

LIVE JESUS IN OUR HEARTS

THE PASCHAL MYSTERY AND THE GOSPELS

TEACHER GUIDE

JULIE DIENNO-DEMAREST

LIVE JESUS IN OUR HEARTS

THE PASCHAL MYSTERY AND THE GOSPELS

TEACHER GUIDE

Julie Dienno-Demarest

CHECK THIS OUT!

To access the additional teaching resources for this course, go to www.smp.org/livejesus_paschalmystery.



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Dedication

To the students who make us better teachers, especially my sons, Alex and Max.

The content in this resource was acquired, developed, and reviewed by the content engagement team at Saint Mary's Press. Content design and manufacturing were coordinated by the passionate team of creatives at Saint Mary's Press.

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INTRODUCTION

Live Jesus in Our Hearts Series

Welcome to Saint Mary's Press® Live Jesus in Our Hearts series. As a Lasallian (Christian Brothers) ministry, Saint Mary's Press is proud to claim the phrase long associated with the prayer of Saint John Baptist de La Salle as the title for this series. Besides being the patron saint for teachers, John Baptist de La Salle was a champion for the poor, a pioneer in educational practices, and a fierce proponent for connecting life with faith. These principles have guided the development of Live Jesus in Our Hearts, our second-generation high school series following the USCCB's Curriculum Framework for high school students.

Key Features of the Series

Live Jesus in Our Hearts builds on the strengths of our previous series:

- Student books that engage and challenge young people with language and examples they can connect with and understand.
- Student books that are student-tested for easy navigation and maximum readability.
- Content that initiates meaningful conversations between teens and their peers, as well as teachers, mentors, and leaders in the Catholic faith community.
- Teacher guides that center on important understandings and essential questions about core elements of our faith.
- Learning experiences and projects that help students explore and develop skills that will enrich their faith, both now and on their future spiritual journeys.

Building on these strengths, Live Jesus in Our Hearts has new features based on numerous hours of consulting and testing with students and teachers:

- A strong connection to young people's experience through short stories, contemporary images of young people in action, features that apply faith to life, and the reflections of real young people in each unit's focus question.
- An invitational, evangelizing approach meets students where they are, whether they have years of Catholic formation or this is the first time they are in a Catholic school setting. This series encourages students to ask deep questions about Christian beliefs and incorporates regular inspirational quotes from Pope Francis.
- A strong and sequential connection between the teacher guide and student book driving the instruction, and covering the student book chapters in order.
- The use of Scripture as a primary source in every course. Students will read and interpret the meaning of biblical texts and discover how they provide the foundation—along with Sacred Tradition—for core Catholic beliefs.

- A contemporary, vibrant, colorful design that attracts young people and sparks their curiosity to see what the student book has to say. Charts, maps, and images throughout the student book provide focus and help to maintain student interest.
- New features in the student book that guide students to greater mastery of the content and deeper understanding:
 - unit and chapter focus questions to direct students' attention to the key themes in each unit and chapter
 - full-page visual reflections that offer students another way to grasp a chapter's key themes
 - Unit Highlights sections with graphic organizers that students can use to review their learning and prepare for quizzes and tests

Overview of *The Paschal Mystery and the Gospels*

The Paschal Mystery and the Gospels is the first-semester, tenth-grade course in the Live Jesus in Our Hearts series. Its purpose is to lead students toward a deeper understanding of the Paschal Mystery, Jesus Christ's work of salvation accomplished through his Passion, death, Resurrection, and Ascension. In order to take a fresh approach to the requirements of the Framework, the first unit of this course focuses on the first chapters of Genesis, describing the goodness of creation, humanity's Fall from Grace, the cycle of sin, and our subsequent need for a savior. The connection between Old Testament sacrifices and Jesus' sacrifice brings this unit to a close, providing a bridge to the remaining units, and covering the required Framework points in appropriate places along the way. In the second unit, students will learn why the Incarnation is necessary and will come to know the key events and characteristics of Christ's earthly life and ministry. In the third unit, students will come to understand how God's plan for salvation is fulfilled in Christ's Passion, death, Resurrection, and Ascension, and what that means for us. The fourth unit addresses both personal and communal suffering, how to make sense of suffering, and how, through the Paschal Mystery, good can come from suffering. In the final unit, students will explore their own call to live as disciples in light of the Paschal Mystery, as well as how the Paschal Mystery informs and directs our prayer life as a Church community and as individual believers.

The five units in this course are:

- Unit 1: Old Testament: United with God, Separated by Sin
- Unit 2: New Testament: God's Plan Fulfilled
- Unit 3: The Paschal Mystery: Christ's Saving Work
- Unit 4: The Paschal Mystery and Real Life
- Unit 5: Prayer and Holiness

Most of the units focus on a different section of the Bible, requiring the students to read significant portions of Scripture. The meaning of these biblical texts is then explored in the student book.

Organization of the Teacher Guide

This teacher guide offers a path for teaching the core content of each unit of the student text. It incorporates important Understanding by Design™ principles, such as the use of enduring understandings and essential questions, targeted interactive learning experiences, and the use of both summative and formative assessments. These features lead the students to deeper comprehension of the enduring understandings for each unit and provide students the opportunities to demonstrate the knowledge and skills related to those enduring understandings.

Each unit in the teacher guide is divided into three basic parts: an overview, the learning experiences, and handouts.

Overview

The overview provides a large picture of the whole unit and is intended to support efficient and effective lesson planning. It consists of the following elements:

- **Unit Summary** This feature provides a quick overview of the core concepts presented in the unit.
- **Learning Objectives** This organizational map outlines the key goals of the unit, the enduring understandings, the related essential questions, and the key knowledge and skills that the students will be able to demonstrate as an outcome of unit learning.
- **Vocabulary** This section offers a list of the vocabulary words that are highlighted and defined in the unit. The list is divided into three categories: terms for mastery, terms introduced for later mastery, and terms previously mastered or for general knowledge.
- **Student Book Chapters** This feature provides a quick reference to the student book chapters and Scripture readings that will be covered by the unit.
- **Suggested Path to Understanding** This section provides an overview of all the learning experiences offered for the unit and the various facets of understanding that are addressed in each:

Explain

Via generalizations or principles, provide justified and systematic accounts of phenomena, facts, and data; make insightful connections and provide illuminating examples or illustrations.

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

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

Perceive

See and hear points of view through critical eyes and ears; see the big picture.

Empathize

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

Reflect

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.

It also notes the enduring understandings, essential questions, knowledge, and skills covered by each learning experience.

- **Additional Online Resources for Teaching This Unit** This feature serves as a reminder of the wealth of additional unit support material that is offered on the Saint Mary's Press website, at www.smp.org/livejesus_paschalmystery.
- **Assessing Student Understanding** This section highlights the options for assessment offered in the teacher guide and in the online resources.

Learning Experiences

The enduring understandings for each unit are taught through the learning experiences. These learning experiences are engaging, interactive suggestions for covering content and concepts in ways that address the learning needs of the contemporary young person. The learning experiences can be revised to best fit your unique learning environment and should be the basis for preparing daily lesson plans. In general, each learning experience will take approximately one to two periods of class time. Each unit contains a similar process for learning:

- **Preassessment** Each unit opens with a learning experience option for pre-assessing what the students may already know about the unit topic. This will help to better target unit lesson planning to meet the unique needs of each class.
- **Final performance tasks** The second learning experience is always geared toward reviewing, ahead of time, the final performance task options (creative projects) available for the students. This takes place early in the unit, so the students can focus on the knowledge and skills they will use for the final performance task they choose. You will have to decide the number and kind of final performance tasks assigned for the course. Some teachers assign final performance tasks for most units; other teachers assign only one or two for each course.
- **Core learning experiences** The next learning experiences are directly related to teaching the enduring understandings of the unit. Each enduring understanding will have at least two, and possibly three, learning experiences that engage the students directly with the concepts related to that understanding.

Handouts

The handouts in each unit are designed to complement the understandings and learning experiences of the unit. The handouts include a preassessment, a vocabulary list, final performance task options, rubrics for the final performance tasks, a unit test, and the core handouts used for the various learning experiences throughout the unit.

All the handouts in the teacher guide, including the unit tests, are available on the Saint Mary's Press website, at www.smp.org/livejesus_paschalmystery, as PDFs and Word documents for downloading, customizing, and printing.

The Saint Mary's Press Teacher Resources Website

In addition to the teacher guide and student book, the Live Jesus in Our Hearts series provides an extensive collection of online resources for each course to assist in guiding and supplementing the student learning. The online resources are presented by course and unit. You can find these resources at www.smp.org/livejesus_paschalmystery or by going to the Saint Mary's Press website (www.smp.org) and clicking on "Teacher Resources." (Note: For security purposes, you will be asked to create an account the first time you access this site.) All of the following resources are available in formats that allow you to download and customize them according to your needs.

- **PowerPoint and Keynote Presentations** Two options are offered for PowerPoint or Keynote presentations. The first option provides supplemental presentations designed to explore unit-related topics at a deeper level. The second option provides chapter presentations that impart an overview of the key concepts within each chapter.
- **Web-Based Resources (Links)** Topic-specific web links offer the opportunity for further research or study on topics related to the unit content. These can be used as part of teacher preparation and background or as additional content for the students.
- **Reading Guides** Each unit includes a chapter-by-chapter reading guide created to assist the students with reading and study skills.
- **Tests and Quizzes** Quizzes and their answer keys are available for each chapter in the unit. The unit test and answer key from the teacher guide are also available, as well as a test bank with answer keys offering additional questions related to each unit. This allows teachers to design unit tests around the content they have focused on in individual classes.
- **Downloadable Handouts** All handouts found in the teacher guide are also offered online.
- **Digital Quizlets** If your students have access to tablets or laptops, we have created Quizlets for every chapter. Simply click on the link, and you can add the Quizlet to your own account to use with your students.

Thank You

We thank you for choosing the Live Jesus in Our Hearts series and making this a part of your religion curriculum. We share a common goal: to form young people to be in relationship with Jesus Christ, while being religiously literate, and living their faith in their everyday lives.

Please contact us if you ever have suggestions for how we might reach these goals in even more effective ways. We constantly seek to improve all our products to meet your needs and the diverse needs of your students, and we value your knowledge and expertise. Email us at smpress@smp.org to offer your feedback.

UNIT 1

Old Testament: United with God, Separated by Sin

What divided God and humanity,
and what united us again?

OVERVIEW

Unit Summary

In this unit, students begin their study of the Paschal Mystery by exploring the Old Testament. Recalling the religious truths in Genesis, they will understand God's original plan for our union with him and one another, the effects of human sin on that plan, and God's promise to conquer evil. Connecting that plan and promise with the covenants and the prophets, students will see how these events foreshadow the sacrificial love of Jesus Christ.

Learning Objectives

DESIRED RESULTS	
TRANSFER	ESTABLISHED GOALS
<i>Students will be able to independently use their learning to: . . .</i>	
Consider what God's enduring love and plan for the salvation of all people means on a personal level.	USCCB Framework The Mission of Jesus Christ (The Paschal Mystery): IA-B; IIA-B

MEANING MAKING	
ENDURING UNDERSTANDINGS <i>Students will understand that . . .</i>	ESSENTIAL QUESTIONS <i>Students will keep considering . . .</i>
<p>U1. God's original plan of goodness was marred by human sin, which brought ugliness, division, and hatred into the world.</p> <p>U2. Despite human sinfulness, God continued to express his enduring love for us, especially through covenants.</p> <p>U3. The promise of a Messiah, foreshadowed by events throughout the Old Testament, is fulfilled in Jesus Christ.</p>	<p>Q1. If God made everything good, how did things get so bad?</p> <p>Q2. After the Fall, why did God want to make covenants with humanity?</p> <p>Q3. How are the Old Testament sacrifices connected to Jesus' sacrifice?</p>
ACQUISITION	
KNOWLEDGE <i>Students will know . . .</i>	SKILLS <i>Students will be able to . . .</i>
<p>K1. Chapters 1–11 of Genesis communicate key religious truths about the goodness of all creation, including humankind, and the goodness and glory of God.</p> <p>K2. Sin was brought into the world by human free will.</p> <p>K3. God did not create evil and never causes evil; God permits evil because he can cause good to emerge from evil.</p> <p>K4. Our fallen state makes it difficult for us to perceive God's original plan.</p> <p>K5. The first time we learn of God's promise of a savior is in Genesis 3:15.</p> <p>K6. God's promises and covenants throughout the Old Testament were made out of love for humankind.</p> <p>K7. The Old Testament prefigures the Paschal Mystery.</p> <p>K8. The understanding of Jesus as the Lamb of God is rooted in Exodus and the Passover.</p> <p>K9. The sacrificial love of Jesus Christ and the forgiveness of sins are prefigured in Leviticus.</p> <p>K10. The prophets foreshadow the Messiah in both their lives and their messages, foretelling the coming of a King.</p>	<p>S1. Identify key religious truths in Genesis, chapters 1–11—that God is good, that we are created good, and that we are fallen.</p> <p>S2. Recognize the literary forms used to communicate religious truths in Genesis, chapters 1–11.</p> <p>S3. Explain why “God permits evil” is distinct from “God creates evil.”</p> <p>S4. Examine, in a prayerful and reflective manner, the extent to which they are able to see themselves, others, and the world around them as beautiful creations of God.</p> <p>S5. Recognize God's loving care following the Fall in Genesis, chapter 3.</p> <p>S6. Compare and contrast the Israelites' faithfulness to the covenants with God's faithfulness to the covenants.</p> <p>S7. Use religious artwork to express some of the ways the Old Testament prefigures the Paschal Mystery.</p> <p>S8. Differentiate between virtuous love and imitations that distort the notion of sacrifice.</p>

Vocabulary

The student book covers the following list of terms for this unit. To provide the students with a list of the terms and their definitions that you choose to feature in your class, customize, download, and print the handout “Unit 1 Vocabulary” (TX006343), on page 41, one for each student.

Terms for Mastery

atonement
Davidic Covenant
Easter Vigil
etiology
Exsultet
figurative language
hesed
love
messianic hope

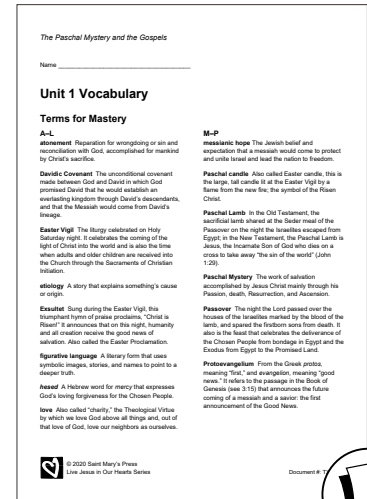
Paschal candle
Paschal Lamb
Paschal Mystery
Passover
Protoevangelium
scapegoat
Sinai covenant
Yom Kippur

Terms Introduced for Later Mastery

Eucharist
grace
Sanhedrin
Theology of the Body

Terms Previously Mastered or for General Knowledge

angel
concupiscence
conditional
covenant
Devil
Fall, the
judges
Messiah
omniscient
original holiness
original justice
Original Sin
paradox
parity treaties
patriarchal/patriarchy
prophet
Satan
synoptic gospels
typology
vassal treaties



Student Book Chapters

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

Chapter 1: God's Original Plan (pp. 10–39)

- Article 1: The Fullness of Creation
 - Pre-read: Genesis, chapter 2
- Article 2: Creation Accounts: The Literary Form
- Article 3: You Can't Un-Ring That Bell
 - Pre-read: Genesis, chapter 3
- Article 4: The Wages of Sin
- Article 5: The Cycle of Sin Begins
 - Pre-read: Genesis 4:1–16
 - Pre-read: Genesis 6:5–9:28
 - Pre-read: Genesis 11:1–9

Chapter 2: Bound to God: The Covenants (pp. 40–69)

- Article 6: Ending the Cycle
- Article 7: The Promise
- Article 8: Covenant: A Relationship and a Remedy
- Article 9: The Covenants with Noah and Abraham
 - Pre-read: Genesis 9:1–17
 - Pre-read: Genesis 12:1–9, 15:1–21
- Article 10: The Covenants with Moses and David
 - Pre-read: Exodus, chapters 19–24
 - Pre-read: 2 Samuel, chapter 7

Chapter 3: Pointing toward Christ's Sacrifice (pp. 70–101)

- Article 11: The Past: A Glimpse into the Future
 - Pre-read: Genesis, chapter 22
- Article 12: The Lamb of God
 - Pre-read: Exodus, chapters 11–15
- Article 13: Carrying the Sins of Others
 - Pre-read: Leviticus 16:1–28
- Article 14: Love Requires Sacrifice
 - Pre-read: Leviticus, chapter 1
- Article 15: The Prophets: Hints of the Coming Messiah
 - Pre-read: Isaiah 42:1–7, 49:1–6, 50:4–9, 52:13–53:12

Additional Online Resources for Teaching This Unit

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

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

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

Assessing Student Understanding

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

- handout “Unit 1 Preassessment” (TX006341), on page 38
- handout “Unit 1 Vocabulary” (TX006343), on page 41
- handout “Unit 1 Final Performance Task Options” (TX006353), on page 64
- handout “Unit 1 Final Performance Task Rubrics” (TX006354), on page 65
- handout “Unit 1 Test” (TX006355), on page 67
- handout “Unit 1 Test Answer Key” (TX006356), on page 73
- downloadable quizzes for each chapter
(see smp.org/livejesus_paschalmsytery)

The Suggested Path to Understanding

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

UNIT 1

Explain

LEARNING EXPERIENCE 1: Preassessment

Preassess what the students already know about the Old Testament prefiguring the Paschal Mystery to assist you in identifying points to emphasize in this unit.

