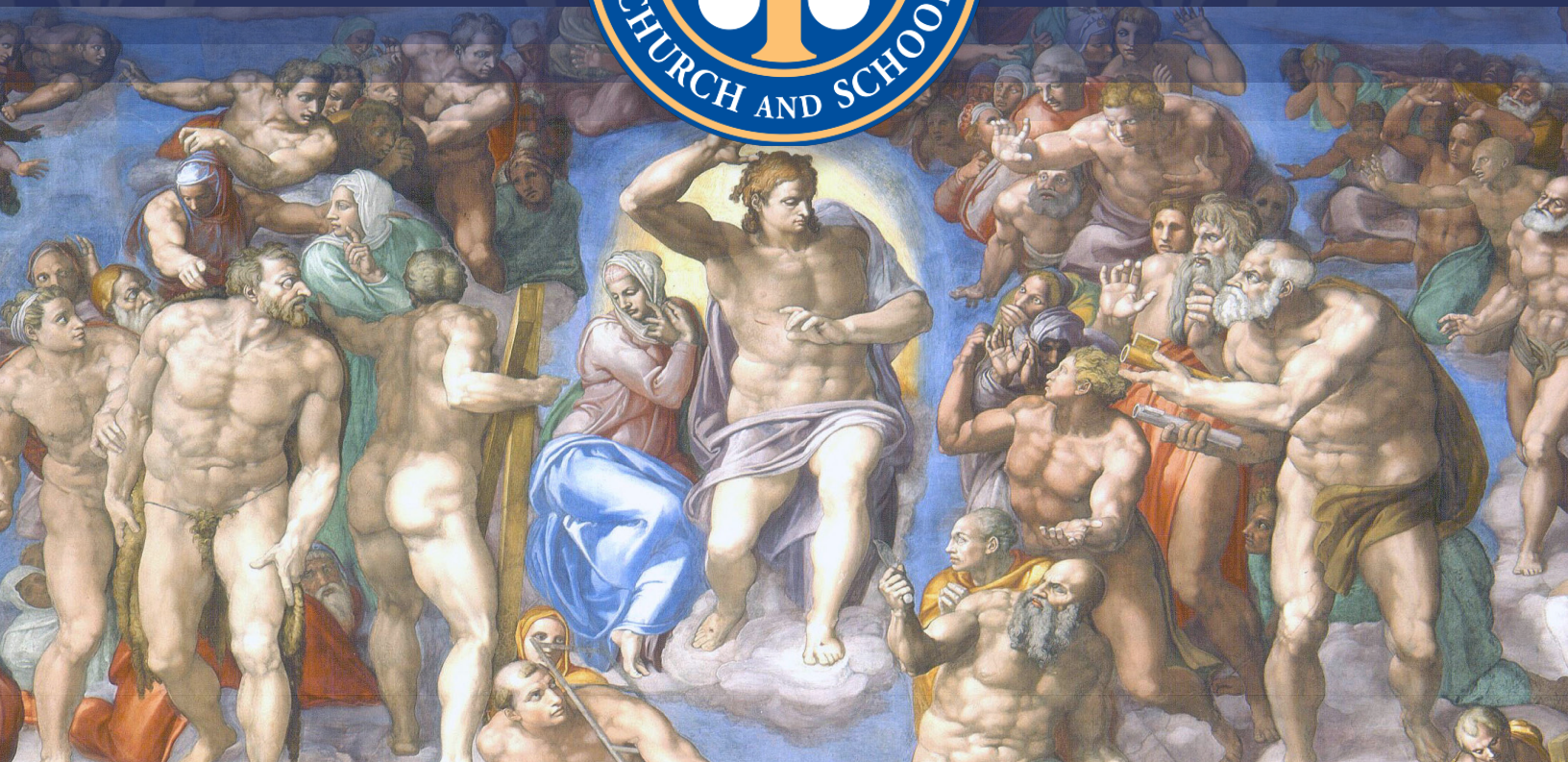
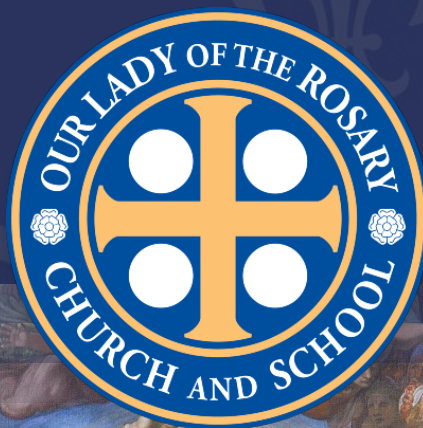




New Testament Curriculum

Grade 10



Course Overview

Course Description

This course introduces students to the New Testament as the definitive revelation of God's plan of salvation, fulfilled in the life, death, and resurrection of Jesus Christ. Through the Gospels, Acts, Epistles, and the Book of Revelation, students will encounter Christ as the Incarnate Word, the Lamb of God, the Good Shepherd, and the Bridegroom of the Church. They will trace the foundation of the Church, the mission of the apostles, and the unfolding of God's Kingdom in history. Rooted in Sacred Tradition and guided by the Magisterium, students will learn to read the New Testament not as a distant record, but as the living voice of Christ speaking through His Church.

Why We Teach It...

