

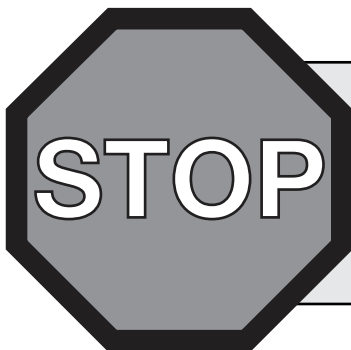
The Paschal Mystery

Christ's Mission of Salvation

TEACHER GUIDE

Living in Christ

Rita Cutarelli and Carrie Schroeder



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



saint mary's press

To the students of Mercy High School, San Francisco, who each day bless us with their wisdom, humor, insight, and desire to bring the Gospel message to the world.

In gratitude to the Sisters of Mercy, who grace us with their witness to justice and empower us to engage in the ministry of education with creativity and compassion.

The publishing team included Gloria Shahin, editorial director; Steven McGlaun, project coordinator; prepress and manufacturing coordinated by the production departments of Saint Mary's Press.

Cover Image: © The Crosiers / Gene Plaisted, OSC

Copyright © 2011 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, MN 55987-1320, www.smp.org. All rights reserved. Permission is granted to reproduce only the materials intended for distribution to the students. No other part of this manual may be reproduced by any means without the written permission of the publisher.

Printed in the United States of America

E1247

978-1-59982-105-4

Contents

Introducing the Living in Christ Series	7
Unit 1: Why Did God Redeem Us?	16
Overview	16
Student Book Articles Addressed in this Unit:	
Article 1 - The Primeval History	
Article 2 - Creation Reflects the Glory of God	
Article 3 - Human Beings: The Summit of Creation	
Article 4 - The Garden of Eden: The Perfect Life	
Article 5 - Adam and Eve's Disobedience	
Article 6 - Original Sin: A Consequence of the Fall	
Article 7 - Satan and the Fallen Angels	
Learning Experiences	20
Handouts	38
Unit 2: How Does the Incarnation Fulfill God's Promise of Redemption?	54
Overview	54
Student Book Articles Addressed in this Unit:	
Article 8 - God's Promise to Adam and Eve	
Article 9 - The Old Testament Covenants: Part One	
Article 10 - The Old Testament Covenants: Part Two	
Article 11 - Covenant Keeping: Successes and Failures	
Article 12 - The Growing Messianic Hope	
Article 13 - God Prepares the Way: The Roles of Mary and Joseph	
Article 14 - The Gospels and Christological Prophecies	
Article 15 - Why the Word Became Flesh	
Article 16 - The Titles Say It All	
Learning Experiences	58
Handouts	73
Unit 3: How Does Jesus Reveal His Saving Mission?	90
Overview	90
Student Book Articles Addressed in this Unit:	
Article 17 - The Luminous Mysteries	
Article 18 - The Poverty of Christ	
Article 19 - The Obedience of Christ	
Article 20 - Christ's Moral Preaching	
Article 21 - Christ's Healings	
Learning Experiences	95
Handouts	114

Unit 4: Jesus' Saving Mission Finds Its Fulfillment in His Suffering, Death, and Resurrection	130
Overview	130
Student Book Articles Addressed in this Unit:	
Article 22 - The Events of the Passion	
Article 23 - Who Killed Jesus?	
Article 24 - The Meaning of the Cross	
Article 25 - The Events of the Resurrection	
Article 26 - What Is the Resurrection?	
Article 27 - The Significance of Christ's Resurrection	
Article 30 - Saved from . . .	
Article 31 - Saved for . . .	
Learning Experiences	134
Handouts	150
Unit 5: Jesus' Ascension and Sending of the Holy Spirit Make Possible Our Redemption.	168
Overview	168
Student Book Articles Addressed in this Unit:	
Article 28 - The Ascension	
Article 29 - The Significance of Christ's Ascension	
Learning Experiences	171
Handouts	186
Unit 6: Through the Mystery of His Suffering, Jesus Stands in Solidarity with All Humanity and Calls Us to Do the Same	210
Overview	210
Student Book Articles Addressed in this Unit:	
Article 38 - Making Sense of Suffering	
Article 39 - Is Accepting Suffering a Sign of Weakness?	
Article 40 - Finding Strength in Times of Suffering	
Learning Experiences	214
Handouts	232
Unit 7: We Experience the Grace of the Paschal Mystery through Participation in the Prayer Life of the Church.	246
Overview	246
Student Book Articles Addressed in this Unit:	
Article 41 - Why We Pray	
Article 42 - The Forms of Prayer	
Article 43 - The Expressions of Prayer	
Article 44 - Overcoming Obstacles to Prayer	
Article 45 - Ignatian Gospel Meditation	

Article 46 - Introduction to the Triduum	
Article 47 - Holy Thursday	
Article 48 - Good Friday	
Article 49 - The Easter Vigil	
Learning Experiences	250
Handouts	266
Unit 8: The Paschal Mystery Calls Us to Holiness	284
Overview	284
Student Book Articles Addressed in this Unit:	
Article 32 - Our Judgment by God	
Article 33 - Heaven, Hell, and Purgatory	
Article 34 - Our Call to Holiness	
Article 35 - Participating in Christ's Priestly Ministry	
Article 36 - Participating in Christ's Prophetic Ministry	
Article 37 - Participating in Christ's Kingly Ministry	
Learning Experiences	288
Handouts	308
Appendix 1: Additional Resources	323
Appendix 2: Student Book/Teacher Guide Correlation	332
Acknowledgments	336

Introducing the Living in Christ Series

The Paschal Mystery: Christ's Mission of Salvation is the first-semester tenth-grade course in the Living in Christ series.

Saint Mary's Press developed the Living in Christ series in response to the needs of important stakeholders in the catechesis process. The courses follow the sequence and contain the material from the USCCB's Curriculum Framework. Each course also contains other material in the student book and teacher guide that students should know, understand, and be able to carry out. Each course responds to the varied needs that teachers have expressed, especially about limited time and the range of catechizing the young people in a high school religion class have had, offering wisdom from "secular" educational methods that can address both time limits and diversity in the classroom.

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

The Living in Christ Series

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

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

about your own students, discern how they learn best, and then lead them to understand main concepts in a way that speaks to their lived experiences and the issues of the day.

- **The Living in Christ series invites the students to be more engaged in their own learning.** This series asks the students to take charge of their learning process and to practice what it will mean to be adult Catholics who must translate scriptural and Church teaching into their real world.

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

The Series Web Site: smp.org/LivinginChrist

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

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

At smp.org/LivinginChrist you will also have access to an online test bank, which provides hundreds of questions for each course, beyond what is provided in the units. You can use test questions as they are presented or modify them for your students' learning needs.

Introducing *The Paschal Mystery: Christ's Mission of Salvation*

This course leads the students toward a deeper understanding of our need for redemption and how Jesus is the fulfillment of God's promise of redemption. The course explores how, through his suffering, death, Resurrection, and Ascension, Jesus makes our redemption possible. The course also addresses how we continually experience the Paschal Mystery in our lives and the liturgy of the Church. Paired with the ninth-grade course *Jesus Christ: God's Love Made Visible*, *The Paschal Mystery* provides students with an extensive understanding of Christology.

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

- Unit 1: Why Did God Redeem Us?
- Unit 2: How Does the Incarnation Fulfill God's Promise of Redemption?
- Unit 3: How Does Jesus Reveal His Saving Mission?
- Unit 4: Jesus' Saving Mission Finds Its Fulfillment in His Suffering, Death, and Resurrection
- Unit 5: Jesus' Ascension and Sending of the Holy Spirit Make Possible Our Redemption
- Unit 6: Through the Mystery of His Suffering, Jesus Stands in Solidarity with All Humanity and Calls Us to Do the Same
- Unit 7: We Experience the Grace of the Paschal Mystery Through Participation in the Prayer Life of the Church
- Unit 8: The Paschal Mystery Calls Us to Holiness

The Structure of Each Unit in This Teacher Guide

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

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

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

The Overview

The Overview is a snapshot of the whole unit. It provides the following information:

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

Learning Experiences

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

Preassess Student Knowledge of the Concepts

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

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

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

Present the Final Performance Tasks to the Students

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

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

For example, the four understandings for unit 1 are:

- God created all the world as essentially good.
- The Scriptures use figurative and symbolic language to convey religious truth, as exemplified in Genesis, chapters 1–11.
- Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.
- We need the grace of redemption in order to be healed of the effects of Original Sin.

The handout “Final Performance Task Options for Unit 1” (Document #: TX001353) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these concepts. The first final performance task option has the students create a documentary for young people titled “Humanity: Created . . . Fallen . . . Redeemed.” The second asks them to create a four-piece art show that reflects their understanding of the key concepts. The third asks them to develop two 40-minute religious

education sessions for children ages seven to nine explaining that we know God loves us because he created us and offered us the gift of redemption. A traditional unit test is also provided.

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

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

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

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

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

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

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

Explain

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

Interpret

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

Apply

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

Perceive

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

Empathize

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

Reflect

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

Understand

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

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

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

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

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

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

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

Handouts

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

Appendix

The teacher guide has one appendix. In this appendix you will find frequently used handouts, resources on teaching methods used in several units, and a semester-long project for the students. All of these are also available at smp.org/LivinginChrist for downloading, customizing, and printing.

Thank You

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

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

Overview

This first unit of the teacher guide for *The Paschal Mystery: Christ's Mission of Salvation* builds on key understandings from the previous two courses in this series. The students begin to explore the Paschal Mystery by studying God's creation of the world and our need for redemption.

Key Understandings and Questions


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

- God created all the world as essentially good.
- The Scriptures use figurative and symbolic language to convey religious truth, as exemplified in Genesis, chapters 1–11.
- Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.
- We need the grace of redemption in order to be healed of the effects of Original Sin.

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

- How do we know that the world is essentially good, despite the presence of sin?
- How do the Scriptures use literary forms to convey religious truth?
- If God created all the world essentially good, why do people, beginning with Adam and Eve, choose to sin?
- How does Original Sin make clear our need for God's grace?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 1: God's Plan for Salvation: The Big Picture," and are as follows:

- "The Primeval History" (article 1, pp. 11–13)
- "Creation Reflects the Glory of God" (article 2, pp. 14–17)

- “Human Beings: The Summit of Creation” (article 3, pp. 17–20)
- “The Garden of Eden: The Perfect Life” (article 4, pp. 21–24)
- “Adam and Eve’s Disobedience” (article 5, pp. 26–28)
- “Original Sin: A Consequence of the Fall” (article 6, pp. 29–31)
- “Satan and the Fallen Angels” (article 7, pp. 31–34)

How Will You Know the Students Understand?

The following resources will help you assess the students’ understanding of the key concepts covered in this unit. These handouts are provided in reproducible format at the end of this unit as well as at smp.org/LivinginChrist.

- handout “Final Performance Task Options for Unit 1” (Document #: TX001353)
- handout “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001354)
- handout “Unit 1 Test” (Document #: TX001359)

The Suggested Path to Understanding

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

Explain

Step 1: Preassess what the students already know about God’s creation of the world and our need for redemption by having them determine whether they agree with, disagree with, or are unsure about a series of statements.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX00x1353) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001354).

Interpret**Apply**

Step 3: Direct the students to explore the goodness of creation by conducting an online search for art and images that convey the goodness, beauty, and blessedness of the created world.

Apply

Step 4: Guide the students through a reading of Genesis, chapters 1–3, which explores the figurative and symbolic language and religious truth of these stories.

Explain **Step 5:** Deepen the students' understanding of the religious truth found in the creation stories by reading an excerpt from the Vatican II document *Pastoral Constitution on the Church in the Modern World* (*Gaudium et Spes*, 1965).

Perceive **Step 6:** Explore the concept of Original Sin by investigating the ways in which we, as a society, tend to make the same choice Adam and Eve did: choosing lives that are self-centered rather than God-centered.

Empathize **Reflect** **Step 7:** Lead the students in reflecting on, and journaling about, their own personal experiences of making both self-centered choices and God-centered choices.

Understand **Step 8:** Provide input for the students on the topic of grace and redemption by showing all of the film *Amazing Grace* (2006, 117 minutes, rated PG and A-II) or parts of the film *Dead Man Walking* (1995, 122 minutes, rated R and A-III).

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Empathize **Step 10:** Engage the students in a prayerful reflection on Psalm 139.

Reflect **Step 11:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- “Bible 101” (Document #: TX001000)
- “Using Primary Sources” (Document #: TX001313)
- “The Essential Goodness of God’s Creation and of Humanity” (Document #: TX001171)

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

- “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011)
- “Using Rubrics to Assess Work” (Document #: TX001012)
- “Using the Jigsaw Process” (Document #: TX001020)

Scripture Passages

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

- Genesis, chapters 1–3 (creation stories)
- Psalm 139 (“Lord, you have probed me, you know me . . .”)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 1” (Document #: TX001355).

.....

angel	original justice
anthropomorphic	Original Sin
archaeology	Parousia
concupiscence	primeval history
etiology	religious truth
Fall, the	Satan
figurative language	scientific truth
grace	soul
literary forms (genres)	Tartarus
original holiness	Tradition

Learning Experiences

Explain**Step 1**

Preassess what the students already know about God's creation of the world and our need for redemption by having them determine whether they agree with, disagree with, or are unsure about a series of statements.

1. Prepare for this introduction by cutting sheets of red, green, and yellow construction paper into fourths. You will need one sheet of each color for every two students in your class. Make copies of the handout "Preassessment Statements" (Document #: TX001352), one for each student.
2. Have the students form pairs. Give each pair three pieces of construction paper: one red, one green, and one yellow.
3. As you read each of the statements listed, the students will discuss with their partners whether they agree with the statement, disagree with it, or are unsure. For each statement allow about one minute of discussion time for the pairs to make their decisions. If they agree with the statement, they should hold up green; if they disagree, red; if they are unsure, yellow. To ensure that all pairs make their own choices, have all the pairs hold up their choices at the same time. You may have the pairs use their yellow ("unsure") piece only once, or you may allow pairs to use all colors an unlimited number of times. Assure the students that they may give their honest perspective without worrying about whether they are "right" or "wrong."

Use the following statements:

- God created all the world.
- Even though bad things sometimes happen, the world is basically good.
- Even though good things sometimes happen, the world is basically bad.
- Catholics must believe that God created the world in seven days because that is what the Bible says.
- We can achieve redemption (or salvation) through our own efforts.
- Original Sin means that people are preprogrammed to do evil things.
- The Scriptures contain figurative language and symbols that are not intended to be taken literally.

- Original Sin came into the world when Adam and Eve chose to focus on themselves rather than on God.
 - Bad things that happen in the world are God's fault.
 - Bad things that happen in the world are the fault of human beings.
 - All people need God's grace in order to be redeemed.
4. Allow some brief, full-class discussion after all the pairs have made their choices about each statement, especially for statements for which there is no clear consensus of opinion. You may wish to keep track of student questions that surface during this discussion so that you can address them later in the unit. Don't feel that you need to correct pairs who may have given the "wrong" answer, as preassessment is designed to prompt student thinking and to help you gauge your students' beginning point. The correct responses to these statements will emerge in the course of your teaching of this unit.
 5. At the conclusion of this step, distribute the copies of the handout "Preassessment Statements" (Document #: TX001352). Instruct the students to keep this list in their binders to refer to throughout the unit. They may wish to notice the extent to which their thinking about these statements evolves throughout the course of the unit.

Understand

Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 1" (Document #: TX001353) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX001354).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a documentary, producing an art show, or designing a religious education (Sunday school) lesson for seven- to nine-year-olds. Refer to "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011) and "Using Rubrics to Assess Work" (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts "Final Performance Task Options for Unit 1" (Document #: TX001353) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX001354), one of each for each student.

Teacher Note

You may wish to require that students vary their final performance tasks throughout the course. For example, you may require that students complete at least two individual and two partner or group final performance tasks. Or, you may require that students choose different types of final performance tasks, such as written, multi-media, or artistic. If you have these requirements, share them with the students now so that they can choose their final performance tasks appropriately.

Teacher Note

You will want to assign due dates for the performance tasks.

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

2. Distribute the handouts. Give the students a choice as to which performance task they prefer and add more options if you want.
3. Review the directions, expectations, and rubric 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 three options. If you wish to work with a partner, you may choose option 1 or 2. To work with a group of three or four, choose option 1 only.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task *throughout* the unit, not just at the end.
4. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand God's creation of the world and our need for redemption.
6. If you choose to offer the students the option of working on the semester-long portfolio project (see Appendix) instead of taking the final exam, present that option now.



Articles
1, 2

Interpret

Apply

Step 3

Direct the students to explore the goodness of creation by conducting an online search for art and images that convey the goodness, beauty, and blessedness of the created world.

The images the students find in this learning experience will be assembled into a PowerPoint presentation.

1. Prepare by ensuring that the students will have access to the Internet during class. Two or three students may share one computer, or students may work individually. You will also need access to a computer, as well as an LCD projector to show the class a PowerPoint presentation. Download and print the handout “The Goodness, Blessedness, and Beauty of the Created World” (Document #: TX001356), one for each student. Also assign the following articles from the student book as homework prior to the class session:
 - “The Primeval History” (article 1)
 - “Creation Reflects the Glory of God” (article 2)
2. Tell the students that the goal of this learning experience is to produce together, as a class, a PowerPoint presentation conveying the goodness, blessedness, and beauty of the natural, created world.
3. Assign each student (or each pair or group of three) a category of images to search for online. Possibilities include birds, fish, waterfalls, butterflies, flowers, plants, mammals, insects, the ocean, the beach, mountains, sunrises, sunsets, fields, galaxies, stars, the planets, the sun and moon, trees, and clouds. Images the students find can be photos, paintings, or other types of artwork. The images may or may not include people who are enjoying or interacting with these wonders of the natural world.
4. Direct each student, pair, or group to find three images that fit the assigned category. Depending on your students’ facility with online search engines and the Internet, allow 10 to 20 minutes for them to locate and select their images.
5. These images will be assembled into a PowerPoint presentation. You could do this yourself, as the students find their images and e-mail them to you (or bring them to you on a USB drive), or you could designate a student or group of students to complete this task or to help you complete it. Depending on time, you could arrange the images thematically or simply keep the order random.

6. If you are going to show the PowerPoint presentation during this same class period, proceed with the next part of this learning experience. If time is limited, proceed with the next part during the following class period.
7. Distribute copies of the handout “The Goodness, Blessedness, and Beauty of the Created World” (Document #: TX001356) and pens or pencils to the students. The handout contains reflection questions for them to *consider* while viewing the presentation. The students should not *write* their responses to the questions until after the presentation is completed.
8. Show the PowerPoint to the students. To make this a reflective or prayerful experience, play quiet music in the background.
9. After the presentation has concluded, continue the quiet music and distribute pens or pencils so the students can write brief responses to the questions on the handout.
10. Ask for volunteers to share their responses to the questions. Facilitate the resulting discussion.
11. As the discussion comes to an end, emphasize that the goodness of the created world is a key tenet of Judaism and of Christianity. This belief in God’s creation of the world as essentially good is rooted in the creation stories found in the Book of Genesis, which will be considered during the next class period.



Articles
3, 4

Apply

Step 4

Guide the students through a reading of Genesis, chapters 1–3, which explores the figurative and symbolic language and religious truth of these stories.

1. Prepare for this learning experience by downloading and printing the handout “Genesis, Chapters 1–3: Exploring Symbolic Language and Religious Truth” (Document #: TX001357), one for each student. Assign the following articles from the student book as homework prior to the class session:
 - “Human Beings: The Summit of Creation” (article 3)
 - “The Garden of Eden: The Perfect Life” (article 4)
2. Review with the students some of the key concepts from the student book articles they read for homework, including, but not necessarily limited to, the following:
 - literary forms (or genres) in the Scriptures
 - figurative and symbolic language
 - distinctions between scientific truth, historical truth, and religious truth
 - the Bible’s focus on religious truth

3. Distribute copies of the handout “Genesis, Chapters 1–3: Exploring Symbolic Language and Religious Truth” (Document #: TX001357) to the students. Review the instructions with them, emphasizing that this learning experience is an opportunity for them to apply what they have learned from their homework reading to a specific Scripture passage. Be sure the students have their Bibles.
4. Direct the students to form pairs. Assign each pair one of the following passages:
 - Genesis 1:1—2:4
 - Genesis 2:4–25
 - Genesis 3:1–24
5. As the pairs read their assigned passages, working together to complete the handout, circulate among the students to assist them or to answer any questions they may have. Allow about 20 minutes for the students to work, more if it seems necessary.
6. Reorganize the students into small groups of six, combining three pairs that each have a different passage. Although this technique, known as jigsawing, can be somewhat time-consuming to organize, it provides a valuable opportunity for the students to teach one another what they have learned. See the article “Using the Jigsaw Process” (Document #: TX001020) at smp.org/LivinginChrist for more about using this method.
7. Within their groups of six, the students share their handouts with their group members. Remind the students that the other members of their groups read different Scripture passages, so it is important that they share their own findings thoroughly. Draw the students’ attention to the last question on the handout: What is something interesting or puzzling you heard from someone else in your group? Each student writes an answer to this question in the course of the small-group sharing. Allow about 12 to 15 minutes for the students to work in these groups.
8. Gather the students back together into the large group. As time permits, solicit examples from the students of figurative or symbolic language they found in their assigned passages, as well as examples of the religious truth these passages convey.

Examples of figurative or symbolic language include the following:

 - **the seven numbered days of creation:** In the Scriptures, the number seven signifies completeness.
 - **wind:** a symbol of God’s power and creative energy—the “breath of life”
 - **chaos and order:** God’s power bringing forth a created order out of original chaos
 - **light and darkness:** God’s bringing forth light from the darkness symbolizes the “dawn” of creation.

- **water:** a universal symbol of life and, in the Catholic tradition, of cleansing and forgiveness
- **the garden:** a symbol of paradise and original blessing
- **the tree of the knowledge of good and evil:** a symbol of the boundaries God established for humanity
- **Adam's naming the animals:** a symbol of humanity's power and responsibility to care for the animals and all of creation
- **the serpent:** a symbol of temptation
- **the fruit of which Adam and Eve ate:** a symbol of their sin, of their desire to be self-centered rather than God-centered

Key religious truths that should be mentioned include the following:

- God is the Creator of all the world.
 - God created the world good.
 - Human beings are the high point, or summit, of creation.
 - Human beings are made in God's image and likeness.
 - Human beings have been created to care for (be stewards of) all of the created world.
 - Human beings were created to be in relationship with one another.
 - God created a special relationship, or partnership, between women and men.
 - Adam and Eve chose to follow their own desires rather than God's will for them.
 - Adam and Eve's choice caused Original Sin to enter the world.
9. Conclude this learning experience by reminding the students that these early chapters of Genesis are not to be read literally. Their figurative and symbolic language conveys religious truth, not historical or scientific truth. If the students have more unanswered questions about these passages, reassure them that you will continue to discuss these topics throughout the unit and the course.



Article
5

Explain

Step 5

Deepen the students' understanding of the religious truth found in the creation stories by reading an excerpt from the Vatican II document *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965)*.

1. Prepare by downloading and printing copies of numbers 12–18 from *Church in the Modern World*, available at smp.org/LivinginChrist. Also have the students read the article “Adam and Eve’s Disobedience” (article 5) in the student book.
2. Give students some brief background about the document they are about to read together. Share these or similar points:
 - ▶ The Second Vatican Council was a worldwide meeting of bishops who gathered in Rome from 1962 to 1965.
 - ▶ The Council issued many documents on a variety of issues, such as religious freedom, the liturgy, revelation, and the relationship between Catholics and people of other faith traditions. Many of these documents were an effort not only to restate Catholic beliefs but also to update the expression of those beliefs for the modern age.
 - ▶ The document we are about to read an excerpt from was one of the last the Council issued. It deals with the challenges facing the Church in the modern world. We will be reading just one small part of the document, looking for further insight into the religious truths we found during the last class in the early chapters of Genesis.
3. Before starting the reading, have the students each prepare a sheet of blank paper for taking notes. Direct them to divide the paper into two columns, titling the first column “familiar to me” and the second column “brand new to me.” Explain that the students are to fill in the columns with words, phrases, or ideas from the document as they read and listen.
4. Read through the excerpt of the document aloud with the students, having them take turns reading paragraphs. Remind them to fill in the two columns on their papers. Pause briefly between paragraphs. Suggest (or require) that the students have a minimum of five items in each of their columns.
5. About halfway through the excerpt (for example, after number 15), pause longer to allow the students to discuss briefly with a partner what they

Teacher Note

You may wish to alert the students to the fact that the document uses the word *man* generically, as was the custom when the document was written in 1965. Remind the students that the document intends *man* to refer to all of humanity, both female and male.

have written so far on their papers. Because this will be a brief discussion (2 to 3 minutes), it is best for the students to simply turn to someone close rather than move about the classroom.

6. Continue reading aloud to the end of the excerpt. Then allow a final minute or two for the students to add any additional items to one or both of their columns of notes.
7. Ask for several volunteers to write one of their columns of notes on the board. Have three or four students write their “familiar to me” column and three or four different students write their “brand new to me” column.
8. Review the findings with the class. In particular, reinforce with the students the insight and information this excerpt offers regarding the goodness of creation and humanity’s fall from grace (Original Sin). These insights, many of which should be in students’ “familiar to me” column, include the following:
 - Humanity was created by God in the divine image and likeness.
 - Humanity is the summit, or high point, of creation.
 - God has given humanity the responsibility of caring for one another and for the rest of the created world.
 - Human beings are meant to be in relationship with one another.

The document uses the word *communio* to mean “relationship.”

- Adam and Eve abused the freedom God gave them by rejecting God’s plan for their lives.
 - Adam and Eve’s choice caused sin and death to enter the world.
 - Human nature has been “wounded” or “weakened” by sin: we call this state of woundedness or weakness Original Sin.
 - We cannot overcome evil and sin on our own; we need the grace of God’s redemption.
9. Be sure to give some attention to the items in the “brand new to me” column. You may wish to provide clarification regarding some of these items now; others may be more productively addressed at another point in the unit or course.
 10. Conclude this learning experience by affirming the work the students have done today: they have examined a fairly sophisticated primary source, an official Church document, and have used it to gain insight into some complicated theological issues. The skill of reading primary sources closely is one they will continue to use in this course, in other religious studies courses, and in other academic disciplines.



Articles
6, 7

Perceive

Step 6

Explore the concept of Original Sin by investigating the ways in which we, as a society, tend to make the same choice Adam and Eve did: choosing lives that are self-centered rather than God-centered.

1. Prepare by bringing to class recent newspapers and newsmagazines (such as *Time*, *Newsweek*, or *U.S. News and World Report*) the students can look through and cut up. Newspapers should be from within the past month; magazines could be from the past three months. You will also need several pairs of scissors. Have the students read the following articles from the student book as preparation and background:
 - “Original Sin: A Consequence of the Fall” (article 6)
 - “Satan and the Fallen Angels” (article 7)
2. Review the concept of Original Sin with the students: the sin by which the first humans disobeyed God and thereby lost their original holiness and justice and became subject to death. Suggest to the students that many of the values, priorities, and practices of our society reflect the fact that human nature, although created good by God, has been wounded or weakened by sin. Solicit examples of these values, priorities, and practices, recording the list on the board. Possible values, priorities, and practices to mention include these:
 - consumerism
 - materialism
 - selfishness
 - greed
 - sexual promiscuity
 - unhealthy obsession with the lives of celebrities
 - abuse of power by those in positions of authority
 - violence
 - sexism, racism, and other forms of discrimination
 - apathy
 - exploitation of women, children, the poor, and the powerless
3. Tell the students they will be searching in recent newspapers and news magazines for articles that illustrate one or more of these values, priorities,

Teacher Note

If all the students have access to laptops, an online search would be an alternative way to proceed with this learning experience. Ensure that the students visit reputable sites (like *The New York Times* or *The Washington Post*) rather than simply conducting a Google search, and remind them to find articles that are from within the last month or so.

or practices; in other words, articles that illustrate the lasting effects of Original Sin and humanity's need for God's grace and redemption.

4. You may choose to have the students work individually or in pairs. Allow about 30 minutes for each student or pair to select and cut out one article and write up a brief summary of the article as well as a brief response to the following question:
 - How does this article show how society's values, priorities, or practices are self-centered rather than God-centered? In other words, how does this article illustrate the lasting effects of Original Sin?
5. When all the students have finished, gather the class back together and, as time permits, ask for volunteers to share their articles. Facilitate any resultant discussion, commenting as appropriate. Do not allow the discussion to venture too far into current events; rather, keep it focused on the effects of Original Sin and humanity's continued insistence, in various ways, on choosing a self-centered life over a God-centered life.
6. As the class period draws to a close, invite the students to a few moments of quiet reflection. You may want to say something like this:
 - Although the examples we have been discussing have been about *other people's* misplaced values and priorities, we cannot forget that we too often make similar choices. Because of the effects of Original Sin, *we also* often choose a self-centered life over a God-centered life. Even though our choices are unlikely to end up on the front page of the newspaper, they can have serious and lasting consequences, for good or ill, for ourselves and for other people. We will reflect on some of these personal choices, and on our need for God's grace and redemption, during the next class period.

A rectangular button with rounded corners and a slight shadow, containing the word "Empathize" in a sans-serif font.A rectangular button with rounded corners and a slight shadow, containing the word "Reflect" in a sans-serif font.

Step 7

Lead the students in reflecting on, and journaling about, their own personal experiences of making both self-centered choices and God-centered choices.

1. Review with the students the concept of Original Sin: our human propensity to make self-centered choices rather than God-centered choices.
2. Pose questions such as these:
 - In thinking about choices we make each day, what are some characteristics of self-centered choices?
 - What are some characteristics of God-centered choices?

Solicit student input, listing points on the board.

Possible characteristics of self-centered choices include the following:

- lack of concern for the feelings or needs of others
- turning away from those who are suffering, especially when helping would inconvenience us
- using one's resources (such as time, money, or talents) only for oneself
- feeling that our own needs are always more important or pressing than the needs of others
- lack of generosity or compassion

Possible characteristics of God-centered choices include the following:

- placing others' needs before our own
- going out of our way to assist others, especially those who have no one else to help
- a spirit of generosity, caring, and compassion
- willingness to be present with others who are suffering
- considering how my choices will affect other people, either positively or negatively

3. Invite the students to recall two examples from the past few weeks of choices they have made, one choice that was self-centered and one that was God-centered. Explain that they will be describing each of these choices in a journal entry.

If you have already discussed journaling with your students in another context, skip to part 5.

4. Briefly discuss with your students your expectations regarding journal entries completed during this course. Possible points to include are these:
 - Journal entries are an expression of your personal experiences, viewpoints, or perspectives.
 - Though a journal entry may contain your "opinion" regarding a particular issue or question, the thoughts expressed in your writing should always be grounded in, or connected to, the material we have been studying in class.
 - Journal entries are not private: a journal kept for class is not a diary! All journal entries will be collected and read by the teacher, either one at a time or altogether at the end of the course.
 - You may be asked to share some or all of a journal entry with a partner or small group as part of a class exercise.
5. Proceed with the journal entry for this learning experience. The students should write a substantial paragraph regarding each of their choices: the self-centered choice and the God-centered choice. Ask them to write as much detail regarding the circumstances and consequences (for good or ill)

of their choices as they are able. Tell them they will be asked to select one of their choices (the self-centered one or the God-centered one) to share with a partner after everyone has finished writing.

6. To create an atmosphere conducive to reflective writing, you may wish to play quiet instrumental music, light a candle, turn off the lights, and allow students to sit on the floor (respecting the personal space of others, of course). Allow 10 to 15 minutes for the students to write.
7. When all the students are done writing, have them form pairs. Instruct the students to share at least one of their choices with their partners (both if they so choose). Remind them to listen respectfully to each other. Allow about 5 minutes for this sharing.
8. Pose the following questions to the students:
 - ▶ What is one insight that has emerged for you in the course of listening to your partner and sharing the story of your choice with him or her? Are you struck by a similarity or difference between your story and that of your partner, or have you gleaned some bit of wisdom or useful advice from your partner?

Ask the students to write a brief, one-sentence response to these questions as an addendum to their journal entry.

9. Gather the students back together into the large group. Depending on time, you may do one of the following:
 - Solicit volunteers to share one or both of their choices with the whole class.
 - Solicit volunteers to share the insights that emerged in the course of their partner sharing (without disclosing the details of their partners' stories).
 - Solicit general reactions to this experience of reflection, writing, and sharing.
10. Wrap up the large-group discussion by observing that in the students' stories of making self-centered choices, we notice the lasting effects of Original Sin. However, in the students' stories of making God-centered choices, we experience the power and the promise of God's redemptive grace. Because of Original Sin, we *need* this grace. Because of the saving death and Resurrection of Jesus, this grace is *always available* to us, making it possible for us to be saved from sin, suffering, and death.

Understand

Step 8

Provide input for the students on the topic of grace and redemption by showing all of the film *Amazing Grace* (2006, 117 minutes, rated PG and A-II) or parts of the film *Dead Man Walking* (1995, 122 minutes, rated R and A-III).

Amazing Grace is the story of William Wilberforce, a member of the British parliament who, after a twenty-year struggle, succeeds in passing legislation to abolish the slave trade in the British Empire. One of his mentors in this effort was John Newton, the former slave trader who penned the words to the classic hymn for which the film is titled.

Dead Man Walking is the story of Sr. Helen Prejean's work of providing spiritual accompaniment to a death-row inmate in the months leading up to his execution. This transformative experience led her to work full-time for the abolition of the death penalty while continuing to minister among both death-row inmates and the families of victims of violent crime.

1. Prepare for this learning experience by downloading and printing the handout "Grace and Redemption in Film" (Document #: TX001358), one for each student. Obtain a copy of the film you are choosing for this learning experience and preview it yourself at least once. You will need a TV and DVD player or a computer and LCD projector for the classroom on the day or days you show the film.
2. Tell the students that although the last several learning experiences have focused on Original Sin, it is important for them not to have the impression that "all is lost." Though the lasting effects of Original Sin are *real*—we can see these effects both in society at large and in our own lives—God's grace is ultimately and reliably stronger than humanity's sinfulness.
3. The topics of grace and redemption will be explored more fully in later units of this course, but the following points should be shared with the students now. You may wish to write these points on the board or have students take notes.
 - Grace is God's life and love poured out for our salvation. It is always more powerful than sin, suffering, and death.
 - Grace enables us to overcome the effects of Original Sin.

Teacher Note

Be sure to preview in its entirety whichever film you use for this learning experience. If you choose *Dead Man Walking*, obtain parental permission for the students to view an R-rated movie, and use your best judgment regarding the appropriateness of the films and the advisability of viewing relevant excerpts.

- We cannot save or redeem ourselves; rather, we *need* God's grace.
 - Grace is always freely offered by God, without conditions.
 - We do not deserve the gift of grace. This does not mean that we are bad or unworthy people; rather, it means that the gift God offers us is too great for us to ever earn it. So, instead of worrying about being "good enough" to earn the gift of grace, we can simply and freely make the choice to accept this gift with joy, humility, and gratitude.
 - When we accept the gift of grace, we are able to share in the divine life of the Blessed Trinity—in a limited way while we live on earth, and fully when we live in union with God after we die.
 - The fullness of grace is revealed in the saving life, death, and Resurrection of Jesus. We will learn much more about these saving (or redemptive) events later in this course.
4. Tell the students they will be exploring the concept of grace by watching part or all of the film you have chosen.
 5. Distribute the handout "Grace and Redemption in Film" (Document #: TX001358), one for each student. Read the questions aloud. The students should consider the questions while viewing the film, perhaps jotting down brief notes. They do not need to write full answers until you provide further direction after the film concludes.
 6. You may wish to pause the film once or twice to answer questions and provide any needed clarification regarding the plot or characters.
 7. At the conclusion of the film, offer the students an opportunity to reflect, in one of the following ways, on what the film has taught them about grace and redemption:
 - writing individual responses to the questions on the handout (either in class or for homework)
 - working with a partner or small group to prepare answers to the questions on the handout, which could be written down or shared with the class in a brief oral presentation
 - writing a formal essay in response to one or more of the questions on the handout

Be sure to discuss the questions—as well as other questions and issues the students raise—in class as well.

8. Bring this learning experience to a close by asking the students for examples of other films, books, popular songs, or TV shows that illustrate the power of God's redemptive grace. It may be useful for the students to be aware of this phenomenon throughout this course: many elements of pop culture, even those that are not explicitly religious, reflect this theme of the power of grace to overcome sin, suffering, and death.

Understand

Step 9

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

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

1. Remind the students to bring any work they have already prepared to class so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 1” (Document #: TX001353) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001354). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This allows you to work with the students who need additional guidance with the task.

Empathize

Step 10

Engage the students in a prayerful reflection on Psalm 139.

1. Prepare by ensuring that all students bring their Bibles to class. You will also need index cards, one for each student.
2. Have the students open their Bibles to Psalm 139. Tell them that this psalm is a fitting conclusion to this unit because it expresses the key understandings in a beautiful, poetic, and prayerful way.
3. Ask the students to recall (or to look up in their notes or handouts) the four key understandings or concepts of this unit.
4. Create a prayerful atmosphere by playing quiet background music, lighting a candle, or turning off the lights.
5. Direct the class to read Psalm 139 together. You may have the students take turns reading each verse, or you may have the class read the psalm choir-style, with half the class reading verse one, the other half responding with verse two, and so forth until the end. Ask the students to be looking for at least one verse that either directly states or implies each of the important concepts from the unit. They should jot down these verse numbers so they don't forget.

6. Allow 2 to 3 minutes after the reading for the students to note their verses, one for each of the four key understandings. For your reference, here is a list of the key understandings and possible verses from Psalm 139 that state, imply, or reflect those understandings:
 - *God created all the world as essentially good.* In **verses 13 and 14**, the psalmist praises God's creative action: "I praise you, so wonderfully you made me. . . ."
 - *The Scriptures use figurative and symbolic language to convey religious truth, as exemplified in Genesis, chapters 1– 11.* **Verses 11 and 12** use symbolism of light and darkness, similar to the early chapters of Genesis.
 - *Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.* **Verses 19 and 20** refer to wicked, bloodthirsty, and deceitful people.
 - *We need the grace of redemption in order to be healed of the effects of Original Sin.* **Verses 7 and 8** express the constancy of God's saving presence. In **verses 23 and 24**, the psalmist expresses a desire to be led by God in "the ancient paths": the paths of redemption and grace.
7. Ask for volunteers to call out examples for each of the key understandings, with direction and input from you as needed.
8. Tell the students that in this ancient prayer, the psalmist praises God for the divine goodness and creative, saving love. At the very end, the psalmist asks for God's help: "Probe me, God, know my heart; / try me, know my concerns. / See if my way is crooked, / then lead me in the ancient paths" (verses 23–24). Explain that the students will now have an opportunity to compose prayers that follow a similar pattern.
9. Distribute an index card to each student. Direct the students to write two prayers, one on each side of the card (or one prayer with two parts). The first prayer should be a prayer of praise—for God's goodness, creation of the world, faithful love, redemption, and so on. The second prayer should be a prayer of petition seeking God's help, especially help in making God-centered choices and in accepting and living out the gift of redemptive grace. It is not necessary for the students to write their names on the cards.
10. If the prayerful atmosphere you provided during the reading of the psalm has diminished, you may wish to recreate it by playing quiet instrumental music, lighting a candle, or turning off the lights.
11. Allow about 5 minutes for the students to write their prayers.
12. Depending on the maturity level of the students and the level of trust that has been established among the students, conclude this learning experience in one of the following ways:
 - Ask for several volunteers to read their prayers aloud—some to read their prayers of thanksgiving and others to read their prayers of petition.

- Collect all the index cards and then redistribute them, ensuring that no student receives his or her own card. Then have students (as many as time permits) read the prayers on their cards: first the prayer of thanksgiving and then the prayer of petition. If the students can handle doing this in a prayerful and sincere manner, this can be a beautiful way to encourage them to pray with and for one another and to create a true faith community in your classroom.
13. After prayers have been shared, conclude with your own spontaneous words of prayer, or reread aloud the last verse of Psalm 139.

Teacher Note

If you choose the second option, tell the students to write “Do Not Read” at the top of their index card if they do not wish for the whole class to hear their prayer read aloud, even anonymously. Do not redistribute those cards.

Reflect**Step 11**

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

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of God’s creation of the world and our need for redemption have developed throughout the unit.

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

Preassessment Statements

Keep this list of statements to refer to throughout this unit. Notice how your thinking about these statements changes as you learn new things during the unit.

- God created all the world.
- Even though bad things sometimes happen, the world is basically good.
- Even though good things sometimes happen, the world is basically bad.
- Catholics must believe that God created the world in seven days, because that is what the Bible says.
- We can achieve redemption (or salvation) through our own efforts.
- Original Sin means that people are pre-programmed to do evil things.
- The Scriptures contain figurative language and symbols that are not intended to be taken literally.
- Original Sin came into the world when Adam and Eve chose to focus on themselves rather than on God.
- Bad things that happen in the world are God's fault.
- Bad things that happen in the world are the fault of human beings.
- All people need God's grace in order to be redeemed.



Final Performance Task Options for Unit 1

Important Information for All Three Options

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

- God created all the world as essentially good.
- The Scriptures use figurative and symbolic language to convey religious truth, as exemplified in Genesis, chapters 1–11.
- Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.
- We need the grace of redemption in order to be healed of the effects of Original Sin.

Option 1: A Documentary about the History of Creation

You are entering a documentary film contest sponsored by your diocesan Office of Youth Ministry. The contest is seeking brief (3- to 5-minute) documentary films produced by and for young people that focus on the theme “Humanity: Created . . . Fallen . . . Redeemed.” The three winning entries will be shown at the annual youth rally in the fall.

Your documentary film must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- use of appropriate images, skits, voiceover commentary, and music to convey ideas
- responsible and accurate use of at least two Scripture passages to help viewers understand the main concepts of the film

Option 2: An Art Show

Throughout Christian history, artists have interpreted the truths of our faith through many different media, including drawings, paintings, frescoes, sculptures, and stained glass. This option invites you to join this long history of artists dialoguing with our faith tradition by producing a four-piece art show that conveys, reflects on, or interprets the key understandings of this unit. Your four pieces can be any size and utilize any combination of artistic media.

Your art show must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout (It is recommended, but not required, that each of your four pieces focus on one of the four main concepts.)
- creative reflection on the four main concepts, either direct or implicit



- artistic skill appropriate for a high-school student
- a brief (two- to three-sentence) written explanation or commentary to accompany each piece

Option 3: A Religious Education (Sunday School) Lesson

The third-grade religious education (Sunday school) instructor is going on a two-week vacation and has asked you to fill in for her. You will have two 40-minute blocks of time to teach the children about how we know that God loves us: because God created us and offered us the gift of redemption. How will you teach seven- to nine-year-olds these ideas? What activities, songs, Scripture stories, prayers, or games will make these complicated ideas come alive for them? How will you keep their attention for 40 minutes? Create two 40-minute lesson plans to accomplish this task.

Your lesson plans must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- at least three different age-appropriate items (activities, games, and so on) in each of your lesson plans to help the students learn these concepts at a third-grade level, with an explanation in writing as to how each item will help the students to learn
- responsible and accurate use of at least two Scripture passages within your lesson plans



Rubric for Final Performance Tasks for Unit 1

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>God created all the world as essentially good.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Scriptures use figurative and symbolic language to convey religious truth, as exemplified in Genesis, chapters 1–11.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Original Sin entered the world when Adam and Eve chose to reject a God-centered life in favor of a self-centered life.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>we need the grace of redemption in order to be healed of the effects of Original Sin.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has multiple grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not done neatly.



Vocabulary for Unit 1

angel: Based on a word meaning “messenger,” a personal and immortal creature with intelligence and free will who constantly glorifies God and serves as a messenger of God to humans to carry out God's saving plan.

anthropomorphic: Attributing human characteristics to something that is not human.

archaeology: The scientific study of the material remains of past human life.

concupiscence: The tendency of all human beings toward sin, as a result of Original Sin.

etiology: A story that explains something's cause or origin.

Fall, the: Also called the Fall from grace, the biblical Revelation about the origins of sin and evil in the world, expressed figuratively in the account of Adam and Eve in Genesis.

figurative language: A literary form that uses symbolic images, stories, and names to point to a deeper truth.

grace: The free and undeserved gift of God's loving and active presence in our lives, empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.

literary forms (genres): Different kinds of writing determined by their literary technique, content, tone, and purpose (how the author wants the reader to be affected).

original holiness: The original state of human beings in their relationship with God, sharing in the divine life in full communion with him.

original justice: The state of complete harmony of our first parents with themselves, with each other, and with all of creation.

Original Sin: From the Latin *origo*, meaning “beginning” or “birth.” The term has two meanings: (1) the sin of the first human beings, who disobeyed God's command by choosing to follow their own will and thus lost their original holiness and became subject to death, (2) the fallen state of human nature that affects every person born into the world.

Parousia: The second coming of Christ at the end of time, fully realizing God's plan and the glorification of humanity.

primeval history: The time before the invention of writing and recording of historical data.

religious truth: The deeper meaning that God reveals to us through historical events or texts; an interpretation of historical events or texts.

Satan: The fallen angel or spirit of evil who is the enemy of God and a continuing instigator of temptation and sin in the world.

scientific truth: Facts obtained and accessible through the scientific method.



soul: Our spiritual principle, it is immortal, and it is what makes us most like God. Our soul is created by God. It is the seat of human consciousness and freedom.

Tartarus: The chains of Tartarus refer to the infernal regions in Greek mythology, mentioned in Second Peter 2:4.

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



The Goodness, Blessedness, and Beauty of the Created World

As you view the class PowerPoint, consider the following questions. You will have time to write your responses after the presentation has concluded.



1. Which image is most beautiful to you? Why?
2. Which image would be most helpful to you if you were trying to convince someone of the goodness and blessedness of the created world? How would it be helpful?
3. Which image makes you feel inspired, prayerful, or close to God?
4. "How varied are your works, LORD! / In wisdom you have wrought them all; / the earth is full of your creatures" (Psalm 104:24). What does this quotation mean to you? How has viewing these images helped you to better understand this quotation?



Genesis, Chapters 1–3

Exploring Symbolic Language and Religious Truth

1. Circle the passage you have been assigned:

Genesis 1:1—2:4

Genesis 2:4–25

Genesis 3:1–24

2. Read the passage together with your partner.

3. In two or three sentences, summarize what you have read.

4. List three or four examples of figurative / symbolic language in this passage, including what you think the figurative or symbolic language may mean. Use this chart.

Chapter and Verse (example: Genesis 1:1)	Figurative / Symbolic Language	Possible Meaning of the Figurative / Symbolic Language

5. List three or four examples of religious truth found in this passage. Remember that religious truth is the deeper meaning that God reveals to us through historical events or texts; an interpretation of historical events or texts. Of the examples that you list, circle the one you think is most important.



6. What is one question you have about this passage?

7. *To be completed near the end of this learning experience, after you have met in your group of six students.* What is something interesting or puzzling you heard from someone else in your group?



Grace and Redemption in Film

Consider these questions as you view the film, jotting down brief thoughts (not full answers) so that you can refer to them later. Your teacher will provide further instructions after the film.

1. How do you see grace active in the lives of the characters in this film?
2. How does this film reveal the lasting effects of Original Sin in society as a whole? in the lives of the individual characters?
3. What are some examples of self-centered choices the characters in the film made? What are some examples of God-centered choices they made?
4. What events or characters in this film help us to understand the universal human need for grace?
5. How does this film show us that grace is more powerful than sin, suffering, and death?



Unit 1 Test

Part 1: True or False

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

1. _____ God created all the world.
2. _____ Even though bad things sometimes happen, the world is basically good.
3. _____ Even though good things sometimes happen, the world is basically bad.
4. _____ Catholics must believe that God created the world in seven days because that is what the Bible says.
5. _____ We can achieve redemption (or salvation) through our own efforts.
6. _____ Original Sin means that people are pre-programmed to do evil things.
7. _____ The Scriptures contain figurative language and symbols that are not intended to be taken literally.
8. _____ Original Sin came into the world when Adam and Eve chose to focus on themselves rather than on God.
9. _____ Bad things that happen in the world are God's fault.
10. _____ Bad things that happen in the world are the fault of human beings.
11. _____ All people need God's grace in order to be redeemed.
12. _____ We can experience the goodness and blessedness of creation through the beauty of the natural world.
13. _____ Humanity was created by God in the divine image and likeness.
14. _____ The summit or high point of God's creation is the mountains.
15. _____ Humans have special responsibilities to care for one another and for the rest of the created world.
16. _____ God intended for humans to live in isolation: to make it on their own.
17. _____ Adam and Eve made good use of the freedom God gave them.
18. _____ Adam and Eve rejected God's plan for their lives.

19. _____ Adam and Eve's choice caused sin and death to enter the world.
20. _____ Human nature has been "wounded" or "weakened" by sin.
21. _____ God's redemptive grace is always stronger than human sinfulness.
22. _____ We can overcome the harmful effects of sin through our own determination and effort.
23. _____ We cannot earn the gift of God's grace.
24. _____ Grace has nothing to do with our earthly lives, only with our lives after death.
25. _____ The fullness of grace is revealed in the life, death, and Resurrection of Jesus.

Part 2: Matching

Match each example of figurative or symbolic language in column 1 with a meaning from column 2. Write the letter that corresponds to your choice in the space provided. (*Note:* There are two extra items in column 2).

