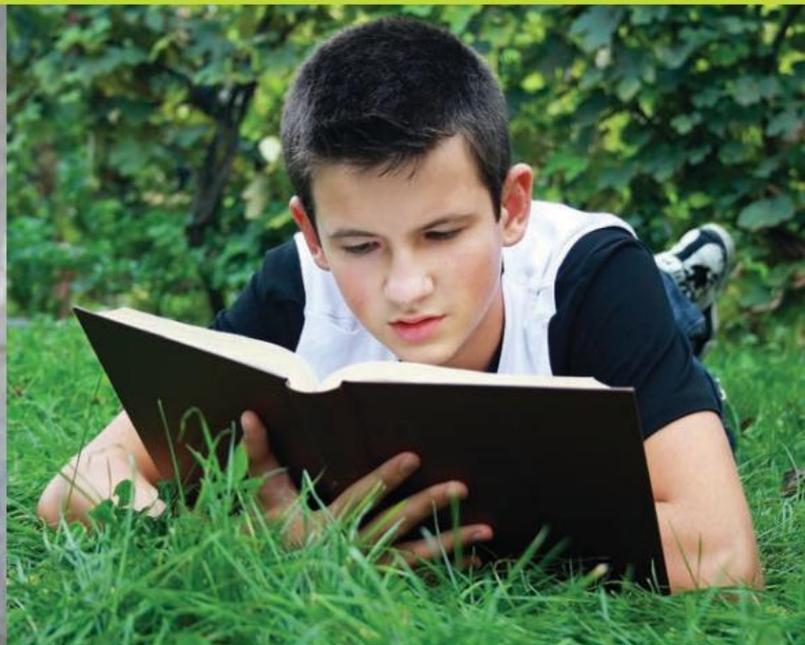


UNDERSTANDING RELIGION

PETA GOLDBURG





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(www.cambridge.edu.au/GO).

These can be printed out and completed, to avoid having to write on the pages of this book. A list of all the websites referred to in this book can also be found on the Cambridge GO website.

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At the time of publication Peta Goldberg was a leading educator in the field of Religious Education and Professor of Religious Education at Australian Catholic University. Peta is the Queensland President of the Australian Association of Religious Education (AARE). She has been involved in syllabus writing and curriculum development for Religious Education and Study of Religion for more than 25 years.

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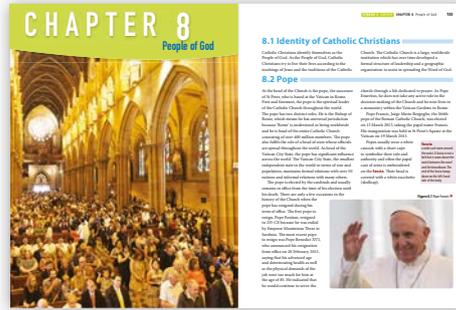
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How To Use This Textbook

Analysing Biblical Text – the preliminary chapter provides valuable background information for the analysis of biblical texts, giving the writings a context for the contemporary reader.



Glossary terms – these are bolded in the text, defined in the margins and collated at the end of the textbook for easy reference.

Chapter activities – interactive activities reinforce learning and bring the text to life in a practical and engaging way.

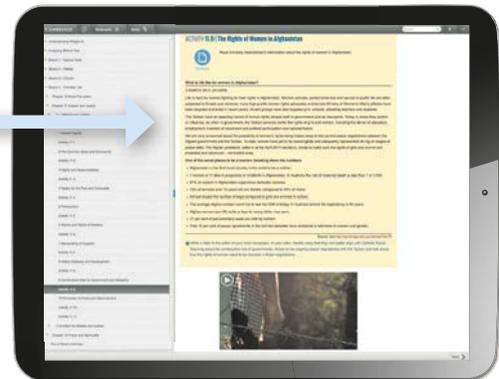
The book is split into the four strands of the Religion curriculum: Sacred Texts, Beliefs, Church and Christian Life.



End of Strand Activities – interactive activities highlight key areas explored in each strand and help reinforce learning.



- Drag and drop interactive activities
- Rollover glossary definitions
- Downloadable versions of activities
- Video and audio footage
- Links to activities
- Image galleries
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Analysing Biblical Text



0.1 The Three Worlds of the Text

When we enter the world of sacred texts, we are entering a world which is different from the world in which we currently live. The stories recorded in sacred texts were written a long time ago by people belonging to a different culture; consequently, we need to have some insight into the life, times, language and culture of the ancient world in order to understand the texts. To be effective readers of sacred texts, we need to ask significant questions of the text and of ourselves as readers.

We will explore and investigate biblical texts through three lenses known as the three worlds of the text:

- World behind the text – this helps us to understand the historical background related to the text
- World of the text – this helps us to explore and examine the literary style of the text including genre, structure and themes
- World in front of the text – this helps us to see the ways in which the texts engage contemporary readers.

Let us examine each of the worlds of the text in detail.

0.2 The World Behind the Text

The world behind the text refers to the world in which the text was created. A study of the world behind the text means trying to identify, if possible, the author, where and when the text was created and what language was used for the original text.

Who?

For biblical texts, trying to identify the author of the text can be difficult: it may involve trying to identify whether the author was male or female; Jew or Gentile; slave or free; peasant or middle-class; priest or laity. If we are able to identify the author, we read and see the text in a new light. Unfortunately, there is little information in the biblical text which reveals who the author was, so we need to look at other information in the world behind the text to assist us with reading.

When and Where?

Often it is easy to identify the time in which the text was written rather than identifying the author, so the social, historical and religious worlds of the text provide us with additional insights. The world

behind the text involves the study of the people or events that are core to the writing. If the text speaks of King David, we need to find out accurate information about David and the life of the people at that time. It is important to ask questions of the text such as:

- Where does the story/action take place?
- When does it take place?
- What is the significance of time and place to the story?

How?

Because many sacred texts are written in languages other than English, it is important to have some understanding of what words, expressions or images meant at that time in history, so language is another important area in the world behind the text. In exploring the language of an ancient text, we need to know what certain words meant, how grammar worked and what expressions or figures of speech meant. Sometimes, other writings of the same time period can also assist us in our investigations.



▲ **Figure 0.1** The story of Noah's Ark

To Whom?

It is also helpful if we can locate some information about the original intended audience – the people to whom the text was addressed. Was the text written for a certain group of Jews? Or was it written for Gentiles? What was the audience's situation? It is important for us to locate this type of information; otherwise we might be tempted to impose our own meaning on the text. Words and meanings of words change over time and context is important – we need to understand the context of the time in which the text emerged so that we can better understand how to read the text today in a different context.

Customs

Knowing something about the customs of the time can also provide important insights into ancient texts. The following questions may assist your investigations:

- What religious or social customs need to be explored to aid understanding of the story?
- What social groups are represented in the story?

- Are women mentioned? Why are women not mentioned in the story? What is said about women?

The following questions may also assist you to uncover information related to the world behind the text:

- Who and what are talked about in the text?
- What historical situation is being described?
- In which historical situation was the author writing?
- What concerns was the author addressing in his/her own time?
- Are there special emphases of the author which colour the work?
- What may have happened in the development and transmission of the text? Does it address more than one later situation?

ACTIVITY 0.1

Read the following biblical texts and then research information related to the world behind the text:

- Genesis 17:1–22
- Exodus 13:17–14:30.

0.3 The World of the Text

The world of the text focuses on the characteristics of the text which assist the reader to find meaning.

Genre

Biblical texts can be studied and analysed just like any other text, so one of the first things it is important to find out is the genre of the text: is the text a poem, a speech, a wise saying, a narrative, a list, a genealogy, a parable or a letter? Identifying the genre of a text is important because once we know the genre, we read the text very differently. We know that when we read and understand poetry it is very different from reading a science book or reading directions to make a cake.

- What is the genre?
- What function did the genre serve in the original ancient life setting?
- What was its purpose or intention?
- What function does it serve in the final form of the biblical text?

- Why did the author use this particular form?
If the text is a narrative, we need to know who the **protagonist** or hero is and who the **antagonist** or villain might be. It is also helpful to look for clues in the text which might enable us to evaluate each character. Character analysis is an important element in the world of the text.

protagonist
the main character or hero of a narrative

antagonist
a character who acts in opposition to the protagonist; the adversary of a story's hero

Characters

The following questions will assist you with character analysis:

- Who is in the story?
- How are they described? And by whom?
- What emotions do they reveal?
- Who is the main character?
- Who initiates the action?
- Which characters interact with one another?



▲ **Figure 0.2** Knowing something about life at the time in which the text was created may assist us to understand the text.

ACTIVITY 0.2

CHARACTER ANALYSIS

Choose a character from a biblical text and then copy and complete the following activity:

Biblical reference:

Character's name:

Appearance (Based on the text, how does the character look?)

Feelings (What does the character feel at different points in the text?)

Draw a picture of the character here

Actions (What does the character do throughout the text?)

Words (What does the character say throughout the text?)

Narrator

When reading a narrative, the role the narrator plays is important. The narrator is the person telling the story. An author often creates a narrator and the story is told from the narrator's point of view. It is helpful to try to separate when the narrator is narrating the story and when the narrator is speaking directly to the reader.

Through language choices, the narrator can position readers to think and feel a certain way about characters and plot points.



▲ **Figure 0.3** The Book of Genesis contains a variety of literary forms or genres.

Plot

The plot of a story is the events which make up the story. How these events are linked to each other and the order in which they occur in the story are integral to how the plot is shaped.

The following questions will assist in unpacking the world of the text:

Structure

- Are there any patterns or parallels in the story?
- Is there any repetition of words, phrases or questions?
- What is their significance?
- Is there a parallel of this story in another section of scripture?

Speech

- Who speaks in the story?
- What is said?
- Why is it said?
- Who initiates the speech?
- What is the form/genre of the speech?
- What titles are used?

As part of the world of the text, we also need to examine how the material is arranged and what might be left out.

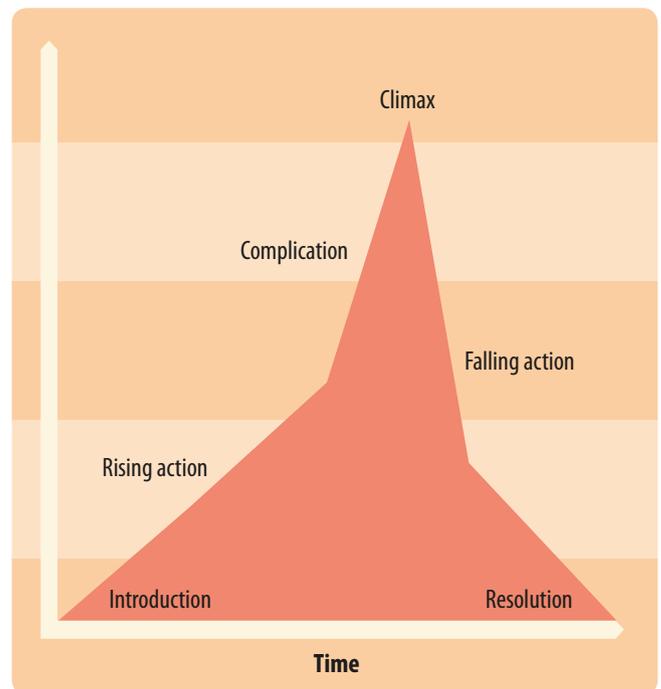
Authors ‘position’ readers. In other words, authors attempt to shape the readers’ point of view or perspective. Authors shape texts using a range of techniques which are designed to encourage readers to support their ideas, attitudes and values, and ultimately to engage sympathetically or unsympathetically with characters in the story. Authors use a variety of techniques to position readers, including:

- Dialogue – how characters speak and interact influences the reader.
- Figurative speech – this includes the type of imagery used by the author as well as the way scenes are described.

- Narrative structure – the narrative may be constructed in a variety of ways. It may be linear, that is, in chronological order; it might be fragmented or have flashbacks; or it might even start in the middle of the action. It could also involve dreams or multiple points of view.
- Style – style is related to how language is used: what words are chosen, how the sentences are constructed to engage the reader in the action, setting and characters.
- Symbolism – symbolism is often used in biblical texts, so the use of symbols can also position the readers because of an association of meaning. Readers are also positioned by their own background and circumstances; this element of reader positioning falls into the category of the world in front of the text.

Structure of a Narrative

Most narratives follow a similar structure. Figure 0.4 shows how a narrative progresses.



▲ **Figure 0.4** Narrative structure

Context

When studying ancient texts context is important. Context includes all elements – social, cultural, political, historical and economic – that surround an event. If we know more about the context then we will have a deeper understanding of the text. Understanding the context involves investigating and researching information. Some questions which will assist us to have a better knowledge of the context of a text are:

- Where is the story located within the Bible? Old Testament? New Testament?
- How does this passage answer questions previously raised in the other sections of the Bible?
- What new questions does it raise?
- What is its relationship to the passages immediately preceding and following it?
- If the text is from the Christian Scriptures, how is it related to the Hebrew Scriptures?

Writers use particular techniques to make meaning within the text. Table 0.1 lists some of these techniques.

▼ **Table 0.1** Writing techniques

Technique	Explanation	Biblical example
Repetition	Repeated phrase to make a point or emphasis	Genesis 1:1–2:4 Evening came and morning came . . . God said, Let there be . . . And it was good
Symbolism	Using symbols or signs to represent ideas	I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. (Genesis 9:13) (Rainbow as a symbol of God's covenant)
Metaphor	A figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance	Your word is a lamp to my feet (Psalm 119:105)
Simile	A figure of speech in which two unlike things are compared	God, who brings them out of Egypt, is like the horns of a wild ox for them. (Numbers 23:22)
Personification	Assigning the qualities of a person to something that is not human	When Israel was a child, I loved him, and out of Egypt I called my son (Hosea 11:1)
Opposition/ Contrast	Ideas or objects used in contrast to one another to make a specific point	Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. (Isaiah 40:4)

ACTIVITY 0.3

Read the following biblical texts and then research information related to the world of the text:

- Luke 1:57–80
- Luke 11:37–41.

0.4 The World in Front of the Text

In the past, the world in front of the text was only explained in homilies, sermons and spiritual reading. More recently, the world in front of the text has also focused on the reader and on how and where certain biblical texts are used and how they are interpreted in the contemporary world. On its own, the text is nothing without the reader – the reader comes to the text and responds to the text.

Modern readers are different from ancient readers. As modern readers we bring over 2000 years of Christian reflection, interpretation and meaning to the text. A contemporary Christian reading the prophets from the Old Testament brings to the text 2000 years of Christian reflection on the prophetic message of the Old Testament, and their interpretation is influenced and filtered through the Christian belief in the life, death and resurrection of Jesus. It is important to remember that what we read into an ancient text may not be what the author intended.



▲ **Figure 0.5** A deacon reading the Gospel during a liturgy.

The world in front of the text reminds us that we need to identify and acknowledge what it is as readers that we bring to the texts. We do not come as neutral or value-free people; we come with a certain set of beliefs and understandings that are developed and shaped within a context of the contemporary world. So the effort to find meaning in the world in front of the text begins with the worldview of the contemporary reader.

Feminist biblical scholars, for example, bring their experience of being a woman to the biblical text and of having experienced discrimination because of their gender. Their experience is that biblical texts sometimes present a **patriarchal** or male-centred point of view which devalues women and their contribution. When feminist scholars read biblical texts they consciously look for examples where women are included or excluded, how women are treated, and whether women have a voice in the text. They also look for where women have been portrayed positively. The text is questioned and evaluated in light of their experience.

patriarchal
relating to a social system in which men hold the majority of power and authority

If readers believe that what they bring to the text – such as Christian beliefs, modern ideas of science and modern ways of thinking – are really in the text, then there is a problem, because they assume it is the intention of the author. When that occurs it is confusing the *world in front of the text* with the *world behind the text*. It is helpful to come to a text acknowledging as much as possible the points of view we bring, but we have to be careful not to make our interpretation the only interpretation.

0.5 Conclusion

Today, biblical scholars stress the importance of examining biblical texts in a variety of ways. A useful method of biblical analysis is to use the three worlds of the text: the world behind the text, the world of the text and the world in front of the text.

STRA

JEREMIAH 16:20—

distress,^a to you the
themselves will come
ends of the earth,^b and
will say: "Indeed our
thers came to possess
falsehood,^c vanity and th
which there was nothing
ficial."^d 20 Can earthlings
make for himself gods
they are no gods?"

21 "Therefore here I
causing them to know: at
one time I shall cause them
know my hand and my might
ness,^e and they will know I
know that my name is Jere
yah."^f

17

"The strength of the
arm of the Lord is
great: who can
stand against him?"

NND

1

Sacred Texts



CHAPTER 1

Old Testament



1.1 Writings and Texts

In almost every religious tradition there are some writings and texts which are considered to be more important and significant than others. These texts are often referred to as sacred texts. Usually these stories are recorded in special books which are given great authority and considered holy or sacred. In some religious traditions, sacred texts are also believed to be inspired by God. Christianity's sacred book, the Bible (from the Greek *ta biblia* meaning 'the books') is actually a collection of books. The sacred texts of Christianity, also commonly referred to as 'scripture' (writing), are divided into two large groupings consisting of the Hebrew Scriptures (commonly called the Old Testament by Christians) and the Christian Scriptures (or New Testament).

The Curriculum strand 'Sacred Texts' encompasses three areas:

- Old Testament
- New Testament
- Christian Spiritual Writings and Wisdom.

Christianity originated as a branch within Judaism and therefore Christian Bibles include the books of the Jewish Bible (ordering them differently and sometimes splitting larger books into two sections) and the books of the Christian Scriptures or New Testament. Table 1.1 lists the books of the Jewish Bible and then the books in the Christian Bible.

▼ **Figure 1.1** The Christian Bible includes the books of the Jewish bible



1.2 History of Ancient Israel

When we study the Old Testament or Hebrew Bible, we have to prepare ourselves by learning about the geographical and historical contexts of the sacred writings with which we will engage. The Old Testament developed in Ancient Israel and within the larger environment of the ancient Near East, which includes the modern-day countries of Israel, Turkey, Syria, Lebanon, Jordan, Saudi Arabia, Egypt, Iran and Iraq and the Palestinian Authority areas.

The ancient land of Israel is referred to by many names in the biblical text. It was known as Canaan before the beginning of the Israelite state; in the time of the monarchy it was known as Judah; the Assyrians called the northern kingdom of Israel Samaria; the Persian rulers called Judah the province of Judea (Yehud); and the Greek conquerors called the whole region Palestine.

We should not confuse the modern state of Israel, which was established in 1948, with Ancient Israel. Equally, we need to distinguish between the Israelites of Ancient Israel and the citizens of modern-day Israel, who are called Israelis.

In order to better understand the location of the events mentioned in the Bible, complete the following activity.



▲ Figure 1.2 Ancient Israel

ACTIVITY 1.2

- 1 Open the following web page to view a map of the Middle East: <http://cambridge.edu.au/redirect/?id=6763>
- 2 Draw an outline of the map.
- 3 Label the following countries: Israel, Lebanon, Syria, Egypt, Turkey, Iran.
- 4 Open the following web page to view a map of the Ancient Middle East: <http://cambridge.edu.au/redirect/?id=6764>
- 5 Identify places on the Ancient Middle East map that continue to exist on the contemporary world map.
- 6 Note whether the contemporary region is larger or smaller than the Ancient Middle East map.
- 7 Identify some places on the contemporary Middle East map which you have heard about in the media recently. What events have taken place there?

Another helpful insight into the Old Testament is to understand the time frame of certain events and characters in the stories of various books.

▼ **Table 1.2** Timeline

1900 BCE – 1850 BCE	Abraham leaves his homeland and travels to the Promised Land, the land of Canaan
1700 BCE	Jacob and his 12 sons settle in Egypt
1280 BCE – 1250 BCE	The Israelites, led by Moses, escape Egypt and set out for the Promised Land
1220 BCE – 1200 BCE	Settlement in Canaan
1220 BCE – 1020 BCE	Period of the Judges (military rulers) who led Israel as a confederation of 12 tribes
1020 BCE – 922 BCE	The United Kingdom under the leadership of: King Saul 1020–1000; King David 1000–961; King Solomon 961–922
922 BCE	The Kingdom is divided into two Kingdoms: Israel (North) and Judah (South)
721 BCE	Israel is defeated by Assyria and the people are deported to Assyrian territory
701 BCE	Assyria unsuccessfully attacks Jerusalem, Judah's capital
621 BCE	King Josiah begins religious reform in Judah, centralising worship in the Temple
612 BCE	Assyria falls to coalition of Medes and Babylonians
598 BCE – 597 BCE	Babylonia gains control of Jerusalem and begins to deport citizens of Judah
587 BCE	Fall of Judah to Babylonia; Jerusalem burned; Temple destroyed; most of the population taken into captivity in Babylonia
587 BCE – 539 BCE	Exile in Babylonia
538 BCE	Persia conquers Babylonia; Judeans return home under Persian rule
520 BCE – 515 BCE	Second Temple built on site of Solomon's Temple
445 BCE	Nehemiah and Ezra begin religious reform
445 BCE – 443 BCE	Wall of Jerusalem rebuilt
400 BCE	End of prophecy
333 BCE	Beginning of Greek rule and introduction of Greek thought
167 BCE – 164 BCE	Antiochus IV attempts to impose Hellenistic religion on Jews, desecrates the Temple
164 BCE	Maccabean revolt; Temple cleansed
143 BCE – 63 BCE	Judea becomes somewhat independent
63 BCE	Beginning of Roman rule
40 BCE – 4 BCE	Herod the Great appointed by Rome as King of Judea, rebuilds and expands the Second Temple
6 BCE – 4 BCE	Birth of Jesus
4 BCE – 39 CE	Herod Antipas, son of Herod the Great, rules Galilee

1.3 Authors

The Old Testament consists of many different books composed by a variety of authors covering hundreds of years. Some of the stories were originally transmitted orally and then thousands of years later were written down. The earliest written documents are probably the histories of the kings, beginning about the time of King David. Later, the works of the prophets speak of God's wisdom and how the people struggled to live their lives as faithful people of God. Eventually, editors or redactors combined the written texts with the oral traditions to form the books of the Hebrew Scriptures which we know as the Old Testament.

According to the Book of Genesis, God made a **covenant** with Abraham to make his descendants a blessing to the world and to give them the land of Canaan. Abraham's descendants,

covenant

the sense of close relationship between God and Israel; because of this relationship each party in the covenant promises to adopt certain attitudes and behaviours towards the other

his son Isaac and grandson Jacob, like Abraham are called the patriarchs and their wives Sarah, Rebekah, Leah and Rachel are called the matriarchs of Israel. At the end of the Book of Genesis, the descendants of Abraham are living in Egypt, having travelled from Canaan because of famine there. The Book of Exodus begins with them enslaved by the Egyptians. Moses, the main character in the Book of Exodus, has a revelation from God in which God's name is revealed as YHWH meaning 'I am who I am' – the One who is always present. After a dramatic encounter with God on Mount Sinai, Moses enters a covenant with God and a formal partnership between God and the Israelites begins. The Israelites were to keep the Ten Commandments and God was to look after the Israelites as God's chosen people.

▼ **Figure 1.3** A mosaic of Abraham in St Mark's Basilica, Venice



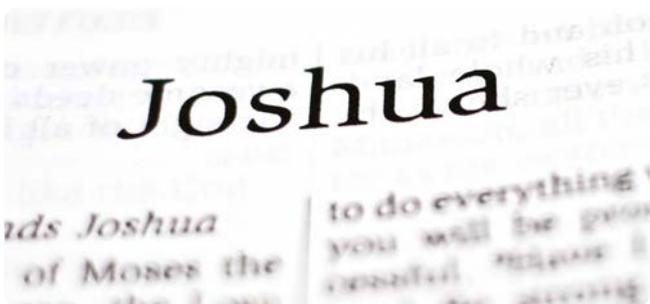
1.4 Deuteronomy

In about 1200 BCE the group who had escaped from Egypt under the leadership of Moses settled in the land of Canaan with Joshua as their leader. The Book of Deuteronomy, the last book in the Torah, summarises all the previous agreements the people made with God and reminds the Israelites of the covenant they have with God and how they are to live their lives in the Promised Land. Moses sees the Promised Land from a distance but does not enter it: he dies before the people cross over into the Promised Land.

The Book of Deuteronomy acts as a bridge between the Torah and the next six books in the Bible which are classified as religious history. These books begin with accounts of the settlement in Canaan recounting significant events in the lives of the people over the next six centuries until the downfall of Judah. The six books are:

- Joshua and Judges, which focus on the settlement in Canaan and the 12 tribes led by the Judges
- 1 and 2 Samuel, which tell the story of the united monarchy under Kings Saul and David
- 1 and 2 Kings, which focus on the time of King Solomon and the end of the monarchy when the kingdom divides into two: Israel and Judah.

1.5 Book of Joshua



▲ **Figure 1.4** Book of Joshua

The book of Joshua tells the story of how Joshua conquered the land of Canaan. God encourages Joshua to be brave and dedicated and to keep the Law.

ACTIVITY 1.3

Read Chapter 24 in the Book of Joshua.

- 1 Outline who Abraham's initial descendants were and where they established themselves as identified in Joshua 24:2–4.
- 2 List the groups of people who fought against the tribes of Israel after they crossed the Jordan.
- 3 Explain why the instruction 'Now fear the Lord and serve him with all faithfulness. Throw away the gods your ancestors worshipped beyond the Euphrates River and in Egypt, and serve the Lord' was issued in Joshua 24:14. Re-read the text leading up to this verse for assistance.
- 4 What does it mean when Joshua says: 'You are witnesses against yourselves that you have chosen to serve the Lord'?
- 5 As an elder speaking to the tribes of Israel, Joshua issues several instructions. What is the significance of the people following these instructions?

The Books of Joshua, Judges and Ruth contain stories about the time between Moses' death and the beginning of the monarchy dated sometime between 1250 BCE and 100 BCE.

ACTIVITY 1.4

Read Joshua 1:7–8.

- 1 Which law is being referred to?
- 2 The next passage (Joshua 1:8–9) instructs the people to keep this law in their mouths, to meditate or think about it day and night. Why do you think the people are instructed to do this?

Joshua sends two spies into Jericho. They arrive at a house run by a prostitute, Rahab, who recognises them as foreigners and Israelites. When the king's soldiers come to ask if she has seen any foreigners she tells Joshua's men to hide in the roof.

After the soldiers leave, she strikes a bargain with Joshua’s men: she will assist them to escape if they promise to keep her and her family safe when the Israelites invade. The men give her a red cord to hang in the window and they promise not to harm anyone in her family when they return to conquer the land.

▼ **Figure 1.5** Contemporary Jewish man blowing a ram's horn



ACTIVITY 1.5

Read Joshua 2:1–24.

- 1 What evidence is there in the passage that suggests that the woman respects God?
- 2 Why does the woman agree to help the men?

Joshua’s troops cross into Canaan and they celebrate the Passover in the Promised Land. The troops surround the city of Jericho, cutting off its supplies. Each morning for six days, seven priests carrying rams’ horns lead the Israelites out of camp while other priests carry the **Ark of the Covenant**. At dawn on the seventh day, the Israelites circle the city seven times and on a given signal they begin to shout and storm the walls. Jericho falls, leaving only Rahab and her family safe and free.

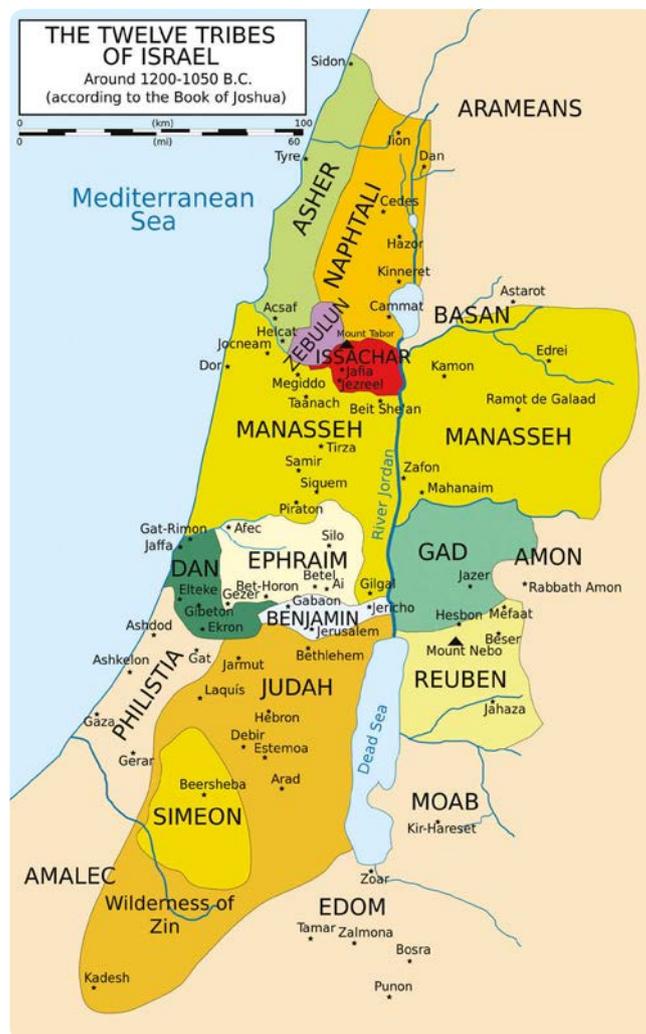
Ark of the Covenant
a chest that contained stone tablets on which were written the laws of the Israelites, or their covenant with God

ACTIVITY 1.6

Read Joshua 6:1–19.

- 1 What is the ‘Ark of the Covenant’ that the army is carrying around the city?
- 2 The passage mentions that it is on the seventh day that the army is successful. What is significant about the seventh day? Can you think of other references in the Old Testament that refer to the seventh day? Consider the first creation story in the book of Genesis.

The rest of the Book of Joshua tells of how the Israelites conquered Canaan and how the lands were divided among the 12 tribes of Israel.



▲ **Figure 1.6** Map of Canaan with 12 tribes

ACTIVITY 1.7

- 1 Examine the map of Ancient Palestine in Figure 1.6. Trace it into your book, or copy into your electronic device.
 - a On your own map identify the various tribes and areas using different colours.
 - b Create a list of the various locations, for example Asher and Judah.
 - c Figure 1.6 illustrates the areas or tribes where people lived in ancient Palestine. Conduct some research to discover what the following tribal names mean:
 - Judah
 - Reuben
 - Gad
 - d These tribal names have their origins with the 12 tribes of Israel. Conduct some further research to discover who the areas were named after and what their link is to Joseph from the book of Exodus.
- 2 Over time many of the names of places in the region have changed. Compare this contemporary map of Israel (Figure 1.7) and the ancient map (Figure 1.6) and note if any towns or areas are the same today as they were in ancient times.
- 3 Conduct your own research of maps of contemporary Israel to discover if the following places from Ancient Palestine still exist today:
 - Jericho
 - Bethlehem
 - Dan
 - Jezreel
 - Hebron
- 4 Why do you think that some towns have remained in the same place for hundreds of years, but others have not?



▲ Figure 1.7 Israel

In Chapter 24, Joshua reminds the people of what God has done for them. Subsequently, the Israelites renew the Covenant with God in Shechem.

ACTIVITY 1.8

Read Joshua 24:1–33.

- 1 In the first section of the passage, there is an account of the people the Israelites have encountered on their journey. Make a list of these. What was the motivation for the Israelites when they encountered these opposing forces?
- 2 The passage talks about the Israelites leaving Egypt and crossing the Red Sea. What event in Israelite history is being referred to?
- 3 A covenant is an agreement. What agreement or covenant does Joshua make with the people?

1.6 Book of Judges

The period between 1150 BCE and 1025 BCE is the time of the Judges. The Judges were military rulers and local leaders of the people. Some of the most well-known Judges are Joshua, Gideon, Deborah and Samson. The stories in the Book of Judges provide models for resistance and national **solidarity**. They also remind the people that they need to have hope and belief in God in

solidarity
acting with others and in the interest of others

difficult times. In Canaan the Israelites maintained their belief in one God, while the Canaanites were polytheistic, worshipping many gods. Like the Book of Joshua, the Book of Judges recounts stories of how the people struggled to live a faithful life in relationship with God.

The opening stories in the Book of Judges are very different from the picture given in the Book of Joshua.

ACTIVITY 1.9

1 Read Joshua 21:43–45. How is life different in Judges 1:21–36 and 3:1–6? Fill in the following table.

Read Joshua 21:43–45 Record the '4 Ws' in the space below (who, what, when, where)	Read Judges 1:21–36 and 3:1–6 Record the '4 Ws' in the space below (who, what, when, where)
Who	Who
What	What
When	When
Where	Where

What are the key differences in each of these accounts? Provide at least three.

2 Use the following table and the biblical references provided in the top row to create character profiles for Deborah, Joshua, Gideon and Samson.

	Deborah Judges 4	Joshua Joshua 1	Gideon Judges 6	Samson Judges 16
What does the character <i>do</i> in the story?				
Provide some words or phrases from the story that give a description of the character's temperament or appearance.				
Provide three of your own adjectives that accurately describe this character.				
If you could ask this character two questions, what would they be?				

Deborah

Deborah, a judge, poet, influential military leader and prophet, adjudicates on disputes between people of the local tribe. The people have been under foreign rule of the Canaanite king Jabin for 20 years. Deborah tells Barak, the commander of the Israelite army, that God wants him to lead an army against Jabin's general Sisera. Barak agrees to go into battle against Sisera and his troops on the condition that Deborah accompany him. When the troops are assembled, heavy rain bogs the chariots and Sisera and his troops retreat in fright. Sisera runs into the tent of a friend whose wife, Jael, provides him with some refreshments. Outraged by his desertion in the face of the enemy, Jael hammers a tent peg through Sisera's head while he sleeps. Jael is memorialised in the Canticle of Deborah. Deborah's canticle is one of the oldest writings in the Bible.

Deborah and Jael: In front of the Text

Deborah and Jael have provided much inspiration to artists throughout the centuries. Artworks depict Jael as either a victorious woman who violently kills Sisera or as a seductive temptress maiming a warrior. Many images present the moral complexities of Jael's act; Deborah, on the other

hand, is depicted as a confident, commanding hero. There are a variety of images which re-interpret Judges 4 and 5 but one aspect remains very clear: these two biblical female protagonists are powerful, dynamic characters who have throughout time acted as an inspiration to many women who have worked to promote female equality.



▲ **Figure 1.8** Deborah

ACTIVITY 1.10

Read Judges 5:1–31 The Song of Deborah. Keep in mind that her role was to provide a model for resistance and national solidarity, while reminding the people that they need hope and belief in God during difficult times. As you read, highlight the sections that identify where you believe Deborah fulfils this role.

Refer to the website <http://cambridge.edu.au/redirect/?id=6844> and answer the following questions.

- 1 In your own words, explain what the names *Deborah*, *Barak*, *Jael* and *Sisera* mean. How does this understanding add to the meaning of the Canticle? What expectations do you have of each character?
- 2 a The Canticle of Deborah is preceded in the Bible by narrative in Chapter 4 (<http://cambridge.edu.au/redirect/?id=6765>). Provide reasons for and against including this story twice.
 - b According to the website, the story is divided into four episodes. What are they and why do you think Chapter 4 does not include the final episode? What impact does this have on the overall story?
- 3 a Under the heading, 'Deborah, a Judge of Israel, summons Barak' (Judges 4:1–11, 5:1–8), list the *behind the text* historic and geographic information you discover that adds to your understanding of the Canticle.
 - b Select two facts from your list in (a) that you believe are critical in understanding the Canticle and justify your reasons for selecting them.
- 4 Create a cartoon strip version of the story of Deborah and Jael. You need to limit your cartoon to one A4 page, so you need to decide what text needs to be included and what images are important to convey the main messages.

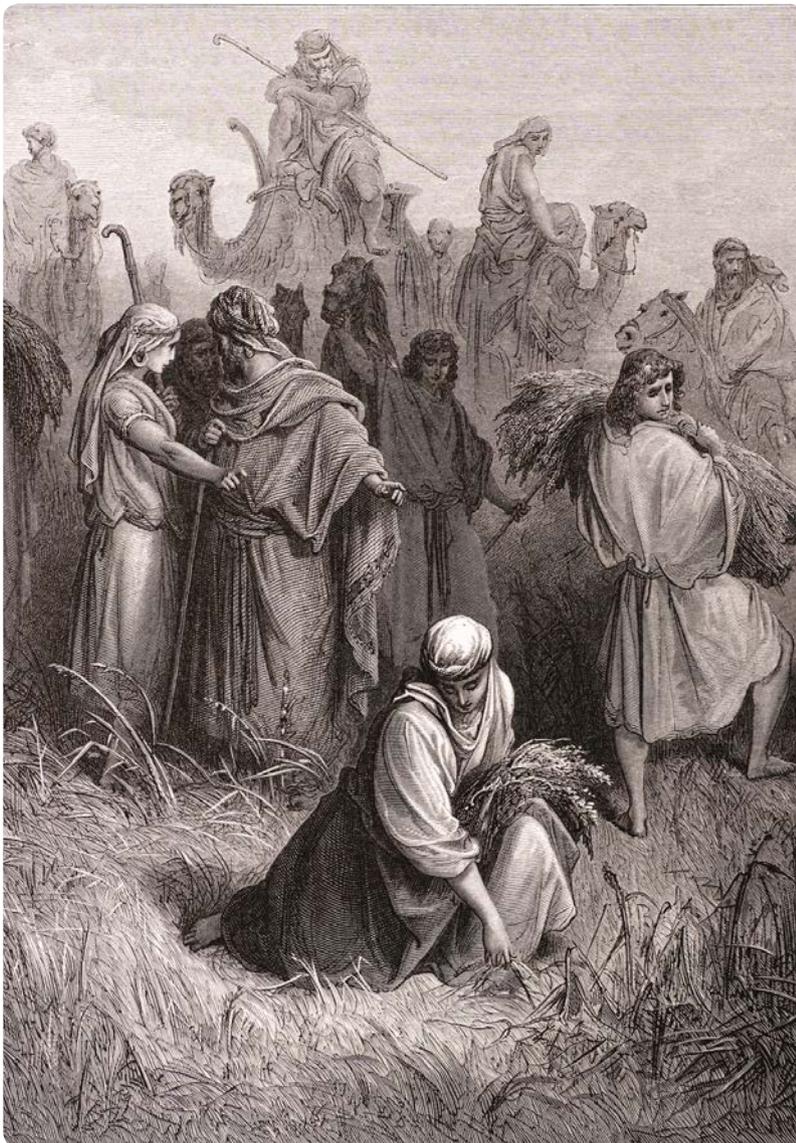
1.7 Book of Ruth

The Book of Ruth is unique in the Hebrew Scriptures because it is the only book named after a non-Jewish woman. Ruth is a Moabite woman from the land of Moab. The Moabites were considered the enemies of the Israelites because they worshipped many gods. The Book of Ruth fulfils a dual purpose: it shows people how God created a blessing from what was considered a difficult situation and it also provides a genealogy for King David, naming Ruth as his non-Jewish great-grandmother.

The Book of Ruth is a short story and its opening lines are like the opening of many other familiar

stories: 'In the days when the Judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons.'

The most famous part of the book is Ruth's speech (Ruth 1:16–17) in which she swears her loyalty to Naomi, her mother-in-law, and to the God and people of Israel. In the final scene of the book, Boaz marries Ruth and she gives birth to a son named Obed, who becomes the father of Jesse who is the father of David. The story of Ruth emphasises that the God of Israel is the God of all people.



World of the Text – Book of Ruth

The Book of Ruth is full of symbolism and wordplay. The story focuses on food and famine; child and childlessness; life and death. These opposites are made explicit throughout the story: after the death of her husband and sons, Naomi, which means 'pleasant', changes her name to Mara, which means 'bitter'; Ruth, meaning 'friend', stays with her mother-in-law, while Orpah, meaning 'back of the neck', is told to leave and return to her family. Famine takes over Bethlehem, which means 'house of bread', and Naomi's two sons, Mahlon ('sickly one') and Chilion ('extinction'), die in a foreign land after leaving their home. Once we know the meanings of these names the story develops a different meaning for us

ACTIVITY 1.11

Read Ruth 1:1–18.

◀ Figure 1.9 Ruth

1.8 First and Second Book of Samuel

The original 12 tribes divide into three groups situated in Galilee, Samaria and south of Jerusalem. While the links between the three groups are quite loose, they unite when danger from the Ammonites or the Philistines threatens. The surrounding nations are led by kings and some of the Israelites think that they also need a king, while others believe that having a king would contradict their belief that God is the only true king. Eventually, Samuel, a holy man, is asked to appoint a king. God guides Samuel, telling him to appoint Saul. Samuel anoints Saul as king of the 12 tribes, uniting them into one kingdom.

Throughout most of Saul's reign, the 12 tribes fight against the neighbouring Philistines, Amalekites and Gideonites. When Saul is killed by the Philistines, Samuel is directed by God to appoint a young shepherd boy, David, as king.

King David

David was elected king by the tribes of the south and then by the tribes of the north. He conquered the Jebusites and made the city of Jerusalem his capital. David brought the Ark of the Covenant, an important symbol of God's presence in the lives of the Israelites, to Jerusalem, making it both the religious and political



▲ **Figure 1.10** King David

centre of his kingdom. Eventually, Jerusalem was called the 'City of David'.

While many of the stories about David praise him as an ideal king, the Second Book of Samuel reminds people that he was also a murderer and an adulterer. King David is attracted to a woman called Bathsheba who is married to Uriah the Hittite. David arranges for Uriah to be sent into the battle in the front line knowing he will be killed; David then takes Bathsheba as one of his wives. Nathan, the prophet, confronts David using a parable to make him realise the seriousness of his actions. Through the parable David recognises his sin and asks forgiveness of God.

Towards the end of the Second Book of Samuel, we read that David is an ageing king and his popularity is falling because his judgement is not always fair and decisions are sometimes prejudiced towards his favourites.

ACTIVITY 1.12

Read the following extracts from the Second Book of Samuel:

- 2 Samuel 11:14–20 and 26–27
- 2 Samuel 12:1–15.

Answer the following questions.

- 1 Who are David, Bathsheba and Uriah? What is their relationship with each other?
- 2 What does David do to have Uriah killed? Does he kill him himself? Is it the same offence if you order a killing or carry it out yourself?
- 3 Who is Nathan and why is he displeased with David?
- 4 In the parable that Nathan tells David, who represents David? What is the moral of the parable?
- 5 Explain David's reaction to Nathan's parable.
- 6 What is the consequence of David's behaviour? Is this just?
- 7 Who else is affected in this story? Explain why you think Bathsheba is not mentioned but punished because of David's behaviour.
- 8 What does this story tell us about the great King David? Why do you think it is important for this story to be included in the Bible?

1.9 First and Second Book of Kings

The First Book of Kings begins with the last days of David's reign. David's eldest son, Adonijah, knowing that his father is close to death, throws himself a feast to celebrate his ascent to the throne. Nathan sends Bathsheba to remind David that he has promised the throne to his second son, Solomon. Nathan arranges to have Solomon anointed king and he rules from 961 BCE to 922 BCE.

Solomon

Solomon enlarged and diversified the economy and increased the size of the army. He planned and built many large buildings which were lavishly decorated with rare woods and precious jewels. One building of significance was the Temple in Jerusalem. The Temple became the centre of Jewish religious life and a symbol that God was present in the lives of the Chosen People. Solomon was well known for his wisdom, which is exemplified in the story of the two women with the baby.

After 40 years of Solomon's rule, many people were resentful of the high taxes he had imposed on them. Eventually, during the time of Solomon's successor, Rehoboam, the kingdom collapsed and the 10 tribes from the north formed their own kingdom called Israel under the leadership of Jeroboam I, while the two southern tribes Benjamin and Judah formed the southern kingdom, called Judah.



▲ Figure 1.11 The Divided Kingdom

ACTIVITY 1.13

Read 1 Kings 3:16–28.

- 1 The story of King Solomon and his actions to determine the rightful mother of the child is a well-known story. It has been used as the basis for a play by Brecht and put into paintings. Form a group of four. Your group is to retell the scripture story in a series of tableaux. One member of the group will be the narrator, and the other three form the tableaux. Aim to have four tableaux.
- 2 Imagine you are a court reporter at the time of King Solomon. Create a television newflash regarding the king's handling of this difficult situation. Ensure you have a catchy title for your newflash.

1.10 The Prophets

Today when we hear the word ‘prophet’ we might think that it is someone who predicts the future, but biblical prophets are messengers from God. The Hebrew word for prophet is *nabi* which means ‘one who is called’. The English word ‘prophet’ comes from the Greek word *prophetes* which means ‘one who speaks for another’. A biblical prophet is a person called by God and who delivers God’s message to the people.

The significant time for prophecy in the Old Testament is from 1000 BCE to 400 BCE, and it is sometimes called the golden age of prophecy. The prophets, often called the conscience of the people, were called to speak on behalf of God and challenge the people at crucial times in the political and religious history of Israel.

Most of the prophets discover the word of God in two ways: at their calling and in the living out of their life. In the Bible, all prophets experience a calling from God: for Isaiah it was in the temple, for Jeremiah it was during prayer, for Hosea it was through an unhappy marriage. From the time of their calling, everything around them speaks to them of God: the branch of an almond tree in flower, a boiling pot (Jeremiah 1:11ff.) or married life (Hosea 1–3).

A common genre used in prophetic books is the oracle, which is a declaration made in the name of God. Many divine messages are communicated to the prophets through dreams and visions. The prophets spoke out against what they saw as injustice in society. Amos said, ‘Let justice roll down like waters, and righteousness like an ever-flowing stream’ (Amos 5:25).

In the Old Testament there are 18 books named after the prophets. In this section we will examine a small sample, namely, Hosea, Isaiah, Amos and Jeremiah.

Hosea

Hosea is a native of the northern kingdom and he preaches in his home territory. His prophetic career is dated between 759 BCE and 722 BCE. He attributes Israel’s domestic and foreign crises to infidelity to God

and he warns the people that they have been corrupted by the influences of the Canaanite god, Baal. Chapters 1–3 present Hosea’s home life as a parable of God’s relationship with the people of Israel. Hosea uses a number of metaphors: he uses the metaphor of husband for God while casting Israel in negative female imagery as an unfaithful wife. Later, Hosea uses a parent–child metaphor to make a point to the people. These representations reflect the historical situation of Ancient Israel where gender relationships meant that men occupied a more privileged position in society than women. Modern readers may have difficulty with the imagery used in this text where God is described as a husband and the sinful nation as a wife.

ACTIVITY 1.14

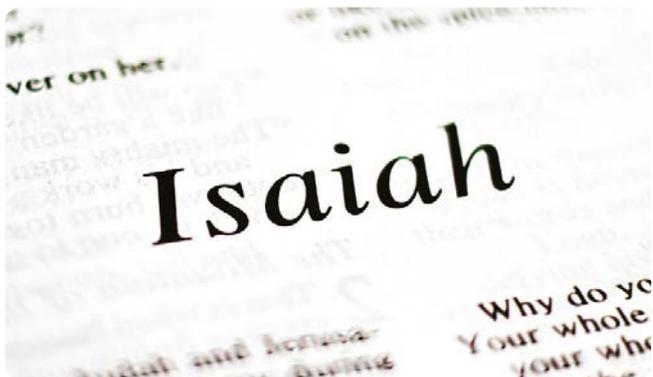
- 1 Read Hosea 4:1–10 and complete the questions below.
 - a According to Hosea, what have the people done to displease God and contravene the covenant established between God and the people?
 - b The author of the book of Hosea uses strong imagery, symbolism and metaphor. Who are ‘the children’ in Verse 6?
 - c There is reference to the people of Israel forgetting the laws of God. List some of these laws.
 - d According to Hosea, how will the sinners be punished?
- 2 Read Hosea 11:1–9 and select phrases from the text to complete the following table. An example has been provided for you.

How did God act towards Israel?	How did the people of Israel act towards God?
Loved like a child God called them God taught them to walk	The people ignored God

Given their actions, how might God have felt towards the people of Israel?

- 3 Read Hosea 14:1–9 and complete the questions below.
 - a Why do you think the passage is called ‘A Plea for Repentance’? What does God want the people of Israel to do?
 - b How does God show forgiveness?
 - c In your own words explain the meaning of Verse 9.
 - d What is the overall message from the three extracts from the Book of Hosea?

Isaiah



▲ **Figure 1.12** Isaiah

The Book of Isaiah is a single book but it is made up of a collection of prophecies of three different prophets from three different historical periods. Scholars have divided the Book of Isaiah as follows:

- Chapters 1–39 First Isaiah
- Chapters 40–55 Second Isaiah
- Chapters 56–66 Third Isaiah.

The Book of Isaiah is concerned with social justice and he frequently chastises his audience for neglecting issues of justice. Like the other prophets, Isaiah uses metaphor and he depicts God as a parent and his audience as a rebellious child. He says that God will proclaim judgement on the people because of their bad behaviour and the punishment will be some form of catastrophe on the nation. He also speaks of God as protecting Jerusalem from harm (Isaiah 31:5).

Isaiah preached in Jerusalem in the southern kingdom between 740 BCE and 700 BCE. He was well educated and is described as a prophet, poet and politician. The call of Isaiah is recorded in Chapter 6. Isaiah comes to realise that he cannot manage without God, and this gives him courage to stand apart from the powerful influence of the king and criticise in a challenging way.

ACTIVITY 1.15

Read the call of Isaiah in Isaiah 6:1–13. Create a visual representation of the call of Isaiah.

The writer of Second Isaiah adapts the spirit of First Isaiah as he is writing during the period of exile in Babylonia. In First Isaiah, he condemns the pagan nations for leading Israel astray. In Second Isaiah, he sees that pagan nations are one way of bringing the people to repent before God. There are two memorable themes in Second Isaiah: the joyous return to Jerusalem of the Promised One and the day when all nations will come together to worship God in justice and peace. The second theme is the Servant Songs, also called the ‘Suffering Servant’, which speak of the promise of salvation for Israel.

When Jerusalem complains that God has forgotten her, God responds with one of the most beautiful passages in Isaiah:

⁴⁹Listen to me, O coastlands, pay attention, you peoples from far away! The LORD called me before I was born, while I was in my mother’s womb he named me ...

¹⁴But Zion said, ‘The LORD has forsaken me, my Lord has forgotten me.’ ¹⁵Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you. ¹⁶See, I have inscribed you on the palms of my hands; your walls are continually before me.

Third Isaiah is a collection of writings by several disciples of Second Isaiah, probably dating from 540 BCE to 510 BCE when the people have returned to Jerusalem after exile in Babylonia. Third Isaiah is concerned that the rich only care for themselves and that the poor have been reduced to a hopeless situation. Isaiah tells the people they need to reform and that eventually when they return to God then God’s promises will be kept.



▲ **Figure 1.13** The prophet Isaiah, depicted in a miniature from the twelfth century

ACTIVITY 1.16

Locate the following texts from the Book of Isaiah:

- Isaiah 40:1–11 (First Isaiah)
- Isaiah 49:1–16 (Second Isaiah)
- Isaiah 66:1–14 and 18–23 (Third Isaiah).

First Isaiah

- 1 Read the passage Isaiah 40:1–11 (First Isaiah). The passage is filled with imagery about God. These images have grown from a tradition of trying to understand God and getting closer to God. Carefully list the imagery in the passage, then draw a picture which reflects the imagery in the text.
- 2 Verse 11 details an image of a shepherd caring for the sheep. Can you think of a New Testament story that is similar? Conduct some research to find this story in the New Testament. Note who the story is about and the similarities. Why do you think the New Testament writer would have used an image similar to the one from the book of Isaiah?

Second Isaiah

- 3 Read Isaiah 49:1–16 (Second Isaiah). This passage has strong imagery about standing up and doing God's work. In the following table there are phrases from the passage. Beside each one, provide an explanation of what it means to you.

- 4 The passage below discusses words as being as powerful as a sword. Within your class debate this idea. Find examples from contemporary times to support your view.

Phrase	Your explanation
'He made my mouth like a sharp sword'	
'He made me a polished arrow'	
'And my God has become my strength'	
'I will give you as a light to the nations, that my salvation may reach to the end of the earth'	

Third Isaiah

- 5 Read Isaiah 66:1–14 and 18–23 (Third Isaiah). The phrase 'this is the one to whom I will look, to the humble and contrite in spirit'. What type of person is the writer referring to?
- 6 The passage calls on people to listen to the word of God. What does the passage suggest will happen to people who do not listen?
- 7 Verse 23 notes that from 'new moon to new moon and from Sabbath to Sabbath, all flesh shall come to worship before me, says the Lord'. Explain in your own words what this extract means.

Amos

Amos preaches during the reign of King Jeroboam II when Israel is prosperous. Amos is looking after his sheep in Tekoa, Judah, when he hears God's call. He is sent to Israel to preach God's message. Amos' language is very blunt and he often uses harsh images to make his point. In Samaria, he condemns the rich women, calling them fat cows (Amos 4:1–3) and criticising them for using all their money on themselves and neglecting the poor. He warns them that the day will come when they will be punished.

Amos says that God condemns empty worship, particularly processions, sacrifices and hymn singing which does not come from the heart and that people should focus on justice which should '... roll down like waters and righteousness like an ever-flowing stream' (Amos 5:21–24). Amos has a vision of the fate of Israel which comes to him while he is working as a farmer. He observes locusts



▲ Figure 1.14 Amos

eating the crops and uses this image to warn the people that Israel is being destroyed by people's sin. He also sees God using a plumb line to measure a crooked wall which is about to collapse – this is a

reference to Israel about to collapse. Referring to Israel as 'Jacob', Amos pleads with Israel to return to God but finally he says that Israel has chosen evil and this will ultimately lead to its destruction.

ACTIVITY 1.17

Read Amos 7:1–9.

- 1 In your own words describe Amos' vision.
- 2 What is a plumb line? Use the following web page to assist your answer: <http://cambridge.edu.au/redirect/?id=6766>

Read Amos 8:4–12.

