

The graphic features the letters 'A.D.' in a large, stylized, 3D font with a yellow-to-orange gradient and a black outline, set against a background of brown, textured stone. Below this, the words 'STUDY GUIDE' are written in a white, serif font with a black outline, also on the stone background. The entire graphic is framed by a thin orange line at the top and a thicker orange and yellow gradient bar at the bottom.

# A.D. STUDY GUIDE

a Vincenzo Labella production

Abridged edition for religious education adapted from the  
Proctor & Gamble Productions, Inc. mini-series

Study Guide written by  
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## INTRODUCTION

The **A.D. Study Guide** has been divided into 12 one-hour sessions containing about six hours of video viewing. Most sessions have a balance of about 30 minutes of video viewing and 30 minutes of introduction/discussion.

### **Each teaching session provides:**

- a. Video time amount, focus and summary of content.
- b. Session overview-ideas for getting started before viewing the video and follow-up questions and activities.
- c. Sequence Title Time (Into Tape/Recorded Log) Content Scripture References Notes (\*Session Notes & Discussion Questions)

\*Session Notes point out: background information, quotes from Bible and/or video, development of themes, things to note and discussion questions. Choose the ones that fit for your session plan, focus, age group, time, interest.

### **We suggest:**

1. Please take the time before teaching A.D. to view the entire video content and to read through this leader's guide. This will greatly help you in seeing the entire story and identifying major themes and threads you may wish to highlight. As you read over the session plans, feel free to make your own notes in the "Notes" column. What is contained here is only meant to give you some ideas for designing the best plan for your group.
2. Read the Acts of the Apostles as a companion guide during this study. Assign your viewers/students to read through the 28 chapters during the 12 sessions. A.D. covers material from the Bible, expansion of people and ideas from the Bible, fictional characters and events. But all show God at work in the birth and growth of the church and how to live out faith in very difficult times.
3. Provide a teaching environment that is conducive to sharing, learning and belonging. Probably the best growing takes place where there is a feeling of warmth, understanding and love. Balance out the cognitive teaching with a personal approach.

**For example:**

- a. Use name tags; have time of introduction and “history giving” (i.e.- Where I was born? When I was baptized? Historical character I admire? Favorite Bible person? Highlight of week? etc.).
  - b. Choose from suggestions in teaching plans some questions geared to “head” (knowledge, facts) and others to “heart” (feelings, will).
  - c. Encourage them to keep a personal journal during the series. Provide them a question or two to write on between sessions or ask them to write their spiritual pilgrimage (How they came to faith in Christ? What He means to them? What enables their growth? etc.). During the series, you may have “witnesses to the living faith in Jesus” share with the entire group. The church is still alive and growing today!
4. Have available some resource books for loan or sale. See pages below for ideas. A Bible handbook and Bible dictionary are helpful in researching people, events, terms, customs (i.e. spelt cake, wedding customs, Gamaliel, Caesars, etc.).
  5. Display a time line of the years covered in **A.D.** (See pages 11-13 for chronology). During each session, add the main events that the video covers to see the world context.

Also have a map on display showing the “World of the Acts of the Apostles.” Add or note places where the action takes place in the story. By the end of the series the map should show the spread of the gospel from “Jerusalem to Samaria to the end of the earth” (Acts 1:8). *Eerdman’s Handbook of Christianity* has an excellent chapter, pages 59-84, on “The Church Expands: Jerusalem to Rome.”

## Resources

*Harper's Bible Dictionary*  
Harper & Row, Publishers

*Eerdman's Handbook to the History of Christianity*  
Wm. Eerdman's Publishing Co. 1977  
225 Jefferson S.E.  
Grand Rapids, MI 49502

- see pages 59-84 "The Church Expands Jerusalem to Rome"
- and pages 96-121 "What the First Christians Believed"

*Everyday Life in Bible Times*  
National Geographic Society

- see pages 379-437 "The World of Paul"

*Eerdman's Family Encyclopedia of the Bible* 1978  
225 Jefferson S.E.  
Grand Rapids, MI 49502

- see pages 314-319  
"The World of the New Testament"  
"The Outreach of the Church"

*The New Westminster Dictionary of the Bible*  
The Westminster Press, Philadelphia 1970

*Abingdon Bible Handbook*  
Edward P. Blair  
Abingdon Press  
Nashville - New York 1975

- see pages 246-262 "The Acts of the Apostles" and "Romans"

## ABOUT THIS PROGRAM...

**A.D.**- *The Revolution of Love* is one of several epic mini-series produced for television by Vincenzo Labella, who also created the EMMY award winning "Marco Polo" as well as the historically acclaimed mini-series, "Jesus of Nazareth" and "Moses the Lawgiver." Originally broadcast in its full 12-hour length during the 1984-85 television season on the NBC network, **A.D.** is a \$30 million production filmed on location in Tunisia, Pompeii, Herculeneum and Rome.

The cast that Mr. Labella assembled for this presentation is most impressive, featuring internationally recognized stars such as Anthony Andrews, Colleen Dewhurst, Ava Gardner, David Hedison, John Houseman, Richard Kiley, James Mason, Ian McShane, Jennifer O'Neill, Fernando Rey, Richard Roundtree, Susan Sarandon, Ben Vereen, Jack Warden and Anthony Zerbe.

Speaking of the thematic approach of the program, which covers the years from 30-69 A.D., Mr. Labella offered, "Our focus is on the rising confrontation between the mighty Roman Empire, Jewish zealots and the early Christians." It is that confrontation which is blended together in a way that mixes historic incident, Biblical narrative and the result of years of careful research into customs and conditions in the First Century by scriptwriters Labella and Anthony Burgess.

## THE WORLD OF A.D.

When Jesus was crucified on a hill outside of Jerusalem, the world around the Mediterranean...what the Romans called *Mare Nostrum*, "Our Sea"...was a place of intense conflict and dramatic differences.

The Roman Empire extended from Persia in the east to Gaul (France), Germany and Spain. Egypt, North Africa, Judea, Syria, and Greece were all under the control of the Roman eagle with military garrisons and appointed governors keeping the peace...*the Pax Romana*...as best they could. Peace was often a fragile thing, with insurgent bands of freedom fighters trying to drive the occupying legions back to Rome.

Rome was ruled by a line of emperors, many of whom were tyrants and worse. It was the Roman Senate, a group of lawmakers who were to provide a check and balance system for the emperors, that was often called on to maintain order as madness and perversion spread throughout the government from the highest levels.

Battles between the Emperors and the Senate were often verbal, at times, physical. The Emperor Claudius had 40 Senators murdered since he believed they had plotted to kill him. The corruption of Nero was so horrible that the Senate voted to have him arrested, whipped like a slave and crucified. Nero committed suicide before the sentence could be carried out.

Where strict laws enforced by brutal armies characterized the outlying territories, Rome, itself was already caught up in the excesses that would cause it to fall.

The religion of the people had degenerated into a superstitious mixture of Roman, Greek and Eastern religions supplemented with Persian mysticism. Temples and shrines of hundreds of gods and goddesses dotted the landscape. Seers and mystics were consulted for every major decision, with answers coming in the form of slaughtered animals or the formations of flying birds. It would not come as a surprise that several Emperors had themselves declared gods and oversaw the construction of temples in their honor.

Part of the world that Rome ruled was the territory known as Judea. A series of governors, the most famous of which was Pontius Pilate, tried to maintain order by appeasing the religious leaders - the Chief Priest and the Sanhedrin, the religious council - and allowing a local king to act as a figurehead with a puppet government.

Jewish zealots were active during the entire Roman rule, attacking troops in guerrilla raids and evoking violent, cruel retaliation from the occupation forces.

Although the Jews were never comfortable with the Roman rule, an uneasy truce was maintained for years until the Emperor Caligula, sometimes credited with being the most wicked of all the Romans, attempted to force the placement of a statue of himself as a god in the Temple at Jerusalem. Caligula died before the order was carried out, but fears of rebellion and rioting were widespread since the Temple represented, for the Jewish people, the center and symbol of their faith.

It was the year 66 A.D. that the peace was finally broken and Judea went into open revolt. The violent force of Rome was too much for the rebels, who suffered heavy casualties. During the rebellion, the Temple at Jerusalem was destroyed by the Roman legions.

It is important to note as the years unfold, that the Temple in Jerusalem stood for several years as the central symbol of the new "Christian" sect, as well as the traditional Jewish religion. Peter, Stephen, Paul and other early Christian leaders were always drawn back to the Temple, its rites and its services since the followers of Jesus believed that they were merely living out the fact that the long-awaited Messiah had come, fulfilling the prophecies and the Covenant. For years following the day of Pentecost, believers considered themselves faithful Jews, not the heretics they were called and as which they were persecuted.

The years of **A.D.** were years in which the three very different groups - the Romans, the Jews and the Christians - met in a conflict that often led to suffering and bloodshed, but was ultimately a battle won by the faith and love of those who followed after Jesus, the Christ. Jerusalem was ultimately overrun, the Temple destroyed. Rome decayed from the inside and collapsed in ruins. The Christian faith grew and became stronger as the life-changing love of Christ was shared and multiplied.

## ANNOTATED CHRONOLOGY...

**30 A.D.** The program begins as Jesus has been crucified. Tiberius is Emperor of Rome, although he lives in self-imposed exile on the Isle of Capri. Tiberius, known for building the Roman Empire and strengthening the military and government, was known for a personal life of perversion and murderous intrigue. Pontius Pilate is governor of Judea and Herod is the puppet king. The followers of Jesus continue to meet as a group in private while maintaining their ties to the Temple in Jerusalem.

