one God are the Father, the Son, and the Holy Spirit.
- The three Divine Persons are united as one God: they are inseparable both in what they are and what they do.
 - “Inseparable in what they *are*” means that each Divine Person is fully God—complete, whole, and entire.
 - “Inseparable in what they *do*” means that each Divine Person has the same job description, so to speak. Each of the three Persons is engaged in the work of our salvation. Each acts to create us in love, redeem us, and make us holy.
- How is each Divine Person distinct?
 - First, each carries out the work of our salvation in the way that is most proper:
 - God the Father draws us to follow Christ.
 - God the Son became **incarnate**.
 - God the Holy Spirit gives us the Gifts of the Holy Spirit.
 - Second, the three Persons are distinct in their relationship to one another:
 - It is proper to speak of the Father as the generator, even though all three Divine Persons are eternal, existing without beginning or end. God the Father is **unbegotten**, meaning he has always existed without beginning or end.
 - God the Son is **begotten** of God the Father—in the words of the Nicene Creed, “begotten, not made, one in being with the Father.” (God the Father “fathered” Jesus.)
 - The Holy Spirit is sent out into the world, *proceeding from* the Father and the Son. (The Father and the Son send the Spirit out into the world.)
- The presence of the Trinity is clear in Sacred Scripture, especially in the New Testament.
- Everything Catholics do is done in the name of the Trinity. Most notably, every Catholic has been baptized in the name of the Father, and of the Son, and of the Holy Spirit.
- When we begin our personal and communal prayer in this way, including our celebrations of the Eucharist and other Sacraments, we recall that by the grace of our Baptism, we are to share in the life of the Blessed Trinity.


Perceive
Step 9

In an effort to draw students into the concept of the Trinity and to explain and explore the mystery of our faith of God in three Persons, use the analogy of the compound H₂O.

See smp.org/LivinginChrist for an explanation of Saint Thomas Aquinas's argument that we can describe God if we understand that God is always greater than what we describe.

1. In preparation for this learning experience, bring in a heating element (a Bunsen burner or a hot plate), a small pot, and a small bag of ice cubes.
2. In the classroom or in another appropriate location, have the students gather around. Show them the H₂O in solid form, ice cubes. During each of the next few parts, ask the students if they agree the element is still H₂O.
3. Begin heating the ice cubes. Show the students the H₂O in liquid form.
4. Continue heating the H₂O until it is boiling and show the students the H₂O in the form of steam.
5. Conclude by explaining that H₂O shares some parallels with the mystery of the Trinity. Here we have a constant substance, H₂O, in three different forms. God is one, yet is also three Persons. How is this analogy similar and different?
6. Explain to the students that for homework they are to create their own analogies of the Trinity. Allow the students to write their analogies in paragraph form or to create them visually. Reporting these analogies the following day is a nice way to begin class and introduce the next step.



Articles
3, 4,
5, 9


Explain
Step 10

Have the students learn about the Nicene Creed in general and then have them learn more about each Person in the Trinity by examining the creed in more detail.

The handout “The Nicene Creed and Commentary” (Document #: TX001202) presents a summary of the material in articles 3, 4, and 5 in the student book, “The First Person of the Trinity: God the Father,” “The Second Person of the Trinity: God the Son,” and “The Third Person of the Trinity: God the Holy Spirit,” as well as some other commentary.

1. To prepare for this learning experience, have the students read the following articles in the student book:

- “The First Person of the Trinity: God the Father” (article 3)
- “The Second Person of the Trinity: God the Son” (article 4)
- “The Third Person of the Trinity: God the Holy Spirit” (article 5)
- “The Nicene Creed” (article 9)

Direct them to look up any unfamiliar terms in a dictionary and write them down, as well as any questions they might have about what the article says. Download and print the handout “The Nicene Creed and Commentary” (Document #: TX001202), one for each student. You may want to use the PowerPoint “The Trinity: Unpacking the Nicene Creed” (Document #: TX001187) at smp.org/LivinginChrist to accompany this presentation.

2. Review the main points in the article with the students, asking questions for comprehension as you proceed:

- What is a creed? A **creed** is a summary statement of the beliefs of an individual or a community. It is also called a profession of faith. (How is the Pledge of Allegiance similar to and different from a creed?)
- One creed Catholics say is the Nicene Creed. The formal name for this creed is the Niceno-Constantinopolitan Creed. It is the product of two Ecumenical Councils—the Council of Nicaea held in AD 325 and the Council of Constantinople in AD 381, at which it was promulgated.
- The Nicene Creed is crucial because it expresses the key doctrines of the Catholic faith. It is an important profession of faith. Why else is the Nicene Creed important?
 - Said at Sunday Mass, it is a way to respond to the readings and homily, calling to mind the great mysteries of the Catholic faith.
 - We say it with others, so it emphasizes our need to help and support one another in our efforts to be faithful to the truths we profess together.
 - Because we belong to a global Church, we are united in faith, through the Creed, with Catholics throughout the world.
 - Because many Catholics are baptized as children, praying the Creed each Sunday is a way for us to dedicate ourselves again to the Catholic faith. We renew our commitment to the promises made by us, or by others on our behalf, at our Baptism.
 - During the liturgy of Baptism for adults in the early Church and in the Rite of Christian Initiation for Adults (RCIA), the creed summarizes the faith that the newly baptized are professing.

3. Distribute the handout to the students. Ask them to read the material over quietly. Some will find the explanation for the creedal statements familiar; others will find a few new things.

- Go over the creed with the students, emphasizing chosen points in the second column and adding material as you like.

Apply

Step 11

Conduct a small-group Scripture search for the Persons of the Trinity.

- Be sure each student has access to a Bible.
- Divide the class into six small groups. Assign the first Person of the Trinity, God the Father, to two groups. Assign the second Person of the Trinity, God the Son, to two other groups. Assign the third Person of the Trinity, God the Holy Spirit, to the last two groups.
- Instruct the groups to find as many Scripture passages as they can that relate to their assigned Person of the Trinity. The students may find it helpful to use a Bible concordance. See “Using a Concordance” (Document #: TX001182) at smp.org/LivinginChrist for more information about using this biblical tool with students.
- Provide a “T” graph on a piece of poster board or newsprint, one for each small group. Explain that the groups are to record a Scripture citation on one side of the graph and, on the other side, write a one-sentence description of how the Person of God is referenced in that passage. Allow 15 to 20 minutes for this part of the learning experience.
- When the students finish, have a representative from each small group present the group’s findings. Be sure to highlight areas of overlap that might come up in the presentations.



Articles
6, 7,
8

Explain

Step 12

Educate the students about the evolution of the theology of the Trinity.

Focus on the development of the doctrine.

- To prepare for this learning experience, download and print the handout “The Development of Catholic Trinitarian Theology” (Document #: TX001203), one for each student. Decide ahead of time how you want to use the handout. You may use it in several ways:
 - Ask the students to use it as they read the three articles in the student book. The students can then come to class having focused on some main ideas before your presentation.

- The students can use the handout in class while you do your presentation, as it follows the points in part 2. If you decide to present additional information, the students can take notes on the handout.
- Ask the students to complete the handout for homework following your presentation, as a way of reinforcing the material you covered in class.
- Use the handout as a quiz to assess understanding, or as a review sheet.

You may also want to prepare by reading the background material on the development of Trinitarian theology at smp.org/LivinginChrist and use the PowerPoint “The Development of Catholic Trinitarian Theology” (Document #: TX001188) to accompany your presentation. Assign the students to read the following student book articles as homework in preparation for this step:

- “The Early Church Faces Challenges to Apostolic Faith” (article 6)
 - “Early Christological Heresies” (article 7)
 - “The Ecumenical Councils of the Early Church” (article 8)
2. Distribute the handout “The Development of Catholic Trinitarian Theology” (Document #: TX001203) and share the appropriate instructions with the students, depending on how you have decided to use the handout.
 3. Present the following material about the development of Trinitarian theology in the early Church:
 - 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.
 - The early Church sifted through all of these ideas—some correct and some incorrect. Their efforts bore fruit in the early Ecumenical Councils.
 - The early Church faced the enormous task of precisely articulating the doctrine about the Trinity and about Jesus and defending those truths against people who challenged them.
 - During these first centuries, bishops and Church Fathers worked at these tasks. They often did so in official gatherings called **Ecumenical Councils**. They developed the language that would reflect, as fully as possible, the depth, breadth, and meaning of these sacred, revealed truths.
 - Many people had their own theories about who Jesus was and what his time on earth had achieved.
 - In his Second Letter to the Corinthians, Saint Paul writes: “The grace of our Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you” (13:13). This very early New Testament

letter was written in the mid-50s AD. It shows the early Church's firm belief in the Trinity from the earliest times.

- To express the doctrine of the Trinity, the Church Fathers turned to the language of **philosophy**. This language, though often difficult for us to understand, was in common use at that time.
- The word *substance* is used to name “the divine being in its unity” (CCC, 252).
- 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.
- Saint Irenaeus was a second-century bishop in what is now Lyons, France. As a prolific writer, he was a key figure in the many controversies that developed as the early Church sought to clarify her Trinitarian faith.
- The mystery of Jesus' being fully human and fully divine, known as the Incarnation, doesn't make sense as math or science.
- During the first several centuries of the Church, some **Christological** heresies, or incorrect beliefs about Jesus, developed:
 - Arianism, named for its proponent, Arius, maintained that Jesus was created, just as 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 than God.
 - Nestorianism believed that in Jesus there were actually two Persons, one divine and one human. It was improper to make statements that would apply only to the human person Jesus, and not to the Divine Person.
 - Docetism 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 believed that Jesus' divinity fully absorbed his humanity, so that, in the end, he was only divine and not human.
 - Gnosticism taught that salvation can be attained only by acquiring special, secret knowledge from God or God's agents.
- In the year 451, the 350 bishops attending 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. As the *Catechism* states, quoting a document produced by the Council of Chalcedon, Jesus is “consubstantial

with the Father as to his divinity and consubstantial with us as to his humanity”¹ (467).

- ▶ Throughout the Church’s history, bishops have met in gatherings called Ecumenical Councils to discuss the challenges facing the Church. A particular focus of the Ecumenical Councils in the early centuries of the Church was the challenges to Christological and Trinitarian doctrines. Between AD 325 and AD 787, seven Ecumenical Councils were held. The two most important of these took place in ancient cities located in modern-day Turkey:

- In AD 325 the Council of Nicaea declared that Jesus is truly God. In technical language, it declared that God the Son is “of the same substance” as God the Father. Stating and defending this belief countered the heretical claims of Arianism, which maintained that Jesus was more than human but less than God—a sort of “in-between” creature.

Jesus is “the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God.” These lines, written nearly seventeen hundred years ago, continue to express, with both beauty and clarity, Jesus’ identity as the Second Person of the Trinity.

- In AD 451 the Council of Chalcedon focused on understanding the inner life of God the Son. In other words, what is the relationship between Jesus’ humanity and his divinity? As the *Catechism* states, quoting a document produced by the Council of Chalcedon, Jesus is “consubstantial with the Father as to his divinity and consubstantial with us as to his humanity”¹ (CCC, 467).

Interpret

Step 13

Assess student understanding of Church teaching with “You could be a heretic if . . .” statements.

The purpose of this learning experience is to assess student comprehension of the Nicene Creed by presenting statements based on the articles of the Creed and having the students indicate whether they think the statements are true or false. Have the class begin this learning experience by standing. Instruct the students that you will read a series of statements aloud. For each statement, the students will indicate their beliefs by remaining standing if they believe the statement is true, or by sitting down if they believe the statement is false. Instruct the students to make their own judgments on the statements and not to base their answers on what other students do. Use the following statements, but feel free to add others from other material studied.

1. You could be a heretic if you accept that the Holy Spirit proceeds only from the Father.
2. You could be a heretic if you accept that the Son is of the same nature as the Father but not of the same nature as the Holy Spirit.
3. You could be a heretic if you accept that Jesus Christ is the only Son of God.
4. You could be a heretic if you accept that Jesus Christ was only divine and not human.
5. You could be a heretic if you accept that Jesus Christ was only human and not divine.
6. You could be a heretic if you accept that Jesus Christ was divine and human.
7. You could be a heretic if you accept that there is no resurrection after our death.
8. You could be a heretic if you accept that the Holy Spirit proceeds from the Father and the Son.
9. You could be a heretic if you accept that Jesus is not of the same substance as the Father and the Holy Spirit.
10. You could be a heretic if you accept that Jesus did not fully enter death.
11. You could be a heretic if you accept that Jesus died and rose on the third day.
12. You could be a heretic if you accept the notion that we will also rise from the dead.



Article
10

Apply

Step 14

Discuss the truth that the Trinity is a model for human relationships and then ask the students to assess relationships featured in the news and evaluate them according to the Trinity model.

1. Present the following information from article 10, “The Trinity: Model for Human Relationships,” in the student book, adding any material you wish as you go along. You may wish to assign the students to read article 10, “The Trinity: Model for Human Relationships,” in advance of this step as preparation or following the step to reinforce key content.
 - 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. The *Catechism* tell us that there is a “certain resemblance between the unity of the divine persons” (1890) and the kind of relationships that we should have with each other.

- What is this “certain resemblance”? How should our human relationships reflect what we see in the Trinity? The Trinity is a dynamic communion of Persons who dwell together in love and unity. They never cease to reach out with grace, compassion, and mercy to all humanity. Our Triune God is not distant from us, unconcerned with our joys and struggles; rather, our God is involved in human history. Our God is so involved, in fact, that he became part of human history through the Incarnation of Jesus Christ.
- The Trinity, as a communion of Divine Persons, provides a foundation for relationships built on unity, truth, and love. How can you use the Trinity as a model for your own relationships? When we live out our call to community, we are truly following God’s design. That design is revealed for us in the Mystery of the Holy Trinity: three Persons living forever in unity and love as One.

Understand**Step 15**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 2” (Document #: TX001199) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001200). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If some students find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

A gray, wavy-edged rectangular box with the word "Reflect" written inside in a bold, black, sans-serif font.**Step 16**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of God and the Trinity have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 2

Important Information for All Three Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- God is love.
- Catholics are monotheistic and believe in only one God.
- Catholics are Trinitarian and believe there are three Persons in one God.
- The Trinity is a model of love for human communities.

Option 1: A Brochure about the Importance of the Trinity in Everyday Life

Your pastor has asked you to prepare a brochure that includes written explanations and two to three images to teach a parish community about what the Trinity is and why it makes a difference to Catholics in their daily lives to believe in a Trinitarian God. All members of the community need to be considered as audience in the production of the visual summary.

You will need to produce or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- 100–150 words of explanation, including explanation for adults as well as children
- two or three images (photos or diagrams) that help visual learners to understand
- proper grammar and spelling
- a neat presentation

Option 2: A Children's Book about the Trinity

The principal of a Catholic elementary school has asked you to create a book for children between the ages of eight and twelve explaining the development and evolution of the Trinity. This specific elementary school has been noticing an increase of discord and lack of unity. The book will be used in forming curriculum to help create discussion about the school climate and unity.

You will need to produce or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- an eight-page children's book with text and pictures that teach these concepts
- five questions for discussion that will help the students to see the Trinity as a model for their school
- proper grammar and spelling
- a neat presentation



Option 3: A Peer Minister Evaluation

You are a peer minister, and the administrative team of your school has asked all peer ministers to evaluate the unity of the school community (including students, faculty and staff, and parents) and to discern how well individuals are responding to God's inspiration through the Holy Spirit by sharing their gifts for the good of the community.

The community assessment will be used by the administration to help improve the climate of the school, promote better unity, and enhance school spirit.

The individual assessment will be used as a peer ministry evaluation tool to help you become a better minister and follower of Christ.

You will need to produce or demonstrate the following:

- understanding of the main concepts of this unit, as listed at the beginning of this handout
- an assessment for the school community with at least twenty questions and an adapted personal evaluation for you, filled out as if you were a peer minister at this school
- proper grammar and spelling
- a neat presentation



Rubric for Final Performance Tasks for Unit 2

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>God is love</i>.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Catholics are monotheistic and believe in only one God</i>.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Catholics are Trinitarian and believe there are three Persons in one God</i>.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Trinity is a model of love for human communities</i>.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors and shows an exceptional use of language.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 2

Abba: A way of addressing God the Father used by Jesus to call attention to his—and our—intimate relationship with his Heavenly Father. *Abba* means “my Father” or “our Father” in Aramaic.

Advocate (in Greek, *paraclete*): Someone who is on our side, to help us, strengthen us, and empower us for holiness. This is a description of the Holy Spirit.

Amen: Translation of the Hebrew word that means “so be it.”

beatitude: The state of eternal happiness with God in Heaven.

begotten: Fathered.

catholic: Universal.

Christ: “Anointed one.”

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

Church Fathers: Teachers and writers in the early Church, many of whom were bishops, whose teachings are a witness to the Apostolic Tradition.

covenant: A personal, solemn promise of faithful love that involves mutual commitments and creates a sacred relationship.

creed: A short summary statement or profession of faith.

Deus Caritas Est (God Is Love): Pope Benedict XVI’s first encyclical.

divine economy: Also known as the economy of salvation, this refers to God’s eternal plan and his actions for the salvation of humanity.

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

Ecumenical Council: A worldwide gathering of Catholic bishops convened by the Pope to discuss and resolve issues and problems the Church is facing.

encyclical: A letter written by the Pope and sent to the whole Church and, at times, beyond the Church to the whole world; commonly focused on Church teaching regarding a particular issue or currently important matter.

eternity: This word refers to anything that will last for an indefinitely long period.

filial: Having to do with the relationship of a child to his or her parents.



incarnate: To become flesh; specifically, God the Son assuming human nature. The Incarnation means that Jesus, the Son of God and Second Person of the Trinity, is both fully God and fully man.

Jesus: “God saves.”

Last Judgment: The judgment of the human race by Jesus Christ at his second coming, as noted in the Nicene Creed. It is also called the Final Judgment.

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.

monotheism: The belief in and worship of only one God.

Nicene Creed: The formal statement or profession of faith commonly recited during the Eucharist.

Pentecost: In the Scriptures the event in which the early followers of Jesus received the Holy Spirit. Today the Church celebrates this event on Pentecost Sunday, which occurs seven weeks after Easter Sunday.

philosophy: In Greek this word literally means “love of wisdom.” It refers to the study of human existence using logical reasoning.

salvation history: The pattern of specific salvific events in human history that reveal God’s presence and saving actions.

sanctify: To make holy.

solemnities: Important holy days in the Catholic liturgical calendar, such as Christmas, Easter, Pentecost, and All Saints’ Day.

Trinity: The truth that God, although one, is three Divine Persons: the Father, the Son, and the Holy Spirit.

unbegotten: God has always existed, without beginning or end.



The Nicene Creed and Commentary

<p>God the Father</p>	
<p>I believe in one God, the Father Almighty,</p>	<p><i>I believe in one God . . . Almighty</i></p> <ul style="list-style-type: none"> • There is one God, so we need not worry that “another God” will come and unseat God from his throne or compete for our affections. • In the ancient world’s understanding of the divine, a god was never almighty but was always battling for superior status with other gods. Our God really does have all of the power and is focused on his creation rather than on fighting with other gods. We can call on God at any time. <p><i>I believe in . . . the Father</i></p> <ul style="list-style-type: none"> • When we profess that God is our Father, we acknowledge that he is the source of all life, that all creation exists because of God. • Jesus’ relationship with God was filial, a father-son relationship. • In the Gospels Jesus calls God <i>Abba</i>, which, in his native language of Aramaic, means “Father.” (This is an intimate way to address God the Father, who is almighty!) • Jesus actually invites us to call God “Father” ourselves! • To say that God is our Father does not mean that God is literally male. “God is Spirit” (John 4:24).
<p>maker of heaven and earth, of all things visible and invisible</p>	<p><i>maker of heaven and earth . . .</i></p> <ul style="list-style-type: none"> • God the Father is the Eternal Source of all that exists. • Because God created all that is, Catholics believe it is possible to encounter God’s presence in every and any situation (this is an aspect of holding a sacramental worldview), which means that there is never a situation that is too bleak or too dark for God to be found. <p><i>all things visible and invisible</i></p> <ul style="list-style-type: none"> • In addition, this statement makes it clear that everything God has created does not meet the criteria of “matter” to be seen or felt. There is a spiritual world where “real things happen” even though they are unseen.
<p>Jesus Christ, the Son</p>	
<p>I believe in one Lord, Jesus Christ,</p>	<p><i>Jesus</i> means “God saves.” <i>Christ</i> means “Anointed One.” In the ancient world, anointing with oil symbolized being chosen by God for some special mission or purpose.</p>
<p>the only Begotten Son of God, born of the Father before all ages,</p>	<p>Jesus Christ has a unique relationship with God the Father: he is the only, and the Eternal, Son of God. Jesus was begotten, or fathered, by the Father.</p>
<p>God from God, Light from Light, true God from true God,</p>	<p>Jesus and the Father relate to each other as a source of light relates to the light it shines.</p>
<p>begotten, not made, consubstantial with the Father;</p>	<p>Because the Father “fathered” Jesus, Jesus was not made or created in such a way that he is a creature as humans and animals are.</p>



through him all things were made.	Jesus was with the Father at the time of Creation and participated in it with the Father.
For us men and for our salvation	“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).
he came down from heaven:	The <i>Catechism of the Catholic Church (CCC)</i> states that God became incarnate for the following four reasons (see 457–460): <ul style="list-style-type: none"> • to save us by reconciling us with God • to share divine love with us • to show us how to be holy • to enable us to share in God’s divine nature Athanasius, a fourth-century saint, says that “the Son of God became man so that we might become God,” ¹ or share in God’s divine life (460).
and by the Holy Spirit	Several New Testament passages may help us to understand that Jesus is truly God, who became flesh through the power of the Holy Spirit. Jesus was not fathered by an earthly man.
was incarnate of the Virgin Mary,	As Saint Paul writes in his letter to the Galatians, “When the fullness of time had come, God sent his Son, born of a woman, born under the law” (4:4).
and became man.	<i>Man</i> here refers to all men and women; otherwise it would say, “a man.” By assuming human nature, Jesus has shown us how to live in a way that reflects the fullness and beauty of God’s Reign.
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.	These events can be found in the Gospels (and are covered in units 3 and 7).
He ascended into heaven	This event can be found at the end of the synoptic Gospels and in the Acts of the Apostles.
and is seated at the right hand of the Father.	To sit at the right hand of the Father is to sit in the most honored seat.
He will come again in glory	“Before his Ascension Christ affirmed that the hour had not yet come for the glorious establishment of the messianic kingdom awaited by Israel ² which, according to the prophets, was to bring all men the definitive order of justice, love, and peace” ³ (CCC, 672). “Before Christ’s second coming the Church must pass through a final trial that will shake the faith of many believers” ⁴ (CCC, 675).
to judge the living and the dead	Jesus announced the judgment of the Last Day in his preaching. As the redeemer of the world, Jesus Christ is also “Lord of eternal life” (CCC, 679). Jesus has the full right to pass judgment on people’s hearts. People already judge themselves, however, by rejecting grace and the Spirit of Love.



and his kingdom will have no end.	Jesus talks about the Kingdom of God in his teachings and his parables. The Kingdom of God is eternal.
God the Holy Spirit	
I believe in the Holy Spirit,	<ul style="list-style-type: none"> • In John's Gospel, when Jesus knows that the hour of his death is near, he promises his disciples that he will ask God to send them an advocate (in Greek, <i>paraclete</i>). An advocate is someone who is on our side, to help us, strengthen us, and empower us for holiness. • Moreover, at Pentecost, he sends the Holy Spirit, now fully revealed, to be with his disciples forever—both those who were his earliest followers and we who are his followers today.
the Lord, the giver of life,	<ul style="list-style-type: none"> • Because Jesus is no longer physically present here on earth, the Paraclete blesses and strengthens our efforts to live as Jesus did: bringing justice, peace, and truth to all those we meet. • The Holy Spirit is not limited to a physical definition of life but brings spiritual life and strength.
who proceeds from the Father and the Son, who the Father and the Son is adored and glorified,	The Holy Spirit comes from the Father and Son even though "he" is also fully God, and we worship the Holy Spirit as we do the Father and the Son.
who has spoken through the prophets.	The Holy Spirit worked in the hearts and minds of the prophets as he did through the early Christians and in our lives today. 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.	<i>One</i> means that the Church is united; <i>holy</i> means it is sacred; <i>catholic</i> means it is universal; and it is <i>apostolic</i> , or sent to share the Good News of Jesus Christ.
I confess one Baptism for the forgiveness of sins	Baptism erases Original Sin and enables us to have the chance for eternal life. We can be baptized only once. A non-Catholic Christian who was baptized will not be rebaptized if he or she wants to enter the Catholic Church, but will receive Confirmation and the Eucharist to fully join the Catholic community.
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.	<i>Amen</i> is the translation of a Hebrew word that means "so be it."

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Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

1. St. Athanasius, *De inc.*, 54, 3: J. P. Migne, ed., *Patrologia, Graeca* (Paris 1857–1866) 25, 192B.
2. Cf. *Acts of the Apostles* 1:6–7.
3. Cf. *Isaiah* 11:1–9.
4. Cf. *Luke* 18:8; *Matthew* 24:12.



The Development of Catholic Trinitarian Theology

Fill in the blanks below. The missing information can be found in the following articles in the student book:

- “The Early Church Faces Challenges to Apostolic Faith” (article 6)
- “Early Christological Heresies” (article 7)
- “The Ecumenical Councils of the Early Church” (article 8)

“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 very earliest Christians, but it took time for the Church to clarify the depths of this truth.

The early Church faced the enormous task of precisely articulating the doctrine about the Trinity and about Jesus and defending those truths against those who challenged them. During these first centuries, bishops and **Church Fathers** worked at these tasks. They often did so in official gatherings called _____. They developed the language that would reflect, as fully as possible, the depth, breadth, and meaning of these sacred, revealed truths.

In his Second Letter to the Corinthians, _____ writes: “The grace of the Lord Jesus Christ and the love of God and the fellowship of the holy Spirit be with all of you” (13:13). This very early New Testament letter (written in the mid-50s AD), reflects the early Church’s firm belief in the Trinity from the earliest times.

To express the doctrine of the Trinity, the Church Fathers turned to the language of _____. This language, though often difficult for us to understand, was in common use at that time. Paragraph 252 of the *Catechism of the Catholic Church* explains the following words, which are used 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.



“Early Christological Heresies”

The mystery of Jesus’ being _____ doesn’t make sense as math or science. During the first several centuries of the Church, some _____ heresies, or incorrect beliefs about Jesus, developed.

- 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 than 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 really concerned about stressing 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 _____.
 - _____ believed that Jesus’ divinity fully absorbed his humanity, so that, in the end, he was only _____ and not _____.
- Another Heresy
 - _____ (from *gnosis*, the Greek word for _____) was a series of religions, common in the Greco-Roman world. It claimed that _____ can be reached only by getting special, _____ knowledge from God or God’s agent.

It wasn’t until the Ecumenical Council of Chalcedon, held in 451, that the bishops fully renounced all these heresies and definitively declared that Jesus Christ is one Person, fully divine and fully human, true God and true man. _____ is a Greek word that literally means “God-bearer” but that is often translated as “Mother of God.” However, Mary did not receive the title “Mother of God” until the Nestorian heresy was renounced at the Ecumenical Council of Ephesus in 431.

“The Ecumenical Councils of the Early Church”

Throughout the Church’s history, bishops have met in gatherings called _____ to discuss the challenges facing the Church. A particular focus of the Ecumenical Councils in the early centuries of the



Church was the challenges to Christological and Trinitarian doctrines. Between AD 325 and AD 787, seven Ecumenical Councils were held. The _____ most important of these took place in ancient cities located in modern-day Turkey:

The Council of Nicaea, AD _____

- This council declared that Jesus is truly God.
- In technical language it declared that God the Son is “of the same _____” as God the Father (against Arianism).
- Jesus is “eternally _____ of the Father, God from God, light from light, true God from true God.”

The Council of Chalcedon, AD _____

- 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 “_____ with the Father as to his divinity and _____ with us as to his humanity”¹ (CCC, 467).

(The Scripture quotation on this handout is from the *New American Bible with Revised New Testament and Revised Psalms*. Copyright © 1991, 1986, and 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used by the permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.)

(The quotation labeled CCC is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, number 467. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. Used with permission.)

Endnote Cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition

1. Council of Chalcedon (451); Denzinger-Schonmetzer, *Enchiridion Symbolorum, definitionum et declarationum de rebus fidei et morum* (1965) 3004; cf. 3026; Vatican Council II, *Dei Verbum* 301; cf. *Hebrews* 4:15.



Unit 2 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ The Ecumenical Council of Ephesus affirmed Mary as the *Theotokos*, the _____.
 - A. Defender of the Faith
 - B. Mother of Humanity
 - C. Mother of God
 - D. First Saint in Heaven

2. _____ The Second Vatican Council, held from 1962 to 1965, dealt with a variety of topics, including the liturgy and all of the following except _____.
 - A. adding new saints to the Body of Christ
 - B. Christian education
 - C. religious freedom
 - D. the relationship of the Church to non-Christian religions

3. _____ In the Nicene Creed, it is stated that the Holy Spirit has spoken _____.
 - A. only to the Apostles
 - B. as a voice from Heaven
 - C. through the angel Gabriel
 - D. through the prophets

4. _____ The Holy Spirit has been active since the time of creation, speaking to God's people and _____.
 - A. working with the judges to rule Israel
 - B. telling Moses which of the Ten Commandments to keep
 - C. anointing Jesus for his special mission to redeem and save us
 - D. forcing the Apostles out into the streets of Jerusalem

5. _____ The Holy Spirit was not fully revealed until _____.
 - A. after the Apostles were baptized
 - B. after Jesus' death and Resurrection
 - C. after the Acts of the Apostles was written
 - D. after Jesus raised Lazarus from the dead



6. _____ When we begin our personal and communal prayer with the Sign of the Cross, we recall that by the _____, we are to share in the life of the Blessed Trinity.
- A. grace of Baptism
 - B. power of the Redemption
 - C. reception of the Eucharist
 - D. actions of the Body of Christ
7. _____ God became part of human history through the _____.
- A. Exodus of the Israelites from Egypt
 - B. miracles at Cana and in Samaria
 - C. Annunciation to the Blessed Virgin Mary
 - D. Incarnation of Jesus Christ
8. _____ When we profess that God is our Father, we are saying all of the following about God except _____.
- A. that he is the source of all life
 - B. that he will come to make us accountable on the last day
 - C. that God is all powerful and desires to be in an intimate, loving relationship with his creation
 - D. that all creation exists because of God
9. _____ The heresy of _____ alleged that Jesus' humanity was a sort of disguise.
- A. Arianism
 - B. Jansenism
 - C. Docetism
 - D. Gnosticism
10. _____ Jesus promises that the Holy Spirit will come as a _____, an advocate, someone on our side to help and strengthen us.
- A. forerunner
 - B. leader
 - C. guide
 - D. paraclete



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (Note: There are two extra items in column 2.)

Column 1

1. _____ Referring to God's eternal plan and his actions for the salvation of humanity.
2. _____ Teachers and writers in the early Church, many of whom were bishops.
3. _____ A word meaning "love of wisdom," referring to the study of human existence.
4. _____ A summary statement of the beliefs of an individual or community.
5. _____ The belief that Jesus' divinity fully absorbed his humanity.
6. _____ The Church has defended itself against these false teachings.
7. _____ An official, authoritative teaching of the Church based on Revelation.
8. _____ The state of eternal happiness with God in Heaven.
9. _____ In this we renew our commitments to the promises made by us, or by others on our behalf, at Baptism.
10. _____ The truth that God, although one, is three Divine Persons.

Column 2

- A. philosophy
- B. doctrine
- C. monophysitism
- D. biblical convention
- E. Nicene Creed
- F. divine economy
- G. heresies
- H. Arianism
- I. Trinity
- J. Church Fathers
- K. creed
- L. Beatitude



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How is God's love for us evident throughout salvation history?
2. What is monotheism? How is it the basis of our faith?
3. What does it mean to say that Catholics are Trinitarian? How are the three Divine Persons both united and distinct?
4. How is the Trinity a model of love for our Christian communities?



Unit 2 Test Answer Key

Part 1: Multiple Choice

1. C
2. A
3. D
4. C
5. B
6. A
7. D
8. B
9. C
10. D

Part 2: Matching

1. F
2. J
3. A
4. K
5. C
6. G
7. B
8. L
9. E
10. I

Part 3: Short Answer

1. Throughout all of salvation history, God's love is evident. His protection and care for the Israelites through the Exodus, leading up to Jesus' invitation for us to call God "Abba", or "Father," demonstrates an element of this love. Add to that the ultimate in proof, the sending of his Son, Jesus Christ, to die to save us, and we have the greatest proof of God's love. He wants to reconcile us with God; to share divine love with us; to show us how to be holy; to enable us to share in God's divine nature.
2. Monotheism means belief in one God. Our faith is rooted in the truth that there is one God in three Divine Persons. In the Nicene Creed, we say that we believe in one God.
3. Catholics believe that in one God there are three Divine Persons—Father, Son, and Holy Spirit—united as one God, not three different gods. Each Divine Person is fully God—complete, whole, and entire. Each of the three Persons, as God, is engaged in the work of our salvation; each acts to create us in love, redeem us, and make us holy. The three are distinct in their origins: we speak of the Father as the generator, existing without beginning or end; the Son is begotten of the Father; and the Holy Spirit proceeds from both the Father and the Son.
4. When Saint Paul, in his Second Letter to the Corinthians, refers in his greeting to all of the Persons of the Trinity, he is both testifying to the Church's belief in the Trinity and also connecting the Trinity to the good works that should be practiced within the community. For us too the Trinity represents how we should use our time and talents for the good of our communities today. Just as the Trinity never ceases to reach out to us with grace, compassion, and mercy, so should we to our fellow human beings. Just as the Trinity provides a foundation for relationships based on unity, truth, and love, so should we in our relationships.



Overview

The units on Revelation and God as Trinity set the stage for this unit, “Who Is Jesus?” Because the previous unit emphasized Jesus’ divinity, this unit invites the students to understand the Incarnation, but then to focus on Jesus’ life as a fully human being. This unit offers several project ideas to expose the students to the Gospels and to the life and times of Jesus.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Jesus Christ was both fully divine and fully human at the same time.
- The times and place Jesus lived affected how he lived and taught.
- Jesus Christ made God’s love visible to us in a perfect way.
- God invites us to be in communion with him through Jesus.

Upon completing the unit, the students will have answered the following questions:

- How could Jesus be both fully divine and fully human?
- What does perfect love look like?
- Did it matter where and when Jesus taught?
- What does it mean to be in communion with God?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: Jesus: The Definitive Revelation of God,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 3” (Document #: TX001249) at smp.org/LivinginChrist.

- “What Is the Incarnation?” (article 25, pp. 87–89)
- “Jesus: The Word Made Flesh” (article 27, pp. 93–95)
- “The Union of God with Humanity” (article 28, pp. 96–98)

- “Jesus: A Human Mind, A Human Heart” (article 29, pp. 101–103)
- “Jesus: A Faithful Jew” (article 30, pp. 103–105)
- “Jesus’ Life in First-Century Palestine” (article 31, pp. 106–108)
- “Jesus: Union of the Human and the Divine” (article 32, pp. 109–110)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 3” (Document #: TX001204)
- handout “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001205)
- handout “Unit 3 Test” (Document #: TX001273)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of Jesus by deepening their understanding of his life and times. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Explain

Step 1: Preassess what the students know and want to know about Jesus.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001204) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001205).

Perceive

Step 3: Divide the class into four small groups and ask each group to read through one of the Gospels.

Perceive

Step 4: Assign the students to research life in Jesus’ time and to share their findings with the class.

Interpret

Step 5: Introduce the students to the Incarnation using etymology.

Perceive

Step 6: Present the human and divine perspectives on the Incarnation using the opening stories from the Gospel of Luke and the Gospel of John.

Explain

Step 7: Assign the students to create timelines of the main events in Jesus' life, including people he encountered regularly.

Perceive

Step 8: Have the students report back on their research into the life and times of Jesus.

Empathize

Step 9: Give a quiz to assess student understanding.

Explain

Step 10: Present additional theology about Jesus and the Incarnation.

Apply

Step 11: Have the students design a poster that presents who Jesus is.

Understand

Step 12: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 13: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts covered in this unit:

- "Introduction to the Gospels" (Document #: TX001180)
- "Life and Times of First-Century Palestine" (Document #: TX001246)
- "The History of the Theology of the Incarnation" (Document #: TX001247)

The Web site also includes information on these and other teaching methods used in the unit:

- "Using a Mind Map" (Document #: TX001009)
- "A Gallery Walk" (Document #: TX001248)
- "Think-Pair-Share" (Document #: TX001019)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Luke 1:5–56 (the infancy narrative)
- John 1:1–18 (prologue to the Gospel of John)

The students will also be reading through one of the four Gospels.

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 3” (Document #: TX001206), one for each student.

.....

Annunciation	Incarnation
anti-Semitism	mediator
Beatific Vision	Original Sin
Christology	personal sin
circumcision	Pharisees
collects	pluralistic
Communion	Sadducees
fulfills	sanctifies
heresies	scribes
hypostatic union	Word
Immaculate Conception	

Learning Experiences

Explain

Step 1

Preassess what the students know and want to know about Jesus.

