

Unit D: Jesus in First Century Palestine

In what ways do the socio-cultural and political-economic contexts of First Century Palestine contribute to our understanding of Jesus Christ's ministry?

Studying the geopolitics of First Century Palestine and the characteristics of Jewish culture and society provides a comprehensive understanding of Jesus' actions, teachings and works of mercy.

Prescribed Learning Outcomes	Suggested Achievement Indicators
<p><i>It is expected that students will:</i></p>	<p><i>The following set of indicators may be used to assess student achievement for each corresponding Prescribed Learning Outcome.</i></p> <p><i>Students who have fully met the Prescribed Learning Outcome are able to:</i></p>
<p>D1 Relate the geography of First Century Palestine to the mission of Jesus noting:</p> <ul style="list-style-type: none"> ▪ Regions: Samaria (Luke 11.29), Galilee (, and Judea (John 7.1; John 4.54) ▪ Cities: Jerusalem (Luke 19.28), Nazareth (Luke 2.39), Bethlehem (Luke 2.1-4), Cana (John 2.1), Capernaum (Luke 4.42-44) ▪ Bodies of Water: Jordan River (Matthew 3.13), Sea of Galilee (Matthew 4.18-22) 	<ul style="list-style-type: none"> □ Illustrate the life and times of Jesus in First Century Palestine. Each student/group will demonstrate knowledge of a specific place by creating a NT travel guide (Lonely Planet), introducing the sights, sounds and attractions of 1st century Palestine including: 7 interesting facts, 7 things to do etc. <p>Show in a chronological way, from birth to death, how he moved from one place to another expanding to the human and physical geography of that particular region.</p>
<p>D2 Relate the places in First Century Palestine that were significant to Jesus' ministry; for example,</p> <ul style="list-style-type: none"> ▪ Mount Tabor (Transfiguration; Matthew 17.1-7) ▪ Calvary/Golgotha (Crucifixion; John 19.17) 	<ul style="list-style-type: none"> □ (In combination with above PLO) Using a blank map of the Holy land, identify the significant areas that Jesus would have travelled in his life time. Create a parallel map that indicates two events that happened in each of these locations.

Christian Education Grade 9

The purpose and role of including citations from the Catechism of the Catholic Church within the Prescribed Learning Outcomes is to ground and guide our Catholic educators. The citations are not necessarily for common classroom consumption though this is dependent on the educator's comfort and abilities.

The Grade 9 over-arching guiding questions include: How do the learning outcomes align with students' evolving understanding of deepening relationship with Jesus: The Man, The Mystery, His Ministry and His Mission? How do the learning outcomes evangelize: lead students into a personal encounter with Jesus? How will teachers engineer environments for personal encounters with Jesus?

<ul style="list-style-type: none"> ▪ Gethsemane/Mount of Olives (Jesus Prays; Matthew 26.36-46) ▪ Temple of Jerusalem (Mark 11.15-19) 	<ul style="list-style-type: none"> ☐ Students will create a historical site plaque or interpretive guide script, speaking to the significance of Jesus' life events (ministry) at each location
<p>D3 Identify the tension between Jesus and the following First Century Palestine Jewish sects:</p> <ul style="list-style-type: none"> ▪ Sadducees (Mark 12.18-27) ▪ Pharisees (Matthew 23.2-34) ▪ Scribes (Mark 12.28-34) ▪ Zealots (Matthew 10.4) 	<ul style="list-style-type: none"> ☐ Have a student debate. Each student group must represent one of the following Jewish religious groups. ☐ Using a chart, compare and contrast the four different groups
<p>D4 Describe the Jewish expectations of a “messiah” (YC 73, 116, 363; CCC 436-440, 453) as</p> <ul style="list-style-type: none"> ▪ Political Liberator (Isaiah 24.18-23; Isaiah 2.2-4) ▪ Worldly King (John 12.13-14; John 18.33-38; John 15.26; John 19.19-22) ▪ Fulfillment of a Prophecy (Luke 2.28-38; John 7.40-42; Acts 3.20-23) 	<ul style="list-style-type: none"> ☐ Create a wanted ad for each type of expectation for a messiah. ☐ Have a presenter come in or go to a synagogue to discuss the understanding of the “messiah” from a Jewish point of view.
<p>D5 Explain how Jesus' counter-cultural message (Mark 1.2-3; Mark 1.14-15; Luke 4.14-30; Matthew 5.17-18; Matthew 25.31-46; John 18.36-38) challenged the established authority and society in First Century Palestine; for example,</p> <ul style="list-style-type: none"> ▪ Denouncing the Scribes and Pharisees (Matthew 23) ▪ Cleansing the Leper (Mark 1. 40) ▪ Interactions with Tax Collectors (Mark 2.13-17) ▪ Dialogue with Women (John 4.7-42) ▪ Healing on the Sabbath (Mark 3.1-6; John 5) ▪ Challenging the Wealth of Jewish Society (Matthew 19.24) 	<ul style="list-style-type: none"> ☐ For each of the examples of scripture provided, demonstrate Jesus' Gospel teachings in our world today using modern day examples from media/student/personal lives (ie. Interfaith dialogue between pope and Jewish leaders = Samaritan woman at well) ☐ Role play a mock trial accusing Jesus of breaking the law (use each bullet as evidence for it). Students will be divided into two groups, prosecutors and defendants, along with witness' to these accusations.

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<ul style="list-style-type: none">▪ Dining with Sinners (Mark 2.13-17; Luke 5.30)▪ Debating with Pontius Pilate (John 19.11-12)	
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