Apply

LEARNING EXPERIENCE 2: Final Performance Task Preview

Preview the final performance tasks and their rubrics.

CHAPTER 1

Interpret

LEARNING EXPERIENCE 3: Key Religious Truths

Engage the students in the five primeval stories from Genesis, and frame their understanding of those stories by focusing on the key religious truths. (U1, Q1, S1, S2, K1, K2)

Reflect

LEARNING EXPERIENCE 4: To See as God Sees

Lead students in a personal reflection on how the effects of Original Sin make it difficult for us to perceive God's original plan for human relationships in Genesis, chapter 2, using insights from *Theology of the Body* by Pope Saint John Paul II. (U1, Q1, S4, K2, K4)

Explain

LEARNING EXPERIENCE 5: Good and Evil

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

CHAPTER 2

Interpret

LEARNING EXPERIENCE 6: Analyzing the Protoevangelium in Art

Guide the students in locating and analyzing artistic depictions of the Protoevangelium as a means of strengthening and deepening their understanding of the Paschal Mystery. (U2, Q2, K5, S5)

Apply

LEARNING EXPERIENCE 7: Promises and Covenants

Apply the understanding of covenant to a personal experience, and then compare and contrast that experience with one of the four biblical covenants. (U2, Q2, K6, S6)

CHAPTER 3

Explain

LEARNING EXPERIENCE 8: Imaging Prefiguration

Create a presentation with images and brief descriptions of the various ways the Old Testament prefigures the Paschal Mystery. (U3, Q3, K7, K8, K9, K10, S7)

Apply

LEARNING EXPERIENCE 9: Love and Sacrifice

Learn about the four Greek words for *love*, differentiate between virtuous love and imitations (or outright violations), and apply these concepts to biblical sacrifice and atonement. (U3, Q3, K2, K7, K9, K10, S8)

LEARNING EXPERIENCES

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

Explain

LEARNING EXPERIENCE 1 (Unit) Preassessment

Preassess what the students already know about the Old Testament prefiguring the Paschal Mystery to assist you in identifying key points to emphasize in this unit.

1. **Prepare** by downloading and printing the handout “Unit 1 Preassessment” (TX006341), on page 38, one for each student, and downloading the PowerPoint presentation “Learning Experience 1: Preassessment” (TX006558) found at www.smp.org/livejesus_paschalmystery.
2. **Arrange** the students into pairs.

TEACHER NOTE

Although the students could complete the preassessment individually, working with a partner will help to reassure them that this is simply an introductory exercise to begin the unit, not a test. Using the handout allows the students to annotate after the preassessment concludes.

3. **Distribute** the handout. Direct the students to work in pairs to complete the handout, identifying each statement as true or false. Allow about 10 minutes for this process. Tell the students not to spend too much time on any one item. If they have no idea whether a statement is true or false, they should simply guess and move on.
4. **Show** the PowerPoint presentation. As you display each statement (before moving to the next slide, revealing whether that statement is true or false), informally take the pulse of the class to identify whether most students think the statement is true or false (you may ask for a show of hands or simply a verbal response). Invite the students to correct their own papers as you proceed through the PowerPoint presentation. Make notes of the topics the students seem to possess strong prior knowledge of and, in contrast, topics that will require focused study during this unit.

The Paschal Mystery and the Gospels

Name _____

Unit 1 Preassessment

Old Testament: True or False?

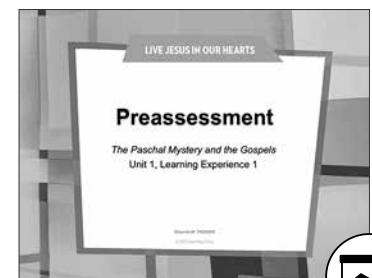
Working with your partner, decide if each of the following statements about the Old Testament is true or false. Circle "T" if the statement is true or "F" if the statement is false.

T	F	1. God's original plan for creation was a plan for goodness, holiness, and justice, not sin and evil.
T	F	2. Catholics are obligated to believe that the two Creation accounts in the Book of Genesis are both scientifically accurate and provide spiritual truth.
T	F	3. The two Creation accounts in Genesis teach us that God created us to be happy and to live in union with him and one another.
T	F	4. The Old Testament and the New Testament have very little in common.
T	F	5. Because of Original Sin and concupiscence, we do not have any control over our sinful nature.
T	F	6. The Fall, expressed figuratively in the account of Adam and Eve in Genesis, refers to the origin of sin and evil in the world.
T	F	7. God is the creator of all things, including evil.
T	F	8. The Protoevangelium refers to the first announcement of a savior that will be victorious over sin and evil.
T	F	9. Covenants and contracts are basically the same thing.
T	F	10. Humanity broke each one of the covenants in the Old Testament, leading God to end his relationship with the Jewish People.
T	F	11. The rainbow is a sign of God's covenant with Noah and all his descendants.
T	F	12. Chapters 1-11 of Genesis are considered prehistorical accounts, while chapter 12 marks the beginning of Israel's history, starting with Abraham.
T	F	13. God's covenant with Abraham included descendants as numerous as the stars, and a royal kingdom.

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Document # TX006341

TX006341



TX006558

TEACHER NOTE

If the students have access to the internet as well as an electronic device such as a computer, tablet, or smartphone in the classroom, they can access a Quizlet Live version of this preassessment online at www.smp.org/livejesus_paschalmystery. The Quizlet presents the preassessment in an interactive game format, allowing pairs to collaborate, but yet enter their own answers while also competing with classmates. In addition to providing immediate answer results to students, the game will also provide you with a summary report of the topics the students seem to possess strong prior knowledge about and, in contrast, topics that will require focused study during this unit.

The Paschal Mystery and the Gospels

Name _____

Unit 1 Final Performance Task Options

The following is a list of the enduring understandings for unit 1. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. Use the descriptions below to understand the specific elements that will be required for each final performance task option.

- God's original plan of goodness was marred by human sin, which brought ugliness, division, and hatred into the world.
- Despite human sinfulness, God continued to express his enduring love for us, especially through covenants.
- The promise of a Messiah, foreshadowed by events throughout the Old Testament, is fulfilled in Jesus Christ.

Option 1: A Documentary about God's Plan for Goodness Despite Human Sinfulness

You are entering a documentary film contest sponsored by your diocesan Office of Youth Ministry. It will illustrate all of the unit's enduring understandings in a manner that is appealing and accessible to young adolescents. The three winning entries will be shown at the annual youth rally held each fall. Your documentary must adhere to the following rules:

- The film should incorporate the theme "Humanity: Created . . . Fallen . . . Redeemed."
- The film should be 3-5 minutes long and use creative methods, such as appropriate images, skills, voice-over commentary, and music, to convey the key elements of the enduring understandings.
- The film must incorporate at least two Scripture passages that 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 Christian artists.

- Produce a four-piece art show that conveys, reflects on, or interprets the enduring understandings of this unit.
- Your four pieces may be any size and may utilize any combination of artistic media such as paintings, drawings, short videos, sculptures, digital art, and so on.
- It is recommended, but not required, that each art piece incorporates all three enduring understandings.
- A brief (two- or three-sentence) written explanation or commentary should accompany each piece.

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TX006353

- Move** quickly through the slides. For the false statements and any statements the majority of the students categorize incorrectly, you may wish to offer brief words of explanation or correction, but do not engage in a full explanation or discussion at this point. Tell the students they will be learning more about all of these concepts throughout the unit.
- Direct** the students to look again at their handout and to work individually to annotate it according to these directions:
 - Circle the statement—true or false—that most surprises you.
 - Put a check mark next to one statement you think you would be able to explain well to a classmate.
 - Put a star next to the statement you are most curious about.
- Conclude** by affirming the students' open-mindedness, curiosity, and willingness to engage both their hearts and their minds in the material of this unit. Direct them to keep their handouts so they may refer back to them later in the unit.

Apply

LEARNING EXPERIENCE 2 (Unit)

Final Performance Task Preview

Preview the final performance tasks and their rubrics.

- Prepare** by downloading and printing the handouts "Unit 1 Final Performance Task Options" (TX006353), on page 64, and "Unit 1 Final Performance Task Rubrics" (TX006354), on page 65, one of each for each student.
- Distribute** the handouts. Give the students a choice as to which performance task to work on, and add more options if you so choose.

The Paschal Mystery and the Gospels

Name _____

Unit 1 Final Performance Task Rubrics

Criteria	Option 1			
	1	2	3	4
Does the project demonstrate an understanding of the enduring understandings for unit 1?	Yes, the project clearly and accurately demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.
Does the project demonstrate an understanding of the enduring understandings for unit 1?	Yes, the project clearly and accurately demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.
Does the project demonstrate an understanding of the enduring understandings for unit 1?	Yes, the project clearly and accurately demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.
Does the project demonstrate an understanding of the enduring understandings for unit 1?	Yes, the project clearly and accurately demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.	Yes, the project demonstrates an understanding of the enduring understandings for unit 1.

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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, choose option 2.
 - Keep in mind that you should be working on, or at least thinking about, your chosen task throughout the unit.
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. **Allow** one full class period, near the end of the unit, for the students to work on the final performance task. This will allow you to work with any students who need additional guidance with their project.

TEACHER NOTE


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

Interpret

LEARNING EXPERIENCE 3 (Chapter 1)

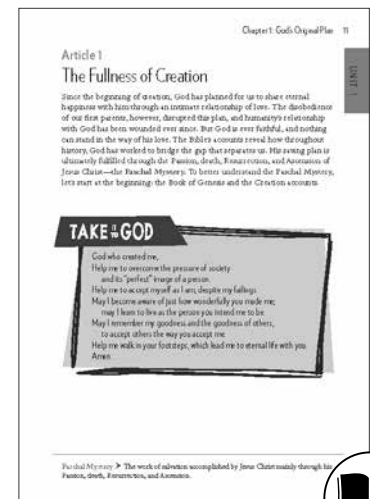
Key Religious Truths

Engage the students in the five primeval stories from Genesis, and frame their understanding of those stories by focusing on the key religious truths.
(U1, Q1, S1, S2, K1, K2)

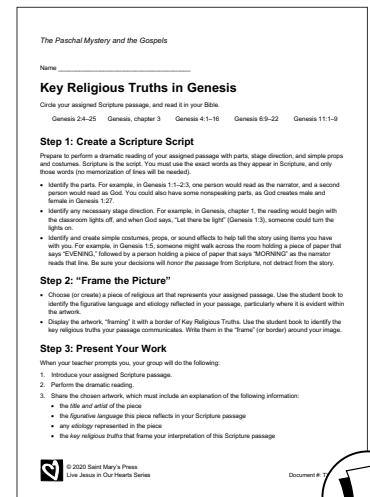
1.  **Prepare** by ensuring that all the students have read articles 1–5 in the student book prior to this learning experience and that they will have access to their student books and Bibles (print or e-books) during class. Photocopy or download and print the handout “Key Religious Truths” (TX006344), on page 44, one for each student.

TEACHER NOTE

Learning experience 3 will take one full block period for students to prepare, and a second for the presentations. With traditional scheduling, this learning experience might take three class periods: one to work on creating the scripts, a second to work on Framing the Story, and a third to present and discuss.



Articles 1–5



TX006344

2. **Introduce** this learning experience to the students in these or similar words:
 - In a previous course, you read and studied the stories in the first chapters of Genesis. You focused on learning how to read the Bible and understand Divine Revelation. You learned how to interpret these stories correctly, to understand their symbolic meaning and the key religious truths they taught.
 - In this first chapter, we are going to be taking another look at those stories, but for a different purpose. This activity will deepen our understanding of how God has always, since the moment of Creation, been working for our salvation. The key religious truths are the foundation for understanding God's original intent in creating us, how God's plan for our goodness and salvation has needed to adapt in response to human action, and where sin and evil fit into the big picture.
 - For this learning experience, you will be divided into five groups. Each group will be assigned one Scripture account from the first chapters in Genesis. Your assignment will have three parts. First, you will have to create a script for a dramatic reading of your Scripture story. Second, you will choose (or create) a piece of religious art that can represent your story and identify some of the key spiritual truths your Scripture story teaches us. Third, your group will present your work: perform the dramatic reading, explain your piece of art, and then lead the class in a discussion about the meaning of the story.
3. **Arrange** the students into five groups. Distribute the handout. Assign each group one of the five primeval accounts in Genesis as noted on the handout.
4. **Direct** the students to read their assigned account and work together on step 1, creating their dramatic reading scripts.
5. **Allow** 15–20 minutes for the students to create their scripts. Remind the students that they may only use the exact words from Scripture. Circulate among the groups to offer any needed assistance. Be especially alert for students for whom reading aloud and finding their way around the Bible is a challenge or new experience.

TEACHER NOTE

Prep time is intentionally limited. If needed, have students finish their scripts for homework.

6. **Transition** to the next part of this learning experience by reviewing the following key concepts that appear in articles 2–5 in the student book, using these or similar words:
 - The Catholic approach to reading the Bible focuses on the key religious truths that God wants to reveal to his people for the sake of our salvation. The phrase “key religious truth” refers to a deeper spiritual meaning conveyed in Scripture. To determine key religious truths, we look for the literary forms of figurative language and etiology.
 - Figurative language is expressed in symbolism—especially symbolic images—to communicate religious truth and reaffirm real events. For example: Genesis, chapter 1, uses the figurative language of the seven days of Creation to communicate the religious truth that God created the world with order and purpose. Remember that the literary technique of figurative language is not used to provide scientific explanations.
 - Etiology is the study of the origins and the causes of things used by many cultures. For example, there is a Native American story explaining why bears have such short tails. When etiology is used in Scripture, it infuses the explanation with religious truth. The account of Adam and Eve teaches us that sin was brought into the world by human free will, not by God. Remember that the literary technique of etiology does not provide scientific explanations.
7. **Direct** the students to look at step 2 on the handout and review the directions. Clarify this part of the learning experience using these or similar words:
 - The artistic image represents our first impression of the primeval story.
 - Use the student book to identify the figurative language, etiology, and key religious truths present in your story.
8. **Allow** 30 minutes for the groups to rehearse their Scripture scripts and artwork presentations. Circulate among the groups to offer any needed assistance.
9. **Reconvene** the large group for presentations and discussion. As each group introduces, performs, and explains their passage and artwork, have the rest of the class consider the following questions:
 - What is one question you have about this passage?
 - What is one comment you found interesting in this presentation?