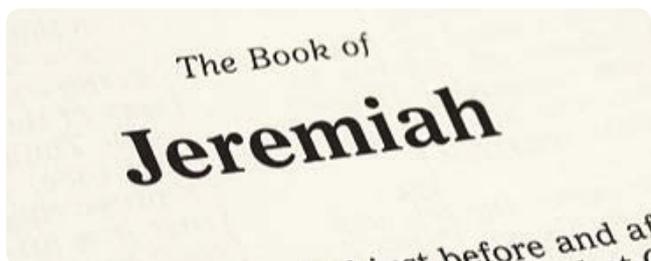
- 3 What sins are the people of Israel committing?
- 4 How does God respond? Use words from the passage to support your claims.

- 5 Read the extracts from the Book of Amos to complete the following table.

What is the message from each of the passages?

Amos 7:1–9	
Amos 8:4–12	
Amos 9:8–15	

Jeremiah



▲ **Figure 1.15** The Book of Jeremiah

Jeremiah agrees to God's call reluctantly only when God promises to help him. When his mission fails, and when his enemies increase and his life is threatened, Jeremiah accuses God of tricking him. Jeremiah is believed to have lived between 650 BCE and 570 BCE. His book is a combination of poetry, prose and biographical material which has been carefully woven together under themes by the redactors (editors).

Jeremiah was from the village of Anathoth, north of Jerusalem. He came from a priestly family. His call is an interior experience and he is not eager to respond, saying: 'I am too young!' God assures him of help to speak and eventually Jeremiah accepts.

There is a section in Jeremiah called the 'watching tree passage' which is based on a 'play on words' using Hebrew words. A play on words in English could involve using the words 'write' and

'right', for example. In this example in Hebrew the words are 'almond tree' and 'watching'. Jeremiah has a vision of a 'watching tree'.

ACTIVITY 1.18

Read Jeremiah 1:1–19. Using your own words, describe the passage of the 'watching tree'.

Jeremiah's prophecies are not predictions about what *would* happen, but rather what *could* happen if the people continued to behave in the same manner – ignoring God, neglecting the poor and being hard-hearted. Jeremiah is accused of treason and imprisoned because of his criticism of the people and their leaders. While Jeremiah is in prison, God speaks to him about making a new covenant with the people and writing the Law on their hearts instead of on stone tablets.

ACTIVITY 1.19

Read Jeremiah 31:31–34.

The books of the prophets teach a common message: they remind people of their covenant with God and they point out the consequences of breaking that covenant.

1.11 Festivals and Customs

Throughout the Old Testament reference is made to numerous festivals and customs. In this section we will explore where these festivals and customs originated and how they were celebrated.

Purim

The festival of Purim commemorates the story of Esther, a young, beautiful Jewish woman, who with the help of her uncle Mordecai prevents the destruction of the Jews by marrying king Ahasuerus of Persia. She is also instrumental in preventing Haman, one of the royal councillors and an anti-Semite, from overthrowing the king. Purim is celebrated on the 15th day of Adar in the Jewish calendar, which in the Gregorian calendar can be late February or March.

Purim literally means 'lots', a name coming from Haman's casting of lots to determine the day for his massacre of the Jews. In the synagogue during the reading of the Scroll of Esther (Megilat

Esther), the congregation is encouraged to make noise to drown out the mention of Haman's name each time it occurs in the reading of the story from the scroll. Today, many synagogues host a Purim play which dramatises the story of Esther. Adults and children come to the synagogue dressed as characters from the Book of Esther and they bring 'graggers' or noisemakers to use to blot out Haman's name.

As with most Jewish festivals, there is particular food associated with Purim: special triangular pastries called *hamantaschem* or Haman's pockets which are filled with prunes, apricots and poppy seeds. The holiday is also a time for serious reflection on the duties of a Jew in his/her community and to make donations to the poor. The day before the holiday is a minor fast day coinciding with Esther's own fast on the day during which she decided to tell Ahasuerus that she was a Jew and that he needed to stop the massacre of her people.



▲ **Figure 1.16** Masks used in plays which retell the story of Esther at Purim

ACTIVITY 1.20

- 1 Read Esther Chapter 9 and then watch the following YouTube clip: <http://cambridge.edu.au/redirect/?id=6767>
From your reading of the story of Esther and the information in this chapter, how accurately is the story of Esther retold? Note similarities and differences.
- 2 Watch the following YouTube clip on the story of Esther: <http://cambridge.edu.au/redirect/?id=6768>
This clip is designed to teach children the story of Esther. Do you think it is true to the scripture story of Esther? Explain your answer.
- 3 The story of Esther is celebrated in the Jewish festival of Purim. A number of customs or rituals are now part of this festival. Consult the following website and then list the customs and rituals associated with Purim: <http://cambridge.edu.au/redirect/?id=6769>
- 4 Jewish people use a lunar calendar which is different from the solar calendar that most Australians use called the Gregorian calendar. Purim is celebrated on the 15th day of Adar in the Jewish calendar. Use the following website to create a table showing when Purim will be celebrated in Australia in the next five years: <http://cambridge.edu.au/redirect/?id=6770>
- 5 Retell the story of the Book of Esther using finger puppets. Make sure you create a script which does not distort the message of the biblical text.
You will need the following: coloured pens, stapler, white A4 cardboard, glue, scissors, sheets of coloured paper, sequins, string and an empty paper towel roll.
Directions
 - a Divide the paper towel roll into four equal sections to make four cylinders.
 - b Cut four oval shapes from the cardboard to make four bodies.
 - c Staple each oval shape to one of the cylinders so that you have four characters.
 - d Decorate each of the characters: Esther, Mordecai, King Ahasuerus and Haman.

Yom Kippur (Day of Atonement)

Yom Kippur, the Day of Atonement, is the holiest day of the Jewish year and a special day for Jews throughout the world. It is a fast day which is never postponed for Sabbath and a day on which male Jews wear a **tallit** prayer shawl for all services. During Yom Kippur, people attend services in the synagogue rather than conducting a ritual at home.

tallit
a Jewish
prayer shawl

Yom Kippur is based on Leviticus 16:29–34 where it says:

²⁹This shall be a statute to you forever: In the seventh month, on the tenth day of the month, you shall deny yourselves, and shall do no work, neither the citizen nor the alien who resides among you. ³⁰For on this day atonement shall be made for you, to cleanse you; from all your sins you shall be clean before the LORD. ³¹It is a Sabbath of complete rest to you, and you shall deny yourselves; it is a statute forever. ³²The priest who is anointed and

consecrated as priest in his father's place shall make atonement, wearing the linen vestments, the holy vestments. ³³He shall make atonement for the sanctuary, and he shall make atonement for the tent of meeting and for the altar, and he shall make atonement for the priests and for all the people of the assembly. ³⁴This shall be an everlasting statute for you, to make atonement for the people of Israel once in the year for all their sins. And Moses did as the LORD had commanded him.

On the eve of Yom Kippur some people give money to the poor. This stems from a ceremony which once occurred in the Temple when a goat, symbolically carrying the sins of the people, was driven out of Jerusalem into the wilderness (the word 'scapegoat' originates from this practice). After the destruction of the Temple, the custom of killing a chicken and giving it to the poor for a meal developed.

Yom Kippur is a 25-hour fast. All males over the age of 13 and females over the age of 12 are obliged to fast. Sick people and the elderly may be excused. The fast serves several purposes: it is penance for any wrongdoing; it displays self-discipline; it helps people focus on the spiritual rather than the material; and it is a way of making people aware of their own compassion. Sometimes, the males in the family dress in a long white garment called a *kittel*: this symbolises a verse from Isaiah 1:18 ‘... though your sins are like scarlet, they shall be like snow’. In addition to fasting, Jews often observe Yom Kippur by not washing or bathing; not using creams and oils; not engaging in sexual relations; and not wearing leather shoes.

Yom Kippur begins with an evening service. This is followed by a morning service and reading of the Torah. The afternoon service includes a Torah reading (Leviticus 16) and then the book of Jonah is read. The day’s prayers conclude with *Neilah* (the closing of the gates), when the Ark is kept open to the congregation who remain standing. At the end of *Neilah* the door of the Ark, symbolising the gates of heaven, is closed. At this point Jews make three declarations:

Hear O Israel, the Lord is our G-d, the Lord is One.
Blessed is the name of His glorious kingdom
forever and ever (said three times).
The Lord is G-d (said seven times).

After night falls, a single shofar blast signals that the fast is over. At home families perform Havdalah and the fast is broken.



▲ **Figure 1.17** The shofar

ACTIVITY 1.21

Refer to the following website which will assist you in answering the questions: <http://cambridge.edu.au/redirect/?id=6771>
Find the image of the shofar and click on the link to hear the sound.

- 1 What are the four types of shofar notes?
- 2 Draw an image of a shofar. Label it and include the following information: Who can use it? What is it made from? When is it used? Where does the tradition come from? Why is it used today?
- 3 Rosh Hashanah is the festival celebrating the New Year and occurs on the first and second days of the Jewish month of Tishri. What is its relationship with Yom Kippur?
- 4 What other celebration occurs in the month of Tishri and what is its significance?
- 5 What is Yom Kippur and when does it occur? Is the date the same every year? Why or why not?
- 6 Yom Kippur is the most important of the Jewish holidays and is treated with considerable reverence and respect. Prepare an A4 information page that informs non-Jews of the significance of Yom Kippur, remembering to honour its importance.
- 7 How is the shofar included in the Yom Kippur celebration?

Hanukkah

Hanukkah is a celebration of the Maccabees, Jewish warriors who fought a series of battles in defiance of Hellenisation. The battles lasted from 165 BCE to 163 BCE when eventually Judah the Maccabee reclaimed the Temple for the Jewish people.

‘Hanukkah’ means ‘dedication’, and this festival commemorates the re-dedication of the Temple after it had been desecrated in the second century BCE. The story of the re-dedication of the Temple is told in Maccabees 1 and 2, with the main part of the story recorded in Maccabees 1:1–4. The most significant rite of Hanukkah is the lighting of the *Hanukkah*, a nine-branched menorah, in memory of the seven-branched menorah used in the Temple. Part of the purpose of lighting the *Hanukkah* is to publicise the miracle of Hanukkah: when the Maccabees reclaimed the Temple they could find only one single cruse of oil to light the Temple menorah – enough only for a single day. Miraculously, the light remained for eight days until the people returned with new oil for the menorah.

The *Hanukkah* has eight candles, one for each day of the festival, and the ninth candle, the shamash (servant candle), is used to light the candles on each successive night of the festival. Today, it is customary for the menorah to be placed in a front window of the home. During this eight-day festival, which is a special time for children,

families sing songs that celebrate Hanukkah and play the dreidel game. They also consume food cooked in oil as a reminder of the miracle of the oil that lasted for eight days. Hanukkah is celebrated in the month of Kislev, which falls during November–December. More recently, gift giving for children has become popular.

ACTIVITY 1.22

- 1 Make a dreidel. Go to the following website and follow the directions: <http://cambridge.edu.au/redirect/?id=6773>
- 2 Make a *Hanukkah*.
Requirements: 10 paper cups, glue, paints, nine birthday candles.
 - a Insert two paper cups inside each other to make one cup – this becomes the shamash (servant candle) which is taller than the other candle holders.
 - b Decorate the cups.
 - c Turn the cups upside down on the table.
 - d Make a small hole in the base of each cup.
 - e Arrange the cups on the table with the shamash in the centre with four cups on either side or with the shamash on the far right-hand side of the row of nine.
 - f Insert a birthday candle into the hole in each cup.
- 3 View the clip located at <http://cambridge.edu.au/redirect/?id=6774>. Based on the eight steps in the clip, create a pictorial step-by-step guide for the lighting of the *Hanukkah*. You might like to format your images in a cartoon strip style with a brief description underneath each picture.



1.12 Conclusion

In studying the Old Testament, it is important to have a sound understanding of the world in which the texts were created, the literary form used in various texts and how the texts are interpreted and used today. The stories contained in these sacred texts cover thousands of years and show how the people developed in their relationship with God. The stories in the Bible are ‘sacred’ because they provide meaning and motivation for the people and preserve their identity. Some biblical stories provide guidelines for behaviour and offer healing and hope for people in times of trouble. Most importantly the stories in the Bible are ‘sacred’ because they reflect the beliefs of the people.

◀ **Figure 1.18** *Hanukkah* and dreidel

CHAPTER 2

New Testament

The Epistle to the **HEBREWS**

n of God

es and in various
t to the fathers by

oken to us by His
l heir of all things,
the worlds;

of His glory and
on, and upholding
power, when He
saw, sat down at
on high.

that He
obtained a more

He is now say

*And they will be changed
But You are the same,
And Your years will not*

13 But to which of the angels

*"Sit at My right hand,
Till I make Your enemies
Your footstool" ?*

14 Are they not all ministering
to those who

inherit the kingdom by

2 **2** Therefore we must
leave behind us

the things that are
behind us

and press on toward the goal,
receiving the prize of the
calling of God in Christ Jesus.

For we are His people,
the people of His kingdom,
the people of His inheritance,
the people of His covenant.

Therefore let us leave behind us
the things that are behind us
and press on toward the goal,
receiving the prize of the
calling of God in Christ Jesus.

2.1 New Testament

The New Testament, sometimes called the Christian Scriptures or the Second Testament, consists of 27 books: four gospels, the Acts of the **Apostles**, 21 letters (or epistles) and the Book of Revelation. The Gospels predominantly record the story of the life, death and resurrection of Jesus. The word ‘gospel’ comes from the Old English ‘god-spel’ which means ‘good story’ or ‘good news’. The Gospels focus on Jesus as the Son of God, and proclaim Jesus as the Messiah of God.

Apostles

literally ‘one who is sent’; a missionary of the Church in the New Testament period, usually referring to the 12 disciples that Jesus chose

of the first century. It uses very symbolic language and reminds people that God will triumph in times of struggle and conflict. The New Testament contains different styles of writing: narratives, parables, miracles, speeches, letters, symbolic language and historical writing.

▼ **Table 2.1** Books of the New Testament

Gospels	Acts, Letters/Epistles, Apocalyptic literature
Matthew	Acts of the Apostles
Mark	Romans
Luke	1 & 2 Corinthians
John	Galatians
	Ephesians
	Philippians
	Colossians
	1 & 2 Thessalonians
	1 & 2 Timothy
	Titus
	Philemon
	Hebrews
	James
	1 & 2 Peter
	1, 2 & 3 John
	Jude
	Book of Revelation

Acts of the Apostles, Epistles and Book of Revelation

The Acts of the Apostles is the longest book of the New Testament and presents Luke’s account of how the early Christian community developed. The Epistles (Letters) by Paul and other followers of Jesus provide instruction for the new Christian communities. The Book of Revelation, the last book of the New Testament, was written during the Roman persecution of Christians towards the end

2.2 Jesus

Jesus of Nazareth lived the whole of his life as a faithful Jew: he knew the sacred scriptures of Judaism well and participated in all the ritual practices of Judaism. After Jesus’ death and resurrection, his followers, who were also Jews, believed that Jesus was the promised Jewish Messiah. Initially, the followers of Jesus remained within Judaism and it was not until difficulties and disputes arose between the two groups many years later that the followers of Jesus’ group separated from Judaism.

When the followers of Jesus told people about the life of Jesus, they saw Jesus as the fulfilment of the promises made to Abraham and Sarah, Moses and

all Israel. They even thought of themselves as the new Israel in a new age begun by Jesus. When they wrote the Gospels they used familiar Old Testament themes and ideas of God as Creator and Redeemer, and spoke of the God of promise and fulfilment. In Luke’s gospel, for example, Jesus brings ‘redemption to his people’ and is ‘mindful of his holy covenant’. He also thanks God for bringing salvation from the ‘house of David ... as he promised through the mouth of his holy prophets’ to ‘Abraham our father’ (Luke 1:67–75).

In order to interpret the New Testament, we need to understand the historical, theological and literary contexts of the writings, and we can do that

by examining the New Testament using the three worlds of the text: behind, of and in front of the text. Before we begin analysing the stories in the New Testament, it is important to focus on the world behind the text in order to gain an understanding of the time in which Jesus lived.

The New Testament Period

At the time of Jesus, the Jews lived under the military occupation of the Romans: Roman soldiers were in every city and across the countryside.

Except for a brief period during the Maccabean revolt, the Jews had lived for nearly five centuries under foreign domination. When Jesus was born, Herod the Great ruled over Judea and he was given the title 'King of the Jews' by the Romans. The Jews deeply resented Herod because he came from Edom whose people were considered traditional enemies of the Jews. Herod the Great constructed huge fortresses, founded the city of Ceasarea Martima and built the first man-made port in the world, as well as expanding the Jerusalem Temple.



▲ **Figure 2.1** Ancient Ceasarea Martima

The Temple in Jerusalem covered approximately 35 acres. The main temple structure was surrounded by the Court of the Gentiles. In front of the Temple was an area known as the Court of the Women, and closer to the Temple area was the Court of Israel where Jewish males were permitted and where the priests offered sacrifice. The high priest entered the innermost part of the Temple, inside the columned

area, once a year on the holy of holies for the Day of Atonement. It was in this area that God was believed to dwell.

When Herod the Great died in 4 BCE, his kingdom was divided among his three sons. One of his sons, Herod Antipas, ruled Galilee between 4 BCE and 39 CE, and he is mentioned in the Gospels as the executioner of John the Baptist.

The Empire later installed Romans as governors who were called procurators. Procurators were responsible for gathering taxes and ensuring peace in the region, and had the power to decide cases of capital punishment. The Gospels say that Jesus was brought before Pontius Pilate, the Roman

procurator of Judea between the years 26 CE and 36 CE. Both Jewish and Roman sources describe Pilate as a ruthless tyrant. He ordered hundreds of Jews to be crucified without proper trial under Roman law and in 36 CE he was recalled to Rome for his cruelty.



▲ **Figure 2.2** A model of Herod's temple in the Israel Museum

Society at the Time of Jesus

At the time of Jesus, the social structure of the Jews mirrored that of the Roman Empire: power rested in the hands of a minority of wealthy people who ruled over a large powerless majority. Palestine had no middle class; religious authority and land ownership belonged to a few, while the majority lived as tenant farmers, labourers and craftsmen. Jesus would have belonged to the working class: the Gospels describe him as 'son of Joseph, the carpenter'. The Greek word *tekton*, often translated as 'carpenter', also means 'builder' or 'construction worker'.

Groups within Jewish Society

There were many different religious and political groups within Jewish society, including Sadducees, Pharisees, Scribes, Essenes, Zealots and non-Jews who were Gentiles or Samaritans.

Sadducees

Named after the priest Zadok, from the time of King Solomon (10 BCE), the Sadducees were mainly from aristocratic priestly families. The Sadducees were very powerful in the Sanhedrin, the ancient Jewish court system. As priests, they controlled the Temple,

including its rituals and sacrifices. They accepted the written Torah (Law), but rejected the oral traditions of the interpretation of the Torah. They rejected teachings such as the resurrection of the dead and reward and punishment in an afterlife.

The Sadducees claimed to preserve strict interpretation of Jewish teaching, but because they were intent on retaining power, they bowed to foreign rulers and even adopted Greek ways. They tried to maintain a working relationship with the Romans, but when the Temple was destroyed by the Romans in 70 CE, the Sadducee party lost power and influence and the group disintegrated.

Pharisees

The Pharisees were not priests but lay scholars from the common people. They accepted oral tradition and tried to work with the Law to adapt interpretations to changing circumstances in society. They were closely associated with the synagogue and known for their pious behaviour such as almsgiving, tithing, prayer and fasting.

The Pharisees developed a large body of teaching detailing how every command of the Torah should be interpreted and lived. According to their teachings, the Law of Moses contained 613 prescriptions or commandments, 248 of them stating what people should do and 365 of them saying what people should avoid or not do. They were also known for the interpretation of the Torah as it related to festivals, family affairs, food purity, crops and the Sabbath. The Pharisees believed in the existence of angels and spirits and in the resurrection of the dead.

The name Pharisee means 'separated ones' and this party set themselves apart from Jews who did not observe every regulation of the Torah. The Gospels portray Jesus as being in conflict with the Pharisees, but this is more a reflection of the time in which the Gospels were written, 40 or more years after the death and resurrection of Jesus, than the time when Jesus lived. Jesus is probably more closely aligned to the Pharisees than any other group within Judaism.

Scribes

The Scribes, also called lawyers, were copyists and teachers of the Law. They taught by discussing and making commentary on the Law, and were called Rabbi, which means teacher. Most Scribes belonged to the Pharisee party but the Sadducees also had their own Scribes.



▲ Figure 2.3 Artistic depiction of an ancient Jewish scribe

Essenes

The Essenes, a group who distanced themselves from the rest of Jewish society because they believed that wider society was corrupt, lived in small communities along the shores of the Dead Sea. People in these self-contained communities lived a common life, sharing their goods and strictly observing the Torah. The name Essene means ‘pious ones’ and they are identified by their ascetic lifestyle.

They believed that they were the ‘remnant’ of God’s people and that they were the only people living by God’s laws. They used water rituals for initiation into the community and for the cleansing of sin. The writings from the ancient Qumran scrolls, found in caves at the Dead Sea in 1947, suggest that the Essenes saw themselves as ‘sons of light’ and that others were considered ‘sons of darkness’; they also expected two, if not three, Messiahs.

Zealots

The Zealots, probably an extremist offshoot of the Pharisee party, were militant in their zeal for national independence from the Romans. They adopted the Maccabees as their model and they were the instigators of sporadic uprisings. They despised any foreign influence in Judaism, including Roman rule and the use of the Greek language. The Zealots were not an organised group, but

rather a loose coalition of people at the time of Jesus. Scholars often apply the name Zealot to all resistance groups of the first century.

ACTIVITY 2.1

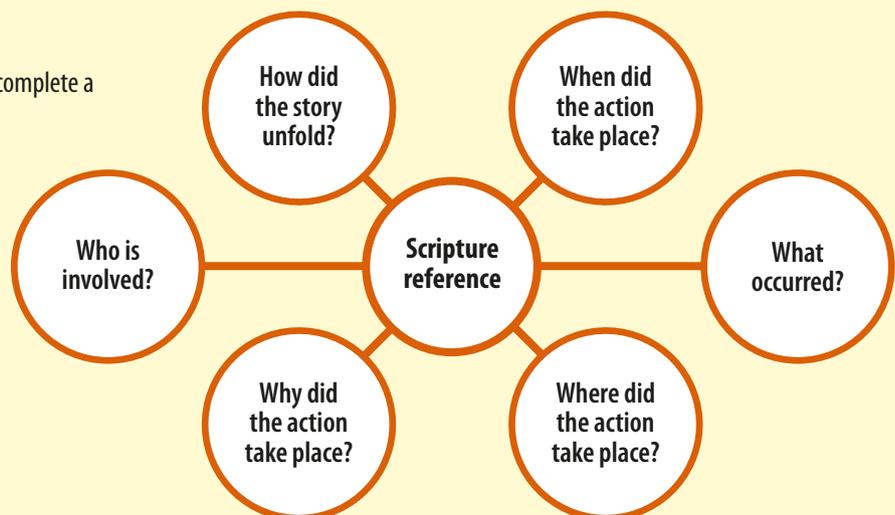
Divide the class into five groups (Sadducees, Pharisees, Essenes, Scribes, Zealots). Each group is to create a diorama representing their allocated group within Judaism. The following website provides some important information about how to make a diorama: <http://cambridge.edu.au/redirect/?id=6775>

Gentiles and Samaritans

During the time of Jesus, Jews avoided Gentiles (non-Jews) and Samaritans. Gentiles were considered pagans or sinners because they did not believe in the one true God and the Torah. Samaritans were descendants of mixed groups that formed after the downfall of the Kingdoms of Israel and Judah, and were not considered Jews. They built their own Temple on Mount Gerezim in Samaria and followed their own version of the Pentateuch. Jews tried to avoid contact with Samaritans and sometimes even referred to them as ‘dogs’. It is interesting to consider how people would have reacted when Jesus healed Gentiles as well as Jews (Mark 7:24–30; Luke 7:1–10) or had a lengthy conversation with a Samaritan woman (John 4:1–42).

ACTIVITY 2.2

Read Mark 7:24–30 and Luke 7:1–10 and complete a ‘5 W and H’ template for each story.



2.3 The Formation of the Gospels



▲ **Figure 2.4** The Gospel of Matthew

The process of composing the Gospels began with oral traditions: collections of memories about Jesus' life on earth including his teachings, healings, crucifixion and resurrection. The followers of Jesus gathered together on a regular basis, celebrating the ritual of the Lord's Supper and sharing stories about Jesus in the light of their growing insight into the meaning of his words and actions. As time passed,

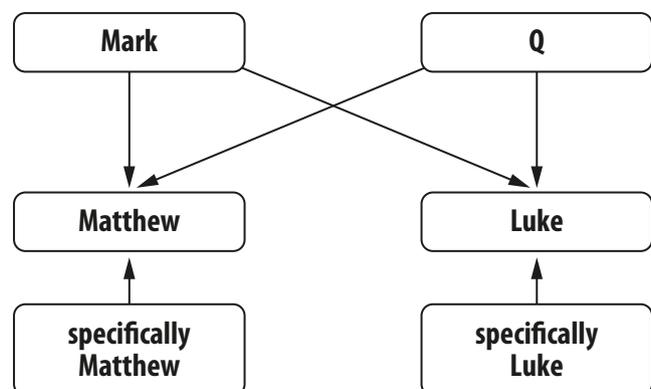
the followers of Jesus also recorded the stories in written form. After the original disciples died, the followers of Jesus' group felt a need to collect the various oral and written materials circulating about Jesus, and the Gospels were born.

The gospel writers had access to a range of sources: a variety of oral and written traditions as well as prayers, songs and short credal statements about Jesus. As a member of a community existing in a specific time and place, each of the evangelists was influenced to some extent by their living situation, background, points of view and education. Each evangelist shaped the message they proclaimed to suit their specific faith community. Originally the Gospels were unnamed and it was not until the second century that the names of the four gospels (Matthew, Mark, Luke and John) were added.

2.4 The Synoptic Gospels: Matthew, Mark and Luke

Much of what is written in the Gospels is common to all four, while some material remains unique to a particular gospel. Scholars have for many years identified the similarities in the gospels of Matthew, Mark and Luke, and they use the Greek word 'synoptic' which means 'seen together' to describe these three gospels. The Gospel of John is quite different and therefore is not included in the synoptic gospels. In order to account for the similarities and differences, scholars developed the synoptic hypothesis. The synoptic hypothesis says that Mark is the earliest of the gospels and that nearly all Mark's gospel is found in Matthew and Luke. In addition to Mark, there is another source called 'Q' (from the German word *quelle* which means 'source'). Scholars believe that this source, which no longer exists, contained sayings and teachings of Jesus. As well as using Mark and Q as sources, Matthew and Luke added material of

their own which is labelled 'specifically Matthew' and 'specifically Luke'. The synoptic hypothesis is represented diagrammatically as follows.



▲ **Figure 2.5** The synoptic hypothesis

ACTIVITY 2.3

Design your own graphic that explains the synoptic hypothesis.

The Gospel of Mark

Author

Scholars have made many attempts to identify the author of the Gospel of Mark. Some suggest that he was 'John Mark' mentioned as a friend of Peter in the book of Acts and also in the Letters of Paul. It is more likely that Mark was a

Hellenised Jew who wrote to a community who may have known or been influenced by Peter prior to his martyrdom sometime between 64 and 67 CE.

Hellenisation
the spread of ancient Greek culture over people in the lands conquered by the Greeks

Date, Audience, Place

Most scholars agree that because of the references to the Roman destruction of the Second Temple in 70 CE, the Gospel of Mark was written around this time. The first Jewish revolt occurred in 66 CE with the destruction of the Temple occurring in 70 CE.

Mark's audience may have experienced persecution up to and during the Jewish revolt of 66–70 CE. This can be identified clearly in Chapter 13 which refers to the destruction of Jerusalem, Nero's reign, and famines and earthquakes. It would appear that Mark's community were suffering because of their Christian faith, and this is one of the reasons that scholars think Mark devoted 20 per cent of his gospel to the Passion and death of Jesus. He wanted to remind people that in times of suffering they were following a Messiah who had also suffered and died, but who was raised by God and whose Spirit now lived among them. The community is thought to be predominantly Gentile (non-Jews) because there are very few connections made with the Hebrew Scriptures. Mark also explained Jewish customs and translated Aramaic words.

According to tradition, the gospel is said to have been written in Rome, but there are few examples of urban life, so some scholars think it may have been composed in a rural location.

ACTIVITY 2.4

Read the following extracts from the Gospel of Mark and complete the table.

Reference	What Jewish custom is explained?
Mark 7:3–4	
Mark 14:12	
Mark 15:42	

Style of Writing

The author of the Gospel of Mark uses everyday Greek rather than polished Greek. The gospel has been described as the 'gospel in a hurry' because the author frequently uses phrases such as 'at once' and 'straight away'. Mark's gospel emphasises that Jesus is the Messiah who will bring about the reign of God on earth. The disciples are presented as not understanding that the mission of Jesus must include suffering and death. Each time Jesus speaks of his suffering and death the disciples reject the notion. Finally, in the Passion narratives, the disciples fail Jesus completely and leave him as he is arrested. The author of Mark's gospel simply says 'They all left him and fled' (Mark 14:50).

Two Endings

There are two endings to the Gospel of Mark. Some scholars believe that the original ending, which they assume contained the Resurrection accounts, had been lost. Later editors then added endings which were less abrupt. In ancient manuscripts there are different endings after Chapter 16:8.

The shorter ending found after 16:8 is a two-sentence summary of the Apostles' teaching. The longer ending, thought to have been added by someone other than Mark, includes a Resurrection appearance to Mary Magdalene. When Mary Magdalene tells the disciples that she has seen the risen Jesus they do not believe her. Later, Jesus appears to the other 11 disciples and he commissions them to proclaim the good news.

ACTIVITY 2.5

Read the story of the Syrophenician woman in Mark 7:24–30. A stunning conversation between Jesus and the Syrophenician woman takes place. Jesus is challenged by the woman and he learns from her the importance of inclusivity in the Kingdom of God.

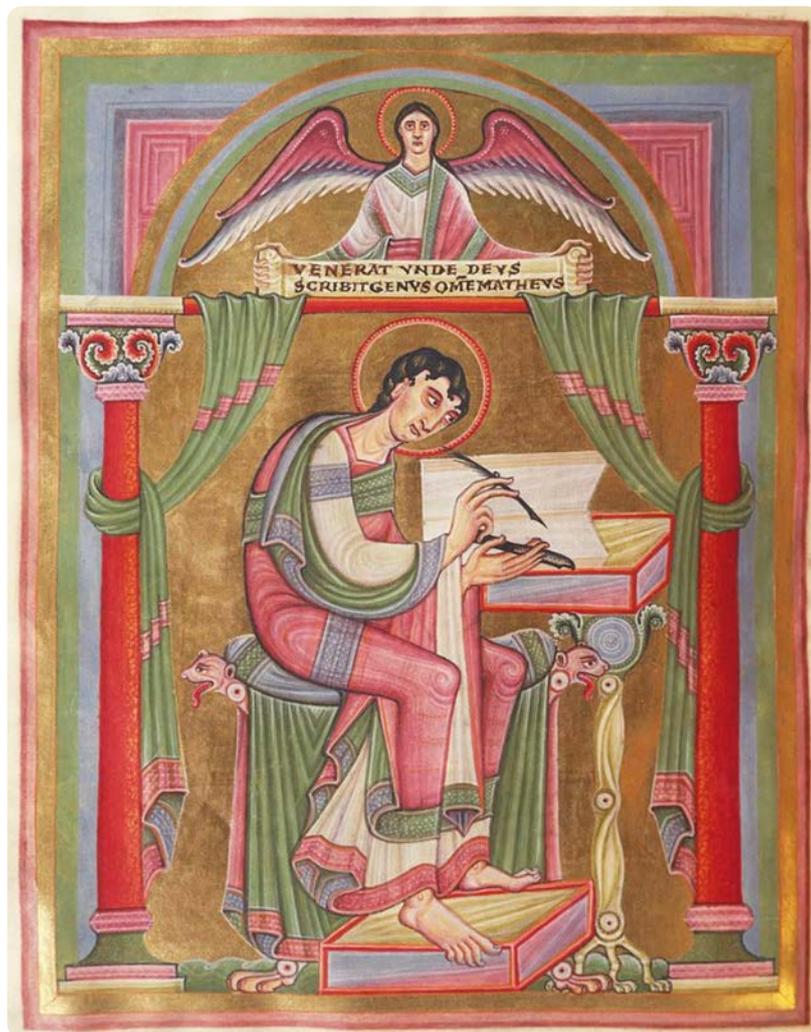
In pairs, with one person assuming the character of Jesus and the other person the Syrophenician woman, continue the conversation from where the gospel account stops.

The Gospel of Matthew

Author

For many centuries, people presumed that the Gospel of Matthew was written by the Matthew frequently mentioned in the Gospels. Contemporary biblical scholars, however, do not believe this to be the case for a number of reasons. Most of the Gospel of Mark is included in the Gospel of Matthew, which

would seem unlikely if the author of Matthew was a firsthand witness of the life of Jesus. Whoever wrote this gospel had a well-developed understanding of the Hebrew Scriptures, the law and the prophets, and in fact refers to the Hebrew Scriptures more than the other three gospels combined. Many scholars agree that the author was probably a Jew who had converted to Christianity.



▲ **Figure 2.6** Artistic depiction of Matthew

Date, Audience, Place

The Gospel of Matthew is dated between 80 and 85 CE, about a decade after Mark. Matthew 22:7 states: ‘The king was enraged: He sent his troops, destroyed those murderers, and burned their city’, providing clear evidence that the gospel was written after the destruction of the Temple in 70 CE.

Because of the frequent references to and quotes from the Hebrew Scriptures, it is likely that Matthew’s audience were Jews who had converted to Christianity – such references to the Hebrew Scriptures would only be meaningful if people already knew and understood them. The gospel also contains a missionary outlook, so many scholars believe that there were also Gentile converts within the community. This would be consistent with the command in Matthew 28:19 to ‘make disciples of all nations’.

While scholars cannot be completely sure, they believe that the gospel was commonly used in Antioch in Syria.

Style of Writing

Matthew uses cultivated Greek and the writer appears to be quite skilful in how he plans and sets out the gospel. Many sections are highly structured: the genealogy has three divisions; there are three temptations; and there are three sets of miracles (Matthew 8–9). There are seven parables related to the Kingdom of God (Matthew 13) and seven parables of warning (23:13–33; 24:32–25:46). Characteristics which hint at the Jewish audience of the gospel include how Matthew refers to the Kingdom of Heaven rather than the Kingdom of God and other typically Jewish words such as prayer, fasting, almsgiving and day of judgement.

Matthew’s Jesus teaches from a Jewish perspective as would a rabbi: he uses parables and wisdom sayings. In the Sermon on the Mount (Matthew 5–7) he teaches that God offers new life to all people without any exceptions and reminds them that they must even love their enemies. Jesus is referred to as the new Moses and the new Law-giver, highlighting the prominence of Jesus as teacher.

ACTIVITY 2.6

In groups of three, read the three sets of miracles in Matthew. Create a storyboard of no more than five panels for each of the miracle accounts. Classify each miracle as a miracle of healing or a nature miracle.

Set 1	Set 2	Set 3
Matthew 8:1–4	Matthew 8:23–27	Matthew 9:18–26
Matthew 8:5–15	Matthew 8:28–9:1	Matthew 9:27–31
Matthew 8:14–17	Matthew 9:2–8	Matthew 9:32–34

The Gospel of Luke

Author

The author of Luke is accredited with writing two volumes: the Gospel of Luke and the Book of Acts of the Apostles. The author of Luke was probably a well-educated Greek Gentile Christian. The opening lines of the gospel indicate that he was not an eyewitness and that he carefully selected material from earlier writers and teachers.

Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, ²just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, ³I too decided, after investigating everything carefully from the very first, to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the truth concerning the things about which you have been instructed (Luke 1:1–4).



▲ Figure 2.7 Artistic depiction of Luke

Date, Audience, Place

The gospel is dated around the late 80s CE, after the destruction of Jerusalem, and speaks of the inclusion of Gentiles in the Christian mission.

Luke’s audience is predominantly Gentile Christian and parts of the gospel suggest that some of these people are quite well off financially. Luke addresses both his volumes to Theophilus, a Greek name indicating a Greek audience. The name Theophilus means ‘friend of God’ and Theophilus might symbolise any potential reader of Luke’s Good News.

The most likely location for the writing of the Gospel of Luke is Asia Minor.

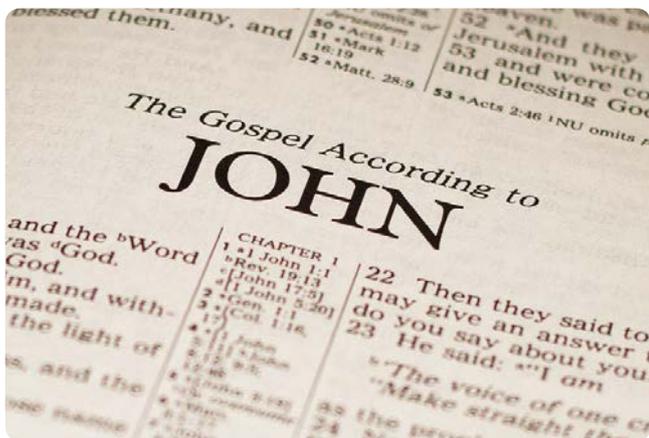
Style of Writing

Because the author is a Gentile writing for Gentiles, there are no Semitic words in his gospel such as *abba*, *hosanna* and *Gethsemane* which appear in other gospels. His audience is not familiar with the geography of Palestine, so he explains Jewish places and festivals, for instance, 'a city called Bethsaida' or the 'feast of unleavened bread which is called Passover'. Luke presents Jesus as a prophet because Gentile culture was familiar with prophets. His gospel also has Jesus praying more than the other gospel writers and he emphasises the power and presence of the Holy Spirit acting in the world.

2.5 The Gospel of John

Author

The Gospel of John is unique among the canonical gospels because it contains material found nowhere in the synoptic gospels, and much of the material in the synoptic gospels does not appear in the Gospel of John. The identity of the author remains a mystery, but scholars are certain that he is not John the Apostle. Scholars believe that this gospel was edited by a redactor or copyist, because at the end of Chapter 14 Jesus says 'Get up, let us go', but no one gets up and leaves and Jesus continues his discourse for another three chapters. Some scholars refer to the author as the Johannine community rather than as a single person.



▲ **Figure 2.8** The Gospel of John

ACTIVITY 2.7

Examine the following extracts from the Gospel of Luke:

- Luke 7:39
- Luke 11:13
- Luke 12:16–21
- Luke 23:39–42
- Luke 23:55–24:8.

What would you consider to be the concerns of Luke? Quote from the texts to support your answer.

Date, Audience, Place

John's gospel is dated in the period between 90 and 100 CE. There are several references in the gospel which refer to the expulsion of Jesus' followers from the synagogue (John 9:22–23; 12:42; 16:2), suggesting that it is late in the first century.

The audience of John's gospel appears to be a mixture of Jewish Christians and Gentile Christians. It would appear from his writing that the community struggled to understand the divinity of Jesus. John is also careful to balance the divinity of Jesus with his humanity: 'And the Word became flesh and lived among us, and we have seen his glory, the glory as of a Father's only Son, full of grace and truth' (John 1:14).

One ancient tradition says that the Gospel of John was written at Ephesus, but there is no evidence to either support or deny this tradition.

Style of Writing

The opening of John's gospel contains the core of several depictions of Jesus. Jesus is the *logos* (word) of God made flesh (human) and he is sent from God to reveal God to people. For John, faith begins with being open to Jesus and eventually develops into a belief that Jesus is the Word of God.

The gospel is written in simple Greek so that everyday people could understand it. The images used, for instance, ‘living water’ and ‘new life’, are images that non-Jews in a Hellenist world would understand. When compared with the synoptic gospels, the Gospel of John contains little narrative material and is more theologically focused. It is also interesting to note that the writer does not use the word ‘Apostle’ or ‘the twelve’ but always refers to the followers as disciples. Like the other gospel writers, the author of John uses certain themes and ideas which suit his particular audience within their specific historical context. A common theme which occurs throughout the Gospel of John is light and darkness.

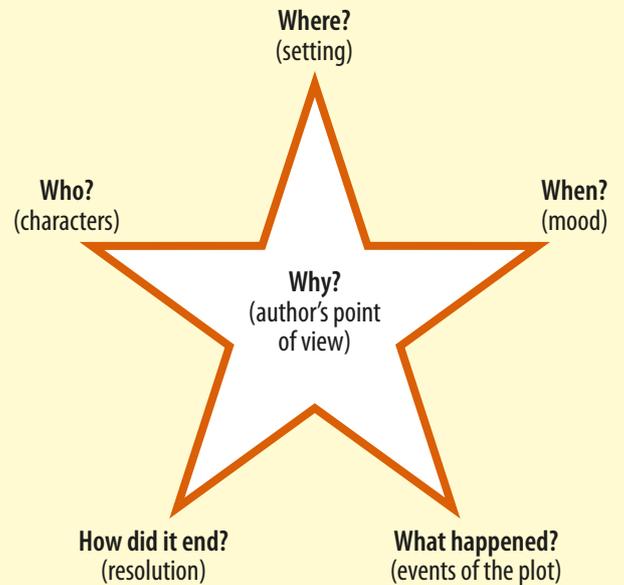
Women characters play significant roles in John’s gospel. The first miracle of Jesus’ ministry, the Wedding at Cana, occurs because of Mary’s initiative (John 2:1–11). Jesus reveals his identity and vocation to women in John 4:4–42 and 11:1–44. Unlike in the Gospel of Mark, in which the disciples run away in fear, the women remain with him through his trial, crucifixion and resurrection. The Gospel of John highlights the faithful participation of women as disciples.

ACTIVITY 2.8

Read the following stories from the Gospel of John:

- John 2:1–11
- John 4:4–42
- John 11:1–44.

Complete a star chart for each biblical reference.



ACTIVITY 2.9

Use the template provided to complete a summary chart that details the specific focus of each gospel.

Gospel	Author	Date	Audience	Place	Style of writing	Theological focus
Matthew						
Mark						
Luke						
John						

2.6 Literary Forms in the Gospels

In order to tell the story of Jesus and how they believed Jesus to be the Messiah, the writers of the Gospels made use of a variety of literary forms or

genres including sayings, sermons, speeches, stories, parables, hymns and miracles.

ACTIVITY 2.10

Read the following extracts from the New Testament and complete the table.

Biblical reference	Literary form or genre	Summary of extract	Key literary features
Luke 12:32–34	sayings		
John 6:25–40	sermon		
Luke 1:46–55	hymn		
Mark 8:22–26	miracle		
Mark 4:1–20	parable		

2.7 Festivals and Customs

To understand many stories in the New Testament we need to understand the Jewish festivals and customs referred to in the Gospels. Some of the festivals mentioned are Passover, the Feast of Booths and Sabbath.

Passover

Passover or Pesach is a spring festival and celebrates the time when **G-d** delivered the Jewish people from slavery in

G-d

when Moses demanded to know the name of God, God said to Moses 'Ehyehasher-ehyeh' [I am who I am, YHWH] (Exodus 3:14). Traditionally rather than uttering the sacred name, YHWH, Jews say 'Adonai', meaning 'Lord'. This respect or prohibition is expressed in English as G-d.

Egypt. It is the first pilgrim festival of the year and lasts for seven days. The first and last days of Pesach are holy days, when no work, apart from the preparation of food, can be done (Exodus 12:16).

In contemporary Judaism, the preparations for Passover require great effort and it takes a number of days to prepare the home as all **chametz** must be removed from the house (Exodus 12:17–19).

chametz

anything made from the five major grains (barley, wheat, oats, rye and spelt) that has not been completely baked within 18 minutes after coming into contact with water. Some observant Ashkenazi Jews avoid rice, corn, peanuts and beans during Passover as these are often processed with wheat and there is a fear that wheat may be mixed in.



◀ **Figure 2.9** A Jewish family pray before the Seder meal during Passover

The entire home, including the kitchen, must be cleaned and made chametz-free. Not only must all chametz be removed from the home but also any utensils or crockery that has come into contact with chametz must not be used during the festival. Some households have an entire set of kitchenware which is used exclusively for Passover.

During the seven days of Pesach, matzah, unleavened bread, is eaten. Matzah is a grain product made of flour and water that is baked quickly so that it does not rise. Not eating chametz and eating matzah instead is a reminder of the Jews' dependence on G-d.

The highlight of Pesach is the **Seder**, a ceremonial meal on the first night of the festival.

Families gather together for the Seder and it begins when the mother says the blessing and lights the candles. The Seder revolves around the story of the Exodus and is told in a book called

the Seder

the meal that is celebrated on the first night of Pesach (Passover); from the Hebrew word for 'order'

the Haggadah. The youngest child present at the Seder asks 'Why is this night different from other nights?' This leads into four specific questions about the ritual:

- Why on this night do we eat unleavened bread?
- Why on this night do we eat bitter herbs?
- Why on this night do we dip our herbs?
- Why on this night do we recline?

The person leading the Seder, usually the father, answers these questions as he explains the various symbols.

On the Seder table there will be highly symbolic food which is consumed at different times throughout the meal. A Seder plate will feature as the centrepiece of the table.



▲ **Figure 2.10** Matzah



▲ **Figure 2.11** A Seder plate

Seder Plate Food

Descriptions vary slightly but include the following:

Karpas: green vegetable, usually parsley which is dipped into salt water to remind people of the tears of the slaves.

Charoset: a mixture of chopped walnuts, grated apple, wine and cinnamon reminiscent of the mortar used by the Hebrew slaves when they toiled in Egypt.

Maror: bitter herbs, usually horseradish, that represents the bitterness of slavery.

Beitzah: a roasted egg (hard-boiled) and then rolled over a pan, a reminder of the sacrifices offered in the Temple as well as the continuity of life.

Zeroa: a roasted shank bone that represents the sacrifice of the Paschal lamb.

Lettuce: symbolises enslavement in Egypt. At first, life appeared bearable; eventually it became forced and cruel labour. The leaves of the lettuce are not bitter but the stem is often bitter.

ACTIVITY 2.11

- 1 Using the information above, fill in the following table to show what is eaten during a Seder meal and why.

Food	What is it?	What is it used for?	What does it represent?
karpas			
beitza			
zeroa			
charoset			
maror			

- 2 Go to the 'Step by Step Seder Wizard' via the link: <http://cambridge.edu.au/redirect/?id=6776>. Watch the presentation and create a flowchart to show the steps of the Seder meal

Sukkot, an autumn festival, is intimately linked with Jewish history and commemorates the time Jewish people spent wandering in the desert after the Exodus from Egypt. The festival lasts for eight days and is a joyous event during which people build in their yards a sukkah, a temporary shelter, as a reminder of the temporary shelters their ancestors lived in during the 40 years in the desert. A sukkah has three sides and must be big enough for a person to stand inside. The roof of the sukkah must be made from cut vegetation, often palm branches, and must be thin enough to allow people to see the stars through the roof. The book of Leviticus 23:40 reminds Jews to pray holding a lulav, which is made from a date palm branch, two willow branches, three myrtle branches and an etrog (a fruit similar to a lemon). Seeing the stars reminds the people of the hardships of their ancestors. In ancient Judaism people lived in the sukkah for the eight days of the festival. Today, modern Jews eat the evening meal in the booth.

Feast of Booths

The Feast of Booths, Sukkot in Hebrew, is one of the three pilgrim festivals of Judaism. The other two pilgrim festivals are Passover and Shavout. They are known as pilgrimage festivals because in ancient Judaism, Jews would make a pilgrimage to the Temple in Jerusalem to bring offerings for the festival. In the case of Sukkot they would bring the autumn harvest.



▲ Figure 2.12 An example of a sukkah

ACTIVITY 2.12

CONSTRUCT A PADDLE POP STICK SUKKAH

Requirements: 40 paddle pop sticks, glue, scissors, shredded green construction paper, string

Construction process

- 1 Use four paddle pop sticks to make a square frame.
- 2 Repeat three more times so that you have four frames.
- 3 Glue paddle pop sticks on the frames to make the three walls – leave small gaps between the sticks.
- 4 Tie the three walls together using string to form a U shape.
- 5 Tie the fourth frame to the top of the structure to form a roof.
- 6 Glue shredded green paper to the roof of your sukkah.

ACTIVITY 2.13

CONSTRUCT A LULAV AND AN ETROG

Requirements: five sheets of green construction paper, one sheet brown construction paper, empty paper towel roll, paintbrush, scissors, empty egg carton, yellow paint, glue

Construction process

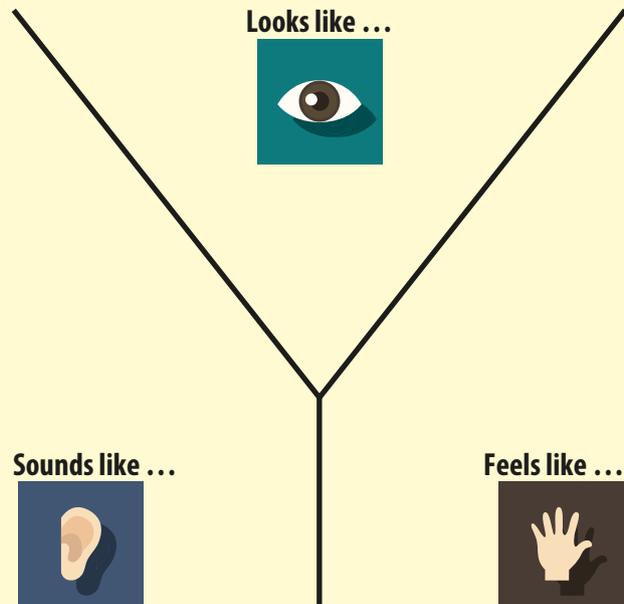
- 1 To make an etrog, cut out two egg pockets from the carton. Glue them together to make an egg shape.
- 2 Paint the etrog yellow.
- 3 To make the lulav, cover the paper towel roll with glue and roll on a sheet of green paper.
- 4 Cut three slits about halfway down the tube.
- 5 To make the lulav branches, cut six long strips from the brown paper: one for the palm branch, two for the willow branches and three for the myrtle branches.
- 6 Cut leaf shapes from the green paper for the palm branch, the two willow branches and the three myrtle branches. (Palm branches are one large leaf with shaped edges; willow branches are long and thin with multiple leaves; myrtle leaves are short and round.)
- 7 Glue the leaves to the branches.
- 8 Slide the three myrtle branches onto the right side of the lulav and the two willow branches onto the left side of the lulav then add the palm branch. Secure the ends inside the holder with glue.



▲ **Figure 2.13** Lulav and etrog

ACTIVITY 2.14

- 1 Watch the YouTube clip about contemporary sukkahs in America available at <http://cambridge.edu.au/redirect/?id=6777>
Answer the following questions.
 - a According to the information in the clip, what is a sukkah?
 - b The people in the video clip outline some of the conditions or rules related to a sukkah. What are some of the rules?
 - c Describe at least two different types of sukkah seen in the video. How have they been adapted to contemporary times?
- 2 View this website about the symbols used for Sukkot: <http://cambridge.edu.au/redirect/?id=6845>
 - a How does the website describe Sukkot?
 - b Complete the Y chart on the right about the Sukkot.
 - c Draw and complete a table showing the symbols that are used in Sukkot and what each symbol represents.



Sabbath

Sabbath (Shabbat) means to cease or rest and is a day of celebration which is focused on spiritually and physically invigorating people for the week ahead. It is the last day of the week, beginning at sunset on Friday and ending at sunset on Saturday: it lasts for 24 hours. The Hebrew Scriptures remind Jews that there are two reasons to celebrate Shabbat: Exodus 20:8–11 says that G-d rested on the seventh day after creation, and Deuteronomy 5:12–15 emphasises the need to rest after labouring for six days, and to make the seventh day a Sabbath to the Lord. On Shabbat, Jews must stop work and remember the powers G-d has given them.

In contemporary Judaism, Shabbat is celebrated in the home and in the synagogue. In the home, Jews plan for Shabbat as if an honoured guest was coming to dinner. Shabbat is welcomed by the mother or woman of the house who lights two special candles which represent Mitzvot (to 'remember' and 'observe') and are a symbol of joy, blessing and peace. The father or man of the house recites the **Kiddush**

Kiddush means 'sanctifying' or 'hallowing', a prayer of sanctification or blessing recited over wine at *Shabbat* and festival meals

(blessing) over the wine. A blessing is said over two plaited loaves of white bread called challot (challah is the singular) which remind people of the manna given in the desert. The bread is covered with a special white cloth. It is also customary for a piece of bread to be dipped in salt and given to each person present.

On Shabbat morning, Jews worship in the synagogue. The service includes a reading from the Sefer Torah and a reading from the Prophets. The afternoon is spent relaxing or visiting friends. Some Jews also attend an afternoon service in the synagogue.

ACTIVITY 2.15

View the following videos showing elements of the Shabbat evening ritual and answer the questions which follow.

How to light the Shabbat candles:

<http://cambridge.edu.au/redirect/?id=6778>

How to light Shabbat candles and recite Kiddush:

<http://cambridge.edu.au/redirect/?id=6779>

- 1 What two functions does the candle-lighting ritual serve?
- 2 When must the candles be lit?
- 3 What do the two candles represent?



▲ **Figure 2.14** Three essential elements of Shabbat: candles, challot (plaited bread) and wine

ACTIVITY 2.16

Read the following extracts from the Gospels and fill in the table.

