

# ***The Catholic Youth Bible***<sup>®</sup>

TEACHER GUIDE

## **New Testament**

***The Catholic Youth Bible***<sup>®</sup> Teacher Guide: New Testament

***The Catholic Youth Bible***<sup>®</sup> Teacher Guide: Old Testament

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saint mary's press

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# Introduction to *The Catholic Youth Bible*<sup>®</sup> Teacher Guide: New Testament

This teacher guide has been developed in response to the expressed needs of those wishing to use the *The Catholic Youth Bible* as the core text for a Scripture course. Using the material within *The Catholic Youth Bible*, this guide provides engaging, meaningful, and well-designed lesson plans and learning experiences that have been developed with the needs and everyday realities of modern youth in mind. The units of this guide unpack the books of the New Testament in a way that helps the students to understand the context of the books, encounter God's Revelation in words of Scripture, and apply the insights discovered to their own lives.

After this semester-long course, the students will comprehend core concepts of the New Testament and will be better prepared to enter further study of Scripture and Catholic teachings. This guide, combined with the experience and expertise of the teacher, serves as a road map to a successful and exciting overview course of the New Testament.

## The Teacher Guide Format

This teacher guide has a different look and feel from traditional high school theology teaching manuals.

- **The teacher guide provides you with ideas about how to teach with *The Catholic Youth Bible* as well as other resources and additional handouts.** 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 teacher guide invites you as teacher to develop your abilities to facilitate learning.** This guide asks you to become an expert about your own students, discern how they learn best, and then lead them to understand the main concepts in a way that speaks to their lived experiences and the issues of the day.
- **The teacher guide provides learning experiences that invite the students to be more engaged in their own learning.** The outline of this material encourages 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 approaches will enable the students to consider the most important concepts in the course at a deeper level.

## Using *THE CATHOLIC YOUTH BIBLE*

Within eight units, this teacher guide uses all of the major groupings of content found in the New Testament. The course opens with an introductory unit providing an overview of the New Testament, including the formation of the Gospels and the centrality of the Gospels in Scripture, followed by seven units exploring the books of the New Testament. The eight units are as follows:

- Unit 1: Overview of the New Testament
- Unit 2: The Gospel of Mark
- Unit 3: The Gospel of Matthew
- Unit 4: The Gospel of Luke
- Unit 5: The Gospel of John
- Unit 6: The Acts of the Apostles
- Unit 7: The Epistles
- Unit 8: The Book of Revelation

## 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 Catholic Youth Bible* and additional handouts that are provided within this guide.

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 you are encouraged to substitute your own ideas for those in the guide when you feel it is appropriate.

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

### Overview

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

- the concepts the students should understand by the end of the unit
- the questions the students should be able to answer by the end of the unit
- a brief description of the summary assessments (final performance tasks) offered, which will show that the students understand the most important concepts
- a summary of the steps in the Learning Experiences section (Each step in the unit builds on the one before but must be adjusted to fit your schedule and the needs of the students. The use of steps is more flexible than is a structure based on 60-minute periods, for example.)

- a list of Scripture passages used
- a list of vocabulary that comes from The Catholic Youth Bible 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 have this information as you prepare to present new material.

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

### **Present the Final Performance Tasks to the Students**

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

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

For example, the four understandings for unit 1 are:

- The New Testament is rooted in the teachings of Jesus handed down by the Apostles as a guide for Christian life. The Church compiled its books and interprets them.
- The Gospels, our primary sources about Jesus, are not history but testimonies of faith. Matthew, Mark, and Luke are “synoptic,” or similar. John is more theological. Matthew and Luke used Mark and the Q Source.
- To discern the divine messages in the Bible it is necessary to know the writers' opinions, biases, intentions, culture, and history as well as the languages and symbols of the books.

The handout “Final Performance Task Options for Unit 1” (Document #: TX001711) in the teacher guide outlines the assignment options. Note that for all the options, the students must show their understanding of these concepts. The first final performance task option has the students create a RCIA brochure to explain the relationship between the Old and New Testaments, the formation of the New Testament, interpretation of Scripture, and tips for reading and understanding the New Testament. The second final performance task option has the students create a game that questions players on the key understandings of the unit. The third final performance task option has the students create a skit that depicts a Catholic being interviewed about the

formation of the New Testament, the books in the New Testament, the development of and relationship between the Gospels, and what needs to be considered when interpreting Scripture. Though a quiz or 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. A traditional unit test is also provided.

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

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

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

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

Throughout the steps references are made to *The Catholic Youth Bible* and corresponding handouts. Often the teacher guide addresses the content in *The Catholic Youth Bible* early in the unit and then asks the students to uncover a deeper meaning with various learning experiences throughout.

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](http://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**

Each unit includes various handouts to support the learning experiences detailed throughout the lesson. These handouts can be photocopied as necessary for use in the classroom.

## **Appendix**

The teacher guide has one appendix. In this appendix you will find several resources to complement the learning process and help you most effectively use the materials presented in this guide.

## **Thank You**

We thank you for putting your confidence in us by using this resource. 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 resource, and we value your knowledge and expertise. E-mail us at [catholicyouth-bible@smp.org](mailto:catholicyouth-bible@smp.org) to offer your feedback.

# Unit 3

# The Gospel of Matthew

## Overview

This unit examines the Gospel of Matthew. The students consider Matthew's Gospel as the written story of Jesus' life and teachings addressed to the Jewish people. They examine how Jesus fits the mold of the Israelite Messiah. The students also look at the Gospel's relationship to Mark and Luke as other members of the synoptic Gospels.

## Key Understandings and Questions

At the end of this unit, the students will possess a deeper understanding of the following important concepts:

- Written for Jewish Christians, the Gospel of Matthew compares Jesus to Moses and includes many references to the Old Testament.
- Matthew demonstrates that Jesus was the Son of David and the Jewish Messiah.
- According to Matthew, Jesus fulfilled the Covenant between God and the Jewish people and established a New Covenant and a New Law.
- Matthew's Gospel highlights the Kingdom of Heaven and the Church that embraces all nations.