After each presentation, ask for volunteers to share their questions and comments. Encourage the students to respond to one another in the resulting discussion.

Article 1 The Fullness of Creation

Since the beginning of creation, God has planned for us to share eternal happiness with him through an intimate relationship of love. The disobedience of our first parents, however, damaged this plan, and humanity's relationship with God has been wounded ever since. But God is ever faithful, and nothing can stand in the way of his love. The Bible's accounts reveal how the original harmony God has made to bridge the gap that separates us. His saving plan is ultimately fulfilled through the Passion, death, Resurrection, and Ascension of Jesus Christ—the Paschal Mystery. To better understand the Paschal Mystery, let's start at the beginning: the Book of Genesis and the Creation account.

TAKE A GOD

God who created me,
Help me to overcome the pressure of society
and to "perfect" myself as a person.
Help me to accept myself as I am, despite my failings.
May I become aware of just how wonderfully you made me.
May I learn to live as the person you intend me to be.
May I remember my goodness and the goodness of others,
to accept others the way you accept me.
Help me walk in your footsteps, which lead me to eternal life with you.
Amen.

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

Articles 1-3

The Paschal Mystery and the Gospels

How Do I See?

Listen to and watch the PowerPoint presentation "To See as God Sees," a reflection on Genesis, chapter 2. Consider the ways you have successfully been able to see as God sees and ways you have struggled with the temptation to see the world distorted by sin.

Genesis, chapter 2	An example of success: seeing as God sees	An area of temptation that I struggle with
"It is not good for the man to be alone."		
"I will make a helper suited to him."		
"I built the rib that he had taken from the man."		
"The two of them become one body."		
"I asked, yet they hid no shame."		

TX006345

To See as God Sees

The Paschal Mystery and the Gospels
Unit 1, Learning Experience 4

TX006559

10. Ensure that in each group's presentation and in the class discussion that follows, these points are clearly made:

- **Key religious truth in Genesis, chapter 2:** We were created good. Knowing God's original plan (with original justice and original holiness) reminds us that humans are made for deep, mutual, intimate, loving relationships with God and one another—with complete openness and no shame.
- **Key religious truth in Genesis, chapter 3:** We are fallen. Sin and evil entered the world through humankind's free choice, a self-centered choice that is rooted in disobedience toward God and a lack of trust in his goodness.
- **Key religious truth in Genesis, chapter 4:** The cycle of sin with the "urge" and influence of concupiscence continues, yet we are reminded and encouraged to "rule over it."
- **Key religious truth in Genesis, chapter 6:** There are deeply rooted sinful situations for which entire communities can be held accountable, for which God deals with people as a whole.
- **Key religious truth in Genesis, chapter 11:** Perverse ambitions to become like all-powerful gods leads to division.

11. Conclude by affirming the variety of contributions and reminding the students about the purpose of revisiting Genesis, chapters 1–11, at this time in the course, using these or similar words:

- Although these are not the only key religious truths found in the primeval stories in Genesis, these are key to understanding that God is the source of goodness, and human free will is the source of sin and evil.

Reflect

LEARNING EXPERIENCE 4 (Chapter 1)

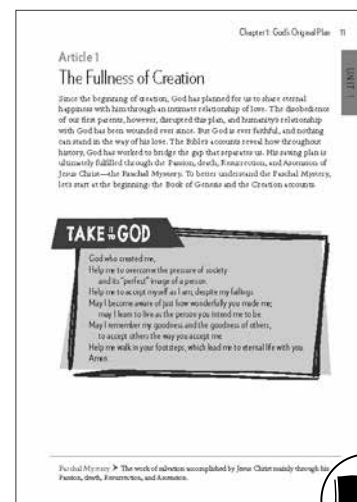
To See as God Sees

Lead the students in a personal reflection on how the effects of Original Sin make it difficult for us to perceive God's original plan for human relationships in Genesis, chapter 2, using insights from Theology of the Body by Pope Saint John Paul II. (U1, Q1, S4, K2, K4)

- 1. Prepare** by ensuring that the students have read articles 1–3 in the student book. Download and print the handout "How Do I See?" (TX006345), on page 45, one for each student. Access the PowerPoint presentation "Learning Experience 4: To See as God Sees" (TX006559), at www.smp.org/livejesus_paschalmystery, which guides students through the reflection.
- 2. Distribute** the handout. While the students view the PowerPoint presentation, the handout will prompt them to consider the ways they are successfully able to see as God sees, as compared to how they might struggle with the temptation to see the world distorted by sin.
- 3. Introduce** this learning experience using these or similar words:
 - In the Theology of the Body, Pope Saint John Paul II articulates an interpretation of Genesis reflecting the beauty of God's

Original Plan for human relationships. Our fallen state makes it difficult for us to perceive this. Instead of seeing as God sees, our society has accepted a perspective distorted by sin. In this reflection on five phrases (found in four verses) from Genesis, chapter 2, you are asked to consider how you personally succeed and struggle with seeing as God sees.

4. **Show** the PowerPoint presentation, which includes a brief introductory slide on Theology of the Body. As each “verse” slide from chapter 2 of the Book of Genesis is displayed, ask a student to slowly and clearly read the Scripture passage aloud.
5. **Read** each column of the compare-and-contrast slides slowly and deliberately. Before moving on to the next slide, direct the students to record their personal reflection on the handout, using these or similar words:
 - When it comes to the Theology of the Body, are you able to see as God sees? Or is your perspective distorted by sin?
 - Most of us don’t fall solidly in either column. Rather, there is some aspect of seeing as God sees that we can successfully practice, and other areas of temptation, in which we struggle.
 - On your handout, consider these examples for this passage. Make note of what you are able to practice and where you are tempted to have a perspective distorted by sin.
6. **Continue** a slow and deliberate pace, allowing at least 5 minutes for students to reflect on each of the five compare-and-contrast slides and record their personal practices.
7. **Ask** for volunteers to share their reactions to the reflection, using these or similar words:
 - What aspects of contemporary culture pose the greatest challenge to teens and young adults seeing as God sees?
 - Who or what helps you to see as God sees?
8. **Draw** the conversation to a close by sharing the following points in these or similar words:
 - Though the effects of Original Sin distort our ability to see as God sees, God still wants to share his divine life with us. We are not abandoned to only see through the distortion of sin.
 - As we know, after the Fall, God continued to make promises and covenants with humanity.
 - Moreover, God continued to offer help and hope through the work of salvation accomplished through Jesus Christ, in his Passion, death, Resurrection, and Ascension.
 - When we recognize how sin distorts our ability to see, it reaffirms the need to rely on God and not our own understanding (see Proverbs 3:5).
9. **Conclude** by calling the class to quiet and inviting a student volunteer to pray aloud the “Take It to God” prayer on page 11 in the student book.



Explain

LEARNING EXPERIENCE 5 (Chapter 1)

Good and Evil

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

- 1. Prepare** by ensuring that the students have read articles 1–3 in the student book. Download and print the handout “Divine Providence and the Problem of Evil” (TX006346), on page 47, one for each student. To complete this handout, the students will need access to the *Catechism*, numbers 302–312, available through the USCCB and Vatican websites. Links to these websites are available on the resource “Unit 1 Web-Based Resources and Videos” (TX006572), at www.smp.org/livejesus_pascalmystery.
- 2. Distribute** the handout.
- 3. Arrange** students into four letter groups (A, B, C, and D). Assign each letter group a set of three consecutive questions on the handout (i.e., A: 1–3, B: 4–6, C: 7–9, D: 10–12). Have the students discuss and clarify their answers with one another. Each student must write the answers on his or her own individual handout. Allow 10–15 minutes for this discussion and writing.
- 4. Circulate** among the groups to offer assistance and to ensure they are on task.
- 5. Arrange** the students into new groups of four. Each new group should have one student representative from each of the original letter groups (A, B, C, D). Each student should report to their new group to share their findings. As the students listen to their classmates, they should write the responses to the other questions on their own handout.
- 6. Direct** the students to respond to the Final Reflection Question on their own handout after they have completed all of the other questions.
- 7. Invite** the large group to discuss student responses to questions 1–12 and the Final Reflection Question. When clarifying answers and facilitating discussion, be sure the students understand the following points:
 - God does not cause evil but permits it.
 - God only *permits* evil because he can cause good to come from that evil.
 - The greatest example of this was when God the Father permitted the evil of the Crucifixion of the Son, and through it, brought about the goodness of the Resurrection, the source of our Salvation.
 - “But for all that, evil never becomes a good” (CCC, 312).

TEACHER NOTE

Note the handout “Divine Providence and the Problem of Evil Answer Key” (TX006347).

The Paschal Mystery and the Gospels

Name _____

Divine Providence and the Problem of Evil

Circle the group to which you have been assigned:

Group 1 Group 2 Group 3 Group 4

Find paragraphs 302–314 in the *Catechism* of the Catholic Church and answer your group's questions.

Group 1

1. The “goodness and perfection” of Creation is discussed in paragraph 302. If God created everything good, why aren't things “perfect”?

2. Paraphrase paragraph 302. What does Divine Providence mean?

3. Read paragraph 302. What does Divine Providence NOT mean?

Group 2

4. According to paragraph 304, what does the Holy Spirit often do in Sacred Scripture?

5. Read paragraphs 304–306. Who or what are “secondary causes”? Why are they a sign of God's “goodness and goodness” and not “weakness”?

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The Paschal Mystery and the Gospels

Unit 1 Web-Based Resources and Videos

Chapter 1

Theology of the Body

• <http://www.theologyofthebody.com>
This website provides an overview of the Theology of the Body, including an annotated list with links to related articles, publications, speakers, and organizations. Use this resource with learning experience 4.

The Divine Providence of God

• <http://www.usccb.org/catechism/par302-312>
This is the official Vatican online version of the *Catechism* where the section numbers are easily searchable. The students need access to numbers 302–312 for this activity. Use this resource with learning experience 5.

Chapter 2

Video: Genesis Part 1

• <https://www.youtube.com/watch?v=QDQ7TtHvY0c>
An animated short giving a big picture overview of the first half of the Book of Genesis (7:42).

Video: Genesis Part 2

• <https://www.youtube.com/watch?v=Vf4qBwvYwY0>
An animated short giving a big picture overview of the second half of the Book of Genesis (8:17).

What is the Eucharist?

• <http://www.usccb.org/catechism/par2849-2854>
This is a recorded chart of the Eucharist showing the words being sung (11:20).
• <http://www.sacramentum.org/par2849-2854>
The official text of the Eucharist with a link to a commentary, on the USCCB website.

Chapter 3

Video: Sacrifice and Atonement

• <http://www.usccb.org/catechism/par2241-2243>
A video that explains the biblical concept of sacrifice and atonement, connecting the Old Testament concepts to Jesus' fulfillment of them (8:15). Just as Jesus, the video mentions Baptism and Eucharist but does not talk about the real Presence of Christ in the Eucharist. Use this video with learning experience 6.

Video: Leviticus

• <http://www.usccb.org/catechism/par2241-2243>
An animated short giving a big picture overview of the Book of Leviticus (8:16).

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The Paschal Mystery and the Gospels

Divine Providence and the Problem of Evil Answer Key

Group 1

1. The “goodness and perfection” of Creation is discussed in paragraph 302. If God created everything good, why aren't things “perfect”?

• Creation did not spring forth in complete perfection from the hands of the Creator. The universe was created “in a state of journeying” toward an ultimate perfection yet to be attained.

2. Paraphrase paragraph 302. What does Divine Providence mean?

• The disposition by which God guides his creation toward the “ultimate perfection yet to be attained.”

3. Read paragraph 302. What does Divine Providence NOT mean?

• Saying that God guides his creation is not the same thing as saying that God controls creation.

Group 2

4. According to paragraph 304, what does the Holy Spirit often do in Sacred Scripture?

• The Holy Spirit often attributes actions to God “without mentioning any secondary causes.”

5. Read paragraphs 304–306. Who or what are “secondary causes”? Why are they a sign of God's “goodness and goodness” and not “weakness”?

• We (human beings) are “secondary causes.” God makes use of human cooperation.
• This is not a sign of weakness, but rather a token of almighty God's goodness and goodness, because God grants us the dignity of acting on our own, of cooperating in the accomplishment of the plan.

6. Read paragraphs 306–308. Identify three specific actions that you or people you know have done recently that could be considered “secondary causes.”

• Answers might include: reuse things—if you no longer wear it or need it, give it to someone who does need it; recycle what can't be reused; buy recycled products; use canvas bags, or recycle paper or plastic bags when shopping; compost food scraps and leaves or grass clippings; use less electricity; waste less food; use less water; plant things; be good to others; respect wildlife; use cloth napkins instead of paper napkins; car pool; don't support companies that pollute or engage in environmentally damaging practices or exploit people; use natural fertilizer on your lawn; don't buy exotic pets; let your elected officials know that the environment matters to you; telling them that you want clean air, clean water, national parks, and wildlife and habitat protection.

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8. **Conclude** by acknowledging the complexity of the topic. Affirm your students' ability to discuss big, unanswerable questions using these words from the *Catechism*, or something similar:

- “Why does evil exist? To this question, as pressing as it is unavoidable and as painful as it is mysterious, no quick answer will suffice.” (309)

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation “Chapter 1 Overview: God’s Original Plan” (TX006555), (see www.smp.org/livejesus_paschalmystery).

TEACHER NOTE

If you wish to administer the chapter 1 quiz (TX006564), do so now, before moving on to chapter 2 (see www.smp.org/livejesus_paschalmystery).

Interpret

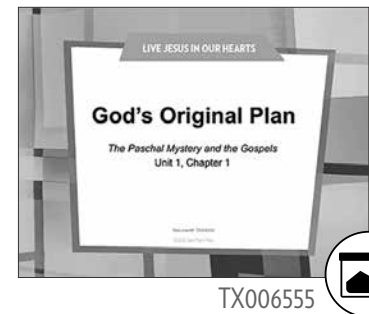
LEARNING EXPERIENCE 6 (Chapter 2)

Analyzing the Protoevangelium in Art

Guide the students in locating and analyzing artistic depictions of the Protoevangelium as a means of strengthening and deepening their understanding of the Paschal Mystery. (U2, Q2, K5, S5)

1. **Prepare** by ensuring that all the students have read articles 6 and 7 in the student book prior to this learning experience and that they will have access to Bibles (print or e-books) during class. Photocopy or download and print the handout “Artistic Interpretations of the Protoevangelium” (TX006348), on page 53, one for each student. The students will need access to computers or tablets (at least one for every four students in your class) to conduct an online image search and to prepare a PowerPoint (or Google slides or Keynote) presentation. Have index cards on hand, one for each student.
2. **Begin** by inviting the students to read or recall the account of the Fall in Genesis 3:14–24, God’s enduring love, and victory over sin and death using these or similar words:

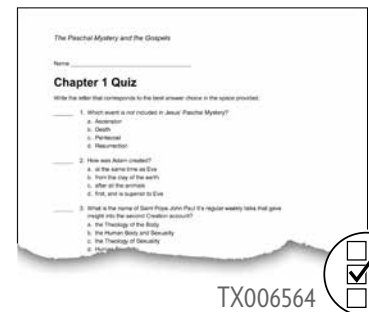
- We tend to read Genesis 3:14–24 with abundant focus on the punishment, leaving many to struggle with seeing how this passage also communicates God’s loving care and concern for the well-being of humankind.
- In one verse of this chapter, there is an announcement that God will be victorious over sin and death. This is called the Protoevangelium—the first announcement of the Good News, and the most significant display of God’s loving care.



