**Theo 2**

**Assignment #1**

1. **Briefly describe the world into which Jesus was born:**
2. **The land and its people**

Jerusalem loses its place as the administrative capital to Caesarea Palaestina. John the Baptist is born in Ein Kerem.

1. **Politics and economy**

It was the end of the Herodian governorate, Senator Quirinius appointed Legate of the Roman province of Syria, and the spark of the failed revolt of Judas the Galilean and the founding of the Zealot movement, according to Josephus.

Crassus loots the temple, confiscating all its gold, after failing to receive the required tribute.

1. **Religion**

Judaism was prominent over Jerusalem.

1. **Explain the origin and meaning of the following titles of Jesus to the first Christians**
2. **Christ/Messiah** - *is a saviour or liberator of a group of people in Abrahamic religion.*
3. **Lord** - *is an appellation for a person or deity who has authority, control, or power over others acting like a master, a chief, or a ruler.*
4. **Son of God** - *is sometimes used in the Old and New Testaments of the Christian Bible to refer to those with special relationships with God. In the Old Testament, angels, just and pious men, and the kings of Israel are all called "sons of God."*
5. **Son of man** - *is an expression in the sayings of Jesus in Christian writings, including the Gospels, the Acts of the Apostles and the Book of Revelation. The meaning of the expression is controversial. Interpretation of the use of "the Son of man" in the New Testament has remained challenging and after 150 years of debate no consensus on the issue has emerged among scholars.*
6. **Son of David** - *Nathan (Hebrew: נתן, Modern: Natan, Tiberian: Nāṯān) was the third of four sons born to King David and Bathsheba in Jerusalem. He was a younger brother of Shammuah (sometimes referred to as Shammua or Shimea), Shobab, and Solomon. Although Nathan is the third son raised by David and Bathsheba, he is the fourth born to Bathsheba.*
7. **Word of God** - *In Christology, the Logos (Greek: Λόγος, lit. ''Word", "Discourse", or "Reason'') is a name or title of Jesus Christ, derived from the prologue to the Gospel of John (c 100) "In the beginning was the Word, and the Word was with God, and the Word was God", as well as in the Book of Revelation (c 85), "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."*
8. **Lamb of God** - *Lamb of God (Greek: ἈμνὸςτοῦΘεοῦ, romanized: AmnòstoûTheoû; Latin: Agnus Deī [ˈaɲusˈde.i]) is a title for Jesus that appears in the Gospel of John. It appears at John 1:29, where John the Baptist sees Jesus and exclaims, "Behold the Lamb of God who takes away the sin of the world." It appears again in John 1:36.*
9. **Suffering Servant** - *The Servant songs (also called the Servant poems or the Songs of the Suffering Servant) are four songs in the Book of Isaiah in the Hebrew Bible, which include Isaiah 42:1-4; Isaiah 49:1-6; Isaiah 50:4-7; and Isaiah 52:13-53:12. They were first identified by Bernhard Duhm in his 1892 commentary on Isaiah.*

**Assignment #2**

1. **The Four Canonical Gospels** [**https://www.ukessays.com/essays/religion/the-four-canonical-gospels-in-the-new-testament-religion-essay.php**](https://www.ukessays.com/essays/religion/the-four-canonical-gospels-in-the-new-testament-religion-essay.php)

<https://en.m.wikipedia.org/wiki/Synoptic_Gospels>

* 1. Describe each Gospel according to:
     1. The Evangelist
     2. Intended Audience
     3. Date and Place of Composition
     4. Content

1. **What is meant by Synoptic Gospels?**
   1. **Why are the Gospels of Mark, Matthew, and Luke called “Synoptic Gospels”?**

The [gospels](https://en.m.wikipedia.org/wiki/Gospel) of [Matthew](https://en.m.wikipedia.org/wiki/Gospel_of_Matthew), [Mark](https://en.m.wikipedia.org/wiki/Gospel_of_Mark), and [Luke](https://en.m.wikipedia.org/wiki/Gospel_of_Luke) are referred to as the **synoptic Gospels** because they include many of the same stories, often in a similar sequence and in similar or sometimes identical wording.

