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To Know, Worship and Love

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To Know, Worship and Love

Year 9

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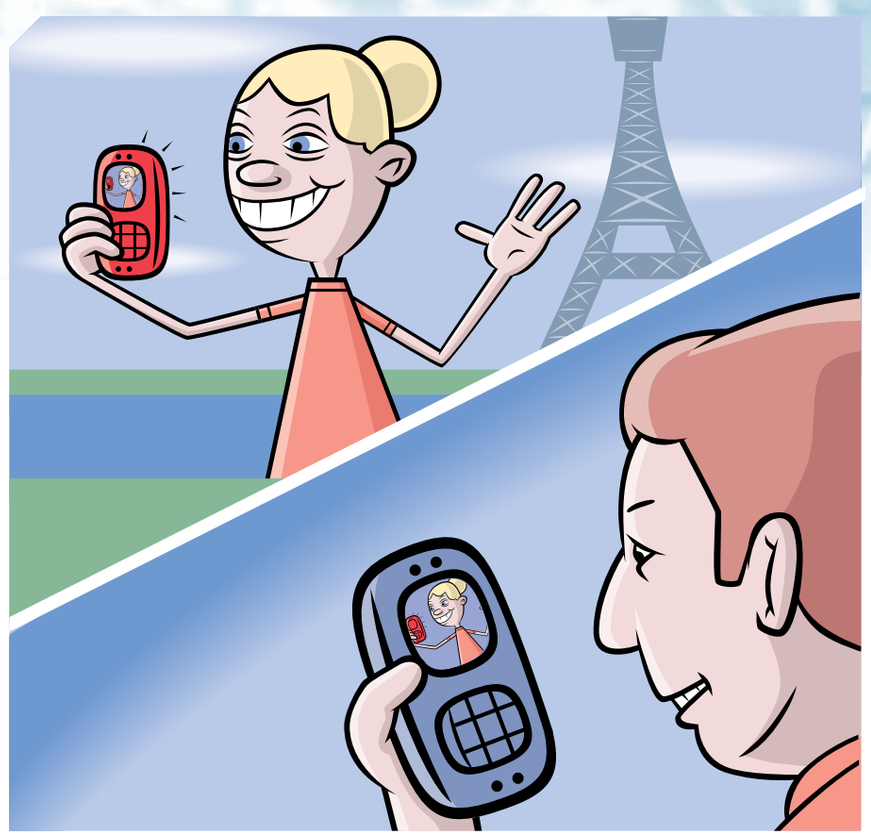
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EXPLORING THE BIBLE

Michael Leunig, The Forest of Books,
(Everyday Devils and Angels, Penguin Group Australia).

1.1 Introduction

Human beings are clever communicators! Throughout history they have devised many ways to help 'get the message across'.



Activity

Work with a partner.

1. *Develop a list of the ways human beings communicate. You have a five-minute time limit to complete this task.*

2. *In class, share the ideas on your list.*

3. *Develop a mind-map that summarises human means of communication.*

The most common form of communication for humans is verbal language. There are, however, several other ways of communicating, some of which we use more frequently than others. Some people communicate very well non-verbally, through the use of gestures, body language, or the way they use their eyes.

We probably have different ways of communicating with different people, depending on how well we know them or how close we feel to them. People who are close to each other often communicate with very few words.

Activity

Every day we face situations that require communication.

Complete the following tasks.

1. *Describe the form of communication that you use best in each of the situations shown below.*

2. *Explain difficulties you sometimes encounter in communicating in these situations.*

3. *Analyse why communication that works well in one of these situations may not have the same effect in another situation.*



At school



Working with others



With family



With close friends

Another situation of your choice

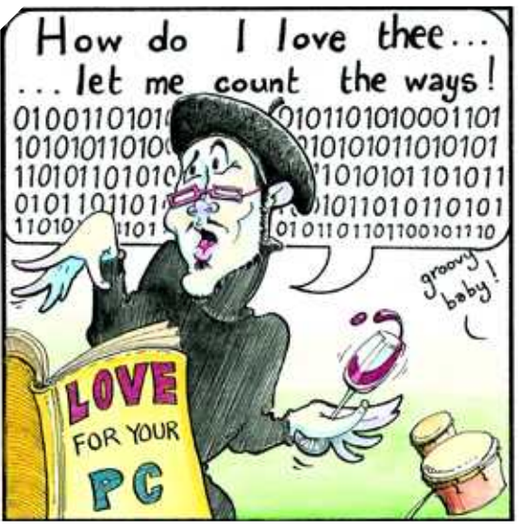
Some Forms of Communication

When people have something they want to tell the world, they can communicate their message through film, music, drama, poetry or books both fiction and non-fiction. Each of us tends to have our own preferred way of communicating our thoughts, depending on our particular talents. Some use art, while others are more comfortable with words. Good actors can show thoughts or feelings just by the use of facial expressions, and good musicians communicate feelings through their songs and music.

Activity

1. *Many forms of communication have only become available to society in the modern era: telephone, computers, and satellite communication are a few broad examples. If all of these forms of communication were to vanish, how would the world change?*

2. *The ancient world had none of these technologies available. Indeed, pens, paper and all the stationery requirements that we take for granted were not available. In light of this, how did people remember and pass on information such as stories, laws, building instructions and philosophy?*



1.2 Different Ways of Communicating in Writing

When you look through a library you find a great variety of writing styles. Apart from the obvious division into fiction and non-fiction, you find books of recipes, poems, geography and history books, biography, stories, books of mythology, "how to" manuals, travel books and many other kinds of writing.

Each style of writing has a different purpose. For example, a book that is trying to communicate facts, such as a computer program manual, would not be written as poetry. Poetry would not suit the purpose of communicating clearly how something is to be done. On the other hand, a writer who is trying to communicate big ideas about the meaning of life and relationships may well use a poem, a story, or even a full novel. This kind of writing is more suited to the purpose of the author.

Activity

Using the chart on the next page, describe the purpose of an author who uses each style of writing. Fill the right column with verbs such as "to inform", "to entertain", "to inspire", "to educate" and as many others as you can think of.

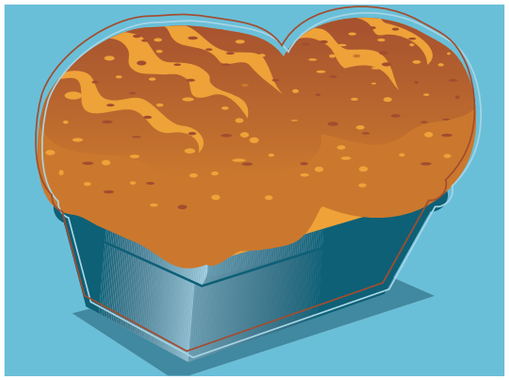
	Title/Author	The Purpose of the Author
	*Travelling Down Under*	
	*A Collection of the Poems of Les Murray*	
	*Aboriginal Creation Myths from Arnhem Land*	
	*The Collected Letters of the Australian Novelist, Patrick White*	
	*The Seven Wives of Henry Eighth, Shakespeare*	
	*Heroes and Heroines: A collection of short biographies of war heroes and heroines*	
	*The moral fables of the elders: A collection of Jewish stories for children*	

The various kinds of writing in the Bible were chosen to fit the purpose of those who wrote or edited a particular book. In this chapter we will examine some of the many ways in which the biblical writers tried to communicate their message of God's love for humanity.

1.3 Some of the Literary Forms of the Old Testament

The form of writing most used in the Old Testament is narrative, a word that simply means "story". The Old Testament is full of skilfully told stories that contain deep religious truths.

An informed reading of the Bible requires an understanding of the difference between two categories of language – literal and figurative.





Literal and Figurative Language

Literal language *uses the true or actual meaning of words. It provides a statement of fact. For example, yeast makes bread rise.*

Figurative language *uses images and comparisons to help the reader or listener visualise a situation. It introduces similes, metaphors and other sensory language to create a deeper level of understanding. For example, when Jesus warns the disciples to "beware of the yeast of the Pharisees and Sadducees" (Matthew 16:11) he is not talking about baking bread. He is telling them to be alert to the false teachings of the Pharisees and Sadducees.*

The authors of the Bible used figurative language to help their audience appreciate the fullness of the Divine message they were sharing.



Activity

The following list identifies some of the types of stories in the Old Testament. For each category list three to five examples from the Old Testament:

- *The beginnings of the earth and the human race*
- *The forefathers and mothers of the Israelites*
- *The Israelites and their escape from Egypt*
- *The great kings and their brave deeds*
- *Heroic people who were part of Israel's history*

1.4 Myths

A myth is a particular kind of sacred story or narrative that deals with the mysteries of life. It is concerned with questions about how the world and people began, the nature of human beings and their relationship with God, the presence of good and evil in human beings and other important themes.

Often in myth, the questions pondered are presented as a story. Myths are usually set in pre-history, which is before the recorded history of human beings. The details of mythical stories are often fascinating. They tell us a great deal about the thinking of ancient writers. The stories are important, as are the truths they convey. Writers of myths never intended that they be taken as historical literal truth. They had a much deeper purpose.

The Dreaming myths of Aboriginal Peoples explain how the Ancestor Spirits moved across Australia shaping and creating the land. Greek and Roman mythology tells of the exploits of the gods and their interactions with human beings. The Old Testament also contains some myths. Most of these are found in the first eleven chapters of the Book of Genesis. The events in each story did not happen literally as they are written. They describe the essence of God's actions in Creation.

The myths found in Scripture are not to be dismissed as fiction. Jews and Christians believe that they contain profound truth and meaning about:

- God
- people
- the world
- God's relationship with the world.

Myth is a literary form used by some biblical writers to communicate these truths.



Laura James (Contemporary Artist), Noah and the Flood Scroll, 1996 (acrylic on canvas).

Chapters 1-11 of the Book of Genesis is called the Prologue. It is an introduction to the rest of the book of Genesis, and indeed to the whole of Israel's history. Israel's history is told through the rest of the Old Testament. In these chapters the narratives that are written as myths include:

- Genesis 1:1–2:4a The creation of the universe in six days
- Genesis 2:4b–25 A second account of the creation of human beings, of the earth and of the animals
- Genesis 3:1–24 The first sin and its punishment
- Genesis 4:1–16 Cain murders Abel
- Genesis 6:9–9:28 The great flood
- Genesis 11:1–9 The tower of Babel and the beginning of languages



Activity

Details in a scripture story or narrative are like the skin of a fruit enclosing the fruit's essence. Select one of the passages listed above and read it through slowly and carefully. Copy the chart below and complete each column.

Ideas In a Scripture Story				
God	*Human beings*	*Relationship between God and human beings*	*Relationship between God and the earth*	*Relationship between human beings, the earth and other species*

1.5 Biblical Fundamentalism

Some people believe that the writings in Sacred Scripture are literally true. They claim that every word of Scripture describes exactly what happened. This interpretation of Scripture is called biblical fundamentalism.

Fundamentalism treats all the writings in Scripture in a literalist way. Hence fundamentalists believe that the world was created in six days, and that Jonah really lived inside the belly of a whale for three days and nights. The story-forms and literary genres the authors used are not taken into consideration. Fundamentalists believe that the Bible is true, not only in regard to its religious truths, but also the scientific, historical and social information it contains. They tend to treat the Bible as one book rather than a library of books. They ignore the role of the Church in compiling and interpreting the Bible.

The Catholic Church does not agree with this way of reading Scripture. The Church teaches that the Scriptures are more than a simple re-telling of facts. They convey rich truths about God, and God's relationship with people and the world. Furthermore, the Scriptures as a library of books only make sense within the faith community that compiled that library and can interpret it within a living tradition.

> *It (biblical fundamentalism) refuses to admit that the inspired Word of God has been expressed in human language, and that this Word has been expressed, under divine inspiration, by human authors possessed of limited capacities and resources.*
>
> *Pontifical Biblical Commission, 1993,*
> *The Interpretation of the Bible in the Church*

Activity

1. *Biblical fundamentalists take a "literal" approach to all the words of Scripture. What does this mean?*
2. *What are the problems with this approach?*
3. *How would you respond to someone who claims that every word of Scripture should be taken literally?*
4. *What is the response of the Catholic Church to biblical fundamentalism?*
5. *Read Genesis 11:1–9. What would a biblical fundamentalist say about this story? What do you think the story is about?*

1.6 Historical Stories

In the Old Testament there are many stories based on real events. But they are not "history" as we expect to find it in modern history books. They do not attempt to give an exact account of events. The authors of the stories believed deeply in the presence of God, in their personal lives and in the history of their nation. They told their stories to express this belief.

The stories give the meaning of the events for the Israelites. Sometimes, this only became evident after many years, after the story had been told and re-told hundreds of times. This means that sometimes we are reading an interpretation of history that has developed over many generations of people.



Tamas Galambos (Contemporary Artist), ***The Fall of Jericho,*** 1996.

An example of this is found in the Book of Joshua (6:1–27). The story narrates the Israelite conquest of an ancient Canaanite city called Jericho. Moses, who led them out of slavery in Egypt, was dead. Now they were led by his successor, Joshua. The Ark of the Covenant, symbolising the presence of God, was carried seven times around the walls of the city, on the Sabbath. As it completed the seventh circle of the city, trumpets were blown and all the people shouted loudly. At this, the walls of Jericho collapsed, allowing the Israelites to enter and take the city.

Archaeology has shown that in fact the walls of Jericho did collapse. But we also know that the ancient city was in an area where earthquakes frequently happened. Did the walls collapse in an earthquake? Did the Israelites circle the walls moments before the collapse? Questions like this miss the point of the story. The Israelite people were out-numbered, in a hostile, dangerous land. Their story-tellers wanted to show that God was with them, helping them, protecting them as they took possession of the land God promised to them. They believed deeply that God was fighting alongside his people. The story expresses this faith in God.

Group Activity

Read the following stories:

- *Exodus 14:1–30 The Israelites Cross the Red Sea*
- *1 Samuel 16:1–13 The Anointing of David as King*
- *1 Chronicles 17:1–15 God's Covenant with David*
- *1 Chronicles 1:1–13 Solomon Requests Wisdom*

Choose one of these stories, and answer the following questions. Use a creative form of presentation when preparing your response to these questions.

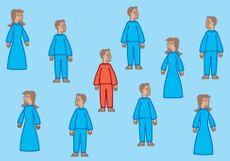
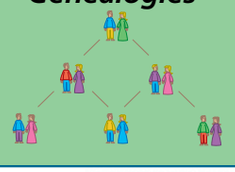
1. *What features of the story may not be scientifically or historically true?*
2. *What is the message of the story?*
3. *Why was this story told and re-told over many generations?*

Discussion

How is 'religious history' in the Old Testament different from the history we might read in the following types of books:

- *The Events of the Second World War*
- *Queen Elizabeth II: A Biography*
- *A History of Filmmaking*
- *Great Moments in Australia's History*

There are various types of historical story in the Old Testament.

Types of Historical Narrative		
Form	**Characteristics**	**Examples from Scripture**
Epics *(also called sagas)* 	These are often quite long stories about heroes who are celebrated in Israel's histroy	The Epic of Abraham, Genesis, 12:1–25:11 The Epic of the Patriarchs, Genesis, 12–50 The Epic of Moses, Exodus 2 – Deuteronomy 34
Call stories 	These stories tell of how God chose a particular person for a special role in Israel, and the person's reaction tp and acceptance of God's call.	Gideon is called to deliver Israel, Judges 6:11–18 Call of Moses, Exodus 3: 1–12 Call of the prophet Jeremiah, Jeremiah 1:4–10
Genealogies 	List of ancestors and their descendents	Genesis 5:1–32 Genesis 10:1–32 Genesis 11:10–32 1 Chronicles Chapters 1–9.

1.7 Prophecy

Throughout the history of Israel God raised up prophets whose role was to remind the people about the importance of keeping the covenant. The prophets were not fortune tellers. They reflected on God's Covenant promise and challenged the people to fulfil their obligations within this relationship.

Most of them prophesied between the ninth and fourth centuries BC, and they acted as the "conscience" of the nation. Some of the greatest prophets were Amos, Jeremiah, Ezekiel, Elijah, and Hosea but there are more than sixteen prophets of whom we are aware. Their work and words are recorded in the Old Testament. The prophetic writing of the Old Testament contains:

- Accounts of visions experienced by the prophets: eg Ezekiel 37:1–14
- Symbolic actions: eg Jeremiah 19:1–13
- Oracles: A divine command, beginning "Thus said the Lord". eg. Ezekiel 17:22–24
- Reproaches: eg Amos 2:6–8
- Promises: eg Amos 9:11–12; Hosea 11:5; Joel 13:4–7
- Laments: Joel 1:1–4
- Exhortations: eg. Hosea 6:1–2

Moscow School, (17th century), The Prophet Ezekiel, silver gilt and tempera on panel.







Activity

In the book of the prophet Zechariah, find and list:

1. *The eight visions*
2. *The promise made in 8:1–8*
3. *The first two verses of the lament in Zechariah 11:1–3*
4. *The first line of the oracle in Zechariah 12:1–7*
5. *The threat in 13:2.*

1.8 Laws

The legal material in the Old Testament has two functions:

1. It provides guidance on what the people should do in order to live according to the Covenant.
2. It tells the people what they are not to do in order to serve God faithfully

There are far more laws listed in the Old Testament that tell the people what they should do in order to worship God properly, treat each other well, and remain faithful to the covenant. The entire Book of Leviticus sets out the laws by which the Israelites were to live in relationship with God and each other.

- Laws telling the people what they should not do are expressed in three major forms: "You shall not" – Ten Commandments (Exodus 20:13–17; Deuteronomy 5:17–21)
- "Whoever" statements – "Whoever strikes father or mother will be put to death" (Exodus 21:15)
- Curses – "Accursed be anyone who violates the rights of the foreigner, the orphan and the widow" (Deuteronomy 27:19).

Activity

Some of the laws found in the Book of Leviticus may seem unusual to us. We need to understand them in the context of the time when they were written.

1. *Look up the passages and identify what is asked of the people in each one:*

a) *Leviticus 2:1–2* *the preparation of a grain offering*

b) *Leviticus 4:30* *the sacrifice a sinful priest must make*

c) *Leviticus 11:1–8* *the foods the Israelites are forbidden to eat*

d) *Leviticus 11:9* *the foods the Israelites are allowed to eat*

e) *Leviticus 13:9–17* *the role of the priest in dealing with leprosy*

f) *Leviticus 19:9* *the requirements of farmers in regard to the poor*

g) *Leviticus 25:1–7* *the sabbatical year*

h) *Leviticus 25:35* *the duty of an Israelite to a relative who falls into poverty*

2. *Use some of these examples to explain how the laws of the Old Testament provided a positive structure for the people to live in right relationship with God and others.*

1.9 Poetry and Songs

Poetry and songs are scattered throughout the Old Testament, but they can be found especially in the books of Psalms and Job, and in the Song of Songs. The book of Job is a long parable about the meaning of suffering, and it contains some beautiful and powerful poetry. Most of us, however, are more familiar with the poetry in the Book of Psalms, as both Jews and Christians use Psalms in liturgy and prayer. Scholars who have closely studied the Book of Psalms identify these distinct types.

Typ of Psalm	Description	Examples
The individual lament 	An individual who is in difficulties complains about his enemies	Psalms 3, 5, 6, 7, 13, 17, 22, 25, 26, 28, 31, 35, 38, 39, 42, 43, 51, 53, 55, 56, 57, 61, 63, 64, 69, 70, 71, 86, 88, 102, 109, 120, 130, 140, 141, 142, 143
Psalms of confidence 	The psalmest expresses trust in God's love and help	Psalms 4, 11, 16, 23, 63, 161
Community laments 	Hymns and prayers to beseech God to be compassionate and protective in times of danger	Psalms 44, 58, 74, 79, 80, 83, 106, 125
Individual 	Thanks to God in hymns probably used in temple worship	Psalms 18, 30, 32, 41, 66, 92, 116, 118, 138
Hymns 	Psalms that were used in temple worship on the great holy days	Psalms 47, 93, 97, 99
The royal Psalms 	Psalms which focus on the King of Israel	Psalms 2, 18, 20, 21, 45, 72, 101, 110



Activity

Work in pairs to complete one of the following activities.

1. *Re-write one of the Psalms for a modern situation.*
2. *Illustrate one of the Psalms using an abstract art form.*
3. *Develop and perform a movement to one of the Psalms.*
4. *Write a song of praise and thanks to God based on one of the Psalms.*

1.10 Wisdom Literature

The "Wisdom" literature of the Old Testament consists of "common sense" sayings about life, people and their behaviour, and thoughts about God and the world.

These books provide collections of short sayings that help people to think about their experiences and the ways they live. The whole Book of Proverbs is filled with such sayings: these are also found in the Book of Ecclesiastes.

The Books of Job and Ruth also belong to the Wisdom literature.

1.11 Some of the Literary Forms in the New Testament: A Gospel

A Gospel is a unique form of writing found in Scripture. There are four Gospels in the New Testament – Mark, Matthew, Luke and John. They were all written at different times and by different authors. Each one has its own particular emphasis.

The Gospels contain many shorter literary forms, including parables, miracle stories, announcement stories, as well as the story of Jesus' passion, death and Resurrection. Matthew and Luke also include infancy stories about the birth of Jesus.

All of the Gospels present the life, death, resurrection and identity of Jesus. However, because each author wrote at different times and for different reasons, each Gospel presents a unique portrait of Jesus.



While the Gospels certainly give many historical details of the life and ministry of Jesus, the authors have used this material in different ways, and in different order. They have each tried to bring out particular ideas about Jesus.

In a Gospel we do not find a biography of Jesus written in an orderly way, week by week and year by year. Instead we find rich and varied accounts of his life, written by people who believed in him.

This is important. The Gospels were written by authors who believed that Jesus was the Messiah and the Son of God. Their Gospels set out to demonstrate and explain this. The intention of the Gospel writers was to establish or strengthen people's faith in Christ. This is obvious in the first sentence of the Gospels of Mark, Matthew and Luke and in a verse towards the end of John's Gospel.



The beginning of the good news of Jesus Christ, the Son of God (Mark 1:1).

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham (Matthew 1:1).

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

There were many other signs that Jesus worked in the sight of the disciples but they are not recorded in this book. These are recorded so that you may believe that Jesus is the Christ, the Son of God, and that believing this you may have life through his name (John 20:30–31).





"The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus. For their intention in writing was that either from their own memory and recollections, or from the

witness of those who "themselves from the beginning were eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed." Vatican II – Dei Verbum, 19.

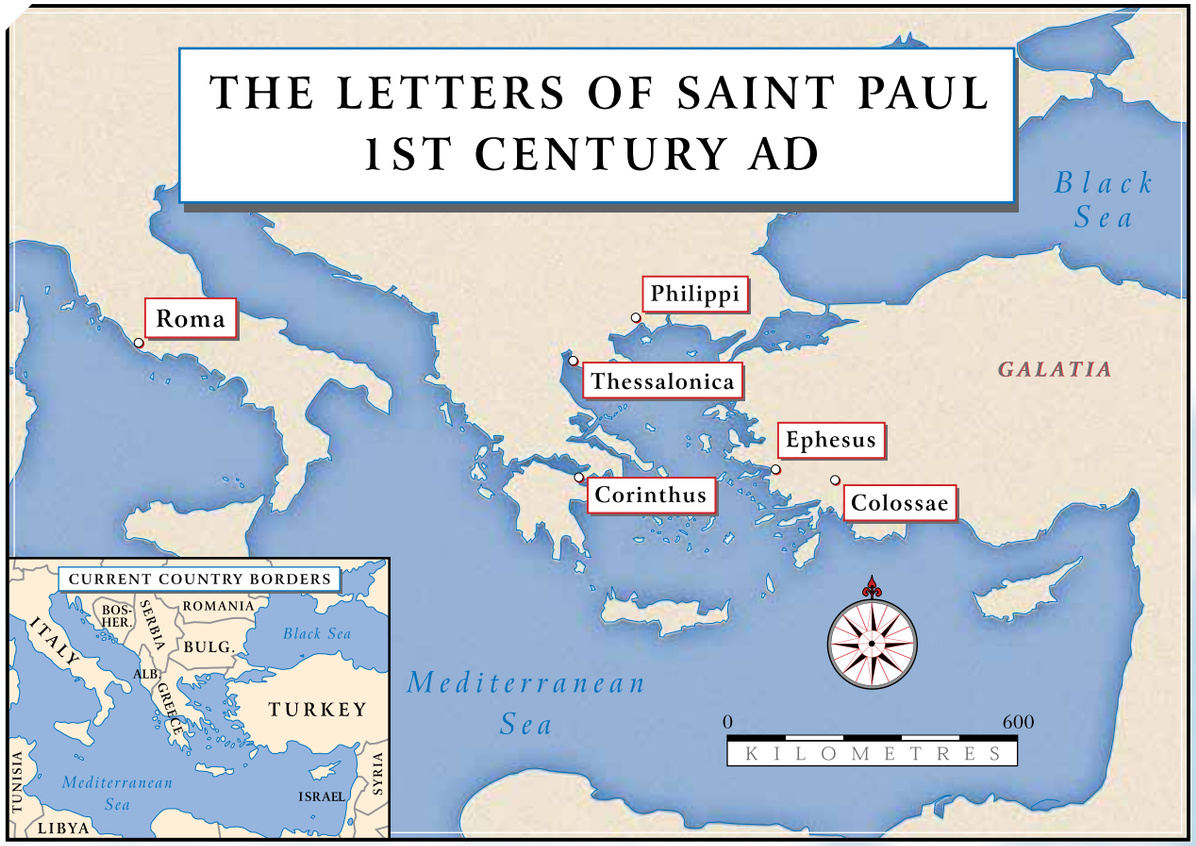
Activity

Imagine that you are about to write an account of the life of a person who has died. This person was someone whom you loved and admired.

1. *Write the first paragraph of your memoir.*

2. *Compare this exercise with the kind of writing that we find in the Gospels.*

1.12 Letters in the New Testament



- The letter is the most common literary form in the New Testament.
- The letters of the New Testament are real letters.
- These letters were written to people or communities to address particular problems or issues in the early Christian communities.

St Paul wrote many of the letters in the New Testament. There are other letters that have been named after St Paul. Some scholars hold that he wrote all or most of those that bear his name. Other scholars argue that he may not have written several letters or that these were edited later. These are described as "Pauline".



Activity

1. *Explain the role letters played at the time of St Paul.*
2. *Compare this role with the use of letters, cards and other written forms in today's world.*



The Celsus Library and Gate of Mazaeus and Mithridates in Ephesus, Turkey.



The Great Theatre of the ancient city of Ephesus, the theatre is capable of seating 25,000 people, the city was a great trading and religious city and a centre for the cult of Cybele, the Anatolian fertility goddess.

1.13 The Letters of St. Paul

Paul was careful to point out that in his teaching and letters he hands on the Gospel of Christ that he had received. His letters are based on his insights into the life, death and resurrection of Christ. They teach the early Christian community what it means to be a disciple of Christ.

Activity

Read 1 Corinthians 15:3–8 and explain how Paul describes his mission.

The letters written by Paul range from personal letters, like the Letter to Philemon, to letters addressed to a whole community. It is clear that Paul expected his letters to be read aloud to the community, for they are instructions on the importance of Jesus for the Christian community, and on the ways in which Christians should live.

In his letters Paul also refers to specific problems that were occurring in the particular community. In most cases Paul had been the first preacher of the gospel to the community, and the letter is his way of following up and giving the community further instruction. However, in the Letter to the Romans, Paul makes it clear that he has never visited Rome, and that another apostle established the community. In this case Paul was writing because he hoped to visit Rome. He used the letter to introduce himself and his thoughts to the community. He later arrived in Rome where he taught and was martyred in about AD 64.

› Paul's letters all have a similar structure, and this follows the convention of letter writing at the time in the Graeco-Roman world.

Activity

1. *Imagine you are St Paul sending advice to a Christian community.*
2. *What problems might the community face?*
3. *What advice would he send?*



Giovane Palma (1548-1628), The Four Horsemen of the Apocalypse, detail with Death on a white horse. Scuola Grande di S. Giovanni Evangelista, Venice, Italy.

1.14 Apocalyptic Writing

What is apocalyptic writing?

Apocalyptic writing is found in the Old and New Testaments. It uses a symbolic story line to help the readers to understand a crisis that they are experiencing. It usually tells of visions that relate to life after death, and also the way in which these visions influence daily life. Apocalyptic writing tells of a "revelation" given to a person through someone sent by God.

What is the Book of Revelation about?

The only apocalyptic literature in the New Testament is found in the Book of Revelation. The author uses symbolic language to share the visions he has received either through an angel or from Jesus Christ. These visions tell of the life that is to come, and the judgement that will come at the end of time when a new heaven and earth will appear.

It is important to understand that the Book of Revelation was addressed to a Christian community that was suffering persecution. It encouraged the believers to stand firm. It told them about a new heaven and a new earth which would come with the second coming of Christ.

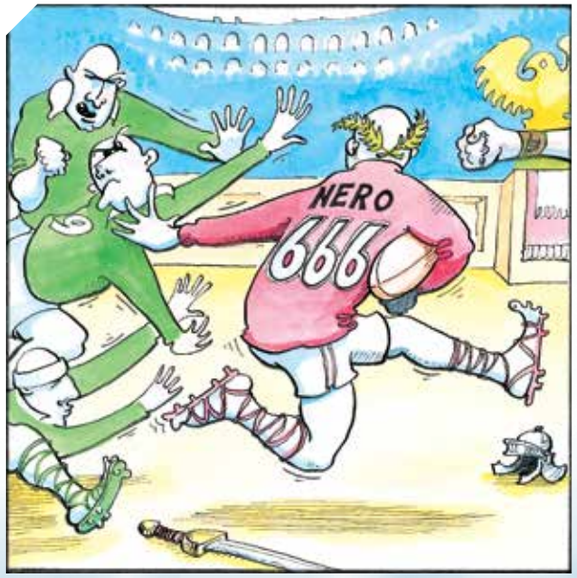
Within the Book there are many shorter literary forms, such as accounts of visions and lists of vices and virtues. All of these together make a unique document that underlines the belief of the Christian community in the coming of the Kingdom of God.

Why is the Book of Revelation so hard to understand?

The book is hard to understand because it was written for Christians who were being persecuted. Therefore, the message of the book had to be secret. It is written in a code so that the Roman government could not understand it. The author used many numbers, but the most common are the numbers 7 and 666:

- In biblical literature seven was regarded as the perfect number. For this reason it is used in Revelation to depict the visions that come from God.
- The number 666 was used as the number for the "beast" which is the symbol for the Emperor Nero and for the Roman Empire. The number six symbolised imperfection, so 666 shows that the "beast" was extraordinarily evil.

It is important for modern readers to remember that these numbers in the book were used symbolically in the place of more direct language. The symbols refer to features – persons, institutions and events – of the time in which the Book was written. The Book of Revelation challenged the lawful view that the Roman Empire and the Roman Emperor were the ultimate powers. As far as possible its message had to be understood only by Christians in order to protect them from further persecution.





Penny McIntyre, Madonna of the Book of Revelation.

Does the Book of Revelation refer to present happening and does it predict the near future?

The Book of Revelation was composed in stages over many years, and completed around AD 96 in Asia Minor. The author was either John the Apostle or a Christian from Ephesus known as John the Elder. He lived on the island of Patmos. He was probably exiled there for his Christian faith during a time of persecution of Christians under the Romans.



Ancient peoples were familiar with the style of symbolic writing in the Book of Revelation. They knew exactly how to understand it. The people for whom the book was written knew immediately that it referred to the difficult situation in which they were living.

The symbolic writing does make the book difficult to understand for the modern reader. Because of this many people have misunderstood it. They see it as referring to current events or predicting disastrous things that are to happen in the future.

This view is incorrect. The Book of Revelation is about a particular situation that a group of Christians experienced at the end of the first century. It should be read and understood in light of its historical context.



The Revelation of Christ to St. John. An illustration of a scene from Revelation Chapter 4 in the Bible in which St. John sees the Lord enthroned and surrounded by twenty four elders, seven lamps and four creatures.

What is the content of the Book?

Chapters 2 and 3 of the Book of Revelation contain short letters to each of the Christian communities in the seven cities of Asia Minor. The rest of the book deals with five visions, each of which symbolically represents the situation of the persecuted Christians at the time. They were suffering cruelly at the hands of the Roman government.

Vision One: John **encounters Christ** who tells him to write down his experiences.

Vision Two: John sees **seven scrolls with seven seals**, and each of the seals is opened one at a time. The seventh seal reveals seven trumpets, each of which sounds in order. This vision describes the circumstances of the Christians. It looks back to the destruction of the Temple in Jerusalem which had occurred during a war between the Jews and the Romans in AD 66–70.



Nicolas Bataille (fl. 1363-1400), St. John Eating the Book, no. 28 from 'The Apocalypse of Angers', 1373-87 (tapestry). Musee des Tapisseries, Angers, France.



William Blake (1757-1827), The Red Dragon and the Woman Clothed with the Sun, 1803-05 (w/c on paper). Gift of William Augustus White.

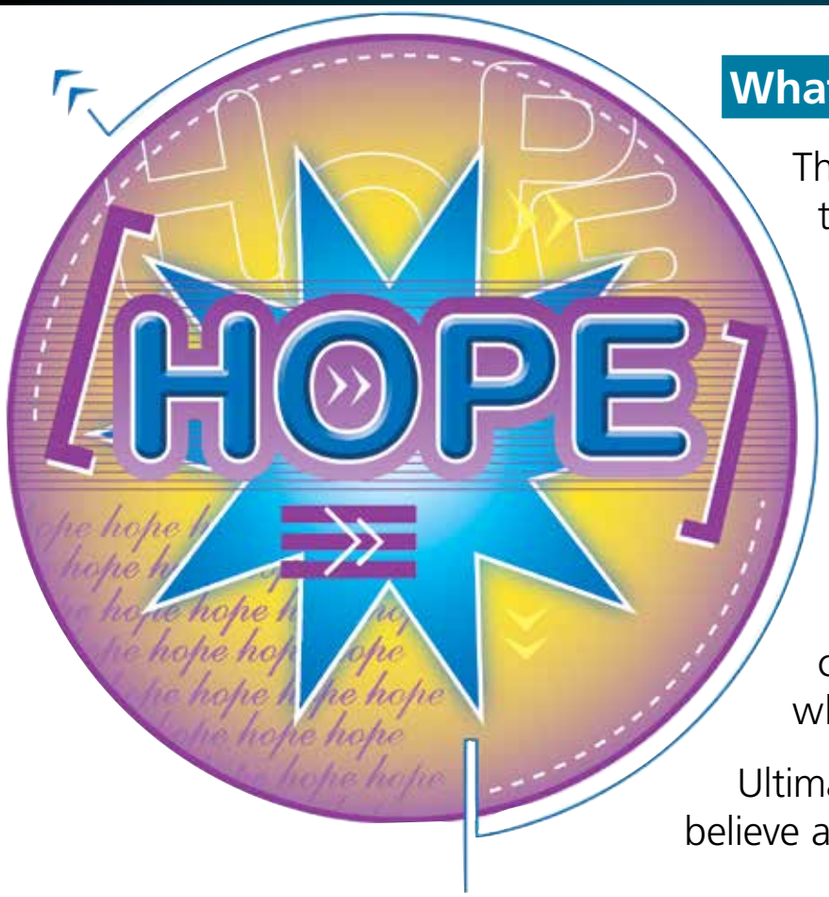
Vision Three: Three **signs in Heaven** appear. They are also related to the historical situation of the Christians. The battle between the Christians and Roman persecution is shown as a battle between God and evil. Evil is symbolically shown as a "great red dragon" who is thrown down to earth by God. The clear message is that God will triumph over evil.

Vision Four: Rome will be punished. Rome is the "great whore" and the Roman Emperor is the **"beast from the sea"** and the "seven headed beast" who was carrying out the work of evil.

Giusto di Giovanni de' Menabuoi (d.1393), The seven-headed beast coming from the sea, 1360-70 (fresco), Padua Baptistery, Padua, Italy.



Vision Five: John sees the coming of a **new heaven and a new earth.** There will be a new Jerusalem, this time without a Temple, for the temple is God himself. Christians hope for the coming of the Kingdom of God. From the earliest times they have looked forward to it and worked towards it.



What does the Book of Revelation mean for Christians today?

The Book of Revelation continues to be meaningful for Christians who are suffering for their faith. It was written to give comfort and support to Christians who were suffering under Roman oppression. It teaches that Christ will prevail over evil. This message is relevant wherever people suffer for their faith.

Why do some people have strange ideas about the Book of Revelation?

The understanding of the Book of Revelation is influenced by the media and popular culture. They often link it to supposed coming catastrophes, and even claim that it predicts the end of the world. When we understand the book in its historical context, we do not take it literally. Disaster movies such as Armageddon, a term which comes from the Book of Revelation, also promote incorrect understandings.

Ultimately the book is about hope in Jesus Christ. It encourages Christians to continue to believe and worship during difficult times.

Activity

1. *List any strange or incorrect ideas that you have heard about the Book of Revelation.*

2. *Develop a summary of these ideas in class discussion.*

3. *Divide into small groups. Allocate an equal number of 'misconceptions' about the Book of Revelation to each group.*

4. *In your groups:*

   a) *Reply to the ideas you have been given. Use the information on the Book of Revelation in this chapter as the basis of your reply.*

   b) *What can we learn from the Book of Revelation about living as a Christian today?*

5. *Present your reflections to the class.*

Review of literary forms of the Bible

- *The Bible contains many different kinds of writing.*
- *In order to understand a particular piece of writing, the reader needs to be aware of the literary form being used.*
- *Literary forms in the Bible convey religious truth. For example, the story of Creation in Genesis 1 is not a scientific account. However, it contains profound religious truth.*
- *The Catholic interpretation of Scripture is not fundamentalist.*
- *Biblical fundamentalism insists on the literal reading of Scripture. It accepts everything as factual. It does not take into account human understanding of the world at the times when texts were written.*
- *Fundamentalism fails to recognise the experience of the faith community at the time the sacred texts were written. For example, the Book of Revelation presents God as the ultimate power, and not the Emperor and Roman power.*
- *The Catholic Church teaches that the Biblical authors were inspired by God. Their writings present the truth of God's revelation to us. As the Second Vatican Council taught:*

> *'The books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation.' (Dei Verbum, 11)*

Activity

1. *Develop a summary of the significant points relating to literary forms in this chapter.*
2. *Share your summary with another person.*
3. *Use your combined ideas to develop a scenario about an encounter with someone who interprets the Bible in a literal manner. This could be a role-play, or a visual format such as a storyboard. Include examples of biblical texts used in this chapter.*



1.15 Prayer

Relating to God

Scripture is the story of the relationship between God and humanity. Just as the human emotion of love cannot be reduced to a chemical formula, neither can the words of Scripture be read simply as pieces of information. They are divinely inspired statements of love and guidance.