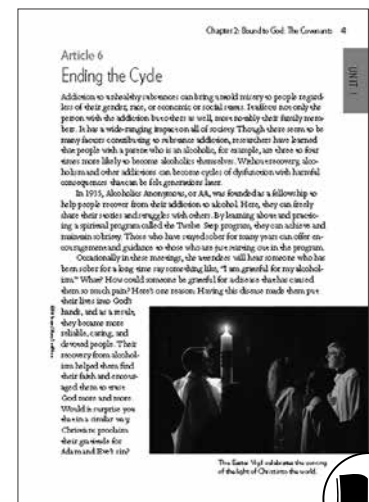
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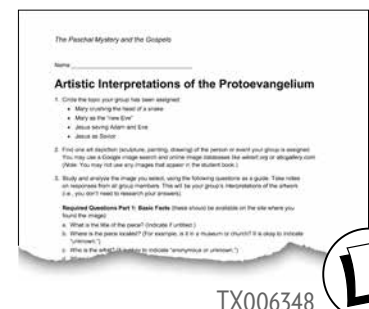
UNIT 1



TX006564



Articles 6–7



TX006348



TEACHER NOTE

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

3. **Direct** the students to locate the Protoevangelium verse (Genesis 3:15). Ask for a student volunteer to read this passage aloud.
4. **Ask** students to explain how this verse shows God's enduring love after the Fall. Make sure students grasp these insights:
 - It is the first time God tells us of the promise of a savior who will defeat evil.
 - The Protoevangelium is an early foreshadowing of the Paschal Mystery, that Christ will ultimately conquer sin and death.
 - Despite the escalation of sin, God did not abandon us. His love for us endures, and he is faithful to his promise.
5. **Draw** attention to the symbolism as noted in the chart and the image of Mary's foot standing on the head of the snake, on pages 48–49 in the student book. Ensure that the students understand the symbolism using these or similar words:
 - The snake (evil) is able to strike at only the heel and inflict injury (sin), whereas the woman's offspring (Jesus Christ) will strike at the snake's head, a more powerful blow that could bring an end to the life of the snake (evil).
 - Investigating artistic depictions of Mary as the "New Eve," Jesus as the "New Adam," Mary crushing the head of the snake, and Jesus as Savior is one way to delve deeply into the Protoevangelium, and to allow us to deepen our understanding of the Paschal Mystery.
6. **Introduce** the idea that artists do not simply represent a subject; rather, every decision an artist makes conveys some information about or interpretation of that subject. For example, an artist decides on the following:
 - a medium, like oil painting, pen-and-ink drawing, or sculpting in marble or clay
 - the size of the artwork
 - the facial expressions of any people they will depict
 - cultural elements to include
 - a color palette, which can convey a mood or set of emotions
 - an artistic style, including whether to create something that is primarily natural/realistic or primarily symbolic, stylized, or abstract

Explain that when we look at a piece of art and consider some of these elements, we gain a greater understanding of both the artist's intentions and the meaning the artwork may convey to us. Tell the students that in the case of religious artwork, we gain a sense of how the artwork may move us to greater faith or how it may invite us to consider our faith from a new, fresh perspective.

48 Chapter 2: Bound to God: The Covenant

In one verse of this chapter, there is also an announcement that God will be merciful to those who are faithful. This verse is called the Protoevangelium. Protoevangelium "the first" or "the earliest form of." It is the first "good news" or "gospel." It is found in the first chapter of the Bible, Genesis 3:15.

Let us pray for the world and the church, and for the offspring of the woman. They will strike at the serpent, and the serpent will strike at their heel. (Genesis 3:15)

Consider the symbolism and the meaning of the words:

Literal Sign	Spiritual Meaning
The snake	The snake represents the Devil.
Heel	A vulnerable point, the state of openness or being vulnerable to someone or something.
The woman	Mary Church Father saw the woman as a symbol of the Virgin Mary, the "New Eve."
The woman's offspring	Mary Church Father saw the woman's offspring as Jesus Christ, the "New Adam."
Strike at the heel	This action would cause injury.
Strike at the head	This action would cause death.

Protoevangelium: "The first" or "the earliest form of." It is the first "good news" or "gospel." It is found in the first chapter of the Bible, Genesis 3:15.


Pages 48–49

7. **Distribute** the handout. Read through the directions aloud together, answering any questions the students may have.
8. **Merge** the pairs of students to form groups of four, assigning each group one of the topics listed on the handout. (More than one group may work with the same topic.) Direct the students to begin conducting their online image search and selecting the image they will analyze for their presentation.
9. **Circulate** among the groups to assist them as they work. Ensure that they prepare responses to both sets of required questions and at least three of the five additional questions.
10. **Facilitate** the students' presentations on the due date. Draw the students' attention to the myriad ways in which artists' diverse interpretations of Scripture can enrich our understanding of biblical stories, broaden our perspective, and enliven our faith.
11. **Reiterate** that Genesis 3:15 highlights God's enduring love, delves deeply into the Protoevangelium, and allows us to deepen our understanding of the Paschal Mystery. The insights we gain from Genesis 3:15—both from the written texts themselves and from artists' interpretations of them—can shape our own sense of God's love for us and his faithfulness to his promise of a Savior, despite the escalation of sin.
12. **Conclude** by distributing the index cards and asking the students to write a personal reflection in response to these questions:
 - Which image did you find to be most inspiring for your own faith? Why?
13. **Collect** the index cards when the students have finished writing. Also, collect the students' notes on their selected art piece, if you wish.

Apply

LEARNING EXPERIENCE 7 (Chapter 2) Promises and Covenants

Apply the understanding of covenant to a personal experience of making a promise, and then compare and contrast that experience with one of the four biblical covenants. (U2, Q2, K6, S6)

1.  **Prepare** by ensuring that all the students have read articles 8–10 in the student book prior to this learning experience, and that they will have access to Bibles and their student books (print or e-books) during class.. Download and print the handout “Promises and Covenants” (TX006349), on page 55, one for each student.

TEACHER NOTE

Presumably, your students have encountered, in a prior course, the covenants in the Old Testament. You may wish to spend more time with this content now, if you feel that your students lack this familiarity or would benefit from a more intensive review.

30 Chapter 2: Bound to God: The Covenants

Article 8
Covenant: A Relationship and a Remedy

For all else, a covenant is a solemn agreement between human beings, or between God and human beings, in which mutual commitments are made. Through the covenant, God established a special relationship with his people. Even when humanity ignored the commitment they made, God was and is always faithful. Through his being above creation, the covenant is the one that binds us to God.

What is a Covenant?

The English word *covenant* comes from the Latin word *covenire*, meaning “to come together.” In the Old Testament, the Hebrew word *berit* often used to represent a covenant is from a root which originally means “to bind” or “to bind.” The Hebrew word *berit* was used to represent a covenant between God and his people.

MAKE IT SO

Have you ever heard “To have your word?” or “To better keep your word?” when someone was encouraging you to be honest? These phrases connect honesty and relationships by pointing out that honesty is the foundation for trust and that honesty is the key to a good relationship. This applied to the covenants God made with the Israelites, and it also applies in your daily life. Consider this promise: “What does being honest look like?” Being honest and honest are essential elements for strengthening your relationships with your family, friends, teachers, coaches, and all of society.

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Articles 8–10

The Paschal Mystery and the Gospels

Name: _____

Promises and Covenants

Read: Genesis 1–17, Exodus 12:1–14, 15:1–21, Micah 6:1–8, Isaiah 55:1–5, David 2 Samuel, chapter 7

	My Promise	God's Covenant with
Abraham		
Moses		
David		
Jesus		

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TX006349

2. **Write** the following on the board or a place the students can see:
 - Noah: Genesis 9:1–17
 - Abraham: Genesis 12:1–9, 15:1–21
 - Moses: Exodus, chapters 19–24
 - David: 2 Samuel, chapter 7
3. **Distribute** the handout. Review the instructions with the students. Ask them to do the following:
 - Think of a sincere promise you have recently made. Think about what you promised, to whom, and why.
 - Consider promises you have made in different relationships in your life: friends, parents, teachers, administrators, coaches, directors of arts and activities.
 - With these promises in mind, fill in the “My Promise to _____” column, answering questions about your own personal experience.

Give the students 5–10 minutes to complete this portion of the handout.
4. **Arrange** the students into pairs. Assign each pair one of the four covenants God made in the Old Testament as noted on the handout (Noah: Genesis 9:1–17; Abraham: Genesis 12:1–9, 15:1–21; Moses: Exodus, chapters 19–24; David: 2 Samuel, chapter 7).
5. **Direct** the students to complete their own individual handout even though they are working in pairs. Ask them to do the following:
 - Write your assigned covenant next to the words “God’s Covenant with _____.” With your partner, fill in the rest of the column, referencing the Scripture passage and chapter 2 of the student book, if needed.
 - Discuss with your partner the similarities and differences between their personal promises and God’s covenants, especially with the last two questions about intent and consequences.
 - When you’ve completed this portion, write a response to the chapter focus question at the bottom of the handout.
6. **Circulate** to offer assistance as needed. Allow 15–20 minutes for the students to complete this portion.
7. **Reconvene** the large group and, as time permits, ask for volunteers to share the similarities and differences they noticed. The students’ answers should reflect the following:
 - Both are relational.
 - The “intent” of the promise/covenant will in some way help to uphold (or preserve) the relationship.
 - The “consequences” of breaking the promise will have a negative effect on the relationship.

The Promised Mystery and the Gospel

Name _____

Promises and Covenants Answer Key

My Promise to _____	My Promise to _____	My Promise to _____	My Promise to _____	My Promise to _____
1. I promise to _____	2. I promise to _____	3. I promise to _____	4. I promise to _____	5. I promise to _____
6. I promise to _____	7. I promise to _____	8. I promise to _____	9. I promise to _____	10. I promise to _____
11. I promise to _____	12. I promise to _____	13. I promise to _____	14. I promise to _____	15. I promise to _____
16. I promise to _____	17. I promise to _____	18. I promise to _____	19. I promise to _____	20. I promise to _____
21. I promise to _____	22. I promise to _____	23. I promise to _____	24. I promise to _____	25. I promise to _____
26. I promise to _____	27. I promise to _____	28. I promise to _____	29. I promise to _____	30. I promise to _____
31. I promise to _____	32. I promise to _____	33. I promise to _____	34. I promise to _____	35. I promise to _____
36. I promise to _____	37. I promise to _____	38. I promise to _____	39. I promise to _____	40. I promise to _____
41. I promise to _____	42. I promise to _____	43. I promise to _____	44. I promise to _____	45. I promise to _____
46. I promise to _____	47. I promise to _____	48. I promise to _____	49. I promise to _____	50. I promise to _____
51. I promise to _____	52. I promise to _____	53. I promise to _____	54. I promise to _____	55. I promise to _____
56. I promise to _____	57. I promise to _____	58. I promise to _____	59. I promise to _____	60. I promise to _____
61. I promise to _____	62. I promise to _____	63. I promise to _____	64. I promise to _____	65. I promise to _____
66. I promise to _____	67. I promise to _____	68. I promise to _____	69. I promise to _____	70. I promise to _____
71. I promise to _____	72. I promise to _____	73. I promise to _____	74. I promise to _____	75. I promise to _____
76. I promise to _____	77. I promise to _____	78. I promise to _____	79. I promise to _____	80. I promise to _____
81. I promise to _____	82. I promise to _____	83. I promise to _____	84. I promise to _____	85. I promise to _____
86. I promise to _____	87. I promise to _____	88. I promise to _____	89. I promise to _____	90. I promise to _____
91. I promise to _____	92. I promise to _____	93. I promise to _____	94. I promise to _____	95. I promise to _____
96. I promise to _____	97. I promise to _____	98. I promise to _____	99. I promise to _____	100. I promise to _____

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TX006400

TEACHER NOTE

Note the handout “Promises and Covenants Answer Key” (TX006400), on page 57

8. **Conclude** by asking the students to articulate their answers to the chapter focus question: *After the Fall, why did God want to make covenants with humanity?* Student answers should include:

- Each covenant was made to help us live in relationship with God.
- The desire to make these covenants reflect God's enduring love for us. Even when we failed, God was committed to helping us find a way to live in relationship with him.

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 2 Overview: Bound to God: The Covenant" (TX006556), (see www.smp.org/livejesus_paschalmystery).

TEACHER NOTE

If you choose to administer the chapter 2 quiz (TX006566), do so now, before moving on to chapter 3 (see www.smp.org/livejesus_paschalmystery).

Interpret

LEARNING EXPERIENCE 8 (Chapter 3)

Imaging Prefigurement

Create a presentation with images and brief descriptions of the various ways the Old Testament prefigures the Paschal Mystery. (U3, Q3, K7, K8, K9, K10, S7)

TEACHER NOTE

One alternative to a technology-dependent presentation is to have the students create a freeze-frame, living portrait of the prefiguring event.

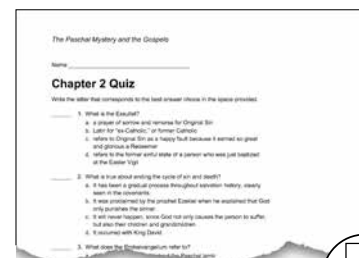
1. **Prepare** by ensuring that all the students have read articles 11–15 in the student book prior to this learning experience and that they will have access to the internet during class. Download and print the hand-out "Imaging Prefigurement" (TX006350), on page 60, one for each student. Access the PowerPoint presentation "Learning Experience 8: Imaging Prefigurement" (TX006560), at www.smp.org/livejesus_paschalmystery, which guides students through this learning experience.



TX006556



UNIT 1



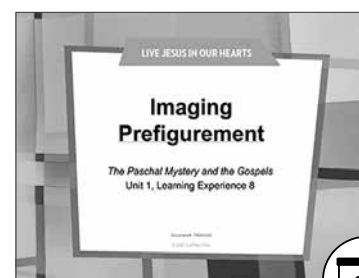
TX006566



Articles 11–15



TX006350



TX006560



TEACHER NOTE

Presumably, your students have encountered, in a prior course, the many ways in which the Old Testament prefigures the Paschal Mystery. You may wish to spend more time with this content now if you feel that your students lack this familiarity or would benefit from a more intensive review.

2. **Begin** by distributing the handout and arranging the students into five groups, assigning each group one of the articles in chapter 3:

- Article 11: The Past: A Glimpse into the Future
- Article 12: The Lamb of God
- Article 13: Carrying the Sins of Others
- Article 14: Love Requires Sacrifice
- Article 15: The Prophets: Hints of the Coming Messiah

Each group will prepare a presentation with four slides and six images.

TEACHER NOTE

Feel free to use whatever program the students are most comfortable with: Keynote, Flow, Google Slides, PowerPoint, etc. One benefit of using Google Slides is the ability for all group members to “live edit” the same presentation at the same time.

3. **Review** the detailed instructions on the handout with students, ensuring that they understand each step. Show the PowerPoint presentation as you review the instructions, which will offer a visual description of each step as well as suggestions for successful image searches and formatting.
4. **Circulate** among the groups to be sure they understand the assignment. Preparing four slides with a total of six images should not take more than 15 minutes; however, some students may need assistance with choosing images. Remind the students that the instructions state that each group member needs to explain at least one image.
5. **Reconvene** the large group to view the presentations as a class.
6. **Instruct** each group to narrate through its slides, telling the rest of the students what they are looking at. Each person in the group is responsible for briefly explaining at least one image.
7. **Reflect** with the class on the use of religious art to envision prefigurement, asking these or similar questions:
 - What images stood out to you? Why?
 - What new insights into prefigurement have you gained?
 - What questions do you still have about the artwork or the concept of Old Testament prefiguring the Paschal Mystery?

Apply

LEARNING EXPERIENCE 9 (Chapter 3)

Love and Sacrifice

Learn about the Greek words for *love*, differentiate between virtuous love and imitations (or outright violations), and apply these concepts to biblical sacrifice and atonement. (U3, Q3, K2, K7, K9, K10, S8)

1. **Prepare** by ensuring that all the students have read articles 13 and 14 in the student book. Download and print the handout “Sacrifice, Atonement, and the Virtue of Love” (TX006351), on page 62, one for each student. To show the online video “Sacrifice and Atonement,” you will need internet access and a projector. A link to the video is available on the resource “Unit 1 Web-Based Resources and Videos” (TX006572), at www.smp.org/livejesus_paschalmystery. Download the PowerPoint presentation “Learning Experience 9: Love and Sacrifice” (TX006561), at www.smp.org/livejesus_paschalmystery, and use it as your guide through the lesson. It contains explanations and discussion prompts.

