

# UNIT 4

## God Revealed through Holy People and Worship

How do challenging times  
deepen our faith?

### OVERVIEW

#### Unit Summary

In this unit, the students explore the Old Testament’s post-exilic literature, including some books that are classified as historical (First and Second Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, and First and Second Maccabees) and the wisdom books (Jobs, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom, and Sirach). The unit begins with the Jews’ return to Jerusalem following the Babylonian Exile and continues through the period of Greek rule, which lasts until about fifty years before the birth of Jesus.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Employ a variety of learning modalities to engage with biblical texts in a manner that is intellectually sound, theologically accurate, and spiritually nourishing for their journey of life and faith.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.B2.b4; II.C3.c

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. Following the Babylonian Exile, the Jewish People rebuilt their religious identity by focusing on proper worship at the Temple in Jerusalem.</p> <p>U2. In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.</p> <p>U3. The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human relationships.</p>	<p>Q1. Why was rebuilding the Temple so important?</p> <p>Q2. How do people face big challenges in biblical times?</p> <p>Q3. How do I live a good life?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The Jews returning home after the Exile in Babylon faced the daunting task of rebuilding the city of Jerusalem, including the Temple.</p> <p>K2. Because the Temple was considered to be the very dwelling place of God, it was the most sacred place of the Jewish faith.</p> <p>K3. The Psalms played an important role in Temple worship.</p> <p>K4. Because the Psalms express the whole gamut of human emotions, they are a rich resource for personal and communal prayer and reflection.</p> <p>K5. The Books of Tobit, Judith, and Esther are historical fiction written to encourage the Jews who were struggling under Greek oppression.</p> <p>K6. During the Maccabean Wars, many Jews suffered martyrdom rather than commit apostasy.</p> <p>K7. The arts—including visual art and music—can give us further insights into biblical texts.</p> <p>K8. The Book of Job questions the Israelite belief in divine retributive justice.</p> <p>K9. In the wisdom literature, divine Wisdom is personified as a woman.</p> <p>K10. The wisdom literature invites us to remember God's faithful presence with us in both good times and bad.</p>	<p>S1. Articulate the significance of places that they experience as sacred; that is, as uniquely revelatory of God's presence.</p> <p>S2. Utilize the Psalms in personal and communal prayer.</p> <p>S3. Engage in <i>bevruta</i> with a partner as a means of delving deeply into a biblical text.</p> <p>S4. Interpret artistic images that portray biblical characters and stories.</p> <p>S5. Participate effectively in a Socratic seminar through attentive listening and thoughtful speaking.</p> <p>S6. Reflect, orally and/or in writing, on the profound questions raised by the wisdom literature.</p> <p>S7. Identify biblical themes present in music and other elements of popular culture.</p> <p>S8. Produce their own art and/or writing that demonstrates deep engagement with and personal appropriation of biblical themes.</p>

Revelation and the Old Testament

Name \_\_\_\_\_

**Unit 4 Vocabulary**

**Terms for Mastery**

**All Saints' Day** A feast day commemorating all of the saints of the Church, both known and unknown, celebrated on November 1. Also known as the Feast of All Saints.

**All Souls' Day** A holy day in the Church set aside for honoring the faithful departed, celebrated on November 2.

**apostasy** The act of renouncing one's faith.

**Diaspora** For the Jewish People, the dispersion or scattering away from their homeland.

**Hyperbole** In the Old Testament, this refers to a sacrifice consumed by fire. In the twentieth century, hyperbole is the strong word used to designate the attempted extermination of the Jews by the Nazis during the Second World War (1939-1945).

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

**intercession** A prayer on behalf of another person or group.

**Jews** The term used to refer to all of the physical and spiritual descendants of Jacob (Israel) as well as to the spiritual adoption and basic and their ways. Originally referred specifically to the members of the tribe of Judah.


**Judaism** This word (which has been traced to Judah, the fourth son of Jacob and the true descendant from him) refers to the monotheistic religion of the Jewish People who have been origin to America and whose religious observance is based on the Torah and Talmud.

**parable** The very nature of God, who is beyond understanding, or a specific doctrine revealed by God that is beyond full human understanding.

**parable** A short saying that is easy to repeat and communicates an idea as observable as human life or experience a religious truth.

**Psalter** The Book of Psalms of the Old Testament, which contains 150 Psalms.

**synagogue** This word (from the Greek synagogue, meaning "gathering" or "assembly") refers to the worship assemblies of Jews, who meet outside of Jerusalem, to celebrate the Sabbath. Jesus is depicted in the Gospel of Luke (see 9:11-18) as beginning his Galilee ministry in the synagogue at Nazareth.



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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 hand-out “Unit 4 Vocabulary” (TX005961), on pages 242–243, one for each student.

Terms for Mastery

All Saints' Day  
All Souls' Day  
apostasy  
Diaspora  
Holocaust  
hyperbole  
intercession

Jews  
Judaism  
mystery  
proverb  
Psalter  
synagogue

Terms Introduced for Later Mastery

charism  
Liturgy of the Hours  
Liturgy of the Word

Purgatory  
resurrection of the dead  
Samaritan

Terms Previously Mastered or for General Knowledge

genocide  
martyr

saint  
vanity

## Student Book Chapters

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

### Chapter 12: Rebuilding Jerusalem and the Temple (pp. 318–339)

- Article 52: Leaving Babylon, Going Home
- Article 53: The Temple: Worship Central
  - Pre-read: 1 Kings, chapters 6–7
  - Pre-read: 1 Chronicles, chapter 22
  - Pre-read: 2 Chronicles, chapters 3–4
- Article 54: Rebuilding Jerusalem
  - Pre-read: Ezra 1:1–4, 3:1–4:5, chapters 9–10
  - Pre-read: Nehemiah, chapters 1–2 and 5–6
- Article 55: Psalms: Songs for Every Occasion
  - Pre-read: Psalms 23 and 42

### Chapter 13: Ordinary People Give Extraordinary Witness (pp. 340–363)

- Article 56: Tobit, Judith, Esther: A Happy Ending
  - Pre-read: The Book of Tobit, chapters 1–13
  - Pre-read: The Book of Judith
  - Pre-read: The Book of Esther (chapter A–chapter 9)
- Article 57: Maccabees Part 1: Fighting a Just War
  - Pre-read: 1 Maccabees, chapters 2–5
- Article 58: Maccabees Part 2: Witness Testimony
  - Pre-read: 1 Maccabees, chapter 7
- Article 59: Maccabees Part 3: Life after Death
  - Pre-read: 2 Maccabees 12:38–46
  - Pre-read: 2 Maccabees 15:6–20

### Chapter 14: The Wisdom Books (pp. 364–387)

- Article 60: Wisdom from Above
  - Pre-read: Wisdom, chapters 1 and 10
- Article 61: Job: Why Do Good People Suffer?
  - Pre-read: Job, chapters 1–3 and 38–42
- Article 62: Ecclesiastes: What's the Point?
  - Pre-read: Ecclesiastes, chapters 1, 3–4
- Article 63: Song of Songs: Love Poems
  - Pre-read: Song of Songs, chapters 7–8
- Article 64: Ben Sira: Wisdom Far from Home
  - Pre-read: Wisdom, chapters 2 and 8
  - Pre-read: Wisdom of Ben Sira foreword, chapters 1 and 24

## Additional Online Resources for Teaching This Unit

Visit [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes and test bank
- downloadable handouts
- links to app-based games and quizzes
- Quizlet is a unique online feature that allows students to practice and master the content of each chapter. Each Quizlet provides engaging activities that can be customized to suit your classroom. Use the activities created by Saint Mary's Press to encourage student participation.

## Assessing Student Understanding

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

- handout “Unit 4 Preassessment” (TX005960), on page 241
- handout “Unit 4 Vocabulary” (TX005961), on pages 242–243
- handout “Unit 4 Final Performance Task Options” (TX005967), on pages 252–254
- handout “Unit 4 Final Performance Task Rubrics” (TX005968), on pages 255–257
- handout “Unit 4 Test” (TX005969), on pages 258–263
- handout “Unit 4 Test Answer Key” (TX005970), on pages 264–266
- downloadable quizzes for each chapter  
(see [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament))

## 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 God's Revelation to the Chosen People. It is not necessary to use all the learning experiences, but if you substitute other material from this course or your own material for some of the material offered here, check to see that you have covered all relevant facets of understanding and that you have not missed knowledge or skills required in later units.

## UNIT 4

Explain

**LEARNING EXPERIENCE 1: Preassessment**

Preassess what the students already know and believe about key ideas expressed in the Old Testament's post-exilic writings to assist you in identifying points of emphasis for this unit of study.

Apply

**LEARNING EXPERIENCE 2: Final Performance Task Preview**

Preview the final performance tasks and their rubrics.

## CHAPTER 12

Interpret

**LEARNING EXPERIENCE 3: Sacred Places**

Explore the students' experiences of sacred places as preparation for creating a travel brochure or poster advertising post-exilic Jerusalem. (U1, Q1, K1, K2, S1, S8)

Perceive

**LEARNING EXPERIENCE 4: Getting Creative with the Psalms**

Facilitate the students' critical and creative engagement with the Book of Psalms. (U1, Q2, K3, K4, S2, S8)

## CHAPTER 13

Empathize

**LEARNING EXPERIENCE 5: *Hevruta* and Deuterocanonical Books**

Using the *hevruta* method, engage the students in a close reading of selections from the deuterocanonical books. (U2, Q2, K5, K6, S3)

Interpret

**LEARNING EXPERIENCE 6: Analyzing Artistic Biblical Stories**

Guide the students in locating and analyzing artistic depictions of biblical stories. (U2, Q2, K5, K6, K7, S4)

## CHAPTER 14

Perceive

**LEARNING EXPERIENCE 7: A Socratic Seminar**

Organize a Socratic seminar in which the students explore various issues, topics, and questions raised by the Bible's wisdom literature. (U3, Q3, K8, K9, K10, S5, S6)

Reflect

**LEARNING EXPERIENCE 8: The Book of Job**

Lead the students in exploring the Book of Job and reflecting on suffering. (U3, Q3, K8, K10, S6, S8)

Apply

**LEARNING EXPERIENCE 9: Wisdom Playlist**

Guide the students in compiling a class playlist that reflects key themes of the Wisdom Books. (U3, Q3, K7, K8, K9, K10, S6, S7)

# 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\\_oldtestament](http://www.smp.org/livejesus_oldtestament).

## Explain

### LEARNING EXPERIENCE 1 (Unit)

#### Preassessment

**Preassess what the students already know and believe about key ideas expressed in the Old Testament's post-exilic writings to assist you in identifying points of emphasis for this unit of study.**

- Prepare** by downloading and printing handout “Unit 4 Preassessment” (TX005960), on page 241, one for each student. Also download the PowerPoint presentation “Learning Experience 1: Preassessment” (TX006129). Arrange to show the presentation in your classroom.
- Begin** by offering some introductory remarks to serve as a bridge from unit 3 to unit 4. These may include the following:
  - Unit 3 ended with the Israelites in exile in Babylon, and the prophets trying to provide the people with both courage and comfort in this time of great suffering.
  - Unit 4 begins where unit 3 left off, with the Israelites (now known as Jews) returning home to Jerusalem. It ends with the period of Greek rule, which lasts until about a century before the birth of Jesus.
  - Biblical writings we will study in this unit include:
    - accounts of the Jews’ efforts to rebuild Jerusalem and the Temple: the Books of Ezra, Nehemiah, and First and Second Chronicles
    - fictional novellas meant to inspire the Jews during the Greek oppression: the Books of Tobit, Judith, and Esther
    - accounts of Jewish bravery and fidelity to God during the revolt against the Greeks found in First and Second Maccabees
    - wisdom literature: the Books of Job, Proverbs, Wisdom, Psalms, Ecclesiastes, Sirach, and the Song of Songs
  - Although the genres of these writings vary greatly, all of them invite us to consider profound questions about the meaning of life, personal and communal identity, the role of religious worship, suffering, sacrifice, courage, and faith. As we begin this unit, we are going to explore where we stand regarding some of the issues and questions we’ll be studying in the next few weeks.

Revelation and the Old Testament

#### Unit 4 Preassessment

1. Everything—whether good or bad—happens for a reason.
2. In our prayer, we should try to be completely honest with God—saying if we are angry at God, sad, hurt, or confused.
3. It is important to have a spiritual place that is the focal point of our prayer.
4. Some people seem to have it easy compared to others.
5. God wants us to enjoy the gift of our assembly.
6. The Bible contains powerful examples of strong female leaders.
7. It is easier to be faithful to God when things are going well.
8. Some beliefs and principles are so important that they are worth dying for.
9. It is possible to live a morally good life while also being happy.
10. There is no growth without struggle.
11. Proper worship is important for sustaining our relationship with God.
12. Having friends and family members who have different religious beliefs than we do can have an impact on our own faith.
13. Violent words can lead to violent actions.
14. No matter how hard we work, no how good we are, we still experience pain and suffering.
15. Wisdom is not the same as knowledge.
16. There are some aspects of life that humans will just never fully understand.

TX005960

#### Preassessment

Revelation and the Old Testament  
Unit 4, Learning Experience 1

TX006129

3. **Arrange** the students into two groups, with one group on one side of the room and the other on the other side of the room. Invite all of the students to stand.
4. **Share** the following points, using these or similar words:
  - The PowerPoint presentation I'm using will provide directions for you to cross the room (i.e., simply walk to the other side of the room) based on your reaction to a statement displayed on the screen.
  - Sometimes you will cross if you agree, other times if you disagree, and other times if you have ever wondered about the statement.
  - Sometimes you will share your viewpoint with a partner.

### TEACHER NOTE

In this exercise, instead of students standing on one side of the room if they agree and the other side if they disagree, they will simply cross from one side to the other based on their reaction to the statement, resulting in mixed groups on both sides. This approach is intended to be a less adversarial way of promoting dialogue, collaboration, and genuine listening.

5. **Show** the PowerPoint presentation. Move through the slides rather quickly, noting the students' reactions to the various statements to guide your future planning. Pause where indicated for pair-shares and brief all-class discussions, each of which should be limited to a maximum of 2-3 minutes.
6. **Invite** the students to return to their seats as the PowerPoint presentation concludes.
7. **Distribute** the handout, one to each student, which lists all of the statements that appear in the PowerPoint presentation. Direct the students to annotate the handout according to the following directions:
  - Draw a smiley face next to the statement you agree with most strongly.
  - Draw a sad face next to the statement you disagree with most strongly.
  - Put a question mark next to the statement about which you are most uncertain whether you agree or disagree.
  - Draw a star next to the statement you are most interested in exploring in this unit.
8. **Invite** a few volunteers to share some of their annotations aloud.
9. **Tell** the students that the Old Testament books that are subject of this unit examine all the ideas on this handout. If you wish, provide examples, such as these:
  - The Book of Job focuses on whether there is some meaning or purpose in suffering, particularly the suffering of a good person.
  - The Song of Songs affirms the goodness of the gift of human sexuality.