1. Distribute pens or pencils and sheets of blank paper to the students (or the students can use their journals if they have them). Write the following prompt on the board. Allow the students several minutes to write their responses in silence. Consider playing instrumental music to help the students enter into the exploration process.
 - Write a one-paragraph biography of Jesus that answers the following questions:
 - Who is Jesus?
 - What are the most important things you know about Jesus?
 - What questions about Jesus do you want to have answered this semester?
2. After the students complete their written responses, do a “whip around” for each question and record answers on the board in two separate columns.

To use the whip-around method, have all the students stay quiet until you call their names and then ask them to share one item from their papers. Proceed in a quick manner, “whipping” around the room. If some students want to add more to the list, they must wait until all the other students have had their initial turn and then raise their hands.

Teacher Note

Reflect on the information and questions shared by the students and assess their overall knowledge of Jesus. You may want to explore their knowledge further if they seem to be particularly weak or strong in one or more areas that might require extra work or a more in-depth treatment.

3. After you have received all the answers, at least one from each person, direct the students to look through the two columns and the questions they want answered during the semester, and ask them to identify common themes.
4. Referring to the common themes, lead the class through a semester overview, identifying at what points throughout the semester they can expect to explore the answers to their questions.

Understand**Step 2**

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001204) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001205).

This unit provides you with three ways to assess whether the students have a deep understanding of the most important concepts in the unit: creating a music medley, writing a curriculum for vacation Bible school, or writing a personal response paper about experiencing God through Jesus. The first two performance tasks can be completed by small groups of students, but some students may choose to work alone. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 3” (Document #: TX001204) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001205), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ You may work with no more than two other people on the first two options. If you want to work on your own, you can choose any of the three options.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand how God reveals himself and how Jesus is God’s Perfect Revelation.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Perceive**Step 3**

Divide the class into four small groups and ask each group to read through one of the Gospels.

Each small group will read its Gospel all the way through and then compare and contrast the “good news” from its Gospel with the “good news” of the other groups’ Gospels.

This initial familiarity with the content of a Gospel will be valuable—and perhaps critical—to effective study for the remainder of the course. All lesson material from this point on presumes that the students have read one complete Gospel.

1. Divide the class into four groups, assigning one of the Gospels to each group. (The Gospels are not of equal length; Mark and John are considerably shorter than Matthew and Luke. The students may not notice this, but if they do, just acknowledge the discrepancy and draw numbers to determine which group gets which Gospel.)

The reading of one Gospel may take two or three hours. Assign the reading as homework to be done individually and according to a schedule (e.g., over a five-night period, with each Gospel divided into five reading assignments). You may also choose to allow time for quiet reading during class sessions.

2. Ask the students to write down any questions they have about the Gospel reading, as well as any unfamiliar words they come across. (Let them know that you will collect these.) When the students do the research suggested in the next step and share it with the class, they will come to understand what some of these terms and references mean.
3. Provide as much time as you can for answering questions about the Gospel readings. Collect and review the questions and terms the students write down and decide whether to address them right away or wait until the students complete the research outlined in step 4.

(This learning experience is adapted from *Teaching Manual for “Jesus of History, Christ of Faith,”* pp. 68–69.)



Articles
29, 30,
31

Perceive

Step 4

Assign the students to research life in Jesus' time and to share their findings with the class.

The students will learn what life in Jesus' time was like, where he lived, what the implications of the geographical region were, and so on. They will learn what it meant to be a Jew and how the Jewish people of Jesus' time lived.

1. To prepare for this learning experience, download and print the handout "The Life and Times of Jesus" (Document #: TX001207), one for each student. This handout explains how the students should go about their research and suggests one way the students can present their findings to the class. Other formulations would work also. Additionally, you may wish to assign the students to read articles 29, 30, and 31, "Jesus: A Human Mind, a Human Heart," "Jesus: A Faithful Jew," and "Jesus' Life in First-Century Palestine," in the student book as homework in preparation for this step.

Make one copy of the handout "Research Ideas for the Life and Times of Jesus" (Document #: TX001208) and cut it apart as scored. Put the slips of paper into a hat or basket for the students to draw from. Add any other ideas that you have or that the students suggest. The handout suggests one way to ask the students to present information back to you and the class. Other formulations would work as well.

To get the students to mentally enter more into the time and culture in which Jesus lived, you may want to play some music of that time in the background while they are doing their research. See smp.org/LivinginChrist for suggestions on music of the time.

2. Go over the following three articles in the student book with the students as a starting point for their research:
 - "Jesus: A Human Mind, a Human Heart" (article 29)
 - "Jesus: A Faithful Jew" (article 30)
 - "Jesus' Life in First-Century Palestine" (article 31)


 Interpret

Step 5

Introduce the students to the Incarnation using etymology.

Teacher Note

This learning experience may also be used as an opportunity to briefly review major concepts from the previous course or units that relate to the current lesson, such as the Trinity, the synoptic Gospels, or the Scriptures as a whole. List only words that you want the students to review.

Encourage the students to explore the meaning of the word *incarnation* by looking at the word's etymology, or word history. Practicing with words previously introduced in the course can serve as a review.

1. To prepare for this learning experience, download and print the handout "Etymology and Understanding" (Document #: TX001209), one for each student.
2. List the following words down one side of the board: *communicate, optic, mission, Bible, Scripture, operate, unity, Trinity*.
3. Distribute the handout to the students and review the instructions with them.
4. Give the students a few minutes to complete the first three columns of the handout independently. Move among the students to make sure everyone is on task and to know when to move on to the next step of the activity.
5. When the students have completed the assigned part of the handout, direct them to stand up, find a partner who made the same word choices, and engage in one-on-one conversation. The partners should tell each other what the roots of their words are and what they mean. Ask them to discover any connections.
6. Ask the students to add to their charts any new related words they discover. Offer the following information as an example:
 - I chose *optic* and my related word was *optician*. Another student chose *optic* and her related word was *synoptic*. I wrote the word *synoptic* in the cell with common elements on my handout. She wrote the word *optician*. We agree that the words all have something to do with seeing. My cousin is an optician and she remembers studying the synoptic gospels.

Make sure that all the students are engaged in conversation and that everyone has a chance to discuss the meanings of one or two of their word choices.
7. Call the students back to the large group. Ask them what they discovered, what was puzzling, and how their discussions may relate to what they studied last year or in previous units.
8. Summarize the student responses so far. Address any questions that may arise.

9. Tell the students to apply what they have learned or reviewed in this process to another important word: *incarnation*. Write the word on the board. Tell the students to write the word *incarnation* in the fourth column on their handouts.
10. Give the students a few minutes to independently answer each of the questions on the handout for the word *incarnation*. Lead a discussion with the class by working through the questions. Record student answers on the board. (Some answers may be guesses.)
11. Introduce the definition of *Incarnation*. Explain the Latin root. The *Catechism of the Catholic Church (CCC)* defines the *Incarnation* as “the fact that the Son of God assumed a human nature in order to accomplish our salvation in it” (461). Consider the work on the board in light of the definition. Ask the students to identify what fits and what does not fit the definition and to explain why. Erase anything that does not fit.
12. Tell the students to write the word *Incarnation* and its meaning on the lines provided by number 2 at the bottom of the handout.
13. To wrap up, remind the students that with this learning experience we not only looked at how knowledge of word origins helps to deepen our understanding of words, we also learned how working together can give us fuller knowledge and understanding of whatever we are studying.



Articles
25, 27,
28

Perceive

Step 6

Present the human and divine perspectives on the Incarnation using the opening stories from the Gospel of Luke and the Gospel of John.

1. In preparation for this learning experience, you may want to assign the following articles from the student book for homework:
 - “What Is the Incarnation?” (article 25)
 - “Jesus: The Word Made Flesh” (article 27)
 - “The Union of God with Humanity” (article 28)
2. Ask a student to read Luke 1:5–56 (the infancy narrative) aloud to the class.
3. Share the following information with the students. You may want to use the PowerPoint “What Is the Incarnation?” (Document #: TX001250) at smp.org/LivinginChrist to accompany it.
 - How does the Gospel author communicate to us that the coming event happened in real time and space?

Luke 1:5 sets the event during the reign of Herod and connects human and salvation history.

The Annunciation, the visit of the angel Gabriel to Mary to announce that she will be the mother of Jesus, is the biblical foundation for the theology of the Incarnation. Jesus has a divine father, because Mary becomes pregnant by the Holy Spirit and Mary is a human mother.

Because the announcements of John's birth and Jesus' birth have some parallels, what does Luke do to emphasize the relationship they will have? See the footnote in the *New American Bible* for 1:5—2:52.

This biblical passage gives us a human view of the Incarnation, as we see it through the eyes of Mary.

4. Summarize the information about the Incarnation from article 25, "What Is the Incarnation?" in the student book by sharing the following:
 - ▶ The *Catechism* defines the Incarnation as "the fact that the Son of God assumed a human nature in order to accomplish our salvation in it" (461). This belief that the Son of God actually came in the flesh to save us from sin and death is "the distinctive sign of Christian faith" (463).
 - ▶ Jesus was anointed by the Holy Spirit for his salvific work among us, from the moment of his conception—from the beginning of his earthly existence. The action of the Holy Spirit in Mary gives humanity the great gift of "Emmanuel," God-with-us (Matthew 1:23).
 - ▶ Jesus' conception in Mary's womb began only the *earthly* existence of the Son of God.
 - ▶ His *heavenly* existence extends all the way back to the dawn of time.
 - ▶ When the Son of God became flesh, he did not stop being God. He had always been God, but now he was a man as well. To put it another way, he had always been the Son of God, but now he was also the Son of Mary.

5. Ask a student to read aloud the prologue to the Gospel of John (1:1–18). Note that the format of this reading is poetic and more like a hymn. When the student is done reading, share the following points with the students:

Teacher Note

Review some material from *The Bible* course about salvation history by asking them a question: Why do humans need salvation history? They should respond with a reference to Original Sin.

- ▶ This Gospel beginning is more like the "divine perspective" of the Incarnation, because the author seems to know more information about Jesus' divinity.
- ▶ Jesus is called the Word (*Logos*, in Greek) and is the Eternal Son of God.
- ▶ The Word existed with God the Father in Heaven since the beginning of time, along with the Holy Spirit.
- ▶ At a particular point in history, the Word became incarnate (flesh) in Mary's womb. Thus throughout the history of the ancient Israelites, God prepared humanity for the ultimate self-revelation, the Incarnation of the Word—the coming of his Son—and for the development of the Church.

- Jesus **fulfills**, but does not replace, God's Law, given to the ancient Israelites. *Fulfills* means that Jesus perfects the Law, reveals its ultimate meaning, and redeems any sins people had committed against it.
6. Summarize this material with some basic questions and the help of your students:
- Who?
Jesus, the Son of God, Second Person of the Holy Trinity.
 - What?
Jesus becomes flesh, a reality that is called the Incarnation.
 - Where?
Galilee.
 - Why?
To reveal God's love, to save us from our sins, to invite us to share in his divinity, to model what it means to be fully human, and so on.
 - When?
During the reign of King Herod.
 - How?
Through the power of the Holy Spirit, Mary became pregnant with Jesus, the Second Person of the Holy Trinity.

**Explain****Step 7**

Assign the students to create timelines of the main events in Jesus' life, including people he encountered regularly.

If we most often hear Gospel stories at Mass on Sundays from different Gospels and from different parts of them, it can be hard to see the big picture of Jesus' life chronologically, as far as we can know it.

1. To prepare for this learning experience, obtain several 6-foot-long pieces of newsprint and several sets of markers, one of each for each small group of four. Have index cards or scrap paper on hand for an exit strategy.
2. Form small student groups. Be sure each student has his or her Bible. Explain that in their small groups, the students are to create a timeline of Jesus' life, identifying key events and people. Allow about 45 minutes or so for this part of the learning experience.

3. Five minutes before the end of the period, ask the students to finish their work. Distribute the index cards and ask the students to write down one thing that surprised or interested them from doing this research and work. Collect the cards and review them, assessing what the students feel they have learned and what they feel they need to learn more about.
4. In a subsequent class period, ask the students to share their timelines, pointing out anything unique that might be part of theirs. Hang some or all of the timelines in the room to provide a visual overview of Jesus' life.
5. In their small groups, have the students look at their timelines to answer this question: "How does Jesus Christ make God's love visible to us?" Discuss this question with the class.

Perceive

Step 8

Have the students report back on their research into the life and times of Jesus.

This research is an example of historical criticism, introduced in *The Bible: The Living Word of God*. Greater knowledge of Jesus' surroundings can help a Scripture reader understand more deeply what is happening.

1. Suggest that the students present with others who did research on similar aspects of the life and times of Jesus. For example, you might want to organize the presentations like this:
 - political and religious groups
 - customs and traditions
 - logistics such as work, transportation, and so on
2. As the students present, take notes and guide the rest of the students in taking notes as well, helping them to identify what pieces of information are important to note.

Empathize

Step 9

Give a quiz to assess student understanding.

Before presenting more theology about the Incarnation, make sure that students have a good foundation to build upon.

1. In preparation for this assessment, download and print the handout "Unit 3 Quiz" (Document #: TX001210), one for each student. Note that the quiz is fairly comprehensive, in part because both you and the students want to

learn what they do not now know in preparation for a test or the final performance tasks.

2. On the day of the quiz, provide 5 to 10 minutes for the students to review their books and notes. Distribute the quiz and provide sufficient time for the students to work on it. If time remains when the students are done, collect the quizzes and then redistribute them so everyone has someone else's. Go through the quiz, allowing the students to correct each other's work and also giving them an opportunity to affirm or change their understanding of concepts. Collect the quizzes and further your analysis about topics that may need more coverage.



Article
32

Explain

Step 10

Present additional theology about Jesus and the Incarnation.

Explain the meaning of the hypostatic union.

1. Have the students read article 32, "Jesus: Union of the Human and the Divine." Share the following information with the students. Some of this material is review from unit 2.
 - Jesus, as God Made Flesh, fulfills two unique roles:
 - First, Jesus reveals God the Father to us. In John's Gospel, Jesus states, "Whoever has seen me has seen the Father" (14:9). Because he is the Divine Son of the Father, Jesus is truly the human face of God among us.
 - Second, Jesus is the one and only mediator between humanity and God. He is like a bridge that connects earth with Heaven, making God accessible to us even though we had lost God's friendship through sin. The Incarnation and all the subsequent events of Jesus' life, especially his death and Resurrection, give us a new and certain path to God and to salvation.
 - Because Jesus broke the barrier between the divine and the human, we are able to be part of God. We are in no danger of taking too much of the divine, because we are sinful, but God wants to be that close to us. God wants us to live in him.
2. Review the material from student book article 32, "Jesus: Union of the Human and the Divine." Share the following points:

Teacher Note

You may want to revisit the presentation of the circles from unit 1, step 6.

- Some people had different ways of thinking about who Jesus is. Their perspectives were called **heresies**.
- Arianism suggested that Jesus was a kind of “in-between” creature; he was more than a man but less than God.
- Nestorianism maintained that in Jesus existed *two separate persons*, one divine and one human.
- The truth is that the Son of God, the Second Person of the Trinity, did not stop being God in order to become the man Jesus of Nazareth. Christ was at all times *one* Divine Person with *two* natures. Christians call this the **hypostatic union**. The two natures do not simply exist one alongside the other; instead, they are joined so completely that both are fully present.

You may want to reference the circles illustration from unit 1, step 6.

- God did everything the *human Jesus* did, including suffering and dying on the cross for us. Because Jesus' divine and human natures cannot be separated, it was not only the human Jesus who endured pain and agony for our redemption; it was also God.
 - Because Jesus is one person, a union of a fully human nature and a fully divine nature, we know and experience Jesus' divinity *through* his humanity.
 - When we are baptized as Christians, we are baptized *into Christ* (see Romans 6:3). We become part of Christ's own Body, the Church. Therefore, because of the hypostatic union, we can experience God through not only *Jesus'* humanity but also through *our own* humanity.
3. Ask the students to do a quick think-pair-share about the material just presented. Answer any questions that arise.

Apply**Step 11**

Have the students design a poster that presents who Jesus is.

This step is a fun, informative assessment to help you know that the students understand what you have covered thus far.

1. To prepare for this learning experience, gather sheets of poster board, markers, and any other needed items for making posters. If you would like to get group feedback for the posters, make enough copies of the handout “Group Review Form for Posters about Jesus” (Document #: TX001211).
2. Assign pairs of students to use the information discovered through this unit and the last one to create an attractive and creative poster that tells people who Jesus is. Explain that each pair is to pick two adjectives from the Scriptures that describe Jesus, two from the Nicene Creed, and at least four that they believe to be most important. Have them write these words on their posters. Give students one class period to work on this task.
3. On the day the posters are due, hang them around the room and then have the students do a gallery walk to view their peers’ work and provide constructive feedback. The feedback can be either in writing or verbal.
4. Ask the students to decide which poster reflects the concept, “God invites us to be in communion with him through Jesus” and ask several students to share why they made this choice. Help the students to understand the participatory nature of God’s love.

Teacher Note

If you feel comfortable that your students can handle this activity responsibly, post a copy of the handout next to each poster and have partners walk around and provide feedback and areas of guidance in the appropriate boxes. All comments should be color-coded (so the teacher knows who wrote which comments), or the students should initial their comments. If feedback is given verbally, remind the class that learning is about cooperation, not competition. Productive, constructive feedback will allow the students to perform better on the formal, summative assessments at the end of the unit.

Understand**Step 12**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handout “Final Performance Task Options for Unit 3” (Document #: TX001204) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001205). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If some students find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Reflect**Step 13**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of the Incarnation have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159, see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 3

Important Information for All Three Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Jesus Christ was both fully divine and fully human at the same time.
- The times and place Jesus lived affected how he lived and taught.
- Jesus Christ made God's love visible to us in a perfect way.
- God invites us to be in communion with him through Jesus.

Option 1: Music Medley

Using Catholic liturgical music, contemporary Christian music, or music about Jesus from a nonreligious context, create a CD of five songs that address Catholic teachings about Jesus, as well as your own understanding of Jesus. The songs you choose should address the following topics (one song for each):

- Jesus' humanity
- Jesus' life in first-century Palestine
- how Jesus makes God's love for us visible
- God's invitation for us to be in communion with him (for example, Baptism or the Eucharist or Jesus' own words)
- your own thoughts about Jesus right now

The Spirit and Song Web site, part of a division of Oregon Catholic Press, has a "Music on Demand" page that allows you to listen to a large variety of different music geared toward teenagers. It provides different genres of music, such as "The Edge," "Deep Tracks," "Acoustic Soul," and so on.

Contemporary Christian music can be found on YouTube, through iTunes, on Christian music radio stations, and so on. The lyrics can also be widely found, although they may need some verification. You may want to take a look at the lyrics if they are hard to understand when heard.

When you are done choosing your songs, create a cover for your CD, including one or two sentences about how your chosen songs meet the listed requirements.

Option 2: Curriculum for Vacation Bible School

To encourage elementary school children's curiosity about Jesus, you will produce several materials for a vacation Bible school about Jesus.

- **Describe a hypothetical vacation Bible school.** Create a name for your vacation Bible school, come up with a hypothetical parish, and describe the children who will attend. For example, include the ages of the children who might attend and whether they know much about Jesus now; perhaps they have heard of Jesus but don't really understand how he fits into God and Church.



- **Create a 3-hour schedule for the first day of the vacation Bible school.** Choose a grade level to focus your curriculum on, even if some of the time will be spent in large-group activities. You must have the children in the school a minimum of three hours and change their activity every 30 minutes. Activities must be varied to keep their attention. Your goal is to entice elementary-aged children so they want to find out more about Jesus, his followers, and his way of life. You will want to incorporate the following concepts in an age-appropriate way, as well as other creative ideas for a minimum of six activities:
 - Jesus Christ was both fully divine and fully human at the same time.
 - The times and place Jesus lived in affected how he lived and taught.
 - Jesus Christ made God's love visible to us in a perfect way.
 - God invites us to be in communion with him through Jesus.For each of the six activities, explain in one or two sentences how that activity will teach the theme you are addressing.
- **Create a poster for this parish and other churches to both advertise the vacation Bible school and to educate.** The poster should draw elementary-aged children to sign up for vacation Bible school in the summer to find out more about Jesus, his followers, and his way of life.

Option 3: Personal Response Paper: Experiencing God through Jesus

This option prepares you for the discipleship portfolio option in unit 8.

If you choose this option, be sure you have had some sort of relationship with Jesus for the past year or more. To be attentive to your faith journey and decide what steps you want to take in shaping your discipleship, you will reflect on how you experience God through Jesus. You will document this reflection and history in a personal essay.

At a minimum, you should respond to these questions in relation to your past, present, and future:

- What do these teachings about Jesus mean in a personal relationship with him? Explain each of these in one paragraph:
 - Jesus Christ was both fully divine and fully human at the same time.
 - The times and place Jesus lived affected how he lived and taught.
 - Jesus Christ made God's love visible to us in a perfect way.
 - God invites us to be in communion with him through Jesus.
- How do I understand Jesus right now?



Rubric for Final Performance Tasks for Unit 3

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus Christ was both fully divine and fully human at the same time.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the times and place Jesus lived affected how he lived and taught.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus Christ made God's love visible to us in a perfect way.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>God invites us to be in communion with him through Jesus.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 3

Annunciation: The biblical event in which the Angel Gabriel visits the Virgin Mary and announces that she is to be the Mother of the Savior.

anti-Semitism: Prejudice against the Jewish people.

Beatific Vision: Directly encountering and seeing God in the glory of Heaven.

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

circumcision: The act, required by Jewish law, of removing the foreskin of the penis. Since the time of Abraham, it has been a sign of God's Covenant relationship with the Jewish people.

collects: Prayers offered by the person leading an assembly in communal prayer.

Communion: Sharing in the divine life of God with the Trinity through our Baptism, the Eucharist, and other Sacraments of the Church.

fulfills: Jesus perfects the law, reveals its ultimate meaning, and redeems any sins people had committed against it.

heresies: Incorrect beliefs.

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

Immaculate Conception: The Immaculate Conception celebrates the day on which *Mary* was conceived in the womb of her mother, Saint Ann, without Original Sin.

Incarnation: The Son of God's assuming a human nature in order to accomplish our salvation in it.

mediator: One who connects. Jesus serves as a mediator between humanity and God.

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, except Mary and Jesus.

personal sin: Any deliberate offense, in thought, word, or deed, against the will of God.

Pharisees: A Jewish sect at the time of Jesus known for its strict adherence to the Law.

pluralistic: Characterized by the presence of many different ethnic, religious, or cultural groups.

Sadducees: A Jewish sect at the time of Jesus known for its strong commitment to the Temple in Jerusalem.



sanctifies: Makes holy; sanctification is the process of becoming closer to God and growing in holiness.

scribes: Jewish government officials and scholars of the Law.

Word: Jesus, *Logos*.



The Life and Times of Jesus

This is a learning experience in biblical exegesis, namely historical criticism. Studying the life and times of Jesus enables us to better understand Jesus' actions, teachings, and stories.

1. Seek answers to the research question you drew, being careful to follow these guidelines as you do so:
 - Assess the authority of your sources. For books or articles, look to see what kind of credentials (degrees, job titles) the author has to determine whether his or her material is accurate and well researched. For Internet sources find out who is in charge of the site and what his or her credentials are.
 - Find material from more than one source.
 - Appropriately cite the sources you use, for both direct quotations and background material.
2. Write a five-paragraph essay about the topic, highlighting the most important pieces of information you have found. Include citations for the sources you use.
3. Include a visual element, such as a photo, an image printed from the Internet, or your own sketch. This will help your classmates to better understand the information when you present it, because they will be able to see what you are talking about, as well as hear it from you.
4. Prepare to share your knowledge thoughtfully with your classmates and be prepared to answer any questions they might have.



Research Ideas for the Life and Times of Jesus

What was the geography of Palestine?

What were some of the main areas Jesus visited? What were they like?

What do places that were important for Jesus look like today?

What was housing like in Jesus' day? How did housing for the wealthy differ from housing for poorer members of society?

What was the importance of the Temple in Jerusalem?

When and how did the Greeks influence Palestine?

When and how did the Romans influence Palestine?

What were the roles of men and women in Palestine at the time of Jesus?

What did the Jews of that time use for money, or did they barter?

What were different Jewish groups in Palestine? Did Jesus fall into one of these categories?

Who was "in" and who was "out" in Palestinian society and why?



What kinds of foods did people eat in Jesus' time?

What other religions besides Judaism were practiced in Palestine in Jesus' time?

What did men and women wear in Jesus' time?

What languages were spoken in Palestine in Jesus' time?

What was it like to get married as a Jewish person at the time of Jesus?

What kind of work was available for Jews in Jesus' time?

What forms of transportation were available in Jesus' time?

What forms of communication were available in Jesus' time?

What were special customs that Jews of the times adhered to?

During Jesus' time, who had power in Palestine and in what arenas?





Etymology and Understanding

Select three words from the list of words on the board. Write one word in the column headed "Word Choice 1," one in the column headed "Word Choice 2," and one in the column headed "Word Choice 3." Complete the chart by answering the questions for each of your word choices.

	Word Choice 1	Word Choice 2	Word Choice 3	Incarnation
What is the meaning of this word?				
What is a similar or related word?				
What is the meaning of the related word?				
What do both words have in common?				
What is the meaning of the common element?				



Unit 3 Quiz

Part I: Matching

Write the letter of the answer that best matches each definition in the space to the left of it.

___ 1.	Gabriel tells Mary that the Holy Spirit will come upon her and the power of the Most High will overshadow her. The child to be born will be called holy, the Son of God.	a. fulfills
___ 2.	enjoying God's presence and glory forever	b. mediator
___ 3.	the study of Jesus as the Christ and of the titles by which he was called	c. Word
___ 4.	sharing in the divine life of God with the Trinity through our Baptism, the Eucharist, and other Sacraments of the Church	d. Annunciation
___ 5.	Jesus perfects the law, reveals its ultimate meaning, and redeems any sins people have committed against it.	e. heresies
___ 6.	incorrect beliefs	f. Incarnation
___ 7.	The Son of God, the Second Person of the Trinity, did not stop being God to become man; rather, Christ was at all times <i>one</i> person with <i>two</i> natures.	g. sanctifies
___ 8.	celebrates the day Mary was conceived in the womb of her mother without Original Sin	h. personal sin
___ 9.	the Son of God's assuming a human nature to accomplish our salvation in it	i. Beatific Vision
___ 10.	one who connects; Jesus serves as a _____ between humanity and God.	j. hypostatic union
___ 11.	the sin by which the first humans disobeyed God and thereby lost their original holiness and became subject to death	k. Communion
___ 12.	any deliberate offense, in thought, word, or deed, against the will of God	l. Immaculate Conception
___ 13.	makes holy	m. Christology
___ 14.	Jesus, <i>Logos</i>	n. Original Sin



Part II: Fill in the Blank

Complete the following sentences by filling in the missing word(s).

1. Jesus' conception in Mary's womb began only the _____ existence of the Son of God.
2. Jesus' _____ existence is eternal.
3. Jesus had always been the Son of _____, but when he became flesh, he also became the Son of _____.
4. Jesus is called the Word; in Greek, the word is _____.
5. Jesus _____ but does not _____ God's law, given to the ancient Israelites.
6. Jesus is the _____ Person of the Holy Trinity.
7. During the reign of _____, Jesus was born.
8. Through the power of _____, Mary became pregnant with Jesus.
9. Jesus acts as a _____ between humanity and God.
10. Because Jesus shared in our life, we are able to _____.
11. Jesus was truly like us in all things except _____.
12. Although Jesus was fully man, he never ceased to be _____.

Part III: Short Answer

Answer the following questions with three to five sentences, making sure you answer each part of the question.

1. Explain the following statement: Jesus Christ was both fully divine and fully human at the same time.

2. Use three examples to explain how the times and place Jesus lived affected how he lived and taught.



Group Review Form for Posters about Jesus

Criteria	Feedback	Guidance
Does the poster reflect accurate and complete information about Jesus?		
Does the poster portray Jesus in an inviting way?		
Is the poster neat, easy to read, and creative?		



Unit 3 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ The *Catechism of the Catholic Church* describes the _____ as “the sign of his incorporation into Abraham’s descendants, into the people of the Covenant” (527).
 - A. Baptism at the Jordan
 - B. Miracle at Cana
 - C. Transfiguration
 - D. circumcision of Jesus

2. _____ Saint Athanasius is quoted as saying, “The Son of God became man so that we might _____.”
 - A. become God
 - B. be saved
 - C. be made whole
 - D. all go to Heaven

3. _____ The heresy of Nestorianism stated that _____.
 - A. Jesus was more than a man but less than God
 - B. in Jesus existed two separate persons, one divine and one human
 - C. Jesus was not born of Mary
 - D. Jesus did not really rise from the dead

4. _____ When Jesus visits Lazarus, Martha, and Mary, Martha _____ and confesses her faith in Jesus.
 - A. is silent
 - B. sits at Jesus’ feet
 - C. anoints Jesus’ feet with perfumed oil
 - D. shows great hospitality to Jesus as their guest

5. _____ Today Catholics face challenges to all of the following values except _____.
 - A. the sanctity of life
 - B. the treatment of the poor
 - C. getting to Heaven
 - D. the sacredness of Marriage



6. _____ The Incarnation truly united humanity with God, for in sharing our humanity, God allowed us _____.
- A. to share in his divinity
 - B. to see into the mind of God
 - C. to become one with the Holy Spirit
 - D. to be part of his Crucifixion and Resurrection
7. _____ According to the *Catechism of the Catholic Church* (463), the Son of God's actually coming in the flesh to save us from sin and death is _____.
- A. "something wonderful to consider"
 - B. "a gift appreciated by Mary her whole life"
 - C. "the distinctive sign of Christian faith"
 - D. "the central part of the Mass"
8. _____ The heresy of _____ stated that Jesus was more than a man but less than God.
- A. Gnosticism
 - B. Arianism
 - C. Pelagianism
 - D. Quietism
9. _____ Jesus is sometimes referred to as the Alpha and the Omega, the first and the last letters of the Greek alphabet, signifying _____.
- A. the Word of God coming to the Greeks
 - B. the fraternity of the Apostles
 - C. the timelessness of Jesus' message
 - D. the eternal presence of Jesus Christ
10. _____ Because of the _____, the blessings of our lives—like friends, family, and the beauty of nature—are signs of God's presence.
- A. Incarnation
 - B. Resurrection
 - C. Ascension
 - D. Crucifixion



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

WORD BANK

pluralistic

deicide

Sacred Heart of Jesus

scribes

Pharisees

anamnesis

emperor

procurator

polytheistic

Beatific Vision

anti-Semitism

collects

1. Prior to Vatican II, some Catholics had charged all Jews with the crime of _____ for killing God.
2. Devotion to the _____ powerfully reminds us of the truth of the Incarnation.
3. Directly encountering and seeing God in the glory of Heaven is known as the _____.
4. Prayers offered by the person leading the assembly in communal prayer are the _____.
5. Sr. Rose Thering wrote against the evil known as _____.
6. The _____ were Jewish government officials and scholars of the Law.
7. The _____ was a person chosen by the Romans to help the Jewish ruler.
8. _____ is a special kind of remembering in that we celebrate that Jesus' saving action is present today.
9. _____ means characterized by many different ethnic, religious, or cultural groups.
10. The _____ was a Jewish sect at the time of Jesus known for its strict adherence to the Law.



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. What is meant by the hypostatic union in reference to Jesus?
2. How can a knowledge of the times in which Jesus lived affect our appreciation of how he lived and taught?
3. What are some examples from the Scriptures of Jesus' making God's love visible to those he encountered and to us today?
4. How does Jesus invite us to be in communion with him?

The quotations in questions 1 and 7 of the multiple choice section are from the *Catechism of the Catholic Church*, second edition, numbers 527 and 463. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana.



Unit 3 Test Answer Key

Part 1: Multiple Choice

1. D
2. A
3. B
4. D
5. C
6. A
7. C
8. B
9. D
10. A

Part 2: Fill-in-the-Blank

1. deicide
2. Sacred Heart of Jesus
3. Beatific Vision
4. collects
5. anti-Semitism
6. scribes
7. procurator
8. anamnesis
9. pluralistic
10. Pharisees

Part 3: Short Answer

1. The hypostatic union means that at all times Jesus Christ is one Divine Person with two natures. The two natures do not simply exist one alongside the other; instead they are joined so completely that both are fully present.
2. *Answers might include the following:* Understanding the hatred of the Hebrews for tax collectors, who drew their power from the Roman occupiers, helps us to appreciate Jesus' calling tax collectors like Matthew and Zacchaeus to share in his ministry; understanding the Romans' value on violence and militarism helps us to grasp the extent to which Jesus challenged society with his teachings, such as blessing the peacemakers, the meek, and the persecuted; understanding the social structure at the time of Jesus helps us to comprehend Jesus' universal invitation to salvation when we see how he reached out to the outcasts of society—the sick and the poor—and reached out to women.
3. Jesus engaged in fellowship with a great number of people: having dinner at the home of Martha, Mary, and Lazarus; attending the wedding feast at Cana, the site of his first miracle, which saved a couple from embarrassment; sharing a meal with those who were misunderstood or outcast by society. He shows human emotions of frustration, hunger, fatigue, suffering, and sorrow. He cries at the death of Lazarus, his friend. And then he gives up his life in his Passion and death, showing us the ultimate example of love—"Greater love than this no man has, than to lay down his life for a friend" (John 15:13).
4. Through our Baptism we become members of the Body of Christ. Through the Eucharist we are fed on his Body and Blood, strengthening us in following the lead of his actions. Because of the hypostatic union, we can experience God not only through Jesus' humanity but also through our own humanity. Thus all of our actions can be done with and for God.



Unit 4 Jesus' Relationships with Mary and the Disciples

Overview

The students have gained an overview of Jesus' loving presence during his time on earth. To delve more deeply into this love and to understand how we can share in it, the students now look more carefully at the most intimate relationships Jesus had.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Jesus shares his relationship with his mother with us so that we all have a mother to whom we can go.
- Mary models discipleship.
- We can have the privileged relationship with Jesus that the disciples enjoyed with him.
- Jesus' relationships with others are directly linked to his mission of salvation.

Upon completing the unit, the students will have answered the following questions:

- How can we relate to Mary?
- What does it mean to be a disciple?
- What kind of relationship can we have with Jesus?
- How did Jesus bring others into his mission of salvation?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 3: Jesus: The Definitive Revelation of God” and “Section 5: Faith and Our Response to Jesus,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 4” (Document #: TX001253) at smp.org/LivinginChrist.

- “Mary’s Role in the Incarnation” (article 26, pp. 90–93)

- “Do Catholics Pray to Mary?” (article 66, pp. 209–210)
- “Mary: First Disciple and Model of Faith” (article 67, pp. 213–214)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 4” (Document #: TX001212)
- handout “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001213)
- handout “Unit 4 Test” (Document #: TX001274)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to deepen their understanding of Jesus' love by focusing on the way Jesus related with key people in his life, and by gaining insights about those people. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Reflect

Step 1: Preassess the students' knowledge of the important events and people in Jesus' life using a “milling” exercise.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX001212) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001213).

Perceive

Step 3: Look at significant people in the life of Jesus.

Perceive

Step 4: Invite the students to focus on Jesus' early life by getting to know Mary, Jesus' mother.

Empathize

Step 5: Present to the students the three fundamental Marian teachings of the Immaculate Conception, the Annunciation, and the Assumption.

Perceive

Step 6: Teach the students about the Litany of Loreto, or review it if some or all of the students already know about it.

Explain

Step 7: Give a quiz to assess student understanding.

Interpret

Step 8: Invite the students to consider Jesus' relationship with his disciples through Scripture readings and several short video clips.

Apply

Step 9: Invite a guest speaker to talk about living as a disciple of Christ.

Interpret

Step 10: Assign the students a writing exercise that challenges them to reflect on the identity of Jesus.

Perceive

Step 11: This learning experience will lead the students through a prayer service to enable them to interiorize what they have learned.

Understand

Step 12: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 13: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts covered in this unit:

- “Jesus and His Disciples” (Document #: TX001176)
- “Mary of Nazareth” (Document #: TX001252)
- “The Rosary” (Document #: TX001054)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using a Wiki for Group Projects” (Document #: TX001172)
- “Preparing a Prayer Service” (Document #: TX001288)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Matthew 2:1 – 12 (the visit of the Magi)
- Matthew 2:13–23 (the flight to Egypt, the massacre of the infants, and the return from Egypt)
- Matthew 3:1 – 17 (the preaching of John the Baptist and the baptism)

- Matthew 4:18–22 (the call of the Apostles Simon Peter, Andrew, James, and John)
- Matthew 9:9–13 (the call of Matthew)
- Mark 1:2–11 (the preaching of John the Baptist and the baptism)
- Mark 1:16–20 (the call of the Apostles Simon Peter, Andrew, James, and John)
- Mark 6:45–52 (Jesus walks on the water)
- Luke 1:26–38 (the Annunciation)
- Luke 1:39–56 (Mary's visit with Elizabeth and the Cantic of Mary)
- Luke 2:1–7 (the birth of Jesus)
- Luke 2:15–20 (the shepherds' visit)
- Luke 2:21–38 (Jesus' circumcision and presentation at the Temple)
- Luke 2:39–40 (the return to Nazareth)
- Luke 2:41–52 (the boy Jesus in the Temple)
- Luke 3:1–17, 21–22 (the preaching of John the Baptist and the baptism)
- Luke 9:10–17 (the return of the Twelve and the feeding of the five thousand)
- Luke 17:7–10 (the attitude of a servant)
- Luke 24:13–35 (the walk to Emmaus)
- John 1:29–34 (John's testifying to Jesus and speaking of baptizing him)
- John 1:35–51 (the first disciples)
- John 2:1–11 (the wedding at Cana)
- John 13:1–20 (the washing of the disciples' feet)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout "Vocabulary for Unit 4" (Document #: TX001214), one for each student.