Column 1

1. _____ seven days
2. _____ wind
3. _____ chaos / order
4. _____ light from darkness
5. _____ fruit
6. _____ water
7. _____ a garden
8. _____ tree of knowledge
9. _____ naming the animals
10. _____ serpent

Column 2

- A. God's power to bring forth order out of disorder
- B. relationship between men and women
- C. completeness
- D. humanity's responsibility to care for creation
- E. God's powerful "breath of life"
- F. the "dawn" or beginning of creation
- G. Adam and Eve's sinful choice
- H. paradise and original blessing
- I. life, cleansing, and forgiveness
- J. God's boundaries for human behavior
- K. temptation
- L. happiness



Part 3: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

Original Sin

Parousia

literary forms (genres)

soul

figurative language

Satan

Part 4: Short Answer

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

1. What is grace? Why does all humanity need God's redemptive grace? Illustrate your answer with at least one example from current events, film, or your own life.
2. How would you respond to someone who believes that Genesis, chapters 1–3, contains historical and scientific truth? Use specific examples from these chapters to support your response.
3. The presence of sin and evil in the world is not difficult to notice: we simply need to turn on the TV or open the newspaper. On what basis, then, do Catholics maintain that humanity is basically good and not evil? Reference the Scriptures or an official Church document in your answer.
4. What is the difference between a self-centered choice and a God-centered choice? Describe at least three characteristics of each type of choice, using at least one concrete example from current events, film, or your own life.



Unit 1 Test Answer Key

Part 1: True or False

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

Part 2: Matching

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

Part 3: Definitions

Original Sin: From the Latin *origo*, meaning “beginning” or “birth.” The term has two meanings: (1) the sin of the first human beings, who disobeyed God’s command by choosing to follow their own will and thus lost their original holiness and became subject to death, (2) the fallen state of human nature that affects every person born into the world.

Parousia: The second coming of Christ at the end of time, fully realizing God’s plan and the glorification of humanity.

literary forms (genres): Different kinds of writing determined by their literary technique, content, tone, and purpose (how the author wants the reader to be affected).

soul: Our spiritual principle, it is immortal, and it is what makes us most like God. Our soul is created by God, and he unites it with our physical body at the moment of conception. The soul is the seat of human consciousness and freedom.

figurative language: A literary form that uses symbolic images, stories, and names to point to a deeper truth.

Satan: The fallen angel or spirit of evil who is the enemy of God and a continuing instigator of temptation and sin in the world.



Part 4: Short Answer

1. Grace is God's life and love poured out for our salvation. All humanity needs God's redemptive grace because of Original Sin. When Adam and Eve chose a self-centered life over a God-centered life, humanity was left in a weakened, or wounded, state. Therefore we are in need of God's grace to redeem or save us from sin, suffering, and death. We cannot save or redeem ourselves, but God's grace is always more powerful than human sinfulness. *Illustrations from current events, film, or the student's own life will vary.*
2. *Answers may vary. One possibility:* The first three chapters of Genesis do contain truth, but not historical or scientific truth. These stories were not written to teach us about historical events with exact dates, places, or events, nor did the writers of these stories have our modern knowledge of science. Rather, these chapters of the Bible focus on religious truth: a deep, enduring meaning that God reveals to us. To convey religious truth, these chapters use figurative or symbolic language that is not intended to be taken literally. *The answer should also cite one or more examples of figurative or symbolic language used in Genesis, chapters 1–3.*
3. Catholics maintain that humanity is basically good because God created us. The first chapter of Genesis clearly conveys the religious truth that God created all the world as good. Human beings, in particular, are the summit and high point of God's creation. We alone are created in the divine image and likeness. Therefore, God has charged us with caring for all of creation, including the natural world. Although Original Sin has weakened or wounded human nature, this does not detract from or negate our basic, God-given goodness. *Answers may also reference the Vatican II document Pastoral Constitution on the Church in the Modern World (Gaudium et Spes, 1965).*
4. *Answers may vary.*

Possible characteristics of self-centered choices students may describe include:

- lack of concern for the feelings or needs of others
- turning away from those who are suffering, especially when helping would inconvenience us
- using one's resources (such as time, money, or talents) only for oneself
- feeling that our own needs are always more important or pressing than the needs of others
- lack of generosity or compassion

Possible characteristics of God-centered choices students may describe include:

- placing others' needs before our own
- going out of our way to assist others, especially those who have no one else to help
- a spirit of generosity, caring, and compassion
- willingness to be present with others who are suffering
- considering how our choices will affect other people, either positively or negatively

Concrete examples cited from current events, film, or the students' own lives will vary.



Unit 2

How Does the Incarnation Fulfill God's Promise of Redemption?

Overview

In unit 1 we explored our need for redemption even though God created all the world good. We continue our study of the Paschal Mystery by examining God's promise of redemption and the fulfillment of that promise in the Incarnation.

Key Understandings and Questions


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

- God responded to Adam and Eve's sin with a promise of redemption.
- God offered a series of covenants to our ancestors in faith, which culminated in the promise of a Messiah.
- This promise is fulfilled in the person of Jesus, the Word of God Made Flesh.
- The Word of God became flesh to restore us to covenantal love with God and others.

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

- How did God respond to Adam and Eve's sin?
- After the Fall what characterized God's relationship with our ancestors in faith?
- What is the Incarnation?
- Why did the Word of God become flesh and dwell among us?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 1: God's Plan for Salvation: The Big Picture" and "Section 2: Jesus Christ's Mission is Revealed," and are as follows:

- "God's Promise to Adam and Eve" (article 8, pp. 37–41)
- "The Old Testament Covenants: Part One" (article 9, pp. 41–44)
- "The Old Testament Covenants: Part Two" (article 10, pp. 45–48)
- "Covenant Keeping: Successes and Failures" (article 11, pp. 48–52)
- "The Growing Messianic Hope" (article 12, pp. 53–54)

- “God Prepares the Way: The Roles of Mary and Joseph” (article 13, pp. 58–61)
- “The Gospels and Christological Prophecies” (article 14, pp. 62–63)
- “Why the Word Became Flesh” (article 15, pp. 64–68)
- “The Titles Say It All” (article 16, pp. 68–71)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 2” (Document #: TX001361)
- handout “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001362)
- handout “Unit 2 Test” (Document #: TX001369)

The Suggested Path to Understanding

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

Explain **Step 1:** Preassess what the students already know about God's promise of redemption and the Incarnation by having them match words and definitions.

Understand **Step 2:** Follow the assessment by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX001361) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001362).

Understand **Step 3:** Use the film *Simon Birch* (1998, 114 minutes, rated PG and A-II) to introduce the students to God's redemptive love, a love that endured even after the Fall.

Explain **Step 4:** Explore the nature of God's covenant with our ancestors of faith by closely reading selected Scripture passages from the Old Testament.

Explain **Step 5:** Through a close reading of selected texts from the *Lectionary for Mass*, the students come to understand how God's ancient promises are fulfilled in Jesus.

Explain **Perceive** **Step 6:** Engage the students in a "fishbowl" exercise that allows them to examine the roles of both Mary and Joseph in the fulfillment of God's promise of redemption.

Explain **Step 7:** Deepen the students' understanding of the Paschal Mystery by helping them to understand what the Incarnation is and is not.

Perceive **Step 8:** Recognize John's prologue as an expression of God's Word Made Flesh.

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Interpret **Perceive** **Step 10:** Through the parable of Juan and the fishbowl, the students delve into the "why" of the Incarnation.

Reflect **Step 11:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- "The *Lectionary*" (Document #: TX001318)
- "Mary of Nazareth" (Document #: TX001252)

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

- "Critical Questioning Method of Engaging with Texts" (Document #: TX001316)
- "Using the Jigsaw Process" (Document #: TX001020)
- "Training Students to Read Aloud" (Document #: TX001317)

Scripture Passages

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

- Genesis 3:1–15 (promise of redemption)
- Matthew 1:18–25 (Joseph's dream)
- Luke 1:26–38 (the Annunciation)

- Isaiah 62:1–5 (Bridegroom imagery)
- John 2:1–12 (the wedding at Cana)
- Jeremiah 1:4–5, 17–19 (the call of Jeremiah)
- Luke 4:21–30 (the rejection of Jesus at Nazareth)
- Isaiah 60:1–6 (promise of a Messiah)
- Matthew 2:1–12 (the three Magi)
- 1 Kings 17:17–24 (Elijah and the widow)
- Luke 7:11–17 (Jesus and the widow)
- 2 Kings 4:42–44 (Elisha and the feeding of the one hundred)
- John 6:1–15 (the feeding of five thousand)
- Isaiah 7:10–14 (God's promise to Ahaz)
- Matthew 1:18–24 (Joseph's dream)
- Genesis 9:11–17 (God's Covenant with all of creation after the Flood)
- Genesis 16:1–16 (God's Covenant with Hagar)
- Genesis 17:1–27 (God's Covenant with Abraham and Sarah)
- Exodus 19:3–8 (God's Covenant with the people of Israel at Sinai)
- 2 Samuel 7:8–21, 28–29 (God's Covenant with David and the people)
- Jeremiah 31:31–34 (God promises a new covenant to the people of Israel)
- Matthew 26:26–29 (Lord's Supper)
- John 1:1–18 (Jesus as God's Word Made Flesh)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout "Vocabulary for Unit 2" (Document #: TX001363).

analogy of faith	Incarnation
Annunciation	literal sense
Ark of the Covenant	monarchy
Christological	Paschal Mystery
circumcision	patriarch
clement	polytheism
confederation	<i>Protoevangelium</i>
Exile, the	spiritual sense
expiation	theophany
foreshadow	<i>Theotokos</i>
fratricide	Torah
Immaculate Conception	

Learning Experiences

Explain

Step 1

Preassess what the students already know about God's promise of redemption and the Incarnation by having them match words and definitions.

1. Prepare for this learning experience by downloading and printing the hand-out "Vocabulary for Unit 2" (Document #: TX001363), one for each student. Have a roll of masking tape available, and write the following list of words on index cards (one word per index card). Write their definitions on separate index cards:
 - **Incarnation:** From the Latin, meaning "to become flesh," referring to the biblical Revelation that Jesus is both true God and true man.
 - **Theotokos:** A Greek title for Mary meaning "God bearer."
 - **Christological:** Having to do with the branch of theology called Christology. Christology is the study of the person and life of Jesus Christ, his ministry, and his mission.
 - **Immaculate Conception:** The dogma that Mary was conceived without Original Sin and remained free from personal sin throughout her entire life.
 - **Protoevangelium:** The first announcement of the Good News and promise of God's redemptive love through the person of Jesus Christ.
 - **theophany:** God's breaking into the human dimension so an individual's and community's understanding of God is deepened or changed.
 - **Paschal Mystery:** The work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.
 - **polytheism:** The belief in many gods.
 - **expiation:** The act of atoning for sin or wrongdoing.
 - **confederation:** An alliance of tribes or nations with no central authority.
 - **patriarch:** The father or leader of a tribe, clan, or tradition. Abraham, Isaac, and Jacob were the patriarchs of the Israelite people.
 - **spiritual sense:** A form of biblical interpretation that goes beyond the literal sense to consider what the realities and events of the Scriptures signify and mean for salvation.

- **literal sense:** A form of biblical interpretation that considers the explicit meaning of the text. It lays the foundation for all other senses of the Scriptures.
 - **fratricide:** To kill one's own brother or sister.
2. Before handing out the cards, instruct the students that when they receive one, they should immediately turn it facedown and not look at what is written on it.
 3. Now give each student an index card, handing out both words and definitions. If you have fewer students than the suggested list of words and definitions, simply remove an appropriate amount of word and definition cards to match the number of students. If you have an odd number of students, you will need to give yourself a card and participate in the exercise with the students.
 4. When all the students have a card, tell them they will have to find the person who has the corresponding word or definition. Give them the cue to turn their cards over and begin.
 5. Allow approximately 5 minutes for the students to find the person who has their corresponding word or definition. When they have matched their cards, they should post or tape them together on the board and be seated.
 6. Remind the students that this learning experience is meant to simply introduce them to these words and definitions and gather some insight into what they already know about the topics of this unit.
 7. Review the words and definitions posted on the board with the students. As you review the words, encourage them to check their student books for the words and definitions to determine whether the cards are correctly matched. As the students discover mismatches, encourage them to come to the board and make the corrections.
 8. When all the corrections have been made, direct the students to reread the cards silently. Ask which words and definitions they knew prior to this learning experience, which ones sounded somewhat familiar, and which ones they had never heard before.
 9. Depending on time, you may want to have the students simply repeat the words after you to ensure proper pronunciation.
 10. Distribute the handout "Vocabulary for Unit 2" (Document #: TX001363) and pens or pencils. You may want to have the students add to the handout any words and definitions shown on the board that are not on the handout. Instruct the students to keep this handout, as they will need to refer to these words and definitions throughout the unit.

Understand

Step 2

Follow the assessment by presenting to the students the handouts “Final Performance Task Options for Unit 2” (Document #: TX001361) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001362).

This unit provides you with four ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a storyboard of key events in salvation history, conducting a ten-question interview with God, and developing a social networking or Web presence for God. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 2” (Document #: TX001361) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001362), one of each for each student.
2. Distribute the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose. Review the directions, expectations, and rubric 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. Choose option 3 if you wish to work in a small group of three or four.
 - ▶ Near the end of the unit, you will have one full class period to work on your final performance task. Please keep in mind, however, that you should be working on this task throughout the course of the unit. Please do not wait until this class period to begin work on your final performance task.
3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete their final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand God’s promise of redemption to our ancestors in faith and the fulfillment of that promise in the Incarnation.

Teacher Note

You will want to assign due dates for the performance tasks.

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



Article
8

Understand

Step 3

Use the film *Simon Birch* (1998, 114 minutes, rated PG and A-II) to introduce the students to God's redemptive love, a love that endured even after the Fall.

1. Prepare by obtaining a copy of the movie *Simon Birch* (1998, 114 minutes, rated PG and A-II). *Simon Birch* is loosely based on the novel *A Prayer for Owen Meany*, by John Irving. Preview the movie at least once before showing it in class. You will need a television and a DVD player or a computer with LCD projector for the classroom on the day(s) you show the film.
2. As preparation and background to this learning experience, have the students read student book article 8, "God's Promise to Adam and Eve." Remind the students to bring their Bibles to class.
3. Download and print the handout "Redemptive Love: *Simon Birch*" (Document #: TX001364), one for each student.
4. Read Genesis 3:1–15 with the class and review with the students their understanding of this story based on the key understandings of unit 1. Take a moment to reiterate the following points with them:
 - Adam and Eve chose to turn away from God and follow their own desires.
 - Their choices caused Original Sin to enter the world.
 - God responded to Adam and Eve's sin with the hope and promise of redemption.
 - Genesis 3:15 offers to humanity the promise of redemption.
 - The serpent is understood to be the Devil.
 - The woman's offspring is understood to be Jesus Christ, who will defeat the serpent or devil by striking its head with his heel.
 - We call this the *Protoevangelium*, or the first announcement of the Good News and promise of God's redemptive love through the person Jesus Christ.
 - Even at the moment that Adam and Eve chose to stray from God's will, God offered abundant love and promises eternal hope through the Incarnation. In other words, God does not give up on humanity.
5. Tell the students they will explore these concepts more deeply by watching the movie *Simon Birch*. It is the story of a young boy, Simon, born with a condition that makes him much smaller than other boys his age. As a result, Simon believes he is destined by God to serve as God's instrument in life. Along with his best friend, Joe, Simon seeks to understand his

mission in life. Other people in the town seem to have given up on Simon, but Joe and his mother see Simon's goodness and offer him abundant love and compassion. Even in the midst of great tragedy and loss, Joe does not give up on Simon.

6. Distribute the handout "Redemptive Love: *Simon Birch*" (Document #: TX001364). Preview the questions with the students prior to viewing the film to ensure their understanding. Tell students that they should take notes in response to the questions while viewing the film but that they will write complete answers after the film.
7. You may wish to pause the film once or twice to answer questions and provide needed clarification.
8. At the conclusion of the film, ask the students to quietly answer the hand-out questions on a separate sheet of paper. Depending on time, you may want to have them do this in class or as a homework assignment.
9. If the students complete the handout in class, conclude the learning experience by asking them to share their completed responses. In particular, encourage them to reflect on what insights they have gained about redemptive love and how they may have experienced this in their own lives.



Articles
9, 10,
11

Explain

Step 4

Explore the nature of God's covenant with our ancestors of faith by closely reading selected Scripture passages from the Old Testament.

1. Prepare by downloading and printing the handout "God's Covenants with Our Ancestors of Faith" (Document #: TX001365), one for each student. You may also want to review the article "Using the Jigsaw Process" (Document #: TX001020) at smp.org/LivinginChrist.
2. As preparation and background for this learning experience, have the students read the following student book articles:
 - "The Old Testament Covenants: Part One" (article 9)
 - "The Old Testament Covenants: Part Two" (article 10)
 - "Covenant Keeping: Successes and Failures" (article 11)

Remind them that they will need their Bibles in class as well.

3. Ask the students to offer a definition of *covenant* ("a solemn agreement between human beings or between God and a human being in which mutual commitments are made"). Emphasize the fact that a covenant is

different from a contract or other legal agreement in that contracts may be overturned, nullified, changed, or have other set limitations. A covenant, on the other hand, is a total giving of one's self to another. Covenants can be added to, but are not changed or replaced by any that may follow. For example, the Covenant of the Old Testament is followed by, but not superseded by, the New Testament Covenant.

4. Tell the students that we will be exploring the nature of God's covenants with our various ancestors in faith.
5. Form six small groups within the class and assign each group one of the following Scripture passages:
 - Genesis 9:11–17 (God's Covenant with all of creation after the Flood)
 - Genesis 16:1–16 (God's Covenant with Hagar)
 - Genesis 17:1–27 (God's Covenant with Abraham and Sarah)
 - Exodus 19:3–8 (God's Covenant with the people of Israel at Sinai)
 - 2 Samuel 7:8–21, 28–29 (God's Covenant with David and the people)
 - Jeremiah 31:31–34 (God promises a new covenant to the people of Israel)
6. Distribute the handout "God's Covenants with Our Ancestors of Faith (Document #: TX001365). Instruct the small groups to read their assigned passages and to complete the handout. Be sure each member of a group has his or her name listed on the handout. Tell the small groups that each group member will be sharing his or her findings, so it is necessary to write down the responses to each question.
7. As the groups are working on their passages, circulate around the room to answer any questions and ensure that the students are on task. Allow approximately 10 to 15 minutes for groups to both read their passages and complete their questions.
8. Once the groups have finished reading their passages and completed the questions related to it, reconfigure the class into new small groups of six (this is the jigsaw process).
9. Within each small group of six, the students are to share their responses to the questions for the passages they read. Encourage the students to listen attentively, to ask questions, and to write on their handouts the new information they learn from their group members. Allow about 15 minutes for the students to work in these new small groups.
10. After the small groups have had an opportunity to share their findings, instruct them to open their Bibles and read, as a group, Matthew 26:26–28. Tell them to answer the same questions for this passage.
11. Invite some students to share their responses with the class.

12. Ask the class to consider how these examples of covenant help us to understand God's relationship with us throughout the ages after the Fall. Collect the handouts.
13. Conclude this learning experience by reminding the students that God did not give up on humanity after the Fall but formed covenants with our ancestors in faith. These covenants are solemn commitments that are characterized by mutual self-gift and fidelity. The Word of God is the definitive and everlasting Covenant and is the fullness of God's Revelation to the world.



Article
12

Explain

Step 5

*Through a close reading of selected texts from the *Lectionary for Mass*, the students come to understand how God's ancient promises are fulfilled in Jesus.*

1. Prepare by downloading and printing the handout "Using the *Lectionary* to Understand How God's Ancient Promises Are Fulfilled in Jesus" (Document #: TX001366), one for each student. You may also wish to refer to "The *Lectionary*" (Document #: TX001318) at smp.org/LivinginChrist for background information. Have available a stack of index cards, one for each student.
2. As preparation and background for this learning experience, have the students read student book article 12, "The Growing Messianic Hope." Remind them to bring their Bibles to class.
3. Though not necessary, if possible have available a copy of one (or a set) of the *Lectionary for Mass*.
4. Have the students take notes as you share the following information:
 - The Word of God is proclaimed throughout the liturgy.
 - The Word of God is alive and effective through the power of the Holy Spirit.
 - The Word of God reveals and proclaims God's abundant love for all of humanity.
 - When the Church gathers and celebrates liturgy, we do so as the Body of Christ and are mindful of God's ancient covenant with our ancestors of faith.
 - When we gather for liturgy, we are fed by the Word of God through the proclamation of the Scriptures.
 - Through both the sharing of the Sacred Scriptures in which the Covenant is announced (Liturgy of the Word) and the celebration of the Eucharist in which we share in Jesus' fulfillment of the Covenant

(Liturgy of the Eucharist), we participate in God's redemptive love made available to all humanity.

- ▶ The order of readings set forth in the *Lectionary for Mass* was done in a deliberate manner to help Catholics gain a greater understanding of salvation history.
 - ▶ The arrangement of readings for Sundays is based on the concept of "harmonious composition," in which the Old Testament reading and the Gospel reading have an explicit relationship in terms of theme, teaching, or events.
 - ▶ The readings from the Old Testament and the Gospels, when read side by side, can help interpret each other. They also help us to understand how the person of Jesus in the Gospels is depicted and characterized using themes and images from the Old Testament.
5. The purpose of this exercise is to help the students further appreciate not only how God's ancient promises are fulfilled in Jesus but also the events of salvation history through the celebration of liturgy.
 6. Distribute copies of the handout "Using the *Lectionary* to Understand How God's Ancient Promises Are Fulfilled in Jesus" (Document #: TX001366).
 7. Have the students work in small groups of three to five. Assign each group one of the following pairs of Scripture passages from the *Lectionary* and have the groups circle their passages on the handout. More than one group may have the same set of Scripture passages.
 - Second Sunday of the Year, C (Isaiah 62:1–5 and John 2:1–12)
 - Fourth Sunday of the Year, C (Jeremiah 1:4–5, 17–19 and Luke 4:21–30)
 - Solemnity of the Epiphany (Isaiah 60:1–6 and Matthew 2:1–12)
 - Tenth Sunday of the Year, C (1 Kings 17:17–24 and Luke 7:11–17)
 - Seventeenth Sunday of the Year, B (2 Kings 4:42–44 and John 6:1–15)
 - Fourth Sunday of Advent, A (Isaiah 7:10–14 and Matthew 1:18–24)
 8. Remind the students that each small group will be sharing its responses with the class. Each group member should write down the responses to all questions for their assigned passages.
 9. Allow the small groups approximately 15 minutes to complete the handout. While the students are working, circulate around the room to answer any questions and to ensure that all groups are on task.
 10. Bring the class back together and invite the small groups to share their findings with the rest of the class. As they do so, remind the students to listen carefully and to notice similarities or differences between each group's responses.

11. To conclude the learning experience, distribute the index cards and direct the students to do the following:

Teacher Note

The students' insights and questions may help you to gauge how the students are handling the material and if there are areas of concern that require further review or clarification.

- Write your name at the top of your card.
- Write one new insight you have gained about Jesus.
- Write one question you now have about Jesus or his mission.

Before the end of the class period, collect the cards from the students.

12. As a possible homework option, have the students answer the same questions for a coming Sunday liturgy or an all-school liturgy.



Article
13

Explain

Perceive

Step 6

Engage the students in a “fishbowl” exercise that allows them to examine the roles of both Mary and Joseph in the fulfillment of God’s promise of redemption.

1. In preparation for this session, refer to the article “Mary of Nazareth” (Document #: TX001252) at smp.org/LivinginChrist for background information. Create two sets of name cards for the following characters: Mary, Joseph, the angel Gabriel, God, questioner 1, and questioner 2. Hole-punch one set of cards and string them individually to make name necklaces that can be worn during the exercise. Post the cards from the other set around the room, as signs for where the small groups will gather during the exercise.
2. As preparation and background to this learning experience, have the students read student book article 13, “God Prepares the Way: The Roles of Mary and Joseph.” Remind the students to bring both their student books and their Bibles to class.
3. Review and clarify some of the basic concepts of the student book article. In particular, you may want to write down the following points on the board:
 - The Gospels apply the ancient prophecies to Jesus.
 - In the Annunciation to Mary, she is invited to participate in salvation history by being the bearer of God’s Word Incarnate (*Theotokos*).
 - Mary assents to this invitation and thus cooperates in salvation history. Her “yes” is voiced through an ancient prayer called the *Magnificat*.

- Mary was conceived immaculately, or without Original Sin. This is known as the dogma of the Immaculate Conception.
 - Jesus was conceived virginally, by the power of the Holy Spirit. This is known as the doctrine of the virgin birth.
 - Joseph follows the guidance of an angel, who appears to him in a dream, taking the pregnant Mary into his home.
 - Joseph puts complete trust in God. He accepts Mary's virgin pregnancy and willingly uproots his family to protect them.
 - Jesus is understood as the New Adam, who brings forth the new creation in which all people may be sons and daughters of God.
4. Tell the students that they will now prepare for a "fishbowl" exercise. Explain that six students, representing six different characters, will hold a discussion in the "fishbowl." The rest of the class will observe the discussion between these six characters, but they may not interrupt. As the teacher, you have the authority to interrupt the conversation and add other participants to the fishbowl, as well as take some out to be observers again, all the while maintaining a six-person fishbowl.
 5. Form the class into six small groups, each group representing one of the characters: Mary, Joseph, the angel Gabriel, God, questioner 1, and questioner 2.
 6. Have the groups gather in their designated areas (near the posted character name) and read Matthew 1:18–25 and Luke 1:26–38 together.
 7. Based on their reading of the Scripture passages, as well as the student book article, each group will prepare for the fishbowl discussion. Ask the first four groups (Mary, Joseph, the angel Gabriel, and God) to take notes on their understanding of their roles in salvation history and the fulfillment of God's promise to our ancestors in faith. Instruct them to also prepare at least one question for each of the other characters. For example, Mary might ask Joseph: "Why did you go ahead and marry me when you knew I was pregnant?"
 8. Questioner 1 and questioner 2, as well as the other characters, should prepare three or four questions that can be asked of those in the fishbowl. Some examples of questions may include, "Mary, if you were immaculately conceived, did you really have a choice in being the Mother of God?" and "God, can you explain Joseph's role in salvation history? Why did Joseph even have to be part of the picture if Jesus was conceived virginally?"
 9. Allow approximately 10 minutes for the students to take the necessary notes and prepare their questions. Then draw the class's attention together, reminding each group to stay together in its designated area.
 10. Place six chairs in the front of the room, and place a different name card on each chair. Select one representative from each group to sit in one of the chairs in the fishbowl and put the name card around his or her neck.

11. Remind the other students that for the moment, they are observers. They may not interject or interrupt the conversation that is going to take place; however, if they would like to step into the fishbowl, they should raise their hands. If you give the indication, they may step forward and take the place of their group member in the designated chair. The group member who was seated in the fishbowl then returns to his or her group's area and becomes an observer. If no one volunteers to step into the fishbowl, you may randomly select student observers to replace group members.
12. Begin the discussion by having the questioners pose questions to the panel. Encourage the panel members to answer in the voice of the person they represent. You can also invite the class to pose questions they have written by raising their hand and waiting to be called on by you or a member of the panel.
13. Allow the discussion to continue until approximately the last 10 minutes of class time, allowing most or all of the students to participate in the fishbowl. Interject as necessary, asking questions or asking for further clarification.
14. To conclude the learning experience, ask the students to refer to the key understandings and questions of this unit. Have them write a brief summary of what they learned through this experience that will help them to answer the questions of this unit.



Articles
14, 15,
16

Explain

Step 7

Deepen the students' understanding of the Paschal Mystery by helping them to understand what the Incarnation is and is not.

1. Prepare for this learning experience by cutting sheets of green construction paper in half and sheets of red construction paper in half. You will need enough half-sheets for each group of three students to have one green and one red piece. Have available a bell or chime that is loud enough to be heard by all members of the class.
2. Assign students to read, in preparation for this learning experience, the following student book articles:
 - "The Gospels and Christological Prophecies" (article 14)
 - "Why the Word Became Flesh" (article 15)
 - "The Titles Say It All" (article 16)
3. Download the PowerPoint "What the Incarnation Is and Is Not" (Document #: TX001320) at smp.org/LivinginChrist. You will need access to a computer and an LCD projector in order to show the PowerPoint presentation.

4. Organize the students into small groups of three. Distribute a half-sheet of red construction paper and a half-sheet of green construction paper to each group. Explain that you will show a series of statements on the LCD projector. When a statement is projected, the students will have 10 seconds to determine whether the statement is true or false. After the 10 seconds, you will ring the bell or sound the chime. When they hear the sound, one person in each group will show the group's answer by holding up the green paper for true and the red paper for false.
5. As you go through the statements, ask the students to explain why they indicated true or false. Encourage them to refer to the article they read for homework to support their position. Be sure to clearly indicate the correct responses by clicking on the answer slide of the PowerPoint following each question. Offer any clarifications and respond to any questions the students may have.
6. Conclude this learning experience by making the following points:
 - The statements we just reviewed offer clear and succinct information about the Incarnation.
 - They are more akin to explanations of doctrine and tend to define and clarify.
 - But throughout Christianity there have been more poetic and meditative expressions and declarations of faith that also help us to understand the Incarnation. In particular, the prologue of John's Gospel is one such example. We will discuss it during our next class.

Teacher Note

This is a good opportunity to do an informal midlevel assessment of the students' understanding of both the reading and past material. Make note of any statements where several groups offer the incorrect response or of material that is not clearly understood. You may choose to review those areas or refer students to their student books or notes on that material.

Perceive**Step 8**

Recognize John's prologue as an expression of God's Word Made Flesh.

1. Prepare by reminding the students to bring their Bibles to class.
2. Explain to the students that John's prologue is thought to be an early Christian hymn that articulates the Johannine community's belief in who Jesus was as God's Word Made Flesh (a Christological hymn of praise).
3. Invite the students to open their Bibles to John 1:1–18. Before reading the passage, assign specific verses to volunteers so that you do not have to interrupt the reading of the text.

4. Write the following questions on the board and tell the students to keep them in mind while John's prologue is being read aloud:
 - What images or symbols in John's prologue speak to you? Draw or jot them down in your notebook.
 - Are any aspects of the reading confusing to you? Make note of those as well.
5. As you prepare to read this text together, you may want to play soft instrumental music in the background or simply light a candle in order to create a more prayerful atmosphere.
6. Ask the volunteers to read John 1:1–18 aloud.
7. Allow a couple minutes after the reading for the students to make any further notes.
8. Ask the students to share both their questions and the images they liked from John's prologue.
9. Direct the students to create their own Christological hymn of praise by writing a poem about the Incarnation based on John's prologue. They may choose to accompany their poem with a symbol or drawing.
10. Invite the students to prayerfully and reverently share their poems as a concluding class prayer.
11. After the students have shared their poems, offer a simple and spontaneous prayer of praise or simply reread John 1:1–5.

Understand**Step 9**

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

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

1. Remind the students to bring to class any work they have already prepared so they can work on it during the time allotted. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 2” (Document #: TX001361) and “Rubric for Final Performance Tasks for Unit 2” (Document #: TX001362). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Interpret

Perceive

Step 10

Through the parable of Juan and the fishbowl, the students delve into the “why” of the Incarnation.

1. Refer to the handout “Critical Questioning Method of Engaging with Texts” (Document #: TX001344; see Appendix) as background for this discussion.
2. Prepare for this learning experience by downloading and printing the handouts “The Parable of Juan and the Fishbowl” (Document #: TX001367) and “The Parable of Juan and the Fishbowl Reflection” (Document #: TX001368).
3. Assign the students to work in groups of three or four. Have them write down the names of their group members on the handout. Tell the students they will not gather into their small groups just yet; you will give them the cue to do so.
4. Remind the students that one of key questions of unit 2 is “Why did the Word of God become flesh and dwell among us?” In the story of Juan and the fishbowl, you will explore the response to this question.
5. Invite the students to read the parable article silently and to individually jot down their responses to the questions from level 1 of the handout.
6. After an appropriate time has passed, cue the students to gather into their small groups. In these groups, they will answer the questions in level 2 of the handout. Every group member should write the response on her or his own handout. Be sure to circulate around the room to ensure that all the students are participating and to answer any questions. If groups finish early, encourage them to begin thinking about or responding to the questions in level 3.
7. When most of the small groups have finished with level 2, facilitate a class discussion based on the questions in level 3. As you discuss the questions, bring the following points to the students' attention:
 - God created us with free will, which allows us the freedom to choose to turn toward or away from God.
 - Despite the fact that humanity has turned away from God and sinned, God has not turned away from humanity and, therefore, constantly seeks to be in relationship with us. Throughout salvation history, God

has called us to conversion through Chosen People, such as the prophets.

- ▶ Jesus Christ is the Revelation of God through whom the mystery and reality of God are made manifest to all humanity. Through the Incarnation, God makes it possible for us to have a closer relationship with God and at the same time shows us how to be in communion with one another.
 - ▶ Through the Incarnation all of humanity comes to know and understand the depth of God's love for us.
 - ▶ Through the Incarnation we are saved, by being reconciled with God.
 - ▶ It is Jesus who serves as our ultimate model of holiness and, therefore, teaches us how to be truly human and invites us to be truly daughters and sons of God.
8. You may choose to assign one of the questions from level 3 as an essay question or journal entry for homework. Another option would be to have the students write their own parable to explain the “why” of the Incarnation.

A small grey rectangular icon with the word "Reflect" written in white, slightly tilted.

Step 11

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

This learning experience provides the students with an excellent opportunity to reflect on how their understanding of God's promise of redemption and its fulfillment through the Incarnation has developed throughout the unit.

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

Final Performance Task Options for Unit 2

Important Information for All Options

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

- God responded to Adam and Eve's sin with a promise of redemption.
- God offered a series of covenants to our ancestors in faith, which culminated in the promise of a Messiah.
- This promise is fulfilled in the person of Jesus, the Word of God Made Flesh.
- The Word of God became flesh to restore us to covenantal love with God and others.

Option 1: A Storyboard of Key Events in Salvation History

You have been commissioned by God to create a storyboard or illustrations of key events in salvation history from the creation of the world to the Incarnation. When you complete the storyboard, you will “pitch” this story to movie producers with the hope that they will turn it into a blockbuster hit.

Your storyboard must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- a minimum of six frames (on 11-x-17-inch paper or larger) that clearly depict the key events of salvation history from the beginning of creation to the Incarnation
- a written explanation of one paragraph per frame or an oral presentation that demonstrates a deeper understanding of the significance of the events

Option 2: An Interview with God

You have been asked by the editors of *TIME* magazine to conduct a “Ten Questions for God” interview. In this type of interview, readers e-mail their questions to you, and then you ask God the questions. The questions should include the readers' names and where they are from. The interview should be conversational in tone and can include challenging and tricky questions, as well as humorous ones.

Your interview must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- ten questions from various “readers” with a one-paragraph response for each question



- a video segment that shows the ten questions being asked and answered (You may post this on YouTube or another Internet site, but be sure to include the Web address in the written portion of your assignment. If you choose to turn in this portion of the assignment on a CD, DVD, or USB drive, be sure this assignment is the only thing on the device.)
- questions and answers that include some wit and humor but that also demonstrate keen insight into the material and appropriateness for a high school religious studies course

Option 3: God's MySpace or Facebook Page

God has decided to develop a Web presence and has asked for your help in doing so. Your task is to set up and develop a MySpace, Facebook, or other social networking page for God.

Your page must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- information, postings, pictures, and other materials that are appropriate and that reflect the maturity and substance of a high school religious studies course



Rubric for Final Performance Tasks for Unit 2

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>God responded to Adam and Eve's sin with a promise of redemption.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>God offered a series of covenants to our ancestors in faith, which culminated in the promise of a Messiah.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>this promise is fulfilled in the person of Jesus, the Word of God Made Flesh.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Word of God became flesh to restore us to covenantal love with God and others.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 2

analogy of faith: The coherence of individual doctrines with the whole of Revelation. In other words, as each doctrine is connected with Revelation, each doctrine is also connected with all other doctrines.

Annunciation: The event in which the Archangel Gabriel came to Mary to announce that she had found favor with God and would become the mother of the Messiah

Ark of the Covenant: A sacred chest that housed the tablets of the Ten Commandments. It was placed within the sanctuary where God would come and dwell.

Christological: Having to do with the branch of theology called Christology. Christology is the study of the person and life of Jesus Christ, his ministry, and his mission.

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

clement: Merciful.

confederation: An alliance of tribes or nations with no central authority.

Exile, the: The period of the Israelite captivity in Babylon after the destruction of Jerusalem in 587 BC.

expiation: The act of atoning for sin or wrongdoing.

foreshadow: To represent or prefigure a person before his or her life or an event before it occurs.

fratricide: To kill one's own brother or sister.

Immaculate Conception: The dogma that Mary was conceived without Original Sin and remained free from personal sin throughout her entire life.

Incarnation: From the Latin, meaning "to become flesh," referring to the biblical Revelation that Jesus is both true God and true man.

literal sense: A form of biblical interpretation that considers the explicit meaning of the text. It lays the foundation for all other senses of the Scriptures.

monarchy: A government or a state headed by a single person, like a king or queen. As a biblical term, it refers to the period of time when the Israelites existed as an independent nation.

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

patriarch: The father or leader of a tribe, clan, or tradition. Abraham, Isaac, and Jacob were the patriarchs of the Israelite people.



polytheism: The belief in many gods.

Protoevangelium: The first announcement of the Good News and promise of God's redemptive love through the person of Jesus Christ.

spiritual sense: A form of biblical interpretation that goes beyond the literal sense to consider what the realities and events of the Scriptures signify and mean for salvation.

theophany: God's breaking into the human dimension so an individual's and community's understanding of God is deepened or changed.

Theotokos: A Greek title for Mary meaning "God bearer."

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



Redemptive Love: *Simon Birch*

As you watch the movie *Simon Birch* (1998, 114 minutes, rated PG and A-II), consider the following questions, writing brief notes if you wish. After the movie, record your answers on a separate sheet of paper.

1. Simon Birch believes that God created him for a particular reason and that he has a specific mission while on earth. What do you believe that purpose or mission is?
2. What character do you most identify with in this movie? Why?
3. What examples of redemptive love do you see in this movie? What examples do you see of someone refusing to give up on another person?
4. Give a concrete example of the impact or effect of redemptive love in the life of one of the characters.
5. Describe a moment or circumstance when someone refused to give up on you. What did that feel like? Do you think you deserved it? Was it easy or difficult to accept?
6. Describe a moment or circumstance when you refused to give up on someone. What did that feel like? Do you think the other person deserved it? Was it easy or difficult to do?
7. What can this movie teach us about how God responds to us even when we turn away from God's will?
8. For what mission or purpose do you think God may have created you? Write your or draw your response.



God's Covenants with Our Ancestors of Faith

1. Circle the passage that has been assigned to you.
2. Work with the members of your small group to answer the following questions as related to your passage.
3. With your new small group, complete the assignment for the remaining passages.

Scripture Passage	<i>Who are the parties to the covenant?</i>	<i>What are the terms of the covenant? In other words, what obligations do one or both parties have in relationship to the covenant?</i>	<i>What is the visible sign, symbol, or ratification of the covenant?</i>
Genesis 9:11–17			
Genesis 16:1–16			
Genesis 17:1–27			
Exodus 19:3–8			
2 Samuel 7:8–21,28–29			
Jeremiah 31:31–34			
*Matthew 26:26–28			

*Do not work on this Scripture passage until your teacher instructs you to do so.



Using the *Lectionary* to Understand How God's Ancient Promises Are Fulfilled in Jesus

Circle the readings you have been assigned:

- Second Sunday of the Year, C (Isaiah 62:1–5 and John 2:1–12)
- Fourth Sunday of the Year, C (Jeremiah 1:4–5,17–19 and Luke 4:21–30)
- Solemnity of the Epiphany (Isaiah 60:1–6 and Matthew 2:1–12)
- Tenth Sunday of the Year, C (1 Kings 17:17–24 and Luke 7:11–17)
- Seventeenth Sunday of the Year, B (2 Kings 4:42–44 and John 6:1–15)
- Fourth Sunday of Advent, A (Isaiah 7:10–14 and Matthew 1:18–24)

Work with the members of your group to answer the following questions:

1. What images or symbols do these readings (Old Testament and Gospel) have in common?
2. What themes or ideas do these readings have in common?
3. Why do you think the Church chose this particular Old Testament text to be used with this particular Gospel reading? What is the Church trying to teach us by pairing these readings?
4. How does this Old Testament text help us to better understand God's promise of redemption?



5. How does this Old Testament text help us to better understand the person of Jesus and his role in the fulfillment of the Covenant?

6. How does this Gospel text help us to better understand the person of Jesus and his role in the fulfillment of the Covenant?



The Parable of Juan and the Fishbowl

Juan was a boy about six years old who lived in Spanish Harlem, in New York City. His family was poor, so Juan had few toys. Many times he went out into the alley behind the apartment buildings to bounce a ball off the brick walls or to pick through the garbage to find something to play with.

One day when Juan was scavenging, he found a glass bowl covered with grime. Because he had so few things, Juan saw a beauty in that bowl that we would probably miss. He was very excited. He took his discovery gently in his hands and carefully climbed the steps up to the apartment his family lived in. Then Juan carried the bowl to the kitchen sink and began to clean it. When he was finished, Juan was delighted because he discovered that his bowl was perfect. No scratch or chip marred its beauty. Juan gingerly carried the bowl to the kitchen table, sat down, and admired the bowl. Juan was happy.

After a short time, however, the thrill of discovery began to wear off, and Juan started to get bored. Then he had an idea. He would decorate his bowl. So Juan went down to the street and picked up a handful of shiny pebbles and pieces of wire and sticks. He took what he had collected back to his apartment, sat down again by his bowl, and set to work. Juan placed the pebbles on the bottom of the bowl and pretended they formed a roadway. Next he placed the wire and sticks among the pebbles and pretended they were bushes and trees. Then Juan had another idea. He got an old tin can cut it in half lengthwise, placed it over the roadway, and pretended it was a tunnel. When Juan was finished, he looked upon his bowl with great pride—it was beautiful! Juan was happy again.

Once more, however, the wonder and charm of the bowl began to fade for Juan, and he began to lose that special thrill he had felt. Finally Juan realized what he was missing; he had no one with whom to share his bowl, no one to enjoy what he had created. So Juan went to his mother. “Mama,” he said, “can I buy a goldfish to put in my bowl?” Juan’s mother thought for a long time, knowing they had very little money. When she looked into Juan’s eyes, however, she did what all mothers tend to do. She said, “All right, Juan,” and went to the cupboard and found a dollar. She placed it in Juan’s hand.

Juan’s feet seemed to fly above the sidewalk as he ran to the store on the corner. He bought a beautiful goldfish, ran back to his apartment, filled his new bowl with water, and gently dropped the fish into it. Then Juan began to talk to his fish: “Swim along the roadway fish. That’s why I put it there—to make you happy.” The fish merely swam around and around in the bowl, unaware of Juan’s handiwork. “Hey, why don’t you swim among the trees I made for you? That’s why I put them there—to make you happy.” The fish just kept swimming in circles, ignorant of Juan’s pleas. Finally Juan became so frustrated that he began to pound on the side of the bowl, demanding that his fish swim through the tunnel. Again no response. The fish kept swimming around and around.

Juan ran to his mother in tears. “Mama, why doesn’t my fish listen to me? I keep telling him what’s going to make him happy, but he won’t do what I say. Why?” Juan’s mother was very wise and had been watching what was going on. Gently she took Juan on her lap and said: “Juan, the trouble is that you and the fish speak different languages. He doesn’t understand what you’re trying to tell him. The only way he could understand would be if you could become a fish, jump into the bowl, and swim along the roadway, among the trees, and through the tunnel. Then maybe the fish would watch you, see how you live in the bowl, and follow you.” So Juan spent a lot of time wishing he could be a fish.

(This parable is taken from *Understanding Catholic Christianity*, by Thomas Zanzig and Barbara Allaire [Winona, MN: Saint Mary’s Press, 1997,] pages 89–90. Copyright © 1997 by Saint Mary’s Press. All rights reserved.)



The Parable of Juan and the Fishbowl

Reflection

Student Name: _____

Group Members: _____

Level 1

1. Describe Juan's background.
2. What did Juan find?
3. Why was he so delighted with it?
4. What did he first do with his great find?
5. What did Juan do the first time he became bored with his find?
6. What did Juan do the second time he became bored with his find?
7. Why did Juan get frustrated?
8. What advice did Juan's mother give him?

Level 2

What do you think the various people and elements symbolize in the story?

- Juan
- fishbowl
- decorations in the bowl
- fish
- Juan's desire to become a fish
- Juan's family's poverty



Level 3

1. What does this parable tell us about why God created humanity?
2. Why do humans choose to turn away from goodness and God?
3. What does the Incarnation reveal to us about God's hope for us?
4. Why doesn't God simply avoid the kind of frustration Juan expressed and "make" people behave better, treat one another better, and be in closer relationship with God?
5. What aspect of Jesus' Incarnation do you think is more difficult to grasp and believe: his humanity or his divinity? Why?



Unit 2 Test

Part 1: True or False

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

1. ____ Mary had no choice in whether she was to be the Mother of God.
2. ____ Jesus was conceived by the power of the Holy Spirit.
3. ____ God often acts through those who are considered to be weak and powerless to fulfill the promise of the Covenant.
4. ____ Jesus is just the first of Mary's sons.
5. ____ The Church recognizes Mary as remaining a virgin throughout her life.
6. ____ Jesus was human like us in all things except sin.
7. ____ Jesus was made by God the Father.
8. ____ The Incarnation is the Word of God Made Flesh.
9. ____ It is through Jesus alone that we are saved from our sins.
10. ____ *Christ* is the Greek translation of the Hebrew word *Yahweh*.
11. ____ The Old Testament and Gospel readings for Sunday liturgy can help interpret each other when read side-by-side.
12. ____ Jesus was sometimes called Lord, a title the Jews used for God.
13. ____ God's immediate response to Adam and Eve's sin was to denounce humanity.
14. ____ Because Jesus was fully human, his body had physical limitations.
15. ____ The first announcement of God's promise of redemptive love can be found in the Book of Genesis.
16. ____ God formed several covenants with our ancestors in faith.
17. ____ The selection of Old Testament and Gospel readings for Sunday liturgy is based on the concept of random composition.



Part 2: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

Incarnation

Theotokos

Christological

Protoevangelium

Paschal Mystery

Trinity

expiation

patriarch

Immaculate Conception

analogy of faith

Part 3: Short Answer

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

1. How would you describe God's relationship with us (humanity) following the Fall of Adam and Eve? Give three examples from the Scriptures and one example from another source (current events, movies, songs, your own life) that concretely explain God's relationship with us.
2. The Incarnation is the New Covenant or culmination of God's promise to our ancestors in faith. Using examples from the Scriptures, explain what a covenant is and how the Incarnation is the fulfillment of God's promise.
3. Using Church teaching, the parable of Juan and the fishbowl, and your own understanding of the Incarnation, explain why the Word of God became flesh and dwelled among us. What can we hope to learn through the Incarnation?



Unit 2 Test Answer Key

Part 1: True or False

- | | |
|----------|-----------|
| 1. False | 10. False |
| 2. True | 11. True |
| 3. True | 12. True |
| 4. False | 13. False |
| 5. True | 14. True |
| 6. True | 15. True |
| 7. False | 16. True |
| 8. True | 17. False |
| 9. True | |

Part 2: Definitions

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.

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

Christological: Having to do with the branch of theology called Christology. Christology is the study of the divinity of Jesus Christ, the Son of God and the Second Divine Person of the Trinity, and his earthly ministry and external mission.

Protoevangelium: The first announcement of the Good News and promise of God’s redemptive love through the person of Jesus Christ.

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

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.

expiation: The act of atoning for sin or wrongdoing.

patriarch: The father or leader of a tribe, clan, or tradition. Abraham, Isaac, and Jacob were the patriarchs of the Israelite people.

Immaculate Conception: The dogma that Mary was conceived without Original Sin and remained free from personal sin throughout her entire life.



analogy of faith: The coherence of individual doctrines with the whole of Revelation. In other words, as each doctrine is connected with Revelation, each doctrine is also connected with all other doctrines.

Part 3: Short Answer

1. God remained faithful to humanity following the Fall of Adam and Eve, forming covenants with our ancestors in faith, and offering us the promise of redemption in the person of Jesus Christ. Examples from the Scriptures might include:

- The Fall (see Genesis 3:15): God promises to send a Savior to free humanity from the effects of the Fall.
- Noah and the Flood (see Genesis 6:5—9:17): God makes a covenant with Noah and his descendants and does so through the sign of the rainbow.
- God's Covenant with Abraham and Sarah (see Genesis 17:1–27): God makes a covenant with Abraham and Sarah, promising that Sarah will bear a child and that their descendants will be numerous.

An example from another source: In the movie *Simon Birch*, Joe does not give up on Simon despite all that has happened. In the same way, God does not give up on humanity, always offering us forgiveness and the promise of redemption.

2. A covenant is a solemn agreement between two parties. It is different from a contract or other legal agreement in that contracts may be overturned, nullified, changed, or have other set limitations. A covenant, on the other hand, is a total giving of one's self to another. Covenants can be added to, but are not changed or replaced by any that may follow. With a covenant there are two parties, they agree to some terms of the commitment, and there may be a visible sign ratifying the commitment.

Example from the Scriptures:

- God's Covenant with Abraham and Sarah in which they promise to worship God alone. God promises to make their descendants many. Physical sign of the Covenant is circumcision.