- The Books of Ezra, Nehemiah, and First and Second Chronicles explore the questions of where and how we should offer God our prayer and worship.
- The Books of First and Second Maccabees contain stories of people whose Jewish faith was so important to them that they were willing to die rather than renounce it.

**10. Conclude** by stating that the Bible's human authors wrestled and struggled with these questions in much the same ways as we do. The inspired writings they produced can provide us with guidance, help, and direction while also strengthening our faith in God's lively presence and sustaining love.

### Apply

## LEARNING EXPERIENCE 2 (Unit)

# Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- 1. Prepare** by photocopying or downloading and printing the handouts “Unit 4 Final Performance Task Options” (TX005967), on pages 252–254, and “Unit 4 Final Performance Task Rubrics” (TX005968), on pages 255–257, one for each student.

## 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.

- 2. Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.
- 3. Review** the directions, expectations, and rubrics in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone, you may choose any of the options. If you wish to work with a partner, choose option 2.
  - If you wish to complete the semester-long project for this course, you must choose option 3 (an exegesis paper) as your final performance task for units 2–4.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

### Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Understanding your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- Following the Bereans' Example, Jewish People sought their religious identity by looking to proper worship at the Temple in Jerusalem.
- In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.
- The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human responsibility.

#### Option 1: An Interview with a Person of Faith

- Interview an adult you would identify as a person of faith. Ask the person questions that are related to this unit's enduring understandings. Sample questions may include the following:
  - In what way(s) have challenges or struggles you have encountered deepened your faith?
  - What have been the biggest challenges for you in your journey of faith?
  - What biblical people and biblical stories are especially inspiring and important to you? Why, or in what way(s)? You may want to ask specifically about the biblical people and stories you have studied during this unit.
  - What role does personal scriptural study play in cultivating your relationship with God? What about communal worship? Do praying and worshipping in a particular place help you feel close to God? If so, what is that about?
  - In what ways has your faith grown and changed over the years? Under what circumstances has your faith become stronger? When has it become weaker?
  - If someone were to ask you the following question, how would you respond? "If God looks us too much, why is there suffering?"
  - What advice would you give to a young person who is trying to develop and nurture a relationship with God?
- Record the interview as either an audio or video file.
- Choose one of the following formats to present the information you discovered during the interview. Regardless of which format you choose, you must include at least three direct quotes from your interviewee.
  - a. Write a substantive essay (minimum five paragraphs) in which you report the results of the interview.
  - b. Record a podcast in which you report the results of the interview in a formal script to a news broadcast.
  - c. Make a video in which you report the results of the interview in a formal script to a news show.

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### Revelation and the Old Testament

Name \_\_\_\_\_

#### Unit 4 Final Performance Task Rubrics

	Option 1	Option 2	Option 3
<b>Enduring Understanding 1</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.
<b>Enduring Understanding 2</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.
<b>Enduring Understanding 3</b>	1. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	2. The student identifies a person of faith and asks questions related to the unit's enduring understandings.	3. The student identifies a person of faith and asks questions related to the unit's enduring understandings.

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4. **Explain** the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.

### TEACHER NOTE

For more information regarding the semester-long project that invites the students to write an exegesis paper for three of their final performance tasks, see appendix 1. The students who select this option may need a copy of the unit 1 handout “Making Sense of Old Stories in the Bible” (TX005929), on pages 67–68, which outlines the seven steps of exegesis.

5. **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.

### Interpret

### LEARNING EXPERIENCE 3 (Chapter 12)

## Sacred Places

Explore the students’ experiences of sacred places as preparation for creating a travel brochure or poster advertising post-exilic Jerusalem. (U1, Q1, K1, K2, S1, S8)

- Prepare** by ensuring that all the students have read articles 52–54 in the student book prior to this learning experience and that they will have access to their student books (print or digital) in class. Photocopy or download and print the handout “A Rebuilt Jerusalem Travel Brochure or Poster” (TX005962), on page 244, one for each student. Gather art supplies, such as paper, poster board, markers, crayons, and colored pencils.
- Begin** by reminding the students of the historical context of this unit, using these or similar remarks:
  - When King Cyrus of Persia conquered Babylon in 537 BC, he allowed the Israelite (Jewish) exiles to return home to Judah and to the city of Jerusalem. They had been gone for about fifty years.
  - Upon returning, they set out to reconstruct their ancestral homeland. In particular, they were determined to rebuild the Temple in Jerusalem: The Temple that King Solomon had built and was later destroyed by the Babylonians in 587 BC.
  - For us to understand why rebuilding the Temple was such a priority for those returning from exile, we must consider what qualities and characteristics make a particular place special or sacred to an individual or group.

Revelation and the Old Testament

Name \_\_\_\_\_

### Making Sense of Old Stories in the Bible

Circle the passage your group has been assigned:

- Exodus 20:1–17
- 1 Samuel 3:1–12
- Luke 10:29–37
- 1 Corinthians 12:12–31

Read your assigned passage. Then work with your group to interpret the passage, making notes regarding each of the steps of biblical interpretation. Your teacher will provide further instructions regarding sharing your findings with your classmates.

Step of Biblical Interpretation	Notes
Literal sense: What is the basic message the human author is trying to convey?	
Literal sense (cont.)	
Symbolic, cultural, and historical context	

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TX005929

Chapter 12: Rebuilding Jerusalem and the Temple 319

### Article 52

#### Leaving Babylon, Going Home

Right before her freshman year of high school, Demetri's family had to pack up and move. Her mom had been promoted, and her new job was in another state. During winter break, Demetri's mom let her fly back home to visit her friends. Even though she had only been gone a few months, things had changed a lot. People who used to be close with one another were not anymore. Many had new friends whom Demetri had never met. Some had become involved in activities she would have never guessed. When Demetri returned from her trip, she told her mom that she had a great time and was glad she went, but then she added, "Home had never felt so unfamiliar to me before."

After almost fifty years of exile in Babylon, most of the Israelites—now called Jews—returned home to Jerusalem. But most of them were born and raised in Babylon. Jerusalem felt foreign to them, despite the fact that it was the home of their ancestors. For those who could remember the days before the Exile, Jerusalem looked and felt very different. In many ways it was still a city in ruins. They had a lot of work ahead of them to make the beloved city their home again.

How you went from the city you used to live in, or back to your former neighborhood, or even back to your old neighborhood? What seemed different to you?

Jews: The Jews used to make up all of the physical and spiritual dimensions of each (Jew) as well as the personal, the divine and the human. Originally, Jewish identity was specifically to the members of the tribe of Judah.

UNIT 4

Articles 52–54

Revelation and the Old Testament

Name \_\_\_\_\_

### A Rebuilt Jerusalem Travel Brochure or Poster

Imagine you are among the Jews who have returned to Jerusalem following the Babylonian Exile. You are trying to advertise to Jews of the Diaspora what the exciting activities have accomplished in rebuilding the ruined city, especially the Temple. To encourage Jews from around the Mediterranean world to visit the newly rebuilt Jerusalem, please design a travel brochure or poster using these steps:

- The brochure or poster must emphasize:
  - the city's newly reconstructed walls
  - the many rebuilt Temples, including:
    - details about its magnificent appearance
    - the opportunity to engage in proper worship at the sacred place that is the focal point of Jewish religious identity
    - the importance of the Temple as God's dwelling place
  - other improvements that are making Jerusalem even better than it was before the Babylonians destroyed it
- Refer to chapter 12 in the student book for ideas for material to incorporate into your brochure or poster.
- Use the back of this handout to sketch out your ideas. Your teacher will provide you with art supplies for creating your final product.
- Talk with your teacher if you would like to create your brochure or poster electronically, or if you would like to make a brief video instead of a brochure or poster.

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3. **Pose** these questions to the students:

- What are two or three of your very favorite places? These could be places that you enjoy, that you find beautiful, that allow you to relax by yourself or with others, and so on.
- What characteristics or qualities make those places special to you?
- How does being in these places have a positive impact on you?

Allow the students to think quietly for a moment and then to share their reflections in a brief conversation with a partner. *Note:* The students' responses should be places they have actually been, not places that they one day wish to visit.

4. **Invite** volunteers to name and briefly describe their favorite places aloud while you (or a student volunteer) list them on the board. Note similarities or patterns in the students' responses. For example, perhaps many of the students enjoy relaxing in their bedroom at home, eating in a favorite restaurant, walking in a park or other nearby beautiful place, hanging out at a particular spot on campus, and so on. These places may help them to feel happy, peaceful, and at ease, or give them an overall sense of well-being and belonging.

### TEACHER NOTE

If all the students have tablets or smartphones in class, consider asking them to share their responses using a collaborative app like Padlet. You can project the Padlet on your screen so that all the students can view their peers' responses in real time. Padlet also allows the students to draw (rather than write) their response, to upload a picture or video (from their photo library or from the internet), or to map a location. The map feature bears relevance for this learning experience because of its focus on special, sacred places.

5. **Pose** these questions to the students:

- What are two places where you feel or have felt especially close to God? Where do you go, or where have you gone, when you want or need to connect with God in a focused and intentional way? In other words, what are two places you consider to be holy or sacred? These places may be the same as the special places you mentioned earlier, or different.
- What makes these places sacred to you? In what way or ways do they enable you to feel close to God when you are there?

The students may think quietly for a moment and then share with a partner. Again, the students' responses should be real places that they have visited.

6. **Invite** volunteers to name and describe these sacred places aloud while you (or a student volunteer) list them on the board. Alternatively, the students may respond on Padlet. Note similarities or patterns in the students' responses. In particular, focus on the

characteristics or qualities of these places that make them sacred to the students. For example, perhaps the students mentioned:

- places of quiet and peace, like a chapel or church
- places of awe-inspiring majesty, like a cathedral
- places that remind us of God's creativity in nature, like a beach, forest, or mountain range
- places that help us to remember and honor our loved ones, like a cemetery, memorial, or monument
- places where we serve the suffering Christ today, like a nursing home or food pantry

Emphasize that sacred places not only connect us with God in a profoundly meaningful way but also remind us of our true identity (both personal and communal), and bring us comfort, courage, inspiration, and joy.

7. **Shift** the students' attention to the Jewish exiles returning to Jerusalem from Babylon, using these or similar remarks:
  - The city of Jerusalem had been sacred to the Israelites at least since the days of King David, when he established it as the capital of the united nation, formed by all twelve tribes.
  - The Temple, built by King Solomon, literally solidified Jerusalem's status as the center of the Israelites' political and religious identity. Within this holy city, the Temple was the most sacred place, the place where God's own self dwelled, in the Ark of the Covenant in the Holy of Holies.
  - The Babylonians' destruction of the city of Jerusalem, including the Temple, brought the Israelites not only physical devastation but also emotional heartbreak and spiritual crisis: How would they connect with God without the Temple?
  - When the Israelites (now known as Jews) were able to return to the ravaged city of Jerusalem, they faced many practical struggles, like constructing housing and ensuring access to water and food. Yet, rebuilding the Temple was a priority. They wanted and needed that sacred place to worship God and to remind them of their religious identity as God's Chosen People.
8. **Tell** the students they will now work in groups to create a travel brochure or poster that advertises the newly rebuilt city of Jerusalem and the Temple.

### TEACHER NOTE

If time is short, consider dividing this learning experience into two class sessions, with the discussion of special and sacred places during the first session and the creation of the travel brochure or poster during the following session. Alternatively, the students could begin work on the brochure or poster in class and finish for homework.

9. **Arrange** the students into groups of four or five. Distribute the handout, one to each student. Read the directions aloud together. Distribute art supplies to each group and direct the students to begin working.

### TEACHER NOTE

If the students are tech-savvy and have easy access to tablets or other devices, offer them the option of creating their brochure or poster electronically. Some students may enjoy producing a brief travel video (using iMovie, Adobe Spark Video, or a similar app) instead of making a brochure or poster.

10. **Circulate** among the students to monitor their work and to answer questions. Affirm and support their creativity while also reminding them of the required content and of the importance of utilizing material from chapter 12 of the student book.
11. **Reconvene** the class as the groups finish their work. Time permitting, the students may briefly present their brochures or posters to the class, or they may take a “gallery tour” to view their classmates’ work.
12. **Conclude** by emphasizing the human need for special, sacred places that solidify our personal and communal religious identity and that strengthen our relationship with God. This is why rebuilding the Temple—the focal point of the Jews’ prayer, worship, and faith community—was a key priority for the Jews returning from exile.

### Perceive

### LEARNING EXPERIENCE 4 (Chapter 12)

## Exploring the Psalms

Facilitate the students’ critical and creative engagement with the Book of Psalms. (U1, Q2, K3, K4, S2, S8)

1. **Prepare** by ensuring that all the students have read article 55 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.
2. **Begin** by inviting the students to recall some of the material from article 55 in the student book, particularly that the Book of Psalms (also known as the Psalter) is a book of religious songs or hymns. The psalms were a key expression of Jewish religious identity and an important element of Jewish worship at the Temple in Jerusalem, both before and after the Babylonian Exile.
3. **Tell** the students that this learning experience will enable them to investigate the various categories of psalms and to explore how the Psalms may nurture our own relationship with God today.

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#### Article 55

#### Psalms: Songs for Every Occasion

What would a birthday party be like without everyone singing “Happy Birthday”? How would it feel to go to a professional basketball game and not sing “Like Me Out to the Ball Game” during the seventh-inning stretch? Or how about July 4th without the “Star-Spangled Banner”? Songs are one of the ways we express ideas, hopes, and dreams for ourselves or for others. For thousands of years, cultures all around the world have marked times and traditions with music. The Jewish People were no different.

In the Bible, that musical expression is found in the Book of Psalms, also known as the Psalter. Just as we sing hymns during Mass today, the Jewish People sang hymns in their Temple worship. The Hebrew name for this book is *Shema*, which means “praise” or “hymns of praise to God.” These hymns of praise are emotional and poetic expressions to God during some of the most poignant times in our lives. Even Jesus refers to the Psalms for comfort when he is on the cross (see Matthew 27:46; Psalm 22).

#### Time for a Song!

Our culture has all sorts of songs: love songs, dance songs, patriotic songs, protest songs, and more. Similarly, the Jewish psalms address different occasions. Some are specific to religious feast days. Others are emotional expressions that address the ups and downs of life and our relationship with God.