The term synoptic comes from the Greek syn, meaning "together", and optic, meaning "seen". According to the majority viewpoint, Mark was the first gospel written. Matthew and Luke then used Mark as a source

* 1. **Explain how John’s account differs from the Gospels of Mark, Matthew, and Luke?**

The Gospels of Mark, Matthew, and Luke stand in contrast to [John](https://en.m.wikipedia.org/wiki/Gospel_of_John), whose content is largely distinct.  That fact has been recognized since the early church itself. Already by the year 200, John's gospel was called the spiritual gospel precisely because it told the story of Jesus in symbolic ways that differ sharply at times from the other three.John's approach is so unique that 90 percent of the information he provides regarding the life and ministry of Jesus is absent from the Synoptic Gospels.

**Major Differences:**

1. **OMISSION BY JOHN OF MATERIAL FOUND IN THE SYNOPTICS.**

John’s Gospel omits a large amount of material found in the synoptic Gospels, including some surprisingly important episodes: the temptation of Jesus, Jesus’ transfiguration, and the institution of the Lord’s supper are not mentioned by John. John mentions no examples of Jesus casting out demons. The sermon on the mount and the Lord’s prayer are not found in the Fourth Gospel. There are no narrative parables in John’s Gospel (most scholars do not regard John 15:1-8 [“the Vine and the Branches”] as a parable in the strict sense).

1. **INCLUSION BY JOHN OF MATERIAL NOT FOUND IN THE SYNOPTICS.**

John also includes a considerable amount of material not found in the synoptics. All the material in John 2—4, Jesus’ early Galilean ministry, is not found in the synoptics. Prior visits of Jesus to Jerusalem before the passion week are mentioned in John but not found in the synoptics. The seventh sign-miracle, the resurrection of Lazarus (John 11) is not mentioned in the synoptics. The extended Farewell Discourse (John 13—17) is not found in the synoptic Gospels.

1. **DIFFERENT LENGTH OF JESUS' PUBLIC MINISTRY.**

According to John, Jesus’ public ministry extended over a period of at least three and possibly four years. During this time Jesus goes several times from Galilee to Jerusalem. The synoptics appear to describe only one journey of Jesus to Jerusalem (the final one), with most of Jesus’ ministry taking place within one year.

1. **'HIGH' CHRISTOLOGY AS OPPOSED TO THE SYNOPTICS.**

The Prologue to John’s Gospel (1:1-18) presents Jesus as the Lovgo" become flesh (1:14). John begins his Gospel with an affirmation of Jesus’ preexistence and full deity, which climaxes in John 20:28 with Thomas’ confession “My Lord and my God!” The non-predicated ejgweijmi sayings in the Fourth Gospel as allusions to Exod 3:14 also point to Jesus’ deity (John 8:24, 28, 58). Compare Mark who begins his Gospel with Jesus’ baptism and Matthew and Luke who begin theirs with Jesus’ birth. John begins with eternity past (“In the beginning the Word already was…”).

1. **LITERARY POINT OF VIEW: JOHN VERSUS THE SYNOPTICS.**

The synoptics are written from a third person point of view, describing the events as if the authors had personally observed all of them and were reporting what they saw at the time. Thus they are basically descriptive in their approach. John’s Gospel, on the other hand, although also written from a third person point of view, is more reflective, clearly later than the events he describes. The author of the Fourth Gospel very carefully separates himself from the events he describes (cf. the role of the Beloved Disciple in the Fourth Gospel). However clear it is that he was an eyewitness of the life of Jesus, it is no less clear that he looks back upon it from a temporal distance. While we see the events through his eyes, we are carefully guided to see the events of Jesus’ life not as John saw them when they happened but as he now sees them. We understand more of the significance of the events described from the position the writer now holds than an eyewitness could have understood at the time the events took place. In this sense John’s Gospel is much more reflective.

**Assignment #3**

**THE PARABLES OF JESUS**

1. **What is a Parable?**

* It is a simple story used to illustrate a moral or spiritual lesson, as told by Jesus in the Gospels. A parable envisions the whole narrative to generate the spiritual message.
* A parable is a story about a familiar subject to teach an important moral lesson. The root meaning of the word parable means a placing side by side for the sake of comparison. The Gospel writer generally identifies a narrative with a spiritual meaning by specifically calling the lesson a παραβολή or parable.
* A parable is a type of [analogy](https://en.wikipedia.org/wiki/Analogy).