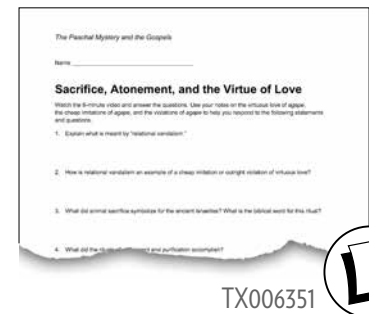
TEACHER NOTE

The students will benefit from the recording of the explanation of *agape*, its imitations, and outright violations, so you may want to require them to take notes.

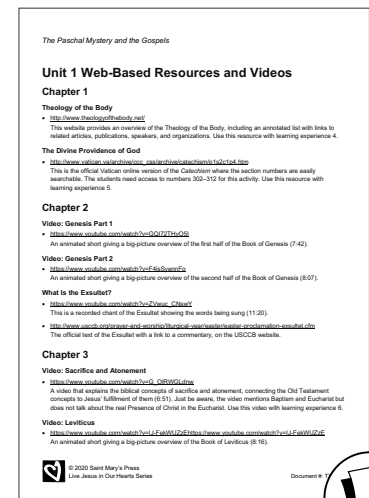
2. **Begin** by reviewing the definition of *the virtue of love* and the obstacles to virtuous love (see slides 2–3).
3. **Expand** the discussion by presenting the three Greek words for *love* (see slides 4–6).
4. **Transition** the focus back to *agape* and the virtue of love. Moving past imitations, discuss what outright violations of love look like in real life (see slides 7–11).
5. **Conclude** by connecting the conversation back to the key concepts in the chapter. Show the 6-minute video “Sacrifice and Atonement.” Distribute the handout so the students can answer the questions and apply the concepts they learned (about virtuous love, imitation, and violation) while they watch the video.



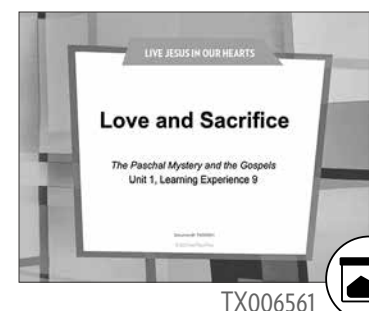
Articles 13-14



TX006351



TX006572



TX006561

The Paschal Mystery and the Gospels

Name _____

Sacrifice, Atonement, and the Virtue of Love Answer Key

Watch the 6-minute video and answer the questions. Use your notes on the virtuous love of agape, the cheap imitations of agape, and the violations of agape to help you respond to the following statements and questions.

1. Explain what is meant by "relational vandalism."
 - Relational vandalism is the indirect effect of evil that ruins our relationship with God and one another and creates a lack of trust and emotional damage.
2. How is relational vandalism an example of a cheap imitation or outright violation of virtuous love?
 - Relational vandalism is a violation of virtuous love because it distorts the unconditional and sacrificial dimensions of virtuous love, and it is manipulative and abusive. It not only "distorts" the person who commits the sin but also affects everyone else in the community.
3. What did ancient sacrifice symbolize for the ancient Israelites? What is the biblical word for this ritual?
 - The ancient Israelites believed that an animal's life was a substitute for a person's sins. When the animal died, it took away the person's sins. The biblical word is atonement.
4. What did the rituals of atonement and purification accomplish?
 - Together, these sacrificial rituals made things right between the people and God. The people experienced God's love and grace, which would steady them to become people of love and grace.
5. From the perspective of the ancient Israelites, how is animal sacrifice an example of virtuous love?
 - Through animal sacrifice, the Israelites believed that God was offering a path to forgiveness and love. This reflected his unconditional care and concern for the well-being of his people.
6. In the Old Testament, the prophet Isaiah said that the ritual sacrifice of the people had become "ineffectual." How are these ineffectual ritual sacrifices cheap imitations of virtuous love?
 - Even though the people—*even the kings*—were performing the rituals to purify themselves of sin, they were not helping the poor and oppressed.
7. How is Jesus becoming a servant an example of virtuous love?
 - Jesus is a king who became a servant and suffers and dies for the sins of the world. This is a selfless act, one out of concern for the well-being of people.

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LIVE JESUS IN OUR HEARTS

Pointing toward Christ's Sacrifice

The Paschal Mystery and the Gospels
Unit 1, Chapter 3

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TEACHER NOTE

Note the handout "Sacrifice, Atonement, and the Virtue of Love Answer Key" (TX006352), on page 63.

TEACHER NOTE

You can also present the main chapter points using the PowerPoint presentation "Chapter 3 Overview: Pointing toward Christ's Sacrifice" (TX006557) (see www.smp.org/livejesus_paschalmystery).

TEACHER NOTE

If you choose to administer the chapter 3 quiz (TX006568), do so now, before moving on to "Concluding the Unit" (see www.smp.org/livejesus_paschalmystery).

The Paschal Mystery and the Gospels

Name _____

Chapter 3 Quiz

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

1. What was the purpose of the account of Abraham preparing to sacrifice Isaac?
 - a. sealed the covenant promise by both Abraham and Isaac
 - b. demonstrated Sarah's old age and childlessness
 - c. resulted in the end of the covenant promise with Abraham
 - d. demonstrated the depth of Abraham's trust, since he is prepared to lose what God had promised him
2. What is one similarity between Isaac and Jesus?
 - a. They are both sons of David.
 - b. They are the only beloved sons of their fathers.
 - c. They are both related into the world.
 - d. They are both put to death on wood.
3. What did the sacrifice of the Paschal Lamb and Jesus's sacrifice share in common?
 - a. They free people from slavery and save people by blood.
 - b. They had themselves when they were sacrificed.
 - c. They were quick, leaving no time to eat.
 - d. They occurred at the order of a platoon.
4. What were the Temple sacrifices in the Book of Leviticus?
 - a. Evidence that God is a bloodthirsty deity who demands the death of an innocent being before he will offer forgiveness.
 - b. They were demanded by God so the people could have something specific to blame.
 - c. Signs of love and devotion to God, requiring that people give the best that they could.
 - d. A source of division between the Levites and the Samaritans.
5. What is one way that prophets prefigured Jesus?
 - a. They often performed outrageous symbolic gestures to get people's attention.
 - b. They lived quiet, peaceful lives of devotion to God and modeled prophetic contemplation to a chaotic people.
 - c. They sang psalms of encouragement inspiring people to live in God's love.
 - d. They were a source of consolation and compassion for people in positions of power and influence.

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TX006568

CONCLUDING THE UNIT

Using the Student Book “Unit 1 Highlights”

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

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

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

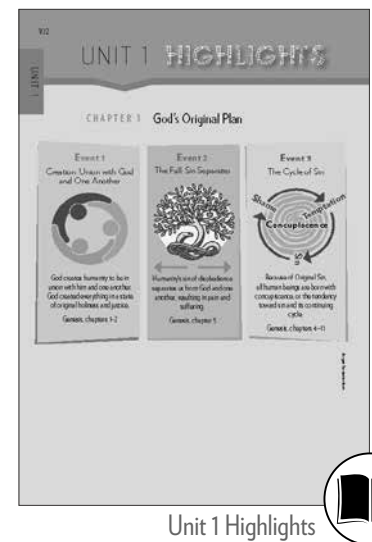
Using the Preassessment

Consider spending a portion of a class period near the end of the unit to return to the handout “Unit 1 Preassessment” (TX006341), on pages 38–39, with which you began the unit, following this process:

- Direct the students to consider again the three statements they annotated:
 - The circled statement—true or false—that most surprised them:
 - To what extent are they still surprised by this statement?
 - After having studied this unit, are they better able to explain why it is classified as a true or false?
 - The check-marked statement they thought they would be able to explain well to a classmate:
 - What new insight(s) into this statement have they gained? Which learning experience(s) gave them this insight?
 - The starred statement, about which they were curious.
 - What additional information have they learned about this statement?
 - What are they still curious about?
- Invite the students to voice questions about the content of this unit that remain in their hearts and minds. Just because the unit is nearly over does not mean that their exploration of these topics will cease. What questions or topics are still compelling, stimulating, challenging, or thought provoking for them?

Using the Student Book “Bring It Home” Section

To conclude, remind the students of this unit’s focus questions: *What divided God and humanity? What united us again?* Having nearly concluded this unit, ask the students how they would answer these questions. You may invite them to journal quietly about this or to engage in conversation with a partner or small group.



UNIT 1

The Paschal Mystery and the Gospels

Name _____

Unit 1 Preassessment

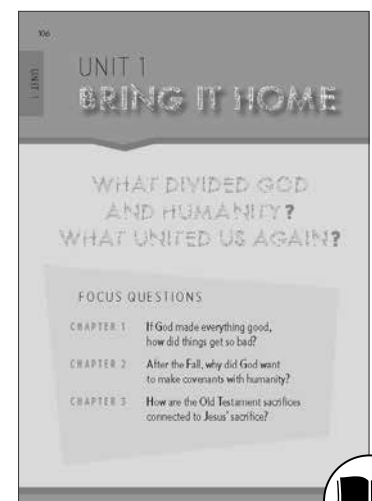
Old Testament: True or False?

Working with your partner, decide if each of the following statements about the Old Testament is true or false. Circle “T” if the statement is true or “F” if the statement is false.

T	F	1. God’s original plan for creation was a plan for goodness, holiness, and justice, not sin and evil.
T	F	2. Catholics are obligated to believe that the two Creation accounts in the Book of Genesis are both scientifically accurate and provide spiritual truth.
T	F	3. The two Creation accounts in Genesis teach us that God created us to be happy and to live in union with him and one another.
T	F	4. The Old Testament and the New Testament have very little in common.
T	F	5. Because of Original Sin and concupiscence, we do not have any control over our sinful nature.
T	F	6. The Fall, expressed figuratively in the account of Adam and Eve in Genesis, refers to the origins of sin and evil in the world.
T	F	7. God is the creator of all things, including evil.
T	F	8. The Protoevangelium refers to the first announcement of a savior that will be victorious over sin and evil.
T	F	9. Covenants and contracts are basically the same thing.
T	F	10. Humanity broke each one of the covenants in the Old Testament, leading God to end his relationship with the Jewish People.
T	F	11. The rainbow is a sign of God’s covenant with Noah and all his descendants.
T	F	12. Chapters 1–11 of Genesis are considered prehistorical accounts, while chapter 12 marks the beginning of Israel’s history, starting with Abraham.
T	F	13. God’s covenant with Abraham included descendants as numerous as the stars, and a royal kingdom.

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TX006341



Bring It Home

Answer Keys for Double-Check Questions

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

Answer Key for Chapter 1 Double-Check Questions

1. *What does it mean to say that a husband and wife become “one body” (Genesis 2:24)?*

They are now one family. They are spiritually and legally bound to each other. They also physically become one in that their bodies become connected in the sexual act of love. Their children are a manifestation of the couple’s “oneness.” A couple becomes one on an emotional level too, because they share the difficulties and joys that life brings. Spiritually, husband and wife become one through their deep mutual love, a love that mirrors the love God has for all his children.

2. *Explain what Pope Saint John Paul II meant when he said that married couples feel no shame, like Adam and Eve before the Fall.*

Pope John Paul II emphasized that humans were made to be good, including our bodies. When sin entered the world, lust became part of the human experience. When we lust, we objectify people by seeing them merely as a sexual object to be used for our own pleasure. Before sin, Adam and Eve felt no shame and did not see each other as an object for their own pleasure. We can get a glimpse of this acceptance of each other in the loving relationship of marriage. When a husband and wife know each other’s value as a person, they feel safe. They do not feel shame around each other because they have fully given themselves to each other. In marriage they become “one body” united by love.

3. *What do we mean when we say the two Creation accounts in Genesis use figurative or symbolic language?*

The Creation accounts in Genesis use figurative or symbolic language because they are a type of literature that symbolically explains some natural or social phenomenon. Figurative language can teach us religious truths, but it is not meant to be scientifically or historically accurate. For example, with the seven days of Creation, chapter 1 of Genesis uses figurative language to teach an important religious truth: God created the world with order and purpose. We should not interpret this story to mean that God literally created the universe in six 24-hour days.

4. *What does eating from the tree of the knowledge of good and evil symbolize?*

Eating from the tree of the knowledge of good and evil symbolizes Adam and Eve’s disobedience of God and God’s will for them. This created a state of sin in which they viewed themselves as separate from God and from each other. It represents the event when humanity lost its original holiness and justice.

5. *What are etiologies, and how are they used in Genesis to explain the consequences of sin?*

Etiology is the study of the origins or causes of things. Myths often have etiologies that explain the origins of certain social or natural occurrences or even place names. The etiologies in Genesis are not intended to be scientific explanations, but rather are creative explanations of how sin leads to shame, brings isolation, causes pain and suffering, disrupts our harmony with nature, and leads us away from God and life.

6. *Explain this statement from Saint Paul: “For the wages of sin is death” (Romans 6:23).*

Saint Paul is teaching that there are consequences to sin, the most damaging of which is the death of the soul. Sin can bring about many types of death, such as an end to a friendship or a loss of trust. Sin disrupts the harmony that God intended. It causes a spiritual death that separates us from God and one another.

7. *Explain concupiscence using the account of Cain and Abel.*

Concupiscence is the tendency of all human beings toward sin and is a consequence of Original Sin. After Adam and Eve’s sin, Cain was jealous because the Lord favored Abel’s offering, so he murdered his brother. Concupiscence was the “urge” that God warned Cain about, and it manifested itself as jealousy. Concupiscence did not force Cain to commit this grave sin; it was just the urge that tempted him to do so.

8. *What is communal sin? Explain how the account of Noah and the Flood is an example of communal sin.*

Communal sin refers to sinful situations for which entire communities can be held accountable. These can come in the form of a nation’s laws. In the account of Noah and the Great Flood, sin had become such a deeply rooted part of society that God dealt with the people as a whole. Only Noah and his family were innocent of this sin and were spared.

Answer Key for Chapter 2 Double-Check Questions

1. *What is meant by the phrase used in the Easter Vigil, “O happy fault”?*

“O happy fault” refers to how Original Sin allowed us to come to know the Son of God Incarnate. Adam’s sin was a “happy fault” because without it, we would have never known Jesus Christ, “so glorious a Redeemer!” Saint Paul explains that “where sin increased, grace overflowed all the more” (Romans 5:20).

2. *Why did God the Father wait to send Jesus Christ to save us?*

Humans are not able to immediately grasp the fullness of God’s truth, so God communicates himself to humanity gradually.

3. *After the Fall (see Genesis, chapter 3), what is the sign that shows God still cares about Adam and Eve?*

God saw that his children were suffering from the shame of being naked, so God made garments to clothe them.

4. *What does the word Protoevangelium mean, and what is it?*

Protoevangelium means “the earliest form of the good news.” It refers to Genesis 3:15, which describes the snake’s head being crushed by the offspring of the woman. This very symbolic verse (woman = Mary, offspring = Jesus, snake = Satan) foreshadows Christ’s victory over evil and our restoration from the Fall.

5. *What does the Hebrew word berit mean? For what kind of relationship was it often used?*

The Hebrew term *berit* means “shackle” or “chain.” Berit was the word most often used to express a covenant.

6. *How do covenants act as a remedy to sin?*

Because sin creates a separation from God, covenants are the ties that bind us to God. The first sin of disobedience to God disrupted our natural state of grace and justice. Because God establishes his Law through the covenants, they help restore a proper relationship between humanity and God.

7. *How is the narrative about Noah similar to the first Creation account?*

Dry land appears from the water that covered the Earth, the Lord tells the first humans and later Noah to be fertile and multiply, God commands the first humans and Noah to care for the animals, and there is a reminder in both accounts that humans are made in the image of God.

8. *Why was God’s covenant with Abraham so significant?*

First, believers in most of the gods and goddesses worshipped at this time thought they had very little to do with human affairs, unless it was to use and manipulate their human subjects. A god who treated human beings with dignity and even entered into a binding covenant to care for them was unheard of! Second, the exclusive relationship God was establishing with Abraham would eventually lead to the realization that there was only one true God.

