

# UNIT 5

## God Revealed through Jesus and the Church

How is Jesus' mission kept alive?

### OVERVIEW

#### Unit Summary

The final unit of this course offers a basic overview of New Testament writings: the Gospels, the Acts of the Apostles, the epistles, and the Book of Revelation. This material is intended to provide the students with a brief yet comprehensive survey of the New Testament as a foundation for further Scripture study in future courses. The unit's final chapter introduces the students to the Church's rich tradition of praying with Scripture individually, communally, and liturgically.

#### Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to . . .</i>	
Develop and deepen their relationship with Jesus Christ through prayerful, informed, reflective engagement with the writings of the New Testament.	<b>USCCB Framework</b> The Revelation of Jesus Christ in Scripture: I.B3.a–c; II.C1–3; V.A–D

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. The Gospels offer four portraits of Jesus—each with a unique perspective—that together proclaim one message of salvation.</p> <p>U2. As recounted in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.</p> <p>U3. In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.</p>	<p>Q1. Don't the four Gospels say the same thing?</p> <p>Q2. Who got the Church going after Jesus' Ascension?</p> <p>Q3. How can I use the Bible to pray?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. The synoptic Gospels—Matthew, Mark, and Luke—contain many similar accounts of Jesus' public life and ministry.</p> <p>K2. The Gospel of John differs from the synoptic Gospels in its language, tone, thematic emphases, and portrayal of Jesus.</p> <p>K3. All four Gospels emphasize the events of the Paschal Mystery.</p> <p>K4. Saint Paul traveled throughout the Mediterranean world to spread the Gospel.</p> <p>K5. In Saint Paul's letters to the early Christian communities, he offered practical advice, encouragement, and guidance.</p> <p>K6. The non-Pauline New Testament letters are the Catholic epistles.</p> <p>K7. The Book of Revelation offered hope to early Christians who were suffering persecution because of their faith.</p> <p>K8. The Liturgy of the Hours is the official, public, daily prayer of the whole People of God, the Church.</p> <p>K9. <i>Lectio divina</i>, or holy reading, is a way of praying with Scripture that fosters deep contemplation and closer union with God.</p> <p>K10. Many traditional devotional prayers—such as the Stations of the Cross and the Rosary—are rooted in Scripture.</p>	<p>S1. Describe the unique portrait of Jesus that emerges from each of the four Gospels.</p> <p>S2. Explain why the passion narratives and resurrection narratives are detailed, consistent, and prominent in all four Gospels.</p> <p>S3. Identify several distinctive elements of the Gospel of John.</p> <p>S4. Articulate Saint Paul's importance to the growth of the early Church.</p> <p>S5. Analyze New Testament passages with attention to both their original context and their contemporary relevance.</p> <p>S6. Pray the Liturgy of the Hours, individually and communally.</p> <p>S7. Identify the four stages of <i>lectio divina</i>.</p> <p>S8. Specify at least two examples of scripturally based devotional prayers.</p> <p>S9. Articulate the ways in which praying with Scripture is a privileged means of coming to encounter, know, and love Jesus.</p> <p>S10. Utilize Scripture to create and to participate in both individual and communal prayer experiences.</p>

## 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 5 Vocabulary” (TX005972), on pages 307–311, one for each student.

### Terms for Mastery

apocalyptic literature  
Apostolic Succession  
Ascension  
Beatitudes  
Beloved Disciple  
Body of Christ  
breviary  
Catholic letters  
Deposit of Faith  
devotional prayers  
Doctor of the Church  
dogma  
Ecumenical Council  
epistle  
Eucharistic Prayer  
Evangelists  
Gentile  
Gospel  
homily  
Incarnation  
infancy narratives

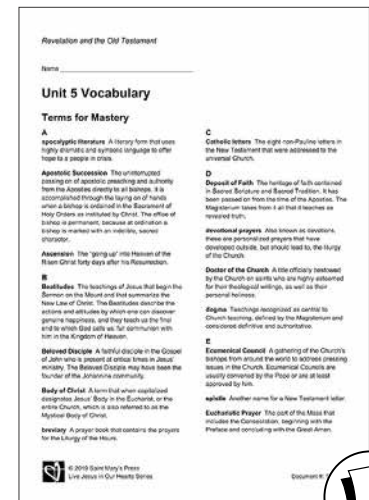
*kerygma*  
Kingdom of God  
*lectio divina*  
liturgy  
Liturgy of the Eucharist  
Liturgy of the Hours  
Magisterium  
morality  
miracles  
parables  
Paschal Mystery  
prayer  
Quelle  
Rosary  
ruminate  
Sacred Tradition  
Sanhedrin  
Stations of the Cross  
synoptic Gospels  
Via Dolorosa

### Terms Introduced for Later Mastery

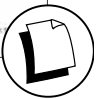
Passion  
pastoral  
Pauline letters  
Pharisee  
prologue  
Trinity

### Terms Previously Mastered or for General Knowledge

All Saints' Day  
All Souls' Day  
apostasy  
Diaspora  
genocide  
Holocaust  
Holy of Holies  
intercession  
Jews  
Judaism  
Liturgy of the Word  
martyr  
mystery  
proverb  
Psalter  
Purgatory  
redemption, redemptive  
resurrection of the dead  
saint  
Samaritan  
synagogue  
vanity



TX005972



## 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 15: The Gospels (pp. 396–429)

- Article 65: Sharing the Story
- Article 66: The Synoptic Gospels: Similar but Different
  - Pre-read: Matthew 5:3–12, 21:1–9
  - Pre-read: Luke 6:20, 19:28–38
  - Pre-read: Mark 11:1–10
- Article 67: Major Events in the Synoptic Gospels
- Article 68: Jesus: Storyteller and Miracle Worker
  - Pre-read: Luke 15:11–32
  - Pre-read: Mark 5:21–34
  - Pre-read: Matthew 14:22–32
- Article 69: From a Beloved Friend: The Gospel of John
  - Pre-read: John 1:1–18, 2:1–12, 6:22–59, 13:1–20
- Article 70: Jesus: God in the Flesh
  - Pre-read: John 14:1–14
  - Pre-read: Colossians 1:15–23

### Chapter 16: The Acts of the Apostles and the Letters (pp. 430–455)

- Article 71: Acts of the Apostles: Passing the Baton
  - Pre-read: Acts of the Apostles, chapters 1–4, 7–9, 15
- Article 72: Paul's Letters: Time Machine and Guidebook
  - Pre-read: Galatians 1:11–2:14
  - Pre-read: Romans 3:21–31
  - Pre-read: Philippians 4:4–9
  - Pre-read: Colossians 1:15–20
  - Pre-read: 1 Timothy 4:6–16
- Article 73: Letters to Everyone: The Non-Pauline Letters
  - Pre-read: Hebrews 4:14–16
  - Pre-read: James 1:19–27, 2:14–26
  - Pre-read: 1 John 4:7–21
- Article 74: The Book of Revelation: A Message of Hope
  - Pre-read: Revelation 1:1–20, 12:1–6, 13:11–18, 17:1–18, 21:1–27
- Article 75: Passing It On
  - Pre-read: Matthew 28:16–20

## Chapter 17: Scripture in the Life of the Church (pp. 456–483)

- Article 76: Sacred Scripture: Food for the Soul
  - Pre-read: 2 Timothy 3:16–17
- Article 77: The Prayer of the Church: Getting into the Rhythm
- Article 78: The Lord’s Prayer: An Essential Conversation
  - Pre-read: Matthew 6:5–15
  - Pre-read: Luke 11:1–4
- Article 79: The Right Thing to Do: Morality in the Bible
  - Pre-read: Exodus 20:1–17
  - Pre-read: Matthew 5:1–7:29
  - Pre-read: John 15:1–17
- Article 80: *Lectio Divina*: Listening to the Word
- Article 81: Common Catholic Devotions

## Additional Online Resources for Teaching This Unit

Visit [smp.org/resourcecenter/books](http://smp.org/resourcecenter/books) for additional resources for teaching the content of this unit. Support materials include:

- full PDF of this teacher guide
- PowerPoint presentations
- web-based resources
- reading guides
- quizzes
- 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 5 Preassessment” (TX005971), on page 306
- handout “Unit 5 Vocabulary” (TX005972), on pages 307–311
- handout “Unit 5 Final Performance Task Options” (TX005980), on pages 324–327
- handout “Unit 5 Final Performance Task Rubrics” (TX005981), on pages 329–331
- handout “Unit 5 Test” (TX005984), on pages 332–337
- handout “Unit 5 Test Answer Key” (TX005985), on pages 338–339
- 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 how God is revealed through Jesus and the Church. 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.

### UNIT 5

**Explain**

#### LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about Jesus and the New Testament to assist you in identifying points of emphasis for this unit of study.

**Apply**

#### LEARNING EXPERIENCE 2: Final Performance Task

Preview the final performance tasks and their rubrics.

### CHAPTER 15

**Interpret**

#### LEARNING EXPERIENCE 3: The Four Portraits of Jesus

Conduct a jigsaw process through which the students will explore the four portraits of Jesus presented in the Gospels. (U1, Q1, K1, K2, S1, S5)

**Reflect**

#### LEARNING EXPERIENCE 4: The Passion and Resurrection Narratives

Engage the students in a carousel activity focused on the Gospels' Passion narratives and Resurrection narratives. (U1, Q1, K3, S2, S5)

**Perceive**

#### LEARNING EXPERIENCE 5: The Gospel of John: "I Am"

Use visual and nonverbal means to explore characteristic elements of the Gospel of John. (U1, Q1, K2, S1, S3, S5)

### CHAPTER 16

**Perceive**

#### LEARNING EXPERIENCE 6: Paul's Missionary Journeys

Facilitate a process through which the students will learn about Paul's missionary journeys. (U2, Q2, K4, S4, S5)

**Empathize**

#### LEARNING EXPERIENCE 7: Paul's Letters Support the Early Church

Develop the students' understanding of how Paul's letters supported the early Church by responding to specific problems and needs of early Christian communities. (U2, Q2, K5, S4, S5)

**Interpret****LEARNING EXPERIENCE 8: Interpreting the Non-Pauline Letters and the Book of Revelation**

Lead the students in examining and interpreting key passages from the non-Pauline letters and the Book of Revelation.  
(U2, Q2, K6, K7, S5)

**CHAPTER 17****Apply****LEARNING EXPERIENCE 9: Praying the Liturgy of the Hours**

Offer the students an experience of praying the Liturgy of the Hours. (U3, Q3, K8, S6, S9, S10)

**Reflect****LEARNING EXPERIENCE 10: *Lectio Divina***

Guide the students through an experience of *lectio divina*.  
(U3, Q3, K9, S7, S9, S10)

**Empathize****LEARNING EXPERIENCE 11: Contemporary Stations**

Engage the students in a process of developing and praying a creative, contemporary version of the scriptural Stations of the Cross. (U3, Q3, K10, S8, S9, S10)

# LEARNING EXPERIENCES

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



## LEARNING EXPERIENCE 1 (Unit) Preassessment

**Preassess what the students already know about Jesus and the New Testament to assist you in identifying points of emphasis for this unit of study.**

Revelation and the Old Testament

Name \_\_\_\_\_

Unit 5 Preassessment

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

I Know	I Think I Know	I Want to Know

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Handout K TX005971



TX005971

- Prepare** by downloading and printing the handout “Unit 5 Preassessment” (TX005971), on page 306, one for each student. Gather three pieces of newsprint, and write the following headings, one on each piece: “I know,” “I think I know,” and “I want to know.” Hang the three papers in three different areas of your classroom. You will also need several pairs of scissors and glue sticks.
- Introduce** the topic of this final unit for the course: Jesus, the New Testament, and the important role Scripture plays in the life of the Church. You may wish to introduce the unit, and this preassessment experience, using these or similar remarks:
  - This unit will be a brief overview of the major themes of the New Testament books. You will have the opportunity for more in-depth study of the New Testament in future courses.
  - Because of the many ways in which the Old and New Testaments are interwoven as one story of salvation history, you have already learned a great deal about Jesus throughout this course. However, this unit will focus explicitly on events that are recounted in the New Testament, namely Jesus’ earthly ministry, his Paschal Mystery, and the growth of the early Church.
  - This preassessment experience will enable you to identify what you already know about Jesus and the New Testament and what you are most interested in learning during this unit.



3. **Distribute** the handout to the students. Explain the following instructions:
- In the first column, the students should list things they already know about Jesus and the New Testament: events, people, places, stories, etc. For example, they may list “the Gospels are in the New Testament,” “Jesus was born of the Virgin Mary,” or “the Parable of the Prodigal Son.”
  - In the second column, the students should list things they think they know but may not be completely sure of, or that they only know partially or vaguely. For example, they may list “I think Saint Paul plays some role in the New Testament” or “I think the Gospels are similar to one another in some ways, but are different in others.”
  - In the third column, the students should list questions they have about Jesus and the New Testament. For example, they may list “Are women important in the Gospels and the early Church?” or “Why did Jesus have to suffer and die?”

Give the students about 10 minutes to work, encouraging them to list a total of ten items on the handout, with at least two items in each of the three columns.

4. **Arrange** the students into pairs. Give the students about 5 minutes to compare their handout with their partner’s. Invite them to notice commonalities among the items they listed, as well as the way in which the same item may appear in different columns on different students’ papers.
5. **Discuss** the handout briefly in the large group, soliciting a few examples of items for each of the three columns. Be sure to affirm the students’ prior knowledge, to correct any glaring inaccuracies that surface in the conversation, and to encourage their intellectual curiosity in posing questions.
6. **Distribute** the scissors and glue sticks. Direct the students to cut apart the three columns of their handout and to glue each column to the appropriately labeled piece of newsprint. Keep these posters displayed for the duration of the unit, referring to them as the students’ knowledge is expanded and clarified, and as their questions are addressed. In addition, you may want to refer to the posters at the end of the unit, to help the students synthesize their learning.

### TEACHER NOTE

To extend this learning experience, type the students’ “I want to know” items into a Google Doc (or other cloud-based platform), which the students can both view and edit. As you proceed through this unit, encourage, or perhaps require, the students to visit this document online to answer either some of their own questions or those of their classmates.

## Apply

LEARNING EXPERIENCE 2 (Unit)  
Final Performance Tasks

Preview the final performance tasks and their rubrics.

1. **Prepare** by photocopying or downloading and printing the handouts “Unit 5 Final Performance Task Options” (TX005980), on pages 325–328, and “Unit 5 Final Performance Task Rubrics” (TX005981), on pages 329–331, one of each 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 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 (a synthesis reflection project) as your final performance task.
  - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.

## TEACHER NOTE

For more information regarding the semester-long project that invites the students to create an exegetical portfolio for their final performance tasks in this course, see appendix 1.

## Revelation and the Old Testament

Name \_\_\_\_\_

## Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. Use the descriptions below to understand the specific elements that will be required for each option.

- The Gospels offer four portraits of Jesus—each with a unique perspective—that together provide one message of salvation.
- As recorded in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.
- In both individual and communal prayer, Scripture inspires our faith through a transformative encounter with Jesus, the Word Made Flesh.

## Option 1: Three Scripturally Based Prayer Experiences

1. Choose any three of the following scripturally based prayer experiences in which to engage in the course of the unit.

- A Eucharistic liturgy
- A Liturgy of the Word or prayer service that incorporates Scripture
- Another sacramental celebration, such as a baptism, wedding, or Confirmation
- Liturgy of the Hours (morning or evening prayer)
- Audio drama, based on any New Testament passage
- The Stations of the Cross
- The Rosary

Please note the following:

- Some of these experiences are liturgical and communal, while others could be prayed either individually or communally.
- You must choose three different experiences. That is, even if you go to Mass three times during this unit, that only counts as one experience.
- You must engage in these experiences at your own initiative. They must be in addition to any prayer experiences that your teacher may offer or require in class during this unit.

