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Unit 5 Reading Guide Answer Key

God Revealed through Jesus and the Church

Chapter 15: The Gospels

Article 65: Sharing the Story

1. Reflecting on the events they had experienced and guided by the Holy Spirit, the human authors of the Bible wrote about the truth revealed to them about how God was acting in their history.
2. The life, death, and Resurrection of Jesus Christ are the climax of the whole Bible.
3. The word *gospel* is translated from a Greek word meaning “good news.”
4. Jesus is God’s fullest revelation to humanity.
5. Scholars have identified three stages in this process of forming the Gospels: (1) the life and teachings of Jesus, (2) oral tradition, and (3) the written Gospels.

Article 66: The Synoptic Gospels: Similar but Different

1. Each of the four Gospels—Matthew, Mark, Luke, and John—emphasizes certain aspects of Jesus’ life and teachings that their communities needed to hear.
2. The Gospels offer accounts of Jesus’ life, but they are not exactly biographies.
3. The Gospel authors, called Evangelists, were more concerned about the meaning of certain events in Jesus’ life than in perfectly describing his life’s every detail.
4. The Gospels are a unique literary form that could be considered religious or theological biographies that are based on the words and deeds of Jesus Christ.
5. Today there is a clear separation between Jews and Christians, but that was not the case before and immediately after Jesus’ life on Earth.
6. Because three of the Gospels—Matthew, Mark, and Luke—are very similar in their style and content, they are called synoptic Gospels (from the Greek word meaning “seeing the whole together”).



Article 67: Major Events in the Synoptic Gospels

1. Matthew and Luke include accounts of Jesus' birth and childhood, called infancy narratives, that express important truths about who he is.
2. Because Matthew's audience is Jewish, he begins his Gospel with Jesus' genealogy, which emphasizes his Jewish ancestry and points to his coming into the world as the climax of Israel's history.
3. The author of Luke is writing to a mostly Gentile audience in Greece from a wide variety of backgrounds and ethnicities. He focuses on the oppressed and marginalized people to emphasize Christ's compassion and justice.
4. Matthew and Luke include some of Jesus' most profound and significant teachings, in particular the Beatitudes, which describe the actions and attitudes by which one can discover genuine happiness.
5. At the very center of our faith are the Passion, death, Resurrection, and Ascension of Jesus Christ, which is called the Paschal Mystery.
6. Saint Paul writes, "If Christ has not been raised, then empty [too] is our preaching; empty, too, your faith" (1 Corinthians 15:14).

Article 68: Jesus: Storyteller and Miracle Worker

1. Parables are short stories that use everyday images to communicate religious messages.
2. The Kingdom of God is the goal of God's plan of salvation, when God rules over the hearts of people and a new social order, based on unconditional love, is established.
3. To really understand Jesus' parables, it is helpful to know that they often end with an unexpected twist meant to surprise Christ's original audience.
4. Jesus' miracles can be categorized into four types: healings, exorcisms, control over nature, and restoration of life.

Article 69: From a Beloved Friend: The Gospel of John

1. Several things set the Gospel of John apart from the synoptic Gospels: (1) it uses poetic language, (2) it contains no parables and far fewer miracle stories, and (3) it highlights the Beloved Disciple.
2. The first three words of John's Gospel are "In the beginning," which are the same first three words as in the Book of Genesis.
3. In the introduction of John's Gospel, called the prologue, Jesus is addressed with the title the Word.



4. John's Gospel provides a more mystical and divine portrayal of Jesus than any of the synoptic Gospels, making it clear that knowing Jesus Christ is knowing God.
5. The Gospel of John is divided into two parts. The first part contains seven miracles or signs that point to Jesus' divine nature. The second main section of John's Gospel is called the Book of Glory.
6. Jesus gives his disciples a new commandment, love one another, which is the defining characteristic of a Christian community.