**36/37 A.D.** Stephen is martyred in Jerusalem over the protestations of the learned Rabbi Gamaliel. The open persecution of the new Jewish sect that follows Jesus of Nazareth is extended beyond Jerusalem led by Saul of Tarsus. Finally in the process of returning to Rome, Tiberius dies (tradition accuses Caligula of the murder) and Caligula (Gaius Julius Caesar Germanicus) becomes the new Emperor of Rome.

**38 A.D.** Saul of Tarsus is converted on his way to Damascus, takes the name of Paul and begins actively preaching the message of Jesus as the Messiah.

**40 A.D.** Caligula leads the Roman legions to Gaul for an attempt at invading Britain, reduces the troops to foolish collecting of shells and returns to Rome.

Caligula orders his statue erected in the Temple at Jerusalem, an order which is never carried out.

**41 A.D.** Caligula is murdered by his military leaders and Claudius (Tiberius Claudius Drusus Nero Germanicus) becomes the New Emperor. A scholar and historian, Claudius begins his reign in a positive way, but soon encounters resistance from the Senate

**43 A.D.** Roman armies under the command of Claudius invade Britain. King Herod Agrippa begins active persecution of Christians in Judea.

**44 A.D.** Death of Herod Agrippa

**51 A.D.** In an effort to keep the Senate at bay, Claudius blames the Jews for Rome's economic woes and exiles them from the city. Paul preaches in Corinth.

## Annotated Chronology (continued)

**54 A.D.** Emperor Claudius is murdered by his wife, Agrippina so that her son, Nero (Lucius Domitius Ahenobarbus) can become Emperor at the age of 17. Nero fancied himself an artist, performer and singer and began his rule with an attitude of harmony and reconciliation. The Jews returned to Rome and with them Jewish Christians. Aid was sent to Jerusalem at the request of Jewish historian Josephus and civil government was reformed.

**58 A.D.** Paul is arrested in Jerusalem and put in prison. He later appears before both Felix and Festus before appealing to the judgment of Rome which was his right as a Roman citizen.

**59 A.D.** Nero orders the murder of his mother and begins his wanton lifestyle in public. The decline of Roman culture is marked with rioting in the streets and inhuman displays in the circus and arena.

**61 A.D.** Paul arrives in Rome for his appeal to Caesar. He is under house arrest but preaches and teaches in the local Christian community.

**64 A.D.** Rome burns. Nero begins the persecution of the Christians by blaming them for the fire. It is clear that the Roman mind did not understand the gentle, peaceful faith of the Christians, as accusations of cannibalism were common. Tradition has it that Peter was in Rome and was martyred by being crucified upside down in the wake of the burning of the city. The Acts of the Apostles does not provide confirmation of Peter's presence in Rome.

**66 A.D.** Open armed revolt in Judea against Rome, which leads to the final destruction of the Temple.

**67 A.D.** Traditional year for the martyrdom of Paul by beheading in Rome. The Acts of the Apostles does not include Paul's death in its narrative.

**68 A.D.** Death of Emperor Nero by suicide after he is deposed by action of the Senate.

## IMPORTANT CHARACTERS

**A.D.** mixes historic characters who we know from the New Testament, leaders mentioned by the Jewish historian Josephus, figures that appear in the works of Roman historians Tacitus, Suetonius, and Dio Cassius, and characters who have been created by the scriptwriters to advance the story.

### Biblical Characters

Peter, Paul, Barnabas, James the Greater, James the Lesser, Luke, Stephen, Philip and Thomas are all disciples and apostles who appear in the narratives of the Four Gospels and The Acts of the Apostles. Much of their dialog is drawn from the words of Scripture and should be checked in the cross-referencing in the Study Guide.

Priscilla and Aquila, mentioned in The Acts of the Apostles and in Paul's letters, have a greatly expanded role in **A.D.** Their presence as leading members of Rome's small Jewish community, their migration to Corinth during the expulsion of Claudius, and their important connection with Paul can be traced through Acts. The additional program material given to them is in character and context, but is the creation of the scriptwriters.

Gamaliel, the teacher and leading Pharisee in the Jerusalem Temple appears in *Acts 5* and is also mentioned in the work of Josephus. His moderate views and tolerance of the new Christian teachings is based in history and makes him an important character as the small band of believers come to terms with their Jewish heritage.

The Ethiopian servant of Candace, who is baptized by Philip, is an important character in *Acts, Chapter 8*. Not only does his search of the Scriptures lead him to a decision of faith, but he represents an important expansion of the Gospel message to all people.

Pilate and Festus, the Roman provincial governors who attempted to maintain the Roman rule over Judea are both mentioned in the New Testament. Roman historians mention that Pilate was removed from office, though the reason for the removal is obscure.

### Fictional Characters

Two of the three couples who play key roles in the developing story of **A.D.** (the third couple is Aquila and Priscilla) are:

1. Caleb, (the Jewish zealot freedom fighter) and Corinna, (daughter of a Senator and female gladiator)
2. Valerius, (the Roman soldier) and Sarah, (sister of Caleb). Aside from being interesting characters, they represent four important social and cultural perspectives that had great effect on the Roman world of **A.D.**

Caleb bridges the Judean resistance fighters who sought to overthrow the Roman government and bring in the Messianic Age by force with the violent world of the gladiators - people trained to fight and die for the supposed entertainment of the Emperor and the citizens.

Since the excesses of the Emperor often left the public treasury without any money, the games were created to take the people's minds off the unemployment, poverty and hunger that gripped Rome during these years.

Although Caleb's character does not end the program with a confession of faith, it is clear that the words, teachings and lives of the Christians has made a dramatic impact on his life.

His early relationship with the various groups within Jewish culture gives an introduction to the following:

**Pharisees** - a strict and legalistic group that studied the Torah and spent much of its time debating the implications of the Law.

**Sadducees** - a group that drew its heritage out of the Wisdom books in the Scriptures and had very different views of life, death and resurrection.

**Nazarenes/Essenes** - members of reclusive, monastic communities that pulled away from the rest of Jewish society and spent most of their time in rites of purification, study and prayer.

**Zealots** - Jewish freedom fighters who fought as guerrilla bands, attacking the Romans where they could and working for the overthrow of the government.

Corinna, who becomes Caleb's wife, represents a small but active part of Roman society. Although history concentrates on the male gladiators, Roman historians make the point that women were also involved in the gladiatorial training and struggles. Because she is a Roman, Corinna's character is much more reliant on the superstition and mysticism that were a major part of Roman religion.

Valerius represents the side of Roman life that was most stable through the tumult of the various Emperors. The military, carefully organized into units that were highly disciplined, represented the strength and presence of Rome. Being a career soldier was considered an honor and the military had great status in the community. The character of Valerius presents a uniting thread between Roman history and the growth of the faith. His presence with emperors and governors and with Paul and Aquila and Priscilla pulls the narrative together and, in a believable way, bridges the two worlds.

Sarah brings the Jewish tradition into her slavery, represents the struggle that the Jews had under Claudius, and through her marriage to Valerius, shows not only the traditional Roman wedding, but also the process through which slaves could become free.

## THE ROMAN WORLD - CIRCA A.D. 30



## A.D. TEACHING SESSION - ONE

**Length of Session: 60 minutes**

**Amount of Video: 25 minutes - Disc One**

**Focus: The End...and the Beginning  
Post-resurrection appearances**

**Story: Covers the events immediately following Jesus' crucifixion, resurrection and appearances to two men on the road to Emmaus and to the disciples in the Upper Room.**

### Session One Overview

#### Before Video

1. Introductions
  - a. To one another
  - b. To **A.D.** (See Pages 7-16) mini-series, world, etc.

As we view, watch for: conflicts and contrasts; the Messiah prophecy - hope, fulfillment; God at work; good news for you.

#### View Video

#### After Video

1. Discuss:
  - a. If you knew nothing about Jesus before viewing this video, what would you now know about him?
  - b. Describe the world facing the disciples after Jesus' resurrection and ascension.
2. Throughout **A.D.**, we will see God break into human lives in miraculous ways. In this segment, Jesus reveals God's nature and power. Ask each person to share a time in their life when God "broke in," revealed Himself and became personal. Read *Luke 24:30-32*. Close with prayer of thanks for our risen, personal Lord.

**Opening: Jerusalem | Scene 1**  
**Two days after crucifixion of Jesus.**

Golgotha - taking down crosses.

City gate - boy pulling cart holding cripple.

Caleb rushes by.

Two men, Cleopas and Zachaeus, exit.

Roman soldiers escorting prisoners.

**Session One Notes**

“A.D.” begins and ends (Session Twelve) with the crosses of Golgotha. What many people may assume to be an ending is actually a great beginning. What do you think is beginning now?

Note the contrasts and conflicts throughout this series. You may want to keep an ongoing list posted so that session-by-session new items can be added. In this segment we see: despair/hope, ending/beginning, death/life, unbelief/belief, Romans/Jews, Old Testament/New Testament, superstition/faith, dark/light, oppressors/oppressed, fear/promise, etc.

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**Road to Emmaus: | Scene 2**

Stranger joins Cleopas and Zachaeus as they walk .

*Luke 24:1-33*

Conversation about events of past week.  
Stop at Inn for supper.

Recount Isaiah’s prophecy. *Isaiah 53*

They recognize stranger as Jesus when he breaks the bread and they see nail prints on his hands.

**Notes**

Cleopas and Zachaeus share with the stranger (Jesus) what has happened in Jerusalem. Jesus interprets for them from the prophets and gives his perspective of the future. Note they quote *Isaiah 53* together. The hope for a Messiah is very central to Jewish faith. With Jesus gone now they must begin again.