Read the following Scripture in a quiet and reflective manner. Think beyond the words to the deeper meaning of what is being said about God's love for you.



Marco Corsini, ***Mother and Child.***

"Can a woman forget her baby…even if these were to forget, I shall not forget you. Look, I have engraved you on the palm of my hands." (Isaiah 49:15–16)



"Aren't five sparrows sold for two pennies? Yet not one sparrow is forgotten by God. Even the hairs of your head have all been counted. You are worth much more than many sparrows." (Luke 12:7)

"The greatest love a person can have for his friends is to give his life for them. And you are my friends… I love you just as the Father loves me." (John 13:9)

Georgia O'Keeffe, American, 1887- 1986, ***Black Cross, New Mexico,*** *1929, oil on canvas, 99.1 x 76.2 cm, Art Institute Purchase Fund, 1943.95. Art Institute of Chicago.*



2

EXPLORING THE BIBLE



2

HOW TO READ THE BIBLE

2.1 Understanding Biblical Writing

Shared experience

Share an experience such as a film or outing together as a class. Afterwards, write about it individually. When you put together what you have written, what do you notice about:

1. *What different people emphasised as important?*
2. *Specific differences in writing styles?*
3. *Differing attention to detail?*
4. *How an individual's experience may have affected how and what they wrote?*
5. *The Bible is a book with many authors. What does this simple exercise suggest about the writing we can expect to find in the Bible?*

Creative writing

Think of something important that has happened to you, either recently or in your past. What did you learn from the experience?

Tell the story of this experience in writing in a way that brings out the real truth of what the experience meant for you. You may have to re-organise some of the facts in order to do this well, perhaps re-naming characters, inventing new characters, changing the time or sequence of the experience.

The important thing is to bring out the message of the experience.

When you have done this, share your writing with others. What did you change and why? What is really important about the story for you? How did you try to convey this?

What might this suggest about the kind of writing we find in the Bible?

Imagine *that you are the founder of a new religion, and that you want to write a book containing everything that anyone would need to know about the new movement. List and describe all the kinds of writing that you would want to put in your book. What does this suggest to you about the writing in the Bible?*



The Bible is the story of God's relationship with people. It contains many different forms of literature and was composed by many authors.

2.2 What is the Bible? The Canon of the Old Testament

The Bible is the primary way in which the faith of Christians is expressed and passed on. It is a collection of books that is organised into Old Testament (often also referred to as Hebrew Scriptures) and New Testament (often also referred to as Christian Scripture). The Old Testament deals with the story of the Jews up to the era in which Jesus Christ was born, and the New Testament tells of the birth, life, death, resurrection of Jesus Christ, and the beginning of the religion that is now called Christianity. From among the many documents that have told the story of the Jewish people, the Catholic Church recognises 46 books of the Old Testament. They are grouped into different categories such as the Pentateuch, the Historical books, the Prophets, the Wisdom books.

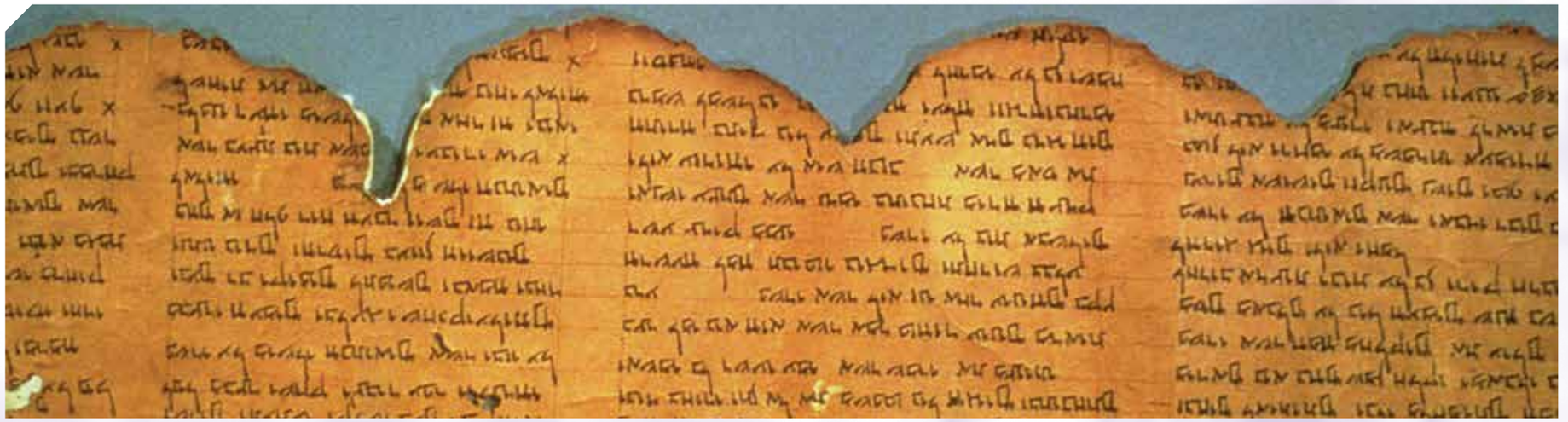




Background Information

Canon *is a word used by the Church to describe the full and final list of writings which the Church believes are inspired by God, and which belong to the Catholic Bible. The Canon of books that comprise the* **Old Testament** *was decided during the fourth century, and reaffirmed after the Protestant Reformation by the Council of Trent. On the contents page of your Bible find the list of these 46 books.*



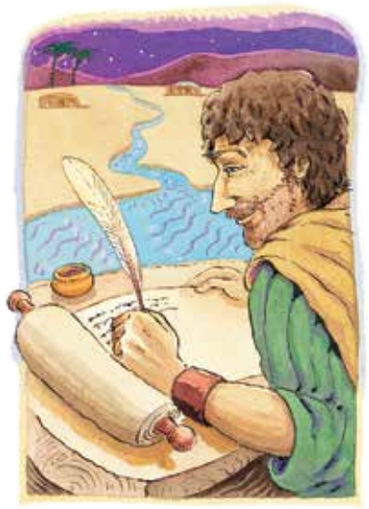


Habbakuk Commentary of the Bible, 1st century BC (parchment).

Bible Search

1. *Identify the name of the central character in the Book of Exodus.*
2. *Determine the names of the two prophets mentioned in the beginning of the second book of Kings.*
3. *Which is the longest book of the prophets?*
4. *How many psalms are in the Book of Psalms?*
5. *Look up 1 Samuel 2:18–19. What did Samuel's mother bring him when she came to offer the annual sacrifice?*
6. *Isaiah 19:1–2. What country is mentioned?*
7. *Esther 2:5–8. What relation was Mordecai to Esther?*
8. *Jonah 2:1–9. What kind of prayer did Jonah pray from the belly of the fish?*

2.3 The Canon of the New Testament



Different groups of early Christians probably had their own oral (spoken) traditions, stories and collections of Jesus' deeds and teachings. Writing was at this time a specialised and quite rare skill, and not every group of early Christians had the services of a scribe who could write down their oral traditions. When written accounts of Jesus' sayings did begin to circulate, writers within various Christian communities supplemented these with other traditions, thus developing their own gospels. Eventually these expanded writings spread through other communities, until some were recognised as accurate and having authority. In AD 185 Bishop Irenaeus of Lyon pronounced the four gospels that we have today as authoritative, and they began to be referred to by their present titles. The four gospels of the New Testament are the gospels of Matthew, Mark, Luke and John.

The four gospels were used along with various letters, stories and other documents, according to what the particular Christian community found helpful and reliable in their understanding of Jesus Christ. The Church finally reached agreement on which writings were truly authentic, and represented the tradition of the Apostles.

Background Information



The New Testament contains 27 books.

- *The four gospels*
- *The Acts of the Apostles*
- *Fourteen letters of St Paul*
- *One Epistle of St James*
- *Two Epistles of St Peter*
- *Three Epistles of St John*
- *One Epistle of Jude*
- *The Book of Revelation*

Gospels and Epistles

Gospels and Epistles are names given to two forms of writing in the New Testament.

An Epistle is a letter just like letters we might write. These letters were written to communities of Christians advising them how to live as followers of Jesus.

The word 'Gospel' means 'Good News'. The Gospels were written about the life of Jesus for early Christian communities. They are different from the Epistles as they are written directly about Jesus.1

2.4 What Does it Mean that the Bible is Inspired?



The Catholic Church believes that the Bible is the inspired Word of God. This does not mean that God literally wrote the Bible, for it is clear that the Bible is also the work of human beings. However the Church believes that the Bible is the words of God in the words of these human beings. In other words, under the guidance of the Holy Spirit, and using their own brains, knowledge, experience and insights, the biblical writers wrote what God wanted. The Second Vatican Council sums this belief up in this way:

> *In composing the sacred books, God chose people, and while employed by Him they made use of their powers and abilities, so that with Him acting in them and through them, they, as true authors, consigned to writing everything and only those things which He wanted.*
>
> *Dei Verbum, 11*

This belief in the inspiration of the Bible means that it can be read by believers with confidence that it is truly the communication of God to people.

Discussion

A person who does not believe in the Christian Bible asks you to explain the following point:

1. *What do you mean when you say the Bible is the word of God?*

Prepare the explanation you would give to this person.



2.5 Is the Bible True?



The answer to the question of whether the Bible is true really depends on what we mean by truth. We can answer the question by thinking about the following six different kinds of truth.

a. **Scientific truth:** The people who wrote the various books of the Bible had the scientific understandings of their day. For example, the Bible assumes that the earth was flat (Genesis, Chapter 1), and the universe as emerging in six days. We know that there are various scientific theories about the way the universe came into being, that differ very much from the biblical account. However, the biblical writers were not trying to write scientific textbooks. They were concerned to convey religious truth. When we look beneath the apparent scientific inaccuracies, we see the truths that the writers were trying to express – truths about God, about the universe, about people, and about God's relationship with all that he had created.



b. **Historical truth:** The Bible does contain historical truth. For example the Old Testament includes the history of the Jewish people from approximately 2000 BC to AD 100. The New Testament gives many historical details about the life of Jesus and the early history of the Christian communities. However, this history is not history in the sense that we would find it in a history textbook. The Old Testament is the product of many generations of remembering and telling, passing on stories and telling them in a certain way so that the religious truth of the stories was conveyed to the listener. In the New Testament, the gospels are reliable historical records, but the authors present the events of Jesus' life in different ways. Therefore, the history is religious history rather than an absolutely accurate listing of events and dates. The Bible is not meant to be read only as a history book.



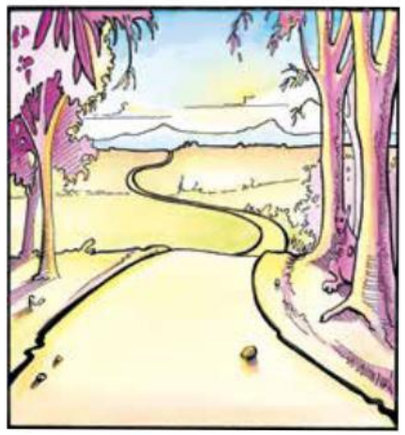
c. **Symbolic Truth:** Much of the religious truth that is told in the Bible is told in symbols. We have to read beneath the symbols to find the religious meaning that the authors intended. For example, there is a story in the third chapter of the Book of Genesis, where a serpent speaks to the woman Eve, and tempts her to eat a fruit that she has been forbidden by God to eat. We are not required to believe that there really was a talking snake, or even that there was a garden with a tree of good and evil. In the story the devil is shown symbolically as a serpent worming its way into the human heart. The garden represents all of the wonderful gifts that God gives to his people. The story is really about the struggle between good and evil in the hearts of people, and how this can lead them into sin.



d. Proverbial Truth: Some of the writing in the Bible, especially that found in some of the books in the Old Testament, is the kind of everyday wisdom and advice about life that is contained in proverbs. For example:

> *Answer not a fool according to his folly, lest you be like him yourself.*
> *– Proverbs 26:4*

e. Moral Truth: Moral truth teaches people how to live their lives, and instructs them in what make up good and bad actions. Much moral truth can be found in the Bible. For example, the ten commandments found in the Book of Exodus, are profound moral truth, that give a clear pathway for people, even today, in making decisions about how to live. However, some of the moral teachings in the Bible reflect the limited understanding of the time in which they were written. In Old Testament law, a woman who was found committing adultery was killed by having heavy stones thrown at her. We would never consider this kind of treatment now. In New Testament times, slavery was accepted, but is generally condemned now. So, there is moral truth in the Bible, but some moral content needs to be read in the context of the time to which it refers.





f. Religious Truth: The kind of truth we find in the Bible is religious truth. This means that it conveys important ideas about God, about the universe, about people, about God's love and care for his people, about his offer of salvation to them, about his presence with his people throughout history. When we look beneath the surface details, this is the truth that is revealed. It is in search of this religious truth that we must approach the Bible.

Bible Activity



Exodus 14:1-21 recalls the Crossing of the Red Sea. After reading this passage explain how the people experienced God in this event.



The Story of Cain and Abel is told in Genesis 4:1-16. Analyse and describe the moral truth that is expressed in this passage.

2.6 When was the Bible Written? Old Testament Time-line

The various books of the Bible were written at different times by different authors. In most of the biblical books we need to think about:

a. the time the book is written about.

b. the time at which the book was put into its final form.

These are usually two completely different times as the following time-line shows.

Year	What happened?	Characters	Putting the books together
2000-1500 BC	Patriarchs	Abraham, Isaac, Jacob, Joseph.	
1250 BC	Exodus: the central event	Israel is formed as a people, liberated from slavery and led back to Canaan by Moses. Occupation of the Promised Land	
1000 BC	Kingdom of David and Solomon	Peace and stability	Writing the stories of the past begins
933 BC	Division of the Kingdom into North and South	North is attacked and destroyed in 721 BC. Prophets Amos and Hosea in the north; Isaiah, Micah and Jeremiah in the south.	
587 BC	Exile in Babylon	Prophets Jeremiah, Isaiah and Ezekiel.	The books of the Torah, Genesis, Exodus, Leviticus, Numbers and Deuteronomy were finally put together. The books of Proverbs and the Psalms were gathered together. The books of Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings were gathered.
537 BC	Return from Exile	Rebuilding of the Temple.	The first and second book of Chronicles and the book of Ezra put together at this period.
333 BC	Greed domination		The Books of Sirach, Ecclesiastes and Wisdom composed at this period, perhaps also Job. Book of Daniel. Book of Judith.
63 BC - AD 66	Roman domination	Jesus Christ born c 4 BC.	

Who Wrote Isaiah?



The prophet Isaiah preached in Jerusalem between 740 and 700 BC. Two centuries later a prophet who was inspired by Isaiah added to his original work. Following this another writer added to the text. Isaiah is therefore three books in one:

1. Isaiah 1–39: the work of the prophet
2. Isaiah 40–55: a prophet living at the time of the Exile
3. Isaiah 56–66: a disciple after the Exile

Time-line activity

Put the information on the chart above into your own time-line, which shows both the time that various books were written **about**, *and the times* **at which** *they were written.*

Bible activity

For each of the following texts, write both the approximate date that it is written **about** *and the approximate date* **at which it was finally written down** *in the form that we have it today.*

- *Exodus Chapters 19–24*
- *Deuteronomy Chapters 5–8*
- *Judith Chapters 10–14*
- *The Book of Ruth*
- *1 Chronicles 28–29*



Giambattista Tiepolo, 1696–1770 (school) ***King Solomon,*** (detail).

Activity

Some books of the Old Testament were written in their final form some 800 to 1000 years after the events they describe. This causes us to reflect on how the story of God has come to us. Work in groups to prepare your understanding and response to these important questions:

The following passage from the First Book of Kings describes how wise and clever King Solomon was.

God gave Solomon wisdom and understanding beyond measure, and largeness of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ez'rahite, and Heman, Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about. He also uttered three thousand proverbs; and his songs were a thousand and five. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall; he spoke also of beasts, and of birds, and of reptiles, and of fish. And men came from all peoples to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom. – 1 Kings 4:29–34



Activity

Use the Old Testament Time-line to answer these questions about 1 Kings 4:29–34:

1. *Describe your first impression of 1 Kings 4:29–34.*
2. *What time in Israel's history is this text referring to?*
3. *At what time was the text actually recorded?*
4. *Describe events in the life of Israel at the time the text was written.*
5. *The fact that Israel may have been in exile in Babylon when this text was recorded is significant. Explain how this could influence the way Solomon is described in this passage.*
6. *Determine and describe the most important religious idea in this text.*

2.7 When was the Bible Written? New Testament Time-line

The following time-line gives approximate dates for the writings of the New Testament.

Date	Event
3–5 BC	Birth of Jesus.
AD 27–30	Death and resurrection of Jesus.
AD 33–65	Journeys and ministry of St Paul; writing of his letters. Period of oral tradition, and some writing about Jesus between his death and the time the first gospels were written. Headquarters of the Church moves from Jerusalem to Rome.
AD 49	Council of Jerusalem where it was decided that discipleship of Jesus would be open to Gentiles as well as Jews.
50–67	Writing of Mark's gospel with other early gospel material.
64–67	1 Peter written in Rome. Sts Peter and Paul martyred at about this time in Rome.
65–80	Gospel of Luke and Acts of the Apostles written.
75–90	Gospel of Matthew written or completed.
81–96	Book of Revelation written.
85–100	Gospel of John written or completed. Epistle of Jude written.
125–350	Period of Christianity during which the Bible was assembled.



Headquarters of the Church moves from Jerusalem to Rome.



The Bible was assembled over thousands of years. Some sections were probably carved into stones or on clay tablets. Eventually papyrus and vellum (leather) were used to make scrolls. The first books called "codex" or "codices" (plural) – were not invented or used until after the New Testament was written.

The Bible was assembled

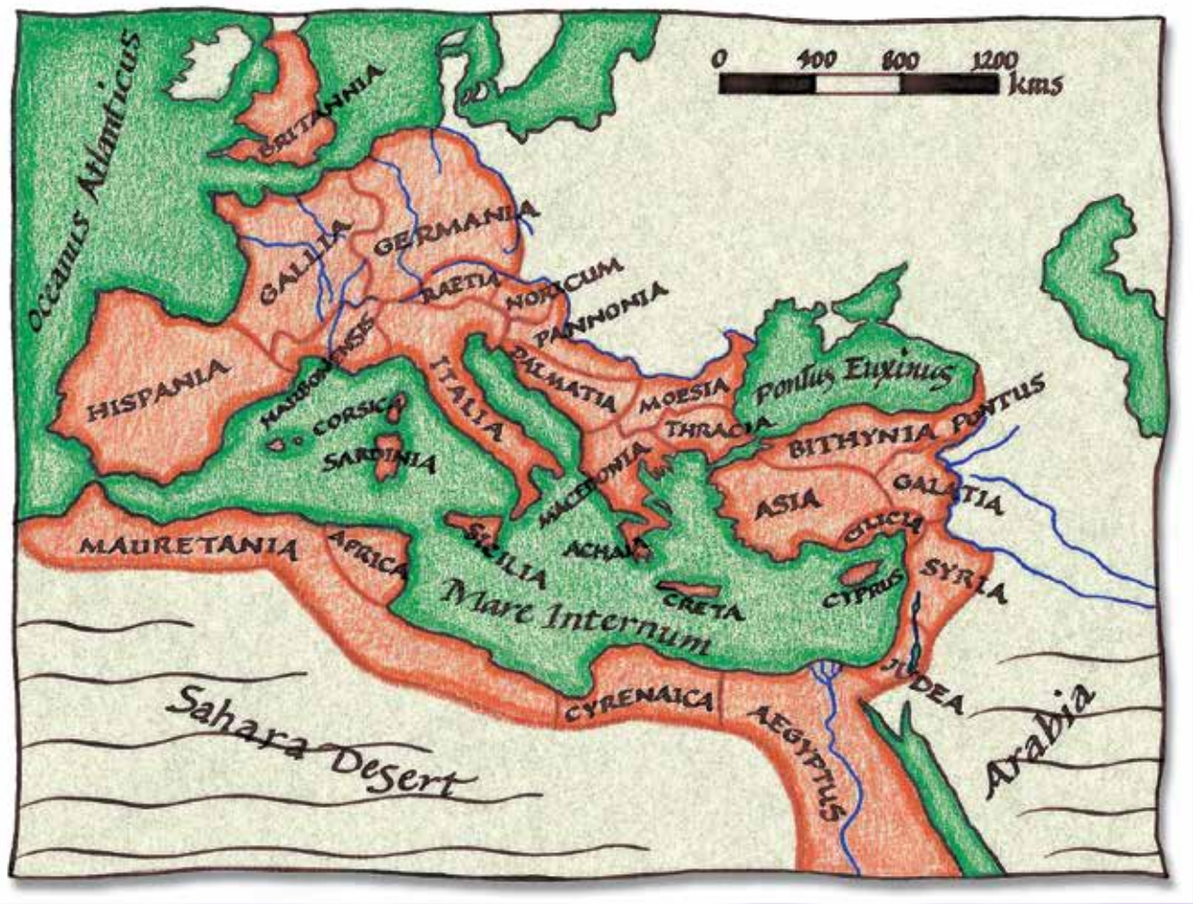
The four gospels were written at different times and in different communities. They certainly tell the story of the life, death and resurrection of Jesus Christ that had been handed down in the Christian communities, but each gospel tells this story in a different way. For example, the way the story is told in each gospel has been partly influenced by the kinds of problems and issues the community was dealing with at the time of writing.

Time-line activity

Read the story of the Miracle of the loaves and fishes in Matthew 14:13–21, and in John 6:1–15.

1. *From these Gospel accounts identify two similarities and two differences.*

2. *Explain why these similarities and differences occur.*



3

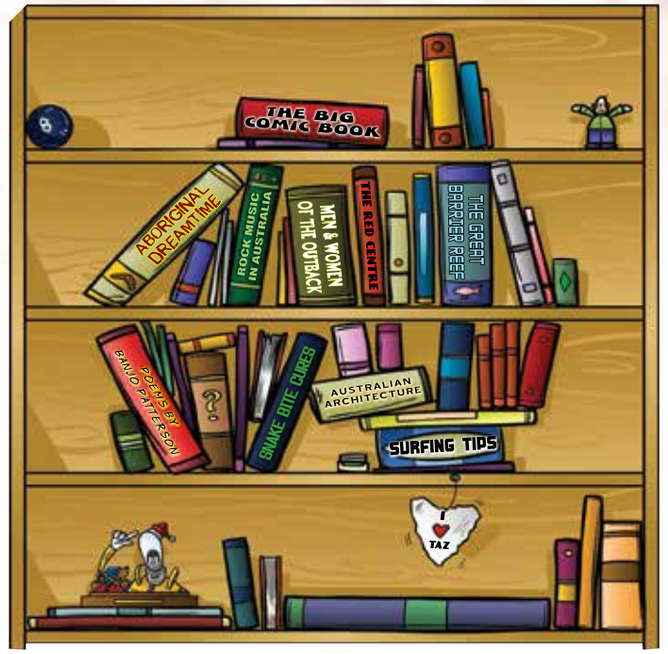
THE OLD TESTAMENT: SELECTED TEXTS



Imagine if we in Australia today tried to draw up a list of books that told us everything we wanted to know about the Australian people.

What books would we include on our list? Favourite stories? Practical self-help books? History? Novels about Australia? The best Australian poetry? Medical texts? Biographies? The laws of Australia?

These are the decisions the Jewish people faced when they came to draw up the list of books that became the Old Testament. It was a collection of books that summed up what it meant to be Jewish – not just what had happened to them throughout history, but everything they believed in as well.





James Jacques Joseph Tissot, (1836-1902), The Caravan of Abraham, ca. 1896-1902. Gouache on board, 7 7/16 x 3 5/16. Gift of the heirs of Jacob Schiff, x1952-87.

3.1 Different Types of Books in the Old Testament

The Old Testament is really a library of many different types of books. These books fall into four major groups.

Torah/Law/Pentateuch

The first five books of the Old Testament are Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These are the books that make up the Jewish Torah. "Torah" means "way of living" or "law".

The teaching in the Torah is clear:

- God created all that exists, and watches over creation.
- Life is a gift of love from God; it has a purpose, which is to live out God's plan: we are to be a blessing to others.
- God makes practical promises to the people led by Abraham, Isaac and Jacob: descendants, land and prosperity.
- The people in the story are human like us; they have gifts and failings, and therefore they have the right to stand for all of us.

The Historical Books

The Historical Books are Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Ruth, Tobit, Judith, Esther, and 1 and 2 Maccabees.

They are a great historical panorama of the story of the Jewish people, handed down in oral storytelling through the centuries.

The purpose of individual books is varied, for example:

- the Book of Joshua has accounts of savage battles for the land of Canaan.
- the Book of Judges shows the horrors of a time when there was no law and order
- the Books of Samuel and Kings tell the stories of the monarchs of Israel and of the Divided Kingdom, and of the exile to Babylon.



Nicolas Poussin (1594-1665), Joshua's Victory over the Amorites, 1624. Pushkin Museum of Fine Arts, Moscow.

Prophets

The Books of Prophecy are Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Johan, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Prophets were activists who spoke out fearlessly against social injustice, wherever they saw it. They were as frightened by powerful people as we would be, but they believed God had given them the task of fighting oppression and immorality, so they proclaimed their message with great audacity. It is amazing they were tolerated at all. The fact they survived shows how much the people of Israel believed that God spoke through prophets.



Briton Riviere (1840-1920), ***Daniel in the Lions' Den.***



William Morris (1834-1896), ***'Work While It Is Yet Day for the Night Cometh'****,* Victoria and Albert Museum, London.

The Wisdom Books

- The Wisdom Books are Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, the Book of Wisdom and Ecclesiasticus.
- The Psalms contain the prayers of the Jewish people, with all their beauty, power and passion.
- The wisdom in Proverbs appeals to our common sense.
- Job wrestles with the problem of suffering: if God is just, why does suffering happen to good people?
- Ecclesiastes says that all effort is foolish in the long run, but urges us to continue to search for meaning in our lives.
- Each of the Wisdom Books gives us ideas that can bring us closer to an understanding of God and ourselves.

Activity

The information above provides you with two sets of information:

1. *The names of the books in the four groups of the Old Testament.*
2. *Overviews of the contents and purpose of the books within these groups.*

In pairs, design a visual format that summarises these points for inclusion in a student study guide. Remember – the main purpose of such guides is to transfer information in a manner that aids understanding and remembering.

3.2 Major Themes in the Old Testament

When the Jewish people drew up their collection of books, it became obvious that certain ideas kept cropping up:

Revelation (making known something that is hidden or secret)

The first of these was the quest to know God. What was God? How do we know what God is like?

They believed that God was revealed through the **natural world**.

Whenever we create anything, it is an expression of ourselves. It tells us something about the person who created it. So whatever God created must tell us about God. The grandeur of the universe and the order and beauty of Nature reflect its creator.

God is revealed in the **words** spoken to the people. For example, God gave them the Ten Commandments, which express the moral order of all creation, so the Jewish people saw God as order, the opposite of chaos.

God is revealed in **what God did**. For Jews, the most important event in their history, the event that had continuing meaning for them, was the deliverance from slavery in Egypt, through God's power.



Tiwi Wadi or Oasis.



Anonymous, Steles at the Temple of Hathor at Serabit el-Khadim with Proto-Sinaitic inscriptions. 18th dynasty, 13th BCE. Serabit el-Khadim, Egypt.



David Roberts, The Departure of the Israelites, Birmingham Museums & Art Gallery.

Activity

1. *Read Psalm 19:1–6*
2. *Explain the link between the words of this Psalm and Revelation.*

The Covenant

Another theme running through the Old Testament is Covenant, which is a solemn agreement or pact between God and the Israelite people as a whole.

Because of the covenant, Israel understood itself as being the people of God. They had entered into a special agreement with God: they would be God's people forever, and he would be their God.

This topic is dealt with in more detail later in this chapter.

Exile and Return

The Jewish people had a homeland, but they were also a people who experienced exile from their home.

The idea of Exile in the Old Testament can refer to:

- A forced separation of the Jewish people from their homeland (Amos 7:17)
- The forced separation of a single person from his or her homeland (2 Samuel 15:19)
- A separation from God (Jeremiah 29:7–11).

The most important period of exile for the Jewish people was when they were deported from Judah to Babylon during the sixth century BC: this is called the Babylonian Exile.



Mashuf Boat, Euphrates River, Iraq (site of ancient Babylon).

The Jewish people were severely tested by this ordeal:

- Why had God abandoned them?
- Were the Babylonian gods more powerful than their God?
- Was exile a punishment for something they had done?

They saw exile as a just punishment by God, given to them because they had not been true to the covenant.

Thus the idea of exile came to be seen as a symbol of separation from God; only by moving back to God could they return from exile.



Anonymous, ***Jeremiah on the ruins of the sanctuary. Hebrew inscription: Jeremiahu, on the ruins of the sanctuary, watches the deportation of the Jews to Babylon by the King Nebuchadnezzar.*** Austro-Hungarian. Eglomise-glass, three-coloured, 7,7 x 5,2 cm Inv.744. Judaica Coll. Max Berger, Vienna

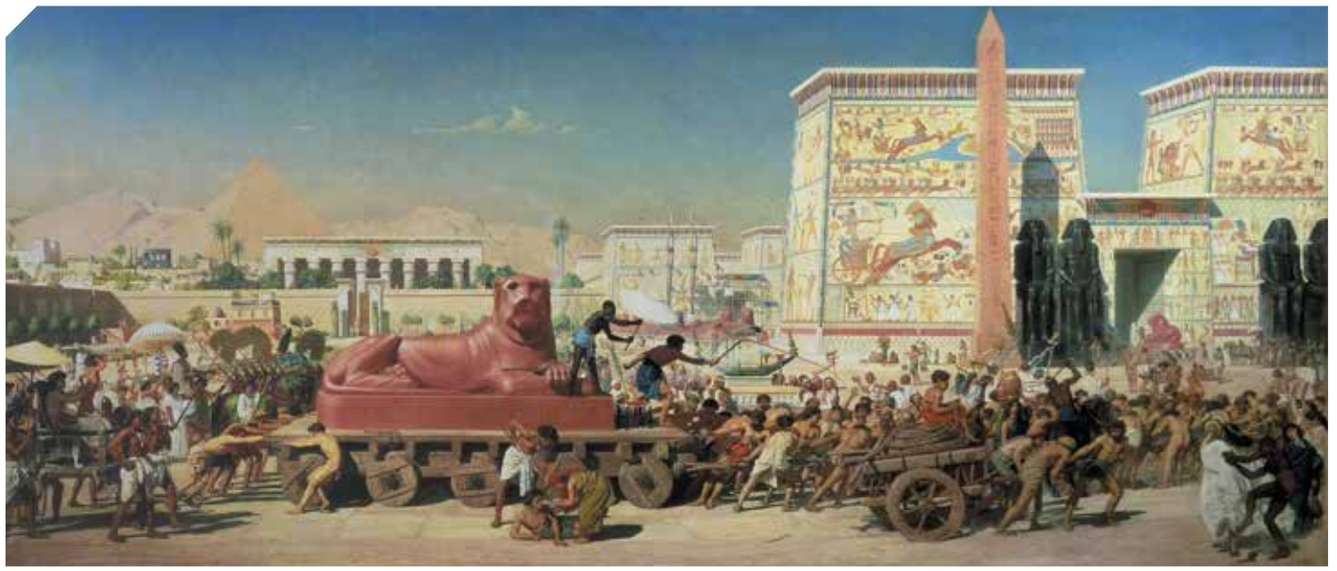
Activity

1. *Read Amos 7:17.*
2. *Describe the effects that exile will have on the people according to Amos.*

Slavery, Exodus and Freedom

Slavery was common in the ancient world. The Hebrews were oppressed in Egypt. They longed for freedom from the oppression they suffered. Eventually God sent Moses to lead them away from oppression into the Promised Land. Slavery however was a routine part of life and there were laws about how the Hebrews were to manage the slaves. "Remember that you were a slave in the land of Egypt, and the Lord your God redeemed you; for this reason I lay this command on you today" (Deuteronomy 15:15).

While slavery existed however, the prophets criticised injustice wherever they saw it, standing up for the weak against the powerful.



Sir Edward John Poynter (1836-1919), Israel in Egypt, 1867 (oil on canvas).

Activity

Many people argue that modern society is driven by consumerism. We are as much slaves to money and material success as people once were slaves to human masters.

Develop a response to this opinion. Support your response with:

a) *examples from your own experience*

b) *observations from areas such as business, government and the media.*



Desert, Wilderness and the Promised Land

Many wilderness areas of Palestine were only sparsely vegetated; **the desert** was barren, a harsh windswept place of hunger, thirst and deprivation (see Psalm 107:4–5). Despite this, the Jewish people were under God's constant protection when they were wandering in the desert. They were given the Ten Commandments there, and the Tabernacle and its furnishing, with the priestly vestments. (Exodus 25–31, 35–40).

Sometimes the desert was a refuge: Hagar fled from the cruelty of Sarah into the desert. But when she was there she had to depend totally on God (Genesis 16).

Though the desert is a place without much life, sometimes we hear God more clearly there.

In the ancient Near East, kings gave royal grants of land as rewards to loyal subjects. In the same way, God gave the "Promised Land" to the Jewish people.

The Promised Land is a "place of milk and honey": these two items of food both require rich vegetation for cows and bees, so the words imply lush green pastures.

For Christians, the wilderness came to be a symbol of this earthly life, where we constantly search for God, meanwhile living in a hostile, arid environment. The Promised Land is the ideal society that we hope for, where Jesus' teachings are put into practice.



Mount Salomon, Israel.

Activity

Difficult times in life. Loneliness, feeling uncertain about decisions you make…

Explore the 'desert' times in your life

Times when you want to be alone, to think about life or just to have some quiet time

What is your 'Promised Land' – what gives you the greatest personal fulfilment and hope for the future?

The Kingship of God

The Jewish people were suspicious of kings.

They were surrounded by countries that gave absolute power to kings, and often worshipped the king as a reincarnation of a god. To the Israelites, this seemed like blasphemy. To worship a Human being, however powerful and mighty, was dangerous and stupid. Never mind if the king portrayed himself as champion of the oppressed or an upholder of social order. The Israelites knew that the covenant with God implied that God alone could rule over them.

In Judges 8, Gideon is offered royal power. He says "I will not rule over you, and my son will not rule over you; Yahweh (God) will rule over you".

If you read the story of King David, you will find examples of quite unkingly behaviour. The writer wanted to stress that David was a man like any other, and could never be seen as god-like, as other kings in Near Eastern countries were. Ultimately, the only real king of Israel was God.



France (probably Paris), c. 1250 CE. MS. M.638, f.29v. ***Saul will give his daughter Michal to wife on condition that he slays a hundred Philistines (I Sam. XVIII:20-26); the slaughter by David of two hundred Philistines (I Sam. XVIII:27).***

Activity

1. *Explain the ideas about leadership that are expressed in the poem, 'The Leader'.*
2. *Identify examples of leadership that you are aware of that both fit and contrast with the poem's description.*
3. *Compare these understandings of leadership with Israel's understanding of kingship.*

THE LEADER

I wanna be the leader
I wanna be the leader
Can I be the leader?
Can I? I can?
Promise? Promise?
Yippee, I'm the leader
I'm the leader
OK what shall we do?
Roger McGough
Poems on the Underground

The Covenant



Marc Chagall (1887-1985), ***Noah and the Rainbow.*** Musee National message biblique Marc Chagall, Nice.

A Covenant is a pact or agreement between two parties. In the Old Testament, it was an agreement between

- God and a certain individual, or
- God and the whole of the chosen nation of Israel.

The idea of a covenant was not new. In fact, it was based on the way that normal contracts were made at that time (see Genesis 21:27, Abraham and Abimelech).

Ancient agreements involved an oath or solemn promise, made by both parties, to fulfil the terms of a contract. If either party broke the terms, they automatically drew a curse down on themselves. Sometimes this curse was acted out at the time of the agreement by cutting animals in half (see Genesis 15:9). If people broke the contract, the same would happen to them.

God made his first covenant/contract with Noah (see Genesis 9:9–17). This was a divine promise not to repeat the great flood that had destroyed almost everything on the earth. The rainbow was the sign of this promise.

This promise/covenant changed God's relationship with all creation. Compare God's words in 6:7 with what is said in 8:21–22. No natural catastrophe or human sin will prevent God from protecting all forms of life. God will remember always.