Singing the “Happy Birthday” song is a way to express our hopes and dreams for others in our culture.

Picture ► The Book of Psalms of the Old Testament, which contains 119 Psalms.

#### Article 55

4. **Instruct** the students to page through the Book of Psalms in their Bibles. Invite them to make informal observations about the contents of this book, such as these:
  - The book contains a total of 150 psalms.
  - The length of individual psalms varies greatly. Some are just a few verses, and others go on for several pages.
  - The layout of the psalms on the page helps us to see clearly that they are poems or songs, rather than narrative or prose.
5. **Direct** the students to work with a partner seated near them to find an interesting or appealing quote from any one of the psalms. The quote should be brief—just a verse or two—and can be something they find beautiful, intriguing, puzzling, comforting, or otherwise notable. When each pair of students has found their quote, they will write it on the board, with the scriptural citation.

### TEACHER NOTE

If the students have tablets or smartphones in class, they could use Padlet, Google Docs, or a similar online app to share their quotes. Project the Padlet or Google Doc on the screen so the students may see their peers' responses in real time.

6. **Allow** the students a few minutes to read the quotes selected by their classmates. Using the quotes as examples, review the classifications of psalms, as explained in article 55 in the student book:
  - Psalms of lament or petition seek God's saving help during harsh and difficult circumstances. The authors of these psalms seem to have experienced a keen sense of God's absence, and they longed for God to bring light to the darkness of their pain and anguish.
  - Historical psalms thank God for specific acts of deliverance or vindication; that is, for occasions in which God has directly and definitively intervened in human life and history on behalf of the Israelites.
  - Psalms of praise and thanksgiving offer gratitude for God's creative power, saving name, and constant fidelity.
  - Wisdom psalms offer practical advice and inspiration for leading a virtuous and holy life.
  - Liturgical or worship psalms accompanied communal worship activities at the Temple in Jerusalem.
7. **Arrange** the students into groups of three or four. Each group will read and study three psalms: one example from three of the five categories described in the text. You may assign particular psalms or psalm categories to each group (perhaps using, as a starting point, the psalms from which the quotes on the board were drawn), or you may simply allow the groups to choose from the psalms listed in article 55.

8. **Write** the following questions on the board or project them on a screen:
  - What is the situation of the author of the psalm? For example, what is he or she experiencing, feeling, anticipating, or dreading?
  - How does the psalm express the author's relationship with God? For example, what is the author's attitude toward God, feelings about God, or beliefs about God?
  - What aspects of the psalm are relevant to our lives today? Why?
9. **Direct** the students work in their groups to read their three assigned or selected psalms and to write answers to these questions for each of the three psalms. Give them 20–25 minutes to work.
10. **Engage** the students in a conversation regarding the results of their study of these psalms. Discuss at least one or two examples of psalms from each category. You might share with the students Saint Athanasius's observation that the Psalms are like a mirror of the soul; that is, the Psalms, considered collectively, express the whole gamut of human emotions. When we study and pray the Psalms, we see in them our own struggles, doubts, faith, identity, sadness, uncertainty, and joyful hope.
11. **Explain** that the students will each compose an original psalm, either a psalm of lament or petition or a psalm of praise or thanksgiving. They may write as themselves, expressing their own lament or praise based on the present circumstances of their own lives, or they may use their imagination to write from the perspective of someone in need (for example, undocumented immigrants, refugees, victims of human trafficking, or people who are homeless or unemployed). The students may start this work in class and finish it at home.
12. **Invite** volunteers to read their psalms aloud on the due date (ideally, several examples each of psalms of lament and psalms of praise). Affirm the extent to which the students' psalms, like the biblical psalms, not only reflect the historical circumstances of a particular person or group but also draw our attention and reflection to the span of God's ongoing presence, love, and care throughout salvation history.
13. **Conclude** by emphasizing that for the Jews returning from the Babylonian Exile, the psalms were an important element in rebuilding their religious identity. Although they likely had prayed the psalms even in Babylon, nothing could compare to singing them as an act of worship at the focal point of the Jewish faith community, the Temple in Jerusalem.
14. **Develop** a plan for displaying and sharing the students' psalms through one or more of the following means:
  - Invite the students to rewrite their psalms in an artistic or decorative manner, and display these in your classroom. Go online and show them a few examples of illuminated manuscripts of the Bible or a Psalter. You may wish to award extra credit to the students who undertake this.

- Use the students' psalms as prayers to begin class each day.
- Compile the students' psalms into a booklet or e-book that can be shared, as a print or digital prayer resource, with the larger school community.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 12 quiz (TX006135), do so now, before moving on to chapter 13. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

### Empathize

### LEARNING EXPERIENCE 5 (Chapter 13)

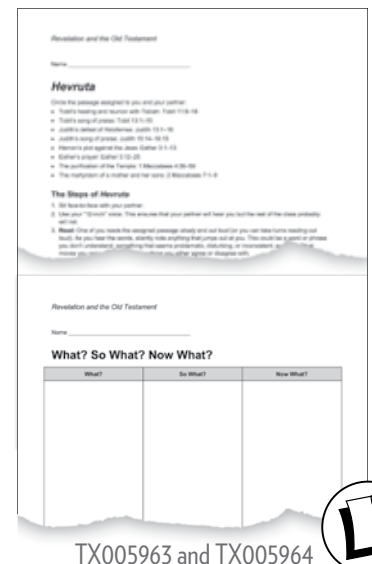
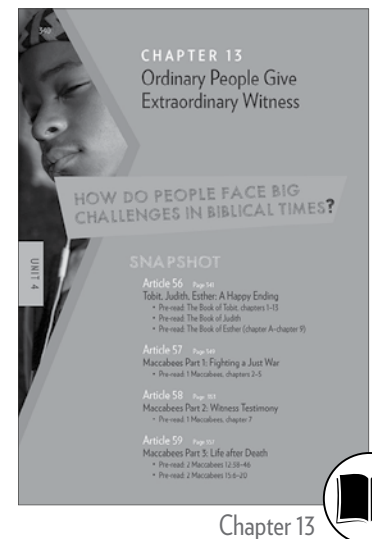
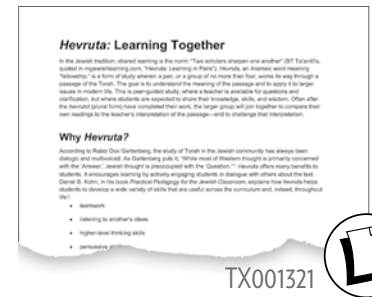
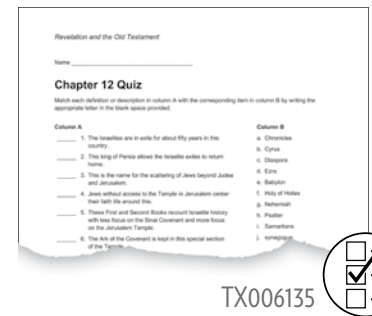
## Hevruta and Deuterocanonical Books

Using the *hevruta* method, engage the students in a close reading of selections from the deuterocanonical books. (U2, Q2, K5, K6, S3)

### TEACHER NOTE

For more information about *hevruta* and how to use it, read "Hevruta: Learning Together" (TX001321) at [smp.org/resourcecenter/resource/4324/](http://smp.org/resourcecenter/resource/4324/).

1. **Prepare** by ensuring that all the students have read chapter 13 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout "Hevruta" (TX005963), on page 245, one for each student, and the handout "What? So What? Now What?" (TX005964), on page 246, one for each of four groups. Gather four large sheets of newsprint or poster board and several markers.
2. **Begin** by inviting the students to recall the biblical books that chapter 13 explores: Tobit, Judith, Esther, and First and Second Maccabees. In addition, remind the students of the following:
  - Tobit, Judith, and Esther are historical fiction novellas (short novels) meant to teach and inspire. At a time when the Jews were often subject to violent persecution at the hands of their Greek oppressors, these books offered them hopeful portraits of people who were faithful to God during challenging circumstances.
  - First and Second Maccabees recount the Jews' sufferings under Greek rule as well as their successful revolt against the Greeks, led by the great warrior Judas Maccabeus.



- All of these books give us insight into the Jews' steadfast fidelity to God—both as individuals and collectively as a people. Analyzing and reflecting on selected passages from these books can also strengthen and deepen our own faith.
- 3. **Explain** to the students that they will be engaging in a close reading of selected passages from these books using an ancient Jewish method of studying texts called *hevruta*. Share the basic concepts of *hevruta* in these or similar words:
  - *Hevruta* is a Hebrew word that means “friendship,” “connection,” or “partner.”
  - It is an ancient Jewish method of studying a text (in this case, a biblical passage) with a partner. The two of you work together to understand the text's essential ideas and the questions it raises.
  - *Hevruta* is based on the idea that no one person has a complete understanding of anything; we need one another if we are to find the truth.
  - *Hevruta* is student-driven learning, which means that the responsibility for learning is placed on you, the student, with your teacher there to guide and assist.
- 4. **Arrange** the students into pairs. Distribute the “*Hevruta*” handout. Read the directions aloud together and answer any questions the students may have about the *hevruta* process.
- 5. **Assign** each pair one of the passages listed on the handout, and direct the students to begin working. If needed, they may refer to their student books to review the broader context of the biblical book in which their assigned passage appears. Otherwise, the passage may not make sense.
- 6. **Allow** at least 15–20 minutes for the students to work. If any pairs indicate they are done before this time has elapsed, encourage them to continue probing the passage for further questions, insights, and contemporary applications. In fact, in *hevruta*, we are never really “done,” as there is always more a text can teach us.
- 7. **Draw** the students' attention back to the large group. Explain that they will now meet in groups according to the biblical passage they have been discussing with their partners.
- 8. **Give** each of these four groups one copy of the handout “What? So What? Now What?” along with a piece of newsprint (or butcher paper or poster board) and a couple markers.
- 9. **Explain** that the groups will now use the insights they gained in the *hevruta* process to respond to the following questions regarding their assigned passage. (You may wish to write these on the board or project them on a screen.)
  - **What?** What did you learn from this passage, particularly about how biblical people responded to challenging circumstances? In what ways did they remain faithful to God even during various struggles, including violence and persecution?

- **So what?** Why does the information listed in the “What” column matter? For example, what does this information teach us about how we are to live? How does it inspire us? How might it shape our decisions, values, or priorities?
  - **Now what?** What concrete actions can we take to live out the message of this passage? What commitments can we make? How can we respond to our own challenges (both individually and collectively, as a church and/or society) in ways that embody this passage’s meaning?
- 10. Direct** the students to use the handout to brainstorm and organize their ideas and then copy the final version onto the newsprint. They will share this larger version with their classmates.
  - 11. Reconvene** the class after the four groups finish working. Time permitting, each group may present its “What? So what? Now what?” posters to the class, or you may wish to simply display the posters and allow the students a few minutes to view their peers’ work. Draw the students’ attention to any points on the posters that particularly support this unit’s second enduring understanding: *In challenging times characterized by persecution and violence, many Jews gave witness to their steadfast faith in God.*
  - 12. Conclude** by affirming the students’ willingness to explore the ways in which these difficult and thought-provoking texts can be profoundly meaningful for people of faith today. Although we may never struggle or suffer in the same way as Tobit, Judith, Esther, or the Jews of the Maccabean era, their examples teach us that when we rely on God’s infinite mercy and boundless love, challenging times can indeed deepen our faith.

## TEACHER NOTE

Learning experience 6 may work best when conducted over two class sessions. The students will find and analyze the images and prepare their presentation in one session and present their work to their classmates in the next session. Plan accordingly.

## Interpret

### LEARNING EXPERIENCE 6 (Chapter 13)

## Analyzing Artistic Biblical Stories

Guide the students in locating and analyzing artistic depictions of biblical stories. (U2, Q2, K5, K6, K7, S4)

- 1. Prepare** by ensuring that all the students have read chapter 13 in the student book prior to this learning experience and that they will have access to their student books (print or e-book) during class. Photocopy or download and print the handout “Artistic Interpretations and the Bible” (TX005965), on pages 247–248, one for each student.



Chapter 13

UNIT 4

Revelation and the Old Testament

Name \_\_\_\_\_

**Artistic Interpretations and the Bible**

- Circle the team your group has been assigned:
  - Book of Tobit
  - Book of Judith
  - Book of Esther
  - Books of First and Second Maccabees
- Find five art depictions of the people or events of your group's assigned biblical book. You may use a Google image search and online image databases for related art or photography sites. (Note: You may not use any images that appear in your student book.)
- Ensure that the images you select are substantially different from one another. Write the images on an 8 1/2 x 11 inch sheet.
  - time periods
  - styles of art
  - countries of origin
  - artists
  - materials or mediums
  - settings
  - media (sculpture, painting, etc.)
- Study and analyze each image you select, using the following questions as a guide. Take notes on your responses, which should be your group's interpretations of the artwork (presenting you don't need to research your answers).
 

**Required Questions Part 1: Basic Facts**

  - What is the title of the piece? (Include if untitled.)
  - Where is the piece located? (For example, is it in a museum or church? It is okay to say "unknown.")
  - What is the artist's name? (If it is a group, say "anonymous or unknown.")
  - When (approximately) was it created?
  - In what medium (oil, pen and ink, fresco, marble, etc.) was the piece created?

**Required Questions Part 2**

  - How does the image depict the biblical story or event? Is it accurate? What is missing? What has been added?
  - To what extent does the image portray those who give witness to their faith in the midst of violence, persecution, or other challenges and struggles?

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TX005965

The students will need access to computers or tablets (at least one for every four students) to conduct an online image search and to prepare a PowerPoint (or Google Slides or Keynote) presentation.

2. **Begin** by inviting the students to recall the biblical books that chapter 13 explores: Tobit, Judith, Esther, and First and Second Maccabees. In addition, remind them of the following, using these or similar words:

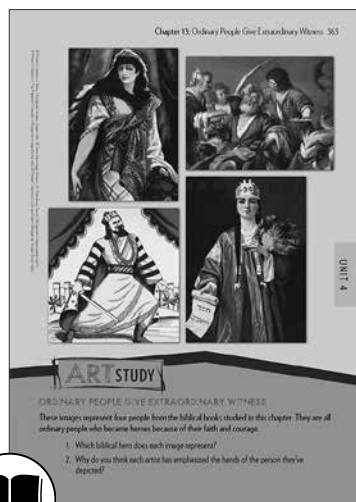
- Tobit, Judith, and Esther are historical fiction: novellas (short novels) meant to teach and inspire. At a time when the Jews were often subject to violent persecution at the hands of their Greek oppressors, these books offered them hopeful portraits of people who were faithful to God in the midst of challenging circumstances.
- First and Second Maccabees recount the Jews' sufferings under Greek rule as well as their successful revolt against the Greeks, led by the great warrior Judas Maccabeus.
- All these books give us valuable insight into the Jews' steadfast fidelity to God—both as individuals and collectively, as a people.
- For centuries, the stories of Tobit, Judith, Esther, and the Maccabees have provided rich material for visual artists. Investigating artistic depictions of these books is one way to delve more deeply into their themes and lessons and to allow them to strengthen and deepen our own faith.

