

### Required Reading

#### LESSON I

- (1) *Catechism of the Catholic Church*, #101 - #108.
- (2) Harrington, Daniel J., *How Do Catholics Read the Bible?*, 2005. Chapters 1 & 2
- (3) "The Use and Abuse of the Bible" from *Scripture from Scratch*, 1999

#### LESSON II

- (1) Genesis 1-3, 15, 17
- (2) Exodus 24
- (3) *Catechism of the Catholic Church*, #109 - #114.
- (4) Harrington, Daniel J., *How Do Catholics Read the Bible?*, 2005. Chapters 3 & 5
- (5) "Covenant: The Tie That Binds ... and Frees" from *Scripture from Scratch*, 2001.
- (6) "Creationism: What's a Catholic to Do?" from *Catholic Update*, 2007.

#### LESSON III

- (1) The Gospel of Mark
- (2) *Catechism of the Catholic Church*, #115 - #130.
- (3) Harrington, Daniel J., *How Do Catholics Read the Bible?*, 2005. Chapters 4 & 6
- (4) "Exploring the Synoptic Gospels: Mark and His Careful Readers" from *Scripture from Scratch*, 2000.\*
- (5) "Matthew's Gospel: A Community Effort" from *Scripture from Scratch*, 2000.
- (6) "Matthew's 5 Sermons to Live By" from *Scripture from Scratch*, 1996.
- (7) "God's Great Reversal: Key to the Gospel of Luke" from *Catholic Update*, 2009.

#### LESSON IV

- (1) John 1:1-14
- (2) Acts 2:14-41
- (3) Philippians
- (4) Philemon
- (5) "The Biblical Journey: From Darkness to Light " from *Scripture from Scratch*
- (6) "Jesus Christ: Why the Word Became Flesh " from *Catholic Update*
- (7) "Introducing St. Paul the Apostle: His Life and Mission" from *Catholic Update*
- (8) "Gnosticism and the Creation of the Canon " from *Scripture from Scratch*
- (9) "Foundational Beliefs of Christianity " from *Scripture from Scratch*

#### LESSON V

- (1) 2 Timothy
- (2) 2 Peter
- (3) *Catechism of the Catholic Church*, #131 - #141.
- (4) [\*Dei Verbum\*](#)
- (5) Harrington, Daniel J., *How Do Catholics Read the Bible?*, 2005. Chapters 7 & 8
- (6) "Very Revealing: The Constitution on Divine Revelation" from *Scripture from Scratch*, 2005.
- (7) "From Scripture to Doctrine" from *Scripture from Scratch*, 2004.
- (8) "Interpreting the Bible: The Right and the Responsibility" from *Scripture from Scratch*, 1997.

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## Lesson 1 – Handout 1

The purpose of this Pre-Test is to find the gaps in your knowledge that the course will be able to fill. How many you get right has no impact on your completion status.

1. Inspiration in the Scriptures means
    - a. every word written is precisely the actual word of God spoken to the prophets.
    - b. the authors had the gift of spiritual insight and so were able to see the meaning behind experiences and events.
    - c. neither of the above.
  2. The Bible is
    - a. a single book.
    - b. a library of books.
    - c. two books.
  3. Contextualism is
    - a. a disease found in the Old Testament.
    - b. a process of asking questions about the context of a situation to better understand it.
    - c. another name for fundamentalist.
  4. The differences between the Catholic and Protestant Bibles
    - a. concern several books in both the Old and New Testament.
    - b. concern several books in the Old Testament; the New Testaments are the same.
    - c. concern several books the New Testament; the Old Testaments are the same.
    - d. There are no differences between Catholic and Protestant Bibles.
  5. The Jewish faith's Tanak
    - a. Matches the Catholic Bible's Old Testament
    - b. Matches the Protestant Bible's Old Testament
    - c. Is completely different from both the Catholic and Protestant Old Testaments.
  6. When Catholics say that the Bible is inerrant (without error), they mean
    - a. while the Bible may contain errors in historical or scientific data, the Bible is inerrant in matters of faith or spiritual teaching.
    - b. the Bible contains no errors whatsoever, whether historic, scientific, or spiritual.
    - c. Catholics do not actually believe that the Bible is inerrant.
  7. From the Catholic perspective, did the Bible shape the Church or did the Church shape the Bible (under the guidance of the Holy Spirit)?
    - a. the Bible shaped the Church.
    - b. the Church shaped the Bible.
    - c. Both: the Bible shaped the Church and the Church shaped the Bible.
  8. When it comes to scripture, the Church teaches that
    - a. Catholics should not read the Bible
    - b. Catholics may not believe in evolution
    - c. Catholics must take a fundamentalist, literal interpretation of Scripture.
    - d. All of the Above
    - e. None of the Above
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**HEBREW**  
***LAW (TORAH)***