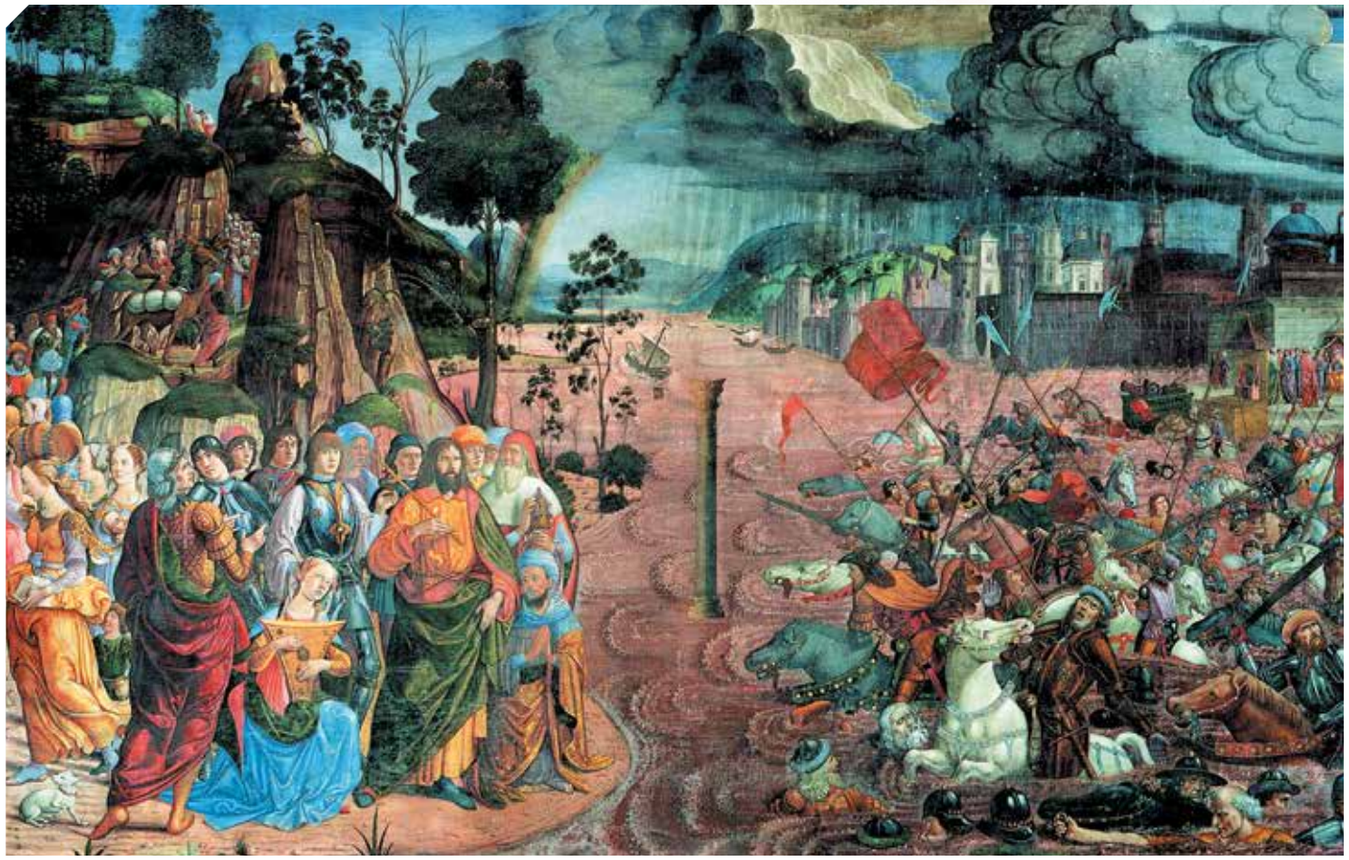
God made a second covenant with **Abraham**. The descendants of Abraham, who would be numerous as the stars in heaven, were promised eventual possession of the land of Canaan. The sign of this covenant was circumcision of their male children (Genesis 17). After this, the Jewish people begin to live as a community whose central focus is God.

The event that transformed the Jewish people was the escape from slavery in Egypt and the wandering with Moses in the desert (the Book of Exodus). God had done extraordinary things for them: the series of ten plagues, the defeat of Pharaoh and his army, and the parting of the Red Sea.



James Jacques Joseph Tissot, (1836-1902), ***God's Promise to Abram.*** The Jewish Museum, New York, NY.

They gradually came to understand what it means to live in "right relationship" with God. This relationship meant being faithful to the covenant they had with God, to live in fidelity to the code of living we call the Ten Commandments.



Cosimo Rosselli (1439-1507), ***Crossing of the Red Sea.*** Fresco. Sistine Chapel, Vatican Palace.

Activity

'We are transformed
by the people and events
that in small and large ways
impact on our lives'

Using a format of your choice, prepare a response to this statement that explores an experience of transformation in your life. In your response describe who was involved, what happened and what was the change that occurred for you.

3.3 The Historical Books in the Old Testament

The Historical Books tell the story of God's people, from their entry into the Promised Land until they are taken away as slaves to Babylon. The Books draw on ancient court records, so the stories are based on actual events and people, but they are not history as we think of it today. They incorporate religious interpretation of the events and sacred stories.

JOSHUA: Settling in a New Land

The Book of Joshua takes up the story where Deuteronomy leaves off. The Hebrews have left Egypt, crossed the Red Sea, journeyed in the wilderness, and now are ready to take possession of the land of Canaan.

Unfortunately, a thriving population of Canaanites already occupies the land, so the Book of Joshua is mostly a story about wars, alliances, skirmishes and guerrilla warfare, as the Jewish people infiltrate and settle in the land.

The Book of Joshua ends with Joshua's death, just as Deuteronomy ended with the death of Moses.

JUDGES: Bad Times

The story progresses. Israel is not yet a unified nation, but a collection of independent tribes. There is no king. A patriarch or chieftain leads each separate group. People are only safe if the tribe they belong to is strong. It is a time without law and order, and many terrible things happen.

The stories from the Book of Judges are often frightening and violent, as the Israelite world was at that time.



James Jacques Joseph Tissot (1836-1902), ***Samson Pulls Down the Pillars.***
The Jewish Museum, New York, NY.

The Most famous stories in Judges include:

Deborah and the chariot battle of Mt Tabor, 4:1–16, 5:13–23

The Kennite woman Jael murders the enemy general Sisera, 4:17–22, 5:24–27

Jephthah sacrifices his daughter, Chap. 11

Samson and Delilah, Chap. 16

The Levite and his concubine, Chap. 19

The message of the Book of Judges is summed up in its final sentence: "in those days there was no king in Israel, and everyone did as they wanted": the Jewish people must have a king if they are to survive.

Activity

The word "anarchy" means that people do as they want. Laws are ignored, there is 'mob rule' and general chaos.

1. *Using the above definition as a guide, describe some of the effects that a state of anarchy would have on Australian society.*

2. *The Jewish people recognised that they needed a king to lead them in order to avoid the ruin of their society. Identify the structures in our society that help to maintain order and freedom.*



Orazio Borgianni, (1578-1616), David and Goliath, Madrid, Museo de la Real Academia de Bellas Artes de San Fernando.

1 and 2 SAMUEL: Israel Gets a King

When 1 Samuel begins, Israel is a weak collection of tribes. Seventy years later, it was a united empire. 1 and 2 Samuel tells the remarkable story of this transformation.

The story is dominated by three charismatic men: the tragic figure of Saul, who is Israel's first king: David, its greatest king; and Samuel himself.

Saul unites the contending tribes into one fighting force, ready to meet the Philistines – no easy task, since the Philistines have better weapons, made of iron, and the Israelites use bronze swords. But God is on their side, and they drive the Philistines back into their coastal cities. Despite this, Saul is superseded by the handsome, courageous and extremely shrewd young David: "the spirit of the Lord came mightily upon David" (16:13). 1 Samuel finishes with the death of Saul, when he falls on his sword rather than be captured by the enemy.



Francesco Salviati, (1510-1563), ***Saul throwing his spear at David (left part).*** S. Maria della Salute, Venice, Italy.



F*rancesco Salviati, (1510-1563),* ***Saul throwing his spear at David (right part).*** S. Maria della Salute, Venice, Italy.

2 Samuel picks up the story to describe the reign of David. It is a frank report, since it shows his failures as well as his successes. He is a born diplomat: 1–5 shows how he wins over Saul's followers, using propaganda when he can, and war when he must. He establishes Jerusalem as his capital, since it lay near the border between the two most powerful tribes. He unites Israel religiously, bringing the Ark of the Covenant to his new capital. But David is by no means perfect, and his story reflects the mixed feelings the Israelites have about kings.



Anonymous, Assyrian officer presents a new king to the vanquished Elamites at Madaktu after the battle of Til Tuba. Stone bas-relief (7th BCE) from the palace of Ashurbanipal in Ninevah, Mesopotamia (Iraq).

1 and 2 KINGS: What Happens When You Ignore God

1 and 2 Kings describe the golden age of ancient Israel. David has fought to create an empire; now his son Solomon, and the Israelites, enjoy the fruits. 1 Kings describes David's death and then focuses on the reign of Solomon: his famous wisdom, the building of the Temple and palaces, his wealth, his army, his one thousand wives.

Then we begin to see the worm in the apple. Israel has been commanded to worship one God (Deuteronomy 11:26–28). It has been authorised to anoint kings, but they must be strictly limited in what they do (Deuteronomy 17:16–20).

Solomon ignores these instructions, imposing heavy taxation, using forced labour, and paying honour to foreign gods. Now the people pay for it. The message is clear: tragedy results when Israel turns away from God's laws.

1 and 2 Kings describe the tribulations that follow. There is a political and religious split after Solomon's death, and Israel divides into two separate kingdoms. The only bright spot on the horizon is that God sends prophets to guide the people, now that they are in trouble: Elijah and Elisha are God's men, with a mission to guide the people back to God. Unfortunately, most of the prophet's warnings fall on deaf ears. At the end of 2 Kings, Nebuchadnezzar, the fearsome king of Babylon, sacks Jerusalem. The city is demolished, the glorious Temple is burned, and the people are deported to far off, alien Babylon.



The Destruction of the Temple of Jerusalem, 1867. Accademia, Venice, Italy.

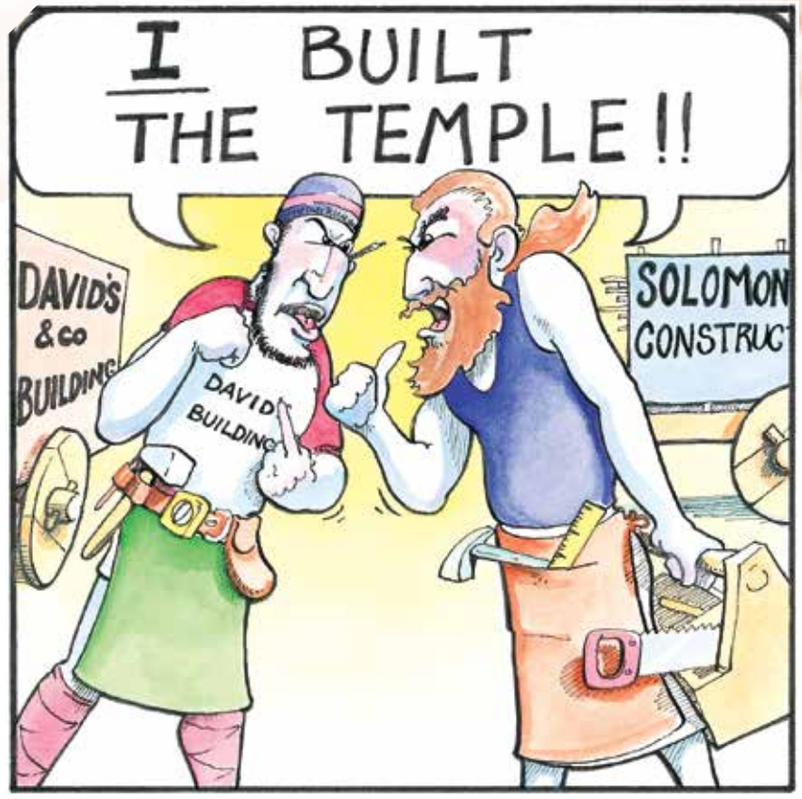
Activity

CAUSE ⟷ EFFECT

1 and 2 Kings explain how the Israelites understood the relationship between their actions and God's response. Develop your own visual summary to illustrate the effects of Israel's choices.

CHRONICLES: Take Courage, Israel

The two books of Chronicles cover the same material as 2 Samuel and 1 and 2 Kings. They present a panorama of Jewish history, from Adam and the creation of the world, to the resettlement of Judea after the exile.



Why cover the same material twice? Because the author of Chronicles is writing for a different audience, and has a different agenda. He is interested in the theology behind the stories, what they really mean. Getting the facts right (he describes David as the builder of the Temple, rather than Solomon), or being repetitive, is not so important to him. He is trying instead to make the Bible's message relevant to the people of his own time. When he writes, Israel's independence is gone. The whole country is under the domination of a foreign power, and the glory of David and Solomon seems lost forever. The writer of Chronicles wants to give his readers hope, to lift their spirits by recalling a glorious past. The Lord will save them yet, he says; God chose them and God will not waver from this choice.

Activity

1. *Choose one issue that you believe is of concern to people in today's world.*
2. *Prepare a response to this issue that inspires hope. Incorporate examples of inspirational people or events to support your message.*
3. *After sharing responses in class, explain how an exercise such as this can help us more fully understand the purpose of the author of Chronicles.*

3.4 Exploring the Other Historical Books

Group Research and Report

Allocate one of the remaining historical books described below to each small group.

The task of the group is to present the following information to the class. Additional research using library/ Internet resources will assist this process:

1. Find a story from this book that appeals to you and describe why you find it interesting. Include references to the main characters and why they are important to the story.
2. Explain the background of the writing of this book – Who wrote it? When was it written? Why was it written?

- The presentation should incorporate visuals to help explain the context – try a search engine such as Google Advanced Image Search for maps and artworks.
- Incorporate a range of learning styles such as music, movement, listening, sharing, word games and puzzles.

EZRA: *A New Start*

The Jewish captives who have lived in Babylon for two hundred years are finally allowed to return home to Jerusalem, to live there and rebuild their Temple. But, just as it had been when they came from Egypt, the land of Israel is already occupied, by "the people of the land": Samaritans, who quite naturally resist the Jewish resettlement. So the rebuilding of the Temple proceeds in stops and starts.

Ezra, one of their leaders, is definite about one thing: Israel is being given a second chance, and this time there will be no mistakes. He believes that Babylon conquered Israel because it neglected God's commands. This must not happen again. He institutes a number of reforms, to regulate the lives of the people who have returned from exile in Babylon.

He remembers that King Solomon had foreign wives, and the Israelites assimilated with the Canaanites. This offended God. He tells Jews they must divorce their foreign wives and disown any half–Gentile children. They are a holy people, and they must not mix with non–believers.

The Book of Ruth may have been written at this time, to show the worth of non–Jewish women, and to give another point of view.

NEHEMIAH: *Building Walls*

Nehemiah is a companion book to the book of Ezra. Ezra rebuilds religious worship and laws; Nehemiah is the leader who rebuilds the city of Jerusalem.

There is opposition from surrounding areas to the rebuilding of Jerusalem's walls. A strong Jerusalem will be a threat to its neighbors. But after 52 days of strenuous work by men and women, the wall around Jerusalem is finished, and the people celebrate. Ezra reads the books of the Law to all the people. Keeping this Law and staying separate from other peoples will preserve the Jewish race, keep it safe. The Law and the Jewish way of life will be like the wall around Jerusalem, keeping Judaism safe from enemies outside.



Walls of Jerusalem.



Shalom of Safed, Scenes from the Book of Ruth, 1960. Tempera on paper, 67.5 x 47.5 cm. Gift of the Aaron E. Norman Fund, Inc., The Jewish Museum, New York, NY.

RUTH: *A Love Story*

The story of Ruth is set in the time of the Judges, but it was written much later.

The heroine of Ruth is a Moabite, the worst kind of foreigner.

Ruth is, however, a woman of deep faith and, as it turns out, more loyal and loving than her Israelite sisters-in-law. She stands by her Israelite mother-in-law through thick and thin, and this older woman, Naomi, eventually guides Ruth into a happy and advantageous marriage with a smitten, wealthy Israelite man. Ruth bears a son who is the grandfather of King David, and the great-grandfather of King Solomon, who built the Temple. So the despised foreign girl becomes an ancestor of Israel's greatest kings.

TOBIT: *The Ups and Downs of a Jewish family*

Tobit is a charming story about a Jewish man who lives in exile, in Nineveh, with his family. When he gets into financial trouble, he sends his son Tobias to collect a debt. Tobias falls in love with the debtor's beautiful daughter, who is, however, loved by a jealous demon who has already killed seven prospective husbands ... And so the story continues.

The point of the story is that God watches over anyone who observes Jewish law, gives generously to the poor, and looks after his family.



Titian (Tiziano Vecelli) (c.1488-1576), ***Young Tobit and the Archangel Raphael.*** Accademia, Venice, Italy.



Artemisia Gentileschi (1597-c.1651), ***Judith and Holofernes,*** 1612-21 (oil on canvas).

JUDITH: The Beautiful Widow

The Book of Judith tells the story of a beautiful Jewish widow who saves the Israelites by murdering the Assyrian general, Holofernes. She tricks him into trusting her, then when he is drunk she cuts off his head.

Despite this violent act, she is seen as a model of Jewish courage and piety. She prays repeatedly for guidance, she trusts completely in God, and she follows the dietary laws of Judaism. As well, she uses the skills and advantages she has to overcome an enemy who, on the face of it, is stronger than she is in every way. Again, there is the message: God will give victory to the people if they stay true to God.

ESTHER: She Saves Her People

The Book of Esther may be classed as a historical novel. Its theme is one that has been all too frequent in Jewish history: the struggle to survive against terrible odds. Esther is one of the great Jewish heroines. She uses her intelligence and beauty to protect her people when they are in danger of a pogrom (an organised massacre).

It is also a political satire about the folly of giving too much power to a king or leader, who may well turn out to be a fool. Again and again, the king who is Esther's husband makes impulsive decisions based on emotion, rather than considered judgements. Because of this lack of wisdom, the people in his court are able to manipulate him. This taps into a biblical theme dating back to the story of King David: leaders are necessary, but they are only human, so God must guide them and their powers must be limited.



Domenico Tintoretto, ***The Prayer of Esther,*** 16th century.

1 and 2 MACCABEES: Staying True to Judaism

In the centuries before the birth of Jesus, Israel lies squeezed between two great empires: Egypt ruled by the Ptolemies, and Syria dominated by the Seleucids.

In about 198 BC, the Seleucids gain control of Israel, and begin a policy of Hellenisation, promoting Greek culture and religion at the expense of Judaism, which is harshly suppressed. A revolt breaks out between those who want to stay true to Judaism and the God of Israel, and those who want to adopt Greek culture.

1 and 2 Maccabees tells the story of the heroic resistance of the Jews, led by Mattathias and his five sons, as they fight a guerrilla war to liberate Judea and establish the Hasmonean royal dynasty. Jews commemorate this struggle with the eight-day feast of Hanukkah.

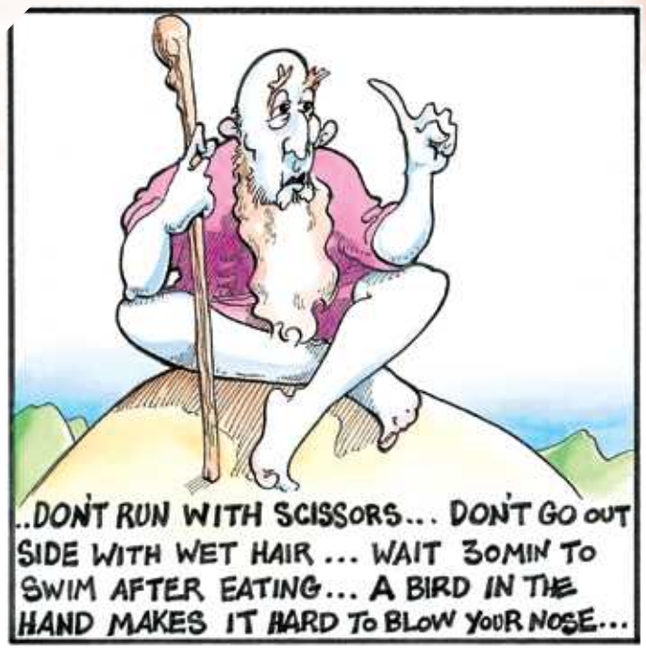
3.5 Wisdom Literature

There are three types of ministry, forms of religious service, in the Old Testament:

- The priests who minister at the altar, offering sacrifice to God
- The prophets who receive the word of God and deliver it to the people
- The sages or wise people, who possess wisdom from God and give practical advice to those who need it.

This third group was responsible for writing the Wisdom Literature.

The Wisdom books deal with practical wisdom as the basis for a good life. They do not deal with intellectual knowledge, important as that is, but with the truth that comes from God, applicable to all people at all times.



The message of the Wisdom books is that we must constantly try to live a good life, here, today.

Activity

YES — **Is wisdom valued in our society?** — **NO**

1. *Copy the diagram into your notebook and list as many points as you can about the place of wisdom in society today.*
2. *Identify some of the sages or 'wise people' in our world. Choose one of these people and explain how they encourage us to live lives that are good.*

JOB: Bad Things Happen to Good People



Jean Fouquet (c.1420-80), ***Ms 71 f.26 Job on the dung heap,*** (vellum).

The Book of Job was written against the historical backdrop of the Exile, when the Babylonians conquer and enslave the people of Judah. The story deals with misfortune falling on a blameless man, and so mirrors what the people of Judah believe is happening to them.

The idea that suffering is a direct result of sin has been deeply ingrained in the Jewish mentality. But the Jews begin to see that, in reality, an innocent person can suffer misfortune. This realisation is the basis of the Book of Job.

There are two separate strands. The first is an ancient folk story about a good man who is made to suffer; this strand makes up the beginning and end of the Book of Job. The second strand, which makes up the bulk of the book, is a philosophical discussion between Job and his friends, about the reason for his suffering.

Traditionally, if Job is suffering, he must have sinned. But Job knows he is blameless. He tries to find some other explanation for the fact that bad things happen to good people. In the end, God comes to speak to Job. He asks Job a series of questions which make it clear that God does many things we cannot understand: see Chapter 38.

The Book of Job does not give any simple answer to the problem of suffering. While some suffering is the result of the sins of human beings, other suffering is not.

Activity

1. *Explain some of the ways that people cope with suffering and loss today.*

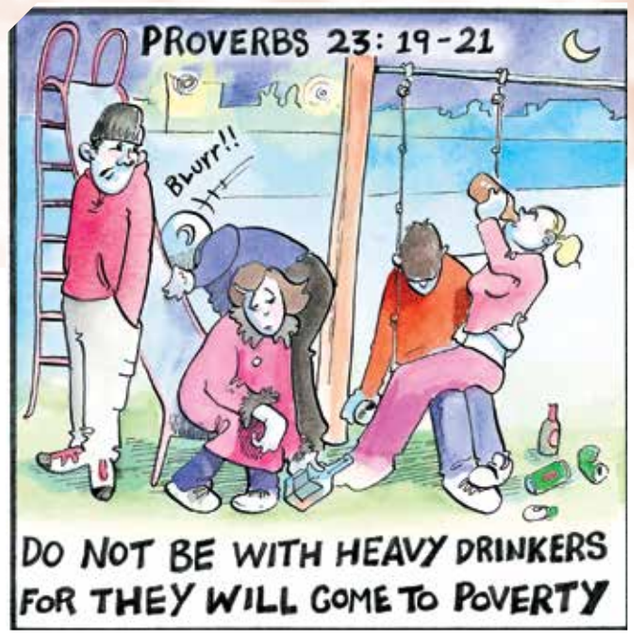
2. *Compare our ways of understanding suffering with the ideas of Job and his friends.*

PROVERBS: Good Advice

The Book of Proverbs gives advice for every facet of life. It is a sort of road map to help us find our way through difficult situations. With its help, we can see life from God's point of view, more clearly than we might if we were acting alone.

In Proverbs, wisdom is sometimes written about as if it is a person (1:20–23, 8:34–35). This encourages us to think of wisdom as something we interact with, not passively accept without question.

The proverbs relate to concrete human experience. They suggest particular ethical choices that will lead to a happy, successful life.



Activity

Read each of the following references from the Book of Proverbs and explain its meaning in your own words:

- *13:24, 22:6, 23:1– Raising children*
- *21:1, 23:19–21, 23:29–35 Excessive drinking*
- *6:6–11, 12:24,27 – Laziness*
- *10:2,4, 30:7–9 – Poverty and wealth*
- *14:17, 14:29, 16:32 – Self–discipline*
- *12:22 – Lying*
- *21:1 – Your reputation*

ECCLESIASTES: What's the Point of Anything?



The Book of Ecclesiastes is a surprise. How can such a book be included in the Old Testament? The mood is one of pessimism and doubt. Qoheleth, the author, struggles with the meaning of life just as we do. He sees that goodness is not always rewarded, and evildoers are not always punished. Human existence is unpredictable The conclusion is that you cannot understand the purpose or value of human existence. The solution is to enjoy life. Don't look for logic or a plan for human existence, he says, just work hard and enjoy the fruits of what you earn. At the same time Qoheleth reminds people that they should live just and good lives as one day they will be judged by God. (Ecclesiastes 5:6 and 11:9)

Some famous sayings from Ecclesiastes:

8:15 – Eat, drink and be merry

3:1 – To everything there is a season

11:1 – Cast your bread upon the waters

1:9 – There is nothing new under the sun

5:14 – Naked we come into the world, naked we leave it

1:1 – Vanity of vanities, all is vanity

Activity

Bad things happen to good people and vice versa.

1. *How does the writer of Ecclesiastes describe this in 7:15 and 8:11–13.*
2. *What solutions does he offer in 8:7–10. What is your response to this?*

SONG OF SONGS: A Tender Love Song

This book illustrates one of the most profound beliefs of Judaism: that human sexuality is a direct gift from God. The Song is a passionate, erotic poem between two lovers, who speak to each other in an uninhibited way.

The central theme is the mutual love between a lover and a beloved. Parts of the Song may have come from the words of ancient wedding ceremonies. It emphasises strong physical attraction, and because of this we can say that it deals with human nature, and with all that it means to be human. It also emphasises the power of love saying that, "love is as strong as death" (8:6).

The Song is similar to love songs from ancient Egypt, in which the lovers refer to each other as "brother" and "sister". Christian mystics and theologians have interpreted the Song of Songs in a symbolic and spiritual way.



Jean Cocteau (1889-1963), ***Couple,*** Hotel de Ville, Menton, France.

Activity

Readings from the Song of Songs are often used during wedding liturgies. Read 2:8–13 and explain what message this passage could have for people getting married today.



PSALMS: The Songs of God's People

Singing was a part of life in ancient Israel.

The Book of Psalms is a collection of songs and prayers, addressed to God or written about God. Sometimes they praise God, sometimes they complain about what is happening, sometimes they thank God for his blessings. Above all, they talk honestly with God, showing human feelings without reservation.

Psalms were sung, accompanied by pipes, percussion and stringed instruments, both for public worship and private prayer. They are an important part of Catholic worship today.



Activity

The Psalms were the prayers that Jesus knew. According to the gospel writers, the words of a psalm were the last words the dying Jesus spoke. (See Psalms 22 and 31.) Read these psalms and locate the words that Jesus spoke.

- *Some editions of the Bible do not include the following two books (Ecclesiasticus and the Book of Wisdom). They are, however, part of the Catholic Bible.*

ECCLESIASTICUS/SIRACH: Practical Advice for Every Occasion

Like the Book of Proverbs, this book does not have a clear outline, but it is obviously written by a man (Jesus ben Sirach) of wide interests. It is a jumble of down-to-earth advice, stories of wise men and kings, and personal insights. There is advice on bringing up children (30:1), dinner parties (31:12), false friends (36:21), choosing a wife (36:21), sponging off others (40:28), and bad language (23:12) etc.

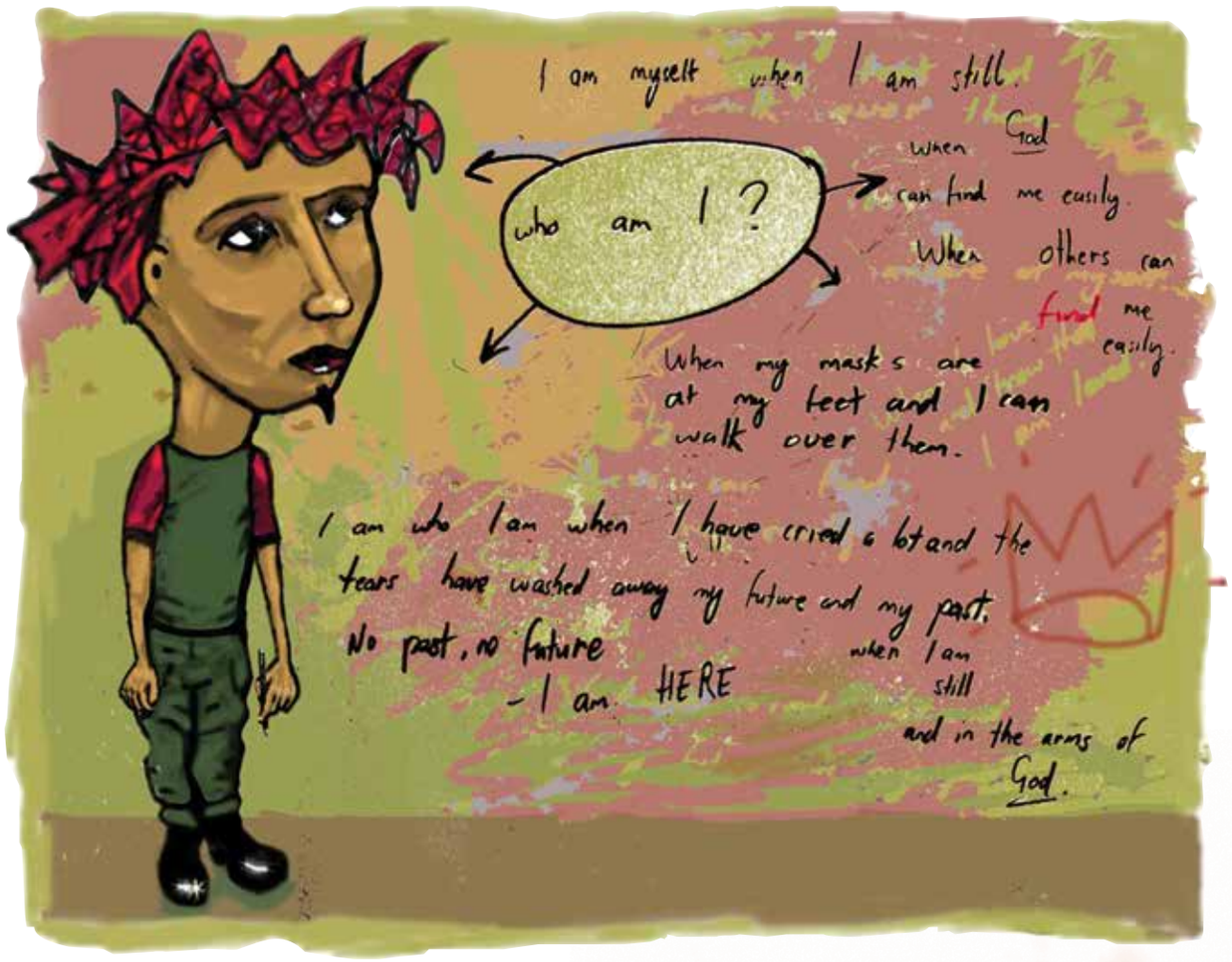
As well there is advice for women (25:17). Remember the Bible was written primarily for men, and this section was written at a time, c.180 BC, when the status of women generally was low.



Activity

Ben Sirach writes that lack of money only seems bad to people who disregard God in their lives.

1. *Explain what he means by this.*
2. *What is your response to this?*



BOOK OF WISDOM: Staying True to Yourself

The author of the Book of Wisdom probably lived in Alexandria, Egypt, around the time that Jesus was born. Alexandria's great library was still a centre of learning and sophistication. The author was writing for the large Jewish population of Alexandria. They are struggling to maintain their Jewishness against the crushing weight of Greek and Roman culture. Many Jews are tempted to abandon Judaism and adopt Greek learning instead. The writer of the Book of Wisdom urges the listeners to hold on to their own religion, to stay confident in their God.

See Chapter 6:12–16 for a description of the Wisdom Woman.

In Chapters 13 and 14 there is information that is an attack on Greek and Roman ways of worshipping their gods.

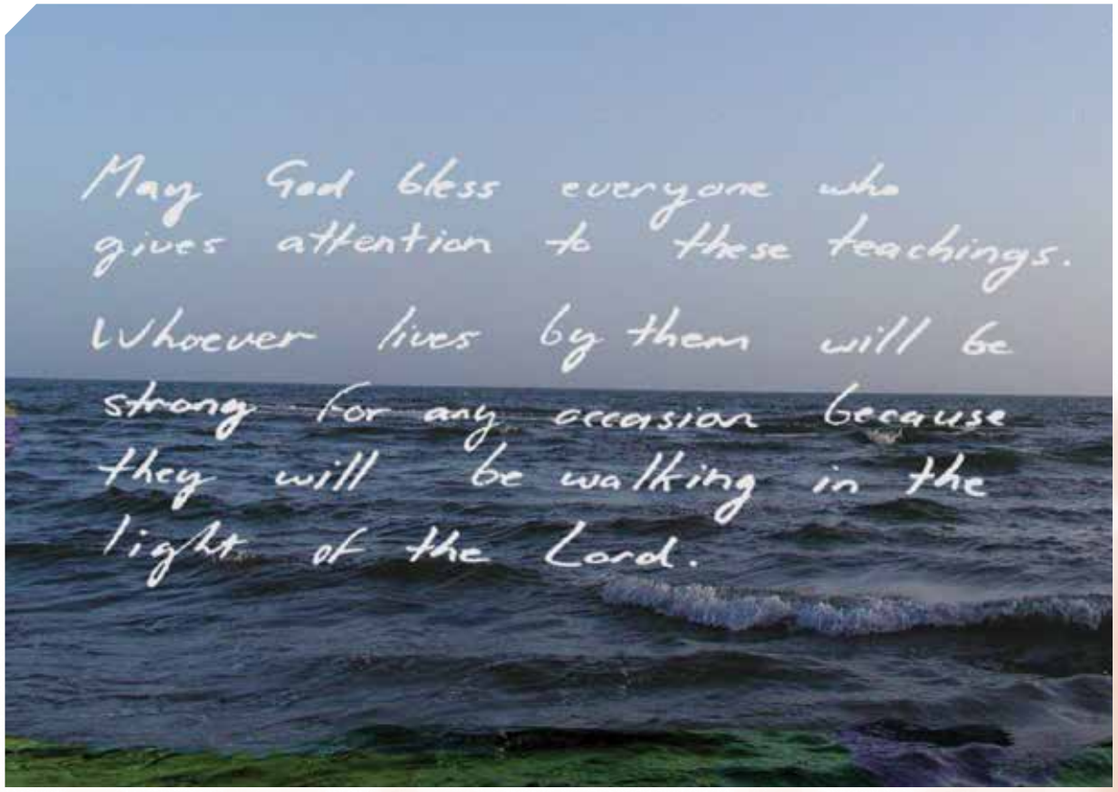
Activity

The Book of Wisdom in many ways summarises the message of the Old Testament reminding people of their faith and its basis in the covenant relationship with God.

In a format of your choice explain what you have learnt about the message of the Old Testament from this chapter. Ideas for presentation include:

- *Writing – explanation: in poetry, as a magazine article, a booklet or presentation for younger students, a WebPage design or other format*
- *Visual – painting, collage, diagrammatic summary, mindmap or other format*

3.6 Reflection:



A prayer based on Ecclesiasticus 50:28–29

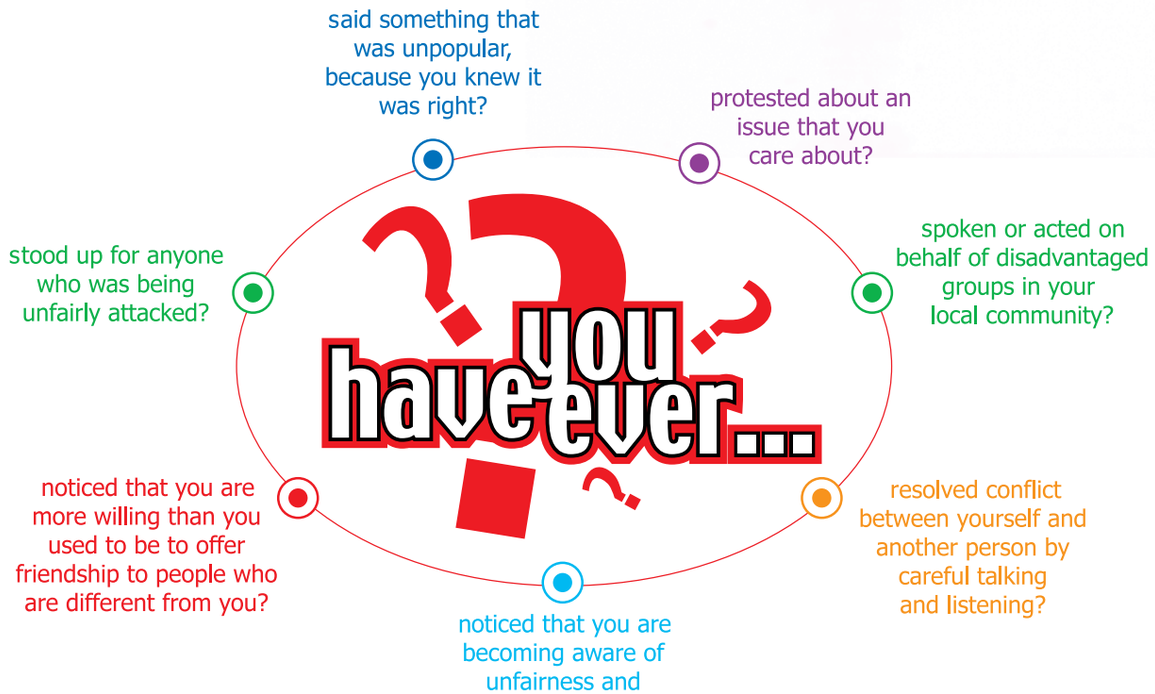


4

PEOPLE WHO CARED: THE PROPHETS AND SOCIAL JUSTICE

Linda Watson, in Northbridge, Perth where she used to work as a prostitute. She is the founder of Linda's House of Hope, a refuge for women wanting to leave prostitution.

4.1 What is a Prophet?



If you answered "Yes!" to even one of these questions or have noticed other people acting in this way, this indicates that you have some idea of what it means to be a prophet. Recount a personal experience that illustrates one of these situations.



Sydney Catholic school student with children from the Solomon Islands. The children are from a poor and isolated village. This visit was part of an immersion experience by Think Globally Act Locally.



Sydney Catholic school student visiting a community in the Phillipines affected by mining. The river has been polluted by foreign mining developments in the mountains on the Island of Negros. Think Global Act Locally provides Year 11 and 12 Catholic School students with an immersion experience in other countries to learn and be educated about the structural causes of injustice.