We teach the New Testament because it is the heart of divine revelation and the foundation of Christian life. In the fullness of time, God did not send merely a prophet or a book—but His Son, the Word made flesh, who dwelt among us and redeemed us by His Cross. The New Testament proclaims this mystery with clarity, beauty, and power. Its pages are not merely historical; they are sacramental—alive with the Spirit who continues to guide the Church and sanctify souls. We teach the New Testament to form disciples who know the voice of the Shepherd, love His Church, and bear witness to the truth in a world that still cries out for salvation.

Course Objectives







By the end of this course, students will be able to:



Identify and explain the major movements, genres, and theological themes of the New Testament.



Course Objectives | Continued...

-  Interpret key passages of Scripture in light of their historical, literary, and theological context.
-  Recognize the unity of Scripture and the central role of Christ in both Testaments through typology and prophecy.
-  Understand the formation of the New Testament canon and the Church's role in preserving and interpreting it.
-  Articulate the sacramental and ecclesial dimensions of the New Testament—especially in the Gospels, Acts, and Pauline epistles.
-  Engage with early Church Fathers to deepen their understanding of apostolic tradition, liturgy, and martyrdom.
-  Develop skills of close reading, theological reflection, and persuasive writing in response to Scripture.

Source Material |

The Holy Bible (Revised Standard Version – Catholic Edition)

Catechism of the Catholic Church (selected sections)

Dei Verbum – Second Vatican Council

Verbum Domini – Pope Benedict XVI

Mere Christianity – C.S. Lewis

The Case for Christ – Lee Strobel

Introduction to the New Testament – Fr. Raymond Brown (selections)

The Apostolic Fathers – St. Ignatius of Antioch, St. Clement of Rome, St. Polycarp

The Martyrdom of Saints Perpetua and Felicity

Writings of St. Irenaeus, St. Athanasius, and early conciliar texts (Rome, Hippo, Carthage, Trent)

Selected New Testament Apocrypha (for contrast and critical analysis)



Central Themes

- ☞ God fulfills His promise of salvation by sending His Son in the fullness of time—true God and true man—to redeem the world and reveal the Father.
- ☞ Jesus Christ, through His words, miracles, Passion, and Resurrection, inaugurates the Kingdom of God and invites all people into covenant communion.
- ☞ The Church, born from the side of Christ and empowered by the Holy Spirit at Pentecost, continues His mission through sacraments, doctrine, and apostolic succession.
- ☞ The New Testament fulfills the Old, revealing Christ in every type and prophecy, and uniting the Scriptures as one Word with two voices.
- ☞ The Gospels, Acts, Epistles, and Revelation proclaim Christ's victory, form the Church's identity, and summon every believer to conversion and witness.
- ☞ Sacred Scripture, formed and preserved by the Church, must be read in light of Sacred Tradition and interpreted under the guidance of the Magisterium.

Key Concepts

<i>Incarnation</i>	<i>Gospel</i>	<i>Church as Sacrament</i>
<i>Paschal Mystery</i>	<i>Evangelization</i>	<i>Pentecost</i>
<i>Kingdom of God</i>	<i>Discipleship</i>	<i>Apostolic Succession</i>
<i>New Covenant</i>	<i>Sacramental Economy</i>	<i>Martyrdom</i>
<i>Fulfillment of Prophecy</i>	<i>Baptism</i>	<i>Early Church Fathers</i>
<i>Typology</i>	<i>Eucharist</i>	<i>Faith and Reason</i>
<i>Hypostatic Union</i>	<i>Confession</i>	<i>Divine Revelation</i>
<i>Apostolic Tradition</i>	<i>Holy Orders</i>	<i>Suffering and Redemption</i>
<i>Magisterium</i>	<i>Bridegroom Christ</i>	<i>Authority of Peter</i>
<i>Canon of Scripture</i>	<i>Mystical Body of Christ</i>	<i>Heavenly Liturgy</i>



On Writing

All written work in this course integrates Our Lady's Writing Curriculum, a program rooted in the tradition of the classical oration and the progymnasmatā—the ancient exercises that trained students in the art of eloquence, clarity, and persuasion. Students will be guided through structured stages of composition, learning to narrate, describe, argue, and exhort with both precision and grace.

Writing is not treated as a mere skill, but as a moral and intellectual discipline—a means of pursuing truth and communicating it rightly. In keeping with the classical model, students will imitate excellent forms, internalize timeless principles, and ultimately express their own judgments with charity, courage, and rhetorical power.

Assessments

Summative: 45%

- Exams
- Essays
- Recitations
- Quizzes

Formative: 35%

- Quizzes
- Weekly Writing Assignments
- Expository Essays

Conscientiousness 20%

- Pop Quizzes
- Homework
- Classwork
- Participation



Scope & Sequence

Unit 1 | The Life & Time of Jesus

4 Weeks

Week 1-4

Overview

This unit introduces the religious, cultural, and political landscape into which Christ was born. First-century Judaism was marked by longing for a Messiah and division among sects—Pharisees, Sadducees, Essenes, and Zealots—each interpreting the Law and hope of Israel differently. Roman rule imposed order and oppression, while Greek thought shaped language and worldview. In the midst of this tension, Jesus enters history not as a conqueror, but as the fulfillment of prophecy, the Word made flesh. Students will examine how God prepared the world for Christ through covenant expectation, philosophical longing, and historical providence.

