

UNIT 2

New Testament: God's Plan Fulfilled

How did Jesus fulfill God's plan?

OVERVIEW

Unit Summary

This unit explores both the literal details and spiritual significance of the Paschal Mystery. Students will examine how the Gospel accounts of the Incarnation, life, ministry, and teachings of Jesus point to the Paschal Mystery. Through comparing and contrasting all four Gospel accounts, they learn about and reflectively pray with the Passion, death, Resurrection, and Ascension of Jesus.

Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Reflect on how the birth, ministry, Passion, death, and Resurrection of Jesus Christ, as presented in the four Gospels, reveal the meaning and significance of the Paschal Mystery.	USCCB Framework The Mission of Jesus Christ (The Paschal Mystery): II.C.1–4; IV.A–C; V.C.1

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Gospel accounts of Jesus' birth, life, ministry, and teachings point to the Paschal Mystery.</p> <p>U2. By studying the similarities and differences in the four Gospel accounts of Jesus' Crucifixion and death, we gain greater understanding of God's plan for our salvation.</p> <p>U3. God's plan of salvation is fully accomplished in the Passion, death, Resurrection, and Ascension of Jesus Christ.</p>	<p>Q1. How does Jesus' life show he is the Messiah?</p> <p>Q2. Why did Jesus have to die to save us?</p> <p>Q3. Why is believing in Jesus' Resurrection so important?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The infancy narratives are written as theological statements about the person and mission of Jesus Christ.</p> <p>K2. Throughout his life and ministry, the teachings of Jesus point to the themes of dying and rising in the Paschal Mystery.</p> <p>K3. Though there are far more similarities in the Gospels, studying the unique differences gives greater insight into who Jesus is.</p> <p>K4. There were several events and people with a variety of motivations that led to Jesus' arrest, suffering, Crucifixion, and death.</p> <p>K5. The Passion narratives lie at the very heart of Christian faith, because the events they recount are the fulfillment of Jesus' saving work on Earth.</p> <p>K6. The common elements of the Resurrection accounts found in the Gospels help us to understand the Resurrection as a real, historical event.</p> <p>K7. The Glory of God revealed in the Resurrection confirms who Jesus is, fulfills the Old Testament messianic prophecies, and promises our own resurrection from the dead.</p> <p>K8. Through his Ascension, Jesus brings Earth to Heaven, affirms our own bodily resurrection from the dead at the end of time, and gives us hope of spending eternity with God in Heaven.</p> <p>K9. God's plan of salvation was at work during the unseen "Three Days" in the tomb.</p>	<p>S1. Recognize the ways in which the hope, promise, and work of the Paschal Mystery are referenced outside of the Passion narratives.</p> <p>S2. Reflect on how the themes of the Paschal Mystery are present in one's own life and the world around us.</p> <p>S3. Compare and contrast the details of the significant events of the four Gospels.</p> <p>S4. Identify the significant events that led up to the Passion and death of Jesus.</p> <p>S5. Identify how the Stations of the Cross are connected to Jesus' Passion and death.</p> <p>S6. Articulate the reasons for, and effects of, the Passion and death of Jesus.</p> <p>S7. Examine the historical reality and significance of Jesus' post-Resurrection accounts.</p> <p>S8. Articulate the meaning and implications of the Ascension of Jesus.</p>

The Paschal Mystery and the Gospels

Name _____

Unit 2 Vocabulary

Terms for Mastery

Assumption of Mary The dogma that recognizes that the body of the Blessed Virgin Mary was taken directly to Heaven after her life on Earth had ended.

chief priests These were Jewish priests of high rank in the Temple. They had administrative authority and presided over important Temple functions and were probably leaders in the Sanhedrin.

Golgotha A Hebrew word meaning “place of the skull,” referring to the place where Jesus was crucified.

hyperbole Exaggerated statements or claims not meant to be taken literally.

mediator Someone who acts as a go-between between separate or opposing parties in order to connect them or reconcile them. Jesus Christ is the unique mediator between God and humanity; through his death and Resurrection, we have gained access to God’s saving grace.

Mysteries of the Rosary The sacred events in the life of Jesus and Mary that are meditated on when praying the Rosary. They are called mysteries because they are beyond our understanding. There are four groups of mysteries: Joyful, Sorrowful, Glorious, and Luminous.

Theotokos A Greek title for Mary meaning “God-bearer.”

Term Introduced for Later Mastery

dogma Teachings recognized as central to Church teaching, defined by the Magisterium and considered definitive and authoritative.

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Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 2 Vocabulary” (TX006358), on pages 110–111, one for each student.

Terms for Mastery

- Assumption of Mary
- chief priest
- Golgotha
- hyperbole
- mediator
- Mysteries of the Rosary
- Theotokos

Term Introduced for Later Mastery

- dogma

Terms Previously Mastered or for General Knowledge

- Ascension
- blasphemy
- Body of Christ
- Emmanuel
- Heaven
- Holy Spirit
- immortality
- Incarnation
- infancy narratives
- miracles
- Pentecost
- Pharisees
- reincarnation
- Resurrection
- resuscitation
- Sanhedrin
- scribes

Student Book Chapters

This unit draws on material from the *Paschal Mystery and the Gospels* student book and incorporates it into the unit instruction. The chapters covered in the unit are as follows:

Chapter 4: The Life and Teachings of Jesus (pp. 110–139)

- Article 16: The Birth of Christ
 - Pre-read: Matthew 1:1–2:23
 - Pre-read: Luke 1:1–2:40, 3:23–38
- Article 17: In the Flesh
 - Pre-read: Romans 5:12–14
 - Pre-read: 1 Corinthians 15:21–22, 45–49
- Article 18: Bearing the Burden
 - Pre-read: Mark 8:34–38
 - Pre-read: Matthew 10:16–33
- Article 19: Grabbed from the Grave
 - Pre-read: Mark 5:21–43
 - Pre-read: Matthew 9:18–26
 - Pre-read: John 11:1–44

Chapter 5: Jesus' Death: Four Perspectives (pp. 140–171)

- Article 20: One Threat in Five Events
 - Pre-read: Mark 11:15–19
 - Pre-read: Luke 7:36–50
 - Pre-read: Matthew 26:26–30, John 13:1–17:26
 - Pre-read: Luke 22:21–23, 47–53
 - Pre-read: Mark 14:32–42
- Article 21: Why They Killed Jesus
 - Pre-read: Mark 15:6–15, Luke 23:1–25
 - Pre-read: Matthew 27:15–26
- Article 22: Carrying the Cross
 - Pre-read: Mark 15:15–20
 - Pre-read: Luke 23:26–32
- Article 23: Crucifixion and Death
 - Pre-read: Luke 23:33–49
 - Pre-read: Mark 15:34–35, Psalm 22
 - Pre-read: Matthew 27:51–53
 - Pre-read: John 19:18–37

Chapter 6: Resurrection and Ascension (pp. 172–199)

- Article 24: Nothing in the Dark?
 - Pre-read: Matthew 28:1–15
 - Pre-read: Luke 24:1–12
- Article 25: What Is Resurrection?
 - Pre-read: 1 Corinthians 15:1–34
- Article 26: Resurrection Appearances
 - Pre-read: Luke 24:13–35
 - Pre-read: John 20:1–29
 - Pre-read: John 21:15–19
- Article 27: The Ascension
 - Pre-read: Matthew 28:16–20
 - Pre-read: Mark 16:19–20
 - Pre-read: Acts of the Apostles 1:6–12, 2:1–13

Additional Online Resources for Teaching This Unit

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

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

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

Assessing Student Understanding

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

- handout “Unit 2 Preassessment” (TX006357), on page 109
- handout “Unit 2 Vocabulary” (TX006358), on page 110
- handout “Unit 2 Final Performance Task Options” (TX006373), on page 136
- handout “Unit 2 Final Performance Task Rubrics” (TX006374), on page 138
- handout “Unit 2 Test” (TX006375), on page 140
- handout “Unit 2 Test Answer Key” (TX006376), on page 146
- downloadable quizzes for each chapter
(see www.smp.org/livejesus_paschalmystery)

The Suggested Path to Understanding

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

UNIT 2

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the birth, life, Passion, death, Resurrection, and Ascension of Jesus Christ to assist you in identifying points to emphasize in this unit.

Apply

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 4

Interpret

LEARNING EXPERIENCE 3: Christmas Carol Analysis

Closely examine Christmas carols to identify the scriptural roots and theological statements they reflect, and to gain a better understanding of how the infancy narratives point to the Paschal Mystery. (U1, Q1, K1, S1)

Reflect

LEARNING EXPERIENCE 4: The Paschal Mystery in Daily Life

Reflect on the Paschal Mystery, and connect the themes of dying and rising to daily life. (U1, Q1, K2, S1, S2)

Apply

LEARNING EXPERIENCE 5: The Transformation of Suffering in Film

Facilitate a “jigsaw” process in which the students explore why the problem of evil does not detract from the goodness and Divine Providence of God. (U1, Q1, S1, S3, K1, K3)

CHAPTER 5

Perceive

LEARNING EXPERIENCE 6: Five Events

Focusing on the five significant events that led up to Jesus' Passion and death, incorporate the similarities and differences in the four Gospel accounts into one cohesive story. (U2, Q2, K2, K3, K4, S1, S3, S4)

Perceive

LEARNING EXPERIENCE 7: Why They Killed Jesus

View a segment of *Jesus of Nazareth* (1977, 382 minutes, not rated) and analyze Franco Zeffirelli's presentation of the reasons why each group (Zealots, Sanhedrin, Pilate and the Romans) sought to have Jesus killed. (U2, Q2, K4, S4, S6)

Empathize

LEARNING EXPERIENCE 8: Stations of the Cross

Guide the students in creating and praying the Stations of the Cross with their own prayerful meditations. (U2, Q2, K3, K4, K5, S2, S3, S5, S6)

CHAPTER 6

Interpret

LEARNING EXPERIENCE 9: The Resurrection Narratives

Facilitate the students' investigation of Jesus' Resurrection through a close reading of the Resurrection narratives. (U3, Q3, K6, K7, S3, S7)

Interpret

LEARNING EXPERIENCE 10: Prayerfully Reading the Ascension

Lead the students in prayerfully reading the account of the Ascension in Acts of the Apostles 1:6–12. (U3, Q3, K8, S8)

Perceive

LEARNING EXPERIENCE 11: Visual Meditation on the Ascension

Lead the students in a visual meditation on the Ascension of Jesus. (U3, Q3, K8, S8)

LEARNING EXPERIENCES

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

Explain

LEARNING EXPERIENCE 1 (Unit) Preassessment

Preassess what the students already know about the birth, life, Passion, death, Resurrection, and Ascension of Jesus Christ to assist you in identifying points to emphasize in this unit.

1. **Prepare** by photocopying or downloading and printing the handout “Unit 2 Preassessment” (TX006357), on page 109, one for each student.
2. **Distribute** the handout. Next to the line labeled “Topic,” instruct the students to write “Jesus’ birth, life, Passion, death, Resurrection, and Ascension.”

TEACHER NOTE

Rather than downloading and copying the handout, consider creating a Google Form with the three free-response prompts: I Know, I Think I Know, and I Want to Know. Direct the students to type their responses onto the Google Form. Then project the summary of student responses so the class can see the range of replies from classmates.

3. **Explain** to the students that they will fill in the handout with things they know, things they think they know, and things they want to know about Jesus’ birth, life, Passion, death, Resurrection, and Ascension. For example, a student may *know* that Jesus was crucified and that one of the disciples betrayed him and may *want to know* why people wanted to kill Jesus. Instruct the students to fill in all three columns with a minimum total of fifteen items. For example, students might have ten items in one column, two in another column, and three in another.
4. **Arrange** the students into pairs. Direct the pairs to compare notes with each other. Students who did not come up with fifteen items total can use this opportunity to gather additional ideas from their partner.

The Paschal Mystery and the Gospels

Name _____

Unit 2 Preassessment
I Know, I Think I Know, I Want to Know

Topic	I Know	I Think I Know	I Want to Know

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TX006357

- Reconvene** the large group and invite the students to share items from each of their three columns, beginning with the “I Know” column and then moving to the “I Think I Know” and “I Want to Know” columns. You may wish to record student responses on the board. Affirm the students’ knowledge, as well as their questions, about these important events. Assure the students that this unit will build on their present knowledge and that they will have the opportunity to discover many of the things they want to know.
- Conclude** by reminding the students to keep this handout so they can refer to it again at the end of the unit.

The Paschal Mystery and the Gospels

Name _____

Unit 2 Final Performance Task Options

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

- The Gospel accounts of Jesus’ birth, life, ministry, and teachings point to the Paschal Mystery.
- By analyzing the similarities and differences in the four Gospel accounts of Jesus’ Crucifixion and death, we gain greater understanding of God’s plan for our salvation.
- God’s plan of salvation is fully accomplished in the Passion, death, Resurrection, and Ascension of Jesus Christ.

Option 1: Letter from an Eyewitness

You are a first-century witness (a bystander) to one of the events covered in this unit (Jesus’ birth, life, ministry, Passion, death, Resurrection). Write a letter to a friend giving your eyewitness account.

- Write your letter to that person, telling the story from your point of view. Include your thoughts, feelings, questions, and ideas about what you have seen and experienced.
- Describe what happened, with appropriate and accurate use of Scripture. If there are different passages of the same account, decide how you will address and incorporate that.
- Explain the spiritual significance of the event.

Option 2: Mysteries of the Rosary

Your group has been asked by the diocesan director of youth ministry to develop a prayer experience for the annual teen retreat, using either the joyful, sorrowful, glorious, or Luminous Mysteries of the Rosary. You are asked to create the leader’s script, decide how to present each mystery, and provide a brief reflection that will help the teens meditate on each mystery.

You will need to produce the following:

- a clear, well-written script that the prayer leader and participants can follow, including prompts for the traditional structure of prayers
- a description of each mystery that accurately honors and references Scripture
- a “visual” to accompany each mystery, such as a religious artwork in any medium, including dramatic performance
- a one- to three-sentence explanation of how your chosen mystery points to the Paschal Mystery

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The Paschal Mystery and the Gospels

Name _____

Unit 2 Final Performance Task Rubrics

Criteria	Option 1	Option 2
Letter demonstrates a deep understanding of the Paschal Mystery.	Letter gives a clear, accurate, and complete account of the event, including the spiritual significance.	Letter is based on a clear, accurate, and complete account of the event, including the spiritual significance.
Letter includes a description of the event, including the spiritual significance.	Letter is based on a clear, accurate, and complete account of the event, including the spiritual significance.	Letter is based on a clear, accurate, and complete account of the event, including the spiritual significance.
Letter includes a description of the event, including the spiritual significance.	Letter is based on a clear, accurate, and complete account of the event, including the spiritual significance.	Letter is based on a clear, accurate, and complete account of the event, including the spiritual significance.
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LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- Prepare** by photocopying or downloading and printing the handouts “Unit 2 Final Performance Task Options” (TX006373), on pages 136–137, and “Unit 2 Final Performance Tasks Rubrics” (TX006374), on pages 138–139, one of each for each student.
- Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
 - If you wish to work alone, you may choose option 1 or option 2. If you wish to work with a partner, choose option 2.
 - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
- Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
- Allow** one full class period near the end of the unit for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

TEACHER NOTE

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

Interpret

LEARNING EXPERIENCE 3 (Chapter 4)

Christmas Carol Analysis

Closely examine Christmas carols to identify the scriptural roots and theological statements they reflect, and to gain a better understanding of how the infancy narratives point to the Paschal Mystery. (U1, Q1, K1, S1)

1. **Prepare** by ensuring that all the students have read articles 16 and 17 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handouts “Christmas Carol Analysis” (TX006359), on pages 112–113, “Christmas Carol Chart” (TX006360), on page 114, and “Christmas Carol Lyrics” (TX006362), on pages 115–117, one of each for each student. Access a recording of the song “What Child Is This?” to play for the students.