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Annunciation	litanies
Assumption	Marian
dormition	novenas
Emmanuel	Original Sin
holy days of obligation	personal sin
Immaculate Conception	

Learning Experiences

A gray, rounded rectangular icon with the word "Reflect" written in white, bold, sans-serif font.

Step 1

Preassess the students' knowledge of the important events and people in Jesus' life using a "milling" exercise.

This learning experience introduces the students to the content of the unit and assesses their comfort in dealing with the content.

1. To prepare for this learning experience, create signs with the following questions and post them on the walls in the classroom:
 - Who were the friends and family of Jesus?
 - What are some of the things that happened in Mary's life?
 - How did Jesus relate to others?
 - How did Jesus treat outcasts?
 - What did Jesus value in relationships?

Also gather some pads of Post-It notes, enough for each student in the class to have three notes.

2. Distribute three Post-It notes and a pen or pencil to each student. Tell the students to look around the room and read along with you as you read the signs aloud.
3. Invite the students to reflect quietly on the questions. (You may want to play soft instrumental music to help create a reflective atmosphere.) Give the students about 5 minutes to write on the Post-It notes answers to two or three of the questions. Tell them not to write their names on their notes.
4. Now ask two or three students at a time to approach the signs and place their Post-Its on the signs that have the questions they responded to. Continue until all the students have posted their notes.
5. Direct the students to move silently around the room and read how others have responded to the questions. During this time read the input yourself and decide on a few questions and responses to use in the next part of this learning experience.
6. When all the students have had an opportunity to post their responses, lead the class in reading and reflecting on the questions and responses you selected. Ask the students who wrote responses to these questions to share their reflections and then discuss as a class.
7. Summarize what has come from the written and oral responses. Evaluate the students' knowledge of Jesus in his relationships to determine how to proceed through the unit.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX001212) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001213).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: preparing a script for a guided tour of a church or preparing a presentation on Jesus' primary relationships. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 4” (Document #: TX001212) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001213), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ You may work with no more than two other people on either option, or you may work on your own.
3. Explain the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand how God reveals himself and how Jesus is God's Perfect Revelation.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.


Perceive
Step 3

Look at significant people in the life of Jesus.

Have the students consider some of the specific relationships Jesus had with family, friends, and followers.

Teacher Note

The students will probably mention Jesus' stepfather, Joseph; John the Baptist; Martha and Mary; Lazarus; Zacchaeus; the family celebrating the wedding at Cana; Joseph of Arimathea; the Apostles; Mary Magdalene; and so on. Think of others to suggest, such as the woman at the well and the blind man from John's Gospel, the rest of the disciples, and so on.

1. Brainstorm with the students a list of as many persons as they can think of who had a relationship with Jesus. Record their responses on the board. You may have students be the recorders.
2. Invite the students to reflect on what they know about the people mentioned. Ask them to each pick one to focus on. Have them find the Scripture passages that talk about the person or persons.
3. Write on the board the following questions for reflection:
 - Who is the person you chose?
 - Where is the story (or stories) about that person found in the Gospels?
 - What do the Scriptures tell us about the interaction between Jesus and the person you chose?

Then instruct the students this way:

- Imagine that you are the person you have chosen. Write a first-person account of the experience you have had with Jesus. Use your imagination. Describe your experience. Explain how your life has been changed or affected by your relationship with Jesus.


Perceive
Step 4

Invite the students to focus on Jesus' early life by getting to know Mary, Jesus' mother.

Students complete a Scripture search to consider Mary as an expectant and new mother.

1. To prepare for this learning experience, download and print the handout "Getting to Know Mary" (Document #: TX001215), one for each student. Be sure all the students have their Bibles.
2. Distribute the handouts and have the students complete the Scripture search. Go over the instructions for both the Scripture search and the story. You may have the students complete the search in pairs or in small groups.

3. When most of the pairs or small groups have completed the Scripture search, direct the students to complete the second part of the assignment (the story) individually. Remind them to use their imagination. Give a few examples of what their imagination might add to what they learned from the Scriptures. The questions on the handout will help with this. Indicate that they are using their imagination to do a meditative look at how Mary would have felt and responded to the chosen situation and what this response teaches us about our own responses to God.
4. When the Scripture search and story assignment are completed, lead the class in a discussion of what they have learned about Mary, who is a new mother. Some of the students may be willing to read their stories. (If you assign the writing for homework, begin the next class with the class discussion.)
5. Let the discussion of Mary, the new mother, serve as an introduction to the next step of getting to know Mary. Present an overview of Mary's role in the public life of her son.



Articles
26, 66,
67

Empathize

Step 5

Present to the students the three fundamental Marian teachings of the Immaculate Conception, the Annunciation, and the Assumption.

Some of what the students know about Mary is not found in the Bible but comes from the Church's Tradition. You may want to review the relationship between the Bible and Church Tradition before proceeding.

1. In preparation for this step, assign the students to read the following articles from the student book:
 - "Mary's Role in the Incarnation" (article 26)
 - "Do Catholics Pray to Mary?" (article 66)
 - "Mary: First Disciple and Model of Faith" (article 67)
2. Begin by asking the students what they know about the Annunciation and the Assumption. Give them 5 minutes to write down all they know about these Marian doctrines. Ask three volunteers to share what they have written. Then ask all the students to write a brief statement about what they would like to know about the Assumption. As the material on these doctrines is presented, the students may continue to take notes.
3. Share the following information about Mary from the student book. You may want to use the PowerPoint "Mary, Our Mother" (Document #: TX001255) at smp.org/LivinginChrist.

- In order for the Incarnation to occur, the Eternal Word of God needed a human mother. This woman, prepared from all eternity for this role, was Mary of Nazareth, the Blessed Mother. Her willingness to say yes to God's gracious plan made our salvation possible. In her very body, the Holy Spirit completes all the preparations for Christ's coming. By this action of the Holy Spirit, God the Father gives the world the great gift of **Emmanuel**, "God with us."
- Gabriel tells Mary: "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God" (Luke 1:35).
- Jesus' conception in Mary's womb began only the *earthly* existence of the Son of God. His *heavenly* existence is eternal—that is, without a beginning or end. "The Incarnation is therefore the mystery of the wonderful union of the divine and human natures in the one person of the Word" (*Catechism of the Catholic Church [CCC]*, 483).
- What are some names we give to Mary of Nazareth, who played an important role in the Incarnation?

the Blessed Mother, the Virgin Mary, any of the names attributed to her in the Litany of the Saints

- What does **Immaculate Conception** refer to?

Address the wrong idea that it refers to Jesus' being conceived and born without the loss of Mary's virginity.

- The Immaculate Conception celebrates the day on which *Mary* was conceived in the womb of her mother, Saint Ann. Because Mary was to fulfill the absolutely unique role of carrying the Eternal Son of God into the world, God allowed her to be conceived without **Original Sin**. This is why her conception is described as immaculate. She was redeemed from the first moment of her life and remained free from all **personal sin** throughout her life.
- Jesus was conceived in Mary's womb through the power of the Holy Spirit. Luke's Gospel states this clearly: "The holy Spirit will come upon you, and the power of the Most High will overshadow you" (1:35). Therefore Mary became pregnant with Jesus while remaining a virgin. Mary remained a virgin throughout her life, as a sign of her total dedication to serving God as "the handmaid of the Lord" (v. 38). Although Jesus was Mary's only biological child, Mary is a spiritual mother to all of us.
- What is Mary's role in the Church today?

You may want to stop here for a while and talk about how Mary can be a mother to all of us in real ways.

- She models what it means to say yes to God's plans.
- Mary is a spiritual mother to all of us.
- As any attentive mother, Mary can pray with us and for us as our advocate, comforter, companion, and friend.

► What is the Assumption of Mary?

God brought her whole being — body and soul — into Heaven. Eastern Catholics and Orthodox Christians call it Mary's dormition (or "falling asleep"). Both groups celebrate this special end to Mary's earthly life on August 15.

► A number of our teachings about Mary are celebrated on feast days. What are the Marian feast days that Catholics celebrate throughout the year? Which of them are also holy days of obligation?

Be sure the students mention the following feast days, indicating with yes or no whether each is also a holy day of obligation:

- Solemnity of the Blessed Virgin Mary, the Mother of God (January 1) (yes)
- Annunciation (March 25) (no)
- Assumption of the Blessed Virgin Mary (August 15) (yes)
- The Feast of Our Lady of the Holy Rosary (October 7) (no)
- Immaculate Conception of the Blessed Virgin Mary (December 8) (yes)
- The Feast of our Lady of Guadalupe (December 12) (no)

► Some people have the misconception that Catholics pray to Mary. When Catholics offer prayers directed to Mary, such as the Hail Mary, we are asking for Mary's intercessory help. Our prayer to Mary is really a prayer that she will offer that same prayer to God on our behalf. Our prayers to Mary acknowledge that in her heavenly life, she can continue to do good with us and for us.

► Although Catholics worship God alone, we venerate Mary and the saints. *Venerating* means showing honor, respect, and devotion.

Read aloud Luke 1:39–45, highlighting where Elizabeth uses the word blessed toward Mary three times and where she addresses her as the mother of her Lord.

- We celebrate various feasts and solemnities in her honor, like her Immaculate Conception on December 8, the Annunciation on March 25, and her Assumption on August 15.
- We also have many traditions of prayer and devotion associated with Mary, such as **litanies**, **novenas**, the wearing of medals, and the rosary.

- As Jesus' own mother, Mary was among the first people to believe in him and to follow him as a disciple. After Jesus' death, Resurrection, and Ascension, Mary gathers with the community of believers in Jerusalem who eventually became the Church: "All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers" (Acts of the Apostles 1:14).
- The *Catechism* states that "by her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity" (967).
- Mary's faith led her to an active, free choice to cooperate with God's plan for our salvation.
- At every turn her trust in God's goodness and her surrender to his will make her a model of faith for us.
- Mary stands out as unique, for "after a long period of waiting for the promise, the times are fulfilled" (*Dogmatic Constitution on the Church [Lumen Gentium, 1964]*, 55).

Conclude by answering any questions the students have about Mary.

Perceive

Step 6

Teach the students about the Litany of Loreto, or review it if some or all of the students already know about it.

1. Prepare for this learning experience by downloading and printing the handout "The Litany of Loreto" (Document #: TX001217), one for each student. Briefly discuss the devotion of the Rosary. Mention that within the devotion to Mary, she is recognized under many titles. Distribute the handout to the students and highlight a couple of the various titles given to Mary in the litany and how those titles relate to her.
2. Explain that a litany (from the Greek *litaneia*, meaning "entreaty") refers to a prayer consisting of a series of invocations and responses; though often prayed privately, a litany may be recited or sung in the liturgy with a priest, choir, or other leader intoning the petition to which members of the assembly reply.
3. Ask the students to name the titles or descriptors of Mary in the litany. They should come up with the following:
 - Mary was the human being who helped make the Incarnation possible.
 - Mary was a virgin throughout her life.
 - Mary was without sin.

- Mary modeled yes to God's plans.
- Mary is our spiritual mother.
- Mary can pray with us and be an advocate, comforter, companion, and friend.

Write these on the board, and then ask the students to identify which ones correspond with what they have already learned about Mary. Direct the students to lightly circle these titles on their copies of the litany.

4. Go through the litany with the students and come to a consensus about their assessments. Ask them to note if any of the titles given to Mary are the names of their own churches or neighboring parishes or if they have heard of these titles in any other contexts.
5. Explain how to pray the litany. Use these or similar words:
 - I am going to be the leader of the prayer. At the beginning of the prayer and at the end, I will speak when the type is regular, and the italicized type will be your answer. For the rest of the prayer, I will read the regular type and you will respond, "Pray for us."
 - We will all say at the end, "Let us pray."
6. When you are done praying the litany together, ask the students to share their reflections about the litany, especially if this is the first time they have said one.

Explain

Step 7

Give a quiz to assess student understanding.

Before moving on to Jesus' relationship with his disciples, make sure the students have grasped what they have learned about Mary.

1. In preparation for this assessment, download and print the handout "Unit 4 Quiz" (Document #: TX001216), one for each student. Note that the quiz is fairly comprehensive, in part because both you and the students want to learn what they do not now know in preparation for a test or the final performance tasks.
2. On the day of the quiz, provide 5 to 10 minutes for the students to review their books and notes. Distribute the quiz and provide sufficient time for the students to work on it. If time remains when the students are done, collect the quizzes and then redistribute them so everyone has someone else's. Go through the quiz, allowing the students to correct each other's work and also giving them an opportunity to affirm or change their understanding of concepts. Collect the quizzes and further your analysis about topics that may need more coverage.


Interpret

Step 8

Invite the students to consider Jesus' relationship with his disciples through Scripture readings and several short video clips.

This learning experience encourages the students to consider how the disciples may have been a bit confused about Jesus from time to time.

1. Prepare for this learning experience by being ready to show the following scenes from the DVD *Fish Eyes on Stage: Comedy, Drama, and Insight from the New Testament* (Saint Mary's Press, 2009), available at smp.org/LivinginChrist: "The Call" (Document #: TX001254), "The Day after the Sermon on the Mount" (Document #: TX001245), "The Feeding of the Five Thousand" (Document #: TX001167), and "The Boat Ride" (Document #: TX001309).
2. For homework assign the students to read and take notes about the following Scripture passages, based on their assigned Gospel from unit 2:

Teacher Note

You will want to preview these clips, because they use humor in the portrayals of the disciples. Be sure you are comfortable using these clips to help the students to gain insight into how confusing it must have been for the disciples at times.

- Matthew 4:18–22 (the call of the Apostles Simon Peter, Andrew, James, and John) and Matthew 9:9–13 (the call of Matthew)
- Mark 1:16–20 (the call of the Apostles Simon Peter, Andrew, James, and John) and Mark 6:45–52 (Jesus walks on the water)
- Luke 9:10–17 (the return of the Twelve and the feeding of the five thousand) and Luke 17:7–10 (the attitude of a servant)
- John 1:35–51 (the first disciples) and John 13:1–20 (the washing of the disciples' feet)

3. During the next class period, ask one representative from each of the Gospel groupings to report on the content of the readings. Have a second representative from each Gospel grouping summarize what he or she learned about Jesus and his disciples. Note the students' observations on the board. Most likely their observations will be similar in some ways, yet also contradictory. Ask them to consider what it would have been like to have been one of Jesus' disciples at that time.
4. Introduce the clips from *Fish Eyes on Stage*. Explain that these are two-man skits based on the Gospels but with some interpretation involved. The men are Simon Peter and Andrew, his brother. Here are some options for inviting the students to think of the disciples in a three-dimensional way:
 - **"The Call."** What would it take for someone to leave her or his life behind to follow Jesus? Does this happen today?
 - **"The Day after the Sermon on the Mount."** (Be sure to review this clip with the students, because the Sermon on the Mount will be

covered in a later unit.) Would it have been difficult for the people at that time to remember all of Jesus' teachings? Do you think some of these teachings might have been complex for Jesus' followers, especially for those who were uneducated?

- **“The Feeding of the 5,000” and “The Boat Ride.”** What has Jesus asked of the disciples? Does it make sense that the disciples might have felt that Jesus was unbelievable? Jesus took the disciples into some scary places. How would this experience have tested the disciples' faith?
5. Conclude this learning experience by asking the students to discuss the clips in pairs. Did the clips challenge them to think about the disciples in a new way? Do they agree or disagree with the portrayals? Note that these clips are valuable because whether or not they come close to the personalities of the real disciples, they remind us that they were people who may have had a hard time understanding some of Jesus' sayings, just as we do at times.

Apply

Step 9

Invite a guest speaker to talk about living as a disciple of Christ.

Allow the students the opportunity to compare the disciples from the Gospels to a modern-day disciple.

1. Prepare for this learning experience by inviting a Catholic guest speaker who knows the Gospels and is able to address the students about living as a disciple of Christ and as a person of faith. Ask the speaker to specifically address living out discipleship in the workplace. Request that he or she make connections to the life of Jesus and his interactions with Mary and others. To help the students know what steps to take to follow Jesus as a disciple, ask the speaker to also talk about what it means to become a disciple or to deepen one's relationship with Jesus.
2. Check to see if the speaker needs any special equipment, such as equipment for a visual display or copied handouts, or if he or she would like the students to have any materials, such as Bibles.
3. After confirming the date, time, and topic with the speaker, prepare the students to welcome and learn from the guest speaker by asking them to review the material from this unit and to anticipate what the speaker might say.
4. After the speaker has left, or in a subsequent class period, ask the students to share what they learned from the speaker, what he or she shared that resonated with their experiences, and what challenged them. Add your own insights.

Teacher Note

You may want to have student volunteers greet and introduce the speaker to the class and thank the speaker at the end of the presentation.

Interpret**Step 10**

Assign the students a writing exercise that challenges them to reflect on the identity of Jesus.

1. Begin this learning experience by asking a student to read aloud Luke 24:13–35, the walk to Emmaus. Provide the students with the writing options on the handout “Encountering Jesus” (Document #: TX001218).
2. When the students have completed the writing assignment, either in class or as homework, ask them to place their writing on their desks and then quietly circulate, reading one another’s work.
3. Have the students return to their seats and then ask them to share any insights about Jesus or his followers that they gleaned from this learning experience.

Perceive**Step 11**

This learning experience will lead the students through a prayer service to enable them to interiorize what they have learned.

This is a nice closing prayer service for the unit.

1. To prepare for this learning experience, reserve the chapel for the desired class period or prepare a sacred space within the classroom.
2. Tell the students that this unit of study will close with a prayer service. The theme of the prayer service is thanksgiving for the relationships in our lives.
3. Lead the students in a discussion to decide on the elements in the prayer service.
4. Ask for five volunteers—one to act as the prayer leader, one to select a Scripture passage, one to write a call to prayer, one to write a response for the litany and a closing prayer, and one to select music or additional readings as appropriate.
5. Prepare the program. You could do this, or you could recruit a student volunteer to do it. See “Preparing a Prayer Service (Sample) (Document #: TX001287) and “Preparing a Prayer Service” (Document #: TX001288) at smp.org/LivinginChrist for planning sheets for prayer services.
6. Clarify questions the students may have about how to write their prayers. Model with an example of your own. Have each student write one prayer of thanksgiving for the litany.
7. Participate with the students in the prayer service. Discuss the theme of the prayer service in light of the material covered in this unit.

Understand**Step 12**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 4” (Document #: TX001212) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001213). Review the final performance task options, answer questions, and ask the students to choose a performance task option if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If some students find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Reflect**Step 13**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of Jesus' relationship with Mary and others have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 4

Important Information for Both Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Jesus shares his relationship with his mother with us so that we all have a mother to whom we can go.
- Mary models discipleship.
- We can have the privileged relationship with Jesus that the disciples enjoyed with him.
- Jesus' relationships with others are directly linked to his mission of salvation.

Option 1: Guided Tour of a Church

Your parish church, Immaculate Conception, is on the historic registry where you live. As a part-time job, you are giving tours of the church to people coming to visit, not all of whom are Catholic or even religious. Your job is not only to explain the age and origin of the statues and stained-glass windows but also to talk about the Catholic teaching that relates to them.

The material you present to the visitors cannot stretch beyond a 15-minute tour. Prepare a script for your presentation that contains the following items:

- a brief welcome to the church and explanation of the church's name
- an overview of Mary's role in the Catholic Church
- at least three biblical quotes to show how Mary can be considered Jesus' first disciple
- a short explanation of how and why Catholics do not pray to Mary
- examples of several prayers related to Mary (Prepare to explain the Catholic Church's belief in Scripture and Tradition if a tourist asks about why she or he cannot find some information about Mary in the Bible.)
- an introduction to at least three Gospel disciples who are featured in the church's stained-glass windows
- three biblical references indicating when Jesus called the disciples, what their relationship was like, and how Jesus' relationship with others furthered his mission of salvation
- a brief explanation of how people today can be disciples
- an invitation to join the community at Mass on Sunday to learn more about the Catholic faith

(Your small group may want to use a wiki to put together this script. Assign each person a part of the script and then put it together online.)



Option 2: Presentation on Jesus' Primary Relationships

You have been invited to participate in a citywide gathering of middle school youth from the parish religious education programs by giving a presentation on Jesus' important relationships. Your presentation will include a brief talk, a presentation of artwork, and an activity for the participants.

The Talk

Be sure to cover the following points in your talk about Mary, his mother, and his model disciple:

- When Mary was about your age, the angel told her she was to be the mother of God. Her response was faith-filled and trusting.
- When she heard the news about herself, she learned that Elizabeth, her relative, was also pregnant. Mary went to visit her. Elizabeth greeted Mary as “the mother of my Lord,” and Mary responded with the *Magnificat*.
- Read Luke 1:26–56 (the *Magnificat*). Consider the meaning of the *Magnificat* and how it relates to the Annunciation. What does it tell you about the relationship between Mary and Jesus?
- Mary continues to be the mother of all Christians. Share three ways to honor Mary through prayer.
- Explain how the Annunciation is clearly applied to the life of a disciple and to the lives of youth today.

Continue with a discussion of Jesus' relationship with the disciples:

- Explain how Jesus' relationship with Peter was up and down and provide several examples of Jesus' interactions with Peter.
- Share a few other examples of Jesus' interactions with the disciples, emphasizing the way Jesus used these relationships to further this mission of salvation.
- Emphasize that Jesus invites each of the students to a personal relationship with him and to discipleship.

You need create only an outline of your talk, but make it detailed.

The Presentation of Artwork

Identify and analyze three works of art that depict the Annunciation or Jesus and the disciples. These will become part of the poster you will use during your talk. There are many artists from which to select: Fra Angelico, Henry Tanner, Michael Parchment, El Greco, illuminated manuscripts from the Middle Ages, Orthodox icons, and so on.

The Activity

Create an activity about Jesus' relationships with his disciples and Mary, illustrating what discipleship is. You can create a game, a prayer experience, an art option, a role-play, or another idea. (Your small group may want to use a wiki to put together this presentation. Assign each person a part of the presentation and then put it together online.)



Rubric for Final Performance Tasks for Unit 4

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus shares his relationship with his mother with us so that we all have a mother to whom we can go.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Mary models discipleship.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>We can have the privileged relationship with Jesus that the disciples enjoyed with him.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' relationships with others are directly linked to his mission of salvation.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 4

Annunciation: The biblical event in which the Angel Gabriel visits the Virgin Mary and announces that she is to be the Mother of the Savior.

Assumption: When God brought Mary's whole being—body and soul—into Heaven. Eastern Catholics and Orthodox Christians instead call it Mary's Dormition (or "falling asleep"). Both groups celebrate this special end to Mary's earthly life on August 15.

dormition: Comes from the Latin word meaning "to sleep." As relating to the Virgin Mary, it refers to the notion that Mary fell asleep when assumed into Heaven as opposed to having entered death. The Church teaching refers to her being taken up to Heaven in body and soul but does not touch on whether she passed or slept in the Lord.

Emmanuel: "God with us."

holy days of obligation: Feast days in the liturgical year on which, in addition to Sundays, Catholics are obliged to participate in the Eucharist.

Immaculate Conception: The Immaculate Conception celebrates the day on which *Mary* was conceived in the womb of her mother, Saint Ann, without Original Sin.

litanies: Prayers consisting of a series of invocations and responses.

Marian: Used to describe devotions or teachings related to the Virgin Mary.

novenas: From the Latin word for "nine," they are public or private devotions that extend for a period of nine days.

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, except Mary and Jesus.

personal sin: Any deliberate offense, in thought, word, or deed, against the will of God.



Getting to Know Mary

Look up the following Scripture passages in your Bible. Write down what each tells us about Mary when Jesus was young.

Luke 1:26–38	
Luke 1:39–56	
Luke 2:1–7	
Luke 2:15–20	
Luke 2:21–38	
Luke 2:39–40	
Luke 2:41–52	
Matthew 1:16–24	
Matthew 2:1–12	
Matthew 2:13–23	



On a separate sheet of paper, write a story titled “Mary, the New Mother.” Let these Scripture passages guide the development of your story. Use your imagination to fill in details. Here are some ideas for brainstorming:

- What do you think Mary felt?
- What caused her to feel that way?
- What did her surroundings look like? Some travel was involved. Think about the countryside, the road itself, the scenery, other people on the road, and so on.



Unit 4 Quiz

1. Who is Mary, the Blessed Mother?
2. What biblical event does the Church celebrate in the Feast of the Annunciation?
3. Define *Emmanuel*.
4. What is celebrated and commemorated on the Feast of the Immaculate Conception?
5. How does this celebration of Mary relate to the person of Jesus Christ?
6. What does the Church celebrate on the Feast of the Assumption of the Blessed Virgin Mary?
7. Explain the difference between veneration and adoration and state which one is given to the Blessed Virgin Mary.
8. List two ways in which the Church views Mary as a model of discipleship for Christians.



The Litany of Loreto

The Litany of Loreto was originally approved in 1587 by Pope Sixtus V.

Pray for us is repeated after each invocation, starting at the asterisk in column 1.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God, the Father of heaven,

have mercy on us.

God the Son, Redeemer of the world,

have mercy on us.

God the Holy Spirit,

have mercy on us.

Holy Trinity, one God,

have mercy on us.

Holy Mary, *pray for us.* *

Holy Mother of God,

Holy Virgin of virgins,

Mother of Christ,

Mother of the Church,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Savior,

Virgin most prudent,

Virgin most venerable,

Virgin most renowned,

Virgin most powerful,

Virgin most merciful,

Virgin most faithful,

Mirror of justice,

Seat of wisdom,

Cause of our joy,

Spiritual vessel,

Vessel of honor,

Singular vessel of devotion,

Mystical rose,

Tower of David,

Tower of ivory,

House of gold,

Ark of the covenant,

Gate of heaven,

Morning star,

Health of the sick,

Refuge of sinners,

Comforter of the afflicted,

Help of Christians,

Queen of angels,

Queen of patriarchs,

Queen of prophets,

Queen of apostles,

Queen of martyrs,

Queen of confessors,

Queen of virgins,

Queen of all saints,

Queen conceived without original sin,

Queen assumed into heaven,

Queen of the most holy Rosary,



Queen of families,

Queen of peace,

Lamb of God, You take away

sins of the world; *spare*

us, O Lord.

Lamb of God, You take away

the sins of the world; *graciously*

hear us, O Lord.

Lamb of God, You take away

the sins of the world; *have mercy*

on us.

V. Pray for us, O Holy Mother of God.

R. *That we may be made worthy*

of the promises of Christ.

Let us pray.

Grant, we beg you, O Lord God,

that we your servants

may enjoy lasting health of mind and body,

and by the glorious intercession

of the Blessed Mary, ever Virgin,

be delivered from present sorrow

and enter into the joy of eternal happiness.

Through Christ our Lord.

R. Amen.



Encountering Jesus

Choose one of the following writing assignments in the formats suggested. If you have a different format idea, check it out with your teacher.

Option 1: Narrate the Emmaus story, using your reflections about who Jesus is and the way Jesus and his disciples interacted. Respond to one of the four prompts below in a way that demonstrates your understanding of the Emmaus story. Be clear about the feelings of the followers of Jesus, the meeting itself, and what happened after the followers recognized whom they had met. What does this encounter say about the relationship Jesus had with the disciples?

- Tell the Emmaus story from the perspective of a newspaper reporter.
- Create a sonnet (or another type of poem) to express the emotions of the Emmaus story.
- Write a short story that retells the Emmaus story.
- Create a blog about the experience from the point of view of one of the disciples.

Option 2: Create an imaginary dialogue between Jesus and someone who is interested in but not quite sure about who this man is and what he's all about. The finished work should include these elements:

- a description of the setting
- a description of the person talking with Jesus
- the concerns and questions of the person talking with Jesus
- how Jesus responds and what he says (refer to Gospel passages that support the way Jesus responds)



Unit 4 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. ____ Jesus' first miracle, in which he changes water into wine, takes place at the _____.
 - A. Feast of Pentecost
 - B. Last Supper
 - C. wedding at Cana
 - D. feeding of the multitudes

2. ____ Mary's role in salvation history connects her with the strong women of the Old Testament, in that they all share _____.
 - A. virgin births
 - B. having kings or powerful men for sons
 - C. a belief that Jesus is the Son of God
 - D. a confident hope for God's deliverance

3. ____ When we pray to Mary and the saints, we are _____.
 - A. asking them to answer our prayers directly
 - B. asking them to intercede for us with God
 - C. worshipping them as they deserve
 - D. recognizing our humble lives in relation to them

4. ____ When we _____ Mary and the saints, we are showing them honor, respect, and devotion.
 - A. worship
 - B. adore
 - C. venerate
 - D. idolize

5. ____ The Solemnity of the Immaculate Conception commemorates the fact that _____.
 - A. Mary was conceived without Original Sin
 - B. Jesus was born without Original Sin
 - C. angels have no sin
 - D. Adam and Eve were forgiven for Original Sin



6. ____ Because Jesus is the Word Made Flesh, we have the beautiful image of Mary as the ____.
- A. Star of the Sea
 - B. Seat of Wisdom
 - C. Lady of Good Counsel
 - D. Ark of the Covenant
7. ____ We celebrate God's gift of bringing Mary—body and soul—into Heaven on the ____.
- A. Sacred Triduum
 - B. Feast of the Ascension
 - C. Feast of Pentecost
 - D. Feast of the Assumption
8. ____ All of the following are holy days of obligation except the ____.
- A. Solemnity of the Blessed Virgin Mary (January 1)
 - B. Feast of All Saints (November 1)
 - C. Feast of the Annunciation (March 25)
 - D. Ascension of the Lord (forty days after Easter)
9. ____ Eastern Catholics and Orthodox Christians refer to the Assumption as ____, or Mary's "falling asleep."
- A. Mary's Dormition
 - B. Mary's Death
 - C. Mary's Lifting Up
 - D. Mary's Elevation
10. ____ The action of the Holy Spirit in Mary gives humanity the great gift of ____, "God with us."
- A. *Theotokos*
 - B. Parousia
 - C. *christos*
 - D. Emmanuel



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note:* There are two extra terms in the word bank.)

WORD BANK

Annunciation

Magnificat

Mary, the Mother of Jesus

Original Sin

personal sin

litanies

Hail Mary

novenas

mortal sin

Theotokos

disciple

holy day of obligation

1. The person considered to be the first disciple was _____.
2. Prayers consisting of a series of invocations and responses are _____.
3. _____ is a feast day in the liturgical year on which Catholics are obliged to participate in the Eucharist.
4. The _____ is the biblical event in which the angel Gabriel visits Mary and tells her she is to be the Mother of God.
5. Public or private devotions that extend for a period of nine days are _____.
6. _____ is the sin by which the first humans disobeyed God.
7. Because she is the Mother of God, Mary is called _____.
8. The word _____ comes from the Latin word for “student.”
9. Any deliberate offense, in thought, word, or deed, against the will of God is a _____.
10. When Mary visits her cousin, Elizabeth, she prays the “_____”, praising the Mighty One who has done great things for her.



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. From what we witness of Mary in the Bible, how can she be a mother for us today?
2. How does Mary model discipleship?
3. How can we have a relationship with Jesus similar to that of the Apostles?
4. How did Jesus bring others into his mission of salvation?



Unit 4 Test Answer Key

Part 1: Multiple Choice

1. C
2. D
3. B
4. C
5. A
6. B
7. D
8. C
9. A
10. D

Part Two: Fill-in-the-Blank

1. Mary, the Mother of Jesus
2. litanies
3. holy day of obligation
4. Annunciation
5. novenas
6. Original Sin
7. *Theotokos*
8. disciple
9. personal sin
10. *Magnificat*

Part 3: Short Answer

1. On the cross, Jesus told the Beloved Disciple, "Son, behold thy mother." In this statement he is "giving" his mother to all of us. Throughout the life of Jesus, we see Mary as advocate, comforter, companion, and friend. Just as she encouraged Jesus to help at the marriage at Cana, she advocates for us with her Son. Just as she was with Jesus during his Crucifixion, she is with us as companion and comforter during our trials in life.
2. Just as disciples must choose to follow Jesus, Mary's faith led her to an active, free choice to cooperate with God's plan for salvation. She said yes to being the Mother of the Redeemer—without her there could be no birth. She stayed by Jesus' side during his Passion and death. She received the Good News of the Resurrection and shared it with the disciples.
3. By reading the Scriptures, we can learn of Jesus' life and his interactions with people. The Apostles were with Jesus in the flesh, whereas we cannot have that same experience. However, just as the Apostles were asked to commit themselves to Jesus' message of love and service, so are we. Like the Apostles, our mission of evangelization is to bear authentic witness to our faith in Jesus. This may lead others to faith in him. We can pray regularly, share generously, and speak freely about our Christian faith.
4. As mentioned in the previous answer, Jesus called the Apostles as the core group to put forth his message of love and redemption. Through his example and then the consequent example of the Apostles, others were drawn to him. Reference to the many healings and cures, acts of charity and wise judgments, and the strength of his person are alluded to in the New Testament, demonstrating how the message of salvation was spread among the people.



Unit 5 Jesus Teaches What It Means to Love God and Others

Overview

Jesus teaches us about God, ourselves, and all of creation. In this unit the students explore the different ways Jesus taught his followers and assess how these teachings can be applied now. Unit 6 explores how Jesus teaches by example, so in some ways this is the first of a two-part study of how we can learn from Jesus.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Jesus' commandments to love God and neighbor are explained in the Sermon on the Mount.
- Jesus' parables help us to understand the Kingdom of God.
- Jesus desires us to take seriously his commandments to love God and others.
- Treating all of creation with respect and dignity enables us to grow in faith and as disciples.

Upon completing the unit, the students will have answered the following questions:

- What are some different ways Jesus reached the people he taught?
- How can we learn more about God, others, and creation through Jesus' teaching?
- What is the Kingdom of God like?
- What happens when we treat others and creation with respect and dignity?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 4: Jesus: The Definitive Revelation of God's Plan" and "Section 5: Faith and Our Response to Jesus," and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout "Student Notes for Unit 5" (Document #: TX001189) at smp.org/LivinginChrist.

- “God Desires Our Happiness” (article 49, pp. 161–162)
- “Baptism: Becoming God’s Adopted Children” (article 50, pp. 163–165)
- “Our Ultimate Destiny: Eternal Life” (article 51, pp. 165–167)
- “Bringing Our Needs to God in Prayer” (article 52, pp. 168–170)
- “The Sermon on the Mount” (article 53, pp. 173–175)
- “The Parables of Jesus” (article 54, pp. 175–177)
- “Jesus and the Rich Man (Mark 10:17–22)” (article 55, pp. 178–180)
- “The Greatest Commandments (Matthew 22:34–40)” (article 56, pp. 180–182)
- “The Last Judgment (Matthew 25:31–46)” (article 57, pp. 183–185)
- “What Is Prayer?” (article 62, pp. 199–201)
- “The Lord’s Prayer” (article 63, pp. 202–203)
- “Jesus Teaches Us about Prayer” (article 64, pp. 204–205)
- “The Cornerstones of Prayer” (article 65, pp. 206–208)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 5” (Document #: TX001219)
- handout “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001220)
- handout “Unit 5 Test” (Document #: TX001275)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to continue their study of Jesus by deepening their understanding of Jesus’ teachings. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

 Reflect

Step 1: Preassess the students’ understanding of what Jesus’ teachings mean.

 Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX001219) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001220).

Explain

Step 3: Introduce the students to the Sermon on the Mount and the Beatitudes.

Optional Learning Experience: As a possible extension for this activity, you may choose to have the students briefly explore the Lord's Prayer and the role of prayer in the life of the Church.

Apply

Step 4: Assign the students to share the Good News of Jesus Christ that they find in the Sermon on the Mount.

Explain

Step 5: Introduce the students to prayer, fasting, and almsgiving as presented in the Sermon on the Mount.

Explain

Step 6: Invite the students to explore narrative teaching as a form of teaching Jesus used and with which they are familiar.

Explain

Step 7: Introduce or review the literary form of the parable.

Interpret

Step 8: Examine the story of the encounter between Jesus and the rich man.

Perceive

Step 9: Examine the Parable of the Last Judgment and the lessons it teaches about Jesus and neighbor.

Optional Learning Experience: Help the students to recognize the different characteristics of a parable in several parables.

Explain

Step 10: Guide the students toward a deeper understanding of the two Greatest Commandments.

Empathize

Step 11: Summarize by illustrating that all of Jesus' teachings point to the Kingdom of God.

Optional Learning Experience: Assist the students in synthesizing what they have learned about Jesus' teachings.