4.2 Biblical Prophecy

Prophets are not necessarily people who tell the future, although this may be a part of their message. In the biblical writings of the prophets, we meet people who have encountered God so strongly in their lives and in the life of their country Israel, that they must deliver God's message to the people. The prophets spoke from their deep commitment to God and to the covenant, and they were unable to be silent when they saw the covenant being violated.

Often this meant that the prophets of the Bible found that they had to denounce the people of Israel for cruelty and injustice, or had to tell them of the punishment God would send if they persisted in their wrongdoing. Therefore it was often lonely and difficult to be a prophet, and the stories of the biblical prophets often describe the sufferings they endured for their commitment to the covenant. The prophets of Israel were like the conscience of the nation, challenging the people and its leaders to be true to their covenant with God.

Discussion

Although they are not biblical prophets, people like Mother Teresa who alerted the world to the plight of the dying in India, and Martin Luther King who challenged racism in American society, can be called "prophets" in that they acted as a conscience for the society in which they lived. Can you think of one other person who challenges injustice today? Find out how he or she does this. Present the information to your group or class.



Blessed Teresa feeds one of the children she helped evacuate from a bomb-damaged mental hospital, 1982.

Background information

The people of Israel, whose story is told in the Old Testament, are often called a covenant people. At the heart of their identity was the covenant that God had made with them through their ancestors. This covenant was renewed and formalised during their desert wanderings, and sealed in Law.

The covenant was a binding agreement between God and the Israelites. He would be their God and he would take them as his people. They in turn had to be faithful to the covenant relationship, keeping its laws and obligations. One of the most important obligations of the covenant was the obligation to treat others with justice. Concern for the poor and oppressed was binding on the Israelites, because it was enshrined in the covenant.

You must not molest the stranger or oppress him, for you lived as strangers in the land of Egypt.

You must not be harsh with the widow, or with the orphan;

if you are harsh with them, they will surely cry out to me, and be sure I shall hear their cry. (Exodus 22:21–23)

Activity

In Israel, a sin of injustice was a sin against the covenant.

1. *Explain the meaning of this statement.*

2. *Identify three "sins of injustice" in the modern world that damage our relationship with God. Express these in a visual form.*

Class activity: Covenant Mural

Revise your knowledge of the Covenant through the following activity.

Divide into small groups, and take one of the following biblical texts for illustration.

- Genesis 12:1–9 Abraham is called to a journey in faith and a promise is made.
- Genesis 13:14–18 Abraham shows generosity in his dealings with the Lord, and the promise is renewed.
- Genesis 15:1–17 The covenant is sealed.
- Genesis 17:11–23 Some demands are made on Abraham and his household through the covenant relationship.
- Genesis 22 Abraham's faith in God's ability to keep the covenant is tested.
- Exodus 20:1–21 God gives the Law.
- Exodus 24:1–8 The people agree to the Covenant.

Display the illustrations in order, to show a history of the Covenant agreement.

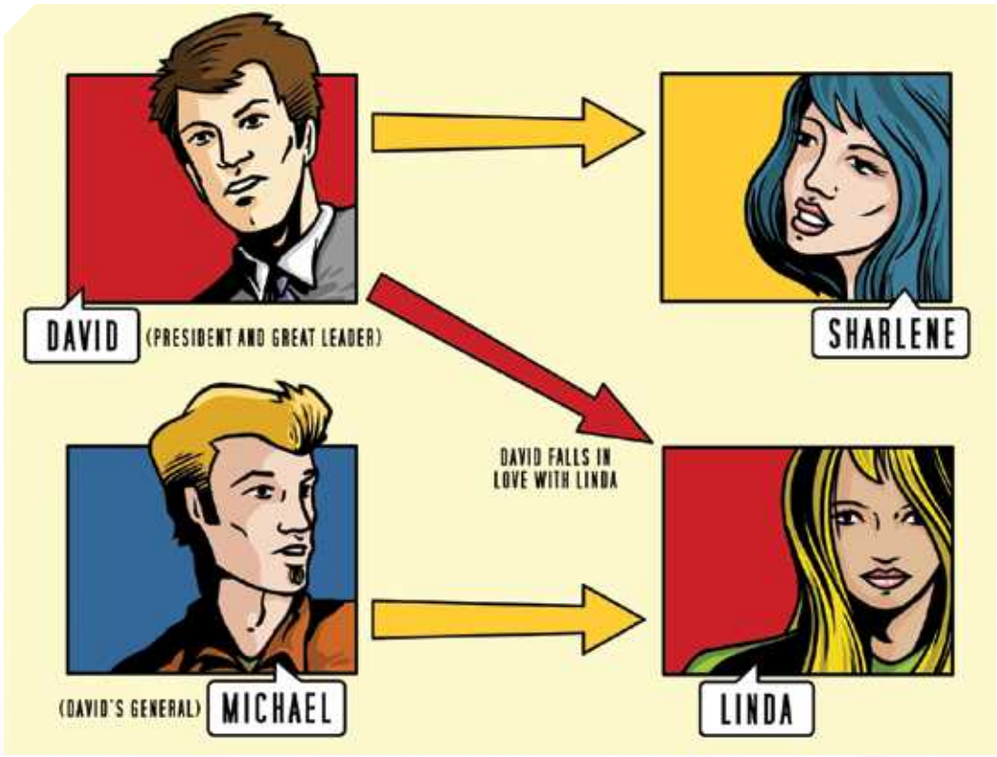
4.3 An Example of a Prophet

A story of murder and betrayal

David is married to Sharlene. He is the President and a great leader. Michael is one of his generals. He runs a regiment in the army and is married to the beautiful Linda. David sees Linda one day and falls in love with her.

In groups of four act out or read a story based on this outline that shows murder and betrayal, with David ending up with Linda. Use melodrama, comedy, narration or drama to show what happens. After watching the dramas, read the story of David and Uriah that follows.

Usually the prophets spoke to the nation as a whole, and were concerned with the faithfulness of the whole nation to the Covenant. However, there are some instances of prophets speaking to individuals. In this story, the prophet Nathan, who was a prophet in the palace of King David, revealed to David his cruelty, selfishness and wrongdoing, and illustrates well the role of the prophet. The story is told in the Second Book of Samuel.



The Story of David, Bathsheba and Uriah

At the turn of the year, the time when kings go campaigning, David sent Joab and with him his own guards and the whole of Israel. They massacred the Ammonites and laid siege to Rabbah. David however remained at Jerusalem.

It happened towards evening when David had risen from his couch and was strolling on the palace roof, that he saw from the roof a woman bathing; the woman was very beautiful. David made inquiries about this woman and was told, "Why, that is Bathsheba, Eliam's daughter, the wife of Uriah the Hittite". Then David sent messengers and had her brought. She came to him, and he slept with her; now she had just purified herself from her courses. She then went home again. The woman conceived and sent word to David, "I am with child." (2 Samuel 11:1–5)



Jean Colombe (c.1430-c.93), ***King David coveting Bathsheba, from the 'Book of Hours of Louis d'Orleans', 1469.*** Ms Lat. Q.v.I.126 f.57.

David tried to cover up his seduction of Uriah's wife, and her pregnancy, by calling Uriah in from battle, and telling him to go home and rest. In this way he hoped that Uriah would believe that he was the father of the child. But Uriah was very loyal, and would not go home while his fellow soldiers were still in battle. David then made up his mind that Uriah should be killed.

Next morning David wrote a letter to Joab, and sent it by Uriah. In the letter he wrote, "Station Uriah in the thick of the fight and then fall back behind him so that he may be struck down and die". Joab, then besieging the town, posted Uriah in a place where he knew there were fierce fighters. The men of the town sallied out and engaged Joab; the army suffered casualties, including some of David's bodyguard; and Uriah the Hittite was killed too. (2 Samuel 11:14–17)

When Uriah's wife heard that her husband Uriah was dead, she mourned for her husband. When the period of mourning was over, David sent to have her brought to his house; she became his wife and bore him a son. But what David had done displeased the Lord. (2 Samuel 11:26–27)



Pieter Lastman (1583-1633), ***King David Handing the Letter to Uriah,*** 1611 (paint on panel).

David was forced to face up to his cruel and dishonest actions when he was visited by the prophet Nathan, who told him a story.

The Lord sent Nathan the prophet to David. He came to him and said:

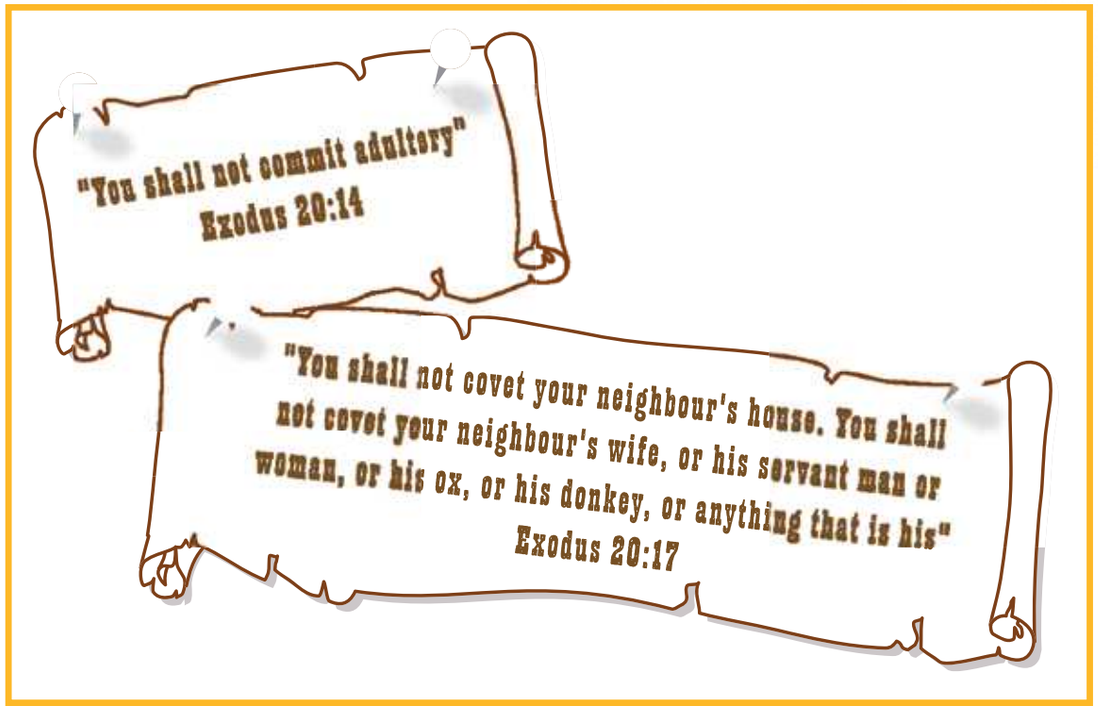
"In the same town were two men,
one rich, the other poor.
The rich man had flocks and herds
in great abundance;
the poor man had nothing but a ewe lamb,
one only, a small one he had bought.
This he fed, and it grew up with him and his children,
eating his bread, drinking from his cup,
sleeping on his breast; it was like a daughter to him.
When there came a traveller to stay, the rich man
refused to take one of his own flock or herd
to provide for the wayfarer who had come to him.
Instead he took the poor man's lamb
and prepared it for his guest."

David's anger flared up against the man. "As the Lord lives," he said to Nathan "the man who did this deserves to die! He must make fourfold restitution for the lamb, for doing such a thing and showing no compassion." Then Nathan said to David, "You are the man." (2 Samuel 12:1–7)



Palma Giovane (Jacopo Negretti) (1544--1628), ***The prophet Nathan admonishes King David.*** Kunsthistorisches Museum, Vienna, Austria.

Background Information and Activity



Read 1 Samuel 16:1–13 which tells how God chose David as King. Also read Exodus 20:1–17 that outlines the Ten Commandments.

1. *In the story, Nathan was David's conscience. Describe how Nathan showed David his sin.*

2. *Use the story of David, Bathsheba and Nathan to explain the role of the prophet.*

3. *Write a letter to David from Nathan which explains why God is displeased with him. Your letter should also include steps David needs to take to make up for his failures.*

4. ***In this story David is shown as weak and selfish.***
   As a class discuss this statement to determine whether David's weaknesses made him unsuitable for leadership.

5. *Apply your discussion to leaders in our world.*

4.4 The History of Prophecy in Israel

The first and the greatest of the prophets in Israel was Moses, as claimed in this passage written about the death of Moses.

> *Since then, never has there been such a prophet in Israel as Moses, the man the Lord knew face to face. What signs and wonder the Lord caused him to perform in the land of Egypt against Pharaoh and all his servants and his whole land! How mighty the hand and great the fear that Moses wielded in the sight of all Israel! (Deuteronomy 34:10–12)*



However, prophets were more in evidence between the ninth and fourth centuries before Christ. In 931 BC, there was a political and religious split between the northern and southern parts of Israel. The people of the north, tired of the heavy building programs and oppressive rule of King Solomon, David's son, decided to appoint their own king and become independent of the south. (1 Kings 12) They appointed Jeroboam as their king, and from that time, until it was destroyed by the Assyrians in 721 BC, the northern kingdom was independent of the southern kingdom. During these years, the people of the north, or Israel as it was named, became more and more distant from their Covenant. They worshipped the gods of the surrounding nations, and ignored their obligations to justice and compassion.

› The southern kingdom, named Judah, fell to the Babylonians in 587 BC but a small group of Israelites returned in approximately 540 BC and began to rebuild their lives.





Ford Madox Brown (after), English, 1821-1893, Elijah and the Widow's Son – detail, 1860s wood engraving,22.7 x 14.8 cm Gift of W. Serle, 1927 National Gallery of Victoria, Melbourne.



The Prophet Isaiah, from the psalter of Jean de Berry, ms. fr. 13091, f.11v.

This chart shows the main prophets of Israel and the periods in which they prophesied.

Kingdom	Date	King	Events
North	874–852 BC	Ahab and Ahaziah	Imported pagan cults, especially the worship of Baal, threatened the worship of the one true God. Many people of Israel were worshipping Baal at Shrines all around the countryside.
North	852–783 BC	Jehoram, Jehu, Jehoahaz, Joash	A period of unrest with Israel threatened on all sides.
North	783–721 BC	Jeroboam 11, Zechariam, Shallum, Menahem, Pekahiah Pekah, Hoshea	The northern Kingdom expanded and grew wealthy, but the rich exploited the poor. While the people offered many sacrifices to God they were not keeping the requirements of the covenant in justice towards each other.
North	721 BC		Conquest of Samaria by Assyria, deportation of Israelites, installation of foreign colonists.(2 Kings 17:5 ff)
South	780–740 BC	Uzziah	
South	740–736 BC	Jotham	Threat to the northern Kingdom, and Micah Israel is destroyed during Micah's time of prophecy.
South	736–587 BC	Ahaz, Hezekiah, Manasseh Amon, Josiah, Jehoahaz, Jehoiakim	The years leading up to the fall of Judah to the Babylonians, with the destruction of the temple and the deportation of Jeremiah Judah's people to Babylon and other places.
South	736–587 June, July 587 BC	Zedekiah	Capture of Jerusalem, capture of Zedekiah, destruction of the Temple.
South	587–520 BC		Exile in Babylon: return to Israel after Isaiah 45 years.
South	520–515 BC	Cyrus, King of Persia	Building of the second Temple.
South	515–450 BC	Xerxes, Ataxerxes	The enthusiasm that was found in Judah after the rebuilding of the temple had waned and Judah was content to drift.
South	400 BC		A plague of locusts had fallen Joel on Judah.

Prophet	Message of the Prophet
Elijah (1 Kings 17–19; 21; Kings 1)	There is one God only, the God of the Covenant.
Elisha (2 Kings 2–13) Elisha dies during the reign of Joash (2 Kings 13)	Witness to the power of God against Israel's enemies.
Amos	Amos condemned corruption, social injustice and insincere religious practice. He warned of disaster to come.
Hosea	Hosea spoke of God's relationship with Israel as like a marriage. God calls for an undivided heart from his people. Hosea warned of the disaster that will befall Israel from Assyria.
Isaiah (Chapters 1–39)	Israel and Judah will fall to the power of other nations because of their infidelity to God.
Micah	God finds his people guilty of false religion and corrupt morals. God's people are called to act with justice, to love each other, and to be humble in their service of God.
Zephaniah	A day of punishment will come, when Judah will be condemned for its sin and corruption.
Jeremiah	Israel needs to make a "new Covenant" with God, which will be a Covenant of the heart, not dependent on outward ritual. This inward religion will bring the people back to God and earn them His forgiveness.
Nahum	Nineveh will be destroyed and Judah will be saved.
Jeremiah, Ezekiel	Ezekiel predicts the ruin of Jerusalem (Ezekiel 1–23). He goes into exile in Babylon with his people. His preaching gives them hope that Judah will be rebuilt.
Isaiah (40–55) named the Book of the Consolation of Israel	This was not the work of the prophet Isaiah himself, who lived some two centuries earlier. Although this writing appears in the Book of Isaiah, it was probably written by a disciple of Isaiah. Its message is that God will console His people.
Haggai, Zechariah	Judah and the Temple will be rebuilt and God's people will be restored. The House of David will be recovered and Israel can look forward to a priestly Messiah who will bring peace.
Malachai	God demands sincere religion. A Messiah will come who will restore the moral order.
Obadiah	The justice and power of God.
Joel	Joel saw the plague of locusts as a sign of the vengeance of God that will come. In the age of the Messiah, God will "pour out his spirit" on all people.

4.5 What Did the Prophets Say?

The messages of all the prophets can be summed up in three main ideas.



Monotheism
There is one God only and that is the God of Israel. He is God not just of Israel but of the whole universe. There is no place for any other gods. This one God is holy and mysterious, yet kind and near. He loves his people and is faithful to them.

Scripture reading

Look up each of these passages and summarise what the prophet is saying. Copy one text into your workbook.

Hosea 2:7–15; Jeremiah 2:5–13; Isaiah 44:6–8

Scripture reading

Look up each of these passages and summarise what the prophet is saying. Copy one text into your workbook.

Isaiah 11:12–13;
Jeremiah 23:5–33;
Micah 5:1

Morality
God demands that his people be honest, just in their dealing with others, and compassionate. Sin against these demands will be punished swiftly. God demands integrity and inner sincerity, most expressed in justice towards others.





Messianism God promises a future age of happiness, peace and prosperity. The Messiah (the anointed one) will establish God's Kingdom on earth.

Scripture reading

Look up each of these passages and summarise what the prophet is saying. Copy one text into your workbook.

Zephaniah 2:3; Amos 5:24; Micah 6:6–8

Activity

Work in pairs. Select ONE main idea of prophecy. Read one of the prophets as quoted and use this as a basis for a response to a public issue that is of concern today. This could be an address at an assembly or recorded in your school newspaper.

4.6 The Prophets Taught by Actions

"I know the plans I have in mind for you – it is Yahweh who speaks – plans for peace, not disaster, reserving a future full of hope for you"

Jeremiah 29:11



Sometimes the message of the prophets came through their actions. Elijah tried to show the people how foolish was their worship of Baal, a pagan god who was worshipped by many of the surrounding peoples. You can find the story of his contest with the priests of Baal in the First Book of Kings 18:17–40.

Questions for discussion (Select three of these questions)

1. *At what time in Israel's history did Elijah live and prophesy?*
2. *What sins against the covenant were the Israelites guilty of at this time?*
3. *What does Elijah want to demonstrate by his actions in this story?*
4. *What covenant belief is demonstrated by Elijah's actions?*
5. *What "special effects" do we find in the story that make it dramatic?*
6. *What is the main point of the story?*

Art activity

Illustrate the story in a style which highlights the drama and tension of the story.

4.7 The Prophets Taught Through Visions

Many of the prophets had visions through which they understood the message they were to give to the people. In the following story, the prophet Ezekiel, prophesying to the people in exile in Babylon, illustrates through a vision what God intends to do for his people.

Ezekiel and the valley of dry bones

The hand of the Lord was laid on me, and he carried me away by the spirit of the Lord and set me down in the middle of a valley, a valley full of bones. He made me walk up and down among them. There were vast quantities of these bones on the ground the whole length of the valley; and they were quite dried up. He said to me, "Son of man, can these bones live?" I said, "You know, Lord". He said, "Prophesy over these bones. Say, 'Dry bones, hear the word of the Lord. The Lord says this to these bones: I am now going to make the breath enter you, and you will live. I shall put sinews on you, I shall make flesh grow on you. I shall cover you with skin and give you breath, and you will live; and you will learn that I am the Lord." I prophesied as I had been ordered. While I was prophesying, there was a noise, a sound of clattering; and the bones joined together. I looked, and saw that they were covered with sinews; flesh was growing on them and skin was covering them, but there was no breath in them. He said to me, "Prophesy to the breath; prophesy, son of man. Say to the breath, The Lord says this: Come from the four winds, breath; breathe on these dead; let them live!" I prophesied as he had ordered me, and the breath entered them; they came to life again and stood up on their feet, a great, an immense army.

Then he said, "Son of man, these bones are the whole House of Israel. They keep saying, 'Our bones are dried up, our hope has gone; we are as good as dead.' 'So prophesy. Say to them, "The Lord says this; I am now going to open your graves; I mean to raise you from your graves, my people, and lead you back to the soil of Israel. And you will know I am the Lord, when I open your graves and raise you from your graves, my people. And I shall put my spirit in you, and you will live, and I shall resettle you on your own soil; and you will know that I, the Lord, have said and done this – it is the Lord, who speaks." *(Ezekiel 37:1–14)*



Negev Desert, Southern Israel.

Questions for discussion and writing

1. *Where was Israel in exile during this prophecy of Ezekiel?*
2. *What does the vision of the dry bones promise the people?*
3. *What words in the story show that Ezekiel was having a vision?*
4. *Why did the people of Judah feel that all hope had gone?*
5. *What message did the vision of the dry bones give them?*
6. *What promise comes to the people through the vision?*

4.8 The Prophets Taught Through Words

Often the words of the prophets were very powerful, pointing out to the people where they had been unfaithful to the covenant. In many cases, the prophets took on the voice of God, speaking on behalf of God as if it were God's own words that were coming to the people.



Frankreich Buchmalerei, c1230 ***The Prophet Amos – detail,*** Toledo Cathedral.

Isaiah	Jeremiah	Amos
(A kingdom of peace to come) *The wolf lives with the lamb,* *The panther lies down with the kid,* *Calf and lion cub feed together* *With a little boy to lead them.* *The cow and the bear make friends,* *Their young lie down together.* *The lion eats straw like the ox.* *The infant plays over the cobra's hole;* *Into the viper's lair the young child puts his hand.* *They do no hurt, no harm,* *on all my holy mountain,* *for the country is filled with the knowledge of the Lord,* *as the waters swell the sea.* *(Isaiah 11:6–9)*	(A warning against exploiting others) *Doom for the man who founds his palace on anything but integrity, his upstairs rooms on anything but honesty, who makes his fellow man work for nothing, without paying him his wages, who says,* *"I will build myself an imposing palace with spacious rooms upstairs."* *You…have eyes and heart for nothing but your own interests...* *(Jeremiah 22:13–14,17)*	(Against insincere religion) *I hate and despise your feasts; I take no pleasure in your solemn festivals. I reject your oblations, and refuse to look at your sacrifices of fattened cattle. Let me have no more of the din of your chanting, no more of your strumming on harps.* *But let justice flow like water, and integrity like an unfailing stream.* *(Amos 5:21–24)*

Activity

The biblical writers often used powerful language to make sure the words of the prophets were memorable.

Select an example of this from each of the prophets above. Explain how the words chosen enhance the message.

4.9 The Call of the Prophet

The call to be a prophet was often a great burden to the biblical prophets. They were intensely aware that this call had come from God and not from themselves. Much later, in the first century of Christianity, St Peter would point out that the biblical prophets were led by the Holy Spirit (2 Peter 1:21). The prophets were very conscious of the call and the vocation they had been given.

THE CALL OF THE PROPHETS

I was no prophet, neither did I belong to any of the brotherhoods of prophets. I was a shepherd, and looked after sycamores, but it was the Lord who took me from herding the flock and the Lord who said, "Go prophesy to my people Israel". (Amos 7:14–15)

Amos believed that he could no more disobey the call to be a prophet than a person could ignore the roar of a lion.

The lion roars: who can help feeling afraid? The Lord speaks: who can refuse to prophesy? (Amos 3:8)

God let Jeremiah know that he had chosen him to be a prophet from before he was born. Before I formed you in the womb I knew you; and before you came to birth I consecrated you; I have appointed you as prophet to the nations. (Jeremiah 1:5)

Jeremiah protested that he was too young to prophesy, but God said that he would tell him what to say. God touched Jeremiah's lips, as a sign that the words that Jeremiah would speak would be the words of God himself. "There! I am putting my words into your mouth." (Jeremiah 1:9)

In a vision, Isaiah saw God seated on a beautiful throne. An angel purified his lips with a live coal and then he heard the voice of God. "Whom shall I send and who will go for us?" Isaiah answered: "Here I am, send me". Isaiah received the mission of passing on to the people the judgements and words of God. (Isaiah 6:8)

Jeremiah found it very difficult and painful to be a prophet. He kept asking God if he could be excused, and he tried to conceal the dreadful words of God that came to him. But he found that no matter how hard he tried, he could not keep inside himself the burning desire to speak the words of God.

I used to say, "I will not think about him, I will not speak in his name any more." Then there seemed to be a fire burning in my heart, imprisoned in my bones. The effort to restrain it wearied me. (Jeremiah 20:9)

Activity

1. *What does Amos, mean: 'The Lord speaks: who can refuse to prophesy?'*
2. *Why do you think Jeremiah cannot stop being a prophet, even though he wants to?*

Discussion or written activity

Here is a contemporary poem about prophecy. Read it and discuss or write about the questions.

1. *Identify people who act like prophets.*
2. *Name figures in Australian public life whom you think act like prophets. Provide reasons for your choices.*
3. *Describe the fear of the reluctant prophet.*
4. *What gives the prophet the courage to say, "Here I am, send me?"*
5. *Recall experiences you have had of being afraid to do something?*
6. *What made you change your mind?*
7. *Identify injustices present in our society today that the biblical prophets also protested about?*
8. *Analyse whether we need prophets today.*
9. *Describe how people of your own age can be prophets.*
10. *List five injustices that you see present in Australian society.*
11. *Imagine that you are one of the prophets, and write a verse of 4–6 lines about one of these injustices.*

The Reluctant Prophet

And the Lord said, Go!
And I said, Who, me?
And he said, Yes, you.

And I said,
But I'm not ready yet.
And there's company coming
And I can't leave the kids
You know there's no one
to take my place.

And he said, You're stalling.
Again the Lord said, Go!
And I said, I don't want to.

And he said, I didn't ask if you wanted to
And I said,

Listen, I'm not the kind of person
To get involved in controversy.
Besides, my family won't like it.
And what will the neighbours think?
And he said, Baloney!

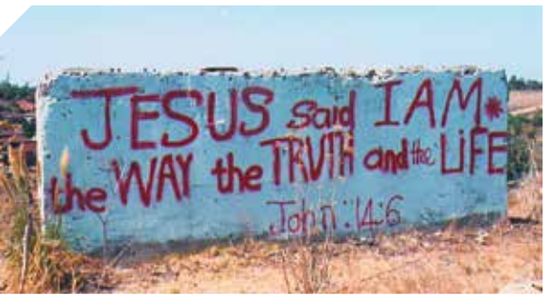
And yet a third time God said, Go.
And I said, Do I have to?
And he said, Do you love me?

And I said
Look, I'm scared
People are going to hate me
And cut me up into little pieces.
I can't take it all by myself.
And he said, Where do you think I'll be?

And the Lord said, Go!
And I sighed.
HERE I AM. SEND ME!

(Lois Rensberger: From "Alive Now")

4.10 Contemporary Prophets



A different form of prophecy.

The last of the biblical prophets was John the Baptist, but prophecy, in a wider sense, certainly did not end with him. When we look around our world, we find people who continue the tradition of the biblical prophets. These are people who speak out about the injustices that they see around them, and who work to change unjust or destructive situations. Very often this commitment grows from a personal encounter with God, just as it did for the biblical prophets. Some contemporary prophets express their commitment in music, singing about the issues that affect our world, such as the environment, war, injustice towards indigenous people, and the situation of disadvantaged groups in our society. Others take their message into politics, or writing or film-making. Most 'prophetic' people in our world lead quiet, unremarkable lives, working steadily against injustice.


The Matthew Talbot soup van, Footscray, Victoria.

Here are some examples

- Melanie works for an organisation which cares for homeless young people. She spends most nights outside, on the city streets, trying to get to know the young homeless so that when they are ready to ask for help she is there for them. Melanie works much longer hours than she is paid for, and is available to the young people 24 hours a day.
- Ken has joined a branch of St Vincent de Paul at his school. Along with many other students, he gets involved in supporting organisations that work for the human dignity of the disadvantaged.

- Steve plays football with a group of Aboriginal boys in his neighbourhood. He has become very aware of the amount of hidden racism that there is in Australian society. He speaks up now whenever he hears a racist remark.





Students at St Philomena's School, Moree, NSW.

- Katherine noticed that some girls in her class were being put down because of their appearance, because they were brainy, because they were not in the most popular group. When the class had to give oral presentations for their work in English, Katherine chose the topic of "tolerance of differences" and made a point of linking it to the classroom situation. Some students didn't like what she said, but others listened and agreed with her.

- On most weeknights, Sandra and a group of her friends take food and blankets around the park benches and railway stations for those who are cold, hungry and homeless.

Written activity

1. *Develop a list of people within your school or local community who you think are prophets.*

2. *Share your list in small groups.*

3. *Select one person and talk about their qualities.*

4. *Write a note to that person thanking them for the contribution they make to the community.*

4.11 Review

Prophets data chart

Fill in all the information for each of the prophets listed.

Use your Bibles, as well as reference books.

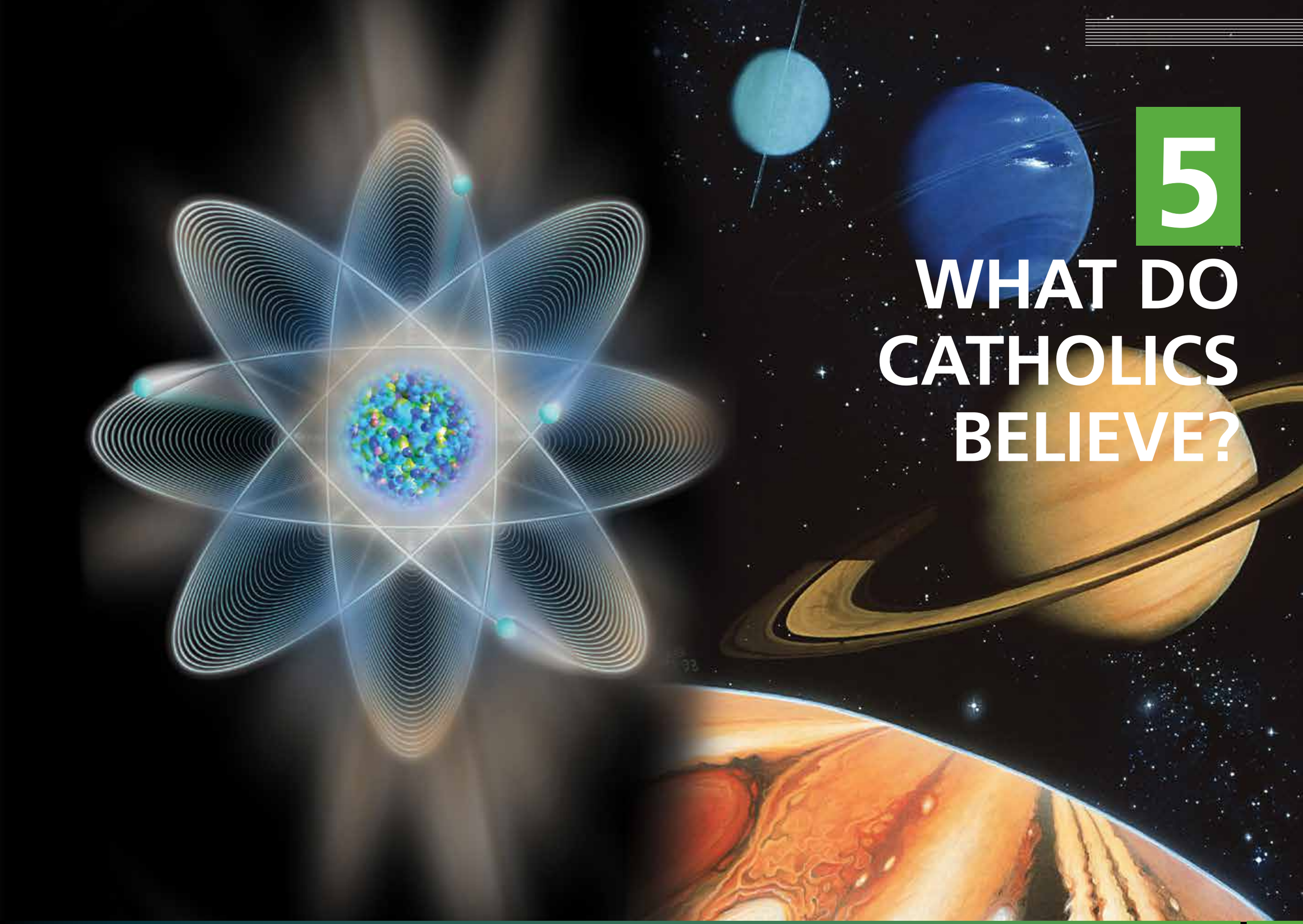
	Amos	Isaiah	Jeremiah	Ezekiel
Time of his prophecy				
Events going on at the time of his prophecy				
How he was called				
The people to whom he spoke				
The message of this prophet				

4.12 Prayer

Lord make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is injury, let me sow pardon.
Where there is discord, let me sow harmony.
Where there is error, let me sow truth.
Where there is doubt, let me sow faith.
Where there is despair, let me sow hope.
Where there is darkness, let me sow light.
Where there is sadness, let me sow joy.
O Divine Master, grant that I may seek
not so much to be consoled as to console,
to be understood as to understand,

to be loved as to love.
For it is in giving that we receive.
It is in forgiving that we are forgiven.
And it is in dying that we are born to eternal life.

St Francis of Assisi



5

WHAT DO CATHOLICS BELIEVE?

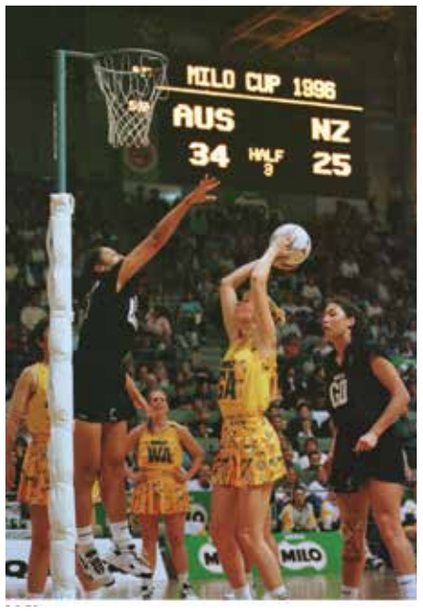
5.1 Introduction



There are many ways the word "believe" is used. Here are just a few examples:

- I believe that the Sydney Swans will win the AFL premiership this year.
- I believe that it will rain tomorrow.
- I believe that my teacher will give me an extension on my assignment.
- I believe that I can win that competition.

When we use the word in these ways we often mean "hope" or "think" or "it is my opinion". While it is not an entirely correct use of the word, it is a popular use.



There are other times when we use the word "believe" in a deeper sense. We say that we believe in someone, and this usually means trust. We are loyal to and affirm the gifts of the other person. Here are some examples:

- I believe in you and that you can achieve your goals.
- I believe in my family's love for me.
- I believe in myself.
- I believe in my friend's loyalty and honesty.
- I believe in the ability of Australians to be just and tolerant.
- I believe in you.



Bennetton Retail (HK) Ltd.

At other times we use the word "believe" to express something that we deeply hold to be true. Some examples are:

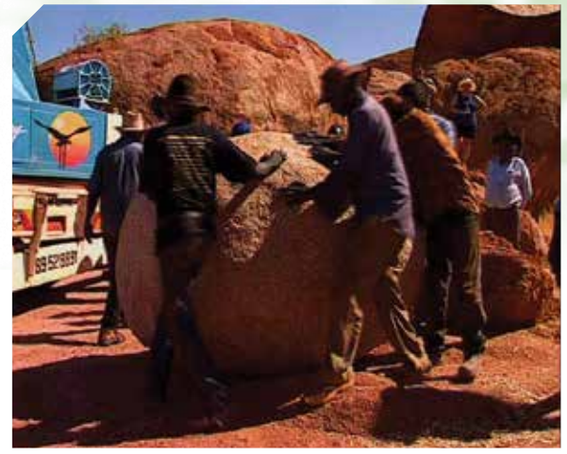
- I believe that life has a purpose.
- I believe that there is goodness in the world.
- I believe that there is life after death.
- I believe that all people are equal.
- I believe that peace is possible.



At other times we use the "believe" to express belief in a person. This is faith in the person, and it comes from the witness they give from the way they live their lives. Some examples are

- I believe my mother.
- I believe James.
- I believe the child.
- I believe God.

Beliefs such as these give meaning to life. They sustain people through even the most difficult times, and sometimes people are even prepared to suffer and die for beliefs they hold. Martin Luther King, for example, believed so deeply in the equality of all races that he gave his life to teaching this belief and ultimately died for it. Many Australian indigenous people believe so deeply in the sacredness of their tribal land that they will challenge any individual or group that disrespects it. Mary MacKillop believed so deeply that all children had a right to education, that she gave her life to establishing schools for the children of the poor. Deeply held beliefs influence the way we act and the choices that we make.



Above and below: Traditional owners perform a ceremony around the Karlu Karlu stone on the day of its return to its original site.





Above: Traditional owners of the Karlu Karlu Stones (Devil's Marbles) perform a ceremony around a Karlu Karlu stone. This stone had been removed from its original site and placed on the commemorative grave of Rev John O'Flynn (founder of the Flying Doctor Service) near Alice Springs. The stone was returned to its original site after several decades at the gravesite. The Karlu Karlu stones have a spiritual significance to the traditional owners.