Key Concepts

Second Temple Judaism; Messianic Expectation; Pharisees, Sadducees, Essenes, Zealots; Hellenism; Pax Romana; Synagogue and Temple; Covenantal Hope; Roman Rule; Greek Philosophy; Historical Providence

Essential Question(s)

- What was the world like into which Jesus Christ was born?
- How did Jewish groups in the first century interpret the Law and await the Messiah?
- In what ways did Greek and Roman culture prepare for or challenge the coming of the Gospel?
- How does Christ both fulfill and subvert the political and religious expectations of His time?

Sources: *The Holy Bible (RSV-CE): Luke 1–3; Matthew 1–2; Catechism of the Catholic Church §§422–451 (The Coming of Christ)*



Week 5-10 Overview

This unit explores the life and mission of Jesus Christ through the Synoptic Gospels—Matthew, Mark, and Luke. Students will focus especially on Mark’s Gospel, which presents Christ as the Suffering Servant who calls His followers to radical discipleship. Matthew reveals Jesus as the new Moses and authoritative teacher of the New Law, while Luke emphasizes God’s mercy and the universal scope of salvation. The Gospels will be read not merely as historical records, but as inspired testimony that reveals the identity of Christ and the shape of the Christian life. Students will also trace the sacramental foundations laid by Christ’s ministry—Baptism, Eucharist, Confession, and Holy Orders—recognizing how the Church continues His saving work.

Key Concepts

Synoptic Gospels; Jesus as Suffering Servant; New Moses; Sermon on the Mount; Kingdom of God; Call to Discipleship; Parables; Miracles and Signs; Sacramental Foundations; Authority of Christ

Essential Question(s)

- Who is Jesus Christ according to the Synoptic Gospels?
- How do Matthew, Mark, and Luke each contribute to our understanding of His mission?
- What does it mean to follow Christ as a disciple?
- How do the sacraments appear in the life and ministry of Jesus?

Sources: *The Holy Bible (RSV-CE): Selections from Matthew 5–7, Mark 1–16, Luke 1–24; Catechism of the Catholic Church §§512–570 (Life of Christ), 1113–1131 (Sacraments); Dei Verbum §17; Jesus and the Jewish Roots of the Eucharist – Brant Pitre; The Case for Christ – Lee Strobel, Part II (Identity of Jesus)*



Week 11-13 Overview

This unit traces the birth of the Church through the power of the Holy Spirit. At Pentecost, the Spirit descends upon the apostles and Mary, empowering the Church to preach, baptize, and bear witness to Christ. Acts reveals the Church as both hierarchical and missionary—governed by the apostles, nourished by the sacraments, and sent to the nations.

Students will examine the early Church's structure, unity, and sacramental life, as well as the bold ministry of St. Peter and the missionary zeal of St. Paul. In the courage of the martyrs and the clarity of apostolic teaching, the foundations of Catholic life are revealed.

Key Concepts

Pentecost; Apostolic Preaching; Primacy of Peter; Sacramental Life; Communal Prayer; Missionary Church; Council of Jerusalem; St. Paul's Conversion; Unity in Diversity; Apostolic Succession

Essential Question(s)

- How does the Holy Spirit form and sustain the Church?
- What do the apostles teach us about leadership, unity, and mission?
- In what ways does the Church in Acts reflect the Catholic Church today?
- How does the life of St. Paul reveal the power of grace and evangelization?

Sources: *The Holy Bible (RSV-CE): Acts 1–28; Catechism of the Catholic Church §§731–747 (Pentecost and the Church), 857–862 (Apostolic Succession); Dei Verbum §20; Introduction to the New Testament – Fr. Raymond Brown (selections); The Case for Christ – Lee Strobel, Part III (Evidence for the Resurrection)*



Week 14-17 Overview

This unit explores the Gospel of John as a theological and sacramental portrait of Christ. Unlike the Synoptics, John presents Jesus as the eternal Word, the Lamb of God, and the Bridegroom who lays down His life for His Bride, the Church. His “signs” reveal invisible realities—especially the sacraments—and His words unveil the mystery of divine love. Students will reflect on John’s high Christology, the Eucharistic discourse, the High Priestly Prayer, and the role of Mary as the New Eve. Emphasis will be placed on the contemplative and liturgical dimensions of the Gospel, which invites readers not only to know Christ, but to abide in Him.

Key Concepts

High Christology; Logos (Word of God); Signs and Sacraments; New Birth and Baptism; Bread of Life Discourse; Bridegroom Imagery; High Priestly Prayer; Mystical Discipleship; Role of Mary; Divine Indwelling

Essential Question(s)

- How does John’s Gospel deepen our understanding of Christ’s identity and mission?
- What do the “signs” of Jesus reveal about the sacraments?
- How does John invite us into communion with Christ?
- In what ways does John portray the Church as the Bride of Christ?

