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Introducing the Living in Christ Series

The Bible: The Living Word of God is the first-semester ninth-grade course in the Living in Christ series.

Saint Mary's Press developed the Living in Christ series in response to the needs of important stakeholders in the catechesis process. The courses in the series follow the sequence and contain the material from the United States Conference of Catholic Bishops' "Doctrinal Elements of a Curriculum Framework for the Development of Catechetical Materials for Young People of High School Age" (2008). Each course also contains other material in the student book and teacher guide that students should know, understand, and be able to do. Each course responds to the varied needs that you express, especially about limited time and the range of catechized youth you encounter in your classes, offering wisdom from "secular" educational methods that can address both time limits and diversity in the classroom.

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

The Living in Christ Series

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

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

- **The Living in Christ series invites you as teacher to develop your abilities to facilitate learning.** This series asks you to become an expert about your own students, discern how they learn best, and then lead them to understand main concepts in a way that speaks to their lived experience and the issues of the day.
- **The Living in Christ series invites the students to be more engaged in their own learning.** This series asks the students to take charge of their learning process and to practice what it will mean to be adult Catholics who must translate scriptural and Church teaching into their real world.

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

The Series Web Site: smp.org/LivinginChrist

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

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

At smp.org/LivinginChrist you will also have access to an **online test generator**, which provides hundreds of additional questions for each course, beyond what is provided in the unit tests. You can use test questions as they are presented or modify them for your students' learning needs. You can also upload your own questions, which will be formatted by the test generator. Further, the test generator allows you to select the questions you want for inclusion on a test and provides you with an answer key for the custom test you develop for your classroom.

Introducing *The Bible: The Living Word of God*

The eight units of *The Bible: The Living Word of God* lead the students toward a deeper understanding of the Bible and the history of our salvation presented within it. The students learn to navigate the Bible and use basic exegetical skills. They examine the relationship among Revelation, Inspiration, and vocation. They learn why salvation history is necessary. They then come to know the people of salvation history: the early leaders of Israel, the judges and kings, and the prophets. They come to understand that Jesus Christ is the fulfillment of salvation history and the Israelites' covenant relationship with God. They learn about the early Christian Church with a focus on Saint Paul and other key figures of the time.

The majority of the course focuses on the Bible itself and the Old Testament, with the last two units bringing in Christianity. Because the second course, *Jesus Christ: God's Love Made Visible*, is a Christology course with a strong scriptural foundation, it would have been redundant to spend an equal amount of time on both the Old and the New Testaments in *The Bible* course. The authors of this teacher guide had to prioritize which knowledge, skills, and understanding would be most important for the students to understand.

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

- Unit 1: What Is the Bible?
- Unit 2: How Can We Know God? Revelation, Inspiration, and Vocation
- Unit 3: What Is Salvation History?
- Unit 4: God Calls the Early Leaders of Israel
- Unit 5: Israel's Response to the Covenant under the Judges and Kings
- Unit 6: The Prophets: Bearers of Challenge and Hope
- Unit 7: Jesus Fulfills the Covenant
- Unit 8: The First Christians: Witnesses to the New Covenant

The Structure of Each Unit in This Teacher Guide

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

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

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

The Overview

The Overview is a snapshot of the whole unit. This section should help you make connections between the Scripture courses you currently teach and *The Bible* course. The Overview provides the following information:

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

Learning Experiences

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

Preassess Student Knowledge of the Concepts

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

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

Present the Final Performance Tasks to the Students

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

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

For example, the four understandings for unit 1 are:

- The Bible is the story of our salvation and tells us of God's enduring love for humanity.
- *Bible* is a word that means "books" and is a collection of sacred books containing the truth of God's Revelation.
- Biblical exegesis, or the critical interpretation and explanation of a biblical text, can lead to a deeper understanding of the Bible's meaning for the people it was written to and a more accurate interpretation of what it means for us today.
- Catholics both read the Bible and believe in the Church's Tradition. Through the inspiration of the Holy Spirit, Catholic Church leaders and scholars help to explain and interpret the Sacred Scriptures.

The handout “Final Performance Task Options for Unit 1” (Document #: TX001084) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these four concepts. The first final performance task option on this handout has the students research and write about a Genesis story. The second asks the student to create a narrative that imitates biblical storytelling. Though a test might directly ask what the concepts mean, the performance tasks provide another way to get a picture of what the students do and do not understand.

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

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

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

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

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

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

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

Explain

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

Interpret

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

Apply

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

Perceive

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

Empathize

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

Reflect

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

(P. 84)

Understand

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

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

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

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

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

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

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

Handouts

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

Appendix

The teacher guide has one appendix, which consists of handouts that are used in each unit. The handouts are also available at smp.org/LivinginChrist for downloading, customizing, and printing.

Thank You

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

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

Unit 1 What Is the Bible?

Overview

This first unit of the teacher guide of *The Bible: The Living Word of God* provides a wide and deep foundation for the rest of the course. Because of the amount of material presented in the student book and in this guide, you may want to allot more time for your students to move through it at a comfortable pace.

Key Understandings and Questions


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

- The Bible is the story of our salvation and tells us of God’s enduring love for humanity.
- **Bible** is a word that means “books” and is a collection of sacred books containing the truth of God’s Revelation.
- Biblical exegesis, or the critical interpretation and explanation of a biblical text, can lead to a deeper understanding of the Bible’s meaning for the people it was written to and a more accurate interpretation of what it means for us today.
- Catholics both read the Bible and believe in the Church’s Tradition. Through the inspiration of the Holy Spirit, Catholic Church leaders and scholars help to explain and interpret the Sacred Scriptures.

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

- What is the Bible?
- What is in the Bible?
- How can I make sense of the Bible if it was written so long ago and to different people?
- How do Catholics read the Bible?

Student Book Articles

This unit draws on articles from *The Bible* student book and incorporates them into the unit instruction. Whenever the teaching steps for the unit require the students to refer to or read an article from the student book, the following symbol appears in the margin: . The articles covered in the unit are from “Section 1: Revelation” and “Section 2: Interpretation and Overview of the Bible,” and are as follows. If you believe the students would do the reading more successfully with additional structure, see the handout “Student Notes for Unit 1” (Document #: TX001162) at smp.org/LivinginChrist.

- “Sacred Scripture and Sacred Tradition” (article 13, pp. 45–47)
- “Divine Inspiration and Biblical Inerrancy” (article 14, pp. 50–51)
- “From the Spoken to the Written Word” (article 15, pp. 51–54)
- “When Was It Written?” (article 16, pp. 54–56)
- “Setting the Canon of Scripture” (article 17, pp. 56–57)
- “Different Translations: The Same Revelation” (article 18, pp. 58–60)
- “A Vocation to Interpret and Teach” (article 19, pp. 62–64)
- “Biblical Exegesis” (article 20, pp. 64–66)
- “Literary Forms in the Bible” (article 21, pp. 66–68)
- “Senses of the Scriptures” (article 22, pp. 68–70)
- “Relation to Science and History” (article 23, pp. 70–72)
- “Other Avenues to Understanding the Scriptures” (article 24, pp. 72–74)
- “The Old Testament: *Old* Does Not Mean ‘Out of Date’” (article 25, pp. 77–78)
- “The Old Testament: General Overview” (article 26, pp. 78–81)
- “The Canon of the Old Testament” (article 27, p. 81)
- “The New Testament: Why Is It Called ‘New’?” (article 28, pp. 82–84)
- “The New Testament: General Overview” (article 29, pp. 84–87)
- “The Canon of the New Testament” (article 30, p. 87)

How Will You Know the Students Understand?