After Jesus disappears, the two pause before rushing into the dark. Note the superstition and faith contrasted in their comments: “The night, the dark-full of phantoms and wild beasts. But they can do no more harm. He’s banished the ghosts, tamed the beasts. As he disappeared, I was thinking that we had to know fear and death and darkness to see his love shine. I was thinking that soon it will be night... It is night. And we shall be questioned about love.”

**Jerusalem: Upper Room | Scene 3**  
**with disciples and Mary** *Luke 24:33-49*

Peter shares that he saw resurrected Jesus.

Cleopas and Zachaeus share their  
experience on Emmaus Road.  
*John 20:19-29.*

Suddenly Jesus joins them.

Thomas, the doubter, sees nail prints  
and believes Jesus promises the  
coming of the Holy Spirit.

**Notes**

What do you think this means? What does  
night refer to? What fears does your faith in  
Christ erase or diminish?

Peter said, "He's back in the world and it  
is our task to spread the good news. But  
we're ill prepared to shout the glory of his  
rising from the grave and the truth of the  
message that he taught. No one would  
listen to us... How wonderful to be in  
ignorant peace again, to be without the  
responsibility. But I-we-accept the burden.  
The trouble is that we do not know well  
how to carry it!"

Do you ever feel this way about  
witnessing? What enables you to share  
the good news?

Jesus says to Thomas after his declaration  
of faith, "Because you see, you believe.  
Blessed are they who have not seen and  
yet believe."

## A.D. TEACHING SESSION TWO

**Length of Session: 60 minutes**

**Amount of Video: 33 minutes - Disc One**

**Focus: Birth of the Church  
Coming of Holy Spirit on Pentecost**

**Story: Covers the Biblical events from Acts 2: Day of Pentecost, coming of the Holy Spirit, Peter's sermon. Aspects of Jewish life and religion—Sanhedrin, sects, oppression by Romans, family customs—are introduced.**

### Session Two Overview

#### Before Video

1. Review Session One content.
2. Try word association exercise. Call out words to see what words first come to their mind: Pilate, Samaritans, Sanhedrin, Pharisees, Pentecost, speaking in tongues, Holy Spirit. Introduce this session's video with information on Jewish life (See Pages 8-10).
3. As we view, watch for: characteristics of Jewish faith and life; conflicts and contrasts; results of the coming of the Holy Spirit.

#### View Video

#### After Video

1. Discuss:
  - a. What do we learn about Jewish life and faith?
  - b. What character made an impression on you?
2. The Christian Church was born in a time of conflict and oppression. Read *Acts 2:43-47* to see what characterized this growing band of Christ-followers.

### Jerusalem: Temple | Scene 4

School of Gamaliel - Gamaliel is speaking to a group of students including:

- Stephen, Hellenistic Jew
- Saul, Jew from Tarsus, citizen of Rome,
- Caleb and Samuel, zealots, patriots, intolerant of Roman occupation.
- Seth, elder son in family of Sadducees.

### Session Two Notes

We see the various cultural and doctrinal aspects of the Jews in this opening segment. Refer to pages 8-10 for background information. Note as series continues how different groups view each other: i.e., Romans' view of Jews, Jews' view of Romans, Jews' view of Christians, etc.

We continue to see our list of contrasts/ conflicts expanding: activists/nonactivists, violent/nonviolent, tolerant/intolerant, Jews (and/or Romans)/Samaritans, historical/ fictional, God is deaf/God hears, etc.

Gamaliel says about Jesus, "There was much in what he said. We must change ourselves even as we change our system of rule. The soul and the body are inseparable... the chains are our own sins, as well as foreign oppression. And don't speak so despairingly of love. On a practical level, it may be love that will save us. We Jews play into Roman hands by hating one another, sect against sect, division not unity."

---

### Jerusalem: Temple | Scene 5

### Notes

How would you describe Gamaliel? What role does he play?

Note the prayer, "Hear, O Israel. The Lord is our God, the Lord is one." This is the Shema, the main confession prayer of Jewish faith based on three Old Testament passages (*Deuteronomy 6:4-9; 11:31-21; Book of Numbers 15:37-41*). The Shema is read twice daily (at morning prayer and at evening prayer) and at time of dying (by dying person or those at bedside). The Shema will be repeated over and over throughout **A.D.** Watch for it.

**Jerusalem: Street outside temple | Scene 6**

Wrestling match between Caleb and Stephen. Roman guard breaks it up and arrests Caleb.

**Notes**

Caleb will play an important part in the story as it develops. How would you describe him here?

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**Jerusalem: Pilate's Pratorium | Scene 7**

Pilate, the Roman Procurator, and two aides discuss the Samaritans (and plan an attack), Jesus of Nazareth, Jews, Caleb's arrest, sending Caleb's mother, Leah, and sisters, Ruth and Sarah, to Rome as slaves.

**Notes**

Pilate has been serving as the Roman procurator for four years. How would you describe him? Note what he says:

About Jews, "These people are never convinced that their destiny has been sealed by Rome. They breed revolt...They are like weeping willows, they bend easily only to snap back with more strength."

About Jesus, "His case puzzled me, his death relieved me."

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**Jerusalem: Home of Caleb's family | Scene 8**

Leah, Sarah, Ruth and Samuel discuss Caleb's arrest.

Samuel is concerned for their safety.

**Notes**

We see a Jewish family in a home setting. Note their devotion to one another, fear of Romans, betrothal/wedding customs. Sarah will continue as a major character in our series.

---

**Jerusalem: Courtyard of Temple | Scene 9**

Saul and Stephen discuss possibility of Caleb's crucifixion.

**Notes**

Note Stephen's words: "The followers of Jesus want to give up everything they own... and give shelter to the sick and bread to the needy." (Saul's response, "A contagious madness.")

Do Stephen's words describe contemporary Christians? Why or why not?

Read: *Acts 2:44-47*. How does this describe the followers of Jesus?

**Jerusalem: Home of Caleb's family | Scene 10**

Guards drag away Leah, Sarah and Ruth. An old man observes from street.

Samuel and Stephen arrive at house, see shambles and hear old man's account.

**Notes**

Samuel and Stephen react differently to the crisis. Samuel says, "The Lord is deaf to our cries. We're alone."

Stephen says, "May He forgive you, for He hears you well. He has not forgotten us. We have to walk His way-the way that He sets for us. And I am convinced that it is not by killing that we shall win."

What role does faith play in an attitude like Stephen's? When does God seem deaf for you? When has God come to your help in hard times?

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**Jerusalem: Upper Room | Scene 11**

Disciples, Mary and others are gathered.

Wind, light, many languages herald the coming of the Holy Spirit on the day of Pentecost.

*Acts 2:1-42*

**Notes**

What physical things accompanied the arrival of the Holy Spirit? Compare video to *Acts 2:1-6*. What were the results of Pentecost happenings? Also look at *Acts 2:37-42*.

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**Scenes shift from Upper Room to temple courtyard to city streets: crowds gather, babble of many tongues, Roman observers, procession to crucify Caleb | Scene 12**

Peter preaches. Samuel, Stephen, Seth and others attempt to rescue Caleb. In doing so, Samuel is killed and Caleb is freed.

**Notes**

Note Peter's closing words of his sermon, "Save your souls-save yourselves from these blind leaders."

What and to whom was he referring?

## A.D. TEACHING SESSION THREE

**Length of Session: 60 minutes**

**Amount of Video: 33 minutes - Disc One**

**Focus: Growth amidst opposition**

**Story: Peter and John heal the lame man at the temple in Jerusalem. Roman life is illustrated. There is opposition from religious Jews to the growth of the Christian community.**

### Session Three Overview

#### Before Video

1. The story of **A.D.** is seen from three perspectives: Christian, Jewish, and Roman. In Session One, we saw the beginning of this small group of Christians, and in Session Two, we were introduced to Jewish leaders, religion, and life. In this session, we meet the Romans. (All three are integrated throughout.) Share some background information on Roman Empire and leadership (see pages 8-13).
2. As we view, watch for: characteristics of Roman life and rule; evidences of opposition to Christians.

#### View Video

#### After Video

1. Discuss:
  - a. What are similarities and differences in the three groups: Romans, Jews, Christians?
  - b. What quote and/or scene do you remember from video? Why?
2. Notice Peter's words from *Acts 3:6; 3:12-16; 5:29*. What does it tell you about Peter and the apostles?
3. Assign group to read *Acts 6-7* for next session.

### Jerusalem at night | Scene 13

Caleb and Stephen discuss rescue, Samuel's death, God and using the sword. Caleb chooses sword-Stephen doesn't. Stephen encourages Caleb to hide in the hills by the Dead Sea with his friend in the Essene community.

### Session Three Notes

Stephen advises Caleb to hide out with Essenes.

Note the characteristics of this sect. Also see introduction.

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### Essene community | Scene 14

Caleb meets Ananias who explains about the Essenes.

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### Ship at Sea | Scene 15

Sarah and Ruth in despair after their mother's death.  
Ruth rushes a Roman guard, struggles for his dagger, is overpowered and killed.

### Notes

Ruth recalls Solomon's words from *Ecclesiastes*, "Vanity of vanities, all is vanity."

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### Jerusalem: Entrance to Temple | Scene 16

*Acts 3:1-10*

Crippled man and boy (seen in first scene at Golgotha) arrive and plead for help from the apostles.

Peter heals crippled man.  
Saul, members of the Sanhedrin and crowd observe the miracle.

### Notes

This is a dramatic, beautiful scene where we see God at work-in the middle of healing the lame man, in Peter's humble attitude (a changed man from his days as a disciple) and in Stephen's acceptance of faith.

