

## LESSON PLAN

### East Meets West: Parallel Beliefs - Confucianism and Christianity

**Subject:** Social Studies

**Grade Level:** 7

**Duration:** 2-50 min. lessons

#### **I Can Statement (Planning)**

*What do you expect students to be able to do or understand by the end of this lesson?*

Through an introduction to (and analysis of) the belief systems and specific writings of Confucianism and Christianity (the Analects and the Sermon on the Mount), students will be able to compare and contrast the characteristics of the two belief systems. Students will then draw conclusions about the historical impact of the belief systems (either positive or negative) on the societies from which they originated, as well as how they might continue to have an influence on the way societies live in the present. Finally, students will use one of the Analects of Confucianism and a passage from the Sermon on the Mount to create a simple cartoon illustrating the principle being taught, including a brief explanation of how the sayings are similar and helpful.

#### **Students will:**

- ***compare and contrast Confucianism and Christianity using a Venn Diagram graphic organizer***
- ***draw a conclusion about the historical impact of the belief systems of Confucianism and Christianity (including the Analects and the Sermon on the Mount) upon the societies in which they originated***
- ***rationalize how the belief systems spread, and how the belief systems might continue to have an influence on present day societies., using "quick write" template***
- ***explain the meaning of one of the Analects of Confucius (from a select list), and a compatible counterpart from the Sermon on the Mount, through the creation of a simple comic drawing with an appropriate caption.***

#### **ODE Grade 7 Learning Standards:**

<b>Theme</b>	<b><i>World Studies from 750 B.C. to 1600 A.D.: Ancient Greece to the First Global Age:</i></b> <i>In seventh grade, an integrated study of world history is presented, beginning with ancient Greece and continuing through global exploration. All four social studies strands are used to illustrate how historic events are shaped by geographic, social, cultural, economic and political factors. Students develop their understanding of how ideas and events from the past have shaped the world today.</i>
<b>Strand</b>	<b><i>History</i></b>
<b>Topic</b>	<b><i>Early Civilizations</i></b> <i>The eight features of civilizations include cities, well-organized central governments, complex religions, job specialization, social classes, arts and architecture, public works and writing. Early peoples developed unique civilizations. Several civilizations established empires with legacies influencing later peoples.</i>
<b>Content Statement</b>	<b><i>2. The civilizations that developed in Greece and Rome had an enduring impact on later civilizations. This legacy includes governance and law, engineering and technology, art and architecture, as well as literature and history. The Roman Empire also played an instrumental role in the spread of Christianity.</i></b>

## Formative Assessment (Assessing)

Venn Diagram graphic organizer worksheet, Quick Write worksheet, and cartoon template.

### Day 1 Learning Activities

Pacing	Teacher Moves	Anticipated Student Moves
1-2 min.	<p style="text-align: center;"><b>Start up</b></p> <p>Teacher will instruct students to take <b>Confucianism and Christianity</b> handout #1, take out a device to review <b>Quizlet</b> flashcards, record homework in planner, and listen carefully to instructions.</p>	<p>Students will take <b>Confucianism and Christianity</b> handout #1, take out a device to review <b>Quizlet</b> flashcards, record homework in planner, and listen carefully to instructions.</p>
10-12 min.	<p style="text-align: center;"><b>Warm up</b></p> <p>Teacher will instruct students to quietly review vocabulary terms via Quizlet online flashcards in preparation for reading about Confucianism and Christianity. Teacher will show students a short video about Confucianism.</p>	<p>Students will quietly review vocabulary terms via Quizlet online flashcards in preparation for reading about Confucianism and Christianity, and will view a short video about Confucianism.</p>
25 min.	<p style="text-align: center;"><b>Independent/Group Work</b></p> <p>Teacher will instruct students to work with a shoulder partner, with students dividing the reading, as they read to each other. Students will then work with their shoulder partner to complete a Venn Diagram, comparing and contrasting the Confucianism and Christianity. Teacher will circulate throughout classroom, giving help, when appropriate, and redirecting student behavior, as needed.</p>	<p>Students will work with a shoulder partner, reading the Confucianism and Christianity packet. Student will then complete a Venn Diagram, comparing and contrasting the Confucianism and Christianity.</p>
10-12 min.	<p style="text-align: center;"><b>Wrap up</b></p> <p>Teacher will call on student volunteers to share their information from Venn Diagrams. Teacher will then distribute Confucius and Christianity “quick write”, instructing students to individually complete it and turn it in as an exit slip.</p>	<p>Students volunteer will share information from their Venn Diagrams. Students will complete Confucius and Christianity “quick write”, and turn it in as an exit slip.</p>