9. *Why does the Hebrew word hesed best describe God’s covenantal relationship with Israel?*

The Hebrew word *hesed* is translated as “love,” but it can also be translated as mercy, compassion, kindness, and faithfulness. It is not just an idea or feeling, but the source of active involvement in a relationship. The term also contains an element of endurance in its meaning. So God’s *hesed* is an active and involved love that is always faithful, no matter what the circumstances are.

10. *What purpose did the Mosaic Law fulfill?*

The Mosaic Law encouraged the Israelites to avoid sin, and in doing so, prepared them to receive the one living and true Son of God, Jesus Christ. Embedded in God’s covenants were the hopes of uniting God and humanity, so the people of ancient Israel were entrusted with the knowledge of God’s promise. Jesus Christ, who was truly human and truly divine, is the fulfillment of those promises.

11. *What does God promise King David?*

God promises to establish a kingdom from his descendants that will last forever.

Answer Key for Chapter 3 Double-Check Questions

1. *What is the Paschal Mystery?*

The Paschal Mystery refers to the work of salvation accomplished by Jesus Christ through his Passion, death, Resurrection, and Ascension.

2. *How was Abraham's plan to sacrifice Isaac similar to Jesus' Crucifixion?*

Both were beloved "sons of Abraham." Both events occurred in Jerusalem (the land of Moriah). Each had a father who was willing to sacrifice his son. Both carried the wood for their own sacrifice and were placed on top of the wood. Isaac and Jesus were freed from death on the third day.

3. *How do the synoptic Gospels portray the Last Supper differently than the Gospel of John does?*

In the synoptic Gospels, the Last Supper was a Passover meal Jesus celebrated with his Apostles in which he offered his own Body and Blood in the Eucharist. In John's Gospel, the Last Supper occurs before the Passover celebrations. In John's account, it is Jesus' sacrifice on the cross that resembles the Passover events.

4. *What details in John's account of Jesus' Crucifixion were meant to portray him as the Paschal Lamb of God?*

Jesus was sentenced to death at the same time the priests were slaughtering the lambs for the Passover meals. John also notes that Jesus' legs were not broken, just as no bones of the Passover lamb were to be broken.

5. *What is Yom Kippur?*

Yom Kippur, the Day of Atonement, is the holiest day of the year, when Jewish people fast, pray, and repent for their sins.

6. *The Israelites yearned for a savior to release them from bondage. What kind of savior were they expecting, and what kind of savior did Second Isaiah describe?*

The common expectation of a savior was that this person would be a military and political leader, much like King David. The prophet Second Isaiah gave them reason to hope by telling of a servant who, through his suffering, does the will of God and provides justice for the people.

7. *Why does love require sacrifice?*

Love requires that we put others' needs ahead of our own. This means we sometimes have to give up something we might want in order to help someone else.

8. *How was the fate of the prophets similar to Jesus' fate?*

Like Jesus, the prophets were persecuted for doing God's will. Many of them were killed for it just as Jesus was killed.

9. *Why were the prophets and Jesus threatening to so many people?*

They were threatening because they spoke the truth, and to accept the truth meant that people had to let go of their current comfortable way of life. The prophets and Jesus called for change, and this angered people because change is difficult and painful.

Name _____

Unit 1 Preassessment

Old Testament: True or False?

Working with your partner, decide if each of the following statements about the Old Testament is true or false. Circle "T" if the statement is true or "F" if the statement is false.

- | | | |
|---|---|---|
| T | F | 1. God's original plan for creation was a plan for goodness, holiness, and justice, not sin and evil. |
| T | F | 2. Catholics are obligated to believe that the two Creation accounts in the Book of Genesis are both scientifically accurate and provide spiritual truth. |
| T | F | 3. The two Creation accounts in Genesis teach us that God created us to be happy and to live in union with him and one another. |
| T | F | 4. The Old Testament and the New Testament have very little in common. |
| T | F | 5. Because of Original Sin and concupiscence, we do not have any control over our sinful nature. |
| T | F | 6. The Fall, expressed figuratively in the account of Adam and Eve in Genesis, refers to the origins of sin and evil in the world. |
| T | F | 7. God is the creator of all things, including evil. |
| T | F | 8. The Protoevangelium refers to the first announcement of a savior that will be victorious over sin and evil. |
| T | F | 9. Covenants and contracts are basically the same thing. |
| T | F | 10. Humanity broke each one of the covenants in the Old Testament, leading God to end his relationship with the Jewish People. |
| T | F | 11. The rainbow is a sign of God's covenant with Noah and all his descendants. |
| T | F | 12. Chapters 1–11 of Genesis are considered prehistorical accounts, while chapter 12 marks the beginning of Israel's history, starting with Abraham. |
| T | F | 13. God's covenant with Abraham included descendants as numerous as the stars, and a royal kingdom. |



Unit 1 Preassessment

- | | | |
|---|---|---|
| T | F | 14. At Mount Sinai, God makes the covenant with Moses, giving the Israelites the Law, or the Ten Commandments. |
| T | F | 15. The phrase “Paschal Mystery” is rooted in the Jewish celebration of the Passover and the unblemished Paschal (Passover) Lamb, sacrificed to save the people from death. |
| T | F | 16. The first time Scripture introduces the concept of atonement, or atoning for one’s sins, is in the Gospels. |
| T | F | 17. Jesus is the fulfillment of many Old Testament prophecies. |
| T | F | 18. Much like Jesus, the Old Testament prophets led quiet lives of peaceful, prayerful, loving kindness. |



Unit 1 Preassessment Answer Key

Old Testament: True or False?

- | | |
|------|-------|
| 1. T | 10. F |
| 2. F | 11. T |
| 3. T | 12. T |
| 4. F | 13. F |
| 5. F | 14. T |
| 6. T | 15. T |
| 7. F | 16. F |
| 8. T | 17. T |
| 9. F | 18. F |



The Paschal Mystery and the Gospels

Name _____

Unit 1 Vocabulary

Terms for Mastery

A–L

atonement Reparation for wrongdoing or sin and reconciliation with God, accomplished for mankind by Christ's sacrifice.

Davidic Covenant The unconditional covenant made between God and David in which God promised David that he would establish an everlasting kingdom through David's descendants, and that the Messiah would come from David's lineage.

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 are received into the Church through the Sacraments of Christian Initiation.

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

Exsultet Sung during the Easter Vigil, this triumphant hymn of praise proclaims, "Christ is Risen!" It announces that on this night, humanity and all creation receive the good news of salvation. Also called the Easter Proclamation.

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

hesed A Hebrew word for *mercy* that expresses God's loving forgiveness for the Chosen People.

love Also called "charity," the Theological Virtue by which we love God above all things and, out of that love of God, love our neighbors as ourselves.

M–P

messianic hope The Jewish belief and expectation that a messiah would come to protect and unite Israel and lead the nation to freedom.

Paschal candle Also called Easter candle, this is the large, tall candle lit at the Easter Vigil by a flame from the new fire; the symbol of the Risen Christ.

Paschal Lamb In the Old Testament, the sacrificial lamb shared at the Seder meal of the Passover on the night the Israelites escaped from Egypt; in the New Testament, the Paschal Lamb is Jesus, the Incarnate Son of God who dies on a cross to take away "the sin of the world" (John 1:29).

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

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.

Protoevangelium From the Greek *protos*, meaning "first," and *evangelion*, meaning "good news." It refers to the passage in the Book of Genesis (see 3:15) that announces the future coming of a messiah and a savior: the first announcement of the Good News.



S–Y

scapegoat This term refers to the ritual in the Old Testament of symbolically placing the sins of the Chosen People on a goat and then driving the goat into the desert (see Leviticus, chapter 16).

Sinai Covenant The covenant established with the Israelites at Mount Sinai that renewed God's covenant with Abraham's descendants. The Sinai Covenant establishes the Israelites as God's Chosen People.

Yom Kippur This Hebrew term refers to the Day of Atonement, a Jewish holy day that is observed with prayer and fasting in accordance with Leviticus, chapter 16.

Terms Introduced for Later Mastery

Eucharist, the The celebration of the entire Mass. The term can also refer specifically to the consecrated bread and wine that have become the Body and Blood of Christ.

grace The free and undeserved gift that God gives us to empower 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.

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

Theology of the Body The name given to Pope Saint John Paul II's teachings on the human body and sexuality.

Terms Previously Mastered or for General Knowledge**A–C**

angel Based on a Greek 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.

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

conditional Used to describe something (such as an agreement) that will happen only if something else will happen.

covenant A solemn agreement between human beings or between God and a human being in which mutual commitments are made.

D–J

Devil From the Greek *diabolus*, meaning “slanderer” or “accuser”; refers in general to the fallen angels, those spiritual beings who sinned against God.

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.

judges The eleven men and one woman who served the Hebrew people as tribal leaders, military commanders, arbiters of disputes, and enliveners of faith.



M–P

Messiah Hebrew word for “anointed one.” The equivalent Greek term is *Christos*. We call Jesus the Christ and the Messiah because he is the Anointed One who brings salvation through his life, death, and resurrection.

omniscient From the Latin *omnia*, meaning “all,” and *scientia*, meaning “knowledge.” Refers to the divine attribute that God is able to know everything past, present, and future.

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 original state of Adam and Eve before the Fall; sharing in the Divine life, they were in a state of complete harmony with God, 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, except Jesus and Mary.

paradox A statement that seems contradictory or opposed to common sense and yet is true.

parity treaty An agreement made between two equal parties binding them in mutual respect and cooperation.

patriarchy The familial, social, cultural, and political worldview that claims that men are destined to hold positions of power over, and make decisions for, women and children.

prophet A person God chooses to speak his message of salvation. In the Bible, primarily a communicator of a divine message of repentance to the Chosen People, not necessarily a person who predicted the future.

S–V

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.

synoptic Gospels From the Greek for “seeing the whole together,” the name given to the Gospels of Matthew, Mark, and Luke, because they are similar in style and content.

typology The discernment of God’s work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ in the fullness of time. Typology illuminates the unity of God’s plan in the two Testaments, but does not devalue the Old Covenant or its ongoing relevance and value for the Jewish people.

vassal treaty An agreement made by two unequal parties. The superior power receives absolute loyalty, service, and submission from the lesser party, the vassal.



Name _____

Key Religious Truths in Genesis

Circle your assigned Scripture passage, and read it in your Bible.

Genesis 2:4–25

Genesis, chapter 3

Genesis 4:1–16

Genesis 6:9–22

Genesis 11:1–9

Step 1: Create a Scripture Script

Prepare to perform a dramatic reading of your assigned passage with parts, stage direction, and simple props and costumes. Scripture is the script. You must use the exact words as they appear in Scripture, and only those words (no memorization of lines will be needed).

- Identify the parts. For example, in Genesis 1:1–2:3, one person would read as the narrator, and a second person would read as God. You could also have some nonspeaking parts, as God creates male and female in Genesis 1:27.
- Identify any necessary stage direction. For example, in Genesis, chapter 1, the reading would begin with the classroom lights off, and when God says, “Let there be light” (Genesis 1:3), someone could turn the lights on.
- Identify and create simple costumes, props, or sound effects to help tell the story using items you have with you. For example, in Genesis 1:5, someone might walk across the room holding a piece of paper that says “EVENING,” followed by a person holding a piece of paper that says “MORNING” as the narrator reads that line. Be sure your decisions will *honor the passage* from Scripture, not detract from the story.

Step 2: “Frame the Picture”

- Choose (or create) a piece of religious art that represents your assigned passage. Use the student book to identify the figurative language and etiology reflected in your passage, particularly where it is evident within the artwork.
- Display the artwork, “framing” it with a border of Key Religious Truths. Use the student book to identify the key religious truths your passage communicates. Write them in the “frame” (or border) around your image.

Step 3: Present Your Work

When your teacher prompts you, your group will do the following:

1. Introduce your assigned Scripture passage.
2. Perform the dramatic reading.
3. Share the chosen artwork, which must include an explanation of the following information:
 - the *title and artist* of the piece
 - the *figurative language* this piece reflects in your Scripture passage
 - any *etiology* represented in the piece
 - the *key religious truths* that frame your interpretation of this Scripture passage



The Paschal Mystery and the Gospels

Name _____

How Do I See?

Listen to and watch the PowerPoint presentation "To See as God Sees," a reflection on Genesis, chapter 2. Consider the ways you have successfully been able to see as God sees and ways you have struggled with the temptation to see the world distorted by sin.

Genesis, chapter 2	An example of success: seeing as God sees	An area of temptation that I struggle with
<i>¹⁸ It is not good for the man to be alone</i>		
<i>¹⁸ I will make a helper suited to him.</i>		
<i>²² built the rib that he had taken from the man</i>		
<i>²⁴ the two of them become one body</i>		
<i>²⁵ naked, yet they felt no shame</i>		



How Do I See?

If you could effortlessly change one thing about seeing as God sees, what would it be and why?

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Circle the group to which you have been assigned:

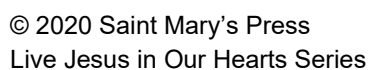
Group 4

Group 1

1. The “goodness and perfection” of Creation is discussed in paragraph 302. If God created everything good, why aren’t things “perfect”?
2. Paraphrase paragraph 302. What does *Divine Providence* mean?
3. Read paragraph 302. What does *Divine Providence* NOT mean?

Group 2

4. According to paragraphs 304, what does the Holy Spirit often do in Sacred Scripture?
5. Read paragraphs 304–306. Who or what are “secondary causes”? Why are they a sign of God’s “greatness and goodness” and not “weakness”?



6. Read paragraphs 306–308. Identify three specific actions that you or people you know have done recently that could be considered “secondary causes.”

Group 3

7. Paraphrase the question at the beginning of paragraph 309, and explain where we can find the answer to that question.
8. Paraphrase the question at the beginning of paragraph 310.
9. How does the rest of paragraph 310 answer this question? What are some ways you can help creation move toward perfection?

Group 4

10. What does paragraph 311 say about God and the “cause of moral evil”¹?
11. What are the two reasons evil is *permitted*, according to paragraph 311?



12. Read paragraph 312. If the Passion and death of Jesus Christ brought about our redemption, does that mean that the rejection and murder of God's only Son was a *good* thing? Why or why not?

Final Reflection Question: Do you think the saying “everything happens for a reason” reflects the Church's teaching expressed in these paragraphs from the *Catechism*? Explain.

(The quotations on this handout are from the English translation of the *Catechism of the Catholic Church* for use in the United States of America, second edition [CCC]. Copyright © 1994 by the United States Catholic Conference, Inc.—Libreria Editrice Vaticana [LEV]. English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* copyright © 1997 by the United States Catholic Conference, Inc.—LEV.)

Endnote Cited in a Quotation from the *Catechism of the Catholic Church*, second edition

1. Cf. St. Augustine, *De libero arbitrio*, 1, 1, 2: J. P. Migne, ed., *Patrologia Graeca* (Paris, 1857–1866) 32, 1223; St. Thomas Aquinas, *Summa Theologiae* I–II, 79, 1.



Divine Providence and the Problem of Evil

Answer Key

Group 1

1. The “goodness and perfection” of Creation is discussed in paragraph 302. If God created everything good, why aren’t things “perfect”?
 - Creation did not spring forth in complete perfection from the hands of the Creator. The universe was created “in a state of journeying” toward an ultimate perfection yet to be attained.
2. Paraphrase paragraph 302. What does *Divine Providence* mean?
 - The disposition by which God guides his creation toward the “ultimate perfection yet to be attained.”
3. Read paragraph 302. What does *Divine Providence* NOT mean?
 - Saying that God *guides* his creation is not the same thing as saying that God *controls* creation.