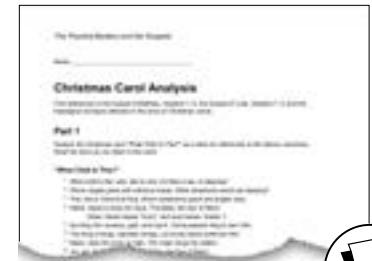
TEACHER NOTE

Plan on this learning experience taking two class periods: one to introduce and assist students in the process of theological analysis and another for the students to present their analysis of another song. Note the resource “Christmas Carol Analysis Answer Keys” (TX006361) (see www.smp.org/livejesus_paschalmystery).

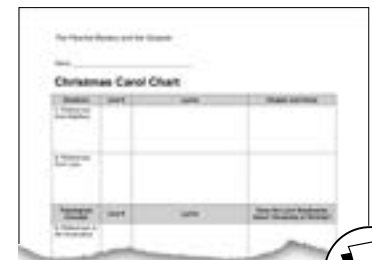
2. **Begin** by reviewing and clarifying some of the basic concepts of the student book articles. In particular, you may want to share the following points:
 - The infancy narratives, which only appear in the Gospels of Matthew and Luke, explain the Incarnation—Jesus’ becoming truly man while remaining truly God.
 - The infancy narratives are written as theological statements about the person and mission of Jesus Christ.
 - The infancy narratives were not written to provide historical records; they are more concerned about communicating who Jesus is than simply what happened.
 - Though we notice important similarities in the two infancy narratives, the differences tell us a great deal about the concerns each Evangelist’s audience faced.
 - For Matthew’s Jewish audience, the infancy narratives show that Jesus is the fulfillment of their history and God’s saving work. For Luke’s Gentile audience, subtle details reinforce the idea that Jesus came to save everyone, both Gentiles and Jews. Notice how these messages about salvation already connect the Incarnation to the Paschal Mystery.
 - They express how Jesus came (in the Incarnation) to conquer sin and death (in the Paschal Mystery).



Articles 16–17



TX006359



TX006360



TX006362



TX006361



- When we profess faith in the mystery of the Incarnation, we also profess belief that Mary is Theotokos, the mother of both Jesus' humanity and divinity.
3. **Explain** to the students that they will examine traditional Christ-based Christmas carols to see what Scripture passages they represent and what theological statements they emphasize. Distribute the handouts "Christmas Carol Analysis" and "Christmas Carol Chart," offering instructions using these or similar words:
 - Notice that the titles of both handouts include "Christmas Carol." Christmas *songs* are secular; Christmas *carols* are religious, referencing Christ.
 - We will first do this together, with the carol "What Child Is This?" and then you will analyze a second carol in small groups or pairs.
 - Read the lyrics while I play the song "What Child Is This?"
 4. **Direct** the students to work individually on recording their answers on the "Christmas Carol Chart" as they listen. Circulate among the students to offer assistance, as needed.
 5. **Reconvene** the large group, asking for volunteers to share their answers. Prompt reflection on the process of analysis, using these or similar words:
 - What new insight did you learn from this activity?
 - Had you ever noticed the way the accounts of (and Christmas carols about) the Incarnation point to the Paschal Mystery?
 - What other Christmas carols come to mind that intentionally connect with the Paschal Mystery?
 6. **Arrange** the students into small groups or pairs.
 7. **Distribute** the handout "Christmas Carol Lyrics," and assign a second carol, from the following list, to each group or pair to analyze and present their findings to the class. Direct the students to read through part 2 of the "Christmas Carol Analysis" handout and reference the "Christmas Carol Lyrics" handout to do their analysis.
 - "Away in a Manger"
 - "God Rest Ye Merry Gentlemen"
 - "Good Christian Friends Rejoice"
 - "Hark! The Herald Angels Sing"
 - "Joy to the World"
 - "O Holy Night"
 - "O Little Town of Bethlehem"
 - "Silent Night"
 - "The First Noel"
 - "We Three Kings"

These traditional Christmas carols were selected because they include references to the Incarnation and Paschal Mystery found in both the Gospel of Matthew and the Gospel of Luke. Some reference Mary; others do not.

8. **Allow** time for each student presentation to include playing at least a portion of the song the pair or group has analyzed.
9. **Encourage** informal conversation and reflection on the analysis and presentation process, asking these or similar questions:
 - What did you notice about the Christmas carols that you hadn't realized before?
 - What are the benefits of looking for these scriptural and theological elements in Christmas carols?
10. **Conclude** by calling the class to quiet and inviting a student volunteer to read aloud the "Take It to God" prayer on page 112 in the student book.



Page 112

Reflect

LEARNING EXPERIENCE 4 (Chapter 4)

The Paschal Mystery in Daily Life

Reflect on the Paschal Mystery, and connect the themes of dying and rising to daily life. (U1, Q1, K2, S1, S2)

1. **Prepare** by ensuring that all the students have read articles 18 and 19 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "The Paschal Mystery in Daily Life: A Reflection" (TX006363), on page 118, one for each student. If possible, have some reflective music available.
2. **Review** and clarify some of the basic concepts of the student book articles. In particular, you may want to share the following points:
 - Dying and rising are two themes in the teachings of Jesus.
 - Jesus' teachings on "dying" emphasize self-sacrifice and self-denial. For example, Jesus teaches us that wealth must be given away generously and calls us to "take up our cross" with a willingness to suffer and sacrifice.
 - Jesus' teachings on "rising" can be most easily seen in his miracles, which emphasize hope, healing, and the promise of new life.
3. **Transition** to a personal reflection on the themes of "dying" and "rising" using these or similar words:
 - Just as the themes of dying and rising appear throughout Jesus' teachings and ministry, each of us can experience our own "dying" and "rising" throughout our lives.
4. **Distribute** the handout and have the students decide which topic they will reflect on. Their reflections should flow from personal experience, so the students should choose the one that resonates.



Articles 18-19

The Paschal Mystery and the Gospels

Name _____

The Paschal Mystery in Daily Life: A Reflection

Choose one of the topics below that you are personally dealing with right now:

- money, wealth, and generosity
- willingness to be inconvenienced to help another
- popularity, peer pressure, and persecution
- how God can bring healing and life to a desperate situation
- actively participating with God to change your life
- boldly expecting great things from God

Why did you choose this topic?

What does Jesus say about this topic that you find particularly meaningful, challenging, or encouraging in your current situation?

How do the themes of "dying" or "rising" apply to your situation? How can these themes help you decide what to do next?

My Prayer

Write a short prayer related to your answers to the reflection questions.

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Document # 120

TX006363

Though the Scripture passages are included here for your convenience, the students can find these same references in the student book alongside poignant commentary. The first three topics are discussed in article 18, the latter three in article 19.

- Money, wealth, and generosity
(Article 18: Luke 6:20–25, 9:58, 12:15, 29–34, 16:13, 18:25–27, 19:5; Matthew 25:31–46, 27:57; Mark 6:8, 10:21; John 4:40)
- Willingness to be inconvenienced to help another
(Article 18: Mark 8:29–34, Matthew 22:34–40, John 15:13)
- Popularity, peer pressure, and persecution
(Article 18: Matthew 10:22–28)
- How God can bring healing and life to a desperate situation
(Article 19: Mark 5:21–24, 35–43, the healing of Jairus's daughter)
- Actively participating with God to change your life
(Article 19: Mark 5:25–34, the healing of the woman with a hemorrhage)
- Boldly expecting great things from God
(Article 19: John 11:1–44, the raising of Lazarus)

5. **Draw** the students' attention to the reflection questions on the handout:
 - Why did you choose this topic?
 - What does Jesus say about this topic that you find particularly meaningful, challenging, or encouraging in your current situation?
 - How do the themes of “dying” or “rising” apply to your situation? How can these themes help you decide what to do next?
6. **Allow** time for the students to reflect and write in silence. Perhaps play some reflective music to help them focus.

TEACHER NOTE

You may choose to assign this as a first-person reflective essay. An alternative is to ask the students to create a collage or other artistic expression in which they symbolically answer the Why, What, and How questions.

7. **Acknowledge** the students for their focused attention on this reflection. Ask them to write a short prayer under “My Prayer” related to their answers to the reflection questions.
8. **Conclude** with a prayer that recognizes the connections the students made with the Paschal Mystery, using these or similar words:
 - We pray for the joys and sorrows, for the hopes and sufferings, for the “dyings” and “risings” that we experience throughout our lives each day. We give them to you O Lord, as we trust in the power of the Paschal Mystery. Amen.

Apply

LEARNING EXPERIENCE 5 (Chapter 4)

The Transformation of Suffering in Film

View the film *The Butler* (2013, 113 minutes, rated PG-13), and connect the stories of suffering and transformation in the film with the Paschal Mystery. (U1, Q1, K2, K5, S1, S2, S6)

TEACHER NOTE

This learning experience will take at least three class sessions if you show the whole movie. Alternatively, just show the sit-in lunch-counter scene (5 minutes).

Note: The Butler is a fictional adaptation loosely based on the true story of an African American butler working in the White House over the course of three decades, chronicling the history of the Civil Rights Movement.

- 1. Prepare** by ensuring that all the students have read articles 18 and 19 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “The Transformation of Suffering in Film” (TX006364), on page 119, one for each student. Obtain a copy of the film and preview it for yourself at least once. Have the necessary equipment available to show the film to the class.
- 2. Review** and clarify some of the basic concepts of the student book articles. In particular, you may want to share the following points:

- Dying and rising are two themes in the teachings of Jesus.
- Jesus’ teachings on “dying” emphasize self-sacrifice and self-denial. For example, Jesus teaches us that wealth must be given away generously and calls us to “take up our cross” with a willingness to suffer and sacrifice.
- Jesus’ teachings on “rising” can be most easily seen in his miracles, which emphasize hope, healing, and the promise of new life.

This learning experience builds on the themes of “dying” and “rising” in the film *The Butler*.

- 3. Project** or write the following Scripture passage on the board:

“But if you are patient when you suffer for doing what is good, this is a grace before God. For to this you have been called, because Christ also suffered for you, leaving you an example that you should follow in his footsteps” (1 Peter 2:20).



Articles 18-19



The Paschal Mystery and the Gospels

Name _____

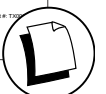
The Transformation of Suffering in Film

Consider these questions as you view the film *The Butler* (2013, 113 minutes, rated PG-13), jotting down brief thoughts that you can refer to later. After the film, your teacher will provide further instructions.

- Focus on the main character, Cecil Gaines, and his son Louis. How do you see a willingness to suffer persecution for the sake of what is good and right in the lives of these characters?
- How does this film reveal the reality of sin and suffering in society as a whole? (Give examples from at least two different time periods.)
- Both Cecil and Louis practice sacrifice and self-denial because of their commitment to what is good and right. What are some of the sacrifices each character makes?
- What events or characters in this film help you to understand the choice to suffer persecution for the sake of righteousness?
- How does this film show that through God's transforming power, suffering can lead to hope and true happiness?
- Which character's willingness to do what is right despite persecution inspires you the most? Why?
- How can faith in the transforming power of God in the Paschal Mystery help you to respond to prejudice and bigotry today?

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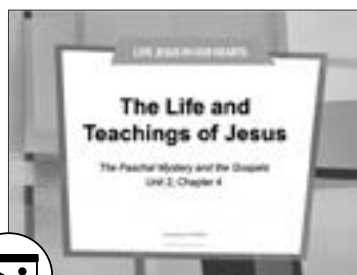
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TX006364

4. **Direct** the students to page through articles 18 and 19 in the student book as you draw attention to the following points in these or similar words:
 - Jesus models the commitment to doing what is good and right by facing the reality of suffering, sacrifice, and persecution: intentionally letting go of wants, relationships, or security; willingly facing ridicule, insult, physical threats, or attacks.
 - Through Jesus, God shows us that suffering, persecution, and death are not the end of the story.
 - When we pursue what is good and right, there is the potential for transformation.
 - God has power over suffering and death. God transforms suffering and death into healing and life.
5. **Tell** students they will be exploring the concept of suffering and God's transforming power by watching part or all of the film *The Butler*.
6. **Distribute** the handout. Read the questions aloud. Encourage the students to consider the questions while viewing the film, perhaps jotting down brief notes. They do not need to write full answers until you provide further direction after the film concludes.
7. **Pause** the film as needed to answer questions and to provide any needed clarification regarding the plot or characters.
8. **Offer** the students an opportunity to reflect on what the film has taught them about suffering and God's transforming power once the film is over through one or more of the following options:
 - Option 1: Write individual responses to the questions on the handout.
 - Option 2: Work with a partner or small group to prepare answers to the questions on the handout. These could be written down or shared with the class in a brief oral presentation.
 - Option 3: Write a formal essay in response to one or more of the questions on the handout.

In addition to these options, be sure to discuss the questions on the handout—as well as other questions and issues the students raise—in class.
9. **Conclude** by clarifying with the students that *The Butler* illustrates how God's transforming power works with our willingness to sacrifice and endure suffering and persecution for the sake of goodness and truth. Additionally, you may wish to ask the students for examples of other films, books, popular songs, or TV shows that illustrate the transforming power of God's grace. Many elements of pop culture reflect this theme of the power of grace to overcome sin, suffering, and death.



TX006573

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 4 Overview: The Life and Teachings of Jesus” (TX006573) (see www.smp.org/livejesus_paschalmystery).

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 4 quiz (TX006579), do so now, before moving on to chapter 5. (See www.smp.org/livejesus_paschalmystery to access both of these resources.)

Perceive

LEARNING EXPERIENCE 6 (Chapter 5)
Five Events

Focusing on the five significant events that foreshadow or lead to Jesus' Passion and death, incorporate the similarities and differences in the four Gospel accounts into one cohesive story. (U2, Q2, K2, K3, K4, S1, S3, S4)

- Prepare** by ensuring that all the students have read article 20 in the student book and the Scripture passages in the pre-reading list prior to this learning experience. Make sure they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Four Gospel Accounts of Five Events" (TX006365), on page 120, one for each student.
- Begin** by organizing the students into five groups. Distribute the handout. Direct the students to write the names of their group members on the handout.
- Review** the directions on the handout with the students.
- Assign** each group one of the five events:
 - Cleansing of the Temple
 - The Anointing at Bethany
 - Judas Betrays Jesus
 - The Last Supper
 - The Agony in the Garden
- Direct** the students to read, discuss, and create one cohesive story from the four Gospel accounts of each of the five events. Allow adequate time (20–30 minutes) for the students to work in their small groups.

TEACHER NOTE

If your school uses a block schedule, plan to complete this learning experience in one class session. If your school uses a traditional schedule, plan to complete the second half of this learning experience (the presentations and conclusions) during a second class session.