At the end of this unit, the students will have answered these questions:

- According to Matthew, who is Jesus? What is Matthew's Christology?
- What is the structure of the Gospel of Matthew?
- Who is the Hebrew Messiah, and how does Jesus fulfill this theological portrait?
- How does Jesus fulfill the Covenant and establish a New Law with humanity?

## How Will You Know the Students Understand?

These tools will help you to assess the students' understanding of the main concepts:

- handout "Final Performance Task Options for Unit 3" (Document #: TX001729)
- handout "Rubric for Final Performance Tasks for Unit 3" (Document #: TX001730)
- handout "Unit 3 Test" (Document #: TX001736)

## The Suggested Path to Understanding

This teacher guide provides you with one path to take with the students as they study the Gospel of Matthew. 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.

**Step 1:** Preassess what the students already know about the Gospels, in particular the Gospel of Matthew.

Explain

**Step 2:** Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001729) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001730).

Understand

**Step 3:** Teach the historical background and the intended audience of the Gospel of Matthew and how these factors made this Gospel distinctly Jewish.

Perceive

**Step 4:** Explain the themes and structure of the Gospel of Matthew.

Explain

**Step 5:** Familiarize the students with the Sermon on the Mount, in particular the Beatitudes and the Lord’s Prayer.

Interpret

**Step 6:** Present the miracles as signs of the coming of God’s Reign and the parables as teachings about it.

Apply

**Step 7:** Guide the students to understand how Matthew focuses on the Church and Saint Peter.

Explain

**Step 8:** Give a quiz to assess student understanding.

Apply

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

Understand

**Step 10:** Explore with the students the events and controversies that led to Jesus’ death.

Perceive

**Step 11:** Develop how Jesus established a New Covenant and ushered in a new age.

Explain

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

Reflect

## Scripture Passages

- Matthew 1:18—2:23 (prologue)
- Matthew 3:3,11—17 (Jesus not John as Messiah)
- Matthew 4:17 (the Kingdom proclaimed)
- Matthew 5–7 (the Sermon on the Mount)
- Matthew 5:3–12 (the Beatitudes)
- Matthew 5:13–16 (similes of salt and light)
- Matthew 5:17–48 (six laws that surpass Jewish laws)
- Matthew 6:1–18 (three practices of religion)
- Matthew 6:19—7:27 (a collection of teachings)
- Matthew 8–9 (the ten miracles)
- Matthew 12:9–14 (the man with a withered hand)
- Matthew 12:22–29 (Jesus and Beelzebul)
- Matthew 13:24–50 (the Kingdom parables)
- Matthew 14:22–33 (the walking on the water)
- Matthew 16:13–20 (Peter's authority)
- Matthew 17:1–7 (the Transfiguration)
- Matthew 17:24–27 (the Temple tax)
- Matthew 18:1 (the Kingdom of Heaven)
- Matthew 18:10–14 (the duty to care for sheep)
- Matthew 18:21–35 (parable on forgiveness)
- Matthew 21:23–27 (the authority of Jesus)
- Matthew 21:28—22:14 (parables about rejecting Jesus)
- Matthew 22:15–22 (paying taxes)
- Matthew 22:41–46 (David's Lord)
- Matthew 23 (woes directed to Pharisees)
- Matthew 24:1–44 (eschatological discourse)
- Matthew 24:45—25:30 (parables on vigilance)
- Matthew 25:31–46 (Judgment Day)
- Matthew 26:31–35,69–75 (Peter's denial)
- Matthew 26:6–68, 27:1—28:15 (Jesus' Passion and Resurrection)
- Matthew 28:18–20 (the Great Commissioning)

## Vocabulary

If you choose to provide a vocabulary list for material covered in teacher guide, photocopy the handout “Vocabulary for Unit 3” (Document #: TX001731), one for each student.

Beatitudes

discourse

Emmanuel

eschatological

inclusion

Kingdom of Heaven

Messiah

Parousia

Paschal Mystery

primacy

Sermon on the Mount

Son of Man

Torah

# Learning Experiences

Reflect

## Step 1

---

**Preassess what the students already know about the Gospels, in particular the Gospel of Matthew.**

This experience has a dual purpose. It will let you and the students know how familiar they are with the Gospels and at the same time teach some basic facts about them.

1. **Prepare** for the assessment by writing the name of an Evangelist (Matthew, Mark, Luke, and John) on each of four large cards. Divide the students into four groups, and direct each group to stand in a corner of the room. Have each group choose a spokesperson. Tell the students that you will read descriptions of the Gospels. For each description, they are to decide if it refers to their Evangelist. If it does, the spokesperson is to raise the card and call out the name.
2. **Read** these statements and see that the correct answer is given for each:
  - the longest Gospel  
*Matthew*
  - the Gospel that biblical scholars think was written first  
*Mark*
  - the Gospel that is very different from the other three  
*John*
  - the Gospel that was written for Jewish Christians  
*Matthew*
  - the Gospel that stresses the divinity of Jesus far more than his humanity  
*John*
  - the Gospel that most frequently shows Jesus reaching out to sinners, those in need, and outsiders  
*Luke*
  - the Gospel that most strongly presents Jesus as the Jewish Messiah  
*Matthew*
  - the shortest Gospel  
*Mark*
  - the Gospel that most frequently presents Jesus as a lawgiver  
*Matthew*
  - the Gospel with the fewest miracles  
*John*

- the Gospel that other Gospels depended on as they were compiled  
*Mark*
- the Gospel that tells us the most about the birth and infancy of Jesus  
*Luke*
- the Gospel that includes the most about the Church  
*Matthew*

## Step 2

**Follow this assessment by presenting to the students the handouts “Final Performance Task Options for Unit 3” (Document #: TX001729) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001730).**

This unit provides you with two ways to assess that the students have a deep understanding of the most important concepts in the unit: creating an infomercial and choosing art for an illustrated copy of the Gospel of Matthew. Refer to the handouts “Using Final Performance Tasks to Assess Understanding” (Document #: TX001011) and “Using Rubrics to Assess Work” (Document #: TX001012) in the appendix.