The Incarnation is the culmination of God's promise to our ancestors in that through the life, death, and Resurrection of Jesus, we share in the fulfillment of God's promise of redemption.

3. Despite the fact that humanity has turned away from God and sinned, God has not turned away from humanity and, therefore, constantly seeks to be in relationship with us. Jesus Christ is the Revelation of God through whom the mystery and reality of God are made manifest to all humanity. Through the Incarnation, God makes it possible for us to have a closer relationship with God, and at the same time shows us how to be in communion with one another. Through the Incarnation all of humanity comes to know and understand the depth of God's love for us. Through the Incarnation we are saved by being reconciled with God. In the parable of Juan and the fishbowl, when Juan realizes the only way he can teach the fish to enjoy the environment in the fishbowl is by becoming a fish and showing it how to live and be, so it is with God. It is Jesus who serves as our ultimate model of holiness and, therefore, teaches us how to be truly human, and invites us to be truly daughters and sons of God.



Unit 3

How Does Jesus Reveal His Saving Mission?

Overview

In unit 2 we explored how God promised redemption to our ancestors in faith and fulfilled that promise in the Incarnation. We continue our study by examining how the realities of Jesus' life on earth, his ministry, and his proclamation of the Good News of God's Reign all serve to reveal the Paschal Mystery.

Key Understandings and Questions


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

- Jesus' public ministry begins with his Baptism and temptation.
- Jesus' parables proclaim the Good News of God's Reign.
- Jesus' miracles are examples of God's Reign in action.
- Jesus' gift of the Eucharist gives us a glimpse of the Reign of God on earth and a foretaste of the heavenly banquet.

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

- What do Jesus' Baptism and temptation reveal about his mission?
- What do Jesus' parables tell us about God's Reign?
- How do Jesus' miracles give us a vision of God's Reign?
- How does celebrating the Eucharist help us to understand and experience God's Reign?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 2: Jesus Christ's Mission is Revealed," and are as follows:

- "The Luminous Mysteries" (article 17, pp. 73–77)
- "The Poverty of Christ" (article 18, pp. 78–81)
- "The Obedience of Christ" (article 19, pp. 82–84)

- “Christ’s Moral Preaching” (article 20, pp. 85–89)
- “Christ’s Healings” (article 21, pp. 89–92)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 3” (Document #: TX001371)
- handout “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001372)
- handout “Unit 3 Test” (Document #: TX001380)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to begin their study of how Jesus reveals the Paschal Mystery through the realities of his earthly life and ministry of proclaiming the Good News of God’s Reign. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Explain **Step 1:** Do a word splash to preassess what the students already know about the Paschal Mystery as revealed through Jesus’ earthly life and ministry of proclaiming the Good News of God’s Reign.

Understand **Step 2:** Follow the assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001371) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001372).

Reflect **Step 3:** Have the students research and learn more about their own Baptism and its relationship to the Scripture account of Jesus’ Baptism.

Explain **Interpret** **Step 4:** Explore and explain the Rite of Baptism and its symbols.

Perceive **Step 5:** Employ a learning strategy known as *hevruta* to allow the students to engage with a partner in a close reading of the Scripture account of the temptation of Jesus.

Explain **Perceive** **Step 6:** Through a close reading of selections of Jesus' parables, the students come to understand their meaning and how they proclaim the Good News of God's Reign.

Apply **Step 7:** The students develop modern-day parables.

Explain **Interpret** **Step 8:** The students explore miracle stories in the Scriptures.

Understand **Step 9:** The students create a mock court scene in which they make the case for miracles as signs of God's Reign on earth.

Understand **Step 10:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Perceive **Step 11:** Through reading the Last Supper account and engaging in group discussion, the students consider how the Eucharist gives us a glimpse of God's Reign on earth.

Reflect **Step 12:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- "Understanding Parables" (Document #: TX001324)
- "Miracles: Signs of the Kingdom of God" (Document #: TX001323)

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

- "Hevruta: Learning Together" (Document #: TX001321)
- "Word Splash" (Document #: TX001322)

Scripture Passages

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

- Mark 1:9–11 (Jesus' Baptism)
- Mark 2:15 (proclamation of the kingdom)
- Mark 4:1–9 (parable of the sower)
- Mark 4:26–29 (parable of the seed growing by itself)
- Mark 9:2–8 (the Transfiguration)
- Mark 12:41–44 (the widow's mite)
- Matthew 3:13–17 (Jesus' Baptism)
- Matthew 4:1–11 (the temptation of Jesus)
- Matthew, chapters 5–7 (Sermon on the Mount, Beatitudes)
- Matthew 6:19–21,24 (store up treasures in Heaven)
- Matthew 8:5–13 (healing of the centurion's servant)
- Matthew 9:1–8 (healing of a paralytic)
- Matthew 9:18–19,23–26 (official's daughter)
- Matthew 9:20–22 (woman with a hemorrhage)
- Matthew 13:24–30 (parable of the weeds and the wheat)
- Matthew 13:44 (parable of the buried treasure)
- Matthew 13:45–46 (parable of the pearl of great price)
- Matthew 17:1–8 (the Transfiguration)
- Matthew 19:16–24 (rich young man)
- Matthew 25:31–46 (parable of the Last Judgment)
- Matthew 26:20–30 (institution narrative)
- Luke 3:21–22 (Jesus' Baptism)
- Luke 5:1–11 (call of Simon)
- Luke 5:12–16 (cleansing of a leper)
- Luke 7:11–17 (raising of the widow's son)
- Luke 8:22–25 (calming of the storm at sea)
- Luke 9:28–36 (the Transfiguration)
- Luke 10:29–37 (parable of the Good Samaritan)
- Luke 12:15–21 (parable of the rich fool)
- Luke 12:22–32 (do not worry)
- Luke 12:33–34 (where your treasure is)
- Luke 13:10–17 (healing a crippled woman on the Sabbath)
- Luke 14:12–14 (whom to invite to eat with you)

- Luke 14:15–24 (parable of the wedding banquet)
- Luke 16:19–31 (parable of the rich man and Lazarus)
- Luke 22:14–23 (institution of the Eucharist)
- John 2:1–12 (wedding feast at Cana)
- John 3:5 (being reborn in water and the Spirit)
- John, chapters 11–34 (the Baptism of Jesus)
- 1 Corinthians 11:23–25 (institution of the Eucharist)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 3” (Document #: TX001373).

.....

<i>anamnesis</i>	institute
chaplains	Kingdom of God
chastity	legalistic
conscience	Passover
Eucharist, the	poverty of heart
exorcism	redeem, Redeemer, Redemption
<i>hevruta</i>	

Learning Experiences

Explain

Step 1

Do a word splash to preassess what the students already know about the Paschal Mystery as revealed through Jesus' earthly life and ministry of proclaiming the Good News of God's Reign.

1. Prepare by making copies of the handout "Vocabulary for Unit 3" (Document #: TX001373), one for each student. Create a word splash handout using the words listed below. In the middle of the handout, write or type in large letters "Paschal Mystery." Print or type the other words in large letters, arranging them randomly and using varying sizes, colors, and fonts. Make one copy for each student.

Baptism	Redemption	proclamation
temptation	Passover	Eucharist
Kingdom of God	parable	institute
ministry	Good News	exorcism
mission	miracle	

2. Organize the students into small groups of three. Distribute the word splash handout and a pen or pencil to each student.
3. Instruct the students to take a few moments in their small groups to read the words and phrases on their handouts. As they read the word splash, direct them to clarify with one another any questions they may have about the words or phrases and their meanings. In particular, invite the small groups to discuss the following:
 - Based on these words and phrases, what do you think this unit is about?
 - What words or concepts are familiar to you?
 - What words or concepts are unfamiliar? What do you think they mean?
 - What relationship do these words and concepts have to our broader study of the Paschal Mystery?
4. Allow approximately 15 minutes for the students to review the word splash and discuss it in their small groups. Direct them to each write an individual summary of what they believe the word splash communicates about the content of the unit.

5. After the allotted time, ask the students to share their predictions about the unit based on their discussions of the word splash. Remind the students that this is simply an introduction to the unit and that you do not expect them to know all the words and their meanings. The point of this exercise is simply to introduce the students to new words and definitions, to activate interest in the material, and to draw on prior knowledge to make predictions about the unit.
6. As the small groups share their responses, encourage them to expand their understanding of what the unit might be about by asking them follow-up questions such as these:
 - Why do you think that?
 - How did you make that connection?
 - What else do you know about that topic?

You may wish to keep track of any questions that surface during this discussion so you can address them throughout the course of the unit.

7. Give each student a copy of the handout “Vocabulary for Unit 3” (Document #: TX001373). Direct them to underline the word splash terms that are on the vocabulary list. Then discuss the definitions of the underlined terms. Provide definitions for any new words from the word splash that still need clarification.

Teacher Note

You may want to point out the definition for *Kingdom of God*, in particular the last sentence, which explains that the Kingdom of God is also called the Reign of God. Throughout this teacher guide, *Kingdom* and *Reign* are used interchangeably.

8. At the conclusion of this learning experience, instruct the students to hang on to their word splash and vocabulary handouts so they can refer to them during the course of the semester. As words and concepts from the word splash are addressed in the unit, the students may want to take a moment to make some notes on their handouts to indicate their understanding.

Understand

Step 2

Follow the assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001371) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001372).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a job portfolio for the Messiah; developing a comparison of images depicting key moments of Jesus’ earthly life and ministry; and writing a series of dramatic monologues that recount aspects of Jesus’ life and ministry. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 3” (Document #: TX001371) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001372).
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 rubric in class, allowing the students to ask questions.
4. Explain the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
5. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand how Jesus reveals the Paschal Mystery through the realities of his earthly life and ministry of proclaiming the Good News of God’s Reign.

Teacher Note

You will want to assign due dates for the final performance tasks.

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



Article
17

Reflect

Step 3

Have the students research and learn more about their own Baptism and its relationship to the Scripture account of Jesus' Baptism.

1. Prepare by downloading and printing the handouts "Interview Questions about Your Baptism" (Document #: TX001374) and "The Baptism of Jesus" (Document #: TX001375).
 2. As background for this learning experience, have the students read student book article 17, "The Luminous Mysteries."
 3. In advance of the class session, distribute the handout "Interview Questions about Your Baptism" (Document #: TX001374) and instruct the students to conduct interviews with their parents, godparents, or other family members about the students' own Baptism. Encourage them to bring to class any photos or mementos they may have from their Baptism (e.g., Baptismal candle, stole, or gown) as well as their Bibles.
 4. Begin by asking the students to raise their hands if they remember their own Baptism.
 5. Ask the students to consider the following questions and share their responses:
 - How many have witnessed the Baptism of someone else?
 - What do you remember of that event?
 6. Have the students work in small groups of five or six. Direct them to share the information and stories they gathered about their Baptism or that of another person. Allow the small groups approximately 15 minutes to share their stories.
 7. After the allotted amount of time, ask the small groups to share with the class what they have learned about their own Baptism and about Baptism in general.
 8. Next tell the students that they are going to read the scriptural account of Jesus' Baptism. Distribute the handout "The Baptism of Jesus" (Document #: TX001375), one to each student. In their same small groups, direct the students to read Matthew 3:13–17 and then complete the handout.

Teacher Note

If you have students who are not Catholic or Christian or have not been baptized, you may choose to either have them interview their own parents or family members about a similar religious tradition focused on ritual cleansing or initiation, or have them interview the parents, godparents, or family members of a friend who has been baptized.

It is important to be aware of the diversity in your classes. Students who are "cradle" Catholics will not have any recollection of their Baptisms. Other Christian students who are not Catholic may have a variety of stories about their own recent Baptism experience. Students from other religious traditions may not know anything about a Catholic Baptism but may know of parallel rites in their own tradition. The purpose of this question is to help set the stage for the sharing of their interviews, as well as the next learning experience, which focuses on the Rite of Baptism.

9. Allow 15 minutes for the students to read the account of Jesus' Baptism and complete the handout. As the groups are working, circulate around the room to answer any questions and to ensure that all the students are on task.
10. After the allotted time, draw the class together and have them share what they learned.
11. Conclude this learning experience by emphasizing with the students that Jesus' Baptism marked the beginning of his public ministry of proclaiming the Good News of God's Reign through his preaching and healing. In the same way, our Baptisms mark an important step in our faith journey. We are welcomed into the community of faith and are encouraged, supported, and challenged by other disciples who also seek to proclaim the Good News of God's Reign through both word and deed.

Explain**Interpret**

Step 4

Explore and explain the Rite of Baptism and its symbols.

1. Prepare by downloading and printing the handout "Symbols of Baptism" (Document #: TX001376), one for each student.
2. Begin by reminding the students that they have had the opportunity to reflect on their own experience of Baptism, as well as study the account of Jesus' Baptism in the Gospel of Matthew. This learning experience will allow them to further understand the Rite of Baptism, its symbols, and its significance for our larger community of faith.
3. Distribute the handout and direct the students to find a partner with whom they will brainstorm and complete the handout.
4. Allow approximately 5 to 10 minutes for the students to work. Circulate around the room to ensure that the students are on task and to answer any questions they may have.
5. After the allotted time, draw the class together. Write on the board the various symbols of Baptism they have been discussing, allowing sufficient space under or next to each item so student responses can be recorded.
6. Ask a student volunteer to record on the board what the various pairs brainstormed about each element of Baptism. Have other students share what they brainstormed, but remind them to make note of what has already been mentioned so as to avoid unnecessary repetition.
7. Once the students have had adequate opportunity to share what the various elements of Baptism might symbolize and signify, give further

background and information about the Rite of Baptism. Remind the students to take notes on the following points:

- The Rite of Baptism is rooted not only in the Baptism of Jesus but also in John 3:5, in which Jesus states: “Unless a man is reborn in water and the Holy Spirit, he cannot enter the kingdom of God.”
- Baptism is one of the Sacraments of Christian Initiation and may be the first step on our journey of faith and as followers of Jesus.
- Parents play an extremely significant role in the Baptism of their children. They not only take it upon themselves to prepare for their child’s Baptism through study of the Sacrament in preparatory classes, but they must also fully understand and be committed to this sacred responsibility. In the Rite of Baptism, they publicly ask that their child be baptized, they promise to raise the child in the faith, they mark their child with the Sign of the Cross, and they make a public profession of faith.
- Godparents help and assist the parents in raising the child, serving as mentors in life and faith. They speak on behalf of the child in making the profession of faith; they promise to help raise and support the child in the practice of their faith; and they encourage the child as she or he comes to form an intimate relationship with God in order to proclaim the Good News of God’s Reign in both their words and actions. In the case of adult Baptism, godparents continue to serve as mentors and guides in understanding and appropriating the faith.
- For the Rite of Baptism, the individual is often dressed in white, or a white garment is placed on the individual after she or he has been baptized. The white garment is an outward sign of Christian dignity and purity, renewal, and clothing oneself in Christ.
- The oil of catechumens is used to anoint the individual as a sign and reminder of God’s salvation but also to strengthen the individual to constantly live and proclaim the Good News of God’s Reign in word and deed.
- When we are baptized, we are baptized with water, which is a sign of cleansing and purity, but also of rebirth and renewal. In the Rite of Baptism, then, the individual is reborn into the family of God. Water also reminds of God’s saving action throughout history, including the birth of creation, the great Flood in the time of Noah, the parting of the Red Sea and the Exodus of God’s people out of enslavement in Egypt, the Baptism of Jesus in the Jordan, and the flowing of water and blood from Jesus’ side at his Crucifixion.
- While the blessed water is poured over the individual’s head, the celebrant baptizes the individual using the following Trinitarian formula:
 - “I baptize you in the name of the Father” (the individual is immersed in the water or water is poured on his or her head), “and of the Son” (a

second time the individual is immersed or water is poured on his or her head), “and of the Holy Spirit” (a third time the individual is immersed or water is poured on his or her head).

- Using the Easter, or Paschal, candle, a parent or godparent lights another candle. The lighted candle represents the light of Christ, which we promise to share with the entire world through our words and actions.
 - It is important to know that an individual can be baptized only once. The Sacrament of Baptism is recognized by all Christians. Therefore, if someone is baptized in another Christian denomination and chooses to convert to Catholicism, he or she cannot be baptized a second time.
8. Conclude this learning experience by reminding the students that Baptism is a public declaration of faith made by the parents, the godparents, the godparents on behalf of the child, the community assembled, and the Church. Through this public declaration, the child has an inherent right to the love and support of the community.

Though we may have been baptized as infants or children in the Catholic Church, we must all be educated and formed in the faith. This ongoing initiation and appropriation of the faith is a gradual process of growing and deepening our relationship with Jesus and coming to understand our responsibility as a community of believers to witness to the Paschal Mystery by proclaiming the Good News of God’s Reign through both word and deed.



Articles
18, 19

Perceive

Step 5

*Employ a learning strategy known as **hevruta** to allow the students to engage with a partner in a close reading of the Scripture account of the temptation of Jesus.*

1. As preparation and background for this learning experience, have the students read student book articles 18 and 19, “The Poverty of Christ” and “The Obedience of Christ.” Remind them to also bring their Bibles to class.
2. Download and print the handout “Using *Hevruta*” (Document #: TX001377), one for each student.
3. Begin by explaining to the students that they will be exploring the Scripture account of the temptation of Jesus in Matthew’s Gospel (see 4:1–11). Like the Baptism of Jesus, the temptation of Jesus occurs at the beginning of his public ministry. In order to understand the significance of Jesus’ Incarnation as well as his mission on earth, and what they mean for us today, it is important to analyze the account of his temptation.

Tell the students that to explore this significant event in the public ministry of Jesus, they will use an ancient Jewish method of studying text called *hevruta*. The basic concepts of *hevruta* are as follows:

- *Hevruta* is a Hebrew word that means “friendship, connection, or partner.”
- It is an ancient Jewish method of studying a text with a partner: the two of you work together to understand the text’s essential ideas and the questions it raises.
- *Hevruta* is based on the idea that no one person has a complete understanding of anything: we need one another if we are to find the truth.
- *Hevruta* is student-driven learning, which means that the responsibility for learning is placed on the student, with the teacher there to guide and assist.

Teacher Note

Explain to the students that in this method of study, they are responsible for one another’s learning. Each person is expected to help her or his partner by engaging her or him with questions and encouraging the sharing of ideas. Remind the students that they may not always agree with their partners. In fact, in this method of study, both partners can be right even if they have different ideas.

4. Distribute the handout. As the students are reviewing it, read the steps of *hevruta* with them.
5. Once you have explained the basic concepts of *hevruta*, direct the students to form pairs and begin the process as outlined on the handout, reading Matthew 4:1–11.
6. As the pairs are working, circulate around the room to answer any questions and ensure that the students are on task. Allow approximately 20 minutes for the pairs to engage in the process.
7. Once the pairs have completed the process, draw the class together and invite the students to share insights derived from this process.
8. In the course of the discussion, ask the class the following questions:
 - What were the three temptations of Jesus?
 - Why might these be particularly difficult for Jesus to withstand at that moment?
 - Why might they be considered sins?
 - What does Jesus’ response to each temptation tell us about him and his relationship to God?
 - How would you describe temptation?
 - How does temptation affect our relationships with ourselves, others, and God?
 - Describe the relationship between sin and temptation.
 - What tempts young people today?
 - What makes temptation so difficult to resist, so easy to give in to?

- How do we justify giving in to temptations? How do we rationalize our decisions and actions?
 - What strategies can we utilize both to be aware of what tempts and to resist temptation?
9. Conclude this learning experience by reminding the students that when the Word became Incarnate in the person of Jesus, he also assumed the struggles and temptations we encounter. But through his life, ministry, suffering, death, and Resurrection, Jesus reminds us that even though we experience the pain and suffering that come with temptation and sin, God constantly offers us forgiveness and the hope of new life. This is, indeed, the Good News of God's Reign.



Article
20

Explain

Perceive

Step 6

Through a close reading of selections of Jesus' parables, the students come to understand their meaning and how they proclaim the Good News of God's Reign.

1. As preparation and background for this learning experience, have the students read student book article 20, "Christ's Moral Preaching." Remind them to also bring their Bibles to class.
2. Download and print the handout "Reading the Parables" (Document #: TX001378), one for each student.
3. Begin by asking the students to brainstorm examples of Jesus' parables from the Scriptures.
4. Give the following background on parables. Have the students take notes.
 - Jesus revealed the Paschal Mystery through the proclamation of the Good News of God's Reign.
 - Rather than offering us definitions and complex theological definitions of God's Reign, Jesus—the master storyteller—chose to use a type of story called a parable.
 - The word *parable* comes from the Greek *paraballo*, which means "to place things side by side."
 - A parable is an analogy that uses everyday objects and experiences to help us understand something that is beyond our experience and understanding.
 - A parable uses our imagination to make a connection between something that is familiar to us in order to help us understand something that may be completely unfamiliar.

- The parables of Jesus, then, used images and experiences of ordinary life from his time and context. Though we may struggle to understand the significance of these examples, the people who heard Jesus' parables understood immediately what the images or examples meant.
 - Although he used examples from everyday life, Jesus always worked an unexpected twist into his parables, causing people to think, to engage their imagination, and to expand their understanding of God's Reign.
 - To understand more deeply the significance of Jesus' parables and what they reveal about the Good News of God's Reign, we will do a closer reading of various parables from the synoptic Gospels.
5. Form the class into six small groups, and assign each group one of the following Scripture passages:
- Mark 4:1–9 (parable of the sower)
 - Mark 4:26–29 (parable of the seed growing by itself)
 - Matthew 13:24–30 (parable of the weeds and the wheat)
 - Matthew 13:44 (parable of the buried treasure)
 - Matthew 13:45–46 (parable of the pearl of great price)
 - Luke 10:29–37 (parable of the Good Samaritan)
6. Distribute the handout, one to each student, and instruct the small groups to read their assigned parable and to complete part 1 of the handout.
7. As the small groups are working on their parables, circulate around the room to answer any questions and ensure that the students are on task. Allow approximately 15 minutes for the small groups to read their parables and complete the handout.
8. Draw the class together and ask them to share their findings. As the small groups share, direct the students to note any similarities or differences between the parables, as well as what each parable has revealed to them about the Good News of God's Reign. Ask the students:
- What awareness, insight, or understanding do you now have about God's Reign?
9. Conclude this learning experience by telling the students that we will return to, and expand upon, these observations in the next learning experience as we continue to explore the parables.

Apply

Step 7

The students develop modern-day parables.

1. Begin this learning experience by reminding the students of the previous learning experience about parables.
2. Ask the students to name some of the elements of a parable and what awareness, insight, or understanding they now have about God's Reign from doing a close reading of various parables.
3. Ask the students to consider the following question:
 - If Jesus were teaching in the twenty-first century, what images, examples, and experiences would he draw upon in his parables?
4. Invite the students to brainstorm these images, examples, and experiences and record them on the board.
5. Next have the students form small groups of three or four and either assign or have them choose an image from the board. As images are assigned or selected, be sure to indicate this on the board in order to avoid duplication.
6. Tell the students that they are being commissioned to write and act out a modern-day parable based on the image or experience they have been assigned or have selected.
7. Remind them that they should include the elements of a parable that they just reviewed, as well as an insight or understanding they have gained about God's Reign.
8. Allow the small groups approximately 20 minutes to write their parables and practice acting them out.
9. After the allotted time, draw the class together so that the various groups may perform their skits. As each small group performs, have the rest of the students respond to the set of questions in part 2 on the handout.
10. After all the small groups have had an opportunity to share their parables, lead a general discussion based on the questions on the handout.
11. Conclude this learning experience by highlighting the following points:
 - Jesus reveals the Paschal Mystery and gives us glimpses of the Kingdom of God through the parables he told.

Teacher Note

Encourage the students to think of items and images that are most relevant to their experience. Examples may include technology (i.e., cell phones, iPods, gaming equipment, and software), school life, social life, family life, and the media.

Teacher Note

You may choose to have the students respond for each skit performed. If you do so, ask the students to write their responses in their notebooks or on a separate sheet of paper. If you have a smaller class and time allows, you may want to simply have the students respond verbally to the questions after each modern-day parable.

- Jesus' parables help us to see that his earthly life and ministry were about proclaiming the Good News.
- His parables used words and images that people understood and that helped them to grasp the notion that God has special care and concern for the poorest and most marginalized of society.
- As disciples, we listen to Jesus' parables and are challenged to follow his example of reaching out to and raising up the marginalized in our midst.
- Through careful study of and praying with the parables, we can get glimpses of the Good News of God's Reign.



Article
21

Explain

Interpret

Step 8

The students explore miracle stories in the Scriptures.

1. As preparation and background for this learning experience, have the students read student book article 21, "Christ's Healings." Remind the students to bring their Bibles to class.
2. Download and print the handout "The Miracles of Jesus" (Document #: TX001379), one for each student.
3. Begin by sharing with the students the following background information concerning the miracles of Jesus:
 - Jesus' parables are examples of God's Reign proclaimed through word, and Jesus' miracles are examples of God's Reign in action. In other words, the presence of God's love, mercy, and compassion were made known through these powerful signs.
 - The miracle stories we find in the Gospels are definitive signs of the Kingdom of God acting in and through the person of Jesus.
 - Miracles might be commonly defined as "supernatural" events in that they defy the laws of nature.
 - Miracles are acts or events that are attributed to the power of God and attest to God's care and compassion for all people, especially for the most vulnerable.
 - Combined with his parables, the miracles speak of Jesus' power in both word and deed. In fact, the Gospel writers suggest that when witnessing the miracles either as first-generation disciples or through later generations, the only possible response on our part is discipleship and belief in Jesus as the Messiah.
 - There are four types of miracles: healing miracles, exorcisms, raising people from the dead, and nature miracles.

4. Have the students form small groups of three, and assign each small group one of the following Scripture passages:
 - Matthew 8:5–13 (healing of the centurion’s servant)
 - Matthew 9:1–8 (healing of a paralytic)
 - Matthew 9:18–19,23–26 (official’s daughter)
 - Matthew 9:20–22 (woman with a hemorrhage)
 - Luke 5:1–11 (call of Simon)
 - Luke 5:12–16 (cleansing of a leper)
 - Luke 7:11–17 (raising of the widow’s son)
 - Luke 8:22–25 (calming of the storm at sea)
 - Luke 13:10–17 (healing of a crippled woman on the Sabbath)
 - John 2:1–11 (wedding feast at Cana)
5. Distribute the handout, one to each student, and direct them to complete part 1 in their small groups. Allow approximately 15 minutes for this.
6. While the small groups are working, circulate around the room to answer any questions and to ensure that all the students are on task.
7. Bring the class back together and invite the various groups to share their findings with the rest of the class. As they do so, remind the other students to listen carefully and to notice similarities and differences among each group’s responses.
8. After all groups have shared, direct the students to complete the questions in part 2 of their handout.
9. Allow a few moments for the students to write their responses and then ask them to share their individual responses with the class.
10. Conclude this learning experience by reminding the students that Jesus reveals the Paschal Mystery through the realities of his earthly life and ministry of proclaiming the Good News of God’s Reign. One way Jesus concretely shared the Good News and gave us a glimpse of God’s Reign was through miracles.

Understand

Step 9

The students create a mock court scene in which they make the case for miracles as signs of God's Reign on earth.

1. Begin by telling the students that they are part of a case that has been brought to the Supreme Court regarding whether Jesus' miracles are truly signs of God's Reign on earth. This case will be argued in front of a judge (you) who will determine both the validity of the arguments and the credibility of the witnesses.

Teacher Note

With the exception of the lawyers, all roles are based on the characters from the miracles that were read and examined in the previous learning experience. Therefore it would be helpful to the students to assign them a character from the parable they read.

The characters from the miracle stories may have a variety of personal responses to the miracle they witnessed or experienced. Encourage the students to express that range of responses from complete doubt to unwavering faith.

2. Each student will have a role in this court case and will need to be prepared either to ask questions (the role of the lawyers) or to respond to questions from both sets of lawyers.
 3. Assign each student one of the following roles:
 - attorney needed to argue that miracles of Jesus are simply magic tricks, not signs of God's Reign on earth (three)
 - attorney responsible for defending the miracles of Jesus as signs of God's Reign (three)
 - centurion
 - centurion's servant
 - paralytic
 - official
 - official's daughter
 - woman with a hemorrhage
 - Simon Peter
 - leper
 - widow
- widow's son
 - crippled woman
 - Mary, the mother of Jesus
 - bride
 - groom
 - wedding guests (several)
 - servants at wedding (several)
 - disciple who was eyewitness to these miracles (several)
 - observer who doubts the validity of Jesus' miracles (several)

4. Tell the students they will have approximately 20 minutes to prepare their parts. The lawyers should focus on two aspects of their case: creating a simple statement of their position and developing questions they can ask of the various witnesses that might help prove their case. The other roles should focus on developing their testimonies, which should be based on the Scripture account of the miracle. Encourage the students to refer to their completed handout “The Miracles of Jesus” (Document #: TX001379) from the previous learning experience. They may want to take notes, develop a brief statement of fact, and prepare for any other questions they might be asked.
5. After the students have had adequate time to prepare their cases and testimonies, draw the class together to begin. Remind the students that while they are waiting their turn, they should be participating by listening carefully to the arguments being made. At no time are they to call out responses or react to a statement or comment from a witness. Only the lawyers may question the witnesses, and they may do so only when the judge indicates it is their turn. The judge may choose to ask questions of clarification of the witnesses at any point.
6. Begin by allowing each group of lawyers to present a brief statement of its position. Start with the group that is making a case against Jesus’ miracles being signs of God’s Reign. Then call forward the other side to make its statement.
7. After the opening statements have been made, allow the first side to bring forward a witness. Allow the opposing side the opportunity to cross-examine the witness. Throughout this exercise remind the students to be respectful of one another by listening carefully and by treating one another respectfully.
8. Encourage the questioning of various witnesses to move quickly so that several witnesses can tell their stories and there is time for further questions.
9. Ten minutes before the end of class, invite the lawyers to make their final arguments. After the closing statements, ask the students to take a moment to reflect on this learning experience and what they have learned. Were there any arguments made that helped their understanding of the power of Jesus’ miracles and what they convey about the Good News of God’s Reign? Based on this learning experience, what further questions do they have about Jesus’ miracles, about the Kingdom of God, or about the role Jesus’ miracles play in helping us understand they are glimpses of God’s Reign in action?
10. Depending on time, this next step may be done in class or as part of a homework assignment. Write the following questions on the board for the students to refer to or to copy into their notebooks. Explain that they are to journal about their understanding of miracles, using these questions to guide their reflection.
 - What doubts or questions still remain about Jesus’ miracles?
 - What miracles or aspects of miracles are easiest to accept?

- What miracles or aspects of miracles are hardest to accept?
 - What is most appealing about Jesus' miracles?
11. Conclude this learning experience by reiterating with the students that Jesus' miracles are examples of the Kingdom of God in action. Ultimately, Jesus' miracles are an invitation to take a leap of faith, to believe in him, and to respond in both word and deed.

Understand

Step 10

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

If possible, allow 50 to 60 minutes for the students to ask questions about the tasks and to continue work on them.

1. Remind the students to bring to class any work they have already prepared or completed so that they can work on it during the time allotted. If necessary, reserve the library, computer lab, or media center so the students can do any book or online research. Download and print the handouts "Final Performance Task Options for Unit 3" (Document #: TX001371) and "Rubric for Final Performance Tasks for Unit 3" (Document #: TX001372). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Perceive

Step 11

Through reading the Last Supper account and engaging in group discussion, the students consider how the Eucharist gives us a glimpse of God's Reign on earth.

1. Prepare by reminding students to bring their Bibles to class.
2. Begin by telling the students that they will explore the gift of the Eucharist and how it gives us a glimpse of God's Reign on earth.
3. Read aloud Matthew 26:20–30. You may choose to read the passage in parts, assigning each of the following roles to student volunteers: narrator, Jesus, Judas, and the Twelve.

4. Share the following background information with the students, reminding them to take notes:
- Matthew 26:26–30 is called an institution narrative. It is the part of the Last Supper story in which Jesus declares that the bread and wine are his Body and Blood.
 - What is being instituted or begun? The Eucharist: Catholics and other Christians believe that Jesus instituted the Sacrament at this time.
 - All of the synoptic Gospels have an institution narrative.
 - The Last Supper took place around the time of Passover, so there is some similarity or parallelism between Passover and the Last Supper.
 - The Passover meal celebrates and remembers the Covenant God made with the Israelites after freeing them from slavery in Egypt.
 - At the Last Supper, Jesus speaks of “my blood of the covenant.” Christians believe that a New Covenant between God and his People, in Jesus, was formed at this time. The Old Covenant still endures; it is not replaced by the New Covenant.
 - It is likely that those present at the Last Supper did not fully understand Jesus’ words to them. Only in hindsight did they look back on Jesus’ words and actions and see in them a way of remembering his life, death, and Resurrection—and thus the Eucharist developed.
 - Most Catholics are familiar with the phrase “do this in memory [or remembrance] of me,” which is found in Luke’s institution narrative and in First Corinthians.
 - The word translated in English as *memory* or *remembrance* is the Greek word **anamnesis**. It is a strong, powerful remembrance that makes a person or action really and truly present.
 - In celebrating Passover, Jews believe that in remembering God’s saving, liberating action in the past, that power becomes present again, liberating them from whatever may be “enslaving” them, such as addiction, low self-esteem, failed relationships, and so on.
 - In celebrating the Eucharist, Jesus’ saving actions become present again for us who are gathered in his name and memory.
 - John’s version of the Last Supper is very different in that there is no institution narrative. Instead Jesus washes the disciples’ feet. He also gives a very long speech to the disciples called the “Farewell Discourses.” It lasts four chapters.
5. Transition to small-group conversation by asking the students to consider the following:
- If, in giving us the Eucharist, Jesus left us a way of continuing to be present with us even after his earthly life was over, why did Jesus choose a meal as his way of doing this? Why “whenever you **eat** this bread and **drink** this cup, remember me”? Why not every time you

plant a seed, row a boat, take a walk, watch the sunrise, and so on?
And, if a meal, why bread and wine?

Tell the students they will be exploring these questions in small groups.

6. Form the students into small groups of four. Have the groups discuss and write their answers to these three questions, which you write on the board:

- Why a meal?
- Why bread?
- Why wine?

7. Instruct the students to think of three to five responses per question. Some possible responses to the questions might be:

- Why a meal?
 - Everyone needs to eat to live—Jesus is telling us that we need him to live and thrive spiritually.
 - Meals, in every culture, are occasions for people to gather with family and friends. Jesus is inviting us to join with other people in this way and to see and experience his presence in these gatherings.
 - Meals, in nearly every culture, are the means by which traditions, stories, family identity, and so on, are shared and passed on to new generations. Meals shape our individual, family, and corporate identities in many ways.
- Why bread?
 - Bread is a basic food. It has been called “the staff of life.” Jesus is telling us that he is essential to our lives.
 - Bread is a universal food. Though the substance varies among cultures (wheat bread, tortillas, rice cakes, and so on), it is a nearly universal food.
 - Bread is a substantive food. It is possible to make a meal only on bread, and in many cultures a meal of bread or rice is the most common daily meal among the vast majority of people, only sometimes supplemented with other foods.
- Why wine?
 - Wine is a drink of celebration. In that way it pairs nicely with the more ordinary food of bread.
 - Wine is made by a process in which humans cooperate with the sun and earth. Jesus is telling us that discipleship is a process that demands much patience, time, and perseverance.
 - Wine reminds us that the Christian life is supposed to be joyful!

8. After about 10 to 15 minutes working and discussing in their small groups, draw the class back together and have the small groups report about each question in turn. Ask for a student volunteer to write the class's responses to each question on the board so that you get a long list of responses for each question. If you would like, you may prompt the small groups with some of the possible responses mentioned in part 7.
9. Now ask them to consider how celebrating the Eucharist helps us to understand and experience God's Reign. Again list the student responses on the board.
10. Conclude this learning experience by reminding the students that for Catholics, there is no more important way of forming our identity as Christians than participating in the Eucharist, which has endured for almost two thousand years as Jesus' way of continuing to be present with the faith community that bears his name. This is a foretaste of the heavenly banquet. All are invited to the table; all should be equally welcome to the table just as it is in the Reign of God.

Reflect**Step 12**

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

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of God's promise of redemption through the Incarnation have developed throughout the unit.

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

Final Performance Task Options for Unit 3

Important Information for All Options

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

- Jesus' public ministry begins with his Baptism and temptation.
- Jesus' parables proclaim the Good News of God's Reign.
- Jesus' miracles are examples of God's Reign in action.
- Jesus' gift of the Eucharist gives us a glimpse of the Kingdom of God on earth and a foretaste of the heavenly banquet.

Option 1: A Job Portfolio for the Messiah

Being the Messiah is undoubtedly a tough job! You have been hired as a professional consultant to help Jesus "apply" for the job of Messiah. As his consultant, you must help Jesus convey why he is uniquely qualified to fill the position of Messiah. What qualities and characteristics does he possess that make him suited for this role? What concrete examples from his earthly life and ministry can you give to demonstrate that he is more than capable of taking on this enormous responsibility? Out of the potential candidates, what makes him aptly suited for the job as Messiah?

Your portfolio must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- a cover letter that explains why Jesus is aptly suited for this job
- three letters of reference, from reliable and knowledgeable sources who have seen his work and can attest to why he is uniquely qualified for this position, that offer concrete examples of this work and describe the qualities and characteristics he possesses
- samples of his work, in written form or as images with written descriptions, that demonstrate that he and he alone is qualified for this position
- keen insight into the material and appropriateness for a high school religious studies course

Option 2: A Comparison of Images Depicting Jesus' Earthly Life and Ministry

You have been hired by a museum curator to develop a special project related to images from the Scriptures about Jesus' earthly life and ministry. In particular, the curator has asked you to focus on five key moments of Jesus' life: his Baptism, his temptation in the desert, one of his parables, one of his miracles, and the Last Supper. In addition, the curator would like this exposition to show the breadth of insights and interpretations about these key moments as understood by various artists throughout history. To this end the curator has asked you to choose two distinctively different images for each key moment that demonstrate this breadth of insight and interpretation. Because of your depth of knowledge and expertise on this subject matter, you will need to explain in writing or through a presentation what the significant differences are between the two images for each of the five key events, as well as what insight the artwork gives us about the particular event or aspect of Jesus' earthly life and ministry.



Your exposition must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- a PowerPoint presentation that juxtaposes two images each from the five key events from Jesus' earthly life and ministry, both images for each key event shown side-by-side on the slide (i.e., two pictures on one slide)
- a written explanation of one paragraph per key event or an oral presentation that articulates the significant differences between the images, as well as what insights we might glean from the images about Jesus' earthly life and ministry and how it proclaims the Good News of God's Reign
- appropriateness in content and maturity level for a high school religious studies course

Option 3: Dramatic Monologues

Your group has been hired by the local coordinator of your diocesan youth rally to develop a series of dramatic monologues that will be put together and performed as a one-act play. In particular, the coordinator of the youth rally is interested in sharing more about how Jesus revealed the Paschal Mystery through his earthly life and ministry of proclaiming the Good News of God's Reign. Your group will write a series of five dramatic monologues from the perspective of nameless bystanders who have observed various aspects of Jesus' earthly life and ministry. As you develop your monologues, be sure to put yourself into the mindset of each bystander: include your thoughts, feelings, questions, ideas, and other things that come to mind about what you have seen and experienced. Be sure to include a variety of moments and experiences from Jesus' earthly life and ministry, including his Baptism, temptation, parables, miracles, and the Last Supper.

Your monologues must contain or demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- a well-written script for all the dramatic monologues that are put together in the form of a one-act play
- appropriateness in content and maturity level for a high school religious studies course
- a rehearsed performance or a video of your performance



Rubric for Final Performance Tasks for Unit 3

Criteria	4	3	2	1
Assignment includes all items requested in the directions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus' public ministry begins with his Baptism and temptation.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' parables proclaim the Good News of God's Reign.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' miracles are examples of God's Reign in action.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' gift of the Eucharist gives us a glimpse of the Kingdom of God on earth and a foretaste of the heavenly banquet.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 3

anamnesis: A strong, powerful remembrance that makes a person or action really and truly present.

chaplains: Specially prepared priests to whom the spiritual care of a special group of people, such as hospital patients, military personnel, or migrants, is entrusted.

chastity: The virtue by which people are able to successfully and healthfully integrate their sexuality into their total person; recognized as one of the fruits of the Holy Spirit. Also one of the vows of religious life.

conscience: The "interior voice" of a person, a God-given sense of the law of God. Moral conscience leads people to understand themselves as responsible for their actions, and prompts them to do good and avoid evil. To make good judgments, one needs to have a well-formed conscience.

Eucharist, the: Also called the Mass or Lord's Supper, and based on a word for "thanksgiving," it is the central Christian liturgical celebration, established by Jesus at the Last Supper. In the Eucharist the sacrificial death and Resurrection of Jesus are both remembered and renewed. The term sometimes refers specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

exorcism: The act of freeing someone from demonic possession. Exorcisms are also part of the Church's worship and prayer life, calling on the name of Christ to protect us from the power of Satan.

hevruta: Friendship, connection, or partner. An ancient Jewish method of studying a text with a partner.

institute: To introduce, establish, or inaugurate.

Kingdom of God: The culmination or goal of God's plan of salvation, the Kingdom of God is announced by the Gospel and 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.

legalistic: To focus strictly on what the law requires without considering the truth the law is intended to promote. Jesus taught that all law must be an expression of love for God and love for our neighbor.

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

poverty of heart: The recognition of our deep need for God and the commitment to put God above everything else in life, particularly above the accumulation of material wealth.

redemption: From the Latin *redemptio*, meaning "a buying back"; to redeem something is to pay the price for its freedom. In the Old Testament, it refers to Yahweh's deliverance of Israel and, in the New Testament, to Christ's deliverance of all Christians from the forces of sin. Christ our Redeemer paid the price to free us from the slavery of sin and bring about our redemption.



Interview Questions about Your Baptism

Conduct interviews with your parent(s), godparent(s), or other family members about your own Baptism by asking them the first five questions below. Respond to question 6 on your own.

1. Why was I baptized? Why did you (my parents, family, godparents) see this as something important to do?
2. What does Baptism in general mean to you?
3. Who was present at my Baptism?
4. How were my godparents chosen?
5. What was most memorable to you about my Baptism?
6. Though you may not remember it, what significance does your Baptism have for you today?



The Baptism of Jesus

Read Matthew 3:13–17. Complete the following questions based on that reading.

1. Why was Jesus baptized? Why did he see this as something important to do?
2. Who was present at his Baptism?
3. What occurred when he was baptized?
4. What did Jesus' Baptism signify for him and others at that time?
5. What does Jesus' Baptism signify for us today?
6. What similarities and differences do you see between your Baptism and that of Jesus?



Symbols of Baptism

With your partner, brainstorm what the following elements of Baptism might signify. What are their meanings? How are they important? How do they connect to Baptism?

- white garment

- water

- oil

- candle

- parents

- godparents



Using *Hevruta*

Read these instructions carefully as your teacher reviews them with you in class:

- Sit face-to-face with your partner.
- Use your “twelve-inch” voice: this ensures that your partner, but not the whole class, will hear you.
- Take turns reading the assigned text slowly and *aloud*. As you hear the words, silently note anything that jumps out at you: this could be a word or phrase you do not understand; something that seems problematic, disturbing, or inconsistent; something that moves you or touches you; or something you either agree or disagree with.
- You and your partner take turns posing questions to each other about the text. Explore what answers to your questions the text provides, and what answers your partner may come up with. Some questions may not have easy answers, and some questions may have no answers at all—in *hevruta* that’s okay!

If you’re stuck on what kinds of questions to ask, consider these three broad categories:

1. *What does the text say?* On a really basic level, what is this text about? How do you know? What words or ideas are repeated in this text?
2. *What does the text mean?* What is the deeper message that comes across in this text? Do you agree with this message? Why or why not? What metaphors or symbols do you see in the text?
3. *What does the text mean to you?* How does this text relate to your own life? What have you experienced that is similar to something you see in this text? What could this text teach you?

Be sure to write down your questions and answers in a notebook or on a sheet of paper so you remember them and can share them with the class later.



Reading the Parables

Part 1

Circle the passage that has been assigned to you:

- Mark 4:1–9 (Parable of the Sower)
- Mark 4:26–29 (Parable of the Seed)
- Matthew 13:24–30 (Parable of the Weeds and the Wheat)
- Matthew 13:44 (Parable of the Buried Treasure)
- Matthew 13:45–46 (Parable of the Pearl of Great Price)
- Luke 10:29–37 (Parable of the Good Samaritan)

Work with the members of your small group to answer the following questions on a separate sheet of paper:

1. To whom might this parable have been directed?
2. What analogy does Jesus make in the parable? In other words, what is he comparing?
3. What images or experiences does Jesus draw upon in the parable?
4. What is unusual or unexpected in this parable?
5. What is Jesus trying to communicate about the Kingdom of God through this parable?

Part 2

Wait for your teacher's instructions before continuing. Then answer the following questions with the members of your small group:

1. What images or experiences are drawn upon in the parable acted out?
2. What is unusual or unexpected in this parable?
3. What does this parable teach us or convey about the Kingdom of God?



The Miracles of Jesus

Part 1

Circle the passage that has been assigned to you:

- Matthew 8:5–13 (healing of the centurion's servant)
- Matthew 9:1–8 (healing of a paralytic)
- Matthew 9:18–19,23–26 (official's daughter)
- Matthew 9:20–22 (woman with a hemorrhage)
- Luke 5:1–11 (call of Simon)
- Luke 5:12–16 (cleansing of a leper)
- Luke 7:11–17 (raising of the widow's son)
- Luke 8:22–25 (calming of the storm at sea)
- Luke 13:10–17 (healing of a crippled woman on the Sabbath)
- John 2:1–11 (wedding feast at Cana)

With the other members of your small group, answer the following questions on a separate sheet of paper:

1. Who are the characters in this miracle story?
2. What in this story is miraculous?
3. How would you classify this type of miracle (i.e., healing, exorcism, raising from the dead, nature miracle)?
4. What response do the other characters in the story have to Jesus' miracle?



Part 2

Wait for your teacher's instructions before continuing. Then answer the following questions with the members of your small group:

1. What response do you have to Jesus' miracles?
2. What does this miracle teach us or communicate to us about God's Reign and how it is active and alive?



Unit 3 Test

Part 1: Short Answer

Answer the following questions with a short response of one word or a brief sentence.

1. Name the two ways Jesus proclaimed and demonstrated the Good News of God's Reign in action:

A.

B.

2. What event marked the beginning of Jesus' public ministry?

3. List the four kinds of miracles:

A.

B.

C.

D.

4. List four of the six symbols of Baptism we discussed in class:

A.

B.

C.

D.

5. What is the technical name given to the Last Supper story in which Jesus declares that the bread and wine are his Body and Blood?

6. There is parallelism between the Last Supper and what Jewish feast?

7. What does this Jewish feast commemorate?



8. We learned the Greek term *anamnesis* in the course of our study. What is the closest idea or translation we have in English for this word?
9. To what phrase in our Eucharistic liturgy does this connect?

Part 2: Essay

Respond to the following with least one substantial paragraph.

Throughout this unit we have been exploring how Jesus reveals the Paschal Mystery through the realities of his earthly life and ministry of proclaiming the Good News of God's Reign. Explain the following:

- What are the various aspects of Jesus' life and ministry?
- How do they reveal the Good News of God's Reign?
- What do they reveal to us about the Reign of God?
- What particular insight or understandings have you gained about the Reign of God and what it means for us as Catholics?

In your response be sure to include concrete examples from the Scriptures to support your claims.



Unit 3 Test Answer Key

Part 1: Short Answer

1. **A.** miracles
 B. parables

2. his Baptism

3. **A.** healing
 B. exorcism
 C. raising from the dead
 D. nature

4. **A.** Oil of Catechumens
 B. water
 C. white garment
 D. Paschal candle
 E. parents
 F. godparents

5. an institution narrative

6. Passover

7. The Passover meal celebrates and remembers the Covenant God made with the Israelites after freeing them from slavery in Egypt.

8. memory or remembrance

9. “Do this in memory [or remembrance] of me.”

Part 2: Essay

Student responses may include the following elements in their responses. Answers may vary.

- What are the various aspects of Jesus' life and ministry?

Jesus' public life and ministry began with his Baptism by John and followed with the temptation in the desert. His ministry involved proclaiming the Good News of God's Reign through parables, and he evidenced God's Reign in action through his miracles. Through the gift of the Eucharist, Jesus gave us a glimpse of God's Reign on earth and a foretaste of the heavenly banquet.



- How do they reveal the Good News of God's Reign?

Through his miracles, Jesus demonstrates the Good News of God's Reign that God offers compassion and healing, especially when we are most vulnerable. Though we may not experience miracles in the same way today as the stories from the Scriptures, we do have glimpses of God's Reign in action.

- What do they reveal to us about the Reign of God? (Answers will vary based on discussions from class.)

We know through the parables of Jesus that God acts in ways that are unexpected and often surprising. The parables of Jesus and the images he uses help us to see that God's Reign is far more and far bigger than we could ever imagine. The images used help us to understand what the Reign of God is all about, and they also call us to delve deeper into our own experience and move beyond that to stretch our imagination.