Primary Texts: *The Holy Bible (RSV-CE): John 1–21; Catechism of the Catholic Church §§422–682 (Christ’s Mission), 1328–1405 (Eucharist); Jesus the Bridegroom – Brant Pitre; Verbum Domini §§11, 26; The Case for Christ – Lee Strobel (selections on Jesus’ claims and resurrection)*



Week 18-22 Overview

This unit examines the missionary work and theological depth of St. Paul, the Apostle to the Gentiles. Once a persecutor of the Church, Paul becomes its fearless witness—founding communities, instructing leaders, and unveiling the mystery of Christ. Students will focus on 1 Corinthians and key pastoral letters, where Paul teaches about the sacraments, Christian morality, Church unity, and spiritual gifts.

Key Concepts

Conversion of Paul; Epistle as Instruction; Mystical Body of Christ; Sacramental Theology; Christian Morality; Spiritual Gifts; Unity and Division; Church Discipline; Marriage and Celibacy; Apostolic Authority

Essential Question(s)

- What does Paul reveal about the Church, her sacraments, and her unity?
- How do Paul's letters form the foundation of Catholic theology and practice?
- What is the relationship between grace, virtue, and the Christian life?
- How does Paul model spiritual fatherhood and apostolic fidelity?

Sources: *The Holy Bible (RSV-CE): 1 Corinthians; 1 & 2 Timothy; selected epistles; Catechism of the Catholic Church §§748–945 (Church), 1812–1832 (Virtue and Life in Christ); Jesus and the Old Testament Roots of the Priesthood – John Bergsma (for background on ministry); Introduction to the New Testament – Fr. Raymond Brown; Mere Christianity – C.S. Lewis, Books III–IV (Virtue and Christian Life)*



Week 23-26 Overview

This unit explores the Catholic Epistles and the Book of Revelation as enduring testimonies to the Church's identity, mission, and hope. In letters such as 1 John and Jude, students encounter apostolic warnings against false teaching and exhortations to love, truth, and sacramental fidelity. The Book of Revelation is studied not as a cryptic code, but as a liturgical and theological vision of Christ's triumph through His Church. Revelation unveils the heavenly liturgy, the victory of the Lamb, and the sufferings of the faithful as signs of final glory. Students will learn to read these texts with confidence and reverence, recognizing that Christ reigns now, and His Church is victorious in worship, witness, and fidelity.

Key Concepts

Catholic Epistles; False Teaching and Apostolic Authority; Sacramental Perseverance; Divine Judgment and Mercy; Apocalyptic Literature; Heavenly Liturgy; Victory of the Lamb; Marian Theology (Revelation 12); Final Perseverance; Hope in Suffering

Essential Question(s)

- What do the Catholic Epistles reveal about the early Church's fidelity to truth and unity?
- How does Revelation unveil Christ's victory through worship and suffering?
- In what ways is the Mass the key to understanding the Book of Revelation?

Sources: *The Holy Bible (RSV-CE): 1 John, Jude, Revelation; Catechism of the Catholic Church §§668–682 (Christ's Reign), 1137–1144 (Heavenly Liturgy); Verbum Domini §37; Jesus and the Jewish Roots of the Eucharist; City of God – St. Augustine (selections on the Church and eschatology)*



Week 27-29 Overview

This unit examines how the Catholic Church, under the guidance of the Holy Spirit, recognized, preserved, and canonized the New Testament. Students will trace the role of Sacred Tradition, apostolic authorship, and liturgical use in forming the canon, and will compare authentic Scripture to apocryphal texts rejected by the Church. Figures such as St. Irenaeus and St. Athanasius, and councils such as Rome, Hippo, and Carthage, reveal the Church's discernment in guarding the deposit of faith. The canon is not a manmade invention but a fruit of the Church's life—inseparable from the liturgy and safeguarded by the Magisterium.

Key Concepts

Canon of Scripture; Sacred Tradition; Apostolic Origin; Rule of Faith; Church Councils (Rome, Hippo, Carthage, Trent); New Testament Apocrypha; Magisterial Authority; Scripture and Liturgy; Historical Reliability Faithful Interpretation

Essential Question(s)

- How did the Church recognize the inspired books of the New Testament?
- What role did apostolic tradition and liturgy play in forming the canon?
- Why were some writings excluded from the canon?

Sources: *The Holy Bible (RSV-CE): Selections for canonical comparison; Catechism of the Catholic Church §§74–100 (Transmission of Divine Revelation); Dei Verbum §§8–10; The Apostolic Fathers – St. Irenaeus, St. Athanasius (on canon and heresy) Introduction to the New Testament – Fr. Raymond Brown; Selections from New Testament Apocrypha (Gospel of Peter, Gospel of Judas, etc.)*



Week 30-32 Overview

This unit introduces students to the Church Fathers before the Council of Nicaea—bishops, martyrs, and theologians who preserved the Catholic faith in times of persecution and heresy. Figures such as St. Ignatius of Antioch, St. Polycarp, and St. Clement of Rome offer powerful witness to Eucharistic worship, episcopal authority, and apostolic succession. Students will read excerpts from letters and martyrdom accounts that reveal a Church already Catholic in doctrine, sacrament, and unity. The voices of these Fathers bridge the apostolic age and the conciliar era, affirming that the faith of the early Church is the faith of the Church today.

Key Concepts

Church Fathers; Apostolic Succession; Unity with the Bishop; Eucharistic Theology; Martyrdom; Catholic Identity; Authority of Rome; Sacramental Life; Women in the Early Church; Hope in Persecution

Essential Question(s)

- Who were the Ante-Nicene Fathers, and how did they preserve the Catholic faith?
- What do these early writings teach us about the structure and worship of the Church?
- How did martyrdom shape the identity and courage of the early Christians?
- In what ways is the Church of the Fathers the same Church we belong to today?