2. Following each prayer experience, write a short (one paragraph) reflection about it, including your honest thoughts, feelings, and reactions. Once you have completed all three, write a three-to-four-page reflection paper. Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings.

- Compare and contrast the three different prayer experiences.
- How did each prayer experience inspire you, especially the New Testament?

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## Revelation and the Old Testament

Name \_\_\_\_\_

## Unit 5 Final Performance Task Rubrics

Criteria	A	Option 1	B	C
Understanding of the unit's enduring understandings				
Understanding of the unit's learning objectives				
Understanding of the unit's key concepts				
Understanding of the unit's key vocabulary				
Understanding of the unit's key themes				
Understanding of the unit's key questions				
Understanding of the unit's key passages				
Understanding of the unit's key events				
Understanding of the unit's key figures				
Understanding of the unit's key locations				
Understanding of the unit's key time periods				
Understanding of the unit's key historical context				
Understanding of the unit's key theological context				
Understanding of the unit's key cultural context				
Understanding of the unit's key political context				
Understanding of the unit's key social context				
Understanding of the unit's key economic context				
Understanding of the unit's key environmental context				
Understanding of the unit's key technological context				
Understanding of the unit's key artistic context				
Understanding of the unit's key literary context				
Understanding of the unit's key philosophical context				
Understanding of the unit's key scientific context				
Understanding of the unit's key mathematical context				
Understanding of the unit's key historical context				
Understanding of the unit's key theological context				
Understanding of the unit's key cultural context				
Understanding of the unit's key political context				
Understanding of the unit's key social context				
Understanding of the unit's key economic context				
Understanding of the unit's key environmental context				
Understanding of the unit's key technological context				
Understanding of the unit's key artistic context				
Understanding of the unit's key literary context				
Understanding of the unit's key philosophical context				
Understanding of the unit's key scientific context				
Understanding of the unit's key mathematical context				

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## LEARNING EXPERIENCE 3 (Chapter 15)

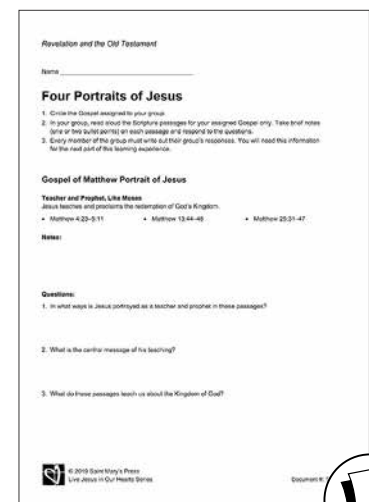
## The Four Portraits of Jesus

Conduct a jigsaw process through which the students will explore the four portraits of Jesus presented in the Gospels. (U1, Q1, K1, K2, S1, S5)

- 1. Prepare** by ensuring that all the students have read articles 65–69 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 copies of the handout “Four Portraits of Jesus” (TX005973), on pages 312–314, one for each student, and gather art supplies, including poster board (one piece for every four students), markers, and crayons.
- 2. Begin** by inviting the students to recall some key points from chapter 15, including the following:
  - The narratives of the Bible are like the family history of our ancestors in faith. This history comes to its climax in the life and ministry of Jesus Christ, especially his death and Resurrection.
  - The four Gospels are the fullest revelation of Jesus’ teachings and saving deeds. Therefore, reading, studying, and praying with them is one of the best ways we have for coming to know and love Jesus.
  - The Gospels developed in much the same way as other biblical books. First, events happened—in this case, events in the life of Jesus. Then those events were shared through oral tradition. Finally, the Gospel writers, known as Evangelists, wrote down key elements of the oral tradition. These writings became the Gospels we have today.
  - The four Gospels are remarkably consistent in proclaiming one message of salvation through the life, death, and Resurrection of Jesus. Yet, because each Gospel was written to respond to the needs of a particular community or audience, each Gospel is unique.
  - This learning experience will enable you to explore each Gospel’s unique perspective, especially in presenting the person of Jesus Christ.
- 3. Arrange** the students into four groups, designating one of the four Gospels for each group: Matthew, Mark, Luke, and John. Distribute the handout, one to each student.
- 4. Direct** the groups to read their assigned passages aloud together and to complete the portion of the handout that corresponds to their Gospel. All students should write out their group’s responses, as they will need to take their papers to their new groupings during the second half of the jigsaw process.
- 5. Rearrange** the students into groups of four, with these new groups composed of one person from each of the four original groups. Give the groups about 10 minutes for each student to share the findings for their assigned Gospel in these new groups.



Articles 65–69



TX005973



6. **Distribute** the art supplies, giving one piece of poster board to each group of four. Direct the students to work in their groups to create a four-panel piece of art (i.e., divide their one poster paper into four quadrants) that reflects each of the four images or portraits of Jesus found in the Gospels. Each panel should incorporate what they have learned in reading and discussing their Gospel passages.
7. **Display** the completed posters on the wall, or simply lay them on the floor so that the students can take a “gallery tour” and view one another’s work.
8. **Conclude** by inviting the students to respond to this question: Which of these images of Christ do you find to be most meaningful or appealing, and why? In this concluding conversation, emphasize the centrality of the Gospels to our life of faith as well as the rich resource for prayer, reflection, and study that these four unique portraits of Jesus offer to us.

### TEACHER NOTE


You may choose to assign as homework a written reflection on this question. Alternatively, time permitting, you may choose to have the students discuss this question in their small groups and present their responses, as a group, to the entire class.

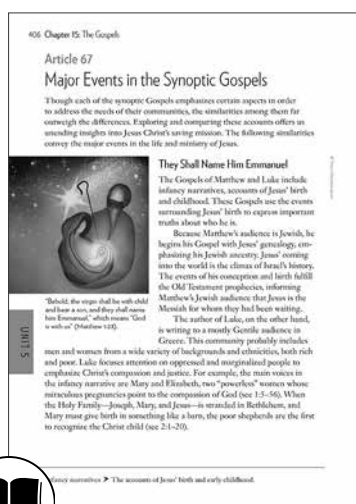
### Reflect

#### LEARNING EXPERIENCE 4 (Chapter 15)

### The Passion and Resurrection Narratives

Engage the students in a carousel activity focused on the Gospels’ Passion narratives and Resurrection narratives. (U1, Q1, K3, S2, S5)

1.  **Prepare** by ensuring that all the students have read articles 67–69 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Gather markers in four different colors, and eight sheets of newsprint. At the top of each sheet of newsprint, write one of the following scriptural citations:
  - Matthew 26:47–56
  - Mark 14:32–36
  - Luke 23:33–34
  - John 13:3–5
  - Matthew 28:16–20
  - Mark 16:1–7
  - Luke 24:13–31
  - John 20:11–18



Articles 67–69

For your reference, note that the first four citations are from the Passion narratives; the following four are from the Resurrection narratives. Under each citation, write the following questions:

- How does this passage portray Jesus?
- What does this passage teach us about the Paschal Mystery?

Hang up the first four posters only (i.e., the four Passion narrative posters) in four areas or corners of your classroom.

2. **Begin** by reviewing the basic information about the Gospels that appears in articles 67–69 of the student book, including the following points:
  - Each of the four Gospels offers a unique portrait of Jesus, emphasizing various events, themes, teachings, and personal characteristics that receive less emphasis in the other Gospels.
  - Notwithstanding this uniqueness, the Gospels proclaim one message of salvation through Jesus Christ.
  - Throughout his life and ministry, Jesus preached about the Kingdom of God, extended mercy and compassion to all those in need, and taught us to love one another.
  - Jesus' mission reaches its fulfillment in his Passion, death, Resurrection, and Ascension. These saving events are called the Paschal Mystery.
  - All four Gospels devote several chapters to the events of the Paschal Mystery. The Gospel accounts of Jesus' Passion and death on the cross are called the Passion narratives. The accounts of his Resurrection are called the Resurrection narratives.
  - Because the Paschal Mystery lies at the heart of our faith, we are going to spend some time looking closely at excerpts from the Passion narratives and Resurrection narratives.

### TEACHER NOTE

If your school follows a block schedule, you may complete this entire learning experience in one class session. If your school uses a traditional schedule, you will likely need to divide it into two class sessions, one focused on the Passion narratives and one on the Resurrection narratives.

3. **Arrange** the students into four groups and assign each group one of the four Passion narrative posters as a starting point. Give each group a different color marker and ask the students to take their Bibles with them to their first station. The students in each group will read the passage and respond to the questions on the poster at their first station. Ask the students to write small enough to allow for the subsequent responses of the three other groups. Allow 3–5 minutes for the groups to work. If a group finishes before the other groups, ask them to wait patiently until all the groups are ready to move to the next station.

4. **Play** music (or use a bell, chime, or other sound effect) to indicate that all groups should move clockwise to the next station. At the second and subsequent stations, the students may comment or elaborate on previous groups' responses *in addition to* (not instead of) writing their own responses to the questions. Because each group is using a different colored marker, you will be able to easily track each group's contributions to the posters.
5. **Repeat** this process until all four groups have visited all four stations.
6. **Direct** the students to return to their seats and engage them in a brief conversation regarding these four Passion narrative passages. Key points regarding how these passages portray Jesus and what they teach us about the Paschal Mystery are listed here:
  - Matthew 26:47–56 (Jesus' arrest):
    - Even amidst his betrayal and arrest, Jesus teaches his disciples about nonviolence and about the meaning of the events that are about to transpire.
    - Jesus is faithful to his mission to save us, even though that fidelity involves both physical and emotional suffering.
  - Mark 14:32–36 (the agony in the garden):
    - Jesus experiences human emotions, including distress, sorrow, suffering, and sadness. He surrenders to the divine will even as he asks God to spare him further suffering if that is possible.
    - Jesus truly suffered through the events of the Paschal Mystery. He was not simply “going through the motions” of an act or a charade, knowing that everything would turn out well in the end.
  - Luke 23:33–34 (Jesus forgives his killers):
    - Jesus looks beyond his own suffering and extends mercy and compassion to those who are torturing him.
    - The Paschal Mystery teaches us that mercy and love can still be present even in the midst of great suffering. Indeed, sometimes it is suffering itself that moves us to mercy and love.
  - John 13:3–5 (the washing of the feet):
    - Jesus is fully aware of all that is happening to him, that he “had come from God and was returning to God.” In this sure knowledge of God's plan and his mission, he gives the disciples an example of self-sacrificial, loving service by washing their feet.
    - The Paschal Mystery is God's divine plan for our salvation. Jesus' example of self-sacrifice, both in washing the disciples' feet and in dying on the cross, should inform and shape our own lives of faith.
7. **Place** the Passion narratives posters aside and put up the Resurrection narratives posters in their place.
8. **Invite** the students to return to their groups and to begin the second part of this learning experience, this time focusing on the Resurrection narratives. Follow the same procedure as in the first part: each group begins at one poster and then rotates through all four according to your prompts.



**9. Direct** the students to return to their seats and engage them in a brief conversation regarding these four Resurrection narrative passages. Key points regarding how these passages portray Jesus and what they teach us about the Paschal Mystery are listed here:

- Matthew 28:16–20 (the Great Commissioning):
  - Like Moses, Jesus teaches his disciples on a mountaintop. He makes clear that his mission has now become the disciples' mission.
  - Jesus calls and commissions all of us to participate in his saving work by sharing the Good News of the Paschal Mystery with others.
- Mark 16:1–7 (the women at the empty tomb):
  - As he predicted several times in Mark's Gospel, Jesus has been raised three days after he suffered and died.
  - The Paschal Mystery teaches us that the new life and hope of resurrection always lie on the other side of suffering. Death never has the last word.
- Luke 24:13–31 (the disciples on the road to Emmaus):
  - Jesus accompanies these disciples on their journey, even though they do not recognize him. He patiently explains to them the meaning of his suffering and death and, in a spirit of compassionate hospitality, he shares a meal with them.
  - The Paschal Mystery invites us to recognize the Risen Jesus in all those we meet, both friends and strangers.
- John 20:11–18 (Mary Magdalene's encounter with the Risen Jesus):
  - Jesus is the Incarnate Word who has come from God and will be returning (ascending) back to God: "to my Father and your Father" (20:17).
  - The Paschal Mystery reminds us that even though we cannot physically see the Risen Jesus, he is present with us. He invites us to share the Good News of the Resurrection with others.

**10. Conclude** by reiterating the following points:

- All four Gospels proclaim one consistent message of salvation through the events of the Paschal Mystery.
- The events of the Paschal Mystery are primarily recounted in the Gospels' Passion narratives and Resurrection narratives. Across all four Gospels, these accounts are remarkably detailed and consistent.
- Yet, these narratives also highlight and support each Gospel's unique portrait of Jesus and perspective on his saving mission.



## Perceive

### LEARNING EXPERIENCE 5 (Chapter 15)

## The Gospel of John: “I Am”

Use visual and nonverbal means to explore characteristic elements of the Gospel of John. (U1, Q1, K2, S1, S3, S5)

1. **Prepare** by ensuring that all the students have read articles 66–70 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. Gather seven pieces of newsprint and markers, crayons, colored pencils, and other art supplies.

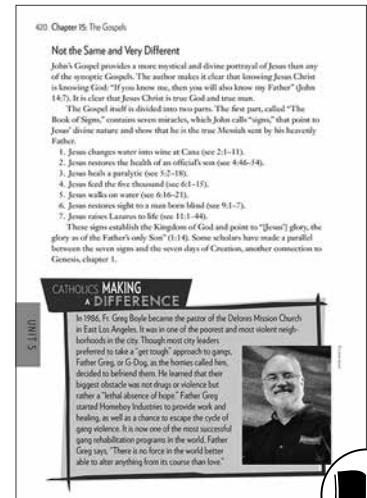
### TEACHER NOTE

If all or most of the students have tablets in class, they could complete this learning experience using a drawing app. In this case, you will not need the newsprint and the art supplies. At the end, arrange for the students to present their digital work by projecting it on a screen in your classroom.

2. **Begin** by inviting the students to recall the following information from chapter 15 of the student book:
  - The Gospels of Matthew, Mark, and Luke are called the synoptic Gospels because they are similar to one another. In the synoptic Gospels, Jesus teaches about the Kingdom of God through his words (especially through short, powerful stories called parables) and through his actions (especially through his miracles).
  - Like the synoptic Gospels, the Gospel of John proclaims a message of salvation through Jesus Christ. Yet, it is unique in many ways, including the following:
    - In John’s Gospel, Jesus rarely mentions the Kingdom of God.
    - Jesus does not teach in parables; rather, he gives long speeches about his identity and his mission.
    - He performs only seven miracles. John calls these “signs,” emphasizing their power to reveal Jesus’ divinity and to lead people to faith.
    - John emphasizes Jesus’ divinity more than the synoptic Gospels do. One way he does this is through the seven “I am” statements, which echo God’s revelation to Moses in the Book of Exodus: “I am who am.” These seven statements appear only in John’s Gospel.
    - John’s Gospel contains more poetic, symbolic language than the synoptic Gospels.
  - This learning experience will allow you to explore two characteristic features of John’s Gospel: the seven signs and the seven “I am” statements.