Gospel reference	Name of Jewish festival or custom	What event is it linked to in the life of the Jewish people?	How is it celebrated in contemporary Judaism?
Mark 14:12–26			
John 7:2–10			
Mark 2:23–28			

2.8 Conclusion

The stories in the New Testament were told from a particular point of view to a particular audience at a particular time in history. The more we know about the world in which the Gospels were written and

the style of writing used, the greater the insights we have into the meaning of the text and its relevance for today.

CHAPTER 3

Christian Spiritual Writings and Wisdom



3.1 Spiritual Writings

In addition to the sacred texts contained in the Bible, Christianity has a rich and varied library of texts written by people who are considered role models or saints. Sometimes known as Spiritual Writings, these texts, while often personal reflections, provide great insight into people's search

for God and how individuals interpret the message of God in their lives.

In this section, we will explore the life and some of the writings of St Dominic, St Ignatius of Loyola, St Teresa of Avila and Mary Ward.

3.2 St Dominic



▲ **Figure 3.1** St Dominic

Dominic was born in Caleruega, Spain, in about 1170 and was named after St Dominic of Silos, the patron saint of mothers. He was educated in

Palencia and spent a number of years studying arts and theology. In 1191, Spain was in the midst of famine and Dominic is reported to have given all his money to feed the poor; he even sold his clothes, furniture and precious manuscripts to buy food for the hungry. When he was about 25 years of age, he joined the Canons Regular in Osma who followed the rule of St Augustine. The Canons Regular were priests who lived in community and shared their property in common, but they were not monks who lived a contemplative life. Canons Regular engaged in public ministry by administering the **sacraments** to people in local churches.

In 1203 Dominic travelled with Bishop Diego de Avezedo of Osma to Languedoc where they preached against the Albigensian heresy. The Albigensians believed that the material world was controlled by the Devil and that all goodness was in the spiritual world. Dominic was an influential preacher and his sermons and teachings had a great impact on all who heard him. In 1206 he established an institute for women at Prouille and attached several preaching friars to the institute. When the papal legate was murdered by the Albigensians in 1208, Pope Innocent III launched a crusade against them which lasted for seven years.

sacrament

in general, any visible sign of God's invisible presence. Specifically, a sign through which the Church manifests and celebrates its faith and communicates the saving grace of God. In Catholic doctrine there are seven sacraments: Baptism, Confirmation, Eucharist, Penance, Marriage, Holy Orders and the Anointing of the Sick.

In 1214, Dominic and a small group of followers established a new religious order of priests which was devoted to the conversion of the Albigensians. His forthright approach to preaching was not always well received. Jordanus of Saxony wrote: 'The enemies of truth made mock of him, throwing mud and other disgusting stuff at him, and hanging wisps of straw on him behind his back.' Dominic was not disturbed, however, for when Jordanus asked him what would happen if they had captured him, Dominic replied: 'I should beg you not to kill me at one blow, but to tear me limb from limb, that my martyrdom might be prolonged; I would like to be a mere limbless trunk.' These exaggerated remarks obviously deterred his adversaries.

Eventually, in 1215 the Order of Preachers (also known as the Dominicans) was approved by Pope

Honorius III. Dominican priests followed the rule of St Augustine as well as a set of *consuetudines* or customs based on the Canons Regular. These customs concerned sharing all goods in common and the praying of the divine office each day.

The Order of Preachers travelled extensively, preaching and teaching people across Europe and they were the first of the **mendicant** orders. They were different from earlier orders whose members usually lived in large country monasteries. The mendicant friars moved around the countryside living a simple life and surviving on what people gave them for their efforts.

mendicant
a person belonging to a religious order who does not own personal property but lives off alms donated

St Dominic is credited with spreading devotion to Mary through praying the Rosary. The Rosary, a prayer of meditation, involves praying ten Hail Marys, each one preceded by the Lord's Prayer, known as a decade of the Rosary. During each decade, thought should be given to a significant

▼ **Figure 3.2** This stained glass window is in Carlow Cathedral in Ireland and depicts Dominic receiving the rosary from Mary and the child Jesus.



moment in the life of Jesus. The significant events are grouped under headings called Mysteries. The mysteries were an important way of teaching illiterate people about the key events in the life of Jesus in the order in which they occurred from the Annunciation through to the Ascension. The original fifteen mysteries of the Rosary were grouped into three sets by Pope Pius V in the 16th century. Another set of five, the Luminous Mysteries, was added by Pope John Paul II in 2002.

▼ **Table 3.1** Decades of the Rosary

Joyful Mysteries	Sorrowful Mysteries	Glorious Mysteries	Luminous Mysteries
Annunciation	Agony in the Garden	Resurrection	Baptism of Jesus
Visitation	Scourging at the Pillar	Ascension	Wedding at Cana
Birth of Jesus	Crowning with Thorns	Descent of the Holy Spirit	Kingdom of God
Presentation of Jesus in the Temple	Carrying of the Cross	Assumption of Mary	The Transfiguration
Finding of Jesus in the Temple	Crucifixion	Coronation of Mary	The Institution of the Eucharist

Many images show St Dominic with Mary, the mother of Jesus, and have Dominic holding or receiving rosary beads.

Dominic died in 1221 after becoming ill during a preaching tour in Hungary. He was canonised a saint in 1234 and is the patron saint of astronomers. His feast day is celebrated on 8 August.

Writings of St Dominic

Dominic was famous for his preaching more than his writing: only four compositions exist which can be attributed to Dominic. The first is the Constitutions of the Order of Preachers; the other three are letters.

Following is an extract from the first letter sent to the Dominican nuns of Madrid in 1220.

Friar Dominic, Master of the Preachers, to the Beloved Prioress and the Entire Community of Nuns at Madrid: Health and Daily Progress.

Greatly do we rejoice and thank God because of your holy life and because He has freed you from the corruption of this world. Daughters, fight the ancient adversary insistently with fasting, for only he will be crowned who has striven according to the rules ... From now on I want silence to be kept in the forbidden places, the refectory, the dormitory, and the oratory, and your law to be observed in all other matters. Let none go out through the gate and no one enter except the bishop or some prelate for the sake of preaching or making a visitation. Be not sparing of discipline and vigils. Be obedient to your prioress. Avoid talking idly to one another. Let not your time be wasted in conversation ...

Farewell in Christ.

ACTIVITY 3.1

Read the letter Dominic sent to the nuns of Madrid.

- 1 Make a list of how Dominic wanted the nuns to live their lives.
- 2 What would be the hardest daily activity if you were to live like the nuns at Madrid?
- 3 Imagine you are one of the nuns of Madrid. Write a letter to Friar Dominic telling him how you have observed the rules and which of the rules was difficult for you to follow.

The following prayer is used by contemporary Dominican communities:

May God the Father, who made us, bless us.
 May God the Son, who redeemed us, send healing into our midst.
 May God the Holy Spirit, who gives us life, move within us.

May God give us eyes to see God,
 ears to hear God, and hands to bring God's work into the world.

May we walk with God and preach the word of God to all.
 May the angel of peace watch over us
 and lead us at last by God's grace to the eternal Kingdom.

ACTIVITY 3.2

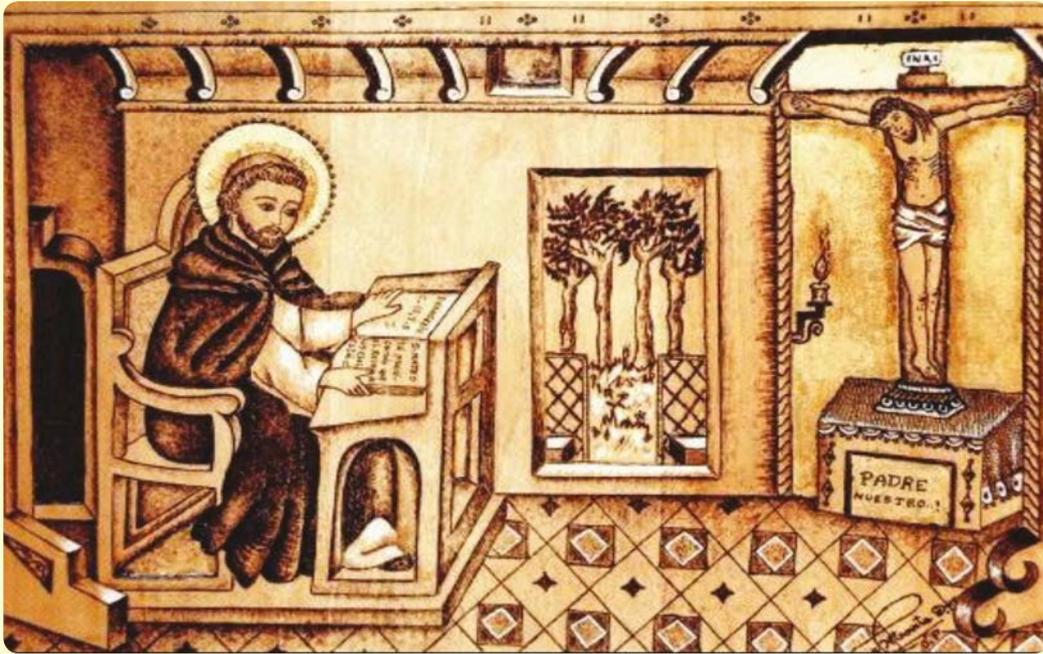
- 1 View the video on St Dominic available at <http://cambridge.edu.au/redirect/?id=6780>
Answer these questions related to the video.
 - a Why are there images of dogs in paintings of St Dominic?
 - b What is the Dominicans' motto?
 - c How is this motto being used today?

- 2 We often learn about people and their ideas from other periods in history through artworks. These artworks are one example of the world in front of the text because they are examples of how other people have used the words and messages of people in a different genre and time.
Examine the images of St Dominic presented in Figures 3.3, 3.4 and 3.5.
What symbols/images are being used to represent St Dominic's character and life?



▲ **Figure 3.3** Antonio Palomino, *The Virgin presenting the rosary to Saint Dominic*

- 3 Examine the two images in Figure 3.4 and Figure 3.5. Describe how St Dominic is portrayed.



▲ Figure 3.4 Source A



▲ Figure 3.5 Source B

- 4 Read a newsletter for the Dominicans community:
<http://cambridge.edu.au/redirect/?id=6781>
- How does their community live out the message of St Dominic?
 - Write a brief article (150 words) for the Dominican community about an upcoming St Dominic Youth event. Try to incorporate the spirit of St Dominic.

3.3 Ignatius of Loyola



◀ **Figure 3.6**
Ignatius of Loyola

Ignatius of Loyola, the youngest of 13 children, was born in the Basque village of Loyola, Northern Spain in 1491 into a family of minor nobles. His mother died soon after his birth and he was brought up by the local blacksmith's wife. As a young boy, he worked as a page for a relative who was the mayor of the kingdom of Castile. At the age of 17 he joined the army and in 1521, after being seriously injured in the Battle of Pamplona, he experienced a spiritual conversion. While convalescing, he read the *De Vita Christi* (Life of Christ or Mirror of the Life of Christ) attributed to Ludolph of Saxony, which had a deep impact on his spiritual life. He subsequently abandoned his military career and devoted his life to working for God, following the example of people such as Francis of Assisi.

A popular devotional book of the time, the *De Vita Christi* is a commentary on the life of Jesus written by the early Church Fathers consisting of a series of teachings, spiritual instructions, meditations and prayers. It was a book in common use in Spain during the 16th century and is quoted in the writings of St Teresa of Avila and Ignatius of Loyola. In 1522, Loyola experienced a vision of Mary and the Child Jesus at the shrine of Our Lady

of Montserrat. Following this experience, he prayed for up to seven hours each day in a cave in Manresa where he formulated his famous text, the Spiritual Exercises.

The Spiritual Exercises that grew out of Ignatius' prayer life is a book of prayers, meditations and contemplative practices developed to deepen a person's relationship with God. Often completed by people belonging to religious orders within a retreat setting for 30 days, the Spiritual Exercises have now been adapted for lay people and are referred to as a retreat for daily life. Ignatius said that the Exercises 'have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment'.

From 1524 to 1537, Ignatius studied theology and Latin at the University Alkali in Spain and then in Paris. While in Paris, he met fellow Spanish students Francis Xavier, Alfonso Salmeron, Deigo Laynez and Nicholas Bobadilla, the Frenchman Peter Faber and the Portuguese student Simão Rodrigues. On 15 August 1534, Ignatius and his six companions took solemn vows to serve the pope in the new religious group called the Society of Jesus. Ignatius and his fellow Jesuits, as they were known, worked to promote the changes **promulgated** by the Counter Reformation. In 1539, he and his followers decided to add a vow of obedience to a superior elected by them to the vows of poverty, chastity and obedience to the pope they had already taken. In 1540, Pope Paul III approved the group as a new religious order and Ignatius was elected to the office of Superior General of the order.

promulgate
to make publicly known

The Society of Jesus expanded rapidly and when Ignatius died in 1556 there were more than 1000 Jesuits across the world, many ministering in places such as India, Congo, Japan and Ethiopia. Ignatius of Loyola was beatified by Pope Paul V in 1609 and canonised by Pope Gregory XV in 1622.

Spiritual Writings of St Ignatius of Loyola

Ignatius encouraged people to develop a relationship with God and he did that through prayers which were imaginative, reflective and personal. His prayers also focused on feelings because he believed that joy and sorrow, comfort and distress were part of life and therefore intimately related to people's relationship with God.

The heart of Ignatian prayer is the Daily Examen and the Spiritual Exercises. The Examen, prayed twice daily by Jesuits and many other Christians, is a prayerful reflection on the events of the day with the purpose of detecting God's presence in the world and people's everyday lives. The Examen consists of five steps and usually takes approximately 10 minutes:

- 1 Become aware of God's presence.
- 2 Review the day with gratitude.
- 3 Pay attention to your emotions.
- 4 Choose one feature of the day and pray through it.
- 5 Look forward to tomorrow.

The following video used at a secondary school in Houston USA provides a guide for completing the Examen: <http://cambridge.edu.au/redirect/?id=6782>

ACTIVITY 3.3

Watch the clip located at <http://cambridge.edu.au/redirect/?id=6783>

- 1 In the clip, the student praying the Examen is not only prompted to think about his upcoming exam, but also to reflect on other aspects of his life. What are these?
- 2 Write a paragraph reflection (100 words) on the Examen and identify ways that it might be beneficial for use in your everyday life.

The Spiritual Exercises are divided into four weeks or stages of a spiritual journey. Each week has a specific focus.

Week 1 is a time of reflection on life in the light of God's love for all people. People focus on God's love and how it has been hindered by sin or their

actions. The week ends with a meditation on Christ's call to follow him.

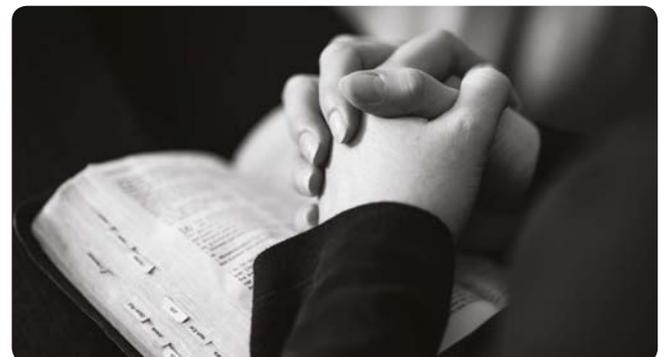
Week 2 focuses on discipleship and following Jesus. During the second week, scripture passages such as Jesus' birth, baptism, ministry of healing and teaching are the focus for meditation.

Week 3 focuses on the Last Supper and the Passion and death of Jesus as an expression of God's love for all people.

Week 4 focuses on the resurrection and Jesus' appearance to his disciples after the resurrection. During this week, participants are challenged to demonstrate how God is experienced in everyday life.

The primary types of prayer developed throughout the Spiritual Exercises are meditation and contemplation. In meditation, people focus their minds and they pray using words, images and ideas. When people contemplate, their focus is more on feeling rather than thinking. Through contemplation people use their imaginations to place themselves into the gospel stories – this assists them to pray the scriptures. Meditation and contemplation are two forms of prayer which develop different parts of the person – the mind and the imagination.

Another prayer technique which is developed throughout the Spiritual Exercises is discernment, which helps people to listen to their inner heart and assists them to make good decisions. Ignatius wrote 14 rules for discernment and his first piece of advice was to focus on the orientation of life through asking questions such as: Am I trying to live a good Christian Life? Am I happy I am acting this way?



▲ **Figure 3.7** Meditating on scripture is a form of prayer.

The writings of Ignatius of Loyola have had a profound influence on the development of prayer and spirituality in the Catholic Church and for nearly 500 years people have studied and reflected on his writings.

The following are quotes from the Spiritual Exercises of Ignatius of Loyola:

‘Love ought to manifest itself in deeds rather than in words ... love consists in a mutual sharing of goods, for example, the lover gives and shares with the beloved what he possesses, or something of that which he has or is able to give; and vice versa, the beloved shares with the lover. Hence, if one has knowledge, he shares it with the one who does not possess it; and so also if one has honours, or riches. Thus, one always gives to the other.’

‘For it is not knowing much, but realising and relishing things interiorly, that contents and satisfies the soul.’

‘Act as if everything depended on you; trust as if everything depended on God.’

‘Go forth and set the world on fire.’

‘Love is shown more in deeds than in words.’

‘Laugh and grow strong’

‘Teach us to give and not to count the cost.’

ACTIVITY 3.4

Your school would like to create a series of inspirational posters and place one in each classroom. Using one of the quotes above, design a poster to submit to the administration of your school. Your poster can be created electronically and should feature appropriate visuals to complement your selected quote.

Often the prayers composed by people provide us with insight into their spiritual wisdom. The following prayers were composed by Ignatius of Loyola:

Suscipe

Take, Lord, and receive all my liberty,
my memory, my understanding
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.

Everything is yours; do with it what you will.
Give me only your love and your grace.
That is enough for me.

Anima Christi

Soul of Christ, sanctify me
Body of Christ, save me
Blood of Christ, inebriate me
Water from the side of Christ, wash me
Passion of Christ, strengthen me
Good Jesus, hear me
Within the wounds, shelter me
From turning away, keep me
From the evil one, protect me
At the hour of my death, call me
Into your presence lead me
to praise you with all your saints
Forever and ever
Amen

Prayer for Generosity

Lord, teach me to be generous.
Teach me to serve you as you deserve;
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labour and not to ask for reward,
save that of knowing that I do your will.

ACTIVITY 3.5

Select one of the Ignatian prayers above.

- 1 What is the wisdom or message that can be taken from the prayer selected? Record a quote from the prayer that supports the central message you have identified.
- 2 Despite being written a long time ago, what value do these prayers still have for people today?
- 3 Many age-old orders and traditions have established prayers and practices that are applicable to contemporary spirituality and life. Peruse the article ‘An Ignatian Framework for Making a Decision’ located at <http://cambridge.edu.au/redirect/?id=6784>
 - a With a partner, brainstorm an important decision that you have had to make or may be faced with.
 - b Create a table in which you plan how you might make the decision according to the Ignatian framework. Put the steps in one column and your comments alongside each step in another column.

3.4 Teresa of Avila



▲ **Figure 3.8** Teresa of Avila

Teresa of Avila is a famous Catholic saint, a Carmelite nun and mystic who lived and worked during the time of the Counter Reformation which, beginning with the Council of Trent (1545–63), was the Catholic Church's response to the **Reformation**: it was a time of renewal, education and change. Teresa was born in Spain on 28 March 1515 to relatively wealthy parents; her father was a merchant in Toledo. She was the third of 10 children in the family, three children being from her father's first marriage. When she was 15 her mother died and this made a deep impact on her. In later life she wrote:

'As soon as I began to understand how great a loss I had sustained by losing her, I was very much afflicted; and so I went before an image of our Blessed Lady and besought her with many tears that she would vouchsafe to be my mother.'

In 1531 she was sent to be educated by the Augustinian nuns at Avila. She read the letters of St Jerome which influenced her to join the Carmelite Convent of the Incarnation at Avila at the age of 20. Not long after entering the convent she fell

Reformation
the religious movement within the Western Christian Church of the 16th century that founded Protestantism

ill with malaria and had a seizure. She was in a coma for four days: some thought that she was so ill she would die and so they dug a grave for her. When she woke from the coma she was paralysed for three years. Her illness distracted her from prayer and eventually she stopped praying altogether. Later she would say 'Prayer is an act of love, words are not needed. Even if sickness distracts from thoughts, all that is needed is the will to love.' Eventually, as she regained her strength and began to pray, she had visions of the presence of God. Her visions were considered unusual and some members of the community and the Church at the time found her spirituality difficult to understand. Her new style of prayer was a form of meditation which she called 'mental prayer'.

Teresa decided that she needed to found a new convent where she could practise her 'mental prayer' which she describes as '... nothing else than a close sharing between friends; it means taking time frequently to be alone with Him who we know loves us'. In 1562, she established the Discalced Carmelite Nuns of the Primitive Rule of St Joseph, at Avila. 'Discalced' means 'shoeless' – the nuns wore sandals instead of shoes. She was joined by her niece and three other nuns. Her aim was to set up a convent where the sisters' lives were focused on contemplative prayer. She is remembered as a reformer of the Carmelite religious order.

Some years later, when she was establishing a new convent in Toledo, she met a priest from the Carmelite Friars, John of the Cross. He was interested in the reforms she had established for the Carmelite women and eventually, in 1568, she was given permission to set up two houses for men who wished to adopt her Carmelite reforms. Eventually, a monastery was established for Discalced Carmelite Friars at Duruello.

For 15 years of her life she travelled across Spain establishing 17 new convents for nuns and 15 new monasteries for men.

She was a skilful writer and able to explain her prayer life clearly to others. Her writings provide a deep insight into her mystical theology and mental prayer. She wrote several books about prayer and the contemplative life, the most well-known being the *Way of Perfection* and *The Interior Life*.

Teresa of Avila died on 4 October 1582 at the age of 67. She was canonised a saint on 12 March 1622 by Pope Gregory XV and on 27 September 1970 Pope Paul VI named her as a **Doctor of the Church**.

Doctor of the Church
title given to Christian theologians acknowledging their special contributions to the Roman Catholic Church

Extracts from the writings of St Teresa of Avila

‘Let nothing disturb you,
Let nothing frighten you,
All things are passing away:
God never changes.
Patience obtains all things.
Whoever has God lacks nothing;
God alone suffices.’

‘Christ has no body now on earth but yours,
no hands but yours,
no feet but yours,
Yours are the eyes through which the compassion of Christ must look out on the world
Yours are the feet with which he is to go about doing good;
Yours are the hands with which he is to bless men now.’

‘May today there be peace within.
May you trust God that you are exactly where you are meant to be.
May you not forget the infinite possibilities that are born of faith.
May you use those gifts that you have received, and pass on the love that has been given to you.
May you be content knowing that you are a child of God.
Let this presence settle into your bones, and allow your soul the freedom to sing, dance, praise and love.
It is there for each and every one of you.’

ACTIVITY 3.6

Carmelite nuns are an enclosed order which means they spend most of the day in prayer within their religious community, separate from the **secular** world. Visit <http://cambridge.edu.au/redirect/?id=6785> and find answers to the following questions.

secular
not spiritual or religious

- Clicking on the link to the nuns, identify on a map of Australia where the Carmelites have communities in Australia.



▲ **Figure 3.9** Map of Australia

- Select one of the communities and prepare a short presentation for the class of no more than 2 minutes, outlining the key features of the chosen community. As this is intended for an audience who has had no contact with the community you are researching, include information on any spiritual practices, prayer life, dress symbols and daily life. Write this up as a speech and deliver it to the class.
- Form groups of four and number yourselves 1 to 4. Each number will become an expert in a particular aspect of the Carmelite story and will report back to the group once (s)he has collected all the information. Go to the Story tab and assign the 1s to The Hermits on Mt Carmel; 2s to the Friars in Europe; 3s to the history of the Teresian Carmel and 4s to the present day Teresian Carmel. Read the information relevant to your section, summarise it, identifying key points and events, and then paraphrase it in your own words. When you have completed paraphrasing your paragraph, report back to your original group.
- After you have completed your expert groups, write down four sentences (one from each) that you will present to the class in response to the question ‘What have you learnt about the story of the Discalced Carmelites?’



◀ **Figure 3.10** Prayer – especially mental prayer – was important in the life of Teresa of Avila.

ACTIVITY 3.7

The official VMG (Virtual Musicians Group) virtual choir, 'Nada Te Turbe', is one of two virtual choirs produced for the celebration of St Teresa of Avila's 500th birthday. The choir is made up of Carmelite Nuns and seculars from around the world. Click on this YouTube clip and watch the virtual choir perform. <http://cambridge.edu.au/redirect/?id=6786>

- 1 Answer the following questions.
 - a Explain what a virtual choir is and identify why it has such potential in the 21st century.
 - b What are some disadvantages of a virtual choir?
- 2 Consider the YouTube clip you have watched. Using your understanding of the Discalced Carmelites, work with a small group to 're-film' an aspect of the visual component to make it more appealing to a young audience. Shoot a 1-minute film and write a justification for your film to be included in the next release of the Virtual Choir video.

Translation of Nada Te Turbe

Let nothing disturb you

Let nothing disturb you,
let nothing frighten you,
everything passes,
but God stays.

Patience reaches it all;
he who has God
lacks nothing;
God alone suffices.

Lift up your thinking,
raise up to heaven,
let nothing anguish you,
let nothing disturb you.

Follow Jesus Christ
with an open heart,
and, no matter what may come,
let nothing frighten you.

See the glory of the world?
It is vain glory,
it is not everlasting,
everything passes.

Yearn for the celestial
that lasts forever,
faithful and rich in promises,
God does not change.

Love it the way it deserves
immense goodness;
but there is no fine love
without patience.

Confidence and living faith
maintain the soul,
he who believes and hopes
attains everything.

Although harassed by hell
one may see himself,
he who has God
will defeat its rage.

Come abandonment,
crosses, misfortune;
God being your treasure,
you lack nothing.

Go, then, worldly goods
go, vain happiness;
even if everything is lost
God alone suffices.

3.5 Mary Ward



▲ **Figure 3.11** Mary Ward

Mary Ward was born in 1585 in Yorkshire, England during the time of the religious war following the English Reformation. The lives of Catholics were severely restricted: they were forbidden to attend Mass

and hiding a priest was punishable by death. Mary wanted to join a religious order but it was impossible for her to do so in England so she left to join a Poor Clare community in St Omer in the south of France. While there, she realised that this was not the calling for her and she decided that she might like to join a Carmelite community.

She returned to England where she worked with the sick and poor, teaching them the Catholic faith. While working with the poor she came to understand that her call was not to join the Carmelites but to work with the poor and disadvantaged. She was also of the firm opinion that women were equal to men and so should be educated rather than confined to home duties. Consequently, in 1609 she returned to St Omer with five women to establish a school for English immigrant girls.

Mary had the idea of forming a new style of religious community for women who would live together inspired by the Gospels, dress in everyday clothes and work with people in the community rather than having to remain within the cloister. Two years later in 1611 she decided that she wanted to establish a religious institute for women, similar to the institute of active apostolic life established by St Ignatius Loyola for the Jesuits. The controversial part of her idea was that the women would be self-governing rather than reporting to males; her ideas

were the opposite of the revised norms for religious orders established by the Council of Trent.

She travelled throughout Europe seeking support for her institute, establishing schools in Italy, Bavaria, Austria and Belgium. In 1628, a Papal Bull of Suppression was imposed on her institute and Mary was condemned as a heretic and rebel. She was imprisoned in Munich and the schools were closed. Many high-ranking people such as the Empress of Russia supported her work and Popes Paul V, Gregory XV and Urban VIII praised her work. Eventually in 1629 she was able to plead her cause to the congregation of cardinals appointed to examine her situation. Pope Urban invited Mary to Rome where she and the younger members of her religious institute operated under the supervision of the Holy See. She returned to England in 1639, and in 1642 she established a convent at Heyworth, near York, where she died in 1645 during the siege of York at the time of the English Civil War. She was highly respected by many people: both Anglicans and Catholics attended her funeral although this was highly unusual at the time.

After Mary died, her companions continued to live together and to work with the children. In 1650 her sisters had to flee England and they sought safety in Paris. They remained there until 1677 when they were able to return to York and open a school in the city. In 1703 the women were allowed to use a limited version of a rule based on the Ignatian Rule but all references to Mary Ward were forbidden. This prohibition by the Church was not lifted until 1909. On 19 December 2009, Pope Benedict XVI recognised Mary Ward's heroic virtue and proclaimed her as 'Venerable', which meant the pathway to sainthood had begun.

The followers of Mary Ward continue the work she envisioned and two religious orders were founded: the Institute of the Blessed Virgin Mary (Loreto Sisters) and the Congregation of Jesus. Today, the Loreto Sisters and Sisters in the Congregation of Jesus work in various ministries across the world.

ACTIVITY 3.8

There is very limited written material relating to Mary's spiritual life but there is a series of 50 paintings which depicts her spiritual journey. The paintings, originally housed in a convent in Augsburg, Germany and painted by various artists between 1680 and 1717, tell the story of her life in pictures rather than words as the written word could have been censored by Church authorities. At various times the local bishop ordered the removal of the paintings from the walls of the convent, but the sisters kept them as a way of retelling her story. During World War II, the paintings were hidden and so survived the destruction of the Augsburg convent.

- 1 The story of Mary Ward told in paintings gives us clues into the lives of people at that time. Examine the paintings of Mary's life and works at the following website: <http://cambridge.edu.au/redirect/?id=6787>
 - a Read the information on the web page and create a timeline on the history of the paintings.
 - b Scroll through the paintings and list five observations about life at that time.
 - c After examining the paintings, provide reasons why the community would have commissioned the life of Mary Ward to be remembered this way.
 - d Why do you think the paintings were removed from public view at various times?
- 2 Go to the following website about the life of Mary Ward: <http://cambridge.edu.au/redirect/?id=6788>
 - a Read through the front page information. Conduct some research to find out what the following mean:
- b The information notes the difficulties that Mary Ward and her associates had in trying to do God's work at that time in history. List some of the things that Mary and her associates did to avoid being imprisoned. Why did they have to 'cover their tracks'?
- 3 The website in Question 2 notes the following about Mary Ward and her associates: 'But in the 17th century, Mary Ward's pioneering vision of religious life was in direct contravention of the Council of Trent's strictures on women religious which insisted that they be enclosed in a monastic setting, thus inhibiting their ability to respond to missionary needs'
 - a What is an enclosed monastic setting?
 - b Why do you think the Council of Trent would want to stop women from working in the community and looking after people?
- 4 Go online and research the life and work of Mary Ward, then answer the following questions:
 - a When was the Catholic Reformation? How do you think it affected Mary Ward's work?
 - b Why was it important for Mary Ward and her associates to 'govern freely'?
 - c The clip shows the story of the sisters leaving Ireland and moving their ministry to other parts of the world. List three ways the sisters are keeping alive the mission of Mary Ward in their work in various countries.
 - d Identify what has remained constant in the history of the sisters.

Word or phrase	Meaning
choir sister	
opprobrium	
catechesis	
apostolate	

The Loreto Sisters arrived in Australia in 1878 in response to a request from Bishop O'Connell, the Bishop of Ballarat. The Sisters, from Ireland, set up a convent in Ballarat and their first school, Loreto College, was originally known as Mary's Mount. The Loreto Sisters arrived in Brisbane in 1927 and established Loreto College at Coorparoo.

ACTIVITY 3.9

Go to the following website for the Institute of the Blessed Virgin Mary: <http://cambridge.edu.au/redirect/?id=6790>

- 1 What is the mission of the sisters today?
- 2 Go to the section on Justice, Peace and Integrity of Creation (under the *Our Mission* tab).
 - a What three things do the sisters believe are central to a lifelong journey?
 - b Why do you think they have chosen these three aspects for a good life?

Spirituality of Mary Ward

Mary Ward wanted to be free to serve people and so the congregation she established was apostolic and based on the constitution of St Ignatius of Loyola. Unfortunately, the idea of an apostolic female congregation was not acceptable during her time. Despite the challenges to her vision for religious life for women, her prayers and spiritual writings reflect her close relationship with God and a positive view of the world.

Sayings of Mary Ward

Women in time to come will do much.

God is rich enough for us all.

This is verity: to do what we have to do well. Many think that it is nothing to do ordinary things. But for us it is.

God is the source of all good, and all good comes from God.

What disturbs me inwardly and makes me troubled does not come from God, for the spirit of God always brings freedom and great peace.

A person should not be half-hearted in giving herself to God but whole and entire.

Trust in God – I will find in God, whatever consoles and gladdens me, and hasten to Him for help, in all sufferings and necessities.

I saw there was no other help and no other comfort for me than to go close to Him. That I did and He was there to help me.

How happy a thing it is to love God and serve Him and seek Him in truth.

Our happiness, security and progress are not to be in riches, greatness and favour of princes, but in having open and free access to God Almighty, from where must come our strength, light and protection.

Prayers

I have no other desire than to give myself over in all these difficulties and place myself with these uncertainties into the hands of God.

Above all, as God has determined, I will bear well all such difficulties as shall happen in the doing of his will. Jesus say Amen.

Lord, let that be made possible to me by your grace which seems impossible to me by nature.

O Parent of parents, and Friend of all friends, without asking You took me into Your care and by

degree led me from all else that at length I might settle my love in You.

What have I ever done to please You?

Or what was there in me with which to serve You?

Much less could I ever deserve to be chosen by You.

O happy begun freedom, the beginning of all my good, and more worth to me than the whole world besides.

Had I never hindered Your will and working in me, what abundance of grace should I now have.

Yet, where am I as yet?

My Jesus forgive me, remembering what You have done for me,

and where You have brought me, and for this excess of goodness and love

let me no more hinder Your will in me.

You, O Lord know my heart!

Make this heart complete as you would have it be.

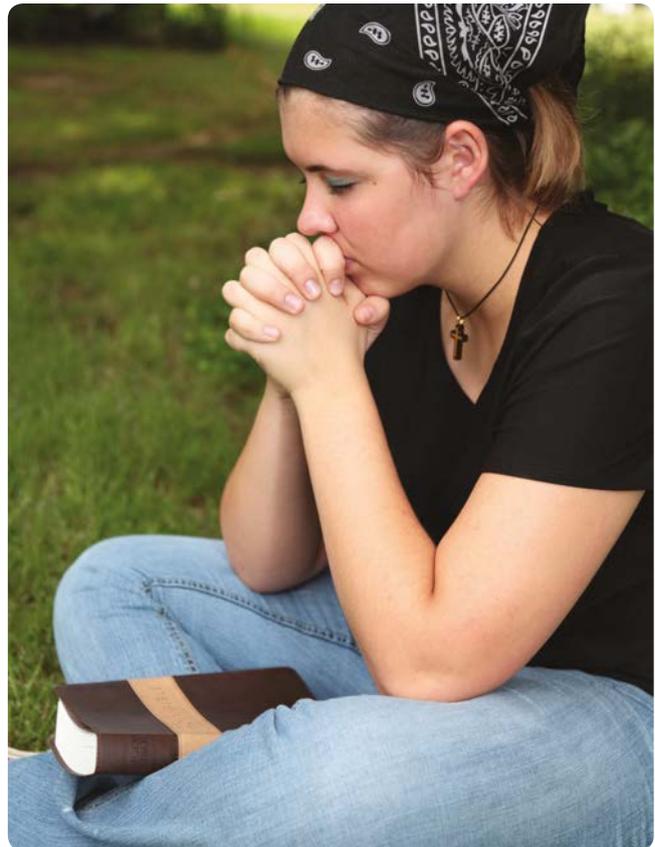
My heart is ready, O God my heart is ready!

Put me where you want me to be.

I am in your hand.

Turn me this way or that, as you desire.

I am yours, ready for everything.



▲ **Figure 3.12** Mary Ward prayed that God would know her and hear her innermost thoughts.

ACTIVITY 3.10

- 1 The prayers and writings of Mary Ward speak of being humble in all that you do. Examine the following extract from the writings of Mary Ward:

This is verity: to do what we have to do well. Many think that it is nothing to do ordinary things. But for us it is.

- a What does the term 'verity' mean?
- b What do you think the quote is asking people to do?

- 2 During her life Mary Ward was imprisoned and suffered greatly at the hands of her captors. She wrote the following to her associates:

February 15th

Who knows what God has determined by these accidents? Truly, neither they nor I, nor do I desire to know, nor have any other than His will. Be merry and doubt not in our Master.

- a Why would Mary Ward ask the associates to 'be merry' when she was in prison suffering dreadfully?
- b What does this reveal about Mary Ward's character?

- 3 For a period of time in the history of the Loreto sisters a heart symbol was worn by the sisters. Examine this extract of a prayer by Mary Ward:

You, O Lord know my heart!

Make this heart complete as you would have it be.

My heart is ready, O God my heart is ready!

Put me where you want me to be.

I am in your hand.

Turn me this way or that, as you desire.

I am yours, ready for everything.

Provide reasons why the sisters would have chosen to wear the symbol of a heart.

ACTIVITY 3.11

Examine the writings of St Dominic, St Ignatius of Loyola, St Teresa of Avila and Mary Ward. In the table below analyse the writings using the three worlds of the text: behind the text, of the text and in front of the text.

	Behind the text What events in history influenced their writing?	Of the text What style(s) of writing was used? Use quotes to support your claims.	In front of the text How might these texts be used today?
St Dominic			
St Ignatius of Loyola			
St Teresa of Avila			
Mary Ward			

3.6 Conclusion

St Dominic, Ignatius of Loyola, Teresa of Avila and Mary Ward all responded to the presence of God in their lives in different ways. Each established a religious order which eventually spread to various

parts of the world and reflected the presence of God in the world through the charism of the founder. Through these religious orders God's call to action on behalf of the poor spread throughout the world.

End of Strand Activities

Old Testament

- 1 The Jewish people seek a very close relationship with God. Indeed, to be Jewish is to see God as an integral part of your life and existence. Some of the Jewish festivals are based on historical events, for example Purim, Sukkot and Passover.
From your readings in this chapter and your research, write a paragraph (150 words) on how these three Jewish Festivals reflect the Jewish people's relationship with God.



▲ **Figure 3.13** Artistic representations of the Book of Ruth

- 2 Study the artworks in Figure 3.13. Assume the position of an art curator and imagine you are speaking to a group of people about these artistic representations of the Book of Ruth. Using your knowledge of Ruth from this chapter, as well as wider reading, explain how the artwork depicts some of the key symbols, events and messages from the Book of Ruth.

Write your explanation as a speech and record it to be used for visitors to an art gallery.

New Testament

Activity 1: First Century Palestine

- 1 Working in pairs, you and your partner are to imagine you are travel consultants who have been given a spot on the ancient weekly TV program, 'Jewish Travel'.

You have been invited to inform your audience, potential tourists, about life in and around Jerusalem. You will need to provide them with a map, locate the main places of interest and provide some basic information about each site. Inform your viewers about culture, daily practices and the political landscape as well as any phrases and currency information to ensure they have a satisfying and safe journey.

Create a script and present your 5-minute segment to the class as part of the ancient travel program. Be sure to include maps, tips for packing and any other handy hints for the potential tourist.

Some useful websites:

<http://cambridge.edu.au/redirect/?id=6791>

<http://cambridge.edu.au/redirect/?id=6792>

<http://cambridge.edu.au/redirect/?id=6793>

- 2 Working in groups of five, you are to prepare a panel discussion with the writers of the four gospels. Each participant is to be assigned a character, with the fifth person being the interviewer.

Each group needs to select a passage that is common to the four gospels and read through it. Compare and contrast the similarities and differences between the four gospels. A good link to show gospel parallels is <http://cambridge.edu.au/redirect/?id=6794>

Using your knowledge of each of the gospel writers, their backgrounds and their audiences, you should be able to explain the purpose of your passage and justify why your gospel passage was written as it was.

When you have completed your research as a group, you will need to develop a series of questions for the interviewer to ask the panel. Practise your panel discussion and present it to the class. It is always a good idea to have some time at the end for the audience to ask questions.

- 3 The world of the New Testament was concentrated in the countries surrounding the Mediterranean Sea. The story of Jesus and his ministry is concentrated in and around the city of Jerusalem and the land of Israel; however, the writings of St Paul and the Acts of the Apostles mention places spread throughout the Mediterranean. Many important places associated with accounts of Jesus' life and ministry and the expansion of Christianity in the New Testament writings have been mentioned in this section. When investigating the New Testament, a useful tool is a map of the area that shows where some of these cities and areas are located. Download the map at <http://cambridge.edu.au/redirect/?id=6932>, and complete the following:
- Label the Mediterranean Sea, Adriatic Sea, Aegean Sea and Black Sea.
 - Identify and mark on your map the following places that have been noted in this section:
Rome, Antioch, Asia Minor, Galatia, Corinth, Ephesus, Judea, Jerusalem, Galilee, Nazareth, Samaria, Caesarea Martima.
 - For each city, note its significance to the New Testament. You may like to create a text box, a thought bubble or a key to place your notes.
- 4 You are the child of a Roman official living in Jerusalem in the first century. Life is quite different from that of Rome; however, you have come to enjoy your days living in this area. You are writing a letter back to a friend in Rome describing your life in Jerusalem. In your letter mention the Temple in Jerusalem which you pass on your way to school, a trip with your father and other officials to Caesarea Martima as well as some of the festivals that have occurred in the year since you left Rome. In your letter you might like to mention other aspects of life including the weather, diet and landscape that may be of interest to your friends.

To complete this task you may need to look back at the information in this section or complete some online research on life in first century Palestine.

- 5 Choose a miracle story from Matthew and rewrite the miracle story in a modern dramatic play with directions for the actors.
- Draw a Venn diagram comparing and contrasting the two accounts of the miracle story.
 - What can be learnt from the miracle story?
 - Who in our society today would be in need of a miracle? Why?
 - Define the following words: miracle, faith, disadvantage.

Activity 2

- 1 Imagine the Brisbane Catholic Education Office is looking at purchasing an online program for Year 7 students about the Gospels. Design an outline of the program ready to submit to the BCEO. Use the following to assist your design:
- title of program
 - home page
 - core information related to each gospel
 - activities related to each gospel
 - resources: relevant and useful web pages.

Activity 3

- 1 The City Council operating during Jesus' time wants to implement a city plan so that each of the different groups (Sadducees, Pharisees, Essenes, Zealots and Scribes) might better operate in society (that is, so that society may be a little more harmonious). The Council has asked you, as a consultant, to do some background work for them and construct a proposal. Your proposal should cover such things as the observance of festival and holy days (where and when); location of synagogue; and opening hours of markets, synagogues, halls and libraries. You must consider the nature of each group and their interests, and justify any decision you make by referring to each group and why your decision will assist with increasing harmony within the society.

Spiritual Writings and Wisdom

- 1 The writings and lives of St Dominic, St Ignatius Loyola, St Teresa of Avila and Mary Ward were influenced by the times in which they lived.
- Create a timeline that includes their dates of birth and significant events in the lives of each of these people.
 - On the timeline indicate significant events that were also occurring at this time in England and Europe. You may also find significant events such as the discovery of new continents as well.
 - Examine what you have recorded on the timeline and then write a paragraph (100 words) on the link between the lives of these famous people and world events at this time. Consider the extent that events during their lifetimes impacted upon their beliefs in God, writings and good deeds.
- 2 In order to teach about important spiritual figures to younger children, your school is commissioning a series of picture books. Choose from St Dominic, St Ignatius of Loyola, St Teresa of Avila and Mary Ward to create a picture book that explains the key aspects of his/her life, work, philosophies and writings. You must ensure that you pick only the key points, so that your book is not too 'text-heavy' for your target audience.

STRA

ND

2

Beliefs

CHAPTER 4

Trinity: God, Jesus the Christ, Spirit



4.1 Beliefs

In every religion there are core beliefs which make that religion unique. These beliefs are expressed in peoples' lives in a variety of ways.

The Curriculum strand 'Beliefs' encompasses three sections:

- Trinity: God, Jesus the **Christ**, Spirit
- Human Existence
- World Religions.

The Christ
Christ is the title given to Jesus after the resurrection

4.2 Creeds

In this section, we will explore the creeds of the apostolic and ancient Christian Churches. These creeds link the faith of believers across centuries and provide a concise summary of the beliefs of the Catholic Christian tradition.

The word 'creed' comes from the Latin work *credo* meaning 'I believe'. A creed is a concise statement of faith which outlines the key beliefs of a religious tradition. Some creeds are short, while other creeds are longer and explain, in theological language, the statements of faith. The New Testament provides examples of early statements of faith which were short phrases of belief, such as 'Jesus is Lord' (1 Cor. 12:3; Col. 2:6) or 'Jesus is the Son of God' (Acts 9:21). Over time, these short phrases developed into longer statements which were used to teach people the key beliefs of the Christian tradition. 1 Corinthians 15:3–5 is an example of a longer statement.

For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve.

In this short statement there are five belief statements:

- 1 Christ died for our sins in accordance with the scriptures
- 2 he was buried
- 3 he was raised on the third day in accordance with the scriptures
- 4 he appeared to Cephas
- 5 then to the twelve.

ACTIVITY 4.1

Analyse the following biblical extracts in order to determine how many belief statements are included in each. Highlight each belief statement in a different colour.

- Romans 8:34 'It is Christ Jesus, who died, yes, who was raised, who is at the right hand of God, who indeed intercedes for us.'
- 2 Timothy 2:8 'Remember Jesus Christ, raised from the dead, a descendant of David – that is my gospel.'



▲ **Figure 4.1** Resurrection of Christ by Andrea Lanzani (1680–1689)

From these early statements about Jesus, more sophisticated statements about the Father, Son and Holy Spirit developed. In Matthew's gospel we read: 'Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Matthew 28:19). As Christianity spread across the Mediterranean area each community developed their own particular wording for their faith statements.

The Apostles' Creed

Little is known about the origins of the Apostles' Creed, but it is believed to have developed from a second century creed called the Old Roman Creed. The Apostles' Creed was originally used in baptismal liturgies when adults became members of the Catholic Church. Today, the Apostles' Creed is sometimes used instead of the Nicene Creed at Masses for children.

Apostles' Creed

I believe in God, the Father almighty,
 Creator of heaven and earth,
 and in Jesus Christ,
 his only Son, our Lord,
 who was conceived by
 the Holy Spirit,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, died and was buried;
 he descended into hell;
 on the third day he rose again
 from the dead;

he ascended into heaven,
 and is seated at the right hand
 of God the Father almighty;
 from there he will come to judge
 the living and the dead.

I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and life everlasting. Amen.



▲ **Figure 4.2** This illumination from the 13th century is a representation of the writing of the Apostles' Creed.

Most statements in the Apostles' Creed are straightforward and easy to interpret. There is one statement, however, for which you may need some background. The line 'he descended into hell' may seem unusual. The word 'hell' is from the Hebrew word *sheol* meaning 'the place of the dead', and does not mean eternal damnation as we interpret the word 'hell' today. In early Christian iconography, Jesus is depicted preaching salvation to the people who died before he became human. So the phrase, 'he descended into hell' is about preaching the words of salvation to those who had not heard the message of Jesus.

There are 12 articles or statements of faith in the Apostles' Creed. Table 4.1 lists the 12 articles and explains each one.

When believers pray the Apostles' Creed they make an act of faith: even though they cannot see God they believe in God. By praying the Apostles' Creed, believers put trust in God's word which is revealed in scripture and the teachings of the Catholic Church.

▼ **Table 4.1** The 12 articles of faith in the Apostles' Creed

Article of faith	Explanation
1 I believe in God, the Father almighty, Creator of heaven and earth	This affirms that God exists and God created the universe.
2 and in Jesus Christ, his only Son, our Lord,	This states that Jesus is the Son of God and that Jesus is divine.
3 who was conceived by the Holy Spirit, born of the Virgin Mary	This affirms that Jesus is fully divine and fully human.
4 suffered under Pontius Pilate, was crucified, died and was buried	The crucifixion of Jesus was carried out by Roman soldiers under the rules of the Romans whose leader in Judea was Pontius Pilate. Jesus was crucified, died and was buried.
5 he descended into hell; on the third day he rose again from the dead;	'Hell', in Hebrew <i>sheol</i> , is the place of the dead. This article affirms that Jesus rose from the dead.
6 he ascended into heaven, and is seated at the right hand of God the Father almighty;	This statement reminds believers that the divine and human natures of Jesus can never be separated.
7 from there he will come to judge the living and the dead.	This statement is about the Last Judgement referred to in Matthew 25:32–33. The just will have eternal life in the presence of God and the wicked will not be in the presence of God.
8 I believe in the Holy Spirit,	This is a reminder of the Trinity: Father, Son and Holy Spirit and that the Holy Spirit guides the Church.
9 the holy catholic Church, the communion of saints,	This article reminds believers that the Church is more than the living people of faith but includes all those who have gone before them.
10 the forgiveness of sins,	Jesus came to forgive sin.
11 the resurrection of the body,	All believers will be raised up at the Last Judgement.
12 and life everlasting.	This reminds believers that if they live a good life they will, after death, be in the presence of God.

◀ **Figure 4.3** To pray the Apostles' Creed is an act of faith.

Nicene Creed

The Nicene Creed was formally adopted at the Council of Nicaea in 325 CE and updated at the Council of Constantinople in 381 CE, so it is sometimes referred to as the Nicene-Constantinopolitan Creed. Both of these Church councils were called to respond to false teachings or heresies which had developed regarding some statements of faith. The Creed clearly stated for believers the key statements of faith and therefore rebutted the false teachings of the heretics. The Nicene-Constantinopolitan Creed gradually spread throughout East and West during the fifth century.

Nicene Creed

We believe in one God, the Father Almighty,
maker of heaven and earth,
of all that is seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being
with the Father.

Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.

For our sake he was crucified
under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfilment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son
he is worshipped and glorified.
He has spoken through the prophets.

We believe in one holy catholic
and apostolic Church.

We acknowledge one baptism
for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come.

Amen.

In 2011, the Catholic Church revised the translation of the Nicene Creed. Instead of people saying 'We believe', people now say 'I believe'. Using the word 'I' makes the profession of faith personal and it is also a more precise translation of the Latin '*Credo in unum Deum*' (I believe in one God). The changes were made so that the statement of faith in the creed is clearer for believers. In Table 4.2, the substantial changes have been highlighted so that you can clearly see what has been changed.



▲ **Figure 4.4** The change of wording from 'we' to 'I' makes the prayer more personal.

▼ **Table 4.2** Pre-2011 translation and current translation of the Nicene Creed

Pre-2011 translation – Nicene Creed	Current translation – Nicene Creed
<p>We believe in one God, the Father Almighty, maker of heaven and earth, of all that is seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father.</p> <p>Through him all things were made.</p> <p>For us men and for our salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man.</p> <p>For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried.</p> <p>On the third day he rose again in fulfilment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father.</p> <p>He will come again in glory to judge the living and the dead, and his kingdom will have no end.</p> <p>We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son.</p> <p>With the Father and the Son he is worshipped and glorified.</p> <p>He has spoken through the prophets.</p> <p>We believe in one holy catholic and apostolic Church.</p> <p>We acknowledge one baptism for the forgiveness of sins.</p> <p>We look for the resurrection of the dead, and the life of the world to come.</p> <p>Amen.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.</p> <p>I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages.</p> <p>God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father;</p> <p>Through him all things were made.</p> <p>For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man.</p> <p>For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures.</p> <p>He ascended into heaven and is seated at the right hand of the Father.</p> <p>He will come again in glory to judge the living and the dead and his kingdom will have no end.</p> <p>I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.</p> <p>I believe in one, holy, catholic, and apostolic Church.</p> <p>I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come.</p> <p>Amen.</p>

The Nicene Creed is divided into four parts which focus on belief in God the father and creator, Jesus the son, the Holy Spirit and the universal Church.

The Nicene Creed reflects statements of belief contained in the scriptures as well as being a precise summary of the theological teachings of the Catholic Church. It is a prayer used each Sunday at Mass and reminds believers of the key beliefs of the Catholic Christian tradition.

ACTIVITY 4.2

Examine the Apostles' Creed and the Nicene Creed. How have the statements of faith in the Apostles' Creed been explained and developed in the Nicene Creed?

The texts of the two creeds in the table below will assist you with your analysis.

The Apostles' Creed	The Nicene Creed
I believe in God, the Father almighty, Creator of heaven and earth,	I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.
I believe in Jesus Christ, his only Son, our Lord.	I believe in one Lord, Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father. Through him all things were made. For us men and for our salvation he came down from heaven:
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.	and by the power of the Holy Spirit was incarnate of the Virgin Mary, and became man.
He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell.	For our sake he was crucified under Pontius Pilate; he suffered death and was buried.
On the third day he rose again.	and rose again on the third day in accordance with the Scriptures;
He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead.	He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.	I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.



▲ **Figure 4.5** Roman Emperor Constantine I presides over the First Council of Nicaea, Turkey, 325AD

4.3 Conclusion

The creeds as statements of faith are used at significant moments within the lives of Catholic Christians. Originally, creeds were prayed during baptism when adults joined the early Christian community. Today, the Apostles' Creed or Nicene Creed are prayed during Mass, reminding believers

of the core beliefs of the Christian faith. At the Easter **liturgy**, the praying of the creed serves as a renewal of commitment for all members of the believing community.

liturgy
the official public worship of the Catholic Church

5.1 The Ten Commandments

People in every society develop rules to help the functioning of society. The Ten Commandments are an ancient set of principles which outline how the Hebrew people were to live and interact in

society. Today, the Ten Commandments affirm the relationship between God and humankind and provide guidelines for how people are to live a life faithful to God.

ACTIVITY 5.1

- Identify three 10-minute slots of your day based on the suggestions in the table below. Record what you do during that time and identify what rules you follow. Once you have your information, use the table below to categorise the types of rules you follow in that time frame. There is an example for you to follow.