Sources: *The Holy Bible (RSV-CE): Acts 6–7; Revelation 2–3; Catechism of the Catholic Church §§857–865 (Apostolic Church), 2471–2474 (Martyrdom); The Apostolic Fathers – St. Ignatius of Antioch, St. Polycarp, St. Clement of Rome’ The Martyrdom of Saints Perpetua and Felicity; Verbum Domini §43*



Course Catechism

This section is structured as a series of questions and answers—intended to cultivate wisdom, virtue, and a love of tradition in the soul of the reader. Drawing from classical education, Christian orthodoxy, and the accumulated insights of Western civilization, this catechism aims to form not only the mind but the moral imagination.



Each question is crafted to provoke contemplation, and each answer is more than mere information—it is a small liturgy of truth, designed to be memorized, internalized, and lived. In the tradition of ancient catechisms, this section assumes that learning is not just for passing tests, but for becoming someone.

Section I | The Life & Time of Jesus

Q: What is Second Temple Judaism?

A: *It is the religious culture of the Jewish people after the rebuilding of the Temple (516 BC) and before its destruction in AD 70—marked by Scripture, sacrifice, and hope for a Messiah.*

Q: Who were the Pharisees?

A: *The Pharisees were a lay movement that emphasized strict observance of the Law, oral tradition, and ritual purity in everyday life.*

Q: Who were the Sadducees?

A: *The Sadducees were a priestly aristocracy who controlled the Temple, denied the resurrection of the dead, and often collaborated with Roman authorities.*

Q: Who were the Essenes and Zealots?

A: *The Essenes were a separatist sect awaiting divine intervention; the Zealots were militant Jews who sought to overthrow Roman rule by force.*



Section I | Continued...

Q: What were Jewish expectations for the Messiah?

A: Many hoped for a political king, others for a prophetic or priestly deliverer—but Christ fulfilled all roles in a higher, unexpected way.

Q: How did the Roman Empire affect the spread of the Gospel?

A: Through the Pax Romana, Roman roads, and a shared legal system, the Empire provided infrastructure for the Church's rapid growth.

Q: What role did Greek language and philosophy play in the New Testament world?

A: Greek was the common language of the Eastern Mediterranean, and its philosophical tradition shaped early Christian vocabulary and thought.

Q: What is the significance of the synagogue in first-century Judaism?

A: The synagogue served as a local center for Scripture reading, prayer, and instruction—providing a platform for Jesus and the apostles to teach.

Q: Who ruled Judea at the time of Jesus' birth?

A: Herod the Great ruled Judea as a client king under Roman authority during the time of Christ's birth.

Q: Why was the world prepared for Christ?

A: Because God, in His providence, used history, culture, and human longing to ready the nations for the coming of His Son.



Section II | Christ in the Synoptics

Q: What are the Synoptic Gospels?

A: *Matthew, Mark, and Luke are called Synoptic because they present a similar narrative structure and shared perspective on the life of Christ.*

Q: What is the central theme of Mark's Gospel?

A: *Mark emphasizes Jesus as the Suffering Servant and Son of God, calling His disciples to follow Him through self-denial and faith.*

Q: How does Matthew portray Jesus?

A: *Matthew presents Jesus as the new Moses—teacher of the New Law—whose genealogy and preaching fulfill Old Testament prophecy.*

Q: What is unique about the Gospel of Luke?

A: *Luke highlights Christ's mercy, concern for the poor and marginalized, and the universal call to salvation for all nations.*

Q: What is the significance of the Sermon on the Mount?

A: *It is Christ's authoritative teaching on the New Law, deepening the commandments and calling believers to holiness of heart.*

Q: What role do miracles play in the Synoptic Gospels?

A: *Miracles reveal Christ's divine authority, manifest the arrival of the Kingdom, and prefigure the sacraments of the Church.*

Q: How is Baptism introduced in the Synoptic Gospels?

A: *Baptism is shown in Christ's own baptism in the Jordan and in His call to repentance and new life through water and the Spirit.*

Q: How does Jesus confer authority on the apostles?

A: *Jesus calls, teaches, and sends the Twelve, entrusting them with His mission and laying the foundation for apostolic succession.*

Q: What is the call to discipleship in the Synoptic tradition?

A: *It is the invitation to follow Christ through obedience, sacrifice, and love—sharing in His mission and bearing His cross.*



Section III | Birth & Mission of the Church

Q: What event marks the beginning of the Church in Acts?

A: *Pentecost, when the Holy Spirit descends upon the apostles, empowering them to proclaim the Gospel to all nations.*

Q: Who is the central figure in the early chapters of Acts?

A: *St. Peter, who preaches with authority, works miracles, and leads the apostolic Church as the visible head.*

Q: What is apostolic succession?

A: *It is the passing on of apostolic authority through the laying on of hands—seen in the selection of Matthias to replace Judas.*

Q: How does Acts describe the early Church's life?

A: *The early Christians devoted themselves to the apostles' teaching, fellowship, the breaking of bread, and prayers (Acts 2:42).*

Q: What sacraments are visible in the Acts of the Apostles?