Activity

1. *In small groups share stories of people in your communities who live by their deeply held beliefs. In each case say what it is that the person believes, and how this is shown in the way that he or she acts.*
2. *Develop a definition of the word "belief".*
3. *Do you think it is important for people to have something to believe in? Explain your answer.*
4. *Develop a definition for the word 'belief'. Ideas from this page and from your group discussion may assist you in this task.*
5. *'People need something to believe in'. Analyse this statement using specific examples to illustrate your stance.*

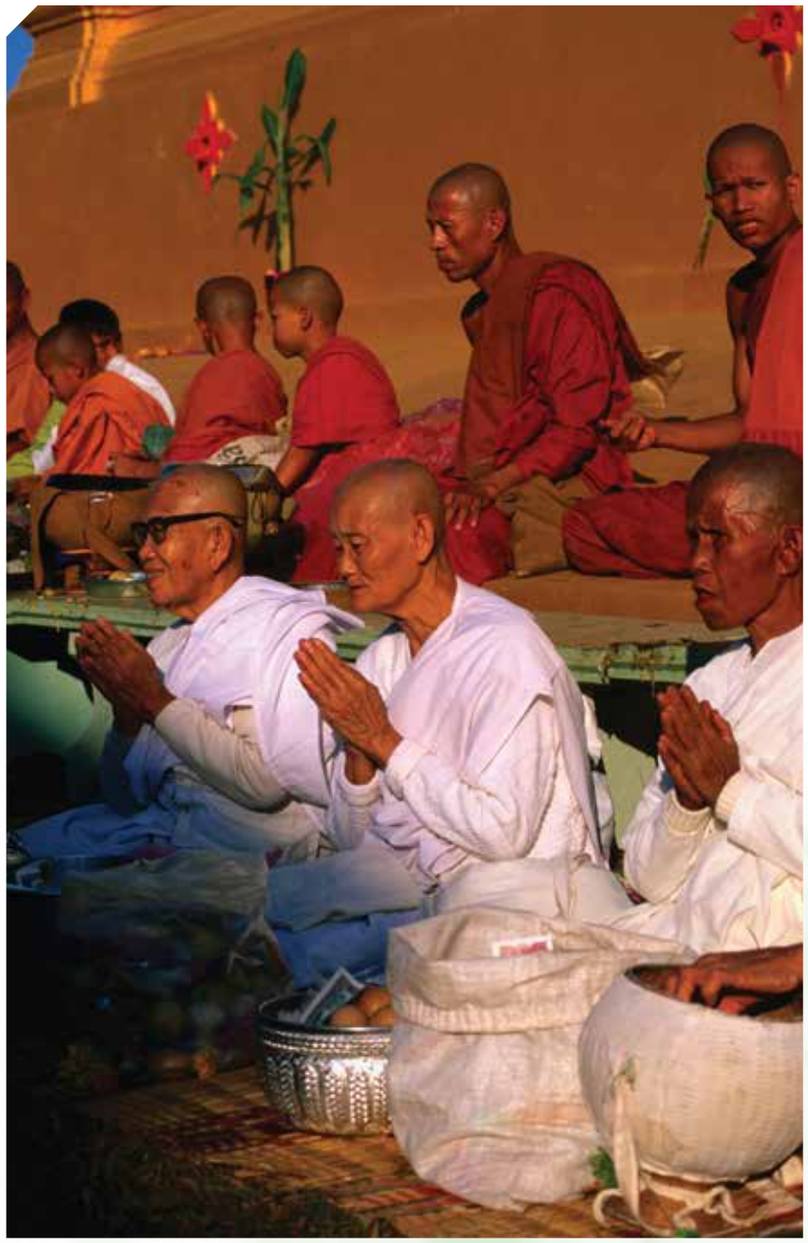
5.2 Beliefs in Religions

Religions, and therefore the communities that form them, have been described by some scholars as having the following eight characteristics. These can be identified in the ways that the followers speak, act and celebrate.

1. Religious communities have BELIEFS. Some well known examples are:

- Mohammad is the prophet of Allah (Muslims)
- Jesus Christ is the Son of God (Christians)
- God made a Covenant with Israel (Jews)
- After death all beings are reincarnated in another life form (Hindus)
- The Kingdom of God is present in life and will come fully in the future (Christians)
- People are capable of attaining nirvana (enlightenment) through meditation (Buddhists).

A religious belief is an idea that the followers of the religion hold to be deeply and permanently true. Beliefs concern ideas about God, about human life, and about the life after death. They are not "shoulds", although some guidance for behaviour certainly comes from religious beliefs. Rather, beliefs are key ideas around which the whole religion revolves. A central belief for Christians is that Jesus Christ is the Son of God and that he was raised to life by God after death. This belief gives rise to actions, worship, prayer and community life for Christians. Beliefs are central to religions and they are the ideas for which the followers of a religion stand. Many Christians have held to their beliefs so firmly that they have even been prepared to die rather than deny them.



Monks and nuns praying at Pha That Luang Temple during the full moon temple festival, Laos.

2. Religious communities have **RITUALS**. Among many other examples, Christianity has the Celebration of the Eucharist, Judaism the Passover, Hinduism the Sacred Thread Ceremony and Islam the pilgrimage to Mecca.

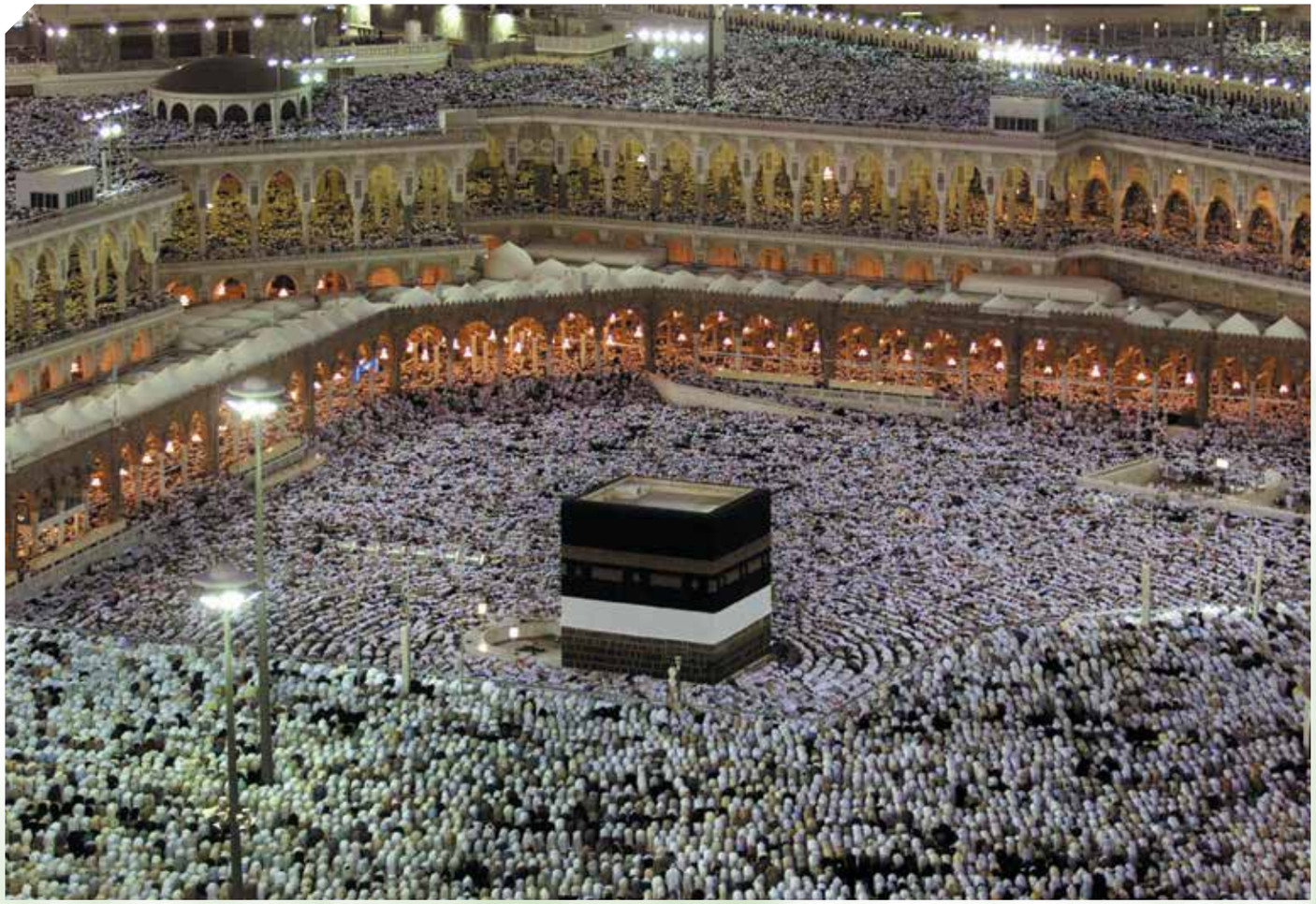
3. Religious communities have **SYMBOLS**. The Cross is a powerful symbol for Christians as is the Star of David for Jews and the Wheel of Life for Hindus.

4. Religious communities have **VALUES AND LAWS**. Christians and Jews have the Ten Commandments; Buddhists have the Eightfold Path taught by the Buddha. Islam has the Five Pillars that guide the lives of Muslims.

5. Religious communities have **STORIES AND LITERATURE**. Christians have the stories and literature about saints and holy people and religious practices as well as letters, directives and written advice from Church leaders. Jews have the stories and history of their Scripture as well as the writings of the Rabbis over many centuries. Buddhists have the collected sayings and teachings of the Buddha, while Muslims have the many stories of the life and teaching of Mohammad.



Celebration of the Eucharist.



Nearly one million pilgrims face the Kaaba in prayer at the Grand Mosque in Mecca, Saudi Arabia during sunset. Over two million pilgrims are expected to perform the Haj, the fifth pillar of Islam. The Grand Mosque is the holiest shrine in Islam.

6. Religious communities have a **SOCIAL STRUCTURE**. This refers to the way that the religion is organised, the roles that people have in it, and the kinds of buildings that are used for worship.

7. Religious communities often have a **SACRED TEXT**. The only exception to this is those religions that existed before the time of written language such as most indigenous religions. For Christians the sacred text is the Scripture: Old and New Testaments, for Muslims it is the Qu'ran and for Hindus it is the Bhajavad Gita.

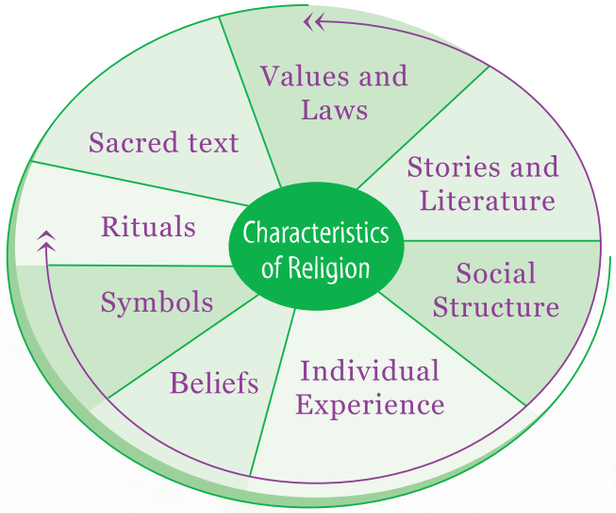


8. All followers of religion have an **INDIVIDUAL EXPERIENCE** of what it means to be a member of that religious community. This refers to the way that followers pray, and the many forms of belonging that they experience.

Of these aspects, the category of **BELIEFS** is central, as they form the foundation on which all other elements are developed.

Activity

1. *Copy this diagram into your book.*



2. *Summarise the essential beliefs of Christianity and write these in the centre space.*

3. *Select the Christian example from the above information and place it in the relevant space.*

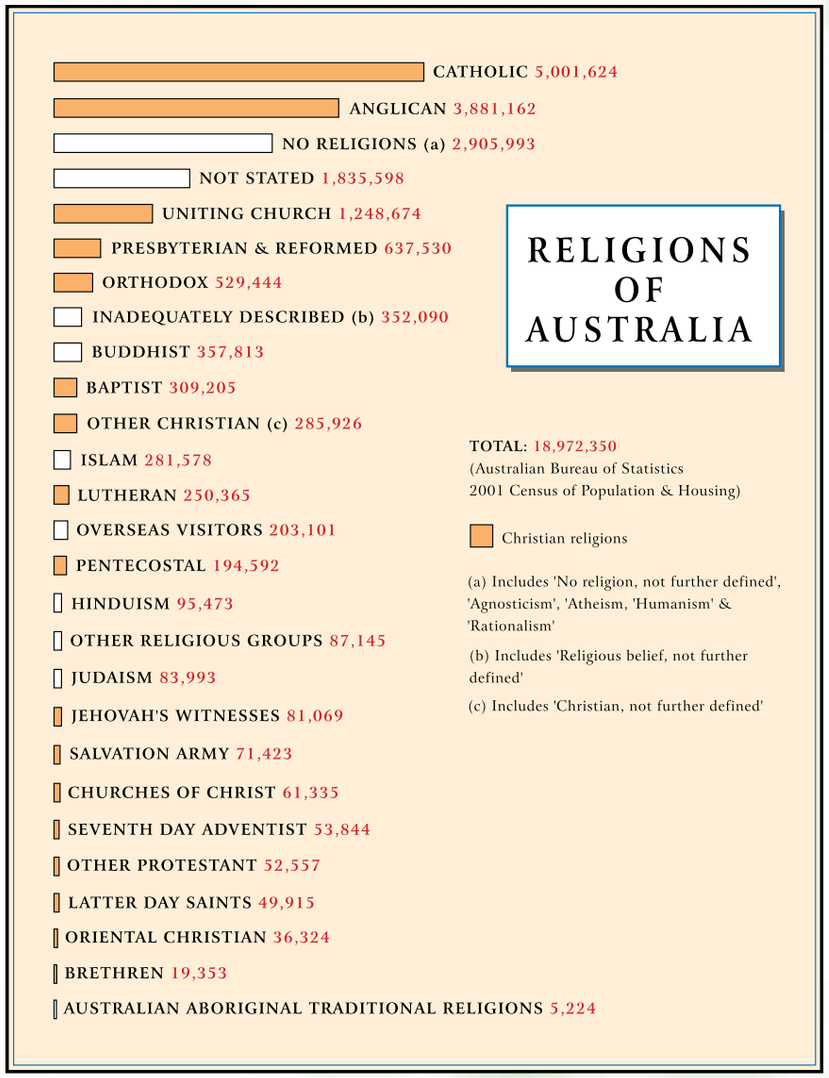
5.3 The Nicene Council and Early Christian Beliefs

The Catholic Church is the largest community within the worldwide religion of Christianity. In 2001 there were 1.06 billion Catholics accounting for twenty per cent of the world's population.

The key beliefs of the Catholic Church were initially defined in the first Ecumenical Council of the Church, which was held in the city of Nicaea, in modern Turkey, between May and August AD 325.

At this time there had been serious disagreements in the Church about Jesus Christ and whether Jesus was truly equal with God. One priest, Arius, who gained many followers, taught that while Jesus was the highest of all God's creatures, he was not equal with God, just as any creature is not equal to its creator. The Roman Emperor Constantine called the Council in order to put to rest this recent heresy or false teaching.

The Council of Nicaea formulated the Nicene Creed, which all Catholics, and some other Christian denominations, continue to say together in unison at the celebration of the Mass. While other decisions were made at the Council, such as fixing the date for Easter and regulating some practices in the lives of priests, the creation of the Nicene Creed was a vital step in outlining what Catholics believed.



The Nicene Creed refuted the wrong teaching of Arius and his followers by declaring that Christ was "one in being with Father". It also set out central beliefs about God the Holy Spirit, the Church and life after death.

For Catholics today, the Nicene Creed is the most important expression of the faith of the community. The Creed is a statement about the Blessed Trinity.

Becoming Familiar with the Nicene Creed

Read the Nicene Creed through either individually or as a group. Some of you may already know it well. Then see how much you can remember in a second reading.





I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

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,
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.
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.
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 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.



Activity

Copy the table below. For each heading write the belief statements from the Nicene Creed relating to it.

Beliefs in the Nicene Creed					
The Father	Jesus Christ	Holy Spirit	The Church	Sacraments	The Future

5.4 I Believe in One God The

Father Almighty

Christians everywhere believe that there is only one God, and that he is **almighty**, that is over and above all, yet within all of life.

Abraham, the forefather of the Jews, gradually came to this belief. It was an emerging belief up until the Exile. The people held to it through the years during which they were surrounded by the tribes and nations who worshipped many gods.

As a Jew, Jesus knew and worshipped only one God.

MONOTHEISM, the worship of one God, is at the heart of the religion that bears God's name. God is a personal God, who knows and loves all people. God is not aloof or distant from people, but is close to them and acts in their lives.

One of the great fathers of the Church, St Augustine, described God as the end of all human striving.

> *You have made us for yourself, O God, and our hearts are restless until they rest in you.*

God is a spirit, not a created being, and therefore God has no gender. God is neither male nor female. The goodness in both men and women can help us to understand God's nature, for God is the source of all that is good. During his life on earth, Jesus referred to God as **Father** and taught his followers to do the same.

> *Father, I have made your name known to those whom you gave me from the world. (John 17:6)*

Jesus taught his followers to address God in prayer as Father. To illustrate what God is like, he told the story of a generous, loving father who loved and forgave his son, even after that son had betrayed him. (Luke 15:11–32). This intimate, loving word, Father, is a uniquely Christian way of referring to God. It provides an image of a God who cares for and protects the people, who want them to grow to their full potential, loves and forgives them, and seeks to be in a loving relationship with them. St Paul's letter to the Ephesians refers to God as

> *The Father from whom every family in heaven and on earth takes its name (Ephesians 3:14).*

Activity

Throughout history people have searched for ways to express their understanding of the mystery of God.

The accompanying artwork by Cornelis Monsma is called "Regeneration". He writes that the painting is about "The mystery of God in us. A permanent prayer put into our hearts without hands, lighting the fire of God's Spirit."

1. *Analyse the artwork in relation to the description that the artist has provided.*

2. *Further explore your understanding of 'the mystery of God'. This may involve journaling, reading, discussion, developing a list of descriptive words or other approaches that assist you in thinking about this vast concept.*

3. *Use a medium of your choice to communicate some of the questions and insights that have surfaced during your reflections on the mystery of God.*



Cornelis Monsma, contemporary artist, New Zealand, Regeneration.

5.5 Maker of Heaven and Earth

Christians, Jews and Muslims acknowledge God as the one who created the universe and all that is in it. The Bible begins with the words:

> *In the beginning, when God created the heavens and the earth … (Genesis 1:1)*

While there are several scientific theories that seek to explain the beginning of the universe, Christians believe that however the universe began, God was at its centre, and that it was God's creative power and will that brought the world into being. The first three chapters of the book of Genesis provide stories that show a loving creative God, bringing the heavens and the earth into being, filling them with animals and plants, and placing human beings at the centre to care for and develop the universe. The creation of human beings is the high point of God's work. A central Christian belief is that humans reflect the goodness and creativity of God. They are made in God's image (Genesis 1:24).



Activity

Sacred Scripture and the Nicene Creed use a variety of word-images in an attempt to describe the mystery of God. Some of these descriptions appear in the chart below.

For each description complete the following tasks:

1. *Copy the chart into your book – use a full page to ensure you have enough room.*
2. *Use tools such as a dictionary and thesaurus to write your own meaning for the word used to describe "God".*
3. *Read the associated Scripture and briefly describe what the passage is about.*
4. *Use this information to explain what you think each word-image is attempting to say about God.*
5. *Use any medium you choose to develop a response that describes your image of God.*

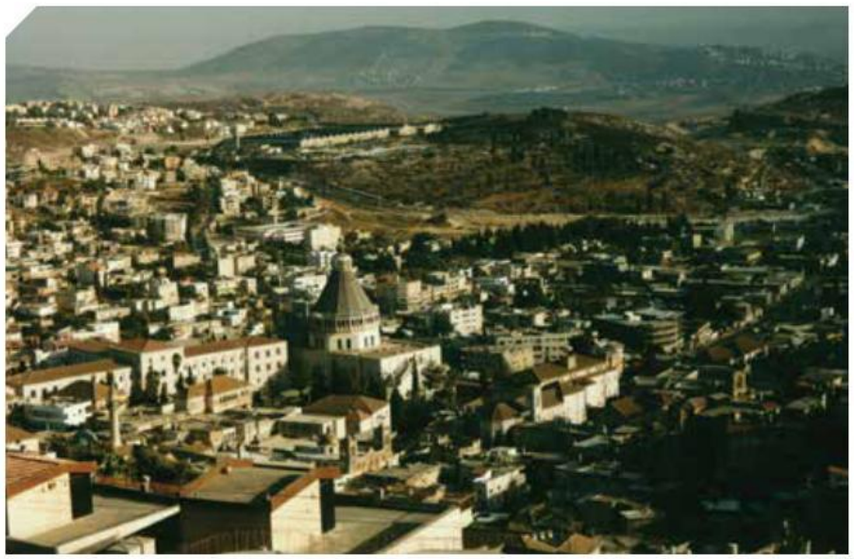
God is...	Definition	Scripture Reference	Scripture Meaning	Your Explanation
ONE		Ephesians 4:6		
SPIRIT		John 4:24		
CREATOR		Psalms 33:6		
NURTURER		Psalms 131:2		
LIMITLESS		Isaiah 40:28		
OMNIPRESENT		Psalm 139:7		
OMNIPOTENT		Revelation 1:8		
MIGHTY		Psalm 24:8		
MERCIFUL		Exodus 34:6		
SOURCE OF LIFE		Psalm 16:11		
JUDGE OF THE WORLD		Ezekiel 18:30		

5.6 I Believe in One Lord Jesus Christ

As Christianity grew, confusions about Jesus Christ needed to be addressed. Because God entered history and became man, there was the need to re-think the nature of God. Catholics believe that in a certain time and place, in Israel in the first century of the Roman calendar, God took on a human life, and became man in the body, mind and spirit of Jesus of Nazareth. This belief is called the **INCARNATION**.

The divinity of Jesus Christ is expressed in this way. We believe in 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.

The Word was made flesh and dwelt among us. (John 1:14)



Nazareth, Israel.

Jesus was born to a Jewish woman, Mary, and grew up in a small town called Nazareth. Like all Jews of his time, Jesus lived under Roman occupation, and his nation Israel had known suffering and oppression for hundreds of years. Jesus lived the life of a faithful Jew, and from a very early age he had a close and intimate relationship with God, whom he called Father. Jesus of Nazareth taught his own unique understanding of Judaism, gathering around himself a close group of disciples. The two most important insights that Jesus taught were:

- God is a Father. Jesus had a deep understanding of God as a loving Father who cared for his sons and daughters. He saw himself as the Son of God, and addressed God in prayer and teaching as Father.

Messianic Age

The people of Israel believed that God was active in their history. Even in periods of suffering such as the Exile they knew that God had not deserted them. Over time they came to appreciate that God would never abandon them. A Messiah (meaning 'anointed one') would come to establish God's Kingdom of justice, bringing peace and hope to the world. This time would be the Messianic Age.

As the followers of Jesus witnessed his words and actions they came to understand that he was the Messiah they had been waiting for.

- The Kingdom of God. Jesus taught that the Messianic Age for which the Jews hoped was very close. He spoke of the day when the Kingdom of God, which he saw as a Kingdom of justice, love and peace, would be instituted on the earth. He saw those who were poor, outcast or excluded from Jewish society for various reasons as being particularly loved by God. These, he taught, were the people of God's Kingdom.



Homeless youth living in Parramatta.

Jesus was a full human being in all things, but he was without sin and was faithful to God in every moment and action of his life. St Paul wrote later that Jesus learned obedience through suffering. As he gathered more and more disciples, the Roman authorities and some of the Jewish leaders became suspicious of him. Finally he was put to death by crucifixion, by the Roman government under the provincial governor, Pontius Pilate. His death took place at the time of Passover in Jerusalem in about the year 29. Both before and after his death many Jews hailed him as the Messiah whom God had promised.

Very soon after his death, several of his disciples had powerful experiences which convinced them that Jesus had risen in his own body and that he was with them. Based on his appearances to them, on the fact that his tomb was empty, and on his own prophetic words that he would rise again, they were convinced that God had raised Jesus from the dead. This belief is referred to as the RESURRECTION. It transformed the group of disciples into a faith- filled community, who proclaimed Jesus of Nazareth as the Messiah whom God had sent to Israel.

Activity

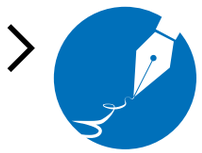
The Resurrection is a central belief of Christianity. It is also a great mystery.



Above left: Shanti Panchal, Contemporary Artist), Resurrection - the Real and The Unreal,1996 (w/c on paper). Above right: Daniel Johnson, comtemporary American artist, Resurrection.

Analyse the message that these artworks are attempting to portray concerning the Resurrection.

Luke, the evangelist, tells how, some time after his Resurrection, Jesus returned to God, ascending into heaven where he "sits at the right hand of God". The story of his ASCENSION is told in the Acts of the Apostles, 1:6–11. This Scripture also contains the promise that Jesus Christ will come again.



Activity

There are several accounts in Scripture of the Ascension of Jesus. Each one provides slightly different insights into this event and its message.

	Mark 16:19-20	Luke 24:50-53	Acts 1:6-11
Where and when does the event take place?			
What are Jesus' final words and actions while with the disciples?			
What happens to Jesus after this time with his disciples?			
What do the disciples say and do after Jesus' Ascension?			

1. *Complete the summary table to compare the accounts of the Ascension. Fill in the detail for each section. The amount of information will vary for each Scripture passage.*

2. *Use your summary to write a recount of the Ascension that integrates all of the material you have gathered from the three accounts. Write your recount from the point of view of either:*

   - *one of the disciples who witnessed the event,*
   - *an eye witness who secretly followed Jesus and the disciples throughout the whole sequence of events,*
   - *a member of an early Christian community who has heard the story from one of the disciples who was present at the event.*

Review

1. *What do you understand by the term **Incarnation**?*
2. *What were the three things that convinced the disciples that Jesus had risen from the dead?*
3. *Where would we find the stories of Jesus' appearances to the disciples after his **Resurrection**?*
4. *What does the term **Messiah** mean?*
5. *When does the Church celebrate the Incarnation of Jesus?*
6. *When does the Church celebrate his Resurrection?*
7. *When is the **Ascension** of Christ celebrated?*

Summary Activity

Develop a mindmap that highlights the main events of the life of Jesus. Use colour, symbols, arrows, single words, and any other suitable visuals to emphasise the beliefs of Christianity concerning these events.



*Marco Corsini, **The Annunciation**.*

Born of the Virgin Mary

The Gospels of Matthew and Luke record a very early belief of the Christian community that Mary became pregnant with Jesus without sexual intercourse. Christians understand that the child she carried was conceived through the power of the Holy Spirit.

In Luke's account of the announcement of the birth of Jesus Mary asks how she can conceive, since she is a virgin. God's message comes to her:

The Holy Spirit will come upon you, and the power of the Most High will overshadow you, therefore the child to be born will be holy; he will be called Son of God. (Luke 1:35)

This belief, the **virginal conception of Christ**, is affirmed in the Nicene Creed. It is first a statement about Jesus, and only secondly about Mary. Through this belief in the virginal conception of Christ, the Church declares that Jesus is uniquely from God, and that he brings a new beginning to humanity.

Activity

Many of the letters of the New Testament were written by St Paul. One of these is the letter to the Philippians. Paul was in prison when he wrote this letter. Because of his faith in Jesus he was in danger of being put to death. Read Philippians 2:5–11 to complete the following activities:

1. *Explain what Paul is teaching the Philippians about Jesus.*

2. *Considering that Paul was in prison when he wrote this, what conclusions can we draw from this passage about his own faith?*

5.7 True God from True God

As Christianity grew, confusions developed about who Jesus Christ was. As we have seen, the heresy of Arius (Arianism) claimed that Jesus was not equal to God. This heresy arose in the fourth century and was rejected by the Council of Nicaea, which produced the Creed that we are studying.

In the years that followed the Council of Nicaea further heresies arose. Some of these stressed the divinity of Jesus and underplayed his humanity. Others emphasised his humanity at the expense of his divinity. Finding the right language to talk about Jesus Christ was difficult, and can continue to this day.

To resolve this, an important Council was called at Chalcedon in AD 451. At this Council, the Bishops of the Church brought together the finest ideas that were around in the community about Christ's nature. They wove them together into a definition that fully expresses the faith of the Church.

The Council proclaimed that Jesus was true God and true man, that is, **fully human and fully divine**. Both of these natures exist together in the person of Jesus Christ. He was not merely pretending to be human, but was as fully human as any other person. He was not just like God, but was and is God fully and completely. The Council stated that:

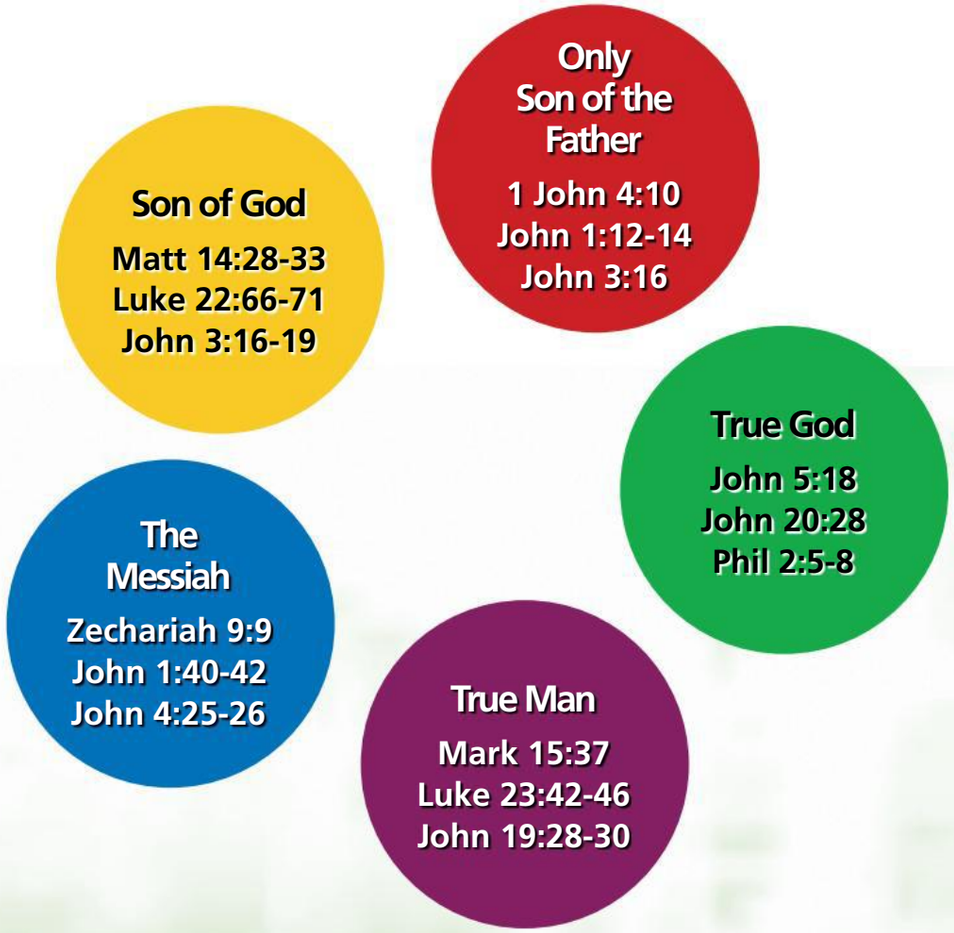
> Our Lord Jesus Christ is one and the same Son…perfect in Godhead … perfect in humanity, truly God, truly a human being, of one being with the Father … of one being with us as to his being human … made known in two natures without confusion, without change, without division, without separation …

Catholics believe, therefore, that Jesus is our brother and teacher, one like us in all things but sin. At the same time is Jesus is fully God, incarnate, made flesh, as a human being. This teaching of the Council of Chalcedon is what the Church upholds and teaches today.

Activity – Small Group Activity

1. *Allocate to each small group one of the Catholic teachings about Jesus Christ shown below.*

2. *Use the material in this book and the Scripture passages listed to develop a visual representation that illustrates this aspect of Catholic teaching about Jesus Christ.*



5.8 For Us Men and for Our Salvation

To bring about someone's salvation is to save him or her, from some danger or threat. Catholics often say, "Jesus died to save us". Perhaps we do not always understand what this idea means.

No doubt you remember the story, told in the third chapter of the book of Genesis, of how people were created to live forever in happiness with God. This is symbolised by the perfect life of the first people in a beautiful garden. However, Adam and Eve, the "first parents" in the story disobeyed God, eating the fruit of the tree of the knowledge of good and evil, thus coming to know evil and sinning against God.

As a result of their actions the first humans were banished from the garden to live a life that would end in death and the loss of eternal life with God. The story refers to human sin, which we know all too well is a part of the human condition. We see it within ourselves and in the world around us.

Catholics believe that God did not forget his people. Wishing to restore them to a full and eternal life with him, God sent his Son who became a man, Jesus of Nazareth. Only a human being could atone for the sin of the human race. Only one who was without sin himself could destroy the harm of sin. In his life of perfect obedience and perfect faithfulness to God, even to death, Jesus "atoned" for the sin of the human race. He was raised to life after his death, thus restoring eternal life for his brothers and sisters of the human race.

Salvation, is God reconciling people with God through the obedience and sacrifice of Jesus. In the death and resurrection of Jesus all people can be assured that, through faith in God, a life of joy and peace in the presence of God awaits them after death. Therefore, Jesus has "gone before us" representing the human race before God. Salvation and the promise of eternal life that it brings is the gift of God's love to sinful humanity. St Paul expresses it this way.



Therefore just as one man's trespass (sin) led to condemnation for all, so one man's act of righteousness (faithfulness) leads to justification (salvation) for all. For just as by the one man's disobedience, the many were made sinners, so by one man's obedience the many will be made righteous. (Romans 5:18–19)

This belief that God has saved the human race in Christ is the basis of the hope and joy of Christians. They believe that a life of union with God awaits them after death because of the gift of Christ.

Discussion

1. *What reasons do Christians have for being filled with hope?*

2. *How can a Christian show that he or she hopes in a life beyond death?*

3. *If you have ever attended a Catholic funeral, recall the ideas that came through the service. Certainly there would have been a feeling of sadness, but did any other feelings or ideas come through to you?*

4. *Catholics often use the term heaven to refer to life after death. What do you understand by this term?*

5. *Develop an explanation of the word "heaven" for someone who does not know what the word means.*

Reflection

The following three Scripture texts talk about the Christian belief that people are raised from the dead to enter into life with Christ.

Read them slowly and use them for a few moments of meditation.

- *But God who is rich in mercy, out of the great love with which he loved us, … made us alive together with Christ, and raised us up with him, and seated us with him in the heavenly places in Christ Jesus. (Ephesians 2:6)*

- *When you were buried with him in baptism, you were also raised with him through faith in the power of God who raised him from the dead. (Colossians 2:12)*

- *We know that the one who raised the Lord Jesus will raise us up also with Jesus. (2 Corinthians 4: 13)*



A decaying tree stump provides a habitat for new growth.

5.9 Christ Will Come Again

The early Christians believed that Jesus would come again very soon. In this Second Coming, he would judge the world, bringing into God's Kingdom those who were faithful to God. There is a parable in the Gospel of Mathew, 25:31–46, that illustrates this well. Here the King, representing Christ, brings into eternal life all those who have shown compassion to their fellow human beings. Catholics still believe that Jesus will come again, to bring about the Kingdom of God. In this Second Coming the life of the world to come will be available to all. No one knows when this Second Coming, or Parousia will occur. Christians hope for it, and believe that at that time the souls of all the living and the dead will be joined with God through Christ.

5.10 I Believe in the Holy Spirit

Before Jesus died, he spoke often to his disciples of the Holy Spirit whom he would send to be with them as they continued God's teaching and actions in the world.

- This Spirit would be a friend and guide. The Holy Spirit would help them to understand Christ's teachings; and be with them as they put these teachings into practice.
- The Holy Spirit would give them wisdom, understanding, knowledge and an enduring love of God in Jesus Christ.
- The Holy Spirit would help them to pray, encouraging them to trust and to endure despite difficulties.

Trust:
The Holy Spirit gives us an enduring love and trust of God in Jesus Christ through every event in our daily lives.

Generosity:
The Holy Spirit encourages us to give generously to others.

Strength:
The Holy Spirit helps us to pray for strength to endure despite difficulties.

Decisions:
We can pray to the Holy Spirit when we have to make decisions.





In Right Relationship:
The Holy Spirit guides us in our relationship with others.

Wisdom:
The Holy Spirit is a guide and friend, and helps us to understand what we read, see and hear.

The Acts of the Apostles (2:1–12) tells of how the first disciples, frightened and confused after Jesus' death, were filled with the Holy Spirit. They were transformed into fearless and committed witnesses to Christ. From the gift of the Spirit received in Jerusalem they took the message of the salvation brought by Christ throughout the world.

Catholics believe that at Baptism, renewed in Confirmation, each individual receives this same gift of the Holy Spirit, who guides and leads them in the Christian life. The traditional Catholic prayer asks for the presence of the Holy Spirit in the hearts of Christians.



Activity

Explain what the above prayer is asking for:

Catholics believe that Christ is present in the world today through the Holy Spirit. The Spirit teaches and guides the Christian community on its journey to the Kingdom of God. Jesus described the Holy Spirit as the Spirit of Truth and promised that the Spirit would assist the disciples to understand his life, death resurrection and teaching, and be guided in truth.

And I will ask the Father and he will send you another Advocate to be with you forever. This is the Spirit of Truth whom the world cannot receive, because it neither sees him nor knows him. You know him because he abides with you and he is in you.

But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you. (John 14:16–17; 26)

Reflective Writing

St Paul says that the fruits of the Holy Spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. Write a personal reflection about which of these you see in your own life, and which of them you would like to develop more.