1. **Prepare** by photocopying the handouts “Final Performance Task Options for Unit 3” (Document #: TX001729) and “Rubric for Final Performance Tasks for Unit 3” (Document #: TX001730), one of each for each student.
2. **Distribute** the handouts. Give the students a choice as to which performance task to work on and add more options if you so choose.
3. **Review** the directions, expectations, and rubric in class, allowing the students to ask questions. You may want to say something to this effect:
  - If you wish to work alone or with a partner, you may choose either of the two options. To work with a group of three or four, choose option 1 only.
  - Near the end of the unit, you will have one full class period to work on the final performance task. However, keep in mind that you should be working on, or at least thinking about, your chosen task *throughout* the unit, not just at the end.
4. **Explain** the types of tools and knowledge the students will gain throughout the unit so they can successfully complete the final performance task.

### Understand

#### Teacher Note

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

#### Teacher Note

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

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

5. **Answer** any questions to clarify the end point toward which the unit is headed. Remind the students as the unit progresses that each learning experience builds the knowledge and skills they will need to understand the portrait of Jesus that the Gospel of Matthew presents.

## Perceive

### Step 3

#### Teach the historical background and the intended audience of the Gospel of Matthew and how these factors made this Gospel distinctly Jewish.

The basic content about the Gospel of Matthew that the students will learn in this step will be the foundation for their understanding of this Gospel. Through specific examples they will see how Matthew's audience determined his style of writing and his portrait of Jesus.

1. **Introduce** the Gospel of Matthew with the following or in your own words:
  - The Gospel of Matthew, the first book of the New Testament, is the longest one and the most elegant of the four Gospels. Church fathers quoted it more than any other Gospel.
  - Although the author of the Gospel of Matthew has traditionally been identified as the Apostle Matthew, the Evangelist was probably a Jewish Christian who lived in Syria and wrote for his predominantly Jewish Christian community somewhere between AD 75 and 80. Biblical scholars theorize that Matthew's Gospel was used as a lectionary for his community or as a handbook for Church leaders.
2. **Ask** the students the following to assess their knowledge of Matthew's Gospel:
  - Why do you think this Gospel was attributed to Matthew?  
*It might have been based on his teachings or on an earlier document that Matthew wrote. Perhaps people wanted to give it more credibility by naming it for an Apostle.*
  - Why is it unlikely that the Apostle Matthew was the author?  
*As an eyewitness, an Apostle would not have had to rely on Mark's Gospel to write his account. Matthew would also have been very old.*
3. **Explain** the historical situation at the time the Gospel of Matthew was written as follows:
  - The Romans had destroyed the holy city of Jerusalem and its Temple in AD 70, and Jews and Jewish Christians scattered to other countries.

- At first the Jewish Christians were considered a Jewish sect. At the time of Matthew, they were resisting the restructured Judaism preached by the Jewish leaders, the Pharisees, and the Sadducees. On the other hand, the Jews regarded the Christians as heretics and also blamed them for their troubles with Rome. By 85 BC Christians were banned from the synagogues. This tension gave rise to the Gospel's negative portrayal of the Pharisees, Sadducees, and scribes.
  - Increasingly, Gentiles were becoming Christian, and they were not required to abide by Jewish practices and laws, such as circumcision. As a result, Jewish Christians experienced a kind of identity crisis. They wondered how their new faith was related to their former one. In his Gospel, Matthew aims to reassure Jewish Christians that their Christian faith had grown out of the Jewish faith and was meant for all people. He demonstrated that Jesus is a continuation of what God has done and promised.
  - The Jews were waiting for a promised **Messiah**. The word *messiah* and its Greek translation *Christ* mean “anointed one.” The Israelites anointed kings, priests, and prophets. The Messiah was to be a savior sent by God to overthrow their oppressors and establish them as a great nation. This messiah figure was perceived in different ways. He was expected to be a royal person from the line of David, a prophet, or a military leader.
  - At the time of Jesus, the Jews were hoping for a Messiah who would conquer Rome, the pagan nation that occupied Israel and extorted high taxes. When the Gospel of Matthew was written, Rome had already destroyed Jerusalem and the Temple. In addition, Christians were being persecuted by the Roman emperors.
  - All of these factors tempted the Jewish Christians to abandon the faith. Matthew's task was to assure them that Jesus was the Messiah, the fulfillment of the Covenant, and the next stage of salvation history. He did this by basing his Gospel on a high Christology that highlighted Jesus not only as the Son of David and the one to whom prophecies pointed but also as the Son of God who was establishing a new, eternal Kingdom.
4. **Instruct** the students to read the introduction to the Gospel of Matthew on page 1228 in *The Catholic Youth Bible* and ask them to look for another reason that Matthew's Gospel focused on Jesus' Jewish identity and linked Jesus to certain Jewish beliefs. (The Jewish Christian community Matthew was writing to was responsible for bringing the Gospel to their Jewish brothers and sisters.) This introduction to the Gospel also summarizes what has been learned so far.
  5. **Make** photocopies of the handout “A Portrait of Jesus for Jews” (Document #: TX001732), one per student. Distribute the handout and send the students on a Scripture hunt to learn how Matthew shaped his Gospel to appeal to the Jews. Announce that this will be a race, and the first student to finish will win a small prize. When all the students have completed the activity, award the prize to the winner and then go over the answers.