A: *Baptism and the Eucharist are prominently practiced, along with the laying on of hands—pointing to Confirmation and Holy Orders.*

Q: What was the Council of Jerusalem?

A: *A gathering of apostles to resolve disputes about Gentile converts, establishing the Church's authority to teach and govern.*

Q: How does Acts show the Church's missionary nature?

A: *Through the travels and preaching of Peter, Paul, and others, the Church spreads the Gospel to Jews and Gentiles alike.*

Q: How does persecution shape the Church's growth?

A: *Persecution strengthens the Church's witness and spreads the Gospel as Christians proclaim Christ in word and suffering.*

Q: What does Acts teach about unity and diversity in the Church?

A: *That the one Church, though spread across many cultures, remains united in faith, sacraments, and apostolic leadership.*



Section IV | Sacramentum et Mysterium

Q: What is the central focus of the Gospel of John?

A: John presents Jesus as the eternal Word made flesh, the divine Son who reveals the Father and gives eternal life.

Q: What are the “signs” in John’s Gospel?

A: They are miraculous acts that reveal Jesus’ divinity and point to deeper spiritual and sacramental realities.

Q: What does John teach about the Eucharist?

A: In John 6, Jesus proclaims, “My flesh is true food,” revealing the mystery of the Eucharist as His true Body and Blood.

Q: How is Baptism shown in John’s Gospel?

A: In John 3, Jesus teaches Nicodemus that one must be “born of water and the Spirit” to enter the Kingdom of God.

Q: What is the significance of Jesus as Bridegroom?

A: Jesus is portrayed as the Bridegroom who gives Himself for His Bride, the Church—especially in Cana and on the Cross.

Q: What role does Mary play in the Gospel of John?

A: Mary is present at the beginning and end—at Cana and Calvary—revealing her as the New Eve and Mother of the Church.

Q: What is the High Priestly Prayer (John 17)?

A: It is Jesus’ prayer for His disciples before His Passion, asking the Father for unity, protection, and sanctification.

Q: How is the Holy Spirit described in John?

A: As the Paraclete, the Spirit of Truth who will guide the Church into all truth and remain with her forever.

Q: What is the Paschal Mystery in John’s Gospel?

A: Christ’s Passion is not defeat, but glorification—His death and resurrection reveal the fullness of divine love.



Section V | St. Paul & the Church

Q: Who is St. Paul?

A: *St. Paul is the Apostle to the Gentiles—once a persecutor of the Church, he was converted by Christ and became one of her greatest missionaries and theologians.*

Q: What is an epistle?

A: *An epistle is a formal letter of instruction and exhortation, many of which were written by Paul to early Christian communities.*

Q: What is the main theme of 1 Corinthians?

A: *Paul teaches about unity in the Body of Christ, the real presence in the Eucharist, the importance of love, and the resurrection of the dead.*

Q: How does Paul describe the Church?

A: *Paul calls the Church the “Body of Christ,” with Christ as the Head and believers as members united in love and mission.*

Q: What does Paul teach about Baptism?

A: *Baptism joins the believer to Christ’s death and resurrection, cleansing sin and incorporating the soul into the Church.*

Q: How does Paul address the Eucharist?

A: *Paul affirms that the Eucharist is a participation in the Body and Blood of Christ and warns against receiving it unworthily (1 Corinthians 11).*

Q: What is Paul’s teaching on marriage and celibacy?

A: *Paul honors both states of life—marriage as a holy covenant, and celibacy as a sign of total consecration to the Lord.*

Q: How does Paul describe the moral life?

A: *The Christian is called to live by the Spirit, bearing fruit in love, joy, peace, and self-control, and rejecting the works of the flesh.*

Q: What is the role of Holy Orders in Paul’s letters?

A: *Paul gives pastoral instruction to Timothy and Titus, affirming the importance of sound doctrine, sacramental ministry, and fidelity among Church leaders.*



Section VI | Witness & Final Victory

Q: What are the Catholic Epistles?

A: These are letters addressed to the whole Church, including 1 & 2 Peter, 1–3 John, James, and Jude, focusing on faith, conduct, and fidelity to truth.

Q: What does 1 John teach about love?

A: That “God is love,” and those who abide in love abide in God; love of neighbor is the sign of true discipleship.

Q: What is the warning in the Letter of Jude?

A: Jude warns against false teachers who corrupt doctrine and morals, calling the Church to defend the faith once delivered to the saints.

Q: What is the genre of the Book of Revelation?

A: Revelation is apocalyptic literature, rich in symbolism and prophecy, revealing heavenly realities and the triumph of Christ.

Q: Who is the central figure of Revelation?

A: Jesus Christ, the Lamb who was slain, who reigns as King and Judge over heaven and earth.

Q: What is the heavenly liturgy?

A: Revelation reveals a vision of the Mass in heaven—where angels, saints, and elders worship before the throne of God.

Q: What is the role of suffering in Revelation?

A: Suffering is shown as the path of victory, through which the faithful conquer by the blood of the Lamb and the word of their testimony.

Q: What is the significance of Revelation 12?

A: It presents the Woman clothed with the sun, interpreted as both Mary and the Church, battling against the dragon and giving birth to Christ.

Q: What does Revelation say about the Church’s mission?