A Summary of the Trinity in Catholic Belief

1. *In Catholic belief, God is Trinity. There are three Persons in One:*

a) *God the Father, the first Person of the Trinity*

b) *God the Son, the second Person of the Trinity*

c) *God the Holy Spirit, the third Person of the Trinity*

2. *These three Persons are one God. They exist together in union, each with a particular emphasis in the salvation of God's people.*

3. *Each one is fully God and together they are one God.*

4. *Catholics pray to Father, Son and Spirit, individually and together.*

5. *A traditional Catholic prayer to the Trinity is as follows:*
Glory be to the Father,
and to the Son,
and to the Holy Spirit.
as it was in the beginning, is now, and ever shall be,
world without end. Amen

Activity



The Trinity is the key Catholic understanding of God.

It is also a great mystery. Throughout history many words and images have been used to express understandings of this central belief.

The images shown here provide some examples of these attempts. In groups:

1. *Discuss how well these images reflect Catholic teaching about the Trinity.*

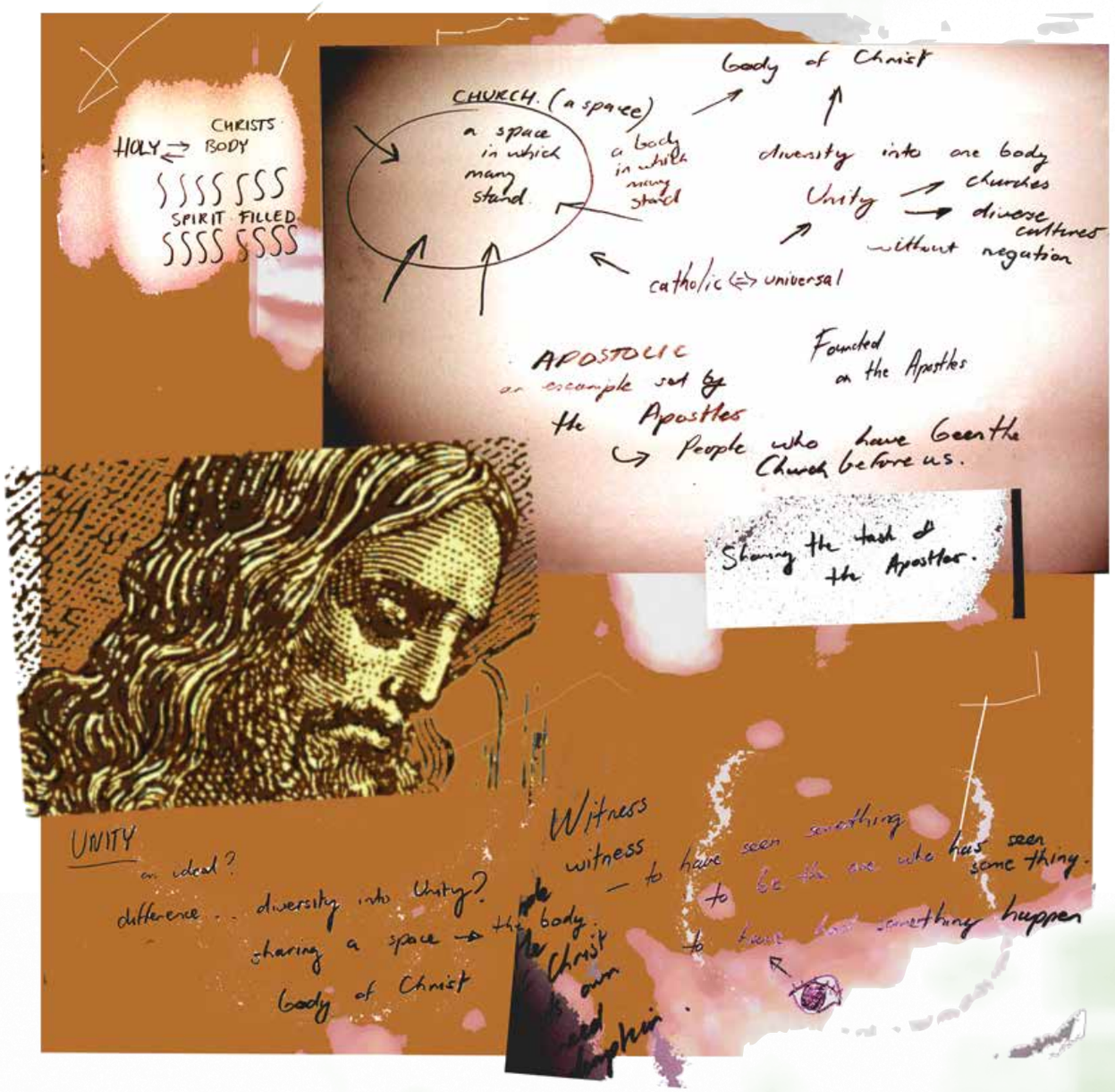
2. *Develop your own image of the Trinity. Be prepared to present and explain your image to the class.*





Kiko Argeullo, Trinity Icon.

5.11 One Holy Catholic and Apostolic



Catholics believe that the Church is the Body of Christ and the People of God. It is one Church, under the leadership of the Pope and bishops. Although the Church is found in every country in the world, it is one in its faith and mission to make known the gifts of God in Jesus Christ.

Catholics work with other Christians so that Christian Churches and communities everywhere may grow in understanding and come to greater **unity**.

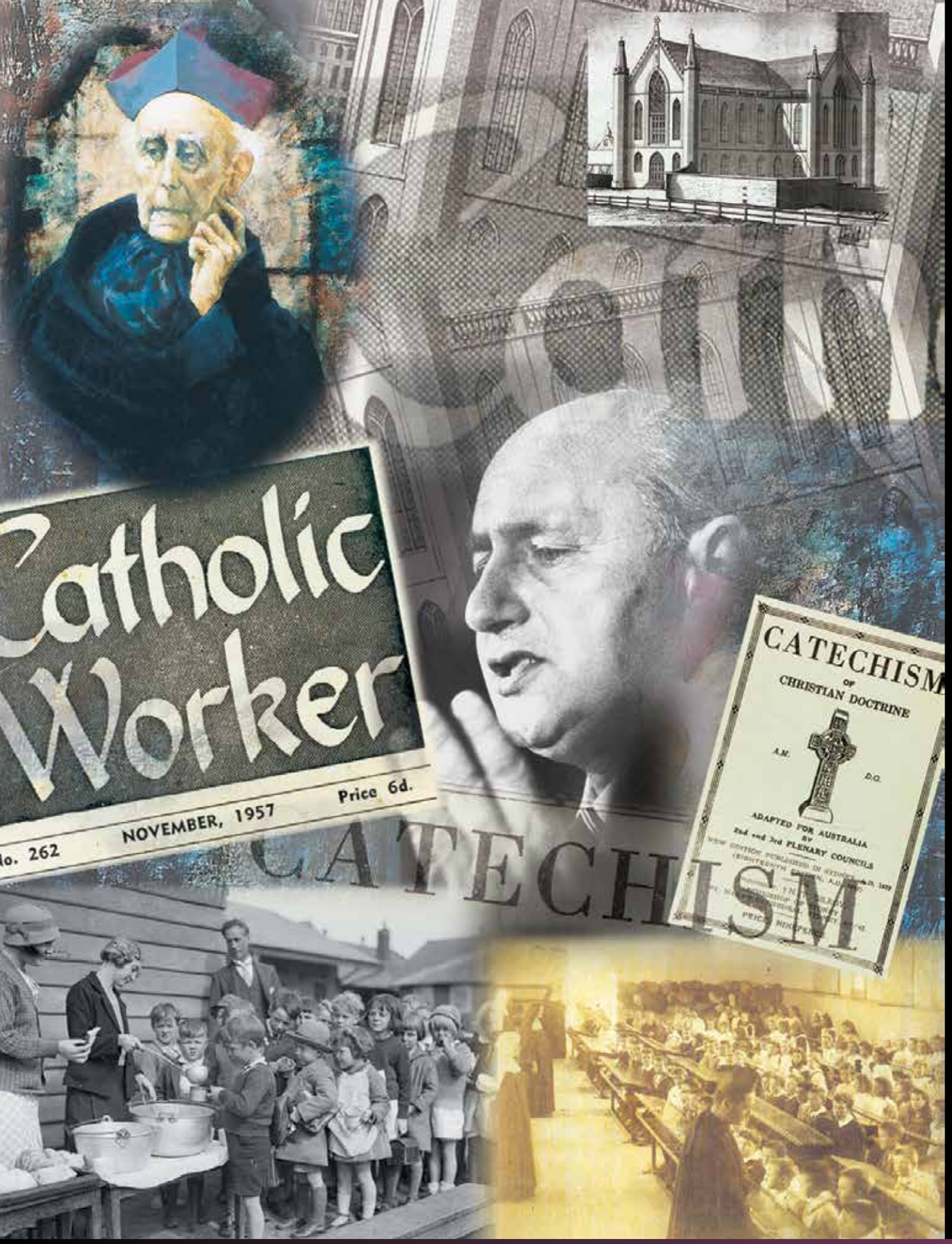
The Church is **holy** because it is Christ's body, founded by Christ, and filled with the Holy Spirit. This does not mean that the Church is free of sin. Like all human institutions it is imperfect because people within it fall short of their vocations and responsibilities.

The Church is guided by the Holy Spirit, and filled with the grace of God. Despite its human weakness, it is a **witness** to the presence of God in the world.

The Church is **catholic**, meaning that it is inclusive. People of all races and cultures are invited to share in the salvation Christ offers through the Church. The Church is present everywhere, wherever people gather in the name of Christ.

The Church is **apostolic**, founded on the twelve close disciples of Jesus, later called Apostles. All Catholics have the duty of ensuring that the Church remains faithful to the teaching of Christ passed on by the Apostles and their successors, the Pope and Bishops.

All Catholics **share the task** of the Apostles. This is to make God's name known and to live in the way that Jesus Christ showed.

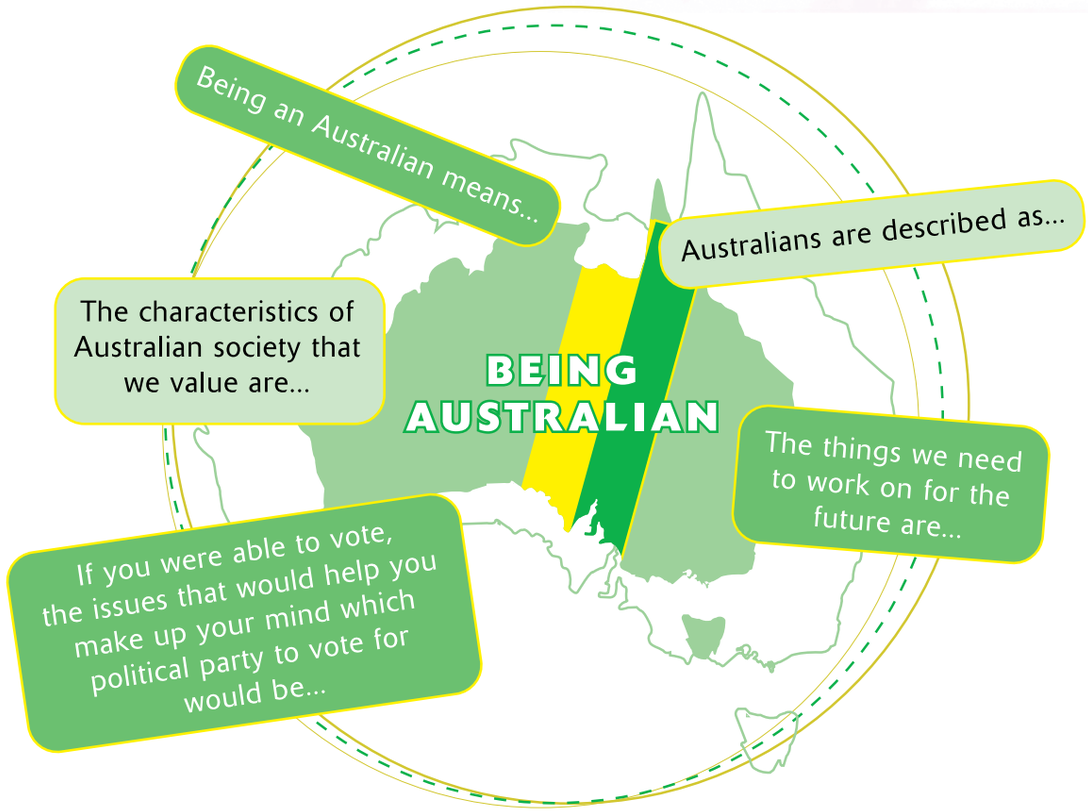


6

THE CATHOLIC CHURCH IN AUSTRALIA: EDUCATION AND POLITICS

6.1 What Does it Mean to be Australian?

In recent years we have discussed the nature of *Australianness* in our community.



Activity

1. *Use these points as the basis of a class discussion on what it means to be Australian.*

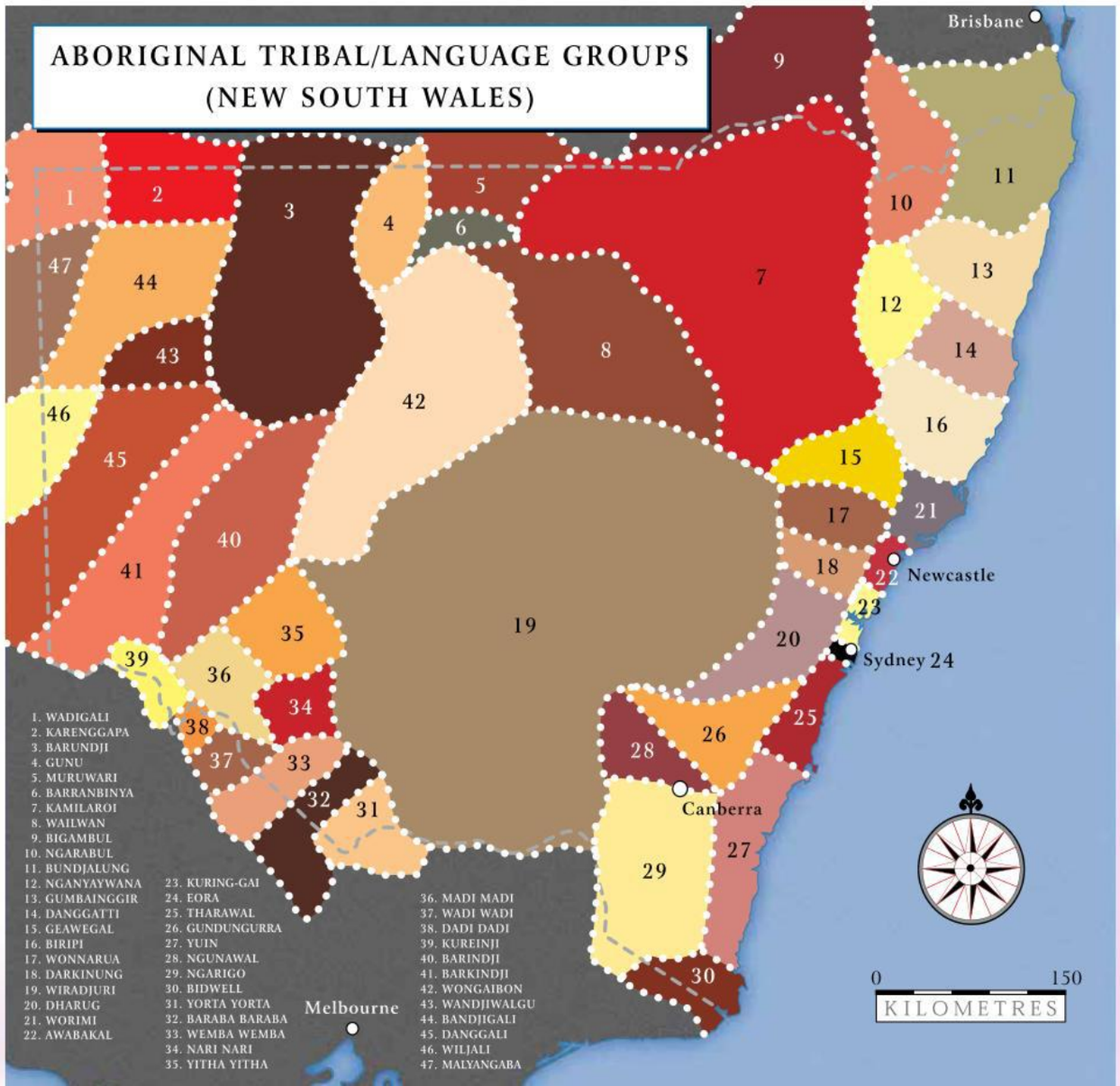
2. *In groups summarise the main points of this discussion for display and future reference.*

A great deal of the history of the Catholic Church in Australia is caught up in the question of what it means to be Australian, and with the rights of Catholics in this country. This theme will come up often as you learn about parts of this history.

6.2 Religion in Australia Before White Settlement

When the First Fleet arrived on the Australian continent in 1788, there may have been approximately 750,000 indigenous people in Australia, living in about 700 distinct groups. Each group had its own religious system containing its own stories and rituals and was closely connected with the land.

It is now well known that white settlement of the Australian continent often meant destruction and death for Aboriginal peoples and their cultures. The white settlers did not understand how important the land was to the Indigenous people, and how distressing it was for them to be removed from it. As squatters and pastoralists moved throughout the continent, taking land for farming, they intruded on the traditional lands of the people who inhabited each area. Often when Aboriginal peoples attempted to defend their lives and land they were killed, sometimes in organised massacres.



From the 1860s Aboriginal peoples were segregated into reserves, which were areas of land set aside by the government. The administrators of the reserves often ignored or were unaware of cultural boundaries and taboos about entering the land of another people, causing further dislocation for the Aboriginal peoples. The Aboriginal peoples lived on the reserves in poverty, with poor education and became dependent on the government for the basic necessities of life. However in some Christian missions, Aboriginal people enjoyed better conditions of life, work and education.

In the twentieth century Aboriginal peoples were gradually given the rights that other Australians take for granted, but it was only in 1967 that they were allowed to vote. Today, they have the legal right to apply through the courts for ownership of their traditional lands. It is now part of Australian law that those groups of Aboriginal people who can show a continuous spiritual connection with an area of land, can claim ownership of this land.



Former Prime Minister Gough Whitlam (right) pours sand into hand of Vincent Lingiari (1920-1997) during 1975 ceremony marking handover of traditional Gurindji land at Wave Hill.

Activity

One of the consequences of white settlement is that along with convicts and their gaolers, Christianity was also transported to Australia. Religious and secular leaders brought with them ideas that were shaped by a European, Christian viewpoint. The result of white settlement for Aboriginal peoples was disastrous.

1. *List some of the injustices that Aboriginal peoples suffered as a result of colonisation.*

2. *Identify which of these injustices were the results of white settlers' ignorance of Aboriginal spirituality.*

6.3 The First Catholics in Australia

The first Catholics in Australia were convicts. Approximately 40,000 Irish convicts came to Australia between 1788 and 1868. While the majority of these had been transported for offences involving theft and violence, a large number were transported for "riot and sedition". This meant that they had been convicted of rebelling against the British government in Ireland. These political rebels were generally men dedicated to the independence of Ireland, and had been transported for encouraging their fellow Irishmen to rebel. They were not common criminals, and were usually men of good character and principles, whose "crime" was rebellion against British rule.

The Catholicism that these Irish convicts brought to Australia was that of the poor in Ireland. These Catholics were bitter about their oppression in their own country. Often their priests joined in and even incited these rebellious ideals. In Australia, therefore, while the English and Scottish convicts were Protestant, the Irish were Catholics.

However all of the authority figures, namely the Governor, the military leaders, the officials and the churchmen, were Protestant.

The Church of England was the official Church of the colony, and the clergyman who came early in the life of the colony, Reverend Samuel Marsden, was a Church of England minister.

The goal of the authorities in the colony was to uphold British rule, social order and customs. In this atmosphere, the Irish people were despised.



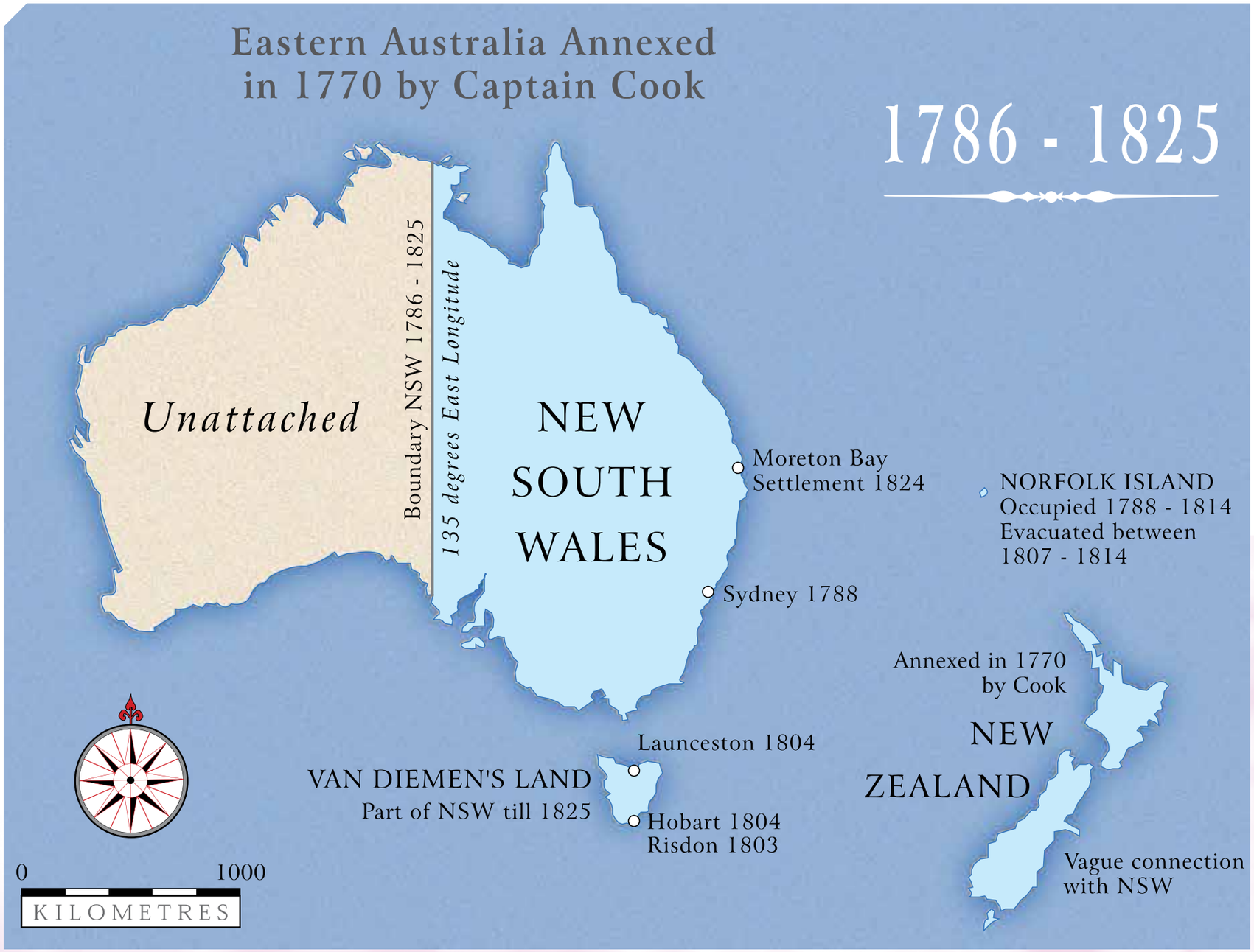
Irish victim of the British travelling gallows.

Research

The Reverend Samuel Marsden was also a magistrate in the colony.

1. *Gather information that describes how he fulfilled this role.*

2. *In Marsden's opinion his two roles of religious leader and official judge went together well. Explain why he might have held this opinion.*



In 1798 in Ireland there had been a particularly violent rebellion, and this coloured the mistrust and suspicion with which all Catholics were regarded by the authorities. In Australia from the beginning, there was bitterness, suspicion and antagonism between the colony's rulers and the Catholics. Catholic faith, and the influence of the Pope and Catholic priests were seen as a threat to the "higher" civilisation that the British rulers represented.

In 1804, William Johnston, an Irishman transported for taking part in the 1798 rebellion in Ireland, assembled three hundred men outside Sydney. He led them in rebellion against the Government at Castle Hill in New South Wales. This was speedily and violently suppressed, but it added to the suspicion, hatred and fear of the Irish by the authorities. This rebellion was blamed on Catholic teaching and on the fact that the Irish had been allowed to assemble for Mass. A convict priest, Father Dixon, had under certain strict conditions been allowed to say Mass for the Catholics. As a result of the rebellion this permission was withdrawn.



Convict uprising at Castle Hill, 1804. watercolour; 31.2 x 41.3 cm.

This fear of and bigotry against Catholics was fuelled by clergy of the Church of England and other Protestant denominations. It was upheld by all people who had authority or influence in the colony. It was the foundation upon which later events were built. It lasted well into the 1800s, and as we shall see later in this chapter, even into the twentieth century.

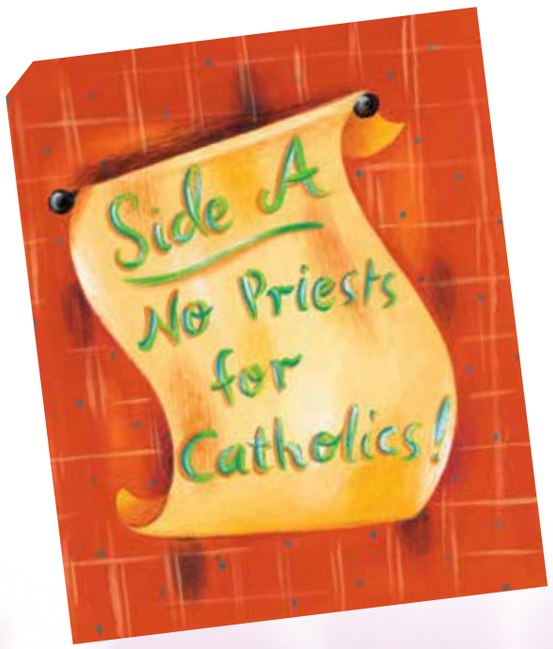
It was not until 1820 that the first official Catholic priests, Fathers Therry and Conolly arrived. This marked the beginning of regular Catholic worship and Catholic education in Australia. Up until 1872, the colonial governments gave money to any denomination that wanted to run schools, since there was no developed state system of education at the time. Fathers Therry and Conolly began a small and struggling Catholic system of schools. In the beginning untrained lay people staffed these schools. They were the beginning Catholic schools that have evolved across the Australian states.

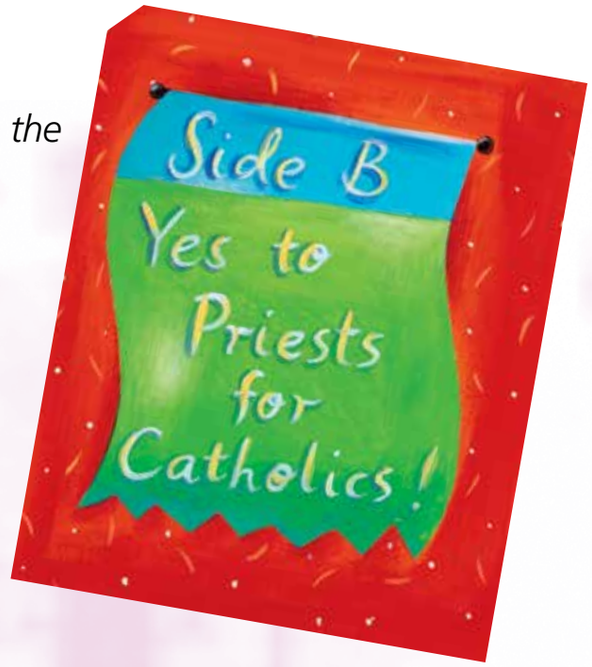

Fr John Therry.

Activity

The decision to allow Catholic priests to minister in the Colony of New South Wales came after a long period of debate. Use the following process to debate the topic.

1. *Divide the class in half.*
2. *Students on Side A work individually to develop reasons to support the "No Priests" case.*
3. *Students on Side B work individually to develop reasons to support the "Yes to Priests for Catholics" case.*
4. *Form groups of four within each side. Share your points.*
5. *Each group is to select one representative to speak on their behalf in the class debate.*
6. *Debate the points.*





6.4 Early Foundations of Catholic Schools

The episodes of Australian Catholicism told in this chapter begin in 1872. By that time the Catholic Church was well established in Australia. By the 1830s the first Catholic churches were being built, and by 1861 there were Catholic bishops in Sydney, Hobart, Adelaide, Perth, Melbourne and Brisbane. Up until 1872, Catholic schools, like those of other denominations were funded by the government, along with the state-run schools.



St Brigid's new school, Marrickville, NSW, 1893. Good Samaritan Sisters and Novices. Passionist Priest in foreground.

The Sisters of Charity and the Sisters of Mercy were already in Australia, working among the poor. The Sisters of the Good Samaritan had been founded in 1857 by Archbishop Polding. Mary MacKillop and Fr Julian Tennison Woods had founded the Sisters of St Joseph in 1866, and had opened schools for poor rural children throughout South Australia, their work quickly spreading to other colonies. Throughout the Australian colonies, independent Catholic schools had been opened and staffed by religious orders, for example, the Irish Christian Brothers who arrived in 1868. These foundations were already laid before the Education Acts in the late 1800s, that changed the funding system. Many religious orders had come before 1872 and many after.



Questions for discussion and research

1. *Analyse the reason for inviting sisters and brothers to teach in Catholic schools even while government funding was provided for Catholic schools.*

2. *Mary MacKillop is held in high esteem within both the Catholic Church and broader Australian community. Identify a range of reasons why this is so.*

3. *Most Catholic schools in Australia were established by religious orders and are based on the vision of their founder. Some newer schools have adopted the ideals of a religious figure. Recall the religious foundation of your school including your patronal feast day.*

6.5 Free, Compulsory and Secular

In 1872 in Victoria, and very soon after in the other Australian colonies, the state governments passed a series of Education Acts. The substance of these Acts was that education for all children was now to be free, compulsory and secular.

Up until the passing of the Acts, the Catholic Church, alongside other Christian denominations, had run its own system of primary schools, financially supported by the government. There was resentment of this situation in many sectors of the community, and bitterness and suspicion of Catholics and their schools. The Church of England (Anglican Church) aspired to be the official Church in Australia, and other tensions arose between various Protestant denominations. Catholics, most of them Irish, were seen as interlopers, almost tribal in their loyalty to each other and their Church. Many of them were the descendants of convicts who had been deported to Australia for their opposition to British rule in Ireland. They were seen as dangerous radicals by many in the government and in the Protestant Churches. One of the factors that led to the Education Acts was suspicion of Catholics and their schools in the Australian community.



Coolgardie convent school classroom, 1907.

Define

Free; compulsory; secular.

6.6 The Education Acts

In the years leading up to the Education Acts, there was a fierce debate in the Australian community about the place of religion in education. Should Churches or the government have responsibility for the education of children? What is the place, if any, of religion in education? Finally the Education Acts said that all schools would now be secular. This meant that they would not be associated with any Church, and that religion would not be part of the school curriculum. They would be free and all children would be compelled to attend. The Acts marked the beginning of the state education system in Australia, and have led to the diverse education systems that exist in Australia



St Anne's Warrnambool group, circa 1900.

today. However, they posed a serious blow to the Catholic Church which had relied on government funding to run its schools. The Church's response to the situation imposed by the Education Acts put into place the beginning of the Catholic education system as it exists in Australia today.

Review and discussion

1. *Explain the meaning of Australian schools being "free, compulsory and secular".*

2. *Design a brochure, or an article for a Catholic newspaper, or a cartoon which could highlight the impact of the Education Acts on Catholic schools.*

3.

FOR		AGAINST
	Religious bodies should be able to run their own schools	

6.7 Building Catholic Schools



J. Chester Jervis, ***Group of children outside a building (school),*** photograph, 18 x 22.8cm.

In defiance of the Education Acts, the Catholic communities in Australia determined to maintain Catholic schools. To build their schools and keep them open, the people, many of them very poor, scraped together money from their own resources. The bishops brought to Australia many religious orders of women and men, who lived in poverty themselves and taught huge classes of children in rickety buildings with very few resources. The Catholics were very clear about the purpose of their schools. It was to teach their children the true faith, which for most of them was an Irish faith, and to enable their children to take that faith into all walks of Australian life.

> *"Our main object shall ever be to teach our pupils to value above all things their eternal salvation, and to secure this by faithfully and steadfastly adhering to the faith of their Fathers."*
>
> *Br O'Hagan, Christian Brother. At the opening of the Christian Brothers School in Balmain, NSW, 1887.*

The pride in being Catholic and the sense that Catholics had to fight for their survival against the world, is wonderfully expressed in the hymn often sung by Catholics in Australia well into the twentieth century.

Faith of our fathers
Living still,
In spite of dungeon, fire and sword.
O how our hearts beat high with joy
Whene'er we hear that glorious word.
Faith of our Fathers, holy faith!
We will be true to thee till death.
We will be true to thee till death.

A stanza that was added by the Irish Catholics in Australia during this time, makes it clear that the fathers to whom they were referring were the Irish saints, and the forces of evil against them were the government and other denominations who were intent on forcing them to the outside of Australian life.

Faith of our Fathers, guile and force,
To do thee bitter wrong unite.
But Erin's saints shall fight for us
And keep undimmed thy blessed light.Campion, E. (1982). "Rockchoppers: Growing up Catholic in Australia." Victoria: Penguin Books, p. 51–5.



Forbidden from practising their faith, Irish Catholics learned catechism and celebrated Mass in secret 'hedge Masses' (or schools), under constant threat of persecution from British forces occupying Ireland.

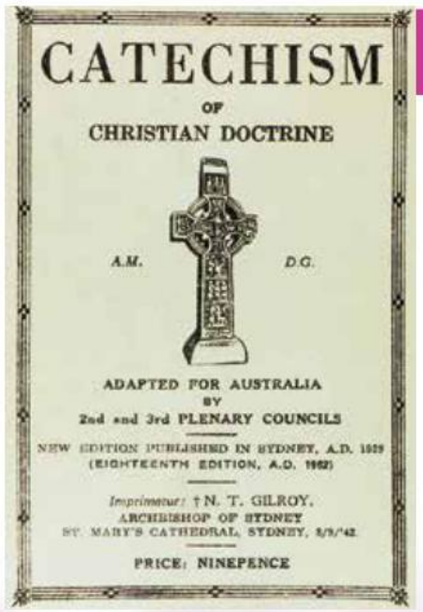
Later, similar ideas were expressed in a simple song used by children in Catholic schools.

I am a little Catholic
I love my holy faith
I will be true to holy Church
And steadfast unto death.
I shun the schools of those who seek
To snare poor Catholic youth
No Church I own, no schools I know,
But those that teach the truth.

Campion, E. (1982). Rockchoppers: Growing up Catholic in Australia. Victoria: Penguin Books, p. 68.

Activity

1. *Write a statement to describe the theme or message of "Faith of Our Fathers" and "I am a Little Catholic".*
2. *Choose a hymn that you are familiar with from parish or school liturgies. Describe the theme or message of this hymn.*
3. *Compare how the styles of these hymns are similar and different.*



The 'Green Catechism'.

6.8 Religious Education and Irish Spirituality

Religious education in the Catholic schools, from this time and up until the 1950s, centred on a little book, rewritten in 1937, and later called 'the little green catechism'. This used questions and answers that were memorised by students. The day's religion lesson would consist of students reciting aloud the answers of the Catechism, which dealt with all matters of belief, moral life, and Church laws. Regularly the priest or bishop would come to test the children on their knowledge of the Catechism answers.

The Australian Catholic historian, Edmund Campion, writing of the early days of Catholic schools in Australia, describes the unique Irish spirituality that the children absorbed along with their Catechism answers.

The schools were rickety, unpainted, crowded buildings, which never saw enough money. They were staffed by overworked and under-prepared men and women who made up for their lack of polish (though that was sometimes there too) by rare self-sacrifice and love of their pupils. The pupils, mostly working class, came from what were later called extended families. At schools they absorbed a culture most of them would never lose. Litany, novena, contrition, purpose of amendment, genuflection, altar boys – the special language of the culture would turn up in their speech for the rest of their lives, whether they lapsed or still practised.



Public School, 1898 (possibly Queensland).

Campion, E. (1982). Rockchoppers: Growing up Catholic in Australia. Victoria: Penguin Books, p. 68.

The Catholics of Australia saw that their schools, for which they worked hard and sacrificed much, had two purposes. The first was the teaching of the Catholic faith and the second was to ensure that Catholic children were given the kind of education that would allow them to take their place in Australian society as people of influence.

Catholics made up about one-quarter of the Australian population, and through their schools and active parish life they were able to exert pressure on the government and on the dominant Protestant Christian Churches. They refused to accept second class status and this opened the way for vigorous debate in the community.

Activity

1. *From the above information, identify six features that show what Catholic schools were like in the earlier years.*

2. *Compare Catholic schools in the earlier years with your school.*

6.9 Archbishop Vaughan

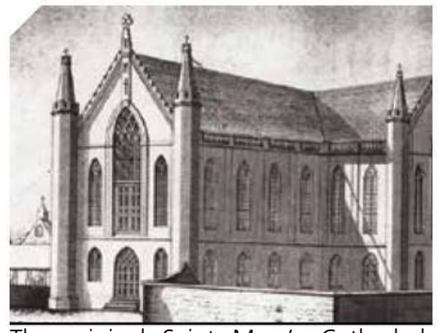
Archbishop Roger Vaughan has been called the architect of Catholic education in Australia. Arriving in Australia from England in 1873, he acted as Coadjutor to Archbishop Polding and on the death of Polding succeeded him as Archbishop of Sydney. Young, energetic and visionary, he set about building Catholic education and making Catholicism a visible force in Australia. The historian Patrick O'Farrell describes Archbishop Vaughan in this way.



Archbishop Vaughan.