**Teacher Note**

The excellent movie *The Gospel according to St. Matthew* (1966, 142 minutes, rated A-1) is on the Vatican list of forty-five great films. Although it is in Italian with English subtitles and has no chapters for easily showing clips, this movie would help your students appreciate Matthew's Gospel. A description and review of the movie can be found on the United States Conference for Catholic Bishops (USCCB) Web site.


**Teacher Note**

Direct the students to locate Syria on Map 4 on page 1790.


**Teacher Note**

The answers to the handout “A Portrait of Jesus for Jews” (Document #: TX001732) are as follows:

1. Christ, son of David, son of Abraham
2. Abraham
3. Kingdom of Heaven
4. numbers will vary; there are 45
5. He won't abolish it.
6. on a mountain
7. 14 (2 x 7), 7, 7
8. seven
9. seven
10. son of David

6. **Explain** that Matthew depicts Jesus as the new Moses, using the following or in your own words:

- Because Matthew wanted the Jewish people to accept Jesus as the Messiah, he wove Jesus' story with events that would call to mind their history.
- In particular, Matthew compared Jesus to Moses as the great teacher, prophet, and lawgiver of the Israelites. Mark's Gospel states that Jesus taught in many towns but usually doesn't reveal what he said. On the other hand, Matthew's Gospel contains the teachings of Jesus at length.
- How does the life of Jesus parallel Moses' life in these instances? (If the students are not familiar enough with the life of Jesus to provide the parallels, have them locate the answers in the verses indicated.)
  - Pharaoh has all baby boys of the Hebrews killed, but Moses is saved.  
*Herod orders baby boys in Bethlehem killed, but Jesus is saved. (Matthew 2:16–17)*
  - Moses flees from Egypt to Israel.  
*Jesus comes out of Egypt to Israel. (Matthew 2:19–21)*
  - Moses doesn't eat or drink for forty days and nights while on the mountain recording God's Law.  
*Before his public ministry, Jesus goes into the desert for forty days and nights. (Matthew 4:1–2)*
  - In the wilderness, Moses feeds people with manna from heaven.  
*Jesus feeds the crowd in a deserted place by multiplying bread. (Matthew 14:15–21)*

**Explain**

## Step 4

### Explain the themes and structure of the Gospel of Matthew.

Use articles in *The Catholic Youth Bible* and a diagram of the structure of Matthew's Gospel to give the students an overview of this Gospel. Analyzing Matthew's prologue, they will discover the Gospel's themes.

1. **Make** photocopies of the handout “Analyzing Matthew's Prologue” (Document #: TX001733), one for each student.
2. **Review** how scholars think the Gospel of Matthew is related to the Gospels of Mark and Luke with these or your own words:
  - For centuries it was assumed that Matthew was the first Gospel written. Today biblical scholars believe that Mark's Gospel was written first and that Matthew and Luke used Mark's Gospel, as well as another source called Q or *Quelle* (meaning a collection of

sayings), to write their Gospels. About 80 percent of Mark's Gospel is contained in Matthew, which is the longest Gospel.

- Matthew has material in his Gospel that is not found in either Mark or Luke. Apparently he also drew from another source or sources referred to as M.
  - Some stories and sayings in Matthew's Gospel are doubled. This is another indication that the Evangelist had an additional source or sources than used in Mark or Luke. Also, interestingly, Matthew has two blind men and two demoniacs where the other synoptics have one.
3. **Direct** the students to the "Gospel Comparisons" chart on page C32. Ask them to read the rows labeled "Images of Christ" and "Theological Themes" of Matthew. Clarify the following:
- Where Mark offers the humanness and divinity of Jesus, Matthew plays down his humanness. For example, he avoids saying Jesus "grew angry." Matthew's Jesus is the noble, dignified Messiah, the Son of God. He is in control and willingly undergoes his Passion and death.
  - In Matthew we often find the title **Son of Man**. In fact, Jesus calls himself this thirty-two times. Son of Man has several meanings. It can simply denote a human being. When Jesus calls himself Son of Man, this title could be a substitute for "I" or "me" comparable to our saying "yours truly." In the Book of Daniel, however, Son of Man refers to a royal, messianic person who is to come. Jesus used Son of Man when speaking of his Passion.
  - Matthew emphasizes the Church and is the only Evangelist to use the word *Church*. He makes it a point to teach that the Church is to encompass Gentiles as well as Jews. Matthew's Gospel offers information about Peter, the first head of the Church, that the other Gospels don't include.
  - Matthew suppresses or changes details used in Mark's Gospel that made the Apostles, the Church leaders, seem weak or ignorant. For example: in Mark, James and John ask Jesus who will sit at his right hand in the Kingdom; whereas in Matthew, James and John's mother asks Jesus this question.
  - The **Kingdom of Heaven** is a dominant theme mentioned almost fifty times in Matthew. This Kingdom is God's Reign of peace, justice, love, and joy that Jesus proclaimed. It is present now, yet will not be complete until the end of the world. However, those who follow Jesus' teachings help promote it.
4. **Present** the structure of Matthew. On the board, write the following diagram of the letters and the names of the five discourses:
- P (IN)
  - N-D The Sermon on the Mount
  - N-D The Missionary Discourse
  - N-D The Parable Discourse
  - N-D Church Life and Order



#### Teacher Note

If time allows, send the students to read these doublets:

- Matthew 9:32–34 and 12:22–24 (the mute demoniac)
- Matthew 7:18 and 12:33 (the fruit of trees)
- Matthew 17:20 and 21:21 (faith to move mountains)

## N-D Eschatological Discourse

PM

Then use this diagram on the board to explain Matthew's structure. Point to the appropriate letters and discourses as you elaborate on the following:

- This is a diagram of the orderly structure of Matthew. This Gospel has a prologue—which is the infancy narrative, the story of the early life of Jesus—represented by P (IN). At the end of the Gospel is the narrative of the **Paschal Mystery**—the Passion, death, Resurrection, and Ascension of Jesus—represented by PM.
- In the prologue, Jesus is called **Emmanuel**, which means “God with us.” At the end of the Gospel Jesus says, “I am with you always.” The literary device of using the same words or concepts to begin and end a passage is called **inclusion**. These verses act like parentheses around the material. Inclusion is characteristic of Jewish literature.
- Matthew neatly arranges the central material of his Gospel into five sections. Each section begins with a narrative about things Jesus did followed by a **discourse**, which is a long talk. Matthew signals the end of a section with “When Jesus finished these words,” or a similar expression.
- The following are the five discourses:
  1. The **Sermon on the Mount** is where Jesus gives his New Law.
  2. In the Missionary Discourse, Jesus sends his Apostles to continue his work.
  3. The Parable Discourse contains parables describing the growth of the Kingdom.
  4. In the Church Life and Order Discourse, Jesus speaks about the relations among members of the Church.
  5. In the Eschatological Discourse, Jesus teaches about the **Parousia**, or the coming of Christ in glory for the Final Judgment. **Eschatological** means having to do with events at the end of time.
- The first five books of the Bible, which are called the Pentateuch and the **Torah**, are the **Law of God**. **The Jews consider them the Books of Moses. Perhaps Matthew intended his five sections to link Jesus to Moses and the Law.**


**Teacher Note**

Assign these “end of section” verses to five students to look up and read to the class: Matthew 7:28, 11:1, 13:53, 19:1, 26:1.

5. **Distribute** the handout “Analyzing Matthew’s Prologue” (Document #: TX001733). Tell the students they will discover the purpose of Matthew’s prologue by completing the activities on the handout cooperatively. Divide the class into small groups, read the directions on the handout, and announce how long the students will have to work.
6. **Discuss** the answers with the class when the students have finished the handout. Mention the following points if the students do not state them:

*Part 1*

- *Jesus is the Messiah* The first verse calls Jesus “Christ,” which means Messiah. Matthew traces the genealogy of Jesus from Abraham and through David, indicating that he is the fulfillment of the Covenant. Matthew 1:16 identifies Jesus as the one “who is called the Messiah.” Verse 17 confirms it. The angel tells Joseph to name Mary’s son Jesus, which means “God saves.” Matthew 2:6 applies a messianic prophecy to Jesus.
- *The Church will be open to Gentiles* The genealogy includes a variety of people. The Magi are from the East.
- *Jesus will suffer and die* Herod seeks to kill the child. The Magi give the child myrrh, a substance used in burial.

*Part 2*

- *Joseph* Answers will vary and may include that he is righteous, obedient, loving, responsible, kind, generous, and courageous.
- The Lord speaks to Joseph in three dreams.
- Joseph, the son of Jacob who appears in the Old Testament, had dreams and the gift of interpreting dreams.

**Step 5**

Interpret

**Familiarize the students with the Sermon on the Mount, in particular the Beatitudes and the Lord’s Prayer.**

In this first discourse Jesus is obviously the supreme lawgiver. His moral teachings are based on the Commandments but take them further. They guide and inspire Christian life. You might require the students to memorize the Beatitudes.

1. **Assign** the reading of chapters 3 and 4 of the Gospel of Matthew for homework. Write this outline of the Sermon on the Mount on the board:
  - The Beatitudes (Matthew 5:3–12)
  - Similes of salt and light (Matthew 5:13–16)
  - Six laws that surpass Jewish laws (Matthew 5:17–48)
  - Three practices of religion (Matthew 6:1–18)
  - A collection of teachings (Matthew 6:19—7:27)
2. **Summarize** and discuss the events leading up to the first discourse, the Sermon on the Mount, which the students read about. Use the following words or your own:
  - John the Baptist preached repentance and baptized as a sign of repentance. Matthew made it clear that Jesus, not John, was the Messiah. How does he do this in Matthew 3:3 and Matthew 3:11–17?
  - In Matthew 4:1–11, the Spirit leads Jesus into the desert, where the devil tempts him three times. Jesus is faithful to his mission

and withstands the temptations, unlike God's People, the Israelites, who sinned in the desert.

- The core of Jesus' preaching is in Matthew 4:17.

*Ask for a volunteer to read this passage aloud.*

- When Jesus calls four fishermen to follow him in Matthew 4:18–22, who is the first to leave everything and become a disciple?

*Peter*

Matthew focuses on Peter, the first leader of the Church, throughout his Gospel.

3. **Introduce** the Sermon on the Mount and give the students directions for group presentations as follows or in your own words.

- Matthew gathered many teachings and sayings of Jesus into one long sermon. On a handout you saw that while Luke places this sermon on a plain, Matthew places it on a mountain to present Jesus as a New Moses and a lawgiver.

- Today you will pretend you were a news reporter present for the Sermon on the Mount. You will prepare either a report for a news program on television or an article for a newspaper about the sermon. You will work in groups, and each group will focus on one component of the sermon from the list on the board. Summarize it, explain what it means, and state its significance. You may include interviews you had with people, such as one of the Apostles or a Pharisee. Be creative. Afterward, each group will present its news report live or read its article to the class.

4. **Ask** the students to select the topics they would like to focus on and form groups according to their topics, or you may choose to assign groups and topics. Make sure each topic is taken by at least one group. Point out that the group must decide which format their report will take, and then read and discuss the Scripture passage that contains their topic. Announce how long the students will have to work on the reports.

5. **Invite** each group to present its report, following the order in the outline, when the students are finished working. You might add these comments and questions where applicable:

- Jesus tells his disciples to be salt and light for the earth. What did he mean?
- Jesus takes the Jewish laws to a deeper level. His laws are more radical and demanding.
- Jesus teaches us to pray the Lord's Prayer. Luke 11:2–4 also has a version of this prayer. How is it different from Matthew's version?