- What particular insight or understanding have you gained about the Reign of God and what it means for us as Catholics? (*Answers will vary based on student experiences.*)

- In your response, be sure to include concrete examples from the Scriptures to support your claims. (*Examples from the Scriptures should include concrete references to the Baptism account of Jesus, his temptation, one parable, one miracle, and the Last Supper account.*)



Unit 4

Jesus' Saving Mission Finds Its Fulfillment in His Suffering, Death, and Resurrection

Overview

Now that the students understand how Jesus' whole life revealed the Paschal Mystery, this unit focuses on the saving events of his suffering, death, and Resurrection. The students will grow in understanding of and appreciation for these events as the core of their Christian faith.

Key Understandings and Questions


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

- Jesus' suffering, death, and Resurrection form the heart of his saving work on earth.
- Jesus' suffering and death were acts of redemptive love.
- The Resurrection of Jesus was not only a historical event, but it also *transcends* history.
- Faith in the Resurrection is a defining belief of Christianity.

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

- How does Jesus' saving work find its fulfillment?
- How does Jesus' suffering and death show love for us?
- In what ways is the Resurrection both a past and a present reality?
- Why is the Resurrection so significant for Christians?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 3: God's Plan for Salvation Is Fulfilled," and are as follows:

- "The Events of the Passion" (article 22, pp. 96–101)
- "Who Killed Jesus?" (article 23, pp. 101–105)

- “The Meaning of the Cross” (article 24, pp. 105–109)
- “The Events of the Resurrection” (article 25, pp. 112–116)
- “What Is the Resurrection?” (article 26, pp. 116–121)
- “The Significance of Christ’s Resurrection” (article 27, pp. 121–124)
- “Saved from . . .” (article 30, pp. 132–134)
- “Saved for . . .” (article 31, pp. 134–139)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 4” (Document #: TX001383)
- handout “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001384)
- handout “Unit 4 Test” (Document #: TX001390)

The Suggested Path to Understanding

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

Explain **Step 1:** Preassess what the students already know about Jesus’ suffering, death, and Resurrection through the “I Know, I Think I Know, I Want to Know” exercise.

Understand **Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX001383) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001384).

Explain **Interpret** **Step 3:** Introduce the topic of Jesus’ suffering and death by conducting an in-class, dramatic reading of Luke’s Passion narrative.

Perceive **Empathize** **Step 4:** Explore the concept of redemptive love by viewing the film *The Spitfire Grill* (1996, 117 minutes, rated PG-13 and A-II).

Apply **Empathize** **Step 5:** Delve more deeply into the topic of redemptive love by researching modern-day martyrs, people whose lives or deaths embody this ideal.

Explain **Step 6:** Begin investigating Jesus' Resurrection through a close reading of the Resurrection narratives.

Interpret **Step 7:** Examine the historical and transcendent reality of the Resurrection by considering selected appearance accounts from the Gospels.

Understand **Step 8:** Analyze and reflect on the cross as a symbol of the Paschal Mystery.

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Understand **Step 10:** Enable the students to connect the Paschal Mystery to their own lives through writing and presenting skits.

Reflect **Step 11:** Provide the students with tools to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- "Political and Religious Structure in Jesus' Time" (Document #: TX001327)
- "Written Conversations" (Document #: TX001328)
- "Resurrection: Past and Present Reality" (Document #: TX001329)

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

- "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011)
- "Using Rubrics to Assess Work" (Document #: TX001012)
- "Critical Questioning Method of Engaging with Texts" (Document #: TX001316)

Scripture Passages

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

- Matthew 26:20–30 (Last Supper)
- Matthew 26:36–56 (Gethsemane)
- Matthew 26:57–75 (Jesus' trial)

- Matthew 27:1–21 (Jesus' condemnation)
- Matthew 27:22–61 (Jesus' Crucifixion, death, burial)
- Matthew 28:1–15 (Matthew's Resurrection narrative)
- Matthew 28:16–30 (commissioning of disciples)
- Mark 2:1–12 (power of forgiveness)
- Mark 2:23–3:6 (Jesus challenges the Pharisees and scribes)
- Mark 14:17–26 (Last Supper)
- Mark 14:53–72 (Jesus' trial)
- Mark 15:1–32 (Jesus' condemnation)
- Mark 15:33–61 (Jesus' Crucifixion, death, burial)
- Mark 16:1–8 (Mark's Resurrection narrative)
- Luke 15:1–10 (association with sinners)
- Luke 16:19–31 (blessing of the poor)
- Luke 22:14–30 (Last Supper)
- Luke 22:39–53 (Gethsemane)
- Luke 23:22–43 (Jesus' condemnation)
- Luke 23:44–56 (Jesus' death, burial)
- Luke 24:1–12 (Luke's Resurrection narrative)
- Luke 24:13–35 (the road to Emmaus)
- Luke 24:36–48 (the Risen Jesus appears to the disciples in Jerusalem)
- John 13:1–17:26 (Last Supper)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout "Vocabulary for Unit 4" (Document #: TX001385).

.....	
Apostles	Passion
beatific vision	procurator
blasphemy	redemptive love
chief priests	Resurrection
corruptible	sanctifying grace
Evangelists	Sanhedrin
exegesis	sign
Gnosticism	theological virtues
mortal sin	venial sin
multivalent	

- John 18:1–13 (Gethsemane)
- John 18:13—19:16 (Jesus' condemnation)
- John 19:17–42 (Jesus' Crucifixion, death, burial)
- John 20:1–18 (John's Resurrection narrative)
- John 20:19–31 (doubting Thomas)
- John 21:1–14 (the Risen Jesus makes breakfast on the beach)
- 1 Corinthians, chapter 15 (Resurrection from the dead)

Learning Experiences

A small grey icon with the word "Explain" written inside.

Step 1

Preassess what the students already know about Jesus' suffering, death, and Resurrection through the "I Know, I Think I Know, I Want to Know" exercise.

1. Prepare by downloading and printing the handout "I Know, I Think I Know, I Want to Know" (Document #: TX001382), one for each student.
2. Distribute the handout and pens or pencils. Next to the line labeled "Topic," instruct the students to write "Jesus' suffering, death, and Resurrection."
3. Explain to the students that they will fill in the handout with things they know, think they know, and want to know about Jesus' suffering, death, and Resurrection. For example, a student may know that Jesus was crucified, may think he or she knows that one of the disciples betrayed Jesus, and may want to know why people wanted to kill Jesus. Instruct the students to try to fill in the handout with a minimum of ten items, with at least one item in each of the three columns. Allow about 10 minutes for students to work individually.
4. Direct the students to compare their notes with those of someone near them. Students who did not come up with ten items total can use this opportunity to gather additional ideas from their partner. Allow about 5 minutes for this conversation.
5. Draw the class back together, and invite students to share items from each of their three columns, beginning with the "I Know" column and then moving to the "I Think I Know" and "I Want to Know" columns. You may wish to record select student responses on the board. Affirm the students' knowledge about these important events, as well as their willingness to pose questions. Assure the students that this unit will build on their present

knowledge and that they will have the opportunity to discover many of the new things they want to know.

6. Direct the students to keep this handout so they can refer to it again at the end of the unit.

Understand**Step 2**

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 4” (Document #: TX001383) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001384).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a homily for a funeral, creating a print or electronic newspaper focused on the events of Jesus' death and Resurrection, and producing a TV news segment focused on these events. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 4” (Document #: TX001383) and “Rubric for Final Performance Tasks for Unit 4” (Document #: TX001384).
2. Distribute the handouts. Give the students a choice as to which performance task they choose and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions.
3. Explain the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand Jesus' suffering, death, and Resurrection.

Teacher Note

You will want to assign due dates for the performance tasks.

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



Articles
22, 23

Explain

Interpret

Step 3

Introduce the topic of Jesus' suffering and death by conducting an in-class, dramatic reading of Luke's Passion narrative.

1. As preparation and background for this learning experience, have the students read student book articles 22 and 23, "The Events of the Passion" and "Who Killed Jesus?"
2. Prepare by listing on the board the following people who appear in Luke's Passion narrative. This will facilitate the process of assigning roles to the students once they arrive.

Chapter 22

- narrator
- Jesus
- John
- Peter
- disciples at the Last Supper and in the garden
- maids who recognize Peter (three)
- men holding Jesus in custody
- Sanhedrin

Chapter 23

- Jesus
- narrator
- Sanhedrin
- Pilate
- crowd
- sneering leaders
- soldiers
- criminal 1
- criminal 2
- centurion

3. Tell the students that study of Jesus' suffering and death must begin with the Gospels, the sacred texts that are our best source of information about these events. Before engaging the students in reading Luke's Passion narrative together, share the following background information with them:

- ▶ All four of the Gospels tell the story of Jesus' suffering and death: these stories are called Passion narratives.
 - ▶ Compared with the rest of the Gospels, the Passion narratives are remarkably detailed, giving us a great deal of information about the events that occurred during Jesus' final days and hours.
 - ▶ To give us a sense of the sequence of these events, we are going to read one of the Passion narratives together in class today.
4. Invite the students to sign up for reading one or more roles. Also assign the students to a partner with whom they will share brief reactions at the conclusion of each chapter. (Use your established procedure for assigning partners, or simply indicate that students will work with another student near them.) Even if this story is very familiar to some of the students, encourage them to listen deeply to the story with their heads and their hearts, to pay attention to what the story makes them think about and how it makes them feel.
5. Read Luke, chapter 22, together. Then pause to allow the students to discuss the following with their partners:
- ▶ What is one aspect of this story that stood out for you? For example, it could be a character, an event, or a surprising detail.
 - ▶ What is one question you have about this story? This could be a very simple question, like "What is Passover?" or a more analytical question, like "Why does Peter deny that he knows Jesus?"

Allow about 5 minutes for this conversation.

6. Invite some students to share their responses to these items with the whole class. You may wish to address some of their questions now; others may be better discussed later.
7. Continue by reading Luke, chapter 23. Then pause to allow the students another conversation with their partners, this time discussing these questions:
- ▶ What is one aspect of this story you like?
 - ▶ What is one aspect of this story that bothers or disturbs you?

Allow about 5 minutes for this conversation.

8. Invite some of the students to share their responses to these items with the whole class. Affirm their insights, observations, and questions.
9. Conclude this learning experience by sharing these or similar remarks with the students:
- ▶ The Passion narratives lie at the very heart of Christian faith, because the events they recount are the high point, or fulfillment, of Jesus' saving work on earth.

- Even though every event in Jesus' life was part of God's plan to save humanity, it was Jesus' suffering and death that fully accomplished this.
- Jesus willingly surrendered to God's will for his life, choosing to remain faithful to his mission of love and service even when he knew he would be rejected. It was this willingness to endure physical torment and emotional abandonment that has set us free from sin and death.
- Jesus' choice to be faithful to God's will out of love for all people is an example of *redemptive love*: self-sacrificial love that is truly directed toward the good of others.
- In John's Gospel when Jesus says, "No one has greater love than this, to lay down one's life for one's friends" (15:1), he is describing redemptive love in words. However, we see redemptive love in action in Jesus' own suffering and death.
- We will learn more about this concept of redemptive love in the next class.



Article
24

Perceive

Empathize

Step 4

Explore the concept of redemptive love by viewing the film *The Spitfire Grill* (1996, 117 minutes, rated PG-13 and A-II).

1. Prepare by downloading and printing the handout "Redemptive Love in *The Spitfire Grill*" (Document #: TX001386), one for each student. Obtain a copy of the film *The Spitfire Grill* and preview it yourself at least once. You will need a TV and a DVD player or a computer and LCD projector for the classroom on the day(s) when you will show the film. Have the students read student book article 24, "The Meaning of the Cross," before coming to class.
2. Review the concept of redemptive love with students. When a person has redemptive love, he or she is willing to give everything—even her or his own life—for the sake of redeeming, saving, or setting free another person. As part of an effort to understand how Jesus' death was an act of redemptive love, point out to the students that they will seek examples of redemptive love in the film *The Spitfire Grill*.
3. Distribute the handout. Read the questions aloud together. The students should consider the questions while viewing the film, perhaps jotting down brief notes. They do not need to write full answers until you provide further direction after the film concludes.

4. You may wish to pause the film once or twice during viewing to answer questions and provide any needed clarification regarding the plot or characters.
5. At the conclusion of the film, offer the students the opportunity to reflect on what the film has taught them about redemptive love in one of the following ways:
 - ▶ Write individual responses to some or all of the questions on the handout (either in class or as homework).
 - ▶ Work with a partner or small group to prepare answers to some or all of the questions on the handout, which could be written down or shared with the class in a brief oral presentation.
 - ▶ Write a formal essay in response to one or more of the questions on the handout.
6. Bring this learning experience to a close by soliciting examples from the students of other films, books, or TV shows that illustrate the concept of redemptive love. These examples can help us to better understand how Jesus' suffering and death show his great love for us. Love truly finds its purest expression when we are willing to give *everything*—even our very lives—for the sake of another person.

Teacher Note

Be sure to discuss the questions—as well as other questions and issues the students raise—in class as well.

Apply**Empathize****Step 5**

Delve more deeply into the topic of redemptive love by researching modern-day martyrs, people whose lives or deaths embody this ideal.

1. Prepare by downloading and printing the handout “Modern-Day Martyrs: Redemptive Love in Action” (Document #: TX001387), one for each student. Make an additional copy for yourself, cutting apart the names of the people the students will research so that they can draw these slips of paper from an envelope or bag. Also, ensure that all the students will have access to computers and the Internet for this learning experience (one computer for each pair of students).
2. Review the concept of redemptive love: love that is willing to give everything—even one's own life—for the sake of redeeming, saving, or setting free another person. Jesus' suffering and death was an *absolutely unique* act of redemptive love because it saved all humanity from sin and death. However, we can grow in understanding the mystery of Jesus'

suffering and death by exploring the lives of “modern-day martyrs,” people who have witnessed to the depth of their convictions by enduring great personal suffering, even death.

3. Distribute the handout. Read the introduction and purposes aloud. Organize the students into pairs. Have each pair draw a slip with a name of a modern-day martyr to research.

Teacher Note

If your class period is less than 60 minutes, proceed with this learning experience during the next class session. Remind the students to bring their research notes to class with them next time.

4. Allow the students about 30 to 40 minutes to conduct their research online. Remind them to focus their search by using the handout guidelines. They should take notes so they are prepared to share this information orally with the class.
5. After all pairs have gathered sufficient information about their modern-day martyr, draw the class back together. As time permits, have the students share with the class what they have discovered. Try to direct the sharing away from many biographical details and toward what the

person endured that makes her or him a modern-day martyr. In addition, help the students to notice similarities between this person's suffering or death and that of Jesus: how does this person show us another example of redemptive love in action?

6. Even if not every pair has had time to share, allow a few minutes at the end of class for a concluding conversation. Prompt student reflection and discussion with these or similar questions:
 - To what extent are you surprised (or not) by the number of people, from all over the world, who have endured suffering or death because of their identity, faith, or beliefs?
 - How has learning, even briefly, about these various people made you think differently about the suffering and death of Jesus?
 - How has learning about these various people expanded or enhanced your understanding of the concept of redemptive love?
 - Most of us will not be martyrs in the strictest sense: we will not be asked to die for our faith or beliefs, or to save the life of another person. Nevertheless, what are ways we can express redemptive love for others by our words and actions?



Articles
25, 26,
27

Explain

Step 6

Begin investigating Jesus' Resurrection through a close reading of the Resurrection narratives.

1. Assign the students to read, in preparation for this learning experience, the following articles from the student book:
 - “The Events of the Resurrection” (article 25)
 - “What Is the Resurrection?” (article 26)
 - “The Significance of Christ’s Resurrection” (article 27)
2. Prepare by downloading and printing the handout “The Resurrection Narratives” (Document #: TX001388), one for each student.
3. Introduce Jesus’ Resurrection to the students with these or similar words:
 - We have spent the last several class sessions studying Jesus’ suffering and death. In particular, we have tried to understand how his death was an act of redemptive love for all humanity.
 - Jesus’ suffering and death are not the end of the story. Jesus rose from the dead in an event called the Resurrection. We celebrate Jesus’ Resurrection every Sunday, and with particular joy during the fifty days of the Easter season.
 - Jesus’ Resurrection tells us something about him: that he truly was God’s Son. It also tells us something about *us*: that we too will live again after we die. These beliefs—that Jesus rose from the dead and that we too will rise—are the core of Christian faith!
 - We will begin our study of Jesus’ Resurrection as we began our study of his suffering and death: by reading the Gospels.
 - All the Gospels tell the story of Jesus’ Resurrection: these stories are called Resurrection narratives.
 - The appearance stories—stories of the Risen Jesus appearing to his disciples—are also part of the Resurrection narratives, but for now we are focusing only on the stories of the empty tomb.
4. Have the students work in four small groups, one for each of the Gospels. Distribute the handout and direct the students to circle the narratives their group is studying. Read through questions 1 through 5 together.
5. Allow 10 to 15 minutes for the students to work in their small groups to complete the first five questions on the handout.
6. After all the students are finished, have them “jigsaw” to create new, smaller groups of four students who have each read a different one of the four Resurrection narratives (e.g., if you have twenty-eight students in your class, you will now have seven groups of four students each). Direct the students to share their findings with their group members and then complete questions 6 and 7 on the handout. Allow about 15 minutes for the students to meet with these new “jigsaw” groups.
7. Draw the class back together for a large-group discussion, focusing on questions 6 and 7 on the handout. For question 6, be sure the students

have correctly observed the following common elements in the Resurrection narratives:

- Mary Magdalene and / or other women go to the tomb to anoint the body of Jesus. (You may wish to share with the students that this action was part of women's work in this time period.)
- They find the tomb empty.
- Someone (whether an angel, a person or people in dazzling white clothes, or Jesus himself) tells them that Jesus is risen from the dead.
- The women are fearful, terrified, amazed, joyful, and confused.

For question 7, be sure the students have correctly observed the following unique elements in each of the Resurrection narratives:

- In Matthew there is an earthquake when an angel descends from Heaven and rolls back the stone that had been covering the entrance to the tomb.
- Mark's is the only Gospel that mentions a woman named Salome going to the tomb. Also, in Mark the women are at first too afraid to tell anyone what they have seen at the tomb.
- In Luke the women receive the news of the Resurrection from two men in dazzling garments who remind them of Jesus' words: "That the Son of Man must be handed over to sinners and be crucified, and rise on the third day" (24:7).
- John's is the only Gospel in which Mary Magdalene sees the Risen Jesus alone and recognizes him when he calls her by name.

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

8. Conclude by helping the students to make sense of both the common and unique elements of the Resurrection narratives. Share the following information, using these or similar words:
 - The common elements help us to understand the Resurrection as a real, historical event. It is highly unlikely that the Gospel writers would agree on so many details of this story if those details were not historically true.
 - The unique elements help us to appreciate how the four **Evangelists**, Gospel writers, approach their task in slightly different ways. For example, each writer stresses certain aspects of Jesus' mission, or certain characteristics of Jesus or of the disciples. This does not mean that these distinctive elements are not historically true; rather, it simply means that each evangelist brought a unique personality, writing style, and emphasis to the task of sharing the Good News with us.
 - We will continue our study of the Resurrection narratives—focusing on the appearance stories—at the next class session.

Interpret

Step 7

Examine the historical and transcendent reality of the Resurrection by considering selected appearance accounts from the Gospels.

1. In preparation for this learning experience, refer to the background articles “Critical Questioning Method of Engaging with Texts” (Document #: TX001344; see Appendix) and “Written Conversations” (Document #: TX001345; see Appendix).
2. Begin by reviewing what the students learned about the Resurrection during the last class session. Remind them that this event is central to Christian faith and that all four Gospels contain a Resurrection narrative. Although the last learning experience focused on the stories of the empty tomb, today we will focus on several of the stories in which the Risen Jesus appears to the disciples.
3. Have the students work in four small groups, assigning each group one of the following appearance stories:
 - Luke 24:13–35 (the road to Emmaus)
 - Luke 24:36–48 (the appearance to the disciples in Jerusalem)
 - John 20:19–31 (the doubt of Thomas)
 - John 21:1–4 (the breakfast on the beach)
4. Instruct the students to read their assigned passage and then work together to write critical questions (“level questions”) for that story: three questions for each level, which is nine questions total. The students should write answers to level-one questions and level-two questions but not for level-three questions.
5. Allow about 15 minutes for the small groups to work. Circulate among the groups to provide assistance and ensure that groups are on task.
6. When all the small groups are done, invite representatives from each group to share the following with the whole class:
 - a brief summary of the appearance story they studied
 - two or three of their level-one questions, with the answers
 - two or three of their level-two questions, with the answers

Teacher Note

The critical questioning method was used in unit 2 with the parable “Juan and the Fishbowl.” In that learning experience, the questions were already provided for the students, so you may wish to review this method with the students before proceeding. Level-one questions involve factual questions that are answered explicitly in the text. Level-two questions look at the characters, symbolism, and other elements implicitly addressed in the text. Level-three questions are more thought provoking and relate to the message of the reading for us today.

As the groups report, offer commentary as appropriate. In particular, you may wish to point out common themes these stories share as well as each one's distinctive elements.

7. Now have the students partner with someone who read a different appearance story. Allow time for the students to find their partners, or simply assign partners yourself. The pairs should now choose one level-three question—generated by either of their original groups—about which to share a “written conversation.”
8. Allow about 15 to 20 minutes for the students to complete all stages of the written conversation, depending on how many times you want them to write and exchange papers with their partners.
9. After the written conversation concludes, draw the class back together. As well as inviting volunteers to share interesting insights or highlights that emerged in their written conversation, be sure to make some concluding remarks about the Resurrection in general and the appearance stories in particular. These remarks may include the following:
 - Even though the appearance stories we worked on today are all from Luke and John, similar stories appear in Mark and Matthew as well.
 - As a consistent element of the Resurrection narratives, the appearance stories lend credibility to the *historical* nature of the Resurrection. According to the witness of the Gospels, Jesus' disciples clearly experienced him as a living presence among them after his death.
 - The appearance stories also make clear the *transcendent* nature of the Resurrection. The Risen Jesus has moved beyond the boundaries of earthly space and time to dwell in a new reality.
 - The Risen Jesus is a real, physical presence, not a ghost. This is clear, for example, in the appearance to the disciples in Luke's Gospel (Jesus eats a fish; ghosts do not eat) and in the encounter with Thomas in John's Gospel, in which Jesus invites Thomas to physically touch his wounds.
 - Although physically real, the Risen Jesus is not a zombie or a resuscitated corpse. He is living in a new, glorified body.
 - Though we do not know exactly what this new, glorified body is like, we do know that we, also, will experience this reality when we die and are raised by God.

It is likely that the students have many more questions about resurrection, both that of Jesus and their own. Affirm their inquisitiveness and encourage them to keep these questions in their minds and hearts as they continue their work in this unit.

Understand

Step 8

Analyze and reflect on the cross as a symbol of the Paschal Mystery.

1. Prepare by obtaining or borrowing a variety of different crosses and crucifixes of different sizes, styles, and shapes. They may be very small, designed to be worn as jewelry, or much larger, designed to be hung on a wall. They may be from a variety of countries and utilize a variety of artistic media. The more you can gather, the better. As an alternative, you may ask the students in advance to bring in a cross or crucifix they are willing to share for a class exercise.
2. Download and print the handout “The Powerful Symbol of the Cross” (Document #: TX001389), one for each student.
3. Before the students arrive, place all the crosses and crucifixes on a table or other display area. It may be helpful to label each one with a brief description, for example “silver cross necklace” or “carved wooden crucifix from Guatemala.”
4. Introduce this learning experience by having the students take notes on the following information about crosses, Crucifixion, signs, and symbols.
 - ▶ The cross is the most universally recognized symbol of Christianity. However, it did not become a Christian symbol right away, because for those who lived at the time of Jesus, it represented state-sanctioned torture. Crucifixion was a cruel method of execution that the Romans devised to inflict maximum pain, suffering, and shame on its victims and maximum terror on onlookers.
 - ▶ Over time the early Christians slowly began to claim the cross as a symbol of their faith in Jesus as the Messiah, their Risen Lord and Redeemer. As a symbol a cross is **multivalent**: it has many meanings. This is one key way a symbol is different from a sign.
5. Distribute the handout. Direct the students' attention to “Part 1: Signs and Symbols Chart.” Use the example of a stop sign to illustrate what a sign is.
 - ▶ A stop sign:
 - has only one meaning: STOP!
 - does not require interpretation (We don't have to ponder deeply to get the meaning.)
 - has a static (unchanging) meaning (It has always meant “stop” and always will.)
 - presentation and appearance are always the same (It is always a red and white hexagon.)
 - means the same thing to all people, thankfully, or we would have a lot more traffic accidents

Teacher Note

You may wish to mention to the students that the ritual action of the Sign of the Cross is a clear, unambiguous **sign** of our faith in Jesus and is also a **symbol**, carrying different meanings to different people in various contexts and cultures.

- In contrast to a stop sign, a cross is a symbol. It is multivalent, carrying many different and changing meanings for different people, depending on their unique perspective.
 - Part of what determines the meaning of a cross as a symbol is its appearance or presentation. For example, is it a cross (without the figure of Jesus) or a crucifix (displaying the figure of Jesus)? A person may look at a cross and draw from it a variety of meanings, including the following (you may wish to have the students come up with these):
 - a grave marker
 - a road symbol marking where someone died
 - a fashion accessory
 - a symbol of Christianity
 - the Red Cross
 - the Swiss flag
 - Now, once we specify crucifix, or cross of Christianity, the meanings change:
 - This is the person who freed me from sin.
 - This is the Lamb of God.
 - This is the one who gave his life as a ransom for ours.
 - This is a bridge between Heaven and earth.
 - This shows God's incredible love for me and for all humanity.
 - This is the one who suffered and died so that we might live.
 - This is a person who endured tremendous cruelty and sacrificed everything for us.
 - Additional meanings accompany its size, its simplicity or complexity, or its materials (wood, silver, gold). Is it graphic, clearly showing Jesus' wounds and blood, or more stylized? Where was it made? Was it a gift that reminds us of some special occasion or special person?
6. Direct the students' attention to "Part 2: Journal Entry" of the handout and to all the crosses and crucifixes you have displayed. Depending on the number of students and the physical setup of your classroom, you may wish to have the students get up to look at the display in small groups rather than all at once. Direct them to mentally choose which cross or crucifix they would like to write about in their journals. When all the students have made a choice and begun to journal, maintain a quiet, reflective atmosphere and allow about 15 to 20 minutes for writing.

7. Use your established procedure for organizing the students into pairs. Allow about 5 to 10 minutes for the pairs to share their journal entries and to complete the last question in part 2 of the handout.
8. Draw the class back together, inviting some volunteers to share their journal reflections with the whole class. In the course of this sharing, review the definition of the *Paschal Mystery*:
 - The term given to the work of salvation accomplished by Jesus Christ mainly through his Passion, death, Resurrection, and Ascension.

Help the students to understand that the Paschal Mystery is not only about *Jesus* but also about *us*. It is about our own Resurrection and our own faith in God's constant goodness, a faith that sustains us in times of pain and difficulty. Point out how the students' interpretations of the cross, although varied, often come back to this central, defining belief of Christianity: that there is life after death, that we can find hope amid suffering, and that God's goodness never fails to triumph over sin and evil.

9. Use this concept of the Paschal Mystery to introduce the homework assignment, which is explained in part 3 of the handout. Emphasize that the cross is a symbol not just of Jesus' suffering and death (that would be more akin to a sign) but of the whole Paschal Mystery: the whole reality of his saving life, death, and Resurrection. The homework assignment invites the students to reflect on their own life experiences in creatively interpreting this reality for themselves.

Understand

Step 9

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

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

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts "Final Performance Task Options for Unit 4" (Document #: TX001383) and "Rubric for Final Performance Tasks for Unit 4" (Document #: TX001384). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.



Articles
30, 31

Understand

Step 10

Enable the students to connect the Paschal Mystery to their own lives through writing and presenting skits.

1. In preparation for this activity, assign students to read the following articles from the student book:
 - “Saved from . . .” (article 30)
 - “Saved for . . .” (article 31)
2. Ask the students to respond to the following questions, basing their answers on their reading of the assigned student book articles:
 - What does the saving work of the Paschal Mystery save us from?
 - What does the saving work of the Paschal Mystery save us for?

Follow by reviewing these key points:

- ▶ The Paschal Mystery refers to the whole reality of Jesus’ saving work on earth, but especially to his suffering, death, and Resurrection.
 - ▶ The Paschal Mystery is not only about Jesus but also about us. It tells us that we, also, will live again after we die.
 - ▶ More broadly the Paschal Mystery also tells us that death, suffering, evil, and sin never have the “last word.” Just as God brought the new life of the empty tomb out of the death and torment of the cross, so too God will bring new life, hope, and goodness out of our experiences of suffering, loss, sadness, and grief.
3. The students will now have an opportunity to reflect on this broader reality of the Paschal Mystery and share those reflections with the class in a skit.
 4. Have the class work in small groups of about five. Each group is to come up with a real-life scenario in which a young person can experience the concept of the Paschal Mystery: new life and hope coming out of pain and suffering. Examples include the death of a family member, parents’ divorce, betrayal, rejection, or serious illness. You may wish to have the small groups tell you their chosen scenario in order to avoid repetition and ensure appropriateness.
 5. Direct the groups to each prepare a brief (2- to 3-minute) skit focused on their chosen scenario. Encourage the students to think deeply as they

prepare their skits, avoiding simplistic solutions and sugarcoated endings. For example, a skit that simply shows “Jenny’s grandmother died, but Jenny felt better when she realized her grandmother was in Heaven” would not do justice to the complexity of Jenny’s grief and the slow process of her healing. Instead challenge the students to show how finding new life and hope takes time, energy, faith, and commitment. Allow about 15 minutes for the small groups to prepare their skits.

6. Now invite the small groups to present their skits to the class. After each one, encourage applause, comments, and responses to this question:
 - How does this skit illustrate how we can experience the Paschal Mystery in our everyday lives?
7. Conclude by reiterating the centrality of the Paschal Mystery to Christian faith. Our beliefs that Jesus rose from the dead; that we too will rise; and that evil, suffering, and death never have the last word are the very heart of Christianity.

Reflect**Step 11**

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

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of Jesus’ suffering, death, and Resurrection have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. Distribute the handout and give the students about 15 minutes to quietly answer the questions. For the question, “How did your understanding of the subject matter change throughout the unit?” direct the students to refer back to the handout “I Know, I Think I Know, I Want to Know” (Document #: TX001382). What items from the “I Want to Know” column did they discover during this unit?
3. Invite the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

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

Name: _____

Topic: _____

I Know	I Think I Know	I Want to Know



Final Performance Task Options for Unit 4

Important Information for All Three Options

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

- Jesus' suffering, death, and Resurrection form the heart of his saving work on earth.
- Jesus' suffering and death were acts of redemptive love.
- The Resurrection of Jesus was not only an historical event, but it also transcends history.
- Faith in the Resurrection is a defining belief of Christianity.

Option 1: A Homily for a Funeral

You have been asked to give the homily at a funeral. You may imagine your own scenario for this option—that is, who has died and under what circumstances. Your homily should reflect faith in the Resurrection and draw on the Scriptures to offer hope to grieving friends and family. As well as turning in a written copy of your homily, you will either deliver it in front of the class or turn in a video recording of yourself delivering it.

Your homily must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of at least two different Scripture passages (You don't need to quote directly from the Scriptures, but it should be evident that you are drawing from the Passion and Resurrection narratives.)
- at least 3 minutes of material

Option 2: A Print or Electronic Newspaper

You are a news reporter in first-century Palestine assigned to produce a special edition of *The Jerusalem Times* focused on Jesus' death and Resurrection. Your newspaper must include at least one news story, at least *two* interviews (for example, with Peter, Mary Magdalene, Thomas, Pontius Pilate, or a Roman centurion), at least one advertisement, at least one photo or illustration, and at least one editorial (opinion piece). Because you miraculously have access to twenty-first-century technology, you may choose to produce your newspaper either on paper or electronically.

Your newspaper must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of the Scriptures (You don't need to quote directly from the Scriptures, but it should be evident that you are drawing from the Passion and Resurrection narratives.)
- creative engagement with, and interpretation of, the material in this unit

Option 3: A TV News Segment

You are a producer at WJER-TV, the leading TV news broadcast in first-century Jerusalem. You have been asked to assemble a team of two or more people to produce a 5-minute news segment examining the death and Resurrection of Jesus. Your segment must include an update on the news; at least *three* interviews (for example, with Peter, Mary Magdalene, Thomas, or Pontius Pilate), conducted either in the studio or on the street; at least one commercial break; and at least one guest commentator (for example, a Roman official or a lesser-known disciple of Jesus) offering an editorial (opinion piece).

Your TV news segment must contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of the Scriptures (You don't need to quote directly from the Scriptures, but it should be evident that you are drawing from the Passion and Resurrection narratives.)
- at least 5 minutes of material



Rubric for Final Performance Tasks for Unit 4

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>Jesus' suffering, death, and Resurrection form the heart of his saving work on earth.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>Jesus' suffering and death were acts of redemptive love.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Resurrection of Jesus was not only an historical event, but it also transcends history.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>faith in the Resurrection is a defining belief of Christianity.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar, spelling, and or diction.	Assignment has no errors in grammar, spelling, and diction.	Assignment has one error in grammar, spelling, and diction.	Assignment has two errors in grammar, spelling, and diction.	Assignment has more than two errors in grammar, spelling, and diction.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 4

Apostles: The general term apostle means “one who is sent” and can be used in reference to any missionary of the Church during the New Testament period. In reference to the twelve companions chosen by Jesus, also known as “the Twelve,” the term refers to those special witnesses of Jesus on whose ministry the early Church was built and whose successors are the bishops.

beatific vision: Directly encountering and seeing God in the glory of Heaven.

blasphemy: Speech or actions that show disrespect or irreverence for God; also, claiming to have the powers of God or to be God.

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

corruptible: Something that can be spoiled or contaminated or made rotten, especially to be made morally perverted.

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

exegesis: The study and proper interpretation of the Scriptures.

Gnosticism: A group of heretical religious movements that claimed salvation comes from secret knowledge available only to the elite initiated in that religion.

mortal sin: An action so contrary to the will of God that it results in complete separation from God and his grace. As a consequence of that separation, the person is condemned to eternal death. For a sin to be a mortal sin, three conditions must be met: the act must involve grave matter, the person must have full knowledge of the evil of the act, and the person must give his or her full consent in committing the act.

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

procurator: A word used to describe Roman governors. These men had administrative and legal authority over a province or region of the Roman Empire.

redemptive love: Love that is willing to give everything, even one's own life, for the sake of redeeming, saving, or setting free another person.



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

sanctifying grace: The grace that heals our human nature wounded by sin and restores us to friendship with God by giving us a share in the divine life of the Trinity. It is a supernatural gift of God, infused into our souls by the Holy Spirit, that continues the work of making us holy.

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

sign: The Johannine name for a miracle of Jesus.

theological virtues: The name for the God-given virtues of faith, hope, and love. These virtues enable us to know God as God and lead us to union with him in mind and heart.

venial sin: A less serious offense against the will of God that diminishes one’s personal character and weakens but does not rupture one’s relationship with God.



Redemptive Love in *The Spitfire Grill*

Consider these questions as you view *The Spitfire Grill* (1996, 117 minutes, rated PG-13 and A-II), jotting down brief thoughts (not full answers) so that you can refer to them later. After the film your teacher will provide further instructions.

1. Percy goes to Gilead with the hope that she can have a second chance, a fresh start. To what extent is she successful? Who tries to help her with this? Who stands in her way?
2. Describe a time in your life when you wanted or needed a fresh start. Were you able to get it? Why or why not?
3. If you were Hannah, would you be willing to trust Percy, to look beyond her past and let her live and work with you? What are the risks of trusting as Hannah did? What are the unexpected benefits or surprises when we trust others?
4. As Percy and Hannah begin to develop a relationship, Hannah falls and injures herself. As Percy puts balm on Hannah, she asks, "Do you suppose there are wounds so deep that the healing of them hurts as much as the wounding?" How would you answer this question? In other words, are there things in life that hurt so deeply that it's difficult even to acknowledge? Why is healing so painful at times?
5. Hannah's nephew, Nahum, doesn't believe that Percy can change. Describe a time when you felt this way about someone else or a time when someone else expressed this about you. Why is it sometimes so difficult for us to believe that someone else can change, especially for the better?
6. If you were a resident of Gilead, would you be able to forgive Nahum? If you were Hannah or Shelby, would you be able to forgive him? If you were Nahum, would you be able to forgive yourself? Based on these insights, what do you think is the most important lesson this film can teach us about forgiveness?
7. Recall the definition of *redemptive love*: "love that is willing to give everything—even one's own life—for the sake of redeeming, saving, or setting free another person." How do you see redemptive love in this film? Which characters embody this idea in their words and actions?
8. Which character in this film most reminds you of Jesus? Why?
9. Which character in this film do you think is most like you? Why? Which character in this film do you think is most unlike you? Why?
10. This film was financed by the Sacred Heart League, a nonprofit Catholic communications organization. Why do you think a Catholic organization was interested in bringing this story to the screen?



Modern-Day Martyrs: Redemptive Love in Action

Introduction

Learning about modern-day martyrs—people who have witnessed to the importance of their beliefs by enduring great personal suffering—will lead to a deeper understanding of Jesus' suffering and death as acts of redemptive love.

Purposes

- to learn about the lives of several modern-day martyrs (one in-depth)
- to draw connections between the lives (and, in many cases, deaths) of these people and the life and death of Jesus
- to explore what the witness of martyrs, from the time of Jesus to the present, might teach us about our own lives, values, and priorities

Instructions

1. Together with a partner, you will research one of the following online:

- Bishop Juan Gerardi Conedera (Guatemala)
- Fr. Stanley Rother (Guatemala)
- Sr. Dorothy Stang (Brazil)
- Sr. Alicia Domon (Argentina)
- Archbishop Oscar Romero (El Salvador)
- Rev. Dr. Martin Luther King Jr. (United States)
- Saint Maximilian Kolbe (Poland)
- Dietrich Bonhoeffer (Germany)
- Blessed Damien de Veuster (Hawaii)
- Nelson Mandela (South Africa)
- Sr. Maura Clarke, Sr. Dorothy Kazel, Sr. Ita Ford, and Jean Donovan (combined; El Salvador)
- Tenzin Gyatso (the Dalai Lama; Tibet)
- Mahatma Gandhi (India)
- Bishop Carlos Belo (East Timor)
- The Jesuit martyrs of El Salvador, Julia Elba Ramos, and Celina Meredith Ramos (combined)
- Aung San Suu Kyi (Burma)



2. You will be given 30 to 40 minutes to conduct your research. Focus on the following:
 - basic information about your person, including the place and context in which she or lived, worked, and died
 - the beliefs to which this person was faithful, despite the risk of suffering and death (Were they religious beliefs? political beliefs? something else?)
 - what, specifically, this person suffered in order to remain faithful to those beliefs
 - similarities between this person's story and the story of Jesus' suffering and death
3. Take some notes on these points so you can share what you have learned about your person with the whole class.



The Resurrection Narratives

Name: _____

Date: _____

Circle the Resurrection narrative your group has been assigned:

Matthew 28:1–15

Mark 16:1–8

Luke 24:1–12

John 20:1–18

Read your assigned Resurrection narrative, and then work together to answer these questions:

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

Wait for further instructions from your teacher before continuing.

6. List at least three elements that all four Resurrection narratives have in common.
7. What is one way the Resurrection narrative you read is unlike the other three?



The Powerful Symbol of the Cross

Part 1: Signs and Symbols Chart

Sign	Symbol
One meaning	Many meanings (multivalent)
No interpretation needed	Requires interpretation
Static (unchanging) meaning	Organic (living and changing) meaning
Presentation / appearance does not change	Presentation / appearance can evolve / change
Means the same thing to all people	Means different things to different people

Part 2: Journal Entry

- Describe or draw the cross or crucifix you chose.
- Why are you attracted to this cross or crucifix?
- What unique meaning does it convey to you? For example, what does it tell you about life, love, God, Jesus, faith, suffering, hope, and so on?
- *(Complete after the conversation with your partner)* What is one interesting point that emerged from discussion with your partner?

Part 3: Homework

Design your own cross or crucifix, choosing one of the options below. How would you represent what this multivalent symbol means *to you*? Symbolize your own struggles, your own pain, and your own hope of resurrection. In other words, express your own experience of the **Paschal Mystery**.

Option 1 (preferred): Actually draw or design your cross or crucifix. On the back, note if you are envisioning it to be made of a particular material (like clay, wood, gold, silver, and so on) and explain any part of your design that your teacher might not recognize.

Option 2: Write a *detailed* description of your cross or crucifix, including its appearance (including the material it would be made of), its size, and how it would symbolize your own unique experience of the Paschal Mystery.



Unit 4 Test

Part 1: Multiple Choice

Write your answers in the blank spaces at the left.

1. _____ What are the most important events in the life of Jesus?
 - A. the parables
 - B. his birth and childhood
 - C. his miracles
 - D. his suffering, death, and Resurrection

2. _____ Which of these statements about the Paschal Mystery is *not* true?
 - A. It refers only to something that happened to Jesus.
 - B. It has to do with both Jesus and us.
 - C. It tells that we will live again after we die.
 - D. It tells us that God will always bring forth goodness and healing out of suffering and pain.

3. _____ In all four Resurrection narratives, who is among the women who go to Jesus' tomb?
 - A. Mary the mother of Jesus
 - B. Salome
 - C. Mary Magdalene
 - D. Esther

4. _____ Why do the women go to Jesus' tomb early in the morning?
 - A. They had heard that an angel was there and want to see what the angel would tell them.
 - B. They want to anoint Jesus' body.
 - C. They had heard that the stone covering the tomb had been rolled away and they want to roll it back.
 - D. They need to remind Peter of exactly where the tomb was located.

5. _____ When the women receive the news of Jesus' Resurrection, how do they feel?
 - A. joyful
 - B. fearful
 - C. confused
 - D. all of the above



6. _____ How many Gospels contain a Passion narrative?
- A. one
 - B. two
 - C. three
 - D. four
7. _____ How many Gospels contain a Resurrection narrative?
- A. one
 - B. two
 - C. three
 - D. four
8. _____ The Risen Jesus who appears to the disciples is _____.
- A. a real, physical presence
 - B. a ghost
 - C. living in a new, glorified body
 - D. both A and C
9. _____ Which disciple said he would not believe Jesus had been raised until he put his fingers in Jesus' nail marks and his hand in his side?
- A. Peter
 - B. John
 - C. Thomas
 - D. Andrew
10. _____ The cross _____.
- A. is the most universally recognized symbol of Christianity
 - B. was used by the Romans as an instrument of torture and execution
 - C. was claimed as a Christian symbol immediately after Jesus' death and Resurrection
 - D. both A and B



Part 2: Signs and Symbols

Determine whether each of the following statements describes signs or symbols. Write your answer choice in the blank space provided: **A** = signs, **B** = symbols.

1. _____ have only one meaning
2. _____ require interpretation
3. _____ are multivalent
4. _____ mean the same thing to everyone
5. _____ are static
6. _____ mean different things to different people
7. _____ do not require interpretation
8. _____ are organic (living and changing)
9. _____ can have evolving or changing appearance and presentation

Part 3: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

evangelist

blasphemy

procurator

multivalent

Passion

chief priests

corruptible



Part 4: Short Answer

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

1. What is redemptive love? How was Jesus' suffering and death an act of redemptive love? Explain one additional example of redemptive love from film, historical or current events, or from your own life.
2. How do we know the Resurrection of Jesus was a real, historical event? In what ways does Jesus' Resurrection also transcend history?
3. What is the name of one modern-day martyr whose life or death you admire? Why do you admire this person? How is this person's story similar to that of Jesus? How is it different?
4. Why is Jesus' Resurrection so significant to Christian faith? Use one real-life example to explain how a young person might experience the grace of the Resurrection in his or her own daily life.



Unit 4 Test Answer Key

Part 1: Multiple Choice

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

Part 2: Signs and Symbols

- | | |
|------|------|
| 1. A | 6. B |
| 2. B | 7. A |
| 3. B | 8. B |
| 4. A | 9. B |
| 5. A | |

Part 3: Definitions

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

blasphemy: Speaking, acting, or thinking about God, Jesus Christ, the Virgin Mary, or the saints in a way that is irreverent, mocking, or offensive.

procurator: A word used to describe Roman governors. These men had administrative and legal authority over a province or region of the Roman Empire.

multivalent: Having many meanings.

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

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

corruptible: Something that can be spoiled or contaminated or made rotten, especially to be made morally perverted.

Part 4: Short Answer

1. Redemptive love is willing to give everything—even one’s own life—for the sake of redeeming, saving, or setting free another person. Jesus’ suffering and death were acts of redemptive love because he willingly endured physical torment, emotional abandonment, and a violent death. He did all of this so that he could fulfill his mission of sharing the Good News of God’s love for all people and saving us from sin and death.

The additional example of redemptive love from film, historical or current events, or from the student’s own life will vary.



2. We know that the Resurrection of Jesus was a real, historical event because all four Gospels contain Resurrection narratives, which agree on several key points. In the four Gospels, women go to the tomb to anoint Jesus' body, find the tomb empty, and are told the Good News that Jesus has been raised. The women react to this news with both terror and amazement. It is highly unlikely that all four Gospels would agree on these details if they were not historically true.

The Resurrection also transcends history because the risen Jesus is no longer bound by the constraints of space and time. In the appearance accounts—such as his appearance to two disciples on the road to Emmaus or his appearance to Thomas—we see that he is a real, physical presence, not a ghost. However, he is not living in a resuscitated earthly body; he is living in a new, glorified body: the same resurrected life we will experience after we die.

3. *Students' selection of the modern-day martyr and why they admire that person will vary.* Similarities of the modern-day martyr's life or death to that of Jesus may include the willingness to endure great suffering and even death for the sake of fidelity to one's mission or for the sake of relieving the suffering of others. A key difference between any modern-day martyr and Jesus is that Jesus' suffering and death were absolutely unique, in definitively saving all of humanity from sin and death. Only the death of Jesus could accomplish our redemption.
4. The Resurrection is so significant to Christian faith because it tells not only about Jesus but also about us. It tells us that Jesus truly was God's Son, the Savior sent to redeem us. It tells us that we too will rise again after we die. In our everyday, earthly lives, it also tells us that suffering, death, sin, and evil never have the last word. Just as God raised Jesus, so God will never fail to bring forth goodness and healing even out of the most desperate situation.

The real-life example explaining how a young person might experience the grace of the Resurrection in his or her own daily life will vary.



Unit 5 Jesus' Ascension and Sending of the Holy Spirit Make Possible Our Redemption

Overview

In unit 4 we explored how Jesus' saving mission finds its fulfillment in his suffering, death, and Resurrection. We continue our study by furthering our understanding of how Jesus' Ascension and sending of the Holy Spirit make possible our redemption.

Key Understandings and Questions


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

- In the Ascension the resurrected Jesus returns to his heavenly home.
- The sending of the Holy Spirit at Pentecost fulfills Jesus' promise to be with us forever.
- We participate in the Paschal Mystery through the sacramental life of the Church.
- Ongoing participation in the Eucharist enables us to grow in faith as we live more deeply the Paschal Mystery.

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

- What is the Ascension?
- What is the promise that was fulfilled at Pentecost?
- Why is participation in the Sacraments important?
- Why is participation in the Eucharist a central act of our faith?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 3: God's Plan for Salvation Is Fulfilled"; and are as follows:

- "The Ascension" (article 28, pp. 124–127)
- "The Significance of Christ's Ascension" (article 29, pp. 127–130)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 5” (Document #: TX001393)
- handout “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001394)
- handout “Unit 5 Test” (Document #: TX001403)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to explore how Jesus' Ascension and sending forth of the Holy Spirit at Pentecost make possible our redemption. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Explain **Step 1:** Do a word search to preassess what the students already know about how Jesus' Ascension and the sending of the Holy Spirit make possible our redemption.

Understand **Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX001393) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001394).

Explain **Step 3:** Lead the students in reading and meditating on the story of Jesus' Ascension.

Interpret **Step 4:** With the class read the account of the Pentecost in the context of prayer.

Empathize **Step 5:** Direct the students to interview someone about his or her participation in the celebration of the Sacraments.

Interpret **Perceive** **Step 6:** Engage the students in research about the Sacraments.

Understand **Step 7:** Guide the students on a basic walk-through of the Mass.

Explain **Interpret** **Step 8:** Create a mind map based on a key word or image from one of the Eucharistic Prayers.

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Apply **Step 10:** Have the students work in small groups to prepare for a class liturgy.

Understand **Step 11:** As a class celebrate a Eucharistic liturgy.

Empathize **Reflect** **Step 12:** Engage the students in reflection about their class liturgy.

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

Background for Teaching This Unit

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

- “Sacraments Interview” (Document #: TX001398)
- “A Walk through the Mass” (Document #: TX001351)
- “The Eucharistic Prayers” (Document #: TX001332)

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

- “Using a Mind Map” (Document #: TX001009)
- “Using the Jigsaw Process” (Document #: TX001020)
- “The Interfaith Classroom” (Document #: TX001331)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 5” (Document #: TX001395).

.....

- | | |
|-----------|-----------|
| Ascension | righteous |
| liturgy | Sacrament |
| paradox | symmetry |
| Pentecost | |

Scripture Passages

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

- Acts of the Apostles 1:1–11 (the Ascension of Jesus)
- Acts of the Apostles 2:1–21 (Pentecost)

Learning Experiences

Explain

Step 1

Do a word search to preassess what the students already know about how Jesus' Ascension and the sending of the Holy Spirit make possible our redemption.