Group 2

4. According to paragraph 304, what does the Holy Spirit often do in Sacred Scripture?
 - The Holy Spirit often attributes actions to God “without mentioning any secondary causes.”
5. Read paragraphs 304–306. Who or what are “secondary causes”? Why are they a sign of God’s “greatness and goodness” and not “weakness”?
 - We (human beings) are “secondary causes.” God makes use of human cooperation.
 - This is not a sign of weakness, but rather a token of almighty God’s greatness and goodness, because God grants us the dignity of acting on our own, of cooperating in the accomplishment of his plan.
6. Read paragraphs 306–308. Identify three specific actions that you or people you know have done recently that could be considered “secondary causes.”
 - Answers might include: reuse things—if you no longer wear it or need it, give it to someone who does need it; recycle what can’t be reused; buy recycled products; use canvas bags, or recycle paper or plastic bags when shopping; compost food scraps and leaves or grass clipping; use less electricity; waste less food; use less water; plant things; be good to others; respect wildlife; use cloth napkins instead of paper napkins; car pool; don’t support companies that pollute or engage in environmentally damaging practices or exploit people; use natural fertilizer on your lawn; don’t buy exotic pets; let your elected officials know that the environment matters to you, telling them that you want clean air, clean water, national parks, and wildlife and habitat protection.



Group 3

7. Paraphrase the question at the beginning of paragraph 309, and explain where we can find the answer to that question.
 - If God created an orderly and good world and truly cares for his creation, then why does evil exist? Only Christian faith as a whole constitutes the answer to this question. There is not a single aspect of the Christian message that is not in part an answer to the question of evil.
8. Paraphrase the question at the beginning of paragraph 310.

Some examples:

 - Why didn't God create a world so perfect that no evil could exist in it?
 - With infinite power couldn't God create something better?
9. How does the rest of paragraph 310 answer this question?
 - God created the world "in a state of journeying" towards its ultimate perfection. With physical good, there exists also physical evil as long as creation has not reached perfection.
 - What are some ways you can help creation move toward perfection?

See answer to question 6.

Group 4

10. What does paragraph 311 say about God and the "cause of moral evil"?
 - God is in no way, directly or indirectly, the cause of moral evil.
11. What are the two reasons evil is *permitted*, according to paragraph 311?
 - God permits evil because he respects the freedom of his creatures.
 - God permits evil because he mysteriously knows how to derive good from the consequences of evil.
12. Read paragraph 312. If the Passion and death of Jesus Christ brought about our redemption, does that mean that the rejection and murder of God's only Son was a *good* thing? Why or why not?
 - The Passion and death of Jesus Christ (the rejection and murder of God's only Son, caused by the sins of all men) is "the greatest moral evil ever committed."
 - God's goodness and grace in the Resurrection and Ascension "brought the greatest of goods: the glorification of Christ and our redemption."
 - "But for all that, evil never becomes a good."



Final Reflection Question: Do you think the saying “everything happens for a reason” reflects the Church’s teaching expressed in these paragraphs from the *Catechism*? Explain.

No, it doesn’t reflect the Church’s teaching. Through Divine Providence, God *guides* his creation toward the “ultimate perfection yet to be attained,” but he does not control it. We (human beings) are “secondary causes.” God makes use of human cooperation. God grants us the dignity of acting on our own, of cooperating in the accomplishment of his plan.

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Name _____

Artistic Interpretations of the Protoevangelium

- Circle the topic your group has been assigned:
 - Mary crushing the head of a snake
 - Mary as the “new Eve”
 - Jesus saving Adam and Eve
 - Jesus as Savior
- Find one art depiction (sculpture, painting, drawing) of the person or event your group is assigned. You may use a Google image search and online image databases like *wikiart.org* or *abcgallery.com*. (Note: You may not use any images that appear in the student book.)
- Study and analyze the image you select, using the following questions as a guide. Take notes on responses from all group members. This will be your group's interpretations of the artwork (i.e., you don't need to research your answers).

Required Questions Part 1: Basic Facts (these should be available on the site where you found the image):

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

Required Questions Part 2: Your Own Interpretation

- How does the image depict the biblical person or event on which it is based? Is the depiction accurate? What is missing? What has been added?
- To what extent does the image portray the Protoevangelium?

Additional Questions: Your Own Interpretation

Choose at least three of these five:

- How are the characters in the image depicted? What emotions are expressed? What attitude is reflected in their body positioning? Are they static or in motion?
- How would you describe the mood of the image? Notice color, shapes, forms, textures, and lines.
- How does the image use light and shadow? What dramatic emphasis is created?
- What do you think the artist wants us to focus on?
- How does the image depict the passage of time? For example, is it like a snapshot of a single moment, or is it like a storyboard, depicting many moments at once?



4. Prepare a visual and oral presentation that will help your classmates understand how these images portray the Protoevangelium.
 - Your visual presentation will consist of one title slide (i.e., “Mary Crushing the Head of a Snake,” “Mary as the “New Eve,” “Jesus as the New Adam,” or “Jesus as Savior”), one slide showing the name of the artist and title of the art, one slide of your image (make sure the slide showing the art is as large as possible to be seen clearly when projected in the classroom).
 - As the image is displayed, you will share your insights about it orally (your responses to the questions above). It is fine to refer to print or electronic notes.
 - Each member of your group should speak in the oral presentation.



The Paschal Mystery and the Gospels

Name _____

Promises and Covenants

Circle your assigned Old Testament Covenant:

Noah: Genesis 9:1–17 Abraham: Genesis 12:1–9, 15:1–21 Moses: Exodus, chapters 19–24 David: 2 Samuel, chapter 7

	My Promise to _____	God's Covenant with _____
commitment <i>What is promised?</i>		
relational <i>Who is involved?</i> <i>Describe relationship.</i>		
solemn <i>How sincere is this promise?</i>		



agreement <i>What did you/God agree to? What did the other person agree to?</i>		
mutual <i>Was this freely promised?</i>		
intent <i>Why did you make this promise?</i>		
consequences of breaking <i>What if . . . ?</i>		

Chapter Focus Question

After the Fall, why did God want to make covenants with humanity?



UNIT 1

The Paschal Mystery and the Gospels

Name _____

Promises and Covenants Answer Key

	My Promise to _____	God's Covenant with Noah	God's Covenant with Abraham	God's Covenant with Moses	God's Covenant with David
commitment <i>What is promised?</i>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> • God promises to never release the flood waters again. • Noah promises to obey God. 	<ul style="list-style-type: none"> • God promises to give Abraham land, to make his name great, and to make him a great nation. All families of the Earth will find blessing in Abraham. God will bless those who bless Abraham, and God will curse those who curse him. Abraham will live to a ripe old age. • Abraham and Sarah promise full obedience to God. Abraham builds an altar in Canaan, claiming possession of the land. 	<ul style="list-style-type: none"> • God promises Moses and the Israelites freedom from slavery. He will be their God and make them his treasured possession among all people. • Moses and Israelites promise to be God's kingdom of priests, a holy nation, and to obey the Ten Commandments. 	<ul style="list-style-type: none"> • God makes a solitary promise with David: to give David many descendants, to make his name great, to be a father to David. God will assign a place for Israel and give them rest from their enemies. • David will be a son to God.
relational <i>Who is involved?</i>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> • Noah and God • God is committed and faithful to Noah and his family. Noah completely trusts and is obedient to God. 	<ul style="list-style-type: none"> • Abraham, Sarah, and God • They are committed to one another: God promises to be with Abraham, and Abraham puts his faith in God. God is clearly in control. 	<ul style="list-style-type: none"> • Moses and God • They have a rocky relationship. Moses and God argue, but in the end, for the most part, Moses obeys God. 	<ul style="list-style-type: none"> • David and God • Their relationship is like father and son.
<i>Describe relationship.</i>					
solemn <i>How sincere is this promise?</i>	<i>Answers will vary.</i>	<ul style="list-style-type: none"> • The promise is very sincere. God follows through with his promise. • God's love has no limits. 	<ul style="list-style-type: none"> • Both God and Abraham are sincere, although sometimes Abraham wants to take matters into his own hands. Still, God's love has no limits. 	<ul style="list-style-type: none"> • The promise is sincere. God's love has no limits. God remembers the covenant made with Abraham, Isaac, and Jacob. • Both parties follow through with their promises. 	<ul style="list-style-type: none"> • God loves David unconditionally.



Promises and Covenants Answer Key

	My Promise to _____	God's Covenant with Noah	God's Covenant with Abraham	God's Covenant with Moses	God's Covenant with David
agreement <i>What did you/God agree to?</i> <i>What did the other person agree to?</i>	Answers will vary.	<ul style="list-style-type: none"> God agreed to establish his covenant with Noah and family. He gives them every seed-bearing plant and tree, and any living creature that moves. Noah agreed to build the ark and to take his family and two of each animal aboard the ark. He agrees to populate the Earth and care for the animals. 	<ul style="list-style-type: none"> Abram and Sarai leave their homeland, Ur, travel a great distance, and arrive in the land of Canaan as the Lord directed them. God reaffirms the three promises: <ul style="list-style-type: none"> Abram will become father of a multitude of nations, and kings will stem from his family line. God will be Abraham's God and the God of his descendants. Abraham and his descendants will possess the land. Abraham and his descendants will keep the covenant through the ages. 	<ul style="list-style-type: none"> God agreed to free the Israelites and to be their God. Moses and the Israelites, in turn, agreed to serve God and obey God's commands. 	<ul style="list-style-type: none"> God agreed to give David many descendants, to be a father to David, to reprimand David if he does wrong but not withdraw his favor from him, and to keep David's house and kingdom firm forever. David did not have to agree to anything. This covenant is one-sided and unconditional. David is still bound by Mosaic Law.
mutual <i>Was this freely promised?</i>	Answers will vary.	yes	yes	<ul style="list-style-type: none"> yes Moses is reluctant at first but does make the promise. 	yes
intent <i>Why was this promise made?</i>	Answers will vary.	Noah and his family will die if he doesn't obey God.	All of the things God promised to Abraham and Sarah were so significant: fame, land, descendants, and one loving and protecting God.	Moses and the Israelites would be free from slavery and free to worship Yahweh.	God is faithful to the covenant he made with David's ancestors and will continue this covenant through David and his descendants.
consequences of breaking <i>What if . . . ?</i>	Answers will vary.	<ul style="list-style-type: none"> All of humanity would be wiped out. 	<ul style="list-style-type: none"> Abraham and Sarah would not receive the blessings that God promised them. 	<ul style="list-style-type: none"> The Israelites would no longer be God's Chosen People. 	<ul style="list-style-type: none"> If David does wrong, God will reprimand him, but God will not withdraw his favor from him; David's house and kingdom will be firm forever.



UNIT 1

Promises and Covenants Answer Key

Chapter Focus Question

After the Fall, why did God want to make covenants with humanity?

Answers should include some of the following points:

Through the covenants, God established a special relationship with his people to heal the separation that was brought about by sin. Though sin brings about division, the covenants are the ties that bind us to God. God begins to restore humanity to a state of grace—that is, a proper relationship between humanity and himself—through the covenants. The laws established by some of the covenants aid in this process of restoration. Sin is disobeying God's Law and therefore harming our relationship with God; obeying covenant laws does the opposite. Obeying these laws works as a remedy by restoring our relationship with God. The laws provide the framework and encouragement for us to follow God's will.



Name _____

Imaging Prefigurement

Create a presentation using religious art to show the various ways the Old Testament prefigures the Paschal Mystery.

Step 1

Your teacher will assign your group one of the articles in chapter 3. Then do the following:

- Read the article.
- Identify three Old Testament events that prefigure the Paschal Mystery.
- Search the internet for images of religious art (sculptures, paintings, drawings, etc.) representing each of your three Old Testament events. Note the specific aspect of the Paschal Mystery that the artwork points to. (*Pro-Tip:* In your image search, use the keyword *art* along with various combinations of phrases describing the event.)
- The religious art image itself should not include any words.
- The religious art you choose may not appear in unit 1 of the student book.

Step 2

Design four slides with six images, and an optional appendix.

Slide 1: Title Slide

- Identify your Old Testament topic (for example, “Abraham”) in the “Click to add title” space.
- Identify the names of your group members in the “Click to add subtitle” space.

Slide 2: First Content Slide

- Name your first prefiguring event in the “Click to add title” space along the top of the slide.
- On the left side, insert the Old Testament image.
- On the right side, insert the corresponding Paschal Mystery image.

Slide 3: Second Content Slide

- Name your second prefiguring event in the “Click to add title” space along the top of the slide.
- On the left side, insert the Old Testament image.
- On the right side, insert the Paschal Mystery image.

Slide 4: Third Content Slide

- Name your third prefiguring event in the “Click to add title” space along the top of the slide.
- On the left side, insert the Old Testament image.
- On the right side, insert the Paschal Mystery image.



Optional Slide: Appendix

- If you find an image that shows the prefiguring and the Paschal Mystery—that is, it includes both the Old Testament and the New Testament—you may also include it.

Step 3

When the class views these slides together, your group will narrate through the slides. Simply tell the class what they are looking at. Each person in the group is responsible for briefly explaining at least one of the images.



UNIT 1

Watch the 6-minute video and answer the questions. Use your notes on the virtuous love of *agape*, the cheap imitations of *agape*, and the violations of *agape* to help you respond to the following statements and questions.

1. Explain what is meant by “relational vandalism.”
2. How is relational vandalism an example of a cheap imitation or outright violation of virtuous love?
3. What did animal sacrifice symbolize for the ancient Israelites? What is the biblical word for this ritual?
4. What did the rituals of atonement and purification accomplish?
5. From the perspective of the ancient Israelites, how is animal sacrifice an example of virtuous love?
6. In the Old Testament, the prophet Isaiah said that the ritual sacrifices of the people had become “meaningless.” How are these meaningless ritual sacrifices cheap imitations of virtuous love?
7. How is Jesus becoming a servant an example of virtuous love?



The Paschal Mystery and the Gospels

Name _____

Sacrifice, Atonement, and the Virtue of Love

Answer Key

Watch the 6-minute video and answer the questions. Use your notes on the virtuous love of *agape*, the cheap imitations of *agape*, and the violations of *agape* to help you respond to the following statements and questions.

1. Explain what is meant by “relational vandalism.”
 - Relational vandalism is the indirect effect of evil that ruins our relationship with God and one another and creates a lack of trust and emotional damage.
2. How is relational vandalism an example of a cheap imitation or outright violation of virtuous love?
 - Relational vandalism is a violation of virtuous love because it distorts the unconditional and sacrificial dimensions of virtuous love, as it is manipulative and abusive. It not only “pollutes” the person who commits the sin but also effects everyone else in the community.
3. What did animal sacrifice symbolize for the ancient Israelites? What is the biblical word for this ritual?
 - The ancient Israelites believed that an animal’s life was a substitute for a person’s sins. When the animal died, it took away the person’s sins. The biblical word is *atonement*.
4. What did the rituals of atonement and purification accomplish?
 - Together, these sacrificial rituals made things right between the people and God. The people experienced God’s love and grace, which would ideally compel them to become people of love and grace.
5. From the perspective of the ancient Israelites, how is animal sacrifice an example of virtuous love?
 - Through animal sacrifice, the Israelites believed that God was offering a path to forgiveness and love. This reflected his unconditional care and concern for the well-being of his people.
6. In the Old Testament, the prophet Isaiah said that the ritual sacrifices of the people had become “meaningless.” How are these meaningless ritual sacrifices cheap imitations of virtuous love?
 - Even though the people—even the kings—were performing the rituals to purify themselves of sin, they were not helping the poor and oppressed.
7. How is Jesus becoming a servant an example of virtuous love?
 - Jesus is a king who becomes a servant and suffers and dies for the sins of the world. This is a selfless act, done out of concern for the well-being of all people.



Name _____

Unit 1 Final Performance Task Options

The following is a list of the enduring understandings for unit 1. Demonstrating your grasp of these understandings will be essential to completing your chosen final performance task successfully. See the descriptions below to understand the specific elements that will be required for each final performance task option.

- God's original plan of goodness was marred by human sin, which brought ugliness, division, and hatred into the world.
- Despite human sinfulness, God continued to express his enduring love for us, especially through covenants.
- The promise of a Messiah, foreshadowed by events throughout the Old Testament, is fulfilled in Jesus Christ.