3. **Arrange** the students into seven groups. Assign each group one of the seven signs listed on page 420 in the student book, and one of the seven “I am” statements listed on page 421 in the student book. Give each group a sheet of newsprint and some markers and other art supplies.
4. **Direct** the students to divide their newsprint in half, designating one half for the sign and one half for the “I am” statement. For each of their assigned passages (i.e., the sign and the “I am” statement), the students will read the passage and determine a primary theme or idea that emerges. Ideally, this theme or idea should be connected to Jesus’ mission, identity, or saving work. The students will then use the art supplies provided to express that theme in three ways on the designated half of the poster:
  - They will express the theme through a **color**.
  - They will express the theme through a **symbol or image**.
  - They will express the theme through an **emotion** (they may either write the emotion or draw an emoji).
5. **Allow** at least 15–20 minutes for the students to work, completing a color, a symbol or image, and an emotion for each of their two assigned passages.
6. **Circulate** among the groups to offer assistance and to monitor their work, as needed. Help the students understand that this learning experience is inviting them to engage with these Gospel texts on a nonverbal, visceral, metaphorical level.
7. **Direct** the students to share their work with the class when all groups have finished. For the “I am” statement, they may read the statement aloud; for the sign, they should simply offer a summary of the story. Help them to articulate how their chosen color, symbol or image, and emotion capture a central theme in their assigned passages.
8. **Conclude** by affirming the students’ willingness to delve deeply into these complex, deeply symbolic Gospel passages. Reiterate that John’s Gospel, although proclaiming the same message of salvation as the synoptic Gospels, has many unique features. These include those highlighted in this learning experience: the signs and the “I am” statements. In addition, you may wish to invite the students to write a personal reflection on their experience of engaging with Gospel passages in a nonverbal, nonlinear, and evocative manner. To what extent did they find this approach to be interesting, intriguing, or liberating? To what extent did they find it to be strange, frustrating, or challenging?



Page 420



Page 421



## TEACHER NOTE

You may wish to pose this final reflection question as an “exit ticket” (i.e., the students must respond to this question on an index card that they hand to you prior to exiting the classroom). Alternatively, if all students have electronic devices in class, you may wish to create a Google form to which the students must respond as an exit e-ticket.

## Revelation and the Old Testament

Name \_\_\_\_\_

## Chapter 15 Quiz

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

1. What is the vision of the whole Bible (kind of all of salvation history)?
  - a. Abraham's righteousness of faith
  - b. the angel Gabriel's visit to the Virgin Mary
  - c. the life, death, and Resurrection of Jesus
  - d. Saint Paul's labor-writing
2. What does the word "disaster" mean?
  - a. something
  - b. good news
  - c. salvation
  - d. be not afraid
3. Which Gospels are the synoptic Gospels?
  - a. Matthew, Mark, and Luke
  - b. Matthew, Mark, and John
  - c. Matthew, Mark, and Romans
  - d. none of the above
4. What sources do biblical scholars believe Matthew and Luke might have used to write their Gospels?
  - a. Mark and John
  - b. John and Q
  - c. Mark and Synoptics
  - d. Mark and Q
5. Which of the following events does not appear in all of the synoptic Gospels?
  - a. Jesus' birth
  - b. Jesus' Baptism
  - c. Jesus' temptation in the desert
  - d. Jesus' death and Resurrection
6. What are the Passion, death, Resurrection, and Ascension of Jesus Christ together known as?
  - a. Gethsemane
  - b. Paschal Mystery
  - c. Samaritan
  - d. Resurrection

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Live Jesus in Our Hearts Series

Document #: TX006153

TX006153

## Chapter 16: The Acts of the Apostles and the Letters &lt;3&gt;

## Article 71

## Acts of the Apostles: Passing the Baton

You are probably familiar with the relay race, a track and field team sport consisting of four runners who run a preset distance. As they run, they carry a baton. Running a good relay race depends on the commitment of all the team members to go their required distance and efficiently pass the baton to the next runner.

Passing on the faith isn't a race, but in some ways, it can be likened to a relay. Before his Ascension into Heaven, Jesus passed his saving mission to the Apostles. The "Baton" was now in their hands; it was their turn to pass on the Good News of our salvation. The accounts of where, when, and how the early Church picked up where Jesus left off are told in the Acts of the Apostles.

## We Are Not Alone

When you read the first line of Acts of the Apostles, do you notice to whom the book is written? If you go back and read the first verse of the Gospel of Luke, you will see that it is addressed to the same person, Theophilus. This is because the Acts of the Apostles is part



Jesus passed the "Baton" of the saving mission to the Apostles, who in turn, passed it on to others. How do you pass on the Good News of our salvation?

two of Luke's account. Acts picks up where Luke left off. It describes the main events of the early Church, starting with the Church's humble beginnings as a small, mainly Jewish community in Palestine. By the end of Acts, the Church has grown to include thousands of believers in numerous communities all around the Mediterranean Sea.

Although the author of Luke already briefly addressed Jesus' Ascension at the end of the Gospel, he covers it in a little more detail in Acts. As the Apostles see Jesus taken into Heaven, we can almost hear them asking, "Now what do we do?" Two men dressed in white mysteriously appear and talk them, "Men of Galilee, why are you standing here looking at the sky?" (Acts 1:11). In other words, "Pick up the baton and go!"

Articles 71, 72, and 75

## Revelation and the Old Testament

Name \_\_\_\_\_

## Paul's Missionary Journeys

Circle the journey your group has been assigned:

- Journey 1: Acts 13:4-14:28
- Journey 2: Acts 15:4-18:23
- Journey 3: Acts 19:1-21:40
- Journey 4: Acts 27:1-28:16

Read the passage that describes your assigned journey.

1. Working in the first person as if you were Paul, create five travel log entries related to your assigned journey.
  - Each of the five entries must be a substantial paragraph (about five or six complete sentences).
  - Follow your teacher's directions regarding the inclusion of photos or videos in your entries. (You may be designated as recorded speakers or as observers.)
2. The log entries must convey the following information:
  - Place's location
  - the people he has met on this journey and how they view or trust him
  - the challenges, dangers, and concerns he has encountered
  - how he is trying to spread the Good News of Jesus Christ
  - his own thoughts, feelings, and reflections regarding his faith and his mission

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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 15 quiz (TX006153), do so now, before moving on to chapter 16. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

## Perceive

## LEARNING EXPERIENCE 6 (Chapter 16)

## Paul's Missionary Journeys

Facilitate a process through which the students learn about Paul's missionary journeys. (U2, Q2, K4, S4, S5)

1. **Prepare** by ensuring that all the students have read articles 71, 72, and 75 in the student book prior to this learning experience and that they will have access to their Bibles (print or digital) and student books during class. Photocopy or download and print copies of the handout "Paul's Missionary Journeys" (TX005975), on page 316, one for each student.
2. **Begin** by reviewing the following information regarding the Acts of the Apostles and Saint Paul, which appears in chapter 16 of the student book.

## TEACHER NOTE

Be sure to clarify that Luke writes about Paul in Acts, but Paul himself wrote some of the New Testament epistles. In other words, Paul is both a *character* in the Acts of the Apostles and the *author* of other New Testament books. Say the following:

- The Acts of the Apostles is the second volume in the two-volume work known as Luke-Acts. Written by the same author as the Gospel of Luke, the Acts of the Apostles begins where the Gospel ends. Acts recounts the Ascension of Jesus and then discusses the growth of the early Church throughout the Mediterranean world.
- Two significant events form the backdrop of Acts: the coming of the Holy Spirit at Pentecost and the evangelization and missionary efforts of the early Christian communities.
- Saint Paul embodies the efforts of the early Church to share the Good News, especially with Gentiles (non-Jews).
- Following his encounter with the Risen Christ on the road to Damascus, Paul embarked on missionary journeys to found new Christian communities and share the Good News. After each community was formed, he remained in contact with them by writing letters of advice, encouragement, and teaching.
- In this learning experience, you will delve deeply into Paul's missionary journeys through a creative process of interpretation.

3. **Arrange** the students into four groups. Distribute the handout, one to each student, and assign each group one of Paul's four missionary journeys as listed on the handout. Share your expectations regarding the inclusion (or not) of photos and videos in the students' blog entries.
4. **Circulate** among the groups to offer assistance as they work to complete the assignment.

#### TEACHER NOTE

If all or most of the students have smartphones or tablets in class, consider allowing them to use these devices to create blogs that incorporate photos and video clips rather than text-only blogs. For example, the students can stage a photo of Paul confronting Elymas the magician in Cyprus (Acts 13:9–10) or film a video of a portion of Paul's speech at the Areopagus in Athens (Acts 17:22–31).

If the students are incorporating photos or videos in their blog entries, you may wish to allow them to create their blog in the format of their favorite social media site, such as Facebook, Instagram, or Snapchat.

5. **Reconvene** the class, inviting the groups to present their travel blogs. Offer comments, and clarification, and respond to questions as needed.

#### TEACHER NOTE

You may wish to allow the students to complete this assignment for homework and present it during the following class session. This additional time may foster greater creativity.

6. **Conclude** by reminding the students of the central, crucial role that Paul played in the growth of the early Church. Although he had many companions and coworkers, his own leadership, passion, and initiative in preaching the Gospel throughout the Mediterranean world allowed the Church to grow from its beginnings as a small, mostly Jewish community in Palestine to include thousands of believers in numerous communities.

#### TEACHER NOTE

This activity can also be done individually, rather than as a group exercise. Just be sure you have a fairly equal distribution of each missionary journey among the students.

## Empathize

## LEARNING EXPERIENCE 7 (Chapter 16)

## Paul's Letters Support the Early Church

Develop the students' understanding of how Paul's letters supported the early Church by responding to specific problems and needs of early Christian communities. (U2, Q2, K5, S4, S5)

Article 72  
Paul's Letters: Time Machine and Guidebook

When not geographically near family and friends, how do most people your age communicate with one another? Texting, right? If cell phones existed almost two thousand years ago, Paul would have most certainly used the early Christian communities who were spread all around the Mediterranean Sea. Sending an electronic message would have been much easier and faster than writing letters. Alas, Paul did not have that luxury; he had to communicate through carefully written letters. For us, that's a good thing! His letters survived and became the first books of the New Testament.

As the early Christian communities are getting started, they often face challenges to their efforts to follow Jesus Christ. To help them, Saint Paul writes many letters, or epistles, to these communities and their leaders, offering advice, criticism, and encouragement. Not only do his letters offer us a glimpse into the life of the early Church, they also provide guidance for our lives today.

Perfect Person for the Job

Saint Paul is sometimes called the Apostle to the Gentiles, and it would be difficult to find someone better for this task. He was born in Tarsus (located in modern-day Turkey) which makes him a Roman citizen—a status that affords him important privileges (see Acts 22:22–29). He is also a well-educated Jew who is fluent in Hebrew and Greek. He is passionate in his beliefs and free to travel. These attributes combine to make Paul the perfect person to preach the Gospel to people from a variety of backgrounds.



If you didn't have a mobile device, how would you communicate with a distant family member or friend?

5.10.16

Epistles: ✦ Another name for a New Testament letter.

Articles 72 and 75

Revelation and the Old Testament

Name \_\_\_\_\_

Paul's Response to the Early Christian Communities

1. Circle the passage your group has been assigned:

- 1 Thessalonians 4:1–8
- 1 Corinthians 11:17–30
- 2 Corinthians 13:1–10
- Galatians 5:13–26
- Philemon, verses 8–21
- Romans 16:1–15

2. Read your assigned passage.

3. As a group, discuss the following questions, and record your group's responses on a separate sheet of paper:

- To whom is Paul writing?
- What problem is Paul addressing?
- What solution to this problem does Paul propose?

4. Write the members of your group, create a further challenge, consisting of at least ten questions to deal with in your conversation. Paul is exchanging ideas with members of the community, his companions, his other "letter" networks, or some combination of these. Paul knows about the problem he is addressing as well as the solution he is offering. Be creative. But be sure to be true to the Scripture. Be prepared to share your letter exchange with the class.

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Live, Love, and Learn with Christ

Empathize K TX005976

TX005976

1. **Prepare** by ensuring that all the students have read articles 72 and 75 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 “Paul’s Response to the Early Christian Communities” (TX005976), on page 318, one for each student.
2. **Begin** by reminding the students of the centrality of the life and ministry of Saint Paul in the growth of the early Church. Paul’s preaching, traveling, writing, and extraordinary commitment made it possible for the Church to flourish throughout the Mediterranean world. Review, as well, the following information about Paul’s letters (epistles), which will constitute the focus of this learning experience, using these or similar words:
  - The Pauline letters to the early Christian communities are the oldest Christian documents we have—even older than the four Gospels.
  - There are thirteen letters attributed to Paul. Of these, some were certainly written by Paul himself, while others were likely written in his name by his followers.
  - Some of these letters are addressed to Christian communities that Paul had established and with whom he wanted to remain in touch. These include his letters to the Christian communities in the cities of Rome, Ephesus, and Corinth. Others, such as the letter to Philemon, are addressed to individuals.
  - Paul’s letters often offer advice to the person or community regarding a specific issue, need, or problem that has arisen.
  - Reading these letters not only gives us insight into the growth of the early Church but also nourishes and directs our own journey of faith today.

## TEACHER NOTE

If you believe the students’ work with Paul’s letters would benefit from access to biblical commentaries, gather these resources and have them available in your classroom during this learning experience.

3. **Arrange** the students into six groups. Distribute the handout and review the directions. Assign each group one of the passages listed on the handout. Allow at least 15–20 minutes for the groups to work on the handout assignment.

**TEACHER NOTE**

In order for the students' Twitter exchanges to accurately reflect Twitter's parameters (i.e., a maximum of 280 characters per tweet), it would be best for them to create their Twitter exchange on a computer or tablet. This will allow them to easily track the number of characters.

4. **Reconvene** the class, inviting each group to share its Twitter exchange. As each group shares their work, write the passage, the problem, and the proposed solution on the board, resulting in a chart similar to this.

PASSAGE	PROBLEM	PAUL'S PROPOSED SOLUTION
1 Thessalonians 4:1–8	The people have immoral, impure passions and are taking advantage of one another.	Refrain from immorality. Act with holiness and honor, not out of lust.
1 Corinthians 11:17–33	There are divisions and factions in the community that are evident even when the community gathers for the Eucharist.	Remember what Jesus did on the night before he died in giving us the gift of his Body and Blood. When gathering for the Lord's supper, wait for one another and do not allow one to go hungry "while another gets drunk."
2 Corinthians 11:1–15	Apostles (or "superapostles") other than Paul are preaching about Jesus and causing division and disagreement in the community.	Listen to Paul's authentic preaching. Do not be taken in by false apostles or deceitful workers who "masquerade as ministers of righteousness."
Galatians 5:13–26	The people are engaging in immoral "works of the flesh," such as idolatry and envy.	Practice the fruits of the Spirit, such as joy, peace, patience, and, most important, love.
Philemon, verses 8–21	Paul is imprisoned with Onesimus, an escaped slave who has become a Christian.	Free Onesimus from slavery, and accept him as a brother in Christ.
Romans 14:1–11	Members of the community have different viewpoints regarding what foods to eat and what days to designate as holy.	Whatever you do—whether eating or not, whether observing a holy day or not—do it for the Lord.



5. **Lead** a general discussion about the problems Paul addresses. Ask the students the following questions:
  - To what extent are these problems bound by the culture and time of the ancient Mediterranean world?
  - What similar or parallel problems or issues face the world today?
  - How might the solutions Paul offers be implemented to address these problems today?
  - Pauls' counsel and insight were sought and heeded by these early communities. To whom do you turn for counsel and insight when you face conflicts and problems?
  - What might we learn from these early communities and from Paul about how to handle conflict?
  - What can we learn about being a community of faith today?

### TEACHER NOTE

Rather than executing step 5 as a general discussion, allow the students time to answer these questions individually as a personal reflection, either in class or for homework. Once they've had time to reflect on them individually, invite a class discussion.

6. **Conclude** this learning experience by reminding the students of the following:

- Through his letters, Paul supported early Christian communities across great distances. Because he could not always be physically present with every community, his letters sustained these early believers and contributed significantly to the growth of the early Church.
- Just as these early Christian communities were not perfect, neither are we today. Both then and now, being a community of faith means seeking to live in the love of Christ, ever mindful of our need for forgiveness and reconciliation.