10-minute chunk of my day	Unspoken rules	Contextual rules (applying to specific situations)	Laws
Breakfast time	Sitting down to eat. Eating with my mouth closed.	Putting the milk back in the fridge. Pouring juice for all family members. Placing used crockery and cutlery into the dishwasher.	n/a
Travelling to or from school			
Maths or English class			
Lunchtime			
Sport/music training			
Other			

- How many unspoken rules did you identify for the 30 minutes of your day? What conclusions can you reach about the way they influence your behaviour?
 - Do you know the consequences of breaching the unspoken rules in at least one example? Explain what they are and why.
 - Are there any unspoken rules that you challenge or question? Why or why not?
- Contextual rules apply to specific situations, such as in a family setting, in a classroom, in traffic, etc. Identify two contextual rules that you personally dislike. Explain why they annoy you.
 - Consider one of your 10-minute time slots and create a new contextual rule that you believe would make the situation more harmonious or effective. Justify your choice of rule with reasoning and examples.
- Did you abide by any laws in your 10-minute time slots? Were you aware that you were following these or were they part of your unconscious actions? Why do you think so?
- Select one of your 10-minute time slots and describe what it might be like if there were no rules or laws to follow. How might the experience be different? What might be the same? Which would you prefer and why?
- Select one of your 10-minute slots and create a poster, listing the top 10 rules that need to be followed in order for there to be a successful and harmonious outcome. These rules need to be in order of priority.

The Decalogue (Ten Commandments) occurs twice in the Old Testament: in Exodus 20:1–20 at Mount Sinai and in the Book of Deuteronomy 5:6–21 just before the people enter into the Promised Land. In the Book of Exodus, the Ten Commandments are given by God to Moses for the people. In Deuteronomy, the Ten Commandments are listed when Moses reminds the people of their relationship with God just before they enter the Promised Land.

The way the Ten Commandments are set out suggests that the text was designed to be memorised by the people and then publicly recited within the community. It would have been relatively easy to remember the Ten Commandments, because most begin with ‘You shall not ...’ followed by a verb, and the 10 statements could easily be counted using the fingers. The Ten Commandments are really a summary of the Covenant, the promise, undertaken between God and the Chosen People.

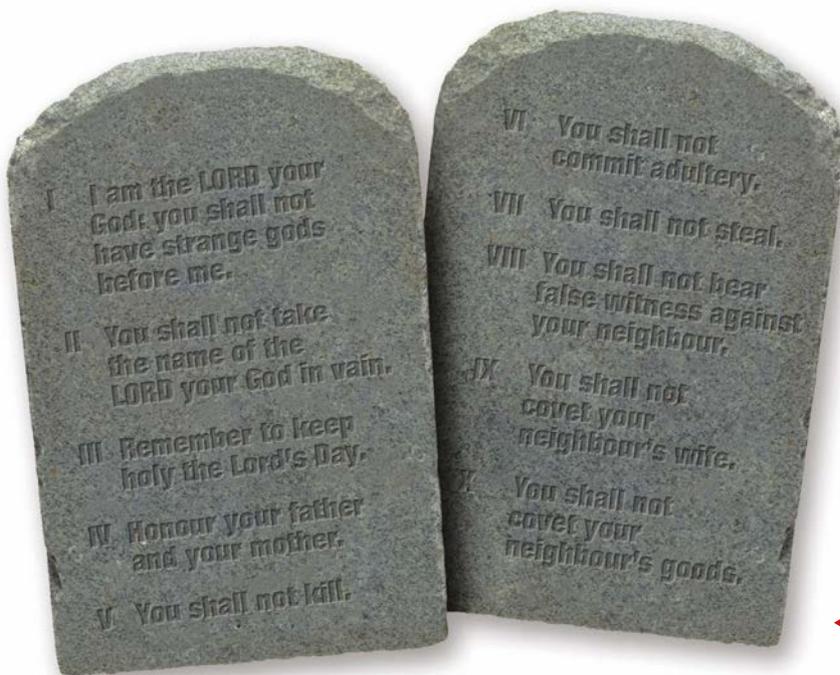
In the Bible, the Ten Commandments are located at the very beginning of a set of legal documents known as the Sinai passage (Exodus 19:11 through to Numbers 10:10). Israelite law can be divided into two large categories: case law, which focuses on the process of what to do when certain problems arise in the community, and categorical law, which puts forward broad principles for the smooth and healthy operation of community life. The Ten Commandments are similar to constitutional law: they provide 10 fence posts which separate the community from the disorder of other communities.

The Decalogue from Exodus and the repetition in Deuteronomy have been summarised into 10 concise catechetical (teaching) statements. Table 5.1 compares the three texts.

▼ **Table 5.1** Comparison of Decalogue from Exodus, Decalogue from Deuteronomy and a catechetical formula

Exodus 20:1–17	Deuteronomy 5:6–21	Ten Commandments catechetical formula
<p>²I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery; ³you shall have no other gods before me. ⁴You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁵You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, ⁶but showing steadfast love to the thousandth generation of those who love me and keep my commandments.</p>	<p>⁶I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery;</p>	<p>¹I am the LORD your God: you shall not have strange Gods before me.</p>
<p>⁷You shall not make wrongful use of the name of the LORD your God, for the Lord will not acquit anyone who misuses his name.</p>	<p>⁷you shall have no other gods before me. ⁸You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. ⁹You shall not bow down to them or worship them; for I the LORD your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me, ¹⁰but showing steadfast love to the thousandth generation of those who love me and keep my commandments. ¹¹You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.</p>	<p>²You shall not take the name of the LORD your God in vain.</p>

Exodus 20:1–17	Deuteronomy 5:6–21	Ten Commandments catechetical formula
<p>⁸Remember the Sabbath day, and keep it holy. ⁹For six days you shall labour and do all your work. ¹⁰But the seventh day is a Sabbath to the LORD your God; you shall not do any work – you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. ¹¹For in six days the LORD made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the LORD blessed the Sabbath day and consecrated it.</p>	<p>¹²Observe the Sabbath day and keep it holy, as the LORD your God commanded you. ¹³For six days you shall labour and do all your work. ¹⁴But the seventh day is a Sabbath to the LORD your God; you shall not do any work – you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. ¹⁵Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day.</p>	<p>³Remember to keep holy the Lord’s Day.</p>
<p>¹²Honour your father and your mother, so that your days may be long in the land that the LORD your God is giving you.</p>	<p>¹⁶Honour your father and your mother, as the LORD your God commanded you, so that your days may be long and that it may go well with you in the land that the LORD your God is giving you.</p>	<p>⁴Honour your father and your mother.</p>
<p>¹³You shall not murder.</p>	<p>¹⁷You shall not murder.</p>	<p>⁵You shall not kill.</p>
<p>¹⁴You shall not commit adultery.</p>	<p>¹⁸Neither shall you commit adultery.</p>	<p>⁶You shall not commit adultery.</p>
<p>¹⁵You shall not steal.</p>	<p>¹⁹Neither shall you steal.</p>	<p>⁷You shall not steal.</p>
<p>¹⁶You shall not bear false witness against your neighbour.</p>	<p>²⁰Neither shall you bear false witness against your neighbour.</p>	<p>⁸You shall not bear false witness against your neighbour.</p>
<p>¹⁷You shall not covet your neighbour’s house; you shall not covet your neighbour’s wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.</p>	<p>²¹Neither shall you covet your neighbour’s wife. Neither shall you desire your neighbour’s house, or field, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour.</p>	<p>⁹You shall not covet your neighbour’s wife. ¹⁰You shall not covet your neighbour’s goods.</p>



◀ **Figure 5.1** The Ten Commandments guide people in how to lead a life faithful to God.

ACTIVITY 5.2

- 1 In Table 5.1, highlight in green all the text that is identical; highlight in yellow any differences and highlight in blue anything you do not understand.
 - a For all the text that is highlighted in blue, do some research to discover what meaning lies behind the words.
 - b Using the text in yellow and green, create a Venn diagram that highlights what is common between the texts and what is not. What conclusions can you reach about the texts and their messages? Provide reasons and evidence to support your conclusions.
- 2 'All students should be taught the three versions of the commandments of God.' To what extent do you agree with this statement? Write a paragraph in response to this question. Begin by making a clear statement about the position you are taking, then list the reasons for your position, providing a convincing argument, using reasoning and examples to justify your stance. Finish with a clear concluding statement.

The Ten Commandments fall into two sections: relationship with God (Commandments 1–3) and relationship with others (Commandments 4–10), reminding people that it is important to have reverence for God and respect for others.

The first commandment summarises people's relationship with God. It warns people about idolatry, that is, worshipping false gods. The Ancient Israelites mistakenly thought that making golden idols brought them closer to God. Today, most people do not worship golden calves but they have a tendency to make other things into

gods. Popularity, wealth, athletic or academic achievement, while all good in themselves, can become idols when we make them our primary focus in life. Pursuing money and wealth can blind people to the needs of others; craving popularity may lead some people to sacrifice their principles in order to be liked. Honouring the first commandment means being grateful to God for what we have.

People observe the second commandment when they pay reverence to God's name. Reverence shows respect and love. The second commandment reminds people not to misuse the name of God

in a frivolous or degrading way. Words reflect who we are, so Christians try to use respectful language when speaking to and about others and especially when speaking of God.

The third commandment reminds the Chosen People to rest on the seventh day and to take time to thank God for the gift of creation and family. Some Christians continue this tradition by attending Sunday Eucharist and thanking God for all the gifts of life.



◀ **Figure 5.2** The fourth commandment values the importance of family and respect.



▲ **Figure 5.3** The Ten Commandments outline a set of standards for living within a community.

Commandments 4 to 10 exist in almost all societies and make it possible for people to live with others in harmony and peace.

The fourth commandment reminds parents to care for their children and for children to contribute to family life in a positive way. Parents and caregivers offer guidance, discipline and advice to people in their care. This commandment also extends to other social authorities such as teachers, law makers, governments and religious leaders. It is important for people with power to use their authority with reason, justice, prudence and love.

The fifth commandment is about God's gift of life and is about protecting life rather than harming people. The commandment includes safeguarding the physical and mental wellbeing of ourselves and others. Working to alleviate poverty and prejudice is a major component of this commandment, and Christians are challenged to work for the betterment of society for all people.

The sixth and ninth commandments condemn sexual thinking and activity which exploits or

hurts others or is selfish. The ninth commandment reminds people that actions flow from inner desires. When people covet they desire something which they think will make them happy. Coveting degrades others and denies the image of God in them.

The seventh and tenth commandments teach people to respect what belongs to others. All people have rights and we have a duty to respect those rights and ensure that they are not violated. Cheating, shoplifting, tax evasion and stealing from an employer are all contrary to the just working of society and break these two commandments.

The eighth commandment warns people not to lie. It safeguards authentic human communication by forbidding gossip, telling secrets, backbiting, spreading rumours and insulting people. Once we say something against another person it is very difficult or even impossible to repair that relationship.

The Ten Commandments set out a standard for a way of life which respects all people and enables people to live in harmony within the community.

ACTIVITY 5.3

- 1 Below is a list of values addressed in the Ten Commandments.
 - a Rank these values in order of most important (1) to least important (10).
 - Taking care of your life
 - Obeying parents/caregivers
 - Honesty
 - Sincerity
 - Gratitude to God
 - Respecting proper authority
 - Dependability
 - Respecting others as individuals
 - Dealing justly with others
 - Chastity
 - b Add another value which you think is important but is not included in the list above.
 - c In groups of four compare your rankings with others and give reasons for your choices.
- 2 The Ten Commandments and me
 - a Respond to the statements in the table using the scale provided. Insert a tick in the appropriate column.
 - A – Always
 - U – Usually
 - S – Sometimes
 - R – Rarely
 - N – Never
 - b Which of the statements are a problem at your school? What can be done to change the situation?

Statements	A	U	S	R	N
I am honest on tests and quizzes.					
I respond truthfully when my parents/caregivers ask where I have been.					
I copy homework and pass it off as my own work.					
I shoplift.					
I lie to protect my friends.					
I tell people what I think they want to hear rather than what I really believe.					
I look the other way when someone else is dishonest, e.g. when someone cheats on a test.					
I am pleasant to people's faces but say bad things about them when they are not present.					
I take things that don't belong to me when I think others won't miss it.					
I exaggerate my achievements.					
I spread rumours about others.					
If I find something, I try to locate its owner.					

5.2 Laws in Ancient Cultures: Code of Hammurabi

Laws have existed in ancient societies for thousands of years. One early set of laws which predates the Ten Commandments is the Code of Hammurabi.

The Code of Hammurabi was developed by a Babylonian King, Hammurabi, who reigned from 1795 BCE to 1750 BCE. It is a set of laws which helped to keep order within Babylonian society. The Code was discovered in 1901 and provides us with some insight into the rules for living operating within

ancient societies. It consists of 282 laws divided into 12 sections which cover areas such as customary law, civil law and criminal law. The code focuses on the three classes of Babylonian society: property owners, freed men and slaves, and includes punishments for when the law is broken. For example, if a doctor killed a rich patient, the doctor's hands would be cut off, but if the doctor killed a slave, he only had to pay a small amount of money as restitution.

Some of the laws in the Code of Hammurabi include:

1 If anyone ensnare another, putting a ban upon him, but he cannot prove it, then he that ensnared him shall be put to death.

16 If anyone receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.

17 If anyone find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.

53 If anyone be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.

54 If he be not able to replace the corn, then he and his possessions shall be divided among the farmers whose corn he has flooded.

133 If a man is taken prisoner in war, and there is a sustenance in his house, but his wife leave house and court, and go to another house: because this wife did not keep her court, and went to another house, she shall be judicially condemned and thrown into the water.

134 If anyone be captured in war and there is not sustenance in his house, if then his wife go to another house this woman shall be held blameless.

202 If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.

203 If a free-born man strike the body of another free-born man or equal rank, he shall pay one gold mina.

265 If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.

282 If a slave say to his master: 'You are not my master,' if they convict him his master shall cut off his ear.



Figure 5.4 ▶

The Hammurabi Code is inscribed on this stone plinth, which was discovered in 1901.

ACTIVITY 5.4

The Code of Hammurabi uses a form of language not common today.

① Use the table below to decode some of the laws by writing them in plain English in the right-hand column. The first one is done for you.

Code	Translation
¹⁶ If anyone receive into his house a runaway male or female slave of the court, or of a freedman, and does not bring it out at the public proclamation of the major domus, the master of the house shall be put to death.	<i>If a runaway slave turns up at your house, you will be put to death if you do not reveal the slave.</i>
¹⁷ If anyone find runaway male or female slaves in the open country and bring them to their masters, the master of the slaves shall pay him two shekels of silver.	
⁵³ If anyone be too lazy to keep his dam in proper condition, and does not so keep it; if then the dam break and all the fields be flooded, then shall he in whose dam the break occurred be sold for money, and the money shall replace the corn which he has caused to be ruined.	
²⁰² If any one strike the body of a man higher in rank than he, he shall receive sixty blows with an ox-whip in public.	
²⁶⁵ If a herdsman, to whose care cattle or sheep have been entrusted, be guilty of fraud and make false returns of the natural increase, or sell them for money, then shall he be convicted and pay the owner ten times the loss.	

② Why do you think Hammurabi wrote these laws?

Scholars have noted some similarities between the Code of Hammurabi and the Ten Commandments. The similarities are specifically related to people's behaviour such as theft, murder and adultery which were obviously issues of great concern in ancient societies as indeed they still are today. The difference between Mosaic Law, the Ten Commandments, and the Code of Hammurabi is significant, because the Ten Commandments are grounded in the Chosen People's relationship with God. The moral principles spelled out in the Ten Commandments and developed throughout the Old Testament are based on God's law and the fact that God created human beings in the image and likeness of God. The Ten Commandments are more than a list of laws; they speak of sin and responsibility to God, whereas the Code of Hammurabi just lists a series of laws and punishments. The Ten Commandments focus on justice, the value of human life and forgiveness, but the Code of Hammurabi contains no statements related to forgiveness and lacks a spiritual focus.

The Ten Commandments are not the only commandments within Judaism but they form the foundation of the 613 Mitzvot (Commandments) which all Jews should follow. The 613 Mitzvot are grouped into categories which include: G-d; Torah; Prayer and Blessings; the Poor and Unfortunate; Marriage, Divorce and Family; Business Practices, Employees, Servants and Slaves; and The Temple, Sacrifices and Offerings. Some of the 613 Mitzvot are:

- 1 To know there is a G-d
- 7 To love G-d
- 17 Not to embarrass others
- 279 To rest the land during the seventh year by not doing any work which enhances growth
- 489 Not to stand idly by if someone's life is in danger
- 500 Not to overcharge or underpay for an article
- 526 Lend to the poor and destitute
- 561 A judge must not pervert justice
- 587 Mourn for relatives
- 604 Not to destroy fruit trees even during the siege
- 610 Not to panic and retreat during battle

ACTIVITY 5.5

- 1 The 613 Mitzvot are derived from the Ten Commandments. Examine each Mitzvot and see if you can identify the commandment on which it is based.

Mitzvot	Commandment
To know there is a G-d	
A judge must not pervert justice	
Not to stand idly by if someone's life is in danger	
To love G-d	
Not to overcharge or underpay for an article	

- 2 Why would the following two Mitzvot be important to the Hebrews?
- Not to embarrass others
 - Not to destroy fruit trees even during the siege
- 3 Which commandments do you think the two Mitzvot in Question 2 are derived from?
- 4 The Mitzvot are also used as a guideline for living in a community. In the table below explain how each Mitzvot is a guideline for living.

Mitzvot	Guideline for living
12 To learn Torah and to teach it (Deut. 6:7)	
24 To recite grace after meals (Deut. 8:10)	
29 Not to carry tales (Lev. 19:16)	
42 To leave the unreaped corner of the field or orchard for the poor (Lev. 19:9)	
146 Not to eat unclean fish (Lev. 11:11)	
175 Not to demand from a poor man repayment of his debt, when the creditor knows that he cannot pay, nor press him (Exod. 22:24)	
182 To ensure that scales and weights are correct (Lev. 19:36)	
184 Not to delay payment of a hired man's wages (Lev. 19:13)	

- 5 Each Mitzvot is based in scripture. Look up the scripture for the Mitzvot listed in the table and explain how the two texts are connected.

Mitzvot	Scripture	How are the two texts connected?
274 Not to steal personal property	Leviticus 19:11	
276 To return lost property	Deuteronomy 22:1	
322 Not to lead the children of Israel astray to idolatry	Exodus 23:13	
260 Not to eat the fruit of a tree for three years from the time it was planted	Leviticus 19:23	

▼ **Figure 5.5** You shall not steal.



ACTIVITY 5.6

In the Book of Exodus, the Ten Commandments are explained and elaborated in the chapters that follow Chapter 20. Read the following extracts from the book of Exodus. Explain in your own words what the text means and how it expands on the rules presented in the Ten Commandments. In the fourth column design a symbol or an emoticon which adequately summarises the main idea presented.

Biblical text	Explanation in your own words	How does it expand on the ideas presented in the Ten Commandments?	Symbol or emoticon
Exodus 21:2–11			
Exodus 22:1–14			
Exodus 23:1–9			

ACTIVITY 5.7

Working in small groups, rework the Ten Commandments for a modern context. Create a visual (poster, PowerPoint, Prezi, movie advertisement, etc.) that promotes your new Ten Commandments.

Select which ones you will retain, which ones you will adjust and which ones you will discard and replace. Remember, you need to refer back to the original meaning and honour the relationship between God and the Chosen People. What might God expect of modern people that was not required in ancient times?

As you will need to convince people to adopt your recommendations, provide detailed justification for your final decisions and, using persuasive language techniques, try to convince your audience to embrace your Modern Ten Commandments.

5.3 Conclusion

The Ten Commandments are a response to God's favour, not a list of burdensome obligations. The commandments as symbols of love provide key principles which should govern people's attitudes and actions towards God and others.

▼ Figure 5.6 Love of God is an important Mitzvot.



CHAPTER 6

World Religions



6.1 Three Monotheistic Religions

Our focus in this chapter is the three monotheistic religions: Judaism, Christianity and Islam, also known as the Religions of the Book or the Abrahamic Traditions. The titles reflect what these three religious traditions have in common: belief in one God (who is named differently in

each tradition), similar characters, prophets and some stories. While the three religions have much in common they also have many differences. The sacred texts of each religion are different, as are the key characters in the sacred texts.

6.2 Judaism

Judaism, one of the oldest world religions, dates back approximately 4000 years. Jewish people trace their beginnings to a group of people called Hebrews, later known as the Israelites, who lived in the Middle East. The religion is based on revelation, which begins when G-d calls Abraham and Sarah to leave their home and journey forth in faith. Abraham is considered the 'father' of Judaism and Moses its greatest prophet.

Sacred Texts

Written in Hebrew, the Torah is the cornerstone of Judaism: it is both the Written Law and the Oral Law of the Jewish people. The written Torah, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), is

also known as the Five Books of Moses. For Jewish people, the Torah is the source of all wisdom, offering guidance for everyday life. The Torah is treated with great reverence and is written on a scroll of parchment made from a kosher animal. Each scroll is written by hand and even today it can take over a year for a scribe to complete a Torah scroll. The Torah scroll is read over the course of the year with a section chanted each *Shabbat* in the synagogue.

The sacred texts of Judaism, known as the Hebrew Bible, consist of 24 books grouped into three sections known as the Torah (Law), *Nevi'im* (Prophets) and *Ketuvim* (Writings), often referred to by the acronym TaNaK using the first letter of the Hebrew names of the three sections.

ACTIVITY 6.1

Make a Torah scroll

- 1 Go to the following website:
<http://cambridge.edu.au/redirect/?id=6796>
Go to the Fun Facts. Read the information on the Torah scrolls and write down five facts that you have just learnt.
- 2 Look at the following YouTube clip on making a Torah scroll:
<http://cambridge.edu.au/redirect/?id=6797>
 - a What do you notice about the writing of the scroll?
 - b Conduct some research to discover how long it takes to construct a Torah scroll.
- 3 Watch the following clip on how to construct a Torah scroll and then make one for yourself or your class:
<http://cambridge.edu.au/redirect/?id=6798>



▲ Figure 6.1 A Jewish scroll

Prayer and Worship

Jewish people believe that people should try to develop a relationship with G-d through prayer. At the heart of Jewish prayer is the idea that G-d listens to prayer and that prayer is a dialogue between people and the Creator G-d. There are a variety of prayers in the Jewish liturgy which express the relationship G-d has with humanity. While it is possible for a Jewish person to pray alone, Judaism encourages communal worship and prayer. Some key prayers may only be recited in the presence of a **minyan** (quorum of 10 Jewish men).

minyan
a quorum of 10
adult Jewish males
over the age of 13

Jewish prayer rituals are designed to reinforce a sense of community and to link the individual into a historical continuity that began with the covenant between G-d and Abraham and still exists today, 4000 years later. The complex web of relationships between the individual Jewish person, the community of worship and the Jewish people past and present is an essential part of the Jewish experience of communal prayer.

Observant Jewish people pray three times a day in formal worship: the morning prayer service is *Shacharit*, the afternoon service is *Minchah* and the evening service is *Ma'ariv*. In addition many blessings and prayers are also uttered throughout the day. All Jewish prayers are prayed in Hebrew.

A fundamental Jewish prayer is the *Shema* which means 'hear' and is the first word of the Hebrew in Deuteronomy 6:4–9.

Hear O Israel: The Lord our G-d, the Lord alone. You shall love the Lord your G-d with all your heart, and with all your soul and with all your might. Keep these words that I am commanding you today in your heart. Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. Bind them as a sign on your hand, fix them as an emblem on your forehead, and write them on the doorposts of your house and on your gates.

The *Shema* is really a declaration of faith which states what is central to Judaism: that there is only one G-d and that G-d requires wholehearted love.

Jewish males wear special clothing when they pray to remind them of G-d and their obligations to G-d. The *tallit*, prayer shawl, is a white rectangular garment usually made of wool or silk and it has a *tzitzit* or tassel on each of its four corners. The tassels consist of a series of knots which act as a constant reminder of the Mitzvot, the commandments. During prayer, the *tallit* is worn around the shoulders and sometimes over the head.



▲ Figure 6.2 Jewish man wearing a *tallit*

The second item of clothing worn for prayer is the **tefillin** or *phylacteries*, two small black boxes which hold four passages from the Torah instructing male Jews to bind the Torah to their heart and between their eyes. The biblical texts are from Deuteronomy 6:4–9 and 11:13–21 and Exodus 13:1–10 and 13:11–16. The *tefillin* is made from kosher animals and the words, written on small scrolls by qualified scribes,

tefillin

a pair of black leather boxes containing scrolls of parchment inscribed with verses; the arm tefillin is wrapped around the arm, hand and fingers and the head tefillin is placed on the forehead



▲ **Figure 6.3** Jewish male wearing *tallit*, *tefillin* and *yarmulkah*

are treated with great respect. One *tefillin* is bound to the right arm opposite the heart and the other is bound to the forehead to remind male Jews that they must worship G-d with their whole body, heart and head.

The third item worn for prayer, the *kippah* or *yarmulkah*, is a skullcap worn by most Jewish males when praying. Some Jewish men wear the *kippah* all the time as an expression of respect.

Judaism does not require a person to lead prayer. Any 10 adult male Jews can form a *minyan* and hold a service in an appropriate place. In fact, any Jewish male over the age of 13 can lead a service, read from the Torah and give a sermon.

In a women's *tefilah* (prayer group) any girl over the age of 12 can perform these tasks. In Reform congregations, women are counted in a *minyan* and can perform any of the functions allotted in a worship service. Jewish people can pray anywhere but group prayer often occurs in the synagogue.

ACTIVITY 6.2

- 1 The wearing of *tallit* and *tefillin* is important to Jewish people. Look up the scripture for the following Mitzvot and make notes on what is required and why:
 - 17 To put tzitzit on the corners of clothing (Num. 15:38)
 - 18 To bind tefillin on the head (Deut. 6:8)
 - 19 To bind tefillin on the arm (Deut. 6:8)
- 2 Watch the following clip and then draw a *tallit* and label it: <http://cambridge.edu.au/redirect/?id=6799>
- 3 The clip points out that there are different cultural practices to using the *tallit*. Conduct some research to find out what these are.
- 4 Locate an image of the *tefillin*. Draw it and label it.

People of the Jewish faith believe in one G-d, and their rituals acknowledge and remember G-d's intervention in their history. Their rituals and practices celebrate the presence of G-d in their lives and remind them how G-d has been with them throughout all of their history.

6.3 Christianity

Christians are followers of Jesus of Nazareth, called the Christ. Christians believe in one God, but also believe that within God there is a community of persons – the Father, the Son and the Holy Spirit – addressed in more inclusive terms as God the Creator, Redeemer and Sustainer of the world. Christianity began as a movement within Judaism. It became separated from Judaism as it spread through the Roman Empire and as Judaism attempted to rebuild after the destruction of the Temple in 70 CE.

Sacred Texts

The Christian Scriptures, also known as the New Testament, contain 27 books consisting of four gospels about the life of Jesus; 21 letters; the Acts of the Apostles, which tell the life of the early Christians; and the book of Revelation. Christians believe that the Bible is the inspired Word of God, written by people in a particular time and place. The sacred texts of Christianity are read in all worship services in all denominations of Christianity. The Gospels (Matthew, Mark, Luke and John) hold an important place in the Christian Scriptures because they tell people about the teaching, actions and life of Jesus. The Gospels are proclaimed in the Catholic Christian tradition in liturgy and are treated with great respect: the congregation stands when the gospel is proclaimed either by a priest or deacon.

As well as the Christian Scriptures, the Christian Bible includes the Hebrew Scriptures, commonly referred to as the Old Testament.

Key Beliefs and Teachings of Christianity

Trinity

Christians believe in one God. But they also believe in the Trinity (three persons in the one God), a concept that is difficult to explain but which refers to communication within God or the self-communication of God in the person of Christ and the activity of the Holy Spirit.

Central to Christian belief is the idea that God became incarnate in Jesus, that is, that Jesus is both human and divine or that in Jesus, God became human flesh. In the Gospels, Jesus is referred to as Son of God. Belief in the Holy Spirit arises from the promise by Jesus that when he left the earth the Holy Spirit would be with people, inspiring, guiding and sustaining creation and humankind.

Resurrection

Christians believe that three days after Jesus was crucified and buried, he rose from the dead and ascended into heaven. All of the four gospels attest to the resurrection, even though there were no witnesses. The discovery of the empty tomb by Mary Magdalene and the subsequent appearances of Jesus to his disciples confirm the experience of the early Christians of Christ's continuing presence and that he had risen from the dead. So in light of these experiences the disciples re-interpreted the life and death of Jesus in terms of the resurrection.



▲ **Figure 6.4** Artist's interpretation of Mary Magdalene at Jesus' empty tomb

Creed

The central beliefs of Christianity are articulated in a concisely formulated statement called a creed (from the Latin word *credo* meaning 'I believe'). While the creed was not formulated in its present form until about the second century, there are nevertheless brief statements in the Christian Scriptures such as 'Jesus is the Son of God' (Acts 9:21) and fuller statements in 1 Corinthians 15:3–5 that 'Christ died for our sins ... he was buried ... was raised to life on the third day ... and he first appeared to Cephas'. The creeds that exist today are the result of many years of theological development, and later versions show the complex nature of their formulation and how theological concepts were refined and developed.

Prayer, Liturgy and Worship

Prayer plays an important role in Christian life. There are various forms of Christian prayer which can be classified into four major types.

Prayers of adoration – when the believer contemplates the wonder, greatness, love and wisdom of God.

Prayers of petition – when the believer asks for God's help.

Prayers of intercession – when the believer prays for the needs of others, for example the poor or the sick.

Prayers of thanksgiving – when the believer prays to thank God for a specific event or for God's goodness and care.



▲ **Figure 6.5** A family giving thanks before a meal

ACTIVITY 6.3

In the table below is an example of each of the types of prayer mentioned in the text. Read each example carefully, and in the final column, write your own version of a prayer for each category.

Type of prayer	Example	Your own version
Adoration (<i>Contemplating the wonder of God</i>)	Praise the Lord. I will extol the Lord with all my heart in the council of the upright and in the assembly. Great are the works of the Lord, they are pondered by all who delight in them. Glorious and majestic are His deeds, and His righteousness endures forever. (Psalm 111:1–3)	
Petition (<i>Asking for help</i>)	Lord, I reach out to you for your guidance. Please show me which way to turn. Calm my anxious thoughts, come speak into my mind. Strengthen me as I falter and feel weary. Amen	
Intercession (<i>Praying for another</i>)	Lord Jesus, you are the master of life and death. Everything I have is yours, and I love you very deeply. Just one touch from you restores the sick, heals the broken, and transforms the darkness. Only you can do this Only you So I ask that you would be with (<i>name</i>) right now May they sense your presence May they feel your power May they know your love May their body be overwhelmed With light and truth With healing and wellness	
Thanksgiving (<i>Thanking God</i>)	Thank you, Creator God, for having created us and given us to each other in the human family. Thank you for being with us in all our joys and sorrows, for your comfort in our sadness, your companionship in our loneliness. Thank you for yesterday, today, tomorrow and for the whole of our lives. Thank you for friends, for health and for grace. May we live this and every day conscious of all that has been given to us.	

Jesus

Christians believe that Jesus is the son of God. Jesus was born approximately 2000 years ago and tradition tells of a miraculous conception (Luke 1:26–38). Mary, his mother, was betrothed to Joseph and they travelled to Bethlehem for Jesus' birth (Luke 2:1–20; Matthew 1:18–2:23). Jesus was raised in Nazareth in the Galilee in Northern Israel, which was at the time under Roman rule. Only two milestones of Jesus' early life are recorded in the

Gospels and both concern religious observance. On the eighth day after his birth, he is taken to the Temple in Jerusalem as a baby to fulfil the Jewish requirement of dedication (Luke 2:21ff.). At the age of 12 or so, he travels with his parents to Jerusalem for the pilgrimage of *Pesach* and, according to Luke 2:41–49, remains behind in the temple precincts talking to Jewish religious leaders.

There is little about his early life in the scriptures of Christianity (the Gospels of Matthew, Mark, Luke and John), but significantly more about his life when he began public ministry in his late twenties. His public life began when he approached John the Baptist to be baptised in the River Jordan. Jesus preached throughout Galilee to large crowds and gathered disciples, including women, and the 12 followers known as Apostles. Throughout his ministry, the Gospels record stories of him healing the sick, raising the dead and performing other cures and miracles (Luke 5:1–11; Mark 1:21–28; Matthew 21:18–24; John 11:1–44); some followers even thought he was the Messiah.



▲ **Figure 6.6** Artist's impression of the Baptism of Jesus



▲ **Figure 6.7** Artist's impression of Jesus healing the sick

Although he spoke out against injustice, he taught more a message of love, forgiveness and peace. However, he was not the kind of Messiah that Jewish people were expecting and some of his teaching upset Jewish religious authorities. At the time of Passover, Jesus was arrested in Jerusalem, whipped, nailed to a cross and crucified. The gospel accounts report that he was buried and on the following Sunday, his tomb was found empty. Some of his followers reported seeing him after that event and his disciples were convinced that he had been resurrected from the dead. Forty days later, the New Testament says, Jesus ascended into heaven.



▲ **Figure 6.8** Artist's impression of the resurrection of Jesus

Christianity is a large, diverse and growing religion. Christians practise their faith in a variety of ways, but they share the common beliefs that there is only one God; that Jesus is the son of God; and that the life of Jesus is a model for their faith.

6.4 Islam

Central to Islam and all Muslims is the supremacy of God (Allah), and because Allah is Creator and Judge, he deserves total submission.

Muhammad, the most important prophet in Islam, was the first to receive the revelations of Allah and these revelations are recorded in the **Qur'an**.

Qur'an
the sacred text of Islam. The Qur'an is absolutely central to Islam and Muslims believe the words of the Qur'an are the literal, verbal revelation of God.

Sacred Text

The sacred book of Islam, the Qur'an, is looked upon by Muslims as the final word of guidance, given from Allah to the Prophet Muhammad through the Angel Jibra'il (Gabriel). The Qur'an is written in Arabic and is central to Islam. Muslims believe the words of the Qur'an are the literal, verbal revelation of God (Allah). The word Qur'an means 'recitation', which emphasises the oral character of the text: it is intended to be read aloud and listened to. The Qur'an is divided into 114 surahs (chapters) that are organised according to size from the longest to the shortest. Each chapter except the ninth opens with the same phrase: 'Bismillah ir-Rahman ir-Rahim', which translated is 'In the name of Allah, the Beneficent, the Merciful', reminding the reader that the sacred words come from Allah who is, according to Islam, the true author of the Qur'an.

Principal Practices of Islam: The Five Pillars

All Muslims must accept and practice the Five Pillars which express the faith of all Muslims.

Shahadah (Creed)

'There is no God but Allah, and Muhammad is his messenger'. This single sentence, when recited with belief, makes a person a Muslim. It is also the first sentence whispered into the ear of a newborn child and the last phrase uttered to a dying Muslim.

It is recited in daily prayer and is written in Arabic calligraphy and displayed inside mosques, public buildings and homes. It is a constant reminder to Muslims that they should not allow anything to get in the way of their worship of God.

Salat (Prayer)

Muslims are called to pray five times a day: before dawn, midday, mid-afternoon, sunset and night-time. Times for prayer were traditionally announced by a *Muezzin* (or *Mu'adhdhin*) from the minaret, but today they are broadcast over loudspeakers. The call to prayer, in Arabic, begins with *Allahu akbar* (God is great) and continues with 'I witness that there is no God but Allah; I witness that Muhammad is the messenger of Allah; hasten to prayer.'

Zakat (Charity to the Poor)

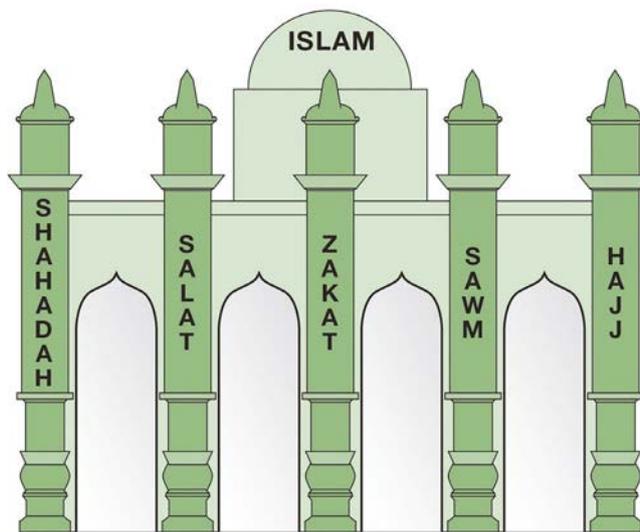
Islamic practice requires that believers donate a percentage of their total income and produce to the poor. This is not a tax on income but a tax on all that one owns. While the percentages vary, the most common is about 2.5 per cent. *Zakat* comes from an understanding that God is the creator of everything and whatever Muslims appear to own is really only entrusted to them by God. The underlying principle of *Zakat* is *Sadaqa*, which means 'bearing one another's burdens'.

Sawm (Fasting during Ramadan)

Ramadan, the ninth month of the year, is the month when Muhammad first received his revelation, so fasting during this month is considered a fitting way to remember this special event. Believers must avoid all food, liquid, tobacco and sex from dawn until dusk. Exceptions are made for travellers, pregnant women and the sick, but they are expected to make up the days of fasting at a later time. The rules of fasting are interpreted strictly and even those Muslims who are not regular in praying will make a special effort to observe the fast during Ramadan.

Hajj (Pilgrimage to Mecca)

All Muslims, men and women, unless prevented by illness or poverty, are expected to visit Mecca at least once in their lifetime. Pilgrimage to Mecca was practised before Muhammad was born, possibly because people wanted to visit the black meteorite that had fallen in the area. Muhammad continued the pilgrimage including the veneration of the black meteorite which was thought to be a gift from God. People who have completed the Hajj are known as *hajji* (male pilgrims) and *hajjiah* (females).



▲ **Figure 6.9** The five pillars of Islam.

Prayer in Islam

Ritual prayer is one of the most visible expressions of Islam. 'Islam' comes from a term that means 'to surrender or resign oneself', and Muslims demonstrate their submission to Allah by making at least two full prostrations (touching their foreheads to the ground) while praying. Prayer in Islam is carefully choreographed as each body movement is specified. The times of prayer are also set. A Muslim may pray anywhere: at home, at work or in the street, except for noon on Friday when Muslims gather at the mosque for communal prayer. Community prayer is also important at the conclusion of Ramadan and at the end of the pilgrimage to Mecca (Hajj) or at times of disaster.

Muhammad

We know very little about the early life of the Prophet Muhammad, but it is believed he was born in about 570 CE and died in 632 CE. Muhammad had a difficult life as a young child, as apparently his father, Abdullah, died before Muhammad was born and his mother died when he was very young. He was adopted by an uncle and in his mid-20s he married Khadija, who is reported to have been about 40 years of age.

When he was about 40 he began to experience religious trances and sometimes during the trances he would speak out in verse. While on a religious retreat in a cave in Mount Hira he received his first revelation, which is recorded in the Qur'an, Islam's sacred text. During the revelation a bright presence came to him and held before his eyes a cloth covered in writing. It commanded three times that he recite what was written on it:

Recite in the name of the Lord who created –
created man from clots of blood.

Recite! Your Lord is the Most Bountiful One, who
by the pen taught man what he did not know.

Indeed, man transgresses in thinking himself his
own master; for to your Lord all things return ...

Prostrate yourself and come nearer.

Muhammad became convinced that the bright presence was the angel Gabriel and he began to share his revelations with his wife, his cousin Ali and his friend Abu Bakr. These people became the first Muslims, people who submit to God (Allah).

Islam is a faith, a way of life and a social movement. All Muslims believe in one God, submission to the will of Allah and belief in the revelation of God to the Prophet Muhammad as recorded in the Qur'an. Their life is regulated by prayer five times a day and for many the culmination of their striving to be faithful would find expression in undertaking the Hajj.

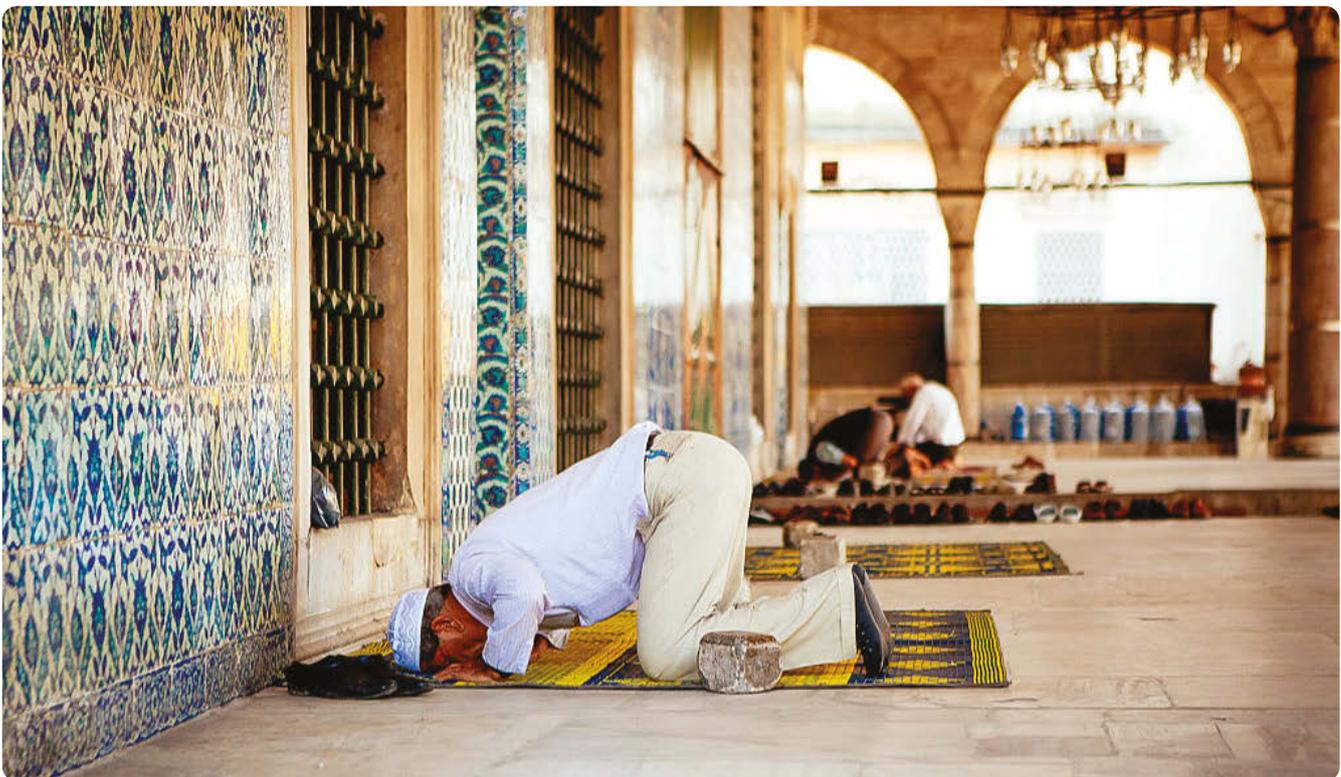


Eyes look to the place of prostration.



◀ **Figure 6.10** Stances of Islamic prayer

▼ **Figure 6.11** A man performing Salat at a mosque



ACTIVITY 6.4

Prayer is a very important part of everyday life for Muslims. Salat (or Salah) is the Arabic name for the daily prayers which are the second of the Five Pillars of Islam. It is a Muslim’s duty to pray these and be fully prepared by performing a ritual cleansing called wudu.

- 1 Watch the clip at <http://cambridge.edu.au/redirect/?id=6800> and answer the following questions.
 - a Where does the requirement for performing the ritual cleansing or *ablutions* come from?
 - b What is ‘Bismillah’? Why does it begin the ritual? What significance do you think this has for the ritual?
 - c What are the cleansing steps to be followed and in what order? Why do you think the order is important?
 - d What do you notice about the cleansing process? What are the main areas to be cleansed and why do you think this occurs prior to entering into a time of prayer?

- 2 Muslims adhere to strict times for the five prayers. For each day of the year, the timing for prayers is different and it also varies depending on geographic location.

Use these links to help answer the following questions:

- <http://cambridge.edu.au/redirect/?id=6801>
- <http://cambridge.edu.au/redirect/?id=6802>

- a The prayers of Salat have different names and requirements. When are the prayers performed and what do they consist of?
 - b Salat is also known as ‘contact prayers’. Why do you think this is so?
 - c What is a rak’ah? Explain and give an example.
 - d Who benefits from these prayers and why?
 - e Find out the times for today’s daily prayers in different parts of Australia and fill in the table below. Compare your findings, consider the implications for daily life and write your conclusions in a short paragraph.
- 3 Use the link below and begin with Brisbane. Once you have established Brisbane’s prayer times, type the name of each location into the box below that says, ‘Search another city’. <http://cambridge.edu.au/redirect/?id=6803>. Record the prayer times for each city in the table below.

Date:	Fajr	Dhuhr	Asr	Maghrib	Isha
Brisbane					
Melbourne					
Adelaide					
Hobart					
Darwin					
Your choice					

6.5 Conclusion

The monotheistic religions, Judaism, Christianity and Islam, while maintaining a belief in one God, express this belief differently. The rituals of each tradition are very diverse and even the forms of

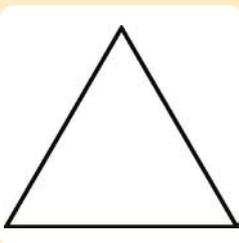
prayer used demonstrate how the practices of each tradition are unique expressions of people’s belief in one God.

End of Strand Activities

Trinity: God, Jesus the Christ, Spirit

- 1 Below is a table containing different symbols used to represent the Holy Trinity. In the right-hand column, complete a PMI (Plus, Minus, Interesting) for each of the symbols and their effectiveness as a representation of the Trinity.

The last box in the left-hand column has been left blank. This is an invitation for you to create a symbol that you believe would be useful in the 21st century. When you have completed your design, swap with a partner and invite them to complete the PMI for your symbol, remembering that you will need to do the same for them.

Symbol	PMI
	
	
	
	

- 2 The Nicene Creed arose from the proceedings of the Council of Nicaea. Conduct some research on this council and then create a podcast that explains the connections between the Council and the development of the creeds.
- 3 You have been asked to contribute to a blog called I Believe Today. The editor of the blog has asked you to write a piece on the role of the creeds today – even though they are extremely old texts, we still use them. Your blog post needs to be made up of two central paragraphs and you must focus on *why we still use them and why statements of belief are important for people in our society*.

In order to write your blog and to format it professionally, you might like to download one of the free templates located at <http://cambridge.edu.au/redirect/?id=6804>

You might also like to spend some time reading some blogs to discern the appropriate tone to use in your own writing.

Human Existence

Rules and regulations exist in societies to maintain order and harmony and to teach younger generations how to get along with each other.

- 1 Interview a grandparent or elderly member of your community and ask them to identify what significant changes to rules and regulations they have witnessed in their lifetime. You may ask them to be general at first, then to give more specific examples. Ask about table manners, social etiquette (how to behave in public), clothing and dress codes, and the use of public facilities. For each example, ask them to provide you with a negative and a positive consequence of the change. After your interview, write a summary of your findings.
- 2 You are considering your Year 7 legacy in your school. As a class, discuss what you think are the 10 most important rules and regulations you can pass on to next year's Year 7 to ensure a fair, harmonious and equitable year for all. Write this up and present it to the Year 7 teachers for use in the following year.
- 3 On a personal level, you know that you have character strengths and weaknesses and you wish to help yourself to become a stronger, more disciplined person. Write a letter to your older self, outlining some rules and procedures you would like to maintain or implement in order to become the best person you can be. You will need to provide reasons for your choices.

- 4 The issue of performance enhancing drugs in sport is often highlighted in the media and we see the regulations becoming tighter over time, particularly around national and international sporting codes. Visit <http://cambridge.edu.au/redirect/?id=6805> and answer the questions below:
- Find the stated purpose of this site and explain it in your own words. Why do you think the Australian government has provided such a resource?
 - Go to the section marked 'Athletes' and list four ways they are supported.
 - What is the 'World Anti-Doping Code'? Why do you think it exists?
 - What might be some possible consequences for sport if such codes and regulations didn't exist and weren't enforced?
- 5 The Ten Commandments fall into two sections: relationship with God (Commandments 1–3) and relationship with others (Commandments 4–10), reminding people that it is important to have reverence for God and respect for others.
- Your principal has asked for submissions for a set of School/College Ten Commandments. As a religious school, reverence for God and respect for others are important tenets.
- Think about your school, and make a list of Ten Commandments that encompass the two elements listed above. For each Commandment you create, write a brief justification (two or three sentences) that explains your reason for identifying it as an important rule. You might like to set your commandments and justifications out in table format.
- Provide a list of resources or community contacts, either interfaith or specific to each tradition. You can use your local directory, library service or council website to assist you.
- 2 Each of the world religions has ritual objects that are used for prayer. Catholic Christians use rosary beads, Jewish people use a *tallit* and Muslims use prayer mats. Conduct some research to discover why these artefacts are used within these religions and how they arose.
- 3 Each of the world religions mentioned in this section has a ritual of bowing or kneeling during prayer or prayer services. Why do you think this practice has arisen in these religions? Is it only these religions that do this? Conduct some research to discover if other world religions do similar things when praying.
- 4 Working in groups of three, focus on the three monotheistic religions covered in this chapter. Allocate one of the religions to each member of the group. Create a series of infographics that depicts and uses some text to explain 'prayer' in each of the religions.
- Your infographics should be able to be put together as a series, so you might need to work together to choose consistent formatting, colours, fonts, layouts, etc.
- When completed, share your infographic series with the class. You should be able to clearly demonstrate the significance and types of prayer within each tradition.

World Religions

- 1 Your local library wants to create an interfaith pamphlet for the Abrahamic Faiths in your community and your class has been commissioned to create this. You will need to work in small groups of three and conduct some basic research on the shared beliefs of the three traditions.
- What symbols or images will you include on the front cover of the pamphlet? Justify your choices.
 - What will your introductory statement include? Contribute a short statement of beliefs for each of the three religious traditions, remembering you need to be respectful of each tradition.
 - Choose one of the Abrahamic religions each and find a short prayer or statement that highlights your tradition's key philosophies. Decide on the order these will be shared.
 - Will you include any quotes or artwork in your pamphlet? Again, be mindful of each tradition's requirements in relation to images of God, G-d and Allah.

STRA



ND

3 Church



CHAPTER 7

Liturgy and Sacraments



7.1 The Work of God

The Church is a sign to the world of the presence and work of God within the world. More specifically, Church is a community of people called to recognise and cooperate with the work of God. They do this by expressing their faith in a variety of ways, particularly through prayer and action. The Church is made up of people like us and, as part of the world, it is in continual need of God's grace and reform in response to that grace.

The Curriculum strand 'Church' encompasses three areas:

- Liturgy and Sacraments
- People of God
- Church History.

7.2 Liturgical Year

The liturgical year is a perpetual anamnesis or remembering. At Christmas, for example, Christians remember that Jesus came 2000 years ago; that Jesus lives among people today; and that Jesus will come in the future.

Each liturgical season has its own colour, customs and feel. Just as we change clothes, play different sports and eat different foods depending on whether it is summer or winter, the Church too marks each liturgical season by using different colours, symbols and rituals.

The seasons of the Church's liturgical year are:

- Advent
- Christmas
- Ordinary Time
- Lent
- Holy Week
- Easter.

The liturgical year begins with the first Sunday of Advent, which also marks the beginning of the cycle of readings used in the liturgy. The cycles labelled Year A, Year B and Year C were developed after the Second Vatican Council (1962–5) so that

For Christians, each day, month and year is considered sacred time and celebrates the presence of God in the world. Just as we mark significant times in our own lives such as birthdays, anniversaries and special occasions, so too does the Church mark special days, anniversaries and occasions in the life of the Church. The Christian year is an annual cycle known as the liturgical year.

people would experience a greater variety of readings throughout the year, enabling Catholics to become more familiar with a variety of biblical texts. The three-year cycle is built around the synoptic gospels of Matthew, Mark and Luke: Year A – Matthew; Year B – Mark; Year C – Luke. The Gospel of John is used on particular feasts throughout all three cycles, especially at Easter.

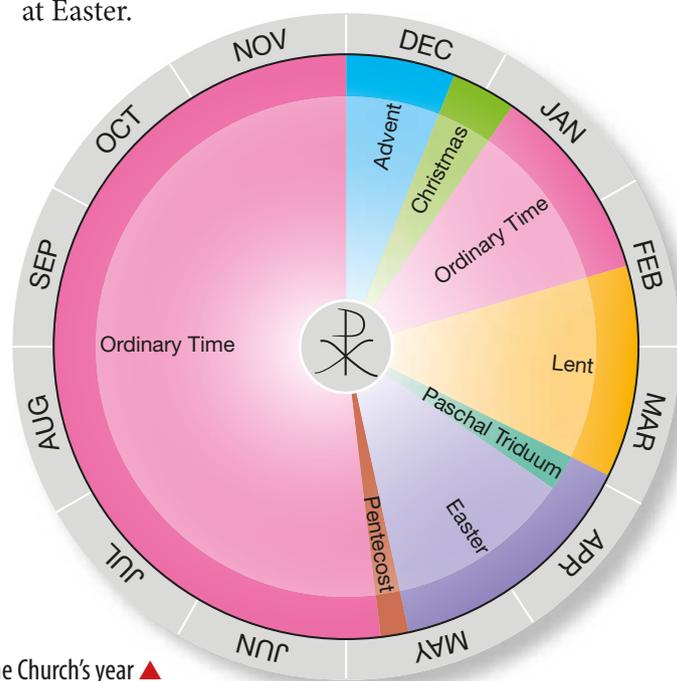


Figure 7.1 Liturgical seasons of the Church's year ▲

ACTIVITY 7.1

Access the information listed at <http://cambridge.edu.au/redirect/?id=6806>

- ① Using the three yearly calendars listed, identify which readings are used in each of the years for the dates listed in the table below. The first one, First Sunday of Advent, has been completed for you.