Note Peter's response to the crowd's adoration, "None of my doing. I'm nobody. I'm nothing. It was the power of our Lord. The power and grace of His Son Jesus Christ." See *Acts 3:6, 12-16*.

---

### River Bank | Scene 17

Peter baptizes Stephen.

---

### Rome: Senate Hall | Scene 18

Sejanus addresses senators - recounts an attempt on his life.

A decree from Tiberius Caesar (on self-imposed exile on Capri) is read appointing Sejanus as counsel to rule Rome for the year.

### Notes

The information on the Senate and rules found on pages 8-10 will introduce the Roman world, rule, and way of life. What are important values to the Romans?

---

**Rome: Sejanus' garden | Scene 19**

Sarah, Sejanus' slave, runs into Valerius fleeing from Sejanus. Beginning of romantic interest between Valerius and Sarah.

**Notes**

Valerius and Sarah meet for the first time. They illustrate our continuing thread of contrasts: slave/free, Roman/Jew. Watch their romantic relationship and their faith grow!

---

**Rome: Home of Parents of Valerius | Scene 20**

Valerius and his mother converse. (Father is away in Gaul on duty for Rome.) Valerius tells his mother he has met a slave girl he cannot forget.

**Notes**

Just as we saw a Jewish family with its customs, now we see a Roman family. What differences and similarities do you notice of family life and Romans in general? (Example: father away in military service to emperor, wedding traditions, Roman citizenship, slavery, spying, treachery, tyrants, etc.)

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**Rome: Market Place in the Forum | Scene 21**

Valerius looks for and finds Sarah. They discuss their differences - Roman and Jew, free and slave.

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**Samaria | Scene 22**

Caleb meets with young Samaritan zealots; plan an attack on Roman garrison. Caleb leads the zealots on attack of Roman barracks.

**Notes**

Notice the depth of hostility Jews feel towards Romans. Sarah said, "Rome enslaves me. Rome killed my mother and my sister...I am no more than an object to be bought and sold." Caleb said, "To know how they organize themselves is to learn how to oppose order to their order, discipline to their discipline."

---

**Capri: Imperial Gardens of Tiberius | Scene 23**

Tiberius reads dispatch of Jewish attacks on Romans, is encouraged to return to Rome.

**Notes**

Tiberius is enraged at the Jews for attacking his garrison. How would you describe Tiberius Caesar?

### Jerusalem: Sanhedrin | Scene 24

Peter and the eleven apostles appear before the Council (Caiaphas is in charge).

Gamaliel defends the followers of Christ and encourages the assembly to leave them alone.

*Acts 5:21-43*

Saul and Gamaliel discuss the Christ-followers, truth and heresy?

### Notes

The contrasts continue:  
Pharisees/Sadducees/Zealots-Jesus followers, heresy/truth.  
Gamaliel and Peter are interesting personality studies.

What do their words and actions say and mean to you?

Peter, "We must obey God rather than man."  
*Acts 5:29*

Gamaliel, "Men of Israel, take heed. Do nothing you will regret. What I say is this: Leave these men alone, for if their counsel and their work is of human origin, it will collapse. But if it is from the Lord, you cannot overthrow it-and you risk finding yourself at war with God."

Saul and Gamaliel have differing views of Christians:

Saul, "They subvert the truth. They preach a false Messiah, rejected by mere logic. They buy followers with their good works. They cram the poor first with bread and then with false doctrine."

Gamaliel, "Let the Lord judge these men. I find little fault in their actions. They do no evil. They do only good and you have seen it."

## A.D. TEACHING SESSION FOUR

**Length of Session: 60 minutes**

**Amount of Video: 29 minutes - Disc One**

**Focus: The high cost of following Christ.  
Stephen: martyr, forgiver, preacher, deacon, blessed by God.**

**Story: The Biblical story includes the appointment of seven deacons, stoning of Stephen and growing persecution of believers. The other story lines cover: transfer of power from one Caesar to another, deepening relationship between Sarah and Valerius.**

### Session Four Overview

#### Before Video

1. From assigned reading of *Acts 6-7*: How does it describe Stephen? (i.e., 6:5-Man full of faith and Holy Spirit; 6:8-Man richly blessed by God and full of power, miracle worker).
2. Watch for: reactions to Stephen from various individuals and groups.

#### View Video

#### After Video

1. Discuss:
  - a. Where did you see God at work?
  - b. What is the good news in this segment for you?
  - c. Questions from session notes below.
2. Prayer: thanks (for martyrs of the past), intercession (for people presently suffering), supplication (grace, strength and courage for ourselves).

### Jerusalem | Scene 25

Temple courtyard - Stephen, Philip and Greek Jews arguing.

Upper Room - Peter and disciples appoint seven deacons and argue about bringing Gospel to the world beyond Jews. *Acts 6:1-7*

### Session Four Notes

Stephen and Peter interact on the issue of bringing the Gospel to the non-Jewish, outside-Jerusalem, Gentile world.

Stephen, "We're all united in Jesus, that the Gospel is to spread beyond Jerusalem."

---

### Capri: Tiberius' Imperial Gardens | Scene 26

Decision to go back to Rome.

Peter, "We're not ready for that yet. There's enough work to do in Jerusalem without sailing across the world in ships."  
How would you rate the unity of the Christian church today? What separates and divides us?

---

### On way to Rome: Appian Way | Scene 27 Notes

Tiberius' caravan (and pet snake) traveling. Introduced to Caligula.  
Tiberius, sick with fever, is losing memory, mind.  
Tiberius stops at Roman Villa; dies.

Look at page 11 for information on Tiberius and Caligula. A glaring contrast to them is the main person of this video segment, Stephen. What words describe each of these men? Note the drawing on the villa wall. We see this symbol repeated in many places from now on in the story. Watch for the fish!

---

### Jerusalem: Temple Courtyard | Scene 28 Notes

Stephen preaching; interacting with Saul.

Stephen and Saul talk about two things important to Jews and Christians: The law and the Temple. How does each man (and group) feel about the law and Temple?

---

### Sanhedrin Council Chamber | Scene 29 Notes

Caiaphas cautions Saul about his rage against Nazarenes.

Notice Caiaphas's warning to Saul: "Duty is too often a cloak for vindictiveness. You rage at these Nazarenes as if you bore some personal grudge." Why do you think Saul is becoming such a zealot against the Nazarenes?

---

### Temple Courtyard | Scene 30 Notes

Saul and Caiaphas listen to Stephen preach.

Read the account from Acts to hear Stephen's defense recalling Jewish (Old Testament) history.

### **Sanhedrin | Scene 31**

Stephen defends his faith before the council. *Acts 6:8-81*

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### **City Street | Scene 32**

Stephen, with hands bound, is lead to edge of town.

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### **Outside City | Scene 33**

Stephen is stoned while Saul, Gamaliel and priests, Peter and apostles watch.

### **Notes**

Stephen's final words, "Lord Jesus, receive my spirit and forgive them this sin." (7:56) What do you think enabled him to die with such grace and love? Note the apostles pray "Shema Israel..." as Stephen dies.

---

### **Council Chamber | Scene 34**

Saul asks for permission to destroy followers of Jesus.

### **Notes**

Saul, Caiaphas and Gamaliel discuss Stephen's "crime" and stoning. They agree that his view of the Temple was heresy. Why was/is the Temple so important to the Jews?

---

### **Worshipping group of Greek Christians | Scene 35**

Saul and guards break up gathering, make arrests; Philip escapes. *Acts 8:1-3*

### **Notes**

Saul proposes that the entire Nazarene sect be rooted out and destroyed. Contrast Caiaphas's and Gamaliel's response to Saul's intense zeal.

---

### **Jerusalem: Upper Room | Scene 36**

Philip escapes a house of persecution and joins Peter and the eleven. He is encouraged to leave Jerusalem.

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### **Samaria | Scene 37**

Philip shares news of events that happened in Jerusalem with Caleb.

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### **Rome: Market Place | Scene 38**

Valerius and Sarah meet.

---

## A.D. TEACHING SESSION FIVE

**Length of Session: 60 minutes**

**Amount of Video: 33 minutes - Disc One**

**Focus: God calls a new leader, Saul changes sides.**

**Story: The Biblical story focuses on Saul's dramatic conversion on the Road to Damascus and the response of the Christian community. We are introduced to Aquila, Priscilla, and Corinna, whose journeys to faith will be followed. Caligula decrees that he is sole deity de-throning all other Roman gods.**

### Session Five Overview

#### Before Video

1. Review content of Sessions 1-4 and the three perspectives (Christian, Jewish, Roman).
2. As we view, watch for: the way light and dark are used in the video; responses to Paul in Damascus.
3. Read *Acts 9:1-9* as preparation for viewing.
4. Prayer. For God to reveal Himself in new ways to each of us today.

#### View Video

#### After Video

1. Compare Saul before his conversion to Paul after meeting Christ on the Damascus Road.
2. Discuss:
  - a. Something that surprised you or was a new idea to you from this segment.
  - b. What would your reaction be to the "new" Paul if you had met him in Damascus?

### Jerusalem | Scene 39

Saul and guards drag Christians from their houses. Persecution of Christians.

### Session Five Notes

Acts 8:3 "Saul laid waste the church and, entering house after house, he dragged off men and women and committed them to prison." How would your church stand up to such persecution today?

---

### Council Chamber of Sanhedrin | Scene 40

They decide to send Saul to Damascus to stop the Nazarene movement. *Acts 9:1-2*

### Notes

*Acts 9:1-2* "But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus so that if he found any belonging to the way, he might bring them bound to Jerusalem." Comment on Paul's intense zeal.