1. **List down at least Seven Parables of Jesus.**

Listed in the table below are the parables told by Jesus:

|  |  |  |  |
| --- | --- | --- | --- |
| 1 | The Lamp | 18 | Pearl of Great Price |
| 2 | The Speck and the Log | 19 | The Net |
| 3 | New Cloth on Old Garment | 20 | The Invited Guests |
| 4 | The Divided Kingdom | 21 | The Heart of Man |
| 5 | The Sower | 22 | The Lost Sheep |
| 6 | The Growing Seed | 23 | The Lost Coin |
| 7 | The Good Samaritan | 24 | The Prodigal Son |
| 8 | The Friend at Midnight | 25 | The Rich Man and Lazarus |
| 9 | The Rich Fool | 26 | The Persistent Widow |
| 10 | The Barren Fig Tree | 27 | The Pharisee and the Tax Collector |
| 11 | The Weeds Among the Wheat | 28 | The Unforgiving Servant |
| 12 | The Mustard Seed | 29 | Laborers in the Vineyard |
| 13 | The Leaven | 30 | The Two Sons |
| 14 | Hidden Treasure | 31 | The Tenant Farmers |
| 15 | Marriage Feast/Great Banquet | 31 | The Budding Fig Tree |
| 16 | The Two Debtors | 33 | The Faithful and Wicked Servants |
| 17 | The Ten Virgins | 34 | Ten Talents or Gold Coins |

1. **Choose one Parable and reflect on it.**
   1. **Write down the whole content of your chosen parable including from what Gospel and its chapter and verses.**

**The Parable of the Lost Sheep  
(Matthew 18:10-14/Luke 15:1-7)**

**15**Now the tax collectors and sinners were all gathering around to hear Jesus. **2**But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

**3**Then Jesus told them this parable: **4**“Suppose one of you has a hundred sheep and loses one of them. Doesn’t he leave the ninety-nine in the open country and go after the lost sheep until he finds it? **5**And when he finds it, he joyfully puts it on his shoulders **6**and goes home. Then he calls his friends and neighbors together and says, ‘Rejoice with me; I have found my lost sheep.’ **7**I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent

1. **Write a personal reflection about your chosen parable.**

**Reflection**

How wonderful it is to be in the care of the Lord. Despite us being so many, he still reaches out to those who are “lost”. If you think about it, how is a shepherd able to leave his flock just to look for a single one that had gone astray? Is he not worried that many more will be lost? Is it worth it? All for the sake of one sheep, he leaves the flock to find the lost one. He has faith that the flock would stay together and with the help of his shepherd dog, they shall be safe. Comparable to us, his followers. The Lord will always be there for us, all the more for those who had lost their way to His Kingdom.

**Assignment #4**

**THE MIRACLES OF JESUS DURING HIS PUBLIC MINISTRY**

1. **What is a theological meaning of a Miracle?**

* a miracle is an extraordinary event, perceptible to the senses, produced by God in a religious context as a sign of the supernatural.
* A miracle is a divine operation that transcends what is normally perceived as natural law; it cannot be explained upon any natural basis.