The Paschal Mystery and the Gospels

Name _____

Chapter 4 Quiz

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

- Which of the following statements about the infancy narratives is TRUE?
 - They appear in all four Gospels.
 - Their focus is on explaining who Jesus is, rather than what happened.
 - They each include the same events and themes.
 - They explore the rituals and traditions that Christians should share with their own children.
- Why is it significant that shepherds come to visit the baby Jesus?
 - A shepherd was one of the lowest occupations at the time. God places no importance on economic or social status.
 - Becoming a shepherd was a requirement for every person—for at least a short period of time. God is here for all of us.
 - Shepherds were Gentiles, and it would be notable that they were the first to recognize Jesus as a king.
 - For the Jewish community, the presence of shepherds represented the presence of God.
- Which is the best explanation of the Incarnation?
 - Like his name, Jesus Christ is half-human (Jesus) and half-God (Christ).
 - Jesus is neither fully human, nor fully divine, but he understands both, which makes him the perfect mediator.
 - The Incarnation refers to how Jesus was conceived and born human; the Paschal Mystery refers to how Christ became divine.
 - Jesus Christ became truly man while remaining truly God.
- What does Trinitarian refer to?
 - It refers to the relationship between Elizabeth and Mary, and also the relationship between John the Baptist and Jesus.
 - It refers to Jesus' first miracle at the wedding of Cana.
 - It is the announcement of the Kingdom of God through parables and miracles.
 - It refers to Mary, Mother of Jesus, the "Old Testament."
- Why would we say that Jesus' teachings are often counterintuitive?
 - They naturally, intuitively make perfect sense.
 - They challenge us to rethink cultural values and "truths" that we might accept without question.
 - They represent what the average person might think.
 - They are logical and require very little extra thought to put into practice.

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TX006579



UNIT 2

Article 20
One Thread in Five Events

When we read the four Gospel accounts, we can often notice how the same event is told in different ways. This is because each Gospel writer has a different purpose for writing. The Gospel of Matthew, for example, is written for Jewish people who are familiar with the Old Testament. The Gospel of Mark is written for Roman people who are familiar with the Roman Empire. The Gospel of Luke is written for Greek people who are familiar with the Greek language. The Gospel of John is written for people who are familiar with the Jewish people.



Article 20



The Paschal Mystery and the Gospels

Name _____

Four Gospel Accounts of Five Events

Group members _____

Circle the event that has been assigned to your group:

- Cleansing of the Temple:** Matthew 21:12–13, Mark 11:15–18, Luke 19:45–48, John 2:13–22
- The Anointing at Bethany:** Matthew 26:6–13, Mark 14:3–9, Luke 7:36–50, John 12:1–8
- Judas Betrays Jesus:** Matthew 26:14–16, 20–25, Mark 14:10–11, 17–21, Luke 22:3–6, 47–49, John 13:2–5, 18:1–5
- The Last Supper:** Matthew 26:26–30, Mark 14:22–26, Luke 22:14–20, John 13:1–17, 18:1
- The Agony in the Garden:** Matthew 26:36–46, Mark 14:32–42, Luke 22:39–46, John 18:1

Materials

Each person in your group should have a Bible and a student book, to access the commentary on the similarities, differences, and significance of your assigned event from article 20 in the student book.

Method

- Read all four Gospel accounts of the event assigned to your group.
- Select one Gospel account as your primary script.
- Identify the characters, elements, and dialogue from the other Gospel accounts that you will need to add to your primary script to create one cohesive story from the four Gospel accounts.
- Create your script, noting where insertions of characters, elements, and dialogue from a different Gospel account have been added.
- Present your script to the class.
- Conclude with a response to this question: How does your assigned event foreshadow or lead to Jesus' Passion and death?

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6. **Reconvene** the large group for presentations. As each group presents, be sure the students have correctly observed the following points:
 - **Cleansing of the Temple:** Leads to the Passion and death because through it, Jesus condemned the leaders of his time for idolatry and refusing to care for the aliens, orphans, and widows. Between these condemnations and his public challenge of the authority of the Jewish leaders, Jesus was seen as a dangerous threat.
 - **The Anointing at Bethany:** Foreshadows the Passion and death because through it, Jesus is consecrated, initiated, and invested as King of Heaven. He is recognized as the “anointed one” or Messiah, as the new high priest who offers the sacrificial lamb and is anointed by a woman (not the chief priest), challenging the patriarchal culture. Therefore, Jesus was seen as a dangerous threat.
 - **Judas Betrays Jesus:** Leads to the Passion and death because Jesus is arrested. Though the reason for Judas’s betrayal is unclear, this event teaches Christians not to assume that following Christ means a person is above temptation. It also reminds us that negative influences and temptations can lead us away from God.
 - **The Last Supper:** Foreshadows the Passion and death because through it, Jesus institutes the Eucharist, connects his sacrifice on the cross (to save all humanity from sin) with the sin offerings made at the Temple, and is identified as the slaughtered, unblemished lamb.
 - **The Agony in the Garden:** Foreshadows the Passion and death because through it, Jesus is understood as both fully human and fully divine, is recognized as the perfect mediator between God and humanity, and is understood as both perfect priest and perfect sacrifice with willing obedience to his heavenly Father in a way that restores our communion with God
7. **Engage** the students in a discussion after the group presentations using the following questions:
 - After merging the four Gospel accounts of your assigned event, what do you think are some benefits of having all four Gospel accounts for this account?
 - Whether told as separate accounts or one cohesive story, what do the four Gospels leave the reader (or listener) still wondering?
 - If you could ask one of the biblical characters an additional question about this event, what would you ask of whom (and why)?
 - How has this study of the similarities and differences in the four Gospel accounts helped you gain greater insight into the meaning of the Paschal Mystery?

TEACHER NOTE

Instead of having a large-group discussion on these questions, use them (or some of them) as an exit strategy. Project the questions on the board, and have the students write their responses on a note card. At the end of class, collect the note cards.


8. **Conclude** by affirming the students' heightened awareness of the similarities and differences, as well as the insight they gained through this activity.

Perceive

LEARNING EXPERIENCE 7 (Chapter 5)

Why They Killed Jesus

View a segment of *Jesus of Nazareth* (1977, 382 minutes, not rated) and analyze Franco Zeffirelli's presentation of the reasons why each group (Zealots, Sanhedrin, Pilate and the Romans) sought to have Jesus killed. (U2, Q2, K4, S4, S6)

1.  **Prepare** by ensuring that all the students have read article 21 in the student book prior to this learning experience and that they will have access to their student books (print or digital) during class. Photocopy or download and print the handout “Why They Killed Jesus” (TX006366), on pages 121–124, one for each student. Obtain a copy of the movie *Jesus of Nazareth* and have the appropriate equipment available to play it.

TEACHER NOTE

This learning experience will take more than one day to complete.

TEACHER NOTE

There are different versions of the video recording of *Jesus of Nazareth*, some of which have three deleted scenes immediately before and during the Last Supper (1. an encounter between Judas and Zerah, 2. Jesus speaking to Judas about the impending betrayal, and 3. Jesus speaking to Peter about his denial). This learning experience references the more readily available deleted-scenes versions.



Article 21



The Paschal Mystery and the Gospels

Name _____

Why They Killed Jesus

As you view the scenes from the film *Jesus of Nazareth* (1977, 382 minutes, not rated), consider the statement the director is making about who is responsible for the death of Jesus and why.

Scene 1: Judas and Zealots at the Burial of John the Baptist

1. What does the director want you to notice about Judas's attitude toward the Zealots (in their discussion about John and Jesus)?

2. Given Judas's speech about Jesus, what does Judas believe about Jesus?

Scene 2: Judas Meets with the Zealots

3. What does the director want you to notice regarding Judas's attitude toward the Zealots' plan?

Scene 3: Events in Jerusalem Leading to the Passion and Death

The final scene introduces the fictional character Zerah, who embodies those in the Sanhedrin who seek to kill Jesus.

Judas Meets with Zerah

4. What does Judas want?

5. What is Zerah's attitude toward Judas?

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Document # 124

TX006366



2. **Begin** by acknowledging a distinction in wording. Have the students open their student books to the beginning of chapter 5, and ask them the following question:

- What is the difference between asking a question like the chapter 5 focus question, *Why did Jesus have to die to save us?* and a question like *Why did they kill Jesus?*

Allow the students time to respond. Offer clarification if needed in these or similar words:

- *Why did Jesus have to die to save us?* is a broad theological question that recognizes God's omnipotence, Original Sin, and our need for salvation.
- *Why did they kill Jesus?* is about the motivation, specifically concerned with that moment in human history, when different groups of people (Zealots, Sanhedrin, Pilate and the Romans) conspired, desired, and collaborated in killing Jesus.

3. **Review** the key points in article 21 regarding the motivation of the religious leaders and the Romans in seeking the death of Jesus:

- Jesus' presence, actions, and teachings threatened the livelihood of the religious leaders.
- The religious leaders wanted to charge Jesus for blasphemy, but they needed the Romans to execute. To put Jesus to death, the Jewish leaders needed to convince the Roman governor of Judea that Jesus was a threat to public order.
- Jesus opposed the payment of taxes to Caesar, claimed that he was the Messiah, and disrupted the peace.
- The leaders charged Jesus with inciting a rebellion, threatened Roman rule by declaring himself a king, and then sentenced him to crucifixion.

4. **Explain** some of the background of Franco Zeffirelli's 1977 film, using these or similar words:

- Originally created as a television mini series, this approximately 6-hour movie is a dramatization of the birth, life, ministry, Passion, and death of Jesus, concluding with the empty tomb and first Resurrection appearances with the Apostles gathered in the Upper Room.
- The director uses some creative license in telling the story of Jesus. Most notably, Zeffirelli creates a character named Zerah, a scribe and member of the Sanhedrin, to help the audience understand why they killed Jesus. In Zeffirelli's telling, Judas is aligned with the Zealots and is manipulated by the Sanhedrin (through Zerah).

- We will watch three scenes of this approximately 6-hour movie:
 Scene 1 is a 5-minute clip (starting at 2:49:20) of the burial of John the Baptist, in which we meet Judas for the first time.
 Scene 2 is a 4-minute clip (starting at 3:13:18) in which Judas discusses Jesus with the Zealots. Scene 3 is about 102 minutes (starting at 3:53:37), begins with a scene just before Jesus makes his Triumphant Entry into Jerusalem, and concludes with Jesus being condemned to death by crucifixion.

TEACHER NOTE

If you choose to show more of the film, it is an additional 15 minutes to show the walk to Calvary, Jesus' Crucifixion, and Jesus' death. It is another 20 minutes from Jesus' death through the movie's final scene with the Resurrection appearance to the Apostles in the Upper Room.

5. **Distribute** the handout.
6. **Direct** the students, as they watch the scenes, to consider the statement the director is making about who is responsible for the death of Jesus and why.
7. **Show** the first two scenes. Pause after scene 1 and again after scene 2 so the students can answer the questions on the handout. Solicit responses from the students after each scene. Pay particular attention to Judas.
8. **Prior** to viewing scene 3, remind the students to follow the handout and focus on how Zeffirelli ascribes responsibility to the different groups.
9. **Show** scene 3.

TEACHER NOTE

Note the handout "Why They Killed Jesus Answer Key" (TX006367), on pages 125–128.

10. **Transition** to the final part of this learning experience. Project or write the following questions on the board:
 - Which of Zeffirelli's storytelling choices helped you better understand why they killed Jesus?
 - Which of Zeffirelli's storytelling choices did you find most surprising?
 - What questions do you still have?
11. **Conclude** by inviting the students to share their questions and observations with the class as time permits.

The Paschal Mystery and the Gospels

Name _____

Why They Killed Jesus Answer Key

Scene 1: Judas and Zealots at the Burial of John the Baptist

1. What does the director of *Jesus of Nazareth* (1977, 382 minutes, not rated) want you to notice about Judas's attitude toward the Zealots (in their discussion about John and Jesus)?
 - (2:50:50) Judas likes the Zealots' idea of Jewish liberation but does not like their plan.
2. Given Judas's speech about Jesus, what does Judas believe about Jesus?
 - (2:51:30–2:54:00) Judas is fully convinced that Jesus is the Messiah and wants to be Jesus' disciple—Judas will have him.

Scene 2: Judas Meets with the Zealots

3. What does the director want you to notice regarding Judas's attitude toward the Zealots' plan?
 - (3:15:08–3:17:30) Judas does not want the Zealots manipulating Jesus but agrees to the Zealots' plan because Judas thinks Jesus could prove himself to be the Messiah. "We shall wait for the Passover in Jerusalem. That's when you bring him to us, Judas . . ."

Scene 3: Events in Jerusalem Leading to the Passion and Death

Judas Meets with Zerah

4. What does Judas want?
 - (3:53:30) Judas wants Zerah to allow Jesus to prove himself to the Sanhedrin, to proclaim he is the King of the Jews to the Romans, promising that Jesus will bring peace to the region. Judas is hopeful.
5. What is Zerah's attitude toward Judas?
 - Zerah is sarcastic and dismissive. Zerah responds with a taunting tone, "I think I can promise you he will have that opportunity."

Jesus Cleanses the Temple

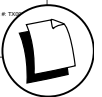
6. Knowing this major event translates the Passion and death of Christ, what might the director want you to notice about the reactions of the members of the Sanhedrin (Zerah)?
 - (3:58:47) Jesus cleanses the Temple. (4:00:00) Zerah introduces himself to Jesus and attempts to challenge him. Jesus speaks of destroying and rebuilding the Temple in three days. Judas is disappointed in how the conversation goes because Zerah is not interested in "believing in" Jesus.



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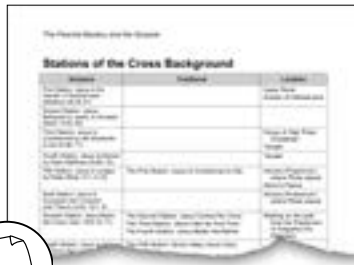
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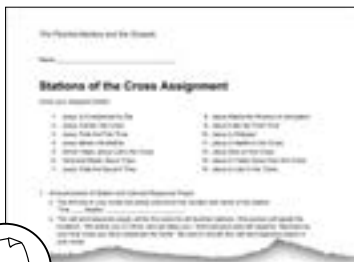




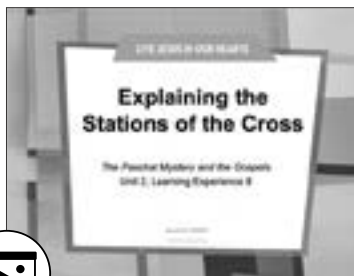
Articles 21–23



TX006368



TX006369



TX006576

Empathize

LEARNING EXPERIENCE 8 (Chapter 5)

Stations of the Cross

Guide the students in creating and praying the Stations of the Cross with their own prayerful meditations. (U2, Q2, K3, K4, K5, S2, S3, S5, S6)

1. **Prepare** by ensuring that all the students have read articles 21–23 prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handouts “Stations of the Cross Background” (TX006368), on page 129, and “Stations of the Cross Assignment” (TX006369), on pages 130–131, one of each for each student. Download the PowerPoint presentation “Learning Experience 8: Explaining the Stations of the Cross” (TX006576), at www.smp.org/livejesus_paschalmystery, which guides the students through this learning experience. Obtain example copies of the Stations of the Cross or ensure that students have access to the internet to briefly research examples of it. This lesson will take at least two class periods. Gather materials necessary for students to create their stations.

TEACHER NOTE

If your school has a chapel in which the Stations of the Cross are currently displayed, consider taking the students to visit that space before beginning this learning experience.

2. **Show** the PowerPoint presentation, which begins by reminding the students what article 22 in the student book briefly notes about the stations. After presenting the introductory slide, distribute the “Stations of the Cross Background” handout for the students to reference as the presentation continues to offer more in-depth information. Have the students take notes, especially on the basic four-part repetitive structure noted in the PowerPoint presentation, as they will need to refer to this when they create their own stations.
3. **Transition** to the next part of this learning experience by distributing the “Stations of the Cross Assignment” handout. This handout explains how the students will create their own meditations and reflections for a classroom Stations of the Cross. Emphasize that the focus of this assignment is the ability to invite personal connection with each station.
4. **Arrange** the students into fourteen pairs or small groups.
5. **Assign** each group one of the fourteen stations. Providing the students with examples of the stations is intended to help them understand the flexibility and invitation to prayerful reflection. Consequently, professionally published examples may be intimidating and overwhelming. Encourage the students to be authentic to their own experiences as they consult other models.