---

### Trip to Damascus | Scene 41

Saul and four companions (including Seth) set off from Jerusalem. After a while, weariness sets in and three return to the city. *Acts 9:3-8*

### Notes

Note the great light-how appropriate that the transformation from darkness to light is accompanied by this physical phenomenon.

Saul and companion (Seth) are blinded by a great light. Saul hears the Lord's voice. In his sightless state, he needs to be led into Damascus.

Saul's comment on video, "He has brought the night on me." What does he mean?

---

### Damascus | Scene 42

Saul is led to house of Judas on Straight Street. *Acts 9:8-19*

### Notes

Note contrast of darkness and light again at Saul's baptism. An interesting study would be looking at Ananias from *Acts 3:10-19*. The video doesn't do him justice in his important role in Saul's life.

Saul is baptized by Ananias.

---

### Rome: Imperial Gardens | Scene 43

Valerius talks to Caligula about Sarah. They discuss the Jews' belief in one God. Caligula orders Valerius to cut off heads of the statues of gods and place his own on their bodies.

### Notes

Caligula wants to imitate the Jews in their one God belief. His ridiculous request to put his head on all the Roman god statues will hardly make him the sole deity.

### **Damascus | Scene 44**

Saul/Paul meets with followers of Jesus and speaks in the synagogue. He faces mixed reaction from the assembly.

### **Notes**

After Saul/Paul's conversion, he says, "I was chosen for zeal, not virtue. God's ways are dark... I chose to hate before I learned to love... I imprisoned; I whipped; I stoned; I put to death the followers of Christ. Yet all the time, like yeast fermenting in the dark, the grace was working within me-unwanted, unbidden. I was a horse disdainful of its rider, kicking against the whip. Now I submit to the horseman." How would Paul define and describe God? Watch for "yeast fermenting in the dark" throughout this series.

---

### **Rome | Scene 45**

Caleb arrives at Port of Puteoli. Forum-Vestal Virgins, five young women led by the head Vestal, enter the temple. A prisoner pleads for his life and is released. Caleb observes Roman legions marching through the Forum.

### **Notes**

We glimpse a variety of scenes from Roman life: The Forum, architecture and grandeur of city, vestal virgins, prisoners, temples, military. See pages 8-13 for more details.

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### **Rome | Scene 46**

House and Shop of Aquila and Priscilla - Caleb tells them he is searching for his family who were sent by Pilate as gifts to Sejanus. They discuss Jesus of Nazareth.

Gladiator School - Caleb begins his service as a gladiator, trying "without success" to hide the fact he is a Jew.

Caleb fights a match with an experienced gladiator who turns out to be a woman, Corinna.

### **Notes**

Aquila and Priscilla enter our story line. Acts 18:1-2 tells us they lived in Italy before moving to Corinth. They serve as "story narrators" integrating the Biblical and fictional characters.

Note the reoccurring fish theme. This time it is carved into the table and also points up the Greek work, IXTIS, referring to Jesus Christ, Son of God the Savior.

Note Aquila's repetition of "Soon it will be night and we shall all be questioned about love." (From Session 1)

Note that females are included in the gladiator school. Watch the "yeast fermenting" in Corinna's life.

**Caesarea | Scene 47**

Statue of Caligula arrives.

Marcellus, Roman official, and Cornelius, centurion, discuss Jewish history (belief in one God, importance of temple) and Jesus of Nazareth.

**Notes**

In this interaction, we find some basic tenets of Jewish and Christian beliefs.

---

**Rome | Scene 48**

Caligula plans the invasion of Britannia. He is told that finances are needed. So plans to sell his sister's properties, not his own.

**Notes**

How would you compare Caligula, the Divine Emperor, and Paul, the transformed follower of the Divine God?

## A.D. TEACHING SESSION SIX

**Length of Session:** 60 minutes

**Amount of Video:** 30 minutes - Disc One

**Focus:** Darkness and light, incarnate  
Christ makes a life-changing difference!

**Story:** The biblical story covers: Peter healing the man with the evil spirit, Simon Magus trying to buy this miraculous healing power, Philip's encounter with the Ethiopian and Peter raising Tabitha. The emperor, Caligula, is forcefully seen as a growingly irrational, insane man.

### Session Six Overview

#### Before Video

1. Read *Ephesians 2:8-10*. Comment on God's gracious gift of salvation, indwelling presence of Christ, and that we are created for life of good works.
2. As we view, watch for these important ingredients from *Ephesians 2:8-10*: changes in Peter and Paul (from days as disciple and Jewish zealot respectively); ways God is at work.
3. Prayer for "open" eyes to see the message for us today.

#### View Video

#### After Video

1. Discuss:
  - a. How has the risen Christ/power of the Holy Spirit changed Peter and Paul?
  - b. What is the good news for you in this segment?
  - c. Selected questions in session notes (below).
2. Possible activities:
  - a. Write letters of thanks to person(s) who first opened Scriptures for you.
  - b. Prayers of thanks for those teachers/models.
  - c. Share "How Christ has changed my life."

### Samaria | Scene 49

Peter casts out evil spirits from a man.  
*Acts 8:9-24*

Simon Magus asks the apostles to give him or sell him the power to do miracles.

Peter encourages Philip to go to Gaza.

### Session Six Notes

Note Peter's words after the miracle, "Call it the victory of faith. We did nothing. The grace of God did it all."

Simon sees it as a skill to be learned (like magic) or bought and shared but not as God working through a faithful, humble vessel. Christianity is not something acquired but surrendered to. Comment of *Ephesians 2:8-9*, "It is not your own doing. It is the gift of God..."

Comment of Philip's words, "There is as much wickedness in willful ignorance as in willful sin. Sin is a kind of ignorance, as ignorance is a kind of sin."

---

### Damascus | Scene 50

Ananias and Nazarenes warn Paul of danger to his life. He escapes.  
*Acts 9:19-25*

### Notes

The Scripture accounts tell us Paul escaped at night over a wall in a basket. Both the video and the Bible point out the mixed reactions Paul received as a follower of Jesus: his life was in danger; his faith was growing.

---

### Country Road | Scene 51

Ethiopian is reading Scripture aloud, gives Philip a ride, Philip explains Scripture to him.

Philip baptizes Ethiopian.

### Notes

Philip was in the right place at the right time. God works in wonderful and mysterious ways. When have you experienced God's leading and using you? Who first opened the Scriptures for you so that you understood?

Another believer baptized!

---

### Rome: Caligula's Garden | Scene 52

Caligula is putting his head on statues in garden. He asserts he is divine. He is angry because his statue has not been installed in the Temple of Jerusalem.

### Notes

Caligula continues his attempt to adopt the Jewish belief in one God-only he wants to make himself the sole divine being. He insists that his statue be installed in the most sacred place to the Jewish people-the temple.

### Jerusalem | Scene 53

Statue of Caligula is escorted to Jerusalem. People slam city gates to keep it out.

Paul meets Barnabas at a vegetable stand on a city street. *Acts 9:26-29*

The apostles meeting with Paul have some difficulty in accepting the change in him.

Peter encourages him to go home to Tarsus for awhile.

### Notes

To the Jewish people, this is an utter desecration of the temple. They defiantly resist his order.

The apostles in Jerusalem have good reason to be cautious about accepting Paul into their fellowship. He was their most ardent enemy and persecutor. Paul tells them, "I came for instructions...I know this is a sudden change. I am still an instrument, but now for other hands."

---

### Rome: Gladiator School | Scene 54

Caleb and Corinna talk and grow more interested in one another.

### Notes

It is not easy for a family to bless a member who converts to a different faith. We see the depth of pain and anger Paul's father has to his son's conversion to Christ. Both mean well, but the light has dawned on only one. Why is his father so distressed? What does he predict for Paul's future? Have you experienced rejection or discrimination for your faith?

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### Tarsus: Home of Paul's family | Scene 55

Paul's father disowns him for accepting Jesus as the Messiah.

---

### French Coast | Scene 56

Troops prepare to invade Britannia. Caligula inspects Roman soldiers on the beach. He announces that before they sail, all the shells on the beach must be collected to be returned to Rome.

### Notes

This scene of the military on the French beach is a strong contrast to earlier scenes in this segment. We have seen miracles, God at work, humility, witnessing, a church alive and growing. Now we see a symbol of Rome's decay, Caligula at his most ridiculous, dismissing invasion of Britannia to order his troops to collect seashells!

---

### Jaffa or Joppa | Scene 57

Peter raises Tabitha from the dead. *Acts 9:36-43*

### Notes

Peter's response to God using him to raise Tabitha is one of surprise and humility. What does this tell us about Peter?

## A.D. TEACHING SESSION SEVEN

**Length of Session:** 60 minutes

**Amount of Video:** 29 minutes - Disc Two

**Focus:** A Turning Point “Go into all the world...”

**Story:** The biblical content focuses on an important turning point in the Christian church-Peter’s vision of accepting Gentiles (unclean) - and the ongoing debate about circumcision. In Rome, the two couples, Corinna/Caleb and Valerius/Sarah, grow in their relationship amid the darkness of a decaying empire.

### Session Seven Overview

#### Before Video

1. This session begins the second half of the series.  
Review by asking each person to share a highlight or a conflict the Christians faced or why it was difficult to be the light for Christ in that dark world.
2. As you view, watch for: traditions and beliefs of each group (Roman, Jewish, Christian); ways you see God at work; conflicts and contrasts illustrated.

#### View Video

#### After Video

1. Discuss:
  - a. Importance of Peter’s vision for early church and for your church today. (See session notes for questions.)
2. Pray for outreach ministries you and/or your church may be involved in.