1. **List down at least five Miracles performed by Jesus during His public ministry.**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **THE MIRACLES OF JESUS CHRIST** | | | | |
| **MIRACLE** | **MATTHEW** | **MARK** | **LUKE** | **JOHN** |
| Healing the possessed man in Capernaum |  | 1:21-28 | 4:31-37 |  |
| Healing of Peter's Mother-in-law | 8:14-15 | 1:29-31 | 4:38-39 |  |
| Cleansing of a Leper | 8:1-4 | 1:40-45 | 5:12-16 |  |
| Turning Water into Wine at Cana |  |  |  | 2:1-11 |
| The Miraculous Catch of Fish |  |  | 5:1-11 |  |
| Healing of a Paralytic | 9:1-8 | 2:1-12 | 5:18-26 |  |
| Cure of the Man with a Withered Hand | 12:9-14 | 3:1-6 | 6:6-10 |  |
| Healing of Official's Son in Capernaum |  |  |  | 4:43-54 |
| Healing of Centurion's Servant | 8:5-13 |  | 7:2-10 |  |
| Raising of Widow's Son at Nain |  |  | 7:11-17 |  |
| Calming of the Storm at Sea | 8:23-27 | 4:35-41 | 8:22-25 |  |
| Cure of the Gerasene Demoniac | 8:28-34 | 5:1-20 | 8:26-39 |  |
| Healing of a Paralytic in Jerusalem |  |  |  | 5:1-18 |
| Cure of Woman afflicted with Hemorrhage | 9:20-22 | 5:25-34 | 8:43-48 |  |
| Raising of Jairus' daughter | 9:23-26 | 5:35-43 | 8:49-56 |  |
| Healing Two Blind Men in Nazareth | 9:27-31 |  |  |  |
| Healing A Possessed Mute | 9:32-34 |  |  |  |
| Feeding the 5000 | 14:13-21 | 6:34-44 | 9:10-17 | 6:1-14 |
| Walking on Water | 14:22-33 | 6:44-52 |  | 6:16-21 |
| Healings at Gennesaret | 14:34-36 | 6:53-56 |  |  |
| Cure of Syro-Phoenician's Daughter | 15:21-28 | 7:24-30 |  |  |
| Healing of Deaf-Mute |  | 7:31-37 |  |  |
| Feeding the 4000 | 15:32-39 | 8:1-9 |  |  |
| Restores Sight to the Blind Man of Bethsaida |  | 8:22-26 |  |  |
| Healing of a Man Born Blind in Jerusalem |  |  |  | 9:1-41 |
| Casting Out of a Dumb Demon | 17:14-21 | 9:14-29 | 9:37-43 |  |
| Healing a Possessed Crippled Woman |  |  | 13:11-17 |  |
| Healing of A Man with Dropsy |  |  | 14:1-6 |  |
| Cleansing of Ten Lepers |  |  | 17:11-19 |  |
| Healing the Blind at Jericho | 20:29-34 | 10:46-52 | 18:35-43 |  |
| Healing of Servant's Ear during Arrest |  |  | 22:50-51 |  |
| The Raising of Lazarus |  |  |  | 11:1-44 |
| The Lord's Supper | 26:26-30 | 14:22-26 | 22:19-20 |  |

1. **Choose one Miracle and reflect on it.**
   1. **Write down the whole content of your chosen miracle including from what Gospel and its chapter and verse**
   2. **Write a personal reflection about your chosen miracle.**

**Assignment #5**

What is meant by the passion narrative? Explain the main events below which constitute these narratives: <https://www.catholic.org/prayers/station.php><http://lordcalls.com/dailyprayer/the-way-of-the-cross-the-stations-of-the-cross>

1. The agony in the garden
2. Jesus’ arrest
3. Jesus trial before the Sanhedrin
4. The Roman Trial
5. Crucifixion and death
6. The burial

**Assignment #6**

1. **STATIONS OF THE CROSS**
2. List down the 14 Stations of the Cross and write a short personal reflection each station.