	Readings	Year A	Year B	Year C
First Sunday of Advent	First Reading	<i>Isaiah 2:1–5</i>	<i>Isaiah 64:1–9</i>	<i>Jeremiah 33:14–16</i>
	Psalm	<i>Psalm 122</i>	<i>Psalm 80:1–7, 17–19</i>	<i>Psalm 25:1–10</i>
	Second Reading	<i>Romans 13:11–14</i>	<i>1 Corinthians 1:3–9</i>	<i>1 Thessalonians 3:9–13</i>
	Gospel	<i>Matthew 24:36–44</i>	<i>Mark 13:24–37</i>	<i>Luke 21:25–36</i>
Second Sunday after the Epiphany	First Reading			
	Psalm			
	Second Reading			
	Gospel			
Fifth Sunday in Lent	First Reading			
	Psalm			
	Second Reading			
	Gospel			
Easter Evening	First Reading			
	Psalm			
	Second Reading			
	Gospel			

- ② Choose one of the Sundays listed above. Locate the gospel reading for the three years of the cycle. Provide a summary of each gospel account.

The Christmas Cycle

The festival of Christmas did not emerge until the fourth century and was an adaptation of the pagan winter solstice festival. Because people did not know the actual date on which Jesus was born, 25 December was chosen to commemorate the birth of Jesus.

At the beginning of the sixth century, Advent was included as a preparation time for Christmas, just as Lent was used as a preparation time of Easter. Eventually, the Feast of the Presentation of Christ (Candlemass) was added. The Christmas Cycle now consists of Advent, Christmas and Epiphany.



▲ **Figure 7.2** Christmas Mass at the Ludwigkirche church in Munich

Advent

Advent, from the Latin word *adventus*, meaning *going before*, is a time of preparation and waiting for the Birth of Jesus and reminds people to ‘Prepare the way of the Lord’. Communities of faith use Advent as a time to teach about trust and patience in God.

Sometimes referred to as ‘little lent’, Advent has always been less austere than Lent. During Advent people are encouraged to pray, fast and perform good deeds. Traditionally, all major feasts

were preceded by a time of fasting which made the feast itself more memorable. The Roman Catholic Church no longer has a requirement of fasting during Advent, but the Eastern Catholic Church continues a period of fasting from 15 November until Christmas known as Philip’s Fast because it begins on the feast of St Philip. It reminds people to sanctify time by spending time in prayer and by helping others.

SYMBOLS OF ADVENT

The most recognisable symbol of Advent is the Advent Wreath which originated in the German Lutheran Church and was later adopted by Catholics. The wreath is a green circle of branches which holds four candles, three purple and one pink: one candle for each of the four Sundays of Advent. The three purple candles remind people of the penitential nature of Advent, while the pink candle is used on Gaudete Sunday, the third Sunday of Advent. Gaudete Sunday reminds people that they are past the midpoint of Advent, and the colour change from purple to pink provides people with encouragement to continue their spiritual preparation for the birth of Jesus.

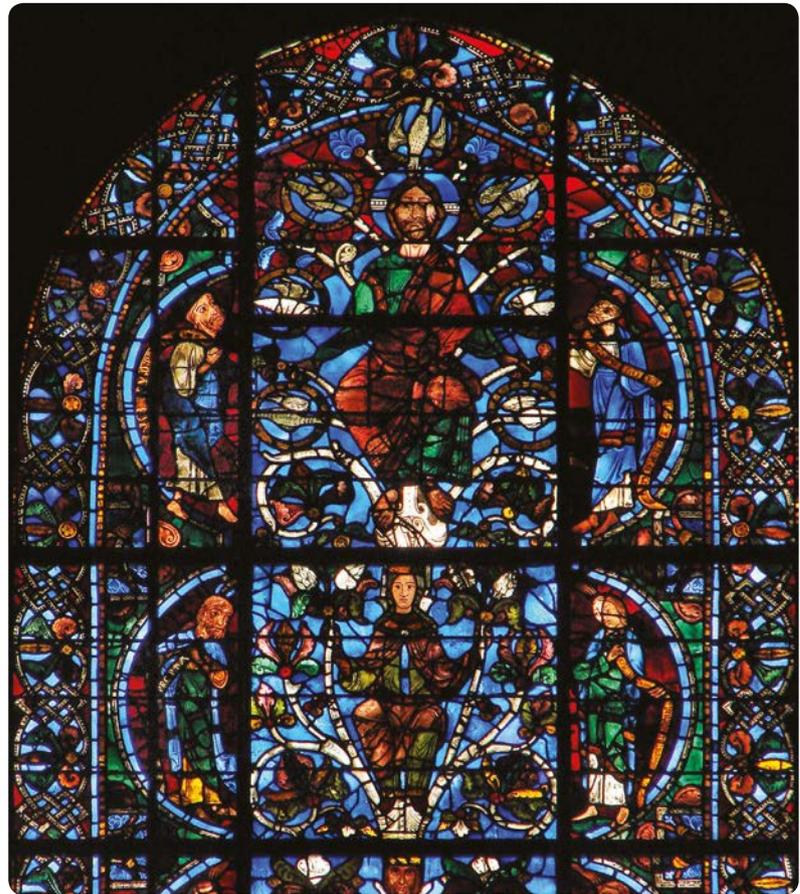


Figure 7.4 ▶
Stained glass window of a Jesse tree

▼ **Figure 7.3** An advent wreath



The empty manger is another symbol commonly seen during the Advent season. The idea is that the manger remains empty until the birth of Jesus is celebrated on 25 December. Throughout the weeks of Advent, people are encouraged to perform good deeds: the deeds are symbolised by the person placing some straw in the manger. On Christmas morning, when the baby Jesus is placed in the manger he has a very comfortable place to lie because of all the good deeds performed.

The Jesse tree, an old medieval tradition, reminds people of the ancestry of Jesus from the time of creation in the Book of Exodus to the birth narratives in the Gospels of Matthew and Luke. The name remembers Jesse who was the father of King David and the first person listed in the genealogy of Jesus. Christian art has used the symbol of the Jesse tree for centuries. Most images include a tree with names or images of the Old and New Testament people who were the ancestors of Jesus. Joseph and Mary are usually at the top of the tree. Chartres Cathedral in France has a stained glass window of the Jesse tree.



▲ **Figure 7.5** An empty manger is one of the symbols of Advent.

Christmas

After patiently waiting throughout Advent, Christians celebrate God becoming human with the birth of Jesus. At Christmas, Christians remember not only the birth of Jesus as it is recorded in the Gospels of Luke and Matthew, but also how God is present with them today. The season of Christmas provides people with opportunities to demonstrate the presence of God in their life such as helping the elderly, giving food to the poor or even volunteering in a soup kitchen. Christmas, a time of incarnation, when God became human, is the second most important day in the Church's year. Christmas reminds people that God is immanent – with us. In most churches, the birth of Jesus is recreated in a nativity scene or a nativity pageant.

The liturgical season of Christmas begins with the vigil Mass on Christmas Eve and concludes with the feast of the Baptism of Jesus, which is celebrated on the Sunday after the feast of the Epiphany.

Epiphany

In Roman Catholicism, the Epiphany is celebrated on 6 January. In Latin cultures it is also known as the Three Kings Day or Day of the Magi. According to ancient custom, the Epiphany is 12 days after Christmas day. The one or two Sundays between Christmas Day and the Epiphany are called Christmastide. The colours used for the feast of the Epiphany are the same as Christmas – white or gold – and sometimes the symbols of crowns are used to remind people of the Magi who brought three gifts: gold, frankincense and myrrh.

ACTIVITY 7.2

Access the following website:

<http://cambridge.edu.au/redirect/?id=6807>

Read the information about how Christmas is celebrated around the world. Based on your research choose four countries and write a brief description of the religious customs, celebrations, people and symbols typically associated with Christmas in each country

ACTIVITY 7.3

In groups of five or six, use the information provided in the table below to create a Jesse tree decorated with symbols for each of the readings listed.

- ① Read the scripture texts listed for each day.
- ② Summarise the key idea present.
- ③ Suggest some symbols which capture the ideas present in the biblical text.

December Date	Theme and scripture reference	Summary of biblical text	Symbol
1	<i>Creation</i> : Gen. 1:1–31; 2:1–4		
2	<i>Adam and Eve</i> : Gen. 2:7–9, 18–24		
3	<i>Fall of Humankind</i> : Gen. 3:1–7, 23–24		
4	<i>Noah</i> : Gen. 6:5–8, 13–22; 7:17, 23, 24; 8:1, 6–22		
5	<i>Abraham</i> : Gen. 12:1–3		
6	<i>Isaac</i> : Gen. 22:1–14		
7	<i>Jacob</i> : Gen. 25:1–34; 28:10–15		
8	<i>Joseph</i> : Gen. 37:23–28; 45:3–15		
9	<i>Moses</i> : Exod. 2:1–10		
10	<i>Samuel</i> : 1 Sam. 3:1–18		
11	<i>Jesse</i> : 1 Sam. 16:1–13		
12	<i>David</i> : 1 Sam. 17:12–51		
13	<i>Solomon</i> : 1 Kings 3:5–14, 16–28		
14	<i>Joseph</i> : Matt. 1:18–25		
15	<i>Mary</i> : Matt. 1:18–25; Luke 1:26–38		
16	<i>John the Baptist</i> : Mark 1:1–8		
17	<i>Jesus is Wisdom</i> : Sirach (or Ecclesiasticus) 24:2; Wisdom 8:1		
18	<i>Jesus is Lord</i> : Exod. 3:2; 20:1		
19	<i>Jesus is Flower of Jesse</i> : Isaiah 11:1–3		
20	<i>Jesus is Key of David</i> : Isaiah 22:22		
21	<i>Jesus is the Radiant Dawn</i> : Psalm 19:6–7		
22	<i>Jesus is King of the Gentiles</i> : Psalm 2:7–8; Ephesians 2:14–20		
23	<i>Jesus is Emmanuel</i> : Isaiah 7:14; 33:22		
24	<i>Jesus is Light of the World</i> : John 1:1–14		

The Easter Cycle

The Easter Cycle has three major phases: Lent, the Paschal Cycle and Pentecost, which cover approximately 12 weeks within the liturgical year.

Lent

Lent, which begins on Ash Wednesday, is the six weeks prior to Easter and concludes on Holy Thursday. The purpose of Lent is to prepare believers for Holy Week which marks the Crucifixion and Resurrection of Jesus. On Ash Wednesday, Christians are marked on their forehead with a cross in ashes, usually the blessed and burned palms from the previous Palm Sunday. As the cross is put on the person's forehead, the minister says 'Turn away from sin and believe in the Gospel' (Mark 1:15). An older prayer, not used as frequently today, is 'Remember that you are dust, and unto dust you shall return' (Genesis 3:19).

Lent is a time of abstinence and fasting. Catholics over 14 years of age are required to abstain from eating meat on Ash Wednesday, Fridays during Lent and Good Friday. People with special dietary requirements are exempt, but they usually perform some other act of self-denial. Fasting is a physical sign for Christians that Lent has begun and that during the next six weeks they should spend time in prayer reflecting on the word of God as well as responding to those in need. Lent, a time of prayer, penance, almsgiving, self-denial and abstinence, reminds believers of the 40 days that Jesus spent in the desert prior to beginning his ministry.

The colour for this liturgical season is purple: a colour which is associated with mourning and so anticipates the suffering of the Crucifixion.



▲ **Figure 7.6** Easter marks the death and resurrection of Jesus.

Throughout the season of Lent, parts of the liturgy are changed or omitted. The Gloria, usually said or sung at Sunday Mass, is omitted on the Sundays of Lent as is the Alleluia before the gospel. The gospel Alleluia is replaced with the statement 'Glory and Praise to You, Lord Jesus Christ'. Before the Second Vatican Council (1962–5), religious statues and pictures in the church were covered with fabric so that people could not see the image for the duration of Lent. While this is not common practice today, it is still observed in places such as Spain, Peru and the Philippines. At the end of Lent, Christians begin the Paschal Cycle.

The Paschal Cycle

Palm Sunday is celebrated the Sunday before Easter and begins Holy Week. ‘Holy’ means ‘set apart’, so Christians set apart a week to mark Jesus’ entry into Jerusalem (Palm Sunday or Passion Sunday), the Last Supper (Holy Thursday), the Crucifixion (Good Friday) and the Resurrection (Holy Saturday and Easter Sunday).

PASSION SUNDAY

Palm or Passion Sunday commemorates Jesus’ entry into Jerusalem, which is recounted in the four gospels (Matt. 21:1–11; Mark 11:1–10; Luke 19:28–40; John 12:12–16). The priest wears red vestments, a symbol of Jesus’ Passion. As people enter the church on Passion Sunday, they are given a small palm branch which is blessed as a prayer similar to the following is said:

Almighty God, we pray you bless these branches and make them holy. Today we joyfully acclaim Jesus our Messiah and King. May we reach one day the happiness of the new and everlasting Jerusalem by faithfully following him who lives and reigns for ever and ever. Amen.

The psalms distributed at Mass are a *sacramental*, a grace-bearing sign, which reminds people of the presence of God in their lives. The congregation joins a procession around the church following the priests, cross bearer, candle bearers, holy water bearer and the Book of Gospels. The procession is a physical reminder of Jesus’ entry into Jerusalem. The gospel readings for the day are the Passion of Jesus which begins at the Last Supper and ends with the Crucifixion.

CHRISM MASS

Another important ritual held during Holy Week is the Chrism Mass which is held once a year in the Cathedral of the Archdiocese or Diocese. During this Mass, the archbishop or bishop blesses the Holy Oils to be used throughout the coming year. The oils are: Oil of the Sick used for Anointing of the Sick; Oil of **Catechumens** used in Baptism; and Sacred Chrism used for Confirmation, Ordination of Priests and the consecration of altars. The oil is traditionally olive oil with balsam added for perfume. The blessing of oils is a tradition which has existed since the Early Church and the bishop is the only person able to consecrate the oils.

catechumen
an unbaptised person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection and prayer

The importance of the oils is explained in the Catechism of the Catholic Church:

Anointing with oil has all these meanings in the sacramental life. The pre-baptismal anointing with the oil of catechumens signifies cleansing and strengthening; the anointing of the sick expresses healing and comfort. The post-baptismal anointing with sacred chrism in Confirmation and Ordination is the sign of consecration. By Confirmation Christians, that is, those who are anointed, share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off ‘the aroma of Christ.’ (2 Cor. 2:15) CCC# 1294.

ACTIVITY 7.4

In groups of four, locate and read the accounts of Jesus’ entry into Jerusalem recorded in Matthew 21:1–11, 17; Mark 11:1–11; Luke 19:28–40; and John 12:12–19. Note the similarities and differences in the accounts. Research the gospel accounts using tools from the ‘world behind the text’ to explain the different emphases for each of the gospels.

Matthew	Mark
Common to all accounts	
Luke	John

During the Chrism Mass, the entire congregation is invited to renew their baptismal promises. Deacons and priests are asked to renew their vow of obedience to the local bishop and their commitment to serve God's people.

The Oil of the Sick is blessed during the Eucharistic Prayer. The archbishop adds balsam to the oil and prays 'Make this chrism a sign of life and salvation for those who are to be born again in the waters of baptism ... when they are anointed with the holy oil make them temples of your glory, radiant with the goodness of life that has its source in You'. When the chrism is blessed, the archbishop breathes over the oil, a reminder of when the Holy Spirit breathed over the face of the waters before creation in Genesis 1 and when the Holy Spirit breathed on the disciples in John 20:22–23, saying: 'Receive the Holy Spirit ...' After the chrism has been blessed, the archbishop blesses the Oil of Catechumens. The oils are distributed to representatives of all the parishes in the diocese and transported back to local churches for use in parish ceremonies. In many new churches the oils are displayed in an ambry located near the baptismal font. The oils remind people that they are united in Christ and the Church.



▲ Figure 7.7 Oils stored in an ambry

The Easter Triduum, the Great Three Days, begins on the evening of Holy Thursday with the Mass of the Lord's Supper, followed by a reading or enactment of the Passion on Good Friday, and concludes with the Easter Vigil on Saturday evening.

HOLY THURSDAY

Holy Thursday commemorates the institution of the Eucharist by Jesus. Celebrated in the evening, because as a Jew, Jesus would have gathered in the evening to celebrate Passover, the Holy Thursday liturgy uses readings from both the Old and New Testament. During the singing of the Gloria, bells, a symbol of joy, are rung. This is the last time the congregation hears bells during the Easter Triduum until they are sounded during the Gloria on Holy Saturday night. The removal of the sound of bells is a signal for people to focus on the suffering of Jesus as they remember the agony in the Garden and the Crucifixion.

In the Mass of the Last Supper, the first reading from the Book of Exodus (12:1–14) is about Passover and how to prepare for Passover, and the second reading from 1 Corinthians (11:23–26) is about the institution of the Eucharist:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The gospel reading from John 13:1–15 tells how Jesus washed the feet of his disciples. For centuries, the Church has imitated Jesus' action of washing the feet of the disciples through a ritual washing of people's feet on Holy Thursday. In 2015, Pope Francis washed the feet of 12 inmates of a prison when he concelebrated the Holy Thursday Mass of the Last Supper at the chapel of the Rebibba prison in Rome.



▲ **Figure 7.8** Washing of the feet takes place on Holy Thursday

After communion, the Blessed Sacrament is removed from the centre of the church and placed on an altar of repose (a temporary altar). The hosts consecrated at the Holy Thursday Mass are reserved for use on Good Friday. The priest, a cross bearer, candle bearers and a **thurifer** (the person carrying the **thurible** with incense) process to the altar of repose. The congregation leave the church in silence. In many parishes, people spend some time in prayer kneeling before the altar of repose. At the conclusion of Mass, the main altar is stripped of all candles and decoration: the altar is left bare. In some churches, the statues and religious images are covered in purple cloth and the Holy Water fonts are emptied. No Masses are celebrated from the conclusion of the Holy Thursday Mass until the vigil Mass of the Resurrection on Holy Saturday evening.

thurifer

the person holding the thurible

thurible

A censer or container in which incense is burned

ACTIVITY 7.5

Read John 13:1–15 and answer the following questions.

- 1 What is the festival of the Passover?
- 2 What do you think Jesus is implying when he says to Peter, 'Unless I wash you, you have no share with me'?
- 3 Why did Jesus wash the feet of the disciples?
- 4 Water is an important symbol in the Catholic Church. Name the sacrament whereby water is used as a symbol of regeneration and renewal. What similarities does Jesus washing the disciples' feet have with the sacrament?
- 5 Why is the action of Jesus washing the feet of the disciples significant for Christians?
- 6 Create a storyboard to show the various ritual actions of the Mass of the Lord's Supper.



▲ **Figure 7.9** Priest placing the monstrance on the altar of repose

GOOD FRIDAY

Good Friday is the day Christians commemorate the Crucifixion of Jesus. In the Roman Catholic Church, it is a day of fasting and abstinence when people are required to refrain from eating meat. The liturgical service is normally held at 3 pm and the priest wears red vestments to remind people that Jesus died for the sins of all.

The Good Friday liturgy consists of four parts:

- The Liturgy of the Word, which is the reading of the Passion of Jesus from the Gospels. In some parishes, the Passion story is dramatised, while in other parishes there may be a number of people who participate in a dramatic reading of the Passion narrative.
- Intercessory prayers for the Church and the world
- Veneration of the Cross
- Communion – Mass of the Pre-sanctified during which the Blessed Sacrament which has been held at the altar of repose is distributed to people for communion.

VENERATION OF THE CROSS

The veneration of the cross is a practice which dates from the fourth century. According to tradition, St Helen, the mother of the emperor Constantine, discovered a small piece of the cross when she was in Jerusalem on a pilgrimage in 326 CE. From the sixth century onwards, a container holding the wood of the cross was placed on a table in the Chapel of the Crucifixion and people either touched or kissed it as a sign of reverence while the priest said: 'Beheld the wood of the cross'. Veneration of the cross does not mean that people adore the image; rather the cross is a reminder of what Jesus sacrificed in order to give his life to save the lives of Christians. Today, the veneration of the cross takes a number of forms. In some parishes, people process forward and kiss a crucifix; in other parishes a large wooden cross is placed in the centre of the church and people place flowers around the cross; in many parishes a large wooden cross is passed over the heads of the congregation and people feel the weight of the cross as they pass it from one area of the congregation to another.

After venerating the cross, people leave the church in silence as a mark of respect, having just listened to the gospel account of the Passion and death of Jesus.

▼ **Figure 7.10** Veneration of the cross



EASTER VIGIL – HOLY SATURDAY

The climax of the Easter Triduum is the Easter Vigil, the highest feast in the Church calendar and the oldest Christian festival. Remembering the resurrection of Jesus, it celebrates the Paschal Mystery: the life, death and resurrection of Jesus and its significance for all Christians. During the celebration of the Easter Vigil, the priest wears white vestments as a symbol of the resurrection of Jesus.

The Easter Vigil ceremony, which marks the beginning of Easter, consists of four distinct parts:

- Service of Light
- Liturgy of the Word
- Liturgy of Baptism
- Liturgy of the Eucharist.

The vigil begins with the Service of Light, which is generally held outside the church where a fire is lit and blessed. The church interior is visibly different: the holy water fonts are empty, the church is in darkness and the **tabernacle** is empty.

The Paschal Candle, a very large candle with an image of the cross at its centre, is blessed at the fire.

tabernacle
elaborate cabinet in which the Blessed Sacrament is stored

Above and below the cross are two Greek letters: alpha (Α, the first letter of the Greek alphabet) and omega (Ω, the last letter of the Greek alphabet) – the beginning and the end. The current year is also engraved on the candle. The priest inserts five grains of incense into the candle representing the five wounds of Jesus (two nails in hands and one in feet, the spear which pierced his side and the crown of thorns on his head). As he inserts the incense the priest says: ‘By his holy and glorious wounds may Christ the Lord guard us and protect us. Amen.’ The priest lights the candle from the flames of the fire, saying, ‘May the light of Christ, rising in glory, dispel the darkness of our hearts and minds.’ The Paschal Candle is processed into the Church; at the front door the candle is held high above the priest’s head. As he sings ‘The light of Christ’, the congregation responds ‘Thanks be to God.’ This process is repeated in the middle of the church and then again just before the altar. As the candle is processed through the centre aisle of the church, the congregation light individual candles from the flame

of the Paschal Candle, symbolising the risen Christ as the light of the world. When the priest reaches the lectern the Exsultet (Easter proclamation) is sung. The Exsultet, a long sung prayer which tells the story of God’s love and mercy for all people, begins with the words:

Rejoice heavenly powers! Sing choirs of angels!
Exult, all creation around God’s throne!
Jesus Christ, our King is risen!
Sound the trumpet of salvation!

Rejoice, O earth, in shining splendour,
radiant in the brightness of your King!
Christ has conquered! Glory fills you!
Darkness vanishes forever!

Rejoice, O Mother Church! Exult in glory!
The risen Saviour shines upon you!
Let this place resound with joy,
echoing the mighty song of all God’s people!



▲ **Figure 7.11** A priest holds the Paschal candle during the Easter Vigil service at St Peter’s Basilica, Vatican City

ACTIVITY 7.6

- 1 Locate the meaning of the following words: exult, salvation, splendour, conquered.
- 2 What significant event is being proclaimed in the Exsultet?
- 3 Rewrite one of the verses in your words.

During the Middle Ages, Paschal Candles were very large and legend says that there was one in Salisbury Cathedral which was 9 metres tall. Today, Paschal candles are about 1 metre tall and approximately 6 cm in diameter.

The first recorded use of a Paschal Candle was in Pavia, Northern Italy, in 520 CE; however, it was not until the 12th century that incense was inserted into the candle. The Paschal Candle is a powerful symbol because it evokes people’s sense of sight, smell and touch: people see the flame, smell the burning wax and feel the warmth of the flame. At the end of the Exsultet, when the catechumens are baptised, they are reminded that Jesus is the light of the world and that they too should be a light to others.

ACTIVITY 7.7

Locate some images of Paschal Candles. Examine them closely, noting the key symbols which must be included. Purchase a candle about 30 cm tall and 2–3 cm in diameter. Design and decorate your own Paschal candle. Provide an explanation for each of the symbols used on the candle.

Ascension

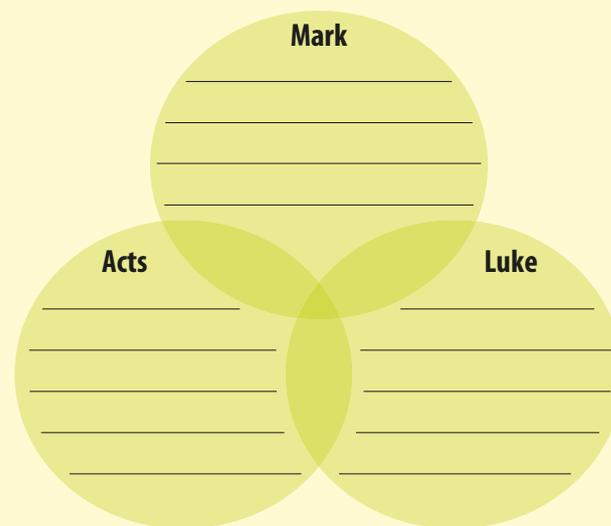
The feast of the Ascension of Jesus into heaven is celebrated on the 40th day of Easter. The book of Acts 1:6–11 contains an account of the Ascension:

So when they had come together, they asked him, ‘Lord, is this the time when you will restore the kingdom to Israel?’ ⁷He replied, ‘It is not for you to know the times or periods that the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ ⁹When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. ¹⁰While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. ¹¹They said, ‘Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.’

The Gospels of Mark 16:19 and Luke 24:51 also make reference to the Ascension.

ACTIVITY 7.8

Complete a multiple Venn diagram noting the similarities and differences in the three accounts of the Ascension (Acts 1:6–11; Mark 16:19; Luke 24:51). What do all three accounts have in common?



The feast of the Ascension is known as a solemnity which means it is a significantly important day for people of the Catholic Christian tradition. It marks the end of the Easter season and anticipates the feast of Pentecost.

Pentecost

On the 50th day after Easter Sunday, the Christian Church celebrates Pentecost Sunday, which marks God’s gift of the Holy Spirit descending on the people of the Church. Pentecost is one of the earliest documented feasts of the Church, being described in Acts Chapter 2. It is also reported as being a transformative moment in the life of the followers of Jesus. Each person heard the Good News in their own language (Acts 2:6) and they were inspired to spread the Good News to the entire world.

ACTIVITY 7.9

Read Acts Chapter 2.

- 1 List the events in the story.
- 2 Use a storyboard to create a visual record of the story.

CELEBRATING PENTECOST

In the early Church, Pentecost was an eagerly awaited feast and celebrated with great joy. The Council of Nicaea (325 CE) banned all kneeling and fasting during Pentecost because they were marks of penitence. The Council directed Christians to stand up straight and pray confidently and boldly. Throughout history, different ways of celebrating Pentecost developed and some of the symbolism used was quite imaginative and even exotic. In Germany, rose petals were dropped into the church through a hole in the roof to represent the tongues of fire, while trumpets imitated the sound of rushing wind. In other parts of Europe, people dropped burning straw from the roof beams to symbolise the tongues of fire. This practice was soon stopped by the priests after several churches burned to the ground! Another custom involved suspending either a live dove or a carved dove from the church roof – the dove is a symbol of the Holy Spirit. The liturgical colour for Pentecost is red which reminds people of the tongues of fire spoken about in Acts.

Pentecost day offers Christians the opportunity to renew their commitment to spreading the Good News to others and to renew their own spiritual commitment.

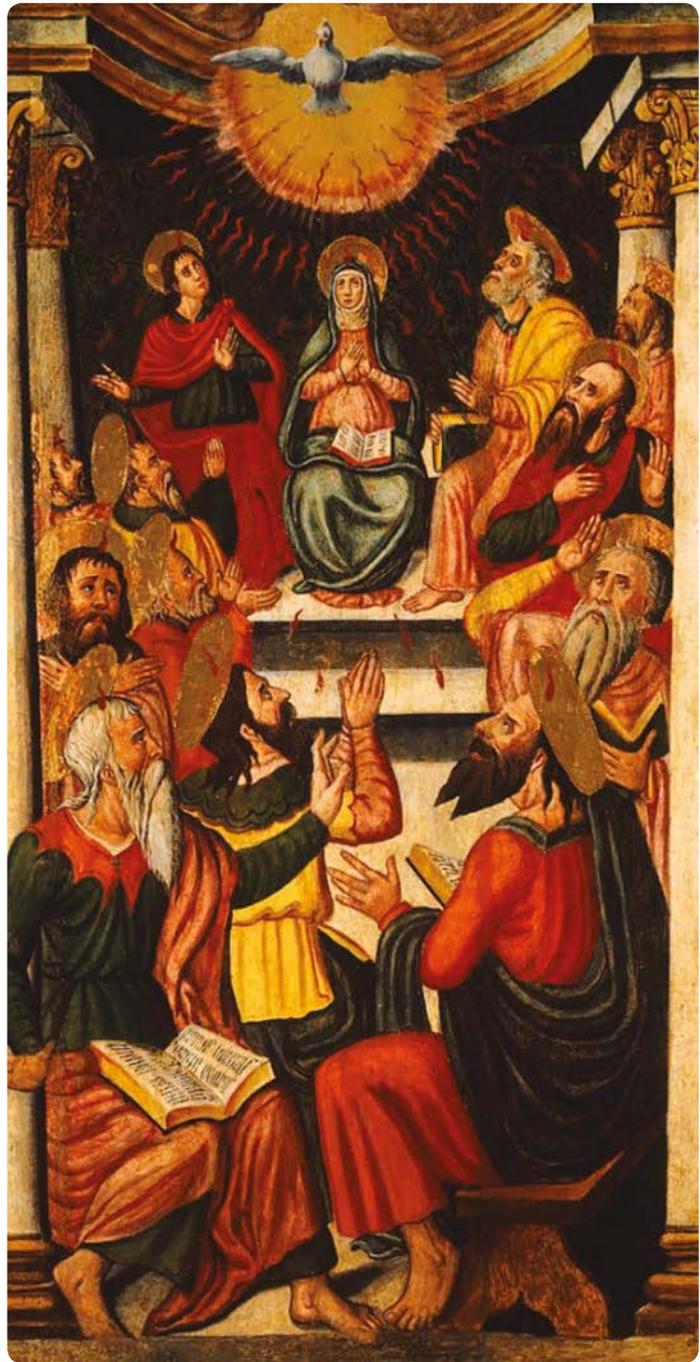
ACTIVITY 7.10

You have been invited by the local parish to develop an information package for people wanting to learn more about the Easter Cycle. In groups of four, present your information in one of the following forms:

- booklet
- website
- video
- photo montage.

The information presented must include:

- all the ritual celebrations of the Easter Cycle
- the significance of the rituals
- symbols used and explanations of the symbols.



▲ **Figure 7.12** A 16th-century depiction of the Pentecost showing the symbol of the dove

7.3 Ordinary Time

There are two periods of Ordinary Time in the Church calendar: the first is between Christmas and Lent and the second is between Pentecost and Advent. Ordinary Time provides people with time to reflect on the seasons just passed and to prepare for important feasts to come. During Ordinary Time some parishes provide programs for people to extend their knowledge of prayer or scripture and to think about their faith.

The title ‘Ordinary Time’ could be deceiving. It does not mean dull or uninteresting, rather it is from the word ‘ordinal’ meaning time counted – each Sunday has a consecutive number, for instance Third Sunday of Ordinary Time. Throughout Ordinary Time, the gospel stories focus on Jesus’ preaching and healing and his explanations of how to live a good life. Ordinary Time is sacred time and provides people with time to reflect and establish good prayer habits. The liturgical colour for Ordinary Time is green.

ACTIVITY 7.11

- 1 Create a calendar or diagram that shows the different seasons within the Church’s liturgical year. Colour the diagram to match the liturgical colours of the Church’s seasons.
- 2 The readings for the liturgical year use a three-year cycle. The years are known as Years A, B and C.
 - a Go do the following website: <http://cambridge.edu.au/redirect/?id=6808>
 - b Readings for Years A, B and C are located on the web page. Using the 18th Week of Ordinary Time, compare the readings for Years A, B and C. List the gospel readings for Years A, B and C.
 - c What similarities and differences do you note for each of the years?
 - d What is the purpose for having different readings in each year?
 - e Examine another week in Ordinary Time and note any similarities or differences between the Years A, B and C.

ACTIVITY 7.12

- 1 Your class has been commissioned by your local parish to design new decor for the church’s liturgical seasons. You have been given the job of incorporating traditional symbols and colours into the scripture readings with a modern twist to remind the congregation that Jesus is in the present as well as the past.

The class will be divided into six groups and each group will be assigned a season for which they are responsible:

- Advent
- Christmas
- Ordinary Time
- Lent
- Holy Week
- Easter.

Each group is required to design an altar cloth, a lectern banner and a priest’s stole. The colours, liturgical significance and symbols need to be explained and justified.

Your design	Justification of design
altar cloth	
lectern banner	
priest’s stole	

- 2 Your church has also decided to introduce ‘greeting’ cards or prayer cards as a way of connecting with the broader church community. They will be given or sent to new members, people who are sick or unable to join the church community and other people in the wider community to welcome them and invite them to be part of the church and their special liturgies.

Design a series of four cards for your liturgical season. You need to consider the colour palette, wording and scriptural quotes, any artwork or symbols specific to the liturgical season allocated and the mood and tone of the season. Select one of your designs and produce the card and present it to the class.

7.4 Sacraments

One of the unique features of Catholicism is its sacramental life. Catholic Christianity experiences and sees the world through the lens of sacramentality: in other words, Catholics recognise and see the presence of God in all things. God is present in people, events, places, the environment,

the world at large and the cosmos. It is through the living of life and through the people and events around us that we encounter the invisible God. A Catholic understanding of sacraments is grounded in an experience of God's presence and care in people's daily lives.



▲ **Figure 7.13** Catholicism recognises the presence of God in all things.

The seven sacraments of the Catholic Church (Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Marriage and Holy Orders) have grown out of the broader understanding of sacraments which originated in the human experiences of the followers of Jesus. In many ways, Jesus was a sacrament for them because He enabled them to see God in a new way. The visible Jesus revealed the invisible God to the disciples.

The followers of Jesus not only told the story of Jesus to others, they also lived the story of Jesus through their actions and way of life. They prayed for each other, broke bread and shared it as a symbol of God's love.

Acknowledging the presence of God in the world and in people's lives is the starting point for understanding sacraments.

Sacraments of Initiation

In this section, we will focus on the Sacraments of Initiation: Baptism, Confirmation and Eucharist. These three sacraments are called the Sacraments of Initiation because they form the foundation of life within the Catholic Christian community. In baptism, a person is received into the community; at Confirmation, the person commits him/herself more fully to God and is strengthened by the gifts of the Holy Spirit; while Eucharist, the source and summit of Christian life, marks the person as a full member of the Catholic Christian community.

Baptism

Baptism, the first of the sacraments of the Catholic Church, is the foundation stone on which a Christian life is built and is the first of three Sacraments of Initiation.

The Baptism of Jesus is recounted in all four gospels. The synoptic gospels (Matthew, Mark and Luke) have very similar accounts of the Baptism of Jesus, while the Gospel of John presents a theological perspective focusing on the role Jesus plays within Christianity.

ACTIVITY 7.13

Locate the biblical texts of the Baptism of Jesus:

- Matthew 3:13–17
- Mark 1:9–11
- Luke 3:21–22
- John 1:29–34.

Read through the four accounts of the Baptism of Jesus.

- 1 Use a colour code to show where the gospel accounts are similar or different.
- 2 What appears to be the central message of each of the accounts?

INITIATION INTO THE EARLY CHURCH

In the early Church, Baptism, Confirmation and First Eucharist were celebrated in a single ritual at the Easter Vigil. It was a very symbolic moment in people's lives as initiation into the Church community was only for adults. The Church community gathered outside the home of the person

to be baptised and prayed all night for the person. Just before sunrise, the community gathered at the baptismal pool. The person to be baptised removed their outer clothing as a symbol of taking off their old lives, and they were led into the flowing water. They were asked three questions:

- Do you believe in God the Father?
- Do you believe in Jesus, his Son?
- Do you believe in the Holy Spirit?

The person responded 'I do believe', and after each response they were submerged into the water. When the newly baptised person emerged from the water they were anointed with oil (chrism) to symbolise their new life. They dressed in a clean white garment and, holding a candle, they processed into the church where the bishop placed his hands on their head and prayed that they would receive the Holy Spirit. The celebration concluded with the newly baptised person receiving their first Eucharist.

As the Church grew, the Sacraments of Initiation – Baptism, Confirmation and Eucharist – were separated into three separate rituals, usually celebrated at different stages of the person's life.

Today, most Catholic Christians are baptised as infants and are introduced to the Christian community who is there to support their faith life as they grow older. Baptisms usually take place as part of the Sunday liturgy in the presence of the gathered Christian community because the child is being welcomed into the community of faith. The baby is brought to the church by his/her parents, accompanied by the god-parents.

The Rite of Baptism has four parts:

- Reception of the child
- Liturgy of God's Word
- Celebration of the sacrament
- Concluding rite.

RECEPTION OF THE CHILD

The priest greets all the people gathered for the liturgy and then asks the parents:

- What name do you give your child?
- What do you ask of God's Church for (name of child)?

To the second question, the parents reply: 'Baptism'. The priest then says: 'You have asked to have your child baptised. In doing so you are accepting the responsibility of training him/her in the practise of the faith. It will be your duty to bring him/her up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?' The priest asks the god-parents if they are willing and able to assist the parents in their duty as Christian parents.

The priest makes the sign of the cross on the forehead of the baby, saying: 'The Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of the cross.' He then invites the parents and god-parents to also make the sign of the cross on the child's forehead.

LITURGY OF GOD'S WORD

In this part of the ritual, one or more passages of scripture are read. The scripture passages are selected from the following: John 3:1–6 The meeting with Nicodemus; Matthew 28:18–20 The Apostles preach the Gospel and baptise; Mark 1:9–11 The Baptism of Jesus; Mark 10:13–16 Let the Children come to me.

After the gospel reading, the priest delivers a homily which explains the meaning of the readings and the significance of the sacrament of baptism as well as the responsibility the parents and god-parents have to live a life of Christian example for the child.

The homily is followed by a litany, a prayer which calls on God and the saints to assist people. A **litany** has a statement from the cantor followed by a response

litany
repeated
prayer usually
asking for
blessings



▲ **Figure 7.14** Priest making the sign of the cross on baby's forehead



◀ **Figure 7.15** Infant baptism with the god-parent holding the baptismal candle

from the congregation. It usually follows a pattern similar to the following:

Holy Mary, Mother of God. *Pray for us.*

Saint John the Baptist. *Pray for us.*

Saint Joseph. *Pray for us.*

Saint Elizabeth. *Pray for us.*

Other names of saints may be added, especially the saint/s after which the child has been named.

The litany concludes with:

All holy men and women. *Pray for us*

At the conclusion of the litany, the priest anoints the child with the oil of chrism.

CELEBRATION OF THE SACRAMENT

This part of the ritual takes place at the baptismal font. The priest blesses the water and then asks the parents and god-parents to make a commitment of faith by responding to the following questions.

Celebrant: Do you reject Satan?

Parents and god-parents: *I do*

And all his works? *I do*

Do you reject sin, so as to live in the freedom of God's children? *I do*

Do you reject the glamour of evil and refuse to be mastered by sin? *I do*

Do you reject Satan, father of sin and prince of darkness? *I do*

The priest asks the parents: Is it your will that your child be baptised in the faith of the Church which we have all professed with you?

The child is baptised as the priest pours water over the child's head three times, saying: 'I baptise you in the name of the Father, and of the Son, and of the Holy Spirit.'

The celebrant anoints the child on the head with the oil of chrism. The child is then clothed in a white garment, usually a stole which is placed over the child's clothes, as the priest says:

(Name of Child), you have become a new creation and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

The priest lights the baptismal candle from the Paschal Candle and says: 'Receive the light of Christ'. The parents or god-parents hold the candle on the child's behalf.

CONCLUDING RITE

To conclude the liturgy, the priest may touch the ears and mouth of the child, saying: 'The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word and your mouth to proclaim his faith, to the praise and glory of God. Amen.'

The parents are presented with a Baptismal Certificate which they keep as a record of the child's reception into the Church community.

ACTIVITY 7.14

- 1 Watch the following YouTube video of a Catholic Infant baptism:
<http://cambridge.edu.au/redirect/?id=6809>

As the video progresses, the priest notes the different symbols within the Sacrament of Baptism. For each of the symbols listed in the table below, identify its significance to the sacrament.

Symbol	Significance
water	
white dress	
candle	
oil	

- 2 Baptism is very important to parents who are seeking the sacrament for their children. You have been asked by your local parish church to prepare a website for parents in your parish who are seeking to have their children baptised. Working in a group of three or four, your website needs to include:

- a guide to understanding the symbols of baptism and why they are important to the sacrament
- a video on what happens during the ceremony – what the parents need to do and say, and what the priest will do and say
- a copy of the prayers that will be said with the responses to assist people
- a 'how to' section on making a baptismal candle.

The following website may be helpful in your preparation:

<http://cambridge.edu.au/redirect/?id=6810>

Confirmation

The second Sacrament of Initiation is Confirmation. Throughout history, the Sacrament of Confirmation has been celebrated at many different ages and with different forms of preparation. The separate sacramental ritual of Confirmation did not appear until the third century and it was not officially separated from baptism until the Middle Ages.

Historically, Confirmation was about renewing a person's baptismal promises before receiving communion for the first time. Until the 1900s, the 'age of reason' was 12, so young people did not receive communion prior to that age. Pope Pius X lowered the age of reason to seven years of age, enabling children to receive communion at a much younger age. The change in the age of reason meant that people were able to receive communion prior to being confirmed, thereby reversing the order of the Sacraments of Initiation.

In Australia, most people over the age of 40 were confirmed at the age of 12 or 13, which meant that they had received Eucharist prior to Confirmation. Placing the Sacrament of Confirmation after Eucharist meant that it was no longer linked to baptism and so took on a new meaning which emphasised how the person was now an adult in the Christian community. The new Rite of Confirmation

released in 1971 returned Confirmation to its correct place, after Baptism and before First Eucharist.

Confirmation enables young people to reaffirm the baptismal promises made for them when they were babies before taking the final step of being a full member of the Catholic Christian tradition by receiving Eucharist. It is usual for the archbishop or bishop to preside at the Sacrament of Confirmation.

The Sacrament of Confirmation can be conferred during the celebration of Mass or in a separate liturgy. If Confirmation occurs in a separate ceremony the rite includes the following parts:

- Introductory rite
- Liturgy of the Word
- Celebration of the Sacrament
- Concluding rite.

INTRODUCTORY RITE

The Introductory rite begins with an entrance hymn, during which the archbishop or bishop processes from the door of the church to the altar. He greets the congregation, begins with the sign of the cross and then recites the Collect or Opening Prayer. The Collect begins with 'Let us pray ...' and reflects the intentions of the people and offers these intentions to God. The Collect is followed by the Liturgy of the Word.

LITURGY OF THE WORD

The Liturgy of the Word usually consists of three readings: the first reading from the Old Testament, followed by a sung responsorial psalm; the second reading, which is optional, usually from the Epistles; and the gospel. Immediately after the gospel and before the homily, the candidates for Confirmation are called. They stand as their names are read to the congregation and then sit to listen to the homily.

CELEBRATION OF THE SACRAMENT

At the end of the homily, the bishop invites the candidates for Confirmation to stand and renew their baptismal promises. The renewal of baptismal promises takes place in the form of a question and answer. To each question, the candidate responds, 'I do'.

▼ **Figure 7.16** A bishop praying for a candidate for confirmation during the 'laying on of hands'.



Do you renounce sin, so as to live in the freedom of the children of God?
 Do you renounce the lure of evil, so that sin may have no mastery over you?
 Do you renounce Satan, the author and prince of sin?
 Do you believe in God, the Father Almighty, Creator of heaven and earth?
 Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, suffered death and was buried, rose again from the dead and is seated at the right hand of the Father?
 Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?
 And may almighty God, the Father of our Lord Jesus Christ, who has given us new birth by water and the Holy Spirit and bestowed on us forgiveness of our sins, keep us by his grace, in Christ Jesus our Lord, for eternal life.
 Amen.

The archbishop invites the congregation to pray in silence.

The candidates for Confirmation come forward with their sponsor. The sponsor is a fully initiated person in the Catholic Christian tradition and someone who is able to provide an example for the candidate. The bishop prays a prayer as he extends his hand over the heads of the candidates – this action is known as ‘laying on of hands’.

Each candidate and his/her sponsor moves to the front of the altar where the bishop anoints the forehead of each candidate with the chrism which has been blessed at the Chrism Mass in the Holy Week of that year. The sponsor stands behind the candidate with their hand on the candidate’s shoulder. As the bishop anoints the candidate, he says, ‘(name) be sealed with the gift of the Holy Spirit’, and the candidate responds ‘Amen’. The bishop offers a greeting ‘Peace be with you’; the newly confirmed responds ‘And with your Spirit’.

The Prayer of the Faithful and the Lord’s Prayer follow.

CONCLUDING RITE

The bishop imparts a solemn blessing on the congregation and the newly confirmed prior to processing from the Church as the congregation sings the final hymn.

The Sacrament of Confirmation seals the person with the Holy Spirit, strengthening them for service and to witness to Christ.

Eucharist

The third Sacrament of Initiation, Eucharist, is the highpoint of the Sacraments of Initiation because it signals full and complete initiation into the body of Christ, the Church. Many people refer to the Last Supper story in the Gospels as the ‘institution’ of the Eucharist. These accounts are recorded in the synoptic gospels: Matthew 26:26–29; Mark 14:22–25; and Luke 22:14–20.

In order to understand the Last Supper, we need to understand what is celebrated at the Jewish Passover meal. Throughout the Passover meal, Jews celebrate the deliverance of the Israelites from slavery in Egypt. After delivering the Israelites from slavery, God led the people on a journey to freedom. While on that journey, God provided manna (bread) in the desert and offered a covenant at Mt Sinai. When the Israelites reached the Promised Land, they gave thanks to God for their deliverance. Countless generations since then have followed the command of God that they remember and celebrate that deliverance at the Passover.

At the Last Supper, Jesus and the disciples remembered and celebrated the Passover event

ACTIVITY 7.15

The Sacrament of Confirmation is an important one within the Catholic Church. Watch the video at <http://cambridge.edu.au/redirect/?id=6811> and respond to the following questions.

- ① A bishop usually presides over the rite of Confirmation. The bishop’s presence indicates that the rite is very important. In small groups create three reasons why the bishop administers this sacrament.
- ② The narrator says that ‘rituals speak more than words’. What do you think he means by this? How might this statement apply to the Sacrament of Confirmation?
- ③ The narrator of the video clip says that the presence of the Holy Spirit is central to this sacrament. Someone looking at this clip may find this difficult to understand. Create a podcast in which you explain the role of the Holy Spirit in Confirmation. As part of your podcast you need to have a storyboard of pictures or images that you use to explain your answer.
- ④ You have been asked to prepare an information package for students who are about to be confirmed. In groups of three create a web page or a wiki explaining the Sacrament of Confirmation. The first person is to give the background information to the sacrament and how it came about. The second person is to explain the steps involved in the sacrament. The third person is to explain the symbols, the ritual and why Confirmation occurs before first Eucharist.

with a traditional Jewish ritual meal. The Passover meal remembered and celebrated God's love, care and nurture of the Israelite people. As Jesus celebrated Passover he took bread, said the blessing, broke the bread and, giving it to his disciples, said, 'Take and eat; this is my body.' Then he took a cup, gave thanks and gave the cup to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins (Matthew 26:26–28). His actions instituted the sacrament of his Body and Blood, the Eucharist.

The Catholic Church professes that in the celebration of the Eucharist, bread and wine become the Body and Blood of Jesus through the power of the Holy Spirit and the instrumentality of the priest. When the Church talks about the Real Presence of Christ in the Eucharist, it is referring to the Presence of the risen Christ in the Church in many ways, but especially through the sacrament of his Body and Blood. The Church has described the Eucharist as the source and summit of Christian Life.

The Eucharist is celebrated within a worshipping community and it is through community that faith is fostered and nourished. Within the Church community, people exercise their liturgical ministry in six ways: reaching out, gathering around, paying attention, speaking up, singing out and going forth.

REACHING OUT

To reach out or be hospitable is to make people feel welcome. In many parishes, parishioners welcome people at the front door of the Church. A hospitable gathering of people at Mass is a visible, life-giving symbol of the invisible Christ. Sacraments are actions, not things that people receive. They are actions of God in the world. The sacrament people are to one another is the outward sign, with the bread and wine, of Christ's presence in the Eucharist.

GATHERING AROUND

In the first century, people gathered around a table in the home of a community member to celebrate Eucharist. Today's churches are much larger than

a family home and sometimes the furniture can separate people from gathering closely together for Eucharist. When entering a Church for Eucharist it is a good idea to move towards the front so that people are close to the Lord's Table.

PAYING ATTENTION

Ministry is best described as being present to God, and bringing God's presence to others. Paying attention is very closely related to reaching out and gathering around. The Eucharistic liturgy is the public prayer of the Church and therefore it is important to pay attention to what the ministers of the Eucharist are doing and what they are inviting the congregation to do. The lectors (people doing the readings) are asking people to listen and hear the Word of God; the musicians are asking people to pray with them in song; the presiding minister is asking people to hear and respond to the prayer of the Mass. It is important to pay attention to the challenge presented in the readings and to pay attention to the symbols, sounds and smells, because the symbols of the Eucharist give visible expression to the invisible faith of believers.

SPEAKING UP

The quality of people's response in liturgy enhances or hinders the Eucharistic celebration. Actors and performers know how devastating a non-responsive audience can be. Lectors, preachers and presiders say that same thing about a non-responsive assembly. Each person has a responsibility to speak up by praying the spoken prayers of the assembly as though every prayer depended upon their words.

SINGING OUT

The role of parish music ministers is not to entertain people but to lead the congregation in prayer. Singing out, like speaking up, reaching out, paying attention and gathering round, gives witness to faith. When people participate in the prayer of music, they more fully participate in the total prayer of the Eucharist.



▲ **Figure 7.17** Children receiving Eucharist

GOING FORTH

The final words of the Eucharistic liturgy are 'Go the Mass is ended'. In reality these words would be better phrased 'Go the Mass has begun', because that is what they imply. As Eucharistic people, the congregation is challenged to share their lives as they have shared the bread and wine. Going forth is how believers share their lives for the good of others. The degree to which people experience Christ's presence in the Eucharist is dependent on their revealing that presence to others and in remembering Jesus' life, death and resurrection. It is in remembering and doing that Christ is present in people.

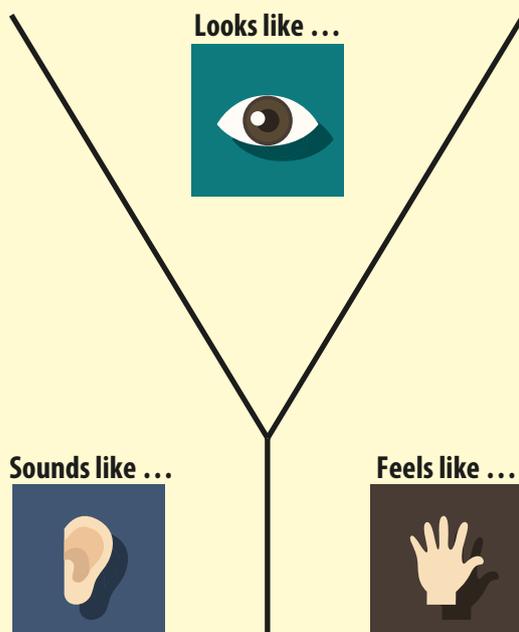
EUCHARIST LITURGY

The Eucharist liturgy follows a set structure:

- Introductory rites
 - Greeting
 - Rite of Blessing
 - Opening prayer
- Liturgy of the Word
 - First reading from the Old Testament
 - Responsorial psalm
 - Second reading – usually from the Epistles
 - Alleluia or gospel Acclamation
 - Gospel
 - Homily
 - Profession of faith
 - General intercessions
- Liturgy of the Eucharist
 - Preparation of the altar and the gifts
 - Eucharistic prayer
 - Communion rite
- Concluding rite
 - Prayer over the people
 - Dismissal.

ACTIVITY 7.16

- 1 Watch the video of the Liturgy of the Eucharist at <http://cambridge.edu.au/redirect/?id=6812>
Pay close attention to the people in the congregation, noting their responses and actions.
 - a Who is present in the video? Where are they situated in the space?
 - b Why do you think the people in the congregation are facing the priest and watching what he is doing? Why might that be important?
 - c When and how are the congregation invited to respond to the priest's invitation?
 - d What conclusions can you draw about the relationship between the priest and the congregation? What clues can you find implying this is a special and sacred part of the Mass?
 - e While watching this video, you are an outside observer, not a participant. What feelings and emotions do you think the participants might be experiencing that you would not as an observer? What evidence can you use to support your reasoning?
 - f Bread and wine is central in the Liturgy of the Eucharist. Using the Y chart below, identify what you see and hear (you can read the responses if you scroll down under the video) and how you think the congregation feels/responds when the bread and wine is shown and discussed during the liturgy.
- g How do these observations support or refute the claim that the bread and wine are central to the Liturgy of the Eucharist?
- 2 Using the information at <http://cambridge.edu.au/redirect/?id=6813> revise the Overview of the Mass.
 - a Click on the 'We Give Thanks' section. Why do you think the celebration of the Eucharist occurs during this phase of the Mass?
 - b Communion is celebrated just prior to the Final Blessing, when people are dismissed and return to their communities. Provide three reasons and justify why you believe the central aspect of the Mass occurs just near the end.
- 3 Your class has been invited to create an activity booklet for young primary school children who attend Mass in your parish but are too young to fully participate in the Liturgy of the Eucharist. Create a page for the booklet that shows them various ways they can participate in the celebration and give thanks to God. You can create a colouring page, a game that can be done at home, prayers and poems, etc. Collate your class's efforts and create the booklet.