### Caesarea | Scene 58

House of Cornelius - Cornelius discusses discord in Roman ranks. Decides to send for Peter.  
*Acts 10:1-8*

### Session Seven Notes

Cornelius points out the growing darkness, "I don't think I can stand much more of the world's madness." What enables the Gospel to burn and even flourish in darkness like this?

---

### Joppa/Jaffa | Scene 59

Peter, on rooftop, has vision about clean and unclean animals.  
*Acts 10:9:16*

Peter is summoned to Cornelius' house.

### Notes

This vision is the starting point of taking the Gospel to the Gentiles. It took a dramatic event to launch this amazing change. It was a divisive issue for the early church. Why is it such a major turning point?

---

### Caesarea | Scene 60

Peter visits Cornelius.  
*Acts 10:17-48*  
He accepts that God is no respecter of persons-circumcised or uncircumcised. He shares Gospel of Jesus Christ; Cornelius believes and is baptized.  
*1 Cor. 7:17-24, Romans 4*

### Notes

Peter, "It's clear that God is no respecter of persons. Every nation that fears Him and does right seems to be acceptable to Him." (*Acts 10:34-35*) How does your church live this out? Does it evangelize to its "tradition" only?

---

### Rome | Scene 61

Arena - Corinna and Caleb discuss the power Rome has on them with observance of Jewish Sabbath.

### Notes

Caleb is caught in the conflict between his Jewish heritage (and strong zealot leanings) and the Roman world (gladiator fighting), "I must not betray my call. It's grown faint in my ears, time and distance are making it harder and harder for me to remember who I am, where I am." What is your call? What in the world drowns it out?

---

### Imperial Gardens | Scene 62

Valerius and Sarah talk about Roman madness, prediction that Caligula will receive his due from military.

Aquila asks for news of Sarah and Ruth. Valerius introduces him to Sarah but pleads with him to talk to her without the prying eyes and listening ears of Roman slaves.

### Notes

Corinna refers to the Jewish observance of the Sabbath as superstition. Caleb responds, "It's a pact we entered into with God. The seventh day is devoted to rest, in His name...It binds us to Him, keeps us together." How do you observe and keep the Sabbath?

**House of Valerius' family | Scene 63**

Valerius tells his parents he wants to buy Sarah's freedom to marry her.

**Notes**

In these scenes, slavery is a major concern. Valerius feels that service to the emperor is a form of slavery. Sarah has been sold into Roman service. Slaves have no private conversations or lives. Valerius tells his parents, "Slavery is a status decreed by tyranny, not by blood or lack of talent." Note the way he contrasts the Jews (one God, forgiving) to the Romans (vindictive, gods multiplying daily, greedy).

---

**Aquila's and Priscilla's house and shop | Scene 64**

They discuss Valerius's desire to buy Sarah's freedom and how to tell Caleb of Ruth's death and Sarah's situation.

**Notes**

Note Priscilla's reference to fish, "We are little fish swimming in a big ocean." And Aquila's faith, "The Lord will help us. I've just come to accept that the secret of life is hope, that even death may not be the end. I was led by His crucified hand out of darkness." People come to faith in such unique ways.

---

**Auction Block | Scene 65**

Sarah is sold to highest bidder who acted on Valerius's behalf.

Marriage of Valerius and Sarah.

Valerius and Sarah move into their new home.

**Notes**

Note some characteristics of the Roman wedding ceremony and celebration: bridal tunic without hem secured around waist by girdle of wool with a double knot; hair enclosed in crimson net; three bridesmaids; flame burning; animal sacrificed; spindle and distaff given as symbols of bride's virtues in new home; vows similar to Book of Ruth (1:16); parade; anointing home with oil; etc.

---

**Priscilla's and Aquila's home | Scene 66**

Caleb, returns from fighting in Pompeii, is told of Sarah and Valerius. Caleb is angry that she is married to a Roman.

**Notes**

Here we see the Jewish passion for keeping their temple clean. Caiaphas says, "Many Jewish people will cut Roman throats first" (if statue is installed).

**Jerusalem | Scene 67**

Members of Sanhedrin prohibit the statue of Caligula to be installed in the temple.

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**Praetorium | Scene 68**

Caiaphas pleads to Roman officer to rescind order to install statue.

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**Upper Room | Scene 69**

Circumcision debate - Peter defends accepting Gentiles and Romans as believers without circumcising them.

*Acts 11:1-18*

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**Rome | Scene 70**

Army officers devise plot against Caligula for his inhumane actions and humiliation of Imperial Army, etc.

## A.D. TEACHING SESSION EIGHT

**Length of Session: 60 minutes**

**Amount of Video: 25 minutes - Disc Two**

**Focus: The Gospel reaches out.**

**Story: The biblical story has Paul preaching at Antioch collecting money for the hungry people in Judea and Peter miraculously released from prison. The Roman Empire leadership passes from Caligula to Claudius who expels Jews from Rome.**

### Session Eight Overview

#### Before Video

1. Introduce this session by updating time-line and map. The gospel is now brought to Gentiles as Paul and Barnabas visit Antioch. There is a transfer of power in the Roman Empire. Mention all of the main characters and where they are in faith and life: Aquila, Priscilla, Valerius, Sarah, Caleb, Corinna. During the next few sessions, we will see many changes for each of them.
2. As we view, watch for: how and where gospel reaches out; events in lives of main characters; something that speaks to you.

#### View Video

#### After Video

1. Discuss:
  - a. What are visible ways the gospel was reaching out?
  - b. What are visible ways the gospel is reaching out and changing lives and situations today?
2. Close with participants sharing what in video/study spoke to them.

### Rome | Scene 71

Aquila's house- Sarah and Caleb are reunited.

Caligula is dead.

Claudius decrees that Jews must leave Rome. Herod Agrippa will be King of Palestine.

### Session Eight Notes

The Roman/Jew conflict is highlighted in this long awaited sibling reunion.

Another transfer of political power and "divine" authority!

Claudius' view of Jews, "They cannot assimilate and they will not. With their sectarian squabblings, they are a wandering race. They are not wanted in Rome," so he expels them.

---

### Aquila's Shop | Scene 72

Aquila is teaching Valerius Hebrew. Valerius offers Caleb his friendship but he refuses it.

Sarah is tested for her loyalty to Rome and renunciation of Jewish faith. She is acquitted and accepted as loyal to Valerius, her Roman husband.

### Notes

First meeting of Caleb and Valerius. Why do you think Valerius is willing to offer his friendship? Note their different perspectives of Romans:

Caleb, "You invaded my country, you occupy it. You spread 'civilization.' You bring war, death, and slavery." Valerius, "We build aqueducts, bridges, roads- along them, law and order travel with us."

Note also their different perspectives on life: one idealist-one realist!

Valerius, "I believe I can work for a better world, for a future of peace."

Caleb, "Oh, you're a dreamer. We learned hard that there's danger in dreams."

---

### Antioch | Scene 73

Paul preaches in the synagogue. Barnabas is with him. Luke hears Paul for the first time. *Acts 11:22-26*

Agabus asks Paul and Barnabas to bring money for the hungry back in Jerusalem. *Acts 11:27-30*

Luke believes and is baptized by Paul.

### Notes

We meet Dr. Luke, author of Gospel of Luke and Acts of the Apostles, for the first time.

Missions include meeting the physical needs of people. Money was collected and sent with Paul and Barnabas to feed the hungry "back home."

Paul describes Luke coming to faith "Like a man who would swim but who fears the water may be cold." Aquila said earlier in this video segment, "God's will works in strange ways."

### Rome | Scene 74

Gladiators School - Caleb is expelled because he is Jewish.

Aquila's Shop - Priscilla and Aquila are leaving Rome for Corinth. Corinna and Caleb are going to Tuscany.

### Notes

Corinna describes Claudius' downfall, "We used to think of him as a man of learning, rich with virtues. Now we see him lusting after prostitutes..." Power without reason and compassion corrupts.

The four part with Priscilla saying the Shema, great confession of Jewish faith.

### Jerusalem | Scene 75

Peter is arrested and imprisoned.

He is miraculously released from prison during the night *Acts 12:1-11*

King Herod reacts angrily to news of Peter's escape.

### Notes

His prayer is reminiscent of Jesus' prayer in the garden, "Lord, that night that now seems so long ago, You said: 'Not my will, but Your will be done.' Well, these are my words now. And yet You called me the rock - You told me to feed your sheep. I've got work to do, Lord, and I pray that by Your power, I may be allowed to do it. But all is in Your hands. Not my will but Yours be done, Lord, I believe. Lord, I hope. Lord, above all, I love, Amen."

*Three themes of Faith, Hope, and Love!*

## A.D. TEACHING SESSION - NINE

**Length of Session:** 60 minutes

**Amount of Video:** 26 minutes - Disc Two

**Focus:** God works in strange and marvelous ways.

**Story:** Paul visits Corinth on his missionary travels. The church continues its debate on circumcision. Roman power passes from Claudius to Nero affecting both the Jews and Christians. God continues to work in different ways in lives of the three couples and many others.

### Session Nine Overview

#### Before Video

1. Make the opening brief so that more time can be used following the video for discussion. Read *II Corinthians 4:5-7 (optional 8-12)* and comment on God using and living within "common clay pots" as instruments for the good news."
2. As we view, watch for: metaphors used to describe God working in people's lives.

#### View Video

#### After Video

1. Discuss:
  - a. Ways God is at work in lives of the main characters.
  - b. The metaphor best describing how God has worked in your life.
2. Read together *I Corinthians 13* - responsively or in unison.