Understand

Step 12: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 13: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts covered in this unit:

- “Matthew’s Sermon on the Mount” (Document #: TX001311)
- “Parables” (Document #: TX001056)
- “The Greatest Commandments” (Document #: TX001256)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using Rubrics to Assess Work” (Document #: TX001012)
- “Using a Wiki for Group Projects” (Document #: TX001172)
- “Using Venn Diagrams” (Document #: TX001178)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Matthew 5:1 — 7:29 (the Sermon on the Mount)
- Matthew 5:3–6 (the Beatitudes, first half)
- Matthew 5:7–12 (the Beatitudes, second half)
- Matthew 5:13–16 (similes of salt and light)
- Matthew 5:17–20 (teaching about the Law)
- Matthew 5:21–26 (teaching about anger)
- Matthew 5:27–30 (teaching about adultery)
- Matthew 5:31–32 (teaching about divorce)
- Matthew 5:33–37 (teaching about oaths)
- Matthew 5:38–41 (teaching about retaliation)
- Matthew 5:43–48 (teaching about love of enemies)
- Matthew 6:1–4 (teaching about almsgiving)
- Matthew 6:5–8 (teaching about prayer)
- Matthew 6:9–15 (Lord’s Prayer [Our Father])
- Matthew 6:16–18 (teaching about fasting)
- Matthew 6:19–21 (treasure in Heaven)
- Matthew 6:24 (God and money)
- Matthew 6:25–34 (dependence on God)
- Matthew 7:1–5 (teaching about judging others)
- Matthew 7:6 (pearls before swine)
- Matthew 7:7–11 (the answers to prayers)

- Matthew 7:12 (the Golden Rule)
- Matthew 7:13–14 (the narrow gate)
- Matthew 7:15–19 (false prophets)
- Matthew 7:21–23 (the true disciple)
- Matthew 7:24–29 (the two foundations)
- Matthew 13:44–46 (the Parables of the Treasure and the Pearl)
- Matthew 25:1–13 (the Parable of the Ten Virgins)
- Matthew 25:31–46 (the judgment of the nations)
- Matthew 22:34–40 (the Greatest Commandments)
- Mark 1:14–15 (Kingdom of God is at hand)
- Mark 10:17–22 (the Parable of Jesus and the Rich Man)
- Mark 12:28–34 (the Greatest Commandments)
- Luke 6:20–26 (teaching on the plain)
- Luke 10:25–28 (the Greatest Commandments)
- Luke 15:11–32 (the Parable of the Prodigal Son)
- Luke 10:25–37 (the Parable of the Good Samaritan)
- Luke 14:16–24 (the Parable of the Great Feast)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 5” (Document #: TX001221), one for each student.

<i>Abba</i>	Parousia
<i>agape</i>	to persecute
Beatitudes	poor in spirit
clean of heart	prayer
Heaven	prayer of petition
humility	Purgatory
intercessory prayer	righteous
Kingdom of God	sanctifying grace
meek	Sermon on the Mount
mercy	solidarity
to mourn	state of beatitude
parables	synoptic Gospels

Learning Experiences



Articles
49, 50,
51, 52

Reflect

Step 1

Preassess the students' understanding of what Jesus' teachings mean.

Have the students create a chart about Jesus' teachings, both direct and indirect, to begin their thinking about this topic.

1. Distribute a pen or pencil to each student, and then invite the students to draw a T-chart in their notebooks. Have them make a large lowercase *t*, using the horizontal line at the top for the headings "Jesus' Teachings" (on the left) and "Meaning" (on the right). Allow several minutes of reflection for the students to list all the teachings of Jesus they can remember, as well as the main point, message, or meaning of each teaching. Consider playing reflective music while the students are working.
2. After some time of reflection, solicit what the students have written down and create a list on the board with answers the students came up with. When you process the teachings as a class, be sure to include teachings of Jesus only, because the students may have written down Old Testament teachings, like the Ten Commandments, by accident. Such errors create an opportunity for clarification.
3. Have the students form pairs, and ask the pairs to decide whether each teaching of Jesus was shared directly with his disciples or with a crowd, or whether it came indirectly through Jesus' actions or through a story. Direct the students to write "direct" or "indirect" next to each teaching on their charts.
4. Now invite the students to reflect individually in writing about which of Jesus' teachings is most important to them and why. Invite some students to share their reflections with the class.
5. Direct the students to save the work they have done for this learning experience and to leave some room in their notebooks to expand their chart of Jesus' teachings as the unit progresses.
6. You might consider assigning the students to read the following articles before moving forward with this unit. Although these articles are not referenced in this unit, they can provide valuable background information for the exploration of the teachings of Jesus:
 - "God Desires Our Happiness" (article 49)
 - "Baptism: Becoming God's Adopted Children" (article 50)
 - "Our Ultimate Destiny: Eternal Life" (article 51)
 - "Bringing Our Needs to God in Prayer" (article 52)


 Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX001219) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001220).

This unit provides you with three ways to assess whether the students have a deep understanding of the most important concepts in the unit: creating a “stained-glass” panel that summarizes Jesus’ teachings; writing a monologue, story, play, or vignette about Jesus’ teachings; and writing a self-assessment that details how well the student integrates and follows Jesus’ teachings. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 5” (Document #: TX001219) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001220), one for each student.
2. Distribute the handouts. Give the students a choice, as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. The handout “Final Performance Task Options for Unit 5” (Document #: TX001219) presupposes that you create wikis for the first two options. (The students can complete the performance tasks without wikis, but if you decide not to use them, modify the handout and rubric appropriately.) See the article “Using a Wiki for Group Projects” (Document #: TX001172) at smp.org/LivinginChrist if you would like to follow this path. The eSource site also provides some links you can put on the wikis to help the students complete the stained-glass project or the play. You will want to create as many wikis as necessary to accommodate the groups in your classes.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand how God reveals himself and how Jesus is God’s Perfect Revelation.



Articles
53, 62,
63, 64,
65

Explain

Step 3

Introduce the students to the *Sermon on the Mount and the Beatitudes*.

Explain that in order to live out the Kingdom, the students need to explore the Beatitudes to learn their concrete lessons and to learn Jesus' vision of the Kingdom of God.

1. In preparation for this step, assign the students to read article 53, "The Sermon on the Mount," as homework.
2. To prepare for this learning experience, assign half the class to read the Sermon on the Mount (Matthew 5:1—7:29) and the other half to read the Sermon on the Plain (Luke 6:20–49). Prepare copies of the handout "Venn Diagram" (Document #: TX001222), one for each student.
3. Have the students who read the Sermon on the Mount pair up with the students who read the Sermon on the Plain. (This may be an opportunity to match students who struggle with the Bible with others who find it easier to read.) Distribute the handouts and ask the pairs to go through both readings and record information in three categories: material unique to Matthew, material unique to Luke, and material the two readings have in common.
4. Invite several students to share with the class what they have discovered during this process. Ask a student to read aloud the footnote in the *New American Bible* for Luke 6:20–49. This is a short but helpful explanation of why Matthew and Luke have different accounts. Ask and discuss the following with the students:
 - ▶ Why might Luke have felt that some of the material in Matthew's Gospel was not appropriate for his Gentile audience?
5. Present to the students the following information from article 53, "The Sermon on the Mount," of the student book:
 - ▶ The **Sermon on the Mount** is a collection of Jesus' teachings on many important topics, which the Gospel of Matthew presents as a speech given by Jesus. In it Jesus speaks about love of enemies, anger, adultery, divorce, retaliation, judging others, and prayer, among other things.
 - ▶ The Sermon on the Mount begins with the **Beatitudes**. These are a series of teachings in which Jesus pronounces as "blessed" certain unlikely groups of people, like the poor in spirit, the meek, and the persecuted. In this way the Beatitudes identify the actions and attitudes that are characteristic of the Christian life (see *Catechism of the Catholic Church [CCC]*, 1717).

Teacher Note

Be sure to have at least one copy of the *New American Bible* available, because this step uses footnotes from this translation.

- The Beatitudes also reveal that we are all called to a state of beatitude, or blessing, as “the goal of human existence, the ultimate end of human acts” (1719).
- This state of beatitude—also called the Kingdom or Reign of God, the vision of God, the joy of the Lord, or God’s rest (see 1720)—“makes us ‘partakers of the divine nature’ and of eternal life”¹ (1721).
- The Beatitudes encourage us to put aside our desire for riches, fame, power, or prestige and to instead make mercy, peacemaking, and righteousness our priorities.
- The Sermon on the Mount also emphasizes that we should trust in God, not money:
 - Jesus challenges us to trust God with our whole hearts.
 - Jesus invites us to let go of worries, making faith in the One he called **Abba** our first priority.
 - Jesus also recognizes that when we are worried, we tend to place our trust where it does not belong: in money or in material possessions. Jesus cautions against this. He reminds us that “treasures on earth” can be destroyed or stolen, whereas “treasures in heaven” last eternally (Matthew 6:19–20).

Optional Learning Experience

As a possible extension for this activity, you may choose to have the students briefly explore the Lord’s Prayer and the role of prayer in the life of the Church.

1. As homework, assign the students to read the following articles in the student book:
 - “What Is Prayer?” (article 62)
 - “The Lord’s Prayer” (article 63)
 - “Jesus Teaches Us about Prayer” (article 64)
 - “The Cornerstones of Prayer” (article 65)
2. Divide the class into four groups and assign each group one of the articles.
3. Instruct the groups that they will have 10 minutes to write four or five summary statements for their article. Each statement should summarize a key teaching from the article.
4. Have each group present its statements to the class. After the statements for each article have been presented, invite the students to provide any additional statements they might have for an article.

5. Conclude by having the class develop one summary statement for each article that adequately summarizes the major theme of the article.

Apply

Step 4

Assign the students to share the Good News of Jesus Christ that they find in the Sermon on the Mount.

Have the students take sections of the Sermon on the Mount and share their meanings for Christians today.

1. Prepare for this learning experience by downloading and printing the handout “Matthew’s Sermon on the Mount” (Document #: TX001223), one for each student. Assign a section of the handout to each student. If your class is small, you may choose to assign each student more than one section from the handout so all sections are addressed. Give this assignment as homework unless students will not have access to a Bible, especially a *New American Bible* with footnotes, at home.
2. Distribute and review the handout with the students. Emphasize the importance of each of the following steps in the preparation process.
 - Read your assigned section of the Sermon on the Mount several times.
 - Read the footnotes about it in the *New American Bible*.
 - Look up any terms that are unfamiliar.

Tell the students they may look up unfamiliar terms in the online Bible dictionary available at smp.org/LivinginChrist. It would also be beneficial to have a couple of Bible dictionaries on reserve or in the classroom for this and similar assignments.

 - Think of a concrete situation (home, school, work, sports, city, state, nation) in which living this teaching would make a real difference in the way people act.

3. After the students have completed the assignment, ask them to share their insights. Have them take out their handouts and take notes on the insights their peers share. The students can read a short passage or summarize a longer one, share any scholarly information they learned, and then talk about their real-world example or dilemma. Because there are many teachings you and the students could discuss in greater depth, allow the students to suggest several they would

Teacher Note

If you think the students may not do the work well on their own, make this a writing assignment by asking the students to write a two-paragraph summary of the assignment, with the first paragraph describing the assigned section and explaining its meaning and the second paragraph presenting and explaining the concrete example the student came up with. Emphasize that they should think of at least one way this teaching can have a real effect in life.

like to discuss further in class and then add any of your own preferred teachings. While discussing the teachings in class, ask the students to consider other ways the teachings can be lived out in real life.



Article
53

Explain

Step 5

Introduce the students to prayer, fasting, and almsgiving as presented in the Sermon on the Mount.

This learning experience can be particularly useful in preparing for Lent.

1. Ask the students to read the sidebar “Prayer, Fasting, and Almsgiving” in the student book, near article 53, “The Sermon on the Mount.”
2. Divide the class into three small groups and assign each group one of the following readings:
 - Matthew 6:1–4 (teaching about almsgiving)
 - Matthew 6:5–15 (teaching about prayer)
 - Matthew 6:16–18 (teaching about fasting)
3. Ask each small group to read through its assigned passage and develop a plan to realistically act out what the passage is saying. Give the groups approximately 5 minutes to accomplish this.
4. Invite each group to the front of the room to first act out the passage and then have one of its members read the passage aloud for the class.
5. After all three groups have presented their passages, lead the class in a discussion of the following questions:
 - What do the three readings have in common?
 - How would you describe the common message of all three readings?
 - How does almsgiving help our faith? What does it say about our faith when we give alms?
 - How does prayer help our faith? Why do you think prayer is important?
 - How does fasting help our faith? What do you think is the spiritual purpose of fasting?
6. Conclude by emphasizing these points from the sidebar in the student book:
 - Jesus urges us to pray sincerely, seeking God’s presence with humility. We are not to pray in a way that tries to draw the approval of others.
 - Jesus invites us to fast as an act of genuine repentance, not as a ploy to impress other people.

- Jesus wants us to share generously with our sisters and brothers in need, acting out of an authentic desire to alleviate their suffering. We are not to seek reward or recognition for ourselves.

Explain**Step 6**

Invite the students to explore narrative teaching as a form of teaching Jesus used and with which they are familiar.

1. Prepare for this learning experience by getting copies of a few popular or classic children's books. Begin by reading one of the stories to your class, so be sure to select stories that are relatively brief and convey a message rather than just being for entertainment.
2. Tell the students it is story time and invite them to get comfortable. Read aloud one or two of the books you brought for class.
3. After you have read the books, ask the students to identify what the larger lessons are in the stories. For example, *Green Eggs and Ham*, by Dr. Seuss, teaches us to not be afraid to try new things, and *Where the Wild Things Are*, by Maurice Sendak, teaches us that even when we are upset with our parents, home is a good place to be.
4. Have the students form small groups of three or four. In their groups ask them to create a list of their favorite books from when they were children and to identify the lessons taught in each.
5. Allow each small group to present its list to the class. Instruct the groups to present only the books that have not already been mentioned by a previous group.
6. Share the following with the students:
 - People can teach by directly stating the point they are making, or they can use techniques such as stories or jokes. We can learn through both direct teaching and narrative teaching.
 - The children's books we have identified all use narrative to teach. They present a story that the reader listens to and learns from through the actions of the characters.
 - Jesus also taught using both direct and narrative teaching. The Beatitudes are direct teaching. The parables are narrative teaching.
 - Jesus intended for those who heard the parables to learn from the actions and the characters.



Article
54

Explain

Step 7

Introduce or review the literary form of the parable.

Explain the common elements of parables and review several of Jesus' parables, identifying the common elements and meanings.

1. Prepare for this learning experience by asking the students to read article 54, "The Parables of Jesus," in the student book. Have a stack of index cards or scrap paper so you can conduct an "exit strategy" when the students leave the room.
2. To begin the learning experience, ask the students to suggest parables they already know and write them on the board. Then provide the students with the following information from article 54, "The Parables of Jesus." You may want to use the PowerPoint "The Parables of Jesus" (Document #: TX001251) at smp.org/LivinginChrist to accompany your presentation.
 - **Parables** are stories that use metaphors based on daily life to convey religious truths. Jesus' parables are an important part of his proclamation of the Kingdom and of his invitation to all people to enter that Kingdom. They force us to confront ourselves, to examine our priorities, and to make difficult choices. Through them, Jesus calls us to take our places at the feast of the Kingdom.
 - The word *parable* comes from the Greek word *parabole*, meaning "comparison."
 - Parables were an honored tradition among the Judean people. Telling parables passed on the wisdom of the ancestors to the next generation. A well-crafted parable could uncover injustice, lead to repentance, and bring about change.
 - For the most part, there are common core elements of Jesus' parables. A parable does the following:
 - compares
 - uses elements from everyday life to relate to the audience
 - contains a surprise twist to engage the audience
 - describes God—God's nature, qualities, or attitudes
 - gives examples of people's relationships with one another
 - explains how God wants people to act, especially if we want to be a part of the Kingdom of God
 - describes the Kingdom of God

You may want to use the chart on the handout "The Parables of Jesus" (Document #: TX001224) for reference as you try to expose the students to various parables.

3. Pose this scenario to the students and ask them to discuss it in pairs: “If you could go to a department store and buy what your heart most deeply desired, what would it be, and would you be willing to give up everything you own to purchase it?” Invite the students to share their responses and write their answers on the board.
4. Ask a student to read aloud Matthew 13:44–46, the short parables about the treasure in the field and the pearl of great price. Ask the students to identify similarities and differences between the biblical parable and the story you told before. Be sure to share the following points with the class if the students do not mention them:
 - In both of the biblical parables, a person sells everything he has to buy only one thing.
 - The parables claim that the Kingdom of Heaven is what our heart most truly desires and it is worth more than all of our possessions.
 - These stories invite us to commit ourselves fully to our lives of discipleship, responding wholeheartedly to Jesus’ proclamation of the Kingdom.
5. Present this socially embarrassing scenario: “Your parents have agreed to host a dinner for you and your friends before a major dance at school. One by one, and at the last minute, the couples you invited explain that they are not able to come. How do you feel?” Invite the students to share their responses, and write their answers on the board.
6. Ask a student to read aloud Luke 14:16–24, the Parable of the Great Feast. Ask the students to think about what the parable is teaching us about the Kingdom of God, and invite them to share their responses. Be sure to share the following points if the students do not mention them:
 - In Luke’s Gospel, Jesus tells a parable about a man who hosts a dinner party. All of the invited guests give reasons why they cannot attend the event.
 - The parable suggests that the Kingdom of God is extended to us as an invitation to which we can respond or not. The Kingdom of God is like a great dinner, so it is something celebratory and enjoyable—a gift given.
 - The parable also suggests that what makes one great in the Kingdom of God is responding to God rather than having great status in society, as the “poor and the crippled, the blind and the lame” (verse 21) were considered lesser by the people originally invited to the dinner.
 - This parable invites us to think about how our actions and decisions—especially our decisions to include or exclude others—reflect this vision of the Kingdom.
7. Assign one of the following parables to each student, or allow each student to select one of her or his choosing:

- Luke 15:1–7 (the Parable of the Lost Sheep)
 - Luke 15:8–10 (the Parable of the Lost Coin)
 - Luke 15:11–32 (the Parable of the Prodigal Son)
8. Present these points from article 54, “The Parables of Jesus,” in the student book:
- Chapter 15 of Luke’s Gospel contains three of the best-known and best-loved parables of Jesus, all of which express a common theme. In the first parable, a sheep is lost, and the shepherd leaves his ninety-nine other sheep in the desert in order to search for the one lost sheep.
 - The second parable is similarly structured: a woman who has lost one of her ten coins diligently searches her home until she finds it.
 - In the third and final parable in this sequence, a son is lost, not so much physically as emotionally and spiritually.
 - If we imagine ourselves as the lost sheep, the lost coin, or the lost son, these stories show us that no matter how long we have been lost in sin or how far away we have strayed, it is never too late to turn our hearts back toward God.
9. Ask the students to do the following tasks:
- Develop a modern scenario of a parable that Jesus might use if he were presenting it today.
 - Summarize the primary teaching(s) of the parable.
 - Explain how this parable challenges the listener or reader to change. Be specific.



Article
55

Interpret

Step 8

Examine the story of the encounter between Jesus and the rich man.

Discuss what wealth would have meant for Jewish people during Jesus’ time and how this story challenges that point of view. Also discuss the greater meaning behind that encounter and what challenges it presents to modern-day Christians.

1. In preparation for this step, assign the students to read article 55, “Jesus and the Rich Man (Mark 10:17–22),” in the student book as homework.
2. Ask a student to read aloud Mark 10:17–22, the encounter between Jesus and the rich man.
3. Share the following information with the students:

- In the Gospels, Jesus tells us what we must do to grow in holiness and in goodness. Although he invites us to commit our lives to serving him by serving our sisters and brothers in need, many of us may find that other priorities can stand in our way, interfering with our wholehearted commitment to Christian discipleship. For those of us who find that a love of money or an attachment to material possessions stands in our way, Jesus' words to the rich man challenge us to rethink our priorities.
 - In the parable, when the rich man asks what he must do to inherit eternal life, Jesus responds by quoting a shortened version of the Ten Commandments, laws that would have been very familiar to a faithful Jew.
 - This man has sought out Jesus to ask this question and to listen to Jesus' response. Although the man has been living in a way that is pleasing to God all his life, he desires to do more.
 - In Jewish society, Jews saw wealth as a sign of God's favor, which is part of why poverty or disability was looked down upon. In this way of thinking, people who were not prosperous were not favored by God. Jesus is turning this upside-down.
 - Jesus recognizes that this man's possessions and wealth stand in the way of his further growth in holiness. Jesus asks the man to sell what he has and to give to the poor. He invites the man to a life that is focused not on acquiring more possessions but on caring for all those in need.
 - Jesus asks the man to live in a way that witnesses to the power and presence of the Kingdom of Heaven on earth.
 - The man has no further response to Jesus' instructions: "His face fell, and he went away sad, for he had many possessions" (Mark 10:22). The story ends here. We don't know if the man accepted Jesus' invitation or not.
4. Ask the students to converse in small groups about the following questions:
- How important are material possessions in our lives?
 - Are we willing to live with less in order to help our neighbors who are in great need?
 - Are we willing to serve Christ, who was himself poor during his earthly life, by serving the poor in our world today?
5. To wrap up this learning experience, distribute a note card to each student and ask the students to write down something they learned and something they have questions about related to parables, Jesus' teachings, or the times of Jesus. Use these cards to learn what stuck with students and what they might need to review or want further information about.



Article
57

Perceive

Step 9

Examine the Parable of the Last Judgment and the lessons it teaches about Jesus and neighbor.

1. In preparation for this step, assign the students to read article 57, “The Last Judgment (Matthew 25:31–46),” in the student book as homework.
2. Ask a student to read aloud Matthew 25:31–46, the teaching about the Last Judgment.
3. Share the following point:
 - Jesus makes the poor a priority in his teaching, healing, and proclamation of the Kingdom. In his teaching about the Last Judgment, Jesus makes clear that we must actively love the poor if we want to enter his Kingdom.
4. Ask the students to share their reactions to the parable. Be sure to share the following points if the students do not mention them:
 - Jesus’ teaching about the Last Judgment is centered on a parable about a shepherd separating his sheep from his goats.
 - The deeper meaning of the story quickly becomes clear: it describes the **Parousia**, and it reveals the criteria by which all people will one day be judged.
 - The surprise of this story lies in the presence of Jesus: he is hidden within the “least ones” (25:45), much to the shock of both the “sheep” and the “goats.” He seems to have been so well-concealed that the “sheep” did not realize that in serving the least, they served him, and the “goats” did not realize that in ignoring the least, they ignored him.
 - The parable makes clear that the standard for genuine discipleship is not what we say but what we *do*.
 - As he is about to undertake the saving work of his suffering and death, Jesus teaches the disciples that their lives of generous service must embody the same spirit of willing sacrifice that lies at the heart of his life and his death.

Optional Learning Experience

Help the students to recognize the different characteristics of a parable in several parables.

1. Prepare for this learning experience by downloading and printing the hand-out “Core Elements of a Parable” (Document #: TX001225), one for each student.

2. Distribute the handout, and ask a student to read aloud Luke 15:11–32, the Parable of the Prodigal Son. Then work through each of the core elements of parables with the students, asking them to help you fill in your chart but keeping their own chart blank.
3. Following your study of the core elements of a parable, ask the students to individually summarize in writing what Jesus is teaching through this parable. Then ask the students to write how this teaching relates to the life of someone trying to follow Jesus. (Allow enough time for the students to write.) Have the students share with partners and then with the class.
4. For homework, ask the students to individually work through a parable in the same format as was done in class with the Parable of the Prodigal Son, using their blank copies of the handout “Core Elements of a Parable” (Document #: TX001225). Use the handout “The Parables of Jesus” (Document #: TX001224) to assign the parables, one for each student. (Keep in mind that some parables are more difficult than others and you may want to assign the more challenging ones to your more eager students.) Tell the students that they will be asked to give informal reports on their assigned parables during the following class period by summarizing what Jesus was teaching.
5. At the next class, explain that when it is his or her turn to report, each student is to tell what his or her parable is called and explain Jesus’ teaching in the parable. If time allows, you could have each student do a complete report of the handout “Core Elements of a Parable” (Document #: TX001225).

Teacher Note

Another option for this step would be to carry out these reports via an online discussion. Depending on your specific school, there are online discussion forum options through *turnitin.com* and *Edline*.



Article
56

Explain

Step 10

Guide the students toward a deeper understanding of the two Greatest Commandments.

Show them that Jesus helps us keep the Kingdom our first goal by simplifying the message into the two Greatest Commandments.

1. In preparation for this step, assign the students to read article 56, “The Greatest Commandments (Matthew 22:34–40),” in the student book as homework.
2. Prepare for this learning experience by downloading and printing the handout “Reflection on the Greatest Commandments” (Document #: TX001226) and by preparing the PowerPoint “The Greatest Commandments” (Document #: TX001256) at smp.org/LivinginChrist if you would like to use it.

3. Ask for volunteers to read aloud Matthew 22:34–40, Mark 12:28–34, and Luke 10:25–28, the passages about the Greatest Commandments, having the rest of the students follow along in their own Bibles. Ask the students to answer this two-part question in the large group:

- What is meant by the word *neighbor*? Whom does this include?

4. Invite a student to read aloud Luke 10:25–37, the Parable of the Good Samaritan. Ask the students to answer the following two-part question in the large group:

- According to this parable, whom does Jesus say our neighbor is? What is surprising about this answer?

5. Review the meaning of *agape* from unit 2. Explain the word *love* in the context of the Greek word Jesus used in the Gospels. Share the following information with the class:

- Ninety-five percent of the time when Jesus uses the word *love*, he is using the word *agape*.

- *Agape* is a Greek word that refers to the kind of love that is spiritual and unselfish. It means to serve freely without reward; to suffer injury without seeking revenge; to act with respect, justice, caring, and compassion.

- If we replace the word *love* with the definition of *agape* in the reading from the Gospel of Matthew, note how it affects Jesus' teaching:

You shall love [**serve freely without reward, suffer injury without seeking revenge**] the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love [**serve freely without reward, suffer injury without seeking revenge**] your neighbor as yourself. The whole law and the prophets depend on these two commandments. (22:37–40)

You may also want to rephrase the passages from Mark and Luke.

6. Ask the students to look over the teachings from the Sermon on the Mount and their notes about the parables. Challenge them to see if any of Jesus' teachings do not fit under the Greatest Commandments.
7. Share this material from article 56, "The Greatest Commandments" (Matthew 22:34–40), in the student book:

- In Matthew's Gospel (see 22:34–40), a Pharisee asks Jesus which commandment in the Jewish Law is the greatest, or most important. Jesus responds with two answers. First, he quotes from the Book of Deuteronomy: "You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength" (6:5). Then he quotes from the Book of Leviticus: "You shall love your neighbor as yourself" (19:18).

- Yet questions remain for us: How exactly are we to love God? How are we to love our neighbor?
 - The Ten Commandments (see Exodus 20:1 – 17) provide some insight into the specifics of how we are to live out the Greatest Commandments of love.
 - The first three Commandments focus on how we are to love God.
 - The *Catechism* states that “the first commandment embraces faith, hope, and charity”² (2086). It invites us to believe and hope in God, loving God above all else.
 - The Second Commandment echoes the words of Psalm 8: “O Lord, our Lord, / how awesome is your name through all the earth” (verse 2). We are to speak God’s name only in reverence, love, and respect, never using it in a way that expresses hatred, dishonesty, or violence.
 - As the day on which the Lord Jesus rose from the dead, Sunday is the holiest day of the Christian week. God asks us to respect the sacredness of this day by participating in the celebration of the Eucharist, resting from our usual business of work or school, and enjoying the company of our family and friends.
 - Commandments four through ten focus on how we are to love our neighbor:
 - God wills that we honor our parents.
 - All human life, at every stage of its development, is sacred.
 - God asks that we respect the gift of our sexuality.
 - God asks that we respect the property of others and do not take what does not belong to us. We also must recognize the demand of charity and justice: to share our goods and property generously with others.
 - We are called to speak and act truthfully, never deceiving others or ruining their reputations by spreading lies, rumors, or gossip.
 - God invites us to be pure in our hearts, bodies, and minds, recognizing the human body—both our own and that of others—“as a temple of the Holy Spirit, a manifestation of divine beauty” (CCC, 2519).
 - God asks that we resist greed, envy, and the desire for wealth and material possessions.
8. Distribute the copies of the handout “Reflection on the Greatest Commandments” (Document #: TX001226). Provide a quiet atmosphere with reflective music and ask the students to reflect on the handout questions individually

in writing. You may collect their reflections at this time or allow the students to keep them as a resource for their work on the final performance task.

Empathize

Step 11

Summarize by illustrating that all of Jesus' teachings point to the Kingdom of God.

Through their work with the parables, the Beatitudes, and the Greatest Commandments, the students have learned that all of these teachings lead to building God's Kingdom. This is an opportunity to review and emphasize the students' learnings about the Kingdom of God.

1. Ask a student to read aloud Mark 1:14–15. Then present the following information about the Kingdom of God:
 - ▶ The Kingdom of God is the same as the Reign of God.
 - ▶ Jesus' central message during his earthly ministry is the Kingdom of God. Everything he teaches and preaches is about the Kingdom of God.
 - ▶ Jesus begins his ministry of announcing that the Kingdom of God is at hand by reading from Isaiah (see Luke 4:16–21).
 - ▶ We learn what the Kingdom of God is like through his miracles and parables:
 - Love reigns.
 - Sickness and death are no more.
 - There is forgiveness.
 - People live in peace with one another.
 - Everyone is welcome in God's Kingdom, including the poor, the unclean, and all other outcasts from society.
 - We are to be ready for the Kingdom of God to manifest itself, ready to find Jesus in our midst. (Matthew 25:1–13)
 - When we keep the two Greatest Commandments, we are very near the Kingdom of God. (Mark 1:15, 12:34)
 - The Beatitudes describe the Kingdom. (Luke 6:20–23)
 - When we make the Kingdom of God our first goal, we will be given everything we need. (Matthew 6:33)

(Adapted from *Saint Mary's Press® Essential Bible Dictionary*, p. 100)

Optional Learning Experience

Assist the students in synthesizing what they have learned about Jesus' teachings.

1. Prepare for this optional learning experience by downloading and printing the handout "Matrix Summary of Jesus' Teachings" (Document #: TX001227) one for each student.
2. Distribute the handouts and provide the following instructions for completing it:
 - Please complete the matrix on the handout according to what you have learned about Jesus' teachings, focusing on one type of teaching at a time.
 - Write out answers for all the questions for a specific row of teachings. Then reflect on all the information you wrote in that row, summarize your conclusions, and record your conclusions in the last box of that row, in the column labeled "Conclusions 1."
 - Move through each type of teaching this way. When you get to the last row, which is labeled "Conclusions 2," reflect on what you have written in each column. For example, start with the first column, "What have I learned about myself?" and reflect on all that you wrote in that entire column. Record your conclusions in the "Conclusions 2" box for each question.
 - When you have completed the entire grid, except for the last box in the last column and row ("Conclusions 3"), reflect on *all* your conclusions from "Conclusions 1" and "Conclusions 2" and summarize your overall reactions to Jesus' teachings. You will need to write out your "Conclusions 3" on the backside of the handout or on another piece of paper. Keep the grid as a resource for this semester.

Understand**Step 12**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 5” (Document #: TX001219) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001220). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If there are some students who find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Reflect**Step 13**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of Jesus' teachings have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 5

Important Information for All Three Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Jesus' commandments to love God and neighbor are explained in the Sermon on the Mount.
- Jesus' parables help us to understand the Kingdom of God.
- Jesus desires for us to take seriously his commandments to love God and others.
- Treating all of creation with respect and dignity enables us to grow in faith and as disciples.

Option 1: Stained-Glass Teachings of Jesus

A large urban church, Saint Vincent de Paul, was severely damaged by a recent storm. The diocese received a large donation to repair and upgrade the church. The donation, however, was contingent upon including large stained-glass windows, which will function as a pictorial Bible for the large non-English-speaking immigrant population this church serves. As an artist you have been commissioned by the diocese to create one panel of the collage, a summary of Jesus' teachings: the Beatitudes, the Greatest Commandments, or the parables.

Follow these steps to complete your panel of stained glass:

- Review the Beatitudes, the Greatest Commandments, or some of the parables.
- Go to the wiki your teacher has created for this project. Follow the instructions provided about how to collaborate with the other artists to create the stained-glass window. Each artist will contribute one panel. First, you will look at examples of stained-glass windows and provide some additional examples that you like for all to look at. Second, you will learn some history about stained-glass windows. Finally, you will engage in an online conversation with your fellow artists to create an overall stained-glass window and then decide which part you will work on.
- Create a design of your section of the window on an 8¹/₂-by-11-inch piece of paper, either hand-drawn or computer-generated. Take care to think through the symbolism or example(s) you will use before sketching out a rough draft. Hand in a rough draft, as well as the final draft, and a one-half- to two-thirds-page explanation of the art you created and how it comes from the teachings of Jesus.

You will be graded based on your contributions to the group work on the wiki as well as on the individual panel you create and your explanation of it.

Option 2: Write a Monologue, Story, Play, or Vignette about Jesus' Teachings

As an author and playwright, you and several others have been asked to create a play or skit about three to five people who listen to Jesus' teachings and learn how to live differently because of them, perhaps solving a problem they were having before hearing Jesus' Word.



Follow these steps to write and develop your play or skit:

- In your small group of three to five actors, use the teacher-created wiki to learn more about writing dramatically. Decide the skeleton of the play, using Jesus' teachings, the main characters, the conflict, the climax of the play, and the resolution.
- Using the wiki, begin to write the dialogue for the play, using everyone's input if it is timely. Once the final text has been written, schedule some time to rehearse the play before presenting it. Costumes or props are welcome but not necessary. The production of your work should be designed to teach middle school students in Catholic religious education programs or schools about the powerful results of living as a disciple of Jesus. Your program will be successful if your middle school audience can relate to the individuals presented in your production; if it successfully summarizes Jesus' parables, the Beatitudes, and the Greatest Commandments; and if it shows how they all lead up to building God's Kingdom and how living this way affects others.

The play will be graded both individually on the participation you demonstrate on the wiki in creating the play and the way you play your role, and as a group in terms of the overall final product.

Option 3: Christian Summer Camp Leader Application Self-Assessment

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 accepted as a leader, you must complete a written self-assessment examining how well you integrate and follow Jesus' teachings. Acceptance will be determined by whether your written self-assessment provides examples and spells out the degree to which you follow and struggle with Jesus' teachings through the Beatitudes, Jesus' parables about the Kingdom of God, and the Greatest Commandments.

Follow these steps to write your self-assessment:

- Reflect on your acceptance of or questions about each of the Beatitudes (draw from either Luke or Matthew), five parables about the Kingdom of God, and the Greatest Commandments.
- Provide examples of ways you believe Jesus would want you to act, given his teaching and ways you do respond at this point in your life.
- Explain how following or struggling to follow Jesus' teachings affects you, as well as how others in your community are affected by your example.

Your self-assessment will be graded on whether you use each of Jesus' teachings for the self-assessment, how well you explain your understanding and response to the teachings, and on appropriate use of grammar, spelling, and so on.



Rubric for Final Performance Tasks for Unit 5

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus' commandments to love God and neighbor are explained in the Sermon on the Mount.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' parables help us to understand the Kingdom of God.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus desires for us to take seriously his commandments to love God and others.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>treating all of creation with respect and dignity enables us to grow in faith and as disciples.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 5

Abba: A way of addressing God the Father used by Jesus to call attention to his—and our—intimate relationship with his Heavenly Father. *Abba* means “my Father” or “our Father” in Aramaic.

agape: This Greek word refers to the kind of love that is spiritual and unselfish. It means to serve freely without reward; to suffer injury without seeking revenge; to act with respect, justice, caring, and compassion.

Beatitudes: The teachings of Jesus during the Sermon on the Mount in which he describes the actions and attitudes that should characterize Christians and by which one can discover genuine meaning and happiness.

clean of heart: This refers to having consistency in thought and deed and living with the intention of doing God's will.

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

humility: This does not mean putting ourselves down or thinking badly of ourselves; rather, it means seeing ourselves as we really are: beloved children of God who are in constant need of divine grace as we journey toward the ultimate perfection of God's Reign.

intercessory prayer: A prayer form in which you ask God's help for other people's needs; also called intercession.

Kingdom of God: The reign or rule of God over the hearts of people and, as a consequence of that, the development of a new social order based on unconditional love. Also called the Reign of God.

meek: Showing humility and patience.

mercy: Showing compassion to those over whom one has power.

to mourn: To express sorrow or grief.

parables: Stories rooted in daily life that use symbolism or allegory as a teaching tool and that usually have a surprise ending.

Parousia: The second coming of Christ, when his Kingdom will be fully established and his triumph over evil will be complete.

to persecute: To oppress or treat harshly or unfairly.

poor in spirit: This refers to the meek and those without power or influence.

prayer: Fundamentally a relationship—a personal, vital, and intimate connection with the living God.

prayer of petition: A prayer form in which you ask God for something you need.

Purgatory: A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.



righteous: Being virtuous and morally upright.

sanctifying grace: A supernatural gift of God by which our sins are forgiven, we are made holy, and our friendship with God is restored.

Sermon on the Mount: A collection of Jesus' teachings on many important topics, which the Gospel of Matthew presents as a speech given by Jesus.

solidarity: Union of one's heart and mind with all people. Solidarity leads to the just distribution of material goods, creates bonds between opposing groups and nations, and leads to the spread of spiritual goods such as friendship and prayer.

state of beatitude: Also called the Kingdom or Reign of God, the vision of God, the joy of the Lord, or God's rest (see *Catechism of the Catholic Church*, 1720)—“makes us ‘partakers of the divine nature’ and of eternal life”¹ (1721).

synoptic Gospels: The Gospels of Mark, Matthew, and Luke are called synoptic—a word meaning “seen together”—because they appear to have been written using similar sources.