7.5 Conclusion

The Sacraments of Initiation – Baptism, Confirmation and Eucharist – welcome people and incorporate them into the life of the Church. Baptism makes them a member of the Church, cleanses them from sin and enables them to share in the life and identity of Christ. Confirmation seals the person with the Holy Spirit, strengthens them for service and invites them to witness to Christ. Eucharist brings about a person's unity in Christ, enables full participation in the life of the Church and sustains people for the continuing work of Christ in the world.

CHAPTER 8

People of God



8.1 Identity of Catholic Christians

Catholic Christians identify themselves as the People of God. As the People of God, Catholic Christians try to live their lives according to the teachings of Jesus and the traditions of the Catholic

Church. The Catholic Church is a large, worldwide institution which has over time developed a formal structure of leadership and a geographic organisation to assist in spreading the Word of God.

8.2 Pope

At the head of the Church is the pope, the successor of St Peter, who is based at the Vatican in Rome. First and foremost, the pope is the spiritual leader of the Catholic Church throughout the world. The pope has two distinct roles. He is the Bishop of Rome, which means he has universal jurisdiction because 'Rome' is understood as being worldwide and he is head of the entire Catholic Church consisting of over 400 million members. The pope also fulfils the role of a head of state whose officials are spread throughout the world. As head of the Vatican City State, the pope has significant influence across the world. The Vatican City State, the smallest independent state in the world in terms of size and population, maintains formal relations with over 50 nations and informal relations with many others.

The pope is elected by the cardinals and usually remains in office from the time of his election until his death. There are only a few occasions in the history of the Church when the pope has resigned during his term of office. The first pope to resign, Pope Pontian, resigned in 235 CE because he was exiled by Emperor Maximinus Thrax to Sardinia. The most recent pope to resign was Pope Benedict XVI, who announced his resignation from office on 28 February 2013, saying that his advanced age and deteriorating health as well as the physical demands of the job were too much for him at the age of 85. He indicated that he would continue to serve the

church through a life dedicated to prayer. As Pope Emeritus, he does not take any active role in the decision-making of the Church and he now lives in a monastery within the Vatican Gardens in Rome.

Pope Francis, Jorge Mario Bergoglio, the 266th pope of the Roman Catholic Church, was elected on 13 March 2013, taking the papal name Francis. His inauguration was held in St Peter's Square at the Vatican on 19 March 2013.

Popes usually wear a white cassock with a short cape to symbolise their role and authority and often the papal coat of arms is embroidered on the **fascia**. Their head is covered with a white zucchetto (skullcap).

fascia

a wide sash worn around the waist. A fascia is not a belt but is worn above the waist between the navel and the breastbone. The end of the fascia hangs down on the left-hand side of the body.

Figure 8.1 Pope Francis ▼





▲ **Figure 8.2** Pope Benedict XVI

ACTIVITY 8.1

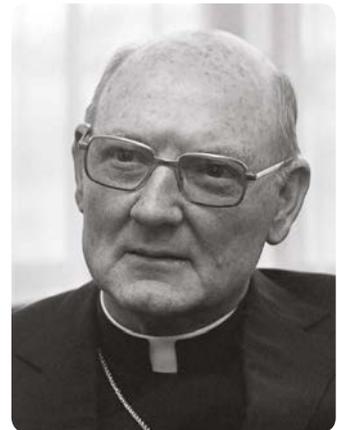
Prepare a visual history of the recent popes. In groups of three or four, create a photo gallery of popes from 1950 to the present day. Your photo gallery must include:

- an image of the pope
- his family name
- his papal name
- his ethnicity
- a timeline of his leadership
- a significant event, statement or document which marked his papacy.

8.3 Cardinals

Cardinals, the next level within the structure of the Catholic Church, fulfil many different roles. They may be part of the Roman Curia, a group of administrators similar to cabinet members who assist the pope, or are appointed to geographical regions to look after various archdioceses and dioceses.

In the history of the Catholic Church in Australia, there have been seven cardinals from Australia. The first, Cardinal Francis Moran, the former Archbishop of Sydney, was a cardinal from 1885 to 1911; the second, Cardinal Norman Thomas Gilroy was cardinal from 1946 until 1977; Cardinal James Knox, former Archbishop of Melbourne, was a cardinal from 1973 to 1983 and fulfilled roles such as Prefect of Sacred Congregation for Sacramental Discipline, Prefect of the Sacred Congregation for Sacraments and Divine Worship, and President of the Pontifical Council for the Family; Cardinal James Freeman, former Archbishop of Sydney, was cardinal from 1973 to 1991; Cardinal Edward Clancy was cardinal from 1977 to 2014; Cardinal Idris Cassidy served from 1991 to 2014 – prior to his retirement, Cardinal Cassidy spent much of his life in the Vatican as President of the Pontifical Council for Promoting Christian Unity and President of the Commission for Religious Relations with the Jews; and Cardinal George Pell (2003 to present) is currently at the Vatican as President of the Secretariat for the Economy. Cardinals are appointed for life but are exempt from voting for the election of the pope after the age of 80. Cardinals wear a black cassock trimmed with red and a red fascia and zucchetto.



▲ **Figure 8.3** Australian Cardinal Idris Cassidy

ACTIVITY 8.2

Complete the table below, indicating which Australian cardinals worked as part of the Roman Curia and which had geographic responsibilities.

Name of cardinal	Time frame of role	Role within the Church

8.4 Archbishops and Bishops

Archbishops and bishops oversee a geographical area: a bishop oversees a diocese, which is a collection of local parishes, and an archbishop administers an archdiocese, which is a large diocese. Each bishop and archbishop is required to visit the pope every five years to provide a report on their particular diocese. Within Australia there is also the Australian Bishops' Conference, which is an annual meeting of all the archbishops and bishops of Australia. It also includes the leaders of the five non-geographical sections of the Church – the Chaldean, Maronite, Melkite and Ukrainian Rites and the Military Ordinariate, which is responsible for those in the Australian Defence Forces. Each archdiocese and smaller dioceses are grouped into provinces.

The Catholic Church in Australia consists of seven archdioceses and 21 smaller dioceses. The seven archdioceses are led by an archbishop, often with the assistance of auxiliary bishops. For example, the Province of Brisbane consists of the metropolitan Archdiocese of Brisbane and the suffragan Dioceses of Cairns, Townsville, Rockhampton and Toowoomba.

Bishops wear a black cassock with a violet fascia and zucchetto.



Figure 8.4 Bishops in their robes ►

ACTIVITY 8.3

- 1 The state of Queensland has five Catholic dioceses. Each diocese has its own bishop or archbishop. Conduct some research to discover the name of the bishop for each diocese and fill in the table.

Diocese	Bishop/Archbishop
Brisbane	
Toowoomba	
Rockhampton	
Townsville	
Cairns	

The following websites will help you with your research:

- <http://cambridge.edu.au/redirect/?id=6814>
- <http://cambridge.edu.au/redirect/?id=6815>
- <http://cambridge.edu.au/redirect/?id=6816>
- <http://cambridge.edu.au/redirect/?id=6817>
- <http://cambridge.edu.au/redirect/?id=6818>

- 2 Archbishops and bishops like to visit schools and parishes. Like all visitors to your school or parish, it is important to greet these people appropriately. While many visitors to a school are addressed as 'Sir' or 'Mrs Smith' or 'Sister' or 'Father', the archbishop and bishop have formal terms that are used to address them. This may be similar to or different from how you would address them when writing a letter to them. Conduct some research to find out the correct protocols for addressing Church leaders when you meet them in person and when you write to them, then fill in the following table. To assist in your research, consult the following website: <http://cambridge.edu.au/redirect/?id=6819>

Church leader	Term to address in person	Term to use when writing to the person
Pope		
Archbishop		
Bishop		
Priest		

- 3 The website you consulted in Question 2 mentions the term 'Monsignor'. Conduct some research to find what role a monsignor plays within the Church.

8.5 Priests and Deacons

Priests (from the Greek word '*presbuteroi*' meaning presbyters or elders) have the responsibility for a local parish by providing the sacraments for people. Priests are able to administer the Sacraments of Baptism, Confirmation (although this is usually assigned to the role of bishop), Eucharist, Penance, Anointing of the Sick and Marriage. The Sacrament of Holy Orders can only be administered by bishops or archbishops.

Deacons (from the Greek word '*diakonoi*') are assistants who help a priest or bishop in the local parish. Within a Eucharistic liturgy, deacons proclaim the Gospel. They are also able to baptise people, witness marriages and conduct funeral services. The word 'deacon' was used in the New Testament to describe people who ministered to the community by addressing issues of injustice. All ordained roles within the Catholic Church require men to remain celibate except for deacons who are allowed to marry.

8.6 Laity

The **laity** – all men, women and children within the Catholic Church – have an important role to play in the Catholic Church. The Second Vatican Council (1962–65) called for a renewal of life and the role of the laity. Through baptism, lay people have a distinct and real role to spread the gospel message and do this through their everyday lives by word and example.

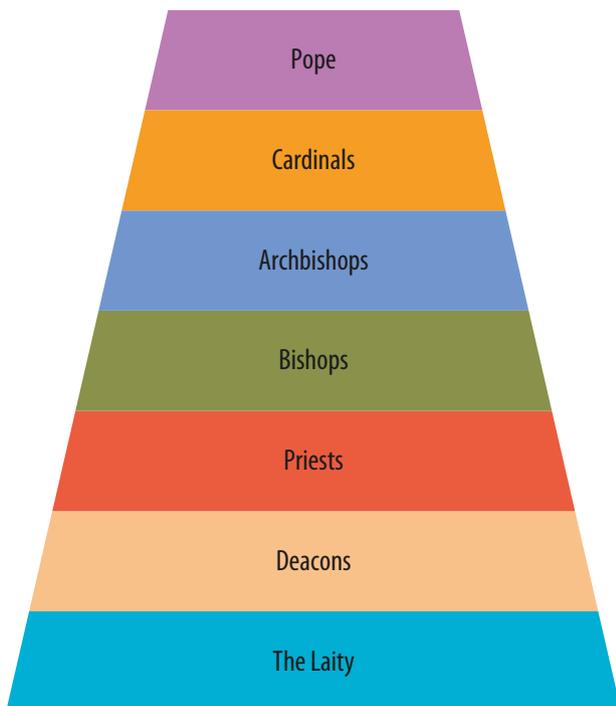
The Church defines the laity as:

- sharers in Christ’s office of priest, prophet and king
- holders of an important vocation
- important participants in fulfilling the mission of the Church.

Catholics are called to share in the mission of Christ’s church by living in the world and addressing its problems through the lens of the Gospel and Church teaching.

laity
members of the
Christian faith
who are not
ordained clergy

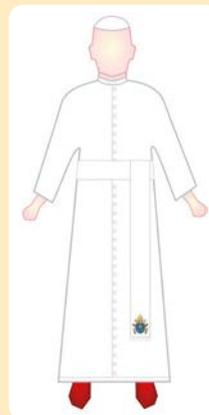
Hierarchy of the Catholic Church



▲ **Figure 8.5** Hierarchy of the Catholic Church

ACTIVITY 8.4

In the table below, examine each religious dress for clergy in the Catholic Church. Identify which is worn by popes, which by cardinals and which by bishops. Select one and label each part of the garment using its correct clerical term.



ACTIVITY 8.5

- 1 The laity play a significant role in the Catholic Church. Consider the organisations listed with links below. Divide the class into small groups and assign each group one of the organisations to investigate and address the following questions.
 - a What is the name of the organisation?
 - b Where can the organisation be found? Are there many locations or few?
 - c Does the organisation have a Mission Statement or similar? What is their main aim and who are they wanting to assist?
 - d How does this organisation offer and provide assistance?
 - e How does the organisation operate? Is it staffed mainly by volunteers or paid staff? What skills and experience do they require? (If this is very broad, you can give an overall summary.)
 - f Explain, in one paragraph, how the laity of the Catholic Church are involved in the organisation. How are these people called to, 'spread the Gospel message and do this through their everyday lives by word and example'?
 - St Vinnies: <http://cambridge.edu.au/redirect/?id=6820>
 - Lay organisations: <http://cambridge.edu.au/redirect/?id=6821>
 - Centacare: <http://cambridge.edu.au/redirect/?id=6822>
 - Catholic Women's League: <http://cambridge.edu.au/redirect/?id=6823>
 - Legion of Mary: <http://cambridge.edu.au/redirect/?id=6849>
 - Knights of the Southern Cross: <http://cambridge.edu.au/redirect/?id=6824>
 - Caritas Australia: <http://cambridge.edu.au/redirect/?id=6825>
 - Australian Catholic Migrant and Refugee Office: <http://cambridge.edu.au/redirect/?id=6826>
 - Catholic Earthcare Australia: <http://cambridge.edu.au/redirect/?id=6827>
 - National Aboriginal and Torres Strait Islander Catholic Council: <http://cambridge.edu.au/redirect/?id=6828>
 - National Catholic Education Commission: <http://cambridge.edu.au/redirect/?id=6829>
- 2 The laity within the Catholic Church play a significant role within parish life and the liturgy of the Mass.
 - a The Vatican Document *Lumen Gentium* states, 'All the baptised in their own way participate in the priestly, prophetic and kingly office of Christ (LG 30). 'What do you think this means?
 - b Today, the lay person can fulfil a variety of roles including in the Ministry of the Word (reading from the lectionary) and in the Ministry of Eucharist by distributing Holy Communion during Mass and taking communion to the sick and elderly in the parish. Why do you think they can do this? What special training do you think they should undergo and why do you think this might be important?



Figure 8.6 ▶
A St Vinnies opportunity shop

8.7 Catholic Church in Australia

The Roman Catholic Church in Australia is divided into a number of communities called dioceses and archdioceses. A diocese, from the Greek word for administration, is administered by a bishop while an archdiocese is administered by an archbishop. In Australia, there are seven archdioceses: Brisbane, Sydney, Hobart, Canberra–Goulburn, Melbourne, Adelaide and Perth. Archdioceses are generally centred in capital cities and sometimes they also include areas outside of the city where the archbishop is located. The Brisbane Archdiocese, for instance, stretches from the southern end

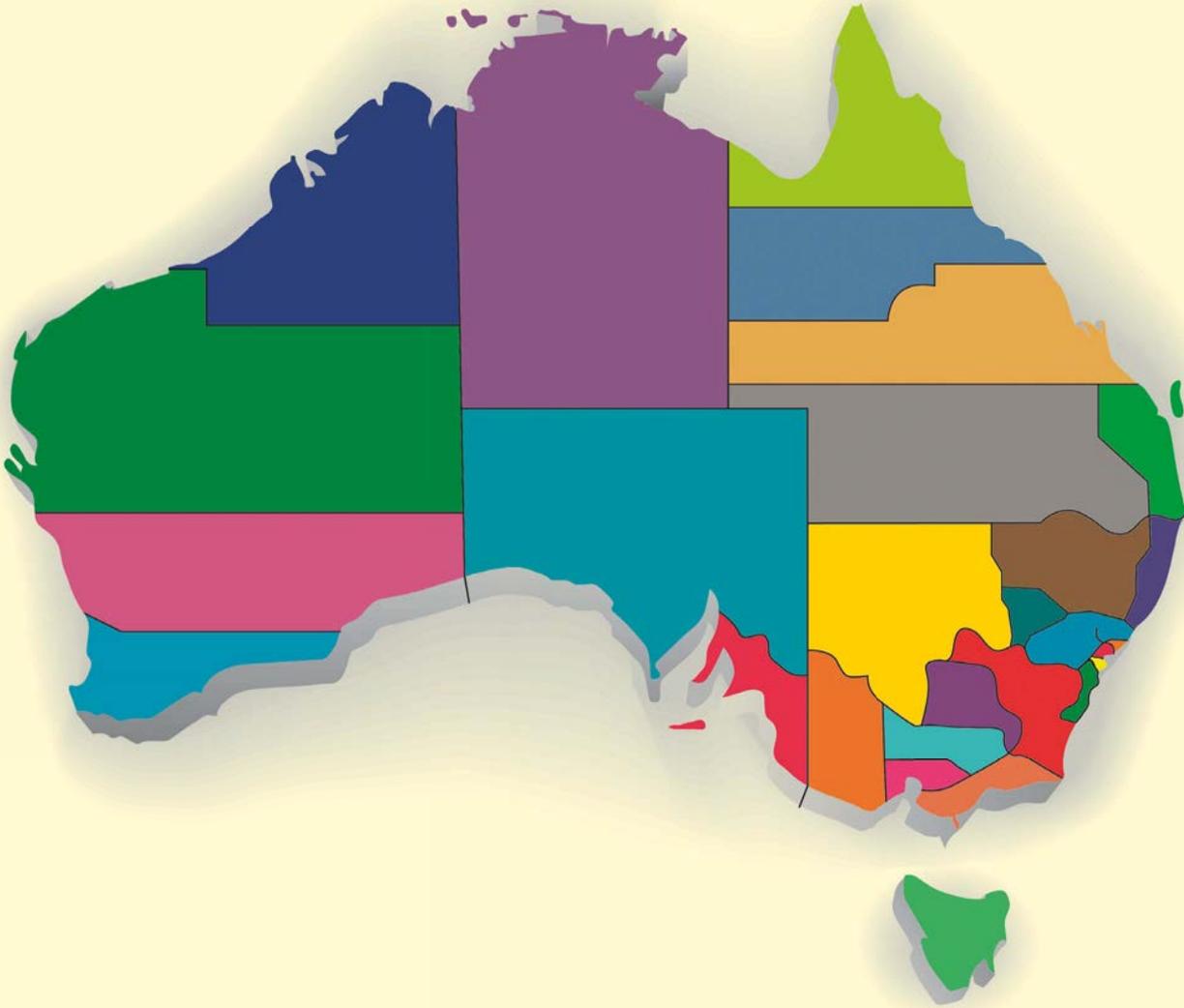
of the Gold Coast to Gin Gin in the north and Eidsvold and Kingaroy in the west. There are over 2.25 million people in the geographic area of the Archdiocese of Brisbane including approximately 550 000 Catholics. The Archdiocese of Sydney does not have to cover such a wide geographic area. In fact, within the city of Sydney and surrounding areas there are three dioceses: the Archdiocese of Sydney, the Diocese of Broken Bay and the Diocese of Parramatta.

Figure 8.7 is a map of the Catholic dioceses in Australia.



▲ **Figure 8.7** Map of Catholic dioceses in Australia

ACTIVITY 8.6



▲ **Figure 8.8** Catholic dioceses of Australia

- 1 On the map provided in Figure 8.8, fill in the following information.
 - a Name the Catholic communities and indicate whether they are dioceses or archdioceses.
 - b List the name of the bishop or archbishop.
 - c Include the names of auxiliary bishops if they exist for the diocese.
- 2 Your school is located within a particular diocese. Each diocese consists of a number of parishes.
 - a Identify the diocese in which your school is located.
 - b Locate the website for your diocese. A search such as 'Catholic diocese of Rockhampton' will help you to find the website.
 - c Usually, the diocesan website will list the number of parishes under headings such as 'find a parish' or 'find your nearest parish'. Identify the number of parishes within your diocese. Then create a pie chart to identify where these parishes are located within the diocese – note if they are in a city, town or rural area.
 - d Once you have completed this, look up the website of another diocese within your state. Identify the number of parishes and where they are located.
 - e Compare and contrast your findings. Identify which diocese has more parishes and why.

History of the Brisbane Archdiocese

When the state of Queensland was established in 1859, there was only one diocese for the entire state of Queensland. Prior to the establishment of the state, Queensland was part of the Archdiocese of Sydney. The first bishop of the Diocese of Queensland was Bishop James Quinn, an Irishman from County Kildare. He was appointed Bishop of Brisbane in 1859. In 1869 he sailed to Rome to attend the First Vatican Council. Bishop Quinn spent 22 years as Bishop of Queensland, dying in office in 1881.



▲ **Figure 8.9** Bishop Quinn

The second Bishop of Brisbane, Bishop Robert Dunne, took up office on 3 January 1882. He held the position of bishop for five years, after which he was made the Archbishop of Brisbane. He led the Church in the archdiocese until his death on 13 January 1917.



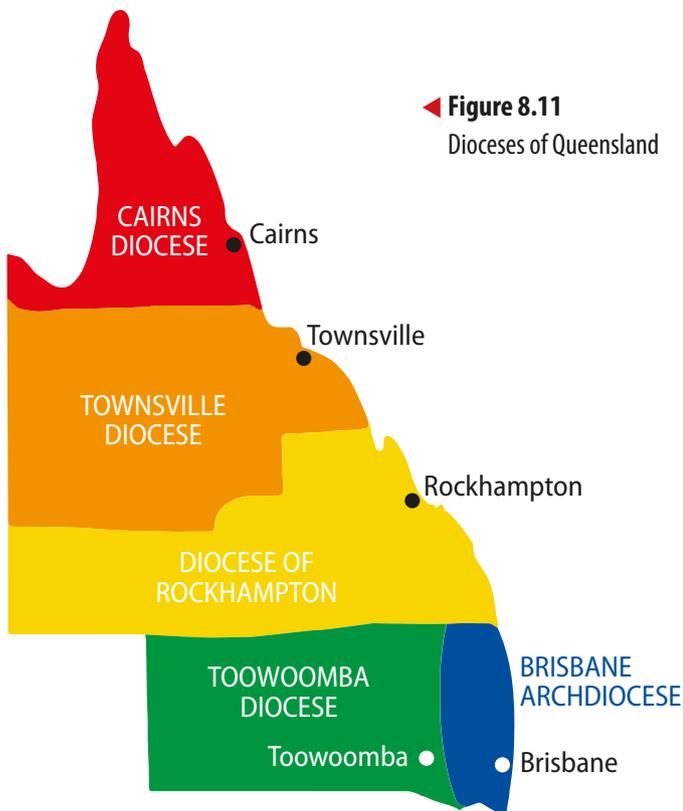
▲ **Figure 8.10** Archbishop Robert Dunne

As the Catholic population in Queensland grew, the state was divided into two dioceses – Brisbane and Rockhampton. The Diocese of Rockhampton was established in 1882 and covered a geographic area north of Rockhampton to the tip of Cape York. Bishop John Cani, born in Italy, had responsibility for the whole of northern Queensland, while Bishop Quinn had responsibility for southern and western Queensland. In 1929, the Diocese of Toowoomba was established. The Diocese of Toowoomba stretches from Toowoomba, south to the New South Wales border and west to the border of Queensland and South Australia. The Diocese of Townsville was founded in 1930 and extends from Townsville to the Whitsunday region and Palm Island and west to the Northern Territory border. The Diocese of Cairns, founded in 1941, extends to Cape York in the north and the Northern Territory border in the west.

ACTIVITY 8.7

Peruse each of the websites listed below for the dioceses in Queensland. Use the information located at each site to complete the empty cells on the right-hand side of the table.

Diocese/ Archdiocese	Website	How many parishes make up this particular diocese?	Who is the bishop (or in Brisbane, the archbishop)?	What services does the diocese provide or support?	What councils or official groups are associated with this diocese?
Cairns Diocese	http://cambridge.edu.au/ redirect/?id=6818				
Townsville Diocese	http://cambridge.edu.au/ redirect/?id=6817				
Rockhampton Diocese	http://cambridge.edu.au/ redirect/?id=6816				
Toowoomba Diocese	http://cambridge.edu.au/ redirect/?id=6815				
Brisbane Archdiocese	http://cambridge.edu.au/ redirect/?id=6814				



Episcopal leadership in the Archdiocese of Brisbane

The Archdiocese of Brisbane has had seven bishops since its foundation in 1859:

- Bishop James Quinn 1859–1881
- Bishop Robert Dunne 1882–1917
- Bishop and Archbishop James Duhig 1912–1917; 1917–1965
- Archbishop Patrick O'Donnell 1965–1973
- Archbishop Francis Rush 1973–1991
- Archbishop John Bathersby 1991–2011
- Archbishop Mark Coleridge 2012–present.

The current Archbishop of Brisbane, Archbishop Mark Coleridge, is assisted by two auxiliary bishops, Bishop Brian Finnegan and Bishop Joseph Oudeman OFMCap.

The archdiocese is subdivided into 112 parishes. The word 'parish' is from Latin *parochus* meaning an established community, and each parish is cared for by the parish priest.



◀ **Figure 8.12** A map of the Archdiocese of Brisbane

ACTIVITY 8.8

The Archdiocese of Brisbane covers 77 000 square kilometres and is home to many parishes and schools. Consult the following website: <http://cambridge.edu.au/redirect/?id=6830>

- 1 How many schools exist in the Archdiocese of Brisbane?
- 2 Download the map of the diocese. The map identifies the many towns and areas that make up the Archdiocese of Brisbane.
- 3 Go to the list of schools that are listed on the web page. Using the map, identify where these schools are located.
- 4 Examine the map. Identify the growth areas with new Catholic schools.
- 5 What difficulties do you think the diocese may face with people moving into new areas or with the decline of families needing schools in other areas?

8.8 Conclusion

The Catholic Church has developed two major organisational systems in order to minister effectively to people. One system is geographic and includes provinces, dioceses and parishes; the other is related to the roles of people within the Church including the role of ordained **clergy** and the priesthood of the people – the laity.

Every member of the Catholic Church as a gift of the baptism is called to spread the Word of God throughout the world and to model through behaviour a life of prayer, justice and good moral living.

clergy
in the Catholic Church,
males ordained to the
priesthood

CHAPTER 9

Church History



9.1 Christianity

Christianity is a historical religion: it is based on the life of a historical person – Jesus Christ. The Gospels provide us with some insight into the life of Jesus and his followers. Church history provides us with

information and perspectives on how Christians lived out the Gospels over the centuries. Knowing about Church history provides us with insights about how Christianity developed and changed over time.

9.2 The Origin and Establishment of the Church 6 BCE – 650 CE

In the beginning of its history, the Church was not thought of as a church. Rather, while Jesus was alive and even for a considerable period of time after his death and resurrection, the followers of Jesus are best described as the Jesus movement with Judaism.

The Jewish people who lived in Israel at the time of Jesus had a long and rich history marked by periods of **exile**, strong and weak monarchs, invasions and conquest. In 63 BCE, the Romans conquered Palestine, ending the rule of the Hasmonean dynasty.

exile
separation from home or country by means of force

The Romans appointed Antipater, from Idumea, south of Judea, as ruler of Galilee. Antipater had two sons, Herod and Phasael. When Antipater and Phasael died, the Romans appointed Herod king in 40 BCE. Herod ruled over the lands of Judea, Samaria, Galilee and the lands east and northeast of Galilee. Herod died in 4 BCE, just after the birth

of Jesus, and according to Matthew's gospel Herod was 'perturbed' about the news of a rival king of the Jews (Matthew 2:3).

Society at the Time of Jesus

At the time of Jesus, Judaism was a diverse religion and there were many groups within society who represented various political parties and political attitudes ranging from the conservatism of the Sadducees to the militarism of the Zealots.

The **Torah**, the Law, both written and oral, was central to Jewish life and the groups within Judaism could be categorised according to their attitude towards the Law and its interpretation.

Torah
the first five books of the Jewish Scriptures (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

For a description of the many different religious and political groups within Jewish society at the time of Jesus, see 'Groups within Jewish Society' in Section 2.2 of Chapter 2.

9.3 Paul

Paul, known as Saul prior to his conversion, was a devout Jew but was also steeped in Greek and Roman life. Saul grew up in Tarsus where people from the neighbouring cities gathered to sell and trade goods. He lived in a Jewish neighbourhood, he studied Aramaic (the language of the Jewish people at the time), he prayed in the local synagogue and he also spoke Greek, the language of Tarsus.

Like other Jewish boys of his time, Saul learnt a trade as an apprenticed tent maker. When he was a young man he left Tarsus for Jerusalem to study with Gamaliel, who was a Pharisee and one of the great Jewish scholars of the time. After some time in Jerusalem, Saul returned to Tarsus to work in his father's tent making business. His family had been granted Roman citizenship, which was an honour given to only a few families and rarely to Jews. As a result, Saul also used the Roman name Paul.

Saul/Paul, after completing his studies in Jerusalem, became a respected teacher and leader in the synagogue in Tarsus. In his early 30s he returned to Jerusalem, where he learnt of a growing group of people who remained faithful to an executed Galilean, Jesus. The group regularly visited the Temple, they kept all Jewish religious laws and they met in private homes to share meals and pray.

Some people in the general community were troubled by the group's talk about Jesus, particularly their claim that Jesus was the Messiah sent by God to free the Chosen People. The Apostles often clashed with Jewish authorities because of their claims that Jesus was the Messiah and sometimes they spent time in jail. In Acts 5:34–42, Gamaliel, Saul's former teacher, urges the Sanhedrin to leave them alone. The Jesus movement people, who were all Jews, were predominantly from two groups: Jews born in Palestine and Jews born in the communities of the Diaspora (scattered communities).



Figure 9.1 Artist's impression of Paul ▶

ACTIVITY 9.1

Read Acts 5:34–42 and complete the table below.

What is the name of the leader?	What did they try to do?	What happened to them and their followers?
Theudas		
	Rose up at the time of the census and convinced people to follow him	
		The Apostles were flogged and ordered not to speak in the name of Jesus

Stephen, one of the leaders in the Jesus movement and a well-known preacher, antagonised devout Jews because he cured people in the name of Jesus and he preached that Jesus had divine qualities. Stephen also said that it was no longer necessary for people to worship in the Temple. In a long speech referred to in Acts 7, he outlines how all of Jewish history led to the coming of Jesus as Messiah and he tries to persuade the Sanhedrin to believe in Jesus. At the end of his speech he says: ‘You stiff-necked people, uncircumcised in heart and ears, you are forever opposing the Holy Spirit, just as your ancestors used to do’ (Acts 7:51). Stephen was accusing his Jewish listeners of being pagans and not listening to God’s revelation. His statements were considered blasphemy by Jews and so they ‘covered their ears, and with a loud shout all rushed together against him. Then they dragged him out of the city and began to stone him; and the witnesses laid their coats at the feet of a young man named Saul’ (Acts 7:57–58). After witnessing the stoning of Stephen, Paul was convinced that he should stamp out this new religious movement.

Stephen is considered to be the first Christian **martyr**.

martyr

literally means a ‘witness’. One who is put to death because of his or her religion.



▲ **Figure 9.2** Artist’s impression of Stephen

ACTIVITY 9.2

- 1 Read Acts 4:32–35. Create a list of the characteristics of the community.
- 2 Read the account of the Stoning of Stephen in Acts 7:54–60 and respond to the questions below.
 - a What did Stephen see that the others did not?
 - b Why did they kill Stephen?
 - c We are told that Stephen cried out to the Lord to ‘not hold sin against them’. What does he mean by this? Who else do you know who acted in a similar way before being killed?

Paul’s Conversion

Paul set out to arrest the followers of Jesus. On his way to Damascus he was knocked off his feet. His experience is recounted in Acts 22:6–11. Paul/Saul, in a state of shock because of his physical blindness, could not eat or drink but was visited by a man called Ananias who claimed that God had sent him. Ananias put his hands on Saul’s face, and suddenly he could see again. Saul recognised this as a miracle and was baptised a Christian by Ananias. Saul’s whole world changed. He spent some time in the Arabian Desert in prayer and when he emerged from the desert he decided that he would spread the Good News of Jesus to the people of the Roman world.

ACTIVITY 9.3

Read Acts 22:6–11 to answer the questions below.

- 1 Where is Damascus?
- 2 What is the meaning of the word 'conversion'?
- 3 Create a storyboard of Paul's conversion using no more than four frames.

Paul's Mission

Paul started preaching in Damascus and many people were convinced by his powerful preaching. Others complained to the governor and a special guard was set at the city gates to arrest him. Paul's allies warned him of the plot to arrest him and they managed to smuggle him over the city walls in a large basket used to carry vegetables. Having escaped Damascus, Paul moved south to Jerusalem where he met Peter and James who told him many things about Jesus.

After some time, Paul returned to his home town of Tarsus and preached there. He was invited by Barnabas to come to Antioch to assist with the growing numbers of **Gentiles** who converted to Christianity. Paul and Barnabas spent a year working in Antioch with the new Christian community. Paul subsidised his travel expenses by working as a tent maker rather than solely depending on the hospitality of the local community.

Once the community was established Paul and Barnabas decided that they would leave and preach in other cities. They decided to work in Cyprus, Barnabas' birthplace. Their time in Cyprus was successful so they ventured further afield, sailing to the southern coast of Asia Minor (Turkey). On the whole, many Gentiles accepted the teachings of Paul and Barnabas and even some Jews were converted, but there were often groups of people who did not accept what they were teaching and were violent towards them. Eventually, Paul and Barnabas headed home to Tarsus.

Gentile
a person of
non-Jewish
faith or
ancestry

Paul's second missionary journey was originally going to be a time to revisit the communities established in the first missionary journey. Paul chose Silas, a Christian from Jerusalem, to accompany him. While in Asia Minor they recruited Timothy, a young man of Greek–Jewish parents. Timothy became a close friend of Paul's and a valuable assistant. One night, Paul dreamed that a man from Macedonia asked him for help and so Paul and his companions sailed for two days across the Aegean Sea, eventually landing in Philippi in Macedonia.

The ancient kingdom of Macedonia was the home of Alexander the Great and Philippi was named after his father. Philippi was a Roman colony where Latin rather than Greek was spoken. Not long after they arrived they met the small Jewish minority of the town and began preaching to them. Acts 16:11–15 tells the story of their meeting with a devout woman, Lydia from Thyatira, who was in the purple-dye trade. Unlike many women of her time, Lydia appears to have owned her own home and was running a very profitable business in the sought-after expensive purple cloth.

We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis,¹² and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days.¹³ On the Sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there.¹⁴ A certain woman named Lydia, a worshipper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul.¹⁵ When she and her household were baptized, she urged us, saying, 'If you have judged me to be faithful to the Lord, come and stay at my home.' And she prevailed upon us.

In Acts 16:16–40 we read how Paul and Silas were jailed, flogged and had their feet chained for causing a disturbance. During their first night in jail, there was an earthquake and the doors burst open.



◀ **Figure 9.3** Paul and Barnabas preaching in Lystra (modern-day Turkey)

The jailer was frightened and drew his sword to kill himself when Paul stopped him. Paul's compassion had a deep impact on the jailer and later he and his family were baptised. The Roman officials, frightened by the occurrences of the evening, released Paul and Silas the next morning. Paul and Silas travelled south to Thessalonica, a busy coastal port where they preached the Good News before being charged with treason by the Jewish leaders. Paul and Silas were smuggled out of town and they

boarded a ship bound for Athens, the most famous city in Greece.

ACTIVITY 9.4

Read Acts 17:16–34.

- 1 Create a cartoon strip to retell the story of Paul in Athens.
- 2 Create two logos, one to represent the Athenians' religious beliefs, and the other to represent Paul's religious beliefs.

After preaching and teaching in Athens, Paul and his companions went to Corinth where Paul began his mission to the Jews and the Gentiles. During his time in Corinth Paul also worked as a tent maker in the shop of Aquila and Priscilla, a husband and wife missionary team (Acts 18:1–4, 18, 24–26).

ACTIVITY 9.5

Read Acts 18:1–4, 18 and 24–26 and complete the tasks below.

- 1 Who are Priscilla and Aquila?
- 2 What similarities did they have with Paul?
- 3 How did they assist Paul with his ministry?
- 4 Write a journal entry imagining Paul came to your city. Include what he would see and do while in the city.

Paul completed his mission by sailing back to Caesarea, visiting the Church in Jerusalem and returning to Antioch four years after beginning what we now call Paul's second missionary journey.

Paul's third missionary journey was to Ephesus where he stayed for approximately three years. Ephesus was the meeting place for East and West. Its outdoor theatre was able to accommodate 23 000 people. Ephesus was also the centre for the worship of the Greek goddess Diana. Paul's preaching was very effective and soon many citizens abandoned the worship of Diana. The sale of silver statues of the goddess slumped and a protest meeting was held against Paul (Acts 19:23–41).

Around this time, the community in Corinth was experiencing some division, so Paul wrote to the Corinthians emphasising the love of God. He reminded the people that charity should be a characteristic of Christian communities. Eventually, Paul left Ephesus and travelled to Corinth, but some of the people rejected his help so he left. He sent Titus, one of the young Christian workers, to Corinth. Eventually the community settled down and Paul wrote his second letter to the Corinthians expressing how happy he was about their renewed spirit. In Acts 20:7–12 we have a description of how the newly formed Christian communities gathered in homes to worship.

Paul left for Jerusalem, stopping at various communities on the way. He appeared to be concerned about what might await him in Jerusalem. '... I am on my way to Jerusalem, not knowing what will happen to me there,²³ except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me.²⁴ But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace' (Acts 20:22–24).

When he arrived in Jerusalem, Paul went to the Temple to show that he respected Jewish Law, but some Jews protested his arrival and he was dragged outside the Temple gates. The Roman military charged into the crowd and carried Paul away. Paul spent the night in prison. The next day he appeared before the Sanhedrin which caused another disturbance. Because he was a Roman citizen, he was sent to Caesarea, the Roman capital of Palestine. Paul appealed to Festus, the governor, to have his case heard in Rome and so he was sent on a merchant ship to Rome. A storm arose at sea and the small boat was shipwrecked off the island of Malta. Finally, when Paul arrived in Rome, a soldier was assigned to guard him and he was allowed to live in rented accommodation. We have very little information about what Paul did while in Rome other than a short comment in Acts 28:30–31: 'He lived there for two whole years at his own expense and welcomed all who came to him,³¹ proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance'.

Soon after Paul left Rome a fire engulfed approximately two-thirds of the city. No one knew how the fire started but a rumour began that Nero the Emperor had started the fire. To quash the rumour, Nero accused the Christians and consequently many Christians were arrested and executed. This began a year of Roman persecution of Christians.

ACTIVITY 9.6



▲ **Figure 9.4** Map of regions visited by Paul

- 1 Study the map in Figure 9.4. Locate the places Paul visited on his three missionary journeys. Write a brief annotation of what occurred at each place by revisiting the text above.
- 2 According to Acts, Paul spent 13 years of his life travelling and spreading the Good News. Read the following extracts from Acts and then write a newspaper headline summarising each episode:
 - Acts 14:1–7
 - Acts 14:8–20
 - Acts 16:16–40
 - Acts 19:23–41
 - Acts 20:7–12
- 3 Choose one of the extracts above. Put yourself in Paul's place, and in a paragraph of approximately 100 words write how you feel about what happened.

DOCUMENT STUDY

Tacitus was a historian and senator of the Roman Empire. His book, the *Annals*, examines the reigns of the Roman Emperors Tiberius, Claudius and Nero covering the period 14 to 70 CE. Below is an extract from the *Annals* 15.44 which refers to the fire in Rome and the Christians.

44. Such indeed were the precautions of human wisdom. The next thing was to seek means of propitiating the gods, and recourse was had to the Sibylline books, by the direction of which prayers were offered to Vulcanus, Ceres, and Proserpina. Juno, too, was entreated by the matrons, first, in the Capitol, then on the nearest part of the coast, whence water was procured to sprinkle the fane and image of the goddess. And there were sacred banquets and nightly vigils

continued ▶

ACTIVITY 9.6 continued

celebrated by married women. But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.

- 4 Use your dictionary to find the meaning of the following words. Record the definition in the right-hand column.

propitiating	
entreated	
abomination	
procurator	
conflagration	

- 5 Sometimes it is possible to infer the meaning of words without having to use a dictionary, by relying on the text itself. For example, if we were unsure of the meaning of the word 'illumination', we could look at the words around it. '... or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.'

If we consider that the 'illumination' was to be used at night, when there was no daylight, and also that it is linked here with burning and flames, we can infer that illumination probably means a light of some kind.

Try to read between the lines of the text to infer the meaning of the following words.

hideous	
mockery	
exemplary	

- 6 When responding to questions or giving your opinion, you need to justify your response by referring to evidence. For the following questions, you will need to refer to evidence from the text to support your answer. Below is an example of using evidence:

Question: How were Christians viewed during the time described in the excerpt?

Answer: Christians were viewed in a poor light by the population during the time of Nero's reign. The text describes them as 'a class hated for their abominations'. Also, it is clear that the Christians were not looked upon favourably, as Nero used them as scapegoats. This is evidenced through the phrase 'Nero fastened the guilt and inflicted the most exquisite tortures on a class ...'

The text in quotation marks is taken directly from the excerpt, and helps to support the contentions made by the person responding to the question.

Answer the following questions by using the information in the text, and support your response by quoting directly from the text.

- What does Tacitus mean when he says 'Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace'? Explain this in your own words.
- According to the extract, what happened to those who were arrested and pleaded guilty?
- What do you think the author's purpose was in writing this text? Quote from the document to support your response.

9.4 Christians in the Roman Empire

After the destruction of Jerusalem in 70 CE, small communities of Christians were scattered throughout the Roman Empire. The communities were identified as being Christian because they:

- believed in one God
- studied the writings of the Apostles
- practised a morality which was different from their neighbours
- celebrated the breaking of bread on Sunday.

Much of the tradition came from Jewish practice and heritage including setting aside one day for worship of God and for building relationships in the community and family. Each Christian community had a leader called a bishop, from the Greek word meaning 'supervisor'. The bishops led the community in prayer and supervised the life of the congregation. The communities were small and therefore able to meet in one place for Eucharist with a bishop leading each community.

Assisting the bishop was a deacon whose role was to look after the poor in the community, especially the widowed, orphaned and sick. Deacons were both male and female.

In the Roman world from 100 to 200 CE, life was relatively peaceful. There was a single currency throughout the Empire and a highly developed road structure, so travel and trade were enabled. During the second century, Rome was ruled by five 'good emperors'. They were referred to as good because they kept out the barbarians by building Roman forts and walled cities to protect their northern borders.

▼ **Figure 9.5** Artist's impression of Christian martyrs being thrown to the lions in an arena



The Time of the Martyrs

At this time, Christians were considered suspicious because they were a small group and most people did not understand their beliefs. Christians refused to take part in the public sacrifices to Roman gods and consequently were accused of atheism and of disloyalty to Rome. The Romans believed that their gods sent blessings to them if they offered sacrifices. During the reign of Nero (54–68 CE), people were arrested merely on the suspicion of being Christian. This law remained in force for two centuries but it was only enforced every now and then. Sometimes persecutions of Christians were carried out and therefore this period was also known as the ‘blood of the martyrs.’

One of the early martyrs was Ignatius, the Bishop of Antioch, who was taken to Rome and thrown to the lions for the amusement of the crowds at a circus. Polycarp, another bishop, was burned at the stake.

The Martyrdom of Polycarp

The following is an extract from the History of the Church IV, 15 written by Eusebius, a Roman historian and Bishop of Caesarea, in approximately 314 CE.

At this time, when the greatest persecutions were exciting Asia, Polycarp ended his life by martyrdom. But I consider it most important that his death, a written account of which is still extant, should be recorded in this history.

... And three days before his arrest, while he was praying, he saw in a vision at night the pillow under his head suddenly seized by fire and consumed; and upon this awakening he immediately interpreted the vision to those that were present, almost foretelling that which was about to happen, and declaring plainly to those that were with him that it would be necessary for him for Christ's sake to die by fire.

Polycarp is arrested and taken to the stadium.

... But Polycarp, looking with dignified countenance upon the whole crowd that was gathered in the stadium, waved his hand to them, and groaned, and raising his eyes toward heaven, said, 'Away with the Atheists.'



▲ Figure 9.6 Artist's impression of Ignatius of Antioch

... But when the magistrate pressed him, and said, 'Swear, and I will release you; revile Christ,' Polycarp said, 'Fourscore and six years have I been serving him, and he has done me no wrong; how then can I blaspheme my king who saved me?'

But when he again persisted, and said, 'Swear by the genius of Caesar,' Polycarp replied, 'If you vainly suppose that I will swear by the genius of Caesar, as you say, feigning to be ignorant who I am, hear plainly: I am a Christian.'

Polycarp is condemned to death by burning at the stake.

... When he had offered up his Amen and had finished his prayer, the firemen lighted the fire and as a great flame blazed out, we, to whom it was given to see, saw a wonder, and we were preserved that we might relate what happened to the others.

... Such are the events that befell the blessed Polycarp, who suffered martyrdom in Smyrna with the eleven from Philadelphia. This one man is remembered more than the others by all, so that even by the heathen he is talked about in every place.

ACTIVITY 9.7

- 1 The preceding extract provides many clues about being a Christian in the third century. The extract also includes some words that we do not regularly use in everyday language. In order to better understand the document, it is a good idea to uncover the meaning of these words. In this example, a deeper appreciation of Polycarp's experience as an early Christian martyr is explored.

Use the preceding extract to work out the meaning of the following words. In the middle column write down what you think the word means by looking at the word in the context of the sentence. Then, after you have written your ideas, consult a dictionary and write the dictionary meaning.

Word	What I think the word means from the context	The dictionary meaning of the word
vision		
foretelling		
swear		
stadium		
countenance		
atheist		
magistrate		
blaspheme		
wonder		
martyrdom		
heathen		

- 2 Identify any similarities or differences between the word in context and the dictionary meaning. Explain the similarities or differences.
- 3 There are a number of phrases in the passage that are not used in everyday language. For each of the following phrases, read it within the context of its sentence and the passage and try and work out what it means.
- a feigning to be ignorant
 - b fourscore and six
 - c swear by the genius of Caesar
- 4 This extract notes that the 'Romans were excited' by what was occurring. What do you think this means, and why do you think it was allowed to occur? What do you learn about Romans from this statement?
- 5 The extract mentions action happening in 'Asia'. Conduct some research to find out where this 'Asia' was located. It is not going to be close to Australia!
- 6 Highlight words or phrases in the extract that lead you to believe that Polycarp was well remembered by other Christians.
- 7 In a different colour, highlight words and phrases that indicate that the Romans did not support Christians.
- 8 Use this information to write a paragraph of 100 words explaining how it was difficult for a Christian of that time. Use words and phrases from Questions 6 and 7 to support your ideas.

Apologists

Many members of the Christian community spoke out in defence of their faith. Known as apologists, or defenders of the faith, they were usually well educated in Greek philosophy and could debate non-Christians on an equal footing. One such apologist is Justin. Born of pagan parents, Justin studied philosophy as a way of searching for meaning in his life. He discovered Christianity, converted and then started a school of philosophy in Rome. He and six of his students were arrested for

being Christian and when they defied a judge's order to sacrifice to an idol, they were all executed.

Another apologist was Irenaeus, a Syrian Christian, who moved to Gaul where he learnt the language of the Celts. As Bishop of Lyons he taught that Christians should continue the original teachings of the Apostles. He spent much of his life correcting the heresies of the Gnostics who believed that they had a special spiritual destiny because of secret knowledge.



▲ **Figure 9.7** A mosaic depicting the execution of Justin Martyr

Diocletian

At the end of the third century CE, Diocletian was emperor and he managed to hold off the barbarian invasions. He reorganised the government, moving from military administration to civil administration. He divided the Empire into East and West: he ruled the East and a co-emperor ruled the West. He also grouped areas into provinces for a more efficient governance system, but the cost was enormous and taxes increased. People were limited in what they could do; for instance, sons were told to do the same work as their fathers. Diocletian also fixed the price of food and other goods but it led to the development of a 'black market' where goods were sold secretly at higher prices. He thought that uniformity would bring unity and in the last two years of his rule he ordered that Christian churches be destroyed, sacred books burned and leaders executed. By the time he resigned in 305 CE, the Christians had endured three centuries of periodic persecution. In 312 CE, life would change dramatically for Christians in the Roman Empire.

Constantine

Constantine, Diocletian's son, was chosen by the troops to be emperor. His mother, Helena, was a Christian but Constantine, like his father, belonged to the educated class of pagans who worshipped

the sun. Constantine sought to claim his power by invading Italy. On his way to the battle, Constantine had a dream in which he believed he could conquer the rival army by using a special sign, the sign for Christ. Constantine instructed his soldiers to place the sign for Christ, the first two Greek letters of Christ's name, chi-rho, on their shields and banners. When the army won the battle, Constantine not only converted to Christianity but also issued the Edict of Toleration in 313 CE which recognised Christianity as a legal religion in the Roman Empire. Christians were no longer punished for practising their religion. Other privileges included Christian clergy being exempt from taxation and many Christian churches being built in Rome and Palestine.

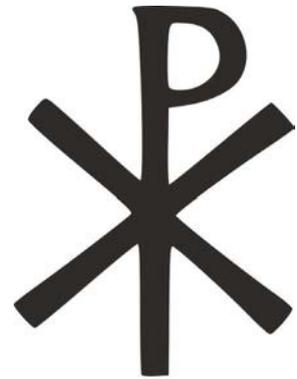


Figure 9.8 ▶
The chi-rho became a symbol of Christianity.

The 'Edict of Milan' (313 CE)

When I, Constantine Augustus, as well as I Licinius Augustus fortunately met near Mediolanum (Milan), and were considering everything that pertained to the public welfare and security, we thought –, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule. And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts, may show in all things His usual favour and benevolence. Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts

formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases; this regulation is made we that we may not seem to detract from any dignity or any religion. Moreover, in the case of the Christians especially we esteemed it best to order that if it happens anyone heretofore has bought from our treasury from anyone whatsoever, those places where they were previously accustomed to assemble, concerning which a certain decree had been made and a letter sent to you officially, the same shall be restored to the Christians without payment or any claim of recompense and without any kind of fraud or deception. Those, moreover, who have obtained the same by gift, are likewise to return them at once to the Christians. Besides, both those who have purchased and those who have secured them by gift, are to appeal to the vicar if they seek any recompense from our bounty, that they may be cared for through our clemency. All this property ought to be delivered at once to the community

of the Christians through your intercession, and without delay. And since these Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other property, namely the churches, belonging to them as a corporation and not as individuals, all these things which we have included under the above law, you will order to be restored, without any hesitation or controversy at all, to these Christians, that is to say to the corporations and their conventicles: providing, of course, that the above arrangements be followed so that those who return the same without payment, as we have said, may hope for an indemnity from our bounty. In all these circumstances you ought to tender your most efficacious intervention to the community of the Christians, that our command may be carried into effect as quickly as possible, whereby, moreover, through our clemency, public order may be secured. Let this be done so that, as we have said above, Divine favour towards us, which, under the most important circumstances we have already experienced, may, for all time, preserve and prosper our successes together with the good of the state. Moreover, in order that the statement of this decree of our good will may come to the notice of all, this rescript, published by your decree, shall be announced everywhere and brought to the knowledge of all, so that the decree of this, our benevolence, cannot be concealed.

from Lactantius, *De Mort. Pers.*, ch. 48. opera, ed. O. F. Fritzsche, II, p 288 sq. (Bibl. Patr. Ecc. Lat. XI).

ACTIVITY 9.8

- 1 Go online and look up the original publication of the extract above. When was it translated?
- 2 The extract above is a translation of the original document. Look over the document. What do you notice about the words/phrases? Highlight some words or phrases that you have not come across before.
- 3 The word 'decree' is used within the document. What do you think this means? Look at the other words and phrases around the word to help you work out its meaning.
- 4 This extract is an example of a primary source. What is a primary source? What is a secondary source? Why is it important to read primary sources when researching a topic?
- 5 This document also contains some words or phrases that we do not hear every day. Read through the document and note any that you think are different. Then with your class share these phrases and work out what you think they mean.
- 6 In the fourth century everyday people did not read or write. Imagine you are an educated person of the time. Write 10 points of explanation that you will convey to an audience of Christians who is eager to learn about the decree but cannot read it for themselves.
- 7 This document is a very important piece of writing for the Christian Church. In a paragraph of 50 words explain why the document should be preserved for future generations.



▲ **Figure 9.9** Roman Emperor Constantine

In 324, Constantine defeated the general Licinius, enabling him to become the sole ruler of the Empire. Constantine left Rome and moved to a new capital in the eastern part of the Empire called Byzantium on the shore of the Black Sea. He named the city New Rome and modelled the public buildings on Roman structures. Constantinople, as it was later called, became the centre of the Empire. Constantine saw Christianity as a way of unifying the Empire. He began to interfere in Church matters and even called a church council to discuss the teachings of an Alexandrian priest, Arius, who falsely taught that Jesus was not divine.

The Council, which met in Nicaea in 325 CE, condemned the teachings of Arius and issued a formal statement we know as the Nicene Creed which became the official statement of beliefs for Christians. The close involvement of the emperor in Church affairs was quite different from today where there is a 'separation of church and state'. While Constantine's conversion to Christianity saved the Church from persecution, a new era began during which the Church was closely connected to worldly power. By the mid-300s, Christian bishops held very high rank in society with some even holding the position of judge.

Fourth and Fifth Centuries

The fourth and fifth centuries were troubled times in European history but in the Church, new missionary approaches developed. In the deserts of Egypt and Syria men and women were fashioning a new form of religious living called monasticism. Monasticism, particularly the form developed by St Antony (also known as St Antony the Great and St Antony of Egypt), influenced the way Christians pray, fast and live in the world.

Desert Fathers and Mothers

The Desert Fathers were Christian hermits and monks who lived mainly in the desert of Egypt during the third century. These informal communities had great influence on the development of Christian monasticism.

St Antony (251–356 CE) wanted to simplify his life in order to rely completely on God, so he went to live in the desert. He found shelter in caves and spent most of his time in prayer, often fasting and living on bread, water and vegetables. Born in Koma in Lower Egypt, he was the son of wealthy landowners. His parents died when he was about 18 and shortly after that he decided to follow in the footsteps of Jesus. Taking Jesus' statement in Matthew 19:21 'If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me' quite literally, he gave some of his family estate to his neighbours and sold

▼ Figure 9.10 Saint Antony



the rest in order to give money to the poor. He left Koma and became the disciple of a local hermit.