3. **Direct** the class to turn to page 363 in the student book and to examine the four images that appear there. Ask them to identify which biblical story each image portrays (i.e., clockwise from top left: Judith, Judas Maccabeus, Esther, and Tobit).

4. **Introduce** the idea that artists do not simply represent a subject; rather, every decision an artist makes conveys some information about or interpretation of that subject. For example, an artist decides on:

- a medium, like oil painting, pen and ink drawing, or sculpting in marble or clay
- the size of the artwork
- the facial expressions of any people they will depict
- cultural elements to include
- a color palette, which can convey a mood or set of emotions
- an artistic style, including whether to create something that is primarily natural/realistic or primarily symbolic, stylized, or abstract

When we look at a piece of art and consider some of these elements, we gain a greater understanding of both the artists' intentions and of what meaning the artwork may convey to us. In the case of religious artwork, we gain a sense of how the artwork may move us to greater faith or invite us to consider our faith from a new, fresh perspective.



Page 363

5. **Arrange** the students into pairs and invite them to look more closely at the four images on page 363. Each pair writes down two or three aspects of each image that are particularly interesting or striking to them. Allow 5–10 minutes for this.
6. **Reconvene** the class, but keep the students seated with their partners. Invite volunteers to share the elements of each image they discussed with their partners. Possible responses may include:

JUDITH	JUDAS MACCABEUS	ESTHER	TOBIT
<ul style="list-style-type: none"> <li>Although Holofernes's face is obscured in the bottom right corner of the image, the drapery of Judith's clothing draws our eye to that corner, where we see that she is holding his head by its hair.</li> <li>Her facial expression is serene, even though she has just committed a violent act!</li> <li>Her clothing is richly detailed brocade. This both demonstrates the artist's skill and reminds us that Judith was a wealthy widow (see Judith 8:7).</li> </ul>	<ul style="list-style-type: none"> <li>This image uses a much more limited color palette than the other three, primarily red, blue, yellow, black, and green.</li> <li>The image is stylized: the red draperies in the upper corners almost make it appear that Judas Maccabeus is on a stage.</li> <li>This is actually two scenes. A portrait of Judas Maccabeus dominates the piece, but another scene appears below this with Greek writing in the bottom left corner.</li> <li>Particularly astute students may be able to deduce that the Greek writing is "Bacchus," the god of wine who is depicted to the right of the writing holding a goblet.</li> </ul>	<ul style="list-style-type: none"> <li>Her crown indicates her royal status.</li> <li>She appears serene and calm.</li> <li>She holds a scroll with Hebrew writing in her right hand; it seems she may be pointing to the scroll with the fan/feathers she holds in her left hand. The viewer's eye is drawn from the upper right of the image down to the lower left.</li> <li>The students may speculate about the possible symbolic meanings of her braids or the peacock feathers.</li> </ul>	<ul style="list-style-type: none"> <li>This is clearly the most dynamic of the four images, depicting the moment of Tobit's healing.</li> <li>Three people are present—Anna, Tobit, and Tobiah—plus Raphael, the archangel.</li> <li>There is a fish in the bottom right corner—meant to remind us of the fish that provided the gall to cure Tobit's blindness—and a dog in the lower left corner. In the biblical story, the dog had journeyed with Tobiah and Raphael (see Tobit 6:2 and 11:5).</li> </ul>

7. **Affirm** the students' willingness to engage with these images through making observations, offering theories, and posing questions. Explain that today's learning experience will allow them to continue developing these skills as they explore more artwork inspired by these biblical stories.
8. **Distribute** the handout. Read through the directions aloud together, answering any questions the students may have.
9. **Merge** the pairs of students to form groups of four, assigning each group one of the biblical books that is the focus of this learning experience (more than one group may work with the same book). Direct the students to begin conducting their online image search and selecting the five images they will analyze for their presentation.
10. **Circulate** among the groups to assist them as they work. Ensure that for each of the five images they select, they prepare responses to the following:
  - both sets of required questions
  - at least three of the five additional questions
  - the final question that appears at the end of the handout
11. **Facilitate** the students' presentations on the due date. Draw the students' attention to the myriad ways in which artists' diverse interpretations of Scripture can enrich our understanding of biblical stories, broaden our perspective, and enliven our faith.
12. **Reiterate** that the books of Tobit, Judith, Esther, and First and Second Maccabees highlight steadfast Jewish faith in the midst of violence, persecution, and other challenges. The insights we gain from these books—both from the written texts themselves and from artists' interpretations of them—can shape our own response to struggles, trials, and suffering.
13. **Conclude** by asking the students to write a personal reflection on an index card by responding to one last question:
  - Which image did you find to be most inspiring for your own faith? Why?
14. **Collect** the index cards when the students have finished writing their response. Also, collect the notes at the conclusion of the learning experience, if you wish.

Revelation and the Old Testament

Name \_\_\_\_\_

**Chapter 13 Quiz**

Determine which of the following biblical books each statement describes. Write your answer choice in the blank space provided. You will use each answer choice two to four times.

a. Tobit      b. Judith      c. Esther      d. Maccabees (1 and/or 2)

1. This book explains the origins of the Jewish holiday of Purim.
2. This book explains the origins of the Jewish holiday of Hanukkah.
3. In this book, two people's lives are so sad that they wish they were dead.
4. The title character of this book is a General.
5. In this book, Jewish rebels successfully defeat the Greek army.
6. This book tells the story of a prophet.
7. This book was originally written in Hebrew, but a later Greek version includes additional chapters.
8. A widow saves her son in this book.
9. One character in this book is an unfortunate young woman whose seven husbands have all died on their wedding night.
10. In this book, a brave queen saves her people from genocide.

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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 13 quiz (TX006137), do so now, before moving on to chapter 14. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Perceive

## LEARNING EXPERIENCE 7 (Chapter 14)

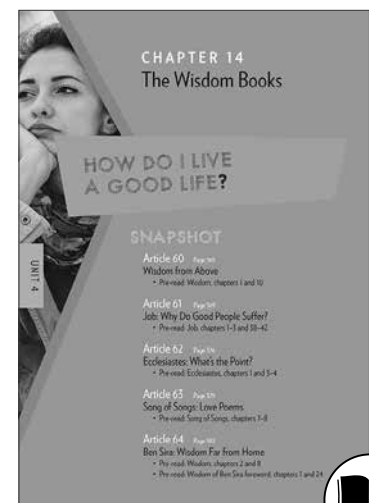
## A Socratic Seminar

Organize a Socratic seminar in which the students explore various issues, topics, and questions raised by the Bible's wisdom literature. (U3, Q3, K8, K9, K10, S5, S6)

## TEACHER NOTE

Depending on the length of your school's class sessions or the speed at which the students typically work, you may wish to divide learning experience 7 into two class sessions: the first devoted to preparation for the Socratic seminar and the second devoted to the seminar itself.

- 1. Prepare** by ensuring that all the students have read chapter 14 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. It may be helpful to direct them to take notes on this reading material (including questions they have) and to bring these notes to class. Photocopy or download and print the handout “The Socratic Seminar” (TX005966), on pages 249–250, one for each student.
- 2. Begin** by reviewing some basic information about the Wisdom Books, using these or similar points:
  - The Wisdom Books are one of the four main categories of books in the Old Testament. They are different from the rest of the Old Testament in that they are only minimally concerned with the Law and with Israelite history. They focus on the joys and challenges of everyday life, seeking to impart wisdom that can be applied in concrete situations.
  - The Wisdom Books contain diverse literary forms, including poems, songs, proverbs, symbolic language, and well-developed personifications of God.
  - There are seven Wisdom Books in Catholic Bibles: Proverbs, Job, Ecclesiastes, the Song of Songs, Wisdom, Sirach, and Psalms. Protestant Bibles do not contain the Books of Wisdom and Sirach. Because the psalms were such an integral aspect of Temple worship, we studied the psalms earlier in this unit, in chapter 12. We'll be examining the remaining six Wisdom Books in this chapter.
  - The Wisdom Books explore profound, philosophical questions that humans have always pondered, such as: What is the nature of good and evil? Why do we suffer? Why do bad things happen to good people? What is the meaning of life? What is true happiness? What is love? What happens to us when we die?
  - In today's learning experience, we will explore some of these profound questions through a structured, intellectual conversation called a Socratic seminar.



Chapter 14



Revelation and the Old Testament

Name \_\_\_\_\_

### The Socratic Seminar

This class seminar will give you the opportunity to test your analytical and discussion skills through a structured conversation.

#### The Process

- Before the seminar, your teacher will form the class into two groups and direct the groups to prepare for the seminar by reviewing earlier material, generating questions, and writing answers to questions.
- Your teacher will arrange the classroom chairs into an inner circle and an outer circle. There will be one extra chair in the inner circle, one extra in the outer circle.
- Half of the class will sit in the inner circle (facing the half not sitting) and the other half in the outer circle. When you are in the inner circle, you are participating in the conversation; when you are in the outer circle, you are observing and taking notes on the conversation.
- If, as an outer circle student, you would like to enter into the conversation of the students in the inner circle, you may choose to do so in the first 10 minutes and will be invited to speak by a moderator in the inner circle. When called on, you may briefly discuss or move on to the following:
  - Ask an inner circle student to clarify or support a statement.
  - Respectfully correct an incorrect statement.
  - Raise an important point that has not yet been addressed.
  - Restate the seminar topic to the original topic.
- Your teacher will be observing the seminar, not actively participating in it.
- Following through the seminar, the inner circle and outer circle students will switch places.

#### Positive Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be positive if you do the following:

- participates in conversation.
- demonstrates critical thinking in analyzing the background text (whether biblical, the student book, or another source).
- makes an insightful point.
- articulates a connection to earlier class material or to material from another academic subject.
- poses a good question.
- allows another student to speak before you.
- focuses the group back on topic.
- invites someone to participate.
- provides support for your arguments from Scripture, the student book, or other relevant sources.

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TX005966



3. **Arrange** the students into two groups. Although these groups will later constitute the “inner circle” and “outer circle” of the Socratic seminar, it is fine, for now, for these two groups to divide into smaller subgroups to facilitate productivity.
4. **Direct** each group to refer to chapter 14 of the student book, their notes on this material, and their Bibles to generate questions about each of the six Wisdom Books that are the focus of this chapter. The questions should raise substantive issues that can later be discussed and debated during the Socratic seminar.
5. **Circulate** among the groups to assist them in generating questions. Sample questions for each of the Wisdom Books may include:
  - Proverbs
    - What is interesting or appealing about personifying wisdom as a woman?
    - Why might having a sense of awe and reverence for God (in biblical language, “fear”) be important or helpful for our life of faith?
  - Job
    - What are some of the causes of human suffering? Is God one of those causes? Why or why not?
    - Is it easier to be faithful to God when things are going well for us, or when we are suffering? Why?
    - What do you think about how God is portrayed in the Book of Job? Do you find this portrayal to be awe-inspiring, frustrating, comforting, or something else? Why?
  - Ecclesiastes
    - Why does life seem to be so unfair at times? Is this part of God’s plan? Why or why not?
    - If we are still going to experience pain and suffering no matter how good we are, what is the point of trying to be good?
    - Qoheleth states that “the path to wisdom is through sorrow.” Has this been true in your own experience? If so, in what ways?
  - Song of Songs
    - Do you think most people would be surprised to find sexually explicit poetry in the Bible? Why or why not?
    - How can the Song of Songs help us to see our sexuality as a gift from God to be treasured and enjoyed?
  - Wisdom
    - What is one concrete situation you have encountered that has called for you to utilize the gift of wisdom?
    - Why do you think the Jewish People took a while to develop a firm belief in life after death?
  - Ben Sira
    - How should we respond or react to biblical passages that, reflecting the patriarchal culture of the human author, portray women in a negative manner?

- Why might it be important for the Bible's wisdom books to address practical issues, like how to deal with anger, manage money, and raise children? Do you think the Bible's advice on such matters is still applicable today? Why or why not?

Emphasize that the students must be prepared to discuss and debate the questions they generate. They need not write out formal answers to the questions, but they may wish to note key talking points they can bring to the seminar.

### TEACHER NOTE

Resist the temptation to involve yourself in the Socratic seminar beyond the logistics of orchestrating this experience. Simply sit to the side, noting both the quantity and the quality of the students' individual and collective levels of participation.

- Distribute** the handout, one to each student. If the two halves of the class subdivided during the previous step of this learning experience, reorganize them back into two large groups. Read through the handout aloud with the students, addressing any questions that surface.
- Arrange** the classroom desks into an inner circle and an outer circle, with the seats in both circles facing inward toward the center. The inner circle must have one extra seat that will remain empty; this is the "hot seat."
- Seat** one group of students in the inner circle and one group in the outer circle, leaving the hot seat empty. The students should take their student books and the questions they generated in their groups with them into the circles.
- Explain** that the students that the inner circle participates in the conversation, while the outer circle observes and takes notes on points that are raised. Outer-circle students who wish to join in the conversation may briefly sit in the hot seat.
- Explain** that this first round of the seminar will focus on the books of Proverbs, Job, and Ecclesiastes. Ask an inner-circle student to initiate the discussion with one of the questions generated by their subgroup. Allow the discussion to continue for about 15 minutes.
- Invite** the two groups to switch circles for the second round, which will focus on the Song of Songs and the Books of Wisdom and Ben Sira. Again, ask an inner-circle student to initiate the discussion, which will continue for about 15 minutes as time permits.
- Conclude** by reconvening the large group and reviewing key points about each of the Wisdom Books that surfaced during the seminar. Then pose this question to the class:
  - How has the experience of participating in a Socratic seminar given you greater insight into one or more of the profound questions raised by the wisdom literature? In other words, what have you learned about one or more of these questions that you are unlikely to have learned on your own?

Remind the students that although it is certainly possible to reflect on, study, and pray with Scripture (including the Wisdom Books) on our own, we gain a great deal by engaging in this work with a community of faith. A Socratic seminar—characterized by intellectual engagement, critical thinking, attentive listening, and thoughtful response—can draw us deeply into the mysteries of life and faith that captivated the human authors of the Wisdom Books.