TEACHER NOTE

Offer examples of a variety of presentations of the Stations of the Cross, such as *Stations for Teens*, by Gary Egeberg (Winona, MN: Saint Mary's Press, 1999). Online links to additional examples are available on the resource "Unit 2 Web-Based Resources and Videos" (TX006587) (see www.smp.org/livejesus_paschalmystery).

6. **Circulate** among the groups to offer assistance and encouragement, as needed. Allow ample time for the students to research and prepare their personal stations.
7. **Remind** the students that you will pray these personal stations together with the same standard structure in the "Explaining the Stations" PowerPoint presentation. Display the four-part structure again.
 1. Announce and Pray
 2. Describe the Station (Verbal and Visual)
 3. Guided Reflection
 4. Prayerful Conclusion

TEACHER NOTE

You may have the students submit their whole presentation (including the script) as a series of slides, using PowerPoint or Google Slides, that can be combined into one class stations presentation, or you might consider having students create a poster of their stations and post them around the classroom or in a designated space in the school.

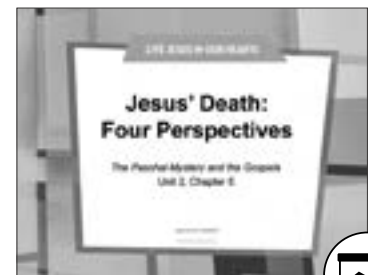
8. **Conclude** this learning experience by praying the class stations together. Even though each group will lead the class through their own station, as the teacher, open and close the prayer experience using these or similar words:
 - Let us remember that we are always in the presence of God. In the name of the Father . . . Lord Jesus, open our eyes to see, our ears to hear, and our hearts to be present to you as we reflect on your Passion and death. Christ Jesus, having reflected on your Passion and death, help us to encounter our world and one another with your loving compassion. In our darkest moments, may we remember the comfort of your loving presence and trust in your Word. Amen.

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 5 Overview: Jesus' Death: Four Perspectives" (TX006574) (see www.smp.org/livejesus_paschalmystery).



TX006587



TX006574



The Paschal Mystery and the Gospels

Name _____

Chapter 5 Quiz

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

1. Why would the discovery of the Temple treasure for Pascha and death of Jesus?
 - a. The discovery of the Temple treasure for Pascha and death of Jesus.
 - b. The discovery of the Temple treasure for Pascha and death of Jesus.
 - c. The discovery of the Temple treasure for Pascha and death of Jesus.
 - d. The discovery of the Temple treasure for Pascha and death of Jesus.
2. Why did the Temple treasure for Pascha and death of Jesus?
 - a. The discovery of the Temple treasure for Pascha and death of Jesus.
 - b. The discovery of the Temple treasure for Pascha and death of Jesus.
 - c. The discovery of the Temple treasure for Pascha and death of Jesus.
 - d. The discovery of the Temple treasure for Pascha and death of Jesus.
3. Why did the Temple treasure for Pascha and death of Jesus?
 - a. The discovery of the Temple treasure for Pascha and death of Jesus.
 - b. The discovery of the Temple treasure for Pascha and death of Jesus.
 - c. The discovery of the Temple treasure for Pascha and death of Jesus.
 - d. The discovery of the Temple treasure for Pascha and death of Jesus.
4. Why did the Temple treasure for Pascha and death of Jesus?
 - a. The discovery of the Temple treasure for Pascha and death of Jesus.
 - b. The discovery of the Temple treasure for Pascha and death of Jesus.
 - c. The discovery of the Temple treasure for Pascha and death of Jesus.
 - d. The discovery of the Temple treasure for Pascha and death of Jesus.
5. Why did the Temple treasure for Pascha and death of Jesus?
 - a. The discovery of the Temple treasure for Pascha and death of Jesus.
 - b. The discovery of the Temple treasure for Pascha and death of Jesus.
 - c. The discovery of the Temple treasure for Pascha and death of Jesus.
 - d. The discovery of the Temple treasure for Pascha and death of Jesus.

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Chapter 6 Resurrection and Ascension

Article 25
What Is Resurrection?

During the course of history, humans have been fascinated with the idea of resurrection. The concept of resurrection is the belief that the dead will rise again. This concept is central to many religions, including Christianity. In Christianity, resurrection is the belief that Jesus Christ rose from the dead on the third day after his crucifixion. This event is the foundation of the Christian faith.

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TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 5 quiz (TX006581), do so now, before moving on to chapter 6. (See www.smp.org/livejesus_paschalmystery to access both of these resources.)

Interpret

LEARNING EXPERIENCE 9 (Chapter 6)

The Resurrection Narratives

Facilitate the students' investigation of Jesus' Resurrection through a close reading of the Resurrection narratives. (U3, Q3, K6, K7, S3, S7)

1. **Prepare** by ensuring that all the students have read articles 25–26 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout “The Resurrection Narratives” (TX006370), on pages 132–133, one for each student.
2. **Begin** by introducing Jesus' Resurrection to the students with these or similar words:
 - Jesus' suffering and death are not the end of the story. Jesus rose from the dead in an event called the Resurrection. We celebrate Jesus' Resurrection every Sunday, and with particular joy during the fifty days of the Easter season.
 - Jesus' Resurrection tells us something about him: that he truly was God's Son. It also tells us something about us: that we too will live again after we die. These beliefs—that Jesus rose from the dead and that we too will rise—are the core of Christian faith!
 - All the Gospels tell the story of Jesus' Resurrection: these accounts are called Resurrection narratives.
3. **Arrange** the students in groups of four. Distribute the handout, and assign each person in the group one of the Resurrection narratives. Direct the students to circle the narrative their group has been assigned.
4. **Allow** the students to read over their Resurrection narrative at least twice to become familiar with it.
5. **Instruct** the students to form temporary “expert groups” by having one student from each jigsaw group join other students assigned to the same segment. Give the students in these expert groups time to discuss and respond to questions 1 through 5 together and to rehearse the presentation they will make to their jigsaw group.

The Paschal Mystery and the Gospels

Name _____

The Resurrection Narratives

Circle the Resurrection narrative your group has been assigned.

Matthew 28:1–15 Mark 16:1–8 Luke 24:1–12 John 20:1–18

Read your assigned Resurrection narrative two times, and then wait for further instructions from your teacher.

In your “expert group,” work together to discuss and answer these questions:

1. Which disciples go to the tomb?
2. What happens when they arrive? What do they find (or not find) there?
3. Who tells them that Jesus has been raised? What exactly does this person say? Write the verses here.
4. How do the disciples react to this news? How do they feel? What do they do next?
5. What is one other interesting detail in this story, other than what you have written in your answers to questions 1–4?

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TEACHER NOTE

As the students begin working, you may want to remind them to think about the term *disciples* in a broad sense. In other words, it does not refer to only the Twelve or to the men who followed Jesus.

6. **Direct** the students to return to their jigsaw group. Ask each student to present her or his Resurrection narrative to the group. Encourage others in the group to ask questions for clarification. Float from group to group to observe this process, offering assistance to students as needed.
7. **Instruct** the students to complete questions 6 and 7 on the handout individually.
8. **Reconvene** the class for a large-group discussion, focusing on handout questions 6 and 7.
 - For question 6, be sure the students have correctly observed the following common elements in the Resurrection narratives:
 - Mary Magdalene and/or other women go to the tomb to anoint the body of Jesus. (You may wish to share with the students that this action was part of women's work during this time period.)
 - They find the tomb empty.
 - Someone (whether an angel, a person or people in dazzling white clothes, or Jesus himself) tells them that Jesus is risen from the dead.
 - The women are fearful, terrified, amazed, joyful, and confused.
 - For question 7, be sure the students have correctly observed the following unique elements in each of the Resurrection narratives:
 - In Matthew, there is an earthquake when an angel descends from Heaven and rolls back the stone that had been covering the entrance to the tomb.
 - Mark's is the only Gospel that mentions a woman named Salome going to the tomb. Also in Mark, the women are at first too afraid to tell anyone what they have seen at the tomb.
 - In Luke, the women receive the news of the Resurrection from two men in dazzling garments who remind them of Jesus' words: "The Son of Man must be handed over to sinners and be crucified, and rise on the third day" (24:7).
 - John's is the only Gospel in which Mary Magdalene sees the Risen Jesus alone and recognizes him when he calls her by name.

The students may have noticed additional unique elements in their Resurrection narrative.

9. **Conclude** by helping the students make sense of both the common and unique elements of the Resurrection narratives. Share the following information, using these or similar words:
- The common elements help us to understand the Resurrection as a real, historical event. It is highly unlikely that the Gospel writers would agree on so many details of this story if those details were not historically true.
 - The unique elements help us to appreciate how the four Evangelists, or Gospel writers, approach their task in slightly different ways. For example, each writer emphasizes certain aspects of Jesus' mission or certain characteristics of Jesus or of the disciples.
 - This does not mean that these distinctive elements are not important to our faith or even that they are not historically true. Rather, it simply means that each Evangelist brought a unique personality, writing style, and emphasis to the task of sharing the Good News and the person of Jesus with us.



LEARNING EXPERIENCE 10 (Chapter 6)

Prayerfully Reading the Ascension

Lead the students in prayerfully reading the account of the Ascension in Acts of the Apostles 1:6–12. (U3, Q3, K8, S8)

1. **Prepare** by reminding the students to bring their Bibles (print or digital) to class. Ensure that each student will have a tablet or other electronic device (or a paper and pen or pencil) to write on during the learning experience. If the students are using paper, you will also need a supply of markers, crayons, or colored pencils. You will need three similar items, such as votive candles, and a prayer table to mark the process or movement for this learning experience. Candles are preferable, but you may use other items as long as they are similar to one another. Position the prayer table in a prominent place that will be visible to all the students. Prior to the class session, post the following instructions:
 - Candle 1: Listen to the Word. Respond with silence.
 - Candle 2: Listen to the Word. Respond with one word or a short phrase from the reading that stands out for you.
 - Candle 3: Listen to the Word. Respond with questions, insights, or what you think might be significant about this text for you personally, for people of faith, and for our school community.
2. **Begin** by telling the students that they will read together the Ascension account in Acts of the Apostles; however, they will do so in the context of prayer.

3. **Explain** the process, drawing students' attention to the instructions that have been written or projected on the board or posted on newsprint. Distribute the art supplies, instructing the students to simply put them aside for the moment.
4. **Choose** three student volunteers to read Acts 1:6–12 aloud to the class. Explain to the volunteers that they will each read the same passage in its entirety when you signal each, in turn, to do so.
5. **Instruct** the students to open their Bibles to Acts 1:6–12. Then invite them to a moment of silence.
6. **Light** the first candle or place the first object on the prayer table. Remind the students that they will listen to the Word and respond with silence, letting the Word permeate their hearts and minds. Then invite the first volunteer to read the Scripture passage aloud. Allow for an appropriate silence to follow the reading.
7. **Light** the second candle or place the second object on the prayer table. Remind the students that they will listen to the Word again and respond with a single word or a short phrase that stands out for them. Invite the second volunteer to read the Scripture passage aloud in its entirety. After the reading, you may want to demonstrate a response by offering a word or phrase from the reading that stood out for you. Allow adequate time for the students to respond. Again, allow for a moment of prayerful quiet after the responses.
8. **Light** the third candle or place the third object on the prayer table. Remind the students that they will listen to the Word a final time and respond with questions, insights, anything that struck them about the reading, as well as anything that may be significant for them as individuals, for people of faith, and for your school community. Invite the third volunteer to read the passage.
9. **Invite** the students to share their reactions or questions and to respectfully respond to one another's insights and questions. To wrap up the discussion, pose the following questions if they have not already been addressed:
 - In verse 6, the Apostles ask Jesus if he is now going to restore the kingdom of Israel. What does this question reveal about their understanding and expectation of Jesus as the Messiah?
 - For what is Jesus missioning the Apostles when he calls them "witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (verse 8)?
 - Consider all that the followers of Jesus had endured in seeing their beloved teacher and friend arrested, beaten, put to death, and then buried. Imagine the grief they experienced, followed by the joy of the Resurrection. If you were with the Apostles, how might you respond to seeing Jesus ascend into Heaven and be taken away from you again?
 - How do you interpret the words of the two men dressed in white garments: "This Jesus who has been taken up from you into heaven will return in the same way as you have seen him going into heaven" (verse 11)?

10. **Direct** the students to write a prayer to the Risen Christ, expressing in what situation they or members of the community need the affirmation of Christ's presence and guidance. Time permitting, encourage the students to decorate or color the paper on which they have written their prayer.
11. **Conclude** this learning experience and the class session by inviting the students to share their prayers with the class if they feel comfortable doing so. You may wish to display the prayers during the following class, or have the students share them in a Google Doc or similar tool if they completed their prayers electronically.



Article 26

The Paschal Mystery and the Gospels

Name _____

Visual Meditation on the Ascension

- How does the image symbolize Jesus' "location" after the Ascension?
- Who are the witnesses to the Ascension?
- What do you notice about these present? What are they doing? What do their poses and body language communicate?
- How is this image similar to, or different from, the scriptural account of the Ascension?
- What else does this image communicate to you about the Ascension, its significance for the artist, and for us today?
- Based on what you see in the image, what do you think the artist felt was the most important element or aspect of the Ascension? How did he or she communicate that?

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Perceive

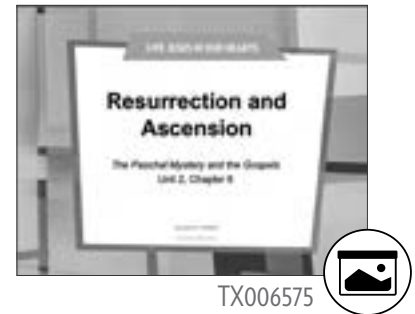
LEARNING EXPERIENCE 11 (Chapter 6)

Visual Meditation on the Ascension

Lead the students in a visual meditation on the Ascension of Jesus. (U3, Q3, K8, S8)

- Prepare** by ensuring that all the students have read article 26 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "Visual Meditation on the Ascension" (TX006371) on page 134, one for each student. Obtain a copy of an artist's interpretation of the Ascension (one for each pair of students) or ensure that the students have access to the internet to search for one online.
- Arrange** the students into pairs.
- Read** the account of Jesus' Ascension in Acts 1:6–12 aloud. Then distribute the handout.
- Provide** each pair with an image of an artist's interpretation of the Ascension or allow them to search for one online. Here is a suggested list:
 - *Ascending to the Father*, by Anthony Falbo
 - *Ascension of Jesus Christ*, by Munir Alawi
 - *The Ascension of Christ*, by Pacino di Bonaguida
 - *Jesus Ascending into Heaven*, by William Brassey Hole
 - *The Ascension of Jesus*, by Miki De Goodaboom
 - *Ascension*, by Ivan Filichev
 - *The Ascension of Christ Into Heaven*, by Laura James
 - *Ascension of Christ*, by Rembrandt
 - *The Ascension*, by Emil Nolde
 - *Ascension*, by Dinah Roe Kendall
 - *Christ in Glory with Symbols of the Passion*, by Lorenzo Lotto
 - *Ascension*, by Hans Suess von Kulmbach
 - *Ascension*, by Peter Rogers
 - *Ascension*, by Jesus Mafu
 - *Icon of the Ascension of Our Lord and Savior Jesus Christ*, Greek Orthodox
 - *Ascension of Christ*, by Leonardo da Vinci
 - *The Ascension*, by William Blake

5. **Invite** the pairs to look at the painting of the Ascension and discuss the questions listed on the handout. Be sure to have them note their responses so that they can share them with the class.
6. **Reconvene** the class and invite the students to show their image and share their observations with the class.
7. **Conclude** by reminding the students of the promise Jesus made as recounted in Matthew 28:20: "I am with you always, until the end of the age."