Article 70: Jesus: God in the Flesh

1. The Gospels help us understand that Jesus is God's Word Made Flesh. Saint Paul says that Jesus Christ "is the image of the invisible God" (Colossians 1:15).
2. Jesus Christ is one Divine Person with two natures. He is truly human and truly divine.
3. Incarnation comes from a Latin word meaning "to become flesh," and it refers to the mystery of Jesus Christ becoming man.
4. Jesus Christ is the fullness of God's Revelation.

Chapter 16: The Acts of the Apostles and the Letters

Article 71: Acts of the Apostles: Passing the Baton

1. Before his Ascension into Heaven, Jesus passed his saving mission to the Apostles.
2. The Acts of the Apostles is addressed to Theophilus and is part two of Luke's account.
3. After the Apostles choose a successor for Judas, they observe the feast of Pentecost. At this celebration, the Holy Spirit is sent to guide the Church.
4. "The Way" is one of the earliest names for the Christian community.
5. A Pharisee named Saul is present when the Church's first martyr, Stephen, is stoned to death.
6. On his way to arrest some Jewish Christians in Damascus, Saul has a vision of Christ saying to him, "Saul, Saul, why are you persecuting me?" Afterward, Saul is baptized a Christian.
7. Most of the second half of the Book of Acts covers the travels of Saint Paul and his companions in the lands around the Mediterranean Sea as they spread the Good News of Jesus Christ to the Gentiles.



Article 72: Paul's Letters: Time Machine and Guidebook

1. To help the early Christian communities, Saint Paul wrote many letters, or epistles, to these communities and their leaders, offering advice, criticism, and encouragement.
2. Paul was the perfect person to preach the Gospel to people who were from a variety of backgrounds. He was born in Tarsus, which made him a Roman citizen. He was fluent in Hebrew and Greek. He had studied with a respected rabbi and become a zealous Pharisee.
3. There are thirteen Pauline letters in the New Testament, written by Saint Paul or by disciples who wrote in his name.
4. Nine of the letters are addressed to communities. There are four pastoral letters addressed to leaders, or pastors, of a community.

Article 73: Letters to Everyone: The Non-Pauline Letters

1. There are eight non-Pauline letters in the New Testament. The first is the Letter to the Hebrews, whose author is unknown and whose title comes from the audience it addresses.
2. The rest of the letters are called Catholic letters, which does not specifically refer to the Catholic Church. The word *catholic* comes from a Greek word meaning "universal." These letters were not written to specific communities or individuals, but rather to all of the Christian communities.
3. The author of the Letter to the Hebrews explains how Jesus is the High Priest and the fulfillment of Jewish history.
4. James's letter is a strong admonishment that worship alone is not enough and that we need to live out our faith by caring for one another.
5. Peter addresses the Christian communities who are suffering from persecution, encouraging them to persevere in their faith.
6. John centers his message on the key teaching of Christ: love one another.

Article 74: The Book of Revelation: A Message of Hope

1. In the late first century, many Church communities were persecuted by the Romans, particularly the seven churches of Asia.
2. John's use of symbols and dramatic imagery was a sort of coded language that only Christians would understand.
3. The Revelation to John might be one of the most misunderstood books in the Bible, as some people wrongly use it to try to predict the end of the world.



4. The Book of Revelation is an example of apocalyptic literature, a literary form that uses dramatic and symbolic language to offer hope to a people in crisis.
5. In the first century, Roman emperors were believed to be divine, and Christians were sometimes forced to worship them. Refusal to offer incense at a Roman altar could mean death. Many Christians chose to give up their lives rather than deny their faith.
6. The Book of Revelation sends a message to these persecuted Christians: have courage and keep the faith, even in the face of death.

Article 75: Passing It On

1. The process of passing on the Gospel message is called Sacred Tradition.
2. Apostolic Succession refers to the uninterrupted transmittal of apostolic preaching and authority from the Apostles directly to their successors, the bishops.
3. The two means of transmitting the faith, Sacred Tradition and Scripture, both flow from a single source: the Deposit of Faith.
4. The responsibility of passing on and interpreting the Deposit of Faith belongs to the Magisterium, which is the Church's living teaching office, which consists of all bishops, in communion with the Pope.
5. The Magisterium is responsible for teaching and defining dogma, the central teachings of the Church that are considered definitive and authoritative.