## TEACHER NOTE

As an alternative, make step 12 an exit strategy. Ask the students to respond individually on an index card to the questions in step 12. Collect the cards at the end of class.

## LEARNING EXPERIENCE 8 (Chapter 14)

### Reflect

## Reflecting on Suffering

Lead the students in exploring the Book of Job and reflecting on suffering. (U3, Q3, K8, K10, S6, S8)

- 1. Prepare** by ensuring that all the students have read article 61 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or digital) during class. Photocopy or download and print the handout “Reflecting on Suffering” (TX006060), on page 251, one for each student. Gather paper and art supplies. You may also want to have a candle and matches and some reflective music available.
- 2. Begin** by reminding the students that the Bible’s Wisdom Books help us to explore profound questions regarding faith, suffering, and human relationships. One well-known Wisdom Book is the Book of Job, which addresses the question of why good and innocent people suffer. We will study brief excerpts from this book today and use it as the basis for reflecting on our own experiences of suffering.
- 3. Read** the beginning of the Book of Job (1:1–2:10) aloud together, assigning the following roles to the students: narrator, the Lord, Satan, messenger, Job, and Job’s wife. Emphasize that this early part of the book makes clear that God is not directly causing or willing Job’s suffering. Moreover, although Satan questions Job’s goodness, God never does.
- 4. Explain** the following:
  - The lengthy middle chapters of Job (approximately chapters 3–37) consist of an extended debate (also known as a poetic diatribe) about the nature, meaning, purpose, and causes of human suffering.

Chapter 14: The Wisdom Books 369

### Article 61

#### Job: Why Do Good People Suffer?

Hurricanes, murders, car accidents. Sometimes people lose their lives in the most unlikely and unjust ways. Family and friends are devastated and may agonize over why God would allow this to happen. The same goes for those who have experienced suffering through divorce, illness, poverty, and the like. What did they or those left behind do to justify such suffering? It’s a very good question, one that has perplexed human beings probably for as long as our species has walked the Earth.

The Book of Job (sometimes called Job, which rhymes with glory) explores the mystery of suffering. It provides a different take on the generally accepted heretofore belief that God punishes the wicked and rewards the good in this life, and it offers a startling response to the question “Why do bad things happen to good people?”

But before going any further, let’s take a step back to review a few key hearings from previous chapters that will help you better understand and appreciate this unique story.



Why do bad things happen to good people? This is one of the questions addressed in the Book of Job.

UNIT 4

### Article 61

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### Reflecting on Suffering

Answer these questions on this paper or in a journal, according to your teacher's directions. Write substantive answers using complete sentences—about one paragraph for each question.

1. Describe a situation of human suffering you have heard about but not directly experienced. This may be an historical event, a current event of national or international scope, or a recent natural disaster. What do you know about this situation? Who suffered, and in what ways? What do you think caused this suffering? What happens does this situation do to you? Do you know anything good has come or will ultimately come out of this situation? Why or why not?
2. Describe a situation of suffering you personally have witnessed. What happened? In what ways did you suffer? How did you feel? What do you think caused this suffering? What, if anything, did you learn from this experience? Did you have following your experience of suffering? If so, in what ways? If you haven't yet learned, what do you think could help you learn?
3. If you were to give advice to a suffering person who is wondering about whether God caused the suffering or wanted him or her to suffer, what would you say?

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- Job is visited by three friends who insist that Job must have done something to deserve all that happened to him. In this way, the friends reflect the common belief of the time in which this book was written, namely, a belief in divine retributive justice.
  - Job's friends maintain that God rewards the righteous and punishes the unjust, and, therefore, would never allow individuals or communities to suffer unless they had sinned in some way.
  - Throughout these exchanges, Job steadfastly, and correctly, maintains his innocence.
5. **Read** the following excerpts from the conclusion to the Book of Job aloud together:
- Job 38:1–11 (God's response to Job)
  - Job 42:1–6 (Job's response to God)

Help the students to understand the following in these or similar words:

- God's response to Job invokes the concept of holy mystery: that God's divine ways, and the divine plan, are beyond the grasp of humans. Suffering, therefore, is a mystery that on some level, we must simply accept without completely understanding it.
  - When we are suffering, this may not be a fully satisfactory answer to our concerns about why difficult things are happening to us. Nonetheless, it invites us to grow both in trust and in humility and to pray that whatever suffering we endure may be an occasion for us to grow in faith.
6. **Distribute** the handout. Allow about 15 minutes for the students to write their answers to the questions on the handout. You may wish to create a reflective atmosphere by playing soft music and lighting a candle. Explain that the students will share only selected aspects of their answers with a partner; however, you, as the teacher, will read their answers when you collect their papers.
7. **Arrange** the students into pairs, giving them about 10 minutes to share their handout with their partner. The students should share their answers to questions 1 and 3, along with whatever aspects of question 2 they are comfortable discussing. Encourage the students to notice similarities and differences in their beliefs about suffering or in their approaches to suffering.

### TEACHER NOTE

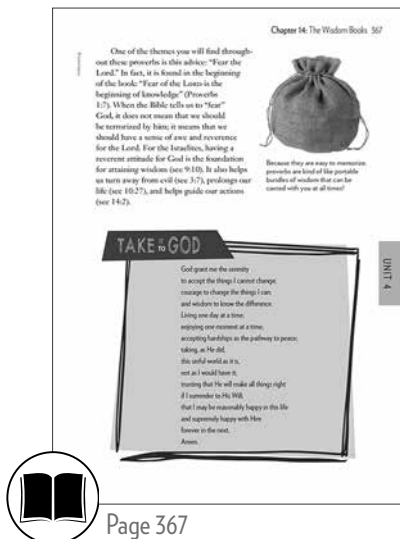
It is essential that you collect and read this handout once the students have completed it. If any students write about abuse, molestation, self-harm, suicidal ideation, or similar experiences, be aware of your legal and moral obligations for reporting such situations to the appropriate school and civil authorities.

8. **Merge** the pairs to form groups of four or six. Give each group several sheets of paper and some markers and other art supplies. Drawing on their responses to question 3 on the handout, each group will design a bumper sticker that captures a faith-filled, theologically accurate approach to suffering. The bumper sticker should incorporate a short phrase as well as an illustration or graphic element. Depending on the time remaining in this class, you may wish to ask the students to finish the bumper stickers for homework.

### TEACHER NOTE

If you wish, offer the students the option of creating an internet meme instead of a bumper sticker.

9. **Allow** the students to share their bumper stickers (or memes) through brief presentations or through a gallery tour. Place the bumper stickers on a table or wall (display memes on a laptop or tablet), and give the students time to examine them.
10. **Conclude** by reminding the students that the Wisdom Books in general, and the Book of Job in particular, make clear that God does not desire our suffering or punish us with suffering. Moreover, God is faithfully present with us in our times of distress and anguish. You may wish to end by having a student read aloud the “Take It to God” prayer on page 367 in the student book.



Page 367

### LEARNING EXPERIENCE 9 (Chapter 14)

Apply

## Wisdom Playlist

Guide the students in compiling a class playlist that reflects key themes of the Wisdom Books. (U3, Q3, K7, K8, K9, K10, S6, S7)

1. **Prepare** by ensuring that all the students have read articles 60–64 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or e-digital) during class. The students will need to access the internet in pairs or groups of three.

### TEACHER NOTE

Prior to this learning experience, determine the app to which you want the students to upload the songs they select, such as iTunes, Pandora, Spotify, Windows Audio. Another option is for the students to locate the songs on YouTube and upload these links using the “class jukebox” feature on the Tes Teach website. A tech-savvy student may enjoy helping you organize these logistics.



Articles 60–64

2. **Begin** by directing the students to refer to chapter 14 in the student book (and their Bibles) to brainstorm a list of key themes, ideas, or insights found in the Bible's Wisdom Books. The brainstorming may be a whole class exercise, or you may choose to divide the class into five groups and assign each group one of the chapter 14 articles. In either case, list the students' responses on the board. Try to generate about ten statements that reflect themes of the Wisdom Books. Sample statements include the following:
  - Suffering can be redemptive.
  - Suffering is a mystery that humans will never fully understand.
  - Suffering is not a punishment from God.
  - Human sexuality is a gift from God.
  - God is faithfully present with us both in good times and in bad.
  - When we experience difficulties and struggles, we should keep a sense of perspective, remembering that life always has ups and downs.
  - Life is a gift from God that we are meant to enjoy.
  - Greedy people will never be truly happy.
3. **Arrange** the students into pairs or groups of three, assigning each pair or group one of the statements listed on the board.
4. **Explain** that the students will be working to create a class playlist that reflects the insights and themes of the Wisdom Books that are listed on the board, according to these directions:
  - Each pair of students will find one or two songs with lyrics that seem to reflect or capture the meaning of their assigned statement.
  - Ideally, the students should *not* look for religious songs (liturgical songs, hymns, Gospel music, etc); rather, they should consider how contemporary or popular music that is not overtly religious may still express a biblical theme in a symbolic, indirect, or evocative manner.
  - The students may select songs from any genre as long as the lyrics are appropriate to hear in a classroom. If the students have any doubts about this, they should check with you first.
  - Provide directions as to how the students are to upload their song selections to create the class playlist (depending on the apps and hardware available in your classroom).
  - Once each pair or group has selected their song(s), they will write a brief paragraph explaining how the song(s) reflect(s) their assigned themes from the Wisdom Books.
5. **Circulate** among the students to monitor their progress and offer assistance. In addition, monitor the growing playlist to avoid duplication of songs (some songs could plausibly support more than one Wisdom theme).

6. **Reconvene** the large group. Time permitting, play at least a brief excerpt from each song and allow the students who selected the song to explain how it illustrates their assigned theme from the Wisdom Books.
7. **Conclude** by sharing these or similar remarks:
  - The Bible's Wisdom Books help us to explore profound questions regarding faith, suffering, and human relationships. When we examine these questions with hearts and minds that are open to God's grace, we can find valuable guidance for leading a good and holy life.
  - Sometimes we can broaden and deepen our understanding of biblical themes by exploring these themes through an artistic lens. In this learning experience, contemporary and popular music helped us to probe the meaning of the Wisdom Books more deeply.
  - Along with music, the visual and performing arts, film, and other means of artistic expression can also help us to break open God's Word in life-giving, revelatory ways.
8. **Collect** the students' written paragraphs, if you wish.
9. **Save** the class playlist. You may want to use some of these songs as background music during a class activity, as part of prayer to begin or end class, or as the basis for a warm-up or review exercise in a future class session.

### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 14 quiz (TX006139), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### Chapter 14 Quiz

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

1. What do the Bible's wisdom and poetry books mostly focus on?
  - a. helping us to live a good and virtuous life
  - b. a comprehensive reading of biblical history
  - c. exploring the Ten Commandments
  - d. the life of King Solomon
2. What are proverbs?
  - a. short, wise sayings
  - b. easy-to-remember
  - c. insightful observations about human life and faith
  - d. all of the above
3. What is the biblical belief that God rewards the good and punishes the bad during this lifetime called?
  - a. religious mystery
  - b. providential justice
  - c. divine retributive justice
  - d. retribution
4. What is the main question the Book of Job explores?
  - a. Who created the world?
  - b. Why do bad things happen to good people?
  - c. What is the meaning of Jesus' death?
  - d. Who is Satan?
5. Who is the author of the book of Ecclesiastes?
  - a. Genesis
  - b. Job
  - c. Isaiah
  - d. Solomon
6. What is so surprising about the content of the Song of Songs?
  - a. It explains why God married a prostitute.
  - b. It provides helpful dating advice for teenagers.
  - c. It contains a lot of sexual imagery.
  - d. none of the above

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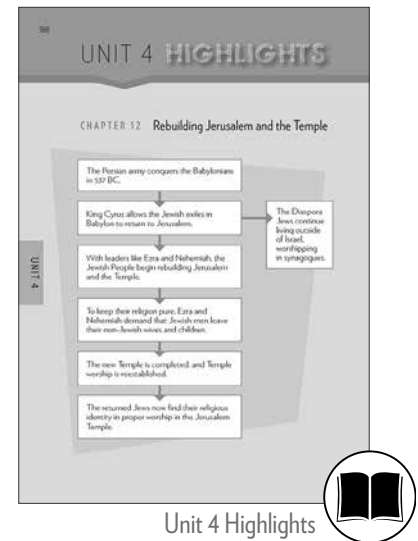
# CONCLUDING THE UNIT

## Using the Student Book “Unit 4 Highlights”

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

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

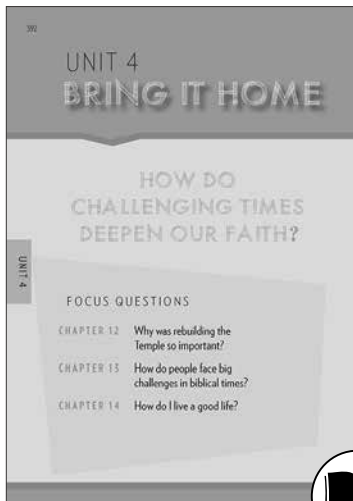
You may wish to review these pages with the students prior to the unit assessment, or suggest that they use the graphic organizers in any of the ways other students suggested in the list above.



## Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit to return to the preassessment exercise with which you began the unit. In particular, direct the students to consider again the annotations they made on this handout:

- The statement with which they agreed most strongly (marked with a smiley face):
  - To what extent does the material support their agreement with this statement?
  - After having studied the unit, do they feel or think differently about this statement now? If so, in what way?
- The statement with which they disagreed most strongly (marked with a sad face):
  - To what extent does the material support their disagreement with this statement?
  - After having studied this unit, do they feel or think differently about this statement now? If so, in what way?
- The statement about which they were most uncertain of their viewpoint (marked with a question mark):
  - What further insight into this statement have they gained? What biblical book and/or learning experience gave them this insight?
  - Do they have a clear viewpoint on this statement now? If so, do they agree or disagree with it? Why?
- The statement they were most interested in exploring (marked with a star):
  - Did the unit enable them to explore this statement to their satisfaction? If so, in what way? If not, how might they go about learning more about this topic on their own?



Bring It Home



### Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus question: *How do challenging times deepen our faith?*

- Having nearly concluded this unit, how would you answer the focus question?
- How will you respond the next time you encounter a challenge, struggle, or trial?
- Using this unit’s biblical characters as guides, how open will you be to the transformative power of such experiences to deepen and strengthen your faith?

You may invite them to journal quietly about these questions 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 nine double-check questions. Here are the answer keys for those questions.