6. **Ask** the students to reflect on which teaching of Jesus in Matthew, chapters 5 through 7, is most meaningful to them and why, and then to write their reflections in their notebooks. When the students are finished, invite them to share their thoughts in a small group or with the class as a whole. Because of the personal nature of this activity, the sharing should be voluntary.



#### Teacher Note

Play for the students or have them sing a song based on the Beatitudes, such as "Best Are They" by David Haas or "We Are the Light of the World" by Jean Anthony Greif.

7. **Direct** the students to read "The Beatitudes" on page 1238. Point out that the bulleted list is a brief explanation of each Beatitude. When the students are finished reading, elaborate as follows:
  - The **Beatitudes** are like a blueprint for the Christian way of life.
  - The first Beatitude, which recommends being poor in spirit, means to recognize our dependence on God for everything.
  - The second Beatitude includes mourning sin and evil in the world.
  - Luke also has Beatitudes. Locate them in Luke 6 20–26. How are they different from Matthew's Beatitudes?
8. **Instruct** the students to work with a partner to prove that the Beatitudes are a perfect description of Jesus. Challenge them to think of an example of how he lived out each one. When they are finished, ask the students to share their examples for each Beatitude with the class.
9. **Lead** the students in prayer. You might light a candle and play soft music to create an atmosphere for prayer. Recall that God is present in the room and within the students. Invite them to take three deep breaths slowly. Then have the students turn to "A Lord's Prayer Reflection" on page 1243, and ask them to reflect on and answer the questions as they prayerfully read the article.



#### Teacher Note

As an assignment the students might research the life of a saint and write a paper on how he or she lived one or more of the Beatitudes.

## Step 6

### Present the miracles as signs of the coming of God's Reign and the parables as teachings about it.

No doubt the students will already be familiar with the miracles and parables of Jesus. In this step the students consider how both are related to the Kingdom through two exercises that call upon their creativity. In studying Jesus' predictions of the end of the world, the students learn that Jesus' predictions are an example of apocalyptic writing. Finally, the students explore the kinds of deeds Jesus requires for admittance into the Kingdom.

1. **Prepare** by writing these questions on the board:
  - What do the miracles of Jesus teach?
  - What occurrences today might be considered miracles?
  - Periodically Matthew makes a sweeping statement about Jesus' miracles like he "cured all the sick" (Matthew 8:16). Why do you think Jesus doesn't cure all the sick today?
2. **Direct** the students to read the article "Miracles and the Reign of God," on page 1246 and then to discuss the questions on the board with two students near them.
3. **Invite** the students to share with the class a few of their responses for each question.
4. **Explain** that Matthew has accounts of ten miracles in chapters 8 to 9. Perhaps Matthew deliberately chose ten to parallel the miraculous ten plagues in the story of the Exodus.

Apply

5. **Challenge** the students to present one of Jesus' miracles from chapters 8 or 9 in the Gospel of Matthew in a creative way, such as a skit, a piece of art, or an interview with a bystander. The students may work alone or with one or two others. Assign or let them volunteer for one of the miracles listed here, so that every miracle is covered:
- cleansing a leper
  - healing a centurion's servant
  - curing Peter's mother-in-law
  - calming the storm at sea
  - healing the Gadarene demoniacs
  - healing a paralytic
  - raising from the dead the official's daughter
  - healing the woman with a hemorrhage
  - healing two blind men
  - curing a mute person
6. **Invite** the students to share their creative presentation of their miracle with the class. After each presentation, ask this question:
- What does this miracle reveal about Jesus?
7. **Review** what a parable is. Ask the students to define it or have them read the article "Parables" on page 1256. Then comment:
- The parables in Matthew are centered on the Kingdom. The first set describes the Kingdom and its members. The second set teaches that Jewish people who don't accept the Messiah will be replaced by the new People of God in the Kingdom. The third set warns us to be vigilant and ready for the day the Kingdom will arrive in its fullness.
8. **Guide** the students in reading and discussing the parables using the handout "Probing the Parables" (Document #: TX001734). You might choose to have the students complete the handout independently, in small groups, or as a whole class. Answers should include the following:
1. *Matthew 13:24–50 The Parable of the Mustard Seed and the Parable of the Yeast both teach that from a small beginning the Kingdom expands greatly. The Parable of the Hidden Treasure and the Parable of the Pearl of Great Price both teach that the Kingdom is of supreme value and is worth giving up all to obtain.*  
*Some people have given up their own comfort and pleasures to live out Kingdom values. Priests and consecrated men and women have given up their own family, wealth, and independent lifestyle for the sake of the Kingdom.*
  2. *Matthew 18:10–14 In Matthew, Jesus tells the parable as a lesson for the disciples to seek out sinners. In Luke, Jesus uses the parable to explain to the Pharisees and scribes why he eats with sinners.*
  3. *Matthew 18:21–35 In the Lord's Prayer we pray, "Forgive us our trespasses as we forgive those who trespass against us." The*

*parable illustrates this concept by showing a servant who has been forgiven but does not extend forgiveness to a fellow servant and so is not forgiven.*