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

***PROPHETS (NEBIIM)***

**FORMER:**

Joshua  
Judges  
Samuel  
Kings

**LATTER:**

Isaiah  
Jeremiah  
Ezekiel  
The Twelve

***WRITINGS (KETUBIM)***

Psalms  
Proverbs  
Job  
The five Megilloth:  
Canticle of Canticles  
Ruth  
Lamentations  
Ecclesiastes  
Esther  
Daniel  
Ezra-Nehemiah  
Chronicles

**PROTESTANT**  
***PENTATEUCH***

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

***HISTORICAL***

Joshua  
Judges  
Ruth  
1&2 Samuel  
1&2 Kings  
1&2 Chronicles  
Ezra  
Nehemiah

Esther

***WISDOM***

Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs

***PROPHETS***

**MAJOR:**

Isaiah  
Jeremiah/Lamentations  
Ezekiel  
Daniel

**MINOR:**

Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

**CATHOLIC**  
***PENTATEUCH***

Genesis  
Exodus  
Leviticus  
Numbers  
Deuteronomy

***HISTORICAL***

Joshua  
Judges  
Ruth  
1&2 Samuel  
1&2 Kings  
1&2 Chronicles  
Ezra  
Nehemiah

Tobit

Judith

Esther

1&2 Maccabees

***WISDOM***

Job  
Psalms  
Proverbs  
Ecclesiastes  
Song of Songs

Wisdom

Sirach

***PROPHETS***

**MAJOR:**

Isaiah  
Jeremiah/Baruch/Lamentations  
Ezekiel  
Daniel

**MINOR:**

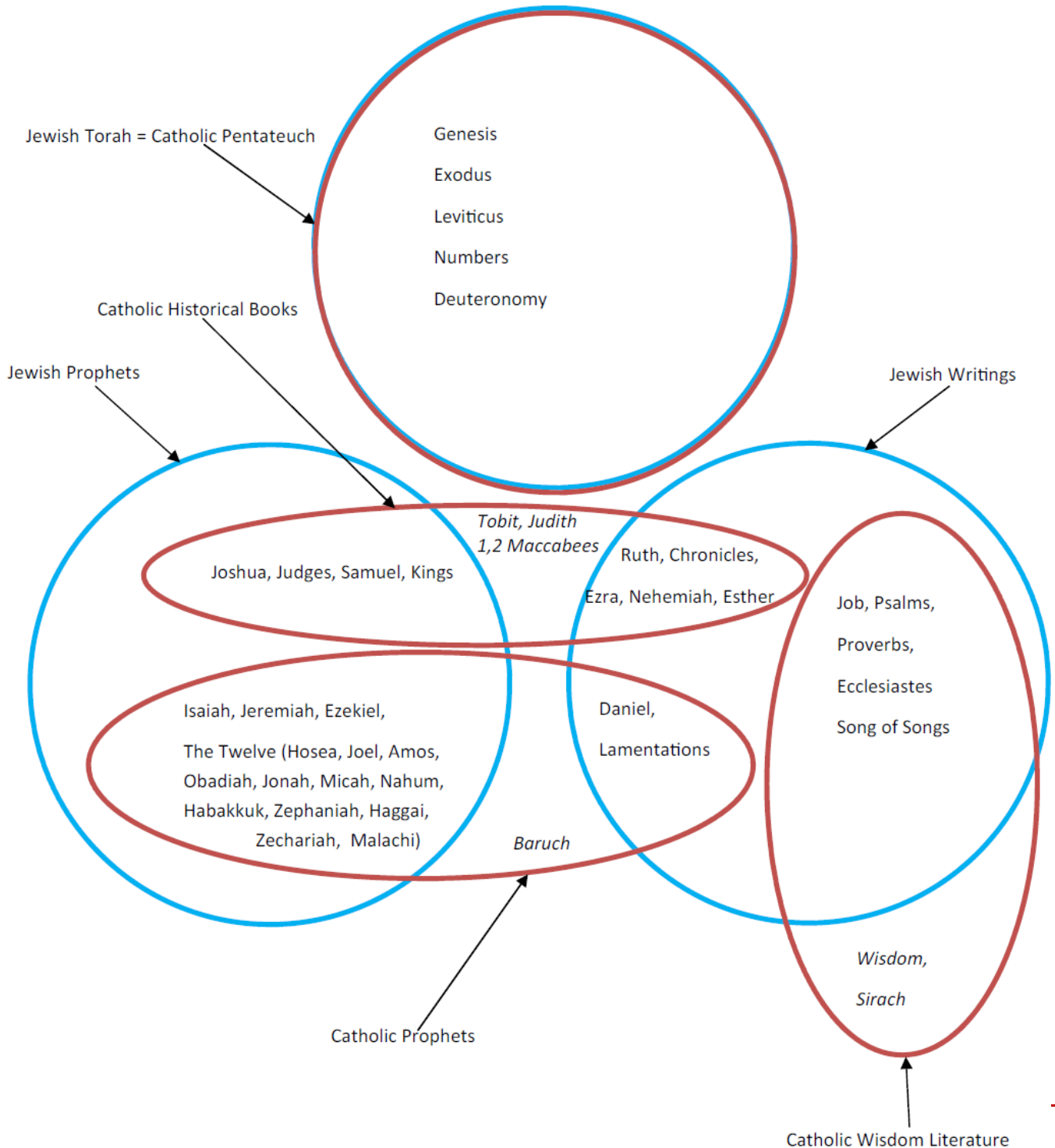
Hosea  
Joel  
Amos  
Obadiah  
Jonah  
Micah  
Nahum  
Habakkuk  
Zephaniah  
Haggai  
Zechariah  
Malachi

# Relationship between Jewish division of the TaNaK and Catholic division of the Old Testament

Catholics divide the Old Testament into four sections  
Pentateuch (First Five Books)  
Historical Books  
Prophets  
Wisdom Literature

Jews divide the TaNaK into three sections  