### Day 2 Learning Activities

Pacing	Teacher Moves	Anticipated Student Moves
1 min.	<p style="text-align: center;"><b>Start up</b></p> <p>Teacher will instruct students to take <b>Analects of Confucius and The Sermon on the Mount</b> handout #2, record homework in planner, and listen carefully to instructions.</p>	<p>Students will take <b>Analects of Confucius and The Sermon on the Mount</b> handout #2, record homework in planner, and listen carefully to instructions.</p>
10-11 min.	<p style="text-align: center;"><b>Warm up</b></p> <p>Teacher will explain the purpose of the reading (creation of cartoon demonstrating relationship between Confucianism and Christianity) and will show a short, humorous video about Confucianism, <b>10 Life Lessons From Confucius We Should All Follow</b> in preparation for the day’s activities.</p>	<p>Students will quietly listen to instructions and view a video about Confucianism.</p>

35 min.	<p style="text-align: center;"><b>Independent/Group Work</b></p> <p><i>Teacher will instruct students to work with a shoulder partner, with students dividing the reading, as they read to each other. Students will work individually as they select one of the <b>Analects of Confucius</b>, and a principle from the <b>Sermon on the Mount</b>, that has a similar meaning. Finally, students will create a simple cartoon, using template worksheet, that illustrates the principles selected. Teacher will circulate throughout classroom, giving help when appropriate, and redirecting student behavior, as needed.</i></p>	<p><i>Students will work with a shoulder partner, dividing the reading, as they read to each other. Students will work individually as they select one of the <b>Analects of Confucius</b>, and a principle from the <b>Sermon on the Mount</b>, that has a similar meaning. Finally, students will create a simple cartoon, using template worksheet, that illustrates the principles selected.</i></p>
2-3min.	<p style="text-align: center;"><b>Wrap up</b></p> <p><i>Teacher will call on student volunteers to share their cartoons with class.</i></p>	<p><i>Students volunteers will share their cartoons with class.</i></p>

### Grouping (Teaching I)

*Students will work independently to review vocabulary words, and will work with a shoulder partner as they read information and compare and contrast Confucianism and Christianity on a Venn Diagram. Students will work individually on exit slips. Students will work with a shoulder partner to complete reading information on the Analects and the Sermon on the Mount, and will work individually when creating their cartoons.*

### Differentiation (Teaching I)

*Supports provided to students who are struggling to meet the objectives will be modified worksheets, as well as IDEA supports found in online and textbook resources (audio tool on Quizlet, audio readers on classroom laptops, etc.). vocabulary flashcards, as well as support from the teacher and intervention specialist. The enrichment that will be provided to students who have already met the objectives will be the opportunity to use technology for topical extensions and explorations of the subject, via online enrichment found on the textbook website and the internet.*

### Texts/Materials (Teaching I/II)

**Confucianism and Christianity** information packet #1, laptops/tablets/smartphones, **Venn Diagram-Confucius & Christianity, Confucius & Christianity Quick Write** (exit slip), **Analects and Sermon on the Mount** information packet #2, **East Meets West Cartoon** example, **East Meets West Cartoon template**, pens/pencils.

### Online Resource(s):

**Quizlet** vocabulary review - [https://quizlet.com/\\_6uv70f](https://quizlet.com/_6uv70f)

### Comparing and Contrasting Confucianism and Christianity

[https://www.smp.org/dynamicmedia/files/bc2df21a6c8966ece5dda9b7dfcb155b/TX003838-1-comparison\\_article-chapter\\_07.pdf](https://www.smp.org/dynamicmedia/files/bc2df21a6c8966ece5dda9b7dfcb155b/TX003838-1-comparison_article-chapter_07.pdf)

**TED-Ed: Who Was Confucius?** - Bryan W. Van Norden (4: 29)

[https://www.youtube.com/watch?v=wFt\\_VGG0kJU](https://www.youtube.com/watch?v=wFt_VGG0kJU)

**10 Life Lessons From Confucius We Should All Follow** - Youtube (10:04)

[https://www.youtube.com/watch?v=bxzPp\\_Fh1nA](https://www.youtube.com/watch?v=bxzPp_Fh1nA)

**Homework (Assessing)** *Complete any unfinished classwork*

# Confucianism: An Introduction

## Confucius:

Confucius (551-479 BCE), whose Chinese title is *Kongfuzi*, grew up in extreme poverty. Confucius was a dedicated student into his teenage years. Little is known about how he received his formal education, but he mastered many subjects, including music, mathematics, poetry, and history. He served in minor government positions, then he became a teacher. He never knew his teachings would transform Chinese life and thought.



## Confucius and Society

During the late Zhou period, thinkers came up with ideas about how to restore order to China. One such person, Confucius, became the most influential teacher in Chinese history. Confucius is a Western form of the Chinese title of “Master Kong” or “Kongfuzi.”