1. Prepare by downloading and printing the handout “Jesus' Ascension' Word Search” (Document #: TX001392), one for each student.
2. Distribute copies of the handout. Explain to the students that hidden in the word search are twenty words that explain how Jesus' Ascension and sending forth of the Holy Spirit make possible our redemption. Allow about 10 minutes for the students to work individually to find the words.
3. Now direct the students to compare their word search with that of someone near them. The students who did not find all the words can use this opportunity to get help from their partners. In addition, direct the students to discuss the following questions with their partners:
 - What words from this search are familiar to you? What do they mean?
 - What words are new to you? Can you guess or glean their meaning from the context of the unit?
 - Based on the word search and the focus of this unit (Jesus' Ascension and sending forth of the Holy Spirit make possible our redemption), what initial questions do you have or what would you like to know about this topic?

Allow about 5 minutes for this conversation.

4. Draw the class back together, and invite the students to share their responses. You may wish to record select student responses on the board. Affirm the students' prior knowledge, as well as their willingness to pose questions.

5. Direct the students to keep this handout in their binders or folders so they can refer to it again at the end of the unit.



Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 5” (Document #: TX001393) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001394).

This unit provides you with two options to assess that the students have a deep understanding of the most important concepts in the unit: writing a spiritual autobiography and preparing an informational booklet and skit for people of other faith traditions. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 5” (Document #: TX001393) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001394), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they choose and add more options if you so choose. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:

Teacher Note

You will want to assign due dates for the performance tasks.

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

- If you wish to work alone, you may choose option 1. If you wish to work in a small group of three or four, you may choose option 2.
 - Near the end of the unit, you will have one full class period to work on your final performance task. Please keep in mind, however, that you should be working on this task throughout the course of the unit. Please do not wait until this class period to begin work on your final performance task.
3. Explain the types of tools and knowledge the students will gain throughout the unit so that they can successfully complete the final performance task.
 4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand how Jesus' Ascension and sending of the Holy Spirit make possible our redemption.



Articles
28, 29

Explain

Step 3

Lead the students in reading and meditating on the story of Jesus' Ascension.

1. As preparation and background for this learning experience, have the students read student book articles 28 and 29, "The Ascension" and "The Significance of Christ's Ascension." Remind them that they will need their Bibles for class. Download and print the handout "Visual Meditation on the Ascension" (Document #: TX001396), one for each student.
2. Direct the students to read Acts of the Apostles 1:1–11 with a partner. Distribute the handout and pens or pencils.
3. Now direct the students to open their student books to article 29, "The Significance of Christ's Ascension" and to turn to the sidebar "The Ascension: A Visual Meditation." Working with their partners, the students are to look at the icon of the Ascension and discuss the questions listed on the handout. Be sure to have them note their responses so that they can share them with the class.
4. After about 10 minutes, draw the class together and invite the students to share their observations about the icon (or other selected images) with the class.
5. Next invite the students to share the major points of the articles they read about the Ascension. If they do not indicate the following points, be sure to both review and reiterate them:
 - When Jesus died he experienced death in the same way we do: he experienced the complete loss of physical life.
 - He descended into Hell. In this way he established that nothing in all creation had power over him.
 - After his Resurrection he remained with his disciples for a period of time to continue to teach them.
 - Then he ascended into Heaven. When he did so, he did not leave his human nature behind; rather, he remains fully human and fully divine.
6. Share with the class the following implications of Jesus' Ascension. You may choose to ask the class to respond to the question "What are the implications of Jesus' Ascension?" and then affirm the points raised by the class and address any not raised.
 - He has full authority over all creation: Heaven, earth, and Hell. He has assumed the full power of God.

Teacher Note

You may choose to provide more examples of depictions of the Ascension. A link is provided at smp.org/LivinginChrist.

- Through the Ascension, Jesus “opens the door” of Heaven to us. In other words, when we die we have the same possibility of spending all eternity with God in Heaven.
 - After his Ascension, Jesus was no longer limited by his physicality. Because of his Ascension, Jesus can be more present to us now through various forms of prayer (the Eucharist, personal prayer), as well as through our relationships with family, friends, and those we serve.
7. Direct the students to work with a partner and discuss the following questions:
- If you were commissioned by the Vatican to create an image of the Ascension that communicates all the aspects we just talked about, how would you do that?
 - What would you choose to include in the image? How would you depict it?

If you have time remaining, allow some of the students to share their responses.

Optional Assignment: You may choose to have the students work individually or in pairs to create their own image of the Ascension.



Step 4

With the class read the account of the Pentecost in the context of prayer.

1. Remind the students to bring their Bibles to class. Download and print the handout “Prayer to the Holy Spirit” (Document #: TX001397), one for each student. You will also need a supply of markers, crayons, or colored pencils. You will need three similar items and a prayer table to mark the process or movement for this learning experience. Votive candles are preferable, but you may use other items as long as they are similar to one another. Position the prayer table in a prominent place that will be visible to all the students.
2. Prior to the class session, write on the board or post on a sheet of newsprint the following instructions:

Teacher Note

Optional items include a CD player and quiet instrumental music. If available, you may also want to have ready one of the following songs: Jesse Manibusan’s “Holy Spirit” (*The Commons: By Request, Spirit and Song*, 2008) or John Angotti’s “I Send You Out” (*Angotti Live*, World Library Publications, 2005).

Candle 1: Listen to the Word. Respond with *silence*.

Candle 2: Listen to the Word. Respond with *one word* or a *short phrase* from the reading that stands out for you.

Candle 3: Listen to the Word. Respond with *questions, insights*, or what you think might be significant about this text for you personally, for people of faith, and for our school community.

3. Begin by explaining to the students that they will read together the story of the Pentecost; however, they will do so in the context of prayer. Explain the process that you have posted or have written on the board. Distribute the handout and the art supplies.
4. Next invite three student volunteers to read Acts of the Apostles 2:1–21 aloud to the class. Explain to the volunteers that they will each read the same passage in its entirety when you signal each, in turn, to do so.
5. Instruct the students to open their Bibles to Acts 2:1–21. Then invite them to a moment of silence.
6. Light the first candle or place the first object on the prayer table. Remind the students that they will listen to the Word and respond with silence, letting the Word permeate their hearts and minds. Then invite the first volunteer to read the Scripture passage aloud. Allow for an appropriate silence to follow the reading.
7. After an appropriate period of silence, light the second candle or place the second object on the prayer table. Remind the students that they will listen to the Word again and respond with a single word or a short phrase that stands out for them. Invite the second volunteer to read the Scripture passage aloud in its entirety. After the reading you may want to demonstrate a response by offering a word or phrase from the reading that stood out for you. Allow adequate time for the students to respond. Again, allow for a moment of prayerful quiet after the responses.
8. Light the third candle or place the third object on the prayer table. Remind the students that they will listen to the Word a final time and respond with questions, insights, anything that struck them about the reading, as well as anything that may be significant for them as individuals, for people of faith, and for your school community. Invite the third volunteer to read the passage.
9. After the students have shared their questions, thoughts, and insights, you may choose to ask the following questions:
 - ▶ In verse 12 those gathered ask themselves: “What does this mean?” If you were one of those gathered who witnessed the descent of the Holy Spirit, how would you explain it?
 - ▶ What might be the significance of Jews from many nations being able to understand the Word of God proclaimed in their native languages? What significance does this have for us today?

Teacher Note

You may choose to begin playing quiet instrumental music in the background now.

The duration of quiet will depend on the ability of your class to maintain silence. Some students may feel uncomfortable with silence, but try not to give in to the temptation of moving too quickly or rushing through this prayer experience.

After the final reading, turn off any background music.

- The outpouring of the Holy Spirit is meant to help, encourage, and strengthen us as a Church community and in our own lives. In what ways do you see the power of the Holy Spirit alive and active in our Church, school community, society, and world?
 - How do we interfere with the work of the Holy Spirit in our Church, school community, society, and world?
10. Approximately 15 minutes before the end of the class session, explain that the students will have an opportunity to write a prayer asking for the help, encouragement, strength, or guidance of the Holy Spirit in their lives or in the lives of members of the community. You may choose to quietly play “Holy Spirit” or “I Send You Out” as the students write their prayers on the handout. Time permitting, encourage the students to decorate or color the sheet on which they have written their prayer.
 11. Conclude this learning experience and the class session by inviting the students to share their prayers with the class. You may wish to display the prayers during the following class.

Empathize

Step 5

Direct the students to interview someone about his or her participation in the celebration of the Sacraments.

Teacher Note

This learning experience requires that the students prepare and conduct interviews before of the class session.

1. Prepare by downloading and printing the handout “Sacraments Interview” (Document #: TX001398), one for each student. Distribute the handout and instruct the students to complete the interview prior to the class session when you will be addressing this step. Allow the students adequate time to complete the assignment.
2. Begin this step by sharing the following points with the students:
 - The Sacraments, especially Holy Eucharist, enable us to participate in the Paschal Mystery.
 - *Sacrament* (from the Latin *sacrare*, meaning “to make sacred”) is usually defined as “a visible sign of the invisible presence of God.”
 - For Catholics there are Seven Sacraments instituted by Christ to communicate grace to Christians: (a) the Sacraments of Christian Initiation: *Baptism, Confirmation, and the Eucharist*; (b) the Sacraments of Healing: *Penance and Reconciliation and Anointing of the Sick*; and (c) the Sacraments at the Service of Communion: *Matrimony and Holy Orders*.

- This sevenfold number was officially specified by the Council of Trent (1545–1563).
3. Form the class into small groups of four or five. Tell the students they will now share their interview findings with their groups. As the students share their findings, direct them to respond to the following questions as a group:
 - What similarities and what differences did you notice between your various interviewees' responses?
 - Based on your interview and the responses from your group members, list three things you have learned about the Sacraments and three questions you now have about the Sacraments and their role in our lives.
 4. Allow approximately 15 to 20 minutes for the small groups to share their findings and to discuss. Circulate around the room to ensure that the students are on task and to answer any questions they may have.
 5. After the small-group discussion, gather the class together and invite the various small groups or individual volunteers to share their responses.
 6. Conclude by reminding students of the following:
 - The Seven Sacraments are important celebrations that point to God's saving grace in our lives.
 - Through the celebration of the Sacraments, we experience the Paschal Mystery and understand more fully how God reaches out to us in the frailty of our humanity.
 - Whether we are "direct recipients" of a Sacrament (such as Penance and Reconciliation, the Eucharist, or Confirmation) or are part of the community celebrating a Sacrament (such as Anointing of the Sick or Holy Orders), we are called to faithful witness to, and participation in, the sacredness of the Sacrament and the reality of God's saving love in all of our lives in our current context.

Teacher Note

You may choose to designate a reporter for each small group or simply tell the students that every member of the small group is expected to listen attentively and take notes.

Interpret

Perceive

Step 6

Engage the students in research about the Sacraments.

1. Prepare by downloading and printing the handout “Research on the Sacraments” (Document #: TX001399), one for each student. Distribute the handout prior to this class period, allowing the students adequate time to complete the assignment. Ensure that the students have access to the

Internet, library, or several resources about the Sacraments. Direct the students to use only Web sites of Catholic institutions for this research.

Teacher Note

This learning experience requires that the class be formed into seven small groups, each assigned a different Sacrament. Each small group is to conduct research on its designated Sacrament using the handout “Research on the Sacraments” (Document #: TX001399) in advance of the class session.

You may want to offer a list of reliable Web sites. Links are provided at *smp.org/LivinginChrist*.

2. Begin the class session by allowing the group members to review the research they have gathered up to this point. Allow them to search for additional information or confirm their responses. Circulate around the room to answer questions and ensure that all the students are on task.
3. After about 5 to 10 minutes, jigsaw the groups so that each Sacrament is represented in each new group. Allow enough time for each member of the newly configured groups to share the information that she or he found about the Sacrament assigned to him or her. As each person shares information about a Sacrament, the other members of the group should complete their handouts. Allow approximately 15 to 20 minutes for this sharing. Circulate around the room to answer any questions and to ensure that the students are on task.
4. Gather the class back together and briefly examine the information they found about each of the Sacraments, ensuring that the information shared is accurate. Clarify responses as needed.
5. Now list the following questions on the board and instruct the students to individually respond to them in their notebooks or on a separate sheet of paper:
 - What three things do I know now that I did not know before?
 - How has this research challenged my understanding of the Sacraments?
 - How has this information enhanced my understanding of the Sacraments?
 - What disturbs me about, or causes me to question, the Sacraments?
 - What further questions do I have about the Sacraments that I would like to explore?

6. If time permits lead a class discussion based on the students' responses to the questions.
7. Conclude by reminding the students that the Sacraments are outward signs instituted by Christ to give grace. They are a dynamic and living part of our tradition. When we understand the significance of a Sacrament in its context, its rich history, its roots, and the many symbols utilized that speak to us of God's saving presence in our lives, the Sacrament is truly dynamic and living.

Understand**Step 7**

Guide the students on a basic walk-through of the Mass.

1. Prepare by obtaining a copy of the video *Why We Go to Mass* (Loyola Press, 90 minutes), by Rev. J-Glenn Murray, SJ. The video is available on DVD and VHS. A link to a clip from the video and a link to Loyola Press, where you can order a copy of the video, are provided at smp.org/LivinginChrist. The portion of the video on the Order of the Mass starts at 26:51 and lasts approximately 30 minutes. Time permitting, you may choose to show the entire video. Prior to this learning experience, preview the video. You will need a TV and a DVD or VHS player for the classroom on the day(s) when you will show the video.
2. Download and print the handout “Why We Go to Mass’ Reflection and Discussion Questions” (Document #: TX001400), one for each student.
3. Begin by explaining to the students that ongoing participation in the Eucharist enables us to grow in faith as we live more deeply the mystery of redemption. In order to help the students to understand the celebration of the Eucharist and what we say we do when we “do Mass,” they will view a video about liturgy.
4. Distribute the handout and direct the students to consider the questions while viewing the video; however, they should also take separate notes. They do not need to write full answers until you provide further instructions after the video concludes.
5. Allow the students to complete the handout, reflecting on their understanding of how participation in the Eucharist enables us to grow in faith and to live more deeply the Paschal Mystery. You may have them do this in class or assign it as homework.
6. Conclude this learning experience by soliciting from the students examples of what they learned about the celebration of the Eucharist.

Teacher Note

You may want to pause the video to allow the students to note the several parts of the Introductory Rites (31:55), to note the parts of the Liturgy of the Word (44:50), to note the parts of the Liturgy of the Eucharist (52:27), and to note the parts of the Concluding Rites (71:00).

Explain

Interpret

Step 8

Create a mind map based on a key word or image from one of the Eucharistic Prayers.

1. Prepare by making copies of the Eucharistic Prayers I through IV, enough for each small group of four or five students to have one prayer. Gather the following art supplies, enough for each small group: a large sheet of newsprint, pencils, markers, and masking tape.
2. Begin by explaining to the class the process for developing a mind map. The article "Using a Mind Map" (Document #: TX001009), available at smp.org/Living in Christ, may be helpful here.
3. Form the class into at least four small groups and distribute to each group a different Eucharistic Prayer. Tell the small groups they will be doing a close reading of the Eucharistic Prayer from the *Roman Missal*. Provide the following instructions:
 - Read the Eucharistic Prayer with your small group.
 - Read the Eucharistic Prayer a second time, listing any key words or images that are repeated throughout the prayer.
 - After your group has developed a list of key words and images, choose one of them around which to develop a mind map.
4. Allow the small groups approximately 15 minutes to develop their mind maps. As they do so, circulate around the room to answer questions and to ensure that all the students are on task.
5. After the groups have prepared their mind maps, invite the students to post them around the room. Ask the class to do a gallery tour of the mind maps, circulating around the room and studying the work of other groups. Allow approximately 3 to 5 minutes for this gallery tour.
6. Now draw the class back together and lead the students in a discussion about their mind maps and what they have come to understand about the Eucharist through their close reading of a Eucharistic Prayer. In particular, you may want to ask the class:
 - What do you observe about the mind maps and what they communicate about the Eucharist?
 - What similarities and differences did you note about the mind maps and what they communicate about the Eucharist?
 - What do the Eucharistic Prayers tell us about God, the Church, ourselves, and the world?
 - What do the Eucharistic Prayers call us to?
 - How do the Eucharistic Prayers inform our understanding of the Eucharist?

- How do we bring these understandings of the Eucharist to our lives? to the world?
7. Conclude this learning experience by reminding the students that Jesus promised to be with us always. One way he does this is through the Sacrament of the Eucharist. It is through the celebration of the Eucharist that we immerse ourselves in the Paschal Mystery. It is through the ongoing celebration of Jesus' life, death, and Resurrection that we enter more deeply into the Paschal Mystery.

Understand**Step 9**

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

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

1. Remind the students to bring to class any work they have already prepared or completed so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts “Final Performance Task Options for Unit 5” (Document #: TX001393) and “Rubric for Final Performance Tasks for Unit 5” (Document #: TX001394). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Apply

Step 10

Have the students work in small groups to prepare for a class liturgy.

1. Prepare by contacting your school chaplain or local parish priest to schedule the date and time of the class liturgy. Make necessary arrangements regarding use of the school chapel or other location for the class liturgy. Arrangements might include reserving the space for the designated day and time and ensuring that the vessels and vestments will be available for use. Also, in conversation with the presider, determine if you will use the reading of the day or choose another set of readings. Download and print the handout “Ministries: Small-Group Liturgy Preparation” (Document #: TX001401), one for each student.
2. To facilitate the process of preparation for each small group, gather the relevant materials for the various groups, including:
 - **Music:** music books or sheet music that are used for school liturgies, CDs of liturgical music that matches the books, worship aids from past school liturgies
 - **First Reading:** copies of the First Reading (one for each group member)
 - **Gospel:** copies of the Gospel (one for each group member)
 - **Homily Tips:** copies of both the First Reading and the Gospel (a set for each group member)
 - **Environment and Setup:** paper, markers, candles, fabric, appropriate pictures, and plants or flowers
3. If you have access to a school kitchen, you may want to invite student volunteers to gather with you at a designated time to prepare the Eucharistic bread instead of using hosts.
4. Begin by reminding the students that the English word *liturgy* comes from the Greek *leitourgia* and refers to a work or service done on behalf of the people. As the students learned in the previous classes, there are several parts to a liturgy, which requires the work of several people. As members of small groups, the students will have an opportunity to prepare some aspect of the liturgy on behalf of the other members of the class. Explain that although they will be preparing certain aspects of the liturgy in their small groups, they may be asked by other small groups to take on different ministries, such as that of altar server, Extraordinary Minister of Holy Communion, or lector.

Teacher Note

A link to a Eucharistic bread recipe is provided at smp.org/LivinginChrist.

5. Now form the class into six small groups and assign one of the ministries to each:

- Music
- First Reading
- Gospel Reading
- Homily Tips
- Intercessions
- Environment and Setup

Give each group member a set of matching instructions from the handout. Allow the groups to read their instructions and ask any questions before they begin working. Explain that they will have the remainder of the class period to prepare their assigned part of the Mass.

6. When all groups have an understanding of their various assignments, let them begin working.
7. As the students work in their small groups, circulate around the room in order to answer questions, as well as to ensure that all the groups are on task.
8. Approximately 10 minutes before the end of the period, gather the class together. In the remaining 10 minutes, remind the students that the next class will be the celebration of their class liturgy. Take a moment to ensure that the students have been assigned to the various liturgical ministries, including: altar server(s), lector for First Reading, lector for the Responsorial Psalm (or determine if the psalm will be sung by the music ministers), and lector for intercessions. If you have students that have been trained as Extraordinary Minister(s) of Communion, assign them to this role; otherwise, invite faculty or parents who have been trained to fill this role. Also ensure that the lectors have copies of their readings or intercessions. If the students will be reporting to a location other than the classroom for attendance and other procedures, be sure to give those instructions at this time.

Teacher Note

You may also want to instruct each small group to hand in to you a clean and legible copy of what they have prepared prior to the end of class.

Understand

Step 11

As a class celebrate a Eucharistic liturgy.

1. Download and print the handout “Reflecting on the Liturgy” (Document #: TX001402), one for each student. Also, have worship aids, songbooks, or missals ready for each student and any potential guests. Be sure that the music chosen by the music group matches that on the worship aid or in the songbooks.
2. Depending on the length of time allotted for the liturgy, you may choose to have students meet in their small groups for a few minutes to review their responsibilities. When all the groups are ready, begin by introducing the presider, especially if he or she is not the school chaplain or your regular presider.
3. Throughout the liturgy you may need to remind the students of their ministries or give them a cue (e.g., when the First Reading is to be proclaimed).
4. At the end of the liturgy, and before the next class meeting, distribute the handout. Instruct the students to complete the reflection as a homework assignment that will be shared at the next class meeting.

EmpathizeReflect

Step 12

Engage the students in reflection about their class liturgy.

1. Begin by reminding the students that liturgy is an action done on behalf of the community. It is dynamic and alive. In order to help make liturgy an integral part of our faith experience, it is important that we take time to reflect on this Eucharistic celebration.
2. Pair each student with a partner. Instruct the pairs to share their reflections about the class liturgy. Allow approximately 10 minutes for them to discuss. As they do so, circulate around the room to ensure that all the students are on task.
3. After the students have had an opportunity to reflect with their partners, gather the class and invite volunteers to share any thoughts, insights, or questions they may have.

4. Conclude this learning experience by inviting the class to consider and respond to this question:
 - How has your understanding of the Eucharist changed over the course of this unit and after celebrating this class liturgy?

Reflect**Step 13**

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

This learning experience provides the students with an excellent opportunity to reflect on how, during the course of this unit, their understanding of the way in which Jesus' Ascension and sending forth of the Holy Spirit make possible their redemption has developed.

1. To prepare for this learning experience, download and print the handout "Learning about Learning" (Document #: TX001159; see Appendix), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. You may wish to direct them to the handout "Jesus' Ascension' Word Search" (Document #: TX001392), which they completed at the beginning of this unit, so they can remind themselves of how their understanding of these concepts has grown during the course of this unit. Invite them to share any reflections they have about the content they learned as well as their insights into the way they learned.

“Jesus’ Ascension” Word Search

Find the words in the puzzle related to Jesus’ Ascension and sending forth of the Holy Spirit that makes possible our redemption.

C E N I R R G T I I R Y R M R A O C G B I C
G S Q S C I A R E S U R R E C T I O N R I F
T O S Y I M S I T L F T E U C H A R I S T A
I N N E R C I A D A T E E T A O C R L L S A
T L T R L O T S H Y T M R S A P E U A C T T
S E E T G T T R T N E M A R C A S P E R P I
Y E T A S A R R E M F Y O T M S F T H D E A
N C R A O Y G O R H A S M U A C N I F A R R
S P E M I S Y C O O A N T M R H P B O S S A
O T A D M E M C M L T E N S O A I L S O S R
S I A S T E A F T Y G R U T I L C E T S T R
R S R S M I A C N S A L N I N M T Y N A M G
M C S I I F R T S P A I S D O Y C M E D L I
S A E S G S P I R I O O A C I S A X M E I T
E U T M P H I E A R G U E E S T T O A S W O
N O I T A I T I N I F O S T N E M A R C A S
D S A C R A M E N T S O F S E R V I C E R Y
E Y I A W N S E O C E A D L C Y P C A N I T
S I N A I N I R S U T C R T S R S R S T L A
C S E T N H A A R S S X O D A R A P E E T E
S M O E Y S M T S S R L W S C E X E A T T R
I F U O E T A S Y I U C O T T M E I E N A R

ASCENSION

DESCENT

PARADOX

RIGHTEOUS

SYMMETRY

PENTECOST

SACRAMENT

RESURRECTION

CORRUPTIBLE

HOLY SPIRIT

SACRAMENTS OF

INITIATION

SACRAMENTS OF

HEALING

SACRAMENTS OF

SERVICE

EUCCHARIST

WORD

LITURGY

PASCHAL MYSTERY

OIL

WATER

MASS



“Jesus’ Ascension” Word Search Solution

C	E	N	I	R	R	G	T	I	I	R	Y	R	M	R	A	O	C	G	B	I	C
G	S	Q	S	C	I	A	R	E	S	U	R	R	E	C	T	I	O	N	R	I	F
T	O	S	Y	I	M	S	I	T	L	F	T	E	U	C	H	A	R	I	S	T	A
I	N	N	E	R	C	I	A	D	A	T	E	E	T	A	O	C	R	L	L	S	A
T	L	T	R	L	O	T	S	H	Y	T	M	R	S	A	P	E	U	A	C	T	T
S	E	E	T	G	T	T	R	T	N	E	M	A	R	C	A	S	P	E	R	P	I
Y	E	T	A	S	A	R	R	E	M	F	Y	O	T	M	S	F	T	H	D	E	A
N	C	R	A	O	Y	G	O	R	H	A	S	M	U	A	C	N	I	F	A	R	R
S	P	E	M	I	S	Y	C	O	O	A	N	T	M	R	H	P	B	O	S	S	A
O	T	A	D	M	E	M	C	M	L	T	E	N	S	O	A	I	L	S	O	S	R
S	I	A	S	T	E	A	F	T	Y	G	R	U	T	I	L	C	E	T	S	T	R
R	S	R	S	M	I	A	C	N	S	A	L	N	I	N	M	T	Y	N	A	M	G
M	C	S	I	I	F	R	T	S	P	A	I	S	D	O	Y	C	M	E	D	L	I
S	A	E	S	G	S	P	I	R	I	O	O	A	C	I	S	A	X	M	E	I	T
E	U	T	M	P	H	I	E	A	R	G	U	E	E	S	T	T	O	A	S	W	O
N	O	I	T	A	I	T	I	N	I	F	O	S	T	N	E	M	A	R	C	A	S
D	S	A	C	R	A	M	E	N	T	S	O	F	S	E	R	V	I	C	E	R	Y
E	Y	I	A	W	N	S	E	O	C	E	A	D	L	C	Y	P	C	A	N	I	T
S	I	N	A	I	N	I	R	S	U	T	C	R	T	S	R	S	R	S	T	L	A
C	S	E	T	N	H	A	A	R	S	S	X	O	D	A	R	A	P	E	E	T	E
S	M	O	E	Y	S	M	T	S	S	R	L	W	S	C	E	X	E	A	T	T	R
I	F	U	O	E	T	A	S	Y	I	U	C	O	T	T	M	E	I	E	N	A	R



Final Performance Task Options for Unit 5

Important Information for All Options

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

- In the Ascension the resurrected Jesus returns to his heavenly home.
- The sending of the Holy Spirit at Pentecost fulfills Jesus' promise to be with us forever.
- We participate in the Paschal Mystery through the sacramental life of the Church.
- Ongoing participation in the Eucharist enables us to grow in faith as we live more deeply the Paschal Mystery.

Option 1: A Spiritual Autobiography

The director of youth ministry for your diocese would like to make available to other youth in your area a collection of spiritual autobiographies. This collection will serve as a source of encouragement and inspiration for other youth who are seeking to deepen their faith and develop a more intimate relationship with God. Your religious studies teacher has recommended that you participate in this project. Follow these guidelines in writing your autobiography:

- Include a two-paragraph introduction that explains how and when Jesus promised to always be with us and the significance of this promise in terms of our redemption.
- Form the body of the autobiography around your reflection on three concrete experiences from three distinct moments in your life when you felt or experienced Jesus' presence: your earliest experience of understanding and knowing of the presence of Jesus in your life, a childhood experience, and a more recent experience. Use the information included in your introduction to help you reflect on these moments. It is strongly encouraged that one of these three reflections focuses on an experience of Jesus' presence in and through a Sacrament such as your own Confirmation, the Eucharist, a relative's funeral, a cousin's wedding, and so on.
- Conclude your spiritual autobiography by bringing forth any questions, doubts, or insights you may have gained by reflecting on these experiences.

You will need to produce and demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- keen insight into the material that is appropriate for a high school religious studies course

Option 2: An informational Booklet and Skit for People of Other Faith Traditions

You have been invited by your local bishop to represent the diocese at the Youth Council of World Religions. The focus of the council is to promote understanding between various world religions and to one another about key understandings of the major religious traditions. In order to participate in this council, you must first prepare an informational booklet, which will be distributed ahead of time to other



groups. When you gather at the youth council, members of other faith traditions will ask you questions based on your booklet.

After completing the booklet, create a skit in which other members of the youth council representing various faith traditions ask questions regarding the key concepts brought up in the booklet. Members of your group should be ready to respond to the questions with clear and concise answers, including concrete examples to help others understand the concepts more fully. Depending on the question, these concrete examples may draw upon your personal experience.

You will need to produce and demonstrate the following:

- an understanding of the four main concepts of this unit as listed at the beginning of this handout
- an informational booklet with both text and illustrations that clearly and accurately explain the four main concepts in a way that can be understood by someone of a different faith tradition and that is reflective of the maturity and substance of a high school religious studies course
- a skit that is reflective of the maturity and substance of a high school religious studies course



Rubric for Final Performance Tasks for Unit 5

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>in the Ascension the resurrected Jesus returns to his heavenly home.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the sending of the Holy Spirit at Pentecost fulfills Jesus' promise to be with us forever.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>we participate in the Paschal Mystery through the sacramental life of the Church.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>ongoing participation in the Eucharist enables us to grow in faith as we live more deeply the Paschal Mystery.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.



Assignment uses proper grammar and spelling.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 5

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

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.

paradox: A statement that seems contradictory or opposed to common sense and yet is true.

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

righteous: To be sinless and without guilt before God. Can also be used as a noun.

Sacrament: An efficacious and visible sign of God’s invisible grace, instituted by Christ. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

symmetry: When the opposite ends of an equation or an event balance each other or have similar properties or characteristics.



Visual Meditation on the Ascension

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



Prayer to the Holy Spirit

Write a prayer asking for the help, encouragement, strength, or guidance of the Holy Spirit in your life or in the lives of members of the community.



Sacraments Interview

Contact a family member, teacher, parent of a friend, or a godparent and ask if you can interview her or him about a personal experience of the Sacraments. Use the following set of questions to guide your interview, but feel free to ask additional questions. Your responses should be neatly written or typed. You will be sharing the results of your interview with your class members at the next class meeting.

1. How would you define *sacrament* in your own words?
2. How has your ongoing participation in the sacramental life of the Church enabled you to grow in your faith?
3. Which Sacrament do you find most challenging to either understand or participate in?
4. Which Sacrament do you find most life-giving?
5. Describe an experience of celebrating a Sacrament when you particularly felt or experienced Jesus' presence. What significance did that experience have for you? How does it continue to affect you?



Research on the Sacraments

Your group is responsible for researching the following information about your assigned Sacrament. Be sure to cite where you found your information. Complete the column for the Sacrament you are researching. Leave the other columns blank; you will fill in that information together in class.

	Baptism	Confirmation	The Eucharist
1. Indicate the scriptural roots of this Sacrament (include Scripture citations.)			
2. Identify symbols associated with this Sacrament and note their significance.			
3. Describe how the Sacrament has evolved or developed through history. Note any significant changes to the Sacrament, including when and how it might be celebrated.			
4. Describe how this Sacrament helps us to develop our relationship with God and gives us an experience of Jesus' presence in our lives.			
5. Describe a way the Sacrament helps us to understand and live the Paschal Mystery.			

Source(s):



	Penance and Reconciliation	Holy Orders	Matrimony	Anointing of the Sick
1. Indicate the scriptural roots of the Sacrament (include Scripture citations.)				
2. Identify symbols associated with the Sacrament and note their significance.				
3. Describe how the Sacrament has evolved or developed through history. Note any significant changes to the Sacrament, including when and how it might be celebrated.				
4. Describe how the Sacrament helps us to develop our relationship with God and gives us an experience of Jesus' presence in our lives.				
5. Describe a way the Sacrament helps us to understand and live the Paschal Mystery.				

Source(s):



“Why We Go to Mass” Reflection and Discussion Questions

1. Fr. J-Glenn Murray says that liturgy is “doing our story;” liturgy is remembering and sharing our story. He also says that stories can change our lives and shape our identity. In what way has the story of redemption shaped and changed your identity?
2. Fr. J-Glenn Murray emphasizes that we come together for liturgy *at least once a week* to celebrate the Truth, the mystery of our redemption. In what ways do you agree or disagree with him about the necessity of celebrating the Eucharist *at least once a week*?
3. What five things do you know now about the Mass that you did not know before?
4. How has this explanation of the Mass challenged your understanding of the Eucharist?
5. What aspect of the explanation of the Mass did you find most meaningful?
6. According to Fr. J-Glenn Murray, what responsibilities do we have in both preparing for and celebrating the Eucharist?
7. In what way has this video challenged you and your participation in the Liturgy of the Mass?



8. At both the beginning and end of the video, several people respond to the question of why they go to Mass. How would you respond to that question?

9. What further questions do you have about the Mass that you would like to explore?



Ministries: Small-Group Liturgy Preparation

Music

Your small group is responsible for choosing and recruiting others to help lead the class in song. Using the resources supplied by your teacher, be sure to choose songs that are known to your community and that are appropriate. You may choose to use CDs, sing *a cappella*, or include musicians to help lead the assembly in song. The following parts of the Mass should be sung:

- Gathering Song
- Gospel Acclamation (Alleluia)
- Preparation of the Gifts
- Communion
- Song of Sending Forth

It is more than likely that your school or parish community has a favorite Mass setting. Many will probably be very familiar with the setting your community uses for the following:

- Holy, Holy, Holy
- Memorial Acclamation
- Great Amen
- Lamb of God



Ministries: Small-Group Liturgy Preparation

Reading of the Word

Group for First Reading: _____

Your group is responsible for helping to bring alive the First Reading. You are also responsible for getting a volunteer to proclaim the First Reading.

Group for Gospel Reading: _____

Your group is responsible for helping the community visualize the Gospel. Prior to the celebration of the class liturgy, be sure to talk to the priest who is presiding so he knows what your group is planning to do and so you can give him any specific instructions.

For Both Groups

First, read your Scripture text as a group. Consider the following:

- What words or images stand out for you?
- What catches your attention about this reading?
- What do you think it means?
- What is important about this text?

Group for First Reading

Next determine how your group will bring this reading alive for the assembly: Can you make signs or act it out in some way? Do you want to write a brief explanation of the reading? What will help us to pay more attention to this reading?

Group for Gospel Reading

Next determine how your group will help interpret this Gospel. How will you bring it alive for your class? Will you act out what is being read? Will you do a *Tableaux Vivant* (a series of still life scenes presented as the reading is proclaimed)? Will you do a modern interpretation of the reading? How can you help participants pay closer attention as this reading is proclaimed?



Ministries: Small-Group Liturgy Preparation

Homily Tips

Your group is responsible for providing some homily tips to the presider to help to make the homily ever more relevant to the lives of teens. First, read both the First Reading (_____) and the Gospel (_____) as a group. As you read both texts, consider and discuss the following questions. Be sure you have at least one good, clear copy of your discussion notes to share with the presider.

- What words or images stand out for you about both texts?
- What catches your attention or strikes you about these readings?
- Are similar ideas, images, stories, or themes carried through both readings?
- What questions do you have about the text—either questions of clarification or questions that you would like to ask the characters in, or the writers of, the passages?
- What do you think is the significance or meaning of these Scripture passages?
- What message do you think young people today, and especially in your school community, need to hear in relationship to these readings?
- What homily tips or suggestions would you like to offer to the presider?



Ministries: Small-Group Liturgy Preparation

Intercessions

Your group is responsible for both writing *and* reading the intercessions! You have to decide for whom and for what the large group shall pray. There are particular groups and situations for whom the group must pray, such as the Church, world leaders, the sick, and the dying. But what other situations in the school and local community merit special consideration and need to be voiced in our prayer? Also, how will the community respond to the intercessions (e.g., “Lord, hear our prayer” or “Merciful God, hear us”)? Will the responses be sung or spoken?



Ministries: Small-Group Liturgy Preparation

Environment

Your group is responsible for the environment in the worship space and ensuring that everything is in its proper place. In terms of the environment, you will need to consider the following:

- What symbols do you want to bring in or highlight? How will you do this?
- Will you make posters?
- Will you use cloth or fabric to make the space look nice?
- If you can move the altar, ambo, and chairs, where do you want to put them? Will you put the chairs in a circle, in rows, or another configuration? Where will the altar go? Where will you place the ambo?

In terms of ensuring that everything is prepared for prayer, your group is also responsible for setting out the *Sacramentary*, setting up the chalice and paten, setting out the corporal and purificator, placing the *Lectionary* on the ambo, placing and lighting the candles, and adding the water cruet and water and towel for cleansing. Confer with your teacher about setting out the Eucharistic elements of bread and wine.

Finally, how far in advance will you prepare the environment for liturgy? Make sure you have adequate time prior to the Mass to set up everything in its proper place. Confer with your teacher to make sure the time you have chosen is suitable.



Reflecting on the Liturgy

After having celebrated the Eucharist with your class, take some time to reflect on the experience. Complete these sentence starters with thoughtful and substantial responses of three or more sentences.

1. When we first met in our small groups to plan this liturgy, I felt . . .

2. What I liked most about what our small group prepared for liturgy was . . .

3. What I liked most about our class liturgy was . . .

4. One question that I had about the liturgy was . . .

5. One way this liturgy was different from my other experiences of the Eucharist is . . .

6. The one insight I gained about my own faith and celebration of Eucharist is . . .



Unit 5 Test

Part 1: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

Ascension

liturgy

paradox

Pentecost

righteous

Sacrament

symmetry

Part 2: Lists

List the Sacraments that fall under each category:

Sacraments of Initiation:

Sacraments of Healing:

Sacraments of Service:

List the four main parts of the Mass:



Part 3: Short Answer

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

1. What is the promise that is fulfilled at Pentecost? In what ways do we participate in the fulfillment of this promise?
2. What are the three implications of Jesus' Ascension?



Unit 5 Test Answer Key

Part 1: Definitions

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

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.

paradox: A statement that seems contradictory or opposed to common sense and yet is true.

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

righteous: To be sinless and without guilt before God. Can also be used as a noun.

Sacrament: An efficacious and visible sign of God’s grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

symmetry: When the opposite ends of an equation or an event balance each other or have similar properties or characteristics.

Part 2: Lists

Sacraments of Initiation:

1. Baptism
2. the Eucharist
3. Confirmation

Sacraments of Healing:

1. Penance and Reconciliation
2. Anointing of the Sick

Sacraments of Service:

1. Marriage
2. Holy Orders



Four main parts of the Mass:

1. Gathering Rite
2. Liturgy of the Word
3. Liturgy of the Eucharist
4. Concluding Rite

Part 3: Short Answer

1. Jesus promised that he would be with us always until the end of time. He promised that he would send forth the Holy Spirit to be with us and to guide us. Jesus fulfills his promise by continuing to be present to us through the celebration of the Sacraments and, in particular, through the celebration of the Eucharist.

2. The three implications of Jesus' Ascension are the following:

- a. He has full authority over all creation: Heaven, earth, and hell. He has assumed the full power of God.
- b. Through the Ascension, Jesus "opens the door" of Heaven to us. In other words, when we die we have the same possibility of spending all eternity with God in Heaven.
- c. After his Ascension, Jesus was no longer limited by his physicality. Because of his Ascension, Jesus can be more present to us now through various forms of prayers (the Eucharist, personal prayer), as well as through our relationships with family, friends, and those we serve.



Unit 6 Through the Mystery of His Suffering, Jesus Stands in Solidarity with All Humanity and Calls Us to Do the Same

Overview

In this unit the students explore the many questions and issues raised by suffering: the suffering of Jesus, the suffering of humanity, and their own suffering.

Key Understandings and Questions


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

- In his suffering and death, Jesus stands in solidarity with all humanity.
- We are called to follow the example of Jesus by standing with and serving those who suffer.
- Jesus gives us a powerful example of redemptive suffering, suffering willingly taken on for the good of others.
- When viewed through the eyes of faith, suffering presents us with a unique opportunity to see and experience God’s grace.

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

- How does Jesus’ suffering unite him with humanity?
- How should we respond to suffering?
- What is redemptive suffering?
- How can suffering help us to grow in faith?

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ’s Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 4: The Paschal Mystery and Your Life,” and are as follows:

- “Making Sense of Suffering” (article 38, pp. 170–174)
- “Is Accepting Suffering a Sign of Weakness?” (article 39, pp. 174–176)
- “Finding Strength in Times of Suffering” (article 40, pp. 177–180)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 6” (Document #: TX001406)
- handout “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001407)
- handout “Unit 6 Test” (Document #: TX001412)

The Suggested Path to Understanding

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

Explain **Step 1:** Use an agree/disagree continuum to preassess what the students already know about the mystery of suffering.

Understand **Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX001406) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001407).

Interpret **Perceive** **Step 3:** Explore the suffering Jesus would have encountered on a regular basis simply because he was a human being.

Explain **Interpret** **Step 4:** Help the students to understand that Jesus engaged in redemptive suffering—suffering willingly taken on for the good of others—throughout his public ministry.

Apply **Empathize** **Step 5:** Facilitate student research about Catholic mission or volunteer organizations whose members practice redemptive suffering for the good of others.

Explain **Perceive** **Step 6:** Guide the students in discovering the difference between suffering that is caused by people's intentional, avoidable actions and suffering that is caused by the natural cycle of life and death.

Understand **Step 7:** Engage the students in exploring the specific theological issues raised by suffering.

Interpret **Empathize** **Step 8:** Direct the students in creating skits to dramatize young people's responses to suffering.

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Empathize **Reflect** **Step 10:** Guide the students in reading and reflecting on an excerpt from Nicholas Wolterstorff's *Lament for a Son*.

Reflect **Step 11:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

Teacher Note

Over the course of this unit's learning experiences, the students will reflect on their own experiences of suffering and perhaps share the details of some of those experiences with you. Please be aware of your own legal and ethical obligations as an educator to report to the appropriate authorities any incidents of abuse, suicidal tendencies, violent thoughts or plans, or other potentially harmful behaviors. Even if students share sensitive information with you in confidence, in many cases this confidentiality cannot be kept. Be alert, as well, for students who may benefit from referral to your school's counseling department.

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

- "Written Conversations" (Document #: TX001328)
- "Understanding Suffering" (Document #: TX001334)
- "Treating Sensitive Topics" (Document #: TX001335)

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

- "*Havruta: Learning Together*" (Document #: TX001321)
- "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011)
- "Using Rubrics to Assess Work" (Document #: TX001012)

Scripture Passages

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

- Luke 4:14–30 (Jesus' rejection at Nazareth)
- Luke 7:36–50 (the sinful woman at the home of Simon the Pharisee)
- Luke 23:34 (Jesus forgives his executioners)

- Mark 1:40–45 (Jesus' healing a leper)
- Matthew 12:9–14 (healing on the Sabbath)
- Matthew 25:31–46 (the Last Judgment)
- Hebrews 4:15–16 (Jesus sympathizes with us)
- 1 Thessalonians 4:15–17 (the Last Judgment)
- Isaiah 42:1–7 (servant song)
- Habakkuk 3:17–19a (praise of God in the midst of suffering)
- Revelation 21:3–4, 22:1–5 (Heaven)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 6” (Document #: TX001408).

.....

fortitude

redemptive suffering

leprosy

solidarity

redemptive love

virtue

Learning Experiences

Explain**Step 1**

Use an agree / disagree continuum to preassess what the students already know about the mystery of suffering.

1. Prepare by downloading and printing the handout “Common Beliefs about Suffering” (Document #: TX001405), one for each student and one for yourself. Also create two signs, one that says “Strongly Agree” and one that says “Strongly Disagree.”
2. Begin by introducing the topic of this unit: the mystery of suffering. The students have already learned that Jesus’ suffering and death are central events of the Paschal Mystery. The students are also aware of the great suffering throughout our world, and they themselves have undoubtedly suffered at some point, in either a big or a small way. This unit will give them the opportunity to clarify their own beliefs about suffering and to grow in understanding of how Catholic Christians should respond to suffering, both our own and that of others.
3. Designate one side of the room as “Strongly Agree” and the other as “Strongly Disagree” by posting the signs on opposite walls. To create a continuum, stick a long piece of masking tape to the floor, “connecting” the two signs. The area between these two signs will need to be free of furniture; move desks if needed.
4. Tell the students you will be reading a series of statements about an aspect of suffering. After they hear and reflect on each statement, they must position themselves at some point along the “Strongly Agree” / “Strongly Disagree” continuum to represent their level of agreement or disagreement with the statement: at either end, in the exact middle, or at any other point. They will need to converse with other students to determine where to place themselves relative to one another.
5. Read the statements on the handout, one at a time. After you read each statement, allow the students several minutes to move around, converse, and position themselves appropriately. Then invite several volunteers to share their views with the class. The students are not to engage in lengthy discussion or debate at this point. They will have ample opportunity throughout the unit to explore and express their beliefs in greater depth.
6. Once you have worked through all the statements, have the students return to their seats. Distribute the copies of the handout, which lists all the statements that you read during this exercise, and pens or pencils. Allow the

students to review all the statements. Then direct them to place a checkmark in front of the one statement they most strongly agree with and an “X” in front of the one they most strongly disagree with. Instruct the students to keep this handout. At the end of the unit, they will review the statements again, noting ways their beliefs about suffering have grown or evolved.

Understand**Step 2**

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 6” (Document #: TX001406) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001407).

This unit provides you with three ways to assess that the students have a deep understanding of the most important concepts in the unit: writing a letter from God to humanity, creating a prayer experience focused on the suffering body of Christ, or designing a service-learning experience. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background information.

1. Prepare by downloading and printing the handouts “Final Performance Task Options for Unit 6” (Document #: TX001406) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001407), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they choose and add more options if you 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 option 1 or option 2. If you wish to work with a partner, you may choose option 2 or option 3. If you wish to work in a small group of three or four, you may choose option 3 only.
 - Near the end of the unit, you will have one full class period as a workday for your final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task *throughout* the unit, not just at the end. Please do not wait for this class workday to begin your final performance task.

Teacher Note

You will want to assign due dates for the final performance tasks.

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

4. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they have gained a deeper understanding of the mystery of suffering: the suffering of Jesus and the suffering of humanity, including their own suffering.

InterpretPerceive

Step 3

Explore the suffering Jesus would have encountered on a regular basis simply because he was a human being.

1. Review the definition of the **Incarnation** with the students: the mystery of Jesus Christ, the divine Son of God, becoming man. In the Incarnation, Jesus Christ became truly man while remaining truly God. He experienced everything we do—all the realities of human life, including suffering.
2. Invite the students to brainstorm a list of ordinary experiences of suffering: things that people endure simply as a result of the limitations of being human. Encourage ordinary, not unusual, examples. List these items on the board. Here are some examples that students might call out:
 - hunger and thirst
 - fatigue
 - boredom
 - depression
 - betrayal
 - death of a loved one
 - illness
 - frustration
 - getting lost
 - fear
 - loneliness
 - being a victim of crime or violence
3. Most of the students will probably have experienced many of these forms of suffering. Invite them to consider this: Because Jesus was a real human being (not simply God pretending or appearing to be human), he also would have suffered through many of these experiences. Cite examples from the board: Jesus was hungry, tired, bored, betrayed, lonely, sick, and

so on. Jesus' divinity did not provide protection or immunity from any of these ordinary experiences of human suffering.

4. The students will now use their imagination to create skits illustrating Jesus' experiences of human suffering. Have the students work in small groups of about five. Invite each small group to choose one of the examples on the board (each group should choose a different example) and to create a skit in which Jesus experiences human suffering in that way. Though some of these examples can be found in the Scriptures, encourage the students to use their imagination to go beyond the textual witness of the Gospels. They may even wish to focus their skits on the teenage Jesus' experience of suffering, as the Gospels contain little information about that time period of his life. Remind the students to keep the skits appropriate and respectful.
5. Allow the students about 10 to 15 minutes to prepare their skits. As you circulate around the room to assist them, ensure that their skits are entertaining and informative without being irreverent.
6. Have the students perform their skits for the class.
7. After all of the skits have been performed, invite comments, questions, and observations from the class. You may wish to prompt discussion with these or similar questions:
 - To what extent are you surprised by the idea that Jesus suffered in many of the same ways we do?
 - Knowing this, how might we view our own suffering differently?
 - How can ordinary, everyday experiences of suffering bring us closer to other people? closer to God?
8. Conclude this learning experience by sharing these points:
 - The Incarnation was an act of **solidarity** God undertook for humanity's salvation.
 - *Solidarity* is defined as "a union of one's heart and mind with all people; it leads to the just distribution of material goods, creates bonds between opposing groups and nations, and leads to the spread of spiritual goods such as friendship and prayer."
 - In becoming human in the Person of Jesus, God enters into true solidarity with us: in Jesus, God shares in and **sanctifies** (makes holy) all the realities of our lives, including our suffering.
 - In Jesus, God even experiences the ultimate human suffering: death. In truly living *and dying* as a real human being, Jesus forever united Heaven and earth and gave us the grace of redemption.
 - When we experience suffering—big or small—we can take courage and comfort in the knowledge that Jesus himself has gone before us. With the author of the Letter to the Hebrews, we can say that "we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without

sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help” (4:15–16).

Explain

Interpret

Step 4

Help the students to understand that Jesus engaged in redemptive suffering—suffering willingly taken on for the good of others—throughout his public ministry.