Torah (Law)  
Nebiim (Prophets)  
Ketubim (Writings)

There are seven books in the Catholic Old Testament not included in the Jewish TaNaK



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**Lesson 1 – Handout 4**  
**(Home Group Exercise)**

With reference to CCC nos. 101-108 and *How Do Catholics Read the Bible?*, pp. 13-16  
(Chapter 1: The Word of God in Human Language)

(a) What is the relationship between the Bible and the Word of God?

(b) Who authored the Bible, God or people?

With reference to *How Do Catholics Read the Bible?*, pp. 18-27  
(Chapter 2: The Different Canons, The History of the Old Testament Canon(s))

(a) What is meant by the canon of Scripture?

(b) How did the Catholic Church arrive at the canon of the Old Testament?

(c) Why is the Catholic canon of the Old Testament different from that used by Jews and Protestants?

With reference to *How Do Catholics Read the Bible?*, pp. 18-21,27-31  
(Chapter 2: The Different Canons, The History of the New Testament Canon)

(a) What is meant by the canon of Scripture?

(b) How did the Catholic Church arrive at the canon of the New Testament?

(c) What were the main criteria used to determine a New Testament book's canonicity?

With reference to *How Do Catholics Read the Bible?*, pp. 1-13  
(Chapter 1: Introductory section, The Bible and the Church, Modern Catholic Documentation)

(a) What is the relationship between the Bible and Church?

(b) What are some key texts for Catholics on how to interpret the Bible and what are some of the most important messages of those texts?