## Answer Key for Chapter 12 Double-Check Questions

1. *Who is Cyrus, and why is he an unexpected savior to the Jewish People?*

Cyrus is the King of Persia who conquers the Babylonians and allows the Jewish People to return to Jerusalem and rebuild the Temple. Cyrus is an unexpected savior not only because he is not Jewish but also because he is the king of another country.

2. *What effects does the Babylonian Exile have on Judaism?*

The Babylonian Exile triggers an examination of the Jewish People's history and relationship with God. This in turn brings about new writings and the formation of most of the Old Testament. *The Jewish People* who are no longer bound to a particular place, so those without the Temple center their faith life around the synagogues.

3. *In what ways does the Chronicler view Israel's past history differently than the Deuteronomist writers?*

The Deuteronomist authors view their history through the lens of faithfulness to the Law and God's covenant, but the Chroniclers emphasizes that faithfulness to proper worship in the Temple is necessary for the people's well-being.

4. *What is the Ark of the Covenant, and why is it so important to the Jewish People?*

The Ark of the Covenant is a container that allows the Israelites to carry the tablets and other sacred items as they travel through the desert toward the Promised Land. The Ark of the Covenant is considered the dwelling place of God by the Israelites. To be in its presence is to be in the presence of God.

5. *Why do the Jewish People have such dislike for the Samaritans?*

When the Assyrians conquer the northern kingdom of Israel in 721 BC, some of the Israelites remain in Samaria, where they intermarry with foreigners from other religions. They become known as the Samaritans. Their worship of the one true God, Yahweh, is mingled with other outside religious practices. They also reject the idea that worship is to be done at the Jerusalem Temple only and thus begin worshipping instead at Mount Gerizim.

6. *Why does Ezra demand that the men who have married foreign women abandon their wives and children?*

Ezra demands that the Jewish men who have married foreign women leave their wives and children because he wants to preserve their religion and way of life. He knows that intermarriage weakens the Jewish faith by introducing beliefs and practices from other religions. He feels that the only way to stop this is by removing all foreign influences.

7. *What role do the Psalms play in the communal life of the Church today?*

The Psalms are used in the Liturgy of the Word at Mass. The chanting or recitation of the Psalms play a major role in the Liturgy of the Hours too.

8. *Describe some of the different types of psalms and how the ancient Israelites used them.*

The Jewish People sing psalms in their Temple worship. Because psalms address different occasions as well as the ups and downs of life, we sometimes group them into categories like these:

- hymns of praise or thanksgiving
- songs of lament (sorrow) or petition
- wisdom hymns
- liturgical or worship psalms
- historical psalms

### Answer Key for Chapter 13 Double-Check Questions

1. *Explain why Judith and Esther are such unique Old Testament heroes.*

The Jewish community is very patriarchal. Men are the leaders, hold the power, and have authority over the women and children. Judith and Esther are unexpected heroes because they are powerful and courageous women who overcome their male enemies.

2. *How do the Books of Tobit, Judith, and Esther offer hope to the Jewish People of the second and first century BC?*

The Jewish People of the second and first century BC are suffering under the hands of an oppressive Greek ruler. The happy endings provided by the Books of Tobit, Judith, and Esther offer its listeners hope and a reason to persevere. They encourage faithfulness to God's commandments; the value of marriage and family; God's special care for the lowly; and the importance of prayer, fasting, and trust in God.

3. *How does the Greek King Antiochus IV treat the Jewish People?*

King Antiochus IV comes into power in 175 BC and begins a period of harsh persecution of the Jews. He forbids the practice of Jewish religion and forces the Jews to embrace his religion, desecrates and robs the Temple, and murders the families who have circumcised their children.

4. *Who are the Maccabees, and what do they do?*

The Maccabees are a Jewish family who lead a successful revolt against their Greek oppressors. A faithful Jewish priest named Mattathias and his five sons form an army to fight the Greeks. Judas is the original leader. He wins many battles, thus allowing the Jewish People to go to Jerusalem and rededicate the Temple. His brother Jonathan succeeds Judas, is made governor of the province by Alexander, son of Antiochus, and is able to garner some independence for the Jewish People. The Maccabees family makes it possible for Judaism to survive.

5. *What are some differences between the First and Second Books of Maccabees?*

The First Book of Maccabees offers a broader historical look at that time period, while the Second Book of Maccabees delves into the variety of ways the Jewish People face their persecution. The Second Book also emphasizes following the Law, and it honors the faithful ones who accept death rather than break the Law.

6. *Describe why Eleazar is honored among the Jewish People.*

Eleazar is an old man and a faithful Jew who wants to be a good role model to the young people. Instead of eating the pork, he chooses to be tortured and die. He is an example of virtue for the whole nation.

7. *How does the Second Book of Maccabees address the belief of life after death?*

Second Maccabees describes the belief in the resurrection of the dead in the account of the martyrdom of the mother and her seven sons. Before they die, almost all of the sons confidently profess their faith in the resurrection of the dead.

8. *Explain how the Second Book of Maccabees presents prayer as a “two-way street” between the living and the dead.*

Second Maccabees tells the account of Judas and his army gathering up the bodies of their fellow soldiers and finding idols to false gods in their tunics. Instead of writing them off as pagans, Judas leads his people to pray for them, and they make an offering to God on behalf of these dead soldiers. Judas also relates a vision in which both the former high priest and the prophet Jeremiah are praying for the Jewish community.

## Answer Key for Chapter 14 Double-Check Questions

1. *How are the Wisdom and Poetry Books different from the rest of the writings of the Old Testament?*

Other Old Testament books focus on Israel’s history, laws, and religious values, while the Wisdom and Poetry Books explore the mysteries for which there are no easy answers. They offer moral lessons and sage advice, and they guide us in our search for happiness and harmony in life.

2. *What is meant by “fear of the Lord,” and why is it useful?*

“Fear of the Lord” refers to the sense of awe and reverence we should have for the Lord. “Fear of the Lord” is the foundation for attaining wisdom; it helps us turn away from evil, prolongs life, and helps guide our actions.

3. *What belief does the Book of Job address?*

The Book of Job challenges the Israelites’ belief in divine redemptive justice: God rewards those who do good and punishes those who do wrong during this lifetime.

4. *How does the Book of Job respond to the question of why good people suffer?*

In regard to why good people suffer, the Book of Job suggests that there are some things humans cannot completely understand because we are not God. Some things will always be a mystery, including why bad things happen to good people. It is not a mystery to be solved but a mystery to be accepted.

5. *What does the author of Ecclesiastes suggest we do in the face of the constantly repetitive cycles of good and bad times?*

The author of Ecclesiastes suggests that despite our sufferings, we should do everything we can to enjoy the life God has given us. We can walk around with a sour face and complain, or we can accept our struggles, continue to do good, and enjoy the good things present in our life.

6. *What two things might the imagery in Song of Songs symbolize?*

Song of Songs affirms the goodness of human sexuality, and the sexual imagery also symbolizes the intimate and passionate relationship between God and his people. As a husband and wife are bound in the covenant of marriage, we have a covenant with God and we are called to be faithful to him as he is to us.

7. *Describe the historical situation in which the Book of Wisdom and the Wisdom of Ben Sira were written.*

The Book of Wisdom and the Wisdom of Ben Sira were written during a time when the Jewish communities began to spread in the countries surrounding the Mediterranean Sea. These communities were facing cultural conflicts with the dominant Greek culture. Wisdom and Ben Sira encouraged them to maintain their Jewish culture and wisdom.

8. *What might have been a factor in leading to the Jewish People’s growing belief in the afterlife?*

The Jewish People’s newly found belief in the afterlife may have sprouted from their experiences in the Babylonian Exile and their persecution from the Greeks. Because many faithful Jewish People died for refusing to give up their faith, it became harder to believe that their suffering in this life was God’s punishment. So if they were not rewarded for their faithfulness in this life, there must have been an afterlife in which they would be rewarded.

## *Revelation and the Old Testament*

Name \_\_\_\_\_

### Unit 4 Preassessment

## Cross the Room

1. Everything—whether good or bad—happens for a reason.
2. In our prayer, we should try to be completely honest with God—even if we are angry at God, sad, hurt, or confused.
3. It is important to have a physical place that is the focal point of our prayer.
4. Some people seem to have it easy compared to others.
5. God wants us to enjoy the gift of our sexuality.
6. The Bible contains powerful examples of strong female leaders.
7. It is easier to be faithful to God when things are going well.
8. Some beliefs and principles are so important that they are worth dying for.
9. It is possible to live a morally good life while also being happy.
10. There is no growth without struggle.
11. Proper worship is important for sustaining our relationship with God.
12. Having friends and family members who have different religious beliefs than we do can have an impact on our own faith.
13. Violent words can lead to violent actions.
14. No matter how hard we work, or how good we are, we still experience pain and suffering.
15. Wisdom is not the same as knowledge.
16. There are some aspects of life that humans will just never fully understand.



Name \_\_\_\_\_

## Unit 4 Vocabulary

### Terms for Mastery

**All Saints' Day** A feast day commemorating all of the saints of the Church, both known and unknown, celebrated on November 1. Also known as the Feast of All Saints.

**All Souls' Day** A holy day in the Church set aside for honoring the faithful departed, celebrated on November 2.

**apostasy** The act of renouncing one's faith.

**Diaspora** For the Jewish People, the dispersion or scattering away from their homeland.

**Holocaust** In the Old Testament, this refers to a sacrifice consumed by fire. In the twentieth century, *Holocaust* is the widely used term to designate the attempted extermination of the Jews by the Nazis during the Second World War (1939–1945).

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

**intercession** A prayer on behalf of another person or group.

**Jews** The term used to refer to all of the physical and spiritual descendants of Jacob (Israel) as well as to the patriarchs Abraham and Isaac and their wives. Originally referred specifically to the members of the tribe of Judah.

**Judaism** This word (which has been traced to Judah, the fourth son of Jacob and the tribe descended from him) refers to the monotheistic religion of the Jewish People who trace their origin to Abraham and whose religious observance is based on the Torah and Talmud.

**mystery** The very nature of God, who is beyond understanding; or a specific doctrine revealed by God that is beyond full human understanding.

**proverb** A short saying that is easy to recall and communicates an astute observation on human life or expresses a religious truth.

**Psalter** The Book of Psalms of the Old Testament, which contains 150 Psalms.

**synagogue** This word (from the Greek *synagōgē*, meaning “meeting” or “assembly”) refers to the worship assemblies of Jews, who lived outside of Jerusalem, to celebrate the Sabbath; Jesus is depicted in the Gospel of Luke (see 4:14–30) as beginning his Galilean ministry in the synagogue at Nazareth.



## Terms Introduced for Later Mastery

**charism** A special grace of the Holy Spirit given to an individual Christian or community, for the benefit and building up of the entire Church.

**Liturgy of the Hours** Also known as the Divine Office, the official public, daily prayer of the Catholic Church. The Divine Office provides standard prayers, Scripture readings, and reflections at regular hours throughout the day.

**Liturgy of the Word** This term refers to the first part of the Mass that includes the introductory rite, the readings from Scripture, the homily, and the prayers of the faithful.

**Purgatory** A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.

**resurrection of the dead** The raising of the righteous on the last day, to live forever with the Risen Christ. The resurrection of the dead means that not only our immortal souls will live on after death but also our transformed bodies.

**Samaritan** An inhabitant of Samaria. The Samaritans, an interreligious and interracial people (Jewish and Assyrian), rejected the Jerusalem Temple and worshipped instead at Mount Gerizim. The hostility between Jews and Samaritans is often recounted in the New Testament.

## Terms Previously Mastered or for General Knowledge

**genocide** The systematic and planned extermination of a national, racial, ethnic, or cultural group.

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

**saint** Someone who has been transformed by the grace of Christ and who resides in full union with God in Heaven.

**vanity** Something worthless, trivial, or pointless.



Name \_\_\_\_\_

## A Rebuilt Jerusalem Travel Brochure or Poster

Imagine you are among the Jews who have returned to Jerusalem following the Babylonian Exile. You are trying to advertise to Jews of the Diaspora what the returning exiles have accomplished in rebuilding the ruined city, especially the Temple. To encourage Jews from around the Mediterranean world to visit the newly rebuilt Jerusalem, please design a travel brochure or poster using these steps.

1. The brochure or poster must emphasize:
  - the city's newly reconstructed walls
  - the newly rebuilt Temple, including:
    - details about its magnificent appearance
    - the opportunity to engage in proper worship at the sacred place that is the focal point of Jewish religious identity
    - the importance of the Temple as God's dwelling place
  - other improvements that are making Jerusalem even better than it was before the Babylonians destroyed it
2. Refer to chapter 12 in the student book for ideas for material to incorporate into your brochure or poster.
3. Use the back of this handout to sketch out your ideas. Your teacher will provide you with art supplies for creating your final product.
4. Talk with your teacher if you would like to create your brochure or poster electronically, or if you would like to make a brief video instead of a brochure or poster.



## Revelation and the Old Testament

Name \_\_\_\_\_

### Hevruta

Circle the passage assigned to you and your partner:

- Tobit's healing and reunion with Tobiah: Tobit 11:9–18
- Tobit's song of praise: Tobit 13:1–15
- Judith's defeat of Holofernes: Judith 13:1–16
- Judith's song of praise: Judith 15:14–16:15
- Haman's plot against the Jews: Esther 3:1–13
- Esther's prayer: Esther 3:12–25
- The purification of the Temple: 1 Maccabees 4:36–59
- The martyrdom of a mother and her sons: 2 Maccabees 7:1–9

### The Steps of Hevruta

1. Sit face-to-face with your partner.
2. Use your “12-inch” voice. This ensures that your partner will hear you but the rest of the class probably will not.
3. **Read:** One of you reads the assigned passage *slowly* and *out loud* (or you can take turns reading out loud). As you hear the words, silently note anything that jumps out at you. This could be a word or phrase you don't understand; something that seems problematic, disturbing, or inconsistent; something that moves you or touches you; or something you either agree or disagree with.
4. **Question:** You and your partner take turns coming up with *questions* about the passage *out loud*. Look at what the passage **says** and think about what it might **mean**. To begin, you might look for words or phrases that repeat throughout the passage, for areas that seem confusing or inconsistent, for metaphors or symbols, and for both literal and spiritual meanings.
5. **Discuss:** You and your partner try your best to answer at least some of the questions you have generated. Don't be afraid to make educated guesses as to what an unfamiliar word or phrase or weird or funny part of the passage may mean. Keep in mind that some questions do not have easy answers, and some questions have no answers at all. In *hevruta*, that's okay!
6. **Apply:** You and your partner share what has come to mind from your own life experience as you work on this passage. For example, you might consider how the passage relates to your own life, what other writings or stories this passage reminds you of, and what this passage could teach you.