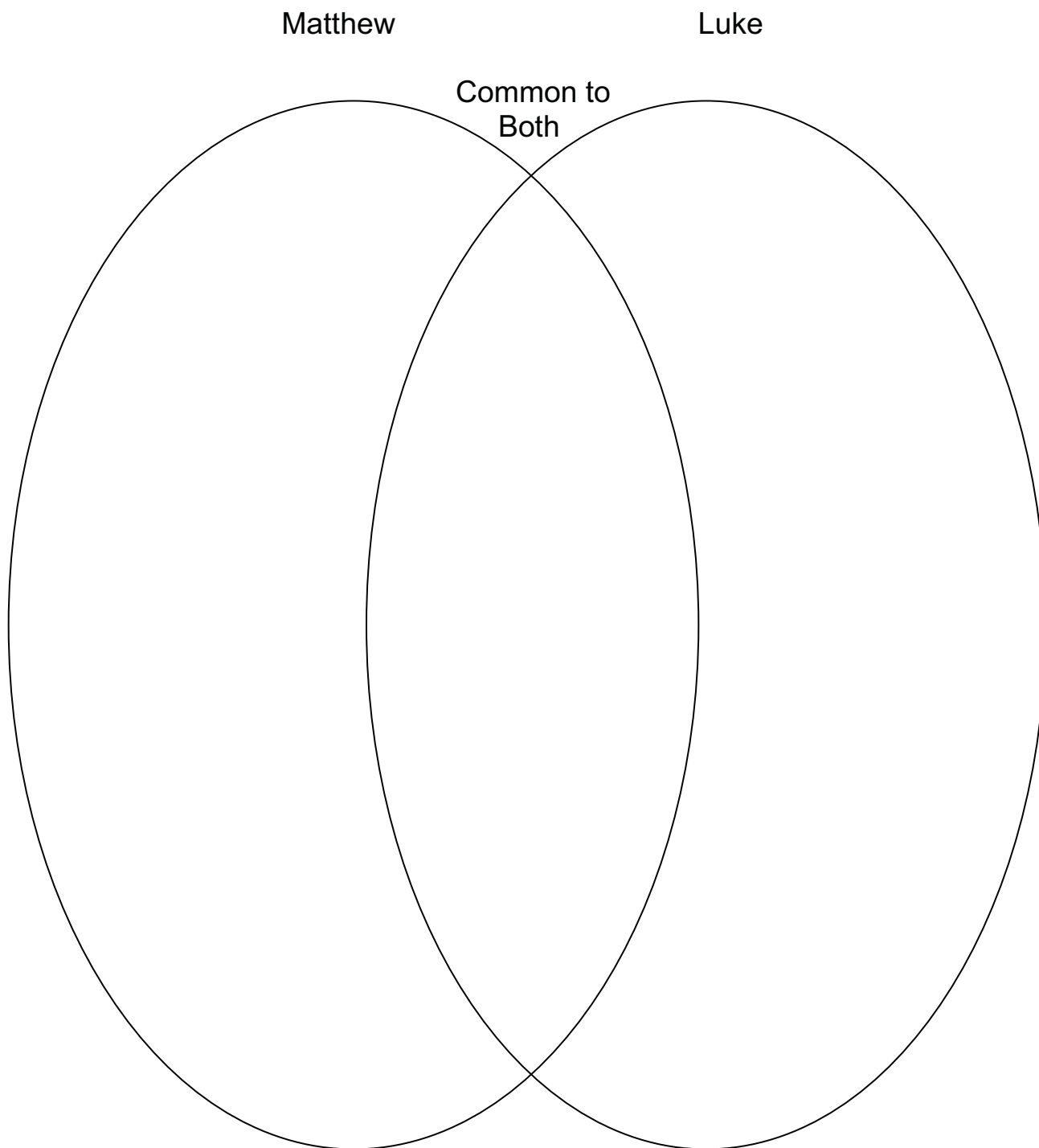
(The quotation on this handout is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition, number 1721. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* © 1997, by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana.)

Endnote Cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition

1. *2 Peter* 1:4; cf. *John* 17:3



Venn Diagram



Matthew's Sermon on the Mount

- Read your assigned section of the Sermon on the Mount several times.
- Read the footnotes about it in the New American Bible.
- Look up any terms that are unfamiliar.
- Think of a concrete situation (home, school, work, sports, city, state, nation) in which living this teaching would make a real difference in the way people act.

Sections of the Sermon on the Mount	Meaning for Us Today
1. Matthew 5:3–6 (the Beatitudes, first half)	
2. Matthew 5:7–12 (the Beatitudes, second half)	
3. Matthew 5:13–16 (similes of salt and light)	
4. Matthew 5:17–20 (teaching about the Law)	
5. Matthew 5:21–26 (teaching about anger)	
6. Matthew 5:27–30 (teaching about adultery)	
7. Matthew 5:31–32 (teaching about divorce)	
8. Matthew 5:33–37 (teaching about oaths)	
9. Matthew 5:38–41 (teaching about retaliation)	



10. Matthew 5:43–48 (teaching about love of enemies)	
11. Matthew 6:1–4 (teaching about almsgiving)	
12. Matthew 6:5–8 (teaching about prayer)	
13. Matthew 6:9–15 (Lord's Prayer [Our Father])	
14. Matthew 6:16–18 (teaching about fasting)	
15. Matthew 6:19–21 (treasure in Heaven)	
16. Matthew 6:24 (God and money)	
17. Matthew 6:25–34 (dependence on God)	
18. Matthew 7:1–5 (judging others)	
19. Matthew 7:6 (pearls before swine)	
20. Matthew 7:7–11 (the answers to prayers)	
21. Matthew 7:12 (the Golden Rule)	



22. Matthew 7:13–14 (the narrow gate)	
23. Matthew 7:15–19 (false prophets)	
24. Matthew 7:21–23 (the true disciple)	
25. Matthew 7:24–29 (the two foundations)	



The Parables of Jesus

Parable Name	Mark	Matthew	Luke
The Barren Fig Tree			13:6–9
The Dishonest Manager			16:1–13
Feasting and the Bridegroom	2:19–20	9:14–15	5:34–35
The Fig Tree	13:28–31	24:32–35	21:29–33
The Fish Net		13:47–50	
Good and Faithful Servants		24:45–51	12:42–46
The Good Samaritan			10:25–37
The Great Banquet			14:16–24
The Household Servants	13:34–37		
The Laborers in the Vineyard		20:1–16	
The Lamp	4:21	5:15	8:16–18
The Lost Coin			15:8–10
The Lost Sheep		18:12–14	15:1–7
Marriage of the King's Son		22:1–14	14:16
The Master of the House		13:51–52	
The Mustard Seed	4:30–32	13:31–32	13:18–19
New Cloth	2:22	9:16	5:36
New Wine	2:21	9:17	5:37–39
The Persistent Friend at Midnight			11:5–8
The Pharisee and the Tax Collector			18:9–14
The Prodigal Son			15:11–32
The Rejected Stone	12:10–11	21:42–46	20:17–19
The Rich Fool			12:13–31
The Rich Man and Lazarus			16:19–31
The Seed and the Harvest	4:26–29		
The Sheep and the Goats		25:31–46	
The Sower and Soils	4:1–9	13:3–23	8:4–8
The Talents		25:14–30	19:11–27
The Talents and the Servants			19:12–27
The Ten Virgins		25:1–13	
The Thief at Night		24:43–44	12:39–40



The Treasure and the Pearl		13:44–46	
The Two Debtors			7:40–45
Two Sons		21:28–32	
The Unmerciful Servant		18:23–25	
Watchful Slaves			12:35–48
The Wedding Banquet		22:1–14	14:15–24
The Wheat and the Weeds		13:28–31,36–43	
The Wicked Tenants	12:1–9	21:33–41	22:9–16
The Widow and the Judge			18:1–18
The Wise and Foolish Builders		7:24–27	6:46–49
The Worthless Salt	9:50	5:13	14:34–35
Yeast		13:33	13:20–21

This chart is from *Saint Mary's Press® Essential Bible Dictionary*, by Sheila O'Connell-Roussell (Winona, MN: Saint Mary's Press, 2005), page 130. Copyright © 2005 by Saint Mary's Press. All rights reserved.



Core Elements of a Parable

Complete the chart with a description of the core elements in your assigned parable. Remember that your parable might not contain all of the elements listed here.

Core Elements of a Parable	Assigned Parable:
What is being compared?	
Elements from everyday life	
Surprise twist	
Description of God	
Example(s) of people's relationships with one another	
Explanation of God's desire for relationship with humanity	
Description of the Kingdom of God	



For Reflection

Summarize what Jesus is teaching through this parable.

How does this teaching relate to the life of someone following Jesus?



Matrix Summary of Jesus' Teachings

	What did I learn about myself?	What did I learn about God?	What did I learn about others and creation?	How do my behaviors and actions match this teaching?	What do I struggle with in this area of teaching?
Sermon on the Mount					
Parables					
Greatest Commandments					
Agape					
Kingdom of God					



Unit 5 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. ____ In passages such as Jesus' conversation with the rich young man and the Great Commandment, we learn _____.
 - A. how the Apostles acted after they were called
 - B. what Jesus asks of those who commit to being his disciples
 - C. what it was like to be rich in Jesus' day
 - D. what Heaven is like

2. ____ In the Sermon on the Mount, Jesus speaks about all of the following except _____.
 - A. love of enemies
 - B. judging others
 - C. prayer
 - D. how Jesus reproduced the loaves and fishes

3. ____ The state of beatitude is called all of the following except _____.
 - A. the Keys of the Kingdom
 - B. the Reign of God
 - C. the Joy of the Lord
 - D. God's rest

4. ____ The parables of the treasure in the field and the pearl of great price invite what response in us?
 - A. to be thrifty with our money in case an opportunity arises
 - B. to never stop searching for something lost
 - C. to commit ourselves fully to our lives of discipleship
 - D. to always be looking for the chance to gain grace

5. ____ The parable of the Great Feast tells us that the Kingdom of Heaven is _____.
 - A. meant for all, especially those not welcome anywhere else
 - B. by invitation only
 - C. meant for a select chosen few
 - D. meant for the poor only and not the rich



6. ____ Jesus tells the young man that in order to gain eternal life he must ____.
- A. join a religious order
 - B. sell what he has and give to the poor
 - C. leave his family and follow Jesus
 - D. tell the Apostles how sincere he is about following Jesus
7. ____ In answering the question as to what are the Greatest Commandments, Jesus quotes from the Old Testament books of ____.
- A. Genesis and Exodus
 - B. Ruth and Psalms
 - C. Isaiah and Jeremiah
 - D. Leviticus and Deuteronomy
8. ____ Though the Fourth Commandment speaks of children honoring their parents, parents also have the responsibility of providing their children with a safe, nurturing home and ____.
- A. educating them in the Christian faith
 - B. sharing the family's wealth
 - C. supporting them outside the home
 - D. supporting their choice of vocation in life
9. ____ The surprising element in Jesus' description of the treatment of the poor and needy at the Last Judgment is ____.
- A. the use of symbols like sheep and goats
 - B. the harshness of his language
 - C. Jesus' presence with these lowest people
 - D. the beauty of the symbolic language
10. ____ We live the First Commandment when we worship and pray faithfully, resisting the temptation to ____.
- A. love another man's wife
 - B. steal money from our friends
 - C. use the name of the Lord in vain
 - D. make other things more important than God



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra terms in column 2.)

Column 1

1. _____ A portion of the Sermon on the Mount is always read on this day.
2. _____ Spreading lies, rumors, and gossip goes against this Commandment.
3. _____ The teachings of Jesus during the Sermon on the Mount.
4. _____ The judgment of the human race by Jesus Christ at his second coming.
5. _____ The second coming of Christ, when his Kingdom will be fully established.
6. _____ A way of addressing God the Father, showing the close relationship Jesus and we have to him.
7. _____ A collection of Jesus' teachings on many points.
8. _____ The term given to the Gospels of Matthew, Mark, and Luke, because they appear to have been written using similar sources.
9. _____ The union of one's heart and mind with all people.
10. _____ Those works of mercy that deal with caring for a person's emotional, intellectual, or spiritual needs.

Column 2

- A. Last Judgment
- B. solidarity
- C. *Abba*
- D. Sermon on the Mount
- E. Ash Wednesday
- F. Particular Judgment
- G. spiritual
- H. synoptic Gospels
- I. Sixth Commandment
- J. Beatitudes
- K. Parousia
- L. Eighth Commandment



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How are Jesus' commandments to love God and neighbor explained in the Sermon on the Mount?
2. What can we learn about the Kingdom of God through the parables?
3. How can the Ten Commandments be applied to the Great Commandments to love God and love one's neighbor?
4. What happens when we treat others and creation with respect and dignity?



Unit 5 Test Answer Key

Part 1: Multiple Choice

1. B
2. D
3. A
4. C
5. A
6. B
7. D
8. A
9. C
10. D

Part 2: Matching

1. E
2. L
3. J
4. A
5. K
6. C
7. D
8. H
9. B
10. G

Part 3: Short Answer

1. The Sermon on the Mount and the Beatitudes bring a personal dimension to the Great Commandments to love God and love our neighbor. The Beatitudes identify the actions and attitudes that are characteristic of the Christian life: to put aside our desire for riches, fame, power, or prestige, and to make mercy, peacemaking, and righteousness our priorities. By embracing these virtues, we are better able to fulfill the Great Commandments regarding love of God and love of neighbor.
2. *Answers should include references to particular parables.* The Parables of the Prodigal Son and the Lost Sheep and the Lost Coin demonstrate how important we are to God and that he will never cease to seek our return to him and his merciful acceptance of us. The Parables of the Treasure in the Field and the Pearl of Great Price teach us that the Kingdom of God is a wonderful place worth our complete commitment and dedication.
3. *Answers should include individual references to the meaning of each Commandment in our lives. The first three Commandments focus on how we are to love God, and the rest focus on how we are to love our neighbors.*
4. When we treat others and creation with respect and dignity, we are fulfilling the Great Commandments. We are showing love for God by caring for his creation, whether human or natural. We treat all human life as sacred, respect the gift of our sexuality, respect the property of others, and recognize the demand of charity and justice. We are called to speak and act truthfully, that God invites us to be pure in our hearts, bodies, and minds and that we resist greed, envy, and the desire for wealth and material possessions. In these ways our "stewardship" of creation is fulfilled.



Unit 6 Jesus Models What It Means to Love God and Others

Overview

In the last unit, the students explored Jesus' teachings about living a loving, Christian life. In this unit they consider Jesus' lived example of love during his earthly ministry for further guidance.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- God made us to love him and others.
- Jesus promoted the dignity of other people, especially those who were considered outcasts.
- Jesus forgave and healed then and does so today, providing another example of the Christian way to live.
- God wants us to make morally good decisions but gives us the free will to choose him and his way of life or to reject him.

Upon completing the unit, the students will have answered the following questions:

- What were we made for?
- What does love look like?
- How did Jesus treat other people?
- Do we have to follow Jesus' example?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 4: Jesus: The Definitive Revelation of God’s Plan,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 6” (Document #: TX001258) at smp.org/LivinginChrist.

- “What Does It Mean to Be Fully Human?” (article 40, pp. 135–137)
- “The Gifts of Intellect and Free Will” (article 41, pp. 137–140)

- “To Love and Be Loved” (article 42, pp. 140–142)
- “The Call to Be Stewards of Creation” (article 43, pp. 142–145)
- “The Inherent Dignity of All People” (article 45, pp. 149–152)
- “In the Image and Likeness of God” (article 46, pp. 152–154)
- “Women and Men: Partners in God’s Plan” (article 47, pp. 154–157)
- “Respect for Human Life” (article 48, pp. 157–159)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 6” (Document #: TX001228)
- handout “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001229)
- handout “Unit 6 Test” (Document #: TX001276)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of Jesus by deepening their understanding of Jesus as a model for how we should live. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Explain

Step 1: Preassess the students’ understanding of how Jesus taught by the way he lived.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX001228) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001229).

Perceive

Step 3: Consider a Christian song that addresses the question “What are we made for?”

Empathize

Step 4: Explore the way Jesus lived and expressed his values.

- Perceive** **Step 5:** Have the students use the jigsaw process to consider the active dimension of the ministry of Jesus.
- Reflect** **Step 6:** Examine the way Jesus' life teaches us about the value of every human being.
- Empathize** **Step 7:** Explore the life of Jesus to identify ways he experienced injustice and how he responded to it.
- Empathize** **Step 8:** Present concepts related to the importance of human dignity to the students.
- Empathize** **Step 9:** Examine the way Jesus treated women with greater dignity than the society at the time did.
- Perceive** **Step 10:** Lead the students in a guided meditation based on Jesus' appreciation for the gifts of nature.
- Reflect** **Step 11:** Study the story of Jesus' temptation to learn what he teaches us about how to deal with temptation.
- Empathize** **Step 12:** Discuss the question "Do we have to live like Jesus?" with the students.
- Understand** **Step 13:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.
- Reflect** **Step 14:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts covered in this unit:

- "Wonders, Miracles, and Signs in the New Testament" (Document #: TX001060)
- "Free Will" (Document #: TX001257)
- "Women Who Followed Jesus" (Document #: TX001260)

The Web site also includes information on these and other teaching methods used in the unit:

- "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011)
- "Using Rubrics to Assess Work" (Document #: TX001012)
- "Using the Jigsaw Process" (Document #: TX001020)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Matthew 8:1–13 (the cleansing of a leper and the healing of a centurion's servant)
- Matthew 8:23–27 (the calming of the storm at sea)
- Matthew 9:35–37 (the compassion of Jesus)
- Matthew 14:23 (Jesus went up to the mountain by himself to pray)
- Matthew 26:36 (Jesus went “over there” to pray in the garden)
- Matthew 15:21 (Jesus went to the region of Tyre and Sidon [the seacoast])
- Matthew 11:19 (Jesus is a friend of tax collectors)
- Matthew 15:22–28 (the Canaanite woman's request for healing for her daughter)
- Matthew 20:20–28 (the request of James and John)
- Mark 5:21–43 (Jairus's daughter and the woman with a hemorrhage)
- Mark 5:25–34 (Jesus heals the woman with a hemorrhage)
- Mark 7:24–30 (the Syrophenician woman's faith)
- Mark 14:36 (Jesus called on Abba [God the Father])
- Luke 5:1–11 (the call of Simon the fisherman)
- Luke 5:16 (Jesus withdrew to deserted places to pray)
- Luke 7:11–17 (the raising of the widow's son)
- Luke 18:15–17 (saying about children and the Kingdom)
- Luke 19:1–10 (Zacchaeus the tax collector)
- Luke 10:38–42; John, chapter 11, 12:2 (Jesus was friends with Martha and Mary)
- Luke 15:1–7 (the Parable of the Lost Sheep)
- Luke 2:49 (Jesus refers to God as his Father and his own obedient response to God)
- Luke 8:40–56 (Jesus raises daughter of Jairus, heals the woman with a hemorrhage)
- Luke 10:21–22 (praise of the Father)
- John 2:1–12 (the wedding at Cana)
- John 4:4–42 (the Samaritan woman)
- John 5:17 (Jesus is doing his Father's work)
- John 8:1–11 (a woman caught in adultery)
- John 9:1–40 (the man born blind)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 6” (Document #: TX001230), one for each student.

.....

- | | |
|--------------------------|----------------------|
| chastity | immortal |
| conscience | inherent dignity |
| consistent ethic of life | parables |
| dominion | poverty |
| embryo | procreation |
| the Fall | Samaritans |
| fetus | social consciousness |
| genocide | steward |
| human trafficking | wisdom |

Learning Experiences

Explain

Step 1

Preassess the students' understanding of how Jesus taught by the way he lived.

Students interact with one another and together identify examples of the way that Jesus “walked his talk.”

1. Prepare for this learning experience by downloading and printing the handout “Jesus Walks the Talk” (Document #: TX001231), one for each student.
2. Distribute the handout and pens or pencils. Give the students time to read what is in each block, identify three questions they feel they can answer, and write their response to each one in the question box. Ask the students to use specific examples from the Scriptures to support their responses.
3. Explain how the students will complete the rest of the handout:
 - ▶ You have about 10 minutes for this part of the learning experience. Move around the classroom and talk with other members of the class. Find someone who filled in one of the boxes you left blank. Briefly discuss his or her response. Write the name of the student and his or her response in the question box. Then return to your place.
4. Using the handout, lead an overview presentation and discussion based on the handout questions. This will serve as an introduction for the topics to be studied in this unit.

Teacher Note

Observe the students while they are working and make notes on your own copy of the handout.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX001228) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001229).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a narrative about living like Jesus, doing a radio spot for What Would Jesus Do (WWJD) bracelets, or creating a prayer service focusing on how Jesus lived what he preached. Refer to “Using Final Performance Tasks to Assess Understanding”

(Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

1. Prepare by downloading and printing the handout “Final Performance Task Options for Unit 6” (Document #: TX001228) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001229), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand that Jesus is the model for how we should live.

Perceive

Step 3

Consider a Christian song that addresses the question “What are we made for?”

Because we are made in God’s image and likeness, learning about who we are as created beings can help us to understand more about the God who made us.

1. Prepare for this learning experience by obtaining a recording of the song “Made to Love,” by tobyMac, from his CD *Portable Sounds* (ForeFront Records, 2007). See smp.org/LivinginChrist for information about finding this online. Download and print the handouts “‘Made to Love,’ by tobyMac” (Document #: TX001232) and “Questions for ‘Made to Love.’” (Document #: TX001233)
2. Review these points with the students:
 - What is God’s plan for us? It is to live in communion with him, to have a share of God’s own life, to love as God loves.
 - God has planted in our hearts the desire for him; through Revelation, this divine-human bond becomes clear.
 - Humans are religious beings. We have been created to be in communion with God. Worldwide, this is easy to see.

- Would God give us a desire that he wouldn't fulfill?
3. Distribute the handouts and say something like this:
 - This song, an example of modern Christian hip-hop, shares the theme that we were made to love God.
 4. Play the tobyMac single first, as many times as seems necessary. Direct the students to fill out the questions on the handout. Although their final products should reflect their own views, the students should discuss the questions with one another. Have the students hold on to this first handout until later.
 5. Go through the questions, inviting various students to offer responses. At the end of this review, ask the students to answer some of these questions:
 - Does this song offer you any new insights about the truth that we are made to love God? What?
 - How can music teach?
 - Do some types of music (here, hip-hop versus classical) speak to you differently than others? Give some examples.
 - Does the music you listen to inspire hope? If not, what does it inspire?

Teacher Note

This learning experience is a good opportunity to call on students who do not raise their hands much in class. Because all the students have had time to prepare their thoughts in writing and discuss them with their peers, some students may be more comfortable sharing their insights.



Article
42

Empathize

Step 4

Explore the way Jesus lived and expressed his values.

This presentation and conversation expands on the reality that we are made to love and then examines what “love of enemy” means and does not mean. You may wish to begin this class with the PowerPoint “Being Human” (Document #: TX001259) at smp.org/LivinginChrist.

1. Present the following material from article 42, “To Love and Be Loved,” in the student book. You will want to have the students read the article before your presentation in preparation or following the presentation to reinforce key content.
 - In his life, death, and Resurrection, Jesus reveals that **we have been created to love. We are to love God, and, because we love God, we are to love our neighbor** (see *Catechism of the Catholic Church [CCC], 1822*). No other creature on earth can offer to the Creator the “response of faith and love” that we can (357).
 - Jesus loved others in every aspect of his earthly ministry. Jesus welcomed people with little power, influence, or worldly success to

be his friends and followers. Most of all, Jesus loved others through his death.

- When we follow the example of Jesus' self-sacrificial love, we are well on our way to full humanity. We are becoming the people God has always desired us to be.
- As Jesus states in John's Gospel, shortly before his arrest: "This is my commandment: love one another as I love you. No one has greater love than this, to lay down one's life for one's friends" (15:12–13). When we choose to love other people, we choose to love them all the time, despite their shortcomings. Jesus invites us to choose to love even our enemies: "Love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father" (Matthew 5:44–45). With the help of the Holy Spirit, we can make this choice to love even those who have hurt us greatly. We can recognize that these people are beloved of God too.

Teacher Note

It is important to make these distinctions about loving enemies and forgiveness, in part because young people can misinterpret them by sensing that loving an enemy means being okay with what this "enemy" does, a perspective that can lead to relativism. More dangerously, however, the misinterpretation may lead them to think that they should tolerate abuse in a friendship, a dating relationship, or a domestic situation because Jesus says to forgive enemies. If you would like further information about the Catholic Church's stance on abuse within relationships, note that smp.org/LivinginChrist has a link to a presentation from the United States Conference of Catholic Bishops (USCCB) called "When I Call for Help," which may also be found by going directly to the USCCB Web site.

2. Invite the students to respond to this material. Clarify a few points:
 - Loving an enemy does not mean liking what he or she does or approving of it.
 - Loving an enemy does not mean tolerating behavior toward us that is mean or abusive.
 - Forgiveness often requires God's grace. If we have the desire to forgive and ask for God's help, God will help us even if it takes a while for us to forgive fully.
3. Invite the students to consider Jesus' teaching about loving enemies in some specific real-life scenarios such as war, the ending of relationships, and abuse.

It is a good idea to provide any community resource information about abuse to the class as a whole. In other words, make everyone write it down. Not only might this information come in handy one day for someone who is not currently in trouble, but also having everyone write it down provides a safe way for those who do need help to get the information they need without being afraid of bringing attention to themselves.

Perceive**Step 5**

Have the students use the jigsaw process to consider the active dimension of the ministry of Jesus.

The students share and examine passages from the Gospels that help flesh out what Jesus' ministry was like.

1. Prepare for this learning experience by downloading and printing the handout "The Ministry of Jesus" (Document #: TX001234), one for each student.
2. Divide the class into small groups based on the Gospels the students read in unit 2. There are four passages for each group to look up. Let the students know that the length of the passages varies. John, especially, has long readings. When the synoptic groups are done, you may want to assign them the last John reading so everyone finishes at about the same time.
3. Now put the students into jigsaw groups so each group of four has a student who read the readings from each of the four Gospels. Invite the students to share with their groups what they found, summarizing what Jesus did in ministry and in the biblical story itself if necessary, and to identify the values Jesus was living in each passage. As one student is covering a Gospel, the other students in the small group should jot down notes about what she or he is saying, filling out the chart on the handout.
4. When the students are done sharing in their small groups, create a "ministry" list and a "values" list in a visual display so you can keep these observations for future use. Ask the students to call out phrases that describe Jesus' ministry, such as "healed people who were considered outcasts." Then ask them to call out the values Jesus displayed in these actions, such as "valued all people even if others saw them as outcasts." Ask the students to add a "Ministry" column and a "Values" column to their individual handouts and to record the phrases and values there.
5. Using the first list, have the students suggest which types of actions they could imitate themselves so they would be able to approach someone who is considered an outcast. Circle the phrases they identify as realistic for them. Do the same for the second list, circling values the students could emulate. Have the students circle the phrases and values on their handouts as well.
6. Ask these questions of the class as a whole for conversation:
 - How did Jesus stretch the social boundaries of his day? How would living like Jesus today stretch social boundaries?
 - How did Jesus challenge the religious leaders of his Jewish community? Would living like Jesus pose any challenge to religious leaders today?

- How did Jesus surprise or even scandalize people? Would you surprise or scandalize anyone in your day by living like Jesus?
- Whom did Jesus choose to follow him? Would you be a good candidate?



Articles
40, 46

Reflect

Step 6

Examine the way Jesus' life teaches us about the value of every human being.

Continue with the presentation and optional PowerPoint, covering material in articles 40 and 46, "What Does It Mean to Be Fully Human?" and "In the Image and Likeness of God," in the student book.

1. Prior to this learning experience, have the students read articles 40 and 46, "What Does It Mean to Be Human?" and "In the Image and Likeness of God," in the student book. Begin by asking the students to explain the difference between treating a person as an object and treating a person as a person. Continue with the following material about being made in the image and likeness of God:
 - Jesus Christ, the Eternal Son of God, fully assumed human nature and lived an earthly life. Through all his words and actions, he fulfilled the divine plan of salvation and shows us how to be fully and authentically human.
 - To be fully human is to be aware of our identity as people made in God's image (see Genesis 1:27).
 - Being made in God's image means we have a fundamental dignity: "Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone" (CCC, 357).
 - Jesus sought out and ministered to those whose dignity was not recognized in the society of his day.
 - Jesus ministered to these people whom society pushed aside. He made it clear that everyone has an inherent, or built-in, dignity given to them by the Creator.
 - The Book of Genesis reveals that we have been created in the image and likeness of God. Although that image has been distorted by sin, the saving work of Jesus Christ restores it.

Let the students know that this will be the subject of unit 7.

 - Because only people are made in God's own image, we are God's crowning achievement. We are "the summit of the Creator's work"¹ (CCC, 343).

- The second account of Creation begins in chapter two of the Book of Genesis. It contains the story known as the Fall, in which the first man and woman sin by disobeying God.
 - Because of their choice, our likeness to God has been disfigured or distorted. The image of God is no longer clear in us.
 - Jesus, as the perfect man, restores this image—he gives us back what had been lost by sin. “It is in Christ, Redeemer and Savior, that the divine image . . . has been restored to its original beauty and ennobled by the grace of God”² (CCC, 1701).
 - The Book of Genesis tells us that God is the Creator of the whole world, including people.
 - All of creation—plants and trees, animals and birds, sun and moon—has come from God, but only humans are created in the divine image.
 - All of us—women, men, and children of every race, language, age, and way of life—have a unique, inherent dignity given to us by God. *Inherent* means this dignity is so much a part of us that no one can ever take it away.
2. Ask the students to imagine what it would be like to have a “Jesus mirror.” Unlike the talking mirror in *Snow White and the Seven Dwarfs*, who affirms the queen until someone else becomes more beautiful, the “Jesus mirror” would show us ourselves through Jesus’ eyes. Ask the students to imagine what Jesus might “say” through the mirror to us or what he might show us about ourselves on these types of days:
- bad hair days
 - face breakout days
 - feeling fat days
 - flunking a test days
 - getting yelled at by Mom days
 - being excluded by a friend days

Note that when we look in the mirror on these types of days, we don’t see something we like. We see failure of some sort or see ourselves as unacceptable as is. What might Jesus show us instead? (It is good to remember that what we see is part of the distortion of sin rather than the reality of who we are in God’s image.)



Step 7

Explore the life of Jesus to identify ways he experienced injustice and how he responded to it.

Jesus' family experienced injustice firsthand as refugees in Egypt. His ministry challenged injustice.

1. Prepare for this learning experience by creating a PowerPoint presentation using Scripture citations, relevant quotations, and contemporary photographs or works of art to illustrate each of the points in the presentation. The pictures should show a connection between what Jesus experienced and what that experience would look like today.

Teacher Note

To save time, rather than creating the PowerPoint presentation, go over the points, asking the students to make the connections between Jesus' life experience and issues of injustice.

2. Explain what social consciousness is. *Social consciousness* can be defined as awareness of the problems that directly and indirectly affect groups of people and the environment and how various individual and corporate decisions can influence them for better or for worse.
3. Brainstorm with the class to identify examples of what it means to be socially conscious today.
4. Show the PowerPoint presentation in an interactive process with the class. Speak, pause, ask questions, and discuss each PowerPoint slide. Emphasize the following points:

- Jesus knew how hard life can be and what it was like to be among the less favored.
- Jesus came from a poor family, was born in a stable, experienced homelessness, had his life threatened, and fled to Egypt as a refugee.
- Jesus had a trade. He was trained as a carpenter.
- Jesus experienced prejudice when others demeaned him and his upbringing by asking: "What good can come out of Nazareth?"
- Jesus valued people who were deemed outside of the mainstream by society (tax collectors, children, and so on).
- Jesus experienced pressure from religious and social leaders.
- Jesus was a Jew and was aware of hypocrisy among religious leaders (scribes, Pharisees, use of Temple, and so on).
- Jesus' influence threatened Jewish and Roman rulers, which led to his death.

5. Allow time for questions and answers. Ask the students if they think a person who has experienced injustice has the potential to be more socially conscious than someone who has not been treated unjustly. Discuss.



Articles
45, 48

Empathize

Step 8

Present concepts related to the importance of human dignity to the students.

Jesus' respectful treatment of outsiders in his society challenges us to apply his vision to similar situations in our world today.

1. In preparation for this step, have the students read the following articles from the student book as homework:
 - “The Inherent Dignity of All People” (article 45)
 - “Respect for Human Life” (article 48)
2. Discuss the need to respect human life today as Jesus did:
 - Jesus reveals that all people have inherent dignity. Therefore we must respect human life in all its forms.
 - Catholics call this reverence for and protection of human life the **consistent ethic of life**. This ethic applies to life in all its stages— at its very beginning, at its very end, and at every point in between.
 - The *Catechism* states that “being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone” (357).
 - The phrase “not just something, but someone” means we cannot treat people as objects or use them for our own purposes. This is why, during his lifetime, Jesus treated every person he met—including sinners, outcasts, those who were sick, and those who were poor—with care and compassion.
 - The Catholic Church seeks to follow the example of Jesus by protecting the dignity of every human person.
 - The Church consistently speaks out against racism, sexism, abortion, human trafficking, and other oppressive, discriminatory practices.
 - God is the author of all life, so only God can decide the time for an individual human life to end.
 - Any attempt to alter this course of events is a violation of the Fifth Commandment, “You shall not kill” (Exodus 20:13).
 - Vatican Council II’s document *The Church in the Modern World (Gaudium et Spes, 1965)* lists ways this ethic may be violated. They include genocide, suicide, torture, human trafficking, and degrading working conditions (see 27).
 - Human life begins at the moment of conception—when the egg and the sperm unite, and a baby, a new being with a unique genetic code, begins the long process of development in the womb.

- Because a human embryo or fetus is a fully human person, it must be “defended in its integrity, cared for, and healed like every other human being” (CCC, 2323).
- Catholic Church teaching recognizes the reality of suffering for those at the end of life, but it definitively rejects the perspective that hastening death can ever be moral. Instead we must guide dying people to see a great truth in their final days. They are deeply united with the sufferings of the Crucified Christ.

Let the students know that in unit 7, there will be further conversation about the potential for suffering to be redemptive.

- “In all of his life, Jesus presents himself as *our model*. He is “the perfect man,”³ who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way”⁴ (CCC, 520).
- Jesus is a model for us through his . . .
 - **Humility.** The Son of God humbles himself simply by assuming human nature.
 - **Prayer.** In praying numerous times throughout the Gospels, Jesus models for us a life firmly rooted and grounded in a relationship with God the Father.
 - **Poverty.** From his birth in humble surroundings to his death on the cross, Jesus lived and died in material poverty.



Article
47

Empathize

Step 9

Examine the way Jesus treated women with greater dignity than the society at the time did.

Jesus accepted and valued women in a society where that was not the norm.

1. In preparation for this step, assign the students to read article 47, “Women and Men: Partners in God’s Plan,” as homework.
2. Ask the students who shared information about the relationships between men and women in unit 2 to remind the class of what they learned.
3. Talk about the women who followed Jesus. See the background article “The Women Who Followed Jesus” (Document #: TX001260) at smp.org/LivinginChrist.
4. Ask two students to read aloud the following passages from the Bible that tell of times Jesus healed women:

- Matthew 15:22–28 (the Canaanite woman's faith)
 - Mark 5:21–34 or Luke 8:40–48 (Jesus heals the woman with a hemorrhage)
5. Note that women in many situations around the world still suffer from discrimination. Ask for student examples (pornography, the “glass ceiling,” conflicts between having a family and being employed, prejudice against women who are overweight, lack of schooling for girls around the world, human trafficking, and so on). Once you have a list, ask the students to choose a topic that interests them or a topic that is like one on the board. Let them know that the content of their research and reflection will address this statement: People today can learn from Jesus about the place of women in _____ (*name situation of your choice*).
 6. Direct the students to write a five-paragraph essay for homework based on the prompt, using Jesus' treatment of women as a model for the group you have chosen to write about. Invite the students to learn more about the issue that concerns them and include this information in their essay.
 7. After making this assignment, present the following material from article 47, “Women and Men: Partners in God's Plan,” in the student book:
 - From the beginning God willed the creation of humanity as male and female (see Genesis 1:27). In creating men and women as equal partners in his plan of salvation, God has given us the gift of sexuality and has affirmed that we are not meant to be alone in the world.
 - Human beings were created to be in loving relationships with one another.
 - The *Catechism* describes the resultant partnership between man and woman as “the first form of communion between persons” (*Gaudium et Spes* 12 § 4) (383).
 - What does it mean to be equal? Does it mean to be the same?
 - God created men and women “in perfect equality as human persons”; both “possess an inalienable dignity which comes to them immediately from God their Creator”⁵ (CCC, 369).
 - Even though men and women are physically different, we are the same in the ways that matter most. We are equal in our dignity, in our rights, and in our capacity to be signs of God's presence in the world.
 8. When students have completed their essays, ask them to share their reflections with the class by summarizing their learning and insight.



Article
43

Perceive

Step 10

Lead the students in a guided meditation based on Jesus' appreciation for the gifts of nature.

We should respect not only people and God but also all of God's creation.