With reference to “The Use and Abuse of the Bible” from *Scripture from Scratch*

(a) Why is the Catholic approach to Scripture not fundamentalist?

(b) What are key things to keep in mind when interpreting the Bible?

(c) What are some common abuses in terms of Biblical (mis)interpretation?

(d) What are some keys to interpreting the Bible faithfully?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. How comfortable are you with the idea that the truth revealed in Sacred Scripture is the truth God wished to be confided there *for the sake of our salvation* and that the Bible may contain scientific or historical inaccuracies?
2. What do you make of the fact that the human authors of the Bible wrote in ways that were conditioned by their historical and socio-cultural location?

The purpose of this Pre-Test is to help your facilitator and you find the gaps in your knowledge that the course will be able to fill. How many you get right or wrong has no impact on your completion status.

1. According to Catholic theological tradition,
    - a. The Bible is the only means of divine revelation.
    - b. The Church is the only means of divine revelation.
    - c. The Bible is a precious channel for divine revelation, but there are also several other sources, such as creation, history, human persons, society, tradition, and reason.
  
  2. A covenant is
    - a. a legally binding signed contract between two parties found in biblical times.
    - b. A solemn commitment between two parties, most often pledged in a public setting, witnessed by others.
    - c. The pledge of a superior person (or power) to an inferior person, describing roles and expectations.
  
  3. The Catholic Church teaches that the Old Testament Covenant
    - a. has never been revoked.
    - b. was determined to be null and void upon the crucifixion of Jesus Christ.
    - c. was made and broken so many times that it can be dismissed as irrelevant.
  
  4. The Catholic Church teaches that
    - a. the Bible can be applied the exact same way to all people, at all times, in all situations.
    - b. the contemporary experience and background of modern readers gives us additional insight into the wisdom and truth of Scripture.
    - c. we devalue the truth of Sacred Scripture when we bring our own life experience into our interpretation; we must only consider the context of the events in Scripture itself.
  
  5. Which statement offers the most accurate description of the Church’s stance on “historical criticism”?
    - a. Criticizing the Sacred Scriptures denies the Truth of the Word of God, so historical criticism is not an appropriate way to study or read the Bible.
    - b. In most institutions of higher learning (including seminaries) the Old Testament is studied according to the principles of historical criticism.
    - c. Historical Criticism is appropriate for archeologists and literature, but it does not bring any real value to Scripture study.
    - d. None of the above.
  
  6. When did the Church officially endorse the value of linguistic, archeological, and historical research in clarifying the meaning of the Old Testament?
    - a. Only recently, with Pope Francis
    - b. In 1993, with Pope John Paul II’s Pontifical Biblical Commission’s document “The Interpretation of the Bible in the Church.
    - c. In Pope Pius XII’s 1943 encyclical *Divinio Afflante Spiritu*
    - d. At the Second Vatican Council, in *Dei Verbum* (1965)
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7. What is meant by the term "Creationism"?
    - a. The belief that the world and all that is in it has a Creator.
    - b. The belief that creation by God occurred literally as described in the Book of Genesis, such that the statements in Genesis are scientific fact.
    - c. The understanding that evolution and the events described in Genesis can come together to present the greater picture of Creation.
    - d. none of the above.
  
  8. Does the Catholic Church teach that there is an essential conflict between science and religion (meaning that they are inherently opposed, as enemies)?
    - a. Yes.
    - b. No.
  
  9. Which of the following statements is an accurate description of the Catholic stance on evolution?
    - a. To believe in evolution is to reject faith in God.
    - b. There is no necessary conflict between the theory of evolution and belief in God; it is possible to hold both as true.
    - c. none of the above.
  
  10. The concern with Intelligent Design is that
    - a. it is a philosophical and theological stance being taught as scientific fact.
    - b. it is not as widely embraced by Catholics as it should be.
    - c. it does not go far enough to assert the sovereignty of God as Creator.

With reference to CCC nos. 109-114

(a) What is meant by “the sacred authors’ intentions” and how are they to be discerned?