TX006575

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 6 Overview: Resurrection and Ascension" (TX006575) (see www.smp.org/livejesus_paschalmystery).

TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 6 quiz (TX006583), do so now, before moving on to "Concluding the Unit." (See www.smp.org/livejesus_paschalmystery to access both of these resources.)

The Paschal Mystery and the Gospels

Name _____

Chapter 6 Quiz

Write the letter of the correct answer in the space provided.

1. Which of the following best explains the connection between Jesus and the prophet David?
 - a. Both were sons of David.
 - b. Both were hidden for three days and three nights.
 - c. Both were buried in a tomb purchased by a wealthy person outside of their family.
 - d. Both foretold of their Resurrection.
2. What do the Gospels explain about how Jesus was buried?
 - a. His body was wrapped in a linen burial cloth and laid in Joseph of Arimathea's tomb.
 - b. Like most crucified bodies, Jesus' body was taken off the cross and left for wild animals to eat.
 - c. Mary (mother of Jesus), Mary Magdalene, and the other women buried him when they anointed his body with spices.
 - d. The Pharisees wanted to make sure his dead body remained guarded, so they buried him in the tomb of a high priest.
3. What does the Apostles' Creed say about Jesus' death?
 - a. Jesus did not experience death.
 - b. Jesus remained in the tomb, sleeping until his Resurrection.
 - c. After his death and prior to his Resurrection, Jesus "descended into hell."
 - d. Immediately after his death, Jesus was resurrected.
4. What does it mean to say that Jesus was resurrected from the dead?
 - a. Jesus was resurrected; his heart stopped beating, he became pure spirit, leaving his body behind, and then he was raised in the same body.
 - b. Jesus was reincarnated; after death, he came back to life in a completely new and different body.
 - c. Jesus did not actually experience death because he is divine and therefore immortal.
 - d. Jesus truly died, passed through and conquered death, and returned to his new, glorified body.
5. Who does the New Testament mention as being witnesses to the Resurrection?
 - a. the soldiers guarding the tomb
 - b. the high priest and the Emmaus disciples
 - c. the Apostles, Mary, Emmaus disciples, and more than five hundred people at once
 - d. everyone living in Judea

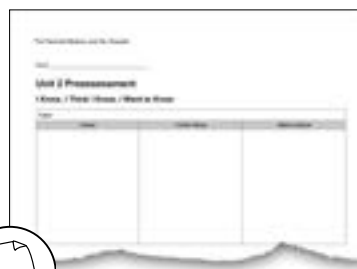
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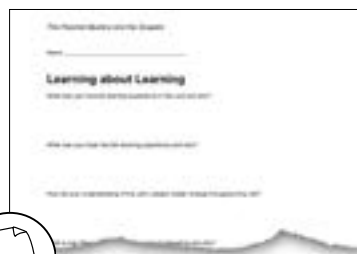
TX006583



Unit 2 Highlights



TX006357



TX006372



Bring It Home

CONCLUDING THE UNIT

Using the Student Book "Unit 2 Highlights"

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

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

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

Using the Preassessment

Consider spending a portion of a class period near the end of the unit returning to the "Unit 2 Preassessment" (TX006357) handout, on page 109, with which you began the unit. Also photocopy or download and print copies of the handout "Learning about Learning" (TX006372), on page 135, one for each student. Then follow this process:

- Give the students about 5 minutes to review their original assessment. Note the concepts about Jesus' birth, life, Passion, death, Resurrection, and Ascension that were their strengths and the areas that needed clarification. Review the enduring understandings and essential questions for unit 2, asking the students to quietly consider how these areas have been addressed in this unit and in what ways their understanding has been affirmed and informed.
- Distribute the "Learning about Learning" 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.

Using the Student Book "Bring It Home" Section

To conclude, remind the students of this unit's focus question: *How did Jesus fulfill God's plan?* Having nearly concluded this unit, ask the students how they would answer this question. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.

Answer Keys for Double-Check Questions

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

Answer Key for Chapter 4 Double-Check Questions

1. *Other than Jesus' mother, who are the four women that the Gospel of Matthew identifies in Jesus' genealogy? Why are these women singled out?*

The four other women mentioned are Tamar, Rahab, Ruth, and “the wife of Uriah” (Bathsheba). They are singled out because they were Gentiles. Matthew uses Jesus' genealogy to point out the important role that Gentiles played in Jewish history and their continued importance in the Christian community.

2. *What details does the Gospel of Luke use to highlight the value and worthiness of those who are poor?*

The Holy Family is temporarily homeless, and Mary gives birth to Jesus in a stable. When they presented Jesus at the Temple, they offered a pair of turtledoves or two young pigeons, which was the requirement for those who could not afford a lamb. Luke also describes the poor shepherds as the first to pay homage to Jesus.

3. *Why do we call Jesus the New Adam?*

This name is rooted in Saint Paul's reflections that compare Jesus with Adam. God created Adam (humanity) to live in union with him in a state of original holiness and justice, but Adam chose to disobey God, bringing sin and death to all human beings. Jesus Christ became the New Adam because he embodied the union of God and humanity that was intended for the first Adam and he brought salvation to all through his obedience to God.

4. *What does the term Theotokos mean? Why do we use this title for Mary, the Mother of Jesus, the Son of God?*

Theotokos is a Greek word meaning “God-bearer.” We use this title for Mary because she carried the Son of God in her womb.

5. *What was Jesus' attitude toward poverty?*

Jesus embraced poverty and encouraged his followers to do the same. During his ministry, Jesus had no home and often stayed at the home of his followers or others. When he sent out the Apostles to preach and heal, he told them to take nothing but a walking stick. He encouraged the rich man to sell all he had and give his money to the poor.

6. *What did Jesus mean when he commanded his followers to “take up [your] cross, and follow me” (Mark 8:34)?*

“Taking up our cross” means that Jesus wants us to love others by helping them with their burdens. Love requires sacrifice. Each of us is called to bear a cross that is unique to our lives, but it is also like Jesus' cross—through our suffering, we are led to a new life that fulfills our every hope and brings infinite joy.

7. *Name the three accounts of Jesus raising someone from the dead discussed in this chapter and the Gospel in which each can be found. What do these accounts foreshadow?*

The three accounts are (1) the raising of Jairus's daughter (Mark), (2) the raising of the official's daughter (Matthew), and (3) the raising of Lazarus (John). The accounts of Jesus raising someone from the dead foreshadow Jesus' own death and Resurrection.

8. *What occurred after Jesus raised Lazarus from the dead? Why is this an ironic twist?*

After Jesus raised Lazarus from the dead, the Sanhedrin met and began to plot Jesus' death. It is an ironic twist because Jesus is sentenced to death for giving someone life.

Answer Key for Chapter 5 Double-Check Questions

1. *What point was Jesus making when he cleansed the Temple?*

By cleansing the Temple, Jesus was expressing God's will that Temple worship be free from hypocrisy and corruption and that the Temple be a place where all those in need—widows, orphans, aliens, the blind and the lame—are served and welcomed.

2. *How was Jesus' anointing an initiation for him?*

Jesus' anointing was an initiation for his role as the Messiah, our heavenly king and priest who offers the sacrificial lamb—himself.

3. *How is John's account of the Last Supper different from that of the synoptic Gospels?*

In John's Gospel, the Last Supper is not a Passover meal but takes place the day before the Passover celebration. The Last Supper meal in John's Gospel does not record Jesus' institution of the Eucharist like the synoptic Gospels. Instead it recounts Jesus' discourses that focus mainly on discipleship.

4. *With what charge did the Sanhedrin ultimately accuse Jesus and why?*

The Sanhedrin accused Jesus of blasphemy. Blasphemy refers to disrespect for God, claiming to have the powers of God, or claiming to be God. Mark and Matthew explicitly say that the Sanhedrin found Jesus guilty of blasphemy because he spoke of himself as the Son of Man (see Mark 14:61–64, Matthew 26:63–65). In John's Gospel, when Jesus is arrested, the soldiers ask if he is Jesus the Nazorean and he responds by saying, "I AM," which is God's holy name (see John 18:5, Exodus 3:14).

5. *What accusations did Jesus face in front of Pontius Pilate?*

Jesus was accused of misleading the people; opposing the payment of taxes to Caesar; inciting the people to revolt; and calling himself a king.

6. *What actually caused someone to die when he or she was crucified?*

Usually the weight of the body pulling down on the arms made it increasingly difficult to breathe, and the victim would die of suffocation. Other causes included thirst, hunger, exhaustion, exposure to the elements, heart failure, or any combination of these.

7. *Why did the Romans use crucifixion as their form of the death penalty?*

Crucifixion was the Roman form of the death penalty reserved for the lower classes who committed the worst of crimes. It was intended to be a humiliating and painful death, done in public view so that many people would see it, deterring them from committing the same crime. It was a Roman form of terrorism used to frighten the population into submission.

8. *What does the torn veil symbolize?*

In the tabernacle, a veil separated the Holy of Holies from the other areas in the tabernacle. In the Holy of Holies was the Ark of the Covenant, in which the presence of God resided. When Jesus died, the veil was torn, which symbolized that all of humanity had access to God's presence.

9. *What details about Jesus' death are unique to the Gospel of John?*

The Gospel of John addresses a few events not covered in the synoptic Gospels:

- Jesus interacts with his mother and the beloved disciple. From the cross, Jesus presents the beloved disciple to his mother. He also asks Mary to accept John as her son.
- After Jesus' death, the soldiers checked the condition of the other two who were crucified with Jesus, and they broke their legs, as this would hasten their deaths. Much like the bones of the Paschal lamb which were not to be broken at Passover, Jesus' legs were left intact because they found that he was already dead.
- The soldiers pierced Jesus' side with a spear, and blood and water flowed from the wound.

Answer Key for Chapter 6 Double-Check Questions

1. *Name the person who buried Jesus. Why would he be an oddity among Jesus' disciples?*

Joseph of Arimathea donated his own new tomb for Jesus' burial. The Gospels describe him as either a rich man, a member of the Sanhedrin, or both. This was odd because, either way, he was a member of a group (wealthy religious leaders) that Jesus often criticized.

2. *Why were guards placed outside Jesus' tomb?*

The chief priests and Pharisees warned Pilate about Jesus' claim that he would "be killed and on the third day be raised" (Matthew 16:21). They are worried that the disciples would steal the body and claim that Jesus was raised, which would cause problems for them as the religious leaders of Judaism. By including this detail, Matthew is preventing this claim.

3. *What does it mean to say that Jesus was resurrected?*

The Resurrection is the bodily rising of Jesus from the dead on the third day after his death on the cross. He was not simply resuscitated back to the same life he had before; rather, Jesus truly died, passed through and conquered death, and returned to a new and different life. After the Resurrection, he was the same person, but he returned in a glorified body.

4. *How is Jesus different after the Resurrection?*

After the Resurrection, Jesus is the same person, but he returned in a glorified body. Mortal bodies will get old, die, and decay, but a glorified body is eternal and incorruptible. This could explain why some of the disciples found Jesus unrecognizable after his Resurrection.

5. *Give three brief reasons that support the Resurrection as an actual historical event.*

- There were many witnesses who testified to the Resurrection.
- The Gospels named women as primary witnesses. They would only do this if it really happened because women were not considered reliable witnesses.
- Jesus' followers go from being too afraid to acknowledge knowing Jesus to publicly proclaiming their faith in him, despite knowing that it could easily lead to their own persecution and death.

6. *What did the two disciples on the road to Emmaus experience as they walked with Jesus? When did they finally recognize him?*

Through their conversation, Jesus shone some light on the teachings of the prophets and interpreted the Scriptures explaining why the Messiah should suffer. The disciples were captivated by Jesus and felt their hearts "burning" within them, and invited him to stay with them. When Jesus took bread, said the blessing, broke it, and gave it to them, their eyes were opened and they recognized him.

7. *After the Resurrection, Jesus asks Peter three times if Peter loves him, and Peter affirms his love for Jesus all three times. What pre-Resurrection event does this exchange address and heal?*

After his arrest, being Jesus' disciples made them suspects as well, and the Gospels record their fears of being associated with him. When confronted about being Jesus' companion, Peter denied knowing Jesus three times.

8. *With what event is Jesus' Ascension closely tied and why?*

The Ascension is closely tied to Pentecost because, before Jesus ascended into Heaven, he promised to send the Holy Spirit. Pentecost is the fiftieth day following Easter, commemorating the descent of the Holy Spirit on the Apostles, Mary, and the disciples. Jesus promised to be with us forever and the sending of the Holy Spirit is part of the fulfillment of that promise.

9. *What was the Jewish understanding of Heaven and Earth, and how might that help our understanding of Jesus' Ascension?*

The Jewish People at that time understood God to be in the heavens above the sky, so it was appropriate for Jesus to be lifted "up." Unlike other religions of the time, they didn't believe that Heaven and Earth were two separate entities. They believed that the boundaries of Heaven and Earth sometimes crossed over one another: angels appear on Earth and God's presence was in the Temple. In the New Testament, God is most present in Jesus whose Ascension brings Earth to Heaven.

The Paschal Mystery and the Gospels

Name _____

Unit 2 Preassessment

I Know, I Think I Know, I Want to Know

Topic:			
I Know	I Think I Know	I Want to Know	



Name _____

Unit 2 Vocabulary

Terms for Mastery

Assumption of Mary The dogma that recognizes that the body of the Blessed Virgin Mary was taken directly to Heaven after her life on Earth had ended.

chief priests These were Jewish priests of high rank in the Temple. They had administrative authority and presided over important Temple functions and were probably leaders in the Sanhedrin.

Golgotha A Hebrew word meaning “place of the skull,” referring to the place where Jesus was crucified.

hyperbole Exaggerated statements or claims not meant to be taken literally.

mediator Someone who acts as a go-between between separate or opposing parties in order to connect them or reconcile them. Jesus Christ is the unique mediator between God and humanity; through his death and Resurrection, we have gained access to God’s saving grace.

Mysteries of the Rosary The sacred events in the life of Jesus and Mary that are meditated on when praying the Rosary. They are called mysteries because they are beyond our understanding. There are four groups of mysteries: Joyful, Sorrowful, Glorious, and Luminous.

Theotokos A Greek title for Mary meaning “God-bearer.”

Term Introduced for Later Mastery

dogma Teachings recognized as central to Church teaching, defined by the Magisterium and considered definitive and authoritative.



Terms Previously Mastered or for General Knowledge

Ascension The “going up” into Heaven of the Risen Christ forty days after his Resurrection.

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

Body of Christ A term that when capitalized designates Jesus’ Body in the Eucharist, or the entire Church, which is also referred to as the Mystical Body of Christ.

Emmanuel A Hebrew word meaning “God is with us.”

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

Holy Spirit The Third Person of the Blessed Trinity, the perfect personal love between the Father and the Son, who inspires, guides, and sanctifies the life of believers.

immortality The state of never having to experience death.

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

infancy narratives The accounts of Jesus’ birth and early childhood.

miracles Signs or wonders, such as healing or the control of nature, that can be attributed to divine power only.

Pentecost The fiftieth day following Easter, which commemorates the descent of the Holy Spirit on the Apostles and Mary.

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

reincarnation The belief that our soul can be reborn into a new human body.

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

resuscitation When someone’s heart quits beating and then, perhaps due to some intervention like CPR, the person is revived.

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

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



The Paschal Mystery and the Gospels

Name _____

Christmas Carol Analysis

Find references to the Gospel of Matthew, chapters 1–2; the Gospel of Luke, chapters 1–2; and the theological concepts reflected in the lyrics of Christmas carols.