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

- handout “Final Performance Task Options for Unit 1” (Document #: TX001084)
- handout “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001085)
- handout “Unit 1 Test” (Document #: TX001294)

The Suggested Path to Understanding

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

Explain

Step 1: Preassess what the students already know about the Bible.

Understand

Step 2: Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 1” (Document #: TX001084) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001085).

- Explain** **Step 3:** Introduce the Bible.
- Explain** **Step 4:** Teach the students how to navigate the Bible.
- Explain** **Step 5:** Teach how the Bible came to be in its present form.
- Apply** **Step 6:** Teach source criticism, using four side-by-side biblical translations.
- Apply** **Step 7:** Give a quiz to assess student understanding.
- Explain** **Step 8:** Introduce the Catholic Church's role in interpreting the Scriptures with a focus on Revelation, Inspiration, and the relationship between Scripture and Tradition.
- Explain** **Step 9:** Introduce the Catholic Church's role in interpreting the Scriptures with a focus on the Church's approach to history, science, and the Bible, and Aquinas's senses of Scripture.
- Perceive** **Step 10:** Introduce biblical exegesis.
- Apply** **Step 11:** Provide insight into the writing of the Pentateuch.
- Interpret** **Step 12:** Evaluate the students' progress with a Socratic seminar.
- Apply** **Step 13:** Ask the students to use exegetical skills with the story of Noah's ark and the film *Evan Almighty*.
- Explain** **Step 14:** Send the students on an information quest to discover exegetical tools online.
- Understand** **Step 15:** Now that the students are closer to the end of the unit, make sure they are all on track with their final performance tasks, if you have assigned them.
- Reflect** **Step 16:** Provide the students with a tool to use for reflecting about what they learned in the unit and how they learned.

Background for Teaching This Unit

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

- "Canons and Their Development" (Document #: TX001001)
- "The Story of Noah and Other Flood Narratives" (Document #: TX001003)

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

- “Introducing Biblical Navigation” (Document # TX001007)
- “Building Scaffolds for Learning” (Document #: TX001004)

Scripture Passages

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

- Genesis 1:1—2:4; 2:5–25 (Creation)
- Genesis 3:1–24 (the fall of humanity)
- Genesis 4:1–16 (Cain and Abel)
- Genesis 6:5—9:29 (Noah and the Flood)
- Genesis 11:1–9 (the Tower of Babel)
- Matthew 5:13–16 (the similes of salt and light)
- Luke 1:26–38 (the announcement of the birth of Christ)

Vocabulary

The student book and the teacher guide include the following key terms for this unit. To provide the students with a list of these terms and their definitions, download and print the handout “Vocabulary for Unit 1” (Document #: TX001086), one for each student.

analogy of faith	Gnostic
apostolic origin	Nag Hammadi manuscripts
Bible	New Testament
biblical exegesis	Old Testament
biblical inerrancy	oral tradition
canon	Pentateuch
contextualist approach	redact
covenant	redemption
deuterocanonical	salvation history
Divine Inspiration	testament
dogma	Torah
Essenes	universal acceptance
the Eucharist	Vulgate
fundamentalist approach	written tradition

Learning Experiences

**Explain**

Step 1

Preassess what the students already know about the Bible.

There are two preassessment options to choose from: mind map and ungraded association quiz. These exercises will help you and the students to recognize their current understanding of the Bible and identify the skills they will learn in the subsequent coursework. For background on the purpose and value of preassessment, see “Preassessment Informs Teaching” (Document #: TX001008) at smp.org/LivinginChrist.

Option 1: Mind Map

This learning experience will allow the students to put on paper all their ideas and thoughts about the Bible to provide a foundation for beginning their study of the Scriptures. It will also provide you with a preassessment of what the students know about and associate with the Scriptures. From this you can determine how much you need to present about the Bible. To learn about how to use a mind map effectively, see the article “Using a Mind Map” (Document #: TX001009) at smp.org/LivinginChrist.

1. Prepare by downloading and printing the handout “Mind Map” (Document #: TX001160; see Appendix), one for each student. (*Optional:* Have the students create a large circle in their notebooks with a series of smaller circles connected to it.)
2. Distribute copies of the handout and pens or pencils. Write the prompt word *Bible* on the board in a large circle. Ask the students to do the same on their copies of the handout. In the smaller connecting circles, have them write words or phrases they immediately think of when they hear *Bible*. Allow 5 to 10 minutes for the students to work independently.
3. When the time is up, invite the students to share with the large group what they have written down. Write their suggestions on the board.
4. Once a list is created, ask the students what the suggestions have in common. Common perceptions of the Bible will naturally surface through their suggestions.
5. After writing their suggestions on the board, use colored markers to circle words that can be categorized, for example, the definition of *Bible*, use of the Bible, and so on. These categories will help to address the many aspects of the Bible and answer the question “What is the Bible?”

Option 2: Ungraded Association Quiz

This learning experience will allow you to test the students' prior knowledge about the Bible and how to navigate it. From this you can determine how much you need to present about the Bible.

1. Prepare by downloading and printing the handout "Unit 1 Quiz" (Document #: TX001087), one for each student.
2. Ask the students to clear their desks and distribute pens or pencils.
3. Explain that they will take an ungraded quiz to find out what they know about the Bible and to provide a starting point for this unit. Ask the students to respond honestly and not to worry about unfamiliar material.
4. Distribute copies of the handout. Allow at least 10 minutes for the students to complete the quiz.
5. When the time is up, collect and review the quizzes with the students by reading the responses anonymously.

Teacher Note

This quiz can be used as a midunit assessment at step 5. See "Using an Ungraded Association Quiz" (Document #: TX001010) at smp.org/LivinginChrist for more information.

Understand

Step 2

Follow this assessment by presenting to the students the handouts "Final Performance Task Options for Unit 1" (Document #: TX001084) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX001085).

This unit provides you with two options to assess that the students have a deep understanding of the most important concepts in the unit: researching and writing about a Genesis story and creatively imitating biblical storytelling. Refer to "Using Final Performance Tasks to Assess Understanding" (Document #: TX001011) and "Using Rubrics to Assess Work" (Document #: TX001012) at smp.org/LivinginChrist.

1. Prepare by downloading and printing the handouts "Final Performance Task Options for Unit 1" (Document #: TX001084) and "Rubric for Final Performance Tasks for Unit 1" (Document #: TX001085), one for each student.
2. Distribute the handouts. Give the students a choice as to which performance task they choose and add more options if you so choose.