|  |  |
| --- | --- |
| 1 **First Station:**  **Jesus is condemned to death**  Station01 | **REFLECTION**  Jesus stands before Pilate, accused of crimes he hasn’t committed, and He Who is Without Sin mutely accepts the blame for the sin of all. Trust allows for this, Jesus’ full trust in God’s plan—the promise of resurrection and salvation. This was the light that led him through the darkness. |
| **2 Second Station:**  **Jesus carries His cross**  Station02 | **REFLECTION**  Scholars generally agree that Jesus carried the horizontal beam of the cross, which weighed about 125 pounds. We can only imagine the pain he endured as he walked, the beam chafing his fleshtorn back. Steadfast acceptance of God’s will allowed him to put on foot in front of the other. |
| **3 Third Station:**  **Jesus falls the first time**  Station03 | **REFLECTION**  At the time of Jesus’ death, crucifixion was the punishment reserved for the lowest of society’s low, the prevailing method employed to publicly dishonor a person. Jesus’ brutal flogging was part of the practice and, as it sent his body into shock from pain and blood loss, the likely cause of his fall. Consider Christ’s humility, then: “God Made Flesh” succumbed to the ultimate display of human denigration and assumed the physical vulnerabilities of the human body. |
| **4 Fourth Station:**  **Jesus meets his mother**  Station04 | **REFLECTION**  Face to face, Jesus and the Blessed Mother meet. Jesus is covered in blood, sweat, and spit, bent under the weight of the cross, subjected to angry shouts of hate. And Mary, experiencing every mother’s worst nightmare that her child will suffer harm, feels the sword pierce her soul. Moving with fiercely protective love, she offers her son the little she can: the comfort of her presence. |
| **5Fifth Station:**  **Simon of Cyrene helps Jesus to carry his cross**  **Station05** | **REFLECTION**  Simon from Cyrene is pressed into service “on his way in from the country”; it’s an unexpected detour from his plan for the day. Scripture doesn’t tell us why he is appointed for the task or how he reacts. The point, it seems, is simply what he does. He serves a man in the hour of his greatest need. Here we remember that, as with Simon, our acts of service—expected or not, appointed or not, eagerly shared or not—carry great weight in the kingdom of God. |
| **6 Sixth Station:**  **Veronica wipes the face of Jesus**  **Station06** | **REFLECTION**  As Jesus stumbles down the road to Golgotha, Veronica takes her veil to gently wipe the sweat and blood from his face. In return, Jesus leaves the imprint of his image on the cloth. “He who receives me receives the one who sent me.” Jesus meets her kindness with kindness, blessing her with the imprinted veil, a lasting reminder of God With Us. |
| **7Seventh Station:**  **Jesus falls the second time**  **Station07** | **REFLECTION**  Earlier in the Gospels, we see images of Jesus as the center of attention: some ascended trees to see him; others reached out simply to touch his garments; still others dismantled a roof to lower their sick friend down to Jesus. Jesus had once been surrounded with love and acclaim; now he is rejected and scorned. |
| **8Eight Station:**  **Jesus meets the women of Jerusalem**  **Station08** | **REFLECTION**  A crush of people surrounds Jesus as he drags his cross through the streets—jeering, cheering, yelling people, and grief-stricken, too. Encountering the women, he turns to them and shares a hope-filled message: this is not the end of the story. Those who judge Christ worthy of death will, in the end, meet the judgment of God. There is hope. |
| **9Ninth Station:**  **Jesus falls a third time**  **Station09** | **REFLECTION**  As he nears his place of execution, a third and final fall begs the question: Why would Jesus get up? Why would he summon his last ounce of energy to deliver himself to the pain of the cross? Falling three times; getting up three times. Dying on the cross; rising from the grave. Christ shows us that he can transform weakness, failings, and death into the glory of self-gift. |
| **10Tenth Station:**  **Jesus’ clothes are taken away**  **Station10** | **REFLECTION**  Though artists through the centuries have depicted it otherwise, crucified people in Jesus’ time were stripped of all of their clothes. It was one more step in the process of ultimate humiliation. Imagine the embarrassment of being so exposed. When we or our students are subjected to humiliation, we can be confident of this: Jesus knows how we feel. |
| **11Eleventh Station**  **Jesus is nailed to the cross**  **Station11** | **REFLECTION**  Keeping in mind that the word excruciating literally means “out of the cross,” we reflect on Jesus and the excruciating pain he suffered as soldiers pounded thick nails through his hands and feet. As he completely surrendered any natural human desire to protect himself, Christ bore this pain – our pain – as a supreme sign of his overwhelming love for God’s people. |
| **12Twelfth Station:**  **Jesus dies on the cross**  **Station12** | **REFLECTION**  Not long before his death, Jesus was transfigured before his disciples, confirming his identity as God’s Son. But now he is horrifyingly dead, the victim of the most gruesome assassination; surely his disciples were confused. Surely some doubted who Jesus really was. No wonder they fled the scene. Jesus’ closest friends affirm for us that doubt is not the opposite of faith; it is part of it. |
| **13Thirteenth Station**  **The body of Jesus is taken down from the cross**  **Station13** | **REFLECTION**  Jesus is dead. His body hangs on the cross, limp and lifeless, until at last it is taken down and placed in the lap of his mother. Mary can do absolutely nothing to change the events of this day, but in her helplessness, she does not withdraw in defeat. She clings to her son. By her example, may we learn to do the same. |
| **14Fourteenth Station**  **Jesus is laid in the tomb**  **Station14** | **REFLECTION**  Death without burial was the intended end for the crucified criminal, clinching his worthlessness as a human being. Joseph of Arimathea, then, shows courage in approaching Pilot for permission to bury Jesus. He shows tenderness in preparing Jesus’ body with aloe, myrrh, and linens. And he shows respect in laying Jesus to rest quickly, as was the Jewish custom. This man about whom we know so little teaches us so much about being devoted to Jesus. |

1. **SEVEN LAST WORDS**
2. List down the seven last words of Jesus and write a short personal reflection each Last Word of Jesus

**The First Word**  
[“Father, forgive them; they know not what they do.” (Lk 23:34)](https://stjosemaria.org/seven-last-words-first/)

**Reflection:**

**Even when at death’s doorstep. Jesus, full of mercy and love despite suffering at the same time, profoundly asks God the Father to forgive us. To forgive the ignorant and** those who made life very difficult for Him. Jesus did not bear any hatred towards those who hated, ridiculed, and killed Him. The act of forgiving is not a trait of a weak individual. It is a trait of a strong one. Those who forgive much, love much. May we inherit this trait of Jesus and be able to forgive those who betrayed and hurt us. May we find it in ourselves the courage to forgive and forget. To live on with love and not hate towards our neighbors.