Considered the Father of Monasticism, Antony lived in remote parts of the desert. Disciples sought him out for spiritual advice and soon hundreds of people were visiting him on a regular basis. His lifestyle emphasised prayer and work. In 338 CE he left the desert for a short time to assist Bishop Athanasius in his fight against the Arian **heresy**. When he returned to the desert, a community grew around him and people modelled their lives on his ascetic way of life. His feast day is celebrated on 17 January in both the Eastern Catholic Tradition and the Roman Catholic Tradition.

heresy

belief or opinion contrary to orthodox religious (especially Christian) doctrine

The Desert Mothers were Christian women ascetics who lived in the deserts of Palestine, Syria and Egypt during the fourth and fifth centuries. While they mainly lived in **monastic** communities, some women

monastic

relating to monasteries and associated with secluded and ascetic communities

also lived as **hermits**. Scholars believe that thousands of women lived in these communities in the desert but very few of them are named. They were called ‘mothers’ because they were well respected as spiritual advisers and teachers.

hermit
from the Greek word *erēmos* which means solitary

One well-known Desert Mother, Amma Syncletica of Alexandria, went to live in the desert after the death of her parents. She lived as a hermit in the tombs outside the city and eventually a community of women ascetics grew around her. Syncletica taught moderation and that asceticism was not an end in itself. She is reported to have said: ‘In the beginning there is struggle and a lot of work for those who come near to God. But after that there is indescribable joy. It is just like building a fire: at first it is smoky and your eyes water, but later you get the desired result. Thus we ought to light the divine fire in ourselves with tears and effort.’ She is thought to have lived until about 80 years of age, dying around 350 CE. Her feast day is celebrated on 5 January in both the Eastern Catholic Church and the Roman Catholic Church.



▲ Figure 9.11 Amma Syncletica

ACTIVITY 9.9

There are some important places that will become increasingly familiar to you as you investigate the spread of Christianity. While some of the place names have remained unaltered into the 21st century, some have long changed their names – in some cases, multiple times.

- 1 On the map in Figure 9.12, identify the location of Istanbul. In what country is it located? In what continent is it located? What previous names was it known by?
- 2 Where is Nicaea in relation to Istanbul?
- 3 Where is Egypt? Where is Alexandria located? Has its name changed or does it remain the same today? What direction is it from Europe?
- 4 Where is Syria? Identify the names of the countries that surround Syria.
- 5 What areas might be referred to as Ancient Palestine?



▲ **Figure 9.12** Map of parts of Europe and Asia

- 6 The word 'monasticism' comes from the Greek word monos meaning 'alone' and is linked to mono meaning one. Create your own definition of monasticism.
- 7 What other words might have derived from this and how do you think they are linked?
- 8 Who or what is a hermit? What is an ascetic way of life? How do they relate to monasticism? Explain how these terms can influence your understanding of who or what a monk is and does.
- 9 Explain why you think St Antony might be known as the 'Father of Monasticism'. What did he do to warrant such a title? Use evidence to justify your reasoning.
- 10 Is there anything in St Antony's life that might have compromised his solitary existence? How do you think St Antony might have dealt with such interference?
- 11 Imagine you are putting together a brief for a reality TV show based on the monastic life of St Antony. Work in pairs to present a 'day in the life of St Antony' and identify how St Antony might have lived and how he filled his day. Consider his living situation, his possessions, clothing and meals as well as his daily timetable to best inform the participants of your program how they will be expected to live. Present your findings to the class.
- 12 Scholars believed that thousands of women lived a monastic existence, yet we only know about few of them. Identify at least five reasons as to why you think this might be so.

- 13 If these women lived a solitary existence, it is highly unlikely that they gave birth to their own children, yet they were often referred to as 'Mother'. Complete a PMI chart (see below) that explores the implications of this.
- 14 In pairs, discuss Syncretica's notion that '... asceticism is not an end in itself ... 'What is she implying is the point of asceticism? How does this link with living a good Christian life? Is there an 'end' point that Syncretica and her fellow ascetics were aiming for?

Amma Syncretica describes her ascetic life this way: 'In the beginning there is struggle and a lot of work for those who come near to God. But after that there is indescribable joy. It is just like building a fire: at first it is smoky and your eyes water, but later you get the desired result. Thus we ought to light the divine fire in ourselves with tears and effort.' Create a visual image that could be used as a poster to promote this quote. You can use digital images, create a collage using mixed media, draw or paint to create an inspirational image that identifies initial pain and hardship, but finds intense joy and satisfaction.
- 15 Create another analogy that showcases the struggle and the joy that comes with sustained effort.

Plus	Minus	Interesting
List a number of positive implications and reasons these women were called mothers	List some negatives associated with calling these women mothers	List some interesting observations about these women and others being called mothers.

Church Scholars

As Christianity spread, the beliefs and practices of Christianity had to be explained to different people from all levels of society. Some of the writings of these early scholars had a great influence on the Church and its developing theology.

Saint Ambrose

Saint Ambrose (339–397 CE) was born to a Roman Christian family. His father was the prefect of Gaul, and Ambrose, after being educated in Rome in literature, law and rhetoric, was made governor of Liguria and Emilia. In 372 CE he became Bishop of Milan. Being a lawyer and governor had not prepared him for his new spiritual role so he began a lifelong study of Christianity. He wrote numerous books on theology and his writings helped people to understand their relationship with Jesus and the Church. Ambrose ranks alongside Augustine, Jerome and Gregory the Great as one of the Doctors of the Church.

He also showed great courage as a leader standing up to imperial powers. When the emperor Theodosius ordered several thousand people be killed in Thessalonica in retaliation for the death of one of his generals, Ambrose refused to say Mass in the church that the emperor attended until the emperor repented in public. Recognising Ambrose's high standing with the people, Theodosius completed several weeks of public penance. Such was the respect that the emperor had for Ambrose that he left his two sons in his care. The boys eventually became emperors – one of the West and the other of the East.

Ambrose taught that the poor should be part of the community and that giving to the poor should not be considered an act of generosity but rather that looking after the poor should be seen as repayment of resources that God had given to everyone equally.



▲ **Figure 9.13** Saint Ambrose

Saint Jerome

Saint Jerome, another famous scholar of the Church, was born in about 345 CE. As a young man he was sent to Rome to study Latin and Greek. While there he decided to be baptised at the age of 18. Jerome travelled to Gaul and then to Antioch to study, but instead of staying in the city he went into the desert where he lived the life of a hermit, praying, fasting and studying Hebrew.

After some time, he moved to Constantinople where he served as secretary to the pope.

Pope Damasus encouraged Jerome to translate the scriptures and the Psalms into Latin. While completing the translation he also taught interested men and women about the Bible. When Pope Damasus died, Jerome moved to Bethlehem where he built a monastery for religious men and several convents for women.

While in Bethlehem, Jerome continued to translate the Bible which was in Hebrew and Greek into Latin. The translation, which took 15 years to complete, was known as the Vulgate, and quickly became the most commonly used version. One thousand years later at the Council of Trent (1545–63), St Jerome's Latin translation of the

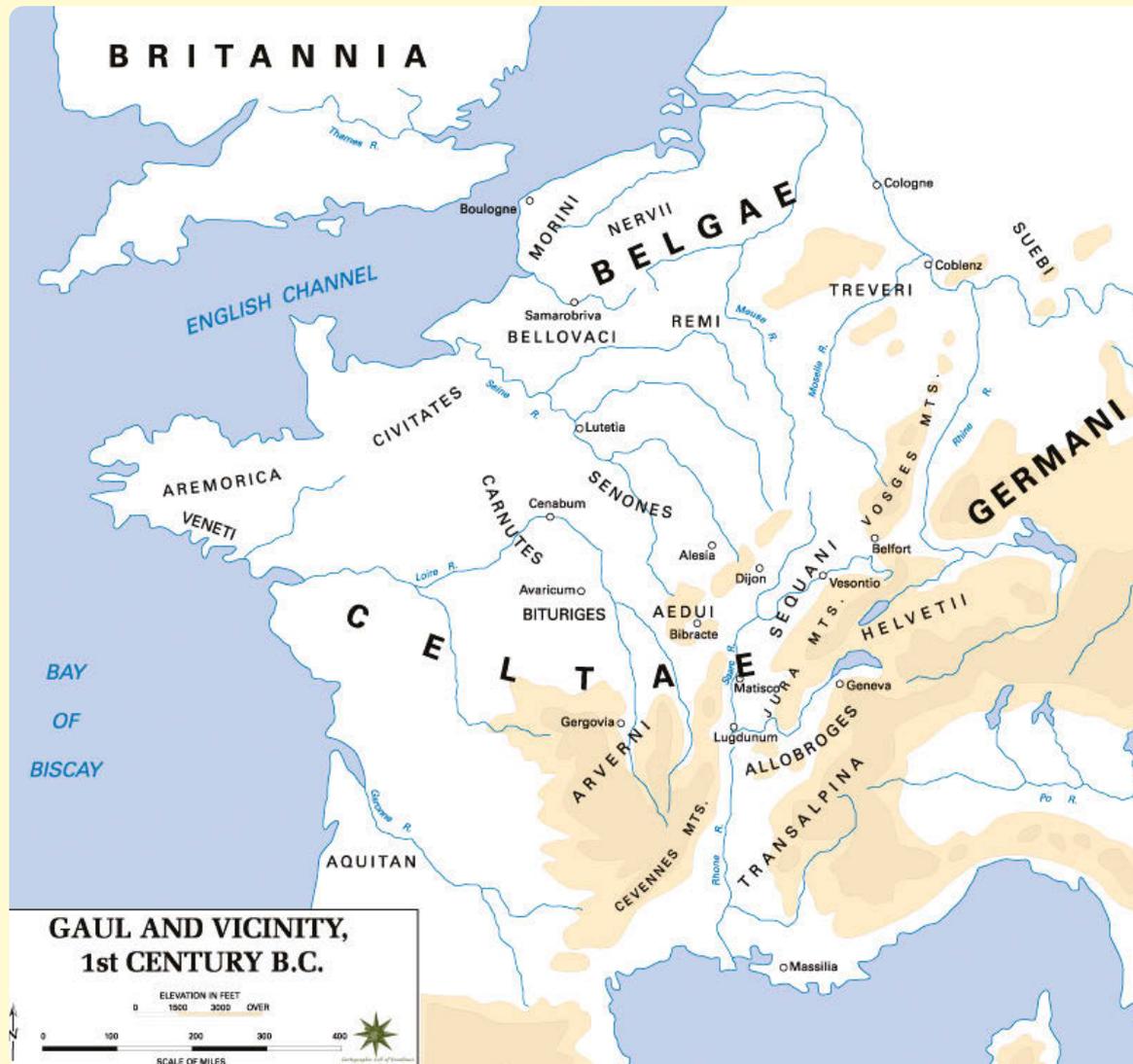
Bible became the official version of the Bible for the Catholic Church. Jerome also wrote many other scholarly works and is remembered for his life as a hermit and his significant contribution made to translate the Bible.

▼ **Figure 9.14** Artist's impression of Saint Jerome



ACTIVITY 9.10

During the time of St Ambrose and St Jerome, the land in and around Europe was divided and governed differently from today. The Roman Empire had control over a vast territory of land known as Gaul.



▲ **Figure 9.15** Map of Gaul

- 1 On the map of Gaul in Figure 9.15, write in the names and locations of modern countries that were included in the territory of Gaul.
- 2 Look closely at the map of Italy in Figure 9.16 and identify the four main areas where St Ambrose spent his time. Number them according to the time he was present and prominent in the areas.
- 3 Describe the relationship between Ambrose and Emperor Theodosius. Why was Ambrose so angry with Theodosius and what did he do about it?
- 4 What leadership qualities did Ambrose possess? You may need to do a little research to find out more about him.
 - a Make a list of Ambrose's qualities and traits and compare these with the list made by a partner.
 - b Select a current, prominent leader in your community and list their attributes and qualities.
 - c Using both lists, create a Venn diagram that allows you to compare and contrast both leaders.
 - d What conclusion can you draw about these two characters? How are they similar and how are they different?



▲ Figure 9.17 Statue of Saint Jerome

◀ Figure 9.16 Map of Italy

- 5 Design a poster that includes a motto you might associate with Ambrose. The poster should be suitable to place around your school.
- 6 St Jerome is also known as St Hieronymus. The image in Figure 9.17 is a statue of him in Bethlehem, where he spent much of his life supporting religious people and translating the Bible.
 - a Look closely at the image of Jerome. He is holding a book and a quill in his hands and there is a skull placed by his feet. Why do you think these were included in a statue to honour him?
 - b Why do you think this statue of St Jerome uses the Latin version of his name, Hieronymus? How important was Latin in the life and work of St Jerome?
- 7 What is the Vulgate? Why was it so significant for Christians?
- 8 Considering the importance of Jerome's work, do you think he is well known and recognised by the Christian community? You and a partner have been given the task of highlighting Jerome's achievements in order to celebrate and commemorate the 1600-year anniversary of his death in 2020. Consider writing a eulogy, a song or a rap, a poem or an article for the newspaper. You could also be creative and arrange a visual display of his achievements or create some activities to make students more aware of Jerome's work.

Saint Augustine



▲ **Figure 9.18** Saint Augustine

Augustine was born in North Africa. His Father, Patricius, was a Roman official and a pagan; his mother, Monica, a Christian. Augustine was a clever child but at 16 he had to leave school as his father could not afford to pay his tuition because of the burden of heavy taxes. For the year he did not attend school, Augustine led a life of self-destruction – mixing with disreputable people, drinking excessively, gambling and living a morally corrupt life. His mother was very distressed by his behaviour and prayed that he would see the evil of his ways and repent. When he returned to school he studied to be a lawyer and at the age of 18 he became a teacher.

After a year in Rome, he began teaching in Milan where he was strongly influenced by his study of Plato and his meeting with Bishop Ambrose. Slowly, under the influence of his mother and Bishop Ambrose, Augustine began to reform his life. In his book, *The Confessions*, Augustine tells the story of how he was sitting in his yard and heard children chanting a rhyme ‘take and read, take and read’. Without thinking he picked up the Bible and started to read. He opened the book at Paul’s letter to the Romans which said: ‘¹³let us live honourably as in

the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. ¹⁴Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. ¹⁴Welcome those who are weak in faith, but not for the purpose of quarrelling over opinions.’ (Romans 13:13–14:1). Reading the passage was the turning point in his life.

At the age of 33, he was baptised by Bishop Ambrose. When his mother died, he left Italy to return to North Africa where he established a monastery in his home town, Tagaste. The people of the town urged him to become a priest and four years later he was elected Bishop of Hippo. Augustine used an interesting method of preaching which was more like a dialogue than a homily: sometimes he would even ask parishioners questions to check that they understood what he was teaching them.

As well as becoming a famous preacher, Augustine wrote many scholarly works and his writings addressed and corrected three heresies. The first was the Manichaen heresy which said that there was one god who created good and another god who created evil and that no one was responsible for his or her sins; the second was the Donatism which said that people had to be re-baptised each time they sinned; and the third was Pelagianism which said that people did not need grace for salvation, only self-perseverance.

As well as opposing the heresies, Augustine began to challenge the pagans in his writings. In *The City of God*, written over 12 years, he pointed out that evil always existed in the world in what he called the ‘City of Man’. The ‘City of God’, however, would come in the next life where everything is good. The task of Christians, he argued, was to live good lives to prepare for the City of God by loving God and loving their neighbour. *The City of God* helped the Christians of the time to see that they were building something good and that their story had a purpose.

ACTIVITY 9.11

DOCUMENT STUDY

Extracts from *The City of God*

'God is always trying to give good things to us, but our hands are too full to receive them.'

'What are kingdoms without justice? They're just gangs of bandits.'

'And yet, will we ever come to an end of discussion and talk if we think we must always reply to replies? For replies come from those who either cannot understand what is said to them, or are so stubborn and contentious that they refuse to give in even if they do understand.'

'Though good and bad men suffer alike, we must not suppose that there is no difference between the men themselves, because there is no difference in what they both suffer. For even in the likeness of the sufferings, there remains an unlikeness in the sufferers; and though exposed to the same anguish, virtue and vice are not the same thing. For as the same fire causes gold to glow brightly, and chaff to smoke; and under the same flail the straw is beaten small, while the grain is cleansed; and as the lees are not mixed with the oil, though squeezed out of the vat by the same pressure, so the same violence of affliction proves, purges, clarifies the good, but damns, ruins, exterminates the wicked.'

'This joy in God is not like any pleasure found in physical or intellectual satisfaction. Nor is it such as a friend experiences in the presence of a friend. But, if we are to use any such analogy, it is more like the eye rejoicing in light.'

'No man can be a good bishop if he loves his title but not his task.'

Extracts from *The Confessions*

'Thou hast made us for thyself, O Lord, and our heart is restless until it finds its rest in thee.'

'The punishment of every disordered mind is its own disorder.'

'You never go away from us, yet we have difficulty in returning to You. Come, Lord, stir us up and call us back. Kindle and seize us. Be our fire and our sweetness. Let us love. Let us run.'

'Too late came I to love you, O Beauty both so ancient and so new! Too late came I to love you – and behold you were with me all the time ...'

'For what am I to myself without You, but a guide to my own downfall?'

'For you [God] are infinite and never change. In you 'today' never comes to an end: and yet our 'today' does come to an end in you, because time, as well as everything else, exists in you. If it did not, it would have no means of passing. And since your years never come to an end, for you they are simply 'today' ... But you yourself are eternally the same. In your 'today' you will make all that is to exist tomorrow and thereafter, and in your 'today' you have made all that existed yesterday and for ever before.'

- 1 What do you think Augustine meant when he wrote 'God is always trying to give good things to us, but our hands are too full to receive them'?
- 2 The sentences 'What are kingdoms without justice? They're just gangs of bandits' refer to the need for law and order. Rewrite this phrase in everyday language to convey its strong imagery of what happens when justice is not in a community. Examine this phrase in the context of the whole passage; could there be other interpretations of the phrase? Consider images related to God.
- 3 The paragraph that begins 'Though good and bad men suffer alike ...' contains many images.
 - a For each of the following words write how they are described in this paragraph.

Word	Image
gold	
chaff	
grain	
wicked	

- b What are these images being used to describe?
 - c What point do you think Augustine is trying to make about people in this paragraph?
- 4 The last sentence notes 'No man can be a good bishop if he loves his title but not his task.' What do you think Augustine is hinting at with this statement?
- 5 Examine the whole extract. What is Augustine noting about people? Write a 50-word response.
- 6 The extract uses words such as 'he' and 'men' to describe both women and men. Contemporary writers would use inclusive language terms such as 'people' or 'individuals' to include both genders. Choose a sentence that uses 'he' or 'men' and rewrite this sentence using inclusive language.

Mission to the Celts

In the north-west of the Roman Empire, in about 430 CE, Saint Patrick brought Christianity to the people of Ireland. Not a great deal is known about Saint Patrick's early life except that he grew up on his father's farm near the west coast of Britain. His father was a deacon as well as a government magistrate. One day when Patrick was about 16 years old, Irish pirates captured him and took him to Ireland. For the next six years he was held as a slave in Ireland before escaping and returning home.

While in Ireland he learnt the Celtic language of the Irish. He also learnt that the people worshipped the gods of the sea and forest.

When he escaped and returned to Britain he became a priest and then returned to Ireland as a missionary. In 432 CE, when he was about 40 years old, he was made a bishop. In Ireland, Patrick initiated a new approach to spreading the Christian faith: he established monasteries all over Ireland. At first, the monks were from Gaul but gradually

Irish men joined the ranks and more monasteries were built. The monks taught the people to read and write. Monks and nuns also copied manuscripts, embellishing them with beautiful calligraphy – the manuscripts were called illuminations.

Many legends exist about Patrick including how he had magical powers stronger than the Druids, and how he banished all the snakes from Ireland. Patrick also used the shamrock, a three-leaf plant on one stem, to teach the people about the **Trinity**.

Regardless of the legends, Patrick brought Christianity to Ireland and in turn many Irish Christians have worked as missionaries in various parts of the world.

Trinity
a formal doctrine of Christianity which states that God is one but there are three persons in one God (Father, Son and Holy Spirit)



◀ **Figure 9.19** Artist's impression of Saint Patrick

ACTIVITY 9.12

The Book of Kells is an illuminated manuscript of the Gospels created in a Columban monastery in Ireland in approximately 800 CE. It is a masterpiece of calligraphy and illumination and is regarded as Ireland's national treasure. The decoration combines traditional Christian iconography with ornate swirling images which include people, animals and mythical beasts along with Celtic knots.

You can view the Book of Kells by searching the Trinity College Dublin Library digital collections at: <http://cambridge.edu.au/redirect/?id=6850>

The statements below are attributed to St Patrick. Select one of the statements and create an illumination using calligraphy and traditional Irish Christian iconography.

Create a display of your class's illuminations.

Christ with me,
Christ before me,
Christ behind me,
Christ in me,
Christ beneath me,

Christ above me,
Christ on my right,
Christ on my left,
Christ when I lie down,
Christ when I sit down,
Christ when I arise,
Christ in the heart of every man who thinks of me,
Christ in the mouth of everyone who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.

Be still and know that I am God.
Be still and know that I am.
Be still and know.
Be still.
Be.

I pray to God to give me perseverance and to deign that I be a faithful witness to Him to the end of my life for my God.

Pope Leo the Great

At the same time that St Patrick was working in Ireland, Leo the Great was elected pope in 440 CE in Western Europe. Born into an Italian aristocratic family, he was known as a leader and mediator prior to his election as pope because he had been called to settle a dispute between a Roman general and the Roman governor of Gaul. He is most famous for having convinced Attila the Hun to turn back from invading Italy in 452 CE. As a priest, he was renowned for his short but eloquent sermons and people would crowd into churches to hear him speak. Leo's theological writings are focused on the person of Jesus the Christ and his role as mediator and saviour. At this time, the pope was referred to as a Pontifex Maximus, a title previously used by Roman emperors to indicate their role as high priests in Roman religion. Assigning the title Pontifex Maximus to Pope Leo signalled his powerful role as a statesman, spiritual leader, administrator and scholar.

Many theologians at the time were trying to explain the Incarnation, that is, God becoming human in the person of Jesus. Some overemphasised the humanness of Jesus while others overemphasised the divinity of Jesus. A council of bishops was called to settle the dispute but they could not reach agreement, so in 451 CE Pope Leo called over 500 bishops together in the town of Chalcedon near Constantinople to discuss the issues and to reach agreement on a formal teaching related to the Incarnation. This meeting of bishops became known as the Council of Chalcedon.

Not all the bishops agreed with Pope Leo's position on the issue and some of the Christian leaders from Syria and Ethiopia split from the main group of Christians and formed separate churches: the Jacobite Church and the Coptic Church. Another decision of the Council of Chalcedon which was to have a lasting effect occurred when some bishops declared the Bishop of Rome as pre-eminent among all the Christian bishops and

elevated the Bishop of Constantinople as second in authority. Leo objected to the moving of the Bishop of Constantinople up the hierarchical order ahead of the Bishops of Antioch and Alexandria because it would give the Roman Emperor who lived in Constantinople greater authority, even providing him with the opportunity to interfere in Church affairs. This decision resulted in five centuries of dispute between the Christians of the West, led by the pope, and the Christians of the East, led by the patriarch of Constantinople.

Christian East and Christian West

After the Council of Chalcedon in 451 CE, the Christian Church was divided into the Greek-speaking Eastern Church with its leader the Patriarch located in Constantinople and the Latin-speaking Western Church with its leader the pope situated in Rome. The Roman Empire was under increasing barbarian attack and the government was finding it difficult to maintain power. The role of

the pope (the Bishop of Rome) grew and Pope Leo's leadership became more influential, especially in maintaining order and peace in the Empire.

The Empire Crumbles

The Christian Church grew rapidly from the years 200 to 400 CE, but between 450 and 700 CE the Roman Empire disintegrated. Barbarian invasions destroyed the Roman social, political and economic fabric of society and Europe was divided into areas ruled by local kings who often fought with their neighbours. By the mid-400s the Angles and Saxons from northern Europe were landing on the shores of the British Isles, pushing the Celtic Romans to the west.

Italy was invaded several times and its final defeat was after a revolt in the Roman army when Odovacar, from one of the Germanic tribes, became commander in chief. Odovacar, king of the Goths, deposed the Western emperor in 476 CE and sent the royal seal and robe to Constantinople, saying there was no need for a second emperor in the

West. Odovacar ruled the West, governing in the name of the Eastern emperor to whom he pledged loyalty. He ruled for 17 years before being killed by Theodoric, king of the eastern Goths, in 493 CE.

Theodoric ruled Italy for 36 years. He gave his retired soldiers land and lived alongside the Romans in fairly peaceful conditions even though their customs were very different. The main difference was related to religious belief. The Romans were allied to the Church of Rome but Theodoric and the Goths were Arians – people who denied the divinity of Jesus.



◀ Figure 9.20 Map of early Christianity

Clovis

Clovis ruled the Franks who lived north of the Rhine River in the area we now know as Germany, Holland, Belgium and France. His army defeated a number of Frankish kings and several Germanic tribes as he marched into Gaul, defeating the Roman army of Goths. Clovis was married to a Christian princess and he learnt much about the Christian faith from her. In 496 CE he was baptised by Bishop Remy in Rheims. On the day he was baptised, 3000 of his soldiers were also baptised. Clovis used the Church to help him bring stability to his subjects: it provided a moral code and a unifying set of religious rituals.

About 10 years later, Clovis defeated the Goths in southern Gaul and he made the town of Paris the capital. Catholicism spread through the tribes that had once been Arians. The conversion of Clovis and the Franks had a huge influence on the rise of Christendom, that is, Christianity, as the dominant organisational and cultural force in society.

Justinian the Last Emperor

Justinian ruled over the Byzantine Empire from 527 to 565 CE. He is famous for setting up a uniform code of law throughout the Empire and for constructing very large church buildings in Constantinople. His reform of civil law, which took seven years to produce and is known as the Justinian Code, is based on Christian values and customs at the time. Originally written in Latin, it became the basis of European law. Some of the new laws were: a father could not send his children into slavery to pay his debts; women could own property in their own name; and women were protected from being easily divorced by their husbands.



▲ **Figure 9.21** Hagia Sophia

Justinian was famous for rebuilding the Hagia Sophia (Holy Wisdom) Church which had been destroyed by fire. Ten thousand people worked for more than five years to build a magnificent place of Christian worship. When the Ottomans invaded Constantinople in 1453 it was converted to a mosque, and today it is a museum in the centre of the renamed city of Istanbul.

9.5 Conclusion

From the beginning of the Jesus movement which began after the Resurrection of Jesus to the mid sixth century, the Christian Church spread to many parts of the world. The beliefs, values and practices of Christianity were influenced by the ancient societies of Greece, Rome and Egypt, and the Church experienced periods of rapid growth and expansion as well as persecution. What we learn from studying Church history is that the Church has adapted over time and survived significant challenges while at the same time continuing to support the lives of believers.

End of Strand Activities

Liturgy and Sacraments

- 1 The Jesse tree celebrates the ancestry of Jesus and is depicted in many beautiful art forms. Instead of a Jesse tree, your class has been commissioned by the local parish priest to write a prayer that celebrates the liturgical seasons in the Church's year.
 - a Divide the class into groups and allocate each group a liturgical season.
 - b For each season, consider what symbols, colours and significant events occur. Brainstorm a list of vocabulary associated with the designated season. Use these words to write a verse of a prayer.
 - c When each group is finished, bring each of the parts together and decide on what cohesive devices or joining words you can use to link the parts.
 - d When you are satisfied with the final result, the class could pray the prayer together.
- 2 You and a colleague have been invited to host a special episode of Radio National's 'The Spirit of Things'. The topic of your show is Advent and Christmas. Use the free online program Audacity to create your radio show with a partner. Look at the information in this chapter and give an overview of the emergence of Advent and Christmas, as well as other traditional aspects associated with these times. Do some research about how these are celebrated today – has the significance of Advent and Christmas changed in modern society. If so, how?

People of God

- 1 The Catholic Church has existed for many centuries and is hierarchical in its distribution of power. Design a graphic representation of the organisation of the entire Catholic Church to represent how all people play a significant role within the church.
- 2 You have explored the roles of many of the Church's hierarchy and examined the contribution of many individuals in Australia and Queensland, in particular. Look at people in your local parish and explore who they are and what roles they play. In groups, consider either your local parish or your school context and look at what roles exist and who occupies those roles. You may wish to take photos and interview a variety of individuals who contribute to your community. Remember to look beyond the 'official' roles too – consider the everyday people who are present and contribute in many different ways. When you have collected your information, construct a pamphlet or a PowerPoint presentation

to showcase your findings. Alternatively, you may approach the school or parish and ask if you can publish your findings in the weekly newsletter.

- 3 Your parish is joining a statewide campaign to promote vocations and life in the priesthood. You have been commissioned to design a visually appealing fact sheet that can be distributed in your parish and that might entice people to look into dedicating their life to God by either becoming a religious or a priest. Use the information in this section and the following sites to create your flyer:

<http://cambridge.edu.au/redirect/?id=6835>

<http://cambridge.edu.au/redirect/?id=6836>

When designing, consider how you are going to make your handout aesthetically appealing as well as informative.

- 4 Archbishop Duhig is the longest serving Church leader in Australia to date. He is also credited with building many churches in the Brisbane Diocese. Conduct some research to discover some of the many achievements that Archbishop Duhig achieved while Archbishop of Brisbane. Find the name of two churches in Brisbane that were established by Archbishop Duhig.



▲ **Figure 9.22** Archbishop of Brisbane James Duhig, around 1930.

Church History

- 1 The countries surrounding the Mediterranean Sea are associated with many people and events in the history of Christianity. Modern-day Turkey, for example, has a strong association with early Christianity – especially cities such as Nicaea and Ephesus. The Religious Education department at your school would like to design a school trip for students to visit some of the holy sites associated with the early Church. Your task is to design an appropriate travel itinerary for the 15 days. Choose significant sites within one country or a couple of countries that are close to each other. Write a brief explanation about the chosen sites and why you think it would be important to include them in the itinerary. At this point in the planning the school is more concerned with the students visiting significant sites related to early Christianity than how to get there and the accommodation.
- 2 International Women’s Day is a major event in the calendar. This year your school would like to highlight women who made a significant contribution to the history of the Early Church. This chapter has mentioned women such as Priscilla, Lydia and Amma Syncletica of Alexandria who are but a few of the women of significance within the history of the Early Church. Conduct some

research to find other women of significance in the Christian Church. Design a series of posters that contain images of the women, a brief biography of the women and details of their significance to Christianity. Display your posters in your classroom or around your school.

- 3 Your local area is set to have a new Catholic Primary School open in the coming 12 months.

The administration behind the school is asking for local submissions in relation to important figures within Church history after whom the school might be named.

Create a digital submission about Paul that features segments on the following:

- an annotated map showing where he travelled
- an overview of his work and teachings in *three* key places. (What happened to him there? Who did he encounter?)
- key people in Paul’s life
- Paul’s letters.

Within each section, you must refer to biblical excerpts in order to illustrate Paul’s significance.

Create your digital submission using a program such as Prezi.



▲ **Figure 9.23** The ancient city of Ephesus in Turkey was the site of many important events in the history of Christianity.

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Christian Life



CHAPTER 10

Moral Formation



10.1 Morality

Each religious tradition encourages its followers to live their life according to the beliefs, traditions, rituals and customs of the tradition. Catholic Christianity encourages people to have faith and to believe, and it also encourages people to demonstrate by their life and actions that the message of God is central to their lives. The next three chapters explore three key areas of Christian life: moral formation (how people live out belief in God in their ordinary everyday lives); mission and justice (what they do to care for others and to ensure that all elements of society treat people justly); and prayer and spirituality (the ways believers nurture and develop their spiritual selves in order to live a good Christian life).

The Curriculum strand 'Christian Life' encompasses three areas:

- Moral Formation
- Mission and Justice
- Prayer and Spirituality.

Moral people choose right rather than wrong and do good rather than evil. They act morally because they want to, not because they are forced to do so. Catholic Christian morality is focused on living according to the message of Jesus and God's call to all people to be what they are created to be. One of the goals of Catholic Christian morality is for people to have a positive effect on the society in which they live.

The Catholic Church tries to assist its members to make the presence of Jesus felt in the world in a real and concrete way. It does this through the Church's teaching, preaching and liturgy. As believers, Catholics listen to the Church as a moral guide and they try to live their lives according to the teachings of the Church.

In other words, they are guided by the laws of the Church and their conscience when they make decisions.

Figure 10.1 ▶

Our conscience reflects the kind of person we are.



Conscience

'Conscience' is a frequently used word but is often misunderstood. In the story of *Pinocchio*, the Blue Fairy and Jiminy Cricket tell Pinocchio to let his conscience be his guide.

ACTIVITY 10.1

Watch this clip from the movie *Pinocchio*:

<http://cambridge.edu.au/redirect/?id=6837>

What do you think is meant by the saying 'always let your conscience be your guide'?

Conscience is the ability we have as human beings to know what is good and right and to make decisions according to the Word of God. Conscience is the capacity of a person to make up their mind themselves regarding what ought to be done. There are three important elements to 'conscience':

- making a decision
- for and by yourself
- about what *ought* to be done.

In the past, it was thought that conscience was only a part of the will or intellect, but today we understand conscience to be an expression of the whole person, so conscience includes how we think and feel as well as the attitudes we form about all aspects of our life.

Formation of Conscience

A person's conscience is formed through their religious education both at school and in the family. Conscience reflects their values and how they live their life in the light of those values. When making decisions people are influenced by a number of internal and external 'voices'. Internal voices can come from our own preferences, memories, motivations and desires. External voices may include family, friends and the media. A good conscience is developed over a lifetime and is shaped by who we are and what and how we choose.

A Christian person's conscience is formed in dialogue with several sources including personal experiences; family, friends and experts in the field; the teachings of the Catholic Church; and the sacred texts of Christianity. People usually make decisions based on the beliefs they live by and the habits they form from the principles they have learnt throughout their lives.

One of the first steps in becoming a good moral person is to investigate your moral integrity. Moral integrity involves not only knowing what is right or wrong but also doing what is right. Having moral integrity means that you know that it is wrong to steal; it also means making a conscious decision that you will not steal.

ACTIVITY 10.2

Respond 'agree' or 'disagree' to the following statements:

- 1 Honesty is the best policy.
- 2 It is all right to damage other people's property as long as no one gets hurt.
- 3 It is all right to cheat if no one knows about it.
- 4 Reputation is more important than character.
- 5 Following your conscience is not the same as doing what you want to do.
- 6 People in public office have more of an obligation to be honest than other people.
- 7 The use of illegal drugs is seriously wrong for an individual.
- 8 Swearing shows how mature you are.
- 9 Binge drinking is fine if you do it on the weekend.
- 10 Buying stolen property is all right because you did not steal it.

Your relationship with others . . .

- 1 It is all right to take revenge on someone.
- 2 It is all right to make fun of someone.
- 3 It is all right to get even if you can.
- 4 Reading someone else's email or mail is wrong.
- 5 Talking unfairly or dishonestly about someone is all right if they are not present.
- 6 The care of the poor, the aged and the disadvantaged in society is an obligation of society and individuals.
- 7 It is okay to boo sports players and officials who make decisions you do not like.
- 8 Destroying another person's reputation is not as serious as stealing his/her credit card.
- 9 Parents do not need as much love shown to them as children do.

Conscience Case Study Franz Jägerstätter

Franz Jägerstätter was born in St Radegund, Austria in 1907. In 1936 he married Franziska Schwaninger. He was the first person in his village to purchase a



▲ **Figure 10.2** Franz Jägerstätter

motorbike and for his honeymoon he and his new wife rode the motorbike to Rome – a feat unheard of at the time.

In 1940, Jägerstätter was drafted into the Nazi army and attended a six-month training camp. He returned home determined not to participate in the military and he failed

to respond to conscription letters which were sent to him. His family and friends urged him to comply with the conscription letters but he refused, saying

‘I believe God asks me to live by my conscience’. His refusal to collaborate with what he believed to be ‘evil’ resulted in his arrest and imprisonment by the Nazis for sedition. From prison he wrote:

‘The true Christian is to be recognised more in his or her works and deeds than in his or her speech. The surest mark of all is found in deeds showing love of neighbour’. At the age of 37 he was beheaded for refusing any collaboration with the Nazis.

For discussion:

- Should you always follow your conscience?
- Should you follow your conscience even if it costs you?
- Should you refuse to participate in actions which you know are wrong?
- Should you follow your conscience even if it costs your life?
- Do you think Franz’s behaviour was appropriate?

10.2 Making Moral Decisions

Moral choices are not made in a vacuum: they are made by people who see the world in a certain way because they have become a particular kind of person.

We make moral decisions on a daily basis.

Occasionally these decisions may be earth-shattering and require great thought and prayer and possibly even research and seeking advice; other decisions fit more into the routine of daily life and are made very quickly.

The STOP Method

When making important decisions which require deep thought and careful analysis, it is helpful to apply a method of decision-making known as STOP.

S – Search out the facts

T – Think about alternatives and consequences

O – Others – how do my actions affect others and have I consulted others with expertise in the area?

P – Pray for God’s guidance in making the decision.

The STOP method of decision-making is grounded in the teachings of the Bible, the life of Jesus, great teachers of the Church and centuries of examples of good people choosing to do good rather than evil.

The first task in moral decision-making is to ask five key questions: who, what, when, where and how. These questions help to uncover the three key aspects of every moral decision: the moral object (what); the motive or intention (why); and the circumstances (who, when, where and how).

Moral Object – What

It is impossible to make an informed moral decision without knowing what you are talking about and all the facts about the issue. Therefore, it is important for people to understand all the information related to the issue.

Motive or Intention – Why

Motive, our reasons for doing something, can make all the difference in judging if it is right or wrong. In the legal system, for instance, punishment is often based on the motive for performing an action, that is, whether an evil action is the result of a calculated decision or an accident. For instance, there is a difference between a student accidentally bumping someone and causing them to fall over and hurt themselves and a student bringing a knife to school to purposefully harm another student.

Circumstances – Who, When, Where and How

The particular circumstances of a situation may not affect the morality of an action, but they may affect the degree to which the action is considered right or wrong. For instance, at the school swimming carnival the teacher tells the students to get out of the pool, but you notice that a student is struggling to stay afloat and you dive back into the pool to assist the student.

An important component of Catholic moral decision-making is the intention of the action. It is wrong to do something evil to bring about good results. For example, ending war is a good thing but to do so with the use of nuclear weapons which destroy defenceless human life could be considered immoral; relaxation is good but to achieve it through the use of recreational drugs is wrong. Regardless of the intention or circumstances, some actions are always wrong. These include rape, child abuse, human trafficking and torture.

ACTIVITY 10.3

Before making a moral decision it is important to seek the advice of others. Rank the following list using the scale provided.

- A – often helpful to me
- B – occasionally helpful
- C – not very helpful
- D – never used

- 1 Parents or caregiver
- 2 Teacher
- 3 Counsellor
- 4 Internet search
- 5 Bible reading
- 6 Group of friends
- 7 Books or magazines
- 8 Asking for God's help through prayer
- 9 Expert in the field
- 10 Searching for teaching of the Catholic Church on the matter



▲ **Figure 10.3** The use of nuclear weapons on Hiroshima and Nagasaki during World War II was intended to end the war, but was it a moral decision?

ACTIVITY 10.4

Applying the STOP Method

Apply the STOP method to the following scenario:

Your best friend makes you promise not tell anyone about what (s)he is about to tell you. You promise to keep the secret and that you will never tell anyone else about it. After gaining your confidence your friend reveals that they are using recreational drugs. To support their habit they have decided to try to sell drugs to other members of your class and school community. (S)he would like you to try the drugs.

Individually respond to each of the focus questions below.

- 1 What issues are involved in the case?
- 2 What would you do if this happened to you?
- 3 In light of the STOP approach, what should you do?
- 4 What if you did nothing? What if you told someone? Would that be betraying your friend? Would telling a teacher be for the greater good of your friends and school?

Share your responses in a group of four.

10.3 Personal and Social Sin

As human beings we often promise more than we deliver. We like to think that we are perfect but in fact we often fall short of perfection: this is part of being human. In the first Genesis creation account (Genesis 1:1–2:4) we see that when God created humankind, people were ‘very good.’ The second Genesis creation account reminds us that sometimes people fail to live up to their ideals and they alienate themselves from God and other people. This alienation from God is known as sin.

Sometimes people focus solely on themselves and forget about God and other people. Sin is a failure to respond to God’s love. In the Christian Scriptures, people sin when they do not respond to the love of God by loving their neighbour as they love themselves.

Basically there are two broad forms of sin: personal sin and social sin. Personal sin includes individual acts or attitudes that prevent people from responding to the love of God. Social sin is the collective and combined effect of the destructive consequences of humanity’s selfish choices. World poverty is one example of social sin. Each time we purchase a Coke rather than donate food to the St Vincent de Paul food collection or we purchase cheap clothing made by workers who are underpaid we contribute to the social sin of poverty. Social sin is more destructive than individual sin because it affects so many people. We can think the problem is too big to solve rather than attempting to make at least some personal changes to begin to change the situation.



▲ **Figure 10.4** There are two types of sin: social and personal.

ACTIVITY 10.5

In 2008, the Vatican's regent of the Apostolic Penitentiary in Rome, Bishop Gianfranco Girotti, provided a list of social sins of the 21st century. The list includes:

Drug abuse

Polluting the environment

Contributing to widening divide between rich and poor

Excessive wealth

Creating poverty

Select one of the social sins and explain *what* it is and *why* you believe it has been included on the list. To do this, you will need to answer the following questions and prompts.

Question/Prompt	My response
Which modern social sin am I selecting?	
What do I already know about this?	<i>You may list your ideas or put them into a mind map.</i>
What information do I need to discover to broaden and deepen my understanding of what it is? Where can I find this information? What does my school library have on this topic in general? Are there any databases that will help me with my search? Are there any <i>credible</i> websites that will give me a Catholic perspective?	<i>Add the information to the mind map, keeping in mind that you need to acknowledge the sources you used to obtain your information.</i>
Consider what you would identify as the main reasons this has been included as a social sin.	
For every action, there is a corresponding consequence. Identify the action(s) involved and possible consequences of the social sin you have been investigating.	Action(s): Possible consequence(s):
Bring together all the information you have gathered and attempt to create a concise response to the original question.	Briefly explain what the social sin is: Briefly explain why it is a social sin:
Conclude your work by creating one or two sentences that could be used to explain your modern social sin.	There are several reasons why _____ is considered a social sin, particularly _____ and _____ because the consequence for a large group of people is likely to be _____.
When you have completed all your research and explanation, you could create a small poster for use in your school to help others to understand why such an issue is considered a social sin.	

Personal Sin

Consider the following scenario:

Hannah is new at school and she has had a lot of trouble fitting in and making new friends. She is lonely and misses her old friends and wishes to be back at her old school with people she knows.

Joe and Lara are popular students in Hannah’s class and are involved in the same sporting groups that Hannah attends, so Hannah decides to ask them if she can hang out with them. At training Hannah approaches Lara and Joe and asks if she can join them, but instead of responding to her request, Lara and Joe just walk away from her and continue their conversation, laughing as they retreat.

Hannah is determined to have them like her, so she goes through Lara’s sports bag and takes her phone, intending to arrive at school the next day announcing that she has ‘found’ Lara’s missing phone and make herself the hero in the situation. Unfortunately, Patrick witnesses Hannah’s actions and reports this to his teacher at school and Hannah is called to the principal’s office to explain herself. Answer the following questions.

<p>As stated above, ‘Personal sin includes individual acts or attitudes that prevent people from responding to the love of God.’ In this scenario, where can you identify individual acts or attitudes that may prevent people from responding to the love of God?</p>	
<p>Identify the actions of each of the four characters. What could be identified as a sin?</p>	<p>Hannah: Lara: Joe: Patrick:</p>
<p>Explore the intentions of each character. What does the known or implied intention tell us about the sin?</p>	<p>Hannah: Lara: Joe: Patrick:</p>
<p>Select one of the characters and identify how they might have avoided a sinful action by ‘loving their neighbour like themselves’.</p>	
<p>Imagine you are Hannah immediately before you decide to remove Lara’s phone from her bag. Using the STOP method, identify what Hannah could have done by going through this process.</p>	<p>S: Search out the facts. What objective information might be useful here? T: Think about alternatives and consequences. What other options are available to Hannah? O: How do my actions affect others and have I consulted others with expertise in the area? P: Pray for God’s guidance in making the decision. Write a short prayer that might be useful for Hannah at that point in time.</p>

10.4 Conclusion

Becoming a moral person takes practice: every action and decision a person makes shapes who they are and who they are to become. Developing an informed conscience requires becoming educated in the Christian Scriptures and Catholic teaching and

paying careful attention to how individual decisions are made. The STOP method is one explanation of the process the Catholic Church recommends for making moral decisions.

CHAPTER 11

Mission and Justice



11.1 Justice

Throughout the centuries, Christians have tried to live their everyday lives according to the words and example of Jesus. The Catholic Church has a rich tradition of formal teachings about justice, which emerges from the strong teachings about justice in the Hebrew Scriptures and the works and teachings

of Jesus in the Christian Scriptures. In addition to sacred texts, the Catholic Church has a long history of teaching about and initiating change for justice and teaching how the principles of justice should be applied in everyday life. This body of teaching is called Catholic Social Teaching (CST).

11.2 Catholic Social Teaching (CST)

Catholic Social Teaching (CST) is grounded in the Bible and developed in the light of the experiences of people in many different cultures. In analysing social, political and economic issues, CST provides a set of key principles which can be used to evaluate situations, policies and approaches used in contemporary society. CST also provides guidelines for action.

Catholic Social Teaching, the formal teaching on social justice which exists within the Church, is developed through a series of documents, from Pope Leo XIII's *Rerum Novarum* (1891) 'Of New Things' which examined working conditions in industrialised countries and insisted on workers' rights; to Pope John XXIII's *Pacem in Terris* (1963) 'Peace on Earth', which responded to the imminent threat of nuclear war and suggested a framework for the rights and duties of individuals, public authorities and the world community; to *Laudato Si'* (2015) 'On Care of Our Common Home' which

Pope Francis addressed to 'every person living on this planet'. Pope Francis asks all people to pay particular attention to the environment, asking 'What kind of a world do we want to leave to those who come after us?'

Over the past 125 years since CST emerged, a number of key themes or principles have been identified. These principles are: Option for Poor and Vulnerable, Human Dignity, Stewardship of Creation, Subsidiarity and Participation, the Common Good and Solidarity.

▼ **Figure 11.1** How we treat others is an important factor in CST.



Themes of Catholic Social Teaching

- 1 *Option for the Poor and Vulnerable* – A basic test for society is how it treats its most vulnerable members. The poor and vulnerable should be the highest priority for all in society. All public policy decisions should be examined for how they affect the poor. The option for the poor means that one of the first questions asked when decisions are being made is ‘How will this affect the poor?’ The option for the poor is an essential part of society’s effort to achieve the common good and the common good can only be achieved if the needs of the poor and those on the margins of society are considered and met.
- 2 *Human Dignity* – Because all people are made in the image and likeness of God, human dignity is at the heart of Catholic Social Teaching. All people have immeasurable worth and dignity and each human life is sacred. This equality of all people before God means that we should not think of anyone as being less than us just because they are different, from a different culture or place, or because they believe something different from us. The principle of human dignity means that CST takes a strong position on the whole of life issues such as how people with disabilities are supported, how global inequality affects people and how civil and legal rights of all people are respected.
- 3 *Stewardship of Creation* – Catholic tradition insists that we show respect for the Creator by exercising stewardship of creation by caring for the earth. The goods of the earth are gifts from God and intended for the benefit of everyone. How we treat the environment is a measure of stewardship. We are entrusted with caring for the gifts of creation and preserving them for future generations.
- 4 *Subsidiarity and Participation* – According to CST, everyone has the right to participate in the economic, political and cultural life of society. It is wrong for a person or group to be excluded unfairly or to be unable to participate in society. The principle of human dignity requires that all people be assured of a minimum level of participation in community. According to the principle of subsidiarity, decisions should be made at the lowest level possible – that is, a decision which can be made at a local level should not be made at a national level.
- 5 *Common Good* – As human beings we are both sacred and social people. We achieve our fulfilment within community, so how society is organised – its economy, law and policy – directly affects human dignity and how individuals are able to grow and flourish within community. While it is very important to love our neighbour, we are also required to have a broader view of life and to take responsibility to contribute to the good of the whole of society, to contribute to the common good.
- 6 *Solidarity* – Catholic Social Teaching proclaims that we are our brothers’ and sisters’ keepers! We are one human family, whatever our national, racial, ethnic, economic or religious differences. Authentic development must respect and promote the personal, social, economic and political rights of people and nations. It must avoid the extremes of underdevelopment on the one hand and super-development on the other hand. Solidarity means recognising that we live in an interdependent world: what I do affects others.

Catholic Social Teaching is not a list of dos and don’ts. CST is a set of signposts and questions to guide us in the choices we make and how we think and act towards our world. The aim of CST is to bring about a just and fair society which benefits all people. One way of doing this is to focus on the common good.

11.3 Common Good

As people we can only reach our full potential if we work to promote and protect the good of society as a whole. The good is ‘common’ because it is something which is of benefit to the community as a whole; therefore all people are obligated to work towards making the common good a reality. Sometimes the common good is misunderstood to mean the common desires or interests of the majority. The common good is not the ‘combined good’. It is not simply a matter of adding up all the good and getting the average so all people are equal. The pursuit of the common good entrusts, both to the government and the Church, care for the greatest good of all people, not just the greatest possible number of people. No individual is excluded from the common good. Therefore, the common good is also linked to the ideas of human dignity and authentic and integral human development, making them central aims of all societies.

▼ **Figure 11.2** The common good is for the benefit of the whole community.



In Pope Benedict VI’s encyclical (letter to the whole Church) *Caritas in Veritate* (2009) ‘In Charity and Truth’ he said:

‘To desire the common good and strive towards it is a requirement of justice and charity ... The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them. Every Christian is called to practise this charity, in a manner corresponding to his/her vocation and according to the degree of influence s/he wields in the [state]. This is the institutional path, we might also call it the political path, of charity no less excellent and effective than the kind of charity which encounters the neighbour directly ...’ (no. 7)

Belief in God is not just about the individual and their private relationship with God; it is much broader and includes how people treat each other and how individuals use their gifts and talents in the service of others for the common good. The common good applies to all levels of society and it is the responsibility of all people to work towards the common good.

ACTIVITY 11.1

Below are extracts from the 2015 document *Laudato Si'* which Pope Francis addressed to 'every person living on the planet'. Read each extract carefully and respond to the questions.

We have come to see ourselves as her lords and masters, entitled to plunder her [the earth] at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail' (*Rom 8:22*). (*Laudato Si'* #2)

1 In your own words explain the message contained in the quote from *Laudato Si'*.

2 Why does Pope Francis believe that the earth is the most 'maltreated of all of the poor'?

3 How is care of the earth an important aspect of the common good? Provide an example to support your response.

The continued acceleration of changes affecting humanity and the planet is coupled today with a more intensified pace of life and work which might be called 'rapidification'. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity. (*Laudato Si'* #18)

4 What does Pope Francis mean by 'rapidification'?

5 Why does Pope Francis say that rapid change is not good for human development, sustainability or the common good?

6 What implications might rapid change have on the poor in our society or the world?

7 What types of changes have occurred in recent history that have had a negative impact on developing countries?

Greater scarcity of water will lead to an increase in the cost of food and the various products which depend on its use. Some studies warn that an acute water shortage may occur within a few decades unless urgent action is taken. The environmental repercussions could affect billions of people; it is also conceivable that the control of water by large multinational businesses may become a major source of conflict in this century (23) (*Laudato Si'* #31)

8 How could a shortage of water lead to conflict in the future?

9 Pope Francis suggests that large multinational businesses may control water and its flow in the future. How could this occur? What would be the implications for everyday people?

10 To what extent does the control of natural resources destroy the essence of the common good?

These are signs that the growth of the past two centuries has not always led to an integral development and an improvement in the quality of life. Some of these signs are also symptomatic of real social decline, the silent rupture of the bonds of integration and social cohesion. (*Laudato Si'* #68)

11 Identify and list some of the 'advances' that have occurred in the past 200 years that have caused environmental issues. Provide evidence as to how these have caused problems for people and impacted on the common good.

12 Pope Francis notes that advances in the past 200 years have led to a decline in social cohesion. In relation to the common good, what does he mean by this statement?

A change in lifestyle could bring healthy pressure to bear on those who wield political, economic and social power. This is what consumer movements accomplish by boycotting certain products. They prove successful in changing the way businesses operate, forcing them to consider their environmental footprint and their patterns of production. When social pressure affects their earnings, businesses clearly have to find ways to produce differently. This shows us the great need for a sense of social responsibility on the part of consumers. (*Laudato Si'* #206)

13 Pope Francis notes that individuals boycotting certain products can be a powerful tool in bringing about change. Identify some products or practices that people have boycotted or protested against because they were damaging many people or the common good.

14 How does effective consumer responsibility promote the common good?

15 If consumers do not act responsibly, how will this impact upon the poor and disadvantaged in our world?

16 Considering the amount of disposable waste that is being generated in the world at the moment, what implications will this have on future generations?

Extracts from *Laudato Si'*



▲ Figure 11.3 Pope Francis greets the crowd in St. Peter's Square

11.4 Charity and Justice

Closely linked to the common good is an understanding of charity and justice. Charity is a short-term response to an immediate need, while justice is a long-term solution addressing the cause of the problem. As a way of examining the distinction between charity and justice, we will investigate various responses to world hunger.