4. *Matthew 21:28–22:14 The son who did not go out and work, the tenants, and the invited guests who refused to come represent the Jewish leaders who did not accept Jesus.*
  5. *Matthew 24:45–25:30 The servant who takes advantage of his master's absence to do wicked things, the foolish virgins who did not bring oil, and the servant who buried his one talent instead of multiplying it are unprepared for the Final Judgment.*
9. **Direct** the students to rewrite one of Matthew's parables to create a contemporary parable that refers to people, objects, and situations today. This experience will help the students to remember the parable and also to deepen their understanding of it. Choose several to be read aloud to the class by their authors.
  10. **Direct** the students to read the eschatological discourse in Matthew 24:1–44. Then help them to understand it by making these points:
    - Jesus foretells the destruction of Jerusalem, which had already occurred when Matthew was writing.
    - Jesus also describes the end of the world in violent, drastic terms. This is a Jewish style of writing known as apocalyptic. It is full of symbols and terrifying events and is not meant to be taken literally. The underlying truth that Jesus conveys is that everyone will be judged at the end-time. Notice that the Father alone knows when this will occur.
    - Matthew's faith community was already enduring some of the pressures that Jesus predicted, such as wars, persecutions, false prophets, and false Messiahs. They are told to hold fast to the true faith.
  11. **Assign** parts for reading aloud from the story Jesus told about Judgment Day in Matthew 25:31–46: the narrator, the Lord, the sheep, and the goats. Then conduct the reading.
  12. **Share** these two points with the students after the assigned readers have shared the story:
    - This story is peculiar to Matthew's Gospel.
    - It shows Jesus as the Son of Man, the mysterious royal figure who is to come.
  13. **Instruct** the students to reflect on what God is saying to them through the story of Judgment Day. For ideas, refer them to the corporal works of mercy, which originated with this Gospel passage. The works are listed on page C37 of *The Catholic Youth Bible*.



#### Teacher Note

Consider organizing a project in which your students can take action for poor people, such as supporting a parish or diocesan effort.

## Explain

**Step 7****Guide the students to understand how Matthew focuses on the Church and Saint Peter.**

The students will gain insights into the Church and its leaders today by reflecting on passages in Matthew that describe the mission of the Apostles, what Jesus expects of his disciples, and Peter's special role in the Church. Studying Matthew's stories about Peter will help the students to realize that Jesus supported and depended on his disciples, despite their human weaknesses.

1. **Prepare** by writing these questions on the board:
  - How were the Apostles to carry on the mission of Jesus?
  - What demands and dangers would this mission involve?
  - What words of Jesus encouraged the Apostles to be faithful to the mission?
  - In Matthew's account of the multiplication of loaves and fish, Jesus doesn't distribute the food. Instead he has the disciples do it. Why?
2. **Instruct** the students to read the questions on the board and then chapter 10 in Matthew, the Missionary Discourse, to discover the answers. When they are finished reading, discuss the questions.
3. **Introduce** the students to the Church Life and Order Discourse in chapter 18 of Matthew by explaining that in this discourse Jesus teaches how his disciples should be and act. Have the students read the chapter and use it to find and list characteristics of Jesus' disciples on a piece of paper. When the students are finished, have a volunteer compile a master list on the board from the contributions of individual students.
4. **Choose** students for the parts of narrator, Jesus, Peter, and three disciples and have them read aloud Matthew 16:13–20. Then comment as follows:
  - Peter is often the spokesperson for the Twelve. Here he is the first to answer Jesus' question.
  - In Matthew when Peter identifies Jesus as the Messiah he adds "the Son of the living God" (verse 16), which is not found in the other synoptic Gospels. This is in keeping with Matthew's high Christology.
  - Matthew's Gospel includes verses about Peter that other Gospels do not have. These verses confirm that Jesus gave Peter the highest authority over his Church on earth. Verses 17 to 19 are unique to Matthew. First, Jesus calls Simon blessed and says that the Father has revealed information to him. Then Jesus declares that he will found his Church on the rock and it will withstand evil. Furthermore, Jesus gives Peter the keys to the Kingdom of Heaven, which symbolizes having authority over Christ's Church. The position of being head over the whole Church is called the **primacy** of Peter.

**Teacher Note**

In conjunction with number 2, you might have the students read and reflect on the article "True Greatness" on page 1276, which is about servant leadership.

**Teacher Note**

Reading the article "The Church" on page 1264 and the article "Peter the Rock" on page 1265 will underline for the students the relationship of Peter to the Pope and the Church today. You might have the students research the lives and ministries of the Pope or a local bishop and write a paper.

5. **Divide** the class into five groups, and assign each group a Scripture passage about Peter from the following list:
  - Matthew 14:22–33 (the walking on the water)
  - Matthew 17:1–7 (the Transfiguration)
  - Matthew 17:24–27 (the Temple tax)
  - Matthew 26:31–35, 69–75 (Peter’s denial)
  - Matthew 26:36–46 (the agony in the garden)
- 6 **Direct** each group to appoint a reporter, read the Scripture passage(s) it has been assigned and its footnotes, and then discuss what it reveals about Peter. After about 10 minutes, ask the reporters to summarize what their group read and discussed.

## Step 8

### Give a quiz to assess student understanding.

1. **Make** photocopies of the handout “Unit 3 Quiz” (Document #: TX001735), one for each student. The quiz will enable you and the students to assess knowledge of the material in this unit in preparation for a test or the final performance tasks.
2. **Provide** 5 to 10 minutes for the students to review their notes on the day of the quiz. Then distribute the quiz and instruct the students to begin. If time remains when the students are finished, have the students exchange papers. Go through the quiz, allowing the students to correct one another’s work and giving them an opportunity to affirm or change their understanding of concepts. Collect the quizzes and analyze them to determine what topics need to be taught again or clarified.

## Step 9

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

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

1. **Remind** the students to bring any work they have already prepared to class so 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. Make copies of the handouts “Final Performance Task Options for Unit 3” (Document # TX: 001729) and “Rubric for Final Performance Tasks for Unit 3” (Document # TX: 001730). Review the final performance task options, answer questions, and ask the students to choose one if they have not already done so.

### Apply

#### Teacher Note

Answers to the quiz are as follows:

1. Mark
2. Jewish Christians
3. Gentiles
4. Messiah
5. Moses
6. Son of God
7. five
8. the Beatitudes
9. God’s Reign
10. leader of the Church

### Understand

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

Perceive

## Step 10

### Explore with the students the events and controversies that led to Jesus' death.

This step helps the students to understand why Jesus was crucified by looking at Jesus from the Pharisees' point of view. Remind the students of the antagonism between Matthew's faith community and the Pharisees so they know to take Jesus' sharp criticism of these Jewish leaders with a grain of salt.