442 Chapter 16: The Acts of the Apostles and the Letters

#### Article 73

#### Letters to Everyone: The Non-Pauline Letters

There are eight non-Pauline letters in the New Testament. The first is the Letter to the Hebrews whose author is unknown, and whose title comes from the audience it addresses. The rest of the letters are called Catholic letters. In this context, *Catholic* does not specifically refer to the Catholic Church. The word *catholic* is originally a Greek word meaning "universal." These letters were not written to specific communities or individuals, but rather to the universal Church—all the Christian communities. Most of the Catholic letters get their names from the authors each one is attributed to.



Catholic letters ➤ The eight non-Pauline letters in the New Testament that were addressed to the universal Church.

Articles 73–75

### Interpret

#### LEARNING EXPERIENCE 8 (Chapter 16)

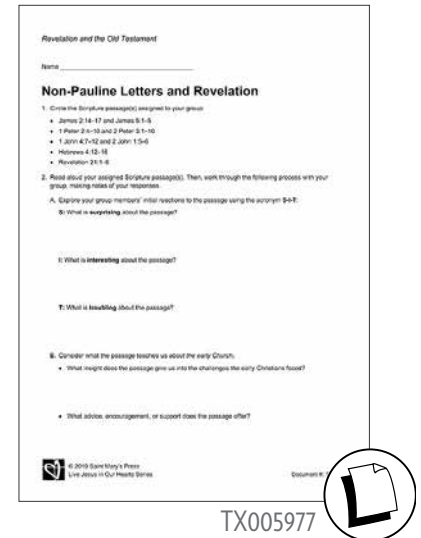
### Interpreting the Non-Pauline Letters and the Book of Revelation

Lead the students in examining and interpreting key passages from the non-Pauline letters and the Book of Revelation. (U2, Q2, K6, K7, S5)

1. **Prepare** by ensuring that all the students have read articles 73–75 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 “Non-Pauline Letters and Revelation” (TX005977), on pages 319–320, one for each student. Gather art supplies, including ten pieces of newsprint and markers.

2. **Begin** by reviewing the following information about the non-Pauline letters (epistles) and the Book of Revelation that appears in the student book, using these or similar words:
  - The New Testament contains the letters of other early Church leaders besides Saint Paul. Because these writings offer advice and encouragement in moments of doubt and strife and support the new Christian communities as they seek to understand what it means to be a follower of Jesus Christ, they contribute greatly to the growth of the early Church.
  - The eight traditional, non-Pauline letters are: Hebrews; James; First and Second Peter; First, Second, and Third John; and Jude. Scholars believe that these letters were written by anonymous authors and honorarily attributed to an Apostle or disciple of Jesus to give the letter greater credibility or authority. These eight letters are known as the “Catholic” letters, meaning “universal” or “general.” Unlike Paul’s letters, these were meant for a general audience, not for a specific individual or faith community.
  - The final book in the New Testament is the Book of Revelation. Its highly symbolic language and vivid imagery offer hope to people who are suffering persecution because of their faith in Jesus.
3. **Arrange** the students into five groups, giving each group two sheets of newsprint, markers, and other art supplies. Distribute the handout, one to each student. Review the directions. Allow about 25 minutes for the groups to complete the handout and to create their billboards.



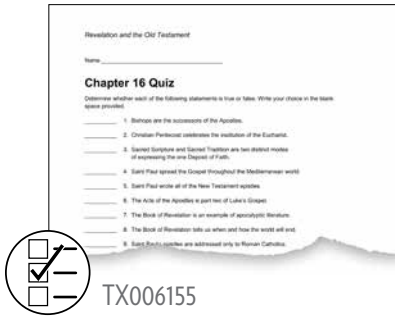
### TEACHER NOTE

Many of these passages contain multiple messages or themes that could be translated into a billboard. Clarify that the students need to choose only one or two of these. They may use the same theme for both the first-century billboard and the contemporary billboard, or they may select different themes from the passage for each of the two billboards.

### TEACHER NOTE

Another option would be for the students to create a digital version of this. On Facebook and Instagram, one can often find short notes of advice or encouragement that are inserted over an inspirational photo or other artwork.

4. **Reconvene** the class and invite each group to present their billboards. Using the themes highlighted by the billboards as examples, emphasize the ways in which these first-century writings not only strengthened the growth of the early Church but can also strengthen and inspire our own lives of faith today.
5. **Conclude** by acknowledging that this learning experience has provided only a cursory look at these important New Testament books. Encourage the students to read and study these books in a more in-depth manner, both in future courses and on their own.



### TEACHER NOTE

Students can participate in self-assessments using several different types of Quizlet reviews for each chapter. These assist students in reviewing each chapter and receiving immediate feedback on the knowledge they have acquired. If you choose to administer the chapter 16 quiz (TX006155), do so now, before moving on to chapter 17. (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access both of these resources.)

### Apply

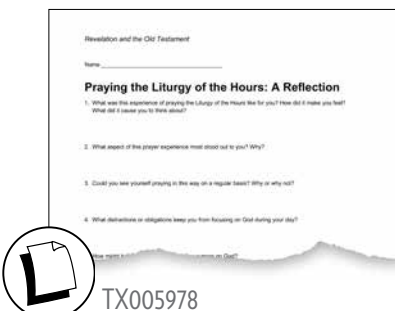
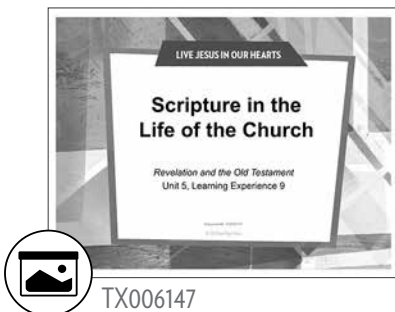
### LEARNING EXPERIENCE 9 (Chapter 17)

## Praying the Liturgy of the Hours

Offer the students an experience of praying the Liturgy of the Hours. (U3, Q3, K10, S8, S9, S10)

1. **Prepare** by ensuring that all the students have read articles 76–79 in the student book prior to this learning experience. Develop a plan for giving the students access to the materials needed to pray the Liturgy of the Hours in the classroom. You may do this in one of the following ways:
  - If you have a class set of *The Catholic Youth Prayer Book*, second edition (Saint Mary's Press, 2013), refer to chapter 16 for settings of morning and evening prayer for the entire four-week cycle of the Liturgy of the Hours.
  - If your school (or the religious community that sponsors your school) has printed breviaries available, arrange to borrow these.
  - You may also download and print materials from [www.ebreviary.com](http://www.ebreviary.com), [www.universalis.com](http://www.universalis.com), or a similar website.
  - If the students have tablets in class, you could simply direct them to one of the aforementioned sites, and they can read and pray online without printing anything.

Download the PowerPoint presentation “Scripture in the Life of the Church” (TX006147) and arrange for the necessary equipment for showing the presentation in your classroom. Additionally, photocopy or download and print the handout “Praying the Liturgy of the Hours: A Reflection” (TX005978), on pages 321–322, one for each student.





2. **Begin** by offering the following or similar remarks to introduce chapter 17, the final chapter of this unit and of this course:
  - Hopefully, as we near the end of this course, you have come to understand the ways in which Scripture is essential to the life of the Church. Together with Sacred Tradition, Sacred Scripture is the means by which the Deposit of Faith has been passed on to us through many generations. The heart of Scripture is God's revelation to us, which makes it possible for us to know and love God and to follow Jesus as faithful disciples.
  - As you have learned throughout this course, academic study of Scripture is necessary for understanding its meaning. We must learn about the historical context in which it was written, its literary forms, and the intention of the human authors to explore fully what God is revealing to us.
  - Along with Scripture study, prayer that incorporates Scripture is essential for nourishing our life of faith. In praying with Scripture—whether alone or with others—we encounter Jesus, the Word Made Flesh. When our minds and hearts are truly open, this encounter transforms us:
    - We deepen our relationship with God.
    - We strengthen our commitment to follow Jesus.
    - We discover how God is calling us to love and serve others.
    - We develop a strong foundation for a good, moral life.
  - The Church's liturgical and sacramental life is based on Sacred Scripture. Every time you attend Mass, for example, you hear multiple readings from Scripture and participate in ritual actions that are rooted in Scripture.
  - This chapter will introduce you to forms of prayer that rely heavily on Scripture. These include the Liturgy of the Hours, *lectio divina*, and devotional prayers such as the Rosary and the Stations of the Cross.
  - This learning experience will focus on the Liturgy of the Hours.
3. **Show** the PowerPoint presentation. If the students have prior experience with the Liturgy of the Hours, you may move rather quickly through the presentation, using it primarily as review. If not, proceed more slowly and consider requiring the students to take notes.
4. **Prepare** the students for praying the Liturgy of the Hours in class. Distribute whatever materials you have gathered for this purpose: printed breviaries, materials downloaded from the Internet, or tablets on which the students can access the Internet. Organize and review the logistics of the prayer:
  - Explain that the antiphons before and after each psalm or canticle are read together by the entire class.
  - The psalms and canticles themselves are read antiphonally or choir-to-choir, that is, alternating between the two sides of the room. (Designate a side "A" and a side "B" of your classroom for this purpose.)

- Assign a student to proclaim the Scripture reading.
- Assign students to the other parts of the prayer—for example, the petitions and the closing prayer—or assume some or all parts yourself.

### TEACHER NOTE

If possible, allow the students the opportunity to voice their own prayers of petition following the set prayers given in whatever resource you are using.

5. **Pray** the Liturgy of the Hours together as a class. To the greatest extent possible, maintain a prayerful and reverential atmosphere in your classroom during this experience. You may wish to light a candle or incense and dim the lights. If your school has a chapel, take the students there.

### TEACHER NOTE

Some of the websites focused on the Liturgy of the Hours have recordings of people praying the various hours. You may wish to play a brief excerpt from one of these to offer the students a clearer, more concrete sense of how this prayer proceeds in practice. Do not, however, play the recording in its entirety; it is important that the students have an experience of praying this prayer themselves, not simply listening to a recording.

6. **Distribute** the handout. Give the students about 10 minutes to reflect on their experience by responding to the questions individually.
7. **Invite** the students to turn to a partner who is seated near them. Direct them to spend about 5 minutes sharing and discussing their responses to the questions, noting similarities and differences in their perspectives.
8. **Reconvene** the class as a large group. Facilitate a conversation focused on the questions on the handout. Note that the questions begin with a simple debriefing of the in-class Liturgy of the Hours experience, and then move to broader questions about how we might sanctify the fabric of our daily lives with scripturally based prayer.
9. **Remind** the students that the Liturgy of the Hours is the prayer of the whole people of God, meaning, one need not be ordained or have taken religious vows to pray it. However, those in monastic communities structure their entire day around praying the Liturgy of the Hours, calling this ministry, in the words of Saint Benedict, the “*opus dei*,” or “work of God.” To give the students a clearer idea of how this happens in a monastic community, and to prompt further conversation, show one of the videos listed for this unit in Saint Mary’s Press Resource Center ([www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament)).

## TEACHER NOTE

If time is short, assign viewing one of these videos as homework, and plan to discuss it briefly at the start of the next class session.


10. **Discuss** the video as time permits. Emphasize the ways in which the witness of monastic communities highlights the transformative power of prayer, particularly prayer that is deeply rooted in Sacred Scripture.
11. **Conclude** by reiterating that the Liturgy of the Hours demonstrates the centrality of Scripture in the Church's communal prayer. As the prayer of the whole people of God, it is a way for all of us to immerse ourselves daily in Scripture and to unite ourselves more and more closely with Jesus Christ, the Word Made Flesh.

## Reflect

## LEARNING EXPERIENCE 10 (Chapter 17)

*Lectio Divina*

Guide the students through an experience of *lectio divina*.  
(EU3, EQ3, K9, S7, S9, S10)

1.  **Prepare** by ensuring that all the students have read article 80 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Provide index cards, one for each student. Gather four candles to indicate the movement from one step of the process to the next. As you light each candle, read the Scripture passage out loud. Project the following directions on a screen (perhaps as five PowerPoint presentation slides) or write them on the board:
  - **Candle 1:** Simply pause in silence as you let the Word of God settle in your mind and heart.
  - **Candle 2:** Respond by writing a word or phrase from the reading that stood out to you. No explanations, comments, or questions—everyone simply speaks their chosen word or phrase.
  - **Candle 3:** Turn to a partner and share your responses to these questions:
    - What does this reading mean to you?
    - How is it relevant to your own life?
    - What do you think God is revealing to us through this reading?
  - **Candle 4:** Write a prayer on the index card provided that speaks from your heart to God about what you are thinking, feeling, and experiencing.
  - **Conclusion:** We simply sit together, in contemplative silence, for a few moments.



Article 80



2. **Begin** by explaining to the students that this learning experience will help them to explore this unit's third enduring understanding: *In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh*. More specifically, this learning experience will focus on *lectio divina*, an ancient, scripturally-based tradition of prayer that is practiced by Catholics around the world. Review the following key concepts that appear in chapter 17 of the student book:
- When we face difficult and challenging situations in our lives, attuning our hearts to God's voice through Sacred Scripture can illuminate our darkness and confusion, help us find our way, and support us in leading moral lives.
  - Regular participation in the Eucharist, the sacraments, the Liturgy of the Hours, *lectio divina*, and other prayers that are rooted in Scripture nourishes us, allowing us to delve deeply into the reality of God's goodness and love and to encounter Jesus.
  - Scripturally-based prayer—whether individual or communal—transforms us, calling us to greater fidelity to the Gospel message. This can be both comforting and challenging or unsettling.
  - *Lectio divina* is a Latin term that means “holy reading.” It is a slow, contemplative praying with Sacred Scripture that allows the Word of God to take root in our hearts, leading us to a more intimate relationship with God. It allows the Word of God to transform every part of our being: our thoughts, words, and actions, as well as our mind, body, and soul. It is a deliberately slow process and is more focused on depth than breadth.
  - Developed by Benedictine monks, *lectio divina* has four stages that were described by a Carthusian monk named Guigo II in the twelfth century. These four stages are:
    - i. *Lectio*: “Reading.” We read a Scripture passage slowly, attentively, and reverently, listening for words or phrases that resonate with us. In this way, we attune our hearts to God's Word.
    - ii. *Meditatio*: “Meditation.” We meditate on the Scripture passage and allow it to interact with our thoughts, memories, desires, and hopes. We ask “What does this mean to me?” We listen attentively to God speaking in our own lives. We begin to understand how God's Word can inform our lives and experiences.
    - iii. *Oratio*: “Prayer.” We let our hearts respond to God's Word, giving voice to our joy, fear, confusion, gratitude, desire for forgiveness, or whatever our hearts need to express. This is an intimate moment of sharing our deepest needs and desires with God.
    - iv. *Contemplatio*: “Contemplation.” We rest in God's holy presence, aware of God's transforming embrace. We let our hearts dwell with and in God, savoring and basking in the light of divine love.

- v. Sometimes people add a fifth, final stage: *actio*, meaning “action.” This invites us to consider how God, through Scripture, is calling us to act in the world, for example, to love and serve others, to make wise moral decisions, and to engage in actions that seek to create a more just and peaceful world.
3. **Explain** to the students that they will have an opportunity to experience *lectio divina* as a class. Review with them the process that you have projected on a screen or written on the board. Indicate that you will mark the movement from one step to the next by lighting a candle. Remind the students that the Scripture passage will be read several times out loud and that there may be long periods of silence. Although we may not always be accustomed to or comfortable with silence, it is an important part of the process.

#### TEACHER NOTE

Because the Gospel parables and miracle stories provide rich food for reflection through *lectio divina*, plan to select one of these as the text for this learning experience. Consider the healing of the bent-over woman (see Luke 13:10–17), the calming the storm at sea (see Mark 4:35–41), the parable of Lazarus and the Rich Man (see Luke 16:19–31), or another text that you believe would be particularly suitable for the students.