1. Prepare by downloading and printing the handout “Redemptive Suffering in the Ministry of Jesus” (Document #: TX001409), one for each student. Remind the students to also bring their Bibles to class.
2. Review with the students the concept **redemptive love**, which was introduced in unit 4. Redemptive love is willing to give everything—even one’s own life—for the sake of redeeming, saving, or setting free another person. Building on this concept, introduce the concept redemptive suffering: suffering willingly taken on for the good of others. Though Jesus’ death is certainly a clear example of redemptive suffering, it is important to realize that Jesus willingly suffered for the good of others *throughout* his life and ministry, not just at the end.
3. Tell the students they will work in small groups to study and reflect on one Scripture passage in which Jesus willingly suffers for the good of another person or group of people. Seeing how Jesus engaged in redemptive suffering throughout his life will help us to better understand his redemptive death in the broader context of his life and ministry. It will also help us to explore the ways we are called to follow his example.
4. Distribute the handout. Read the questions aloud together. Then have the class work in four or more small groups. Assign each group one of the Scripture passages (if there are more than four groups, more than one group will study the same passage). Direct the groups to each read their assigned passage and complete the handout. You may wish to have

Teacher Note

An alternative here is to use the jigsaw method and have the students share their findings in new small groups first, with one representative from each original group in the new small groups.

resources available for the students as they are working, such as the *Saint Mary’s Press® Essential Bible Dictionary* (2005) and a standard dictionary

5. After all the groups finish, have each group share its findings with the class in a brief presentation. Offer comments and feedback as appropriate.
6. After all the groups have presented, invite the class to notice common themes among the passages. Here are some examples:

- In all the passages, Jesus tries to do something for the good of others, such as teaching or healing.
 - In three of the four passages, Jesus defends or helps someone who would have been an outcast in that time and place: a woman (treated as property), a leper (viewed as dangerous and unclean), and a sick man (illness was understood to be a curse or punishment brought on by sin).
 - Jesus' efforts to teach, heal, defend, and serve others are often not met with praise or gratitude: rather, they are met with rejection and threats, even threats of death. We know that, ultimately, those threats of death are brought to reality in Jesus' Crucifixion.
7. Conclude this learning experience by reminding the students that we are called to follow the example of Jesus with a readiness to take on suffering for the good of others. This does *not* mean that we are to seek out suffering intentionally, or to try to make ourselves miserable. It *does* mean that we must be willing, at least sometimes, to put aside our own needs, desires, or comfort in order to be of service to others, especially those most in need. You may wish to reiterate any particularly relevant responses to question 8 on the handout in order to leave the students with some concrete examples of how to do this.

Apply

Empathize

Step 5

Facilitate student research about Catholic mission or volunteer organizations whose members practice redemptive suffering for the good of others.

1. Prepare by ensuring that the students will have access to computers and the Internet for this learning experience. You will also need an LCD projector in order to view student PowerPoint presentations. Download and print the handout "Catholic Mission and Volunteer Organizations" (Document #: TX001410), one for each student.
2. Begin by reviewing the concept **redemptive suffering**: suffering willingly taken on for the good of others. Jesus engaged in redemptive suffering throughout his life and he invites us, as his disciples, to do the same. Share with the students that one way young adults, usually recent college graduates, can follow this call of Jesus is by participating in a full-time mission or volunteer program for one or more years. Today the students will research five such programs.

3. Distribute the handout. Form the class into five small groups and assign each small group one of the following mission or volunteer programs (links to these organizations are available at smp.org/LivinginChrist):

- Dominican Volunteers
- Holy Cross Associates
- Jesuit Volunteer Corps
- Maryknoll Lay Missioners
- Mercy Volunteer Corps

Teacher Note

If you need additional volunteer programs (in order to have more than five small groups), the Saint Vincent Pallotti Center is a clearinghouse for such programs. Their Web site contains firsthand accounts from current volunteers as well as numerous other resources.

One of these five points should connect the program in general, or one volunteer in particular, with the practice of redemptive suffering.

4. Have each small group visit the Web site of its assigned organization, seeking answers to the questions on the handout. Some of the Web sites have links to blogs by current volunteers, or videos aimed at recruiting new volunteers. Encourage the students to explore all these resources in order to gain a full picture of the program. Allow about 20 to 25 minutes for the groups to conduct their research.
5. Each small group now uses the information gathered to prepare a brief PowerPoint presentation about its assigned mission or volunteer organization. The presentation need not be extensive (ten slides, maximum) but should contain sufficient visuals to convey the reality of the volunteers' life and ministry. Ensure that the students give sufficient attention to question 7, about redemptive suffering, and that they share the story of the specific volunteer they found for question 8. This type of real-life, concrete example can be very powerful for students.
6. You may wish to have the students finish the PowerPoint presentation as homework and present it during the following class session. As each group shares its findings, instruct the rest of the students to take notes on five interesting points about that particular mission or volunteer program.
7. After all the groups have presented, invite the students to share the interesting points on which they took notes. Pay particular attention to the connections they perceived between these programs and redemptive suffering. For example, some students may have noticed that volunteers make a commitment to live simply, with very little income and few "extras" or luxuries. Many work with a population of suffering people with whom they have had little prior experience (e.g., homeless people, battered women, recent immigrants, or people with disabilities). Some travel far outside of their comfort zone, standing in solidarity with people in great need in a new city or even a new country. In these and other ways, the volunteers willingly set aside their own needs and comfort for the good of others.

8. Conclude this learning experience with prayer. Ask a student to read aloud the first of the “Servant Songs” found in the Book of the Prophet Isaiah (see 42:1–7). Then invite the students to voice their prayers for all those who suffer for the good of others. Pray that the Holy Spirit will strengthen all of us as we strive to do the same.
9. If volunteers from one of the organizations studied in this learning experience are serving near your school, consider inviting one of them to visit your classroom as a guest speaker. In addition to enhancing your students’ understanding of the concept of redemptive suffering, hearing firsthand from a volunteer may prompt some of the students to consider this avenue for themselves in the future.



Articles
38, 39,
40

Explain

Perceive

Step 6

Guide the students in discovering the difference between suffering that is caused by people’s intentional, avoidable actions and suffering that is caused by the natural cycle of life and death.

1. Prepare by bringing to class a variety of newspapers and newsmagazines from the past several weeks or months or by asking the students to bring in these items. In addition, make two large signs, one that says “Suffering Caused by People’s Intentional, Avoidable Actions” and another that says “Suffering Caused by Nature.” The students will need scissors and 3-x-5-inch index cards.
2. Assign students to read the following student book articles as background for this learning experience and the next one:
 - “Making Sense of Suffering” (article 38)
 - “Is Accepting Suffering a Sign of Weakness?” (article 39)
 - “Finding Strength in Times of Suffering” (article 40)
3. Ask the students to think about the questions that suffering raises in the minds of those who endure or witness it. Many people, when confronted with suffering, ask *why* or *how* this has happened. They seek to determine a cause of the suffering, perhaps with an eye toward prevention: if we can understand how a particular situation arose, we may be able to ensure that it does not happen again. Of course, not all suffering has a precise, definitive cause, and not all suffering can be prevented.

4. Tell the students they will be looking in current newspapers and magazines for examples of suffering in an effort to understand better the various types and causes of suffering.
5. Have the students work in small groups of four or five. Give each small group a stack of newspapers or magazines and a pair of scissors. Have each group find five articles that depict or recount a situation of suffering. Encourage the groups to find a *variety* of situations—international, national, and local; large-scale and small-scale; preventable and non-preventable. For each article the students should write some notes on an index card regarding the following questions, which you may want to record on the board:
 - Who is suffering in this situation?
 - How did the suffering come about? Who or what caused it?
 - Could this suffering have been prevented? Why or why not?
 - To what extent are people responding to this suffering by seeking to alleviate it?
6. Give the small groups about 25 to 30 minutes to find their articles and take their notes. While the groups are working, post the two signs—“Suffering Caused by People’s Intentional, Avoidable Actions” and “Suffering Caused by Nature”—on opposite walls in the room. Do not comment on the signs yet.
7. When all the groups have finished, draw the class back together and ask

Teacher Note

Some articles may not easily fit into one category or another. For example, a famine may initially be caused by drought, a natural occurrence, but become compounded by the human actions of government officials who confiscate food deliveries intended for those who are starving. You may wish to create a third category (and a third posting place) for “Suffering Caused by Nature and Compounded by Human Actions.”

for several volunteers to share their articles and the information they have written on the index cards with the class. As each volunteer shares an article, ask the class whether the suffering was caused by the intentional, avoidable actions of a human being (e.g., the choice to murder, rape, or otherwise inflict violence on another person) or by the natural cycles of life and death (e.g., a natural disaster or a person’s natural death). Post the article near the appropriate sign and have the student keep the index card.

8. After several volunteers have shared, invite all the students to post their articles near the sign that best expresses the cause of the suffering the article describes. Have the students keep their index cards.
9. Draw the students’ attention to how many articles have been posted in each category: are they about even, or is one category overrepresented? Solicit any comments or reactions regarding this. In addition, encourage the students to notice the complexity of those situations that do not easily fit into one category or another.

10. Direct the students to take notes on the following points as you share them:
- Suffering is a natural part of human life. All human beings, throughout time, have suffered in both big and small ways.
 - Some human suffering cannot be avoided or prevented. For example, all of us will eventually lose many of those we love: in the natural cycle of human life, people are born, grow through life into old age, and die. Similarly, although earthquakes, floods, tornadoes, and hurricanes are part of nature's normal cycle of destruction and renewal, natural disasters bring suffering to human beings, who may lose their homes, livelihoods, or even their lives.
 - Other human suffering *can* be avoided or prevented. This suffering is caused by the intentional choices of human beings: for example, the choice to inflict physical or verbal violence, to steal or to allow oneself to be otherwise consumed by greed, to focus only on oneself, or to willfully ignore the needs of others whether nearby or across the world. In other words, this suffering is caused by human sinfulness.
 - Regardless of the cause of the suffering, we are called to follow the example of Jesus and respond to suffering people as he did: with comfort, compassion, assistance, and hope. Throughout his life and ministry, Jesus did not ignore or avoid suffering people. Rather, he stood beside them in solidarity and, when he could, sought to heal and help them.
 - All of us could benefit from asking ourselves some hard questions regarding the extent to which our sinfulness causes or contributes to suffering or the extent to which we respond to suffering people with love and generosity. These questions may include: How have my selfish choices caused others to suffer? When or why did I ignore a suffering person rather than respond to him or her? To what extent have my responses to suffering helped to alleviate the pain of others?
11. If time permits, you may wish to have the students answer one or more of these questions in their journals, or you may instruct them to do this for homework. Keep the articles the students found, as they will be needed for the next learning experience. Direct the students to keep the index cards on which they took notes.

Understand**Step 7**

Engage the students in exploring the specific theological issues raised by suffering.

1. Prepare by bringing back to class the selected news articles from the last learning experience.
2. Review the substance of the material covered during the previous session. In particular, remind the students that suffering can be caused either by people's intentional, avoidable actions (human sinfulness) or by the natural cycles of life and death (refer to specific examples of each). In either case, suffering raises many difficult questions in the minds of those who endure or witness it. Even as we try to follow the example of Jesus by standing with and serving those who suffer, we still wonder why or how this suffering has occurred.
3. Tell the students that in this session they will explore some of the specifically *theological* questions raised by suffering.
4. Ask the students to return to the same small groups they worked in for the last learning experience. Direct each group to review their note cards from the previous learning experience and choose one of their five articles to focus on for this class session. They may need to retrieve the original article from you in order to complete the work that follows.
5. Have each small group compose a one-page letter *to God from* the suffering group of people that is described in the selected article. Encourage the students to use their imaginations, hearts, and minds to enter into the experience of this group of people: What would they want to say to God? What questions might they want to ask? What needs might they hope God fulfills? Assure the students that their letters can express honest questions and raw emotions: God can handle it!
6. Allow 15 to 20 minutes for the small groups to write their letters. Collect the letters as the groups finish.
7. Draw the class back together and direct the students to take notes on the following points as you share them aloud:
 - Suffering can raise particularly pointed questions for people of faith. When we suffer, or when we witness the suffering of others, we may wonder where God is, why God does not seem to be helping, or even whether God caused the suffering for some reason. Our faith can help us with some insights regarding these questions.
 - God does not cause suffering. As discovered in the previous learning experience, suffering is caused by human sinfulness and the natural cycles of life and death.
 - Although our sinful choices may bring us suffering, God has not sent us that suffering as a punishment for our wrongdoing.
 - Our response to suffering should be rooted in the example of Jesus, who patiently endured his own suffering and who responded to the suffering of others with love, generosity, and healing. Indeed, we can trust

that Jesus himself will be with us in our suffering, strengthening us to become more like him.

- ▶ If the actions of other people have caused our suffering, Jesus teaches us to extend forgiveness and to refrain from seeking revenge. Indeed, this is exactly what he did while suffering on the cross: “Father, forgive them, they know not what they do” (Luke 23:34).
 - ▶ Through the Paschal Mystery, Jesus teaches us that suffering can lead to redemption and the promise of new life.
 - ▶ The Holy Spirit’s gift of fortitude (courage) can also be a source of grace for us in times of suffering.
8. Redistribute the letters to God so that each small group receives a letter that another group wrote. Keeping in mind the points on which they just took notes, the groups are now to write a one-page response to the letter they received, writing as God, to the group of suffering people. Encourage the students to think deeply and carefully about their responses, avoiding simplistic advice like “Everything happens for a reason” or “Things will be better for you in Heaven.” Circulate among the groups to assist them in crafting a letter that is both theologically accurate and pastorally sensitive.
 9. Allow about 15 to 20 minutes for the students to write their letters. Collect the letters as they finish, keeping the matching letters *to* God and *from* God together.
 10. If you have only a few minutes remaining, you may wish to proceed with this learning experience during the next class session. Otherwise, continue by asking student volunteers to read the paired letters aloud—first the letter to God and then the letter from God in response. Invite the class to comment on the letters. For example, do the letters *to* God sound realistic? Do they express the doubts, fears, anxieties, and questions that suffering people often experience? Do the letters *from* God take into account God’s promise to be with us when we suffer and our belief that God does not cause suffering? Be sure to affirm the students’ questions, insights, and ability to wrestle with these genuinely complex topics.
 11. Conclude by encouraging the students to continue to reflect on the topic of suffering, and to notice, as they go through their day, how they respond to suffering, whether it is their own or that of others. How we respond to suffering says a lot about what we believe about suffering. Challenge the students to notice the extent to which their *lived* response accurately reflects their *expressed* beliefs. In the next learning experience, the students will explore opportunities for responding to suffering in their daily lives.

Interpret

Empathize

Step 8

Direct the students in creating skits to dramatize young people's responses to suffering.

1. Begin by reviewing with the students the ways Jesus responded to suffering people. He did not turn away from them; rather, he stood in solidarity with them, offering help, healing, and compassion, even at great cost to himself. He invites us to do the same: to stand with and serve those who suffer, even when it is inconvenient, awkward, or troublesome.
2. Brainstorm with the students common situations in which they may encounter a suffering person or group of people. Examples may include the following:
 - coming home from school to find one's parent or other family member crying
 - seeing a student sitting by himself or herself at lunch
 - passing a homeless person on the street
 - walking by a younger student in the hallway who seems lost or confused
 - being with a sibling who is disappointed about losing a game or failing a test

Challenge the students to come up with at least ten realistic scenarios. Write the examples on the board.

3. Have the class work in small groups of five or six. Each small group is to choose one of the scenarios listed on the board (ensure that each group selects a different scenario) and then create two skits. One skit will portray a young person who *does not* follow the example of Jesus in responding to suffering: for example, the young person may ignore the suffering, make fun of it, or even add to it in some way. The other skit will portray a young person who *does* follow the example of Jesus in responding to suffering with love, healing, help, and compassion. For the second skit, the young person may alleviate the suffering (e.g., by taking the confused student to the correct classroom), or she or he may simply stand in solidarity with the suffering person (e.g., by comforting someone who has lost a loved one).
4. Allow about 20 to 25 minutes for the small groups to prepare their skits. As you circulate around the room to assist them, ensure that the skits portray the actions of young people *realistically*, without sugarcoating or oversimplifying the difficulty of responding to suffering in a way that Jesus would have.
5. Have the small groups present their skits to the class. Offer commentary, as needed, after each group presents. After all groups have finished, engage the class in a conversation using these follow-up questions:

- How do we feel when we see someone who is suffering? Uncomfortable? sad? afraid? Why do you think we feel this way? Which of these feelings *help* our ability to respond to suffering in the way that Jesus would? Which of these feelings *hinder* our ability to do this?
- To what extent is turning away (i.e., literally averting our eyes, or simply pretending that we do not see) a common response to suffering? Why do you think people have a tendency to do this?
- Are we more likely to turn away if we know the suffering person well or if the suffering person is a stranger? Why do you think that is so?
- What examples can you think of in which a group of people, or even an entire nation, has turned away from those who are suffering?

The students may offer examples from history, such as those nations who turned away Jewish refugees during the Holocaust, as well as examples from current events, such as ignoring refugees in Darfur.

In these types of situations, does the suffering tend to get worse, get better, or remain the same?

- What makes it difficult for us to respond to suffering people in the way Jesus did? What would make it easier for us to do this? In other words, how can we, as individuals and as a community, develop the skills to respond to suffering people with compassion?
6. Conclude this learning experience by challenging the students to respond, sometime within the next week, to at least one suffering person in a way that Jesus would have: by refusing to turn away and by standing with that person in a true spirit of solidarity, compassion, and service. You may wish to ask the students to describe this experience in their journals.



Step 9

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

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

1. In preparation for this learning experience, download and print the excerpt from *Lament for a Son* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1987), available at smp.org/LivinginChrist, one for each student.
2. Remind the students to bring to class any work they have already prepared or completed so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts “Final Performance

Task Options for Unit 6” (Document #: TX001406) and “Rubric for Final Performance Tasks for Unit 6” (Document #: TX001407). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

Teacher Note

Although the students will work closely with one section of this excerpt during the next class session, it is important that they read the *entire* excerpt prior to class. Knowing the “big picture” will help them to engage more effectively with their assigned section.

3. Provide some class time for the students to work on their performance tasks. This allows you to work with the students who need additional guidance with the project.
4. Before the end of class, distribute the *Lament for a Son* (Document #: TX001568) excerpts. The students will need to read the excerpts in their entirety prior to the next class session. You may wish to offer them a brief summary of the piece:
 - ▶ This is a powerful, firsthand account of suffering written by Nicholas Wolterstorff, a professor at Yale Divinity School. It details the thoughts, feelings, questions, and doubts Wolterstorff experienced when his twenty-five-year-old son was killed in a mountain-climbing accident. As Wolterstorff expresses the tremendous grief and ache that accompanies this loss, he wrestles with profound questions regarding suffering and faith.

Empathize

Reflect

Step 10

Guide the students in reading and reflecting on an excerpt from Nicholas Wolterstorff's Lament for a Son.

1. Prepare for this learning experience by dividing the excerpt from *Lament for a Son* (Document #: TX001568) into manageable sections of about two to three pages each. Also download and print the handout “Reflections on Suffering” (Document #: TX001411), one for each student. Remind the students to bring their Bibles to class.
2. Organize the students into pairs, and assign each pair one of the sections you have designated from the excerpt (more than one pair may work with a given section). Choose either the *hevruta* method (introduced in unit 3) or the written conversation method (introduced in unit 4) for the pairs to use to engage in discussion regarding their assigned sections. Whichever method you choose, encourage the students to involve themselves in deep, meaningful dialogue about the difficult questions Wolterstorff raises. Allow about 15 minutes for the pairs to complete either the *hevruta* process or the written conversation.

3. Draw the class back together to solicit reactions, insights, and questions that emerged in the course of the partner work. Use the following questions to facilitate the sharing and to prompt deeper thought:
 - What feelings does Wolterstorff express regarding his son's death? To what extent has he been able to manage or cope with these feelings?
 - What particular pain does Wolterstorff experience as a parent who has had to bury his child?
 - What has Wolterstorff come to believe about death?
 - What does Wolterstorff mean when he says that "each death is as unique as each life" (p. 24)?
 - Why does this uniqueness give rise to "a solitude of suffering" (p. 25)?
 - Wolterstorff writes about looking at the world through his tears: "Perhaps I shall see things that dry-eyed I could not see" (p. 26). What kinds of things do you think he will be able to see through his tears that he could not see, or see clearly, before?
 - What advice does Wolterstorff offer for those who seek to console a suffering person?
 - To what extent has Wolterstorff come to be at peace with his regrets?
 - Has Wolterstorff arrived at some answer regarding the "why" of suffering? If so, what is it? If not, why?
 - How has the suffering Wolterstorff has endured changed his image of God?
 - On pages 96–97 Wolterstorff realizes that suffering can be a blessing to the one who suffers. Why does this realization cause him further struggle?
 - What is Wolterstorff's ultimate hope?
4. Continue this conversation for as long as it seems fruitful. If less than 30 minutes remain in this class session, proceed with the remainder of this learning experience during the following class session; if more time remains, continue with the rest of the learning experience now.
5. Tell the students that they will now have an opportunity to reflect on one of their own experiences of suffering.
6. Distribute the handout. Because these are in-depth reflection questions, it is best if the students answer them in their journals rather than being confined to the space on the handout.
7. Read each question aloud as the students follow along. Depending on the time available, you may direct the students to answer all of the questions, or you may designate particular questions from which they may choose.

8. Create a reflective, prayerful atmosphere in the room as the students write: play quiet music, turn off the lights, and perhaps light a candle.
9. When the students are done writing, draw the class back together and invite as many students as are willing to *briefly* state the experience of suffering they wrote about (e.g., a grandmother's death, a favorite uncle's terminal illness, a parent's loss of her or his job). Conclude this sharing with these or similar words:
 - ▶ The Paschal Mystery allows us to view our suffering through the eyes of faith.
 - ▶ Faith does not “solve” the mystery of suffering. However, it does enable us to experience the boundless love, infinite compassion, and abundant grace of God in and through our every difficulty.
 - ▶ Even when it takes a long time for us to experience the depth and healing power of this grace, we can trust that in that long process, Jesus himself is ever near to us. The One who shared our human pain in his own suffering and death will never fail to offer us hope and redemption when we are the ones who are suffering.
10. Conclude this learning experience by inviting a student to read aloud Habakkuk 3:17–19a, words of praise to God in the midst of suffering.

Reflect**Step 11**

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

This learning experience provides the students with an excellent opportunity to reflect on how their understanding of the mystery of suffering has developed throughout the unit.

1. Prepare for this learning experience by downloading and printing the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. Distribute the handout and give the students about 15 minutes to answer the questions quietly. For the question “How did your understanding of the subject matter change throughout the unit?” direct the students to refer back to the handout “Common Beliefs about Suffering” (Document #: TX001405). Invite them to consider these questions:
 - ▶ Do you still agree strongly with the item you checked on the handout? Why or why not?

- Do you still disagree strongly with the item you circled? Why or why not?
- About which item has your thinking shifted most dramatically? In what way?

Invite the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

Common Beliefs about Suffering

Reflect on the statements below. Think about how strongly you agree or disagree with each one. Place a check in front of the statement with which you **most strongly agree**. Place an X in front of the statement with which you **most strongly disagree**.

1. ____ Suffering is necessary for personal growth.
2. ____ God wants us to suffer so we will learn how to be strong and resilient.
3. ____ God causes human suffering.
4. ____ God *allows* human suffering but does not directly cause it.
5. ____ God caused the suffering and death of Jesus.
6. ____ Jesus had to suffer and die in order to free us from sin.
7. ____ Suffering always has a purpose.
8. ____ Jesus is always with us when we suffer.
9. ____ Because Jesus was God, he didn't experience suffering in the way we do.
10. ____ Christians have an obligation to assist those who are suffering.
11. ____ Suffering brings us closer to God.
12. ____ Some, but not all, suffering is caused by human sinfulness.



Final Performance Task Options for Unit 6

Important Information for All Three Options

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

- In his suffering and death, Jesus stands in solidarity with all humanity.
- We are called to follow the example of Jesus by standing with and serving those who suffer.
- Jesus gives us a powerful example of redemptive suffering: suffering willingly taken on for the good of others.
- When viewed through the eyes of faith, suffering presents us with a unique opportunity to see and experience God's grace.

Option 1: A Letter from God to Humanity

Because human beings have so many questions and concerns regarding suffering, God has decided to speak to humanity directly regarding this difficult subject. More specifically, God has decided to write humanity a letter. In this substantive, essay-like letter, God will offer important, helpful insights and commentary regarding both the suffering of Jesus and the suffering of humanity. God would like for people to be able to read this letter and find peace, wisdom, and clarity regarding this troublesome, complicated topic.

God has asked *you* to compose this letter. Your letter will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of at least one Scripture passage
- at least five substantive paragraphs that creatively and accurately engage with and interpret the material in this unit



Option 2: The Suffering Body of Christ: A Prayer Experience

Note: For this option you may draw on material from unit 4 of this course; specifically, the Gospel Passion narratives.

You have been asked to create a PowerPoint presentation that will be used as part of a prayer service at your school. The presentation, entitled “The Suffering Body of Christ: Then and Now,” will help viewers to understand how the suffering of Jesus (throughout his life or in his death) relates to the suffering of people today. Your presentation requires at least six images of contemporary suffering (each on a separate slide), each paired with a corresponding image or Scripture quotation that depicts or describes some suffering that Jesus endured (at any point during his life). As well as sharing your presentation with the class, you will also submit a written explanation that offers substantive commentary on the meaning and significance of each slide. You may use music to enhance the effectiveness of your presentation.

Your PowerPoint presentation, and the accompanying written commentary, will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of the Scriptures
- creative, accurate engagement with, and interpretation of, the material in this unit

Option 3: A Service-Learning Experience

In this unit you have learned about many ways contemporary people are suffering: locally in your town or city, nationally, and globally. Choose one of these issues around which to develop a concrete plan of action and service in which your class, or even your whole school, can engage. Follow these steps to create your action plan:

- Write a substantive essay (at least several paragraphs) that details the important facts about the issue, explains why it is important to you, and reflects *theologically* on the issue in light of what you have learned about suffering during this unit.
- Determine how your class or school will get involved in this issue. Will you raise money for a charitable or justice-oriented organization? If so, how? Will you write letters to an elected official? Will you conduct an educational campaign that seeks to raise awareness of this issue? Will you organize students to attend a rally, march, or similar event?



- Initiate your plan, carrying out as much as you are able in the time you have available for this assignment. Be sure to check with your teacher regarding how much of your plan he or she expects you to carry out, and how much can be completed during a future unit.
- After you have carried out some portion of your plan of action and service, write at least two paragraphs in which you evaluate the effectiveness of your plan and comment on the deeper insights you have gained into suffering in general and this instance of suffering in particular.

Both written components of this option, as well as every aspect of your concrete, hands-on work of service, will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of the Scriptures in at least one of the two written components
- creative, accurate engagement with and interpretation of the material in this unit



Rubric for Final Performance Tasks for Unit 6

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept in his suffering and death, Jesus stands in solidarity with all humanity.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept we are called to follow the example of Jesus by standing with and serving those who suffer.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept Jesus gives us a powerful example of redemptive suffering: suffering willingly taken on for the good of others.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept when viewed through the eyes of faith, suffering presents us with a unique opportunity to see and experience God's grace.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar, spelling, and diction.	Assignment has no errors in grammar, spelling, or diction.	Assignment has one error in grammar, spelling, or diction.	Assignment has two errors in grammar, spelling, or diction.	Assignment has more than two errors in grammar, spelling, or diction.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 6

fortitude: Also called strength or courage, the virtue that enables one to maintain sound moral judgment and behavior in the face of difficulties and challenges; one of the four cardinal virtues.

leprosy: An infectious disease resulting in numbness, paralysis, and physical deformities; also called Hansen's disease. Effective treatment was not developed until the late 1930s.

redemptive love: Love that is willing to give everything, even one's own life, for the sake of redeeming, saving, or setting free another person.

redemptive suffering: Suffering willingly taken on for the good of others.

solidarity: Union of one's heart and mind with all people. Solidarity leads to the just distribution of material goods, creates bonds between opposing groups and nations, and leads to the spread of spiritual goods such as friendship and prayer.

virtue: A habitual and firm disposition to do good.



Redemptive Suffering in the Ministry of Jesus

Name: _____

1. Circle the Scripture passage your group has been assigned.

Luke 4:14–30

Luke 7:36–50

Mark 1:40–45

Matthew 12:9–14

2. Read the passage together with your group. You may need to look up any unfamiliar words in the dictionary. Then briefly summarize your passage here:
3. What type of suffering does Jesus endure in this passage? For example, does he take a physical risk of being hurt or harmed? Does he take an emotional risk of being rejected, scorned, misunderstood, or abandoned? Explain.
4. Why do you think Jesus chose to endure this suffering? Who benefited from his willingness to suffer?
5. Do you think that Jesus' taking on suffering for the good of others throughout his life prepared him for the ultimate suffering, his death? Why or why not?
6. What is the difference between suffering that is undergone for a purpose—for example, to help or defend someone else—and suffering that seems senseless? Give an example of each that occurs today.
7. What modern-day person can you think of who has willingly endured suffering for the good of others? This could be someone you know personally or a person you have never met but know about. Describe that person here:
8. What is one way in which *your* willingness to endure suffering—whether great or small—could benefit someone in need?



Catholic Mission and Volunteer Organizations

Following the directions from your teacher, research answers to the following questions about your assigned mission or volunteer organization:

1. What is the history of this mission or volunteer organization?
2. Where do its volunteer members serve? In what ministries are they engaged (e.g., education, parish ministry, social work, community organizing)?
3. What are the core values, principles, or tenets of this program?
4. How much money do the volunteers receive each month to cover their basic living expenses?
5. What are the requirements to become a volunteer?
6. How is this program rooted in Gospel values and the example of Jesus?
7. How do you think the volunteers serving in this program are engaged in redemptive suffering? How does their suffering benefit those in need?
8. Find the story of one current volunteer serving in this program. Take some notes about this person on the back of this handout and be prepared to share some details about her or him with the class. For example, you might share her or his educational background, current ministry and location of service, and why she or he chose to engage in full-time volunteer work.



Reflections on Suffering

1. Describe an experience in which you have suffered. Though your experience may not be nearly as challenging as Wolterstorff's, it should be substantive enough to merit serious attention and reflection. Describe your experience in as much detail as you are able.
2. Earlier in this unit, you learned about the causes of suffering—namely that some suffering is caused by human sinfulness and some by the natural cycles of life and death. What do you think was the cause of *your* suffering? Explain.
3. What kinds of responses to your suffering (from other people) have you found to be most helpful? least helpful?
4. How has your suffering changed your relationship with God (e.g., your image of God, your beliefs about God, or the depth of your faith in God)?
5. Drawing on Wolterstorff's insight, what kinds of things have you been able to see "through your tears" that you would not have been able to see "dry-eyed?" In other words, how has your suffering changed your perspective on the world or some aspect of it?
6. Has your suffering been redemptive *for others* in some way? If so, explain how; if not, explain why you think this did not happen.
7. Has your suffering been redemptive *for you*? For example, has it helped you to grow or change in a way that you would not have been able to any other way? If so, explain how; if not, explain why you think that this did not happen.
8. If Jesus could say something to you in your time of suffering, what do you think he would say?



Unit 6 Test

Part 1: Fill-in-the-Blank

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

WORD BANK

forgave

Incarnation

united

Bethlehem

outcasts

Habakkuk

Nazareth

fortitude

servant

wisdom

1. Jesus was rejected in his hometown, which was _____.
2. The Prophet Isaiah writes about a suffering _____.
3. The truth of the _____ tells us that the Son of God assumed human nature while retaining his divine nature.
4. Jesus often helped people who were _____ in his society.
5. While he was suffering on the cross, Jesus _____ his executioners.
6. The Holy Spirit's gift of _____ can be a source of grace for us in our time of suffering.
7. Jesus' suffering _____ him with all humanity.
8. The Prophet _____ wrote about the importance of remaining faithful to God, even in the midst of suffering.



Part 2: True or False

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

1. ____ Some, but not all, suffering is caused by human sinfulness.
2. ____ Some, but not all, suffering is caused by the natural cycles of life and death.
3. ____ Christians should focus on helping suffering people when it is most convenient for us.
4. ____ Faith does not “solve” the mystery of suffering.
5. ____ During the times when Jesus is not with us in our suffering, he wants us to do the best we can to figure it out for ourselves.
6. ____ Because Jesus was God, he did not experience ordinary human suffering like hunger, fatigue, or loneliness.
7. ____ We are called to follow the example of Jesus by standing with and serving those who suffer.
8. ____ We will never learn anything truly significant from our experiences of suffering.
9. ____ God wants us to suffer so we will learn how to be strong and resilient.
10. ____ Nicholas Wolterstorff believes he will see his son again when the dead are resurrected.

Part 3: Short Answer

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

1. As Christians, how are we to respond to suffering people? Why? In your response, include at least one real-life, concrete example applicable to the life of someone your age.
2. Describe how Jesus responded to suffering people. Support your answer with at least one reference to a specific Scripture passage.
3. Explain how the Incarnation was an act of solidarity. How can knowing this help us when we are suffering?
4. Identify the two primary causes of suffering, giving a detailed, concrete example of each.
5. What is redemptive suffering? As part of your explanation, include the following:
 - one situation in which Jesus engaged in redemptive suffering, besides his death on the cross
 - one concrete way a contemporary Christian can practice redemptive suffering



6. How can suffering help us to grow in faith? In your explanation, include one real-life example, from your own experience or from a situation you have read about or discussed during this unit.



Unit 6 Test Answer Key

Part 1: Fill-in-the-Blank

1. Nazareth
2. servant
3. Incarnation
4. outcasts
5. forgave
6. fortitude
7. united
8. Habakkuk

Part 2: True or False

1. True
2. True
3. False
4. True
5. False
6. False
7. True
8. False
9. False
10. True

Part 3: Short Answer

1. As Christians we are called to respond to suffering people with compassion, healing, helpfulness, and love. This is how Jesus responded to suffering people, and we are called to follow his example. We must never intentionally make someone's suffering worse through our action or inaction.
2. Jesus responded to suffering people with compassion, assistance, hope, and love. He often healed them or taught them, depending on their need. He never ignored them, turned away from them, or made their suffering worse. *The Scripture example cited will vary. For example, the students may refer to Jesus' healing the leper or responding with compassion to the sinful woman at Simon the Pharisees's home.*
3. Solidarity is a union of one's heart and mind with those who are poor or powerless or who face an injustice. The Incarnation was an act of solidarity with humanity that God undertook for our salvation. This means that by becoming human in the person Jesus, God shared in and sanctified *all* the realities of our lives, including our suffering. In Jesus, God even experienced the ultimate human suffering: death. In truly living *and dying* as a real human being, Jesus forever united Heaven and earth and gave us the grace of redemption. When we experience suffering—big or small—we can take courage and comfort in the knowledge that Jesus himself has gone before us.
4. Some suffering is caused by the natural cycles of life and death. Other suffering is caused by human sinfulness. *The detailed, concrete examples given will vary. Possible examples of suffering caused by the natural cycles of life and death include natural disasters like floods, earthquakes, and hurricanes and people dying in their old age. Suffering caused by human sinfulness includes war, rape, and other types of violence and abuse.*
5. Redemptive suffering is suffering willingly taken on for the good of others. *The students will mention various situations in which Jesus engaged in redemptive suffering, such as healing someone on the Sabbath, defending an outcast, or preaching in his hometown even when people did not support him.*



The students will also mention various ways in which contemporary Christians can practice redemptive suffering, such as participating in a Catholic mission or volunteer organization, or other ways in which one willingly puts aside one's own comfort or desires for the good of another.

6. Suffering can help us to grow in faith by enabling us to trust in God more completely, relying on the faithful presence of Jesus and the Holy Spirit's gift of fortitude. Also, as Nicholas Wolterstorff observed, suffering can, in many ways, help us to see more clearly: we see things "through our tears" that we would not have been able to see "dry-eyed." For example, we may treasure the blessings of our lives more deeply or we may more readily reach out to others who are also suffering.

The real-life examples cited by the students will vary.



Unit 7

We Experience the Grace of the Paschal Mystery Through Participation in the Prayer Life of the Church

Overview

In this unit the students explore various aspects of prayer, including the various forms of and ways to pray, the role of prayer in the life a disciple, how prayer connects us not only to God but also to the community of faith, as well as how prayer helps us to understand and interpret how events of our lives move us from death to new life.

Key Understandings and Questions

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

- Through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.
- The Scriptures are a source and guide for prayer.
- Prayer can take many forms and expressions.
- Both individual and communal prayer connect us with believers everywhere.


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

- Why is prayer important in the life of a disciple?
 - How do the Scriptures help us to pray?
 - How, then, shall we pray?
 - How does prayer unite us with the universal Church?

Teacher Note

Even if you have been using the traditional assessments in prior units, please give strong consideration to using the final performance tasks in these final two units. The students' personal appropriation of the call to prayer and the call to holiness cannot be appropriately assessed with a traditional test only.

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 5: Prayer and the Paschal Mystery," and are as follows:

- "Why We Pray" (article 41, pp. 184–186)
- "The Forms of Prayer" (article 42, pp. 187–192)

- “The Expressions of Prayer” (article 43, pp. 192–196)
- “Overcoming Obstacles to Prayer” (article 44, pp. 196–200)
- “Ignatian Gospel Meditation” (article 45, pp. 201–204)
- “Introduction to the Triduum” (article 46, pp. 207–210)
- “Holy Thursday” (article 47, pp. 210–215)
- “Good Friday” (article 48, pp. 215–219)
- “The Easter Vigil” (article 49, pp. 219–223)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 7” (Document #: TX001414)
- handout “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001415)
- handout “Unit 7 Test” (Document #: TX001425)

The Suggested Path to Understanding

This unit in the teacher guide provides you with one learning path to take with the students, to enable them to explore how we experience the grace of the Paschal Mystery through participation in the prayer life of the Church. It is not necessary to use all the learning experiences provided in the unit; however, if you substitute other material from this course or your own material for some of the material offered here, be sure that you have covered all relevant facets of understanding and that you have not missed any skills or knowledge required for later units.

Explain **Step 1:** Do a partner mix-and-match to preassess what the students already know about how we experience the grace of the Paschal Mystery through participation in the prayer life of the Church.

Understand **Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX001414) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001415).

Interpret **Apply** **Step 3:** Help the students to recognize the relationship between the Paschal Mystery, the prayer life of the Church, and liturgical music.

Perceive **Empathize** **Step 4:** The students learn about and pray for the suffering Body of Christ throughout the world.

Empathize **Step 5:** Help the students to develop an understanding of the relationship between the Liturgy of the Hours, the prayer life of the Church, and discipleship.

Perceive **Step 6:** The students share what they have learned about monastic life and the prayer life of the Church.

Perceive **Step 7:** The students conduct research on the lives of various people who might serve as examples of “heroes of prayer.”

Understand **Step 8:** Direct the students to explore more deeply the relationship between the Paschal Mystery and their lives by creating a personal life graph.

Understand **Step 9:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Interpret **Apply** **Step 10:** As you approach the end of the unit, provide the students an opportunity to both learn about and prepare a Taizé prayer centered on the Paschal Mystery.

Apply **Step 11:** After the students have prepared the Taizé prayer, offer them the opportunity to experience this unique prayer together.

Reflect **Step 12:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- “Overview of the Liturgy of the Hours” (Document #: TX001338)
- “Poverty, Chastity, and Obedience” (Document #: TX001339)

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

- “Using the Jigsaw Process” (Document #: TX001020)
- “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011)
- “Using Rubrics to Assess Work” (Document #: TX001012)

Scripture Passages

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

- Psalm 121:1–2 (petition)
- Psalm 139 (meditation on God’s presence)
- 1 Samuel 3:10 (listening to God)
- Ezekiel 37:5 (dry bones)
- Matthew 4:17–23 (call of the first disciples)
- Matthew 5:43–44 (love of enemies)
- Matthew 6:5–8 (hypocrisy)
- Matthew 26:57–75 (Jesus before the Sanhedrin, Peter denies Jesus)
- Mark 8:27–38 (Peter recognizes that Jesus is the Messiah)
- Mark 15:15–41 (death of Jesus)
- Luke 2:1–20 (birth of Jesus)
- Luke 24:13–32 (Risen Jesus appears to two disciples)
- John 13:1–17 (Jesus washes the Apostles’ feet)
- John 20:24–31 (Jesus appears to Thomas)
- Acts of the Apostles 4:31 (coming of the Holy Spirit)
- Romans 8:26 (intercession of the Holy Spirit)
- Philippians 4:6 (petition and thanksgiving)
- 1 Thessalonians 5:16–18 (giving thanks)
- James 5:16 (power of prayer)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 7” (Document #: TX001416).

adoration	litany of the saints	prayer
blessing	liturgical year	Sacrament
Chrism Mass	liturgy	Sacred Chrism
contemplation	Liturgy of the Hours	spirituality
doxology	meditation	Stations of the Cross
Easter candle	mysticism	Taizé prayer
Easter Vigil	Oil of the Catechumens	thanksgiving
Good Friday	Oil of the Sick	Triduum
Holy Thursday	petition	venerate
intercession	praise	vocal prayer

Learning Experiences



Article
41

Explain

Step 1

Do a partner mix-and-match to *preassess* what the students already know about how we experience the grace of the Paschal Mystery through participation in the prayer life of the Church.

1. As preparation and background for this learning experience, have the students read student book article 41, “Why We Pray.” Also remind them to bring their Bibles to class.

Teacher Note

If you have an odd number of students, split the second part of Matthew 6:9–13 so that there will be a group of three for that quotation.

2. Prepare by making enough copies of the handout “Partner Mix-and-Match” (Document #: TX001417) so that each student will get one half of a Scripture quotation. The left column has the first part of each quotation and the right column completes it. Cut apart the passages so that the first part of the Scripture passage is on one slip of paper and the second part is on another.
3. Write the following questions on the board:
 - What does this Scripture passage tell us about the importance of prayer in the life of a disciple?
 - What does this passage communicate—directly or indirectly—about how the Scriptures can help us to pray?
 - What instruction or suggestions does this passage give us about *how* to pray?
 - What questions does this passage raise about prayer?
4. Begin by explaining to the students that in this unit they will be exploring how we experience the grace of the Paschal Mystery through participation in the prayer life of the Church.
5. Tell them that they will receive a piece of paper with one half of a Scripture passage. Their task is to find the person who has the other half of the Scripture passage.
6. Distribute the Scripture quotation slips as well as pens or pencils.
7. As they look for their partners, circulate around the room to help them and to answer any questions. If they have difficulty, they may refer to their Bibles for assistance.

8. Once they find each other, they should be seated as partners and wait for the next set of directions. Direct them to discuss with each other the questions listed on the board. They will need to keep note of their responses in order to share them with the class.
9. Allow 10 to 15 minutes for the partners to discuss. Then gather the class together to share responses. Engage the students in further discussion, using these questions:
 - What do we mean when we talk about “the prayer life of the Church”?
 - What is the difference between praying alone and participating in the prayer life of the Church?
 - How can prayer help us to interpret and understand the events of our lives?
10. Next introduce the key understandings and essential questions to the students:
 - Through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.
 - The Scriptures are a source and guide for prayer.
 - Prayer can take many forms and expressions.
 - Both individual and communal prayer connects us with believers everywhere.
 - Why is prayer important in the life of a disciple?
 - How do the Scriptures help us to pray?
 - How, then, shall we pray?
 - How does prayer unite us with the universal Church?
11. Conclude this learning experience by directing the students to journal on the following questions, which you will write on the board:
 - What would you like to know about prayer?
 - What role does prayer, in general, have in your life?
 - What role does the prayer life of the Church have in your life?

Teacher Note

Depending on time, you may use this as an in-class assignment or assign it as homework.

Understand

Step 2

Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 7” (Document #: TX001414) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001415).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: creating a prayer journal or presenting podcasts on prayer. Refer to “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background.

1. Prepare for this learning experience by downloading and printing the handouts “Final Performance Task Options for Unit 7” (Document #: TX001414) and “Rubric for Final Performance Tasks for Unit 7” (Document #: TX001415).
2. Distribute the handouts. Give the students a choice as to which performance task they wish to undertake and add more options if you so choose.
3. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:

Teacher Note

You will want to assign due dates for the final performance tasks.

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

- If you wish to work alone, you may choose either option. If you wish to work with a partner or group of three, you may choose option 2.
 - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task *throughout* the unit, not just at the end.
4. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
 5. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand God’s creation of the world and our need for redemption.



Article
42

Interpret

Apply

Step 3

Help the students to recognize the relationship between the Paschal Mystery, the prayer life of the Church, and liturgical music.

1. As preparation and background for this learning experience, have the students read student book article 42, “The Forms of Prayer.”
2. Prepare by gathering several copies of music missals, songbooks, or CDs of liturgical music. You will need at least one missal, songbook, or CD for each small group of four students. If you choose to bring in CDs, you will also need to gather enough CD players for the various small groups. Set up stations around the room, one station for each group of four students, with songbooks, missals, or CDs and players. Download and print the handout “Music and Liturgy” (Document #: TX001418), one for each student.
3. Remind the class that we experience the grace of the Paschal Mystery through our ongoing participation in the prayer life of the Church and that one way we participate in the prayer life of the Church is through liturgy.
4. Invite the students to think about the various elements of the liturgy that help us to pray. Some examples might include the Scriptures, the spoken word, the Eucharist, incense, the environment, the beauty and quiet of the church, candles, and music. Explain to the students that music plays an important role in helping us to pray at the Mass. The tone, beat, rhythm, and lyrics all contribute to the prayer experience but also serve the purpose of helping us to pray. And of these, the lyrics play a crucial role.
Invite the students to both consider the following questions and then share their responses with the class:
 - Have you ever been caught up in the rhythm of a song only to realize that you did not really know or understand the lyrics?
 - Have you ever twisted the lyrics around because you just did not understand what was being said?
 - Have you ever had an experience of hearing the lyrics of a song that deeply moved or touched you?
 - What was it about the lyrics that did this?
5. Explain to the class that the music we sing at liturgy can have the same impact in our lives. More often than not, a song moves or touches us when it reflects what is happening in our lives, when we can relate to the situation, story, feelings, and emotions of the song. Songs we sing at the Mass, also known as liturgical music, can have that same impact if we understand the images, symbols, and meaning they are trying to convey. Part of the work of a disciple is to take time to understand their meaning and the relationship they have to our faith and our lives.

6. Have the class work in small groups of four, and assign each group to a station you have prepared. Distribute the handout and tell the students that each small group is to select one song at their station. Provide about 10 minutes for them to choose their song and answer the questions on the handout. Make sure that none of the small groups have selected the same song. Indicate when each group is to move on to the next station.
7. Now give the students 15 to 20 minutes to move around and explore the remaining stations. At each station they are to read or listen to the selected song (played softly) and fill in a column on the handout. As the students move from station to station, circulate around the room to answer any questions and to ensure that the students are on task.
8. After the allotted amount of time, invite the class to gather and share their findings. Lead the students in a general discussion regarding what they have learned. You may want to remind them that one aspect of prayer is that it should unite us with the universal Church. In other words, part of the role of music in liturgy is to be accessible to everyone so that all can join in singing and praying. Though we may not always appreciate a particular song at the Mass, we have to remember that the music is not just for us but also for the larger community. This is why contemporary or popular songs are not used in liturgical celebrations. At the same time, it is appropriate to use contemporary or popular songs as part of our personal prayer.
9. Conclude this learning experience by giving a homework assignment in which the students find a contemporary or popular song that helps them to reflect on the pain and struggle of their lives and brings them to the hope of new life.

PerceiveEmpathize

Step 4

The students learn about and pray for the suffering Body of Christ throughout the world.

1. Prepare for this learning experience by downloading and printing the handout “Praying with and for the Suffering Body of Christ” (Document #: TX001419), one for each student. You will also need a large map of the world and a large cross or crucifix in a designated prayer space. Reserve the computer lab or ensure that each small group of students has access to the Internet.
2. Begin by reminding the students that there are several forms of prayer, one of which is intercessory prayer. Through intercessory prayer we pray for the needs of others. Part of praying for the needs of others is truly being aware of who they are, what is happening in their lives and in the part of the world

where they live. In this way we come to understand and live more deeply the reality of the Paschal Mystery as it is lived and experienced by our sisters and brothers around the globe.

3. Have the students work in small groups of three or four. Distribute the handout and assign to each small group one country from the following list, which can be found on the Web site for Catholic Relief Services (CRS) (a link is provided at smp.org/livinginchrist.org):

- Africa: Democratic Republic of Congo, Ethiopia, Ghana, South Africa, Sudan
- Asia: Afghanistan, India, the Philippines, Thailand, Pakistan, Vietnam
- Latin America and the Caribbean: Dominican Republic, Guatemala, Guyana, Haiti, Honduras, Peru, Venezuela, Colombia
- Middle East and North Africa: Morocco, Egypt, Iraq, Jerusalem, Jordan, Lebanon
- Europe: Serbia, Croatia, Bulgaria, Armenia, Kosovo

Teacher Note

You may designate one or more countries not listed based on the current context or recent events. Refer to the “Press Release” link on the CRS Web site for up-to-date information.

4. Explain to the class that for the next 30 minutes, they will be doing specific research on the country that has been assigned to them, responding to the questions on their handout, and writing a prayer as directed on the handout. As each small group researches its country and responds to the questions, circulate around the room to offer assistance and to ensure that the students are on task.
5. After the allotted amount of time has passed, gather the class and ask them to face the prayer space where the map and cross or crucifix are located. Tell them that the learning experience will conclude with prayer based on the intercessory prayers they have written.

Invite the students to a moment of quiet, and then begin with the Sign of the Cross:

- In the name of the Father, and of the Son, and of the Holy Spirit.

Thank you, Lord, for always releasing your amazing power to grow love in surprising and unexpected ways.

Thank you, Lord, for always working to lift people from despair in the midst of great struggle.

Let us pray for grateful hearts, for eyes that see beyond our problems, for ears that listen for the voice of God.