Teacher Note

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

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

Review the directions, expectations, and rubric in class, allowing the students to ask questions.

3. Explain the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.
4. Answer questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need in order to show you that they understand how to use the Bible.

Explain

Step 3

Introduce the Bible.

Ask the students to look in their Bibles to understand what the Bible is and to identify different sections in the Bible.



Articles
25, 26,
27, 28,
29, 30

- To best prepare for the students' levels of need, consider what you have learned from the preassessments. You will want to build new concepts onto the ones they already understand. See "Building Scaffolds for Learning" (Document #: TX001004) at smp.org/LivinginChrist.
- This step utilizes the following articles from the student book:
 - "The Old Testament: *Old* Does Not Mean 'Out of Date'" (article 25)
 - "The Old Testament: General Overview" (article 26)
 - "The Canon of the Old Testament" (article 27)
 - "The New Testament: Why Is It Called 'New'?" (article 28)
 - "The New Testament: General Overview" (article 29)
 - "The Canon of the New Testament" (article 30)

You may choose to assign the students to read these articles either before the step as preparation or following the step as review.

- Before the class period, review the background article "Bible 101" (Document #: TX001000) at smp.org/LivinginChrist for content review and teaching method ideas.
- If you think your students would take notes more successfully with built-in structure, see the handout "Student Notes for Unit 1" (Document #: TX001162) at smp.org/LivinginChrist.
- The PowerPoint "What Is the Bible?" (Document #: TX001066) follows the points you will present in this step and provides a visual to accompany your presentation. See smp.org/LivinginChrist.

Have the Students Examine Their Bibles and Ask Questions About Them

This quick exercise will invite the students to make their own discoveries so they will be more invested in learning about the Bible.

1. Ask the students to take notes individually on the organization of their Bibles. Allow 5 minutes for the work.
2. When time is up, place the students into small groups of two or three and invite them to share the information they have compiled.
3. Ask volunteers from the small groups to share one or two observations or questions with the large group and to take turns writing them on the board. Note major vocabulary terms, major themes, and so on.
4. Ask the students to keep these observations and questions in mind as they explore the Bible further.

Present Information about the Content of the Bible

1. Prepare by making sure the students have their Bibles and their student books with them. Decide whether you would like to use the PowerPoint “What Is the Bible?” (Document #: TX001066) at smp.org/LivinginChrist.
2. Begin by emphasizing that the Bible is about the relationship between God and his People, as shown by the choice of the word *testaments* to describe the two sections. Use the following or similar words:
 - The Bible presents two covenants between God and his People.
 - **Bible** is a word that means “books” and is a collection of sacred books containing the truth of God’s Revelation. From your observation, why is the plural *books* a more appropriate description of the Bible than the singular *book*?
 - The Bible is divided into two sections. What are they?
 - The Bible is divided into two testaments. A **testament** is a solemn vow and contract to which God is a witness. It is a synonym of *covenant*.
 - A **covenant** is a solemn agreement between human beings or between God and a human being in which mutual commitments are made.
 - Each of the testaments, the Old Testament and the New Testament, describe humans’ relating to God in a covenant.
 - Because of these covenants, it is possible to describe the Bible as an account of God’s relationship with his People.
 - Why is the Bible the story of our salvation?

Teacher Note

In some cases the students may generate questions that require some research on your part. The article “Bible 101” (Document #: TX001000) at smp.org/LivinginChrist can be a place to begin this research.

- Unfortunately, because the people in the Old and New Testament accounts did not understand, or chose to forget, their relationship with God and sinned, they suffered the natural consequences of their sins by becoming distant from God and by making destructive choices.
- Since the time of the Genesis story of Adam and Eve's eating the fruit, people have been in the grip of Original Sin and have needed salvation.
- The covenant relationships God has had with his People include offers of salvation, but the people of the first (Old) Covenant did not respond.
- In the second (New) Covenant, God sent Jesus to save us from the sins that have existed since Genesis. Because of this the Bible can be called "the story of our salvation."

The Old Testament

This material comes from student book articles 25–27, "The Old Testament: *Old* Does Not Mean 'Out of Date,'" "The Old Testament: General Overview," and "The Canon of the Old Testament."

- The Old Testament is the account of a loving and communicative relationship between God and the Hebrew people (also called the Israelites and, later, the Jews).
- The Old Testament can be divided into four categories: books of law, historical books, wisdom books, and prophetic books.
- The Old Testament is not out of date or insignificant. It is rather the foundation of our identity as a people, a family of faith, profoundly touched by the Incarnation of God. The Old Testament contains the Revelation of God, which lays the framework for our Christian faith.
- There is a unity between the Old and New Testaments, two pieces that are necessary to see the big picture of God's gift of grace and redemption. The Old and New Testaments have a reciprocal relationship. They have to be read in light of each other.

The New Testament

This material comes from the student book articles 28–30, "The New Testament: Why Is It Called 'New'?", "The New Testament: General Overview," and "The Canon of the New Testament."

- The New Testament is the twenty-seven books of the Bible written during the early years of the Church in response to the life, mission, death, and Resurrection of Jesus.
- The twenty-seven books in the New Testament, each unique, can be broken down into the following five categories: the Gospels, the Acts of the Apostles, the Pauline letters, the non-Pauline letters, and the Book of Revelation.

Explain**Step 4**

Teach the students how to navigate the Bible.

Help the students to learn how to find a biblical verse or passage from simple and more complex citations. Teach the students how to use the table of contents and index to find passages, as well as the format used for citing biblical passages.

1. Prepare by downloading and printing the double-sided copies of the handout “How to Find a Scriptural Reference” (Document #: TX001088), one for each student. You may want to use the background article “Introducing Biblical Navigation” (Document #: TX001007) at smp.org/LivinginChrist to give you further ideas about completing this learning experience.
2. On the day of the learning experience, discuss with the students the Bible’s table of contents and index. Assign the following two tasks using the table of contents and the index or provide your own search:
 - Locate the Book of Job and find out which book comes before Job and which book comes after. (The students might use the table of contents or simply search through the Bible.)
 - Where could you find the story of Joseph and his brothers? (In *The Catholic Youth Bible*®, third edition [NAB], there is an “Events, People, and Teachings” index on page 1744 that leads the reader to start at Genesis, chapter 37.)

Note that the students will find these tools helpful when reading scriptural citations.

3. Distribute copies of the handout. Review the handout with the students, teaching them how to find biblical passages and how to understand the way we refer to passages. Assign the matching section of the handout as classwork or homework.
4. Consider assigning the handout “Biblical Scavenger Hunt” (Document #: TX001089) as classwork or homework. It provides the opportunity for the students to practice their new navigation skills. (The handout “Biblical Scavenger Hunt Answer Key” (Document #: TX002343) can be found at smp.org/LivinginChrist.)