Confucius felt that China was overrun with rude and dishonest people. Upset by the disorder and people’s lack of decency, Confucius said that the Chinese needed to return to ethics, or moral values. The ideas of Confucius are known as Confucianism

Confucius wanted China to return to ideas and practices from a time when people knew their proper roles in society. These are basic guidelines that Confucius thought would restore family order and social harmony:

- **Fathers should display high moral values to inspire their families.**
- **Children should respect and obey their parents.**
- **All family members should be loyal to each other.**

Confucius's ideas about government were similar to his ideas about family:

- **Moral leadership, not laws, brought order to China.**
- **A king should lead by example, inspiring good behavior in all of his subjects.**
- **The lower classes would learn by following the example of their superiors.**

Confucius expressed this idea when he told kings:

“Lead the people by means of government policies and regulate them through punishments, and they will be evasive and have no sense of shame. Lead them by means of virtue...and they will have a sense of shame and moreover have standards.”

-Confucius, from ***The Analects***

As Confucius traveled to many different regions, he earned the reputation of a respected teacher. His ideas were passed down through his students and later compiled into a book called *The Analects*.

Because Confucianism focuses on morality, family, society, and government, people often think of it as a philosophy or way of thinking. But it is much more. Confucianism is a unique teaching that is both philosophical and religious. It has been a guiding force in human behavior and religious understanding in China.

Confucius believed that when people behaved well and acted morally, they were simply carrying out what heaven expected of them. Over the centuries Confucius's ideas about virtue, kindness, and learning became the dominant beliefs in China.

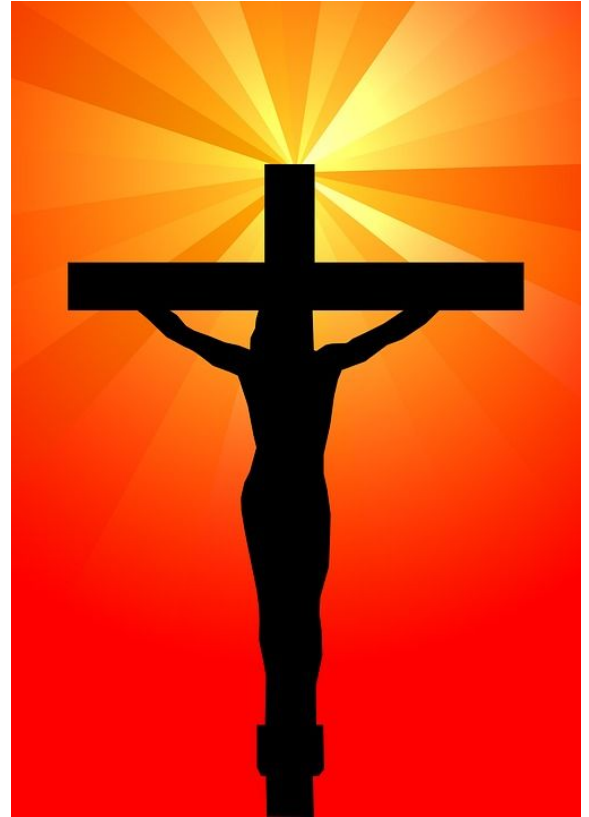
# Christianity: An Introduction

At the beginning of the first century AD, what would become a new religion appeared in Judea. Called Christianity, this religion was based on the life and teachings of Jesus of Nazareth. Christianity was rooted in the ideas and traditions of Judaism, but it developed as a separate faith.

At the time that Jesus was born, around the end of the first century BC, there were several groups of Jews in Judea. The largest of these groups was very strict in how it practiced Judaism. Members of this group were particularly careful about obeying the laws of Moses. Jews believe that Moses gave them a set of laws to follow.

As a result of their rigid obedience to the laws, Jews led very structured lives. For example, they performed daily rituals and avoided eating certain foods. Many Jews followed the laws closely because Jewish prophets had said a new leader would appear among them. Many thought this leader was more likely to appear if they were strict in their religious behavior. According to the prophecy, the Jews' new leader would be a descendent of King David. When he came, he would restore the greatness of King David's ancient kingdom, Israel. The prophets called this leader the **Messiah** (muh-SY-uh), which means "God's anointed one" in Hebrew. In other words, the Jews believed that God would choose the Messiah that would lead them.

When the Romans took over Judea in 63 BC, many Jews believed that the Messiah would soon appear. Jewish prophets wandered through Judea, announcing that the Messiah was coming. Many Jews anxiously awaited his arrival.



# Jesus of Nazareth:

Jesus of Nazareth, the man many people believe was the Jewish Messiah, lived at the very beginning of the first century AD. Although Jesus was one of the most influential figures in all of world history, we know relatively little about his life. Most of what we know is contained in the Bible, the holy book of the religion of Christianity.

The Christian Bible is made up of two parts. The first part, the Old Testament, is largely the same as the Hebrew Bible. It tells the history and ideas of the Hebrew people. The second part, the New Testament, is sacred to Christians. The New Testament is an account of the life and teachings of Jesus and the early history of Christianity. The New Testament also contains letters written by some followers of Jesus.