Take some notes during your *hevruta* conversation so that you can later share your insights with other students in your class.



Name \_\_\_\_\_

What? So What? Now What?

What?	So What?	Now What?

UNIT 4



## Revelation and the Old Testament

Name \_\_\_\_\_

# Artistic Interpretations and the Bible

- Circle the topic your group has been assigned:
  - Book of Tobit
  - Book of Esther
  - Book of Judith
  - Books of First and Second Maccabees
- Find five art depictions of the people or events of your group's assigned biblical book. You may use a Google image search and online image databases like *wikiart.org* or *abcgallery.com*. (Note: You may not use any images that appear in the student book.)
- Ensure that the images you select are substantially different from one another. Ways that images can be different include:
  - time periods
  - artists
  - media (painting, sculpture, etc.)
  - styles of art
  - realistic or abstract
  - countries of origin
  - cultures
- Study and analyze each image you select, using the following questions as a guide. Take notes on your responses, which should be your group's interpretations of the artwork (meaning you don't need to research your answers).

### Required Questions Part 1: Basic Facts

- What is the title of the piece? (Indicate if untitled.)
- Where is the piece located? (For example, is it in a museum or church? It is okay to say "unknown.")
- Who is the artist? (It is okay to say "anonymous or unknown.")
- When (approximately) was it created?
- In what medium (oil, pen and ink, fresco, marble, etc.) was the piece created?

### Required Questions Part 2: Evaluation

- How does the image depict the biblical story on which it is based? Is it accurate? What is missing? What has been added?
- To what extent does the image portray Jews who give witness to their faith in the midst of violence, persecution, or other challenges and struggles?



**Additional Questions** (Choose at least three.)

- a. How are the characters in the image depicted? What emotions are expressed? What attitude is reflected in their body positioning? Are they static or in motion?
  - b. How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
  - c. How does the image use light and shadow? What dramatic emphasis do these create?
  - d. What do you think the artist wants us to focus on?
  - e. How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?
5. Prepare a visual and oral presentation that will help your classmates understand how these images portray and interpret the biblical books on which they are based.
- Your visual presentation will consist of slides of your selected images (one image per slide, as large as possible to be seen clearly when projected in the classroom).
  - As each image is displayed, you will share your insights about it (your responses to the questions in step 4). It is okay to refer to print or electronic notes.
  - Each member of your group should speak in the oral presentation.



## Revelation and the Old Testament

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# The Socratic Seminar

This class seminar will give you the opportunity to test your analytical and discussion skills through a structured conversation.

## The Process

1. Before the seminar, your teacher will form the class into two groups and direct the groups to prepare for the seminar by reviewing written material, generating questions, and writing answers to questions.
2. Your teacher will arrange the classroom chairs into an inner circle and an outer circle. There will be one extra chair in the inner circle; this chair is called the “hot seat.”
3. Half of the class will sit in the inner circle (leaving the hot seat empty) and the other half in the outer circle. When you are in the inner circle, you are participating in the conversation; when you are in the outer circle, you are observing and taking notes on the conversation.
4. If, as an outer-circle student, you would like to enter into the conversation of the students in the inner circle, you may choose to sit in the hot seat and wait to be invited to speak by a classmate in the inner circle. When called on, you may briefly do one or more of the following:
  - Ask an inner-circle student to clarify or support a statement.
  - Respectfully correct an incorrect statement.
  - Raise an important point that has not yet been addressed.
  - Redirect the seminar back to the original topic.
5. Your teacher will be observing the seminar, not actively participating in it.
6. Halfway through the seminar, the inner circle and outer circle students will switch places.

## Positive Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be positive if you do the following:

- participate in conversation
- demonstrate critical thinking in analyzing the background text (whether Scripture, the student book, or another source)
- make an insightful point
- articulate a connection to earlier class material or to material from another academic subject
- pose a good question
- allow another speaker to speak before you
- focus the group back on topic
- invite someone to participate
- provide support for your arguments from Scripture, the student book, or other relevant sources



## Negative Contributions to the Seminar

Your teacher will consider your contribution to the Socratic seminar to be negative if you do the following:

- interrupt another student
- challenge other students' statements in a disrespectful or dismissive manner
- repeat points without adding new ideas or material
- derail the conversation
- dominate the conversation



Name \_\_\_\_\_

## Reflecting on Suffering

Answer these questions on this paper or in a journal, according to your teacher's directions. Write substantive answers using complete sentences—about one paragraph for each question.

1. Describe a situation of human suffering you have heard about but not directly experienced. This may be an historical event, a current event of national or international scope, or a recent natural disaster. What do you know about this situation? Who suffered, and in what ways? What do you think caused this suffering? What feelings does this situation stir up in you? Do you think something good has come or will ultimately come out of this situation? Why or why not?
2. Describe a situation of suffering you personally have endured. What happened? In what ways did you suffer? How did you feel? What do you think caused this suffering? What, if anything, did you learn from this experience? Did you heal following your experience of suffering? If so, in what way(s)? If you haven't yet healed, what do you think could help you heal?
3. If you were to give advice to a suffering person who is wondering about whether God caused the suffering or wanted him or her to suffer, what would you say?



Name \_\_\_\_\_

## Unit 4 Final Performance Task Options

The following is a list of the enduring understandings for unit 4. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each option.

- Following the Babylonian Exile, the Jewish People rebuilt their religious identity by focusing on proper worship at the Temple in Jerusalem.
- In challenging times characterized by violence and persecution, many Jews gave witness to their steadfast faith in God.
- The Bible's wisdom literature helps us to explore profound questions regarding faith, suffering, and human relationships.

### Option 1: An Interview with a Person of Faith

1. Interview an adult you would identify as a person of faith. Ask this person questions that are related to this unit's enduring understandings. Sample questions may include the following:
  - In what way(s) have challenges or struggles you have encountered deepened your faith?
  - Who have been role models for you on your journey of faith?
  - What biblical people and biblical books are especially inspiring and important to you? Why, or in what way(s)? *You may want to ask specifically about the biblical people and books you have studied during this unit.*
  - What role does personal prayer play in cultivating your relationship with God? What about communal worship? Do praying and worshipping in a particular place help you feel close to God? If so, what is that place?
  - In what ways has your faith grown and changed over the years? Under what circumstances has your faith become stronger? When has it become weaker?
  - If someone were to ask you the following question, how would you respond? "If God loves us so much, why is there suffering?"
  - What advice would you give to a young person who is trying to develop and nurture a relationship with God?
2. Record the interview as either an audio or video file.
3. Choose one of the following formats to present the information you discovered during the interview. Regardless of which format you choose, you must include at least three direct quotes from your interviewee.
  - a. Write a substantive essay (at least five paragraphs) in which you report the results of the interview.
  - b. Record a podcast in which you report the results of the interview in a format similar to a radio broadcast.
  - c. Make a video in which you report the results of the interview in a format similar to a news show.



4. Conclude your essay, podcast, or video with a brief personal reflection on what you have learned from the person you interviewed, particularly any further insights you have gained into this unit's enduring understandings.
5. Turn in both the audio or video recording of the entire interview and your essay, podcast, or video to your teacher.

## Option 2: A Talk Show with Biblical Figures

1. Imagine you have been invited by the BNN (Biblical News Network) to produce a talk show called "Hidden Figures: Lessons from Lesser-Known Biblical Characters."
2. Choose three biblical characters from this list to be guests on the show.
  - Ezra
  - Nehemiah
  - Tobit (or another character from the Book of Tobit)
  - Judith
  - Esther
  - Judas Maccabeus
  - Eleazar (or other Jewish martyr from the Maccabean wars)
  - Job
  - Lady Wisdom
3. Write a script for the show (minimum of four typed, double-spaced pages). As the interviewer, pose questions to your guests about these or similar topics:
  - their religious identity
  - the struggles and joys they encountered in their lives
  - their understanding and experience of the power of prayer and worship
  - the ways in which challenging times deepened their faith in God
  - the importance of sharing our faith with others
  - their beliefs about the meaning of life
  - their thoughts about the causes of evil and suffering
  - advice they would share with young people trying to live a good and holy life

The biblical figures may interact and converse with one another as well as with you. For example, perhaps they compare their life experiences, their relationships with God, and the historical context in which they lived. Because this is an imaginative exercise, even fictional characters like Job, or a personification like Lady Wisdom, can reflect on and share insights about their lives.

4. Conclude your script with a one- to two-paragraph personal reflection on what you, as the interviewer, have learned from spending time with these biblical figures. (*Note:* If you are completing this task with a partner, you must each write your own personal reflection.)
5. In consultation with your teacher, do one of the following:
  - a. Arrange to film your talk show. Upload the video to a site your teacher can access.
  - b. Perform your talk show "live" for your class.
6. In either case, you will play the host. You will need to recruit other willing friends or classmates to read the roles of the biblical figures. Your teacher can help you with these logistics.
7. Turn in the written script to your teacher.



## Option 3: An Exegesis Paper

*Note:* If you are completing the semester-long project for this course, you must choose this exegesis option for units 2–4.

1. Select one of the following eight passages. (If you wish to choose a different passage related to this unit, check with your teacher first.)
  - Ezra 1:1–11 (the decree of Cyrus ending the Babylonian Exile)
  - Psalm 42:1–12 (a psalm of lament)
  - Tobit 3:7–17 (Sarah’s sufferings)
  - Judith 8:1–14 (Judith’s background story and words to the city elders)
  - Esther 1:5–22 (King Ahasuerus’ banquet and the deposal of Queen Vashti)
  - 2 Maccabees 12:38–46 (Judas Maccabeus and his army praying for the dead)
  - Song of Songs 7:1–14 (the beauty of love)
  - Wisdom 7:22b–8:1 (Lady Wisdom)
2. Using the seven-step method of biblical exegesis that you learned in unit 1 (see the handout “Making Sense of Old Stories in the Bible” [TX005929], on pages 67–68, which outlines the seven steps of exegesis), write a three-page (minimum) exegesis paper on this passage.
3. You must use at least five of the seven steps of exegesis. (You may omit up to two steps if it seems they don’t apply to your selected passage.)
4. To the extent possible, incorporate this unit’s enduring understandings into your paper. Even enduring understandings that do not connect directly to your passage could still be referenced briefly as background information.
5. In your research, use at least two reliable, accurate print or online sources other than the Bible and your student book. You may need to ask your teacher or library media specialist for help in locating acceptable sources.
6. List these sources in a bibliography. (*Note:* The bibliography does not count as one of your three pages.)



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 4 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Work sometimes demonstrates inconsistent but clear comprehension of enduring understandings for unit.	Work does not always demonstrate a coherent or clear comprehension of enduring understandings for unit.	Work demonstrates little or no relevant comprehension of enduring understandings for unit.
<b>Essay, podcast, or video contains at least three direct quotes from interviewee.</b>	Essay, podcast, or video contains at least three direct quotes from interviewee.	Essay, podcast, or video contains only two direct quotes from interviewee.	Essay, podcast, or video contains only one direct quote from interviewee.	Essay, podcast, or video does not contain direct quotes from interviewee.
<b>Essay, podcast, or video contains in-depth, substantive content that demonstrates creativity and attention to detail.</b>	Essay, podcast, or video is not only substantive and creative but also thought-provoking and insightful.	Essay, podcast, or video is substantive and creative.	Essay, podcast, or video is lacking in substance or in creativity.	Essay, podcast, or video is simplistic and superficial.
<b>Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.</b>	Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates some genuine engagement with, and personal appropriation of, unit material, but is lacking in one or both areas.	Personal reflection that concludes work demonstrates limited engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates neither genuine engagement with, nor personal appropriation of, unit material.
<b>Focus of interview is relevant to academic content of unit.</b>	Focus of interview is relevant to academic content of unit.	Focus of interview is mostly, but not entirely, relevant to academic content of unit.	Focus of interview is relevant to academic content of unit in very limited manner.	Focus of interview is not relevant to academic content of this unit.
<b>Essay, podcast, or video utilizes proper spelling, grammar, and diction.</b>	Essay, podcast, or video has no errors in spelling, grammar, or diction.	Essay, podcast, or video has one or two errors in spelling, grammar, or diction.	Essay, podcast, or video has three or four errors in spelling, grammar, or diction.	Essay, podcast, or video has five or more errors in spelling, grammar, or diction.



Unit 4 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Script demonstrates comprehension of enduring understandings for unit.	Script demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Script demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Script does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Script demonstrates little or no relevant comprehension of enduring understandings for unit.
Script features three biblical figures from list and is at least four typed pages long.	Script features three biblical figures from list and is at least four typed pages long.	Script is missing one required element (i.e., is missing one biblical figure or is only three pages long).	Script is missing two required elements.	Script is missing three or more required elements.
Script contains in-depth, substantive content that demonstrates creativity and attention to detail.	Script is not only substantive and creative but also thought-provoking and insightful.	Script is substantive and creative.	Script is lacking in substance or in creativity.	Script is simplistic and superficial.
Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates genuine engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates some genuine engagement with, and personal appropriation of, unit material, but is lacking in one or both of these areas.	Personal reflection that concludes work demonstrates limited engagement with, and personal appropriation of, unit material.	Personal reflection that concludes work demonstrates neither genuine engagement with, nor personal appropriation of, unit material.
Focus of script is relevant to academic content of unit.	Focus of script is relevant to academic content of unit.	Focus of the script is mostly, but not entirely, relevant to the academic content of this unit.	Focus of script is relevant to academic content of unit in a limited manner.	Focus of script is not relevant to academic content of unit.
Script and video or live performance demonstrate proper use of spelling, grammar, and diction.	Script and video or live performance have no errors in spelling, grammar, or diction.	Script and video or live performance have one or two errors in spelling, grammar, or diction.	Script and video or live performance have three or four errors in spelling, grammar, or diction.	Script and video or live performance have five or more errors in spelling, grammar, or diction.