Teacher Note

Handout “How to Find a Scriptural Reference” (Document #: TX001088)
 answers: (1) b, (2) n, (3) j, (4) h, (5) m, (6) i, (7) g, (8) c, (9) d, (10) l, (11) e, (12) k, (13) f, (14) a



Articles
15, 16,
17, 18

Explain

Step 5

Teach how the Bible came to be in its present form.

Give an overview of the Bible's formation and then go into more depth with each section of the learning experience.

- This step utilizes the following articles from the student book:
 - “From the Spoken to the Written Word” (article 15)
 - “When Was It Written?” (article 16)
 - “Setting the Canon of Scripture” (article 17)
 - “Different Translations: The Same Revelation” (article 18)

You may choose to assign the students to read these articles either before the step as preparation or following the step as review.

1. Summarize the steps that resulted in the written form of the Bible we have today.
 - **A. People experienced God.** People experienced God's Revelation—over a long period of time as in the Old Testament or through the person of Jesus in the New Testament.
 - **B. People shared the stories verbally.** People told the stories of the experiences they and others had had with God. These people told others, and the Word spread throughout the community and down through time.
 - **C. People wrote down the stories.** Because of their desire to capture the stories for future generations or to record the “true” version, believers put the stories in writing.
 - **D. Religious leaders selected the central writings to be part of the Scriptures.** When writing became the more practical way of keeping these stories in their proper form, religious leaders asked for God's guidance in selecting the most important writings to include in the Scriptures.
 - **E. People speaking different languages translated the Bible into their own languages from the original languages and from other translations.** The variations we see among different translations of the Bible come from the different ways translators converted one language into another. Because words can be read in different ways, there are varied translations.
2. Expand your explanation of biblical formation as follows.

A. People Experienced God

Stories in the Bible were based on human experiences of God’s Revelation. Say the following or similar words:

- ▶ Give three examples of stories in which people experienced God’s Revelation in the Old Testament.
- ▶ Give three examples of stories in which people experienced God’s Revelation in the New Testament.

B. People Shared the Stories Verbally

The following material is from student book article 15, “From the Spoken to the Written Word”:

- ▶ **Oral tradition** is the handing on of the message of God’s saving plan through words and deeds.
- ▶ Narratives of God’s wonderful work on behalf of humanity were told in groups, families, and other gatherings. During Old Testament times, few people could read and write. Consequently the people relied heavily on the spoken words of their ancestors.
- ▶ The original material now found in the Bible was first transmitted orally and later written down at various times to ensure that these important stories, morals, and events would not be lost.

Direct the students to look at the chart in student book article 16, “When Was It Written?” to see the gaps in time between when the events happened and when they were recorded.

- ▶ For example, the sacred wisdom of Genesis was not written down until about 900–500 BC. This was close to one thousand years after Abraham’s call, which occurred sometime in the period from the Creation to 1500 BC.

C. People Wrote Down the Stories

The following material is from student book article 15, “From the Spoken to the Written Word”:

- ▶ The people, in both Old and New Testament times, wanted to preserve God’s message of salvation.
- ▶ The New Testament was completed by AD 100. Following the Crucifixion and Resurrection of Jesus Christ (about AD 30–33), Saint Paul traveled and spread the teachings of Jesus Christ and wrote about them through letters. Other disciples wrote down the life of Jesus in the Gospels.
- ▶ The early Christians were especially concerned about protecting and safeguarding the message of Jesus Christ. They were concerned because many of the people who knew Jesus personally were being persecuted and

put to death for their faith. The people did not want to lose the perspective and testimonies of these eyewitnesses to the life, teachings, death, and Resurrection of our Lord and Savior, Jesus Christ.

- **Written tradition**, under the inspiration of the Holy Spirit, is the synthesis in written form of the message of salvation that has been passed down in the oral tradition.
 - It is important to know that the Bible was not written by one person but rather that the writing was spread over a considerable period and is traceable to different authors of varying literary excellence.
3. Introduce the students to the notion of canon, helping them to understand how the Christian canon came to be and distinguishing between the Catholic and Protestant canons.

D. Religious Leaders Selected the Central Writings to Be Part of the Scriptures

Some material in this section comes from student book article 17, "Setting the Canon of Scripture."

- The term *canon* comes from a Greek word meaning "rule" or "standard."
- In the Bible, what is the canon a rule or standard of?

Allow time for the students to brainstorm their own definitions. After they have offered suggestions, provide the following definition.

- The **canon** is the collection of books the Church recognizes as the inspired Word of God. These books contain God's Revelation to human beings.
- The canon of the Catholic Bible is composed of forty-six Old Testament books and twenty-seven New Testament books.
- The bishops looked at several criteria as they discerned with the help of the Holy Spirit which books to include in the New Testament.
- **Apostolic origin.** Early bishops investigated whether a book was based on the preaching and teaching of the Apostles and their closest companions and thus had apostolic origin.
- **Universal acceptance.** The early bishops asked, "Was the book accepted and received by all major Christian communities in the Mediterranean world?" If Christians accepted it universally, then it passed this standard.
- **The use of the writings in liturgical celebrations.** If early Christians were weaving the books into their entire worship, the bishops could conclude the texts enhanced the prayer lives of the people.
- **The consistency of a book's message with other Christian and Jewish writings.** If a book's content contradicted the essence of Christian and Jewish teachings, the book would not have been accepted as part of the canon.

- ▶ Knowing the standards the bishops used in determining the canon of the Bible helps us understand why some books were not selected. For instance, the **Gnostic** gospels were rejected because they placed little importance on the suffering and death of Jesus. The suffering and death of Jesus are essential in understanding God's full plan of salvation. They must be emphasized for us to comprehend the amazing and redemptive work of our God. The canon of the Sacred Scriptures is the true, authoritative record of God's saving plan.
4. Conclude this presentation by talking about the original languages and translations of the Bible that contributed to the difference between the Catholic and some Protestant canons.

- ▶ The Bible was written in more than one language.
- ▶ The three biblical languages are Hebrew, Aramaic, and Greek.
- ▶ The Vulgate, which is the basis of the Catholic Bible, was compiled from Saint Jerome's translation of the Greek and Hebrew Scriptures into the common language, Latin, in AD 405. The Council of Trent (1546) recognized the Vulgate as authoritative, and it became the official Bible of the Roman Catholic Church.
- ▶ Many Protestant Bibles have only thirty-nine books in the Old Testament. Other Protestant Bibles contain an additional seven. At the time of the Protestant Reformation (1517–1570), Protestant leaders decided to use only the books of the Old Testament that were in Hebrew, thus eliminating the seven books Protestants call the Apocrypha, meaning “noncanonical” or “of doubtful authority.” These books came from the Greek-language collection of the Jewish Scriptures called the Septuagint.
- ▶ **Deuterocanonical** is a term used by Catholics to refer to the additional seven Old Testament books in the Catholic canon.
- ▶ These seven books are Tobit, Judith, First and Second Maccabees, Wisdom, Sirach, and Baruch.

Teacher Note

If you have any written examples of these languages, you may want to show the students.