**The Second Word**  
[“Amen, I say to you, today you will be with me in Paradise.” (Lk 23:43)](https://stjosemaria.org/the-seven-last-words-second/)

**Reflection:**

**Ask and you shall receive. Repent and you shall be forgiven.**

**The Third Word**  
[“Woman, behold, your son.”… “Behold, your mother.” (Jn 19:26-27)](https://stjosemaria.org/the-seven-last-words-third/)

**Reflection:**

When Jesus was on the cross dying, He saw His mother Mary still looking after Him. His mother who cared, nurtured and watched over Him from the beginning until the end of His life. Dying and all, Jesus saw that nobody would take care of His mother so He asked John, His beloved disciple to take care of her. Jesus entrusted His Mother Mary to his disciple John in hoped that he would take care of her in His place. It is like telling to your best friend to watch over your loved ones when you are gone. “Dear Mother, treat my friend the same way as you would treat me for they shall take care of you in my place. I am sorry but I must go. It may seem too cruel but please understand. I must go. I love you”. To me, this is what it sounded like. He must fulfill his mission for the salvation of everyone else. He must leave his Mother behind although he does not want to. He is worried about her growing old alone without anyone caring. Any child would worry about their parents in this situation.

**The Fourth Word**  
[“My God, my God, why have you forsaken me?” (Mk 15:34)](https://stjosemaria.org/the-seven-last-words-fourth/)

**Reflection:**

**Throughout all the pain, prosecution, torture, and mocking. Anyone would feel disheartened. At some point, it just becomes too much to bear. Anyone would feel forsaken. Remember, although Jesus is the Son of God, in that time, He was “human”. He could up and go anytime, but for the sake of us all, he stayed and endured all of it but for how long? He’s losing the strength to. But he must keep on. Where can he get the strength to endure even a bit more?**God will never forsake us, God will never abandon us and God will always be there to strengthen us. Therefore, we always have to cling to Him in good times and most specially in the turbulent episodes of our lives. Sometimes, we don’t feel it because what we can only feel at the moment is whatever is troubling us. That’s why we feel forsaken, depressed, drowning in misery, alone, and empty.

**The Fifth Word**  
[“I thirst.” (Jn 19:28)](https://stjosemaria.org/the-seven-last-words-fifth/)

**Reflection:**

**I read something online concerning the fifth word and it went like this:**

**“***Was it physical thirst that Jesus was feeling when He said: “I thirst.” Or was it the thirst for those people who were formerly with Him. These are the people who were with Jesus during His healing and speaking ministry.” When we encounter these words: “I thirst.”  Let us imagine that Jesus is addressing these words to us. I thirst for you to be faithful in your marriage covenant. I thirst for you to be honest where you are presently working right now. I Thirst for you to value the sacredness of life over the evil of abortion. I thirst for you to always be humble.*

*I thirst for your presence at Holy Mass every day or even every Sunday if you cannot make it every day.  I thirst for you to become a good father/mother. I thirst for you to become a good and God loving son/daughter. I thirst for you to be faithful to your priesthood. I thirst for you to be faithful to your religious life.*

It is a very important thing pointed out. It further emphasizes our duties and responsibilities as Christians. For someone who gave up His life for the sake of our salvation, we owe a lot to Jesus. If he thirsts, We must give Him the best drink to “quench” His thirst. That aside,

**The Sixth Word**  
[“It is finished.” (Jn 19:30)](https://stjosemaria.org/the-seven-last-words-sixth/)

**Reflection:**

**The Seventh Word**  
[“Father, into your hands I commend my spirit.” (Lk 23:46)](https://stjosemaria.org/the-seven-last-words-seventh/)

**Reflection:**

**THEO 4**

**Explain the following statements:**

1. “Freedom is doing what I want to do, no matter what.”

This kind of freedom is a one sided kind of freedom.

1. “As long as my intention in doing a thing is good, I will continue doing it.”