A: That the Church, though persecuted, is called to witness, worship, and endure—remaining faithful until the return of Christ.

Section VII | The Canon of Scripture

Q: Can you name all the books of the New Testament in order?

A: Yes—**Gospels:** Matthew, Mark, Luke, John; **History:** Acts of the Apostles
Pauline Epistles: Romans; 1 & 2 Corinthians; Galatians; Ephesians; Philippians;
Colossians; 1 & 2 Thessalonians; 1 & 2 Timothy; Titus; Philemon; Hebrews; **Catholic**
Epistles: James; 1 & 2 Peter; 1, 2 & 3 John; Jude; **Prophecy:** Revelation

Q: Who are the 14 apostles, including Paul and Judas's replacement?

A: Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Thomas, Matthew, James the Less, Jude Thaddeus, Simon the Zealot, Matthias (replaced Judas Iscariot), Judas Iscariot, and Paul.

Q: What is the canon of Scripture?

A: The canon is the official list of inspired books recognized by the Church as the Word of God.

Q: How did the Church determine the New Testament canon?

A: By apostolic origin, orthodoxy, widespread liturgical use, and consistency with the Rule of Faith, under the guidance of the Holy Spirit.

Q: What were the key Church councils in affirming the canon?

A: The Councils of Rome (382), Hippo (393), Carthage (397), and later Trent (1546) all confirmed the canonical books.

Q: Why were apocryphal gospels rejected?

A: Because they lacked apostolic authorship, contradicted Catholic doctrine, and were not used in the Church's liturgy.

Q: Who were key defenders of the true canon?

A: St. Irenaeus defended the four Gospels; St. Athanasius listed the 27-book canon in his Easter letter of AD 367.

Q: How is the Bible inseparable from the Church?

A: The Bible was formed, preserved, and interpreted within the Church; it belongs to her living Tradition and is proclaimed in her liturgy.



Section VIII | Apostolic Faith & Unity

Q: Who are the Ante-Nicene Fathers?

A: They are the early Christian teachers and martyrs who lived before the Council of Nicaea (AD 325), preserving the faith handed down by the apostles.

Q: Who was St. Ignatius of Antioch?

A: A bishop and martyr who emphasized unity with the bishop, the Real Presence of Christ in the Eucharist, and first used the term “Catholic Church.”

Q: Who was St. Polycarp of Smyrna?

A: A disciple of St. John who suffered martyrdom in old age, bearing witness to Christ with courage and fidelity.

Q: Who was St. Clement of Rome?

A: A first-century pope who wrote to the Corinthians, affirming apostolic succession and the authority of the Roman Church.

Q: What does the Martyrdom of Perpetua and Felicity reveal?

A: It shows the courage, sacramental preparation, and hope of early Christian women who chose death over denying Christ.

Q: What did the early Fathers teach about the Eucharist?

A: They affirmed that the Eucharist is truly the Body and Blood of Christ, offered in the liturgy as the memorial of His sacrifice.

Q: What is apostolic succession?

A: The unbroken transmission of authority from the apostles to the bishops through the laying on of hands.

Q: What role did bishops play in the early Church?

A: Bishops were the visible source of unity in doctrine and worship, charged with teaching, sanctifying, and governing the local Church.

Q: How did early Christians view martyrdom?

A: As a gift and witness to the truth, uniting them with Christ’s Passion and sealing their faith with blood.



John 1:1–5, 9–14

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made.

In him was life, and the life was the light of men.

The light shines in the darkness, and the darkness has not overcome it.

...

The true light that enlightens every man was coming into the world.

He was in the world, and the world was made through him, yet the world knew him not.

He came to his own home, and his own people received him not.

But to all who received him, who believed in his name, he gave power to become children of God;

who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.

Acts 2:42–47

And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

And fear came upon every soul; and many wonders and signs were done through the apostles.

And all who believed were together and had all things in common;

and they sold their possessions and goods and distributed them to all, as any had need.

And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God and having favor with all the people.

And the Lord added to their number day by day those who were being saved.

Philippians 2:5–11

Have this mind among yourselves, which was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Revelation 21:1–5, 22–27

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a loud voice from the throne saying, “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”

And he who sat upon the throne said, “Behold, I make all things new.”

...

And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.

By its light shall the nations walk; and the kings of the earth shall bring their glory into it, and its gates shall never be shut by day—and there shall be no night there; they shall bring into it the glory and the honor of the nations.

But nothing unclean shall enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb’s book of life.

Week 1

Weekly Logos

In the Fullness of Time...

In this opening week, students will enter the world of the New Testament through the lens of historical preparation and providence. They will explore how God set the stage for the coming of Christ through the convergence of Jewish longing, Greek reason, and Roman order. Emphasis will be placed on cultivating historical attentiveness, theological vision, and wonder at divine timing. By studying key figures (Pharisees, Sadducees, etc.) and geopolitical realities, students will begin to see that the Incarnation happened not randomly, but at the fullness of time.

What Are We Assessing?

The Facts

- ▤ The world of first-century Judaism included groups such as the Pharisees, Sadducees, Essenes, and Zealots
- ▤ Greek philosophy and language shaped the cultural context of the New Testament
- ▤ Rome ruled Judea through client kings like Herod and governors like Pontius Pilate
- ▤ The Pax Romana and Roman roads helped spread the Gospel
- ▤ The Temple and synagogue were central to Jewish life

What Are We Assessing?