(b) What is meant by the phrase “the content and unity of the whole Scripture”?

With reference to *How Do Catholics Read the Bible?*, pp. 34-41  
(Chapter 3: The Catholic Theological Tradition, The Catholic Experience)

(a) How is the Bible both like and unlike other books?

(b) What is meant by the terms “revelation”, “inspiration”, and “inerrancy”?

(c) What is meant by the terms “Catholic Imagination” and “Analogical Imagination” and in what ways are they related to the Bible?

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**Lesson 2 – Handout 4**  
**(Expert Group 2)**

With reference to *How Do Catholics Read the Bible?*, pp. 67-76  
(Chapter 5: Old Testament Study Today, Biblical Interpretation in Jesus' time)

(a) What do Catholics expect to find in their study of the Old Testament and what interpretive tools are necessary in order to find those things?

(b) How does the way that Jews in Jesus' time interpreted what we regard as the Old Testament shed light on the way early Christians used those books?





With reference to “Covenant: The Tie that Binds ... and Frees” from *Scripture from Scratch*

(a) What is a Covenant? How is it similar to and different from a contract?

(b) What key covenants do we find in the Old Testament?

(c) What is the relationship of the Ten Commandments to the Covenant?

(d) What relevance does the notion of Covenant have for us as Catholic Christians today?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. What difference in your day-to-day life as a Catholic Christian disciple does it make to think of your relationship with God in covenantal terms?
2. Living in a part of the country where Biblical fundamentalism is a major social force, how will the fact that as Catholics we do not read the Bible, especially the Old Testament, in that way affect your engagement with others and some of the major societal issues of the day?

The purpose of this Pre-Test is to help your facilitator and you find the gaps in your knowledge that the course will be able to fill. How many you get right or wrong has no impact on your completion status.

1. Which of the four canonical Gospels was the earliest to be written down?
    - a. Matthew.
    - b. Mark.
    - c. John.
    - d. Luke.
  2. The Church teaches that we should read the gospels
    - a. As theological documents that emerged from various communities reflections on the meaning of life, teachings of Jesus, and Paschal Mystery of Jesus.
    - b. Biographies of Jesus with important, historically accurate information, as well as truth for life.
  3. The synoptic Gospels are
    - a. Matthew, Mark and John.
    - b. John, Luke and Matthew.
    - c. Mark, Matthew and Luke.
    - d. Mark, Paul and Titus.
  4. Calling them the “synoptic” gospels means that
    - a. they are in sync with one another in overall themes and important details.
    - b. they offer a “common vision” (or synopsis) of Jesus with regard to the outline of his ministry.
    - c. the three testaments are synonymous with one another.
    - d. none of the above.
  5. Each Gospel was written
    - a. by the apostles immediately following the death and resurrection of Christ.
    - b. after a period of time referred to as the “oral tradition,” where the missionary Church recalled the stories and sayings of Jesus.
  6. Each Gospel was written for
    - a. the gentiles, calling them to serve the poor.
    - b. different audiences, at different times, facing different circumstances.
    - c. Both the Jewish and Gentile community to create a new Church.
  7. When it comes to interpretation of Scripture, the Church teaches that
    - a. There are different senses of Scripture that draw out different meanings.
    - b. The Magisterium will dictate the official interpretation of Scripture.
    - c. none of the above.
  8. The concept that was central to Jesus’ preaching was
    - a. living a celibate life following Jesus.
    - b. founding a new church.
    - c. the Kingdom of God.
    - d. give all you have to the poor.
  9. The purpose of a parable is to:
    - a. call the audience to conversion.
    - b. find a new way to tell a story.
    - c. none of the above.
  10. The kingdom of God is
    - a. a future reality.
    - b. a present internal reality.
    - c. both a and b.
    - d. none of the above.
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With reference to *CCC*, nos. 124-127

- (a) What are the stages of formation of the gospels?

With reference to CCC, nos.115-123

(b) What are the two major senses of Scripture?

(c) Into what three categories can the second sense be divided?

(d) Define each of the four.