1. Prepare for this prayer and learning experience by using instrumental music to create a quiet atmosphere. Additionally, assign the students to read article 43, "The Call to Be Stewards of Creation," in the student book in preparation for this prayer experience.
2. Play the music for a while without speaking to allow the students to relax. Then ask them to close their eyes and relax. Begin the guided meditation:
 - Go to an open countryside. . . . Focus on the images. . . . What do you see? . . . Trees . . . flowers . . . small animals. . . . Smell the wonderful fragrance. . . . Hear the sounds of the small animals as they scurry across your path. . . . What do you feel? . . . Warm sun . . . a gentle breeze. . . . Take it all in. . . . You're enjoying this. . . . You are walking with Jesus . . . talking with him. . . . Ask Jesus why he picked this place today. . . . Talk with him about the gifts his Father has given to him . . . to all of us. . . . Your time with Jesus is coming to a close. . . . Say your good-byes. . . . Slowly return your awareness to the floor beneath you and the room around you. . . . Keep your eyes closed. . . . Very slowly, when you are ready, open your eyes. . . .
3. Debrief the guided meditation with the students. Give them a few minutes to comment on the experience or share realizations.
4. Conclude by emphasizing points from article 43, "The Call to Be Stewards of Creation," in the student book:
 - Jesus lived closely in touch with the natural world. Many of his disciples were farmers, fishers, and shepherds—people whose livelihood depended on the land and the sea.
 - Jesus knew that humanity and the natural world are deeply interconnected. This reveals our call to care for creation responsibly.
 - As the Creator of all the earth, "God willed the diversity of his creatures and their own particular goodness, their interdependence, and their order" (CCC, 353).
 - This vast universe in which we make our home is God's gracious gift to us, for he "destined all material creatures for the good of the human race" (353).
 - By caring for the natural world and allowing it to sustain us in life, we enable all of creation to share in the glory of the One who is the Source of all being.

- Because the earth is the “original gift” of God to humanity (2403), the goods of the earth—like land, water, air, food, and energy—are the rightful property of all people and are destined for the whole human race.
- Although we do have a right to our own private possessions and property, we still must follow the “practice of justice and charity in the administration of earthly goods” (2451).
- God is the ultimate source of all we have. We are obligated to make sure all people share in the many good things of the earth.
- In the Creation stories of Genesis, God tells the newly created man and woman to “have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth” (1:28).
- The *Catechism* states that **dominion** “is not to be an arbitrary and destructive domination” (373); rather, we are to be **stewards** of all life, including human life, and of the earth itself.
- This “religious respect for the integrity of creation”⁶ (2415) invites us to see the care of creation as a crucial part of our vocation.

Reflect

Step 11

Study the story of Jesus’ temptation to learn what he teaches us about how to deal with temptation.

1. Prepare for this learning experience by downloading and printing the handout “Jesus Is Tempted” (Document #: TX001235), one for each student.
2. Ask one student to read aloud the story of the temptation of Jesus, Matthew 4:1 – 11, to the class. Ask the other students to follow along in their Bibles. Read through the passage one more time with the class and answer any questions the students might have about terms or the quotations Jesus uses.
3. Distribute the handouts to the students. Direct them to fill in the first two columns from what they heard in the Scripture reading.
4. When everyone has finished filling in the first two columns on the handout, arrange the students into small groups of three or four to discuss and complete the third column.

5. When all the small groups are done filling in the third column, lead a summary discussion to uncover what we can learn from considering the temptations of Jesus. Some points to cover might include these:
 - ▶ The temptations reveal the humanity of Jesus (who was like us in all things except sin).
 - ▶ Each of the temptations might relate to other temptations Jesus might have experienced.
 - ▶ The temptations Jesus faced resemble temptations we face every day, such as to follow the crowd, to claim what isn't ours, and so on.
 - ▶ What can we learn about how Jesus chose to use his gifts for himself or for others? Make connections to your own choices.



Article
41

Empathize

Step 12

Discuss the question “Do we have to live like Jesus?” with the students.

Some students resist what they perceive to be a restrictive or uninteresting life in living like Jesus. Review the concept of free will with the students, explaining that it is their choice whether to respond to God's love.

1. In preparation for this step, you may want to have the students read article 41, “The Gifts of Intellect and Free Will,” as homework. Have the students form pairs. Introduce this learning activity by asking the pairs to identify and discuss the three easiest ways and the three most difficult ways to imitate Jesus' model of living.
2. When the pairs are done discussing, ask them to share some of their thoughts with the rest of the class. Ask them to recall the story of the rich young man, which they studied in unit 5, and to consider his predicament. Though he was committed to following the Jewish Law, he was reluctant to let go of all his possessions. Note that sometimes we have to pray for the desire to follow Jesus when it might appear unattractive or intimidating in some way.
3. Note that no one has to live like Jesus, because we all have free will, and God will not force us to do anything. Share the following material from article 41, “The Gifts of Intellect and Free Will,” in the student book:
 - ▶ The vision of authentic humanity revealed for us by Jesus includes the gifts of intellect and free will.
 - ▶ Our intellectual abilities include our capacity to think and reason logically and to learn about the world around us. We also have the ability to make wise decisions and to think about the consequences of our actions.

- Through the power of the Holy Spirit, we are able to use our intellectual abilities to pursue “truths of a higher order”: the truths of divine wisdom (*The Church in the Modern World*, 15).
 - **Wisdom** “gently draws the human mind to look for and to love what is true and good.” Ultimately, wisdom leads us to God: “We are led through visible realities to those which cannot be seen” (*The Church in the Modern World*, 15).
 - God always wants us to make good, morally correct decisions.
 - God gives each of us a **conscience** to help us to choose rightly. However, he has also given us the gift of freedom, or free will, to choose our own path in life. This means that God cannot force us to act a certain way.
 - God wills that we try our very best to live in loving harmony with other people and with all creation, but in the end, the choice is ours.
4. Invite the students to share what is easy and what is challenging about living like Jesus. What is the role of friends in making decisions to live like Jesus?

Understand**Step 13**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 6” (Document #: TX001228) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001229). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

Be sure to remind any students who have chosen option 1 to be careful that their narratives do not hint at any real people. The handout instructs students to send you the narrative via e-mail. If you have a blog or wiki or some other way for students to comment on one another’s papers, post them all or several of the papers with the students’ permission. Ask the students to make helpful comments about their classmates’ work online and add that request to your grading rubric.

2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If some students find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

A gray, rounded rectangular icon with the word "Reflect" written in white, bold, sans-serif font.

Step 14

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understanding of Jesus as a model for how we should live has developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 6

Important Information for All Three Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- God made us to love him and others.
- Jesus promoted the dignity of other people, especially those who were considered outcasts.
- Jesus forgave and healed then and does so today, providing another example of the Christian way to live.
- God wants us to make morally good decisions but gives us the free will to choose him and his way of life or to reject him.

Option 1: The Day I Lived like Jesus

Follow these steps to write a narrative called “The Day I Lived like Jesus”:

- Using the chart you made in class to identify Jesus’ actions and values, as well as any additional notes you took in class, portray yourself as living them as realistically as possible during a school day, a weekend day, or a summer vacation day. In order to include at least eight actions, note that this day will be somewhat incredible, but pretend you had remarkable opportunities to act like Jesus all in one day.

Here is a modern example of “Jesus ate with sinners”:

Even though I knew what the girl on the bus had been doing over the weekend—activities I did not approve of—I sat next to her in the morning and offered her a Power Bar, realizing that she might have missed breakfast. I attempted some small talk about school and homework. It was awkward, but I tried it.

- Be sure your narrative does not even hint at describing real people.
- Submit your essay to your teacher via e-mail and bring a printed copy to class.

Option 2: Create a Radio Spot for WWJD

Because of your insight into Jesus’ treatment of others and because of your quality voice, you have been selected among many contestants to create an advertisement spot of about 2 minutes, convincing people your age to wear the WWJD bracelets as a reminder to live as Jesus did.

Follow these steps to create your radio spot:

- Using the chart you made in class to identify Jesus’ actions and values, as well as any additional notes you took, share at least eight ideas with your teen audience about ways they could incorporate the WWJD principles into a school day, a weekend day, or a summer vacation day. Be sure to include the unit’s main concepts.



- Write out a script for your radio spot and record yourself speaking slowly yet enthusiastically about the WWJD effort, using your own creativity in generating examples that would be relevant and appealing to your peers. You may use background music, sound effects, and so on, if you like. You need to be able to send this recording via e-mail to your teacher in a common audio format such as MP3. Attach the script you wrote, as well.

Option 3: Create a Prayer Service

Jesus showed people how to live happy and fulfilling lives. Plan a prayer service for the class, focusing on how Jesus lived what he preached. Consider how Jesus can inspire our actions in the circumstances of our own lives. Select passages from the Scriptures, a contemporary reading, and music that express the theme. Include intercessions that focus on the actions of Jesus that can inspire us in the everyday circumstances of our lives with family, friends, and the larger community. Incorporate the unit's main concepts into the body of the prayer service.



Rubric for Final Performance Tasks for Unit 6

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>God made us to love him and others.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus promoted the dignity of other people, especially those who were considered outcasts.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus forgave and healed then and does so today, providing another example of the Christian way to live.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>God wants us to make morally good decisions but gives us the free will to choose him and his way of life or to reject him.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 6

chastity: The virtue by which people are able to successfully and healthfully integrate their sexuality into their total person; recognized as one of the fruits of the Holy Spirit.

conscience: A person's God-given internal sense of what is morally right or wrong. To make good judgments, a person needs to have a well-formed conscience.

consistent ethic of life: The reverence for and protection of human life held by Catholics. This ethic applies to life in all its stages—at its very beginning, at its very end, and at every point in between.

dominion: We are to be stewards of all life, including human life, and of the earth itself.

embryo: The unborn child from the time it implants in the uterine wall through the eighth week of its development.

Fall, the: Also called the Fall from Grace, the biblical revelation about the origins of sin and evil in the world, expressed figuratively in the story of Adam and Eve in Genesis.

fetus: The unborn child from the end of the eighth week after conception to the moment of birth.

genocide: The systematic and planned extermination of an entire national, racial, or ethnic group.

human trafficking: The illegal trade of human beings, a modern-day form of slavery, for the purpose of commercial sexual exploitation, forced labor, or involuntary military combat.

immortal: Living forever; not subject to death.

inherent dignity: This means that dignity is so much a part of us that no one can ever take it away.

parables: Stories rooted in daily life that use symbolism or allegory as a teaching tool and that usually have a surprise ending.

poverty: From the Latin *pauper*, meaning "poor," this word refers to those who lack material goods so that their basic needs for food, shelter, clothing, health care, and education are not met.

procreation: Conceiving and bearing children.

Samaritans: Residents of Samaria, the central hill country of Palestine. In the time of Jesus, tremendous ethnic hatred and tension, which sometimes erupted into violence, existed between Jews and Samaritans.

social consciousness: This can be defined as awareness of the problems that directly and indirectly affect groups of people and the environment and how various individual and corporate decisions can influence them for better or for worse.



stewards: People who are put in charge of managing, caring for, and protecting something, such as money or personal property.

wisdom: It “gently draws the human mind to look for and to love what is true and good” (*The Church in the Modern World*, 15).

(The quotation within the definition for *wisdom* is from *Pastoral Constitution on the Church in the Modern World* [*Gaudium et Spes*, 1965], number 15, in *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, general editor [Northport, NY: Costello Publishing Company, 1996]. Copyright © 1996 by Reverend Austin Flannery, OP.)



“Made to Love,” by tobyMac

The dream is fading now I am staring at the door
I know it's over 'cause my feet have hit the cold floor
Check my reflection, I ain't feeling what I see
It's no mystery

Whatever happened to a passion I could live for?
What became of the flame that made me feel more?
And when did I forget . . .

Chorus:

That I was made to love You
I was made to find You
I was made just for You
Made to adore You
I was made to love and be loved by You
You were here before me
You were waiting on me
And You said You'd keep me, never would You leave me
I was made to love
And be loved by You

The dream's alive with my eyes open wide
Back in the ring, You got me swingin' for the grand prize
I feel the haters spittin' vapors on my dreams
But I still believe . . .

I'm reachin' out, reachin' up, reachin' over
I feel a breeze cover me called Jehovah
And Daddy I'm on my way . . .

Chorus:

Anything I would give up for You
Everything I give it all away

(The lyrics on this handout are from “Made to Love,” recorded by tobyMac, from the album *Portable Sounds*. Released on ForeFront Records, February 2007. EMI CMG Publishing Administered Catalogs, © 2006. Used with permission of EMI CMG Publishing.)



Questions for “Made to Love”

1. What are the key ideas and themes in this song?
2. What do you learn about the composer from these key ideas and themes?
3. To what extent does the perspective of the composer reflect your own? (Think of a spectrum from “Doesn’t reflect my belief at all” to “I could have written the song myself” and indicate where you fall on the spectrum.) Explain.
4. Can you identify any aspects of the song that contradict what you now know about Jesus or Catholic Christian faith? If so, explain.
5. How does this song inspire hope?



Questions for “Made to Love”

1. What are the key ideas and themes in this song?
2. What do you learn about the composer from these key ideas and themes?
3. To what extent does the perspective of the composer reflect your own? (Think of a spectrum from “Doesn’t reflect my belief at all” to “I could have written the song myself” and indicate where you fall on the spectrum.) Explain.
4. Can you identify any aspects of the song that contradict what you now know about Jesus or Catholic Christian faith? If so, explain.
5. How does this song inspire hope?



The Ministry of Jesus

Find passages in the Gospel to complete the chart below. Use your own words to tell what Jesus did. Describe the value that informed what Jesus did in each action. One passage has been completed for you.

Scripture Citation	What Jesus Did in His Ministry	The Value Jesus Lived by Doing This
<i>Luke 15:1–7</i>	<i>Jesus welcomed sinners and shared meals with them.</i>	<i>Jesus was open to everyone. He accepted and valued persons who were judged harshly, even those rejected by most others in the society.</i>
Matthew 8:1–3		
Matthew 8:23–27		
Matthew 9:35–37		
Matthew 20:20–28		
Mark 2:1–12		
Mark 2:23–28		
Mark 5:21–43		



Scripture Citation	What Jesus Did in His Ministry	The Value Jesus Lived by Doing This
Mark 7:24–30		
Luke 5:1–11 (call of Simon the fisherman)		
Luke 7:11–17		
Luke 18:15–17		
Luke 19:1–10		
John 2:1–12		
John 4:4–42		
John 8:1–11		
John 9:1–40		



Jesus Is Tempted

Temptation	How Jesus Responded	The Lesson for Us



Unit 6 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ We are God's crowning achievement of creation because we _____.
 - A. are made in God's own image
 - B. evolved from the highest form of mammal
 - C. can make decisions about where we want to live
 - D. live creative lives

2. _____ The *Catechism of the Catholic Church* describes the _____ as the "first form of communion between persons" (383).
 - A. Eucharistic celebration of the Mass
 - B. Sacraments of Baptism and Confirmation
 - C. partnership between man and woman
 - D. relationship of mother to child

3. _____ Being made in God's image means we _____.
 - A. look like God inside of us
 - B. have a fundamental dignity
 - C. will never die
 - D. live our daily lives as God lives his

4. _____ Catholics call the reverence for and protection of human life the _____.
 - A. consistent ethic of life
 - B. Way of the Cross
 - C. vocation of all people
 - D. New Way of the Resurrection

5. _____ The fact that _____ demonstrates the poverty of Jesus.
 - A. he did not own sheep
 - B. he had to borrow money from the Apostles
 - C. he did not have a permanent home
 - D. he worked for his father as a carpenter



6. _____ Jesus states, “No one has greater love than this, to _____” (John 15:13).
- A. die fighting for God
 - B. give everything one has to the poor
 - C. preach the Word of God to the world
 - D. lay down one’s life for one’s friends
7. _____ Jesus is a model for all of us in all of the following except _____.
- A. his humility
 - B. his Resurrection
 - C. his poverty
 - D. his spiritual life
8. _____ *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)* describes the _____ as a “sharing in the light of the divine mind” (15).
- A. New Testament
 - B. Book of Wisdom
 - C. human intellect
 - D. gift of imagination
9. _____ The term *sexuality* refers to all of the following except _____.
- A. having sexual relations whenever we find someone we love
 - B. the capacity to love and to procreate
 - C. a sign of our call to love
 - D. the aptitude for forming bonds with others
10. _____ Showing his close relationship with the natural world, Saint Francis of Assisi used terms such as _____.
- A. father tree, mother roots
 - B. cousin fish, nephew fox
 - C. brother sun, sister moon
 - D. uncle bird, aunt bee



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

WORD BANK

embryo

euthanasia

Our Father

fetus

abortion

Seventh Commandment

steward

humility

free will

wisdom

Great Commandment

procreation

1. Conceiving and bearing children is called _____.
2. Jesus calls us to use our God-given gifts of intellect and _____ as we seek to love all people.
3. The unborn child from the end of the eighth week after conception to the moment of birth is called the _____.
4. To deny anyone access to the goods of the earth is a violation of the _____.
5. _____ "draws the human mind to look for and to love what is true and good" (15).
6. _____ is a direct action, or a deliberate and purposeful lack of action, that causes the death of a person who is disabled, sick, or dying.
7. When Paul speaks of Jesus "becoming obedient to death (Philippians 2:8)," he is speaking of the quality of _____ in Jesus' life.
8. The _____ is the unborn child from the time it implants in the uterine wall through the eighth week of its development.
9. _____ is another name for the Lord's Prayer.
10. A _____ is a person put in charge of managing, caring for, or protecting something.



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How did God make us to love him and others?
2. How did Jesus demonstrate love in his ministry?
3. How did Jesus promote the dignity of other people?
4. What does free will mean in our relationship with God?

The quotation in question 2 of the Multiple Choice section is from the *Catechism of the Catholic Church*, second edition, number 383. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana.

The quotations in question 6 of the Multiple Choice section and question 7 of the Fill-in-the-Blank section are from the *New American Bible with Revised New Testament and Revised Psalms*. Copyright © 1991, 1986, and 1970 by the Confraternity of Christian Doctrine, Washington, D.C. Used by the permission of the copyright owner. All Rights Reserved. No part of the *New American Bible* may be reproduced in any form without permission in writing from the copyright owner.

The quotations in question 8 of the Multiple Choice section and question 5 of the Fill-in-the-Blank section are from *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)*, number 15, in *Vatican Council II: Constitutions, Decrees, Declarations*, Austin Flannery, general editor (Northport, NY: Costello Publishing Company, 1996). Copyright © 1996 by Reverend Austin Flannery, OP.



Unit 6 Test Answer Key

Part 1: Multiple Choice

1. A
2. C
3. B
4. A
5. C
6. D
7. B
8. C
9. A
10. C

Part 2: Fill-in-the-Blank

1. procreation
2. free will
3. fetus
4. Seventh Commandment
5. wisdom
6. euthanasia
7. humility
8. embryo
9. Our Father
10. steward

Part 3: Short Answer

1. God's plan for us is to live in communion with him, to have a share of God's own life, to love as God loves. To accomplish this, God has planted in our hearts the desire for him; through revelation, this divine-human bond becomes clear. In his life, death, and Resurrection, Jesus reveals that we have been created to love. We are to love God, and because we love God, we are to love our neighbor.
2. Jesus loved others in every aspect of his ministry. As a teacher he loved by speaking the truth, even when faced with violence or disregard. As a healer he loved by curing the physical ills of people and raising some from the dead. He loved by seeking out those who were outcasts and showing divine mercy. Most of all, Jesus loved others through his death.
3. In his ministry Jesus promoted the dignity of all, especially those who were considered outcasts. He spoke at length with a Samaritan woman, even though she was a member of a group rejected by Jews; he healed the servant of a Roman official, even though Romans were hated as a foreign occupying power in Judea; he cured the daughter of a Canaanite woman, although his disciples urged him to send her away. We are meant to follow the example of Jesus' self-sacrificial love by carrying on his example and work.
4. God has given us the gift of freedom, or free will, to choose our own path in life. This means that God does not force us to act in a certain way. God does not force us to love him or to do the right thing. God wants us to try our very best to live in loving harmony with God and with creation, but in the end, the choice is ours. Along with free will, we have been created with a conscience—a person's internal sense of what is morally right and wrong. Therefore, although we have free will, our conscience is present to direct us, and the resultant good feeling or lack thereof is attributable to how we respond.



Overview

It is difficult to present a course about Jesus without mentioning his Passion, death, Resurrection, and Ascension. This unit gives the students a taste of what they will be studying in the next course about the Paschal Mystery, but it by no means exhausts the topic.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Jesus Christ saves us from the consequences of our sins and gives us eternal life.
- Jesus Christ conquered death.
- The Paschal Mystery includes victory over death and over all sin, loss, and sorrow.
- Jesus Christ continues his saving presence in the Church.

Upon completing the unit, the students will have answered the following questions:

- What is eternal life?
- How does Jesus save us?
- Why do we need Jesus if he already saved us?
- Why is there suffering in the world if Jesus conquered death?

Student Book Articles

Unit 7 draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 2: Revelation,” “Section 3: Jesus: The Definitive Revelation of God,” “Section 4: Jesus: The Definitive Revelation of God’s Plan,” and “Section 5: Faith and Our Response to Jesus,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 7” (Document #: TX001264) at smp.org/LivinginChrist.

- “Evil and Suffering and a Good and Powerful God” (article 15, pp. 53–55)
- “Jesus: Lord and Redeemer” (article 33, pp. 111–113)

- “Pentecost and the ‘New Age’ of the Church” (article 34, pp. 116–117)
- “Jesus Fulfills His Mission in the Church” (article 35, pp. 117–121)
- “Communion with Christ through the Sacraments” (article 36, pp. 121–124)
- “Jesus’ Presence in the Eucharist” (article 37, pp. 124–127)
- “Jesus Teaches through the Church” (article 38, pp. 128–129)
- “Jesus’ Ministry through the Community of Faith” (article 39, pp. 129–132)
- “Created, Redeemed, and Bound for Glory” (article 44, pp. 147–149)
- “Our Destiny: Union with God” (article 71, pp. 225–227)
- “The Church: Visible and Spiritual” (article 72, pp. 227–229)
- “The Christian Understanding of Death” (article 73, pp. 229–232)
- “Heaven, Hell, and Purgatory” (article 74, pp. 232–235)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 7” (Document #: TX001236)
- handout “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001237)
- handout “Unit 7 Test” (Document #: TX001277)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to continue their study of Jesus by presenting an overview of his Passion, death, Resurrection, and Ascension. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

 Reflect

Step 1: Preassess the students’ understanding of key concepts for the study of Jesus, the Savior.

 Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #:

TX001236) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001237).

Explain

Step 3: Ask the students to consider what God wants for us.

Perceive

Step 4: Invite the students to consider the religious meanings of *salvation*, *redemption*, and *Lord* given the current cultural understanding of these terms.

Explain

Step 5: Ask the students to read the Scriptures for references to eternal life and how Jesus makes it possible for us to attain eternal life.

Perceive

Step 6: Provide an opportunity for the students to review a Passion narrative in the chapel or in another quiet setting.

Explain

Step 7: Ask the students to provide one another an introduction to the way Jesus' saving mission continues in the Catholic Church.

Interpret

Step 8: Share the Catholic understanding of death and life after death.

Interpret

Step 9: Present some material about God and suffering and discuss it with the students.

Reflect

Step 10: Assign a culminating journal entry to reflect on how Jesus is “the way, the truth, and the life for me.”

Understand

Step 11: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 12: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts used in this unit:

- “Heaven, Hell, and Purgatory” (Document #: TX001262)
- “Salvation” (Document #: TX001263)
- “Paschal Mystery” (Document #: TX001312)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using Rubrics to Assess Work” (Document #: TX001012)
- “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011)
- “Using the Jigsaw Process” (Document #: TX001020)

Scripture Passages

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture passages featured in this unit are as follows:

- Matthew, chapters 26–28 (the Passion and the Resurrection)
- Mark 1:11 (the Baptism of Jesus)
- Mark, chapters 14–16 (the Passion and the Resurrection)
- Luke, chapters 1–2 (the Infancy Narrative)
- Luke 8:39 (the healing of the Gerasene demoniac)
- Luke, chapters 22–24 (the Passion Narrative)
- Luke 10:25–28 (the Greatest Commandment)
- Book of Job
- John 1:1–18 (Prologue)
- John 3:16–17 (God so loved the world that he gave his only Son)
- John, chapters 11–12 (the raising of Lazarus)
- John, chapters 18–20 (the Passion, death, and Resurrection of Jesus)
- Psalm 36:6–11 (divine providence)
- Acts of the Apostles 2:36 (Jesus is Lord and Messiah)
- Romans 1:1–4 (Paul’s greeting to the Romans)
- Romans 5:5 (the love of God has been poured out)
- 1 Corinthians 15:5–8 (the Resurrection of Christ)
- Hebrews, chapter 1 (the Son higher than the angels)
- 1 John, chapter 4 (God is love)
- Jude, verses 20–21

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout "Vocabulary for Unit 7" (Document #: TX001238), one for each student.

.....

Beatific Vision	laity
catholic	liturgy
Communion of Saints	Mystical Body of Christ
Deposit of Faith	Pentecost
Eucharist	Reign of God
Eucharistic species	Sacraments
evangelical counsels	saint
Fall, the	theodicy
free will	vows
grace	

Learning Experiences

Reflect

Step 1

Preassess the students' understanding of key concepts for the study of Jesus, the Savior.

Have the students reflect on their current understanding of terms related to this unit and ask questions that will guide their study and deepen their understanding.

1. Prepare for this learning experience by identifying which terms and definitions you will use in the study of this unit.
2. Distribute the handout from the eSource site or the one you created, as well as a pen or pencil for each student. Give the students a few minutes to read through the list to identify which terms they understand already. Direct them to write out their current understanding of the words they know. Also have them write questions that will deepen their understanding of each of the words or concepts, as in “I know how to define *salvation*, but what does it really mean?”
3. Move among the students as they are writing to assess their current understanding.
4. Lead a summary discussion based on your observation of the students' work.

Teacher Note

For ideas on key concepts and vocabulary that will be essential to understand in this unit, see the Overview section or the handout “Vocabulary for Unit 7” (Document #: TX001238) but also add your own terms. Prepare a handout that lists the words and gives room for the students to write their current understanding of each.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX001236) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001237).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a graphic novel or cartoon strip that explains Jesus' role in salvation or writing a personal response paper about Jesus and salvation. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics

to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 7” (Document #: TX001236) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001237), one for each student.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand that Jesus Christ saves us from the consequences of our sins and gives us eternal life.



Article
44

Explain

Step 3

Ask the students to consider what God wants for us.

God has always wanted good for us. This is a short review of salvation history, its origin, and its fulfillment.

1. Prior to the beginning of class, have the students read article 44, “Created, Redeemed, and Bound for Glory,” in the student book. Ask the students to describe what God’s initial plan was for us (to walk and talk with God in the beautiful Garden of Eden).
2. Present the following material from article 44, “Created, Redeemed, and Bound for Glory,” in the student book:
 - We are created as good. God wanted to live with us in paradise.
 - The opening chapter of the Book of Genesis states that humanity has been created in the image and likeness of God (see 1:26–27).
 - As creatures who occupy this “unique place in creation” (*Catechism of the Catholic Church [CCC]*, 355), we have a dignity that can never be taken away from us.
 - The Incarnation—the event in which God became flesh—further affirms the basic goodness of the world in general and of humanity in particular.

3. Ask the students to explain how we lost the original blessing of the Garden and God's close companionship. (Some students might say that God created us in such a limited way that we were "made to sin," that sooner or later we would lose paradise.) The information in this section can also be referred to as steps in salvation history. Be sure to cover the following points if the students do not mention them in their responses:
 - Although God is unlimited, any creature he makes is limited or else that creature would also be God. (This is why the Nicene Creed says that Jesus is "begotten by the Father, not made" and the "Holy Spirit proceeds from the Father and the Son.")
 - Anything that has limits cannot be perfect (because again it would be God) and will fall short in some way. Humans will fall short of living in the loving and communal relationship with God and will choose other apparent goods. They can choose something else aside from God because of his gift of free will. God could have ensured that we would have stayed with him in the Garden without sinning, but he wanted this to be our choice. God is love, and love requires free will.

If you are familiar with the movie *The Truman Show* (102 minutes, 1998, rated PG) with Jim Carrey, you may want to share a bit about it or even show a clip if you have time. In this movie Truman is the focus of a TV show in which he is the only one who doesn't know that his life is not real life, because he has been the subject of the show since birth. The rest of the people in his life are actors, and really he exists to entertain a TV audience. His free will is severely limited by the reality that has been created for him on a screen set. One day, however, some things begin to not add up for him, and he explores the "reality" of his world.
4. The first step of salvation history is the loss of the "grace of original holiness" (CCC, 399). Using their free will, Adam and Eve disobeyed God and immediately incurred this loss. Share the following point with the students:
 - The first sin consists of disobeying God and failing to trust in his infinite goodness (see CCC, 397).
5. The second step of salvation history is that once we became subject to Original Sin, we needed redemption. Share the following points from the student book:
 - Although humanity was created fundamentally good, we are in need of redemption because of **the Fall**.
 - This fallen nature, transmitted to every person born into the world, is called Original Sin.
 - The doctrine of Original Sin does not mean we are born with personal faults. Rather, it means we enter the world "wounded," "inclined to sin" (CCC, 405), and in need of redemption.

6. Ask the students how humanity regained the chance to spend eternal life with God. Be sure to cover the following points, from the student book, if the students do not raise them:

- ▶ The third step of salvation history puts us in the position to share life with God. We are bound for glory.
- ▶ The fact that we have been created as good and redeemed by Christ ensures our ultimate destiny: eternal life in the glory of God's holy presence.
- ▶ The scriptural witness is clear: we have a heavenly home.
- ▶ We are human persons destined to share in the eternal glory of the One who created us in perfect goodness and redeemed us in perfect love.

Continue to delve into the meaning of *redemption* and *salvation* unless you think the students have grasped the concept sufficiently.



Article
33

Perceive

Step 4

Invite the students to consider the religious meanings of *salvation*, *redemption*, and *Lord* given the current cultural understanding of these terms.

These words carry connotations in everyday speech that in some cases can help us to understand the word but in other cases can confuse us. Throughout salvation history, God repeatedly called to his people, Israel, and called them back to him, but it wasn't until God sent his own Son, Jesus Christ, that our redemption or salvation could occur. Only Jesus could redeem and save us.

1. In preparation for this activity, have the students read article 33, "Jesus: Lord and Redeemer," in the student book.
2. Review the context for these words in American usage. Use the PowerPoint "Salvation, Redemption, and Lord" (Document #: TX001261) at smp.org/LivinginChrist.
 - a. "The US Air pilot saved 151 people by landing safely in the Hudson River." (to deliver from harm or danger)
 - b. "Save your presentation on the flash drive!" (to store data in a storage device)
 - c. "Think about saving that money for college." (to put aside as a reserve or to spend less)
 - d. "You can save more than an hour from your drive if you are willing to take the turnpike." (to make unnecessary)
 - e. "Maggie saved all five goals during the shoot-out." (to prevent a score by the opponent)

- f. “Class, you can go to the chapel for Mass, save Jeremy, whom I would like to speak with first.” (with the exception of)
- What does *save* mean in the sense that “Jesus saves us”?
Here save most closely resembles examples a and e. Jesus saves us from the danger and harm that sin does and in some ways prevents the “opponent,” Satan, from winning.
 - The word *salvation*, from the Latin *salvare*, meaning “to save,” refers to the forgiveness of sins and the restoration of friendship with God; a person can be certain of salvation, which is a gift of God, only at the time of judgment (see CCC, 169).
3. Complete a similar process with the word *redemption*. Ask the students to name the several meanings for this term.
- a. “Okay, Jeremy, you redeemed yourself this past class period, so you don’t have to stay for detention after school.” (to change for the better, to atone)
 - b. “Redeem your coupons at the time of checkout.” (to exchange for something of value)
 - c. “Return aluminum cans. California redemption rate is \$.05.” (to buy back)
 - d. “Do you think this vacant lot can be redeemed for gardening?” (to extricate from, to help overcome something detrimental)
 - Which of these meanings do you think comes closest to the meaning of *redemption* in religious terms?
In this sense, redemption most closely resembles examples a and c.
 - The word *redemption*, from the Latin *redemptio*, meaning “a buying back,” refers, in the Old Testament, to Yahweh’s deliverance of Israel. In the New Testament, it refers to Christ’s deliverance of all Christians from the forces of sin (see CCC, 517).
 - Why do we say Jesus “redeemed” us?
 - In the Roman world, a ransom was the price paid to buy the freedom of a slave. The person who paid the ransom was known as a redeemer.
 - The early Christians taught that Jesus had “paid the price” in order to “ransom” us from our slavery to sin.
 - Because Jesus, as the Second Person of the Blessed Trinity, fully assumed our human nature, he was able to redeem that nature through his suffering and death on the cross.

4. Review the following material from article 33, “Jesus: Lord and Redeemer,” in the student book:
- “Lord” and “Redeemer” are two titles often ascribed to Jesus, both in the New Testament and in later theological writings.
 - How did Jesus come to be called Lord? (*You may want to mention that some people have a hard time calling Jesus “Lord” because they consider a lord to be an oppressive ruler rather than a positive one.*) The origin of calling Jesus “Lord” came from the Old Testament.
 - In the Old Testament, most of which was originally written in Hebrew, God reveals the divine name to Moses as YHWH.
 - In Hebrew this name is an unpronounceable form of the verb “to be,” which is often translated as “I am who I am” or “I will be who I will be.” Out of respect for the holiness of God’s name, both ancient and modern Jewish readers use a different term whenever they see YHWH. They use the word *Adonai*, meaning “Lord.”
 - When the Old Testament was translated into Greek, the word *Kyrios*, “Lord,” was used for the name YHWH. Thus, in the New Testament, giving the title *Kyrios* to Jesus indicates his divinity.

Explain

Step 5

Ask the students to read the Scriptures for references to eternal life and how Jesus makes it possible for us to attain eternal life.

Though the students may not immediately understand the passages they find, it is good for them to see where a Catholic teaching originates.

1. Prepare for this learning experience by deciding whether you would like the students to complete it individually, as pairs, or in small groups. In addition, decide whether you would like the students to search for the Scripture references or if you would rather download and print the handout “New Testament References to Eternal Life” (Document #: TX001239) for each student to save the class time involved in searching.
2. Be sure that each student has a Bible. If the students are doing the searching, give them about 20 minutes to search the New Testament for references to eternal life and Jesus’ role in gaining eternal life for us. Otherwise distribute the handout, which is structured to be used with four small groups’ each being assigned a set of readings.
3. Go over the instructions on the handout, noting that each passage may not answer both questions, so the students should decide if one or both apply in each case.

4. When the students have completed the exercise, ask each individual, pair, or small group in turn to share what one of their passages says about one or both questions about Jesus and eternal life. Write the responses in a visible place. Make a second round, asking individuals or group representatives to share only something that has not already been mentioned. Continue writing the responses on the board, identifying different insights into eternal life and Jesus' role in gaining it for us, without any repetition.
5. Conclude the learning experience with a short journal reflection on 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 seem to understand the role of Jesus in salvation as well as the reward of eternal life. If you see a pattern of misunderstanding, review or expand on what the students know so far the next time you meet.

Perceive

Step 6

Provide an opportunity for the students to review a Passion narrative in the chapel or in another quiet setting.

Because the students recently read through an entire Gospel, you may want to review the Passion narrative with a slightly different focus.

1. Prepare for this learning experience by asking for or providing Bibles, journaling materials (if you choose to include journaling as part of the experience), appropriate instrumental music, and other things (e.g., candles, a fountain) that may help to create a reflective atmosphere in the chapel (or other quiet space).
2. Explain that the students can reread the Passion account from the Gospel they have read already, or they can choose to read the Passion from another Gospel. Mention that though we have been studying what Jesus' *salvation* means, this is actually an account of the "price" Jesus paid for our redemption.
3. Invite the students into a quiet, reflective space. Encourage them to be as alone as they can be, physically as well as in thought.
4. Explain to the students the importance of maintaining a spirit of quiet reflection, that you will be playing quiet instrumental music, and that there is no single right way to participate in this learning experience. The narrative is sometimes difficult to read. Distraction is normal.

Teacher Note

Some students may be able to get through all four Gospel accounts. Others may take more time reading one or two. It is important that the Spirit be allowed to lead the students in their reading and reflection.



Articles
34, 35,
36, 37,
38, 39

Explain

Step 7

Ask the students to provide one another an introduction to the way Jesus' saving mission continues in the Catholic Church.

The student book section “Part 3: Jesus and the Church” (in “Section 3: “Jesus: The Definitive Revelation of God”) lays the groundwork for the more extensive study of the Church that the students will do in their sophomore year. Because of this it is helpful for the students to identify the main points of this section but to wait until next year to delve more deeply into the topics.

1. Prepare for this learning experience by downloading and printing the handout “Jesus and the Church” (Document #: TX001240), one for each student. The students will be reviewing the following student book articles in this step, so ensure that they have their student books with them:
 - “Pentecost and the ‘New Age’ of the Church” (article 34)
 - “Jesus Fulfills His Mission in the Church” (article 35)
 - “Communion with Christ through the Sacraments” (article 36)
 - “Jesus’ Presence in the Eucharist” (article 37)
 - “Jesus Teaches through the Church” (article 38)
 - “Jesus’ Ministry through the Community of Faith” (article 39)
2. Divide the class into six small groups and assign each small group a student book article from the section “Part 3: Jesus and the Church” (articles 34–39). Distribute the handout. Ask that one member of each small group read the group’s article out loud and that the others read along with him or her.
3. Each group should decide what points are most important to know in the article. When a group has come to a consensus about these points, each group member should record them in the appropriate section of their handout.
4. Now use the jigsaw process and divide the class into groups of six, with one person representing each article. Ask each student to share with her or his new group members the most important points from her or his article and to answer questions that any of the other group members may have. Each student should take notes on his or her own charts. For each article all the group members should record the answers to the two questions on the handout.
5. When all the new groups are finished discussing, ask whether the students noticed any commonalities among the articles. Let the students know that they are responsible for knowing all of the main points from the handout. Remind the students that they can refer to the student book if they want to get a better grasp of the concepts.