Widespread hunger is a violation of justice and destroys the common good. One way communities try to address the issue of hunger is to collect non-perishable food for the poor. Unfortunately, sometimes with the best of intentions, people actually perpetuate the root causes of hunger by not addressing the cause of the problem. Responding to the immediate need of people who are hungry is important, but it is also important to investigate why people are hungry and what is causing the problem. Prior to organising a food drive, it is important to ask the following questions so that issues of charity and justice are appropriately addressed.

- How does the food collection balance charity with justice?
- How does the food collection create greater awareness of hunger in the local community and move people to work to promote change for justice?

- How does the food drive not only provide food but also build relationships with those suffering hunger?

Food Security Case Study

Food security means that all people at all times have access to sufficient, safe, nutritious food to maintain a healthy and active life (WFS 1996). In many countries, serious health problems exist because people do not have access to sufficient quantities of food on a consistent basis, nor do they have access to appropriate or nutritious food because of poor sanitation and inadequate water supplies.

CST challenges people to transform unjust systems to ensure that human dignity, the common good and the integrity of creation are respected. In order to bring about change, we need to learn as much as possible about food security around the world so that all people have adequate food.

Fact File 1: What is food security?

A person is food secure when:

- (s)he has access to a supply of culturally appropriate food that is adequate for a healthy and productive life
- (s)he is recognised as being entitled by right to the food.

People are hungry when they do not get enough food to supply the nutrients, carbohydrates, fats, proteins, minerals and water for active and healthy lives and when they do not get enough calories.

The average person needs a minimum calorie intake of 2350 calories per day. In Australia, the average person consumes 3350 calories per day. In Africa, some women consume only 800 calories per day.

- Consider the above information.
- What does 'culturally appropriate food' mean? Provide an example.
- What is necessary for a humane quality of life in terms of food security?
- How does the information challenge our current patterns of giving food to the poor?



▲ **Figure 11.4** Serving food to the hungry is an act of charity.

ACTIVITY 11.2

In groups of six, explore the following questions.

- 1 Where is there hunger in your local community?
- 2 What specifics do you know about it?
- 3 Where is there hunger in the world?
- 4 What specifics do you know about it?
- 5 What have you seen or heard about proposed solutions to the problem locally and globally? There is enough food produced in the world for everyone to have adequate access to food.
- 6 Generate a list of reasons why people may not have access to adequate food.
- 7 Twenty per cent of the world's population consumes 80 per cent of food produced.
What does this statistic tell us about people's food consumption?

Fact File 2:**What does Catholic Social Teaching say about access to food?**

The following is a summary of ideas related to hunger and access to food from a selection of CST documents from 1891 to the present.

On the Condition of Labour (1891) affirms that people have basic rights including rights to food, clothing, shelter and a living wage. (Pope Leo XIII)

Christianity and Social Progress (1961) calls for a restructuring of social relationships based on the principles of CST and calls on the global community to eradicate hunger. (Pope John XXIII)

Peace on Earth (1963) emphasises that all people are entitled to civil, political, social and economic rights and that the 'universal and inviolable' rights include the right to food. (Pope John XXIII)

The Development of Peoples (1967) focuses on economic rights and the economic wellbeing of all people. It admonishes the world community for violating the rights of poor people as they suffer from the ravages of hunger. (Pope Paul VI)

On Human Work (1981) affirms the dignity of work and places work at the centre of social questions. It states that agricultural work is the basis of all healthy economies. (Pope John Paul II)

On Social Concern (1987) emphasises that economic development must respect all the economic, social, political and civil rights of human beings. It highlights food insecurity, ecological concerns, the world's limited resources and the need to respect nature. (Pope John Paul II)

One Hundred Years (1991), marking the centenary of *On the Condition of Labour*, affirms the right to work in a way that makes wise use of the world's resources. It points out that the high level of unpayable debts of poor countries is one of the causes of hunger in developing countries. (Pope John Paul II)

In 2002, Pope John Paul II wrote in an address to the World Food Summit: 'We must raise both the political will and the financial resources to fight hunger. The international community has repeatedly declared that it is dedicated to the eradication of poverty. Eliminating hunger is a vital first step.' (June 2002 World Food Summit)

Caritas in Veritate (2009) states: 'The right to food, like the right to water, has an important place within the pursuit of other rights, beginning with the fundamental right to life ... Today the subject of development is also closely related to the duties arising from our relationship to the natural environment. The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole ... Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other' (Pope Benedict XVI)

Laudato Si' (2015) says that the earth is our common home and a gift to us. Therefore, all people have responsibility to care for the earth so that we leave the earth no worse off for future generations. It also says that excessive use of natural resources by wealthy nations severely impacts on the poor nations, causing their people to suffer from hunger and a lack of access to clean water. (Pope Francis)

ACTIVITY 11.3

- 1 In groups of three or four create an infographic for each CST document listed in Fact File 2, highlighting the main idea(s) of each. The name of each document, the year and the pope's name should be included somewhere in the visual.
- 2 Carefully examine the visuals created. In your own words, provide a summary slogan which captures the essence of what CST says about hunger and food security.

Fact File 3:**What does the United Nations say about food security?**

1945 The Food and Agriculture Organization (FAO) is established in order to raise levels of nutrition and standards of living and to improve agricultural productivity in rural populations.

1948 The UN writes the Universal Declaration of Human Rights which says that all people should have the right to work, education, food and shelter.

1966 The UN adopts the International Covenant on Economic, Social and Cultural Rights which recognises the fundamental right of all people to be free from hunger.

1974 The UN World Food Conference proclaims that 'every man, woman and child has the inalienable right to freedom from hunger and malnutrition in order to develop their physical and mental faculties'.

1979 The UN adopts the *Convention of the Elimination of All Forms of Discrimination Against Women*. It highlights the role of women in nutrition, food production, food security, sustaining the environment and family welfare.

1979 The first FAO World Conference on Agrarian Reform and Rural Development (WCARRD) is held. One hundred and forty-five governments adopt the Peasant's Charter which states that agrarian reform is imperative to solve the hunger and poverty of the world.

1981 The first UN World Food Day is held on 16 October by more than 150 countries to draw people's attention to food security for all.

1989 UN adopts the Convention on the Rights of the Child which protects children, including their right to health and nutritious food.

1994 The UN publishes the *Declaration on Human Rights and the Environment* which focuses on the rights to a healthy environment and to safe and healthy food and water.

2002 World Food Summit reaffirms the right of people to have access to safe and nutritious food. The goal was to halve the number of undernourished people in the world by 2015.



▲ **Figure 11.5** Access to food and water is a right.

ACTIVITY 11.4

- 1 What does 'agrarian' mean? Provide an example.
- 2 What is the difference between providing food because it is a right and providing food when it is an act of charity?
- 3 What difference does it make to the provider?
- 4 What differences does it make to the receiver?
- 5 Why is it harder to ensure rights than to encourage charity?
- 6 CST is working for justice including human rights. What does this mean in practical terms for people working for charity and justice?

Fact File 4: World hunger

- **Some 870 million people** in the world do not have enough food to lead a healthy active life. That is about one in nine people on earth.
- The vast majority of the world's hungry people **live in developing countries**, where 12.9 per cent of the population is undernourished.
- Asia is the continent with the most hungry people – two-thirds of the total. The percentage in southern Asia has fallen in recent years, but in western Asia it has increased slightly.
- Sub-Saharan Africa is the region with the highest *prevalence* (percentage of population) of hunger. One person in four there is undernourished.
- Poor nutrition causes **nearly half (45 per cent) of deaths** in children under five – 3.1 million children each year.
- One out of six children – roughly 100 million – in developing countries is underweight.
- One in four of the world's **children are stunted**. In developing countries the proportion can rise to one in three.
- If **women** farmers had the same access to resources as men, the number of hungry in the world could be **reduced by up to 150 million**.
- 66 million primary school-age **children attend classes hungry** across the developing world, with 23 million in Africa alone.
- WFP calculates that **US\$3.2 billion** is needed per year to reach all 66 million hungry school-age children.

Sourced from: WFP.org



▲ **Figure 11.6** Many children in sub-Saharan Africa are undernourished due to famine.

ACTIVITY 11.5

Using the statistics in Fact File 4 and further information you might find online, construct a poster that raises people's awareness about the problem of hunger in the world. Include appropriate visuals as well as information.

Fact File 5: Women and food

Today, almost 870 million people are victims of hunger. CST teaches that we should make a special option for the poor and that we should promote the common good. The way in which world markets are structured does not reflect these principles. There is little support for rural farmers in most of the developing world. Women are uniquely impacted by this reality as they most often provide food and income for their families through agriculture.

Focus on Africa

In many African countries women provide:

- 70% of agriculture workers
- 60–80% of labour to produce food for homes and for sale
- 100% of the processing for basic food stuffs
- 80% of food storage and transport from farm to village
- 90% of hoeing and weeding work
- 60% of harvesting and marketing activities.

ACTIVITY 11.6

Given the evidence above, what conclusions can you draw related to the role of women in food production and food security? Construct a short paragraph (50 words) which summarises the evidence so far.

Fact File 6: Women and food production

Women have always played an important role in traditional systems of agricultural production and are responsible for half of the world's food production. While women produce half of all agricultural goods, they own less than 2 per cent of the land; only a small amount of agricultural technology and training is catered to a woman's schedule, necessities or experiences. Without land, credit or training, women lack the resources necessary to increase productivity on the land they cultivate. A recent study found that if women farmers had the same access as men to agricultural resources, production on these farms could increase by 20–30 per cent, reducing hunger significantly.

Making changes so that women have more equitable access to agricultural technology and financial support is one way of responding through justice rather than charity. Looking at the source of the problem and making systemic changes to address the root causes of the issue is a justice-based response.

Ten reasons why empowering women is such an important part of food security.

- 1 Drought, war and other crises related to governments undermine food security and nutrition. Women are more likely than men to be affected, and their access to aid can be undermined by gender-based discrimination.
- 2 Women have less access to improved seeds, fertilisers and equipment.
- 3 Providing women farmers with more resources could bring the number of hungry people in the world down by 100–150 million people.
- 4 Across the world 85–90 per cent of the time spent on household food preparation is women's time.

- 5 In some countries, tradition dictates that women eat last, after all the male members and children have been fed.
- 6 When a crisis hits, women are generally the first to sacrifice their food consumption in order to protect the food consumption of their families.
- 7 Malnourished mothers are more likely to give birth to underweight babies. Underweight babies are 20 per cent more likely to die before the age of five.
- 8 Around half of all pregnant women in developing countries are anaemic. This causes around 110 000 deaths during childbirth each year.
- 9 Research confirms that, in the hands of women, an increase in family income improves children's health and nutrition.
- 10 Education is key. One study showed that women's education contributed 43 per cent of the reduction in child malnutrition over time, while food availability accounted for 26 per cent.



▲ **Figure 11.7** Women produce half of all agricultural goods but own less than 2 per cent of the land.

ACTIVITY 11.7

- 1 What is gender-based discrimination?
- 2 How would you describe the role of women as it relates to food security?
- 3 What needs to change so that food security is achieved?

The more we learn about issues relating to the common good such as food security and hunger, the more questions we can ask about our own food consumption, food preparation and food supply. We can also bring to public attention the problems faced by more than half the world's population and we can begin to identify solutions that promote the common good and human dignity for all.

11.5 Action for the Common Good

There are a number of methods which can be used to analyse issues related to justice and the common good. These methods help people to reflect on what is happening in society, what issues need to be addressed and what action might be taken as a result of the analysis. In this section we will explore one method of analysis called See, Judge, Act.

See, Judge, Act

The See, Judge, Act approach was developed by the Belgian Cardinal Joseph Cardijn (1882–1967) who founded the Young Christian Workers and the Young Christian Students movements. Cardijn used to say ‘We are always at the beginning’, and his method is about continually experiencing a situation; reflecting on and analysing it in the light of the scriptures and the teachings of the Catholic Church; and then having evaluated it, taking non-violent action to restore, alleviate or change the situation. In order to act well, he said, it is necessary to see and judge well.

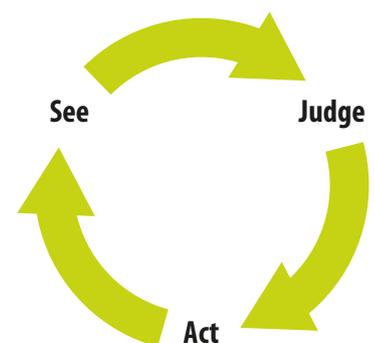
The See, Judge/Reflect, Act approach can be applied in the following manner.

- 1 See – explore facts of events/situations
 - Where did it take place?
 - Who was involved?
 - What actually happened?
 - Who is affected and in what way(s)?
 - How often does this occur?
 - How does this issue affect us locally?
 - How did the situation affect those involved?
 - What was said? Why did this happen?
 - Why did people act as they did?
 - What are the causes and consequences of what happened?
 - What experience or knowledge of this issue do I have?
 - What are my concerns or questions about this issue/situation?

- 2 Judge/Reflect – examine the rights and wrongs relevant to the situation, taking note of what has been examined in ‘See’
 - Should this situation be happening?
 - What are the implications of the issue or situation?
 - How do they affect me? Others? Wider society?
 - Do you think this is right? What makes it right or wrong?
 - What can I/we do to address the situation?
- 3 Act – ways of responding and acting individually and as a group
 - Is there anything you/we can do, no matter how small, to improve the situation?
 - Is there anything more we need to find out?
 - How can we do this?
 - Is there anyone we can influence to improve things?
 - What action are we going to take?

Once you have completed the three-step process, it is helpful to review your actions to see what you have learnt from the process. In reviewing the actions, you might consider:

- Did we carry out the action?
- Did we achieve the original purpose? Did it change the situation of the person(s) who originally brought the situation to our attention?
- What difficulties did we come up against?
- What effect did our action have on us and on others?
- What did we learn from the action?
- How did we feel before? During? After?
- Is there anything we would do differently?
- Is there any further action we can take?



▲ **Figure 11.8** The See, Judge, Act approach

ACTIVITY 11.8

1 Read the following newspaper article from the Sydney Morning Herald.

Milk wars: Farmers lash out at Woolworth's AFL dairy ad

The Sydney Morning Herald, 27 May 2015

Jared Lynch

It's no secret that Queensland's AFL teams the Brisbane Lions and Gold Coast Suns are struggling. It's also no secret that the state's dairy farmers are doing it tough, with many exiting the industry in the past four years.

But with Woolworths becoming the AFL's official white-milk sponsor, and declaring in its accompanying advertisement that its stores are 'proud supporters of Australian farmers', the Queensland dairy industry wants to know how the supermarket chain is backing up its claim.

The AFL sponsorship is for the same product that Woolworths slashed to \$2 for two litres and \$3 for three litres more than four years ago.

The discount, part of the milk wars, came after rival Coles cut the price of its private-label milk to \$1 a litre on Australia Day 2011, sparking nationwide criticism from dairy farmers, who said the pricing was unsustainable and would squeeze the margins of dairy processors.

A spokesman for Queensland's peak dairy body, Queensland Dairyfarmers' Organisation (QDO), said since the milk wars began – coinciding with severe floods – 130 farmers have quit the state's dairy industry, leaving a total of 455.

'This has meant a huge loss of fresh milk for Queensland and our state is now short of producing fresh milk for itself across the year,' the QDO spokesman said.

While national milk production is up 2.9 per cent in the 12 months to April, Queensland's production has plummeted 5.9 per cent in the same period, Dairy Australia says.

'Queensland Dairyfarmers' Organisation always encourages consumers to think twice about putting \$1 milk in their supermarket trolley,' the QDO spokesman said.

'Branded milk has a real and positive impact for farmers and will maintain consumer choice and product innovation into the future.'

A Woolworths spokesman said the supermarket doesn't set the price dairy processors pay farmers and its private-label milk accounted for 4 per cent of Australia's total milk pool, so 'farmgate milk prices are driven by other much larger factors'.

Australian Dairy Farmers president Noel Campbell said while international prices determined farmgate prices mainly in Victoria and Tasmania – which export about half their production – the fact that the supermarkets hadn't changed the price of fresh milk in four years was a concern.

'We are still concerned that it's still \$1 a litre because if you have an inflation rate of 2 or 3 per cent, it's now equivalent to about 87¢ a litre,' Mr Campbell said.

'That's an absolute no-no as far as we are concerned because there's no upside. Everyone else in the community gets an upside.'

Mr Campbell said Australian Dairy Farmers was also concerned the discount would hinder product innovation from processors.

‘There is not likely to be much innovation, given they have squeezed margins for processors. If they want to look at extended shelf life or some other innovation, they aren’t likely to do it because there isn’t the money to do it.’

In February 2014, Woolworths launched its Farmers Own brand, which bypasses milk processors, with the supermarket chain buying the product directly from farmers.

Mr Campbell said while Woolworths was correct in saying it was helping farmers through this initiative, it was a limited market.

‘In NSW, I think there are seven farmers involved, in Queensland I think there are two farms involved so as far as any upward pressure in pricing, it’s not really happening because of the number of farmers involved,’ he said.

‘Yes, they are right in saying they’re helping out a dairy farmer but it’s not [helping] the mainstream industry.’

But a Woolworths spokesman said its private-label milk was ‘great value for our customers.’

‘We have recently signed a number of long-term agreements with processors to give them and farmers certainty and allow them to invest in their businesses,’ the spokesman said.

‘Woolworths is very proud to be the official milk of the AFL. Milk is one of our most important products and we’re very proud to be able to feed fresh talent by working with the AFL to promote the game in communities, particularly in rural and regional areas.’

The spokesman said Woolworths was committed to supporting farmers in a range of agriculture industries.

‘Around 96 per cent of our fresh fruit and vegetables are Australian grown, as is 100 per cent of our meat,’ the spokesman said.

‘All our Select frozen vegetables are Australian grown and sourced through Simplot in a long-term supply agreement, and our Select deciduous tinned fruit is also Australian grown and supplied by SPC Ardmona.’

- 2 a Earlier in this chapter you were introduced to the See, Judge, Act model. This model can assist in analysing and evaluating a situation, especially an issue that involves social action and the common good.
Apply the See, Judge, Act model to the issue highlighted in the article.
- b After analysing and evaluating the situation, do you think that Woolworths should be the official white-milk sponsor of the AFL? Justify your response with five points from your answers in Question 1a.
- c This article highlights the difficulties that can occur with sponsorship. As a concerned Christian, list five points that a potential club should consider when taking on a sponsor so that the common good is achieved.

- 3 Consider the following scenario:

A small coastal town in Australia has recently been devastated by a very bad storm. The town lost its electricity and water supply. The main bridge into the town was washed away by flood water. Addressing the townspeople, the mayor made it very clear that everyone in the town was to be rationed with bottled water and fuel. People in the town could borrow a generator for two hours a day.

One of the townspeople became very irate at this announcement, declaring:

‘I think this is ridiculous. I don’t want rationed water and fuel. I have plenty of money and can pay for my fuel and water needs. I have two fridges and a freezer full of food. I also need power for my electric hot water and stove.’

continued ➤

ACTIVITY 11.8 *continued*

This outburst prompted a very quick response from other townspeople who were also irate at not having access to more services. Some townspeople believed that those living in the caravan park should get very little as their caravan park was owned by the local council and they were getting very cheap rent.

- a Thinking about the attributes of the common good, apply the See, Judge, Act model to this scenario to identify the key issues.
- b The role of the mayor is an important one in a community. Create a role-play in which you respond to the irate townspeople and their demands for more services. In your response consider the key issues in the scenario and the attributes of the common good.
- c As a class, discuss why there are people in some communities who do not want to think about the common good and only consider their own needs.



▲ **Figure 11.9** In an emergency decisions need to be made for the common good, not just for individual interests.

- 4 Orange Sky Laundry is an initiative by two young men, Lucas Patchett and Nicholas Marchesi, who were awarded Young Australians of the Year 2016, to give dignity to homeless people through a mobile laundry service. Follow this link to read more about the organisation: <http://cambridge.edu.au/redirect/?id=6840>
 - a Using the See, Judge, Act model, brainstorm what types of situations may have led these two young men to identify this need with homeless people.
 - b How is their service an example of the attributes of the common good?
 - c Go to the project page of the website. On this page the two founders note the following:
The song Orange Sky by Alexi Murdoch has been a major inspiration behind this project. 'In your love, my salvation lies' and 'I had a dream I stood beneath an orange sky, with my brother standing by' are lyrics from the song. How is this project a suitable example of working for the common good?
 - d Look up the lyrics to the song Orange Sky by Alexi Murdoch. What is this song saying about the common good? How was it a source of inspiration for the founders of Orange Sky Laundry?



▲ **Figure 11.10** Young Australians of the year 2016, Nic Marchesi and Lucas Patchett, with one of the Orange Sky laundry vans

11.6 Conclusion

Concern for the common good is a basic principle of Christian morality. According to the teachings of the Catholic Church, Catholic Christians are called to help bring about the presence of God on earth. One way to do this is to act to remedy injustice. It is important to analyse links between life and faith so that there is a continuing and dynamic interaction between education, reflection and prayer, and action when working for justice. Some of the following ideas may be helpful when focusing on food security and the common good.

- Complete a media search on issues which related to the common good.
- Support Catholic services such as Caritas and St Vincent de Paul who work with people who are marginalised by society.
- Write to local, state and national leaders requesting them to support policies and programs that help solve the underlying causes of hunger and food security so that legislative change can be made.
- As an act of charity, organise regular food drives for the hungry in your community.
- Volunteer or offer support to a local group that provides food to the hungry, for example, Rosies Food Van or St Vincent de Paul.
- Reflect on what you have learnt about the causes of hunger and share these with others.
- Work towards making a systematic change to achieve justice.

CHAPTER 12

Prayer and Spirituality



12.1 Prayers

Prayer involves talking and listening to God either as an individual or gathered together with others as a community. Prayer is essential to a spiritual life just as air is essential for life.

The word 'prayer' comes from the Latin word *precari* which means to ask or request. While we might think of prayer as asking God for something, it is more precisely a conversation with God. Through prayer people open themselves to the presence of God and they can be more consciously present to the needs of the whole world. Prayer and reflection help people to focus and to discern their role in working with God to bring about a more just and equitable society.

The act of praying is the recognition of the presence of God in the world. Praying strengthens people's relationship with God and reminds them of the presence of God in their lives and the lives of others. The Catholic Church recommends that people pray frequently. There are a variety of ways to pray including praying using words, actions, music, silence, nature and symbols. When people pray they can draw on the rich tradition of scripture as well as the formal prayers of the Catholic Christian tradition such as the Sign of the Cross, the Our Father and the Hail Mary.

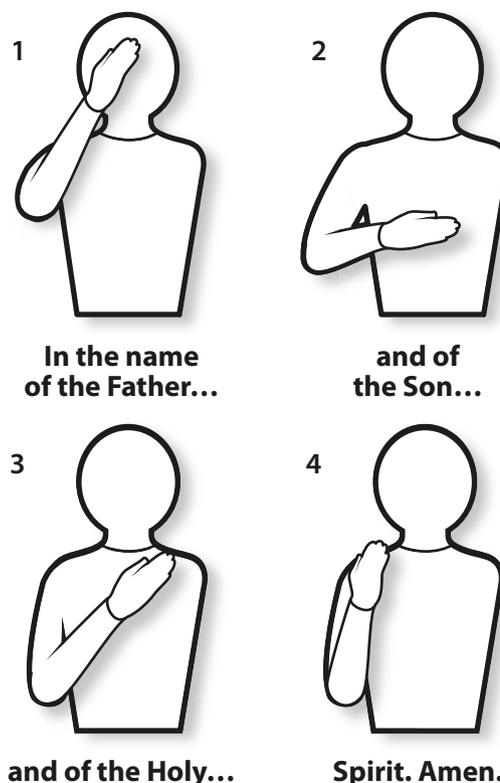
12.2 Formal Prayers

Sign of the Cross

The Sign of the Cross is a prayer which combines both words and physical action on the part of the believer. As a statement of faith, the Sign of the Cross states the fundamental belief of the doctrine of the Trinity that God is one but with three persons or expressions of God: God the Father, Creator; God the Son, Redeemer; God the Holy Spirit, Sustainer. The actions performed while praying the words 'In the name of the Father, and of the Son, and of the Holy Spirit, Amen' are also significant because they trace the shape of a cross across the body of the person, reminding them that Jesus died on the cross for the reparation of the sins of all people.

The actions which accompany the Sign of the Cross are completed using the right hand. The person touches their forehead while saying 'In the name of the Father'; then they touch their chest while saying 'and of the Son'; and then they touch their left shoulder followed by their right shoulder saying 'and of the Holy Spirit' before joining the hands while saying 'Amen'. The hand posture for the Sign of the Cross is slightly different for Eastern Rite Catholics who hold their thumb, forefinger and middle finger together as a symbol of the Trinity.

Roman Rite Catholics do not group the fingers together – the fingers are extended and together.



▲ Figure 12.1 Sign of the Cross

Our Father

The *Our Father*, also called the *Lord's Prayer* and the *Pater Noster* in Latin, is an ancient prayer coming from the New Testament. Two versions of the prayer occur in the Gospels: one in Matthew (6:5–13) and the other in Luke (11:1–4).

▼ **Table 12.1** Two versions of the Our Father

Matthew 6:9–13

⁹Pray then in this way:

Our Father in heaven,
hallowed be your name.

¹⁰Your kingdom come.

Your will be done,
on earth as it is in heaven.

¹¹Give us this day our daily bread.

¹²And forgive us our debts,
as we also have forgiven our debtors.

¹³And do not bring us to the time of trial,
but rescue us from the evil one.

Luke 11:1–4

He was praying in a certain place, and after he had finished, one of his disciples said to him, 'Lord, teach us to pray, as John taught his disciples.'²He said to them, 'When you pray, say:

Father, hallowed be your name.

Your kingdom come.³

Give us each day our daily bread.

⁴And forgive us our sins,
for we ourselves forgive everyone indebted to us.
And do not bring us to the time of trial.'

In Matthew, the first three of the seven petitions are addressed to God and the following four are related to human concerns.

During the Middle Ages, lay brothers who could not speak Latin used to say the Lord's Prayer up to 100 times while the monks who could read Latin would pray the Divine Office. To count the prayers they used pebbles which eventually developed into beads strung on a cord – an early version of the prayer beads Catholics now use for the rosary which includes the Lord's Prayer followed by 10 Hail Marys.



▲ **Figure 12.2** Praying with a rosary

Hail Mary

The Hail Mary, also called *Ave Maria* in Latin, is a well-known prayer within Catholic Christianity. The Hail Mary incorporates two verses from Luke's gospel: 'Hail, full of grace, the Lord is with you' (Luke 1:28) and 'Blessed are you among women and blessed is the fruit of your womb' (Luke 1:42). The Gospels, when translated into Greek, used the word 'Hail' as a greeting which means 'rejoice' or 'be glad'. In the 12th and 13th centuries the prayer consisted of only these two phrases with the addition of the name Mary after 'Hail'.

Today, the prayer consists of three parts: the first is based on Luke 1:28; the second is from Luke 1:42 which recounts Mary's visit to her cousin Elizabeth and the third part, which does not come from scripture, is a petition asking Mary to pray for all people.

Hail Mary

Hail Mary, full of grace. The Lord is with you.
Blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Throughout the centuries people have prayed the Hail Mary in a number of ways: as an individual prayer, as the major prayer in the rosary and as a significant part of the Angelus. Originally, the full rosary consisted of three sets of five Mysteries, with each mystery comprised of one decade or 10 Hail Marys. The 150 Hail Marys of the rosary mirror the 150 psalms.

ACTIVITY 12.1

Many musicians have set the words of the Ave Maria to music.

Listen to this recording of the Ave Maria. Close your eyes while you listen and think of the words of the prayer in English. Use the song as a prayer meditation. <http://cambridge.edu.au/redirect/?id=6841>

A modern interpretation of the Hail Mary was composed by Kerry Landry. Watch this version of the Hail Mary which includes visual images that assist to retell the story: <http://cambridge.edu.au/redirect/?id=6842>

- 1 How might the two different interpretations of the Hail Mary assist people to pray?
- 2 In groups of four or five search the internet for an interpretation of the Hail Mary or Ave Maria. Provide program notes (a brief description of the composer and the time in which the version was created) and explain why you chose this particular rendition. Share your selection with your class.

Praying with Scripture

When scripture is used for meditative prayer, one of the following forms is often used: *Lectio Divina*, Ignatian meditation or praying with icons.

Meditative Prayer

Meditation, also known as mental prayer, has a long and proud tradition within the Catholic Tradition. The word 'meditation' comes from the Latin *meditari*, which means 'to reflect' and 'to practise'. The Catechism of the Catholic Church describes meditation as the mind 'seeking to understand the why and how of the Christian life in order to adhere and respond to what God is asking' (CCC#275). Through meditation, Catholic Christians engage their thoughts and imagination in prayer. Because prayer is a relationship with God, it needs to be nurtured, and one way to do that is practise prayer on a daily basis.

Meditation or mental prayer involves the process of consciously focusing on a particular biblical passage, icon or idea which helps people to have a dialogue with God. Christian meditation requires

people to engage their mind in prayer and it is helpful to develop a routine of daily prayer. It is also helpful to set aside a consistent time for prayer and a consistent duration for the time spent meditating.

PREPARING FOR MEDITATION

When beginning a period of scriptural meditation, it is helpful to begin with a prayer such as: 'Speak, Lord, your servant is listening' (1 Samuel 3:9). Begin by becoming aware of being in the presence of God and mark the beginning of your prayer time with a gesture such as bowing or making the Sign of the Cross. Offer God all your will and actions, asking God to be present with you at this time. Open the biblical text you have selected and then:

- Read the biblical text slowly, thinking about what is contained in the text.
- Reflect on the text, noting what God wants to teach you in the text.
- Contemplate the meaning of words, phrases and sentences.
- Focus on two or three words, phrases or ideas that stand out for you.
- Welcome what God is saying to you.

- Become aware of what is going on inside you as you pray (joy, sorrow, peace, confusion, love).
- If you are distracted, gently return to the biblical text and re-read it.
- Colloquy – enter a short personal conversation with God, speak as if talking to a close friend.
- Conclude by praying a familiar prayer such as the Our Father or Hail Mary.
- Mark the end of your prayer with a gesture such as bowing or the Sign of the Cross.



▲ **Figure 12.3** Scripture is often used in prayer.

ACTIVITY 12.2

The following exercise provides one way of meditating on scripture. The meditation begins by responding to the question Jesus poses: 'What are you looking for?'

Find a quiet location and do not rush the meditation. If your mind wanders, gently return to the question 'What are you looking for?'

- 1 Begin in silence. Pray for guidance of the Holy Spirit.
- 2 Read John 1:35–38 slowly.
The next day John again was standing with two of his disciples,³⁶ and as he watched Jesus walk by, he exclaimed, 'Look, here is the Lamb of God!'³⁷ The two disciples heard him say this, and they followed Jesus.³⁸ When Jesus turned and saw them following, he said to them, 'What are you looking for?'
- 3 Allow 2–3 minutes of silence.
- 4 Read the passage again.
- 5 Allow 2–3 minutes of silence.
- 6 Consider: what are you looking for today? If Jesus asked you this question, what would you say? What are you searching for?
- 7 Spend 4–5 minutes thinking about the question, then record your response in a prayer journal.
- 8 Conclude the reflection by noticing how you felt during the exercise. Did you sense the presence of God? If so, how?

Lectio Divina

The term *Lectio Divina* is Latin and means ‘sacred reading’. It is an ancient form of prayer which describes a way of reading scripture. *Lectio Divina* developed very early in the history of the Catholic Church. Benedict of Nursia, a fifth century monk, spent much time praying the scriptures. As he prayed with the scriptures he spent a long time reading over and over the text, repeating it and allowing each word or phrase to enter his heart. This method of praying the scriptures was not invented by Benedict; rather, it was an ancient practice common in Judaism and Benedict adapted the practice for his own personal spiritual growth.

As the practice developed and became more widely used in monastic communities, a 12th-century Carthusian monk described what he thought were the four stages of *Lectio Divina*. Each stage has a name and a particular focus.

- 1 *Leggere* (reading): In this initial stage, the scripture passage is read slowly and reflectively so that the reader is able to pay particular attention to the story of the text and the words.
- 2 *Meditatio* (reflection): During this stage, the person thinks about the chosen text and ponders what God might be saying to them in the text.
- 3 *Oratio* (response): When participating in this stage, the person tries to leave aside all his/her thinking, thereby enabling God to speak to them.
- 4 *Contemplatio* (rest): In the final stage, the person lets go of all their own ideas, plans and distractions and rests within the Word of God. This is really a deep listening stage as the person listens to God and what insights might emerge from the meditation.

When praying using the *Lectio Divina* approach, people do not analyse the scriptural text as they would do if studying the text; rather, they simply allow the Word of God to speak to them so that they can experience the Word.

PROCEDURE FOR PRAYING USING *LECTIO DIVINA* AS AN INDIVIDUAL

Try the *Lectio Divina* approach. You may find it unusual at first, but like all new experiences you need to persist until it becomes a more natural way of praying.

- Select a short scripture passage, perhaps a parable or miracle story.
- Begin in silence; become still in yourself turning all thoughts over to God, letting go all concerns and worries.
- Read the passage, aloud or silently, slowly and carefully. Re-read the passage, taking note of any word, phrase or image that excites, intrigues or puzzles you. Read the passage as many times as you like.
- Choose a word, phrase or image from the passage and allow your heart to ponder it. Repeat the phrase or word like a mantra, allowing the word, phrase or image to interact with your deepest self, your memories, your concerns.
- Open your feelings and heart to the word, phrase or image and let your heart dialogue with God. Be honest with yourself and God. Consider how this word, phrase or image connects with your life. How is God present to you in this word, phrase or image?
- Rest quietly in the presence of God. Move beyond the word, phrase or image and enjoy the freedom of contemplation.

Sometimes people also like to write about their prayer experience in a journal. They might record the word, phrase or image and how it speaks to them about God and their own life.

Lectio Divina is a form of Christian meditation which is used to assist people to come into the presence of God. Often when practising *Lectio Divina*, people find their concerns, hopes, fears and relationships come to the front of their mind as they read the chosen scripture text. Through the prayer, people experience God reaching into their lives through their memories and experiences. Those who regularly practise *Lectio Divina* find it a very useful and helpful way of praying.



▲ **Figure 12.4** Prayer using *Lectio Divina* involves reading scripture and contemplation.

ACTIVITY 12.3

Use one of the following scripture passages for a *Lectio Divina* meditation:

- Visitation – Luke 1:39–45
- Parable of the Good Samaritan – Luke 10:25–37
- Ten Lepers – Luke 17:11–19
- Calming of the Storm – Mark 4:35–41.

Ignatian Meditation

We use our imaginations every day. Ignatian meditation uses imagination and envisioning to help people to pray. Sports psychologists sometimes work with athletes and get them to imagine or visualise winning their event which motivates them to achieve their goals. The same type of envisioning and focusing can also be used as a prayer technique.

The practice of using the imagination to assist people to pray began in the sixteenth century when St Ignatius of Loyola published his *Spiritual Exercises* in 1548. Originally the Spiritual Exercises were designed to be part of a retreat, but today many people use the exercises as part of their daily prayer routine. Throughout the Spiritual Exercises, people are encouraged to imagine the scene described in scripture and then during prayer to let their imagination explore that scene. In this section, we will explore one part of the Spiritual Exercises known as imaginative prayer.

IMAGINATIVE PRAYER

Imaginative prayer invites the person to enter into a scene from scripture and to use their imagination and their senses to ponder the story, to dialogue with a character in the story and to become a character within the story.

The best way to understand imaginative prayer is to try it.



▲ **Figure 12.5** Imaginative prayer invites people to imagine they are part of the action of the scriptural text.

PROCEDURE FOR PRAYING USING IMAGINATIVE PRAYER

- Begin with a short prayer asking God to be with you to guide your prayer.
- Read Luke 1:39–45 (The Visitation)
- The first time you read the text, take notice of the details of the story. Pause for a time of silence before reading it a second time. As you read it a second time, take time to visualise the story – the trip, a pregnant Mary, her cousin Elizabeth. Allow a picture to develop in your mind.
- Enter the picture in your mind. What does the road look like? How long is it? How wide? Is it rough or smooth, dusty or muddy? Join Mary as she travels over the hills to visit her cousin, Elizabeth. When she arrives, how does Mary feel? What part do you play as the scene unfolds?
- What sounds do you hear? What are Mary and Elizabeth saying? Do they speak to you? What do they say? What do you say?
- What can you smell in this space?
- Is there a taste you associate with this scene? Notice what your taste buds reveal about the scene.

- In your imagination move around the scene; touch things, people and places. Notice what sensations you experience as you imagine touching someone or something.
- Let your imagination run free in the story. Imagine what more there is in the story than what is recorded in scripture. What are you doing? What are you feeling?
- When you feel finished with the imaginative exercise, think about the meaning of the Visitation for your life. What part of the story comforts you? What insight does your imaginative prayer provide?
- End with a prayer of thanksgiving.

COMPOSITION OF PLACE

Another method of prayer belonging to the Spiritual Exercises is Composition of Place. By using this method of prayer, people place themselves in the scene rather than just think about the scene. Some people find it very helpful to use Composition of Place when praying the rosary. The various Mysteries of the Rosary provide an opportunity for using Composition of Place. The Mysteries of the Rosary provide not only a chronological timeline for the events of Jesus’ life and key teachings of the Catholic faith but also rich opportunities for imaginative prayer and the use of mantra prayers.

The Mysteries of the Rosary are listed in Table 12.2.

▼ Table 12.2 Mysteries of the Rosary

Joyful Mysteries	Sorrowful Mysteries	Glorious Mysteries	Luminous Mysteries (added in 2002)
1 The Annunciation	1 Agony in the Garden	1 Resurrection of Jesus	1 Baptism in Jordan
2 Visitation to Elizabeth	2 Scourging at the Pillar	2 Ascension of Jesus	2 Wedding at Cana
3 Birth of Jesus	3 Jesus is Crowned with Thorns	3 Descent of the Holy Spirit	3 Proclamation of the Kingdom
4 Presentation in the Temple	4 Jesus Carries the Cross	4 Assumption of Mary	4 The Transfiguration
5 Finding Jesus in the Temple	5 Jesus is Crucified	5 Mary Crowned Queen of Heaven	5 Institution of the Eucharist

Praying with Icons

Icons, special types of religious pictures, provide a rich resource for prayer. The word ‘icon’ means ‘image’, but in Christianity the word icon specifically refers to images with religious content. Most religious icons are two-dimensional images and include mosaics, paintings and enamels. An icon is not defined by its style but rather by its subject matter, meaning and use. More common in Orthodox Eastern Christianity, icons do not represent just a religious subject; they also represent religious meaning. The making of icons is considered a form of prayer and they are used to teach doctrine, morality, theology and history. When praying with icons the first thing to be conscious of is that an icon is not just a picture. Icons are windows to God: they are a sign and symbol of the presence of God.

A well-known icon within Catholic Christianity is Our Lady of Perpetual Succour. The word ‘succour’ means ‘help’, so an alternative title for the icon is Our Lady of Perpetual Help. The icon is painted on wood and originates from the thirteenth century. It depicts Mary as the Mother of God holding the infant Jesus. In the background of the image, the Archangels Michael and Gabriel are seen holding instruments of the Passion: Michael in the left-hand corner holds a spear, a wine-soaked sponge and the crown of thorns, while Gabriel in the right corner holds the cross and the nails. The artist wanted to show the infant Jesus contemplating his future death on the cross. The golden background of the icon is a symbol of the resurrection and the way the angels hold the instruments of the Passion like trophies also helps to display the triumph of Christ over sin and death.

There is much symbolism in this icon which we need pointed out to us but which the people of the time would have been familiar with. When you examine the icon carefully you can see the hands of Jesus in his mother's hands. The position of Mary's hands holding Jesus, who is represented like a small adult, and presenting him to the viewer is a symbol of Jesus' incarnation (God becoming human). In this icon Mary is presented as the *Hodigitria*, one who guides people to the Redeemer. Mary is also the person who intercedes on behalf of people and so is our help. The stars on Mary's veil are a symbol of her role in salvation as the Mother of God and the mother of all believing Catholic Christians. The Greek initials next to the head of Mary identify her as 'Mother of God', and the letters next to the head of Jesus are an abbreviation for 'Jesus Christ'. The letters on the left indicate St Michael while the letters on the right indicate St Gabriel.

Procedure for Praying with Icons

Gazing rather than looking is an important part of praying with icons. When people gaze at someone they love, they do so with the expectation that the gaze will be returned with affection. This is the approach used when praying with icons. To begin prayer using the icon Our Lady of Perpetual Succour:

- Sit in a comfortable position so that you are able to gaze at the icon.
- Let your eyes roam over the whole image.
- Gaze at the icon and allow it to gaze back at you.
- What do you see? What do you notice? What stands out for you? What questions arise as you gaze at the icon? How do you feel? Do not try to work things out – just gaze and allow love to gaze back at you.

- Focus your gaze on Mary and the Child Jesus – ponder a moment their relationship.
- Think of the life of Jesus – his ministry, death and resurrection.
- Think of Mary his mother – how did she feel as she raised him, when she watched him suffer on the cross?
- Listen for what Jesus and Mary have to say to you.
- Gaze at the whole picture again – what single word comes to mind as you gaze at this symbol of God's love?
- Is there something you want to say to Mary or Jesus?
- Ponder the image and end with a prayer of thanks.

▼ **Figure 12.6** The icon of Our Lady of Perpetual Help





▲ **Figure 12.7** Triptych: Birth of Jesus; Jesus taken down from the cross; Jesus risen from the dead appearing to Mary Magdalene

Triptychs

In religious art, a triptych is a religious image with three sections. The word ‘triptych’ is Greek – *tri* meaning ‘three’ and *ptyso* meaning ‘to fold’. Therefore a triptych is an art work which is divided into three sections that are hinged together and can be folded shut or left open on display. The middle panel of the triptych is usually the largest and it is accompanied on either side by two small works which are related to the main image. Triptychs have existed from early Christianity but they became very popular religious images during the Middle Ages.

A popular image used in triptychs is one that has Jesus in the centre and then the scene of the Annunciation either side. In the triptych, the central image is Jesus; on the left-hand side is the Angel Gabriel who appeared to Mary and told her she was going to have a child and on the right-hand side is Mary having listened to the message of the angel.

Usually mounted on wood, triptychs can be very large works which are made for churches or small images which can be used in homes. During the Middle Ages, triptychs were used as central pieces for home altars, and for people travelling they were portable images able to be easily used.

ACTIVITY 12.4

Use one of the groups of biblical references below and design a triptych related to the images:

- Annunciation, Birth, Ministry of Jesus
- Agony in Garden, Crucifixion, Resurrection.

12.3 Conclusion

People pray in a variety of ways using either formal prayers or meditation. Meditation or mental prayer has a long history within the Catholic tradition and over time a variety of approaches have been developed. *Lectio Divina*, praying with icons, imaginative prayer and the Spiritual Exercises are only a few of the approaches that may be used. Formal prayers such as the Hail Mary and the Our Father can be prayed either individually or in community with others. Formal prayers form the foundation of a relationship with God and can be used in formal prayer settings or as you travel to and from school. Developing a relationship takes time, so the Catholic Church recommends that people spend time each day in prayer.

End of Strand Activities

Moral Formation

Activity 1

- 1 Think about the characters in your favourite book, television series or movie. Recall an episode or scene where one or several characters had to make an important, possibly moral, decision.
- 2 Based on this episode or scene, assess how the character(s) behaved. What does the decision reveal about how the character(s) might have considered each aspect of STOP? Write some notes for S, T, O and P.
- 3 Did the character(s) involved in this particular scene or episode make the best choice based on the STOP method? Write a half-page evaluation. *Justify* your response by referring to specific words or actions of the character(s).

Activity 2

Newspapers and magazines are full of human interest stories. Sometimes these stories can be quite inspiring, while others are based on people's own self-promotion to the exclusion of others. Your class has been asked to find stories of people who are inspiring and have put others before themselves for a new magazine called 'Inspire'.

Some of these stories could be about people using their conscience to do good, or stories of people who saw a need and did something about it. Each person in the class needs to present a story, explain why it is suitable for inclusion in the magazine and how it can be linked to using your conscience, or using a model of good moral decision-making.

Activity 3

It is easy to say that we need to avoid 'evil' or poor choices over 'good' or positive ones; however, it is sometimes difficult to know what the right thing to do is. Institutions such as schools provide guidelines and rules that can assist people in their decision-making, thus taking an element of guesswork out of the dilemma over what is right and wrong in specific contexts.

Locate your school's 'Behaviour Management Policy'. This may also be called 'School Rules' or 'Roles and Responsibilities'.

Read through the document and identify what the specific requirements or rules of the school are. Some schools will have one or two larger, overarching rules, while some will have smaller, specific ones.

In groups of four, create a series of posters that can be used around your school that identify the explicit messages implied by your school rules. It is important that you can identify how such rules or recommended behaviours encourage making good decisions and avoid committing a personal sin. You may use the sentence below to clarify which rule you're responding to:

The rule says _____, but it actually means _____.

How might you incorporate a message of avoiding modern social sin into your school rules? Either design a poster to add to the ones you have already created or write a specific rule with justification that looks at how your school might respond to a modern social sin.

Activity 4

- 1 Read the story *Do Not Steal* at <http://cambridge.edu.au/redirect/?id=6843>
Complete the table.

Do Not Steal

What is the story about?	
How does Ken behave?	
Why do you think Ken acted the way he did?	
What regrets do you think Ken might have?	
What is the moral of the story?	
When in your life have you acted in a similar way to Ken? When have you felt guilty for a wrongdoing?	

- 2 Write an alternative ending to the story *Do Not Steal*.
- 3 Compose your own moral story about bullying and apply the STOP method of decision-making.
- 4 Share your story with the class.

Mission and Justice

- 1 Look through your local or state newspaper. You are to find two articles. One of the articles should be about an instance where the principles of Catholic Social Teaching were demonstrated.

The other article should be about a time or event that demonstrates a lack of application of Catholic Social Teaching.

Copy the following tables into your book, and record the appropriate information. In order to adequately complete the table, you will need to *analyse* and *judge* the events described in the articles.

Article 1	
Catholic Social Teaching evident in the event	Evidence that demonstrates that the Catholic Social Teachings were applied (This could be a description or a direct quote from the article.)
1.	
2.	
3.	

Article 2	
Examples of how Catholic Social Teaching was <i>not</i> applied	Suggestion of Catholic Social Principles that could have been applied and why these would have been beneficial to the events described in the article
1.	
2.	
3.	

- 2 CST is visible in our communities in a variety of ways as it has many branches that operate in our society to support and empower the more vulnerable people in the world. Often it is overwhelming to consider such global issues as food shortage and the plight of refugees. It is important to note that CST operates on a much smaller scale as well and applies to our local communities as much as it does to our global community.

Working in groups within your class, collect your local newspapers (those that are community-based and distributed weekly). Read through the newspapers and see if you can determine who the vulnerable people in your immediate community are. You may need to look beyond such papers and discover what community support groups operate within your area.

Using the 'See, Judge, Act' process, identify an unjust issue that is occurring in your community and devise a plan as to how you might respond as a class.

- 3 Your school is commissioning an icon that will represent the charism of your school. An important aspect of Christian living is the common good. Your task is to design an icon that incorporates both your school's charism and the common good.

Your school's charism will be based in gospel teachings and the good works of the founding order or Saint after which your school is named. Examine the story of the founding order or Saint and identify how your school carries on the mission and justice of the founder. Examine your school's mission statement and its social justice projects. How are the ideals of the founder related to mission and justice exemplified in the contemporary life of the school?

- ▼ **Figure 12.8** There are many support groups trying to help vulnerable people in your local community.



Prayer and Spirituality

Activity 1

- 1 You are going to conduct an investigation about prayer. In order to do so, follow these steps:
 - a Create a small survey of seven or eight questions that will be used to interview five or six of your classmates. Your survey needs to be around prayer and the role it plays in your classmates' lives. Questions on your survey should be about the importance of prayer to the respondent, which types of prayer appeals to them and why, and times/reasons they are most likely to use prayer.
 - b Conduct the survey and collate your survey results. You might like to represent them visually using a graph or chart.
 - c Do some wider internet research about the role of prayer in the lives of teenagers today.
 - d Using your research notes and your survey results, write a paragraph of 150 words that draws a conclusion about the importance of prayer for young people. The focus of your paragraph would be to answer the question 'Does prayer play an important role in the life of young people today?' Incorporate your research and survey results as *evidence*.

Activity 2

- 1 Prayer in many faiths is an essential element of faith and living. In the Christian tradition there are many prayers and ways to pray. In your life as a student at your school, prayer would be an important aspect of your daily routine. As there are many types of prayers and many ways of praying, it would be beneficial to have a repository of prayers to use within your class and school. Create a digital repository where each member of the class contributes a suitable prayer. As well as finding prayers, locate suitable images and music that can be added to the repository. If you find a suitable website this could also be added. Combine these contributions under appropriate headings. Before you begin the task, brainstorm as a class the criteria you will use to evaluate the suitability of material for your web page.
- 2 The committee for the next World Youth Day is calling on students to submit an outline of a prayer liturgy for the opening ceremony. In groups of four develop a suitable prayer liturgy and provide a rationale for why you think this is appropriate for WYD. You will also need to include a logo or icon that would be used throughout the gathering.

Activity 3

- 1 You have been tasked with creating an imaginative prayer that will be presented in PowerPoint or Prezi for the Year 7s in your class. This should be 2–3 minutes in duration.
 - In pairs, decide on the *purpose* of your prayer. Is it focused on giving thanks? On the wonder and joy of being part of God's creation? On asking for guidance and forgiveness after doing something wrong?
 - Find a passage from the Bible, a prayer or a hymn that will serve as the basis of your prayer.
 - Create the atmosphere by finding some suitable music that will play throughout your presentation. This can be one piece of music or a combination that changes in mood and pace.
- 2 Design a prayer space for Lent, Easter or Advent for your classroom. The following may be considered when designing your Marian prayer space:
 - location (inside or outside)
 - symbols and images appropriate to the liturgical season
 - music
 - decoration
 - prayer material.



Figure 12.9 Prayer is an essential element of faith and living. ▶

Glossary

antagonist

a character who acts in opposition to the protagonist; the adversary of a story's hero

Apostles

literally 'one who is sent'; a missionary of the Church in the New Testament period, usually referring to the 12 disciples that Jesus chose

Ark of the Covenant

a chest that contained stone tablets on which were written the laws of the Israelites, or their covenant with God

catechumen

an unbaptised person who is preparing for full initiation into the Catholic Church by engaging in formal study, reflection and prayer

chametz

anything made from the five major grains (barley, wheat, oats, rye and spelt) that has not been completely baked within 18 minutes after coming into contact with water. Some observant Ashkenazi Jews avoid rice, corn, peanuts and beans during Passover as these are often processed with wheat and there is a fear that wheat may be mixed in.

The Christ

Christ is the title given to Jesus after the resurrection

clergy

in the Catholic Church, males ordained to the priesthood

covenant

the sense of close relationship between God and Israel; because of this relationship each party in the covenant promises to adopt certain attitudes and behaviours towards the other

Doctor of the Church

title given to Christian theologians acknowledging their special contributions to the Roman Catholic Church

exile

separation from home or country by means of force

fascia

a wide sash worn around the waist. A fascia is not a belt but is worn above the waist between the navel and the breastbone. The end of the fascia hangs down on the left-hand side of the body.

G-d

when Moses demanded to know the name of God, God said to Moses 'Ehyehasher-ehyeh' [I am who I am, YHWH] (Exodus 3:14). Traditionally rather than uttering the sacred name, YHWH, Jews say 'Adonai', meaning 'Lord'. This respect or prohibition is expressed in English as G-d.

Gentile

a person of non-Jewish faith or ancestry

Hellenisation

the spread of ancient Greek culture over people in the lands conquered by the Greeks

heresy

belief or opinion contrary to orthodox religious (especially Christian) doctrine

hermit

from the Greek word *erémos* which means solitary

Kiddush

means 'sanctifying' or 'hallowing', a prayer of sanctification or blessing recited over wine at *Shabbat* and festival meals

laity

members of the Christian faith who are not ordained clergy

litany

repeated prayer usually asking for blessings

liturgy

the official public worship of the Catholic Church

martyr

literally means a 'witness'. One who is put to death because of his or her religion.

minyan

a quorum of 10 adult Jewish males over the age of 13

mendicant

a person belonging to a religious order who does not own personal property but lives off alms donated

monastic

relating to monasteries and associated with secluded and ascetic communities

patriarchal

relating to a social system in which men hold the majority of power and authority

promulgate

to make publicly known

protagonist

the main character or hero of a narrative

Qur'an

the sacred text of Islam. The Qur'an is absolutely central to Islam and Muslims believe the words of the Qur'an are the literal, verbal revelation of God.

Reformation

the religious movement within the Western Christian Church of the 16th century that founded Protestantism

sacrament

in general, any visible sign of God's invisible presence. Specifically, a sign through which the Church manifests and celebrates its faith and communicates the saving grace of God. In Catholic doctrine there are seven sacraments: Baptism, Confirmation, Eucharist, Penance, Marriage, Holy Orders and the Anointing of the Sick.

secular

not spiritual or religious

the Seder

the meal that is celebrated on the first night of *Pesach* (Passover); from the Hebrew word for 'order'

solidarity

acting with others and in the interest of others

tabernacle

elaborate cabinet in which the Blessed Sacrament is stored

tallit

a Jewish prayer shawl

tefillin

a pair of black leather boxes containing scrolls of parchment inscribed with verses; the arm tefillin is wrapped around the arm, hand and fingers and the head tefillin is placed on the forehead

thurible

a censer or container in which incense is burned

thurifer

the person holding the thurible

Torah

the first five books of the Jewish Scriptures (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

Trinity

a formal doctrine of Christianity which states that God is one but there are three persons in one God (Father, Son and Holy Spirit)

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