Article
18

Apply

Step 6

Teach source criticism, using four side-by-side biblical translations.

Student book article 18, “Different Translations: The Same Revelation,” provides the students with an example of source criticism.

1. Ask several students to read aloud the first four paragraphs in student book article 18, “Different Translations: The Same Revelation.” Note that biblical

scholars use many tools to try to discern what the meaning of a text was at the time it was written. They then try to translate that meaning into language readers can understand today.

2. Write the following on the board and ask your students to translate it into English.

BBLCLSCHLRSNDTKNWSVRLNNGGSTTRNSLTRLYTXTS.

Note how hard it is to tell what this could say, much less what the author wanted to say. Biblical Hebrew is especially difficult because it contains only consonants and runs together without spaces between words, in a way similar to the line on the board. The “translated” line on the board means “Biblical scholars need to know several languages to translate early texts.”

Emphasize that scholars must not only know what texts meant but also express them in modern languages, all of which differ significantly. Even various translations within a single language are meant for different audiences.

3. Place the students in pairs. Have the pairs compare how various combinations of the four translated passages in the student book resemble and differ from one another. Allow about 5 to 10 minutes for the work. When time is up, invite the students back into the large group.
4. On the board create a chart with four columns. List the translations of Matthew 5:13 at the top of each column in the order they appear in the student book: NAB first, then NRSV, NJB, and GNT. Write words that recur, such as *salt*, and indicate whether there is variation within the various translations. Ask the following questions to help the students explore the words. You may even want to have the students look up the terms in a biblical dictionary.
 - What differences in meaning do the following translations suggest?
 - “You are the salt of the earth.” (NAB and NRSV)
 - “You are salt *for* the earth.” (NJB, italics added)
 - “You are *like* salt for the *whole human race*.” (GNT, italics added)
5. Conclude by noting that looking at several translations for one passage can often expand our interpretation of the passage by challenging our assumptions and widening our sense of what God may be revealing to us.

Apply**Step 7**

Give a quiz to assess student understanding.

1. Prepare by downloading and printing the handout “Unit 1 Quiz” (Document #: TX001087) one for each student. Note that the quiz is fairly comprehensive, in part because both you and the students want to learn what they do not now know in preparation for a test or the final performance tasks.
2. On the day of the quiz, provide 5 to 10 minutes for the students to review their books and notes. Distribute the quiz and provide sufficient time for the students to work on it. If time remains when the students are done, collect the quizzes and then redistribute them so everyone has someone else’s. Go through the quiz, allowing the students to correct one another’s work and also giving them an opportunity to affirm or change their understanding of concepts. Collect the quizzes and further your analysis about topics that may need more coverage.

Teacher Note

To save paper, use the electronic copy of the quiz from smp.org/LivinginChrist and put it up in a visual place via projector, overhead, monitor, and so on. If these options are unavailable, read the quiz to the students slowly. In both cases, have the students record their answers on loose-leaf paper.

To save time, ask the students to choose two out of the nine short-answer questions to complete.



Articles
13, 14
19

Explain**Step 8**

Introduce the Catholic Church’s role in interpreting the Scriptures with a focus on Revelation, Inspiration, and the relationship between Scripture and Tradition.

Provide background about the Catholic Church’s role in interpreting the Scriptures.

- In preparation for this step, have the students read the student book articles 13 and 14, “The Scriptures and Sacred Tradition” and “Divine Inspiration and Biblical Inerrancy.”
1. Ask half the students to write an answer in a notebook or on a sheet of paper to the following question: “Is it true Catholics do not use or read the Bible?” Have the second half write an answer to the following question: “Isn’t the Bible just another piece of literature?” Have them share their responses in the large group.

Teacher Note

Student book article 19, “A Vocation to Interpret and Teach,” is not covered in the following material. It provides a short overview of the Church’s role in interpreting the Scriptures. You may want to have the students read article 19 individually, read it together as a class, or simply highlight the main points.

2. Present information about the Catholic Church and the Bible, using the PowerPoint “The Catholic Church and the Bible” (Document #: TX001068) at smp.org/LivinginChrist. Introduce the topic by talking about how God is the author of the Bible. The following material is from the student book article 14, “Divine Inspiration and Biblical Inerrancy.”

- The Bible is not just another piece of literature—it is God’s Revelation.
- People often ask, “If human authors were involved in writing the Bible, how is God the author?”
- Although human beings can inspire one another (*ask the students for examples*), God is the source of all inspiration.
- The word *inspiration* means “to breathe into.” God inspires human beings directly and indirectly through the natural world and other people.
- The Holy Spirit inspired the human authors of the Bible as they compiled, recorded, or wrote the different books of the Bible.
- **Divine Inspiration** is the divine assistance the Holy Spirit gave the authors of the books of the Bible so the authors could write in human words the salvation message God wanted to communicate.
- God is the Bible’s sole and supreme author, and all that is taught and proclaimed in the Sacred Scriptures is inerrant in matters of faith, Revelation, and salvation.
- Did God dictate the Bible to these authors?

We can’t say for sure how God chose to act on the individual prophets and evangelists. Maybe God prompted one way here and a different way there. But in looking at the Bible itself, it seems clear that God doesn’t take over people’s minds and use them like robots.

(Mark R. Pierce, *I’m Glad You Asked*, p. 26)

3. Share the following material from student book article 13, “Sacred Scripture and Sacred Tradition,” to clarify Catholic teaching about the Bible and Sacred Tradition:

- Some people ask, “Is it true Catholics do not use or read the Bible?” or “Why do Catholics have beliefs and practices that are not in the Bible?”
- An important difference between Roman Catholics and non-Catholic Christians is that Catholics believe God reveals himself through both Sacred Scripture and Sacred Tradition.
- Sacred Tradition teaches the fullness of Divine Revelation. It began with the preaching of the Gospel by the Apostles, was written in the Scriptures, continues to be handed down and lived out in the life of the Church, and is interpreted by the Magisterium under the guidance of the Holy Spirit.

- All that is part of Sacred Tradition is a manifestation of what was disclosed through Jesus' teachings and actions during his earthly ministry and the events of the Paschal Mystery—his Passion, death, Resurrection, and Ascension.
- The Magisterium of the Church interprets both the Scriptures and Tradition under the guidance of the Holy Spirit.
- Nothing taught or proclaimed by the Church ever contradicts the truth of Jesus Christ.



Articles
22, 23,
24

Explain

Step 9

Introduce the Catholic Church's role in interpreting the Scriptures with a focus on the Church's approach to history, science, and the Bible, and Aquinas's senses of Scripture.

Provide further background about the Catholic Church's role in interpreting the Scriptures. This section explains the senses of the Scriptures, the Church's understanding of how Scripture relates to science and history, and other avenues for understanding the Scriptures. In sum, history and science can help us to learn the spiritual truth from the Bible, but the Bible is not where we look for scientific or historical truth. The Bible contains religious truth.