According to the Bible, Jesus was born in a town called Bethlehem (BETH-li-hem) at the end of the first century BC. In our dating system, his birth marks the shift from BC to AD. Jesus's mother, Mary, was married to a carpenter named Joseph. But Christians believe God, not Joseph, was Jesus's father.

As a young man, Jesus lived in the town of Nazareth and probably studied with Joseph to become a carpenter. Like most young Jewish men of the time, he also studied the laws and teachings of Judaism. By the time he was about 30, Jesus had begun to travel and teach about religion. Stories of his teachings and actions make up the beginning of the Bible's New Testament. According to the Bible, Jesus created excitement wherever he went.

As a teacher, Jesus attracted many followers. As he traveled the Judean countryside, he greatly influenced many who listened to his message. But at the same time, his teachings challenged the authority of political and religious leaders. According to the Bible, Roman leaders arrested Jesus while he was in Jerusalem in or around AD 30.

Shortly after his arrest, Jesus was executed. He was killed by **crucifixion (kroo-suh-FIK-shuhn)**, **a type of execution in which a person was nailed to a cross**. In fact, the word crucifixion comes from the Latin word for "cross." After Jesus died, his followers buried him. According to Christian



beliefs, Jesus rose from the dead three days after he was crucified. Christians refer to **Jesus's rise from the dead as the Resurrection** (re-suh-REK-shuhn). After the Resurrection, several groups of Jesus's disciples (di-SY-puhls), or followers, claimed to see him again.

Early Christians believe that the Resurrection was a sign that Jesus was the Messiah and the son of God. Some people began to call him Jesus Christ, from the Greek word for Messiah, *Christos*. It is from this word that the words *Christian* and *Christianity* later developed.

## Teachings of Jesus:

Jesus had traveled from village to village spreading his message to the Jewish people. Much of Jesus's message was rooted in older Jewish traditions. For example, he emphasized two rules that were also taught in the Torah: love God, and love other people.

Jesus expected his followers to love all people, not just friends or family. He encouraged his followers to be generous to the poor and the sick. He told people that they should even love their enemies. The way people treated others, Jesus said, showed how much they loved God.

Another important theme in Jesus's teachings was salvation, or the rescue of people from sin. Jesus taught that people who were saved from sin would enter the kingdom of God when they died. Many of Jesus's teachings dealt with how people could reach the kingdom. Jesus warned that people who loved money or goods more than they loved God would not be saved.

Over the many centuries since Jesus lived, people have interpreted his teachings in different ways. As a result, many different denominations of Christians have developed. A denomination is a group of people who hold the same religious beliefs. Still, despite their differences, Christians around the world share some basic beliefs about Jesus and his importance.

# Analects of Confucius and The Sermon on the Mount

## 45 Analects of Confucius -

Confucius was one of the greatest ancient philosophers and, arguably, the most influential thinker in the history of China. He lived over 500 years before Jesus Christ was born. The **Analects of Confucius**, which literally means “Selected Sayings”, is a Chinese book made up of a collection of ancient sayings and ideas, all attributed to Confucius, in addition to a few other philosophers and learned men of his day. It is also believed to have been written down by his followers, during the time period of the Warring States, circa 475-221 BCE. It is believed to have been compiled into its final form during the mid-Han dynasty, circa 206 BCE-220 CE.

These quotes have been harvested from **The Analects of Confucius** translated into English by Roger T. Ames and Henry Rosemont, Jr.

1. “Do not impose upon others what you yourself do not want.”
2. “You want to become the kind of counselor who is an exemplary person, not the kind that is a petty person.”
3. “To go into battle with people who have not been properly trained is to forsake them.”
4. “In instruction, there is no such thing as social classes.”
5. “If proper in their own conduct, what difficulty would they have in governing? But if not able to be proper in their own conduct, how can they demand such conduct from others?”
6. “Don’t worry about not being acknowledged by others; worry about failing to acknowledge them.”
7. “Raise up the true and place them over the crooked, and the allegiance of the people will be yours; raise up the crooked and place them over the true, and the people will not be yours.”
8. “If in one’s conduct one refrains from intimidation, from self-importance, from ill will, and from greed, can one be considered authoritative.”
9. “Set an example yourself for those in office, pardon minor offenses, and promote those with superior character and ability.”