> *Here, then was a cleric of extraordinary abilities, strong willed, proud and ambitious in the life of intellectual religion, an eloquent master of the art of preaching. He was not wanted in Australia.*
>
> *O'Farrell, P. (1968). The Catholic Church in Australia: A Short History, 1978-1967. Sydney: Thomas Nelson Australia Ltd, p. 123.*

Vaughan was convinced that the Catholic community in Australia had to pursue two clear paths if Catholicism were to take its place in the nation. The first path was the building of beautiful prominent places for Catholic worship and the second was through Catholic eduction. He raised money to complete St Mary's Cathedral in Sydney and within ten years of his time as Archbishop he had doubled the number of Catholic chapels and churches in New South Wales. He made the Catholic school the symbol of Australian Catholicism, bringing orders of nuns and brothers to Australia to teach in the schools and urging the Catholic people to contribute to the churches and schools which would establish Catholicism as a force in Australian life. Returning to England to recruit more teachers for the schools, he died there in 1883 aged forty-nine.



The original Saint Mary's Cathedral, Sydney.

Discuss

Why was Archbishop Vaughan 'not wanted in Australia'?

Research

1. *Use the internet and resources in your school library to review the history of the cathedral in your diocese.*

2. *Assess how the Catholic Church in Australia may have been different if it had decided not to focus on schools.*

6.10 Cardinal Moran



Cardinal Moran.

The next Archbishop of Sydney was Cardinal Moran. (He was made a Cardinal by Pope Leo XIII after less than a year of his time as Archbishop of Sydney.) The first Irish bishop of Sydney, he was welcomed joyfully by the Irish Catholics. The Irish community in Australia was still eager to shake off the influence of the English, even within their own Church, and to model their religious and national life in Australia on that of Ireland. They hoped that the Irish Archbishop would help them to achieve this. However, Moran believed that the way ahead was not to create another Ireland in Australia. He sought social **integration**, wanting Australian Catholics to fit into a diverse community that would be marked by acceptance and respect. He encouraged Catholics to enter into political activity, and during his time as Archbishop Catholics became politically active especially in the Labor Party, which had arisen from the trade union movement in 1891.

Moran was convinced that Catholics had to be active in their social and political world in order to change it. He believed that not only did Australian Catholics need beautiful churches, they also needed, as in Europe, appropriate homes for their bishops and seminaries to train their priests. He built the Archbishop's palace at Manly, and another residence beside St Mary's Cathedral. He also built St Patrick's College at Manly, the national **seminary** for the training of priests. All of the priests in Australia at this time were Irish, but Moran was determined to train Australian priests. By the time of his leadership as Archbishop there were Catholics in Australia who had never seen Ireland and identified as Australian rather than Irish.

With the other Australian bishops, he was successful in achieving the inspecting of Catholic schools by the state education authorities, thus ensuring that they were giving Catholic students an education equal to that of the State schools. He hoped that this would mean that state aid would be returned to Catholic schools, but another seventy years would pass before this happened.

Under Moran's leadership and that of the other Australian bishops, the Catholic education system in Australia grew in strength and numbers. Moran's vision was for an Australian Church, not a collection of colonial Churches, and he worked towards this unity. He called several councils of the Australian bishops and travelled all over Australia and New Zealand to meet Catholic people and bring unity to the Church.

Activity

Complete the following chart.

Issues for Early Irish Migrants	Issues for Migrants to Australia Today

Common Factors for All Migrants in a New Country

6.11 Cardinal Moran and Federation

In 1895 a State Premiers' conference agreed that there would be elections for a Federal Convention. The task of this convention would be to decide how to form a federal government in Australia. At an assembly in Bathurst where nominations were called for, Cardinal Moran spoke strongly for Australian Federation. Although he was not ultimately elected to the Convention, Moran's involvement in Australian politics caused an uproar. Some Catholics thought that it would only cause more bigotry towards Catholics and some Protestant groups believed that this was the beginning of Catholics taking over Australia! The occasion brought up the memories of sectarianism that were still beneath the surface of Australian life. It marked a deeper involvement of Australian Catholics with political parties.



Tom Roberts (1856–1931), ***Opening of the First Parliament of the Commonwealth of Australia by H.R.H. The Duke of Cornwall and York (Later King George V), May 9, 1901 (1903)***, oil on canvas, 304.5 x 509.2 cm. On permanent loan to the Parliament of Australia from the British Royal Collection. Courtesy of Parliament House Art Collection, Department of Parliamentary Services, Canberra, ACT.



"Sower of Tares."

Activity

1. *Discuss the meaning of the words and terms in bold and add them to your glossary.*

2. *Account for the different Catholic and Protestant responses to the possibility of Cardinal Moran being elected to the Federal Convention.*

3. *Complete the "for and against" chart.*

YES!	Should a Church leader publicly express opinion about political issues?	NO!

4. *As a class, discuss issues in Australian society today about which religious leaders have spoken out. Identify other issues about which they appear not to have spoken out. Assess the effect of their actions.*

6.12 Catholics and the Labor Party

The Labor Party in Australia began in the 1890s from the trade union movement. From the beginning of the twentieth century, as Federation became a reality, a great many Catholics joined the Labor Party. Since strongly anti-Catholic Protestant groups favoured the other parties that contended for election, many Catholics believed that the Labor Party was the only political party that was not biased against Catholics. Arising as it had from the trade union movement, the Labor Party also appealed to those of a lower social and economic level in Australia and worked for the common people. The Labor Party began to be described as a Socialist Party, a philosophy that had been condemned by the Church. However, in 1905, in a pastoral letter to the Australian people, the Australian bishops declared that the Labor Party was socialist only in that it worked to redress the wrongs and to alleviate the miseries of the labouring poor.



Democratic Labor Party rally.



Signing a DLP petition.

A-Z

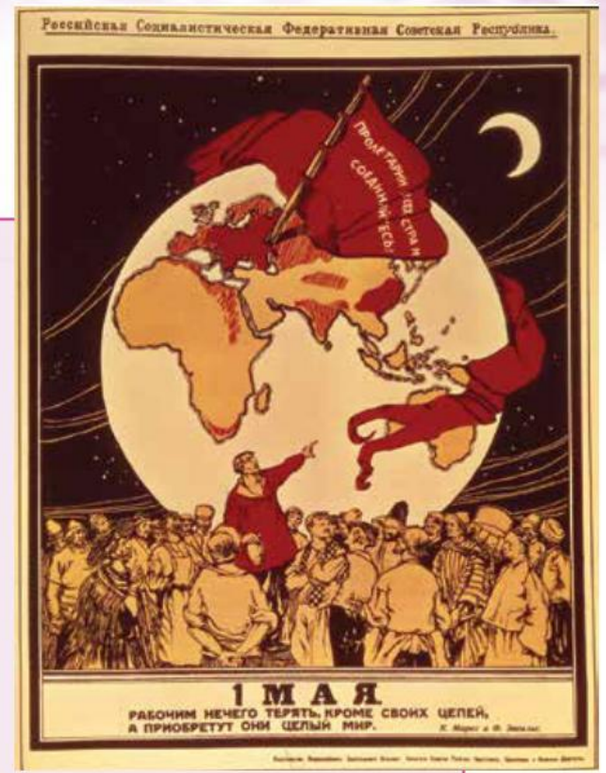
Define and add to your glossary:

Federation; trade union; socialism (see the background information below)

Background Information

Socialism is an economic and political system that believes in ownership by the people, of all resources. In this system there would be no private ownership of any company, as this was seen to be an exploitation of those who worked in the company, putting money in the pockets of the owners and keeping the workers poor. Under socialism there would be no private ownership of factories and businesses, but all would be commonly owned and run as community enterprises. Catholic social teaching does not support socialism, and defends the right of people to own property. However, the Catholic Church has always argued that governments must regulate the conditions of workers, so that workers are treated and paid justly. This is basic Catholic social teaching on justice for workers and their families.

cf. John Paul II, Centesimus Annus: 1991



Propaganda poster celebrating the 1st of May: 'You have nothing to lose but your chains, but the world will soon be yours'. 20th Century.

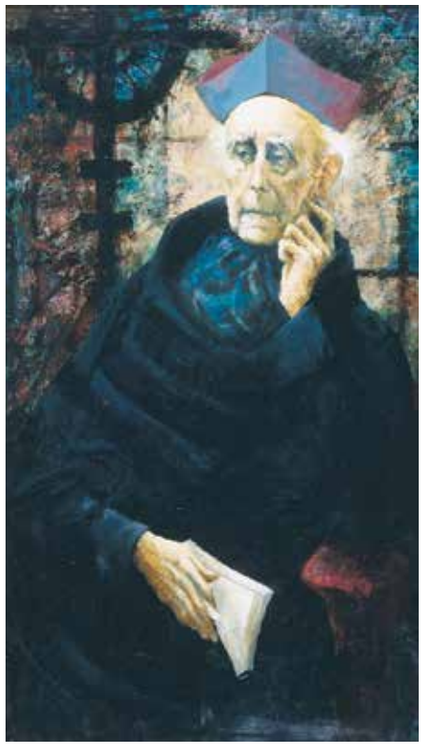
6.13 Disappointment with the Labor Party

By 1910, when the Labor Party won victory in both State and Federal elections, it became obvious that their large numbers of Catholic members had helped them to win. In the same year the atheist and **socialist**, Joseph McCabe, gave a lecture tour in Australia, and was entertained by the Labor Premier in Melbourne. The Catholics who had worked and voted to make him Premier were outraged. It was clear that the Labor Party was benefiting from the loyalty of Catholics, and that their Catholic beliefs and ideals were not being respected within the Party. Catholic parliamentarians would not speak out against public contradictions of Catholic beliefs. Public opinion held that Catholics should not vote or think publicly as Catholics. Their faith belonged only to their personal lives, it was said. Catholics were socially acceptable only if they did not behave publicly as Catholics. Unfortunately, most Catholics did not openly object to this, but continued to use their energy in the rivalry between the Christian denominations which worsened, if anything, during this time.

Discuss

The argument at this time was over whether religion is just a private belief, or whether it can and should affect the way people act in the world. Discuss both sides of the argument.

6.14 Dr Mannix and the Catholic Federation



Clifton Pugh, ***The Most Reverend Daniel Mannix,*** c 1962.

Catholics in the Labor Party maintained a peaceful, retiring approach, not wanting to challenge actions of the Party that ran against their religious convictions. However, many Catholics were bitterly disappointed that their support of the Labor Party had not done anything to bring about government support for Catholic schools. In 1911 in Victoria the Catholic Federation was formed with the support of the bishops. It spread quickly to other States and within two years had 100,000 members. The aim of the Catholic Federation was to bring about unity among Australian Catholics, so that Catholics could be supported in standing up for their principles and beliefs within society.

In 1913, Dr Daniel Mannix, former head of Maynooth College, Ireland, arrived in Melbourne as Coadjutor to the ageing Archbishop Thomas Carr. He could not have been more different from Cardinal Moran. While Moran had sought peace with opponents on matters of belief, Dr Mannix rejected compromise with those who sought to silence Catholics in the public arena, and urged Catholics to stand up for their principles and to be assertive about their beliefs. He was an assertive and outspoken character who believed passionately in Catholic education, and in the right of Catholics to be supported by the government in choosing their own schools. He had deep concern for social justice and he supported the Catholic Federation in its fight for educational justice. Within a year of his arrival he had brought this issue so much to public attention that he was called by one newspaper. 'the most belligerent and provocative Catholic prelate in *Australia*'.[1] The Catholics of Melbourne loved him, seeing in him a leader who would stand beside them against the 'enemy', that is the government that was denying them educational justice.

[1] *Cited in O'Farrell, P. (1968). The Catholic Church in Australia: A Short History, 1978–1967. Sydney: Thomas Nelson Australia Ltd, p. 201.*



Thinking about your work

Read this quote from someone who was a Catholic in Melbourne during the time of Dr Mannix. What does it say about how the Catholic people felt about him?

Archbishop Mannix was truly a Prince of the Church as far as we were concerned. He was often involved in ceremonies at our parish, walking always in full regalia. He wore a gorgeous cope and mitre and carried his golden pastoral staff with the hook turned outwards to indicate that he was a bishop not from a religious order but from a diocese. Once I was a flower girl as he carried the Blessed Sacrament exposed.

Arnold, J. (1985). Being a Catholic in the 1950s. Melbourne: Collins Dove, p. 79–80.

6.15 World War I and the Education Question

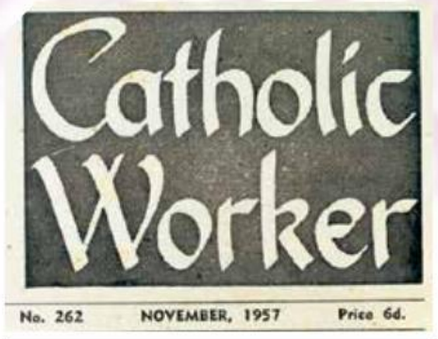
When World War I broke out, Catholics pledged themselves to supporting the war effort, even though they felt that the very country they were supporting denied them justice in education. With war raging, other Australians did not see the demand of Catholics for support for their schools as important, but Mannix continued to press the issue.



A paramount and dominating issue for us is whether our Catholic schools are to retain their Christian character, and whether Australia is, as the years go by, to become more and more a Christian land or more and more a pagan land.

Dr Mannix. 1914. Cited in O'Farrell, P. (1968). The Catholic Church in Australia: A Short History, 1978–1967. Sydney: Thomas Nelson Australia Ltd, p. 210.

Despite the war, Mannix was determined to take action against educational injustice. In 1914 with the support of the Catholic Federation in Victoria, he began a campaign to persuade Catholics not to vote for anti-Catholic politicians in elections, whether they were from the Labor Party or not. Mannix warned the Labor Party that if it did not support Catholic education, Catholics would withdraw their support and form their own political party to advance Catholic interests. In 1915 the Victorian Catholic Workers Association, a group of Catholic members of the Labor Party, formed with the support of the bishops to work within the Labor Party for educational justice. Dr Mannix realised that unless a politician was threatened with losing votes, no amount of persuasion would change his mind. Votes were all that mattered. As Dr Mannix declared:



'Catholic Worker' was a newspaper born from the Victorian Catholic Workers Association which circulated until the 1970s.

> *To reason with the average politician, unless you vote against him also, is about as useful as throwing confetti at a rhinoceros.* [2]
>
> [2] *Dr Mannix. Cited in O'Farrell, P. (1968). The Catholic Church in Australia: A Short History, 1978–1967. Sydney: Thomas Nelson Australia Ltd, p. 212.*

Suspicion and fear of the Catholics in this assertive stand was expressed by the Sydney Daily Telegraph and other newspapers.

> *The Catholic citizens of this state are about to attempt to set up a sectarian domination over the rest of the community and subordinate all civil politics to ecclesiastical rule.*
>
> *Daily Telegraph: 1914*

Dr Mannix saw that while Catholics comprised one-quarter of the Australian population, they held only one-tenth of the wealth. He believed that they had to take advantage of university education in order to take their places in every walk of Australian life. He sponsored the building of Newman College in the University of Melbourne, a college of residence for Catholic students at the university, and promoted vigorous intellectual debate among Catholic students.



John Kauffmann, photographer, ***Newman College at the University of Melbourne,*** *c. 1918.*

Discussion

1. *Outline the fears that some sectors of the Australian community had about Catholics.*
2. *Analyse how these fears may have been justified.*
3. *Explain how the community in general responded to the Catholic stance on education.*
4. *Identify Dr Mannix's views on education.*

6.16 Dr Mannix and Conscription

As the war progressed, Catholics began to feel more and more that they were outsiders in Australia. The distrust between the government and the Catholic community, as well as between the Catholic community and other denominations, increased. By 1916 relationships were so strained that Catholics were accused of not sharing the war effort and of avoiding joining the army.

In April 1916 in Ireland, there was a rebellion against British rule, and Catholics in Australia believed that it had been provoked by the British. They could not support both the Irish and the British Empire. Australian Catholics raised money to send to Dublin to rebuild the devastated city, and this aroused the anger of those who were loyal to Britain.

At this time the Australian government wanted to bring in conscription, which would compel Australian men to join the army. Dr Mannix fiercely opposed conscription, asking why the Irish in Australia should fight for the British government when this same government would not give freedom to Ireland. He also pointed out that men were needed in Australia to help to build up this country instead of fighting for Britain.

Mannix's position was also expressed clearly and fiercely by Dr Maurice O'Reilly in Sydney and other prominent Catholic leaders. While not all Catholics agreed with the stand taken by Dr Mannix, the issue of conscription seemed to symbolise the oppression that Catholics had so long felt in Australian society. Dr Mannix expressed what many Catholics felt, oppression and injustice! Mannix was a spokesman for the Catholic people on this issue, because the majority of Catholic bishops and priests also opposed conscription.



Front page of the Sydney Mail, 1917.

Draw conclusions about the stance of this newspaper to the issue of conscription.

The issue caused a split in the Labor Party and 24 Federal members of Parliament defected from the Labor Party over it. Twenty-one of these were Protestants and this fact made the Catholics within the Labor Party much more important.

It would not be true to say that the issue of conscription split Australian Catholics, but it did cause disruption. Some Catholics of wealth and position disagreed with Mannix's position, and with his assertive attitude, and tried to have him silenced. Ultimately Mannix came into direct conflict with the Prime Minister, William Hughes which made him even more of a hero.

The first referendum on conscription was defeated. Conscription had been viewed as loyalty to the Empire and that it had been defeated by a Catholic leader was an assumption, not quite correct, that made many in the Australian community see Dr Mannix as a dangerous and subversive power.

Here is how one Catholic historian sums up the issues of this time:

What was fundamentally at issue at this time, so far as Catholicism was involved, was not conscription but the place of Catholics in Australian society. This fundamental issue was, as always, closely related to the question of state recognition of Catholic education claims.

O'Farrell, P. (1968). The Catholic Church in Australia: A Short History, 1978-1967. Sydney: Thomas Nelson Australia Ltd, p. 229.



Archbishop Mannix addressing an annual rally of the Catholic Youth Movement of Melbourne.

Group Activity

Prepare the speech that Dr Mannix might have given on this occasion. Present your speeches to the class. Determine the one which puts his case most strongly.

6.17 More anti-Catholic Feeling

The defeat of the conscription referendum led to a wave of anti-Catholic feeling across Australia, with the Catholic Church accused of being disloyal to the Empire, and rumours that it was receiving money and support from Germany. The issue that most angered the Australian government was the continuing support of the Australian Church for the Irish in their rebellion against British rule. In May 1920 Archbishop Mannix left on a visit to Rome and Ireland. He was wildly received in the United States, but before he reached Ireland his ship was intercepted by British destroyers and he was prevented from visiting Ireland and certain British cities with a large Irish population. Returning to Australia in 1921, he was at the centre of fighting over the carrying of the Union Jack in the St Patrick's Day procession. The next year

the Melbourne City Council banned the procession, but this decision was deemed to be invalid and the procession was held anyway. Although the Irish question died down, by 1922 such was the hatred of Catholics in Australian society that militant Protestants gained control of the government and brought in a Marriage Act that was in direct contradiction to a papal decree on marriage which had come from Rome. The Catholic community determined to go ahead building its schools and adhering to its own laws on marriage. Until 1954 there were no further arguments between Church and state in Australia.

Knights of the Southern Cross



The Knights of the Southern Cross is an Order of Catholic men committed to promoting the Christian way of life throughout Australia.

The Order was founded in Sydney in 1919 and continues to operate in many Catholic parishes across Australia.

Knights of the Southern Cross host a reception for visiting US servicemen.

Activity

Copy and complete the following chart to describe Dr Mannix.

Dr Mannix was…	Because…
1.)	
2.)	
3.)	

6.18 Catholic Action

The Catholic community in Australia was now very big and active. There were parish social, drama and sporting clubs and many different kinds of groups where Catholics could deepen their faith and have opportunities to live it out. Young Christian Workers, the Knights of the Southern Cross, Catholic women's groups, the Children of Mary, the sodality of the Sacred Heart, the St Vincent de Paul Society were just a few of these. The Church was the centre of many Catholic lives, and from their Catholic groups and clubs they became involved in the important issues of the day. The Church ran hospital and social welfare services that were open to all, and taught that all Catholics were called to act for the good of others because of their faith. The term most often used for this was Catholic Action and during World War II there were many different Catholic Action groups sponsored by the bishops and working for different causes.



School children line up for a free issue of soup and a slice of bread during the Depression. *During the depression, the Parents and Citizens' Association at Belmore North Public School served over 300 bowls of soup to the children of the unemployed each day and distributed warm clothing in winter.*

Discuss

What Catholic Action do you see today?

6.19 Communism

Communism is based on the teachings of the political philosophers Marx and Lenin, and it is a way of organising a society so that there is no private ownership. Everything, all industry and all services, are owned by the state. Communism works towards a classless, propertyless and stateless community where everyone is equal. Communists believe that the way to achieve this is through revolution, and spreading the teaching of Communism throughout the world especially to developing countries. It rejects all religious belief, seeing it as illusion. Because of this, Communist regimes have persecuted religious people and killed many Christians. Catholic social teaching has always stood for the right of people to own property, and so has actively opposed Communism. Since 1989 most countries where it once had a very firm hold have rejected Communism, but for the greater part of the twentieth century it was still a powerful world force.



Russian poster by T. Butschkin, 1917, ***War until Victory,*** Musée des 2 Guerres Mondiales, Paris.

Summarise

Summarise what you know about Communism and the events in the last twenty years that have caused it to be dismantled.

6.20 The Movement



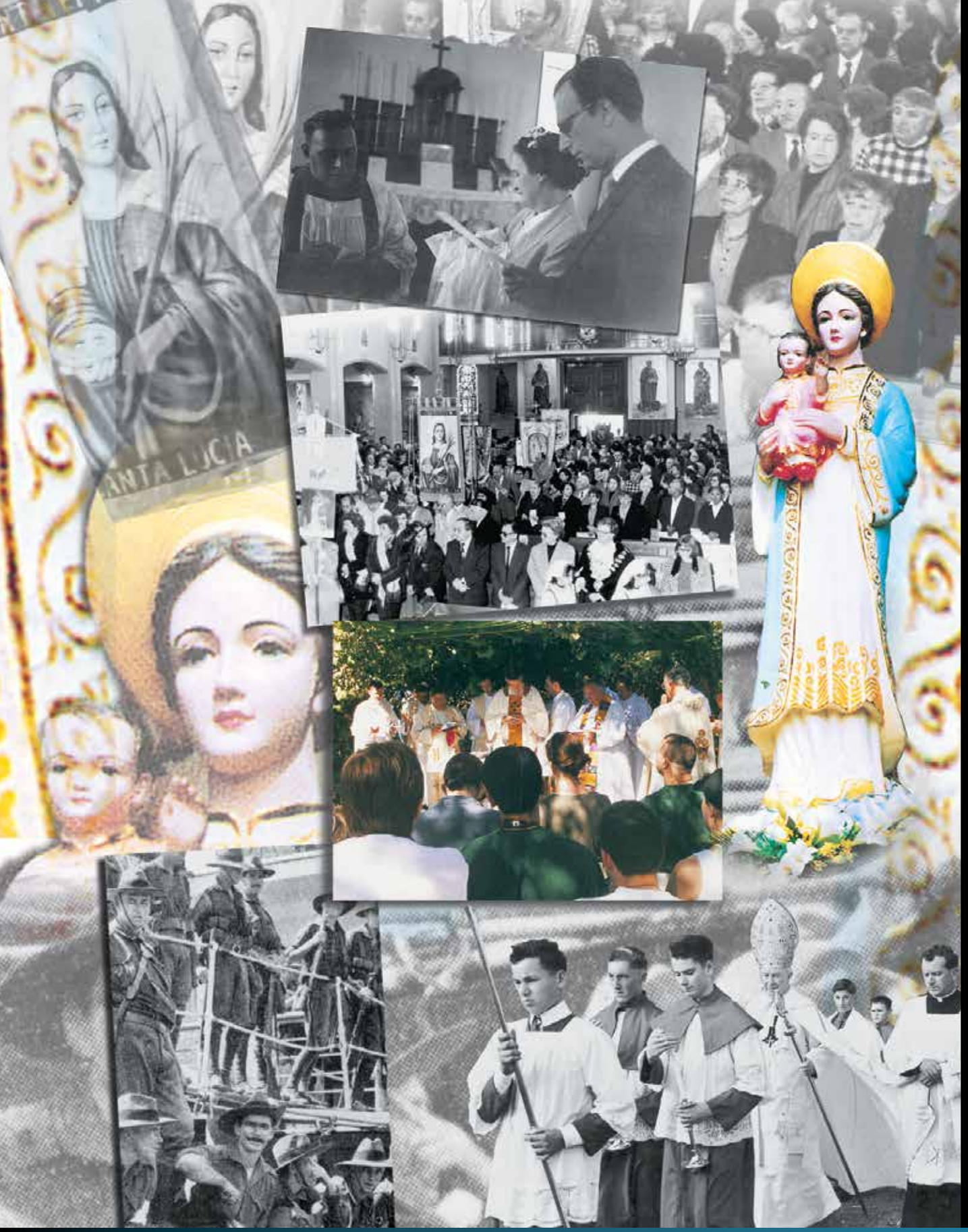
Bob Santamaria.

During World War II, it became apparent that within the Australian trade unions there were active members of the Communist Party. They were recruiting Australian workers and getting their members elected to leadership positions in the unions. Many feared that the Communists would take over the Labor Party altogether. Catholics became alarmed and called for an organised Catholic response to oppose Communism. Mr Bob Santamaria, who had been very involved in Catholic Action, formed around him an organisation, secret so as to avoid publicity, which was called the Catholic Social Study Movement (referred to as the Movement). The Movement numbered 5000 members by 1954. It encouraged Catholics to join the trade unions so that they could fight the spread of Communism from within. They were so successful that in 1954, Dr Evatt, leader of the Labor Party in the Federal Parliament, accused the Movement, especially Bob Santamaria and Dr Mannix, of itself trying to take over the Labor Party.

This led to arguments, bitterness and accusations of bigotry that had not been seen in Australian society for some time. Between 1954 and 1957 those who were members of the Movement, or who supported it, were expelled from or left the Labor Party, and eventually formed a new political party, the Democratic Labor Party. The main platform of the DLP was to oppose Communism. While it was too small ever to be elected to government, it was successful in having some members elected to the Federal Senate. From time to time these held the balance of power in the Senate and so had the deciding vote on certain issues. In addition, the DLP gave its preferences to the Liberal Party, and this kept the Labor Party out of government until the election of the Whitlam Labor Government in 1972. Communism, by that time, was no longer perceived as a serious threat, and the Democratic Labor Party was not a significant political force beyond the 1970s.



DLP ‘how to vote’ cards.



7

THE CATHOLIC CHURCH IN AUSTRALIA: LOOKING TO THE FUTURE

7.1 Australia's Ties With England

J. D. Burns, who wrote the following poem, was a third-generation Australian, who was educated at Scotch College in Melbourne. When World War I began he enlisted, and in 1915 was killed in action at Gallipoli. His poem, written just before he went to war, appeared in the Scotch College magazine of which he was the editor.

For England

The bugles of England were blowing o'er the sea
As they had called a thousand years, calling now to me.
They woke me from dreaming in the dawning of the day
The bugles of England – and how could I stay?

The banners of England, unfurled across the sea
Floating out upon the wind were beckoning to me.
Storm-rent and battle-torn, smoke stained and grey
The banners of England – and how could I stay?

O England, I heard the cry of those that died for thee,
Sounding like an organ voice across the winter sea.
They lived and died for England, and gladly went their way
England, O England – how could I stay?



Dyno, c.1916, ***Australia has promised Britain 50,000 more men, will you help us keep that promise?***



Anzacs on their way to war.

This young man had probably never seen England, yet when the war came he felt that he had to fight for her. Even though he was born in Australia, he gladly went to war for England, feeling that England was calling him, and that he was her son. The poem helps us to realise just how strongly many Australians felt about the mother country, and how much they loved that country even though they had been born elsewhere. For many Australians during the first 150 years of white settlement, England was where their hearts were.

Activity

1. *Determine whether a poem such as "For England" would be written by an Australian today.*

2. *Outline the origins of most Australian Catholics at the time of:*

   a) *World War I (1914–1918)*

   b) *World War II (1939–1945).*

3. *Use the chart as a guide to compare some aspects of Catholicism as it used to be with how it is now.*

Australian Catholicism	
Then	Now

7.2 Post-War Immigration

The composition of the Australian Catholic Church changed dramatically in the second half of the twentieth century (1950–2000) because of the migrants who came to Australia from countries all around the world. After World War II, Australia began a large-scale immigration program, under Arthur Calwell, who was Australia's first Federal minister for immigration. Darwin and some other coastal areas of Australia had been bombed during the war, and there was a general fear that in another war, the sparsely populated Australian nation would be unable to defend itself. It was also clear that many more skilled workers were needed to build up Australia's industries and help her to compete with other countries. The slogan Populate or perish was used to help to convince the Australian people that they needed to accept migrants into their country.



Immigrants arriving in Australia after World War II.

At first, however, the kinds of migrants who could come to Australia were restricted. In 1901, the government had passed the discriminatory *Immigration Restriction Act* (the White Australia Policy). This meant that only people with 'white' skin were accepted as migrants. However, in the late 1940s and 1950s, Calwell found that he was unable to meet his target number of immigrants from the British Isles and other favoured countries, so he took in many European war refugees who were displaced from their homes. Between 1947 and 1951 some 180,000 displaced people were assisted to come to Australia on the condition that they work for two years wherever the government sent them. Late in the 1940s, refugees came from Eastern Europe, and from the Baltic States of Latvia, Lithuania and Estonia. Later they came from southern Europe, mostly Italians and later Greeks, as well as northern Europeans from Germany and the Netherlands.



Map of Post-War European Migration to Australia.


Migrants working on the Snowy Mountains hydro-electric scheme.

During the 1950s, the immigrants from southern Europe equalled the number of immigrants coming from English-speaking countries. Priority was given to skilled tradespeople who could assist with building houses and developing important infrastructure such as the Snowy Mountains hydro-electricity scheme. During the 1960s, the numbers of immigrants coming from southern and northern Europe gradually slowed down, and British immigrants became once again the largest group coming to Australia.

Discussion

In small groups, discuss the origins of your family.

Students can draw on their own story or that of their parents and ancestors. Share stories that highlight the joys and difficulties of migrating to Australia.

Where possible you may also discuss differences in religious practice between the country of origin and here in Australia.



Creative Writing

Write a letter from a migrant to his or her family in their country of origin. Describe the experience of Australia through their eyes.

7.3 European Catholics



Maltese Catholics celebrate the Feast of Our Lady of Victories.

During the early 1950s, the Australian Catholic Church grew rapidly in part due to the postwar 'baby boom'. Many new parishes were established, the numbers of religious brothers and sisters expanded and, due to the education they had received in Catholic schools, Catholics were making advances in all the professions and businesses. There was a high level of attendance at Sunday Mass and devotions such as Benediction were also well attended. Many Catholics belonged to parish sodalities where they prayed together and planned social action. Families said the Rosary together at night, made their Morning Offering together, and abstained from meat on Friday in memory of the suffering of Christ. The Australian Catholic Church was stable, thriving and very Irish.

All this was changed in the late 1950s and 1960s when more than one million Catholics came from Italy, Greece, Germany, the Netherlands, Malta, Croatia, Hungary and many other places. Their way of being Catholic was often very different from Irish Catholics. They had different ways of expressing their faith; they enjoyed praying to saints of their own country of origin and had different ideas about Mass attendance. They needed people to understand them, priests of their own nationality, and schools for their children. As new schools were quickly being built the children of these migrant families swelled the numbers in the existing Catholic schools, and it was not uncommon at that time for a teacher in a Catholic primary school to be teaching up to 100 children in one class. The experience of being in an Australian Catholic school must have been very strange and difficult for the migrant children. Here one Italian Catholic speaks of her own experience of that time.



A Baptism in the Dutch-Australian Community.

I went to a Catholic school in the 1950s. In my class I was conscious of being very different, not just because my name was not O'Reilly, or O'Leary, and my mum didn't come to help in the tuckshop, and I didn't have thin, white vegemite sandwiches in my lunch box, but I felt different because although I, too, was supposed to be a Roman Catholic (in fact my family were Roman Catholics from Italy) somehow the sort of Roman Catholic all the Australian girls were, was not the Roman Catholic I or the all the other Italian girls were.

My parents hardly knew of St Patrick – he didn't seem to have too much 'clout' in my home. We had much more faith in St Anthony of Padua. We celebrated Easter with some complicated home rituals, that I wouldn't dare tell Sr Teresita of for fear of being told I was dabbling in witchcraft, and we 'believed' in the Befana – a witchlike old hag who delivered presents on 6 January. That settled it!

My parents had not heard of or cared very little for First Fridays and similar religious observances. When I would come home and explain why we had to join the Children of Mary or beware of the machinations of the Protestants, they looked at me with bewilderment and disbelief. In time I learned to keep my school, religion and my home religion in separate compartments. But there is no doubt in my mind where my allegiance lay at home.

Quoted in Crawford, M. & Rossiter, G. 1988. Missionaries to a Teenage Culture. Christian Brothers Province Resource Group. Strathfield, NSW p. 45



Mass in the Italian-Australian community (circa 1960).



Cardinal Gilroy blesses the German speaking community's presbytery in Blacktown, NSW, 1967.

Analysis

1. *What differences were there between the religious life this Italian Catholic experienced in her home and at school?*

2. *How do you think many migrant children may have reacted when they experienced these differences?*

Survey

1. *Conduct a class survey to extract the following information:*

a) *The religious events and occasions celebrated by students' families.*

b) *Describe these celebrations.*

2. *Use the text type of a report, to summarise the findings of the survey.*

Here are three quotations from Italian migrants about their experience of religion in Australia. What difficulties and differences do they express? What do you think it means that, for the migrant, religion in Australia was like "soup without salt"?

> *There are many things, which, on his arrival in Australia, the Italian cannot understand. The first of these is the attitude of Australians to religion … In Australia, outside the Catholic Church – religion plays little part in the lives of individuals and no part in the life of the nation.*
>
> *In Italy, the whole populace has its heart in religion. Here only a small number has.*
>
> *Religion in Australia is like soup without salt.*
>
> *Quoted in Pittarello, A. 1980. Soup Without Salt. The Australian Catholic Church and the Italian Migrant. Centre for Migration Studies. Sydney.*

7.4 Migrant Chaplains

On 26 August 2001 the following article about a priest who migrated to Australia in 1951 with one thousand other Italians appeared in the Melbourne Sunday Age. The article gives many insights into the lives of the Catholic migrants of the 1950s.

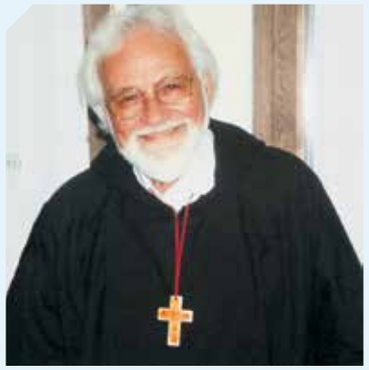
Driven by a Love of God – and a Little Spirited Adventure

In September 1951, The Age snapped a young friar, crucifix in hand, as he arrived with 1000 Italian immigrants to start a new life in Australia. Something about him seemed to capture the spirit of hope and adventure of all on board the ocean liner Toscana. Fifty years on, Father Luciano Rocchi prepares to celebrate his amazing life of devotion and ministry.

On the walls of his Hawthorn pastoral office, there are pictures of objects of

worship and devotion. There's a copy of a Raphael painting of the betrothal of Mary to Joseph, a huge photograph of the crucifix that was in the hall at the Council of Trent (1545–63), and a painting of St Anthony, patron saint of lost things.

And then there's the photograph of a Maserati 300S, another of him blessing a 1964 Ferrari, and yet another of a 1939 racing car – with an inscription that reads, "To Fr Luciano, a lover of God and Alfa Romeos".



Padre Luciano Rocchi

When the Lloyd Triestino liner, Toscana, docked in Melbourne on 12 September 1951, it disembarked a young Capuchin Franciscan friar, destined to become some sort of national treasure. He was pictured on the front page of the Age leaning out of the ship's porthole clutching a crucifix (he still has it today) and wearing a beatific smile.

Next month, the Reverend Father "Padre" Luciano Rocchi, now 75, will celebrate half a century in Australia ministering to Australia's second largest migrant community after the British. In the heart of countless Melbourne Catholics, the rector of St Anthony's shrine, has won a special place by combining the charm of an Italian man of style with the simplicity and generosity of his religious calling.

He was born and raised in Modena, in northern Italy, only a few kilometres from the Ferrari and Maserati factories, and, as a boy, ogled the famous test drivers as they skidded through the turns on a nearby road. Studying at a famous college, he was to become a priest, not another Fangio, but he never lost interest in these "spirited" cars. At 24, he was sent to work among what was to become the 400,000 Italians who would come to Australia between 1947 and 1981, changing forever what we would eat and drink and wear and drive.

On the ship with 1000 Italian migrants, he

was chaplain to the first-class deck but, once he arrived, the job was to minister to ordinary Italians, overwhelmingly unskilled and semi-skilled labourers in Melbourne in the 1950s.

"My activity was to run to meet the boats when they came, to go to the prisons, to go to hospitals, to the camps," he said.

Plunged into Melbourne's predominantly Irish Catholic community, he says, Italian Catholics tended to wear their religion a little more lightly. And when he and other priests needed to make contact with the dour, formidable Archbishop Daniel Mannix, the best channel they had was through his two Italian housekeepers.

The big migrant ships stopped coming in the 1960s and, today, almost half of the Italian community is over 60. "People who came in my season are passing on," he says, opening a diary with rather too many funerals, but there are still many surviving whom he sees often.

Father Luciano has lived most of his Australian life in the former Villa Gonzaga, in Power Street, Hawthorn, which became a Franciscan monastery. The order also built the large church next door, which is a shrine to St Anthony, a multicultural devotion centre. Once a year, it is also the scene of the Blessing of the Animals, and Father Luciano is known to get up at all hours for last rites and never to refuse a hard case.