- This step utilizes the following articles from the student book:
 - "Senses of the Scriptures" (article 22)
 - "Relation to Science and History" (article 23)
 - "Other Avenues to Understanding the Scriptures (article 24)

You may choose to assign the students to read these articles either before the step as preparation or following the step as review.

1. You may want to review some terms before presenting the following material.

What Is the Literal Sense?

- *Literal sense* comes from the Latin *litera*, meaning "letter," referring to a form of biblical interpretation that emphasizes the obvious meaning of words according to the literary genre of the text.
2. Read a few of the following statements and help the students to see that the literal interpretation of the phrases is far from the meaning most people give them:

- “She had a cow.” (She became very upset.)
 - “He is a sitting duck.” (He has no protection from some harmful situation.)
 - “We killed (or stomped on or ran over) the other team.” (We won the game easily.)
3. Having helped the students to understand what a literal interpretation is, move on to a more in-depth explanation:
- The Catholic Church teaches that faith, science, and history can coexist. She also teaches that they can help inform one another. (For example, the account of the Creation in Genesis can coexist with scientific theories of evolution.)
 - Scientists and historians working with the teaching authority of the Church can help biblical scholars and Bible readers to go beyond a **fundamentalist approach** to the Scriptures or a literalist interpretation.
 - The Church supports a **contextualist approach**. This interpretation of the Bible takes into account the various contexts for understanding. These contexts include the senses of Scripture, literary forms, historical situations, cultural backgrounds, the unity of the whole of the Scriptures, Tradition, and the analogy of faith.
 - However, the Church does not propose that the Bible’s purpose is to present historical and scientific facts. Some of the biblical accounts may not be supported by historical experiences or accurate historical references. But this does not mean that the Scriptures are in error or that our scientific explorations are wrong.

Biblical Archaeology

- The last fifty years have seen a dramatic increase in the number of archaeological digs in Israel. The result has been the discovery of many ancient texts, artifacts, and buildings. Archaeologists have even found entire cities that date back to the time of Christ and earlier. These discoveries have helped us to understand more clearly what life was like in biblical times.
- A particularly important archaeological find is the discovery of ancient texts, both biblical and nonbiblical. We do not have the original version of any biblical book. This is why scholars are always searching for the earliest copies.
- The Dead Sea Scrolls are believed to have been written and preserved by a Jewish religious community, possibly called the **Essenes**. They lived sometime between the first century BC and the first century AD.
- These documents are important to biblical study because they contain pieces of writing from nearly every book in the Old Testament. The

scrolls are perhaps the only surviving copies of biblical documents made before AD 100. They also recount information about the beliefs and customs of the Jewish people of the time.

- The Dead Sea Scrolls have helped biblical scholars who look carefully at the origin of biblical texts.
- To better understand the meaning the Bible's human authors intended to convey, biblical scholars analyze the Bible as a literary document.
- They work to understand how the authors **redacted**, or edited, other writings to create the books we have in the Bible.

4. Present material from student book article 22, "Senses of the Scriptures":

- A fine piece of literature can be analyzed from many angles. In the same way, the Bible can be read in a literary sense, but additionally it can be read in a spiritual sense. As we will see, even the allegorical sense differs from the type of allegory we find in other literature.
- In the *Summa Theologica*, Saint Thomas Aquinas laid the foundation for modern biblical interpretation.
- Aquinas maintained that "one can distinguish between two senses of Scripture: the literal and the spiritual" (*Catechism of the Catholic Church [CCC]*, 115). Aquinas uses the word *senses* to refer to different levels of meaning that can be found in the Sacred Scriptures.
- The literal sense lays the framework for all other senses of the Sacred Scriptures.
- The interpreter examines the actual events being spoken about. The interpreter also examines key characters and various things described in the text.
- The spiritual sense goes beyond the literal sense of the words to consider what the realities and events of Scripture signify.
- The allegorical sense looks at how the people, events, and things in the literal sense point to the mystery of Christ. In other words, it examines their **Christological** significance.

allegory; allegorical sense. This word *allegory* or *allegorical sense* came from the Greek *allēgoreō*, meaning "to imply something beyond what is said." The term refers to a type of biblical interpretation that finds symbolic or prophetic meanings beyond the literal text of the

Teacher Note

Review the meaning of *allegory* with the students. You might want to use some of the Advent readings about the Messiah to illustrate this.

Teacher Note

At this point you may want to introduce the students to another tool for biblical study, the biblical dictionary. It will help the students to pursue the literal meaning of Scripture passages. *Saint Mary's Press® Essential Bible Dictionary* (Winona, MN: Saint Mary's Press, 2005) is appropriate for high school-aged students and can be ordered in print or found free online at smp.org/LivinginChrist. See smp.org/LivinginChrist for other recommended biblical dictionaries also.

Scriptures; for example, the wandering of the Chosen People in the desert in search of the Promised Land is symbolically understood as the pilgrimage of Christians toward heaven.

(I'm Glad You Asked, p. 26)

- ▶ Fundamental to the moral sense of the Sacred Scriptures is the search for what it means to live a just and ethical life. How does a particular passage instruct us to live in right relationship with God, neighbor, self, and the earth?
 - ▶ The analogical sense investigates “realities and events in terms of their eternal significance” (CCC, 117). In what way does the story lead and direct us toward our future heavenly home?
 - ▶ It is important to study the Sacred Scriptures from every angle: the meaning of words and events, the lessons regarding the role of Christ in salvation, the teachings about moral and just living, and our vocation to be with God always.
5. You may want to practice looking at a passage from the Bible using the different senses. Student book article 22, “Senses of the Scriptures,” looks at the various senses found in the Exodus story. Because the students have not yet covered the Exodus in this course, the five senses can also be applied to the familiar story of the Annunciation. See the handout “Senses of Scripture and the Annunciation” (Document #: TX001163) at smp.org/LivinginChrist.



Articles
20, 21

Perceive

Step 10

Introduce biblical exegesis.

Expose the students to biblical exegesis methods by providing them with skills to explore Saint Thomas Aquinas’s literary sense of the Scriptures.