4. **Direct** the students to open their Bibles to the passage you have selected. Distribute the index cards, reminding the students they will not need them until later. Follow the process you have projected on a screen or have written on the board. It is probably best for you to read the Scripture passage each time, unless you have a student who can read it very slowly, deliberately, and prayerfully.

#### TEACHER NOTE

It is sometimes helpful in the final reading to recite just the simple notable phrases of the passage. For example, in “The Calming of a Storm at Sea” (Mark 4:35–41), you could read phrases like “leaving the crowd,” “they woke him,” “Quiet! Be still!” “there was great calm,” etc.

5. **Guide** the students through the process of *lectio divina*. Following the few moments of contemplative silence, you may wish to say the Lord’s Prayer together as a way of bringing closure to the experience.

6. **Conduct** a general discussion, asking for the students' feedback and reflections. Questions may include the following:
  - How would you describe this process?
  - In what way(s) was this process helpful to you? What impact did it have on you?
  - If you were to take some action having meditated deeply on this Scripture passage, what would it be?
  - What might be the value of integrating *lectio divina* into your own prayer life?
7. **Conclude** by reminding the students that *lectio divina* is an ancient prayer form that encourages us to be more deeply rooted in the heart of God and more closely connected with Jesus, God's Word Made Flesh. With regular practice, it can truly transform every aspect of our lives.

### TEACHER NOTE

Instead of holding a general discussion, ask the students to individually reflect and write responses to the questions in step 6. Collect their answers when they've finished.

### Empathize

### LEARNING EXPERIENCE 11 (Chapter 17)

## Contemporary Stations

Engage the students in a process of developing and praying a creative, contemporary version of the scriptural Stations of the Cross. (U3, Q3, K10, S8, S9, S10)

1. **Prepare** by ensuring that all the students have read article 81 in the student book prior to this learning experience and that they will have access to Bibles (print or digital) during class. Photocopy or download and print the handout "The Stations of the Cross" (TX005979), on pages 323–324, one for each student. Prepare squares of red and green paper (one of each color per student) to use with the introduction to this learning experience. Alternatively, enter the nine statements listed below into Poll Everywhere, Kahoot, or another online quiz or survey platform with which you and the students are familiar.
2. **Begin** by reminding the students that this chapter focuses on the third enduring understanding for this unit: *In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.* In this learning experience, they will explore a devotional, scripturally-based prayer known as the Stations of the Cross. Explain that you would like to begin by determining the extent of their familiarity with this tradition of prayer.

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#### Article 81

##### Common Catholic Devotions

Throughout the centuries, Sacred Scripture and Sacred Tradition have inspired a number of devotional prayers. Devotional prayers, also known simply as devotions, are personalized prayers that have developed outside the liturgy of the Church but should lead us to it. Two of the most well-known and commonly practiced devotions are the Stations of the Cross and the Rosary.



Station 3: Jesus is given his cross. The Stations of the Cross is a devotion commonly practiced during the season of Lent.

Devotional prayers. ▶ You know as devotions, these are personalized prayers that have developed outside, but should lead us, the liturgy of the Church.

#### Article 81

#### Revelation and the Old Testament

Name \_\_\_\_\_

#### The Stations of the Cross

1. Circle the station that has been assigned to your group:
  - Jesus is in the garden at Gethsemane. (Matthew 26:36–41)
  - Jesus is betrayed by Judas and is arrested. (John 14:43–49)
  - Jesus is condemned by the Sanhedrin. (John 18:28–31)
  - Jesus is carried by Peter. (Matthew 26:55–56)
  - Jesus is judged by Pilate. (John 18:33–37)
  - Jesus is scourged and crowned with thorns. (John 19:1–3)
  - Jesus carries the cross. (John 19:16–17)
  - Jesus is helped by Simon the Cyrenian to carry the cross. (Mark 15:21)
  - Jesus meets the women of Jerusalem. (John 19:27–28)
  - Jesus is crucified. (John 19:30–34)
  - Jesus promises the Kingdom to the good thief. (Luke 23:39–43)
  - Jesus speaks to his mother and the disciple. (John 19:25–27)
  - Jesus dies on the cross. (John 19:30, 40)
  - Jesus is placed in the tomb. (Matthew 27:57–60)
2. Read the Scripture passage aloud with your group.
3. Imagine that you are a part of the scene, witnessing this event firsthand.
  - What would you see?
  - What might other people in the scene be thinking, feeling, or experiencing?
4. With your group, prepare an enactment of the station, being true to the Scripture passage.
5. Read the Scripture passage again with your group.
6. As a group, discuss the following:
  - If the Crucifixion of Jesus happened today, how would it be similar to, or different from, the time in which Jesus actually lived?
  - In our society today, what individuals or groups of people experience a kind of suffering and persecution similar to that which Jesus endured? (Note: People who experience physical suffering may come to mind, but also consider the emotional persecution and suffering from living in poverty, discrimination, and other forms of oppression.)

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3. **Distribute** squares of red and green paper (one-fourth of a standard 8½-x-11-inch sheet is a good size), one of each color to each student. Explain that you will be reading nine statements regarding the Stations of the Cross. If the students agree with the statement, they will hold up the green paper. If they disagree with the statement, they will hold up the red paper. They must select either agree (green) or disagree (red); there is no “neutral” or “not sure” option. Assure the students that this is not a graded exercise; rather, you are simply gauging their background and experience with the Stations of the Cross.

### TEACHER NOTE

If you are conducting this introductory exercise electronically (utilizing Poll Everywhere, Kahoot, or a similar platform), the students do not need the red and green papers. Simply proceed as you normally would with an online activity, with the students using a phone, tablet, or other electronic device to indicate “agree” or “disagree” for each statement.

4. **Read** each of the following statements, pausing after each for the students’ responses. Mentally note, for your own information, the extent or lack of the students’ knowledge and experience.
  - I have prayed the Stations of the Cross at least once.
  - I can name at least one of the fourteen stations.
  - I associate the Stations of the Cross with the season of Lent.
  - I think the Stations of the Cross can help us to remember and pray for suffering people today.
  - I am aware that there are two versions of the Stations of the Cross, a traditional version and a more scripturally-based version.
  - I have seen images of the Stations of the Cross in a church.
  - I have seen images of the Stations of the Cross in a setting other than a church (such as outdoors or at a retreat center).
  - The Stations of the Cross is an important and meaningful prayer for Catholics.
  - The Stations of the Cross is an important and meaningful prayer for me.

Following the final statement, you may wish to invite informal conversation and sharing regarding the students’ experiences with the Stations of the Cross before proceeding with the learning experience.



5. **Review** the following key concepts that appear in article 81 in the student book:
  - Religious devotions or devotional prayers like the Stations of the Cross and the Rosary are both rooted in and point to Sacred Scripture. The Stations of the Cross centers on the events of Jesus' Passion, Crucifixion, and death.
  - The Stations of the Cross originated in the Middle Ages as a way for pilgrims who were not able to travel to the Holy Land to commemorate Jesus' suffering. Over time, this devotional practice evolved into the fourteen Stations of the Cross we pray today as stops along the *Via Dolorosa*, the "way of sorrow."
  - Not all the traditional fourteen Stations of the Cross can find their basis in Scripture, but they are based in Sacred Tradition. In 1991, Pope Saint John Paul II introduced a scriptural Way of the Cross which more closely follows the events of Christ's Passion as recounted in the Gospels.
  - By meditating on the Passion, we open ourselves to inner transformation, as we seek to understand and experience more fully God's redemptive love made manifest in the sacrifice of Jesus.
6. **Explain** that the students will now have an opportunity to interpret and pray the Stations of the Cross in a creative manner. Distribute the handout. Arrange the students into fourteen small groups or pairs, assigning to each small group or pair one of the scriptural Stations of the Cross indicated. Alternatively, you may have fewer groups and assign two stations to each group. Direct the students to circle the station(s) assigned to them. Review the directions on the handout. Allow about 25–30 minutes for the students to work.

#### TEACHER NOTE

If the students have ready access to technology in your classroom, encourage them to utilize it as they develop the modern version of their assigned station(s). For example, they may create a brief video using iMovie, Adobe Spark video, or another application, or they may produce a piece using Educreations, Explain Everything, or Aurasma. Students who are less technologically inclined may prefer to perform a skit or tableau, or make a poster.

#### TEACHER NOTE

If possible, allow the students to work on their assigned station(s) for the remainder of the class period, with the presentations occurring during the following class session.



7. **Reconvene** the class for the presentations of the Stations of the Cross. Remind the students that they will present in order. Review the bulleted list at the end of the handout regarding the required elements for each presentation. To highlight the prayerful nature of this experience, you may wish to begin by making the Sign of the Cross before the first presentation, and to conclude by praying the Lord's Prayer together following the final presentation. If your school has a chapel, consider doing this step there.
8. **Conclude** by inviting the students to comment on their experience of praying the Stations of the Cross together in this way. What stood out to them? If they have prayed the Stations of the Cross before, what was different about this experience? What was similar? Emphasize that the Stations of the Cross (along with other scripturally-based devotions, such as the Rosary) can truly nourish our faith. Whether we pray them alone or with others, this meditation should, then, bear fruit in our lives, in the form of a renewed commitment to live our faith by serving our sisters and brothers in need.

### TEACHER NOTE

You might find it helpful to remind the students that Jesus was legally put to death by the Roman government. Explain that although most developed countries have outlawed it, the death penalty is still being used in the United States and is a sinful offense that is contrary to the Gospel of Life. Explain the different ways people have legally (lethal injection, electric chair, firing squad, hangings, etc.) and illegally executed people in the recent past.

### 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 17 quiz (TX006157), do so now, before moving on to "Concluding the Unit." (See [www.smp.org/livejesus\\_oldtestament](http://www.smp.org/livejesus_oldtestament) to access these resources.)

Revelation and the Old Testament

Name \_\_\_\_\_

### Chapter 17 Quiz

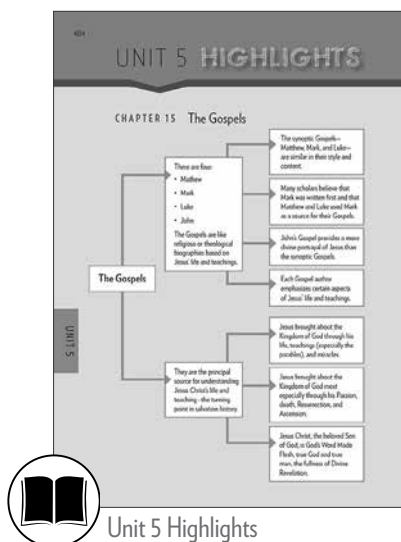
Match each definition or observation in column A with the corresponding term in column B by writing the appropriate letter in the blank space provided. There are two extra terms in column B that you will not use.

<b>Column A</b>	<b>Column B</b>
1. Saint Jerome said that "ignorance of the _____ is ignorance of Christ."	a. Eucharistic Prayer
2. the official, public, communal prayer of the Church	b. Jesus
3. the Church's official daily prayer	c. King David
4. bring up one's mind and heart to God	d. deus deus
5. the prayer that binds all Christians together	e. liturgy
6. refers to the goodness or evil of human acts	f. Liturgy of the Hours
7. our best example of what it means to live a moral human life	g. Lord's Prayer
8. an ancient form of prayer that involves hearing a Scripture passage aloud and meditating	h. morality
9. a "virtual" way to meditate on Jesus' Passion and death, without actually meditating on the Via Crucis	i. prayer
10. a devotional prayer that involves contemplating various "mysteries"	j. Rosary
	k. Scriptures
	l. Stations of the Cross

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Document ID: TX006157

UNIT 5



## CONCLUDING THE UNIT

### Using the Student Book “Unit 5 Highlights” Section

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

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

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

### Using the Preassessment

In addition, consider spending some portion of a class period near the end of the unit returning to the preassessment exercise with which you began the unit, following this process:

- Post in your classroom the “I know,” “I think I know,” and “I want to know” preassessment posters the students created.
- Give the students about 5 minutes to take a “gallery tour” of the posters. Direct them to make note of the following:
  - at least one “I know” item about which they deepened their understanding during this unit
  - at least one “I think I know” item about which they have attained greater clarity
  - at least one “I want to know” item about which they have gained information and/or insight
- Ask for volunteers to share any or all these items aloud with the class. Be sure to affirm the evident growth in the students’ understanding.
- Invite the students to pose additional questions they now have about Jesus and the New Testament, questions that may be addressed in future courses or that they may choose to investigate on their own. In other words, if they were to complete the preassessment handout now, what items would be in the “I want to know” column? Help the students to understand that studying a particular topic not only serves to answer our questions about that topic but also piques our curiosity to pose more questions and to continue our studies.

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

To conclude, remind the students of this unit’s focus question: *How is Jesus’ mission kept alive?* Ask the students to consider the following:

- Having nearly concluded this unit, how would you answer the focus question?
- What do you understand to be your own responsibility in keeping Jesus’ mission alive?
- To what extent do you embrace and relish this responsibility?
- To what extent do you struggle with it or find it challenging?

You may invite the students to journal quietly about this or to engage in conversation with a partner or small group.



# Answer Keys for Double-Check Questions

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

## Answer Key for Chapter 15 Double-Check Questions

1. *What are Gospels, and what does the word gospel mean?*

The Gospels are the principal source for accounts of Jesus Christ's life and teaching and work of salvation. They are the four books attributed to Matthew, Mark, Luke, and John. The word *gospel* is translated from a Greek word meaning "good news."

2. *What are the three stages in the formation of the Gospels?*

Scholars have designated three stages in the process of forming the Gospels: the life and teachings of Jesus, the oral tradition, and the written tradition.

3. *Why are the Gospels different from one another?*

Each Gospel is addressed to a specific Christian community. The Evangelists focus on the teachings and the aspects of Jesus' life that are most meaningful to their respective communities. The needs differ from community to community, so the Evangelists emphasize different religious truths that address the questions or problems they faced.

4. *What are the synoptic Gospels?*

The synoptic Gospels are the three Gospels that are very similar in their style and content: Matthew, Mark, and Luke.

5. *What should we remember to help us better understand Jesus' parables?*

To understand Jesus' parables, it is helpful to remember that the endings are usually unexpected. To get the point of the parables, you have to put yourself in the shoes of the audience Jesus first addressed and take into consideration their cultural viewpoints and biases at that time.

6. *Define miracle, and name the four different types.*

Miracles are signs or wonders, such as healing or the control of nature, that can be attributed to divine power only. Jesus' miracles can be categorized into four types: healings, exorcisms, control over nature, and restoration of life.

7. *Describe the prologue in John's Gospel.*

The prologue is a poem about creation that illuminates the relationship between the Word (the Son of God), the Father, and the Holy Spirit. It is through the Word that creation comes into existence. The Word is also the light of the human race, who became flesh in the Person of Jesus Christ.

8. *How is John's account of the Last Supper different from the accounts in the synoptic Gospels?*

Unlike the other Gospels, John does not describe the Last Supper as a Passover meal. Instead, he focuses on the meaning of discipleship as a path of love and service to others. This is symbolized when Jesus washes the disciples' feet and commands them to do it for others.

9. *Why is there no further need for more of God's public Revelation?*

God fully reveals himself in his Son, Jesus Christ. Because God's Word has already been fully revealed to us, no more revelation is needed.

### Answer Key for Chapter 16 Double-Check Questions

1. *What two things does Pentecost celebrate during Jesus' time?*

Pentecost celebrates the offering of the harvest's first fruits to the Lord, and it also memorializes God giving the Law to Moses to guide the Israelites.

2. *To what four activities do the early Christians devote themselves?*

The early Christians devote themselves to the teachings of the Apostles, communal life, breaking of the bread, and prayer.