### Jerusalem | Scene 76

Upper Room - Apostles continue  
circumcision debate. *Acts 15:1-21*

### Session Nine Notes

Review the Scripture record of this chapter  
in the circumcision debate.

### Corinth | Scene 77

Paul preaches in synagogue; meets  
Aquila.

### Notes

The sermon comes from Paul's writings to  
Romans (Chapter 12) and encounters in  
Philippi (Acts 16), etc.

Aquila's and Priscilla's home - entertain  
Paul.

Paul has obviously told them of his travel  
experiences, such as being proclaimed gods  
(Acts 14:12) in Lystra and being jailed in  
Philippi (Acts 16:25-40).

### Ephesus | Scene 78

Paul preaches to Gentiles and Jews.

### Notes

Paul says, "It is no easy work to bring the  
good news, yet the hardship is softened by  
God's grace for God's love permits the  
working of the yeast of His word through  
signs and wonders." Another reference to  
the yeast working in people's lives. What  
might the yeast be? What has it been in  
your life?

Refer to Paul's words in *II Corinthians 4:7*  
(ff): "We have this treasure in earthen  
vessels to show that the transcendent  
power belongs to God and not us." Paul's  
secret for success: Christ's power in him.

**Rome | Scene 79**

Claudius dies. Ban for Jews is removed.

Aquila's and Priscilla's home - reunion with Caleb, Corinna, Sarah and her baby, Ruth. They discuss Paul and his message.

**Notes**

Nero succeeds Claudius. See Introduction for background information.

Here we see more metaphors describing God working in people. Aquila quotes Paul: "God worked on me, like a flash of lightning. But on others, it's a lingering slow sweet skill." The slow sweet skill is at work in Caleb.

The three main couples in the story line make an interesting study of love/marriage relationships. What positive qualities do you see modeled?

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**Jerusalem: Passover Season | Scene 80**

Paul outrages Jews when he attempts to bring a Gentile into the Temple.

Paul is arrested and is sent to Felix in Caesarea. *Acts 21:27-36*

**Notes**

Paul still relates to the temple as the sacred place of worship. The believers considered themselves faithful Jews.

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**Rome: Gladiator School | Scene 81**

Valerius informs Caleb he is ordered to Palestine with Festus. Caleb and Corinna are now married.

**Notes**

Friendship begins for Valerius and Caleb with potential of resolving some of the conflicts/contrasts.

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**Jerusalem | Scene 82**

Festus and Valerius appear before the High Priest and Sanhedrin.

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**Caesarea | Scene 83**

Paul, in his prison cell, welcomes visitors. *1 Corinthians 13*

Paul appears before Festus. He appeals his case as a Roman citizen to Caesar.

Festus orders Valerius to escort Paul to Rome. *Acts 25:1-22*

**Notes**

Paul speaks from love chapter in *1 Corinthians 13*. Repetition of three themes - faith, hope and love that we saw in Peter's prayer in prison. (Last session)

Compare video to Bible account.

## A.D. TEACHING SESSION TEN

**Length of Session: 60 minutes**

**Amount of Video: 26 minutes - Disc Two**

**Focus: Witnesses for Christ in Rome**

**Story: About four years have passed. The action centers on Rome. Aquila and Priscilla have returned from Corinth. Caleb, Corinna, Sarah, and Ruth are there. Valerius escorts Paul from Palestine to Rome. Peter also visits the city. Meanwhile, Nero perpetuates the decline of Roman culture.**

### Session Ten Overview

#### Before Video

1. Getting started: ask each person to find and share a favorite Bible verse from Paul's life or writing.
2. Review facts about Rome (see pages 8-13) Senate, Nero, Forum, etc.
3. As we view, watch for: how Rome is center-hub of world; how witness for Christ is present; what brings Valerius to faith in Christ.

#### View Video

#### After Video

1. Discuss:
  - a. Valerius' conversion-what influenced this decision?
  - b. What do you think characterizes an effective witness for Christ (then and now)?
  - c. What fears and barriers keep us from sharing our faith?
2. Prayer Time-for courage and joy in our witness to others.

**Rome | Scene 84**

Aquila's shop - Aquila and Priscilla entertain Caleb, Corinna, Sarah and her daughter, Ruth (now five years old). They discuss the dangerous situation in Rome and disintegration of Nero.

**Notes**

Caleb questions Priscilla and Aquila about what some called cannibalism: Christians sharing in the Last Supper.

**At Sea | Scene 85**

Valerius escorts Paul to Rome. Paul witnesses to him about Jesus Christ.

**Notes**

God continues His work in Valerius through the witness of Paul-his words, actions and very life, "I'm free. The Lord Christ has liberated me. He can set you free too. We must keep questioning our hearts and, in our labors, remember always to help the weak."

While docked in Sidon, Paul baptizes Valerius. *Acts 27:3*

A new beginning as a believer for Valerius-a Roman believer!

**Rome | Scene 86**

At Port of Puteoli- Paul disembarks from boat and is taken away with other prisoners. *Acts 28:13-16*

**Notes**

Paul says, "They decided I am not worthy of being imprisoned. So they allow me to be partially free." Scriptures tell us he was allowed to stay by himself with the soldier that guarded him. (28:16) He makes a deep impression even on those who guard him.

Paul, chained to a young soldier, walks through Rome. He is reunited with Aquila and Priscilla.

Valerius requests Paul's freedom of the Roman officials.

**House of Aquila and Priscilla | Scene 87**

Paul interacts with Caleb and Corinna, Valerius and Sarah, Aquila and Priscilla, and others. Valerius gives Paul the news he is freed.

**Notes**

The inner struggle ("fermenting yeast") is obvious in Caleb and Sarah.

As Paul departs Rome for Spain, Peter arrives.

Peter meets with Christians

**Nero addresses the Senate | Scene 88**

He blames Jews and Christians for Rome's problems.

Peter refers to the two faiths, (siblings in the family of God), having difficulty in living together.

Nero needs to blame "someone" for Rome's decline.

The Jews and Christians will be scapegoats. Nero has grandiose aspirations to build his new Rome in spite of opposition from Senate and greater demands in the empire.

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**Rome | Scene 89**

Peter tells a group of children about Jesus

**Notes**

A wonderful scene with Peter and a group of children reminds us of Jesus blessing the children in *Matthew 19:3-15*. Peter shares the good news of Jesus with these eager listeners. (Children play a key role in the last part of this series.) How can we be childlike in our response to Jesus?

Peter shares his faith with Sabinus, a Roman senator.

Peter's interaction with Sabinus highlights some of the Roman superstitions and foundation beliefs of the Christians.

## A.D. TEACHING SESSION - ELEVEN

**Length of Session: 60 minutes**

**Amount of Video: 30 minutes - Disc Two**

**Focus: The high cost of following Christ-II: Innocent Victims!**

**Story: In this dramatic segment we are confronted with the lowest level of depravity Rome reached in its persecution of Christians. Children were victims of wild dogs and “entertainment” for Nero and Roman citizens.**

### Session Eleven Overview

#### Before Video

1. The video segment needs to be shown early in the session because it is so powerful and evokes response. As an introduction read I Peter 1:3-9 and/or 2 Timothy 1:7-14.

Comment on suffering and trials as part of following Jesus Christ.

2. As we view, watch for: consequences of being a Christian under Roman rule.

#### View Video

#### After Video

1. Discuss:
  - a. Your reactions to the fire, Nero, “games,” suffering of Christians;
  - b. What do you think the scriptures, read earlier in the session, say to us about the suffering depicted?
2. Talk about the scene where the children faced the wild dogs (Refer to John 10:11-18 -good shepherd passage.) Identify with someone in the scene (child, Caleb, Valerius, Nero, spectator, etc.)

**Rome | Scene 90**

Rome burns! Chaos and confusion. Valerius is hurt. Caleb and Corinna try to fight the fire and help victims. Nero is delighted because now he can rebuild the city.

**Notes**

Here, light as fire is symbol of destruction, not life. What different reactions to the catastrophe do you notice?

---

**Peter meets with a group of Christians | Scene 91**

They meet away from the fire, in a cemetery. Sarah and Ruth are there. Sarah is informed Valerius is wounded so leaves Ruth with a friend to go to him.

**Senate: Nero accuses Jews of arson | Scene 92**

He orders soldiers to persecute them. They decide to make Christians part of the games at the arena. Roman soldiers break into homes of Christians to arrest them.

**Notes**

Christians were accused of arson, refusal to worship Roman gods, cannibalism, incest, unpatriotism, etc. First they were routed from their homes and then made the centerpiece victims at the arena games. Have you ever faced persecution for your faith? How did you—or would you—react?

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**Peter tells Christians the story of Zacchaeus | Scene 93**

He is arrested by a Roman guard. The children are also separated from their parents and taken away by guards.

Children become the object of Nero's fury and insanity.

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**Arena | Scene 94**

Nero in the Imperial box and crowds of Romans in the stands observe a round of events where Christians are attacked by wild animals.

As Sarah sits by the wounded Valerius, she is told that Ruth has been taken away by Roman soldiers. They rush out to find her.

Peter is told he will be crucified.

**Notes**

The following scenes need a "Warning." They are hard to watch. Persecution is not pleasant on the eye. To see Christians lose their lives for their faith prompts one to question one's own faith.

Peter requests that he be allowed to die upside down because he saw himself unworthy to die as his Lord did.

### **Arena | Scene 95**

The Christian children, dressed in lambskins, are driven out on the field by a “mock-shepherd.” Wild dogs are let loose on the children. It is a terrible scene!