10. “Not yet understanding life, how could you understand death?”
11. “The person who does not consider what is far off will not escape being alarmed at what is near at hand.”
12. “Study as though you cannot catch up to it, and as though you fear you are going to lose it.”
13. “Exemplary persons cherish fairness; petty persons cherish the thought of gain.”
14. “An exemplary person defers on matters he does not understand. When names are not used properly, language will not be used effectively; when language is not used effectively, matters will not be taken care of.”
15. “To know what you know and know what you do not know—this then is wisdom.”
16. “Where everyone despises a person, you must look into the matter carefully; when everyone celebrates a person, you must also look into it carefully.”
17. “Having gone astray, to fail to get right back on track is to stray indeed.”
18. “Exemplary persons understand what is appropriate; petty persons understand what is of personal advantage.”
19. “Exemplary persons associating openly with others are not partisan; petty persons being partisan do not associate openly with others.”
20. “Wealth and honor are what people want, but if they are the consequence of deviating from Dao (noble path, “the way”), I would have no part in them. Poverty and disgrace are what people deplore, but if they are the consequence of staying on the way, I would not avoid them.”
21. “Exemplary persons would feel shame if their words were better than their deeds.”
22. “Exemplary persons help out the needy; they do not make the rich richer.”
23. “In mourning, it is better to express real grief than to worry over formal details.”
24. “Make an earnest commitment to the love of learning.”
25. “Do not plan the policies of an office you do not hold.”
26. “To take doing one’s utmost, making good on one’s word, and seeking out what is appropriate as one’s main concerns, is to accumulate excellence.”

27. “The exemplary person helps to bring out the best in others, but does not help bring out the worse. The petty person does just the opposite.
28. Ji Kangzi was troubled by the number of thieves, and asked Confucius for advice. Confucius replied to him, “If you yourself were not so greedy, the people could not be paid to steal.”
29. “If truly efficacious (effective) people were put in charge of governing for a hundred years, they would be able to overcome violence and dispense with killing altogether.”
30. “Exemplary persons do not promote others because of what they say, nor do they reject what is said because of who says it.”
31. “Learning without due reflection leads to perplexity.”
32. “Exemplary persons are steadfast in the face of adversity, while petty persons are engulfed by it.”
33. (When governing effectively.) “Those near at hand are pleased, and those at a distance are drawn to you.”
34. (On governing effectively.) “Don’t try to rush things, and don’t get distracted by small opportunities. If you try to rush things, you won’t achieve your ends; if you get distracted by small opportunities, you won’t succeed in the more important of government.”
35. (On the five attitudes.) “Deference, tolerance, making good on one’s word, diligence, and generosity. If you are deferential (respectful), you will not suffer insult; if tolerant, you will win over the many; if you make good on your word, others will rely upon you; if diligent, you will get results; if generous, you will have the status to employ others effectively.”
36. “To be poor without feeling ill will is much more difficult than to be wealthy without being arrogant.”
37. “Daily I examine my person on three counts. In my undertaking on behalf of other people, have I failed to do my utmost? In my interactions with colleagues and friends, have I failed to make good on my word? In what has been passed on to me, have I failed to carry it into practice?” – Master Zeng
38. “Exemplary persons are easy to serve but difficult to please. If one tries to please them with conduct that is not consistent with Dao (noble path, “the way”), they will not be pleased. In employing others, they use them according to their abilities. Petty persons are difficult to serve but easy to please. If one tries to please them with conduct that is not consistent with the way, they will be pleased anyway. But in employing others, they expect them to be good at everything.”
39. “In expressing oneself, it is simply a matter of getting the point across.”

40. “Do I possess all knowledge? No, I do not. But if a simple peasant puts a question to me, and I come up empty, I attack the question from both ends until I have gotten to the bottom of it.”

41. “I am not the kind of person who has gained knowledge through some natural propensity for it. Rather, loving antiquity, I am earnest in seeking it out.”

42. “Confucius is driven by such eagerness to teach and learn that he forgets to eat, he enjoys himself so much that he forgets to worry, and does not even realize that old age is on its way.”

43. “To fail to cultivate excellence, to fail to practice what I learn, on coming to understand what is appropriate in the circumstances to fail to attend to it, and to be unable to reform conduct that is not productive—these things I worry over.”

44. “It’s rare indeed for someone to go wrong due to personal restraint.”

45. “The exemplary person takes the high road, while the petty person takes the low.”

-James Kirk Wall

References:

The Analects of Confucius, A Philosophical Translation, A New Translation Based on the Dingzhou Fragments and Other Recent Archaeological Finds. Translated, with an introduction, by Roger T. Ames and Henry Rosemont, Jr.

## **The Sermon on the Mount (including the Beatitudes)**

The ***Sermon on the Mount*** is found in the ***Gospel of Matthew***, one of the books in the ***New Testament*** of the ***Bible***. This famous sermon contains a specific text, the ***Beatitudes*** (pronounced “*bee-attitudes*”), which are similar to proverbs in their proclamation. In these passages from the Bible, Jesus was presenting narrative teachings to his disciples and followers, circa 25-29 C.E.

Matthew 5 - 7 New International Version (NIV)

## Introduction to the Sermon on the Mount

**5** Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them.

# The Beatitudes

He said:

3 "Blessed are the poor in spirit,

for theirs is the kingdom of heaven.