With reference to “Exploring the Synoptic Gospels: Mark and His Careful Readers” from *Scripture from Scratch*

- (a) Which gospels are the synoptic gospels and to what does that term refer?
- (b) What is meant by the phrase “The Synoptic Problem”?
- (c) What solution to the synoptic problem is accepted by most scholars today?
- (d) What was Mark’s “masterstroke” and what unique contributions did Matthew and Luke make?

With reference to *How Do Catholics Read the Bible* pp. 83-90  
(Chapter 6: The Formation of the Gospels, The Gospels as Witnesses to Jesus and the Early Church)

- (a) What are the three basic points about the formation of the gospels and what implications does each of them have for us?
- (b) What does the word “gospel” mean and why was it selected to name these particular pieces of Christian religious writing?
- (c) Are the gospels anti-Jewish?

With reference to “Matthew’s 5 Sermons to Live By” from *Scripture from Scratch*

- (a) What is significant about an organizational structure of Matthew’s gospel into five sermons?
- (b) In what way were these five sermons messages of hope and encouragement to people in troubled times?
- (c) What is a parable and why is it an effective tool for teaching?



Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. How will you read the gospels differently knowing that all the written gospels were the result of a community's reflection and the collection and editing of various sources?
2. Why did the Church preserve all 3 synoptic gospels instead of adopting only one or creating a synthesis of the three? What difference does this make in how you read the gospels?

The purpose of this Pre-Test is to help your facilitator and you find the gaps in your knowledge that the course will be able to fill. How many you get right or wrong has no impact on your completion status.]

1. St. Paul
  - a. who is first mentioned in Acts of the apostles using his Jewish name, Saul—was a zealous persecutor of Christians.
  - b. Wrote all of the Epistles (or letters) in the New Testament.
  - c. Should not be referred to as an “apostle” because he was not part of the original 12.
  - d. All of the above
2. Gnosticism
  - a. is a form of Greek philosophy that believes in special knowledge which values what is spiritual, and denounces what is material (or physical)
  - b. was a prevalent polytheistic religion among the pagan Gentiles in Greece.
3. The canon (or standard measurement) of New Testament Scripture
  - a. Was officially determined shortly after the death and resurrection of Jesus, at the Council of Jerusalem.
  - b. Developed over the course of time, throughout the First century, but not officially declared until centuries later, at the Council of Trent in 1546.
  - c. Established by tradition, but not officially declared.
  - d. Has never been questioned or disputed in any official capacity.
4. When the words “light” and “darkness” are used in Scripture,
  - a. there are a variety of interpretations, depending on the context, that each help us make sense of Jesus Christ.
  - b. it is always literal, meaning the varying degrees of brightness with the presence of sunlight or fire, and darkness refers to the absence of light.
  - c. it is always metaphorical, meaning goodness and evil.
5. Church doctrine developed
  - a. Throughout the history of the Church, as needs arose to clarify beliefs.
  - b. in response to corruption in Church hierarchy.
  - c. as a means of communication.
  - d. immediately following Pentecost.

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**Lesson 4 – Handout 2**  
**(Home Group Exercise)**

With reference to the section ‘Paul’s Call and Mission’ from “Introducing St. Paul the Apostle” from *Catholic Update*

(a) Why is it more appropriate to speak of Paul’s experience on the road to Damascus as a call rather than a conversion?

(b) What difference does that make?

With reference to “Gnosticism and the Creation of the Canon” from *Scripture from Scratch*

(a) What are the basic beliefs and ideas of any gnostic religious movement?

(b) What are the particular implications of Gnosticism as it relates specifically to Christianity?

(c) How was the creation of the canon a response to Gnosticism and how effective was it?



With reference to “The Biblical Journey from Darkness to Light” from *Scripture from Scratch*

(a) What are some of the metaphorical, allegorical, and symbolic meanings of light and darkness we find in the scriptures?

(b) What are some major examples of light and darkness imagery in the Old Testament?

(c) Which gospel makes the most extensive use of the categories of light and darkness? What role do these images play in that gospel?