Articles
71, 72,
73, 74

Interpret

Step 8

Share the Catholic understanding of death and life after death.

Most teens have some feeling about this topic, whether it be fear or uncertainty or hope. In this learning experience, you first get a sense of what the students are thinking before you present material from the student book.

1. You may want to assign the students to read the following articles in the student book before class:
 - “Our Destiny: Union with God” (article 71)
 - “The Church: Visible and Spiritual” (article 72)
 - “The Christian Understanding of Death” (article 73)
 - “Heaven, Hell, and Purgatory” (article 74)

2. Prepare for this class session by writing the names of your students in a form that will facilitate calling them at random (on individual note cards or on frozen-treat sticks, for example). If you would like some background material on this topic, see smp.org/LivinginChrist.

3. Review the following points with the students:
 - Many people have questions about death and what happens after death.
 - Catholics have often prayed for “a good death.” What does that mean?

(being in a state of grace, receiving Anointing of the Sick with the chance for Confession, perhaps having family there, etc.)
 - Catholics (and other Christians) believe that death is just the beginning of eternal life with God. It is not the end.
 - God created human beings with both bodies and souls. At the moment when the physical body dies, the soul separates from the body and goes to meet God.
 - At the Final Judgment, when Christ comes again in glory, the soul will be reunited with the body in a new and glorified state. Our bodily resurrection has been a central truth of Christian faith from the very beginning. It is consistently proclaimed in every book of the New Testament and even in some books of the Old Testament.
 - Because Christians enter into the death of Christ in Baptism, our physical death allows us to share in the glory of his Resurrection.
 - If you have ever prayed the words of the Hail Mary—“pray for us sinners, now and at the hour of our death”—then you have, in a small way, prepared for your own death.

- We need to remember our mortality, the fact that we will not live on this earth forever. It helps us to “realize that we have only a limited time in which to bring our lives to fulfillment” (CCC, 1007).
 - It is also a way of growing in faith, of surrendering to the divine will and trusting that our lives are truly in God’s hands, from the moment of our conception to the moment of our last breath.
4. Before moving into a discussion of Heaven, Hell, and Purgatory, you may want to discover where the students are in relationship to these terms. Divide the board into three columns, one headed “Heaven,” one headed “Hell,” and one headed “Purgatory.” Pick a column, randomly select a student’s name, and ask that student what he or she understands the term to be. Record his or her answer in the column, and then repeat the process, choosing a different column and drawing a different student’s name. If a student offers a wrong answer, you may choose to correct him or her either right away or after you’ve collected several answers.
5. As you present about Heaven, Hell, and Purgatory, add comments that respond to any concerns or fears the students have. Share the following points:
- After death all people will face divine judgment twice, in the Final Judgment and in each person’s Particular Judgment. The Final Judgment will occur for all of us when Jesus comes again in glory. No one but God the Father knows when that will be. At the moment of our death, we will face Christ, the judge of the living and the dead, in the Particular Judgment, which has three possible outcomes.
 - Heaven
 - Those who die in God’s grace and friendship and are perfectly purified go immediately to Heaven. There they live in the company of the Blessed Trinity forever.
 - The *Catechism* defines Heaven in various ways: as “communion of life and love with the Trinity, with the Virgin Mary, the angels, and all the blessed” (1024); as “the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness” (1024); and as “the blessed community of all who are perfectly incorporated into Christ” (1026).
 - Hell
 - The Catholic belief in Hell is rooted in the gift of free will. (*You may want to challenge the students to think of why that is.*) Because God absolutely respects our freedom, God never forces us to do good. We must freely decide for ourselves.

- As the *Catechism* states, “We cannot be united with God unless we freely choose to love him” (1033). When we choose evil, we reject the love, grace, and redemption God offers to us. We have chosen Hell, the “state of definitive self-exclusion from communion with God and the blessed” (1033).
 - God does not send anyone to Hell. Rather, through our own choices, we can send ourselves there.
 - Purgatory
 - Purgatory is for those who are ultimately destined for Heaven but who are not yet pure enough to enter it. It is a state of final purification or cleansing that allows these individuals “to achieve the holiness necessary to enter the joy of heaven” (CCC, 1030).
6. The Paschal (or Easter) Mystery celebrates that Jesus has conquered death for us and has risen from the dead, thus raising us up to new life.



Article
15

Interpret

Step 9

Present some material about God and suffering and discuss it with the students.

Suffering is an important yet difficult subject, but it is key that the students learn to see the hope that our faith tradition offers them in the Paschal Mystery. Not only does the Paschal Mystery offer hope for eternal life, but it also gives meaning to suffering and a promise of new life.

1. You may want to prepare for this learning experience by bringing in a clip from the local nightly news that emphasizes suffering. You will also want to assign the students to read article 15, “Evil and Suffering and a Good and Powerful God,” in the student book as homework before this step.
2. Show the news clip and ask the students to note where they see situations of people suffering in the local community. Then ask the students to name the suffering they have seen or experienced in their own lives. Use the following questions to spark discussion:
 - How do you react or respond to suffering and pain in your own life? in the lives of others?
 - What do you want to know about suffering? about a loving God in the midst of suffering?
3. Share material from article 15, “Evil and Suffering and a Good and Powerful God,” in the student book:

- If God is all powerful and all good, how can there be so much suffering in the world? Human attempts to answer this age-old question are called theodicy.
- Within that Christian story, let's consider four key elements of the Catholic approach to theodicy:
 - **Element 1: The world is yet imperfect.**
Our world is far from perfect. Natural disasters like floods, droughts, and earthquakes continue to happen throughout the world. These events are not punishment from God or a sign of divine anger or displeasure; they are simply part of the laws of nature.
 - **Element 2: Human beings continue to sin and commit evil acts.**
Because God created us with free will, we have the option to sin. God respects our freedom. He never forces us to choose the good, even though suffering for ourselves or others often results when we sin.
 - **Element 3: Because Jesus' death redeemed, or saved, humanity from sin, we view suffering, especially when endured on behalf of others, as redemptive.**
Because God suffered in the Person of Jesus, he is truly with suffering people in a very special way. Our suffering unites us with the crucified Christ, and our efforts to alleviate the suffering of others allow us to serve the very Body of the Crucified Lord.
 - **Element 4: The Church's theodicy is rooted not only in Jesus' death on the cross but also in his Resurrection.**
Because we were baptized into Christ's death, we will share in his Resurrection: we also will live again after we die. The Resurrection is not only about life after death. It is also about the Paschal Mystery, the centerpiece of Christian faith. The Paschal Mystery shows us that suffering, sin, and evil will never have the last word.
 - Our good and gracious God always wills and desires what is best for humanity. It is easy to believe this when life is good. Suffering reminds us that we cannot see the big picture that God can see.
 - "Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life" (CCC, 324). Suffering and evil are never good in themselves, but the powerful love and mercy of our God can transform the worst suffering or the deepest evil into something good.

- Encounters with suffering and evil are difficult and distressing. Still we can trust that somehow, in a way we cannot yet fully understand, the hand of God is at work. God is bringing the world to the state of perfection for which it was created.
4. Focus on the last two elements and explain that the Paschal or Easter Mystery means not only that we can rise from the dead with Jesus but also that Jesus promises us that some sort of life can come out of any evil or suffering there is, even if it may take time for the life to appear.
 5. Make the point that suffering in this life is not what God wants, but it happens. We can either suffer with Christ and let him bring new life to us, or we can suffer without him. A close relationship with Jesus helps us to understand that even the most hellish situations can transform us and others and bring another good that may not have occurred without the suffering. Ask the students to think of people they know who have suffered, and then to identify new life that has come out of the suffering.

Reflect**Step 10**

Assign a culminating journal entry to reflect on how Jesus is “the way, the truth, and the life for me.”

This learning experience offers the students the opportunity to reflect quietly on the meaning of this phrase in a personal way.

1. Write the following on the board:
Jesus The Way The Truth The Life
2. Create a reflective atmosphere by opening with prayer and playing reflective music.
3. Give the students 15 to 20 minutes to respond in their journals to what is on the board. Remind them that their journal entries may be in any form (poetry, short essay, drawing, etc.).
4. Close the learning experience by inviting, but not requiring, the students to share their responses.

Understand**Step 11**

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts “Final Performance Task Options for Unit 7” (Document #: TX001236) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001237). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If there are some students who find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Reflect**Step 12**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of how Jesus Christ saves us from the consequences of our sins and gives us eternal life have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 7

Important Information for Both Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Jesus Christ saves us from the consequences of our sins and gives us eternal life.
- Jesus Christ conquered death.
- The Paschal Mystery includes victory over death and also all sin, loss, and sorrow.
- Jesus Christ continues his saving presence in the Church.

Option 1: A Graphic Novel or Cartoon Strip about Jesus and Salvation

Create a graphic novel or cartoon strip that explains Jesus' role in salvation, making sure to demonstrate comprehension of the key understandings listed above. Follow these steps in writing your piece:

- Consider how you will communicate the key understandings to your audience, people your own age.
- Decide which points you would like to make about Jesus' role in salvation. Your piece should address not only Jesus' salvation of humanity but also how our own individual salvation occurs. Include at least three Scripture passages and three points from the student book.
- In six to twelve frames, create a graphic novel or cartoon strip that communicates these concepts.

Option 2: Personal Response Paper on Salvation

Reflect on what salvation means for you and write an essay, several paragraphs in length, addressing the points below. Explain fully the key understandings for this unit in an essay and then talk about your own spiritual life and salvation. The following prompts may be helpful in getting you started:

- What were the roles of your parents and godparents at Baptism in regard to your salvation?
- How does each of the following relate to your salvation?
 - the Eucharist
 - personal prayer
 - loving actions
 - service in the community
 - life in your family
- As you look ahead in high school, what are some ways you can continue to have a saving relationship with Jesus?



Rubric for Final Performance Tasks for Unit 7

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus Christ saves us from the consequences of our sins and gives us eternal life.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus Christ conquered death.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Paschal Mystery includes victory over death and over all sin, loss, and sorrow.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus Christ continues his saving presence in the Church.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment is neatly done.	Assignment not only is neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 7

Beatific Vision: Directly encountering and seeing God in the glory of Heaven.

catholic: Universal.

Communion of Saints: We are united “in holy things” and “among holy persons” (*Catechism of the Catholic Church [CCC], 948*). The “holy things” in which we are united are the Sacraments, especially the Eucharist, and other spiritual gifts. The “holy persons” with whom we are joined as one are all those members of Christ’s own Body, the great “cloud of witnesses” (Hebrews 12:1).

Deposit of Faith: Christ’s message of Revelation that was given to the Apostles, who in turn transmitted this message through Scripture and Tradition to the Church.

Eucharist: A Greek word that means “thanksgiving.”

Eucharistic species: The gifts of bread and wine after they have become Christ’s Body and Blood.

evangelical counsels: The call to go beyond the minimum rules of life required by God (such as the Ten Commandments and the precepts of the Church) and strive for spiritual perfection through a life marked by a commitment to chastity, poverty, and obedience.

Fall, the: Also called the Fall from Grace, the biblical revelation about the origins of sin and evil in the world, expressed figuratively in the story of Adam and Eve in Genesis.

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.

grace: The gift of God’s loving presence with us, which empowers us to respond to God’s call and to live always as God’s children. Grace is never earned; although none of us truly deserves grace, God freely chooses to bless us with this gift.

laity: All members of the Church with the exception of those who are ordained as bishops, priests, or deacons. The laity share in Christ’s role as priest, prophet, and king, witnessing to God’s love and power in the world.

liturgy: All official public prayer of the Church, including celebrations of the Eucharist and other Sacraments and the Liturgy of the Hours, the official daily prayers of the Church.

Mystical Body of Christ: A “supernatural unity . . . a single mystical person”¹ (CCC, 1474). This means that all members of the Church are truly and spiritually united as one Body in the divine life of the Blessed Trinity.

Pentecost: In the Scriptures the event in which the early followers of Jesus received the Holy Spirit. Today the Church celebrates this event on Pentecost Sunday, which occurs seven weeks after Easter Sunday.



Reign of God: The reign or rule of God over the hearts of people and, as a consequence of that, the development of a new social order based on unconditional love. The fullness of God's Reign will not be realized until the end of time. Also called the Kingdom of God.

Sacraments: An efficacious and visible sign of God's invisible grace, instituted by Christ. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

saint: Really anyone who is trying to live a holy and Christian life, through the grace of Christ.

theodicy: Human attempts to answer the age-old question, If God is all powerful and all good, how is it possible that there is so much suffering in the world?

vows: Promises made to God.

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Endnote cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition

1. *Indulgentiarum doctrina*, 5.



New Testament References to 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

John 6:34–59 (Bread of Life discourse)
John 10:1–18 (the Good Shepherd)
John 12:24–26 (losing and saving one's life)
John 14:1–14 ("I am the way, the truth, and the life.")

Set 2: Saint Paul's Letter to the Romans

Romans 3:21–31 (faith and works)
Romans 6:1–11 (freedom from sin, life in God)
Romans 6:12–23 (grace and life through Christ)
Romans 8:14–17 (adopted children)
Romans 14:1–12 (to live and die in Christ)

Set 3: Saint Paul's Letters to the Corinthians

1 Corinthians 15:1–11 (Christ's Resurrection)
1 Corinthians 15:12–19 (rebuttal about resurrection)
1 Corinthians 15:20–28 (all die and rise in Christ)
1 Corinthians 15:50–58 (resurrection event)
2 Corinthians 4:7–16 (the paradox of the ministry)
2 Corinthians 5:1–10 (our future destiny)

Set 4: A New Testament Mix

Matthew 22:23–33 (question about resurrection)
Matthew 25:31–46 (judgment of the nations)
Luke 23:39–43 (Jesus and the criminals)
Galatians 3:23–29 (what faith has brought us)
Ephesians 5:1–5 (rule for the new life)



Jesus and the Church

Using words directly from the student book, identify three key points from the article you have read and then later write the points from the articles your classmates have read.

Article	Three main points in words directly from the student book
"Pentecost and the 'New Age' of the Church" (article 34)	
"Jesus Fulfills His Mission in the Church" (article 35)	
"Communion with Christ through the Sacraments" (article 36)	
"Jesus' Presence in the Eucharist" (article 37)	
"Jesus Teaches through the Church" (article 38)	
"Jesus' Ministry through the Community of Faith" (article 39)	



Unit 7 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ The Incarnation revealed our inherent human dignity and did all of the following except _____.
 - A. restore the image of God in us
 - B. make us a little less than the angels
 - C. redeem us, offering us a share in the communion of the Blessed Trinity
 - D. ensure our destiny: eternal life in the glory of God's holy presence

2. _____ The three fundamental truths at the heart of human dignity consist of all of the following except _____.
 - A. we are created as good
 - B. we are in need of salvation
 - C. we are meant for eternal life in God's holy presence
 - D. we need to do nothing to ensure our salvation

3. _____ In the New Testament, giving the title *Kyrios* to Jesus indicates _____.
 - A. his divinity
 - B. his humanity
 - C. his place as Son of Mary
 - D. the importance of the Greek Scriptures

4. _____ Saint Paul's quotation "At present, we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known" (1 Corinthians 13:12) seeks to explain _____.
 - A. our inability to know the will of God
 - B. the presence of Jesus in the Eucharist
 - C. the love of the Father for the Son
 - D. the willingness of the saints to suffer

5. _____ If we lead lives of prayer and discipleship, we will share in all of the following that Jesus promised us except _____.
 - A. new and resurrected life
 - B. union with the Blessed Trinity
 - C. a place next to Mary in Heaven
 - D. a vision of our Triune God in heavenly glory



6. _____ The beatitude that most tells us what the Beatific Vision is like is _____.
- A. "Blessed are the meek, for they shall possess the earth" (Matthew 5:5).
 - B. "Blessed are the clean of heart, for they shall see God" (Matthew 5:8).
 - C. "Blessed are the peacemakers, for they shall be called the children of God" (Matthew 5:9).
 - D. "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (Matthew 5:3).
7. _____ Blessed Damien de Veuster ministered among the _____.
- A. poor in the American Southeast
 - B. wounded soldiers during World War I
 - C. Indian tribes of South America
 - D. lepers on the Hawaiian Island of Molokai
8. _____ In the Old Testament, Pentecost celebrates _____.
- A. the Exodus of the Israelites from Egypt
 - B. the Covenant with Abraham
 - C. God's gift of the Torah, or the Law, to the Israelites
 - D. the creation of the Holy Spirit
9. _____ We demonstrate the Church as the means of God's plan by all of the following except _____.
- A. being called by Baptism to witness to Jesus Christ and continue his mission
 - B. doing whatever we feel like at all times
 - C. practicing our love for one another and compassion for those in need
 - D. speaking out for justice and advocating for moral issues
10. _____ As the Body of Christ in the world, the Church is holy because _____.
- A. Christ is holy
 - B. its ministers are holy
 - C. sinners are not part of the Body of Christ
 - D. the Pope is the leader and infallible
11. _____ Ordained ministry, as a bishop, priest, or deacon, is conferred through _____.
- A. inheritance
 - B. the power of the Holy Spirit
 - C. the Sacrament of the Evangelical Counsels
 - D. the Sacrament of Holy Orders



12. _____ The chief punishment of Hell is being _____.
- A. burned with unquenchable fire
 - B. eternally separated from God
 - C. made to face all those one has hurt on earth
 - D. tormented by Lucifer
13. _____ When we pray for the dead, we are _____.
- A. really praying for ourselves
 - B. wasting our time unless the soul is worth saving
 - C. interceding for souls in Purgatory
 - D. really asking God to give souls in Hell another chance
14. _____ At the Last Judgment, when Christ comes again in glory, _____.
- A. the soul is reunited with the body in a glorified state
 - B. there will be weeping and gnashing of teeth
 - C. the good will be like sheep, the bad like goats
 - D. the Devil will cease to exist
15. _____ The Church is one in all ways except _____.
- A. being one in the Lord, its founder
 - B. being meant only for Catholics
 - C. in the faith that has been passed down
 - D. in Baptism, the Sacrament that unites all Christians



Part 2: Matching

Match each statement in column 1 with a term from column 2. Write the letter that corresponds to your choice in the space provided. (Note: There are two extra terms in column 2.)

Column 1

1. _____ The Church's song of thanksgiving prayed at the Easter Vigil.
2. _____ Anyone who is neither ordained nor a member of a religious order.
3. _____ A type of prayer in which one meditates before the Blessed Sacrament.
4. _____ The biblical revelation about the origins of sin and evil in the world.
5. _____ The vows of poverty, chastity, and obedience.
6. _____ All official public prayer of the Church.
7. _____ The basis for moral responsibility, a gift from God that allows human beings to choose from among various actions.
8. _____ A calling or mission from God.
9. _____ The rule of God over the hearts of people.
10. _____ A state of final purification or cleansing one may need to enter Heaven.

Column 2

- A. Reign of God
- B. evangelical counsels
- C. cleric
- D. layperson
- E. Purgatory
- F. free will
- G. Eucharistic Adoration
- H. Exultet
- I. Benediction
- J. vocation
- K. the Fall
- L. liturgy



Part 3: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (Note: There are two extra terms in the word bank.)

WORD BANK

Real Presence

Sacraments

prayer partner

Beatific Vision

particular judgment

cardinals

bishops

grace

sacramental life

Divine Substance

consecrate

faith

1. Sharing in the _____ of the Church enables us to attain our heavenly home.
2. Saint Thomas Aquinas described _____ as a “foretaste of the knowledge that will make us blessed in the life to come.”
3. Many people have a _____, someone they pray with or for.
4. The members of the Church continue to be instructed by the _____, the successors to the Apostles.
5. At the Mass the bread and wine becoming the Body and Blood of Christ is called the _____.
6. To _____ is to make a person, place, or thing holy.
7. The “holy things” in which we are united in the Communion of Saints are the _____ and other spiritual gifts.
8. Immediately after death a person experiences a _____.
9. The _____ is the vision of God in Heaven after we die.
10. The gift of God’s loving presence with us, _____ empowers us to respond to God’s call.



Part 4: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. How did Jesus redeem us?
2. How did Jesus conquer death?
3. How does the Paschal Mystery demonstrate victory over death for Jesus and, ultimately, for us?
4. Why is there suffering in the world if Jesus conquered death?

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Unit 7 Test Answer Key

Part 1: Multiple Choice

- | | |
|------|-------|
| 1. B | 9. B |
| 2. D | 10. A |
| 3. A | 11. D |
| 4. A | 12. B |
| 5. C | 13. C |
| 6. B | 14. A |
| 7. D | 15. B |
| 8. C | |

Part 2: Matching

- | | |
|------|-------|
| 1. H | 6. L |
| 2. D | 7. F |
| 3. G | 8. J |
| 4. K | 9. A |
| 5. B | 10. E |

Part 3: Fill-in-the-Blank

- | | | |
|---------------------|------------------------|--------------------|
| 1. sacramental life | 5. Real Presence | 9. Beatific Vision |
| 2. faith | 6. consecrate | 10. grace |
| 3. prayer partner | 7. Sacraments | |
| 4. bishops | 8. particular judgment | |

Part 4: Short Essays

1. *Answer might stress that in the Roman world, a ransom was paid to buy the freedom of a slave. The person who paid the ransom was called a redeemer. The early Christians focused on the Old Testament prophecies relating to one who would redeem or ransom the Chosen People from their sin. We understand, like the early Christians, that Jesus paid the price in order to ransom us from slavery to sin. By completely embracing our condition, through his suffering and death, Jesus forever united humanity with God and made salvation possible for us.*
2. *Through his suffering and death, Jesus made death positive, by defeating it with his Resurrection. Because Christians enter into the death of Jesus in Baptism, our physical death allows us to share in the glory of the Resurrection.*
3. *Through Jesus' Passion, death, and Resurrection, we are redeemed, opening Heaven to us, and we received the promise of a final rising of our own, wherein our bodies and souls will be reunited. We share Jesus' victory over death. By following the mission to love God and our neighbor, fueled by God's continuing presence in us through his grace, we will attain eternity in Heaven.*
4. *Suffering in the world is not a punishment from God or a sign of divine anger. Instead, suffering is simply a part of the laws of nature. The world is yet imperfect. There is suffering because of free will. Human beings continue to sin and commit evil acts. Just as God allows us the freedom to choose good, we can all choose evil. The Paschal Mystery, however, shows us that suffering, sin, and evil will not have the "last word"; because we were baptized into Christ's death (representing those aforementioned evils), we share in his Resurrection. We will live again after we die. Our faith tells us, even when we have difficulty understanding it, that we can trust that the hand of God is at work. God is bringing the world to the state of perfection for which it was created.*



Unit 8

Faith and Discipleship: A Personal Response to God

Overview

Now that the students have come to know Jesus better, they are prepared to ask themselves if they would like to respond in faith to Christ's invitation to follow him and be in communion with the Trinity. This unit helps the students to understand discipleship.

Key Understandings and Questions


Upon completing this unit, the students will have a deeper understanding of the following key concepts:

- Faith is a response to Revelation, a response to an encounter with Christ.
- Discipleship is following Jesus' way of life in one's thoughts, words, and actions in the modern world.
- Faith is expressed through discipleship and grows because of discipleship.
- Charity, service, and justice express faith and discipleship.

Upon completing the unit, the students will have answered the following questions:

- What is faith?
- How is discipleship a response to Revelation, an encounter with Christ, and an expression of faith?
- What does discipleship look like?
- Who models Christian discipleship for us?

Student Book Articles

This unit draws on articles from the *Jesus Christ* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 5: Faith and Our Response to Jesus," and are as follows. If you believe the students would do the reading more successfully with additional structure, see the hand-out "Student Notes for Unit 8" (Document #: TX001269) at smp.org/LivinginChrist.

- "Faith and Religion" (article 58, pp. 188–190)
- "Faith: A Gift from God" (article 59, pp. 190–192)

- “Examples of Faith” (article 60, pp. 192–195)
- “Faith: Our Response to Revelation” (article 61, pp. 195–197)
- “Discipleship: Resisting Evil, Seeking Forgiveness” (article 68, pp. 215–217)
- “Discipleship: Concern for the Common Good” (article 69, pp. 217–220)
- “Discipleship: The Call to Evangelization” (article 70, pp. 220–223)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 8” (Document #: TX001241)
- handout “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001242)
- handout “Unit 8 Test” (Document #: TX001278)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to continue their study of Jesus by deepening their understanding of faith and discipleship. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Reflect

Step 1: Preassess the students’ understanding of faith and discipleship through a journal exercise.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 8” (Document #: TX001241) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001242).

Explain

Step 3: Review the course to this point.

Reflect

Step 4: Use a “cross the line” exercise to help the students begin their reflection on the meaning of faith.

Explain

Step 5: Present material about faith to the students from the student book.

Interpret

Step 6: Examine what it means to have faith, exploring this further by researching a contemporary person of faith.

Perceive

Step 7: Ask the students to consider the many different ways faith can be expressed.

Apply

Step 8: Assign the students to search the Acts of the Apostles for examples of discipleship and different applications of faith.

Apply

Step 9: Ask the students to consider some of the less obvious aspects of discipleship and then to create “disciple action figures” that illustrate what has been emphasized.

Apply

Step 10: Assign the students to interview an adult, faith-filled Catholic—someone they consider to be a disciple.

Understand

Step 11: Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect

Step 12: Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Visit smp.org/LivinginChrist for additional information about these and other theological concepts used in this unit:

- “Faith” (Document #: TX001266)
- “Discipleship in the New Testament” (Document #: TX001265)

The Web site also includes information on these and other teaching methods used in the unit:

- “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011)
- “Using Rubrics to Assess Work” (Document #: TX001012)
- “Cross the Line” (Document #: TX001268)

Scripture Passage

Scripture is an important part of the Living in Christ series and is frequently used in the learning experiences for each unit. The Scripture featured in this unit is as follows:

- Acts of the Apostles

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 8” (Document #: TX001243), one for each student.

.....

belief	lament
Catholic social teaching (CST)	missionaries
disciple	proselytism
evangelization	religion
evangelize	theological virtues
faith	

Learning Experiences



Reflect

Step 1

Preassess the students' understanding of faith and discipleship through a journal exercise.

1. Write the following questions on the board. Distribute pens or pencils and ask the students to answer the questions individually:
 - How does a faith-filled person act?
 - In what ways have you acted like a faith-filled person?
 - Are you more drawn to some expressions of faith than others? Why?
 - Do some expressions of faith turn you off more than others? Why?
 - If someone asked you if you were a disciple of Jesus, what would you say?
2. When the students are done writing out their answers, have them form pairs and share their answers with each other. Then ask for volunteers to share with the whole class. Listen carefully both to assess the students' understanding of faith and to detect misconceptions or stereotypes about people of faith.



Understand

Step 2

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 8” (Document #: TX001241) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001242).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a presentation and poster about a saint and his or her order or writing a personal response paper about faith and discipleship in music. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information. Another option, for those students who have completed at least three personal response papers throughout the semester, is putting together a personal discipleship portfolio (see the handout “Portfolio Instructions” [Document #: TX001289; see Appendix 2]).

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 8” (Document #: TX001241) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001242), one for each student. Determine the number of copies you need of the handout “Portfolio Instructions” (Document #: TX001289; see Appendix 2) ahead of time so you have the proper number of sheets for the students.
2. Distribute the handouts. Give the students a choice as to which performance task they select and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ You may work individually or with one other person for either of the first two options. The discipleship portfolio is an individual assignment.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task. Because these final performance tasks incorporate material from the entire unit, remind the students about the skills and knowledge they have gained along the way.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each activity builds the knowledge and skills they will need to show you that they understand faith and discipleship.

Teacher Note

If you have done these performance tasks, or very similar ones, with the students before, place examples of this work in the classroom. During this introduction explain how each is a good example of what you are looking for, for different reasons. This allows the students to concretely understand what you are looking for and to understand that there is not only one way to succeed.

Explain

Step 3

Review the course to this point.

Prompt the students to help you as you review the main concepts they have studied throughout the semester.

1. Prepare for this learning experience by downloading and printing the handout “Review of Major Course Concepts for *Jesus Christ: God’s Love Made Visible*” (Document #: TX001244), one for each student. This handout reviews the important understandings from each unit, asking the students to fill in blanks, answer true or false, or define terms.
2. Arrange the students in pairs. You may want to consciously pair students who struggle academically with those who are stronger students so the former student can see how the latter student searches for information. The stronger student should not do all the work; it should be equally shared. Distribute the handout. Give the students time to find their final

performance task handouts for the various units or to look in their student books for the information needed.

3. Go over the handout in the large group, making sure all the students understand the assignment. Make comments such as these and others you deem necessary:
 - This review sheet will be helpful when you study for the final exam (*if there is one*).
 - This review helps us see where we have come over the course of the semester. This unit about faith and discipleship invites you to accept and respond to what you have learned throughout the semester. Do you have faith in Jesus Christ as presented in this course? Will you be his disciple?

Reflect

Step 4

Use a “cross the line” exercise to help the students begin their reflection on the meaning of faith.

The students respond to different statements in a kinesthetic exercise.

1. Prepare for this learning experience by finding a larger space in the school or outside. If the gym is available, the long lines on the floor are helpful. If not, make a long line on the floor or ground with masking tape, chalk, or some other means. Because the students will likely want to discuss some of the statements (see part 2 of this learning experience), decide ahead of time how much time you can spare for conversation.
2. Instruct the students to stand on one side of the line on the floor or ground. Then ask students to cross the line if a statement matches them. If a particular statement does not match them, they should stay where they are. Read the following statements one at a time, stopping after each one to process or explain the meaning:

Teacher Note

If you have a class that is not as familiar with the practices and sacramentals of Catholicism, ask the students if they have grandparents or neighbors who practice these ways or have outward signs of faith. Some students may want to share experiences or ask questions.

- Cross the line if . . .
 - you like scary rides.
 - you like vegetables.
 - you pray before meals.
 - you go to church almost every Sunday.
 - you have said the Rosary with your family.
 - you have served at a soup kitchen or clothing closet.
 - you have participated in the stations of the cross.

- you have written a letter to your legislator on behalf of a political issue in light of your faith.
 - you have protested a political issue in light of your faith.
 - you must dress up when you go to church.
 - “expressive” song and dance are part of your worship service experience.
 - you wear a cross, as jewelry, around your neck.
 - you have a crucifix or picture of Jesus in more than one room in your home.
 - your family watches religious TV programs.
 - you know someone who speaks in tongues.
 - you read the Bible regularly.
3. Return to your regular meeting space and ask the students to journal about their reactions to this learning experience by writing one thing they learned, one thing that surprised them, and one question that emerged from the group exercise.
 4. Lead the students in a discussion about how there are different ways to express faith.

Teacher Note

Insist on an atmosphere of respect by explaining how people’s expressions of faith are based on a number of factors, such as their own experiences and how they were raised, their relationship with the world, their relationship with the Church, and their own comfort level with faith.



Articles
58, 59,
60, 61

Explain**Step 5**

Present material about faith to the students from the student book.

1. Prepare for this and the next two learning experiences by assigning the following articles from the student book either as homework before your presentation or afterward as a reinforcement to your presentation and class discussion:
 - “Faith and Religion” (article 58)
 - “Faith: A Gift from God” (article 59)
 - “Examples of Faith” (article 60)
 - “Faith: Our Response to Revelation” (article 61)

You may want to use the PowerPoint “What Is Faith?” (Document #: TX001270) at smp.org/LivinginChrist to accompany your presentation.
2. Share the following material with the students:
 - What is faith? How do faith, belief, and religion relate to one another?

- Faith is both God's gift to us and our free response to that gift. Through the theological virtue of faith, God prepares all of us to respond to his revealed truth with our whole hearts and minds. When our response is genuine and deeply rooted, truly a part of our lives, it transforms us.
- When we articulate our faith by saying "I think _____ about God," we are making statements to capture our faith. It is the "mental" and "thinking and talking" side of our relationship with God.
- In faith we accept God's Revelation and express that faith in our religious beliefs and practices. **Religion** is the practice of prayer, worship, and service and the shared beliefs that result from surrendering ourselves to God's love. (Religion is like the hands and feet of our faith—the practices we do to grow our faith or teach others about the faith, or to serve others. It is the acting part of our relationship with God.)
- We might say that faith and religion are two sides of the same coin.
- Another word connected with faith and religion is *belief*. This word (of Germanic origin, meaning "what is dear or esteemed") refers to a mental *act* or state of mind placing trust or confidence in a *person* or *doctrine*. *Belief* may also be used in a collective sense to indicate the body of doctrines held by a specific group—for example, "Catholic belief" indicates the doctrines held by Catholics.
- Faith and religion are so closely connected that we cannot truly have one without the other. If we try to sustain our faith without expressing it through religion, it will eventually fade away. True faith is always expressed in religious worship and outreach. On the other hand, if we engage in religious practices that are not expressions of an authentic faith, we are simply going through the motions.



Articles
59, 60

Interpret

Step 6

Examine what it means to have faith, exploring this further by researching a contemporary person of faith.

Tim Russert serves as an example of a Catholic who was visible in the public eye and who spoke openly about his faith.

1. Prepare for this learning experience by having the students read article 59, "Faith: A Gift from God," in the student book. In addition, make sure the students have access to the Internet by reserving a computer lab or by making sure there are enough computers in the classroom for the students to do research. You can choose among so many examples of faith, as can be found in article 60, "Examples of Faith," in the student book. Links for

research about Tim Russert, who was a nationally known newsman and an enthusiastic Catholic, are available at smp.org/LivinginChrist. (One of the final performance tasks involves researching a saint.)

2. Share the following material from article 59, “Faith: A Gift from God,” in the student book:

- Faith is a supernatural gift that God freely offers to us. Through it we come to believe in and accept the truth God has revealed to us. None of us can make the decision to believe on our own; rather, it is divine grace and the help of the Holy Spirit that makes our faith possible (see CCC, 179).
- We do have the human freedom to reject the gift of faith.
- This teaching can be a bit confusing.

Remind the students that God made us to love him and others and to be in communion with him.

- God offers us faith.

Remind the students that God seeks us out in Revelation and does not make us find him.

- This faith is a gift, not a right or something we can manufacture.
- We can say yes to the gift, or we can say no. This is where our free will comes into play.
- Peter responds with a perfect confession of faith in Jesus: “You are the Messiah, the Son of the living God” (Matthew 16:16). Jesus indicates that Peter has come to believe in something that has been revealed to him by God the Father—something he could not have known any other way.
- Peter is exercising the gift of faith.
- The *Catechism of the Catholic Church (CCC)* acknowledges that “revealed truths can seem obscure to human reason and experience” (157); yet we trust their authenticity because we trust in the One who has revealed these things to us.
- Although believing the truths of Revelation is possible only with the Holy Spirit’s help, doing so does not contradict our human freedom or reason. In fact, believing is a fundamentally human act.
- In his Letter to the Romans, Saint Paul writes about the “obedience” of faith (1:5). The word *obedience* comes from a Latin root meaning “to hear, listen, or pay attention to.”
- When we are obedient to God in faith, we listen carefully to God’s Word and then freely surrender our whole selves—intellect, personal will, heart, and mind—to it “because its truth is guaranteed by God” (CCC, 144).

- How can we strengthen and nourish our faith?

Solicit some ideas from the students.

- We can read the Holy Scriptures regularly and prayerfully. We can engage in acts of charity and works of justice. We can seek the support of other believers.
- In our prayer we can also join the Apostles in asking the Lord to “increase our faith” (Luke 17:5).

Teacher Note

This task could be assigned as homework.

3. After making sure the students understand this information, take them to the computer lab and assign the task of a short research paper on anchorman Tim Russert, who died in June 2008. See smp.org/LivinginChrist for links to articles about him.
4. In their write-ups about Tim Russert, the students should answer the following questions and respond to the following prompt, based on their research, using evidence to support their answers:
 - Was Tim Russert a disciple of Jesus Christ? Why? Provide examples.
 - How was his faith a response to Revelation? How was it shaped over time?
 - Explain how he expressed his faith and discipleship.
5. Discuss the students' responses. Lead them toward the conclusion that faith is a response to Revelation. By faithfully following Jesus and by continuing to develop habits over time, one is a disciple of Jesus.



Article
61

Perceive

Step 7

Ask the students to consider the many different ways faith can be expressed.

The students explore faith by defining different expressions of faith.