- In preparation for this step, have the students read the student book articles 20 and 21, “Biblical Exegesis” and “Literary Forms in the Bible.”
1. Prepare by downloading and printing the handouts “Biblical Exegesis Chart” (Document #: TX001090) and “Practicing Biblical Exegesis” (Document #: TX001091), one for each student. As background see “Introducing Students to Biblical Exegesis” (Document #: TX001005) and other material at smp.org/LivinginChrist.
 2. During the next class period, share the following with the students. Use the PowerPoint “Biblical Exegesis” (Document #: TX001069) at smp.org/LivinginChrist. Some of the following material comes from student book article 20, “Biblical Exegesis”:

- When scholars or ordinary men and women study the Bible closely, they use a process called exegesis.
- **Biblical exegesis** is the critical interpretation and explanation of a biblical text. Another term for *biblical exegesis* is *biblical criticism*. In this case critical does not mean “looking for fault.” Instead it means being thoughtful and rigorous in our interpretations. Exegesis is the analysis of the Scriptures to draw out and explain the meaning of the writing. It looks to understand the language, symbols, culture, history, and meanings intended by the authors of the Bible.
- We must, however, take into account that culture and time affect the Bible’s words. The human authors used the languages and thinking of their times, so we need to study “the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking, and narrating then current” (CCC, 110) to understand what the authors intended to communicate.
- Those who engage in biblical exegesis dispel the myth that the people and lessons of the Bible are outdated. Instead they affirm that the inspired Word of God continues to speak to and guide us.
- Can anyone engage in biblical exegesis? Yes and no.
- Church leaders and Scripture scholars (known as theologians) are much better equipped to do serious Scripture study than are ordinary people. We rely on them for our biblical criticism.
- Everyday Catholics can benefit from studying the Bible with available Scripture tools to better understand the literal sense of the Scriptures.
- True biblical criticism cannot be done apart from the larger Catholic Church.
- We are blessed with Church leaders and scholars who help to explain and interpret the Sacred Scriptures.
- A particular biblical text or passage can be fully understood only within the complete picture of both the Old and New Testaments. This is especially true in relationship to the life, teachings, death, and Resurrection of Jesus Christ.
- The **analogy of faith** is the coherence of individual doctrines with the whole of Revelation. In other words, as each doctrine is connected with Revelation, each doctrine is also connected with all other doctrines.
- Enlightened by the Holy Spirit, biblical scholars must be aware of the author’s intention. They also must be conscious of Church Tradition. They need to be attentive to the whole of Revelation written in the Sacred Scriptures. They also need to be mindful of the unity existing in all Church teachings.
- An authentic interpretation of the Sacred Scriptures is carried out “in the light of the same Spirit by whom it was written”¹ (CCC, 111).

- ▶ Someone who does not believe in God, for example, and is not open to the Revelation in the Scriptures does not read and interpret the Bible in the same Spirit of faith.
3. Distribute copies of the handout “Biblical Exegesis Chart” (Document #: TX001090) before reviewing the following material with the students:
 - ▶ As a result of the many cultures, languages, and time periods over which the Bible was written, people cannot expect to read every book, sometimes even passages, in the same way as other readers because readers bring their own knowledge and experiences to the reading.
 - ▶ Different forms of exegesis or biblical criticism are found on the handout: textual, historical, literary, and source.
 4. Review the types of biblical criticism on the handout. As you review the chart, you may also want to ask the students to read through student book article 21, “Literary Forms in the Bible.” You can refer back to Matthew 5:13–16 to help to illustrate these types of exegeses, but also ask the students for their ideas.
 - ▶ **Textual criticism** You used this method when you looked at the passages about salt and light, because you compared different translations of the same book.
 - ▶ **Historical criticism** If you looked up the understanding or importance of salt and light at the time of the New Testament writing, you might gain a deeper appreciation for the passage.
 - ▶ **Literary criticism** In the same passage, three translations used the literary device of the metaphor “You are the light . . .” while the GNT used a simile, “You are like a light . . .” What might be the significance of using one literary device rather than another?
 - ▶ **Source criticism** This would involve researching what materials the scholars used when they made each translation or finding out whether salt and light were commonly used to describe people.
 5. Place the students in pairs. Distribute copies of the handout “Practicing Biblical Exegesis” (Document #: TX001091). Allow about 5 minutes for the pairs to complete the handout in class. When time is up, review the students’ answers with the large group.

Apply**Step 11**

Provide insight into the writing of the Pentateuch.

The students can practice source criticism in two ways: do a close comparison between *The Epic of Gilgamesh* and the Flood narrative or study the JEDP hypothesis in the Pentateuch.

Option 1: Compare *The Epic of Gilgamesh* to the Noah's Ark Story in Genesis

This learning experience provides an example of the way flood myths may have influenced the Genesis Flood account.

1. Prepare by downloading and printing *The Epic of Gilgamesh*, Tablet 11, from smp.org/LivinginChrist, one copy for each student. As homework, assign the students to read the Genesis Flood story (see Genesis 6:5—9:29).
2. On the day of the learning experience, distribute copies of *The Epic of Gilgamesh*, Tablet 11. Tell the students that *The Epic of Gilgamesh* is a Mesopotamian flood narrative. If the students are studying ancient history, ask them to supply background about Mesopotamia. Ask the students to read it individually. Allow about 15 minutes for the reading. When time is up, answer students' questions about the reading and make sure everyone understands the story line.
3. Place the students in pairs. Ask them to compare and contrast the two stories for literary style and content. Allow 10 minutes for the students to review the passages and make notes.
4. When the time is up, discuss the following questions as a large group. Write the students' observations on the board.
 - What is similar about these stories?
 - What questions are these stories trying to answer?
5. Present the following background information on the flood narratives of ancient cultures:
 - Most ancient cultures told of a period of flooding.
 - Ancient cultures saw floods as a method of removing previous sins and as movements toward renewal.
 - In a flood, water symbolizes a purifying force.
 - Often in such narratives, one or more deities have been offended by certain behaviors.
 - Following the flood, relationships are renewed or lessons are learned.

6. Have the students discuss in their pairs how this new information supports or challenges their own observations.
7. Discuss the following questions as a large group:
 - Why is it important to examine similar stories from cultures that existed about the same time as the biblical authors?
 - How does such an examination help us to understand the Bible better?
 - What wisdom is contained in the Genesis account of the Flood?
 - What lessons do we learn from these narratives?
8. Conclude by saying that what we find in the Genesis account is religious truth rather than scientific or historical truth. Religious truth teaches us about God.

Option 2: Introduce the JEPD Theory of the Pentateuch

If you think the students would benefit from work in the area of source criticism, see the article “The JEPD Theory” (Document #: TX001002) and a chart illustrating the theory at smp.org/LivinginChrist. In this learning experience, the students will learn about four different authors who scholars believe contributed to the **Pentateuch**. You may want to do this in place of the Gilgamesh learning experience or skip this one in favor of the Gilgamesh learning experience.

Interpret

Step 12

Evaluate the students’ progress with a Socratic seminar.

Teacher Note

See “How to Lead a Socratic Seminar” (Document #: TX001006) at smp.org/LivinginChrist for background information about how to use this particular form of Socratic seminar.

This class seminar gives the students the opportunity to test their analytical skills through oral debate. They will support the thematic connection they have identified with direct support or evidence from the Scriptures.

1. During the class period before the seminar, divide the large group into two smaller groups. Assign one of the following questions to each group:
 - What is the Bible and what role does it play in our lives?
 - What are the literal and spiritual senses of the biblical text?

As homework, assign the students to read one of the following biblical stories. You may assign the same story to the whole class or, based on class size and preference, use more than one story so you can have more

seminars. The students should prepare a two-paragraph response to their question based on the assigned passage. Ask them to bring the written response to the seminar.