—From the CRS Web site

- We pray for the people of Africa:

Invite each small group that researched a country from the continent of Africa to share their intercessory prayers.

- We pray for the people of Asia:

Invite each small group that researched a country from Asia to share their intercessory prayers.

- We pray for the people of Latin America and the Caribbean:

Invite each small group that researched a country from Latin America and the Caribbean to share their intercessory prayers.

- We pray for the people of the Middle East and North Africa:

Invite each small group that researched a country from the Middle East and North Africa to share their intercessory prayers.

- We pray for the people of Europe:

Invite each small group that researched a country from Europe to share their intercessory prayers.

- Thank you Lord, for listening to our prayers seeking hope and justice for all our brothers and sisters wherever they may live. We pray this in the name of Jesus, Friend of the Poor and Liberator of the Oppressed. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.



Articles
43, 44,
45

Empathize

Step 5

Help the students to develop an understanding of the relationship between the Liturgy of the Hours, the prayer life of the Church, and discipleship.

1. As preparation and background, assign students to read the following student book articles:
 - “The Expressions of Prayer” (article 43)
 - “Overcoming Obstacles to Prayer” (article 44)
 - “Ignatian Gospel Meditation” (article 45)
2. Download and print the handouts “Prayers of Petition” (Document #: TX001420), enough for half the class; “Prayers of Praise” (Document #: TX001421), enough for half the class; and “The Interview” (Document #: TX001422), one for each student.
3. Form the class into two groups, group A and group B. Give group A copies of the handout “Prayers of Petition” (Document #: TX001420), one for each person in the group. Give group B copies of the handout “Prayers of Praise” (Document #: TX001421), one for each person in the group.
4. Instruct group A to write ten prayers of petition to God. Each petition begins with the phrase, “O God, we ask you for . . . ,” followed by no more than

eight words. The petitions should be universally applicable but not repetitive. An example might be: “O God, we ask you for nourishment for those who are hungry.”

5. Instruct group B to write ten prayers of praise to God. Each prayer of praise begins with the phrase, “O God, we give you praise for . . . ,” followed by no more than eight words. The prayers of praise should be universally applicable but not repetitive. An example might be: “O God, we give you praise for the salvation provided through your Son.”
6. Allow 10 to 15 minutes for the groups to write their prayers of praise and petition. As they do so, circulate around the room to answer any questions the students may have and to ensure that they are all on task.
7. When the groups have completed their prayers of petition and praise, invite them to a moment of quiet, and then direct them to take turns offering a prayer of petition followed by a prayer of praise, until all the prayers of petition and of praise have been offered.
8. Close the prayer experience with the following:
 - Lord God, we bring you our prayers of petition and of praise knowing that you hear all prayer and make it holy. Amen.
9. Invite the students to a moment of deep silence or quiet. After an appropriate period of silence, transition to the following explanation of the Liturgy of the Hours:
 - The Liturgy of the Hours is also known as the Divine Office, the Daily Office, the breviary, or the Prayer of the Church.
 - It is a prayer of both praise and petition. There is a rhythm to the Liturgy of the Hours, just as there is a rhythm to the prayers we just offered. In the Liturgy of the Hours, we bring our petitions to God, knowing that God hears and loves us. We also offer praise to God for the countless blessings God has provided us. It is easy to forget to give praise and simply focus on petitions when we pray. We consciously need to include both, and the Liturgy of the Hours, as the official Prayer of the Church, includes both petition and praise.
 - Though the Liturgy of the Hours is most often associated with those who live a monastic lifestyle, it is truly the prayer of the Church or the entire People of God. It is true that those who are ordained or have taken vows to religious life have made a commitment to pray the Liturgy of the Hours, but all of us can participate in this prayer of the Church in our own way. We can pray the Liturgy of the Hours alone, but even if we do so, we join with countless others who are praying the prayer of the Church. This prayer resounds worldwide: as the sun sets

Teacher Note

You can choose either to have the students read the prayers of petition and the prayers of praise as a group or have one person at a time from each group offer a prayer of petition or praise.

on one side of the world, and evening prayer is offered, it rises on the other side of the world, and morning prayer is offered. Thus it is truly a communal prayer and discipline.

10. Next introduce the following assignment to the students:

Teacher Note

You may choose to role-play a conversation of a student calling a monastery to ask for an interview or take some time to help the students formulate an appropriate e-mail requesting a phone or an e-mail interview.

- As stated earlier, the Liturgy of the Hours is often associated with those who live a monastic lifestyle. Their lives are structured around this prayer.
- As an assignment you will have an opportunity to interview a monk or nun about his or her life and how he or she experiences the grace of the Paschal Mystery through participation in the prayer life of the Church.

11. Give each student a copy of the handout "The Interview" (Document #: TX001422). Take a few moments to

review not only the interview questions but also the best way to make contact with someone and ask for an interview.

12. Conclude this learning experience by answering any questions the students may have about the interview process.

Perceive

Step 6

The students share what they have learned about monastic life and the prayer life of the Church.

Teacher Note

If you choose to show the film *Seeking God: The Way of the Monk at the Monastery of Christ in the Desert* (1995, 58 minutes, not rated) in part 3, prepare by previewing the film ahead of time.

1. Form the class into small groups of four or five. Tell them that they will have about 15 minutes in their small groups to share about their interviews and what they learned from the interview process. As they do so, circulate around the room to answer any questions they may have and to ensure that all the groups are on task.
2. After the allotted time has passed, gather the class and lead them in a general discussion:
 - What do you find most appealing and what do you find most challenging about monastic life?
 - What did you learn from your interview that either challenged you or made you think more deeply about the role of prayer and your relationship with God?
 - Monastics structure their lives around prayer, not prayer around their lives. Which do you do? How can you make prayer more of a priority?

3. Time permitting, you may choose to show the film *Seeking God: The Way of the Monk at the Monastery of Christ in the Desert*.
4. At the conclusion of the film, you may have the students write a reflection based on the film and their interview assignment:
 - Based on your interview, as well as the film, what have you learned about the importance of prayer in the life of a disciple and how prayer unites us with the universal Church?

Perceive**Step 7**

The students conduct research on the lives of various people who might serve as examples of “heroes of prayer.”

1. Prepare for this learning experience by downloading and printing the handout “Heroes of Prayer” (Document #: TX001423), one for each student. Distribute it and assign it as homework. You may choose to designate from the list below which “Hero of Prayer” each student will research, or you may allow the students to choose. In order to have balanced groups, it is preferable that no more than four students choose the same “Hero of Prayer.”
 - Archbishop Oscar Romero
 - Brother Roger of Taizé
 - Cardinal Joseph Bernardin
 - Saint Catherine of Siena
 - Dorothy Day
 - Blessed Mother Teresa
 - Saint Francis of Assisi
 - Saint Teresa of Ávila
 - Thomas Merton
2. Remind the students, prior to their conducting their research, of the key understandings for this unit:
 - Through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.
 - The Scriptures are a source and guide for prayer.
 - Prayer can take many forms and expressions.
 - Both individual and communal prayer connect us with believers everywhere.

3. Explain that they will explore these key understandings through examining the lives of various “Heroes of Prayer”—disciples who have witnessed to the grace of the Paschal Mystery through their lives of prayer.
4. After the students have completed their research, group the students according to which hero they researched. Tell them that they will have approximately 10 to 15 minutes in their small groups to share their findings and ask any questions they may have about their hero. As they do so, circulate around the room to answer any questions and to ensure that all the groups are on task.
5. After the allotted amount of time, jigsaw the small groups so that each new group has a representative that researched a different hero. Allow approximately 20 minutes for the new groups to share what they have learned about their hero.
6. At the conclusion of the group sharing, lead the students in a discussion, using the following questions:
 - What have you learned about prayer and a “Hero of Prayer”?
 - What questions do you have about prayer and a “Hero of Prayer”?
 - Which hero do you most admire? Why?
 - What can the lives of these heroes teach us about moving through suffering and death to new life?
 - What can these “Heroes of Prayer” teach us about how prayer can help us to interpret and understand the events of our lives in light of the Paschal Mystery?
7. Conclude this learning experience by having the students write a journal entry about any doubts or obstacles to prayer they may be experiencing and how they hope to grow as persons of prayer.

Understand

Step 8

Direct the students to explore more deeply the relationship between the Paschal Mystery and their lives by creating a personal life graph.

1. Prepare for this learning experience by gathering for each student the following art supplies: a sheet of 8½-x-14-inch (legal-sized) or 11-x-14-inch (ledger-sized) paper and two markers, crayons, or colored pencils of two different colors. Remind the students to bring their Bibles to class.
2. Begin by explaining to the students that they will create a personal life graph that will help them to understand more deeply the Paschal Mystery

and its relationship to the highs and lows, the sufferings and joys, of their own lives.

3. Distribute the art supplies. Direct the students to lay their papers horizontally. At the far left side of the paper, approximately halfway down the page, each student should write “My birth.” At the far right side of the paper, approximately halfway down, each student should write “Today.”
4. Demonstrate on the board how the students will create a life graph of highs and lows in their lives. Explain to the students that they will use one color to indicate other significant events in their lives. They should indicate “high points” chronologically by putting a dot somewhere between the middle and top of the paper and a few words or symbols describing the event (e.g., won state championship); and “low points” in their lives by putting a dot between the middle and the bottom of the paper and a few words or symbols describing the event (e.g., Grandma died). Each student should indicate at least seven events. Allow 10 to 15 minutes for the students to work quietly. As they do so, circulate around the room to answer any questions and to ensure that all the students are on task.
5. When all the students have finished, ask them to look over their life graphs and draw lines chronologically connecting the dots from “My birth” to “Today.” With their second color, have the students circle three or more moments in which they felt God had been especially present to them. Allow a few minutes for the students to complete this step.
6. Now have the students form pairs or small groups of three. Ask them to share any moments they choose from their life graph. Allow approximately 5 to 10 minutes for the pairs or groups of three to share. Then instruct them to answer the following questions together:
 - ▶ As you created your life graph, was it easier to remember the high points or the low points in your life? Why do you think that is?
 - ▶ Look at the events of your life that you circled, indicating when you most felt God’s presence: were those primarily high or low points? Why do you think that is?
 - ▶ At what point, and how, did you become aware of God’s presence, whether in the high or low points? How did you respond to this awareness of God’s presence, if at all?

Allow the students to share any comments or insights they might have with the class.

7. Then direct the pairs or small groups to turn over their papers and create another life graph. This time, on the left-hand side halfway down, they will write “Jesus’ birth,” and on the right side, they will write “Resurrection.” Explain to the students that they will now create a life graph for Jesus, indicating what they think were the high and low points of his life. Instruct them to use their third color ink or pencil to circle those moments when

they believe Jesus most felt the presence of his Father. Allow approximately 10 minutes for the students to complete this.

8. When they are finished, tell the pairs or small groups to compare their own life graphs with that of Jesus. As they do so, ask them to simply note the similarities and differences they see.
9. After an appropriate amount of time, gather the class together and invite the students to share what they noted as similarities and differences between their life graphs and that of Jesus. Prompt further discussion by asking the following questions:
 - ▶ What moments or events in Jesus' life did you circle for when he might have most felt the presence of his Father? Were they high or low points?
 - ▶ Was there anything that surprised you, either in terms of similarities and differences or the moments of being aware of God's presence?
10. Invite the students to, once again, note their own life graphs. Ask them to consider the Paschal Mystery and all that it entails: Jesus' Passion, death, Resurrection, and Ascension into Heaven. Within our own lives, we can experience both the suffering and the grace of the Paschal Mystery, of moving from suffering and death to new life. As disciples called to greater intimacy and union with Jesus Christ, we are invited to live more deeply the Paschal Mystery.
11. Conclude this learning experience by inviting the students, using their Bibles, to pray together Psalm 139, which would have been part of Jesus' tradition and prayer.

Understand

Step 9

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

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

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts "Final Performance Task Options for Unit 7" (Document #: TX001414) and "Rubric for Final Performance Tasks for Unit 7" (Document #: TX001415). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This allows you to work with the students who need additional guidance with the task.



Articles
46, 47,
48, 49

Interpret

Apply

Step 10

As you approach the end of the unit, provide the students an opportunity to both learn about and prepare a Taizé prayer centered on the Paschal Mystery.

1. In preparation for this learning experience, you may also choose to have students read the following student book articles:
 - “Introduction to the Triduum” (article 46)
 - “Holy Thursday” (article 47)
 - “Good Friday” (article 48)
 - “The Easter Vigil” (article 49)
2. Begin by reminding the students that the many forms and expressions of prayer can help us to interpret and deeply understand the events of our lives in light of the Paschal Mystery. One form of prayer we will learn about today is called Taizé prayer.
3. View the video “An Introduction to Taizé.” Then provide the following additional information about Taizé prayer for the class:
 - ▶ Beginning each Friday evening and extending to Sunday morning liturgy, the Taizé community and their guests pray the Triduum, remembering Jesus’ Passion, death, and Resurrection.
 - ▶ Friday evening prayer consists of a prayer around and centered on the cross. Those gathered in prayer are invited to lay down at the cross of Christ their sufferings and burdens.
4. Explain to the students that they will have an opportunity to both prepare and experience Taizé prayer focused on the Paschal Mystery.
5. Form the class into six small groups and distribute the handout. Assign each group one of the listed areas in order to prepare for Taizé prayer.
6. As the groups prepare their part of the prayer, refer them to the Taizé Web site, “Preparing a time of prayer” (a link is provide at smp.org/LivinginChrist).
7. Remind the class that every aspect of the prayer should be focused on the Paschal Mystery.

Teacher Note

If you choose to show the film “An Introduction to Taizé” (Taizé Community, 2008, 11 minutes), prepare by previewing the film ahead of time.

Teacher Note

The areas are listed in the order of Taizé prayer.

Apply

Step 11

After the students have prepared the Taizé prayer, offer them the opportunity to experience this unique prayer together.

1. As preparation and background, have the students read the sidebar article “Lord, What Do You Want Me to Do?” on page 195 of the student book.
2. Prepare by either reserving the chapel or creating a more open prayer space in your classroom, moving desks and chairs to the outer perimeter. As part of this prayer experience, you will need to place a large crucifix or cross in a prominent position on a low table. If possible, safely place lighted candles near the cross, allowing an unobstructed path to the cross. Finally, write the following order of prayer on the board or on a sheet of newsprint where everyone can see it clearly:
 - Psalm
 - Reading
 - Song
 - Silence
 - Intercessions or Litany of Praise
 - The Lord's Prayer
 - Concluding Prayer
 - Song
3. Begin by inviting the students to recall the key understandings of this unit:
 - Through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.
 - The Scriptures are a source and guide for prayer.
 - Prayer can take many forms and expressions.
 - Both individual and communal prayer connect us with believers everywhere.
4. Remind the students that Taizé prayer is one way they can reflect on their experience of the grace of the Paschal Mystery and grow ever closer to God. A key element of Taizé prayer is being able to *sit together in silence* in God's holy presence. Silence is a powerful aspect of this prayer because it helps us to become more attentive to God's voice. When we come to that moment of the prayer, we will have an *extended* period of silence (5 to 10 minutes). At this time you may want to review the key points from the student book sidebar article “Lord, What Do You Want Me to Do?” (page 195).

5. Begin by inviting the students to a moment of quiet.
6. Invite the students to lead the class in the Taizé prayer experience they created in step 10. Have the students follow the order of prayer listed on the board.
7. At the conclusion of the prayer, and time permitting, you may choose to engage the class in a simple reflection on this prayer experience:
 - What was this prayer experience like for you?
 - What stood out to you about this kind of prayer?
How is it different from other kinds of prayer you have experienced?
 - Why do you think so many young people are drawn to Taizé (in France) and to Taizé prayer?
8. Conclude this learning experience by sharing with the students opportunities in your area for experiencing Taizé prayer at a local retreat center or parish.

Teacher Note

You may choose to remind each small group of the next step in the prayer or decide on a simple cue to help them know when to begin.

Reflect**Step 12**

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

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of God's creation of the world and our need for redemption have developed throughout the unit.

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

Final Performance Task Options for Unit 7

Important Information for All Three Options

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

- Through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.
- The Scriptures are a source and guide for prayer.
- Prayer can take many forms and expressions.
- Both individual and communal prayer connect us with believers everywhere.

Option 1: Prayer Journal

Throughout the course of this unit, you will learn about various forms and expressions of prayer. As a way to further integrate the key understandings of this unit, you are encouraged to explore different ways of praying and keep a journal of your experiences. As part of this final performance task, you will need to engage in at least three different forms or expressions of prayer. After each experience, reflect on the prayer and what it has meant for you. Include in your reflections how this particular form or expression of prayer has given you insight into the Paschal Mystery, greater courage to deal with your own suffering, and greater hope for new life. Each journal entry should be at least one typed page in length. You may choose to include visual elements to complement (not replace) the journal writing.

In particular, you will need to demonstrate the following:

- an understanding of the four main concepts of this unit, as listed at the beginning of this handout
- journal entries that are appropriate and reflect the maturity and substance of a high school religious studies course

Option 2: Podcasts on Prayer

Imagine that your bishop has invited you to create a series of teen-friendly podcasts about prayer that will be posted on the (arch)diocesan Web site. He has asked that you and your team (no more than three people total) create three or more podcasts, each 3 to 5 minutes in length, dealing with various topics related to prayer.

Your series of podcasts will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- creative reflection on the four main concepts that blends theoretical and practical questions regarding prayer
- podcasts that are appropriate and reflect the maturity and substance of a high school religious studies course



Rubric for Final Performance Tasks for Unit 7

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept <i>through prayer we experience the grace of the Paschal Mystery and grow in our relationship with God.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>the Scriptures are a source and guide for prayer.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>prayer can take many forms and expressions.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept <i>both individual and communal prayer connect us with believers everywhere.</i>	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment uses proper grammar, spelling, and diction.	Assignment has no grammar, spelling, or diction errors.	Assignment has one grammar, spelling, or diction error.	Assignment has two grammar, spelling, or diction errors.	Assignment has multiple grammar, spelling, or diction errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.



Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.
-----------------------------------	--	----------------------------	---------------------------------------	-------------------------



Vocabulary for Unit 7

adoration: The prayerful acknowledgment that God is God and Creator of all that is.

blessing: A prayer asking God to care for a particular person, place, or activity. A simple blessing is usually made with the Sign of the Cross.

Chrism Mass: A special Mass usually celebrated during Holy Week in each diocese. During the Mass the bishop blesses the sacred oils and consecrates the Sacred Chrism used throughout the year, and diocesan priests renew their promises to their bishop.

contemplation: A form of wordless prayer in which one is fully focused on the presence of God; sometimes defined as “resting in God.”

doxology: The Christian prayers of praise that are usually directed to the Trinity.

Easter candle: A large candle symbolizing the light of Christ that is first lit at the Easter Vigil and then is lit for all the liturgies during the Easter Season. It is also called the Paschal candle.

Easter Vigil: The liturgy celebrated on Holy Saturday night. It celebrates the coming of the light of Christ into the world and is also the time when adults and older children joining the Church receive the Sacraments of Christian Initiation.

Good Friday: The second day of the Easter Triduum on which we have the Celebration of the Lord's Passion.

Holy Thursday: The beginning of the Easter Triduum, starting with the evening celebration of the Mass of the Lord's Supper.

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

litany of the saints: A prayer in the form of a chant or a responsive petition in which the great saints of the Church are asked to pray for us.

liturgical year: The annual cycle of religious feasts and seasons that forms the context for the Church's worship. During the liturgical year, we remember and celebrate God the Father's saving plan as it is revealed through the life of his Son, Jesus Christ.

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 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.

meditation: A form of prayer involving a variety of methods and techniques, in which one engages the mind, imagination, and emotions to focus on a particular truth, biblical theme, or other spiritual matter.



mysticism: An intense experience of the presence and power of God, resulting in a deeper sense of union with God; those who regularly experience such union are called mystics.

Oil of the Catechumens: Blessed olive oil used to anoint those preparing for Baptism.

Oil of the Sick: Blessed olive oil used in the Sacrament of Anointing of the Sick to anoint the forehead and hands of people who are seriously ill or near death.

petition: A prayer form in which one asks God for help and forgiveness.

praise: A prayer of acknowledgment that God is God, giving God glory not for what he does, but simply because he is.

prayer: Lifting up of one's mind and heart to God in praise, petition, thanksgiving, and intercession; communication with God in a relationship of love.

Sacrament: An efficacious and visible sign of God's invisible grace, instituted by Christ. The Seven Sacraments are Baptism, the Eucharist, Confirmation, Penance and Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders.

Sacred Chrism: Perfumed olive oil that has been consecrated. It is used for anointing in the Sacraments of Baptism, Confirmation, and Holy Orders.

spirituality: In general, the values, actions, attitudes, and behaviors that characterize a person's relationship with God and others. In particular, it refers to different schools of Christian prayer and action.

Stations of the Cross: Images based on fourteen events in the Passion of Christ found on display in most Catholic churches. Also the devotional practice of private or communal prayer using these fourteen stations.

Taizé prayer: A form of prayer developed by an ecumenical monastic community of men founded in the town of Taizé, France, by Br. Roger Schultz. The music used in this form of prayer repeats simple phrases from the Scriptures. Meditative in nature, the prayer encourages contemplation of the Paschal Mystery.

thanksgiving: A prayer of gratitude for the gift of life and the gifts of life. Thanksgiving characterizes the prayer of the Church which, in celebrating the Eucharist, offers perfect thanks to the Father through, with, and in Christ, in the unity of the Holy Spirit.

Triduum: The three-day period of the liturgical year that begins with the Mass of the Lord's Supper on Holy Thursday and ends with evening prayer on Easter Sunday.

venerate: To show respect and devotion to someone or something.

vocal prayer: A prayer that is spoken aloud or silently, such as the Lord's Prayer.



Partner Mix-and-Match

<p>The LORD came and revealed his presence, calling out as before, "Samuel! Samuel!" Samuel answered,</p>	<p>"Speak, for your servant is listening." <i>(1 Samuel 3:10)</i></p>
<p>Have no anxiety at all, but in everything</p>	<p>by prayer and petition, with thanksgiving, make your requests known to God. <i>(Philippians 4:6)</i></p>
<p>Thus says the Lord GOD to these bones:</p>	<p>See! I will bring spirit into you, that you may come to life. <i>(Ezekiel 37:5)</i></p>
<p>"When you pray, do not be like the hypocrites,</p>	<p>who love to stand and pray in the synagogues and on street corners so that others may see them. <i>(Matthew 6:5)</i></p>
<p>"But when you pray, go to your inner room,</p>	<p>close the door and pray to your Father in secret." <i>(Matthew 6:6)</i></p>
<p>"This is how you are to pray:</p>	<p>Our Father in heaven, / hallowed be your name, / your kingdom come, / your will be done, / on earth as in heaven. / Give us today our daily bread; / and forgive us our debts, / as we forgive our debtors; / and do not subject us to the final test, / but deliver us from the evil one." <i>(Matthew 6:9–13)</i></p>
<p>"You have heard that it was said, 'You shall love your neighbor and hate your enemy.'</p>	<p>But I say to you, love your enemies, and pray for those who persecute you." <i>(Matthew 5:43–44)</i></p>



Rejoice always. Pray without ceasing.	In all circumstances give thanks, for this is the will of God for you in Christ Jesus. (<i>1 Thessalonians 5:16–18</i>)
In the same way, the Spirit too comes to the aid of our weakness; for we do not know how to pray as we ought,	but the Spirit itself intercedes with inexpressible groanings. (<i>Romans 8:26</i>)
I raise my eyes toward the mountains. / From where will my help come?	My help comes from the LORD, / the maker of heaven and earth. (<i>Psalms 121:1–2</i>)
As they prayed, the place where they were gathered shook,	and they were all filled with the holy Spirit and continued to speak the word of God with boldness. (<i>Acts of the Apostles 4:31</i>)
The fervent prayer of a righteous person	is very powerful. (<i>James 5:16</i>)



Music and Liturgy

Name of song					
What are the key themes, images, or symbols of this song?					
Is this song based on a Scripture passage? which one(s)?					
What does this song convey about Jesus' life, suffering, death, and Resurrection?					
In what way can this song be a guide for us when we experience suffering and pain?					
In what way can this song be a guide and source of hope for us?					
In what way can this song help us to pray with and about the events of our lives?					



Praying with and for the Suffering Body of Christ

Refer to www.crs.org/where to begin your research and respond to the following:

1. Name of the country or area you are researching: _____
2. What are the current issues or major concerns in this area of the world?
3. What group of people is most affected by this issue? How are they affected?
4. What action can we take? How are we called to respond?

As a group, write a prayer using the following guide:

The Body of Christ suffers in the land of _____ where
(insert name of country)

(briefly describe the situation)

God of Compassion, we ask _____
(write a prayer of intercession for this group of people and the situation they are enduring)

Just as the people of _____ endure the suffering of the cross, may they also
(insert name of country)
know the hope and joy of the Resurrection.

Note: Choose one or two members of your group to offer the intercessory prayer aloud, and another member of your group to indicate on the map where the country is located.



Prayers of Petition

O God, we ask you for . . .

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____



Prayers of Praise

O God, we give you praise for . . .

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____



The Interview

You will be contacting and interviewing a monk or nun who lives a monastic lifestyle. You may jot down his or her responses on this sheet, but also number and type up your responses to hand them in.

Web Sources for Making Contact

- List of Cistercian orders: <http://www.trappists.org/our-monasteries>
- Directory of monastic orders: www.religiousministries.com/directory/index.asp
- Local monastery: Check your (arch)diocesan Web site.

What to Say When You Make Contact

- Introduce yourself, including your name, the grade you are in, and what school you attend.
- Explain the nature of your assignment and why you are contacting this person. Be sure to include that the assignment consists of interviewing a monk or nun about the Liturgy of the Hours and that the interview will last approximately 15 to 20 minutes.
- If you are contacting this person by telephone, ask if you should schedule a time to talk with him or her about your assignment.
- If you are contacting this person by e-mail, ask if he or she prefers to respond via e-mail or via telephone. If the or she prefers to talk, ask for an appropriate time to call.
- Be sure to thank this person for his or her help!

Interview Questions

1. What attracted you to monastic life?
2. Describe a typical day.
3. Why is prayer important to you? Was prayer always an important part of your life?
4. What role does the Liturgy of the Hours play in your prayer life? Why is it important to you?
5. How does the Liturgy of the Hours nourish or sustain you?
6. What challenges do you face in praying the Liturgy of the Hours? How do you meet those challenges?
7. In what other ways do you pray?
8. Is there anything else about monastic life or prayer that you would like to share with me?



Heroes of Prayer

1. "Hero of Prayer" you are researching: _____
2. When did this hero live?
3. Why might this hero be considered a model of prayer?
4. What prayers are ascribed to this hero?
5. What doubts or obstacles to prayer did this hero face? To your knowledge how did she or he overcome those doubts or obstacles? (If this information is not readily available, you might surmise this based on what you know of this person.)
6. What question would you want to ask this hero?
7. Identify the source(s) of your information:



Taizé Prayer

As you prepare your part of the prayer, refer to the Taizé Web site, "Preparing a time of prayer." Remember that every aspect of the prayer should be focused on the Paschal Mystery. Circle the area of prayer for which your group is responsible:

- Psalm
- Reading
- Song (consult with the other group doing song; recordings of songs from Taizé can be found on their Web site and are easily learned)
- Intercessions or Litany of Praise
- Concluding Prayer
- Song (consult with the other group doing song)



Unit 7 Test

Part 1: Matching

Write the letter for the correct form of prayer next to each statement below.

- A. blessing and adoration
- B. petition
- C. praise
- D. thanksgiving
- E. intercession

1. _____ In this type of prayer, we express our gratitude for all that God has given us.
2. _____ This is the most common and most spontaneous form of prayer.
3. _____ This is a prayer in which we ask for God's help for another person or group of people.
4. _____ This prayer is also known as supplication.
5. _____ In this form of prayer, we stand before our Creator, recognizing that we are the work of God's hands.
6. _____ This form of prayer embraces all the other forms of prayer.
7. _____ We express our love for God simply because God is.
8. _____ In this form of prayer we recognize that God has blessed our hearts and we respond with joy and gratitude.

Part 2: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

vocal prayer

meditation

contemplation



Part 3: Essay

In a five-paragraph essay, respond to the following question on a separate sheet of paper:

- How does the prayer life of the Church help us to experience the Paschal Mystery?

|

In your response, include an insight or understanding developed from one of the learning experiences in class and answer the following questions:

- Why is prayer important in the life of a disciple?

- What role do the Scriptures have in our prayer life and in helping us to experience the Paschal Mystery?

- How does prayer unite us with the universal Church?



Unit 7 Test Answer Key

Part 1: Matching

- | | |
|------|------|
| 1. D | 5. A |
| 2. B | 6. C |
| 3. E | 7. C |
| 4. B | 8. A |

Part 2: Definitions

vocal prayer: A prayer that is spoken out loud or silently, such as the Lord's Prayer.

meditation: A form of prayer involving a variety of methods and techniques, in which one engages the mind, imagination, and emotions to focus on a particular truth, biblical theme, or other spiritual matter.

contemplation: A form of wordless prayer in which one is fully focused on the presence of God; sometimes defined as "resting in God."

Part 3: Essay

Student responses will vary. The essay may include the following points:

- Through prayer we develop a relationship with God.
- As we develop our relationship with God, we can grow in our understanding of the grace of the Paschal Mystery in our own lives.
- We see the movement from suffering and death to hope and new life in our various life experiences.
- The Scriptures can serve as a source and guide for our prayer lives.
- When we engage in *lectio divina*, we participate in the prayer life of the Church, praying with believers throughout the world. As we do so, we begin to understand more fully the depth of God's love for us as revealed throughout salvation history and, ultimately, in the life, suffering, death, and Resurrection of Jesus.
- Engaging in both individual and communal prayer connects us with the universal Church.
- Our participation in the Divine Office and the Eucharist helps us to build a relationship with people throughout the world as we pray with and for one another.
- Sharing in the same form of prayer also connects us with the universal Church as we experience the joy and hope that comes from moving from death to new life in Jesus.

Examples of insights and understandings from the learning experiences will vary.



Unit 8 The Paschal Mystery Calls Us to Holiness

Overview

As the students bring their study of the Paschal Mystery to a close, they explore concrete ways they can live out their call to holiness, both now and throughout their lives.

Key Understandings and Questions

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

- We are all called to holiness.
- We are strengthened to live out this call by the grace of the Holy Spirit and the community of faith.
- We respond to this call through words and actions of love and justice, especially on behalf of those who are poor and marginalized.
- Jesus' teachings invite us to continual conversion of heart and mind.


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

- What is the universal vocation of all Christians?
- How are we able to live out the call to holiness?
- How do we respond to the call to holiness?
- How do Jesus' teachings help us to live as disciples?

Teacher Note

Even if you have been using the traditional assessments in prior units, please give strong consideration to using the final performance tasks in this final unit. The students' personal appropriation of the call to prayer and the call to holiness cannot be appropriately assessed with a traditional test only.

Student Book Articles

This unit draws on articles from *The Paschal Mystery: Christ's Mission of Salvation* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from "Section 3: God's Plan for Salvation Is Fulfilled" and "Section 4: The Paschal Mystery and Your Life", and are as follows:

- "Our Judgment by God" (article 32, pp. 139–143)
- "Heaven, Hell, and Purgatory" (article 33, pp. 143–148)
- "Our Call to Holiness" (article 34, pp. 151–155)

- “Participating in Christ’s Priestly Ministry” (article 35, pp. 155–159)
- “Participating in Christ’s Prophetic Ministry” (article 36, pp. 159–163)
- “Participating in Christ’s Kingly Ministry” (article 37, pp. 164–168)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 8” (Document #: TX001428)
- handout “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001429)
- handout “Unit 8 Test” (Document #: TX001434)

The Suggested Path to Understanding

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

Explain

Step 1: Preassess what the students already know about the universal call to holiness by having them rate the relative importance of various personal behaviors and characteristics.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 8” (Document #: TX001428) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001429).

Explain**Interpret**

Step 3: Guide the students in reading and analyzing selected passages about the universal call to holiness from several ecclesial documents.

Apply**Perceive**

Step 4: Direct the students in reflecting on how people can live out the call to holiness in various jobs or professions.

Understand

Step 5: Lead the students in studying the teachings of Jesus as articulated in Matthew 25:31–46, the Gospel basis for the corporal works of mercy.

Understand **Step 6:** Explore the concept of conversion using the Parable of the Prodigal Son (see Luke 15:11–32), as well as artists' visual representations of the parable.

Perceive **Empathize** **Step 7:** Invite a panel of guest speakers to address the class about the universal call to holiness.

Apply **Reflect** **Step 8:** Lead the students in investigating and reflecting on the extent to which your school community collectively lives out the call to holiness.

Understand **Step 9:** Facilitate a service-learning project in which the entire class participates.

Understand **Step 10:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.

Reflect **Step 11:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- “Called to Holiness: Holiness in Modern Church Teaching” (Document #: TX001341)
- “Discipleship in the New Testament” (Document #: TX001265)

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

- “Service and Justice: A Conversion of Heart” (Document #: TX001342)
- “Critical Questioning Method of Engaging with Texts” (Document #: TX001316)
- “*Hevruta*: Learning Together” (Document #: TX001321)

Scripture Passages

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

- 2 Samuel 7:16 (endurance of Kingdom)
- Matthew 5:12 (challenge of prophecy)

- Matthew 8:20, 16:24 (sacrifice)
- Matthew 22:9 (invitation to feast)
- Matthew 25:31–46 (corporal works of mercy)
- Mark 1:35 (Jesus prays alone)
- Mark 10:42–44 (being first in Kingdom)
- Luke 4:8 (temptation of Jesus)
- Luke 4:16 (Jesus reads Scripture)
- Luke 10:21 (Jesus offers praise and thanksgiving)
- Luke 14:21 (invitation to feast)
- Luke 15:11–32 (Parable of the Prodigal Son)
- Luke 18:10–14 (humble and honest prayer)
- John 14:7,9 (Jesus’ prophetic ministry)
- John, chapter 17 (Jesus offers prayers of petition and supplication)
- John 18:33–36 (Jesus’ Kingdom)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 8” (Document #: TX001430).

.....

actual grace	Hell
catechesis, catechists	hermit
consecrate	holiness
conversion	interiority
corporal	laity
grace	Purgatory
Heaven	

Learning Experiences

Explain

Step 1

Preassess what the students already know about the universal call to holiness by having them rate the relative importance of various personal behaviors and characteristics.

1. Prepare for this learning experience by downloading and printing the handout “What Makes a Person Holy?” (Document #: TX001427). Write one of each of the fifteen items from this handout on a separate legal-sized (or larger) sheet of paper and then post the fifteen papers around the classroom.
2. Introduce the focus of this final unit to the class: the universal call to holiness. Over the course of this unit, the students will come to understand how God calls *everyone* to a life of holiness. To begin we must consider what holiness is. What behaviors and characteristics make a person holy? And, in particular, what makes a *teenager* holy?
3. Have the students work in small groups of four or five. Distribute pens or pencils and the handout, which includes a list of fifteen practices, habits, behaviors, and characteristics that may, to varying degrees, contribute to a person's holiness. Draw the students' attention to the papers posted around the room, which present these same fifteen items.
4. Explain that each small group has one hundred points to distribute, however they wish, among these fifteen items. The number of points a group awards to any given item should reflect the group's assessment of its relative importance to a person's holiness. For example, if a group thinks all the items are equally important, they should distribute their points relatively evenly, awarding six or seven points to each item. If a group thinks a particular item *does not* contribute to holiness, they should award zero points to that item. If a group thinks only several items are *very* important for holiness, they may consider awarding a large number of points (twenty, thirty, or even more) to each of those items.
5. Direct the groups to use the handout to figure out the points they want to award to each item and then write their final determinations on the papers that are posted around the room. Give each group a different color marker for this latter step; this will make it easier for you, and the class, to see how each group has divided its points.

6. Give the groups about 15 minutes to complete this task. You may wish to notice, for future reference, any themes emerging in the groups' conversations as they debate the relative merits of each item.
7. When all the groups have finished, add up the total number of points on each of the fifteen papers posted around the room (you may wish to have a student help you with this). This will yield a class score for each of the fifteen items. Then bring all the papers to the front of the room and post them on the board in rank-order, with the item that received the most points at the far left and the item that received the least points at the far right. Post any items that received no points at the bottom of the board. This gives the class a quick visual of what behaviors and characteristics they think are most constitutive of holiness.
8. Solicit comments on, and reactions to, the "list" on the board. Are the students surprised by the items that rank high? Are there any items that they think should have a higher ranking? If so, which ones? Use your own observations about the list to pose specific questions to the students. For example, are the items with the most points all overtly religious practices, like going to liturgy, reading the Bible, and praying? To what extent do the students understand that holiness can be evident in the ordinary tasks of life as well, like doing homework and watching the news? Do they perceive holiness as primarily a "private" matter between themselves and God, or do they understand how holiness (or lack thereof) has an impact on interpersonal relationships?
9. As you bring this discussion to a close, direct the students to keep the handout in their binders. As they move through the learning experiences of this unit, invite them to consider how their understanding of holiness is growing, changing, or evolving, and how their assessment of the relative importance of various items on the handout shifts accordingly.

Understand

Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 8" (Document #: TX001428) and "Rubric for Final Performance Tasks for Unit 8" (Document #: TX001429).

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: constructing an individual *examen* and using that to evaluate the depth of one's fidelity to the call to holiness or developing an ad for a disciple along with at least one response to that ad. Refer to "Using Final Performance Tasks to Assess

Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) at smp.org/LivinginChrist for background.

Teacher Note

You will want to assign due dates for the final performance tasks.

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

1. Prepare for this learning experience by downloading and printing the handouts “Final Performance Task Options for Unit 8” (Document #: TX001428) and “Rubric for Final Performance Tasks for Unit 8” (Document #: TX001429).
2. Distribute the handouts. Give the students a choice as to which performance task they choose and add more options if you so choose.
3. Review the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
 - ▶ If you wish to work alone, you may choose option 1 or option 2. If you wish to work with a partner or small group of three or four, you may choose option 2 only. Note that partners or groups selecting option 2 will be expected to complete additional work.
 - ▶ Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task *throughout* the unit, not just at the end.
4. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
5. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to show you that they understand how the Paschal Mystery calls us to holiness.

Explain

Interpret

Step 3

Guide the students in reading and analyzing selected passages about the universal call to holiness from several ecclesial documents.

1. Prepare by making available the following recommended excerpts from ecclesial documents to be used for this learning experience:
 - *Decree on the Apostolate of the Laity (Apostolicam Actuositatem)*, Second Vatican Council, numbers 1–3 and 12–16

- *Dogmatic Constitution on the Church (Lumen Gentium)*, Second Vatican Council, numbers 30–35 and 39–42
- “Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U.S. Economy,” United States Conference of Catholic Bishops, numbers 326–338 and 359–365
- *Deus Caritas Est*, Pope Benedict XVI, numbers 19 and 32–42

Prepare a complete packet for each student so that everyone will have a copy of each of these documents to refer to, even though each student will focus on only one.

2. Tell the students that they will have an opportunity to explore and understand the teachings of the Church regarding the universal call to holiness, as those teachings have been expressed in official ecclesial documents written by the Second Vatican Council, the bishops of the United States, and Pope Benedict XVI. Distribute the packets to the students.
3. Have the students form small groups of four or five. Direct them to assign a number, 1 through 4, to each person in their small group. If some groups have five members, the fifth member can be any number, 1 through 4.
4. Explain that each student’s number determines which section of the packet he or she will read: person 1 reads the excerpt from *Decree on the Apostolate of the Laity*, person 2 reads the excerpt from *Dogmatic Constitution on the Church*, person 3 reads the excerpt from the U.S. bishops’ economics letter, and person 4 reads the excerpt from Pope Benedict XVI’s encyclical.
5. As the students read, invite them to annotate the text in the following way:
 - Place a check in the margin next to things you agree with or personally identify with.
 - Place an X in the margin next to things you think are particularly relevant to the lives of young people, in the United States and around the world.
 - Place a question mark in the margin next to things you question or do not understand.

In addition, ask the students to underline or highlight sections of their reading that can help them to understand how all people are called to be holy, living out their faith in every aspect of their lives. You may wish to alert them to the fact that some of these documents *explicitly* discuss the universal call to holiness; others do so *implicitly*.

6. Allow at least 20 minutes for the students to read and annotate silently.

Teacher Note

If you wish, you may assign the students to read and annotate these excerpts as homework prior to this class session. Then you can simply begin the learning experience here.

7. When all students are done reading, give them about 15 minutes (3 to 4 minutes per person) to share what they read with their group members. Keeping in mind that their group members read different documents, they should summarize what they read, indicate several examples of parts of the text they annotated, and share at least one section of the document that addresses the universal call to holiness. Each student should write down one interesting point made by each of the other group members.
8. When all groups have finished sharing, draw the class back together. Solicit examples of their annotations:
 - What sections of these documents did you agree or identify with? Why?
 - What sections did you find to be relevant to the lives of teenagers? How?
 - What questions do you have about what you read?

You may wish to address some of their questions now; others you may wish to table until later in the unit.

9. Direct the conversation to the sections of these documents that the students underlined or highlighted: those that shed light on the universal call to holiness. As you invite the students to share examples of these, draw out common themes that emerge from these texts. List the themes on the board and have the students write them down also. Examples may include the following:
 - We are all called to further the mission of the Church through our daily lives, including our personal relationships, schoolwork, jobs, and other activities.
 - We all share in the priestly, prophetic, and kingly office of Christ.
 - We are all called to extend ourselves in selfless, humble service of others, especially those who are most in need.
 - When we live out the call to holiness with openness to, and cooperation with, God's grace, we can help to make the world a more just and peaceful place. In other words, we can help to bring God's Reign to realization.
 - Efforts to share God's love, justice, and mercy with the world must be rooted in prayer, in faith in the Paschal Mystery, and in a commitment to continual conversion of heart and mind.
 - The laity—those who are not ordained—bear a particular responsibility to bring the Gospel message into “the world,” the world of business, school, civic and community life, and so on.
 - True Christian discipleship demands authentic love, both of God and of neighbor.
 - The Holy Spirit strengthens us in our efforts to live out the call to holiness.

10. Invite the class to look over the list of themes and to consider how these items apply to people their age. Use these questions to spark discussion:
 - What are some ways young people can bring the Gospel message into the world?
 - How can young people love both God and neighbor authentically?
 - How do you further the mission of the Church?
11. For homework, assign the students a journal entry titled “My Call to Holiness” in which they describe and reflect on two things:
 - at least one concrete way they are already living out their call to holiness
 - at least one concrete way they could live out this call more completely



Article
34

Apply

Perceive

Step 4

Direct the students in reflecting on how people can live out the call to holiness in various jobs or professions.

1. As preparation and background for this learning experience, have students read the student book article 34, “Our Call to Holiness.”
2. Prepare by gathering various art supplies, such as markers, crayons, colored pencils, construction paper, and so on, as well as large sheets of newsprint or poster board.
3. You may wish to begin class with the students sharing some reflections from the journal entries that they did for homework, perhaps as part of prayer. Although the questions posed were rather personal, students would greatly benefit from hearing even brief thoughts from their peers about the call to holiness.
4. Review with the students key aspects of the universal call to holiness, which surfaced in their work from the last class session. Emphasize that the call to holiness is truly universal—extending to young and old, rich and poor, lay and ordained, men and women, etc.—and that it is rooted in the saving events of the Paschal Mystery. Jesus’ suffering, death, Resurrection, and Ascension make it possible for us to follow a path of holiness in our earthly life and to live forever in God’s holy presence after we die.
5. Introduce the focus of this class session: how people in different jobs or professions can live out the call to holiness in this context. Adults who are employed full-time work approximately two thousand hours a year—more time than they spend on any other single activity besides sleeping! Therefore, it is important to consider how the call to holiness can be lived out in the workplace.

6. Engage the students in a quick brainstorming session, listing as many jobs or professions as they can think of on the board. Try to get a long list with good variety. You may wish to make a particular effort to include jobs your students are familiar with (from the work of parents, older siblings, etc.) and jobs that reflect the social and economic particularities of your city or region.
7. Move the students back into the same groups they worked with during the last class when reading the ecclesial documents. The students should have their notes from the last class session as well as their ecclesial document packets to refer to during this learning experience.
8. Each group chooses one job or profession listed on the board on which to focus. To avoid duplication be sure to cross out items as each group makes its selection.
9. Each group is to write a list of at least five ways in which a person engaged in that chosen profession could live out the call to holiness on a regular basis. For example:
 - For little or no cost, a doctor can treat people who do not have medical insurance.
 - A receptionist can greet with kindness every person he or she encounters during the day.
 - A business owner can pay a just wage to employees and provide health insurance for them.
 - A lawyer can ensure that the firm treats all clients fairly and ethically.
 - An electrician can volunteer to install wiring in homes for low-income families.
 - A nurse can do her or his best to encourage patients' healing, strength, and courage.
10. Distribute a large sheet of newsprint or poster board to each group, along with art supplies. Instruct the groups to now create a poster titled "A Day in the Life of a Holy . . ." (doctor, electrician, etc.). The poster is to contain five scenes that illustrate five ways a person in that job can live out the call to holiness within his or her professional or workplace context. The group can use any format for the poster: storyboard, comic strip, or simply five individual scenes.
11. Give the groups at least 25 to 30 minutes to create their posters. Then draw the class back together and invite each group to share its poster with the class. Offer commentary and pose questions as appropriate.
12. Conclude by asking the students to reflect on how this learning experience has expanded or changed their understanding of holiness. Ask:
 - Are you surprised by the many opportunities to be holy that are present in even one profession?

- Have you grown in understanding that holiness is lived out in the midst of daily life (including one's job), not just while praying or while in church?

You may wish to conclude by praying with the students that the grace of the Holy Spirit and the support of the community of faith will help us to recognize and act on the many opportunities we have to live out the call to holiness each day.



Articles
32, 33

Understand

Step 5

Lead the students in studying the teachings of Jesus as articulated in Matthew 25:31–46, the Gospel basis for the corporal works of mercy.

1. As preparation and background, have the students read student book articles 32 and 33, “Our Judgment by God” and “Heaven, Hell, and Purgatory.” Also, remind them to bring their Bibles to class.
2. Prepare by writing each of the following questions on a sheet of newsprint and then posting the sheets in various locations around the classroom:
 - Which corporal work of mercy do you think is most important in today's world? Why?
 - Which corporal work of mercy do you think is most difficult to put into practice in today's world? Why?
 - Which corporal work of mercy do you think is especially difficult for *teens* to put into practice? Why?
 - Which corporal work of mercy do you think is most appealing for teens? Why?
 - If you could add one corporal work of mercy to the list, what would it be? Why?
3. Organize the students into pairs as they arrive for the session.
4. Introduce the focus for today's learning experience: how the teachings of Jesus help us to grow in holiness and to live more faithfully as his disciples. Study will focus on one Gospel passage in particular: Matthew 25:31–46.
5. The students delve into this Gospel passage using either the critical questioning method (introduced in unit 2) or the *hevruta* method (introduced in unit 3). Decide which method you would like the students to use and then give them about 15 minutes to read the passage and engage in the designated method.

6. Initiate a class discussion, but be sure the students stay seated near their partners. If you had the students use the critical questioning method, ask for examples of several questions from each of the three levels. Discuss these questions (especially levels 2 and 3) for as long as time permits and it seems productive. If the students used the *hevruta* method, invite more general comments, questions, and insights that surfaced from reading the text. In either case, ensure that the students understand at least the basics of the passage (i.e., Jesus teaches about the Last Judgment in parable form) before proceeding.
7. Provide the students with the following additional information about the passage. Direct them to take notes as you share these points:
 - This Gospel passage is the basis for a key teaching of Christianity: the corporal works of mercy.
 - The word *corporal* means something having to do with the body (from the Latin *corpus*).
 - There are seven corporal works of mercy.

Invite the students to look back at the passage and try to identify all seven. List them on the board as you say them out loud:

- feeding the hungry
 - giving drink to the thirsty
 - clothing the naked
 - welcoming the stranger / the homeless
 - visiting the sick
 - visiting (or freeing) the imprisoned
 - burying the dead
- In this Gospel parable, Jesus presents the corporal works of mercy as the criteria by which each of us will be judged. The fact that the setting of this parable is the Last Judgment helps us to understand that how we respond to people in need is an *essential*, not optional, aspect of our call to holiness.

Teacher Note

You may wish to give the small groups the opportunity to comment on the other groups' responses; however, be sure they do this in addition to, not instead of, writing their own responses.

8. Direct the students' attention to the questions about the corporal works of mercy that are posted around the classroom. Responding to these questions in small groups will help the students to reflect more deeply on these works of mercy as key elements of a holy life.
9. Merge the pairs of students who worked together during the first part of this learning experience to form small groups of four or six (not more than five groups total). Give each small group a different color marker with which to write their responses to the questions. Start each group on a different question. Allow about 5 minutes for

the groups to discuss and write a substantial response to the question on the newsprint; then rotate all the groups clockwise to the next question. Repeat this procedure until all the small groups have answered all the questions.

10. Allow 3 to 4 minutes for the students to wander among the sheets of newsprint, noticing their classmates' insights, responses, and comments. Invite them to jot down one particularly interesting point from any one of the sheets.
11. As time permits, choose from among the following options:
 - Discuss some or all of these questions in the large group.
 - Invite the students to share the interesting points they wrote down at the very end.
 - Draw the students' attention to common themes that have emerged.
 - Engage the class in discussion regarding noticeable areas of disagreement.
12. Conclude this learning experience by reminding the students that the corporal works of mercy are rooted in the teachings and example of Jesus. When we put them into practice in our daily lives, we share the Good News of God's love, justice, and mercy with those in need, and we ourselves grow in holiness.