With reference to “*Jesus Christ: Why the Word Became Flesh*” from *Catholic Update*

- (a) What is meant by the phrase “universal primacy of Christ”?
- (b) What books of the Bible are the most significant in the development of the theological idea of the universal primacy of Christ?
- (c) What figures and theological schools of thought have been the most important and influential in developing this theological idea?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. In what contemporary contexts do you think it is still necessary to announce the kerygma? In what contexts can knowledge of the kerygma be presumed?
2. Do you notice any Gnostic tendencies in contemporary religious movements? How can you use the Bible to counter such things when you encounter them?



The purpose of this Pre-Test is to help your facilitator and you find the gaps in your knowledge that the course will be able to fill. How many you get right or wrong has no impact on your completion status.

1. Reading and studying Scripture
  - a. should stand at the heart of Catholic theology
  - b. should be at the heart of Catholic pastoral practice
  - c. is something of all members of the Catholic Church should do
  - d. All of the Above
  - e. None of the above
  
2. The Catholic Church believes that the Bible
  - a. Should be the foundation and beginning of theology and pastoral practice, but we may need to go beyond what we find in Scripture.
  - b. Should be the first Word and the last Word on all matters of faith.
  - c. Is the only true authority in this life.
  - d. Should only be read and interpreted by the Magisterium.
  
3. Catholics recognize
  - a. The primacy of the Bible, which can answer all of our theological needs.
  - b. That doctrine must continually develop to respond to contemporary concerns.
  - c. That it is easier, and therefore preferred to memorize Church teaching rather than read Scripture.
  
4. The Magisterium is.
  - a. Another word for the Pope
  - b. The teaching authority of the Church
  - c. A meeting of the bishops with the bishop of Rome
  
5. Doctrine develops from both Scripture and Tradition.
  - a. True
  - b. False

With reference to *CCC*, nos. 131-133

- (a) What is the role of Sacred Scripture in the Life of the Church?

With reference to *How Do Catholics Read the Bible?*, pp. 115-123  
(Chapter 8: The Role of the Magisterium, The Bible in Catholic Life)

- (b) What is the role of the magisterium in Biblical interpretation?
- (c) What is meant by the phrase “the actualization of Scripture”?
- (d) What are some obstacles to the actualization of Scripture?
- (e) What is meant by the term “inculturation” and in what sense is it a “two-way street”?

With reference to “From Scripture to Doctrine” from *Scripture from Scratch*

*(Note the focus here is on the process rather than the content; the purpose of reading this article in this course is to understand the process of going from Scripture to doctrine; the content of the teaching on purgatory will be explored in the course on Catholic Beliefs.)*

- (a) What are the scriptural foundations for the doctrine on purgatory?
  
  
  
  
  
  
  
  
  
  
- (b) What “new problems” forced the Christian community to continue their theological reflection, beginning with the scriptures but proceeding to draw out new implications?
  
  
  
  
  
  
  
  
  
  
- (c) What extra-Scriptural ideas also were used in the development of the doctrine on purgatory?
  
  
  
  
  
  
  
  
  
  
- (d) How does the doctrine on purgatory illuminate the general relationship of scripture to ongoing development of doctrine?

With reference to “Interpreting the Bible: The Right and the Responsibility” from *Scripture from Scratch*

(a) Why was personal reading of the Bible discouraged for Catholics prior to the Second Vatican Council?

(b) What stumbling blocks came to slow the initial enthusiasm of Catholics who flocked to opportunities to study the Scriptures after the Second Vatican Council?

(c) What are important practical techniques for reading the Bible?

With reference to “Very Revealing: The Constitution on Divine Revelation” from *Scripture from Scratch*

- (a) What is the history and context of *Dei Verbum*?
- (b) What does *Dei Verbum* say about the relationship between the Scriptures and Divine Revelation?
- (c) What is the role of tradition in transmitting and interpreting Divine Revelation?

Self-Reflection and Personal Appropriation

Write about a paragraph to answer at least one of the following questions.

1. Identify and describe five qualities of how a Catholic should read and interpret Scripture. How will you ensure that you exhibit these five qualities?
2. What approaches make a Catholic interpretation of Scripture distinctive? How will you realize this distinctive approach in your own readings and study?

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