1. Having looked at Tim Russert in the previous learning experience and people in their own lives in the opening learning experience, the students should now form pairs or small groups and list ways faith and discipleship are expressed.
2. When the students are finished, have them return to the large group. Write suggestions from the students on the board. Then identify and define the categories of expressions of faith: charity, service, justice, prayer (individual / communal), liturgy, and Sacraments. Ask the students where the items they generated would fit into these categories and why.
3. Share the following material from article 61, “Faith: Our Response to Revelation,” in the student book:

- Faith as a “personal adherence” of our whole selves to the God who has revealed himself to us through both words and deeds. It involves “an assent of the intellect and will” (CCC, 176).
- In other words, God *initiates* a relationship with us through Revelation; we *respond* to God through faith.
- When we have faith in Jesus Christ, we become his disciples, or followers.
- First, this means we seek to imitate Jesus’ words and actions. We try to make his values, attitudes, and priorities our own.
- Second, being a disciple means that we recognize and accept Jesus as the Second Person of the Blessed Trinity, the Eternal Son of God, who took on human flesh, died to liberate us from sin, and opened a path to new life for us through his Resurrection.
- All disciples of Jesus have a common vocation, rooted in our Baptism: “a vocation to holiness and to the mission of evangelizing the world” (CCC, 1533). To **evangelize** means to share our faith in Jesus Christ and the Good News of his life, death, and Resurrection. *Evangelization* refers to the proclamation of the *Gospel* in light of the Great Commandment of Jesus to preach his message to all nations (see Matthew 28:18–20). Evangelization, which is usually directed toward people who have previously not known the Gospel, involves not only the preached word but also the life testimony of the *evangelist* (see CCC, 905).



Articles
68, 69,
70

Apply

Step 8

Assign the students to search the Acts of the Apostles for examples of discipleship and different applications of faith.

The students search the Acts of the Apostles for examples of the expressions of faith—charity, service, justice, prayer, liturgy, and Sacraments—used in the previous learning experience.

1. In preparation for this step, assign the following readings as homework:
 - “Discipleship: Resisting Evil, Seeking Forgiveness” (article 68)
 - “Discipleship: Concern for the Common Good” (article 69)
 - “Discipleship: The Call to Evangelization” (article 70)
2. Note that although some of the disciples portrayed in Acts did know Jesus, such as Peter and James, many were more like us—people who were given the gift of faith and said yes.

3. Write the expression of faith categories on the board. Make sure the students have a common understanding of the terms if you didn't go over them carefully in the previous learning experience.
 - charity
 - service
 - justice
 - prayer (individual / communal)
 - liturgy
 - Sacraments
4. Ask the students to work in pairs to find a passage from Acts that describes discipleship in some way. Then ask them to do the following:
 - ▶ Write down the Scripture citation.
 - ▶ Decide what category or categories the expression of faith falls into, or create a new one if none of the ones on the board apply.

You may want to organize the class reading of Acts by assigning chapters so all examples found are not from just the first part of the book.
5. Go over student findings in the large group. Did any categories describe a large number of citations? Ask the students why they think this might be. Which expression of faith might the majority of disciples be living today?



Articles
68, 69,
70

Apply

Step 9

Ask the students to consider some of the less obvious aspects of discipleship and then to create “disciple action figures” that illustrate what has been emphasized.

Using the familiar genre of the action figure, the students are challenged to flesh out the qualities of discipleship by developing costumes and accessories that express various qualities.

1. Before you begin your presentation about discipleship, let the students know they will be designing disciple action figures who illustrate, by their clothing or accessories, what a disciple should be doing. Help the students identify the main points of your presentation and ask them to take notes.
2. Share the following material from article 68, “Discipleship: Resisting Evil, Seeking Forgiveness,” in the student book:
 - ▶ In our lives of Christian discipleship, we must open ourselves to God's grace so we can resist sin and evil as best we can. When we give in to

the temptations of sin, that same divine grace helps us to seek forgiveness for our failings.

- The grace of Jesus' death and Resurrection has made us adopted children of God the Father and has given us a new life in the Holy Spirit. This new life delivers us from the power of sin, making it easier for us to choose the good and resist evil.
- "The disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven" (CCC, 1709).
- None of us will ever resist sin and evil every single time we are confronted with it. We are imperfect creatures. Sinful behaviors can seem attractive to us when our minds and hearts are misguided, divided, or disordered.
- When we give in to temptation, Jesus teaches us to repent, to turn ourselves back toward him, seeking forgiveness and a new start.
- In order to experience the mercy and forgiveness of God, we must freely admit our sin.
- When we have admitted our sin—brought it out of the darkness and into the marvelous light of God's mercy—God can truly heal us, forgive us, and put us back on the path of Christian discipleship.
- Though we can confess our sins to God and ask for forgiveness at any time, doing so within the context of the Sacrament of Penance and Reconciliation reminds us that we are part of a community of faith, a community harmed by the sin of any one of its members.

Remind the students that the Great Commandment includes both love of God and love of neighbor.

- This Sacrament seals us with the gift of God's pardon and peace and strengthens us in our life of faith.
3. When you have checked for understanding, move on to article 69, "Discipleship: Concern for the Common Good," in the student book and share the following points:
- Although our life of Christian discipleship must be rooted in prayer and in a close relationship with Jesus Christ, it cannot end there.
 - When we are truly in communion with Jesus, we are attuned to his presence in the "least ones" (Matthew 25:45) and moved to serve them in his name. Indeed, active involvement in the world is a key element of our baptismal call.
 - The teachings of the Church that guide our efforts to create a more just and peaceful world are called **Catholic social teaching (CST)**. The *Catechism* describes CST as "a body of doctrine, which is articulated as the Church interprets events in the course of history, with the

assistance of the Holy Spirit, in the light of the whole of what has been revealed by Jesus Christ"¹ (2422).

- Various lists of the principles may differ in the way topics are grouped, but all include the following key points:
 - human dignity
 - community and the common good
 - rights and responsibilities
 - option for the poor and vulnerable
 - participation
 - dignity of work and rights of workers
 - stewardship of creation
 - solidarity
 - role of government
 - promotion of peace

You may want to note that the time spent looking at the human being made in the image and likeness of God and our inherent dignity is really the foundation for the rest of the principles.

4. Now move on to article 70, "Discipleship: The Call to Evangelization," in the student book. Begin by asking the students how they feel about telling others about the Good News of Jesus Christ or about inviting a non-Catholic friend (or non-churchgoing Catholic friend) to Mass. Then after you have presented the following material, ask them to respond:

- As baptized Christians, we have been given the mission of sharing the Good News of Jesus Christ with all those we meet. This "proclamation of Christ by word and the testimony of life"² (CCC, 905) is called evangelization. **Evangelization** comes from the Greek word *euangelion*, which means "good news." Because Christians believe that the life, death, and Resurrection of Jesus is truly Good News for all humanity, we want to share it with others.
- We can see the roots of our call to evangelize in the mission Jesus gives to the disciples. He directs them to the cities and towns he intends to visit, asking them to teach and heal in his name. They return from their mission rejoicing at all they have been able to accomplish.
- 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" (Matthew 28:19–20).
- Jesus has entrusted us with the same mission of evangelization as the original disciples. It is possible, "in the ordinary circumstances of the

world”³ (CCC, 905), to bear authentic witness to our faith in Jesus. This witness may, in time, lead others to faith in him.

- In some Christian denominations, the mission to evangelize has become distorted by **proselytism**, the active, even aggressive, seeking of converts to one’s own religion, often away from another religion.
 - With the best of intentions (the salvation of souls), those who proselytize will sometimes relentlessly pursue people, even those who have never shown interest in their message.
 - We recognize that God calls each person to an authentic relationship with him. We know that we must be “on the lookout for occasions to proclaim Christ by word, either to unbelievers . . . or to the faithful” (*Decree on the Apostolate of Lay People [Apostolicum Actuositatem, 1965], 6*).
 - We also recognize that we must respect people’s basic freedom to accept or reject the Gospel message.
5. Ask the students to sketch a male or female disciple action figure for today. Challenge them to be creative in their drawings. Knowing your students, help them to see the difference between having fun with the project and being irreverent. Tell the students that they should have at least five items (ideally a few more) that symbolize the role of the disciple. These can be pieces of clothing, hats, or accessory items.
 6. Have the students share their sketches and review the main points the sketches raise about discipleship. Collect the sketches and assess how well the students understand discipleship.

Apply

Step 10

Assign the students to interview an adult, faith-filled Catholic — someone they consider to be a disciple.

The students ask adults to reflect on their own discipleship.

1. Assign the students to conduct an interview with an adult Catholic who has been active in his or her faith for more than ten years.
2. Ask the students to use the expressions of faith categories as a basis for asking questions. Perhaps they want to ask the interviewees to provide general reactions to seeing themselves as disciples. As the interview progresses, the students need to ask how the interviewees have followed Jesus and expressed their faith through participation in liturgy and Sacraments, charity, service, and justice. During the interview, the students

Teacher Note

You may want to develop a set of questions for the students to use with your class so they are better prepared to conduct the interview.

should ask the interviewees how this way of life has affected their faith over time.

3. Ask the students to write up their findings, using the expressions of faith categories as a way of describing the disciples' faith. Following the interviews invite the students to share their findings. In some cases it may be necessary to keep the names of the interviewees private. The students should discuss this matter with the interviewees during the interview process.

Understand

Step 11

Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Teacher Note

Students who chose to create a faith and discipleship portfolio should be charting their progress in their integration plan for three weeks before the due date. You may want to invite the students to share their experiences, as they feel comfortable, of working on their portfolios.

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually or in their small groups.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Make extra copies of the handouts "Final Performance Task Options for Unit 8" (Document #: TX001241) and "Rubric for Final Performance Tasks for Unit 8" (Document #: TX001242). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project. If some students find the project too easy, suggest they increase the challenge for themselves by being more creative or adding additional information on the chosen topic.

Reflect**Step 12**

Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of faith and discipleship have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix 1), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

Final Performance Task Options for Unit 8

Important Information for Both Options

The following are the main ideas that you are to understand from this unit and so should appear in this final performance task so your teacher can assess whether you learned the most essential content:

- Faith is a response to revelation, a response to an encounter with Christ.
- Discipleship is following Jesus' way of life in one's thoughts, words, and actions in the modern world.
- Faith is expressed through discipleship and grows because of discipleship.
- Charity, service, and justice express faith and discipleship.

Option 1: Presentation and Poster about a Saint and His or Her Religious Order

Working individually or with a partner, put together a presentation and create a poster to describe and explain a saint and his or her religious order. Follow these steps in conducting your research, planning your presentation, and creating your poster:

- Select a saint from the list below or propose another saint to your teacher for approval:
 - Saint Mother Teresa of Calcutta, founder of the Missionaries of Charity
 - Saint Benedict, founder of the Order of Saint Benedict for men
 - Saint Clare of Assisi, founder of the Poor Clares with Saint Francis
 - Saint Dominic de Guzman, founder of the Dominicans
 - Saint Frances Xavier Cabrini, founder of the Missionary Sisters of the Sacred Heart
 - Saint Francis of Assisi, founder of the Franciscans
 - Saint Ignatius Loyola, founder of the Jesuits
 - Saint John Baptist de La Salle, founder of the Lasallian Brothers of the Christian Schools (Christian Brothers)
 - Saint Louise de Marillac, founder of the Daughters of Charity with Saint Vincent de Paul
 - Saint Scholastica, founder of the Order of Saint Benedict for women
 - Saint Teresa of Ávila, founder of the Discalced Carmelites
- Find information about the saint and information about his or her religious order. (After researching the saint and his or her order, you will make a presentation to the class about this person and the order.)
- Write a basic summary of the saint's life, including the following:
 - two concrete examples of the saint's faith (**Faith** is our response to God's Revelation. Faith is the internal surrender of our whole selves—minds, hearts, and spirits—to God.)
 - a description of the saint's call to discipleship and the manner and two specific ways he or she followed Jesus as a disciple, imitating Jesus' words and action
 - an explanation of how the saint expressed his or her faith through discipleship and how discipleship increased his or her faith or made it stronger



- an explanation of whether or how the saint's life did or did not embody the concept that charity, service, and justice express faith and discipleship
 - a basic description of the saint's religious order, explaining the kinds of ministry or service it does
 - two concrete ways the men or women in this order live out their faith
 - two specific ways the men or women follow Jesus as a disciple, imitating Jesus' words and actions
 - an explanation of whether or how the ministry of the order does or does not embody the concept that charity, service, and justice express faith and discipleship
- Create a poster about the saint and the order, presenting the information you gathered, posting text about the order, and displaying at least one image of the saint and one image of people in the religious order. Your poster should provide material to answer the following questions:
 - How did this saint express his or her faith and live as a disciple?
 - How do members of this religious order express faith and live as disciples today?
 - Although your poster does not have to contain all the specifics you researched, include as many points as you can when you present to the class.

Option 2: Personal Response Paper on Faith and Discipleship in Music

Write a personal response paper on four songs about faith and discipleship. Follow these steps:

- Find two songs about faith and two about discipleship. You may choose from contemporary music, liturgical music, or contemporary Christian music.
- Print out the lyrics of the songs. Then, using two different-colored highlighters, highlight lyrics about faith in one color and lyrics about discipleship in the other color. (Some of the lyrics will overlap, because faith and discipleship are closely related.)
- Write a reflection about the songs, answering these questions:
 - Does the faith expressed in these songs affirm or contradict the definition of *faith* we have used this semester?
 - Does the discipleship expressed in these songs affirm or contradict the definition of *discipleship* we have used this semester?
 - What kind of relationship do the songs imply about faith and discipleship?
 - Do any of the songs challenge the listener to express her or his faith through charity, service, or justice?
 - What have the songs taught you about faith and discipleship?
- Hand in the lyrics for the songs as well as your written reflection.



Rubric for Final Performance Tasks for Unit 8

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment not only includes all items requested but they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>faith is a response to Revelation, a response to an encounter with Christ.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>discipleship is following Jesus' way of life in one's thoughts, words, and actions in the modern world.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>faith is expressed through discipleship and grows because of discipleship.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>charity, service, and justice express faith and discipleship.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors and shows an exceptional use of language.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.



<p>Assignment uses its assigned or chosen media effectively.</p>	<p>Assignment uses its assigned or chosen media in a way that greatly enhances it.</p>	<p>Assignment uses its assigned or chosen media effectively.</p>	<p>Assignment uses its assigned or chosen media somewhat effectively.</p>	<p>Assignment uses its assigned or chosen media ineffectively.</p>
<p>Assignment is neatly done.</p>	<p>Assignment not only is neat but is exceptionally creative.</p>	<p>Assignment is neatly done.</p>	<p>Assignment is neat for the most part.</p>	<p>Assignment is not neat.</p>



Vocabulary for Unit 8

belief: This word (of Germanic origin, meaning “what is dear or esteemed”) refers to a mental act or state of mind placing trust or confidence in a person or doctrine. Belief may also be used in a collective sense to indicate the body of doctrines held by a specific group; for example, “Catholic belief” indicates the doctrines held by Catholics.

Catholic social teaching (CST): “A body of doctrine, which is articulated as the Church interprets events in the course of history, with the assistance of the Holy Spirit, in the light of the whole of what has been revealed by Jesus Christ”¹ (CCC, 2422).

disciple: A follower who seeks to imitate Jesus’ words and actions. As disciples we try to make his values, attitudes, and priorities our own. We recognize and accept Jesus as the Second Person of the Blessed Trinity, the Eternal Son of God, who took on human flesh, died to liberate us from sin, and opened a path to new life for us through his Resurrection.

evangelization: The proclamation of the Gospel of Jesus Christ through word and witness.

evangelize: To share our faith in Jesus Christ and the Good News of his life, death, and Resurrection.

faith: Our response to God’s Revelation. Faith is the internal surrender of our whole selves—minds, hearts, and spirits—to God.

lament: A prayer, petition, or ritual of grief that honors the death of a loved one. Many of the psalms are examples of lament recorded in the Bible.

missionaries: Those people who devote themselves to spreading the Gospel—in word and service—to those who have not heard it or to those who have rejected it; missionaries often serve in foreign countries.

proselytism: The active, even aggressive, seeking of converts to one’s own religion, often away from another religion.

religion: The practices of prayer, worship, and service.

theological virtues: The name for the God-given virtues of faith, hope, and love. These virtues enable us to know God as God and lead us to union with him in mind and heart.

(The quotation on this handout labeled CCC is from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition, number 2422. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* © 1997, by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana.)

Endnote cited in a Quotation from the *Catechism of the Catholic Church*, Second Edition

1. Cf. *Sollicitudo rei socialis* 1; 41.



Unit 8 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ The *Catechism of the Catholic Church* uses the image of a _____ to describe the way grace can heal sin.
 - A. nurse in an emergency room
 - B. doctor treating a patient
 - C. father leading a child home
 - D. mother feeding a child

2. _____ The key point of solidarity is that _____.
 - A. we must do everything together every day
 - B. we have the right to life and life's basic needs
 - C. we must support and care for one another as members of one family
 - D. governments must protect human rights and life

3. _____ Hope invites us to trust in all of the following except _____.
 - A. the signs and symbols in the world around us
 - B. the love of God the Father
 - C. the promises of Christ
 - D. the inspiration of the Holy Spirit

4. _____ True faith is always expressed in _____.
 - A. saying prayers at Mass
 - B. religious worship and outreach
 - C. our actions as evangelists and activists
 - D. the theological virtues

5. _____ Though the Psalms express many human emotions and attitudes, _____ is the backdrop for all the psalms.
 - A. asking God for freedom
 - B. complaining about treatment by the Babylonians
 - C. prophesying about the coming of the Messiah
 - D. praise of God's great and constant goodness



6. _____ All of the following are ways we can evangelize in our lives except _____.
- A. volunteering with a local food bank
 - B. telling your friends they will be condemned unless they change their ways
 - C. inviting a friend to come to Mass with you
 - D. asking your friends to say grace before lunch
7. _____ As a truly human act, our belief in God must come from _____.
- A. a gift from God
 - B. reading the Scriptures
 - C. our own free choice
 - D. the depth of our hearts
8. _____ None of us can make the decision to believe on our own; rather, it is _____ that makes our faith possible.
- A. divine grace and the help of the Holy Spirit
 - B. listening to the Scriptures read at Mass
 - C. the virtues of hope and love
 - D. prayer and fasting
9. _____ is a key component of religion; without it we cannot say we are truly practicing our faith.
- A. Giving donations to the Church
 - B. Worshipping God
 - C. Praying the Rosary
 - D. Praying for our enemies
10. _____ Under the section of Catholic social teaching related to the dignity of work and the rights of workers, all of the following are promoted except _____.
- A. the right to a fair wage
 - B. the right to decent working conditions
 - C. the right to organize, join unions, and go out on strike
 - D. the right to have four weeks of vacation



Part 2: Fill-in-the-Blank

Use the word bank to fill in the blanks in the following sentences. (*Note:* There are two extra terms in the word bank.)

WORD BANK

missionaries

evangelical virtues

faith

adoration

proselytism

evangelization

petition

human dignity

Liturgy of the Hours

Catholic social teaching

theological virtues

lament

1. _____ is the active, even aggressive, seeking of converts.
2. _____ is a prayer, petition, or ritual of grief that honors the death of a loved one.
3. The _____ is built upon praying all 150 Psalms within a four-week cycle.
4. _____ are people who devote themselves to spreading the Gospel to those who have not heard it.
5. _____ is both God's gift to us and our free response to that gift.
6. The name for the God-given virtues of faith, hope, and charity is _____.
7. The proclamation of the Gospel of Jesus through word and witness is _____.
8. One of the key points of Catholic social teaching that says that all human life is sacred and must be respected and protected falls under the category _____.
9. _____ acknowledges God as the Creator and Savior, the Lord and Master of everything that exists.
10. _____ stresses the point that active involvement in the world is a key element of our baptismal call.



Part 3: Short Answer

Answer each of the following questions in paragraph form on a separate sheet of paper.

1. What is faith?
2. What is discipleship?
3. What does it mean to be a disciple of Jesus?
4. What are the key aspects of Catholic social teaching, and how is the promotion of these principles related to Christian discipleship?



Unit 8 Test Answer Key

Part 1: Multiple Choice

1. B
2. C
3. A
4. B
5. D
6. B
7. C
8. A
9. B
10. D

Part 2: Fill-in-the-Blank

1. proselytism
2. lament
3. Liturgy of the Hours
4. missionaries
5. faith
6. theological virtues
7. evangelization
8. human dignity
9. adoration
10. Catholic social teaching

Part 3: Short Answer

1. Faith is a response to revelation, a response to an encounter with Christ. We accept God's Revelation, and we express that faith in our religious beliefs and practices. Faith is the surrender of our whole selves—mind, heart, and spirit—to God's saving love. Through religion and the practices of prayer, worship, and service, we experience the shared beliefs that result from our surrendering ourselves to God's love.
2. Discipleship is following Jesus' way of life in one's thoughts, words, and actions in the modern world. First, we seek to imitate Jesus' words and actions, making his priorities, values, and attitudes our own. We try to treat people the way he treated them in his earthly life—with dignity, compassion, and love. Then, as a disciple we accept Jesus as the Second Person of the Blessed Trinity.
3. We express our faith not only through worship and adoration of God, but also through service and sacrifice offered on behalf of our neighbor. We practice our religion every time we share generously with those who are poor, offer assistance to our neighbors, and help our parents and other family members.
4. The key principles of Catholic social teaching are human dignity, community and the common good, rights and responsibilities, option for the poor and vulnerable, participation, dignity of work and rights of workers, stewardship of creation, solidarity, role of government, and promotion of peace. The promotion of these principles is related to Christian discipleship because we are truly in communion with Jesus when we are attuned to his presence in the "least ones" (Matthew 25:45) and moved to serve them in his name.



Appendix 1

Frequently Used Handouts

“Learning about Learning” (Document #: TX001159)
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Learning about Learning

We can understand ourselves better by taking the time to review the process of learning the material in a unit.

Respond by using the scale below. Put a mark where you think your understanding falls. Then write your answers to the other questions below.

Unit Number and Name _____

Knew none of this material before	Knew everything already
--	--------------------------------

What was your favorite learning experience in this unit and why? Do you usually enjoy this type of learning experience?

What was your least favorite learning experience and why? Do you usually find this type of learning experience challenging?

How did your understanding of the unit's subject matter change throughout the unit?

Was anything you learned particularly interesting? Why?

Write any other observations you have.



Appendix 2

Handouts for Semester-Long Faith and Discipleship Portfolio Project
“Portfolio Instructions” (Document #: TX001289)
“Where Are You Right Now in Your Faith Life?” (Document #: TX001290)
“Definitions” (Document #: TX001291)
“Where Have Jesus, Mary, the Apostles, Disciples, and Others Modeled the Ways to Discipleship?” (Document #: TX001292)
“Three-Week Discipleship Integration Plan” (Document #: TX001293)

Portfolio Instructions

This project is designed for students who feel they have a relationship with God but would like to take it to the next step or for curious students who are unsure of faith but willing to try to encounter Jesus in a direct way. However, any student could use this project. Please note that this is a very personal project. You will be directly sharing your faith journey with your teacher.

You will keep a portfolio of your faith and discipleship throughout the semester using the three chart handouts in this appendix. As you learn about faith, discipleship, and ways to holiness, you will keep track of examples, particularly from Jesus and the life of Mary. Then, toward the end of the semester, you will use the information and examples to create a discipleship integration plan for yourself. You will chart the progress of your plan for three weeks and then write a summary report. You will also submit a résumé and personal statement.

Follow these steps:

1. After the introductory unit, "What Is Revelation?" describe your faith life in terms of holiness, prayer life, discipleship, service, and justice. Use the handout "Where Are You Right Now in Your Faith Life?" (Document #: TX001290) to note where you are right now in your faith life, and then write a one- to two-page description of your faith life, including an answer to the scriptural question: "Who do you say that I am?"
2. Throughout the semester, use the handout "Definitions" (Document #: TX001291) to keep a running list of concepts and definitions for the areas charted in your faith life and to describe how you could apply the teachings to your life. Give specific examples, situations, and scenarios.
3. Throughout the semester, use the handout "Where Have Jesus, Mary, the Apostles, Disciples, and Others Modeled the Ways to Discipleship?" (Document #: TX001292) to identify where Jesus, Mary, the Apostles, disciples, and others have modeled the ways to discipleship.
4. Reflect on the three handouts. Where did you start? What have you learned? How does it affect your beliefs and faith? How are you going to become a disciple and grow in your faith? What are ways you can concretely integrate Jesus' teachings into your life? Based on your reflection and the areas you identified as places to grow, use the handout "3-Week Discipleship Integration Plan" (Document #: TX001293) to create an integration plan to fulfill over the next three weeks and to chart your progress as you go. What did you do? How did you feel? Did you notice any results (reactions from others, your own reactions, changes in relationships, how your days felt)?
5. Imagine that you would like to be a retreat leader for the youth ministers' retreat team network, which is a team of youth ministers that travels around to local parishes to lead retreats. Part of the application process is to assess your faith and discipleship. Create a résumé and prepare a personal statement describing how you express your faith through the habits of your daily life and interactions, through prayer, and through acts of charity, service, and justice. In addition, explain how this way of life has affected you and your interactions over time. Your acceptance as a retreat leader will be determined by the completeness of the résumé and personal faith statement as it applies to expressing your faith and discipleship.
6. Gather all of your materials—the four handouts, your résumé, and your personal statement—and submit them in the format indicated by your teacher.



Where Are You Right Now in Your Faith Life?

Use this chart to note where you are right now in your faith life.

	Poor / None	Okay / Every now and then	Good / I make good effort	Excellent / Regular Basis / Very committed
Holiness				
Discipleship				
Strength of faith				
Prayer life				
Variety of prayer				
Following Great Commandments				
Following Beatitudes				
Following teaching of "least among us"				
Following God's will for my life				
Assurance of hearing God's voice in my life				
Response of faith through acts of service				
Response of faith through acts of justice				
<i>Agape</i>				
Recognizing and using the gifts God has given me				
Using these gifts for good in my community life (home, school, parish, work, other)				



Definitions

Use this chart to keep a running list of definitions for the areas charted in your faith life and to describe how you could apply the teachings to your life. Give specific examples, situations, and scenarios.

Concept	Definition	How it could apply to your life or the life of a teenager
What does it mean to be holy?		
What is discipleship?		
What is faith?		
What is spirituality?		
What is religion?		
What is prayer?		
What are the Great Commandments?		
What is the teaching of "the least among us"?		
What are the Beatitudes?		
What is <i>agape</i> ?		



Where Have Jesus, Mary, the Apostles, Disciples, and Others Modeled the Ways to Discipleship?

Use this chart to keep notes throughout the semester, identifying where Jesus, Mary, the Apostles, disciples, and others have modeled the ways to discipleship.

	Jesus	Mary	Apostles / Disciples	Me / Others
Holiness				
Discipleship				
Strength of faith				
Prayer life				
Variety of prayer				
Following Great Commandments				
Following Beatitudes				
Following teaching of "least among us"				
Following God's will for his / her / your life				
Assurance of hearing God's voice in his / her / your life				
Response of faith through acts of service				
Response of faith through acts of justice				
Treating others with <i>agape</i>				
Being inspired by the Spirit				



3-Week Discipleship Integration Plan

Use this chart as an example to create an integration plan to fulfill over the next three weeks and to chart your progress as you go.

DAY Include what day it is in your plan, as well as the actual date (month, day, year).	PLAN DESCRIPTION Explain in detail what your plan is each day.	RESPONSE, REACTION, NEXT STEPS, ADJUSTMENTS TO PLAN Explain what you did, how you felt, results / reactions you noticed from others, your own reactions, what changes you noticed in your relationships, how your day felt.
EXAMPLE: Day 1 November 15, 2010	I will read the Beatitudes and focus on one Beatitude to live out. Beatitude focus point for today will be "Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me." To live out this Beatitude, I will pay special attention to those who are picked on, harassed, or bullied, and I will stand up for them, even if it means taking some ridicule from my friends. If anyone picks on, teases, or says unkind things about me, I will not retaliate.	It went well. It was really hard when Molly started to gossip about Stacey. But I just tried to say nice things about Stacey and then change the subject. I feel good about it. I will continue to do this. I liked having a focus for my day.



Appendix 3

Student Book/Teacher Guide Correlation

Section 1: The Trinity

Part 1: God Is One: Father, Son, and Holy Spirit

Article 1: God Is One: Catholics Are Monotheistic Unit 1, Step 6,	p. 25
Article 2: God Is Three-in-One: Catholics Are Trinitarian Unit 1, Step 8,	p. 30
Article 3: The First Person of the Trinity: God the Father Unit 1, Step 10,	p. 31
Article 4: The Second Person of the Trinity: God the Son Unit 1, Step 10,	p. 31
Article 5: The Third Person of the Trinity: God the Holy Spirit Unit 1, Step 10,	p. 31

Part 2: The Development of Trinitarian Doctrine

Article 6: The Early Church Faces Challenges to Apostolic Faith Unit 2, Step 12,	p. 74
Article 7: Early Christological Heresies Unit 2, Step 12,	p. 74
Article 8: The Ecumenical Councils of the Early Church Unit 2, Step 12,	p. 74
Article 9: The Nicene Creed Unit 2, Step 10,	p. 72
Article 10: The Trinity: Model for Human Relationships Unit 2, Step 14,	p. 78

Section 2: Revelation

Part 1: The God-Human Relationship

Article 11: What Is Revelation? Unit 1, Step 5,	p. 22
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Article 12: Sharing in God's Life	
Unit 1, Step 6,	p. 25
Article 13: Salvation History	
Unit 1, Step 5,	p. 22
Article 14: How Do We Know God Really Exists?	
Unit 1, Step 3,	p. 20
Article 15: Evil and Suffering and a Good and Powerful God	
Unit 7, Step 9,	p. 261

Part 2: Sacred Scripture and Tradition

Article 16: God's Revelation through the Scriptures: The Old Testament	
Unit 1, Step 5,	p. 22
Article 17: God's Revelation through the Scriptures: The New Testament	
Unit 1, Step 5,	p. 22
Article 18: God's Revelation through Tradition	
Unit 1, Step 5,	p. 22
Article 19: Passing On God's Revelation	
Unit 1, Step 5,	p. 22
Article 20: The Lives of the Saints	
Unit 1, Step 5,	p. 22

Part 3: Discovering God in Creation

Article 21: Discovering God in Our Daily Lives	
Unit 1, Step 6,	p. 25
Article 22: Discovering God in the Faith of Others	
Unit 1, Step 6,	p. 25
Article 23: Discovering God in the Natural World	
Unit 1, Step 6,	p. 25
Article 24: Discovering God Through the Human Intellect	
Unit 1, Step 6,	p. 25

Section 3: Jesus: The Definitive Revelation of God

Part 1: The Incarnation

Article 25: What Is the Incarnation?	
Unit 3, Step 6,	p. 107
Article 26: Mary's Role in the Incarnation	
Unit 4, Step 5,	p. 141

Article 27: Jesus: The Word Made Flesh Unit 3, Step 6,	p. 107
Article 28: The Union of God with Humanity Unit 3, Step 6,	p. 107

Part 2: The Two Natures of Jesus: Human and Divine

Article 29: Jesus: A Human Mind, a Human Heart Unit 3, Step 4,	p. 105
Article 30: Jesus: A Faithful Jew Unit 3, Step 4,	p. 105
Article 31: Jesus’ Life in First-Century Palestine Unit 3, Step 4,	p. 105
Article 32: Jesus: Union of the Human and the Divine Unit 3, Step 10,	p. 111
Article 33: Jesus: Lord and Redeemer Unit 7, Step 4,	p. 254

Part 3: Jesus and the Church

Article 34: Pentecost and the “New Age” of the Church Unit 7, Step 7,	p. 258
Article 35: Jesus Fulfills His Mission in the Church Unit 7, Step 7,	p. 258
Article 36: Communion with Christ Through the Sacraments Unit 7, Step 7,	p. 258
Article 37: Jesus’ Presence in the Eucharist Unit 7, Step 7,	p. 258
Article 38: Jesus Teaches Through the Church Unit 7, Step 7,	p. 258
Article 39: Jesus’ Ministry Through the Community of Faith Unit 7, Step 7,	p. 258

Section 4: Jesus: The Definitive Revelation of God’s Plan

Part 1: Jesus Reveals a Vision of Authentic Humanity

Article 40: What Does It Mean to Be Fully Human? Unit 6, Step 6,	p. 218
Article 41: The Gifts of Intellect and Free Will Unit 6, Step 12,	p. 226

Article 42: To Love and Be Loved	
Unit 6, Step 4,	p. 215
Article 43: The Call to Be Stewards of Creation	
Unit 6, Step 10,	p. 224

Part 2: Jesus Reveals Our Inherent Dignity

Article 44: Created, Redeemed, and Bound for Glory	
Unit 7, Step 3,	p. 252
Article 45: The Inherent Dignity of All People	
Unit 6, Step 8,	p. 221
Article 46: In the Image and Likeness of God	
Unit 6, Step 6,	p. 218
Article 47: Women and Men: Partners in God’s Plan	
Unit 6, Step 9,	p. 222
Article 48: Respect for Human Life	
Unit 6, Step 8,	p. 221

Part 3: We Are Children of God

Article 49: God Desires Our Happiness	
Unit 5, Step 1,	p. 171
Article 50: Baptism: Becoming God’s Adopted Children	
Unit 5, Step 1,	p. 171
Article 51: Our Ultimate Destiny: Eternal Life	
Unit 5, Step 1,	p. 171
Article 52: Bringing Our Needs to God in Prayer	
Unit 5, Step 1,	p. 171

Part 4: Jesus Reveals Our Call to Holiness

Article 53: The Sermon on the Mount	
Unit 5, Step 3,	p. 173
Article 54: The Parables of Jesus	
Unit 5, Step 7,	p. 178
Article 55: Jesus and the Rich Man (Mark 10:17–22)	
Unit 5, Step 8,	p. 180
Article 56: The Greatest Commandments (Matthew 22:34–40)	
Unit 5, Step 10,	p. 183
Article 57: The Last Judgment (Matthew 25:31–46)	
Unit 5, Step 9,	p. 182

Section 5: Faith and Our Response to Jesus

Part 1: What Is Faith?

Article 58: Faith and Religion	
Unit 8, Step 5,	p. 285
Article 59: Faith: A Gift from God	
Unit 8, Step 5,	p. 285
Article 60: Examples of Faith	
Unit 8, Step 5,	p. 285
Article 61: Faith: Our Response to Revelation	
Unit 8, Step 5,	p. 285

Part 2: We Respond to God through Prayer

Article 62: What Is Prayer?	
Unit 5, Step 3,	p. 173
Article 63: The Lord’s Prayer	
Unit 5, Step 3,	p. 173
Article 64: Jesus Teaches Us About Prayer	
Unit 5, Step 3,	p. 173
Article 65: The Cornerstones of Prayer	
Unit 5, Step 3,	p. 173
Article 66: Do Catholics Pray to Mary?	
Unit 4, Step 5,	p. 141

Part 3: We Respond Through a Life of Discipleship

Article 67: Mary: First Disciple and Model of Faith	
Unit 4, Step 5,	p. 141
Article 68: Discipleship: Resisting Evil, Seeking Forgiveness	
Unit 8, Step 8,	p. 289
Article 69: Discipleship: Concern for the Common Good	
Unit 8, Step 8,	p. 289
Article 70: Discipleship: The Call to Evangelization	
Unit 8, Step 8,	p. 289

Part 4: Our Response to Jesus Matters

Article 71: Our Destiny: Union with God	
Unit 7, Step 8,	p. 259
Article 72: The Church: Visible and Spiritual	
Unit 7, Step 8,	p. 259

Article 73: The Christian Understanding of Death
Unit 7, Step 8, p. 259

Article 74: Heaven, Hell, and Purgatory
Unit 7, Step 8, p. 259

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Endnotes Cited in Quotations from the *Catechism of the Catholic Church*, Second Edition

Unit 1

1. St. Athanasius, *De inc.*, 54, 3: J. P. Migne, ed., *Patrologia Graeca* (Paris, 1857–1866) 25, 192B.

Document #: TX001192

1. *Lumen gentium* 25; cf. Vatican Council I: Denzinger Schönmetzer, *Enchiridion Symbolorum definitionum declarationum de rebus fidei et morum* (1965) 3074.

Unit 2

1. Council of Chalcedon (451): Denzinger Schönmetzer, *Enchiridion Symbolorum definitionum declarationum de rebus fidei et morum* (1965) 301; cf. *Hebrews* 4:15.

Document #: TX001202

1. St. Athanasius, *De inc.*, 54, 3: J. P. Migne, ed., *Patrologia Graeca* (Paris, 1857–1866) 25, 192B.
2. Cf. *Acts of the Apostles* 1:6–7.
3. Cf. *Isaiah* 11:1–9.
4. Cf. *Luke* 18:8; *Matthew* 24:12.

Document #: TX001203

1. Council of Chalcedon (451): Denzinger Schönmetzer, *Enchiridion Symbolorum definitionum declarationum de rebus fidei et morum* (1965) 301; cf. *Hebrews* 4:15.

Unit 5

1. *2 Peter* 1:4; cf. *John* 17:3.
2. *Roman Catechism* 3, 2,4.

Document #: TX001221

1. *2 Peter* 1:4; cf. *John* 17:3.

Unit 6

1. Cf. *Genesis* 1:26.
2. Cf. *Gaudium et spes* 22.
3. *Gaudium et spes* 38; cf. *Romans* 15:5; *Philippians* 2:5.
4. Cf. *John* 13:15; *Luke* 11:1; *Matthew* 5:11–12.
5. Cf. *Genesis* 2:7,22.
6. Cf. *Centesimus annus* 37–38.

Unit 7

Document #: TX001238

1. *Indulgentiarum doctrina*, 5.

Unit 8

1. Cf. *Sollicitudo rei socialis* 1; 41.
2. *Lumen gentium* 35 § 1, § 2.
3. *Lumen gentium* 35 § 1, § 2.

Document #: TX001243

1. Cf. *Sollicitudo rei socialis* 1; 41.