3. *What is it about Paul's background that helps make him an effective preacher?*

Paul is a Roman citizen, which gives him important privileges. He is also a well-educated Jew who is fluent in Hebrew and Greek, which allows him to easily communicate with people from a variety of backgrounds. Paul studies with a respected rabbi and is a Pharisee. His education and talents allow him to convincingly preach to Jews and Gentiles.

4. *What are the Pauline letters? What are some of their themes?*

The Pauline letters are the thirteen New Testament letters attributed to Saint Paul or to disciples who wrote in his name. The letters offer advice, pastoral encouragement, teaching, and community news to early Christian communities. Nine of the letters are addressed to entire communities. The other four are letters to individuals. Themes in these four books include false preaching, advice on Church leadership, responsibilities of Church members, and moral advice.

5. *What are the Catholic letters? What are some of their themes?*

The Catholic letters are the eight non-Pauline letters in the New Testament addressed to the universal Church—all of the Christian communities. Some of the themes addressed in these letters are Christian unity, the divinity of Jesus Christ, God's love for us and our love for one another, resurrection of the dead, and moral advice.

6. *Why is the Book of Revelation so difficult to understand?*

The Book of Revelation is an example of apocalyptic literature, which uses symbolic language to offer hope to a people in crisis. John writes to encourage Christians to remain faithful and not give in to the Roman persecution.

7. *What is the point of the Book of Revelation?*

The Book of Revelation sends a message that is loud and clear: have courage and keep the faith, even in the face of death; there is a heavenly reward awaiting us; our deceased loved ones are experiencing that reward. It reminds us that God is with us, even in our darkest and most painful moments.

8. *What is the Deposit of Faith?*

The Deposit of Faith is the heritage of faith contained in Sacred Scripture and Sacred Tradition. It has been passed on from the time of the Apostles. Sacred Tradition and Scripture are two distinct modes of expressing the one Deposit of Faith.

9. *Who makes up the Magisterium, and what is their job?*

The Magisterium is the Church's living teaching office, which consists of all bishops, in communion with the Pope. Their responsibility is to pass on and interpret the Deposit of Faith, and to define and teach dogma.

### **Answer Key for Chapter 17 Double-Check Questions**

1. *What did Saint Jerome mean when he said, "Ignorance of the Scriptures is ignorance of Christ"?*

When Saint Jerome taught that "ignorance of the Scriptures is ignorance of Christ," he meant that the whole Bible leads us to the fullness of God's Revelation in the life and teachings of Jesus Christ. If we are going to know Jesus, we must know and understand the Bible.

2. *List at least three ways to deepen your relationship with Sacred Scripture.*

Ways to deepen our relationship with Sacred Scripture include using the Bible for daily prayer and reflection, going over the upcoming readings for Sunday Mass, paying close attention to the homily, joining a Bible study, and becoming a lector.

3. *What is the Liturgy of the Hours? What part of Scripture is its main focus?*

The Liturgy of the Hours, also known as the Divine Office, is 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. The Divine Office's main Scripture focus is the Psalms.

4. *What role does Sacred Scripture play in the celebration of the Mass?*

There are two main parts to the Mass: Liturgy of the Word and Liturgy of the Eucharist. The Liturgy of the Word usually includes readings from the Old Testament, the Psalms, the Gospels, and the New Testament letters. Sacred Scripture plays an integral role in the Liturgy of the Eucharist. Many of the words spoken by the priest in the Eucharistic Prayer are taken from the Bible. They recall the covenant God established with Abraham and fulfilled in the sacrifice of Jesus Christ. The words of consecration in the Eucharistic Prayer are taken directly from the biblical accounts of the Last Supper.

5. *Why is the Lord's Prayer so important?*

The Lord's Prayer is the prayer that Jesus taught us. Its petitions summarize the key elements of living as a follower of Jesus. It is also the prayer that we share with all Christian faiths.

6. *How does reading Scripture help us come to know what is morally good?*

Teachings such as the Ten Commandments, the Sermon on the Mount, and the Beatitudes offer clear moral guidance on discerning good and evil. Jesus maintains that the rule of love is the highest moral law, identifying the love of God and love of neighbor as the greatest moral commandment.

7. *Why is listening to God an important element in prayer?*

Prayer is a dialogue between God and us. Sometimes we are caught up in talking to God and forget that prayer is two-way communication. Listening to God is a necessity in order to follow his will.

8. *What are the four stages of lectio divina?*

The four stages of *lectio divina* are *lectio* (reading), *meditatio* (meditation), *oratio* (prayer), and *contemplatio* (contemplation).

9. *What are devotional prayers? Name two examples.*

Devotional prayers are personalized prayers that have developed outside of, but should lead to, the Liturgy of the Church. Two examples include the Stations of the Cross and the Rosary.

Name \_\_\_\_\_

Unit 5 Preassessment

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

I Know	I Think I Know	I Want to Know

UNIT 5





Name \_\_\_\_\_

## Unit 5 Vocabulary

### Terms for Mastery

#### A

**apocalyptic literature** A literary form that uses highly dramatic and symbolic language to offer hope to a people in crisis.

**Apostolic Succession** The uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. It is accomplished through the laying on of hands when a bishop is ordained in the Sacrament of Holy Orders as instituted by Christ. The office of bishop is permanent, because at ordination a bishop is marked with an indelible, sacred character.

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

#### B

**Beatitudes** The teachings of Jesus that begin the Sermon on the Mount and that summarize the New Law of Christ. The Beatitudes describe the actions and attitudes by which one can discover genuine happiness, and they teach us the final end to which God calls us: full communion with him in the Kingdom of Heaven.

**Beloved Disciple** A faithful disciple in the Gospel of John who is present at critical times in Jesus’ ministry. The Beloved Disciple may have been the founder of the Johannine community.

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

**breviary** A prayer book that contains the prayers for the Liturgy of the Hours.

#### C

**Catholic letters** The eight non-Pauline letters in the New Testament that were addressed to the universal Church.

#### D

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

**devotional prayers** Also known as devotions, these are personalized prayers that have developed outside, but should lead to, the liturgy of the Church.

**Doctor of the Church** A title officially bestowed by the Church on saints who are highly esteemed for their theological writings, as well as their personal holiness.

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

#### E

**Ecumenical Council** A gathering of the Church’s bishops from around the world to address pressing issues in the Church. Ecumenical Councils are usually convened by the Pope or are at least approved by him.

**epistle** Another name for a New Testament letter.

**Eucharistic Prayer** The part of the Mass that includes the Consecration, beginning with the Preface and concluding with the Great Amen.



**Evangelists** From a Greek word meaning “messenger of good news,” the title given to the authors of the Gospels of Matthew, Mark, Luke, and John.

## G

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

**Gospel** Translated from a Greek word meaning “good news,” referring to the four books attributed to Matthew, Mark, Luke, and John. The Gospels are the principal source for accounts of Jesus Christ’s life and teaching and work of salvation.

## H

**homily** A brief liturgical sermon that explains the Scripture readings, helps the People of God accept Sacred Scripture as the Word of God, and encourages them to put the teachings of Scripture into practice in their daily lives.

## I

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

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

## K

**kerygma** A Greek word meaning “proclamation” or “preaching,” referring to the announcement of the Gospel or the Good News of divine salvation offered to all through Jesus Christ. *Kerygma* has two senses. It is both an event of proclamation and a message proclaimed.

**Kingdom of God** The culmination or goal of God’s plan of salvation, the Kingdom of God is announced by the Gospel and is present in Jesus Christ. The Kingdom is the reign or rule of God over the hearts of people and, as a consequence of that, the development of a new social order based on unconditional love. The fullness of God’s Kingdom will not be realized until the end of time. Also called the Reign of God or the Kingdom of Heaven.

## L

**lectio divina** A Latin term meaning “divine reading.” *Lectio divina* is a form of meditative prayer focused on a Scripture passage. It involves repetitive readings and periods of reflection and can serve as either private or communal prayer.

**liturgy** The Church’s official, public, communal prayer. It is God’s work, in which the People of God participate. The Church’s most important liturgy is the Eucharist, or the Mass.

**Liturgy of the Eucharist** This term refers to the second part of the Mass that includes the offertory, the prayers of consecration and invocation of the Holy Spirit, the reception of Communion, and the dismissal.

**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.

## M

**Magisterium** The Church’s living teaching office, which consists of all bishops, in communion with the Pope, the bishop of Rome.

**morality** Refers to the goodness or evil of human acts. The morality of an act is determined by the nature of the action, the intention, and the circumstances.



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

## P

**parables** Short stories that use everyday images to communicate religious messages. Jesus used parables frequently in his teaching as a way of presenting the Good News of salvation.

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

**prayer** Lifting up of one's mind and heart to God or the requesting of good things from him. The five basic forms of prayer are blessing, praise, petition, thanksgiving, and intercession. In prayer, we communicate with God in a relationship of love.

## Q

**Quelle** Also called the Q Source, a theoretical collection of ancient documents of the teachings of Jesus shared among the early followers of Christianity; believed by Scripture scholars to be a source for the Gospels of Matthew and Luke.

## R

**Rosary** A devotional prayer that honors the Virgin Mary and helps us meditate on Christ's life and mission. We pray the Rosary using rosary beads, which are grouped into "decades." Each decade consists of praying the Lord's Prayer followed by ten Hail Mary's and the Glory Be while meditating on an event from Christ's life and mission.

**ruminate** To think deeply about something; to contemplate, meditate on, ponder over, chew on.

## S

**Sacred Tradition** The process of passing on the Gospel message. Sacred Tradition, which began with the oral communication of the Gospel by the Apostles, was written down in Sacred Scripture, is handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

**Sanhedrin** An assembly of Jewish religious leaders—chief priests, scribes, and elders—who functioned as the supreme council and tribunal during the time of Jesus.

**Stations of the Cross** A devotion for prayer and reflection, popular during Lent, that retraces the events of Jesus' Passion and death in fourteen "stations," represented by artistic depictions. Most Catholic churches have artistic representations of the fourteen Stations of the Cross. Also called the Way of the Cross.

**synoptic Gospels** The name given to the Gospels of Matthew, Mark, and Luke, because they are similar in style and content.

## V

**Via Dolorosa** Latin for "way of sorrow," referring to the path Jesus journeyed in the last hours of his life, which is commemorated in the devotion of the Stations of the Cross.



## Terms Introduced for Later Mastery

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

**pastoral** From the Latin *pastor*, meaning “shepherd” or “herdsman”; refers to the spiritual care or guidance of others.

**Pauline letters** Thirteen New Testament letters attributed to Saint Paul or to disciples who wrote in his name. The letters offer advice, pastoral encouragement, teaching, and community news to early Christian communities.

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

**prologue** A separate introduction at the beginning of a play, story, or long poem.

**Trinity** From the Latin *trinus*, meaning “threefold,” referring to the central mystery of the Christian faith that God exists as a communion of three distinct and interrelated Divine Persons: Father, Son, and Holy Spirit. The doctrine of the Trinity is a mystery that is inaccessible to human reason alone and is known through Divine Revelation only.

## Terms Previously Mastered or for General Knowledge

### A–G

**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** In general, the movement, migration, or scattering of a people away from an established or ancestral homeland.

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

### H–J

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

**Holy of Holies** The most holy place in the Tabernacle and later the Temple in Jerusalem, where the Ark of the Covenant was kept. Only the High Priest could enter, and he only once a year.

**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.



**L–R**

**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.

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

**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.

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

**redemption, redemptive** From the Latin *redemptio*, meaning “a buying back,” referring, in the Old Testament, to Yahweh’s deliverance of Israel and, in the New Testament, to Christ’s deliverance of all Christians from the forces of sin.

**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.

**S–Z**

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

**Samaritan** An inhabitant of Samaria. The Samaritans rejected the Jerusalem Temple and worshipped instead at Mount Gerizim. The hostility between Jews and Samaritans is often recounted in the New Testament.

**synagogue** This word (from the Greek *synagōgē* meaning “meeting” or “assembly”) refers to the worship assemblies of Jews 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.

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



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Four Portraits of Jesus**

1. Circle the Gospel assigned to your group.
2. In your group, read aloud the Scripture passages for your assigned Gospel only. Take brief notes (one or two bullet points) on each passage and respond to the questions.
3. Every member of the group must write out their group's responses. You will need this information for the next part of this learning experience.

**Gospel of Matthew Portrait of Jesus****Teacher and Prophet, Like Moses**

Jesus teaches and proclaims the redemption of God's Kingdom.

- Matthew 4:23–5:11
- Matthew 13:44–48
- Matthew 25:31–47

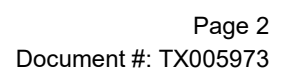
**Notes:****Questions:**

1. In what ways is Jesus portrayed as a teacher and prophet in these passages?
2. What is the central message of his teaching?
3. What do these passages teach us about the Kingdom of God?



## Gospel of Luke Portrait of Jesus

**Notes:**





### Questions:

1. According to Luke, what is Jesus' mission?
2. Who does Jesus unexpectedly highlight as an example of goodness? What does this tell us about who Jesus is?

## Gospel of John Portrait of Jesus

## Incarnate Word of God

Jesus is the Word of God Made Flesh, present since the beginning of time.

- John 1:1–18
- John 15:1–5
- John 16:25–28

**Notes:**

### Questions:

1. How do these passages demonstrate John's emphasis on Jesus' divinity?
2. What symbols or images does John use to speak of Jesus' divinity?



## Four Portraits of Jesus Answer Key

<b>Gospel of Matthew Portrait of Jesus</b> <b>Teacher and Prophet, Like Moses</b> <b>Matthew 4:23–5:11, Matthew 13:44–48, Matthew 25:31–47</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus teaches and heals</li> <li>• The Beatitudes</li> <li>• Parables about the Kingdom: Treasure in a Field, Pearl of Great Price, a Net Full of Fish</li> <li>• The Last Judgment (Parable of the Sheep and the Goats)</li> </ul>
<b>1. In what ways is Jesus portrayed as a teacher and prophet like Moses in these passages?</b>	<ul style="list-style-type: none"> <li>• Jesus teaches through his words (including through parables) and actions.</li> <li>• Like Moses delivering the Law from Mount Sinai, Jesus delivers the Beatitudes in the Sermon on the Mount, focusing on the Law of Love.</li> </ul>
<b>2. What is the central message of his teaching?</b>	<ul style="list-style-type: none"> <li>• To love and serve one another.</li> </ul>
<b>3. What do these passages teach us about the Kingdom of God?</b>	<ul style="list-style-type: none"> <li>• It is worth giving our lives for.</li> <li>• It will bring us joy.</li> <li>• It is available to all people.</li> </ul>
<b>Gospel of Mark Portrait of Jesus</b> <b>The Suffering Servant of God</b> <b>Mark 8:27–37, Mark 9:30–32, Mark 11:12–14</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus predicts his Passion and death.</li> <li>• He teaches the disciples that the Messiah must suffer and die.</li> <li>• He shows human needs and emotions such as like hunger and frustration.</li> </ul>
<b>1. In what ways do these passages highlight Jesus' humanity?</b>	<ul style="list-style-type: none"> <li>• They show that Jesus experienced human needs and emotions, such as hunger and frustration.</li> <li>• They indicate that he truly suffered and died on the cross.</li> </ul>
<b>2. How does Mark emphasize Jesus as the Suffering Servant of God?</b>	<ul style="list-style-type: none"> <li>• Jesus speaks openly about his coming suffering and death, even though this makes his disciples upset and uncomfortable.</li> </ul>
<b>Gospel of Luke Portrait of Jesus</b> <b>Compassionate Healer</b> <b>Luke 4:14–22a, Luke 10:25–37, Luke 16:19–31</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• Jesus uses a passage from the prophet Isaiah to teach about his mission.</li> <li>• Parable of the Good Samaritan</li> <li>• Parable of Lazarus and the Rich Man</li> </ul>
<b>1. According to Luke, what is Jesus' mission?</b>	<ul style="list-style-type: none"> <li>• To reach out to all people—especially those who are poor, outcast, or marginalized in some way—and share with them the Good News of God's Kingdom.</li> </ul>
<b>2. Whom does Jesus unexpectedly highlight as an example of goodness? What does this tell us about who Jesus is?</b>	<ul style="list-style-type: none"> <li>• Jesus highlights the Samaritan's compassionate actions.</li> <li>• Because Jews at that time hated Samaritans, this tells us that Jesus is not bound by society's views of who is good, worthy, or capable of being a role model.</li> </ul>