- Genesis 1:1—2:4; 2:5–25 (Creation)
- Genesis 3:1–24 (the fall of humanity)
- Genesis 4:1–16 (Cain and Abel)
- Genesis 11:1–9 (the Tower of Babel)

Download and print the handouts “The Socratic Seminar” (Document #: TX001015; see Appendix) and “Student Evaluation for the Socratic Seminar” (Document #: TX001013; see Appendix), one for each student. You will need just one copy of the handout “Socratic Seminar Symbol Codes” (Document #: TX001014; see Appendix).

2. Further prepare by arranging the classroom desks into an inner circle and an outer circle, placing one seat inside the inner circle. The inner circle should therefore have one more seat than the outer circle because of the hot seat. The seats in both circles should face inward, toward the center of the circles.
3. On the day of the seminar, review the rules on the handout “The Socratic Seminar” (Document #: TX001015; see Appendix). Ask the students to have available their written homework responses and their Bibles. Both are necessary to participate in the seminar. One group will sit in the inner circle of arranged chairs. The other will sit in the outer circle. The students in the outer circle will observe the inner-circle students during the conversation. Distribute copies of the handout “Student Evaluation for the Socratic Seminar” (Document #: TX001013; see Appendix) to the students in the outer circle so they can take notes.
4. Explain the role of the seat in the middle, the “hot seat”:
 - The hot seat is the empty desk in the inner circle. During the seminar only those in the outer circle may choose to sit in the desk and wait to be invited to speak by a classmate in the inner circle. When called on, the outer-circle visitor may speak to one of the following or similar issues:
 - Ask an inner-circle student to clarify a statement.
 - Ask an inner-circle student to support a statement.
 - Respectfully correct an incorrect statement.

Teacher Note

During the Socratic seminar, sit to the side of the class so you don't distract the discussion. The handout “Socratic Seminar Symbol Codes” (Document #: TX001014; see Appendix) contains codes for both positive and negative contributions. Review them with the students. This review will remind the students of the expectations for the learning experience. Use the codes to note the students' participation. Write the appropriate symbols next to the students' names on a class roster or on a chart of the students participating in each discussion group.

- Draw attention to a point that has not yet been addressed.
 - Help to redirect the seminar back to the original topic.
- Remarks from the hot seat should be brief and respectful. Your participation (positive or negative) contributes toward the inner-circle students' seminar grade.
5. Ask an inner-circle student to state the topic and begin the discussion. Allow 20 minutes for the first round of discussion. With 2 minutes left, announce "final remarks" so the students can make their final points. When the time is up, ask the students in the outer circle to complete their observation handouts. Ask the outer-circle students to share with the large group general observations (without naming names), both positive areas and areas that need improvement.
 6. Invite the teams to now switch circles. Distribute a copy of the handout "Student Evaluation for the Socratic Seminar" (Document #: TX001013) to each student now in the outer circle. Ask one of the new inner-circle students to state the question or topic. Then repeat the exercise with the new inner-circle students.
 7. After the seminar ask the students to write a short reflection paper to review the major topics presented. Use the written material the students hand in, the seminar itself, and this reflection to assess whether you should present some of the concepts again or whether only a few students need individual assistance.

Apply

Step 13

Ask the students to use exegetical skills with the story of Noah's ark and the film *Evan Almighty*.

This learning experience illustrates the Flood narrative in a modern scenario. The students compare the scriptural and film presentations of Genesis 6:5—9:29, building on the skills they previously learned.

1. Prepare by previewing the movie *Evan Almighty* (2007, 96 minutes, rated PG and A-II. If the students will not be able to watch the whole film, choose two or three clips from the movie that illustrate an interpretation of the Scriptures, such as the call of Evan (Noah) by God (see Genesis 6:14—7:5), the delivery of ark-building materials by Gopher Wood (see Genesis 6:14), and the Flood scene (see Genesis 7:6—11). In addition to these scenes that directly relate the scriptural story, choose a scene or two that interpret Evan's (Noah's) reaction to the call.

Teacher Note

You can also use the animated film *Joseph, King of Dreams* (2000, 75 minutes, unrated by MPAA and USCCB) if you do not want to show *Evan Almighty*.

2. As homework, ask the students to read and take notes on Genesis 6:5—9:29 or to review their notes if they studied these chapters in step 11. Tell the students they will have 5 to 10 minutes during the next class period to read or review their notes.
3. Introduce the clips you have previewed. Highlight important details or points you want the students to notice. The students should pay special attention to the way *Evan Almighty* interprets various elements from Genesis. View a clip once and then show it again, asking the students to take notes.
4. After you have shown the clips, ask the students to individually reread Genesis 6:5—9:29.
5. Ask the students to write answers to the following questions:
 - What was similar about the biblical story and the movie? What was different?
 - Which parts of the biblical story were included in or excluded from the movie? Identify one major part that was included or excluded and explain why you think the director made that choice.
 - Which types of biblical criticism have we used in this exercise? What questions could we still research?
6. Ask the students to present their observations out loud or in writing.

Explain

Step 14

Send the students on an information quest to discover exegetical tools online.

This search introduces the students to the tools available on the Internet for responsible research, as well as materials they should use with a critical eye only.

1. Prepare by reserving a computer lab so the students have access to the Internet. If a computer lab is not available, give this assignment as homework to be reviewed during the next class period. Download and print the handout “Exegesis Online Information Quest” (Document #: TX001092), one for each student if used as homework. Because you have access to the online version of the handout at smp.org/LivinginChrist, you can give the students the option of completing the

Teacher Note

This is an excellent opportunity to review your school’s guidelines for safe and reliable Internet research. If certain guidelines are particularly relevant to this search, emphasize them.

Because many Catholic schools use the New American Bible (NAB) or the New Revised Standard Version (NRSV), Catholic edition, the students should use tools most closely connected to those Bibles. See smp.org/LivinginChrist for recommended online Bible resource sites.

handout online. Send the handout to the students by e-mail or put it on a secure site where the students can access it.

2. If a computer lab is available, explain the learning experience before arriving at the lab. This will eliminate distraction and misunderstanding of directions. The focus of this learning experience is to identify reliable online biblical navigation and literacy tools for further examination and understanding of the Scriptures.
3. Allow 5 to 10 minutes near the end of class for discussion. If time does not allow, ask the following questions at the beginning of the next class period:
 - What does this exercise illustrate?
 - What are these tools?
 - How might they be helpful?
 - What do we need to be wary of when using resources from the Internet?

Understand

Step 15

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

If possible, devote 50 to 60 minutes for the students to ask questions about the tasks and to work individually.

1. Remind the students to bring to class any work they have already prepared so that they can work on it during the class period. If necessary, reserve the library or media center so the students can do any book or online research. Download and print extra copies of the handouts “Final Performance Task Options for Unit 1” (Document #: TX001084) and “Rubric for Final Performance Tasks for Unit 1” (Document #: TX001085). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.
2. Provide some class time for the students to work on their performance tasks. This then allows you to work with the students who need additional guidance with the project.

Reflect**Step 16**

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

This learning experience provides the students with an excellent opportunity to reflect on how their understandings of the Bible have developed throughout the unit.

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