Chapter 17: Scripture in the Life of the Church

Article 76: Sacred Scripture: Food for the Soul

1. In his letter to Timothy, Saint Paul writes, "All scripture is inspired by God and is useful for teaching, for refutation, for correction, and for training in righteousness, so that one who belongs to God may be competent, equipped for every good work" (3:16–17).
2. Saint Jerome taught that "ignorance of the Scriptures is ignorance of Christ"¹ (*Catechism of the Catholic Church*, number 133).
3. Knowing, praying with, and understanding Scripture is a necessity for every Christian.



Article 77: The Prayer of the Church: Getting into the Rhythm

1. The word liturgy comes from the Greek word *leitourgia*, meaning “work of the people,” and it refers to the Church’s official, public, communal prayer.
2. The Liturgy of the Hours, also known as the Divine Office, is the official public, daily prayer of the Catholic Church.
3. The Liturgy of the Hours is arranged into four-week cycles. The daily practice is centered on two primary “hours” each day: morning and evening. Additional prayers bring the total to seven prayer times each day. The prayers for the Liturgy of the Hours are found in a book called the breviary.
4. When we gather to celebrate Mass, we experience the presence of Christ in the People of God who gather to celebrate the Mass, who are also called the Body of Christ. We experience Christ in the celebrant who presides over the liturgy. We experience Christ in the Liturgy of the Word.

Article 78: The Lord’s Prayer: An Essential Conversation

1. Prayer is lifting up of one’s mind and heart to God.
2. The Lord’s Prayer is the most central prayer to our faith.
3. The Lord’s Prayer is made up of seven petitions, or requests, for grace or blessings from God.
4. It has an essential role in the Sacraments of Baptism, Confirmation, and the Eucharist.
5. The Lord’s Prayer is a prayer held in common with other Christians.

Article 79: The Right Thing to Do: Morality in the Bible

1. Morality refers to what is good and what is bad, what is right and what is wrong, in terms of the choices we make.
2. There are some proven biblical guidelines for our moral life that we should all be familiar with: the Ten Commandments, the Beatitudes, the Sermon on the Mount, and the Great Commandment.
3. Mary, the Mother of God, offers us an unparalleled role model and an example of faithfulness and obedience to God.
4. If there is any one moral law that Jesus placed above any other, it would be the Law of Love.



Article 80: *Lectio Divina*: Listening to the Word

1. Listening to God is absolutely necessary if we want to deepen our spiritual life.
2. *Lectio divina*, a Latin term meaning “divine reading,” is a form of meditative prayer that focuses on a Scripture passage.
3. This prayer moves through four stages: *lectio* (reading), *meditatio* (meditation), *oratio* (prayer), and *contemplatio* (contemplation).

Article 81: Common Catholic Devotions

1. Devotional prayers are personalized prayers that have developed outside the liturgy of the Church but lead us to it. Two of the most well-known and commonly practiced devotions are the Stations of the Cross and the Rosary.
2. Early Christians would sometimes make pilgrimages to Jerusalem, where they walked the Via Dolorosa —the path Jesus walked in the last hours of his life. This practice developed into the Stations of the Cross.
3. The Rosary is a devotional prayer that honors the Virgin Mary and helps us meditate on Christ’s life and mission. In this devotion, we meditate on events from Christ’s life that are grouped into categories called “Mysteries.”
4. These four categories are the Joyful Mysteries, the Sorrowful Mysteries, the Glorious Mysteries, and the Luminous Mysteries.

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

1. *Dei Verbum* 25, cf. *Phil* 3:8 and St. Jerome, *Commentariorum in Isaiam libri xviii* prol.: J. P. Migne, ed., Patrologia Latina (Paris, 1841–1855) 24, 17b.