<b>Gospel of John Portrait of Jesus</b> <b>Incarnate Word of God</b> <b>John 1:1–18, John 15:1–5, John 16:25–28</b>	
<b>Notes</b>	<ul style="list-style-type: none"> <li>• The poetic prologue to John's Gospel</li> <li>• The vine and the branches</li> <li>• Jesus came from God the Father and will return there.</li> </ul>
<b>1. How do these passages demonstrate John's emphasis on Jesus' divinity?</b>	<ul style="list-style-type: none"> <li>• They show that Jesus is the Divine Word of God, pre-existent with God since the beginning of time.</li> <li>• Through the Incarnation, Jesus became flesh and lived a human life on Earth.</li> <li>• In his death and Resurrection, Jesus returned to God the Father.</li> </ul>
<b>2. What symbols or images does John use to speak of Jesus' divinity?</b>	<ul style="list-style-type: none"> <li>• The Word of God is God's "light" coming into the world.</li> <li>• "I am" indicates Jesus' divinity (connection with God's Revelation to Moses).</li> <li>• The vine and the branches: Jesus is the "true vine," and God the Father is the vine grower.</li> </ul>



## *Revelation and the Old Testament*

Name \_\_\_\_\_

# Paul's Missionary Journeys

1. Circle the journey your group has been assigned:
  - Journey 1: Acts 13:4–14:28
  - Journey 2: Acts 15:40–18:23
  - Journey 3: Acts 19:1–21:40
  - Journey 4: Acts 27:1–28:16
2. Read the passage that describes your assigned journey.
3. Writing in the first person as if you were Paul, create five travel blog entries related to your assigned journey:
  - Each of the five entries must be a substantial paragraph (about five or six complete sentences).
  - Follow your teacher's directions regarding the inclusion of photos or videos in your entries (these may be designated as required elements or as optional).
  - The blog entries must convey the following information:
    - Paul's location
    - the people he has met on this journey and how they view or treat him
    - the situations, challenges, and problems he has encountered
    - how he is trying spread the Good News of Jesus Christ
    - his own thoughts, feelings, and reflections regarding his faith and his mission



Name \_\_\_\_\_

## Paul's Response to the Early Christian Communities

1. Circle the passage your group has been assigned:
  - 1 Thessalonians 4:1–8
  - 1 Corinthians 11:17–33
  - 2 Corinthians 11:1–15
  - Galatians 5:13–26
  - Philemon, verses 8–21
  - Romans 14:1–11
2. Read your assigned passage.
3. As a group, discuss the following questions, and record your group's responses on a separate piece of paper.
  - To whom is Paul writing?
  - What problem is Paul addressing?
  - What solution to this problem does Paul propose?
4. With the members of your group, create a Twitter exchange, consisting of at least ten tweets in total. In your conversation, Paul is exchanging tweets with members of the community, his companions, his other Twitter followers, or some combination of these. Paul tweets about the problem he is addressing as well as the solution he is offering. Be creative, but be sure to be true to the Scripture. Be prepared to share your Twitter exchange with the class.



## Revelation and the Old Testament

Name \_\_\_\_\_

# Non-Pauline Letters and Revelation

1. Circle the Scripture passage(s) assigned to your group:

- James 2:14–17 and James 5:1–5
- 1 Peter 2:4–10 and 2 Peter 3:1–10
- 1 John 4:7–12 and 2 John 1:5–6
- Hebrews 4:12–16
- Revelation 21:1–6

2. Read aloud your assigned Scripture passage(s). Then, work through the following process with your group, making notes of your responses.

A. Explore your group members' initial reactions to the passage using the acronym **S-I-T**:

**S:** What is **surprising** about the passage?

**I:** What is **interesting** about the passage?

**T:** What is **troubling** about the passage?

B. Consider what the passage teaches us *about the early Church*.

- What insight does the passage give us into the challenges the early Christians faced?
- What advice, encouragement, or support does the passage offer?



C. Consider what this passage teaches us *about our lives of faith today*.

- How is this passage's advice, encouragement, or support relevant or helpful for Christians in general?
- How could it be particularly relevant or helpful for teenagers?

D. With your group, design two billboards:

- One billboard conveys a message of advice, encouragement, or support that the *first-century original audience of this letter* might have needed to hear.
- One billboard conveys a message of advice, encouragement, or support that *a contemporary person or community of faith* might need to hear.
- Both billboards must include a short phrase or slogan as well as an image, symbol, or other visual element.

E. Be prepared to explain your billboards to the class.





Name \_\_\_\_\_

## Praying the Liturgy of the Hours: A Reflection

1. What was this experience of praying the Liturgy of the Hours like for you? How did it make you feel? What did it cause you to think about?
  
2. What aspect of this prayer experience most stood out to you? Why?
  
3. Could you see yourself praying in this way on a regular basis? Why or why not?
  
4. What distractions or obligations keep you from focusing on God during your day?
  
5. How might hourly prayer help you to focus more on God?
  
6. What do you think it would be like to mark the passage of time with prayer, instead of with a clock or a school bell?
  - What would be the advantages of marking time in this way?
  
  - What would be difficult?



## Praying the Liturgy of the Hours: A Reflection

7. In what ways do you think that regular, daily contact with Scripture—whether through the Liturgy of the Hours or through another form of prayer—would transform you?

- In what ways do you think this would bring you closer to God?
- In what ways do you think this would support you in making wise decisions and living as a disciple?



Name \_\_\_\_\_

## The Stations of the Cross

1. Circle the station that has been assigned to your group:
  - Jesus is in the garden at Gethsemane. (Matthew 26:36–41)
  - Jesus is betrayed by Judas and is arrested. (Mark 14:43–46)
  - Jesus is condemned by the Sanhedrin. (Luke 22:66–71)
  - Jesus is denied by Peter. (Matthew 26:69–75)
  - Jesus is judged by Pilate. (Mark 15:1–5,15)
  - Jesus is scourged and crowned with thorns. (John 19:1–3)
  - Jesus bears the cross. (John 19:6,15–17)
  - Jesus is helped by Simon the Cyrenian to carry the cross. (Mark 15:21)
  - Jesus meets the women of Jerusalem. (Luke 23:27–31)
  - Jesus is crucified. (Luke 23:33–34)
  - Jesus promises his Kingdom to the good thief. (Luke 23:39–43)
  - Jesus speaks to his mother and the disciple. (John 19:25–27)
  - Jesus dies on the cross. (Luke 23:44–46)
  - Jesus is placed in the tomb. (Matthew 27:57–60)
2. Read the Scripture passage aloud with your group.
3. Imagine that you are a part of the scene, witnessing this event firsthand.
  - What stands out to you?
  - What might other people in the scene be thinking, feeling, or experiencing?
4. With your group, prepare an enactment of the station, being true to the Scripture passage.
5. Read the Scripture passage again with your group.
6. As a group, discuss the following:
  - If the Crucifixion of Jesus happened today, how would it be similar to, or different from, the time in which Jesus actually lived?
  - In our society today, what individuals or groups of people experience a kind of suffering and persecution similar to that which Jesus endured? (*Note:* People who experience physical suffering may come to mind, but also consider the emotional persecution and suffering from living in poverty, discrimination, and other forms of oppression.)



## The Stations of the Cross

7. With your group, prepare a modern version of the station. You may present the modern version in any way you choose, such as a skit, a still-life tableau, a poster, a video, or a presentation utilizing technology. (Check with your teacher regarding any particular instructions or parameters.) Be prepared to share a brief statement (two to three sentences) that explains this modern version.
8. Each group will present in sequential order of the stations. Your presentation should include these elements, in this order:
  - Read the Scripture passage for your station.
  - Enact the station (these first two steps may be done simultaneously).
  - Present the modern version of the station.
  - Share your brief explanation of this modern version.



Name \_\_\_\_\_

## Unit 5 Final Performance Task Options

The following is a list of the enduring understandings for unit 5. 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.

- The Gospels offer four portraits of Jesus—each with a unique perspective—that together proclaim one message of salvation.
- As recounted in the Acts of the Apostles, the epistles, and the Book of Revelation, the growth of the early Church was fueled by the preaching of the Apostles and the passion of the early missionaries.
- In both individual and communal prayer, Scripture nourishes our faith through a transformative encounter with Jesus, the Word Made Flesh.

### Option 1: Three Scripturally-Based Prayer Experiences

1. Choose any three of the following scripturally-based prayer experiences in which to engage in the course of this unit:
  - a Eucharistic liturgy
  - a Liturgy of the Word or prayer service that incorporates Scripture
  - another sacramental celebration, such as a Baptism, wedding, or Confirmation
  - Liturgy of the Hours (morning or evening prayer)
  - *lectio divina*, focused on any New Testament passage
  - the Stations of the Cross
  - the Rosary

Please note the following:

- Some of these experiences are liturgical and communal, while others could be prayed either individually or communally.
  - You must choose three *different* experiences; that is, even if you go to Mass three times during this unit, that only counts as one experience.
  - You must engage in these experiences at your own initiative. They must be *in addition* to any prayer experiences that your teacher may offer or organize in class during this unit.
2. Following each prayer experience, write a short (one paragraph) reflection about it, including your honest thoughts, feelings, and reactions. Once you have completed all three, write a three-to-four-page reflection paper. Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings:
    - Compare and contrast the three different prayer experiences.
    - How did each prayer experience incorporate Scripture, especially the New Testament?



- Which prayer experience did you find most nourishing for your life of faith?
- Which prayer experience did you find most difficult or challenging?
- How did these prayer experiences give you new insight into the saving mission of Jesus and into the mystery of the Incarnation?
- In what ways did these prayer experiences help you to feel connected with our ancestors in faith, especially the early Christians?
- How did one or more of these prayer experiences help you to enter more deeply into the Paschal Mystery?
- In what ways did these prayer experiences inspire you to take action or make a concrete change in your life? For example, do you feel more inclined to live and share your faith more openly, or to engage in actions of service, charity, or justice?

3. Turn in the reflection paper, along with your three one-paragraph reflections, to your teacher.

## Option 2: Planning a Liturgy of the Word

1. Imagine that your pastor or campus minister has invited you to plan a Liturgy of the Word. Your written plan should include details regarding all the elements listed below:
  - Gathering Song (Include why you chose it and how it relates to the Scripture readings.)
  - Greeting
  - Opening Prayer
  - First Reading, from any New Testament book other than the Gospels (Include the scriptural citation and a summary.)
  - Responsorial Psalm (Include a description of how your chosen Psalm fits thematically with the First Reading and/or the Gospel.)
  - Gospel Acclamation
  - Gospel (Include the scriptural citation and a summary.)
  - Reflection (This should be one to two pages, focused on connecting the First Reading and the Gospel with our lives today.)
  - General Intercessions (Compose these yourself.)
  - The Lord's Prayer
  - Blessing
  - Song of Sending Forth (Include why you chose how it relates to the Scripture readings.)
2. In addition to your written liturgy plan including the above elements, write a two-page reflection paper. (If you are completing this final performance task with a partner, you must each write your own reflection paper.) Use the following as writing prompts, and be sure to demonstrate your grasp of this unit's enduring understandings:
  - What was it like to plan a liturgy? What was easy or enjoyable? What was difficult or challenging?
  - How did this experience strengthen or nourish your faith?
  - What new insights did you gain into Scripture, especially the New Testament?



- How did planning this liturgy give you the opportunity to contemplate Jesus' saving mission, the Incarnation, or the Paschal Mystery?
- To what extent did planning this liturgy help you to embrace your own responsibility to share the Good News of Jesus Christ with others, through both your words and your actions?

### Option 3: The Reflective Synthesis (Semester-Long Project Option)

The reflective synthesis invites you to consider all that you have learned throughout the semester, especially what you have learned from the process of writing your exegetical papers. Rather than simply summarizing your knowledge, a synthesis invites you to step back, consider the big picture, and notice associations, connections, relationships, and common themes in what you have been learning. As you create your synthesis, think about connections between elements of this project, the course content you have been studying all semester, and your personal experience.

Your reflective synthesis may be a four-page written paper or a digital option that your teacher offers, such as a twelve-slide (minimum) PowerPoint presentation, a 5-minute (minimum) podcast or video, or a creative multimedia creation. Whatever format you select, be sure to respond to the following questions. Don't number the questions and your responses, and it isn't necessary to respond in this exact order. Simply ensure that you cover each of these topics thoughtfully and thoroughly.

- Examine your three papers carefully, noting the order in which you wrote them. How did your skills in biblical research and writing grow over the course of the semester? For example, what is some aspect of biblical exegesis that you understood much more clearly by the time you wrote the third paper?
- Which of the seven steps of exegesis did you find to be the most interesting or intriguing? Why?
- Which of the seven steps of exegesis did you find to be most difficult or challenging? Why?
- How might you use these exegetical skills in other courses, in other reading, or in other aspects of your life?
- How has your understanding of Sacred Scripture grown, changed, or deepened through the process of writing these papers?
- How has your study of Sacred Scripture this semester—and especially your careful exegesis of Scripture passages—helped you to grow in faith? For example, what have you learned about the essential role that Sacred Scripture must play in the life of a disciple? What new insight have you gained into how God reveals himself to us through Scripture?
- How do the Scripture passages on which you wrote your papers call you to action? For example, does one or more of the passages invite you to make some concrete change in your life? Does one or more of them motivate you to take action to make our world more just? If so, in what way?





## Unit 5 Final Performance Task Options

- Listed below are the focus questions for each unit of this course. Choose any one of these questions and explain how one or more of the scriptural passages you wrote about in your papers provides particular insight regarding this question.
  - Unit 1: How does the Bible help me to know God?
  - Unit 2: How do I keep my focus on God?
  - Unit 3: Why do the kings and prophets matter?
  - Unit 4: How do challenging times deepen our faith?
  - Unit 5: How is Jesus' mission kept alive?
- What further questions do you have about Scripture? What have your studies this semester made you still curious about? How will you satisfy that curiosity?



*Revelation and the Old Testament*

Name \_\_\_\_\_

**Unit 5 Final Performance Task Rubrics**

Option 1				
Criteria	4	3	2	1
<b>Work demonstrates comprehension of enduring understandings for unit.</b>	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents a sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents limited or absent demonstration of enduring understandings for unit.
<b>Student engaged in three different scripturally-based prayer experiences and submitted one-paragraph reflection for each.</b>	Student engaged in three different scripturally-based prayer experiences and submitted one-paragraph reflection for each.	Student engaged in only two scripturally-based prayer experiences or submitted only two one-paragraph reflections.	Student engaged in only one scripturally-based prayer experience or submitted only one one-paragraph reflection.	Student did not engage in scripturally-based prayer experiences or did not submit any of one-paragraph reflections.
<b>Reflection paper contains in-depth, substantive content that demonstrates creativity and attention to detail.</b>	Reflection paper is not only substantive and creative but also thought-provoking and insightful.	Reflection paper is substantive and creative.	Reflection paper is lacking in substance or in creativity.	Reflection paper is simplistic and superficial.
<b>Reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.</b>	Reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Reflection paper demonstrates some genuine engagement with, and personal appropriation of, material of unit but is lacking in one or both of these areas.	Reflection paper demonstrates very limited engagement with, and personal appropriation of, material of unit.	Reflection paper demonstrates neither genuine engagement with, nor personal appropriation of, material of unit.
<b>Content of reflection paper is relevant to academic content of unit.</b>	Content of reflection paper is relevant to academic content of unit.	Content of reflection paper is mostly, but not entirely, relevant to academic content of unit.	Content of reflection paper is relevant to academic content of unit in a very limited manner.	Content of reflection paper is not relevant to academic content of unit.
<b>Reflection paper utilizes proper spelling and grammar.</b>	Reflection paper has no errors in spelling or grammar.	Reflection paper has one or two errors in spelling or grammar.	Reflection paper has three or four errors in spelling or grammar.	Reflection paper has five or more errors in spelling or grammar.