Part 1

Analyze the Christmas carol “What Child Is This?” as a class for references to the infancy narratives. Read the lyrics as you listen to the carol:

“What Child Is This?”

1. What child is this, who, laid to rest, On Mary’s lap, is sleeping?
2. Whom angels greet with anthems sweet, While shepherds watch are keeping?
3. This, this is Christ the King, Whom shepherds guard and angels sing:
4. Haste, haste to bring him laud, The Babe, the Son of Mary!
(Note: *Haste* means “hurry”, and *laud* means “praise.”)
5. So bring Him incense, gold, and myrrh, Come peasant king to own Him,
6. The King of kings, salvation brings, Let loving hearts enthrone Him.
7. Raise, raise the song on high, The Virgin sings her lullaby:
8. Joy, joy, for Christ is born, The Babe, the Son of Mary!

Scripture References: Notice which lyrics reference Scripture. Cross-reference the Christmas carol lyrics with the Gospel of Matthew, chapters 1–2, and the Gospel of Luke, chapters 1–2. Fill in the chart handout with the carol’s line number, the lyric, and the Scripture reference.

Theological Concepts: Notice which lyrics make theological statements. Fill in the first two columns of the chart handout with the line number and the lyric, and answer the questions in the third column.

Part 2

In groups or pairs, analyze a Christmas carol for references to the infancy narratives just as you did in part 1. Your teacher will provide you with lyrics to your assigned carol. Complete the chart together.



Part 3

Use the information from your completed chart and transfer it into a slide presentation. You will share your presentation with the class.

- **Slide 1:** Title slide with the name of the Christmas carol and the names of the group members.
- **Slide 2:** Titled “Matthew Infancy Narrative,” this slide will include the content from section 1. Offer a bulleted list with the line number, the specific lyrics you are referencing, and the Gospel, chapter, and verse.
- **Slide 3:** Titled “Luke Infancy Narrative,” this slide will include the content from section 2. Offer a bulleted list with the line number, the specific lyrics you are referencing, and the Gospel, chapter, and verse.
- **Slide 4:** Titled “Incarnation,” this slide will offer a bulleted list with the line number, the specific lyrics referenced, and a response as to whether it references the humanity or divinity of Jesus (or both).
- **Slide 5:** Titled “Paschal Mystery,” this slide will offer a bulleted list with the line number, specific lyrics referenced, and a response as to what part of the definition of *Paschal Mystery* is identified.
- **Slide 6:** Titled “Mary,” this slide will offer a bulleted list with the line number, specific lyrics referenced, and a response as to which theological concept is referenced (the Virgin Birth or *Theokotos*).

Note: If your assigned carol does not reference Mary, write “None” in this slide.

Presentations

- Introduce your group and your Christmas carol, and play part of the carol.
- Present the analysis on each content slide to the class. Each group member must present a portion of the content.



The Paschal Mystery and the Gospels

Name _____

Christmas Carol Chart

Scripture	Line #	Lyrics	Chapter and Verse
1. References from Matthew			
2. References from Luke			
Theological Concept	Line #	Lyrics	Does the Lyric Emphasize Jesus' Humanity or Divinity?
3. References to the Incarnation			
Theological Concept	Line #	Lyrics	What Part of the Paschal Mystery Definition Is Referenced?
4. References to the Paschal Mystery			
Theological Concept	Line #	Lyrics	Does the Lyric Emphasize the Virgin Birth or Theotokos?
5. References to Mary <i>If there are none, write None.</i>			



The Paschal Mystery and the Gospels

Christmas Carol Lyrics

“Away in a Manger”

1. Away in a manger; No crib for His bed
2. The little Lord Jesus; Lay down His sweet head
3. The stars in the sky; Look down where He lay
4. The little Lord Jesus; Asleep on the hay
5. The cattle are lowing; The Baby awakes
6. But little Lord Jesus; No crying He makes
7. I love you, Lord Jesus; Look down from the sky
8. And stay by my side; 'Til morning is nigh

“God Rest Ye Merry Gentlemen”

1. God rest you merry, gentlemen, Let nothing you dismay.
2. For Jesus Christ our Savior, Was born on Christmas Day;
3. To save us all from Satan's power, When we were gone astray.
4. O tidings of comfort and joy, comfort and joy;
O tidings of comfort and joy!
5. In Bethlehem, in Judah; This blessed Babe was born,
6. And laid within a manger; Upon this blessed morn;
7. For which His mother Mary, Did nothing take in scorn.

“The First Noel”

1. The first Noel the angel did say
was to certain poor shepherds in fields as they lay;
in fields where they lay keeping their sheep,
on a cold winter's night that was so deep.
3. Noel, Noel, Noel, Noel, born is the King of Israel.
4. They looked up and saw a star shining in the east, beyond them far;
and to the earth it gave great light,
and so it continued both day and night.
6. And by the light of that same star
three Wise Men came from country far;
to seek for a king was their intent,
and to follow the star wherever it went.
8. This star drew nigh to the northwest, o'er Bethlehem it took its rest;
and there it did both stop and stay,
right over the place where Jesus lay.
10. Then entered in those Wise Men three,
full reverently upon the knee,
and offered there, in his presence,
their gold and myrrh and frankincense.
12. Then let us all with one accord, Sing praises to our heav'nly Lord,
Who made the heaven's and earth of naught,
And with his blood our life has bought.



“Good Christian Friends Rejoice”

1. Good Christian friends, rejoice, With heart and soul and voice;
2. Give ye heed to what we say: Jesus Christ is born today;
3. Ox and ass before Him bow; And He is in the manger now.
4. Christ is born today! Christ is born today!
5. Now ye hear of endless bliss: Jesus Christ was born for this!
6. He has opened heaven's door, And we are blest forevermore.
7. Christ was born for this! Christ was born for this!

“Hark the Herald Angels Sing”

1. Hark! the herald angels sing, “Glory to the new-born King!
2. Peace on earth, and mercy mild, God and sinners reconciled.”
3. Joyful, all ye nations, rise, Join the triumph of the skies;
4. With the angelic host proclaim, “Christ is born in Bethlehem.”
5. Christ, by highest heaven adored: Christ, the everlasting Lord;
6. Late in time behold him come, Offspring of the Virgin's womb.
7. Veiled in flesh, the Godhead see; Hail, the incarnate Deity:
8. Pleased, as man, with us to dwell, Jesus, our Emmanuel!
9. Hail! the heaven-born Prince of peace!
Hail! the Son of Righteousness!
10. Light and life to all he brings, Risen with healing in his wings;
11. Mild he lays his glory by, Born that we may no more may die;
12. Born to raise us from the earth, Born to give us second birth.

“Joy to the World”

1. Joy to the World, the Lord is come!
2. Let earth receive her King; Let every heart prepare Him room,
3. And Heaven and nature sing, And Heaven and nature sing,
And Heaven, and Heaven, and nature sing.
4. Joy to the World, the Savior reigns!
5. Let us, our songs employ;
While fields and floods, rocks, hills and plains
6. Repeat the sounding joy, Repeat the sounding joy,
Repeat, repeat, the sounding joy.

“O Holy Night”

1. O holy night! The stars are brightly shining,
2. It is the night of the dear Savior's birth.
3. Long lay the world in sin and error pining,
4. Till He appeared and the soul felt its worth.
5. A thrill of hope the weary world rejoices,
6. For yonder breaks a new and glorious morn.
7. Fall on your knees! Oh, hear the angel voices!
8. O night divine, the night when Christ was born;
9. O night, divine! O night, O night divine!



Christmas Carol Lyrics

“O Little Town of Bethlehem”

1. O little town of Bethlehem, how still we see thee lie;
2. above thy deep and dreamless sleep the silent stars go by;
3. yet in thy dark streets shineth the everlasting Light;
4. the hopes and fears of all the years are met in thee tonight.
5. For Christ is born of Mary, and gathered all above,
6. O mortals sleep, the angels keep their watch of wond'ring love.
7. morning stars, together proclaim the holy birth!
8. And praises sing to God the King, and peace to all on earth.
9. How silently, how silently, the wondrous gift is giv'n!
10. So God imparts to human hearts the blessings of his heav'n.
11. No ear may hear his coming, but in this world of sin,
12. where meek souls will receive him still, the dear Christ enters in.
13. O holy child of Bethlehem, descend to us, we pray;
14. cast out our sin and enter in; be born in us today.
15. We hear the Christmas angels the great glad tidings tell;
16. O come to us, abide with us, our Lord Emmanuel!

“Silent Night”

1. Silent night, holy night! All is calm, all is bright
2. 'round yon virgin mother and child; holy infant, so tender and mild,
3. sleep in heavenly peace, sleep in heavenly peace.
4. Silent night, holy night! Shepherds quake at the sight,
5. glories stream from heaven afar, heavenly hosts sing alleluia;
6. Christ, the Savior, is born! Chris, the Savior, is born!
7. Silent night, holy night! Son of God, love's pure light,
8. radiant beams from thy holy face, with the dawn of
9. redeeming grace,
9. Jesus, Lord, at thy birth, Jesus, Lord, at thy birth.

“We Three Kings”

1. We three kings of Orient are, bearing gifts we traverse afar
2. field and fountain, moor and mountain, following yonder star.
3. O star of wonder, star of night, star with royal beauty bright,
4. westward leading, still proceeding, guide us to the perfect light.
5. Born a babe on Bethlehem's plain, gold I bring to crown him again;
6. King forever, ceasing never over us all to reign.
7. Frankincense to offer have I; incense owns a deity nigh;
8. prayer and praising Gladly raising, worshiping God on high.
9. Myrrh is mine: its bitter perfume; breathes a life of gath'ring gloom;
10. sorrowing, sighing, bleeding, dying, sealed in the stone cold tomb.
11. Glorious now behold him rise, King and God and Sacrifice:
12. Heav'n sings, "Hallelujah!" "Hallelujah!" earth replies.



Name _____

The Paschal Mystery in Daily Life: A Reflection

Choose one of the topics below that you are personally dealing with right now:

- money, wealth, and generosity
- willingness to be inconvenienced to help another
- popularity, peer pressure, and persecution
- how God can bring healing and life to a desperate situation
- actively participating with God to change your life
- boldly expecting great things from God

Why did you choose this topic?

What does Jesus say about this topic that you find particularly meaningful, challenging, or encouraging in your current situation?

How do the themes of “dying” or “rising” apply to your situation? How can these themes help you decide what to do next?

My Prayer

Write a short prayer related to your answers to the reflection questions.



The Paschal Mystery and the Gospels

Name _____

The Transformation of Suffering in Film

Consider these questions as you view the film *The Butler* (2013, 113 minutes, rated PG-13), jotting down brief thoughts that you can refer to later. After the film, your teacher will provide further instructions.

1. Focus on the main character, Cecil Gaines, and his son Louis: How do you see a willingness to suffer persecution for the sake of what is good and right in the lives of these characters?
2. How does this film reveal the reality of sin and suffering in society as a whole? (Give examples from at least two different time periods.)
3. Both Cecil and Louis practice sacrifice and self-denial because of their commitment to what is good and right. What are some of the sacrifices each character makes?
4. What events or characters in this film help you to understand the choice to suffer persecution for the sake of righteousness?
5. How does this film show that through God's transforming power, suffering can lead to hope and true happiness?
6. Which character's willingness to do what is right despite persecution inspires you the most? Why?
7. How can faith in the transforming power of God in the Paschal Mystery help you to respond to prejudice and bigotry today?



The Paschal Mystery and the Gospels

Name _____

Four Gospel Accounts of Five Events

Group members: _____

Circle the event that has been assigned to your group:

1. **Cleansing of the Temple:** Matthew 21:12–17, Mark 11:15–19, Luke 19:45–48, John 2:13–22
2. **The Anointing at Bethany:** Matthew 26:6–13, Mark 14:3–9, Luke 7:36–50, John 12:1–8
3. **Judas Betrays Jesus:** Matthew 26:14–16, 20–25, 47–50; Mark 14:10–11, 17–21, 43–46; Luke 22:21–23, 47–53; John 13:21–30, 18:1–14
4. **The Last Supper:** Matthew 26:26–30, Mark 14:22–26, Luke 22:14–20, John 13:1–17:26
5. **The Agony in the Garden:** Matthew 26:36–46, Mark 14:32–42, Luke 22:39–46, John 18:1

Materials

Each person in your group should have a Bible and a student book, to access the commentary on the similarities, differences, and significance of your assigned event from article 20 in the student book.

Method

1. **Read** all four Gospel accounts of the event assigned to your group.
2. **Select** one Gospel account as your primary script.
3. **Identify** the characters, elements, and dialogue from the other Gospel accounts that you will need to add to your primary script to create one cohesive story from the four Gospel accounts.
4. **Create** your script, noting where insertions of characters, elements, and dialogue from a different Gospel account have been added.
5. **Present** your script to the class.
6. **Conclude** with a response to this question: How does your assigned event foreshadow or lead to Jesus' Passion and death?



The Paschal Mystery and the Gospels

Name _____

Why They Killed Jesus

As you view the scenes from the film *Jesus of Nazareth* (1977, 382 minutes, not rated), consider the statement the director is making about who is responsible for the death of Jesus and why.

Scene 1: Judas and Zealots at the Burial of John the Baptist

1. What does the director want you to notice about Judas's attitude toward the Zealots (in their discussion about John and Jesus)?
2. Given Judas's speech about Jesus, what does Judas believe about Jesus?

Scene 2: Judas Meets with the Zealots

3. What does the director want you to notice regarding Judas's attitude toward the Zealots' plan?

Scene 3: Events in Jerusalem Leading to the Passion and Death

The first scene introduces the fictional character Zerah, who embodies those in the Sanhedrin who seek to kill Jesus.

Judas Meets with Zerah

4. What does Judas want?
5. What is Zerah's attitude toward Judas?



Jesus Cleanses the Temple

6. Knowing this major event foreshadows the Passion and death of Christ, what might the director want you to notice about the reactions of the members of the Sanhedrin/Zerah?

Jesus Teaches in Jerusalem

7. What does the director want you to notice about the following two groups?

Pharisees:

Zealots:

Meeting of Sanhedrin

8. What does the director want you to notice regarding the following:

Positive comments about Jesus:

Negative comments about Jesus:

Specific concerns:



From the Agony in the Garden through the Sanhedrin Trial

9. What motive(s) or attitude(s) does the director ascribe to Judas?

In the garden:

In the courtyard:

10. How does the director characterize those involved in the Sanhedrin's trial?

Caiaphas (desire, concerns, intent):

Those "defending Jesus" (desire, concerns, intent):

Those "against Jesus" (desire, concerns, intent):

Jesus' response:



Pilate/Romans

11. How does the director characterize/attribute responsibility to the following?

Pilate (desire, intent, attitudes):

Zerah/Sanhedrin (desire, intent, attitudes):

Roman Soldiers at Scourging Scene (desire, intent, attitudes):

In the Praetorium

12. How does the director characterize/attribute responsibility to the following?

Pilate:

Zerah:

Crowd:



Name _____

Why They Killed Jesus Answer Key

Scene 1: Judas and Zealots at the Burial of John the Baptist

1. What does the director of *Jesus of Nazareth* (1977, 382 minutes, not rated) want you to notice about Judas's attitude toward the Zealots (in their discussion about John and Jesus)?
 - (2:50:50) Judas likes the Zealots' idea of Jewish liberation but does not like their plan.
2. Given Judas's speech about Jesus, what does Judas believe about Jesus?
 - (2:51:30–2:54:00) Judas **is** fully convinced that Jesus is the Messiah and wants to be Jesus' disciple—if Jesus will have him.