4 Blessed are those who mourn,

for they will be comforted.

5 Blessed are the meek,

for they will inherit the earth.

6 Blessed are those who hunger and thirst for righteousness,

for they will be filled.

7 Blessed are the merciful,

for they will be shown mercy.

8 Blessed are the pure in heart,

for they will see God.

9 Blessed are the peacemakers,

for they will be called children of God.

10 Blessed are those who are persecuted because of righteousness,

for theirs is the kingdom of heaven.

11 "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

**Footnotes:**

- a. [Matthew 5:21](#) Exodus 20:13

- b. [Matthew 5:22](#) The Greek word for *brother or sister* (*adelphos*) refers here to a fellow disciple, whether man or woman; also in verse 23.
- c. [Matthew 5:22](#) Some manuscripts *brother or sister without cause*
- d. [Matthew 5:22](#) An Aramaic term of contempt
- e. [Matthew 5:27](#) Exodus 20:14
- f. [Matthew 5:31](#) Deut. 24:1
- g. [Matthew 5:37](#) Or *from evil*
- h. [Matthew 5:38](#) Exodus 21:24; Lev. 24:20; Deut. 19:21
- i. [Matthew 5:43](#) Lev. 19:18

## Giving to the Needy

**6** “Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

**2** “So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by others. Truly I tell you, they have received their reward in full. **3** But when you give to the needy, do not let your left hand know what your right hand is doing, **4** so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.

## Prayer

**5** “And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. **6** But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. **7** And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. **8** Do not be like them, for your Father knows what you need before you ask him.

**9** “This, then, is how you should pray:

“Our Father in heaven,  
hallowed be your name,

10 your kingdom come,

your will be done,

on earth as it is in heaven.

11 Give us today our daily bread.

12 And forgive us our debts,

as we also have forgiven our debtors.

13 And lead us not into temptation,<sup>[a]</sup>

but deliver us from the evil one.<sup>[b]</sup>'

14 For if you forgive other people when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive others their sins, your Father will not forgive your sins.

## Fasting

16 "When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full.

17 But when you fast, put oil on your head and wash your face, 18 so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you.

## Treasures in Heaven

19 "Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

22 "The eye is the lamp of the body. If your eyes are healthy,<sup>[c]</sup> your whole body will be full of light. 23 But if your eyes are unhealthy,<sup>[d]</sup> your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!



24 “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.

## Do Not Worry

25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life<sup>[e]</sup>?

28 “And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

### Footnotes:

- a. [Matthew 6:13](#) The Greek for *temptation* can also mean *testing*.
- b. [Matthew 6:13](#) Or *from evil*; some late manuscripts *one, / for yours is the kingdom and the power and the glory forever. Amen*.
- c. [Matthew 6:22](#) The Greek for *healthy* here implies *generous*.
- d. [Matthew 6:23](#) The Greek for *unhealthy* here implies *stingy*.
- e. [Matthew 6:27](#) Or *single cubit to your height*

Matthew 7 New International Version (NIV)

## Judging Others

7 “Do not judge, or you too will be judged. 2 For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

3 "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? 4 How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? 5 You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

6 "Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

## Ask, Seek, Knock

7 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8 For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

9 "Which of you, if your son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! 12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

## The Narrow and Wide Gates

13 "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14 But small is the gate and narrow the road that leads to life, and only a few find it.

## True and False Prophets

15 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them. Do people pick grapes from thornbushes, or figs from thistles? 17 Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus, by their fruit you will recognize them.

## True and False Disciples

21 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. 22 Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' 23 Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

## The Wise and Foolish Builders

24 "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash."

28 When Jesus had finished saying these things, the crowds were amazed at his teaching, 29 because he taught as one who had authority, and not as their teachers of the law.