Option 1: A Documentary about God's Plan for Goodness Despite Human Sinfulness

You are entering a documentary film contest sponsored by your diocesan Office of Youth Ministry. It will illustrate all of the unit's enduring understandings in a manner that is appealing and accessible to young adolescents. The three winning entries will be shown at the annual youth rally held each fall. Your documentary must adhere to the following rules:

- The film should incorporate the theme "Humanity: Created . . . Fallen . . . Redeemed."
- The film should be 3–5 minutes long and use creative methods, such as appropriate images, skits, voice-over commentary, and music, to convey the key elements of the enduring understandings.
- The film must incorporate at least two Scripture passages that will 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 Christian artists.

- Produce a four-piece art show that conveys, reflects on, or interprets the enduring understandings of this unit.
- Your four pieces may be any size and may utilize any combination of artistic media such as painting, drawing, short video, sculpture, digital art, and so on.
- It is recommended, but not required, that each art piece incorporates all three enduring understandings.
- A brief (two- or three-sentence) written explanation or commentary should accompany each piece.



UNIT 1

The Paschal Mystery and the Gospels

Name _____

Unit 1 Final Performance Task Rubrics

Option 1				
Criteria	4	3	2	1
Film demonstrates comprehension of enduring understandings for unit.	Film gives insightful and clear depiction of enduring understandings for unit.	Film gives clear but sometimes inconsistent depiction of enduring understandings for unit.	Film's depictions of enduring understandings for unit are not always clear or coherent.	Film has limited or no relevant depiction of enduring understandings for unit.
Scripture passages are used responsibly and accurately.	Film utilizes at least two Scripture passages not only responsibly and accurately but also in a creative and insightful manner.	Film utilizes at least two Scripture passages responsibly and accurately.	Film utilizes only one Scripture passage responsibly and accurately.	Film does not utilize Scripture or does so inaccurately or superficially.
Film is both substantive and creative.	Film is not only substantive and creative but also thought-provoking and insightful.	Film is substantive and creative.	Film is lacking in substance or creativity.	Film is simplistic or superficial.
Film is well organized and appealing.	Film is not only well organized but also visually engaging and appealing.	Film is well organized.	Film contains some disorganized elements.	Film is not well organized.
Film utilizes proper spelling, grammar, or diction.	Film has no errors in spelling, grammar, or diction.	Film has one or two errors in spelling, grammar, or diction.	Film has three or four errors in spelling, grammar, or diction.	Film has errors in spelling, grammar, or diction.



Unit 1 Final Performance Task Rubrics

Option 2				
Criteria	4	3	2	1
Art demonstrates comprehension of enduring understandings for unit.	Art and explanations give coherent, insightful, and clear depiction of enduring understandings for unit.	Art and explanations give clear but sometimes inconsistent depiction of enduring understandings for unit.	Art and explanations are not always clear or coherent relative to enduring understandings for unit.	Art and explanations give limited or no relevant demonstration of enduring understanding for unit.
Art demonstrates skillful, accurate, and creative reflection on, and/or interpretation of, enduring understanding for unit.	Art is not only substantive and creative but also thought-provoking and insightful.	Art is substantive and creative.	Art is lacking in substance or creativity.	Art is superficial and does not display level of skill appropriate for high school student.
Written explanation is both substantive and creative.	Work is not only substantive and creative but also thought-provoking and insightful.	Work is substantive and creative.	Work is lacking in substance or creativity.	Work is simplistic or superficial.
Presentation is neat and well organized.	Presentation is not only neat and well organized but also visually engaging and appealing.	Presentation is neat and well organized.	Presentation is generally neat but contains some disorganized elements.	Presentation is neither neat nor well organized.
Work utilizes proper spelling, grammar, or diction.	Work has no errors in spelling, grammar, or diction.	Work has one or two errors in spelling, grammar, or diction.	Work has three or four errors in spelling, grammar, or diction	Work has five or more errors in spelling, grammar, or diction.



The Paschal Mystery and the Gospels

Name _____

Unit 1 Test

Old Testament: United with God, Separated by Sin

Multiple Choice

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

- _____ 1. What does the account of Abraham preparing to sacrifice Isaac point to in the New Testament?
 - a. the sacrifice of the lamb at Yom Kippur
 - b. the sacrifice of Jesus Christ
 - c. the events of the Paschal Mystery
 - d. both a and c

- _____ 2. Which of the following is not part of the Paschal Mystery?
 - a. Jesus' Passion
 - b. Jesus' death
 - c. Jesus' Baptism
 - d. Jesus' Resurrection

- _____ 3. Which Jewish celebration often coincides with the Easter liturgies?
 - a. Yom Kippur
 - b. Passover
 - c. Paschal Mystery
 - d. Hanukkah

- _____ 4. Which of the following is *not* a synoptic Gospel?
 - a. John
 - b. Matthew
 - c. Mark
 - d. Luke

- _____ 5. Which of the following have damaged our relationship with God?
 - a. Original Sin and personal sin
 - b. concupiscence
 - c. guilt
 - d. none of the above



- _____ 6. What types of sacrifice are detailed in the Book of Leviticus?
- a. sacrifice of Israel's enemies
 - b. communal and individual sacrifice
 - c. human sacrifice
 - d. prophet sacrifice
- _____ 7. Which of the following were typical of the messages of the prophets?
- a. called people to be faithful to God
 - b. tried to convince people to change their ways
 - c. proclaimed hope for the future
 - d. all of the above
- _____ 8. Which of the following prefigured the sacrifice of Jesus Christ?
- a. Festival of Purim
 - b. Hanukkah
 - c. Passover
 - d. none of the above
- _____ 9. Who is the "New Adam"?
- a. Jesus
 - b. Moses
 - c. Abraham
 - d. Peter
- _____ 10. Which of the following does *not* describe angels?
- a. spiritual creatures with intelligence
 - b. messengers
 - c. visible beings
 - d. servants of God
- _____ 11. What was the name of Pope Saint John Paul II's regular weekly talks that gave insight into the second creation account?
- a. the Human Body and Sexuality
 - b. the Theology of the Body
 - c. the Theology of Sexuality
 - d. Human Sexuality
- _____ 12. What was God's original plan?
- a. original justice and original holiness
 - b. Original Sin
 - c. humankind to serve as God as gardeners of his creation
 - d. cultural patriarchy



Unit 1 Test

- _____ 13. Which of the following did the human authors of the Bible use to express God's truth?
- symbolic imagery
 - literary forms
 - etiologies
 - all of the above
- _____ 14. With whom did God make a one-sided and unconditional covenant?
- Noah
 - Abraham
 - David
 - Moses
- _____ 15. What does the Bible convey?
- primarily scientific truth
 - the truth that God created evil to punish humankind after the Fall
 - the truth that God created the world with flaws so we could learn to trust him
 - the truth that God wants to reveal through the sacred authors for our salvation
- _____ 16. What does the symbolism in the Protoevangelium mean?
- The snake (Devil) will cause Jesus' death.
 - The Virgin Mary is hostile to Eve.
 - It gives us a glimpse of the "Good News" of the coming of Jesus Christ.
 - It explains the first punishment for all humankind.
- _____ 17. Which of the following best defines the term *typology*?
- The way in which Noah's family lost all points of reference in the Great Flood.
 - The study of God's work in the Old Testament as a prefiguration of what he accomplished through Jesus Christ.
 - Saint Augustine's explanation that the Old and New Testaments remain hidden from our understanding because of sin and death.
 - The false belief that the New Testament replaces the Old Testament.
- _____ 18. The Sinai Covenant displays many elements of what kind of treaty?
- vassal treaty
 - Versailles treaty
 - parity treaty
 - covenant treaty



_____ 19. Which of the following is true regarding Original Sin?

- a. Original Sin is the act committed by our earliest ancestors.
- b. Original Sin is the fallen state into which every person who has ever lived on the planet is born, with the exception of Jesus and his mother, Mary.
- c. We have contracted the sinful condition of Original Sin as a result of the sins of our ancestors.
- d. all of the above

_____ 20. What is the Exsultet?

- a. a prayer of sorrow and remorse for Original Sin
- b. means "a covenantal relationship"
- c. the hymn of praise announcing that humanity and all creation receive the Good News of salvation
- d. a statement that seems illogical or contradicts itself

_____ 21. What does the Protoevangelium refer to?

- a. the first announcement that God will be victorious over sin and death
- b. a passage from Exodus about the angel of death and the Paschal Lamb
- c. the earliest foreshadowing of the covenant with Abraham
- d. another name of the first of the four Gospels

_____ 22. What are covenants rooted in?

- a. obedience and control of the human urge to sin
- b. mutual respect and love for one another
- c. separation from God
- d. the Reign of King David

_____ 23. Which of the following reestablishes the covenant with the Israelites and characterizes the Lord as a merciful and loving God?

- a. the covenant with Abraham
- b. the covenant with Moses
- c. the covenant with Noah
- d. the covenant with David

_____ 24. In which of the following does God emphasize the unconditional and eternal nature of the covenant?

- a. the covenant with Abraham
- b. the covenant with Moses
- c. the covenant with Noah
- d. the covenant with David



Unit 1 Test

- _____ 25. Who is the living embodiment of God's Law?
- a. Abraham
 - b. Moses
 - c. Jesus
 - d. David

Matching

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

Column A

- _____ 26. The tendency of human beings to be attracted to sin.
- _____ 27. The liturgy celebrated on Holy Saturday, the night before Easter Sunday, that celebrates the coming of the light of Christ into the world.
- _____ 28. A statement that seems illogical or contradicts itself, yet expresses a truth.
- _____ 29. The Hebrew term most often used to express a covenant; the original meaning was "shackle or chain."
- _____ 30. These act as the ties that bind us to God and act as a remedy to sin; through them God begins to restore humanity to a state of grace.
- _____ 31. This type of treaty is established between two parties of roughly equal status.
- _____ 32. This type of treaty is established between unequal parties in which the greater power forces the less powerful party to cooperate.
- _____ 33. This Hebrew word best characterizes God's role in the covenantal relationship; usually translated as *love*, but also translated as *mercy*, *compassion*, *kindness*, and *faithfulness*.
- _____ 34. These people served the Hebrews as tribal leaders, military commanders, arbiters of disputes, and enliveners of faith.
- _____ 35. These people were God's spokespersons who communicated his message of salvation.

Column B

- a. paradox
- b. covenants
- c. vassal
- d. judges
- e. concupiscence
- f. *berit*
- g. parity
- h. *hesed*
- i. prophets
- j. Easter vigil



Fill in the Blank

Complete the sentences by writing the best or most appropriate answer from the word bank below in the blank space. There is one extra term provided.

- | | |
|---------------------|------------------------|
| a. justice | d. relational |
| b. literal language | e. figurative language |
| c. etiologies | f. sin |

- _____ 36. Jesus offered a deeper understanding of _____ that emphasized reconciliation over retribution and repayment.
- _____ 37. Inspired by the Holy Spirit, the human authors of the Bible used their skills and talents to express these truths using the literary form of _____.
- _____ 38. _____ causes us to focus on ourselves, making us feel better or more entitled, creating separations that can be destructive to our relationship with God and one another.
- _____ 39. _____ offer folk-story-like explanations for natural phenomenon, but they also communicate the religious truths of the consequences of sin.
- _____ 40. Human beings are _____ creatures. We need both relationships with individuals and communities. In our relationships, we have a role and responsibilities.

Essay

Respond to one of the following questions in complete sentences.

- What are at least three examples of etiological explanations for natural phenomena from the Book of Genesis and the religious truth they represent?
- Why are covenants relational? Describe one of the covenants between God and humans, and explain the typology of that covenant.
- Give an example of prefiguring from the Old Testament, and explain what it is pointing to in the New Testament.



The Paschal Mystery and the Gospels

Unit 1 Test Answer Key

Old Testament: United with God, Separated by Sin

Multiple Choice

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

Matching

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

Fill in the Blank

36. a
37. e
38. f
39. c
40. d

Essay

Responses will vary but should include some of the following:

- A. What are at least three examples of etiological explanations for natural phenomena from the Book of Genesis and the religious truth they represent?

In the story of Adam and Eve, there are several etiological explanations for natural phenomena and the religious truth they represent, including:

- why humans wear clothing (because sin leads to shame)
- why snakes are cursed among animals and must crawl on the ground (because sin brings isolation)
- why women have pain in childbirth (because sin causes pain and suffering)
- why humans work to get food (because sin disrupts our harmony with nature)
- why humans die (because sin leads us away from God and life)



B. Why are covenants relational? Describe one of the covenants between God and humans, and explain the typology of that covenant.

- Human beings are naturally relational creatures. We need relationships with both individuals and communities. In our relationships, we have a role and responsibilities.
- The English word *covenant* comes from the Latin word *convenire* meaning “to come together.” Covenants were a means of binding God with his people.
- Covenants can evolve like friendships, rooted in mutual respect for one another. Or they can also establish formal relationships, with mutually understood and agreed-upon commitments.
- When a covenant is established between equals, each person usually makes similar commitments. Sometimes the commitments are different, especially in the case of God’s covenants with humanity.
- The typology of the covenant with Noah is a sense that God is reestablishing the justice and holiness that he originally intended for humanity. There is a universal nature to it. God’s covenant with Noah now extends to all the nations of the Earth and will last as long as the world lasts. This prefigures Christ’s outreach to the Gentiles.
- God’s covenant with Abraham is not so much a legal arrangement to enforce loyalty as it is an ever-deepening relationship of faithfulness and love. This relationship isn’t just for the good of Abraham and his and Sarah’s descendants, but also for all future generations. God’s plan to restore us to perfect union with him continues, with God working through a specific family.
- God’s covenant with Moses is expressed in God’s love through the Mosaic Law. The Law encourages the Israelites to avoid sin, and in doing so, prepares them to receive the one living and true Son of God, Jesus Christ. The people of ancient Israel were entrusted with the knowledge of God’s promise. Jesus Christ, who was truly human and truly divine, is the fulfillment of those promises. He is the living embodiment of God’s Law.

C. Give an example of prefiguring from the Old Testament, and explain what it is pointing to in the New Testament.

- One of the first prefigurings of the Paschal Mystery is the account of the testing of Abraham in the Book of Genesis. In order to follow God’s will, Abraham is prepared to lose what God has promised him: his only son. He trusted God enough to give up what he loved. The account of Abraham preparing to sacrifice Isaac is a signpost that points toward the sacrifice of Jesus Christ. Both Isaac and Jesus were “sons of Abraham.” Both were beloved. Their sacrifices were to be offered in the land of Moriah, where Jerusalem is located. Their fathers were willing to sacrifice their sons. Both sons carried the wood for their own sacrifice. Both were placed on top of the wood. Both were freed from death on the third day.
- The Paschal Lamb that was chosen to be sacrificed had to be unblemished, with no imperfections. John the Baptist declares Jesus as the Lamb of God; one who can take away sin must also be the one who is sinless, unblemished. When sacrificing and eating the lamb, none of its bones were to be broken. At the Crucifixion, the soldiers break the legs of the two criminals crucified with Jesus, but did not break Jesus’ legs. The blood of the lamb protected Israel from death. The blood of Jesus saves us from death.



Unit 1 Test Answer Key

- The sacrifices offered in the Temple were made as signs of love and devotion to God. Christ's sacrifice on the cross was a sign of God's love and devotion to us. The Temple sacrifices prefigured the ultimate sacrifice of Jesus Christ.
- The Old Testament prophets' call to be faithful to God and act justly hints at what God had planned for the mission of Jesus Christ. Hosea called people to quit worshipping false gods and return to an intimate and close relationship with the Lord. Ezekiel condemned those who neglected the poor and oppressed. Unless the people changed, their offerings to God were merely superficial and meaningless rituals. Jesus fit very comfortably into the tradition of the Jewish prophets, but there was one major difference. The prophets were messengers of God's Word, and Jesus was God's Word Made Flesh. Like the prophets, he encouraged people to restore their faith in God. Jesus called his followers to not simply follow God's Law but to fulfill its purpose. The scribes and Pharisees focused on the letter of the law, but Jesus focused on the spirit of the law. The prophets' messages prefigure the work of Christ, but their lives did too. The message of the prophets was not only about condemnation and punishment. Many also proclaimed hope for the future.