Scene 2: Judas Meets with the Zealots

3. What does the director want you to notice regarding Judas's attitude toward the Zealots' plan?
 - (3:15:08–3:17:35) Judas does not want the Zealots manipulating Jesus but agrees to the Zealots' plan because Judas thinks Jesus could prove himself to the Sanhedrin. "We shall wait for the Passover in Jerusalem. That's when you bring him to us, Judas . . ."

Scene 3: Events in Jerusalem Leading to the Passion and Death

Judas Meets with Zerah

4. What does Judas want?
 - (3:53:30) Judas wants Zerah to allow Jesus to prove himself to the Sanhedrin, to proclaim he is the King of the Jews to the Romans, promising that Jesus will bring peace to the region. Judas is hopeful.
5. What is Zerah's attitude toward Judas?
 - Zerah is sarcastic and dismissive. Zerah responds with a baiting tone, "I think I can promise you he will have that opportunity."

Jesus Cleanses the Temple

6. Knowing this major event foreshadows the Passion and death of Christ, what might the director want you to notice about the reactions of the members of the Sanhedrin/Zerah?
 - (3:58:47) Jesus cleanses the Temple. (4:00:08) Zerah introduces himself to Jesus and attempts to chastise him. Jesus speaks of destroying and rebuilding the Temple in three days. Judas is disappointed in how the conversation goes because Zerah is not interested in "believing in" Jesus.



Jesus Teaches in Jerusalem

7. What does the director want you to notice about the following two groups?

Pharisees:

- (4:11:56) The Pharisees criticize Jesus for welcoming the children.
- (4:17:55) Woman Caught in Adultery: The Pharisees attempt to entrap Jesus.
- (4:24:55) Jesus Heals the Blind Beggar: The Pharisees doubt the legitimacy of the miracle, to which Jesus yells, “Woe to . . .,” criticizing the Pharisees.
- (4:36:12) Nicodemus visits Jesus to warn the to stay away from the Temple.

Zealots:

- (4:07:38) Barabbas is introduced as a Zealot (fictionally constructed encounter). Barabbas tries to get Jesus to lead the Zealots. Jesus says to forgive your enemies and take up your cross, while Judas observes.
- (4:21:06) Roman Centurion approaches Jesus: “I am not worthy that you should enter under my roof; I know if you say the word my servant shall be healed.” Barabbas and Zealots conspire against Jesus because he is a friend of the Romans.
- (4:34:39) After Jesus yells “Woe to . . .” at the Pharisees, the Zealots incite a riot, Barabbas murders the Roman guard and screams insults at Jesus, and the Apostles walk away from the riot. Judas pauses, disappointed in how things are unfolding.

Meeting of Sanhedrin

8. What does the director want you to notice regarding the following?

Positive comments about Jesus:

- (4:39:32–4:49:31) Discussion of Jesus and his “new ideas”: Some like the ideas, and some do not. Some ideas are good, and some are blasphemous.

Negative comments about Jesus:

- Caiaphas: “The central core is that this man dares to proclaim himself the Son of God.” He questions whether Jesus is really the Son of God or a false prophet. There is a discussion that the Romans won’t wait for the Sanhedrin to figure this out. If Jesus is a false prophet, it’s better for one man to die than the whole nation to suffer.

Specific concerns:

- The Sanhedrin doesn’t have the authority to condemn him to death; only Romans do. They decide to question Jesus fully and allow him to defend himself. There is a suggestion to wait until after Passover, but they decide to not wait. They are concerned about where to even find Jesus; Zerah volunteers to help locate him.



From the Agony in the Garden through the Sanhedrin Trial

9. What motive(s) or attitude(s) does the director ascribe to Judas?

In the garden:

- (4:59:30) Judas says: "Peter listen to me. The only way the Master can save himself is by speaking to the Sanhedrin."

In the courtyard:

- (4:59:54) Judas wants to be at the meeting with Caiaphas. Zerah responds: "Meeting? There is no meeting. There's a trial. Your Jesus is accused of blasphemy. You have been an invaluable help to us, Judas. Come and see me when all of this is over." Zerah gives Judas thirty pieces of silver. The guard says, "Well, now you got what you wanted, so go; get out of here."
- Judas is portrayed as a misguided person who conspires with the Zealots for the sake of Jewish liberation and is manipulated by Zerah.

10. How does the director characterize those involved in the Sanhedrin's trial?

Caiaphas (desire, concerns, intent):

- "It is not our intention to treat you like a criminal, but we want you to explain some of your teachings," says Caiaphas, but Jesus does not care to persuade or convince the Sanhedrin.
- At the end of the scene, Caiaphas asks Jesus directly if he is the Messiah. Jesus says, "I am." Caiaphas rends his garments, and Jesus is turned over to Pilate.

Those "defending Jesus" (desire, concerns, intent):

- Joseph of Arimathea insists they not treat Jesus like a criminal.
- Some members says Caiaphas, him preach and have heard nothing which denies the basic principles of our faith."

Those "against Jesus" (desire, concerns, intent):

- Other members ask for clarification on some teachings. There is disagreement as to the what details each heard in Jesus' teachings.
- There is reference to the riot (after Jesus yells "Woe to . . . "), which Barabbas took advantage of. There is a concern that the Romans will blame the Jewish leadership.

Jesus' response:

Jesus hardly responds vocally or emotionally. Refuses to "prove himself" or defend himself.



Pilate/Romans

11. How does the director characterize/attribute responsibility to the following?

Pilate (desire, intent, attitudes):

- (5:14:13) Pilate is impatient, angry at the unrest, and annoyed by having to “go out to meet” the Sanhedrin in the courtyard.
- (5:18:50) Pilate finds Jesus laughable and doesn’t care about the Jews’ concerns. Pilate is not interested in helping them, nor is Pilate interested in truth. Pilate doesn’t see Jesus as a threat. Jesus gives Pilate no emotional reaction (neither fear nor hate).

Zerah/Sanhedrin (desire, intent, attitudes):

Zerah tries to convince Pilate that they want the same things, that the Romans should be concerned about Jesus for the same reasons they are.

Roman Soldiers at Scouring Scene (desire, intent, attitudes):

(5:22:31) Romans are laughing and enjoy beating, mocking, and torturing Jesus.

In the Praetorium

12. How does the director characterize/attribute responsibility to the following?

Pilate:

- (5:33:00) Pilate is adamant that they do not free Barabbas, “an assassin and enemy of Rome.” Pilate’s attitude is mostly indifference; he doesn’t seem to “regret” the decision to condemn Jesus, but he isn’t pleased either.
- The film does not depict Pilate sending Jesus to Herod Antipas and Antipas sending Jesus back to Pilate (see Luke 23:6–12).

Zerah:

- Zerah watches from afar to make sure Jesus is condemned.

Crowd:

- (5:28:34) An assembly of people gathers before the Praetorium, many conspiring to release Barabbas. Most of the crowd shouts, “Free Barabbas!” and “Crucify [Jesus]!” Very few appear to be shouting to free Jesus, and one of the women (Mary) gets slapped.



Stations of the Cross Background

Scripture	Traditional	Location
First Station: Jesus in the Garden of Gethsemane (Matthew 26:36–41)		Upper Room Garden of Gethsemane
Second Station: Jesus, Betrayed by Judas, Is Arrested (Mark 14:43–46)		
Third Station: Jesus Is Condemned by the Sanhedrin (Luke 22:66–71)		House of High Priest (Caiaphas) Temple
Fourth Station: Jesus Is Denied by Peter (Matthew 26:69–75)		Temple
Fifth Station: Jesus Is Judged by Pilate (Mark 15:1–5,15)	The First Station: Jesus Is Condemned to Die	Antonia (Praetorium) where Pilate stayed Herod's Palace
Sixth Station: Jesus Is Scourged and Crowned with Thorns (John 19:1–3)		Antonia (Praetorium) where Pilate stayed
Seventh Station: Jesus Bears the Cross (John 19:6,15–17)	The Second Station: Jesus Carries His Cross The Third Station: Jesus Falls the First Time The Fourth Station: Jesus Meets His Mother	Walking on the path from the Praetorium to Golgotha (Via Dolorosa)
Eighth Station: Jesus Is Helped by Simon the Cyrenian to Carry the Cross (Mark 15:21)	The Fifth Station: Simon Helps Jesus Carry His Cross The Sixth Station: Veronica Wipes Jesus' Face The Seventh Station: Jesus Falls the Second Time	
Ninth Station: Jesus Meets the Women of Jerusalem (Luke 23:27–31)	The Eighth Station: Jesus Meets the Women of Jerusalem The Ninth Station: Jesus Falls the Third Time	
Tenth Station: Jesus Is Crucified (Luke 23:33–34)	The Tenth Station: Jesus Is Stripped The Eleventh Station: Jesus Is Nailed to the Cross	
Eleventh Station: Jesus Promises His Kingdom to the Good Thief (Luke 23:39–43)		
Twelfth Station: Jesus Speaks to His Mother and the Disciple (John 19:25–27)		
Thirteenth Station: Jesus Dies on the Cross (Luke 23:44–46)	The Twelfth Station: Jesus Dies on the Cross The Thirteenth Station: Jesus Is Taken Down from the Cross	Golgotha
Fourteenth Station: Jesus Is Placed in the Tomb (Matthew 27:57–60)	The Fourteenth Station: Jesus Is Laid in the Tomb	Tomb



The Paschal Mystery and the Gospels

Name _____

Stations of the Cross Assignment

Circle your assigned station.

- | | |
|--------------------------------------|--|
| 1. Jesus Is Condemned to Die | 8. Jesus Meets the Women of Jerusalem |
| 2. Jesus Carries His Cross | 9. Jesus Falls the Third Time |
| 3. Jesus Falls the First Time | 10. Jesus Is Stripped |
| 4. Jesus Meets His Mother | 11. Jesus Is Nailed to the Cross |
| 5. Simon Helps Jesus Carry His Cross | 12. Jesus Dies on the Cross |
| 6. Veronica Wipes Jesus' Face | 13. Jesus Is Taken Down from the Cross |
| 7. Jesus Falls the Second Time | 14. Jesus Is Laid in the Tomb |

1. Announcement of Station and Call-and-Response Prayer

- The first line in your script will simply announce the number and name of the station:
"The ____ Station: _____."
- The call-and-response prayer will be the same for all fourteen stations. One person will speak the invitation: "We adore you O Christ, and we bless you." And everyone else will respond, "Because by your holy cross you have redeemed the world." Be sure to include this call-and-response prayer in your script.

2. Station Description

- As a group, discuss and develop a description of the scene. Imagine you are there, witnessing the event firsthand. What stands out to you? What might people in the scene be thinking, feeling, or experiencing? Compose this description in first-person language, beginning with a phrase such as "I see . . . " or "I watch as Jesus . . . "
- Find an image or sculpture that represents the scene. It may be an original creation or obtained from another source. It may be concrete or abstract. It may be a "living statue" that you snap a picture of. It may be an image from a movie. The art will be the visual focus the entire time this station is being prayed.

3. Guided Reflection

- For the third part of your script, identify some aspect of the station that you and your peers can relate to (in contemporary culture), whether it's happening in the news, in your school, at home, or on social media. Consider the example of Christ in this station. As a group, discuss how Christ's example applies to today and develop a reflection. Describe the connection in first-person language, beginning with the phrase, "I can relate . . . " or "This makes me think of . . . "



Stations of the Cross Assignment

4. Prayerful Conclusion

- In the final part of your script, invite people to personally respond to the situation.
 - a. Invite everyone to pray by saying, “Let us pray”
 - b. Choose an address for God, such as “Merciful God” or “Dear Lord Jesus.”
 - c. Ask for help: “Grant us the to” or “Forgive us for” or “Teach us to”
Think about what is needed, and be specific (whether you need to ask for specific virtues, empathy, love, skills, etc.)
 - d. Conclude your prayer with “Amen.”

Presentation

- Assign each person in your group to read one or two of the “Reader” parts in your script.
- Project the artistic representation of your assigned station.
- The basic outline of your script should look like this:

Reader: The ____ Station: _____

We adore you, O Christ, and we bless you.

All Respond: **Because by your holy cross you have redeemed the world.**

Reader: I see

Reader: I can relate

Reader: Let us pray

All Respond: **Amen.**

(The call-and-response prayer in step 1 is from “Stations of the Cross for Life” [Washington, DC: United States Conference of Catholic Bishops], at www.usccb.org/prayer-and-worship/prayers-and-devotions/stations-of-the-cross/stations-of-the-cross-for-life.cfm. Copyright © 1989 by the USCCB. All rights reserved.)



Name _____

Circle the Resurrection narrative your group has been assigned:

John 20:1–18

In your “expert group,” work together to discuss and answer these questions:

1. Which disciples go to the tomb?
2. What happens when they arrive? What do they find (or not find) there?
3. Who tells them that Jesus has been raised? What exactly does this person say? Write the verses here.
4. How do the disciples react to this news? How do they feel? What do they do next?
5. What is one other interesting detail in this story, other than what you have written in your answers to questions 1–4?



The Resurrection Narratives

Wait for further instructions from your teacher before continuing.

6. List at least three elements that all four Resurrection narratives have in common.

7. What is one way the Resurrection narrative you read is unlike the other three?

8. What might the common elements of the four Resurrection narratives help us to understand?

9. What might the unique elements of the four Resurrection narratives help us to understand?



The Paschal Mystery and the Gospels

Name _____

Visual Meditation on the Ascension

1. How does the image symbolize Jesus' "location" after the Ascension?
2. Who are the witnesses to the Ascension?
3. What do you notice about those present? What are they doing? What do their poses and body language communicate?
4. How is this image similar to, or different from, the scriptural account of the Ascension?
5. What else does this image communicate to you about the Ascension, its significance for the artist, and for us today?
6. Based on what you see in the image, what do you think the artist felt was the most important element or aspect of the Ascension? How did he or she communicate that?



The Paschal Mystery and the Gospels

Name _____

Learning about Learning

What was your favorite learning experience in this unit and why?

What was your least favorite learning experience and why?

How did your understanding of the unit's subject matter change throughout the unit?

What is one thing you learned that you found interesting and why?

What other observations did you have?

What questions do you still have?



The Paschal Mystery and the Gospels

Name _____

Unit 2 Final Performance Task Options

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

- The Gospel accounts of Jesus' birth, life, ministry, and teachings point to the Paschal Mystery.
- By studying the similarities and differences in the four Gospel accounts of Jesus' Crucifixion and death, we gain greater understanding of God's plan for our salvation.
- God's plan of salvation is fully accomplished in the Passion, death, Resurrection, and Ascension of Jesus Christ.

Option 1: Letter from an Eyewitness

You are a first-century witness (a bystander) to one of the events covered in this unit (Jesus' birth, life, ministry, Passion, death, Resurrection). Write a letter to a friend giving your eyewitness account.

- Write your letter in first person, telling the story from your point of view. Include your thoughts, feelings, questions, and ideas about what you have seen and experienced.
- Describe *what happened*, with responsible and accurate use of Scripture. If there are different passages of the same account, decide how you will address and incorporate that.
- Explain the spiritual significance of the event.

Option 2: Mysteries of the Rosary

Your group has been asked by the diocesan director of youth ministry to develop a prayer experience for the annual teen retreat, using either the Joyful, Sorrowful, Glorious, or Luminous Mysteries of the Rosary. You are asked to create the leader's script, decide how to present each mystery, and provide a brief reflection that will help the teens meditate on each mystery.

You will need to produce the following:

- a clear, well-written script that the prayer leader and participants can follow, including prompts for the traditional structure of prayers
- a description of each mystery that accurately honors and references Scripture
- a "visual" to accompany each mystery, such as a religious artwork in any medium, including dramatic performance
- a one- to three-sentence explanation of how your chosen mystery points to the Paschal Mystery



Unit 2 Final Performance Task Options

Your Rosary prayer experience may be delivered in any one of the following formats:

- a printed script and images of the Stations of the Cross that could be posted around the room
- a slide presentation of images of the stations and the words to the prayers projected on a screen
- a video presentation of the stations that would lead and prompt response from the participants

Be sure to appropriately cite your visual and prayer sources. For example, if you create a slide presentation, your last slide would display your sources.