### New International Version (NIV)

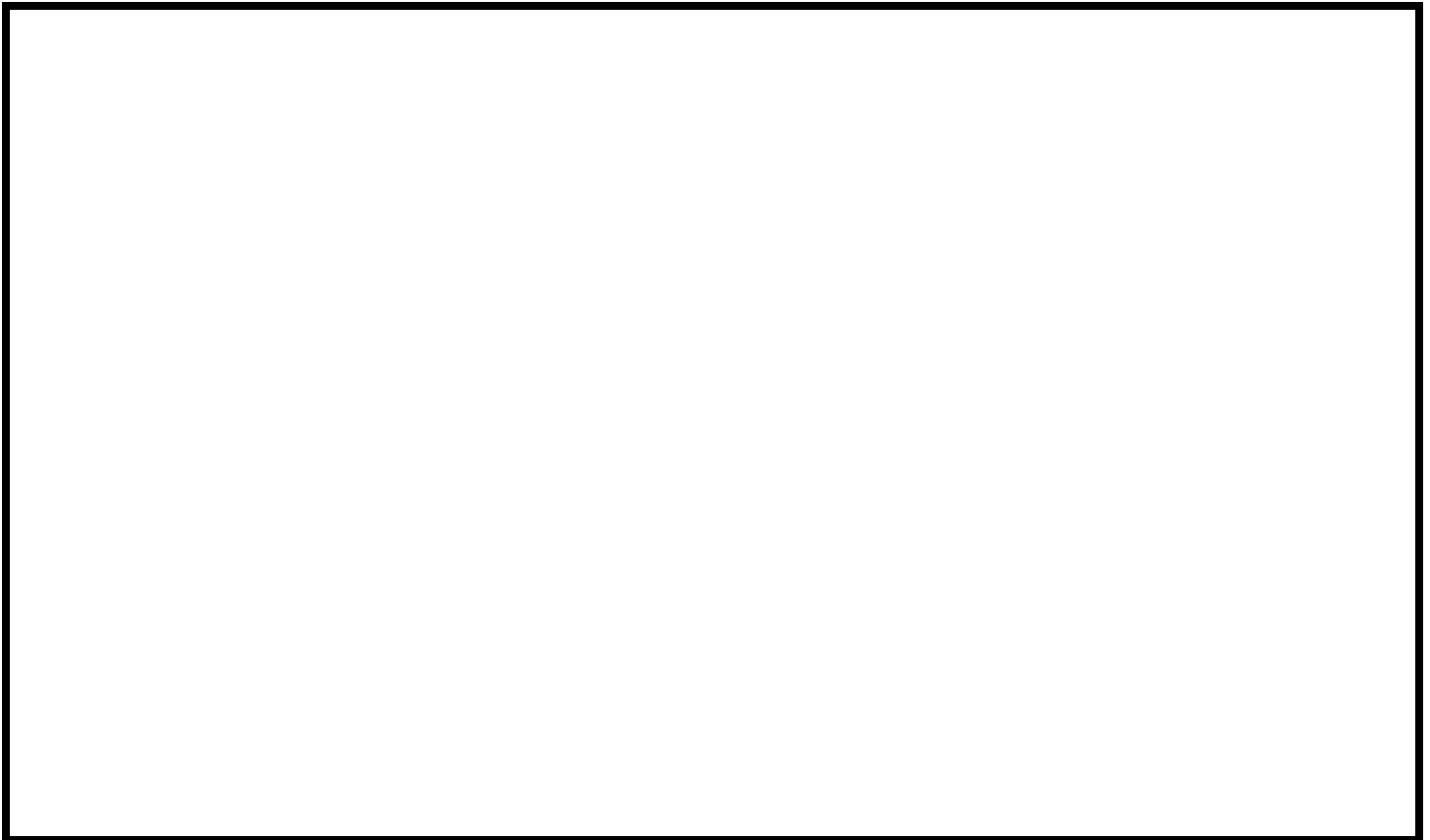
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Name \_\_\_\_\_ Period \_\_\_\_\_

Date \_\_\_\_\_

## Analects and Sermon on the Mount: Visual Representation

Create a cartoon illustrating the principle or lesson behind an **Analect** and a saying from the **Sermon on the Mount**, that have similar meanings. You may include a caption, if you wish. Use the lines below the cartoon panel to explain why you selected the specific **Analect** and **Sermon on the Mount** saying (indicating the sayings selected), and how their meanings could be connected. (See example).