# Unit 5 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Work demonstrates comprehension of enduring understandings for unit.	Work presents coherent, insightful, and clear demonstration of enduring understandings for unit.	Work presents sometimes inconsistent but clear demonstration of enduring understandings for unit.	Work does not always present coherent or clear demonstration of enduring understandings for unit.	Work presents limited or absent demonstration of enduring understandings for unit.
Liturgy plan includes required elements.	Liturgy plan includes all required elements.	Liturgy plan is missing one required element.	Liturgy plan is missing two required elements.	Liturgy plan is missing three or more required elements.
Liturgy plan and reflection paper contain in-depth, substantive content that demonstrates creativity and attention to detail.	Work is not only substantive and creative but also thought-provoking and insightful.	Work is substantive and creative.	Work lacks substance and creativity.	Work is simplistic and superficial.
One- or two-page reflection on readings is academically sound and relevant.	One- or two-page reflection on readings is academically sound and relevant.	One- or two-page reflection on readings is mostly, but not entirely, academically sound and relevant.	One- or two-page reflection on readings is academically sound and relevant in very limited manner.	One- or two-page reflection on readings is neither academically sound nor relevant.
Two-page reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates genuine engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates some genuine engagement with, and personal appropriation of, material of unit but is lacking in one or both areas.	Two-page reflection paper demonstrates very limited engagement with, and personal appropriation of, material of unit.	Two-page reflection paper demonstrates neither genuine engagement with, nor personal appropriation of, material of unit.
Liturgy plan and reflection paper utilize proper spelling and grammar.	Liturgy plan and reflection paper have no errors in spelling or grammar.	Liturgy plan and reflection paper have one or two errors in spelling or grammar.	Liturgy plan and reflection paper have three or four errors in spelling or grammar.	Liturgy plan and reflection paper have five or more errors in spelling or grammar.



## Unit 5 Final Performance Task Rubrics

Option 3				
Criteria	4	3	2	1
Portfolio contains all required elements (copies of three exegetical papers—with grade and teacher comments—and reflective synthesis).	Portfolio contains all required elements.	Portfolio is missing one required element.	Portfolio is missing two required elements.	Portfolio is missing three or more required elements.
Reflective synthesis covers all required topics and questions.	Reflective synthesis covers all required topics and questions.	Reflective synthesis is missing one required topic or question.	Reflective synthesis is missing two required topics or questions.	Reflective synthesis is missing three or more required topics or questions.
Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia content).	Reflective synthesis is at least four written pages, twelve PowerPoint presentation slides, or 5-minute podcast or video (or comparable multimedia content).	Reflective synthesis is short one page, two slides, or 1 minute.	Reflective synthesis is short two pages, three slides, or 2 minutes.	Reflective synthesis is short three or more pages, four or more slides, or 3 or more minutes.
Reflective synthesis contains in-depth, substantive content that demonstrates creativity and attention to detail.	Reflective synthesis is not only substantive and creative but also thought-provoking and insightful.	Reflective synthesis is substantive and creative.	Reflective synthesis is lacking in substance or in creativity.	Reflective synthesis is simplistic and superficial.
Reflective synthesis demonstrates genuine engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates genuine engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates some genuine engagement with, and personal appropriation of, course material but lacks in one or both areas.	Reflective synthesis demonstrates very limited engagement with, and personal appropriation of, course material.	Reflective synthesis demonstrates neither genuine engagement with, nor personal appropriation of, course material.
Reflective synthesis utilizes proper spelling, grammar, and/or diction.	Reflective synthesis has no errors in spelling, grammar, or diction.	Reflective synthesis has one or two errors in spelling, grammar, or diction.	Reflective synthesis has three or four errors in spelling, grammar, or diction.	Reflective synthesis has five or more errors in spelling, grammar, or diction.



Name \_\_\_\_\_

## Unit 5 Test

# God Revealed through Jesus and the Church

### Multiple Choice

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

- \_\_\_\_\_ 1. What is considered to be the heart of all Scripture?
- New Testament
  - Gospels
  - Pauline Letters
  - Acts of the Apostles
- \_\_\_\_\_ 2. What aspects of Jesus' life and teaching did the Evangelists emphasize?
- those most meaningful to their particular audience
  - those most easily understood
  - the ones that caused the least controversy
  - the ones that avoided the suspicion of the Roman government
- \_\_\_\_\_ 3. What are the synoptic Gospels?
- the Gospels that have similar style and content
  - the only Gospels accepted in the Canon of Sacred Scripture
  - the Gospels excluded from the Canon of Sacred Scripture
  - the Gospels that focus only on the sayings and teachings of Jesus
- \_\_\_\_\_ 4. What are the Beatitudes?
- Jesus' teachings that focus on the beauty of God's creation
  - Jesus' re-teaching of the Ten Commandments
  - the actions and attitudes by which one can discover genuine happiness
  - none of the above
- \_\_\_\_\_ 5. What is the cornerstone of our faith, for without it there would be no Gospels, no Christian faith, no Church?
- Jesus' teachings
  - the Passion of Jesus
  - Jesus' death
  - Jesus' Resurrection



## Unit 5 Test

- \_\_\_\_\_ 6. What is the Kingdom of God?
- the goal of God's plan of salvation
  - when God rules over the hearts of people
  - when a new social order, based on unconditional love, is established
  - all of the above
- \_\_\_\_\_ 7. What makes John's Gospel quite different from the other Gospels?
- the lack of poetic language
  - the greatest use of Jesus' parables
  - Jesus' lengthy speeches and teachings
  - all of the above
- \_\_\_\_\_ 8. What do the "I Am" statements in John imply about Jesus?
- He is truly human.
  - He is truly divine.
  - He has a limited time on Earth.
  - He truly existed.
- \_\_\_\_\_ 9. How does Jesus describe the defining characteristic of a Christian community?
- their love for one another
  - their belief in his humanity
  - their dedication to getting more members
  - their commitment to pass on his teachings
- \_\_\_\_\_ 10. Jesus Christ is \_\_\_\_\_ human and \_\_\_\_\_ divine.
- partly, partly
  - half, half
  - fully, fully
  - not really, completely
- \_\_\_\_\_ 11. Rather than discouraging the growth of the Church, what encouraged and inspired faithful Christians?
- the deaths of the martyrs
  - the burning of the New Testament
  - the early poor Church leadership
  - all of the above
- \_\_\_\_\_ 12. What question did the first major conflict within the Church address?
- Do the Gentile believers need to follow Jewish Laws to be Christians?
  - Did Christians need to follow all of Jesus' teachings to be saved?
  - Can Roman citizens become Christians?
  - Did Jesus minister to Gentiles?



- \_\_\_\_\_ 13. Who did the Catholic letters address?
- members of the Roman Catholic Church
  - the Christian communities living in Jerusalem
  - Saint Paul, in response to his letters
  - all the Christian communities
- \_\_\_\_\_ 14. The Roman authorities would sometimes punish Christians for refusing to do what?
- worship the emperor by offering incense at the Roman altar
  - burn their religious literature
  - let them marry their daughters
  - travel to Rome to register in the census
- \_\_\_\_\_ 15. Which of the following best describes the message of the Book of Revelation?
- Prepare for the destruction that will mark the end of the world.
  - Have courage and keep the faith, even in the face of death.
  - Christ is the New Moses who heralded a New Law.
  - Care for the poor and others in need.
- \_\_\_\_\_ 16. What is the faith heritage contained in the Deposit of Faith?
- the Bible
  - the New Testament and the preaching of the Apostles
  - Sacred Scripture and Sacred Tradition
  - the teachings of the Church Fathers
- \_\_\_\_\_ 17. What are the central teachings of the Church that are considered definitive and authoritative and defined by the Magisterium called?
- Doctrine
  - certitudes
  - beliefs
  - dogma
- \_\_\_\_\_ 18. What is the official, public, daily prayer of the Catholic Church that is also known as the Divine Office?
- Liturgy of the Hours
  - Liturgy of the Eucharist
  - Liturgy of the Word
  - Liturgy of the Christ
- \_\_\_\_\_ 19. What is the most central prayer to the Christian faith?
- the Jesus Prayer
  - the Lord's Prayer
  - the Hail Mary
  - the Eucharistic





## Unit 5 Test

- \_\_\_\_\_ 20. Which are examples of devotional prayers?
- a. the Liturgy of the Hours and the Liturgy of the Word
  - b. the Rosary and the Stations of the Cross
  - c. the Eucharistic prayer and the blessing at the end of Mass
  - d. the prayers used in the Sacraments of Baptism and Holy Orders
- \_\_\_\_\_ 21. Which group was part of the early Church?
- a. Jews
  - b. Gentiles
  - c. Samaritans
  - d. all of the above
- \_\_\_\_\_ 22. Which account about Jesus does each of the four Gospels include?
- a. his birth
  - b. his Passion, death, and Resurrection
  - c. the Sermon on the Mount
  - d. the raising of Lazarus
- \_\_\_\_\_ 23. What do Jesus' parables often end with?
- a. a message of comfort
  - b. an unexpected twist
  - c. a new law to follow
  - d. a condemnation
- \_\_\_\_\_ 24. What is Jesus referred to in the prologue of John's Gospel?
- a. Emmanuel
  - b. the Word
  - c. the New Moses
  - d. all of the above
- \_\_\_\_\_ 25. Saint Paul refers to Jesus Christ as the image of what?
- a. the invisible God
  - b. the Holy Spirit
  - c. Adam before sin
  - d. the Trinity



## 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. From a Greek word meaning “good news.”
- \_\_\_\_\_ 27. The work of salvation accomplished by Jesus Christ.
- \_\_\_\_\_ 28. Deacon and the Church’s first martyr.
- \_\_\_\_\_ 29. The suffering of Jesus during the final days of his life.
- \_\_\_\_\_ 30. The teachings of Jesus from the Sermon on the Mount that summarize the New Law of Christ.
- \_\_\_\_\_ 31. Short stories that use everyday images to communicate religious messages.
- \_\_\_\_\_ 32. Signs or wonders that can only be attributed to divine power.
- \_\_\_\_\_ 33. The mystery that Jesus Christ, the Son of God, became human.
- \_\_\_\_\_ 34. Known as the “Apostle to the Gentiles.”
- \_\_\_\_\_ 35. From a Greek word meaning “universal.”

### Column B

- a. Beatitudes
- b. catholic
- c. Gospel
- d. Incarnation
- e. miracles
- f. parables
- g. Paschal Mystery
- h. Passion
- i. Paul
- j. Stephen

## Gospel Matching

Identify the audience of each of the Evangelists by writing the letter representing the name of the Gospel in the space provided. One of the answers will be used more than once.

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

- \_\_\_\_\_ 36. This Gospel was probably written to a Gentile Christian community in Greece.
- \_\_\_\_\_ 37. He addressed his Gospel to a Jewish Christian community in Antioch, Syria.
- \_\_\_\_\_ 38. This Gospel was most likely written to a community of Jews, Gentiles, and Samaritans living in Ephesus, Galatia (Turkey).
- \_\_\_\_\_ 39. \_\_\_\_\_ wrote to a Gentile Christian community in Rome undergoing persecution.
- \_\_\_\_\_ 40. The community to which the Gospel of \_\_\_\_\_ was written probably included men and women from a wide variety of backgrounds and ethnicities, both poor and rich.



## Essay

Respond to one of the following questions in complete sentences.

- A. Why are there four Gospels instead of just one?
- B. Explain the significance of God the Son taking on a human nature.
- C. Define *Apostolic Succession* and *Sacred Tradition*, and then explain how they are related to each other.



## Unit 5 Test Answer Key

## God Revealed through Jesus and the Church

## Multiple Choice

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

## Matching

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

## Gospel Matching

36. c  
37. a  
38. d  
39. b  
40. c

## Essay

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

- A. Why are there four Gospels instead of just one?

Jesus' life on Earth can never be fully captured by a single book. Each of the four Gospels—Matthew, Mark, Luke, and John—emphasizes certain aspects of Jesus' life and teachings that its audience needed to hear. Guided by the Holy Spirit, the four Gospel writers, or Evangelists, focused on the themes and aspects of Jesus' life and teaching that were most meaningful to their respective Christian communities.

The early Christian communities could be quite different from one another, and one big difference was whether the community was predominately Jewish Christian or predominately Gentile Christian. Today, there is a clear separation between Jews and Christians, but that was not the case before and immediately after Jesus' life on Earth. It is important to remember that Jesus' earliest followers were



Jews, and even though they followed Jesus, they did not cease being Jewish. These followers of Christ are sometimes called Jewish Christians.

Jesus does not call only those in his own religious group to be his followers. Jesus had several encounters with Gentiles who were attracted to him and his message. After Christ's Ascension and the events of Pentecost, many Gentiles became believers. We refer to them as Gentile Christians. As you can imagine, the Gentile Christians had different concerns and questions than the Jewish Christians had.

Because they had different audiences with different questions and needs, each of the four Gospels emphasizes certain aspects of Jesus' life and teachings that its audience needed to hear. The four Gospels give us a broader perspective of who Jesus is and what he taught.

**B. Explain the significance of God the Son taking on a human nature.**

God became human so that we could know God's will and live our lives accordingly. Jesus Christ is both true God and true man. He shares in our humanity, yet he has the infinite wisdom of the Father. He is the Word of God that guides us in our life.

The Gospels help us understand that Jesus is God's Word Made Flesh, and through him, God is most fully revealed to us. Jesus Christ is one Divine Person with two natures—a human nature and a divine nature. He walked on this Earth as a man. He ate food, slept, laughed, cried, and experienced all the things that we do. He is also truly God, with divine knowledge and divine power. This mystery—Jesus Christ, the Divine Son of God, becoming man—is called the Incarnation. In the Incarnation, Jesus Christ became truly man while remaining truly God.

Because Jesus Christ is true God and true man, he is the fullness of Divine Revelation, so our salvation depends on being in communion with Christ. The Gospels invite us to put our complete faith and trust in him. We deepen our relationship by receiving him in the Eucharist and applying his teachings to every part of our lives. We can participate in his mission through our active involvement with his mystical presence on Earth, the Body of Christ—his Church.

**C. Define *Apostolic Succession* and *Sacred Tradition*, and then explain how they are related to each other.**

Apostolic Succession is the uninterrupted passing on of apostolic preaching and authority from the Apostles directly to all bishops. Sacred Tradition is the process of passing on the Gospel message. These two are closely related to each other.

When Jesus commissioned the Apostles to carry on his mission, they did not just memorize his words and then repeat them. They also had to pass on his way of life and his works. Jesus commissioned the Apostles to authentically teach and interpret the sacred truths he revealed to them. Guided by the Holy Spirit, the Apostles proclaimed the Good News with their preaching, by being living examples, by establishing the institutions needed to keep the Church alive and well, and through their writings.

The responsibility of passing on Sacred Tradition given to the Apostles and their successors is called Apostolic Succession. This is the reason Sacred Tradition is also called the Apostolic Tradition. It refers to the uninterrupted transmittal of apostolic preaching and authority from the Apostles directly to their successors, the bishops. Apostolic Succession helps ensure that the Sacred Tradition we are receiving is authentic.