Caleb and Corinna grab weapons and enter the arena and stand between the children and the attacking dogs. There is a battle with some children hurt, some killed, the “mock-shepherd” killed, etc. until other gladiators arrive to help Caleb and Corinna.

### **Notes**

This scene is so unforgettable. Share your feelings and thoughts about what you observe.

The “mock-shepherd” gives his life in this blood bath. Caleb and Corinna put their lives on the line to rescue the innocent children and to bring some light to this dark moment.

---

### **Valerius and Sarah meet Caleb and Corinna | Scene 96**

They meet rescued children in passages underneath the arena. They search for Ruth with no success. Valerius enters the arena and searches for her among the dead children. He picks up one little girl and carries her into a passageway. He meets a Roman officer with a little girl, his own safe Ruth. In his anger, joy and sorrow, he denounces his Roman citizenship.

### **Notes**

Valerius’s closing lines are, “I am not a Roman soldier anymore. I will not serve a butcher and a pack of wolves...I renounce my rank. I renege my service to the Emperor, this city!” It reminds us of Jesus’ words in *Matthew 6:24*, “No one can serve two masters...”

## A.D. TEACHING SESSION - TWELVE

**Length of Session:** 60 minutes

**Amount of Video:** 19 minutes - Disc Two

**Focus:** The End... and the Beginning-Again!

**Story:** The two key early church leaders, Peter and Paul, are executed. The fictional characters are in different stages of coming to faith. The church is alive and growing in spite of the darkness all around.

### Session Twelve Overview

#### Before Video

1. Review by updating the events of the story. Bring time-line and map up to present moment.
2. As we view, watch for: where each main character is in his/her spiritual pilgrimage.
3. Read Paul's words from *2 Timothy 4:6-8* ("I have run the race, kept the faith...").

#### View Video

#### After Video

1. Discuss:
  - a. Where each character (Peter, Paul, Aquila, Priscilla, Caleb, Corinna, Valerius, Sarah) is in his/her faith pilgrimage.
  - b. Status of each group (Roman, Jewish, Christian) in world,
  - c. What is ending and what is beginning?
2. Ask each person to share the main message (good news, hope, insight, etc) of **A.D.** series.
3. Close with prayers of request and intercession as we attempt to be the church alive today.

**Rome | Scene 97**

Peter is crucified-upside down.

**Notes**

Peter says earlier in the video, "Let me die seeing the world as the rest of sinning humanity sees it-wrong, twisted, inverted." What difference does knowing Christ make in how we see the world?

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**Port of Puteoli | Scene 98**

As Paul arrives by ship, he is arrested.

**Notes**

Quote, "I knew my Golgotha was waiting for me in Rome... I'm ready for my cross."

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**Rome: Aquila's and Priscilla's Shop | Scene 99**

Valerius urges them to leave Rome; but they decide to stay.

**Notes**

There is a cost of discipleship. As these three say farewell, they know God will bless and go with them.

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**Roman Prison | Scene 100**

Paul requests permission to meet with other Christians in prison.

**Notes**

Note the ingredient Paul and his fellow prisoners have that the Romans do not understand-hope. Especially hope in midst of suffering.

They also naively believed that once Paul was gone "they will all fall back to the right way." How wrong they were!

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**Tuscany | Scene 101**

Villa of Corinna's parents - Valerius, Caleb, Corinna, and Sarah discuss recent events and faith in God.

**Notes**

Each of these four have grown and changed through the years. God never gives up on anyone. The "yeast," "lightning," "slow sweet skill," Holy Spirit is at work in Caleb, Corinna, Valerius and Sarah.

**Rome | Scene 102**

Paul talks with some of his followers in prison. *2 Timothy 1:1-14*

Paul is led to the place of his execution.

Linus meets with Christians in cemetery. He asks Caleb and Corinna to adopt a child whose parents died in the arena.

**Notes**

The optimistic words to the believers, "...the church is indeed stronger than the empire which assails it. An empire in confusion. We who profess peace have truly nothing to fear from it. Be strong in your weakness, be proud in your humility."

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**Ship at Sea | Scene 103**

Corinna and Caleb and child, Joshua, are on their way to Jerusalem.

**Notes**

How do you think Corinna and Caleb will raise Joshua? Note closing quote (heard before): "Soon it will be night and we shall be questioned about love."

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**Closing Scene 104**

Crosses on Golgotha being dismantled.

**Notes**

Why is this another beginning? Beginning of what? What is beginning anew for you today?

## APPENDIX

### A. Using the Basic Session Plans in a Weekend Retreat Setting

It is very hard to cut any section of **A.D.** without losing the story-line and missing the thematic development. We suggest using it all - though you may want to "stop and start" parts of it and verbally tell the unseen portions. We suggest the following schedule:

**Time: Friday Evening** (approximately 1 1/2 hour video; 2 1/2-3 hour session)

**Sessions Covered:**

1, 2, 3 - The End and The Beginning! Get a picture of birth pangs of Christian Church in a dark, oppressive world.

**Time: Saturday Morning** (approximately 1 1/2 hour video, 2-3 hour session)

**Sessions Covered:**

4, 5, 6 - Introduce three perspectives: Roman, Jewish, Christian. Discuss cost of following Jesus and change in Peter and Paul. Evangelism and discipleship themes are present.

**Time: Saturday Afternoon** (about 55 minutes video and 2 hour session)

**Sessions Covered:**

7, 8 - Missions focus: turning point in accepting "Gentiles."

**Time: Saturday Evening** (about 50 minutes video and 2 hour session)

**Sessions Covered:**

9,10 - Here we see God at work in wonderful and mysterious ways - as yeast fermenting, lightning, slow sweet skill. Close evening with campfire and opportunity for people to share their stories.

**Sunday Morning** (about 50 minutes video and 2 1/2 hour session)

**Sessions Covered:**

11, 12 - The dramatic conclusion leads viewers to ask- "Would I be willing to suffer for my faith? What does my faith mean to me? What do I believe?" Close with a communion service and worship affirming our faith, hope and love in Jesus Christ!

**B. Using the Basic Session Plans in a Confirmation Class or Youth Setting**

Some ideas for adapting to a youth setting could be:

1. Stimulate some early church experiences: meet in candlelight setting for devotions imagining that soldiers are roaming the streets looking for Christian gatherings, meet in a catacomb-basement setting in Rome while other Christians are facing wild animals in the arena, set up circumcision debate, etc. Discuss-How would I react to this situation? Would I stand up for my beliefs?"
2. Memorize a passage of scripture or creed. (Ex.1 Corinthians 13, selected verses from Acts-Epistles, Apostles or Nicene Creed.)
3. Introduce each session with a "game-type" activity, such as:
  - "Pictionary" drawing events, words, names from Acts Story (Paul's conversion, Peter's vision, Pentecost, Gamaliel, Nero, etc.)
  - "Wheel of Fortune" guess letter in words or phrases that tie in with story.
  - "Charades"
4. Use drama to illustrate the story: assign chapters in *Acts* for youth to act out to tell the story, assign small groups to illustrate main ideas with a contemporary scene.
5. Keep a journal or notebook as part of the study: give them open-ended sentences to complete, have maps for adding places the gospel reached, have time-lines for adding main events for Romans, Jews and Christians, have glossary with words to search for meaning in a Bible dictionary.
6. Write a statement of personal faith- What I believe? How I came to faith? How my faith grows, etc.?

**A.D.** could be used in a confirmation class curriculum or youth group program as part of the New Testament study of the "history of the Christian Church." It may work best to have one weekend or two mini-retreats to cover the video and session plans.

For a weekend retreat, refer to Appendix A for a possible schedule.

**For two mini-retreats, plan a day of programming, such as:**

- a. All Day: morning, afternoon and evening sessions  
(could be a lock-in at church or private home).
- b. Overnight: evening, morning and afternoon session  
(combine meals and lodging at an away setting).
- c. Using the basic session plans in a new member class.

**A.D.** has great potential for use in a new member class-either as pre-membership or post-membership. **A.D.** focuses on evangelism, discipleship and being the church alive. All are important ingredients for believers to understand, to live as Christians and to be part of the body of Christ.

If used as pre-membership, combine it with information about your church's confessions, history, mission and ministry. Focus on personal application of each person's faith story.

If used as post-membership, focus on what it means to be the church today. Discuss aspects of discipleship, living as Christians in the world, suffering, witnessing, etc.

For both approaches, combine fun-recreation, study-sharing and relational exercises.

## A.D.

A Vincenzo Labella production

### **starring:**

(In Alphabetical Order)

Anthony Andrews Colleen Dewhurst Ava Gardner David Hedison John Houseman  
Richard Kiley James Mason John McEnery Ian McShane Jennifer O'Neill  
Millie Perkins Denis Quilley Fernando Rey Richard Roundtree Susan Sarandon  
Ben Vereen Tony Vogel Jack Warden Anthony Zerbe

### **Also starring:**

Neil Dickson Cecil Humphreys Johnathan Hyde Amanda Pays Philip Sayer  
Diane Venora Bruce Winant

### **and with:**

Ralph Arliss Mike Gwilym Davyd Harries Peter Howell Harold Kaskat  
Norma Martinelli Vincenzo Ricotta Rebecca Saier Damien Thomas Michael Wilding

Directed by Stuart Cooper

Written by Anthony Burgess and Vincenzo Labella

Music by Lalo Schiffrin

Executives In Charge of Production Jack Wishard George Jensen

Line Producer, Editor John A Martinelli, A.C.E.

Costumes Enrico Sabbatini

Production Designer Enzo Bulgarelli

Associate Producer, Casting Michael D'Addio

Director of Photography Ennio Guarnieri

Production Supervisor Mario Mariani

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