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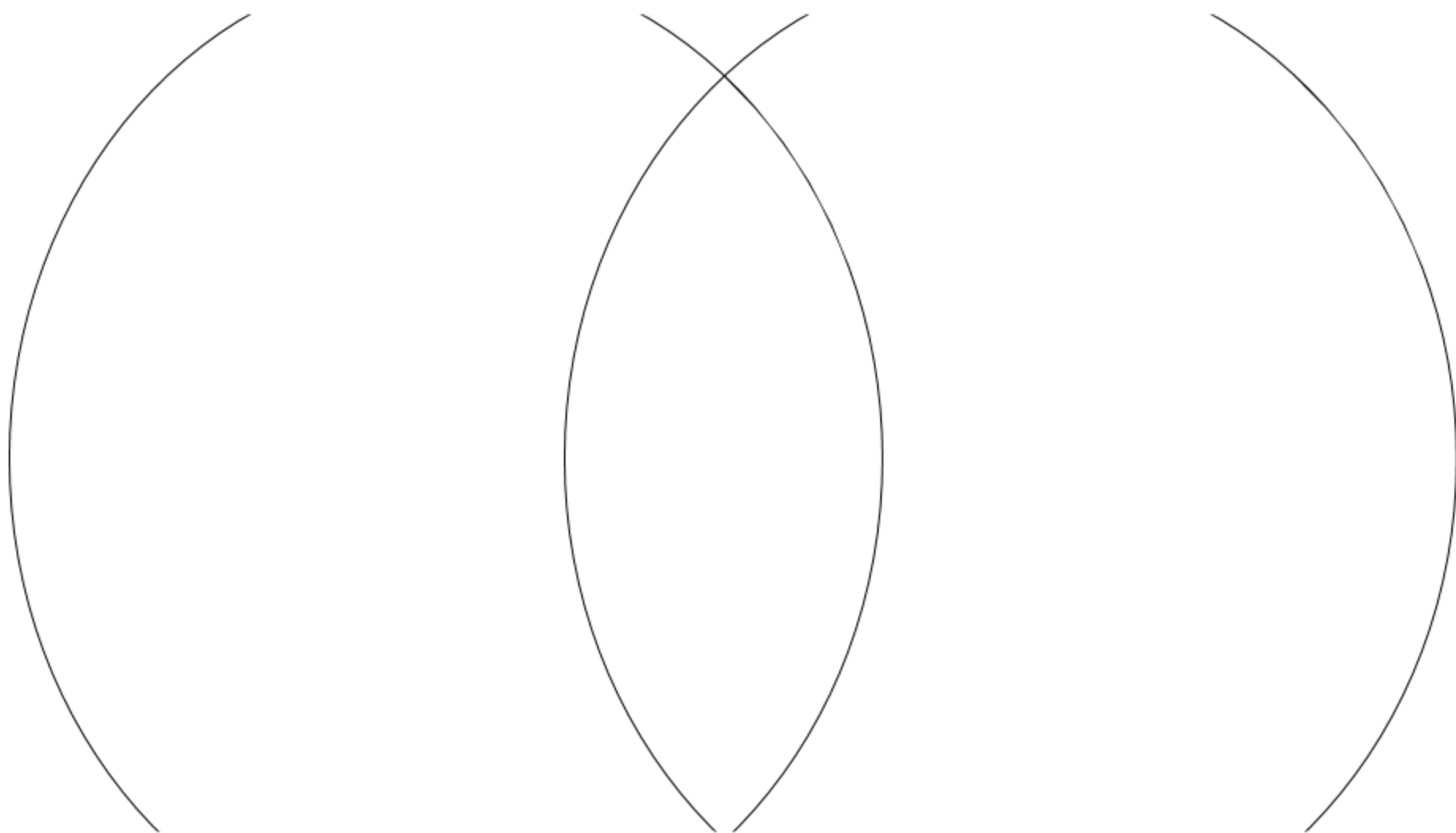
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## CONFUCIANISM AND CHRISTIANITY



Compare and contrast at least 3 characteristics of Confucianism and Christianity. Be sure to list at least three similarities in the middle. Use the information handout as a resource.

# CONFUCIANISM AND CHRISTIANITY

In Confucian doctrine, Confucius is not seen as a "savior" figure, but a great teacher and philosopher (though, some choose to worship him).

Confucianism believes that humankind is naturally good, rather than sinful.

Belief system that includes the idea that with proper education and upright, skillful leadership, people are able to achieve a good and moral life.

Confucian beliefs and practices can also include ideas from other belief systems, including many religious traditions from East Asia, such as Taoism, Shintoism, Buddhism, and folk religions.

Humanistic  
(man-centered)  
tradition.

(answers  
may vary)

Founders of belief systems that are worshipped:

Confucius (Confucianism),  
Jesus (Christianity)

Core books that support belief systems: Analects, the Book of Mencius, & the Great Learning, (Confucianism), Bible - both Old & New Testament - (Christianity)

Key concepts of love: "Jen"-  
Universal Love (Confucianism),  
"Agape" -  
Neighbor Love (Christianity)

In Christian doctrine, Jesus Christ is the Savior of all humanity.

Christians believe that the Bible is the Word of God.

Christians believe that all mankind has a sin nature, and that Christ came to save humanity from its sinful nature.

The doctrines of Christianity, including Old and New Testament teachings from the Bible, are the sole influences guiding the Christian belief system.

Theistic  
(God-centered)  
tradition.

Compare and contrast at least 3 characteristics of Confucianism and Christianity. Be sure to list similarities in the middle. Use the information handout as a resource.

## Confucianism and Christianity - Quick Write

Based on information found in the *Confucianism and Christianity* reading packet #1, what conclusion(s) can you draw about the historical impact of the belief systems on the societies in which they originated? Support your response(s) with evidence from the reading packet.

<b>Confucianism's impact on Chinese society</b>	<b>Christianity's impact on Roman society</b>

**Cartoon Example:**

***EASTERN WISDOM  
MEETS WESTERN WISDOM...***

***Confucius***

***Jesus***

**"Do not impose upon others what you yourself do not want."**

**Analects of Confucius #1**



**"So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."**

**Matthew 7:12 (Sermon on the Mount)**

***It's all GOOD...  
let's treat people the way we want to be treated!!!***