Understand

Step 6

Explore the concept of conversion using the Parable of the Prodigal Son (see Luke 15:11–32), as well as artists' visual representations of the parable.

1. Prepare for this learning experience by downloading and printing the hand-out “The Prodigal Son: A Story of Conversion” (Document #: TX001431), one for each student. The students will need their Bibles and access to the Internet (one computer for each pair of students) for this learning experience.
2. Organize the students into pairs as they arrive.
3. Begin by reviewing with the students key concepts about Gospel parables (from unit 3 of this course). The following examples of key concepts are relevant for this learning experience:
 - Parables are short stories that Jesus frequently used in his teaching.
 - Parables use everyday objects and experiences to help us to understand something new or unfamiliar.

- By engaging our imagination, parables help to reveal God's Reign.
 - Parables always contain an unexpected twist; the crux of the parable's meaning often lies in this surprising element.
 - Parables often leave some unanswered questions, which prompt further thought and reflection on the part of the listener.
4. Tell the students they will work with one parable as a way to explore the concept of conversion. Have them take notes on the following information, so that they can read the parable with this in mind:
- *Conversion* comes from a Latin word that means "to turn."
 - Sometimes *conversion* refers to someone changing her or his religion. For example, people in an RCIA program are said to be "converting" to Catholicism.
 - In a broader sense, *conversion* refers to the *ongoing process* of responding to Jesus' call to grow in holiness as his disciple.
 - Authentic conversion involves our whole selves: body, mind, heart, and spirit. In other words, it is not only an intellectual matter of belief, nor is it only an emotional matter of feeling something deeply. It is both of these things and more.
 - Though we may point to particular, powerful moments in life when we really do "turn" from unbelief to belief, from sin to grace, or from selfishness to love, conversion is more than just these isolated moments. It is our ongoing, daily choice to commit ourselves to Christ, hopefully more and more completely over time.
 - Conversion does not occur simply through our own effort; rather, the grace and mercy of the Holy Spirit is always at work in us. When we choose to accept and respond to this grace, we grow in holiness.

To offer an example of conversion, you may wish to make reference to one or more of the films you have used in prior units of this course: *The Spitfire Grill* (the town's conversion to welcome rather than reject strangers; Nahum's conversion to take responsibility for his role in Percy's death); *Amazing Grace* (William Wilberforce's conversion to work to abolish the slave trade); or *Dead Man Walking* (Matthew Poncelet's conversion to finally admit the truth to Sr. Helen Prejean).

5. Read the parable (Luke 15:11–32) aloud together. It is most powerful if read dramatically, in parts: narrator, father, younger son, older son, and servant.
6. Have the students work together with their partners to answer part 1 (questions 1 through 7) on the handout. Allow about 15 minutes for them to work.
7. After all the pairs have finished, the students share responses to the questions in the large group. As they share, offer comments to reinforce and emphasize key points regarding conversion.

8. If you have only a short time remaining, continue with this learning experience during the next class session. Otherwise, proceed with part 9.
9. Tell the students that one way to gain greater insight into a scriptural story like the Parable of the Prodigal Son, or a theological concept like conversion, is through the use of visual art. Examining visual representations of this parable will give us further insight into the concept of conversion.
10. Direct the students to the “textweek” Web site. A link is provided at *smpon.org/LivinginChrist*. Click on the “Art Index” button in the middle of the top menu bar. The artwork is catalogued by scriptural text. Have the students scroll down to “Index by scriptural Text,” click on “New Testament / Greek Bible,” and then scroll down and click on “Luke 15:11–32” (prodigal son), where they will find links to more than three dozen works of art depicting various aspects of this parable. Give the students a few minutes to explore these links.
11. Direct each pair to choose one of the images on which to focus their reflection. Each pair must choose a different image, so be sure to list the images on the board (identified by title, date, or artist) as the pairs make their selections.
12. Explain that the pairs are to examine and analyze their chosen image, writing brief responses to part 2 (questions 7 and 8) on the handout.
13. As time permits, invite several pairs of students to share their responses to these questions.
14. Conclude this learning experience with prayer. Invite the students to become quiet, and then play the song “I Will Arise,” by Tony Alonso (*Table of the World*, GIA Music, 2007). This beautiful, 3-minute piece retells the Parable of the Prodigal Son from the perspective of the story’s three central characters. As the song concludes, remind the students that conversion is a lifelong process: we are never done! Prayerful reflection on the teachings of Jesus—as well as visual and vocal artists’ interpretations of those teachings—nourish us for this continued journey of faith.

Teacher Note

If the students did not get to see all the artwork during this class session, you may wish to assemble all the images the students chose into a PowerPoint presentation and use this for prayer at the start of a future class session.

Perceive

Empathize

Step 7

Invite a panel of guest speakers to address the class about the universal call to holiness.

1. Prepare by having the students generate questions for the guest speakers who will visit the class. Potential guests for you to invite include other faculty or staff at your school; a priest, religious, or parishioner from a nearby parish; parents; or someone who works for the diocese or archdiocese or in your local Catholic Charities office. Three or four guests from a variety of backgrounds would be ideal. Download and print the handout “Reflection Questions: The Call to Holiness” (Document #: TX001432), one for each student and guest.

Before the day of the guests' visit, provide them with a copy of the handout so they may think about their responses in advance. Inform them that the students may ask other questions as well. Though the questions they will be responding to will necessitate a willingness to share honest thoughts and feelings, advise them not to share extremely personal or sensitive information within the classroom context. Assure them that they are free to “pass” on any question they wish not to discuss. Address any other concerns they may have.

2. As the students arrive, distribute the handout to them. They should use this both as a reference for asking questions of the guests and for jotting down brief notes about the guests' responses. If the students wrote their own questions for the guests, they should have those available as well.
3. Begin by introducing each guest speaker and requesting that each one share some basic information about himself or herself with the class. Then invite students to begin asking questions of the guests, using the handout as a way to start. The success of this learning experience greatly depends on your ability to facilitate a lively exchange between the panelists and your students. It is not necessary to address all the questions on the handout, nor is it necessary for every guest to respond to every question. Using your best judgment, feel free to go “off-script,” to pose follow-up questions, to direct the conversation along a particular path that seems fruitful, and to offer comments that connect the guests' responses with what the students have been studying. Be sure to allow the students to ask additional questions (either prepared or spontaneous) as well.
4. Regardless of how the conversation proceeds, you may wish to conclude with one or more guests' responding to the last question on the handout: What is one piece of advice you would offer to a young person?
5. If the guests have stayed the entire class period, conduct the follow-up conversation during the next class session. If not, proceed with the remainder of this learning experience now.

6. Engage the students in a follow-up conversation about the guests' visit. Pose these or similar questions:
 - What was most surprising in what you heard from the panelists?
 - What was most powerful?
 - What is one insight you gained today that you can apply to your own life?
 - Which guest was most appealing to you as a role model for young people who are trying to be holy? Why?
 - How did these guests help you to understand that we need the community of faith to help us to be holy, rather than trying to do it alone?
7. Conclude this learning experience by assigning homework. Each student should write a thank-you letter to one of the guest speakers. Divide the class so that each guest receives approximately the same number of thank-you letters. Direct the students to write a *substantive* letter, in which they identify at least one concrete thing they learned from, or appreciated about, that person's visit.
8. Be sure to read the letters before passing them on to the guests, both to ensure that they are appropriate and to give you a further sense of what the students learned from this experience.



Articles
35, 36,
37

Apply

Reflect

Step 8

Lead the students in investigating and reflecting on the extent to which your school community collectively lives out the call to holiness.

1. As preparation and background for this learning experience, have the students read student book articles 35–37, “Participating in Christ’s Priestly Ministry,” “Participating in Christ’s Prophetic Ministry,” and “Participating in Christ’s Kingly Ministry.” Download and print the handout “Sharing in the Ministry of Jesus: Priest, Prophet, and King” (Document #: TX001433), one for each student.
2. As the students arrive, organize them into six small groups. Assign two groups each to the ministries of Jesus that are discussed in the assigned student book articles: his priestly ministry, his prophetic ministry, and his kingly ministry. Distribute the handout and have the students circle the ministry of Jesus they have been assigned to focus on.
3. Working in their small groups, the students are to answer only question 1 on the handout, generating a list of characteristics and behaviors of a holy person who is sharing in that particular ministry of Jesus. Though the

relevant student book article is a useful reference for this, the students should also draw on their class notes (those taken during the visit from the guest speakers), handouts, and other course materials for more ideas. Give the small groups about 10 minutes to work. As each group finishes, invite one member to write the group's response on the board. It is fine if there is overlap among the groups' responses. (Direct the students to not proceed to question 2 on the handout until they are asked.)

Possible responses to question 1 include the following:

Sharing in Jesus' priestly ministry:

- taking time for personal prayer and reflection each day
- participating in the sacramental life of the Church, especially the Eucharist and Penance and Reconciliation
- being willing to sacrifice time and resources for the sake of others
- reading and studying the Scriptures regularly

Sharing in Jesus' prophetic ministry:

- writing to local and national legislators about important ethical issues
- being a person of peace and forgiveness, refusing to retaliate or seek revenge when you've been hurt
- participating in service activities sponsored by your school or parish, or organizing your own
- working to alleviate poverty by addressing its underlying causes

Sharing in Jesus' kingly ministry:

- reaching out with friendship, love, and kindness to all people, especially those who are often overlooked
- exercising servant leadership for the good of others, not for one's own advancement
- recognizing that the end does not justify the means—that a good end cannot be accomplished through an evil means—and shaping one's actions accordingly
- being willing to change sinful attitudes and behaviors

4. Invite the students to notice that even though most of the items on the board are directed toward *individuals* who seek to be holy, many of these behaviors and characteristics could, with some minor adjustment, be applied to groups or communities as well. The remainder of this learning experience invites the students to examine the extent to which their school community lives out the call to holiness by sharing in Jesus' priestly, prophetic, and kingly ministry.
5. Direct the students to work on answering question 2 on the handout: specific ways in which the school community shares in the priestly, prophetic,

or kingly ministry of Jesus. Encourage the students to list concrete, verifiable examples. For example, the students may list monthly all-school liturgies as an example of sharing in Jesus' priestly ministry; an annual service or mission trip as an example of sharing in his prophetic ministry; and the orientation program that welcomes transfer students as an example of sharing in his kingly ministry. (Direct the students not to proceed to question 3 on the handout until directed to do so.)

6. As the groups report their responses to question 2, list these on the board, under the heading "keep." These are behaviors and practices we want to be sure the school *keeps* doing in order to continue living out the call to holiness.
7. Now direct the groups to turn their attention to question 3: ways in which the school could better live out the call to holiness and more effectively share in the ministry of Jesus. Circulate among the groups as they discuss this question, ensuring that the conversation does not degenerate into complaining about school policies or making negative comments about school personnel. If needed, prompt the groups with thought-provoking questions such as these:
 - Does our school community make praying together a priority?
 - Is *everyone* truly welcome at our school?
 - Is our school plagued by racism, sexism, or other forms of discrimination?
 - Is there violence, like bullying, at our school?
 - Do we make unfair judgments about one another based on appearance or socioeconomic background?
 - Do we exclude or mistreat ninth graders and transfer students?
 - Do students help one another to succeed, both in class and in cocurricular activities?
 - Do we educate ourselves about local, national, and global issues of social justice?
 - Do we take action on behalf of the poor, both those who are members of our own community and those who are in other parts of our nation or world?
8. Make two additional columns on the board next to the "keep" column, one titled "stop" and another titled "start." As the groups report their responses to question 3, list each item under the appropriate heading, according to whether it is a negative behavior, practice, or attitude that the school should *stop* in order to live out the call to holiness more completely, or something positive that the school should *start*. Be alert to sensitive issues that may surface, especially regarding behaviors that should stop—for example, racist remarks, sexist attitudes, bullying, or harassment. Resist the urge to shy away from these tough topics. An honest, well-facilitated conversation

could be a powerful, even breakthrough, experience for your students. In the event that serious issues do surface, be sure to remember, as well, your legal obligation to report such matters to the appropriate school or civil authorities.

9. As the students review the entire “keep / stop / start” list, invite them to look especially at the “stop” and “start” columns. Of these items, which do the students think is most urgent to act upon? Which will most effectively bring the school community closer to living out the call to holiness and to sharing in the priestly, prophetic, and kingly ministry of Jesus?

Teacher Note

If the class has chosen a particularly complex issue, you might choose to expand it and carry it forward into the next learning experience.

10. Help the students to determine the best way to act upon the item they have selected. For example, they may need to write a letter to the principal, request a meeting with the dean of students or director of student activities, or bring the issue to the next student council meeting. Invite or appoint a subcommittee to take this action on behalf of the class, and have the subcommittee report back to the class during a future session.

11. Conclude by reminding the students that the Holy Spirit strengthens us—both as individuals and as communities—in our efforts to be holy. Whether we are examining our own lives or reflecting together as a school community on how we are called to grow in holiness, we can count on the grace of the Holy Spirit to help us see clearly and act courageously, for the good of all.

Understand

Step 9

Facilitate a service-learning project in which the entire class participates.

1. Tell the students that as this unit and this course draw to a close, they will have an opportunity to work together as a class on a project in which they truly put the call to holiness into action.
2. Begin by brainstorming with the students different issues and topics on which their class service-learning project could focus. Reviewing their course materials from this unit, especially from the learning experience prior to this one, may help to generate ideas. Possible projects could be school-focused (a campaign to reduce or eliminate bullying, an investigation of whether school or athletic team uniforms are made in sweatshops, or an examination of items sold in school fundraising campaigns to determine whether they are fair-trade items and manufactured in accordance with just labor practices), community-focused (coordinating a food

or clothing drive to benefit a local shelter or social service agency, sponsoring a party for local poor or homeless children, or organizing a group of students to participate in a diocesan pro-life rally or march), or globally-focused (organizing a letter-writing campaign to members of Congress regarding a pending piece of legislation, perhaps one connected with a specific corporal work of mercy; hosting an evening educational event or guest speaker regarding a justice-oriented topic, such as immigration, poverty, war and peace, or respect for life issues; or raising money for an organization that is committed to the corporal works of mercy, such as Catholic Relief Services, the Maryknoll Missioners, or a group connected with the religious order that sponsors your school).

3. Once you have a good list of project possibilities on the board, engage in a process to narrow down the list. First, eliminate any projects that simply cannot be accomplished in the time you have available for this learning experience. Then give the students a few minutes to talk with one another informally, either in pairs or in small groups, about the project ideas. Which is most interesting or exciting to them?
4. Draw the class back together and use the “spend a dollar” technique to decide which project the class will undertake. Each student has one dollar to “spend” on the items listed on the board. They must use their “money” to vote for the project ideas they support most strongly. For example, if a student likes four of the ideas equally, he or she would give \$0.25 to each of those and nothing to the others. If a student likes only one idea, he or she would give the whole dollar to that idea. Direct the students to come to the board and write their dollar amounts next to each item. When all are finished, total up the amount next to each project idea. The winning idea is the one with the highest dollar amount.
5. Once the students have decided on a project to undertake, guide them in developing a plan of action. To ensure that every student takes an active role, you may wish to set up committees within the class, for example, publicity, planning, evaluation, and so on.
6. The specifics of how this learning experience proceeds will vary depending on the project the students have selected. As the students plan and carry out their project, act as a resource and sounding board for them, providing guidance, organizational help, and a reality check if needed! Throughout the process affirm the students’ developing leadership skills and their willingness to respond to the call to holiness in a very concrete way.

Teacher Note

Even though a service-learning project was a final performance task option in unit 6, do not be concerned about repeating that idea here. Even the students who chose that option in unit 6 are still likely to enjoy and benefit from working on a project with the entire class. In fact, a particularly well-planned service-learning project from unit 6 could easily be continued or expanded into something the whole class participates in for this learning experience.

If you started with a long list of items, you may need to do a second round of “spend a dollar” (using the top three or top five ideas from the first round) in order to arrive at one clear winner.

7. After the students have implemented their project, or some specific and substantive part of it, be sure to evaluate it with them, helping them to discern what went well and what could have gone better.

8. To conclude this learning experience, assign a journal entry, perhaps for homework, in which the students reflect on their work in light of the material in this unit. Prompt their reflection with these or similar questions:

- To what extent did this service-learning experience . . .
 - allow you to respond to the call to holiness?
 - help you to live out the teachings of Jesus?
 - support you in your ongoing process of conversion?
 - make you aware of the power and importance of a community of faith?

9. Time permitting, allow the students to share some of these reflections in class.

Teacher Note

If time constraints make it impossible for the students to complete the entire project in the time available, guide them in completing a substantial part of it. Encourage them to continue or complete the project on their own, in another course, or as part of their fulfillment of your school's community-service requirement.

Understand

Step 10

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

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

1. Remind the students to bring to class any work they have already prepared so they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print the handouts "Final Performance Task Options for Unit 8" (Document #: TX001428) and "Rubric for Final Performance Tasks for Unit 8" (Document #: TX001429). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This allows you to work with the students who need additional guidance with the task.

Reflect

Step 11

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

This learning experience will provide the students with an excellent opportunity to reflect on how their understandings of the universal call to holiness have developed throughout the unit.

1. To prepare for this learning experience, download and print the handout “Learning about Learning” (Document #: TX001159; see Appendix), one for each student.
2. Distribute these handouts to the students and give them about 15 minutes to answer the questions quietly. For the question “How did your understanding of the subject matter change throughout the unit?” direct the students back to the handout “What Makes a Person Holy?” (Document #: TX001427) and invite them to consider these questions:
 - If you had to rank these items today based on their relative importance to a person’s holiness, which would you rank first? Which would you rank last?
 - Are these rankings similar to or different from the rankings your group gave these items at the start of the unit? In what way?
 - About which of these items has your thinking shifted most dramatically during this unit? How?

Invite the students to share any reflections they have about the content they learned as well as their insights into the way they learned.

What Makes a Person Holy?

Work with your group to distribute one hundred points among any or all of the following items.

- _____ engaging in volunteer service on a weekly basis
- _____ going to liturgy every Sunday
- _____ praying each day
- _____ being honest
- _____ giving money to those in need, such as those who are poor or homeless
- _____ reading the Bible regularly
- _____ being an active, involved member of a faith community
- _____ resisting peer pressure
- _____ completing schoolwork and homework to the best of our ability
- _____ forgiving others who have hurt us
- _____ asking for forgiveness when we have hurt others
- _____ staying informed about national and global events
- _____ being involved in the political process (writing letters to elected officials, voting, and so on)
- _____ helping friends or family members when they ask
- _____ helping friends or family members *before* they ask



Final Performance Task Options for Unit 8

Important Information for Both Options

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

- We are all called to holiness.
- We are strengthened to live out this call by the grace of the Holy Spirit and the community of faith.
- We respond to this call through words and actions of love and justice, especially on behalf of the poor and marginalized.
- Jesus' teachings invite us to continual conversion of heart and mind.

Option 1: An Individual *Examen*

An *examen* is a prayerful exercise in which we reflect deeply upon some aspect of our lives and seek God's wisdom regarding it. In this option you develop and respond to an *examen* in order to evaluate the depth of your fidelity to the call to holiness.

First, construct your *examen*. It must consist of at least ten questions that are rooted in the material of this unit. The questions must call for substantive responses (no yes/no answers), help you to examine the extent to which you are really putting your faith into action by living out the call to holiness, and invite comprehensive reflection on all aspects of your life (schoolwork, social life, family relationships, religion, and so on). At least three of the questions must involve the Scriptures.

Then, respond to the questions in your *examen*. Most of your responses should be in writing (one substantive paragraph for each question). You may answer up to three of the questions visually instead.

Your completed *examen* (the questions and their responses) will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of the Scriptures
- substantive material that creatively and accurately engages with and interprets the material in this unit

Option 2: An Advertisement for a Disciple

Imagine that you have been hired by a TV network to organize the search for the cast of a new reality show called *Real World Disciples*. You must design an ad seeking people who are excellent candidates for the show—*real* disciples of Jesus truly living out the call to holiness.

First, design your ad. You may produce a print or video ad. Next develop a response to this ad. If you opt to submit a printed response, you must include a cover letter, résumé, and at least one reference letter to support this person's application to be a "Real World Disciple." If you opt to submit a video response, you must create a video resume and at least one video reference.



Note

If you have chosen to complete this option with a partner or group, you must submit additional responses to the ad: one for each member of your group. All responses must be in the same format (print or video).

Your ad and response(s) will need to contain or demonstrate the following:

- understanding of the four main concepts of this unit, as listed at the beginning of this handout
- in-depth, substantial content appropriate for a high school religious studies course
- responsible and accurate use of at least one Scripture passage
- substantive material that creatively and accurately engages with and interprets the material in this unit



Rubric for Final Performance Tasks for Unit 8

Criteria	4	3	2	1
Assignment includes all items requested in the instructions.	Assignment includes all items requested, and they are completed above expectations.	Assignment includes all items requested.	Assignment includes over half of the items requested.	Assignment includes less than half of the items requested.
Assignment shows understanding of the concept we are all called to holiness.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept we are strengthened to live out this call by the grace of the Holy Spirit and the community of faith.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept we respond to this call through words and actions of love and justice, especially on behalf of the poor and marginalized.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.
Assignment shows understanding of the concept Jesus' teachings invite us to continual conversion of heart and mind.	Assignment shows unusually insightful understanding of this concept.	Assignment shows good understanding of this concept.	Assignment shows adequate understanding of this concept.	Assignment shows little understanding of this concept.



Assignment uses proper grammar, spelling, and diction.	Assignment has no grammar or spelling errors.	Assignment has one grammar or spelling error.	Assignment has two grammar or spelling errors.	Assignment has more than two grammar or spelling errors.
Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media in a way that greatly enhances it.	Assignment uses its assigned or chosen media effectively.	Assignment uses its assigned or chosen media somewhat effectively.	Assignment uses its assigned or chosen media ineffectively.
Assignment is neatly done.	Assignment is not only neat but is exceptionally creative.	Assignment is neatly done.	Assignment is neat for the most part.	Assignment is not neat.



Vocabulary for Unit 8

actual grace: God's interventions and support for us in the everyday moments of our lives. Actual graces are important for conversion and for continuing growth in holiness.

catechesis, catechists: Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists instruct others in Christian doctrine and for entry into the Church.

consecrate: To declare or set apart as sacred or to solemnly dedicate to God's service; to make holy.

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

corporal: Something having to do with the body.

grace: The free and undeserved gift of God's loving and active presence in our lives, empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.

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

Hell: The eternal punishment of separation from God, reserved for those who die in mortal sin and are unrepentant, thus freely and consciously rejecting God at the end of their lives.

hermit: A person who lives a solitary life in order to commit himself or herself more fully to prayer and in some cases to be completely free for service to others.

holiness: The state of being holy. This means to be set apart for God's service, to live a morally good life, to be a person of prayer, and to reveal God's love to the world through acts of loving service.

interiority: The practice of developing a life of self-reflection and self-examination to attend to your spiritual life and your call to holiness.

laity: All members of the Church with the exception of those who are ordained as bishops, priests, or deacons. The laity share in Christ's role as priest, prophet, and king, witnessing to God's love and power in the world.

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



The Prodigal Son: A Story of Conversion (Luke 15:11–32)

Part 1: Answer the following questions with your partner after reading the story. Write in complete sentences, citing specific verses from the parable where appropriate.

1. At what point in the story do you think the younger son began the process of conversion? What other stages in this process can you identify in the story?
2. To what extent do you think the younger son's conversion is genuine? In other words, do you think it has "staying power," or might he someday run off and do the same thing again?
3. How does the father respond to the younger son when he returns home? What aspects of this response are surprising?
4. What do you think of the older son's behavior? What do you think about the father's response to the older son?
5. Who seems to be more open to God's grace and mercy, the older son or the younger son? Why?
6. Do you think the older son will ever respond to the call to conversion? Why or why not? What might help him to be open to this possibility?



Part 2: Proceed with this section when your teacher directs you to do so.

7. What further insight does your chosen image give you into the parable? For example, does it help you to see one of the characters differently? Does it convey a specific mood, emotion, or dramatic emphasis? Does it force you to focus on one specific aspect of the parable?

8. What further insight does this image give you into the concept of *conversion*?



Reflection Questions: The Call to Holiness

1. How would you define *holiness*?
2. What is one way you think you are living out the call to holiness in your daily life?
3. When did you first become aware of the “call to holiness”?
4. Who is one person that has helped you to be holy? How has she or he done this?
5. What is one Scripture passage that strengthens or empowers you for holiness?
6. How do the Sacraments help you to be holy?
7. What are other ways (besides the Sacraments) the Church supports you in your efforts to be holy?
8. How do prayer and self-reflection help you to be holy?
9. In what types of situations is it hardest for you to be holy?
10. What do you think is the connection between holiness and justice?
11. How is Jesus an example of holiness for you?
12. How does your job or profession give you opportunities to live out the call to holiness?
13. How does your lifestyle (married, single, religious, ordained) give you opportunities to live out the call to holiness?
14. What is one way in which you hope to continue to grow in holiness?
15. What is one piece of advice you would give to a young person who is trying to be holy?



Sharing in the Ministry of Jesus: Priest, Prophet, and King

Name: _____

Circle the ministry of Jesus on which your group is focusing:

priest

prophet

king

Respond to these questions one at a time, as your teacher directs you:

1. What are the characteristics and behaviors of a holy person who is sharing in the ministry of Jesus on which your group is focusing? List at least three.
2. Using your responses to question 1 as a guide, what are ways in which your *school community* is sharing in this ministry of Jesus? List at least three concrete, specific examples.
3. What are some ways your school community could *more faithfully* live out the call to holiness and share in this ministry of Jesus?
 - A. List at least two negative practices, behaviors, or attitudes your school should *stop* in order to live out the call to holiness more faithfully.
 - B. List at least two positive practices or behaviors your school should *start* in order to live out the call to holiness more faithfully.



Unit 8 Test

Part 1: Multiple Choice

Write your answers in the blank spaces provided.

1. _____ Jesus' ministry can be described as _____.
 - A. priestly
 - B. prophetic
 - C. kingly
 - D. all of the above

2. _____ Those people who are called to holiness are _____.
 - A. priests
 - B. nuns
 - C. everyone
 - D. graduates of Catholic high schools

3. _____ We are strengthened to live out the call to holiness by _____.
 - A. the grace of the Holy Spirit
 - B. the support of the Church community
 - C. the example of other faithful and holy people
 - D. all of the above

4. _____ Which of the following is *not* a corporal work of mercy?
 - A. welcoming the stranger
 - B. burying the dead
 - C. praying for our parents
 - D. feeding the hungry

5. _____ *Conversion* comes from a Latin word that means _____.
 - A. "to turn"
 - B. "to change"
 - C. "to grow in faith"
 - D. "to search"

6. _____ We have been consecrated to God through our _____.
 - A. Confirmation
 - B. birth
 - C. Baptism
 - D. none of the above



7. _____ Another word for *self-reflection* is _____.
- A. exteriority
 - B. interiority
 - C. liturgy
 - D. grace
8. _____ Jesus taught that a leader in the Kingdom of God must be _____.
- A. focused mostly on the wealthy and powerful
 - B. focused mostly on the poor and vulnerable
 - C. willing to serve and sacrifice for those most in need
 - D. both B and C
9. _____ The saint who is only the second recognized American-born saint is _____.
- A. Saint Benedict the Moor
 - B. Saint Martin de Porres
 - C. Saint Katharine Drexel
 - D. none of the above
10. _____ The Ethiopian saint whose parents were slaves is _____.
- A. Saint Benedict the Moor
 - B. Saint Martin de Porres
 - C. Saint Katharine Drexel
 - D. none of the above
11. _____ The saint who is the patron of social justice is _____.
- A. Saint Benedict the Moor
 - B. Saint Martin de Porres
 - C. Saint Katharine Drexel
 - D. none of the above
12. _____ In teaching about the Last Judgment, Jesus tells a parable about _____.
- A. two sons and their father
 - B. a shepherd separating sheep from goats
 - C. a farmer sowing seed
 - D. a woman searching for a lost coin



Part 2: Sharing in the Ministry of Jesus

Determine whether each of the following items is a way to share in Jesus' priestly ministry, prophetic ministry, or kingly ministry. Write the letter that corresponds to your choice in the blank space provided. You will use each answer choice twice.

A = priestly ministry

B = prophetic ministry

C = kingly ministry

1. _____ working to alleviate poverty by addressing its underlying causes
2. _____ reaching out with friendship, love, and kindness to all people
3. _____ taking time for personal prayer and reflection each day
4. _____ writing to local and national legislators about important ethical issues
5. _____ participating in the sacramental life of the Church
6. _____ exercising servant leadership for the good of others, not for one's own advancement

Part 3: Definitions

Define each of the following terms in a complete sentence or two on a separate sheet of paper.

consecrate

grace

laity

hermit

catechist

Part 4: Short Answer

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

1. What is the universal call to holiness? Draw upon at least one ecclesial document to support your response. Describe at least three concrete ways a lay person can live out this call to in her or his daily life.
2. What is conversion? How does the Parable of the Prodigal Son illustrate this concept?
3. List the seven corporal works of mercy. Where in the Scriptures do we find these works? Choose any three of the seven and identify a concrete way in which a young person could put each of those works of mercy into action.



Unit 8 Test Answer Key

Part 1: Multiple Choice

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

Part 2: Sharing in the Ministry of Jesus

- | | |
|------|------|
| 1. B | 4. B |
| 2. C | 5. A |
| 3. A | 6. C |

Part 3: Definitions

consecrate: To declare or set apart as sacred or to solemnly dedicate to God's service; to make holy.

grace: The free and undeserved gift of God's loving and active presence in the universe and in our lives, empowering us to respond to his call and to live as his adopted sons and daughters. Grace restores our loving communion with the Holy Trinity, lost through sin.

laity: All members of the Church, with the exception of those who are ordained as bishops, priests, or deacons. The laity share in Christ's role as priest, prophet, and king, witnessing to God's love and power in the world.

hermit: A person who lives a solitary life in order to commit himself or herself more fully to prayer and in some cases to be completely free for service to others.

catechists: Catechesis is the process by which Christians of all ages are taught the essentials of Christian doctrine and are formed as disciples of Christ. Catechists are the ministers of catechesis.

Part 4: Short Essays

1. The universal call to holiness is the invitation to all people to live morally good lives, to be people of prayer, and to reveal God's love to the world through acts of loving service.

Responses should be supported with specific references to one or more of the following ecclesial documents: *Lumen Gentium*, *Apostolicam Actuositatem*, "Economic Justice for All," or *Deus Caritas Est*. The concrete examples cited by the student will vary but may include references to living out the call to holiness in the workplace, in family life, in civic or neighborhood involvement, or in other venues.



2. Conversion is the ongoing process of responding to Jesus' call to grow in holiness as his disciple. Authentic conversion involves our whole selves: body, mind, heart, and spirit. Though we may point to particular, powerful moments in life when we really do "turn" from unbelief to belief, from sin to grace, or from selfishness to love, conversion is more than just these isolated moments. It is our ongoing, daily choice to commit ourselves to Christ, hopefully more and more completely over time.

The parable of the prodigal son illustrates the concept of conversion primarily through the character of the younger son. When he "comes to his senses," as the Gospel of Luke describes it, he realizes the depth of his need for his father's love and mercy and decides to return home. At the end of his journey, his father greets him with warmth, compassion, and joy.

3. The seven corporal works of mercy are:

- feeding the hungry
- giving drink to the thirsty
- clothing the naked
- welcoming the stranger / the homeless
- visiting the sick
- visiting (or freeing) the imprisoned
- burying the dead

We find these works in the parable about the Last Judgment, which Jesus tells in the Gospel of Matthew.
The concrete ways for young people to put these works of mercy into action will vary.



Appendix 1

Additional Resources

"Learning about Learning" (Document #: TX001159)
"Critical Questioning Method of Engaging with Texts" (Document #: TX001344)
"Written Conversations" (Document #: TX001345)
"Semester-Long Project" (Document #: TX001346)
"Project Overview" (Document #: TX001347)
"Research Component" (Document #: TX001348)
"Liturgy Reflection" (Document #: TX001349)
"Final Synthesis" (Document #: TX001350)

Learning about Learning

We can understand ourselves better by taking the time to review the process of learning the material in a unit.

Respond by using the scale below. Put a mark where you think your understanding falls. Then write your answers to the other questions below.

Unit Number and Name _____

Knew none of this material before	Knew everything already
--	--------------------------------

What was your favorite learning experience in this unit and why? Do you usually enjoy this type of learning experience?

What was your least favorite learning experience and why? Do you usually find this type of learning experience challenging?

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

Was anything you learned particularly interesting? Why?

Write any other observations you have.



Critical Questioning Method of Engaging with Texts

The critical questioning method invites students to engage with a text by generating a series of questions about it, beginning with simple questions of recall and moving to deeper questions of analysis, application, and synthesis. This method can be used with any text, although it yields the richest results when used with complex, primary sources.

In teaching students this method, it helps to have them practice with a text they are very familiar with. Then they can move on to work with a text that is new to them and directly relevant to the course content. The following examples use the *Cinderella* story:

Level 1

Level 1 encompasses questions that are basic matters of recall. The answers can be clearly and unambiguously found within the text itself. These questions often begin with *Who*, *What*, *When*, or *Where*. Examples of level 1 questions for *Cinderella* include:

- What were Cinderella's slippers made of?
- Who helped Cinderella to get ready for the ball?

Level 2

Level 2 includes questions that are more complex. The answers may be implied, but not directly stated, within the text. These questions often begin with *Why* or *How*. Examples of level 2 questions for *Cinderella* include:

- Why don't Cinderella's stepsisters like her?
- How did Cinderella get her name?

Level 3

Level 3 questions may not directly mention the text at all. Rather, they seek to surface larger, more universal issues that the text implies and examine the implications of those issues for life today. These questions often begin with *Why* or *To what extent*. Examples of level 3 questions for *Cinderella* include:

- Why are older women often portrayed as evil in fairy tales?
- To what extent is "happily ever after" a realistic goal for married couples?



Written Conversations

In “written conversation,” students write a series of simultaneous notes to one another in response to a particular question that they have chosen or that the teacher has assigned. This teaching technique has a number of advantages:

- It allows all the students to participate in a conversation (albeit a silent one), rather than a full-class discussion in which only some students are truly actively engaged.
- It gives more introverted students the chance to write their thoughts rather than speak them aloud.
- It provides a quieter classroom atmosphere than paired spoken conversations, which, for some students, is more conducive to reflective thought.

The steps for organizing a written conversation are as follows:

1. Organize the students into pairs.
2. Provide a question on which the conversation will focus, or provide several options for questions and let the students choose one. The question should be open-ended enough for sustained conversation.
3. For 3 minutes, the students write their first response to the question. They must remain silent during this time and must write for the entire 3 minutes. They may write words, phrases, or complete sentences; make connections and inferences; put forward ideas and musings; and even pose further questions. They should not be concerned with spelling or grammar.
4. When the teacher calls time, the students exchange their papers, read what their partner has written, and take another 3 minutes to write a response.
5. Repeat this procedure (numbers 3 and 4 above) once, twice, or even three more times, depending on your students’ tolerance for silent writing and the time you have allotted for this exercise.
6. Once students have written responses and exchanged papers for the last time, invite them to discuss out loud with their partners for 2 or 3 minutes. Be prepared for a noisy buzz of lively exchanges!
7. Conclude this exercise by inviting volunteers to share interesting insights or highlights that emerged in their written conversations or notable areas of agreement or disagreement they discovered with their partners. Note that this exercise can be used alone or as an effective lead-in to a full-class discussion, as it gives all students an opportunity to generate fresh ideas about a particular topic.

(This exercise is adapted from *Best Practice: Today’s Standards for Teaching and Learning in America’s Schools*, third edition, by Steven Zemelman, Harvey Daniels, and Arthur Hyde [Portsmouth, NH: Heinemann, 2005], pages 236–239. Copyright © 2005 by Steven Zemelman, Harvey Daniels, and Arthur Hyde.)



Semester-Long Project: Experiencing the Paschal Mystery in Liturgy

This semester-long project is designed to allow the students to immerse themselves more fully in the celebration of the Paschal Mystery through liturgy. The project consists of observation and research, as well as a final synthesis of the two. This project may serve as the final culminating project in place of a traditional final exam. If you choose to use it this way, you may wish to require the students to present their final synthesis orally to the class. Alternatively, you may facilitate an in-class sharing process in which the students share their final synthesis with a small group of their classmates. In either case, the project should be submitted as a portfolio that includes the following elements:

- three typed research papers approximately two pages in length (Document #: TX001348)
- three typed reflection papers approximately two pages in length (Document #: TX001349)
- a final synthesis product (Document #: TX001350)



Project Overview

Throughout the semester you will keep a portfolio of your research and reflections on three different Eucharistic liturgies. Before beginning this project, refer to a liturgical calendar or *ordo* to determine the dates of particular liturgies.

The three liturgies and seasons you will research and reflect on are the following:

- a liturgy in Ordinary Time
- the Solemnity of All Saints or the Feast of All Souls in Ordinary Time
- a liturgy during the Season of Advent

Note: Your teacher may choose to replace one of the above liturgies or seasons with a founder's day liturgy, a family wedding, a funeral, or another celebration.

Prior to the celebration of the designated Eucharistic liturgy, conduct your research about the particular season, Solemnity, or feast as indicated on the handout "Research Component" (Document #: TX001348). Also review the reflection questions on the handout "Liturgy Reflection" (Document #: TX001349) in preparation for this experience.

After the celebration of each particular Eucharistic liturgy, write a reflection paper using the questions on the "Liturgy Reflection" handout (Document #: TX001349) as a guide.

Compile each of the three research papers and reflection papers, as well as the final synthesis product (see the handout "Final Synthesis" [Document #: TX001350]), into a portfolio. Include in your portfolio a table of contents. Submit the portfolio on the designated due date. Your teacher may also ask you to do an oral presentation of your final synthesis.



Research Component

For each of the three liturgies in which you participate for this project, you will write a two-page, typed research paper *before* you attend the liturgy. Use these questions to direct your research:

- What is the liturgical season or occasion for this liturgy?
- On what date(s) or during what time of the calendar year does this season or occasion fall?
- What is the meaning of this liturgical season or occasion? On what aspect(s) of the Paschal Mystery does it invite us to focus?
- How did this season or occasion develop in the Church? What is its historical background?
- What colors, signs, symbols, rituals, and practices are associated with this season?
- What biblical people or biblical themes are associated with this season?

Your paper must address most, but not necessarily all, of these questions. You may also include other relevant information you find in the course of your research. Conclude your paper by posing a question or raising an issue that you hope will be answered or addressed in the liturgy in which you participate. This question or issue should arise from your research. Some example issues are these: "I will be curious to see how the colors of the Advent season are incorporated into the church environment" or "I am wondering if the liturgy will include a litany of the saints, and, if so, which saints will be mentioned."

Other Important Information

- You must utilize at least three academic sources to write your paper. *The Catholic Faith Handbook for Youth*, by Brian Singer-Towns (Saint Mary's Press, 2008), can be one of your three sources. Your teacher and school librarian can help you to locate other appropriate sources in print or electronic form.
- Document all of your sources in a bibliography, using the format your teacher provides. The bibliography is a separate page of your research paper and does not count as one of your two typed pages.
- Your teacher may assign a specific due date for each research paper or simply collect all three papers together at the end of the semester when you submit your completed portfolio for this project.



Liturgy Reflection

For each of the three liturgies in which you participate for this project, you will write a two-page typed reflection paper *after* you attend that liturgy. Attach a parish bulletin, worship aid, or pictures of the environment to your typed reflection. If you choose to take pictures of the environment, you may use them as part of the final synthesis.

Use the following questions to guide your reflection:

- On what day of the week and on what date did you participate in this Eucharistic liturgy?
- Where was the liturgy celebrated?
- What did you notice about the environment? What colors were used for the priest's vestments and other parts of the environment? Were certain banners or other objects used specifically for this occasion or season?
- What was the focus or common theme of the readings (your teacher can help you find the readings if you need to refer to them again)? How do the readings relate to the Paschal Mystery and the content of this course?
- What message or connection do the readings have for your life? Give a concrete example of this.
- Why do you think these readings were assigned to this particular season or celebration?
- What further insight do the readings give you into the Paschal Mystery?
- In what way did the music enhance the experience of prayer?
- What connection does the music have to the Paschal Mystery or with the liturgical season or solemnity?
- How did your experience of this liturgy connect with your own experience of finding new life in a time of suffering? Cite a concrete element or specific moment from the liturgy.
- Pay particular attention to the Eucharistic prayer and note a word, concept, or image that maybe you have not noticed before: What does it tell you about the way in which God is actively and lovingly involved in human history from the dawn of creation through the Paschal Mystery until now?
- How does this liturgy relate to what you have been learning about the Paschal Mystery thus far in class? Refer to the unit titles of this course, as well as the key understandings for the units you have worked on so far.

Address most, if not all, the questions in your reflection paper. You may include other relevant insights or observations as well. In particular, you will want to conclude your paper by attempting to answer the question or address the issue you raised as part of your research paper. Your teacher may assign a specific due date for each reflection paper or simply collect all three papers together at the end of the semester when you submit your completed portfolio for this project.



Final Synthesis

The final synthesis is the last element of your portfolio. You will complete it after you have written all three research papers, participated in all three liturgies, and written all three liturgy reflection papers.

Drawing on material from all six of your papers (three research and three reflection), create a product that expresses and reflects on what you have learned in the course of this project. Rather than simply summarizing your knowledge, a synthesis invites you to take a look at the big picture and notice associations, connections, relationships, and common themes in what you have been learning. You may also make connections among elements of this project, the course content you have been studying all semester, and your personal experience. Your final synthesis product can be any of the following items:

- a PowerPoint presentation
- a reflective essay
- a creative writing piece
- a poster, painting, or other type of visual display
- a podcast
- a Web page
- a video

Your teacher may offer you additional product options as well.

Use the following questions to guide you as you create your synthesis, keeping in mind that you are not limited to these. When possible, use specific examples and information from your papers or from the liturgies in which you participated.

- How did this project enhance your understanding of the Paschal Mystery?
- How did this project help you to grow as a disciple of Jesus?
- How did this project broaden your understanding of liturgy, especially how we experience the Paschal Mystery in liturgy?
- What effect did this project have on your prayer life?
- As you conclude this course, what do you think is the most important insight you have gained into the Paschal Mystery? What is one concrete way in which you will try to incorporate that insight into your daily life—to live it out in your own unique way?



Appendix 2

Student Book/Teacher Guide Correlation

Section 1: God’s Plan for Salvation: The Big Picture

Part 1: The Goodness of Creation

Article 1: The Primeval History	
Unit 1, Step 3,	p. 23
Article 2: Creation Reflects the Glory of God	
Unit 1, Step 3,	p. 23
Article 3: Human Beings: The Summit of Creation	
Unit 1, Step 4,	p. 24
Article 4: The Garden of Eden: The Perfect Life	
Unit 1, Step 4,	p. 24

Part 2: The Fall from Grace

Article 5: Adam and Eve’s Disobedience	
Unit 1, Step 5,	p. 27
Article 6: Original Sin: A Consequence of the Fall	
Unit 1, Step 6,	p. 29
Article 7: Satan and the Fallen Angels	
Unit 1, Step 6,	p. 29

Part 3: The Path to Restoration

Article 8: God’s Promise to Adam and Eve	
Unit 2, Step 3,	p. 61
Article 9: The Old Testament Covenants: Part One	
Unit 2, Step 4,	p. 62
Article 10: The Old Testament Covenants: Part Two	
Unit 2, Step 4,	p. 62
Article 11: Covenant Keeping: Successes and Failures	
Unit 2, Step 4,	p. 62
Article 12: The Growing Messianic Hope	
Unit 2, Step 5,	p. 64

Section 2: Jesus Christ’s Mission Is Revealed

Part 1: The Word Became Flesh

- Article 13: God Prepares the Way: The Roles of Mary and Joseph
Unit 2, Step 6, p. 66
- Article 14: The Gospels and Christological Prophecies
Unit 2, Step 7, p. 68
- Article 15: Why the Word Became Flesh
Unit 2, Step 7, p. 68
- Article 16: The Titles Say It All
Unit 2, Step 7, p. 68

Part 2: The Redemptive Nature of Christ’s Earthly Life

- Article 17: The Luminous Mysteries
Unit 3, Step 3, p. 98
- Article 18: The Poverty of Christ
Unit 3, Step 5, p. 101
- Article 19: The Obedience of Christ
Unit 3, Step 5, p. 101
- Article 20: Christ’s Moral Preaching
Unit 3, Step 6, p. 103
- Article 21: Christ’s Healings
Unit 3, Step 8, p. 106

Section 3: God’s Plan for Salvation Is Fulfilled

Part 1: The Suffering and Death of Jesus

- Article 22: The Events of the Passion
Unit 4, Step 3, p. 136
- Article 23: Who Killed Jesus?
Unit 4, Step 3, p. 136
- Article 24: The Meaning of the Cross
Unit 4, Step 4, p. 138

Part 2: The Resurrection and Ascension of Jesus

- Article 25: The Events of the Resurrection
Unit 4, Step 6, p. 140

Article 26: What Is the Resurrection?	
Unit 4, Step 6,	p. 140
Article 27: The Significance of Christ's Resurrection	
Unit 4, Step 6,	p. 140
Article 28: The Ascension	
Unit 5, Step 3,	p. 173
Article 29: The Significance of Christ's Ascension	
Unit 5, Step 3,	p. 173

Part 3: Redeemed by Christ: Our Eternal Destiny

Article 30: Saved from	
Unit 4, Step 10,	p. 148
Article 31: Saved for	
Unit 4, Step 10,	p. 148
Article 32: Our Judgment by God	
Unit 8, Step 5,	p. 295
Article 33: Heaven, Hell, and Purgatory	
Unit 8, Step 5,	p. 295

Section 4: The Paschal Mystery and Your Life

Part 1: Living as a Disciple

Article 34: Our Call to Holiness	
Unit 8, Step 4,	p. 293
Article 35: Participating in Christ's Priestly Ministry	
Unit 8, Step 8,	p. 301
Article 36: Participating in Christ's Prophetic Ministry	
Unit 8, Step 8,	p. 301
Article 37: Participating in Christ's Kingly Ministry	
Unit 8, Step 8,	p. 301

Part 2: Suffering and the Paschal Mystery

Article 38: Making Sense of Suffering	
Unit 6, Step 6,	p. 221
Article 39: Is Accepting Suffering a Sign of Weakness?	
Unit 6, Step 6,	p. 221
Article 40: Finding Strength in Times of Suffering	
Unit 6, Step 6,	p. 221

Section 5: Prayer and the Paschal Mystery

Part 1: The Fundamentals of Prayer

Article 41: Why We Pray	
Unit 7, Step 1,	p. 250
Article 42: The Forms of Prayer	
Unit 7, Step 2,	p. 253
Article 43: The Expressions of Prayer	
Unit 7, Step 5,	p. 256
Article 44: Overcoming Obstacles to Prayer	
Unit 7, Step 5,	p. 256
Article 45: Ignatian Gospel Meditation	
Unit 7, Step 5,	p. 256

Part 2: Praying the Triduum

Article 46: Introduction to the Triduum	
Unit 7, Step 10,	p. 263
Article 47: Holy Thursday	
Unit 7, Step 10,	p. 263
Article 48: Good Friday	
Unit 7, Step 10,	p. 263
Article 49: The Easter Vigil	
Unit 7, Step 10,	p. 263

Acknowledgments

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

The list of what makes up a mature understanding on pages 12–13 is from *Understanding by Design*, expanded second edition, by Grant Wiggins and Jay McTighe (Upper Saddle River, NJ: Pearson Education, 2006), page 84. Copyright © 2005 by ASCD. Used with permission of ASCD.

The parable on the handout “The Parable of Juan and the Fishbowl” (Document #: TX001367) is reprinted from *Understanding Catholic Christianity*, by Thomas Zanzig and Barbara Allaire (Winona, MN: Saint Mary’s Press, 1997), pages 89–90. Copyright © 1997 by Saint Mary’s Press. All rights reserved.

The quotations on page 229 are from *Lament for a Son*, by Nicholas Wolterstorff (Grand Rapids, MI: Eerdmans Publishing Company, 1987), pages 24, 25, and 26, respectively. Copyright © 1987 by Wm. B. Eerdmans Publishing Company.

The prayer on page 255 is from the Catholic Relief Services Web site, at crsblog.org/weekly-prayers-11-23-09/#more-8055. Used with permission of Catholic Relief Services.

The teaching technique described on the handout “Written Conversations” (Document #: TX001345; see Appendix) is adapted from *Best Practice: Today’s Standards for Teaching and Learning in America’s Schools*, third edition, by Steven Zemelman, Harvey Daniels, and Arthur Hyde (Portsmouth, NH: Heinemann, 2005), pages 236–239.

To view copyright terms and conditions for Internet materials cited here, log on to the home pages for the referenced Web sites.

During this book’s preparation, all citations, facts, figures, names, addresses, telephone numbers, Internet URLs, and other pieces of information cited within were verified for accuracy. The authors and Saint Mary’s Press staff have made every attempt to reference current and valid sources, but we cannot guarantee the content of any source, and we are not responsible for any changes that may have occurred since our verification. If you find an error in, or have a question or concern about, any of the information or sources listed within, please contact Saint Mary’s Press.