- 1 **Explain** the source of the conflicts between Jesus and the scribes and Pharisees with the following or in your own words:
  - The Jewish religious leaders interpreted the law rigidly, in particular regarding the Sabbath. They stressed minor regulations and neglected justice and mercy. Conversely, Jesus upheld the spirit not the letter of the Law, and he considered love as the greatest law.
  - The Jews believed in one invisible God. They could not fathom that a man would be God or God's Son. They never suspected that their Messiah would be divine. When Jesus made statements that implied he was God, the Jews viewed this as blasphemy.
  - Jesus' prediction of the destruction of Jerusalem and the Temple would have enraged the Jews.
  - Hearing Jesus hailed as Son of David by a large crowd in Jerusalem disturbed the Pharisees because it might have attracted Rome's attention and invited more oppression.
  - Jesus' overturning furniture and driving out the sellers and buyers from the holy Temple shocked the Jews.
2. **Call** on students to read aloud the following five stories that illustrate the conflict between Jesus and the religious leaders:
  - Matthew 12:9–14 (the man with a withered hand)
  - Matthew 12:22–29 (Jesus and Beelzebul)
  - Matthew 21:23–27 (the authority of Jesus)
  - Matthew 22:15–22 (paying taxes)
  - Matthew 22:41–46 (David's Lord)

**Discuss**, after each story is read, how Jesus outsmarts his critics and those who try to trap him.
3. **Explain** that chapter 23 in Matthew contains some of the harshest criticism of the religious leaders found in the New Testament. Remind the students that this language is fueled by the strained relations between Christians and Jews at the time Matthew was written. Then have the students read the chapter.

4. **Inform** the students that as the tension with the religious leaders increases in Matthew's Gospel, as in Mark's, Jesus predicts his Passion three times. After the first time, Peter protests and Jesus calls him Satan and an obstacle. Jesus will not be deflected from his saving mission. He approaches the hour of his death willingly.

## Step 11

Explain

### Develop how Jesus established a New Covenant and ushered in a new age.

The students study the great saving acts of Jesus as recounted by Matthew. When the students retell the story as eyewitnesses, the familiar events of the Passion, death, and Resurrection become fresh and more real for them. The students then explore the themes of Matthew repeated in the Great Commissioning.

1. **Read** aloud or have students read Matthew 26:1–30. Then make this comment:
  - Notice that Jesus described his blood as the blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. The word *many* here is the Hebrew way of saying *all*. Jesus formed a New Covenant between God and humanity.
2. **Direct** the students to read the article “The New Covenant” on page 1292 to learn how the New Covenant expands and deepens the relationship between God and God's People initiated in the Old Testament. When they are finished reading, ask these questions:
  - How are the Eucharist and the New Covenant related?
  - What are our covenant obligations?
3. **Instruct** the students to read Matthew 26:6–68 and Matthew 27:1—28:15, the account of Jesus' Passion and Resurrection. The verses about Peter's denial were read in a previous step. Make the following comments:
  - The death and Resurrection of Jesus are the centerpiece of the Good News. Undoubtedly they are the stories that were repeated and preserved most often in the oral tradition.
  - Matthew follows Mark's Passion narrative fairly closely.
4. **Point** out the unique details in Matthew's account that cast a bad light on the Jews. These align with his community's dislike for the Pharisees. They include the following:
  - In Matthew, Pilate washes his hands of Jesus' blood and the people say, “His blood be upon us and upon our children” (27:25). This doesn't actually mean that all Jews were responsible for Jesus' death; although unfortunately people have interpreted it that way. Being unaware of Matthew's bias has led to anti-Semitism, which ironically is an attack on God's people.

#### Teacher Note

Play part of Johann Sebastian Bach's oratorio “St. Matthew's Passion” for the students, or suggest that they listen to it via the Internet.

- ▶ Mark identifies Joseph as a member of the Jewish council who generously gave his tomb for Jesus' burial; Matthew merely says Joseph was a rich disciple.
  - ▶ Matthew tells how the chief priests bribed the soldiers to say that Jesus' disciples stole his body and that this story continued to circulate among the Jews.
5. **Lead** the students to see how symbolic language is used by Matthew to herald a new age. First have the students read the article "The Dawn of a New Age" on page 1298, which explains the symbols surrounding the death of Jesus. When the students are finished reading, ask them to name the symbols while a volunteer lists the symbols on the board. The list should include the following:
- darkness
  - earthquake
  - splitting of sanctuary veil
  - dead saints walking the city
6. **Give** the students about 10 minutes to work with partners to draw up a list of symbols of the new age in Matthew's Resurrection account. When time is up, ask for ideas and have each student who offers one write it on the board next to the original list. Their answers should include these symbols:
- earthquake
  - presence of an angel
  - broken seal and rolled back stone
  - fainting of the guards
7. **Allow** the students time to look over their notes and the handouts from this unit to recall the themes of Matthew's Gospel. After 5 or 10 minutes, have the students read Matthew 28:18–20, the Great Commissioning, individually to find out how these themes are recapitulated in this final section of the Gospel. Then ask the students to share their findings with the class. Their answers should include these points:
- • Jesus is vested with all authority in Heaven and earth.
  - The disciples are sent as missionaries and leaders of Christ's Church.
  - The Good News and the Church are for all nations.
  - Jesus' laws, which include and broaden the Old Testament laws, are binding now.
  - Jesus is God with us.
7. **Instruct** the students to brainstorm how, as disciples of Christ, they can carry out the commission to teach all nations. Encourage them to adopt for themselves one of the ways they propose.
8. **Direct** the students to rewrite a section of Matthew's Passion and Resurrection narrative as seen through the eyes of one of the participants. Then let them share their stories in small groups.

## Step 12

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**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 Gospel of Matthew as a document written for Jewish Christians have developed throughout the unit.

1. **Prepare** for this learning experience by photocopying 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.