This is similar to the philosophy of Niccolo Machiavelli.

1. “Ignorance of the law excuses no one.”
2. “I am responsible for every act I do, whether good or bad.”

**CHAPTER 17  
LOVE ONE ANOTHER**

1. **Assess your understanding**
2. What does loving God “with all your heart, with all your soul, with all your mind and with all your strength” mean?
3. What does “loving your neighbor as yourself” entail?
4. Explain why love of God and love of neighbor must always go together?
5. How do people misrepresent the link between love of God and love of neighbor?
6. **How must we understand our laws and norms today in the context of Christ’s Commandment of love? Below is a list of common laws we observe in the community. Explain how each law or ordinance becomes a way of showing our love for others.**
7. No jaywalking
8. Tapat mo, linis mo
9. Avoid smoke belching
10. No loading or unloading
11. Speed limit: 60 kph

**CHAPTER 18  
RESPECT GOD’S GIFT: LIFE**

Asses your Understanding

1. How do the Fourth and Fifth Commandments protect the value of life?
2. Why do you think Jesus included “getting angry”, “act of insulting”, and “act of humiliating” one’s brother in the acts that constitute violation of the right to life?
3. Why do we have to protect the value of life?

**CHAPTER 19  
CHRIST’S INVITATION TO APPRECIATE HUMAN SEXUALITY**

Assess your Understanding

1. In what way does the passage from Gen. 1:27 speak of the equality of the sexes?
2. Why is it not good for man to be alone?
3. How do you look yourself? Are you happy with being male/female?

**REFERENCE**

**Catechism for Filipino Catholics**

Before we venture into the nature and reality of sin and its relationship to Christian living, let us do the following exercise. It is designed to make you think about some basic attitudes toward sin and morality. State briefly your own opinion or view on the ideas expressed.

1. Sin has to do with breaking the rules and regulations of the Church.
2. What’s wrong is what I think is wrong.
3. Some actions are wrong even I don’t think they are wrong. They may be wrong in themselves and for others but not necessarily for me.
4. I don’t like going to church. It bores me. I would rather take a walk in the woods and worship God in my own way.
5. I perceive sin primarily in terms of relationship. Every time I do something to harm my relationship with God or a neighbor, I commit a sun. this includes attitudes I have towards them

After you have responded to the above statements, discuss with a partner your attitudes towards sin and morality. Then, write briefly your basic attitude towards sin.

This activity shows the importance of observing laws in your day-to-day living and in your relationship or encounter with other people.

1. Is it true that sin has to do with the breaking of rules and regulations formulated and imposed by the church? Why?
2. Why is it important to have laws? Can you live without them?
3. Enumerate some house rules and school policies and regulations. What is your attitude towards these laws?
4. Can you break laws, rules, and regulations without any harmful consequences? Why?
5. As a Christian, what laws of God do you obey or try to live by? Have you been successful in doing so? Why?

**Theo 5**

**Activity #1**

**MARRIAGE LAWS**

To test your knowledge of the marriage laws of the Church, here are some true and false statements. See how much you know by trying your hand at these.

\_\_\_\_ 1. A catholic may not marry a non-Catholic.

\_\_\_\_ 2. A Catholic must marry before a priest and two witnesses.

\_\_\_\_ 3. The Church encourages a couple to live together before getting married.

\_\_\_\_ 4. The Catholic Church recognizes homosexual marriages.

\_\_\_\_ 5. Catholic Church teaching holds that marriage is always permanent.

\_\_\_\_ 6. The Church will bless a marriage where the couple has decided beforehand not to have any children.

\_\_\_\_ 7. The Church hopes each married couple will have as many children as possible.

\_\_\_\_ 8. A Catholic is obliged to obey Church laws on marriage.

\_\_\_\_ 9. There are no restrictions – besides state laws – for two Catholics who wish to marry.

\_\_\_\_ 10. The Catholic Church is strongly against family planning.