## Unit 4 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Paper demonstrates comprehension of enduring understandings for unit.	Paper demonstrates coherent, insightful, and clear comprehension of enduring understandings for unit.	Paper demonstrates sometimes inconsistent but clear comprehension of enduring understandings for unit.	Paper does not always demonstrate coherent or clear comprehension of enduring understandings for unit.	Paper demonstrates little or no relevant comprehension of enduring understandings for unit.
Paper clearly utilizes at least five of the seven steps of exegesis.	Paper utilizes at least five of the seven steps of exegesis.	Paper clearly utilizes four of the seven steps of exegesis.	Paper clearly utilizes three of the seven steps of exegesis.	Paper clearly utilizes only one or two of the seven steps of exegesis.
Paper contains in-depth, substantive content that demonstrates creativity and attention to detail.	Paper is not only substantive and creative but also thought-provoking and insightful.	Paper is substantive and creative.	Paper is lacking in substance or in creativity.	Paper is simplistic and superficial.
Paper is professionally presented and well organized.	Paper is not only professionally presented and well organized but also engaging and appealing.	Paper is professionally presented and well organized.	Paper is generally well presented but contains some disorganized elements.	Paper is disorganized and not well presented.
Paper is at least three pages long and includes bibliography with at least three sources (student book plus two others).	Paper is at least three pages long and includes bibliography with at least three sources (student book plus two others).	Paper is missing one required element (i.e., is short one page or missing one source).	Paper is missing two required elements (i.e., is short one or two pages and/or is missing one or two sources).	Paper is missing three or more required elements or is missing entire bibliography.
Paper utilizes proper spelling and grammar.	Paper contains no errors in spelling or grammar.	Paper contains one or two errors in spelling or grammar.	Paper contains three or four errors in spelling or grammar.	Paper contains five or more errors in spelling or grammar.



Name \_\_\_\_\_

## Unit 4 Test

# God Revealed through Holy People and Worship

### Multiple Choice

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

- \_\_\_\_\_ 1. What happened after the Babylonian Exile ended?
- All of the Jews were reunited in Jerusalem.
  - Only a few of the Jewish People were allowed to return home.
  - The Jewish People were still split between Jerusalem and Babylon.
  - One could find Jewish communities dispersed all around the Mediterranean Sea.
- \_\_\_\_\_ 2. Because Jews did not have access to the Temple after the Babylonians destroyed it, what happened to their religious activities?
- They abandoned them completely.
  - They no longer prayed the Psalms.
  - Their religious activities were practiced in synagogues.
  - They had to get married in pagan temples.
- \_\_\_\_\_ 3. What did the author of the First and Second Books of Chronicles emphasize as the most important thing the Jewish People did to sustain their relationship with God?
- adhere to the Law
  - practice proper worship in the Temple
  - listen to the prophets
  - teach the children
- \_\_\_\_\_ 4. What were the Jews who intermarried with the Assyrians called?
- Ashkenazi Jews
  - Sumerians
  - Samaritans
  - Levites
- \_\_\_\_\_ 5. For fear of losing their religious identity, the Jewish People were no longer allowed to do what?
- travel far from home
  - marry foreigners
  - study other religious faiths
  - talk to pagan believers



## Unit 4 Test

- \_\_\_\_\_ 6. What are the Books of Tobit, Judith, and Esther considered to be?
- mainly hymns of praise
  - short novels of historical fiction
  - war stories that were passed down from the time of Abraham
  - written by non-Jewish authors
- \_\_\_\_\_ 7. What does Judith use in a plot to kill the Assyrian king?
- beauty and bravery
  - understanding of Assyrian culture and knowledge of weaponry
  - ability to memorize names and her speed
  - housekeeping and cooking skills
- \_\_\_\_\_ 8. Esther hid her Jewish heritage to become what?
- the queen of Persia
  - the slave of Haman
  - a leader of women's rebellion
  - a spy dressed like a homeless woman
- \_\_\_\_\_ 9. What Greek influence became a major challenge for the Jewish community?
- women
  - weaponry and battle tactics
  - philosophy, science, and literature
  - all of the above
- \_\_\_\_\_ 10. To weaken the Jewish faithful, what did the Greeks force them to do or die?
- eat pork
  - sacrifice their children to Yahweh
  - join their army
  - speak the Greek language
- \_\_\_\_\_ 11. What did the Greek king Antiochus IV do?
- forbade the practice of Jewish religion and forced them to embrace his pagan religion
  - desecrated and robbed the Temple
  - murdered the families who circumcised their children
  - all of the above
- \_\_\_\_\_ 12. Mattathias, his five sons, and their followers become known as the what?
- Maccabees
  - Antiochisites
  - Mattathusians
  - Ashkenazi Jews



## Unit 4 Test

- \_\_\_\_\_ 13. What does the Second Book of Maccabees highlight that was new to Judaism?
- the use of the Psalms in worship
  - the belief in the resurrection of the dead
  - stoning sinners
  - an understanding of God as a warrior
- \_\_\_\_\_ 14. After the Babylonian Exile, what kind of city did most of the Jews come home to?
- one they had never seen before
  - one that some did not recognize
  - one populated by foreigners
  - all of the above
- \_\_\_\_\_ 15. What is one of the main themes of the Book of Proverbs?
- "Fear the Lord"
  - "Sin no more"
  - "Offer your first fruits"
  - "Jesus Christ is the Lord"
- \_\_\_\_\_ 16. What question does the Book of Job address?
- Why do bad things happen to good people?
  - Where is God when you need him?
  - Does God really exist?
  - Why do people sin?
- \_\_\_\_\_ 17. What does the author of Ecclesiastes encourage us to recognize?
- that greedy people are never satisfied
  - that all the good comes from our hard work
  - that if we accept the good, then we should accept the bad too
  - both a and c
- \_\_\_\_\_ 18. What is the Song of Songs?
- love poetry
  - a collection of hymns of praise
  - the account of a prophet who used music to convey God's message
  - a collection of proverbs set to music
- \_\_\_\_\_ 19. What does the imagery of a bride and groom in the Bible express?
- how we can avoid sin
  - the relationship between God and his people
  - how groups of people are supposed to interact with one another
  - none of the above



- \_\_\_\_\_ 20. What is the Book of Wisdom about?
- a. the successor to Moses
  - b. a collection of laws to guide the Jewish People
  - c. practical advice to guide its readers toward goodness and happiness
  - d. a collection of sayings of Jesus Christ
- \_\_\_\_\_ 21. For the Jewish People, where was the dwelling place of God and where was it kept?
- a. the Ark of the Covenant, kept in the Holy of Holies
  - b. the Book of the Law, kept in the Temple
  - c. in their heart, kept through constant prayer
  - d. in their homes, kept through ritual cleanliness
- \_\_\_\_\_ 22. Which Jewish leader focused on religious reform?
- a. Ezra
  - b. Ahab
  - c. Pelazar
  - d. Cyrus
- \_\_\_\_\_ 23. The Book of Tobit was written to encourage the Jewish People to do what?
- a. fight against the pagan Ninevites.
  - b. be faithful during the Babylonian Exile
  - c. overthrow the Babylonian king
  - d. persevere and trust in God during the period of Greek oppression
- \_\_\_\_\_ 24. In the Book of Wisdom, what is Wisdom often personified as?
- a. a warrior
  - b. a child
  - c. a priest
  - d. a woman
- \_\_\_\_\_ 25. What is the very nature of God?
- a. able to be fully understood
  - b. only understood by Gnostics
  - c. attained by reason
  - d. a mystery



## 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. Refers to the monotheistic religion of the Jewish People.
- \_\_\_\_\_ 27. The building that served as the assembly place and center of worship for Jews living outside of Jerusalem.
- \_\_\_\_\_ 28. The official public daily prayer of the Catholic Church.
- \_\_\_\_\_ 29. Someone who has been transformed by the grace of Christ and who resides in full union with God in Heaven.
- \_\_\_\_\_ 30. A prayer on behalf of another person or group.
- \_\_\_\_\_ 31. Refers to the first part of the Mass that includes the introductory rite, the readings from Scripture, the homily, and the prayers of the faithful.
- \_\_\_\_\_ 32. A state of final purification or cleansing, which one may need to enter following death and before entering Heaven.
- \_\_\_\_\_ 33. A special grace of the Holy Spirit given for the benefit and building up of the entire Church.
- \_\_\_\_\_ 34. For the Jewish people, the dispersion or scattering away from their homeland.
- \_\_\_\_\_ 35. Hebrew word for “praises” or “hymns of praise to God.”
- \_\_\_\_\_ 36. Hebrew word for “Jewish woman.”
- \_\_\_\_\_ 37. Comes from the Hebrew word for “hammer.”
- \_\_\_\_\_ 38. Means “witness”; a person killed because of his or her beliefs.
- \_\_\_\_\_ 39. The author of Ecclesiastes.
- \_\_\_\_\_ 40. The collection of hymns used in Temple worship.

### Column B

- a. saint
- b. synagogue
- c. Tehillim
- d. Purgatory
- e. Judaism
- f. Liturgy of the Word
- g. Judith
- h. Psalter
- i. charism
- j. intercession
- k. Diaspora
- l. Liturgy of the Hours
- m. Maccabees
- n. Qoheleth
- o. martyr



## Essay

Respond to one of the following questions in complete sentences.

- A. How did the stories of their great heroes offer the Jewish People hope in difficult times? Use Tobit, Judith, or Esther as an example.
- B. How did the Babylonian Exile affect the Jewish People and their faith?
- C. What issue does the Book of Job address? What is its main point? In your answer, include an explanation of God's response to Job's questioning.



## Unit 4 Test Answer Key

# God Revealed through Holy People and Worship

### Multiple Choice

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

### Matching

- |       |       |
|-------|-------|
| 26. e | 34. k |
| 27. b | 35. c |
| 28. l | 36. g |
| 29. a | 37. m |
| 30. j | 38. o |
| 31. f | 39. n |
| 32. d | 40. h |
| 33. i |       |



## Essay

*Responses will vary but should include the following points:*

- A. How did the stories of their great heroes offer the Jewish People hope in difficult times? Use Tobit, Judith, or Esther as an example.

The Old Testament includes three short novels, or novellas: the Books of Tobit, Judith, and Esther. They emphasize the importance of prayer, courage in times of trouble, trust in God, and God's special care for the vulnerable. They were written during times when the Jewish People needed encouragement to be faithful during the Greek Domination.

Tobit	Judith	Esther
<ul style="list-style-type: none"> <li>The story of Tobit is set in the eighth century BC, when the northern kingdom of Israel was conquered by the Assyrians. Tobit was taken far from home to the Assyrian city of Nineveh. The book begins with two people whose lives are so bad that they would rather be dead.</li> <li>Tobit, a good and faithful Jewish man, is blinded by a freak accident. He is completely frustrated and begs God to end his life.</li> <li>Sarah, a young woman who is from another town, is a good person who has experienced terrible misfortune. Every single one of her seven husbands died on their wedding night before the marriage could be consummated. Like Tobit, Sarah prays to God, asking for her death.</li> <li>The Book of Tobit addresses the mysterious ways in which God works in the lives of those who are open and faithful to him in ways we cannot foresee. It insists on God's caring presence in our lives. God's concern for those who suffer is just as important for us today as it was for the Israelites.</li> </ul>	<ul style="list-style-type: none"> <li>Judith, a woman and a widow, saves her city and the nation from destruction by the Assyrians. In Hebrew, <i>Judith</i> means "Jewish woman," so she could represent all Jewish women of the past who have served God through their faith, courage, and decisive action.</li> <li>Judith is a hard worker and a good, beautiful woman. She comes up with a plot to kill the Assyrian general, which requires shrewd use of her beauty and a lot of bravery. Because she is a woman, Judith is able to do something that a man cannot do. It's quite an astonishing story considering that the Israelites were a patriarchal society in which men had all the power.</li> <li>Judith's actions allow the Israelites to drive away and plunder the Assyrians. Leaders from Jerusalem even come to congratulate Judith. It is a sign of Judith's humility that her song (see 16:1–17) praises God, whom she acknowledges as the true hero of this story.</li> </ul>	<ul style="list-style-type: none"> <li>Written during the period the Jews were oppressed by the Greeks, the Book of Esther is set in the years after the Babylonian Exile, when Persia reigns over Israel. Esther is a beautiful Jewish woman who becomes the Persian queen while keeping her Jewish heritage a secret from the king.</li> <li>Esther's cousin, Mordecai, has a conflict with a powerful man in the king's court. Humiliated by the conflict, this man seeks to eliminate all the Jewish People, and convinces the king to do so. Because they view this as a sign of God's displeasure with them, Mordecai, Esther, and all the Jews begin to fast in order to purify themselves of whatever sins they have committed.</li> <li>In an effort to save her people, Esther takes a chance that could cost her her life. Even as queen, she cannot approach the king unbidden. So she uses her power to host royal banquets that will create an opportunity to tell the king the truth. In the end, she defeats Haman, and her people are saved from annihilation.</li> </ul>

- B. How did the Babylonian Exile affect the Jewish People and their faith?

After almost fifty years of exile in Babylon, most of the Israelites—now called Jews—returned home to Jerusalem. The Babylonian Exile was a crisis for the Jewish People, and like most people, when they faced crisis moments, they began to question who they were and what they believed. The Babylonian Exile was the crisis that triggered the Jewish People to examine their history and their relationship with God. This in turn brought about new writings and the formation of most of the Old Testament.



After the Exile, most of the remaining Israelites lived in the southern kingdom of Judah, so they became known as Judeans or Jews. This is where we also get the term for the religious faith of Judaism. Many of the exiled Jews returned to Jerusalem, but not all of them. Some were already living in other thriving Jewish communities in cities surrounding the Mediterranean Sea. All of these communities, called the Jews of the Dispersion, once sought unity by living together in a single homeland.

The Diaspora Jews did not have access to the Temple in Jerusalem, so they centered their faith life around synagogues. A synagogue, at this time, was a building that served as the assembly place and center of worship for Jews who lived outside of Jerusalem.

Some Jews remained in Jerusalem during the Babylonian Exile. When their families returned from Babylon, together they faced the task of rebuilding the Temple and the ruined city. However, their biggest undertaking was to restore their identity as a faith community and strengthen their relationship with God.

- C. What issue does the Book of Job address? What is its main point? In your answer, include an explanation of God's response to Job's questioning.

The Book of Job explores the mystery of suffering. It provides a different take on the generally accepted Israelite belief that God punishes the wicked and rewards the good in this life, and it offers an unsettling response to the question "Why do bad things happen to good people?"

The beginning of the Book of Job offers a short description of Job, whose life seems perfect. In the eyes of the ancient Israelites, these are all signs that God has rewarded Job. He must be someone who is faithful to God and follows the Law, and therefore nothing bad should happen to him. But then bad things start happening to him. His life has been turned completely upside down.

Three of Job's friends hear about his misfortunes and travel long distances to comfort him. Job and his three friends begin to debate, and his friends argue that he must have done something to bring on his misfortunes. Job continues to proclaim his innocence.

Near the end of the debate, Job challenges God himself, and God bursts out of the storm and repeatedly asks Job questions to which Job has no good answers. Ultimately, Job faces this great mystery, and he realizes that this is a question he can never really answer. The reason bad things happen to good people is a mystery that is beyond human understanding.