Name _____

Unit 2 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Letter demonstrates comprehension of enduring understandings for unit.	Letter gives coherent, insightful, and clear depiction of enduring understandings for unit.	Letter gives a clear but sometimes inconsistent depiction of enduring understandings for unit.	Letter's depictions are not always clear or coherent relative to enduring understanding for unit.	Letter has limited or no relevant depiction of enduring understandings for unit.
Letter contains in-depth, creative, substantive content, with attention to detail relative to enduring understandings for unit.	Letter is not only substantive and creative but also thought-provoking and insightful.	Letter is substantive and creative.	Letter is lacking in substance or creativity.	Letter is simplistic or superficial.
Letter is neat and well organized.	Letter is not only neat and well organized but also visually engaging and appealing.	Letter is neat and well organized.	Letter is generally neat, but contains some disorganized elements.	Letter is neither neat nor well organized.
Letter utilizes proper spelling, grammar, and diction.	Letter has no errors in spelling, grammar, or diction.	Letter has one or two errors in spelling, grammar, or diction.	Letter has three or four errors in spelling, grammar, or diction	Letter has more than four errors in spelling, grammar, or diction.
Letter demonstrates comprehension of enduring understandings for unit.	Letter gives coherent, insightful, and clear depiction of enduring understandings for unit.	Letter gives a clear but sometimes inconsistent depiction of enduring understandings for unit.	Letter's depictions are not always clear or coherent relative to enduring understanding for unit.	Letter has limited or no relevant depiction of enduring understandings for unit.



UNIT 2

Unit 2 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Prayer service demonstrates comprehension of enduring understandings for unit.	Prayer service gives coherent, insightful, and clear depiction of enduring understanding for unit.	Prayer service gives clear but sometimes inconsistent depiction of enduring understandings for unit.	Prayer service's depictions are not always clear or coherent relative to enduring understandings for unit.	Prayer service has limited or no relevant depiction of enduring understandings for unit.
Prayer service contains in-depth, substantive content that demonstrates creativity.	Prayer service is not only substantive and creative, but also thought-provoking and insightful.	Prayer service is substantive and creative.	Prayer service is lacking in substance or creativity.	Prayer service is simplistic or superficial.
Prayer service is well prepared, thoughtful, and easy to follow.	Prayer service is well prepared, thoughtful and impressive in presentation.	Prayer service is well prepared, and its presentation is good.	Prayer service is generally good but does not appear to be well organized.	Prayer service is unclear and difficult to follow.
Script for prayer service utilizes proper spelling, grammar, and diction.	Script for the prayer service has no errors in spelling, grammar, or diction.	Script for prayer service has one or two errors in spelling, grammar, or diction.	Script for prayer service has three or four errors in spelling, grammar, or diction.	Script for prayer service has five or more errors in spelling, grammar, or diction.
Prayer service demonstrates comprehension of enduring understandings for unit.	Prayer service gives coherent, insightful, and clear depiction of enduring understanding for unit.	Prayer service gives clear but sometimes inconsistent depiction of enduring understandings for unit.	Prayer service's depictions are not always clear or coherent relative to enduring understandings for unit.	Prayer service has limited or no relevant depiction of enduring understandings for unit.



The Paschal Mystery and the Gospels

Name _____

Unit 2 Test

New Testament: God's Plan Fulfilled

Multiple Choice

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

- _____ 1. Other than Jesus' mother, who were the four women that the Gospel of Matthew identifies in Jesus' genealogy?
- Tamar, Rahab, Ruth, Bathsheba
 - Eve, Sara, Leah, Esther
 - Mary Magdalen, Martha, Priscilla, Johanna
 - none of the above
- _____ 2. Where was Jesus crucified?
- Nazareth
 - Golgotha
 - Gethsemane
 - Bethany
- _____ 3. Which of the following is one of the ways John's account of the Last Supper is different from that of the synoptic Gospels?
- The Last Supper is not a Passover meal but takes place the day before the Passover celebration.
 - It records Jesus' institution of the Eucharist.
 - It recounts Jesus' discourses that focus mainly on discipleship.
 - none of the above
- _____ 4. Which of the following accurately describes what we know from Scripture about Judas' betrayal of Jesus?
- He was a disciple of Christ.
 - He gave in to the temptation and influence of the Devil.
 - He betrayed Jesus by kissing him.
 - all of the above



Unit 2 Test

- _____ 5. Why did the religious leaders want to kill Jesus?
- His teachings threatened the livelihood of the Temple leadership.
 - They were not Christians.
 - He led crusades to reclaim the Temple.
 - He was a member of the Sanhedrin.
- _____ 6. How was Jesus different after his Resurrection?
- He can no longer speak.
 - His body was now incorruptible.
 - All of his wounds disappeared.
 - He was no longer human.
- _____ 7. What happened on the road to Emmaus?
- Jesus appeared to the Apostle Thomas.
 - The Holy Spirit descended on the apostles.
 - Jesus appeared to two of his followers.
 - Jesus appeared to Mary Magdalene.
- _____ 8. Which of the following statements about the infancy narratives is true?
- They appear in all four Gospels.
 - Their focus is on explaining who Jesus is, rather than what happened.
 - They each include the same events and themes.
 - They explain the rituals and traditions that Christians should share with their own children.
- _____ 9. What was unusual about Joseph of Arimathea donating his own tomb for Jesus' burial?
- He was a member of a group (wealthy religious leaders) that Jesus often criticized.
 - He was not Jewish.
 - He had argued with Jesus.
 - He was a known sinner.
- _____ 10. What does it mean to say that Jesus Resurrected from the dead?
- Jesus was resuscitated; his heart stopped beating, he became pure spirit, leaving his body behind, and then he was revived in the same body.
 - Jesus was reincarnated; after death, he came back to life in a completely new and different body.
 - Jesus did not actually experience death because he is divine, and therefore immortal.
 - Jesus truly died, passed through and conquered death, and returned to his new, glorified body



- _____ 11. Which of the following is one of the details the Gospel of Luke uses to highlight the value and worthiness of poor people?
- The Holy Family is expelled from Nazareth.
 - Jesus is called Theotokos.
 - Mary gives birth to Jesus in a stable.
 - Jesus' parents offered a fattened calf when they presented Jesus at the Temple.
- _____ 12. In Luke's Gospel, why is it significant that shepherds come to visit the baby Jesus?
- A shepherd was the lowliest occupation at the time.
 - Becoming a shepherd was a requirement for every person—for at least a short period of time.
 - Shepherds were Gentiles, and it would be notable that they were the first to recognize Jesus as a king.
 - For the Jewish community, the presence of shepherds represented the presence of God.
- _____ 13. Why do we call Jesus the New Adam?
- Just as Adam was made from dust, so too was Jesus.
 - Adam wasn't given free will but Jesus was.
 - Jesus embodied the union of God and humanity that was intended for the first Adam.
 - Both Adam and Jesus allowed salvation to become available to all people.
- _____ 14. What title for Mary is a Greek word meaning "God-bearer"?
- Koinonia
 - Kyrie
 - Agape
 - Theotokos
- _____ 15. What are the Mysteries of the Rosary?
- The Mysteries of the Rosary are a meditation on the sacred events in the lives of Jesus and Mary.
 - They are called mysteries because they are beyond our understanding.
 - There are four groups of mysteries: Joyful, Sorrowful, Glorious, and Luminous.
 - all of the above
- _____ 16. Which of the following sayings of Jesus means "love requires sacrifice"?
- "If salt loses its taste, with what can it be seasoned?" (Matthew 5:13).
 - "Take up [your] cross . . . and follow me" (Luke 9:23).
 - "Let my people go" (Exodus 7:26).
 - "Do to others as you would have them do to you" (Luke 6:31).
- _____ 17. Which of the following events prompted the Sanhedrin to plot Jesus' death?
- Jesus healed one of the Sanhedrin.
 - Jesus was baptized by John.
 - Jesus raised Lazarus from the dead
 - Herod had John the Baptist beheaded.



Unit 2 Test

- _____ 18. Which is the best explanation of the Incarnation?
- a. Like his name, Jesus Christ is half-human (Jesus) and half-God (Christ).
 - b. Jesus Christ became truly man while remaining truly God.
 - c. Jesus is neither fully human nor fully divine, but he understands both, which makes him the perfect mediator.
 - d. The Incarnation refers to how Jesus was conceived and born human; the Paschal Mystery refers to how Christ became divine.
- _____ 19. Which of the following best explains the connection between Jesus and the prophet Jonah?
- a. Both were hidden for three days and three nights.
 - b. They both converted the city of Nineveh.
 - c. Jonah prophesied about Jesus.
 - d. all of the above
- _____ 20. What does Jesus teach about “wealth”?
- a. Those who follow him will be rewarded with it.
 - b. It is a problem when we keep it only for ourselves, because it distracts us from doing God’s will.
 - c. Wealthy people cannot go to Heaven.
 - d. none of the above
- _____ 21. When Jesus died, the veil in the Temple was torn in half. Which of the following is the best description of what that symbolized?
- a. It was a sign of mourning.
 - b. God turned his face away from humanity.
 - c. The Temple was no longer sacred
 - d. All of humanity had access to God’s presence.
- _____ 22. Why would we say that Jesus’ teachings are often counterintuitive?
- a. They naturally, intuitively make perfect sense.
 - b. They challenge us to rethink cultural values and “truths” that we might accept without question.
 - c. They represent what the average person might think.
 - d. They are logical and require very little extra thought to put into practice.
- _____ 23. What’s the difference between voluntary poverty and involuntary poverty?
- a. Voluntary poverty is a free choice and can be a wonderful blessing to take on.
 - b. Involuntary poverty is a sinful societal disease that we must always seek to end.
 - c. Involuntary poverty is not a free choice; people are victimized by it.
 - d. all of the above



- _____ 24. What is significant about Jesus' anointing at Bethany?
- a. It happened in Peter's house.
 - b. He was anointed by a woman.
 - c. It showed Jesus' political preference for the town of Bethany.
 - d. The high priest Caiaphas traveled a great distance to anoint Jesus.
- _____ 25. Why were guards placed outside Jesus' tomb?
- a. to keep his body from being stolen
 - b. to protect it from vandals
 - c. to protect it from Jesus' enemies
 - d. to prevent a riot

Matching

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

Column A

- _____ 26. Jesus asked this disciple, "Do you love me?" (John 21:7) three times.
- _____ 27. Exaggerated statements or claims not meant to be taken literally.
- _____ 28. Jesus embraced this and encouraged his followers to do the same.
- _____ 29. In the Gospel of Matthew, Jesus' genealogy begins with this patriarch.
- _____ 30. Speaking, acting, or thinking about God in a way that is irreverent, mocking, or offensive.
- _____ 31. "God is with us."
- _____ 32. Someone who acts as a go-between between separate or opposing parties in order to connect or reconcile them.
- _____ 33. The primary witnesses to the Resurrection.
- _____ 34. After his death and before his Resurrection, Jesus did this.
- _____ 35. Roman method of execution.

Column B

- a. descended into Hell
- b. mediator
- c. women
- d. hyperbole
- e. crucifixion
- f. poverty
- g. Emmanuel
- h. Abraham
- i. Peter
- j. blasphemy



Unit 2 Test

True or False

Circle "T" if the statement is true or "F" if the statement is false. If it is false, correct the statement by crossing out the underlined word or phrase and writing the correct word or phrase in the space provided.

- | | | | |
|---|---|--|-------|
| T | F | 36. The Ark of the Covenant, the place in which God symbolically resided, was kept in the <u>Holy of Holies</u> . | _____ |
| T | F | 37. After Jesus raised Lazarus from the dead, the Sanhedrin <u>were convinced that Jesus was the Messiah</u> . | _____ |
| T | F | 38. The <u>Resurrection</u> is the bodily rising of Jesus from the dead on the third day after his death on the cross. | _____ |
| T | F | 39. The <u>Ascension</u> is a reminder that Heaven and Earth merge all around us and that by following Jesus on Earth, we will also follow him into our heavenly home. | _____ |
| T | F | 40. The Romans used crucifixion to execute prisoners because it was a <u>quick and merciful</u> death. | _____ |

Essay

Respond to one of the following questions in complete sentences.

- A. Name two details about Jesus' death that are unique to the Gospel of John.
- B. Give three reasons that support the Resurrection as an actual historical event.
- C. Name one of the events that led up to Jesus' Passion, describing why he was considered a threat to Jewish and Roman authorities.

(The Scripture quotations on this test are from the *New American Bible, revised edition* © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Inc., Washington, D.C. All Rights Reserved. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owners.)



Unit 2 Test Answer Key

New Testament: God's Plan Fulfilled

Multiple Choice

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

Matching

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

True or False

36. T
 37. F – began plotting Jesus' death
 38. T
 39. T
 40. F – slow and painful death

Essay

Responses will vary but should include some of the following points:

- A. Name two details about Jesus' death that are unique to the Gospel of John.
- Jesus interacts with his mother and the beloved disciple. From the cross, Jesus presents the beloved disciple to his mother. He also asks Mary to accept John as her son.
 - After Jesus' death, the soldiers checked the condition of the other two who were crucified with Jesus, and they broke their legs, as this would hasten their deaths. Much like the bones of the Paschal lamb which were not to be broken at Passover, Jesus' legs were left intact because they found that he was already dead.
 - The soldiers pierced Jesus' side with a spear, and blood and water flowed from the wound.



Unit 2 Test Answer Key

B. Give three reasons that support the Resurrection as an actual historical event.

- The New Testament writers offer many witnesses who testified to the Resurrection, including the eleven remaining Apostles, Mary Magdalene and the other women, and the two disciples outside Jerusalem.
- Saint Paul gives a passionate and detailed account of witnesses in his First Letter to the Corinthians. He notes that the Risen Jesus appeared to the Apostles and to more than five hundred people at one time. Many of these witnesses were probably known to the Corinthians. If the Corinthians doubted the reality of Christ's Resurrection, they did not have to take Paul's word; they could verify it with other eyewitnesses.
- Because Jesus lived in a patriarchal society, women were considered subordinate to men. So little was thought of women's testimony that women were not allowed to be used as witnesses in court. Yet, in all four Gospels, the first witnesses of the empty tomb were Mary Magdalene and the other women. The Gospel writers would only include this information if it really happened.
- Jesus' followers go from being too afraid to acknowledge knowing Jesus to publicly proclaiming their faith in him, despite knowing that it could easily lead to their own persecution and death.

C. Name one event that led up to Jesus' Passion describing why he was considered a threat to Jewish and Roman authorities.

- **The Cleansing of the Temple:** This is a pivotal moment in Jesus' ministry. All four of the Gospels include this event, but some have added additional details to emphasize Jesus' mission and the threat he posed. Jesus publicly challenges the Jewish leaders' authority. For example, Jesus quotes the prophet Isaiah noting that God's intention is for the Temple to be a house of prayer for everyone. By saying so, Jesus is condemning the leaders of his time for their greed and for refusing to care for the aliens, orphans, and widows.
- **The Anointing at Bethany:** All four Gospels report that Jesus was anointed with oil by a woman. By including this anointing account just before Jesus' death, the Gospel authors are making the point that Jesus is the Messiah who saves us from sin. It is significant that all four Gospels note that a woman anoints Jesus. Women had no status in society, were considered inferior to men, and were under men's authority. Jesus' acceptance of women's equal participation in public and religious life and his promotion of their dignity is another way he is a threat to the Jewish leaders.