**Activity #2**

Fill up the blanks below. In column A, write as many reasons as to why marriages fail. In column B write the “ideals” so that marriage should be successful exactly at each of the opposite items in column A.

|  |  |
| --- | --- |
| **COLUMN A** | **COLUMN B** |
| **Why Do Marriages Fail?** | **How can Marriage be Successful?** |
| Losing interest | Commitment |
| Shrinking Responsibilities | Faithfullness towards your partner |
| Lost Intimacy | Humilty and humbleness |
| Lack of Appreciation | Patience and forgiveness |
| Extramarital Affairs | Quality time |
|  | Honesty and trust |
|  | Communication |
|  | Selflessness |

**Activity #3**

1. What traditional family practices in the past would you want to retain? Explain why.
   * In our family, we practice “*mano*” whenever we arrive at our house or when an adult enters the house. This practice shows respect towards the elders with the intent that you acknowledge their maturity.
2. What modern-day practices do you like best? Explain why.
3. What practices would you like to observe in the future in your family life? Explain why.

**Activity #4**

1. Do you think that our value system as Filipinos is helpful to the young in preparing them for choosing their lifetime partners? Explain.
   * I do think that our values help them. Being family-oriented is a big factor for a better family life with their partner. Our faith and religiosity also helps them by being closer to God and ensuring that their relationship would be centered around God.
2. Are there differences between society’s expectation in one’s partner and the qualities that really count?

* Yes, because not all expectations made by the society always match the preference of a person. Also, people tend to fall in love with a person even if it contradicts their own expectations towards their ideal partner.

1. How would you like to be courted (if a girl)? How would you court a girl (if a boy)?
   * I really don’t think that courting someone leads to a good relationship. I would prefer for me and my partner to have a strong foundation for our relationship, built with trust and mutual attraction towards each other.
2. Do you agree that a broken engagement is better than a broken marriage? Explain.
3. Do you believe that engaging in pre-marital sex is justified because you are getting married very soon?

**Activity #5**

1. How do Catholics understand the term “Family Planning” as differentiated from the popular understanding of the term?
2. How is “Pro-choice” differentiated from “Pro-life”: Which is our Catholic stand and what reasons do we give for this choice?

**Activity #6**

Research and submit a paper on this subject (one and a half pages): Why abortion is considered gravely wrong.

S.A.Q.

1. How is responsible parenthood exercised by Catholics?
2. React to this comment: “Catholics do not accept family planning.”

**Activity #7**

1. Which is a more difficult situation for a Catholic spouse: a mixed marriage or one with disparity of cult? Why?
2. Would you encourage a Catholic to marry outside of his or her religion? Why?
3. Would you change your religion to marry your non-Catholic girlfriend or boyfriend? Or would you give up your faith and join his or her religion? Why?

**FINAL EXAM THEOLOGY 5**

**MARITAL ADJUSTMENT**

1. Explain the difference between love and marriage.
   * Love is pure emotion. It is also a feeling at the same time. When you are in love, you are not obligated to undergo marriage, for it is a choice and not a requirement.
   * Marriage is more of a civil status. It is the event in which a couple officially becomes married.
   * Love is a feeling or an emotion, whereas marriage is more of a ceremonial event to formalize a change in one’s civil status from being single to being married.
   * Marriage is more equated to commitments, whereas love doesn’t necessarily have any, unless it is the romantic type of love.
2. What is the primary essence of marriage?
   * Finding a person who completes you, confirming that you and that person have some common goal (having a family, not having a family, traveling, or some other passion), and deciding to make your union legal.
3. What is the difference between adulthood and maturity?
   * Adulthood is the time of life when one is expected to take responsibility for one's own actions and well-being while maturity is the state of being mature, ready or ripe.
4. Can a couple escape living with in-laws? How?
5. How can infidelity be avoided?
   * Avoiding being secluded alone with a person you are attracted in a physical, sexual, or even emotional way aside from your partner.
   * Avoid drinking alcoholic beverages with someone else that you are attracted to other than your partner.
   * Strengthening your relationship with your partner and focus on him or her.
   * Reflect on what will be the effects of your infidelity and don’t delude yourself with excuses.

**RESPONSIBLE PLANNED PARENTHOOD**

1. Define Family Planning.
   * The practice of controlling the number of children in a family and the intervals between their births, particularly by means of artificial contraception or voluntary sterilization.
2. What is meant by responsible parenthood?
   * It is the will and ability of parents to respond to the needs and aspirations of the family and children.
3. What is birth control? How different is it from family planning?
   * It is any method that is used to prevent pregnancy
   * Birth control is a method without planning, whilst family planning is managing resources to have the ability to respond to the needs of one’s family and children.
4. Why is it necessary to limit the size of the family?
   * The limit has to be limited to match one’s ability to sustain their family.
5. Why is abortion considered illegal in the Philippines