The Skills

- ▤ Map and timeline annotation
- ▤ Reading comprehension through annotation
- ▤ Identifying and comparing key groups in Second Temple Judaism
- ▤ Organizing historical data around theological questions



What Are We Assessing? | The Truths

*“When the time had fully come, God sent forth His Son.” —
Galatians 4:4*

These truths unify every element of the lesson:

Christ entered history at a precise and providential moment

The longing of Israel and the structure of empire both prepared for the Gospel

God’s plan unfolds through culture, politics, and spiritual hunger

The Incarnation is both historical and transcendent

Assessments | Suggested Types

▮ Concepts quiz: Pharisee, Pax Romana, synagogue, Hellenism, Messiah

▮ Timeline activity: Events leading up to the New Testament period

▮ Exercise in Criticality: What is the Incarnation?

▮ Discussion response: How does history prepare for holiness?



Pacing | By Week

<i>Day</i>	<i>Focus</i>	<i>Homework</i>
Monday	Introduction to the course: What is the New Testament? Why now?	Read Luke 2:1–20 and Galatians 4:4–7. Define “fullness of time.”
Tuesday	Survey of Second Temple Judaism: Pharisees, Sadducees, etc.	Create a comparison chart of Jewish sects
Wednesday	Greco-Roman world: Hellenism, Greek thought, and Roman rule	Read excerpts from CCC §§422–429. Identify 3 signs of providence
Thursday	Providence and preparation: Why was Christ born at this time?	Prepare for quiz; reflect: What would it mean if Jesus came
Friday	Seminar discussion: “Why did God choose this moment in history?”	Lectio for Sunday reading.



Teacher Tips

Start with Wonder

Open with the question: Why here? Why then? Let students imagine the silence of God before the Gospels, and the aching expectation of Israel.

Use the Board for World-Building

Create a visual map of the political-religious world: Judea under Rome, Herod's rule, the Temple and synagogues, Roman roads. Show how each becomes a channel for grace.

Bring in the Church Fathers

Quote St. Irenaeus or Origen on the unity of divine providence: "The Word became flesh not in confusion, but in design."

Challenge Cultural Assumptions

When discussing Hellenism and Rome, draw connections to modern culture. Let students wrestle with the idea that truth can enter flawed systems.

Connect to Worship

Read Psalm 2 aloud: "The kings of the earth set themselves against the Lord... but I have set my King on Zion." Let biblical prophecy shape their view of politics and power.

Model Theological Humility

Remind students that theology is not about control, but submission. To say "I do not fully understand" is not failure—it is reverence. Lead by example: speak with precision, but also with wonder.



Appendix

Essays In This Course...

Each of the three major essays in this course will follow the structure and spirit of our Classical Writing Curriculum at Our Lady of the Rosary. Students are expected to write with clarity, order, and persuasive force, employing the Classical Oration form:

- Exordium – The introduction that gains attention and builds ethos
- Narratio – Background/context, statement of facts/narration of events
- Divisio – Outline of major arguments
- Confirmatio – 3 Proofs & Sub-Proofs (body paragraphs)
- Refutatio – Address and refute opposing arguments
- Peroratio – The conclusion: moving the heart, restating the truth

Each essay must be a minimum of 3-4 (except long essay) full pages, MLA formatted, and include a bibliography with at least five primary sources and three scholarly secondary sources. This level of work prepares students not only for collegiate academic writing, but more importantly, for thoughtful, ordered argument in service of truth, which lies at the heart of classical education.

Prompt I

Explain how the Synoptic Gospels reveal the identity and mission of Jesus Christ through narrative, teaching, and sacramental signs.

Objective: Your essay should examine how Matthew, Mark, and Luke present Jesus as the Messiah and Son of God, and how their portrayal prepares the Church to carry out His mission. Be sure to explore both the similarities and distinctive emphases of each Gospel writer.

Your explanation should include 3 Gospel passages, 2 citations from the Catechism, and structured theological exposition.

Prompt II

Argue that the Catholic Church today retains the essential marks and mission of the Church founded in the Acts of the Apostles.

Objective: *In your essay, defend the continuity of apostolic succession, sacramental worship, hierarchical leadership, and missionary character from the early Church to the present. Consider and refute objections that the Church has changed too much to be the same.*

Your explanation should include 3 biblical examples, 2 theological sources, 1 refutation of a counterargument

Prompt III

Describe how St. Paul presents the Church as the Body of Christ in his epistles, and explain the implications of this image for Catholic doctrine and life.

Objective: *Focus particularly on 1 Corinthians and Ephesians. Show how this image illuminates the Church's unity, diversity of gifts, sacramental life, and communion in love.*

Your explanation should include at least 3 Pauline passages, 2 Church documents, 1 sacramental connection

Prompt IV

Defend the historical credibility of the Gospels by appealing to textual evidence, eyewitness testimony, and scholarly analysis.

Objective: *Persuade a skeptical reader that belief in the Gospel accounts is not a blind leap, but a reasoned response to trustworthy sources. Draw on The Case for Christ and historical content from the course.*

Your explanation should include Historical argumentation and a persuasive structure (Exordium, Narratio, Confirmatio, Refutatio, Peroratio-Classical Oration)