One well-placed source tells a story of how, many years ago, a Catholic man found himself particularly downcast and suffering humiliation at the hands of the Church. His son, disabled by Down's syndrome, had been refused his first Holy Communion by a parish priest on the grounds that he could not understand the sanctity of the sacrament. An appeal to the archbishop had also failed. Referred to Father Luciano by a friend, the boy was given Communion, not in a group, as is usual, but on his own during a Mass at St Anthony's. The grateful father gave flowers for years afterwards.



The Capuchin Franciscans were formed in 1525, and take their name from the pointed hood (capuccino) of the habit, similar to the worn by St Francis of Assisi. Interestingly, the Italian-styled cappuccino coffee derives its name from the similar brown colour of the habit. Father Luciano is a coffee drinker himself, making the strong little brews in his machine.

To get about this large village of Melbourne, Father Luciano has swapped the Franciscan sandals for wheels, and does not let the dust accumulate beneath his tyres, either. He has owned a series of second-hand Alfa Romeos, given to him by local Italian automobile dealers, and currently drives a 1988 model 75 Twin-Spark sports sedan, maintained free by Alfa experts. On his 12 September anniversary, this 75 year-old – with a bit of sprightly "twin-spark" himself – intends to jump in the Alfa and take a burn down to Station Pier for nostalgia's sake.

Written by Paul Heinrichs: The Sunday Age, 26 August 2001: Used with permission.

Questions for writing or discussion

1. *Imagine that you are invited to present a one-minute talk to introduce Fr Luciano at a gala dinner being given in his honour. Write the introduction highlighting his commitment, personality and achievements.*

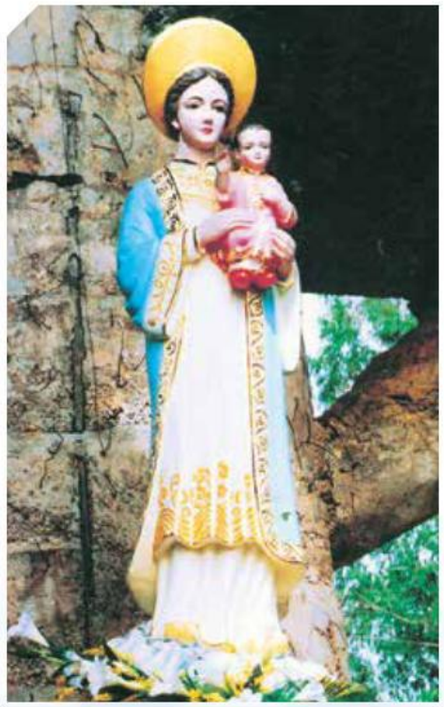
2. *Describe the type of work Fr Luciano carried out among the Italian Catholics when he first arrived to work among the Italian Catholics living in Australia.*

3. *Explain the reasons for some misunderstandings between Australian and Italian Catholics.*

4. *Archbishop Mannix is described as "dour and formidable". Explain what is meant by this.*

7.5 Asian Catholics

In 1966 the White Australia policy was abandoned, and during the late 1970s and early 1980s, Australia began to accept South East Asian refugees, who were escaping political turmoil in their homelands. These included boat people from Vietnam, Laos and Cambodia. For the ten years between 1973 and 1983, Asian immigrants made up one-third of those coming to Australia. In total, since World War II, more than 4 million immigrants have come to Australia, with less than half of these being of British origin. In the following extract, Kim Nguyen, a Vietnamese Catholic who came to Australia as a refugee, shares her impressions.



Our Lady of La'Vang, Vietnam.

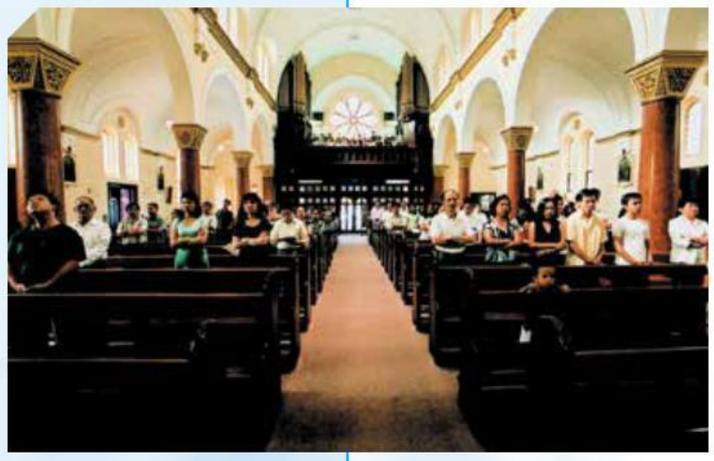
7.6 A Vietnamese Catholic Tells Her Story

I came to Australia as a refugee in 1982 after spending a year in refugee camps in Indonesia. In Australia we stayed first in a hostel, and we received a great deal of support from a Catholic organisation that would come to the hostel and help us with whatever we needed. Through this group we met a Dutch family who eventually became godparents to one of my sisters, and who are still friends of our family. Every Sunday the parish of St Joseph in Collingwood would organise a bus to come to the hostel to pick up the Vietnamese children for a special Sunday school, in the same tradition that we had in Vietnam. We would go

to Mass as usual, and then we would break up into junior, middle and older groups. This is what people do in Vietnam in the Catholic parishes. We'd do activities, discuss the gospel, and have games. The Sunday groups supported us and helped us to maintain our faith. It was also a day for us to go into the city and meet other Vietnamese people that had already settled and established. Through these groups and through the support of that parish, my brother and sister were baptised there, by the Vietnamese priest. Through the Sunday program we were all confirmed.



In Vietnam our lives revolved around the Church. You'd hear the church bell almost before sunrise, and all the adults would go to Church every day. After Church they would come home and have their breakfast, and set off to go to the fields and to work for the day. After work they would do the same, going back to Church around 4 or 5 p.m. As the children got older they would do the same. In the community where my family grew up everyone was Catholic. So, Church was twice a day for most grown-ups and for children it would be in the afternoon. When I'd go to Church with my great-grandmother, we would go about half an hour earlier to say the rosary. Every Catholic had a saint's name as well as their own Vietnamese name, and you were called by your saint's name. In my generation girls were often named Therese after St Therese of Lisieux. Parents would choose the saint because they wanted their children to grow up to have the qualities of the saint. You would say a prayer especially to your saint asking for guidance, and asking to become more like her. The feast day of the saint after whom you were named was a big day. We would celebrate at home as well as at Church. Here in Australia we found Catholic life very relaxed and many Vietnamese were horrified at first.





Normally when you had lived in a hostel for a while, you would have saved up enough money to find a place of your own. Obviously we moved out to where we had relatives and friends, which was in Abbotsford. I went to St Joseph's primary school in Collingwood. My main concern at school was about language. When I started at St Joseph's I'd only been in Australia for about three months. The normal period that you would need to go to a language centre was for about six months. Because they thought I was talking a lot and was eager to learn, my parents let me go into the mainstream school. I made a lot of mistakes with my English,

and I remember being in tears all the time and being laughed at for pronouncing some words wrongly. During this time, only about two or three students in the classroom were Vietnamese, and I was "straight off the boat", as you'd say. I found it difficult just to understand what the teacher was telling me and I struggled.

My secondary school was the Academy of Mary Immaculate and it was a natural progression to go there from St Joseph's. We lived in the Fitzroy housing commission flats during that time. I never really examined or questioned my faith until Year 9, and then, as most adolescents do, I began to question. In the process my faith deepened. I felt that all my life I had been going to church and praying all the time, because Vietnamese people pray a lot. During our time in the housing commission flats, we would pray together around a statue of Mary that would be moved from flat to flat, then we would socialise afterwards. Australian society influenced me to question whether that was normal, and to question that strong place of religion in my life and that of my family. It didn't seem to be that way for others with whom I was at school. I wondered what, if I wasn't a baptised Catholic, I would think of the world. Through my questioning and the support of my teachers at that school, my faith was deepened, and I even considered becoming a nun for a time. Going through the questioning made me really choose to be a Catholic, and to put my heart and soul into my faith. I was much happier from then on.



In Vietnam you were either a Buddhist or a Catholic, and people believe that whatever religion you are, as long as you are devoted, it can only do you good. In Australia, however, you can be any religion, or an atheist and no one really cares. I have had the best of both worlds. I've had such a solid tradition from my family and religion, as well as the opportunities of Australian society. In our family we have a booklet which goes back about five or six generations, to when our first ancestor was converted to Catholicism. At that time you were outcast from the village if you became a Catholic, so our ancestor moved elsewhere to form a new village, and the Catholicism in my family came from him. Now I see that there's nothing wrong with questioning and exploring your faith, because that's what he did and because of him my whole family is Catholic. There's nothing wrong with people truly believing in their faith and actually sacrificing or dying for their faith. Without people like him converting, Catholicism in Vietnam wouldn't exist.

Review

1. *What differences did Kim find between the way that Catholicism was practised in Vietnam, and its practice in Australia?*

2. *What similarities do you find with the experience of other migrants you have studied or read about?*

3. *Do you agree that Australians are very casual about religion? If so, what may have caused this?*

4. *What insight did Kim have about her ancestor who was the first to become a Catholic? What influence did this have on her own thinking?*

5. *Do you agree with Kim that going through a period of questioning your faith can actually help to strengthen and deepen it?*

6. *Who were the people in the Catholic community who helped and supported her?*

7. *How do you think the Australian Catholic Church can be more welcoming to migrant Catholics such as Kim's family?*

Create

1. *Write a letter to Kim either telling her about your own experiences or responding to her story.*

2. *Make a symbol that shows that the Australian Catholic Church is a multicultural Church.*

7.7 Catholics in Australia Today

According to the 1996 census, almost one-quarter of the Catholics in Australia today were born overseas. These are the top ten countries of birth of Australian Catholics as reported on the 1996 census.

Country	Number of Catholics
Australia	3,578,910
Italy	221,880
United Kingdom	129,160
Philippines	76,439
Poland	49,469
Malta	47,228
New Zealand	44,787
Croatia	43,076
Ireland	37,549
Vietnam	33,985

This table shows the top ten languages spoken by Australian Catholics as reported on the 1996 census.

Language	Number of Catholics
English only	3,462,201
Italian	337,219
Croatian	62,311
Spanish	61,582
Tagalog	56,162
Arabic (including Lebanese)	55,526
Other language	52,713
Not stated	52,640
Polish	51,847
Maltese	43,091

In addition, there are many Catholics who were born in Australia but who have at least one parent born overseas. In fact, 50 per cent of Catholics in Australia today were either born overseas or have one of their parents born overseas. As much as possible the Church has tried to make migrant Catholics feel at home in Australia, by providing them with their own chaplains, offering them Mass and the sacraments in their own language. There is a great deal more for the Church to learn however, especially in understanding the very different ways in which Catholics from all over the world express their Catholicity.

7.8 The Second Vatican Council

Another very important event for the Australian Catholic Church also occurred in the second half of the twentieth century. This was the Second Vatican Council. Australian teenagers today were born twenty years after the Second Vatican Council ended in 1965. Therefore they have known only the Church that emerged from the Council, and perhaps have little idea of the changes in thinking and practice that the Second Vatican Council brought.

Changes in the liturgy

The Council called for the active participation of all in the liturgy. To assist with this Latin was replaced with the language of the country within which the Mass was celebrated. The form of Mass and the sacraments was simplified, re-structured and adapted so that it might be more meaningful to the group that is celebrating.

Church as the People of God

The Council described the Church as the **People of God.** It emphasised that all Catholics are called to **holiness** and the mission of spreading Christ's gospel.

The modern world

The Council provided teaching about marriage and family life; cultural, social, and economic life; politics; war and peace and relationships between international communities.

Revelation

The Council discussed the ways in which God reveals himself to humanity, through Scripture, liturgy, tradition, through the Church and through history, including the events of the world and human life.

Social communication

The Council communications, particularly television and film. It stressed that moral standards need to be upheld in these media.

Ecumenism

The Council stressed that **all** who have been baptised are members of the Body of Christ, and have the right to be called Christian. Catholics are encouraged to converse in truth and love with Christians who are not Catholic.

Eastern Catholic Churches

The Council reminded Catholics that the whole Church of Christ is made up of a number of particular Churches or rites. These Eastern Churches are joined fully with the Roman Catholic Church. The traditions of each Church should be preserved, and each Church has the duty and the right to govern itself according to its traditions.



Patriarch of the Melkite Catholic Church, Gregory III.

The work of bishops

The work of bishops is exercised at three levels. First in their own dioceses, second in union with the other bishops in their region or nation, and third as a world wide body of bishops in union with the Pope. This unity among the bishops is called collegiality. Their service includes teaching, leading liturgy and caring for those in need. The Decree contains a job description and list of qualifications for a bishop.

The formation of priests

Future priests must be given the kind of training that allows them to work as priests in the particular social and cultural circumstances where they are located.

The ministry and life of priests

The work of priests includes the teaching of the gospel, the celebration of the Eucharist and the other sacraments, leading and serving their community and caring for those in need.

The laity

Lay people are full members of the people of God, and share directly in the mission of the Church. They are not just "given" this mission but receive it through Baptism and Confirmation from Christ.



All Catholics are called to holiness, whatever their vocation or profession.

Mission

The Council pointed out that the whole Church is missionary, and that the teaching of the Christian message is a duty of all in the people of God.



Australian World Youth Day pilgrims participate in Mass, Israel, 2000.

Religious life

The Council encouraged religious orders, sisters, brothers and religious priests, to carefully reflect on and return to the original vision of their founder, and to renew their practice of their vows of chastity, poverty and obedience.

Non-Christian religions

The Council spoke of the relationship of Christians with the other great world religions, particularly Judaism, Hinduism, Buddhism, Islam and tribal religions. It gave great respect to these religions.

Christian education

The Council dealt with Christian education, focusing on the education of young people as it occurs in the home, in the Church and in the school.

Religious freedom

The Council stressed that no one can be compelled to accept the Christian faith, nor can anyone be penalised for not being Christian. Societies must allow all religious groups to practise their faith.

Questions for discussion and writing



1. *Examine the topics covered by Vatican II Council and classify them under the following headings:*

2. *For each of these lists, nominate the topic that you think is the most important. Explain the reason for your choice.*

3. *As a class, create a word board summary or mind-map to describe the changes that resulted from Vatican II.*

Applying to the Catholic Church	Applying to religion in general	Applying to the whole world

4. *Evaluate which changes brought in by the Council have had the greatest impact.*



Class presentation

Work in groups to prepare a presentation on one topic selected from the following list.

1. *Give examples of standards of morality and integrity in the media, and examples of dishonesty and lack of integrity.*
2. *Catholics need to learn more about the beliefs and practices of other Christian denominations.*
3. *Bishops are first and foremost servants of the People of God.*
4. *To be a priest today, you need to be able to deal with many different and serious problems that people have.*
5. *Lay people need to be encouraged to take a much more active role in the Church.*
6. *What is the mission of a 14 or 15 year old in the Church and in their daily lives?*
7. *Give a job description and list of qualifications for a bishop or priest.*

Your presentation should include visual support. Use a medium of your choice.

7.9 The Conclusion of the Second Vatican Council and its Challenge to the Church

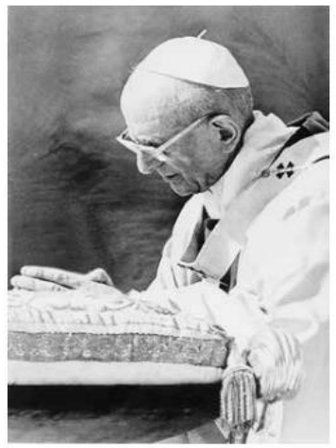
When Pope John XXIII opened the Council on 2 October 1962 he knew that he was terminally ill. His death came only eight months after he had convened the Council, on 3 June 1963, and it followed a long agony. The death of this beloved Pope brought forth an astonishing wave of sympathy from all around the world, which was a response to Blessed John XXIII's warm, loving and outgoing personality. His successor, Pope Paul VI saw the Council to its conclusion, and is revered as a visionary leader through this time of great change in the Church. Pope Paul VI used the following words when he brought the Council to a close on 8 December 1965.

This is a unique moment, a moment of incomparable significance and riches.

In this universal assembly, in this privileged point of time and space, there converge together the past, the present and the future; the past, for here gathered in this spot we have the Church of Christ with her tradition, her history, her Councils, her doctors, her saints; the present; for we are taking leave of one another to go out toward the world of today with its miseries, its sufferings, its sins, but also with its prodigious accomplishments, its values, its virtues; and lastly the future is here in the urgent appeal of the peoples of the world for more justice, in their will for peace, in their conscious or unconscious thirst for a higher life, that life precisely which the Church of Christ can and wishes to give them.



Pope John XXIII opened the Second Vatican Council.



The Pope in Prayer, Paul VI (Giovanni Battista Montini), (1897–1978).

Class Activity

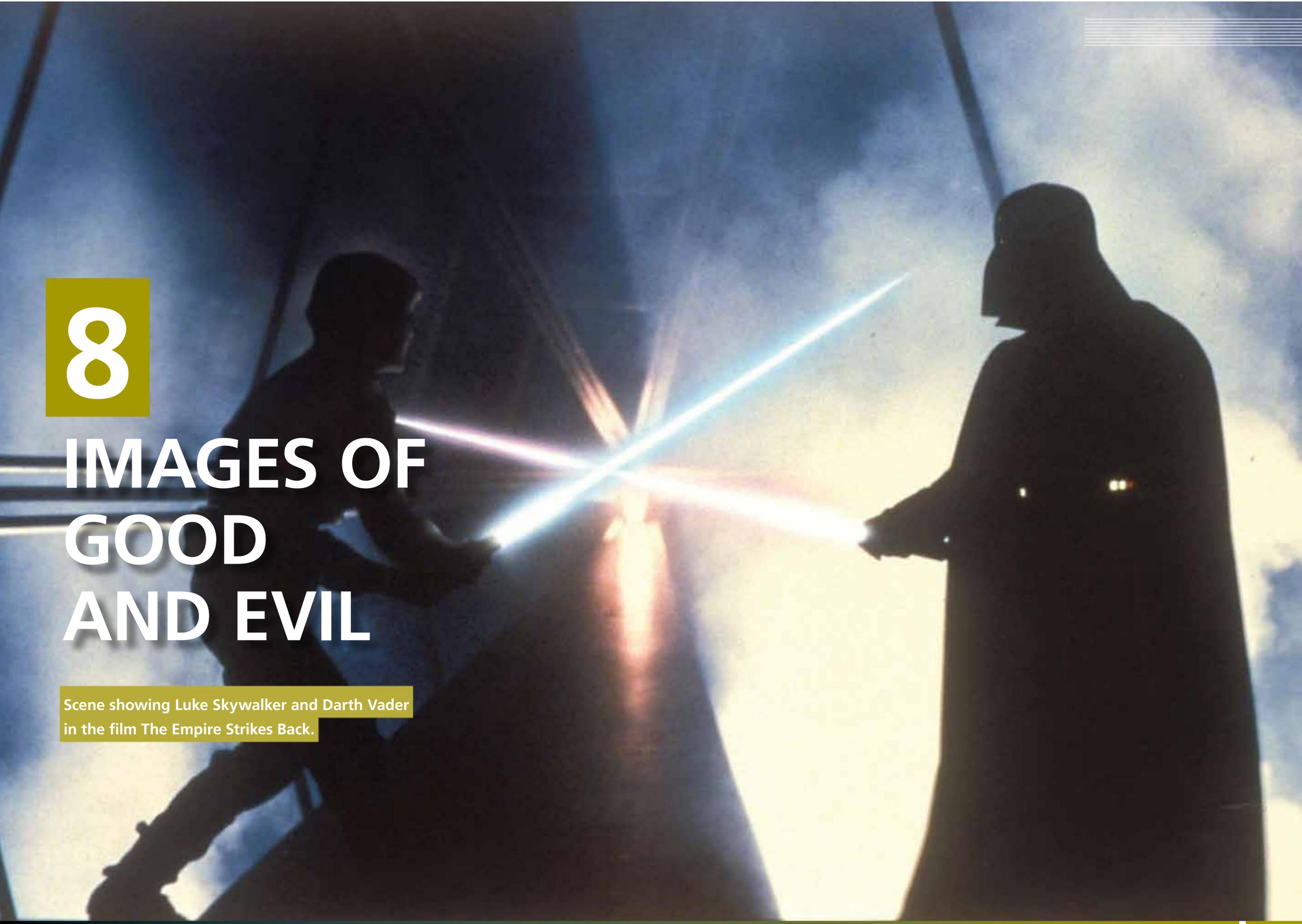
1. *Write a prayer for the Catholic Church in Australia as it faces its future.*
2. *Design a symbol which illustrates your ideas about the Australian Church of the future.*

7.10 Prayer

Heavenly Father,
under the guidance of your Holy Spirit
we have been given the grace to pray
both in praise of your glory
and in request for the abundance of your mercies
upon the human race.
May you grant to each one of us
a spirit of loving cooperation with Jesus the Lord,
the worker of Nazareth,
as we seek to prepare for the day of entry into your
eternal Kingdom.
We ask this of you who live and reign
forever and ever.
Amen

8

IMAGES OF GOOD AND EVIL



Scene showing Luke Skywalker and Darth Vader in the film The Empire Strikes Back.

8.1 Powerful Images of Good and Evil

Few people who saw them will ever forget the images of 11 September, 2001 – planes crashing into the twin World Trade Center towers, the terrifying collapse of the two towers, the clouds of dust which blanketed the city of New York, the horrific loss of life which resulted. For the present age it has become a powerful image of human evil. Why do we find it so powerful an image of evil? Perhaps because it was so random and so destructive. The people who planned the event and who piloted the jets had no particular grudge with the people they killed. They were chance victims for the sake of a larger political statement. We are naturally angry and revolted by this callous disregard for human life for the sake of making a political statement.



A hijacked commercial plane crashes into the World Trade Centre 11 September, 2001 in New York. The landmark skyscrapers were destroyed in the attack.

Many Australians would have a similar reaction to images taken from the Bali bombing in 2002, where we find the same disregard for human life in order to make a political statement. Indeed we often find our new broadcasts full of images of destruction and suffering. Some of this is the result of human error or madness; some of human wickedness and some simply results from natural causes such as earthquakes and floods. Sometimes we can look at the news and think, "Wouldn't it be nice to have a good news story?"



Balinese candle ceremony on Kuta beach on the anniversary of the Bali Bombing. 12 October, 2003. Bali.

Defining Evil

Physical evil – is the result of accidents or natural causes, eg the suffering and death caused by bushfires.

Moral evil or sin – is the result of the freely chosen attitudes and actions of people.

Activity

"Evil is the absence or distortion of good"

1. *Discuss this statement in pairs to develop an explanation of its meaning.*

Use examples to help illustrate your understanding.

2. *Refine your explanation by sharing with another pair.*

3. *Present your conclusions to the class.*

Powerful images of good are much more rare and difficult to display. Often the good is more hidden, more secret and closer to home. Following the tragedy of 11 September, 2001 such stories of goodness were revealed through the actions of ordinary people who did extraordinary things, often losing their lives in the process.



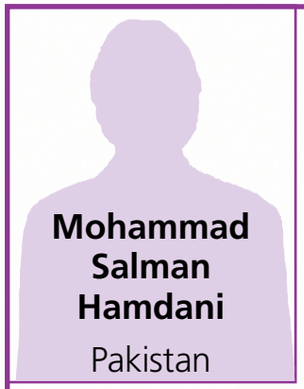
A man holds aloft a portrait of a lost loved one during a ceremony, 11 September 2002 in New York, marking the one year anniversary of the deadly terrorist attacks which destroyed the World Trade Centre towers. One by one, the names of the 2,801 victims of the September 11 terrorist attack on the World Trade Centre were solemnly read aloud as New York paid tribute to those lost a year ago.

Activity

1. *Read the stories below. These are just a few of the many "Victims and Heroes" of 11 September, 2001*

"Do good to other people. If they need it, you have to go and do it. God will give the help."

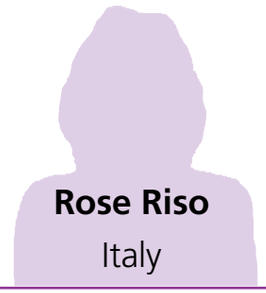
Sankara S Velamuri 11 September Victim and Hero.



Mohammad Salman Hamdani

Pakistan

It is believed that on 11 September the 23-year-old part-time ambulance driver and police cadet heard about the attack as he made his way to university, and rushed to the scene to see if he could help. His remains were identified 6 months later at the site of the World Trade Centre. A kind, compassionate young man, Mohammad wanted to become a physician.



Rose Riso

Italy

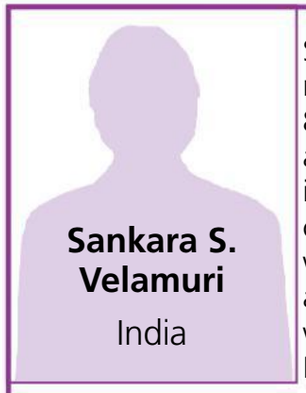
Rose has been described as a "tough cookie" who wasn't really so tough, and is believed to have saved tens if not hundreds of lives on 11 September. As fire warden for her office on the 86th floor, she refused to abandon her colleagues and hastened them on their way to safety. All that has been found of Rose since that day is her ID badge.



Godwin Ajala
Nigeria

Godwin's custom had been to return to Nigeria, where he was a lawyer, every 10 September. In 2001 he could not afford to travel on that date and so continued in his security job at the World Trade Center. He was in America studying to pass his bar exam so that he could practise as a lawyer there.

He was patrolling the grounds outside when the first plane hit. Instead of fleeing, Godwin ran inside to help. He died in hospital on 15 September.



Sankara S. Velamuri
India

Sankara's decision not to run from the 86th floor but to stay and assist two badly injured co-workers cost him his life. It was an incredible act of kindness that was typical of him. His widow recalls that Sankara was always ready to help the troubled, even housing and supporting disadvantaged people in his own apartment. He saw no barriers between people of different nationalities and "always liked to extend his hand, to help other people".



Wilfrid Amanfu
Ghana

A survivor of 11 September, Wilfred saved the life of a new colleague on the 86th floor by guiding her to the fire escape. In the stairwell on the 66th floor when the second plane hit, Wilfred remained calm and started directing the crowd of frightened people. It took 45 minutes for the group he was guiding to get out of the building, which collapsed shortly afterwards.

2. *Describe the qualities of human goodness that you feel are evident in these accounts.*

3. *Read Galatians 5:22–23. Compare the qualities that Paul described with those you have written about in question 2.*

Where can we experience goodness?



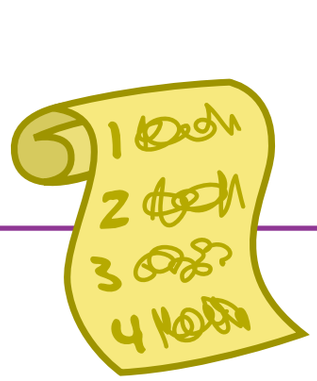
Reflection

1. *Think back over the past week. Divide a page in your RE book into seven boxes, one for each day (or develop your own visual format). List the acts of goodness that you have experienced personally or observed in others during each day. Don't overlook the small things – the person who stopped and said "hello" between classes, the quiet thanks you received for doing something to help at home.*

2. *"Human beings are very good at highlighting the negatives and missing the goodness as it passes their way". Based on the reflection of your week develop a response to this statement.*

Group Activity

Complete the three tasks as the basis of a report to the class.

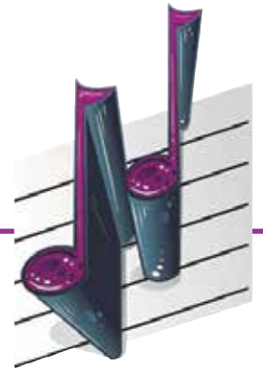


1. *Develop two lists based on events from the past week.*

   One list will identify powerful images of good and the other powerful images of evil.



2. *Think about the process of developing the two lists and discuss which one was easier to prepare. Examine why this was the case.*



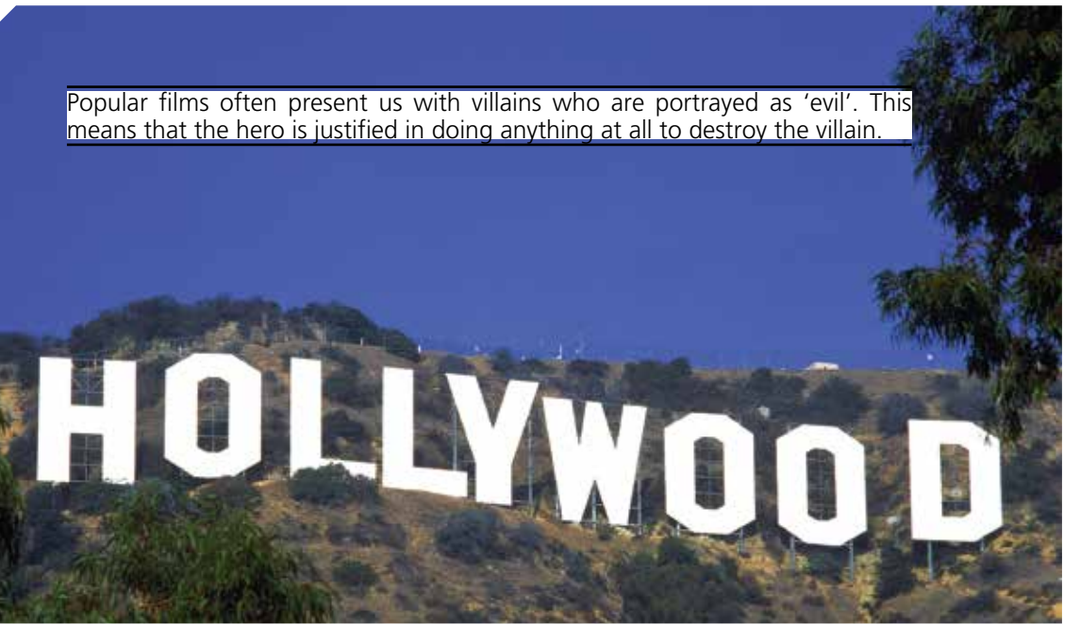
3. *Many people express concern about the negative or "evil" images presented in some popular music:*

   a) Outline reasons for this thinking

   b) Evaluate the impact that such imagery could have on some listeners.

YOUR REPORT

1. *Describe your "top" image for each of good and evil.*
2. *Explain which list was easier to develop and why.*
3. *Present the group's views on the impact of negative images in popular music.*

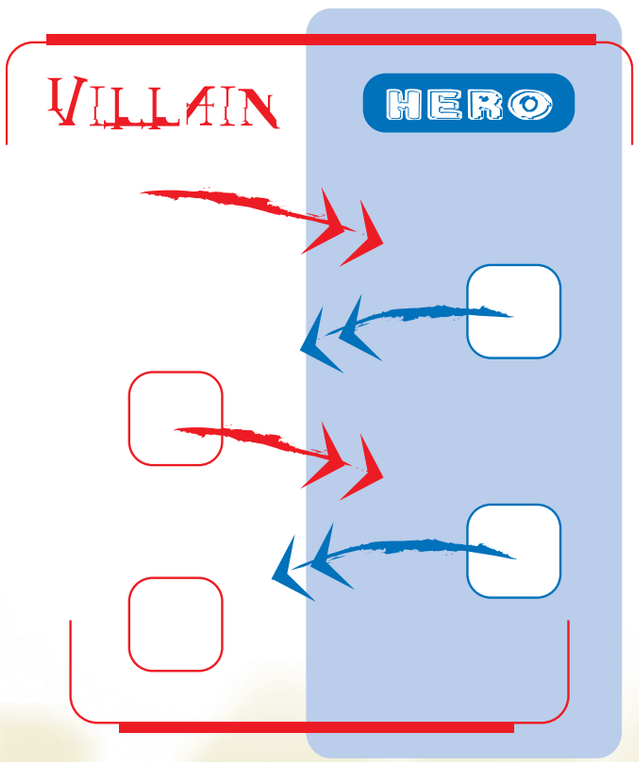


Popular films often present us with villains who are portrayed as 'evil'. This means that the hero is justified in doing anything at all to destroy the villain.

Powerful images of good are more rare and difficult to display. We have discussed some images of good in the heroes of September 11 and our own life experience, however, in various ways the media and society can manipulate images of good and evil for various political purposes. Following 11 September President Bush identified some countries as an "axis of evil". Sometimes local politicians will speak of the perpetrator of a crime as an "evil man". It is worthwhile reflecting what people seek to achieve in labelling a country or a person evil. It might make them feel better or seem good to others because they are "opposing evil". It might also mean that they are justified in using any means whatsoever to destroy the other nation or person. If they are "evil", then they are beyond redemption, beyond any hope of being good, so we should destroy them or lock them away forever.

Recall a film that you have seen that fits this description.

1. *List the actions and reactions of the villain (or villains) and hero (or heroes) in this film. Be specific and list as many examples as you can. Use a written or diagrammatic form that helps your understanding.*



2. *When you have completed this go back and place a ¸ next to those actions that you believe are essentially good and a ˚ next to the actions that you believe are essentially evil. NB Ignore the film context and examine each of these as if they are independent acts.*

3. *In small groups share your analysis of your chosen films and then discuss the following points:*

a) *If evil is an absence or distortion of good, are our film heroes always good?*

b) *Are the villains always beyond saving?*

c) *Compare the actions and the events of the "real world" with the Hollywood images.*

d) *"Good and evil is not simply black and white". Comment on this statement in light of your work on film villains and heroes.*

8.2 Redemption

Our Christian faith, and real life experience, tells us however that no one is ever just "evil". No one in this life is beyond the possibility of conversion and forgiveness. People are never simply evil, no matter how evil their deeds might be. We might recall the attitude of Jesus to the tax collectors. They were hated people, because they worked with the occupying Roman army. Their job was to collect taxes which were levied from the people, and if they collected too much, it went into their own pockets. So they often used force to get more money than was required, to make themselves rich. It would not have been hard to depict them as "evil". Yet these are the very people that Jesus reached out to in his mission.


Depiction of the Pharisee and the Publican.

Read the Parable of the Pharisee and the tax collector –

Luke 18:9–14.

As you read the parable take note of how Jesus speaks about the two characters, particularly which one is justified or finds favour in God's sight.

The parable of the Pharisee and the tax collector reminds us that we can have problems not only identifying evil, but also that we can be confused about images of the good. The Pharisees were very religious people. They sought to reform the practice of religion among the Jewish people by making them more observant of the Law from the Old Testament. Their mission was to remind the Jewish people that they were called to holiness, to be a priestly people. Everyone thought very highly of them. Most of those listening to Jesus' parable would have thought of the Pharisee as the "goodie" and the tax collector as the "baddie". But Jesus says God heard the prayer of the tax collector, but not that of the Pharisee. What can we learn from this? Sometimes the image of goodness does not correspond to the reality!

- Sometimes people do good things, but fail to recognise their own need for God and his love. They become puffed up with pride rather than reliant upon God. They then look down on others who do not seem so good. This seems to be what Jesus has in mind in his parable. He addresses it to "some who trusted in themselves that they were in God's good books and regarded others with contempt".



Response: *Identify groups in the contemporary world who can appear to be caught up in pride as the Pharisees were. These people may still achieve good things; however, their motivation often involves personal gain and status.*

- Sometimes people do good things in a public or showy way to trick people into thinking they are good. They do not want others to know about their evil deeds that are done in secret, particularly if they are shameful. When these secret deeds are made public, we often find it hard to believe because we have thought of these people as good. They want to appear good, but in fact they are not.

  Response: *Using media research provide a current example of how a person or group has used public "goodness" to hide personal or corporate evil.*

- Sometimes we want to think of people as good because they are in the public arena. This often happens to sporting stars, or actors, or high profile media personalities, or national leaders. Really these people are no better or worse than anyone else, but because of their position we want them to be good, so we overlook their failings until they become completely obvious to us. We want to think of them as good because we want to think that the world is safe. Our own need creates an aura of goodness over them.

  Response: *Identify an example of where a personality has been made to appear almost "too good to be true" in the media and has then been publicly attacked or criticised when something has gone "wrong" in their life. Assess whether the media is justified in the way it makes and breaks personalities.*

The key lesson of the Pharisee and the tax collector is to learn that we must not be caught up in superficial images of good and evil. We must seek to get to the reality of the situation, and realise that in various ways the images we encounter may mislead us.

These graffiti appeared during protests against war with Iraq.



1. *Explain what you think the writer was saying "about right and wrong" and "good and evil".*

2. *Outline your response to this view.*

8.3 The Role of the Media

We know from our experience that the media is very good at using images of good and evil to manipulate public opinion. They try to convince us that some people, some nations, some groups are simply evil. They also try to convince us that others should be trusted, their opinions listened to, their judgments respected because they are good. It is very important for us not to be manipulated by such images.

Activity

In groups use the following questions as a guide to discussing the media's role in shaping public opinion.

1. *What criteria does the media appear to rely on in deciding who or what to portray as good and evil?*

2. *How effective is the media in providing balanced reporting of issues?*

3. *Many people rely on daily newspapers and news as it is presented on commercial television and radio to inform them of what is happening locally and overseas. Outline the positive and negative effects of this.*

4. *The truth or ratings? Evaluate whether it is possible to have both.*

5. *Personal reflection: How much does the media shape your opinion about people and issues in the world? Include specific examples to support your response.*

Sometimes the media use some images of goodness to promote life-styles of affluence and over-consumption as good. They want us to think that the lives of the rich, the famous, and the successful are something we should all seek after. Their opinions matter more than anyone else. Yet often when we scratch below the surface, we find that these people are not particularly virtuous or generous. We find that they are no happier than other people. They are often self-absorbed or self-interested. Their lives often leave a trail of broken relationships, financial and other scandals, and personal tragedies.



Jesus teaches us that fame and wealth and success are not paths to true happiness. True happiness can be found in being in a right relationship with God.

It is easy to become cynical when we try to analyse the ways in which the media present us with images of good and evil. But it is important to recognise the power of the media, and the responsibility of the media for shaping the ways in which we view the world. Pope John Paul II has stated:

> *The means of social communication have become so important as to be for many the chief means of information and education, of guidance and inspiration in their behaviour as individuals, families and within society at large. In particular, the younger generation is growing up in a world conditioned by the mass media.*
>
> *(Redemptoris missio, 37)*

Activity

1. *Use a medium of your choice to illustrate what you believe the Pope is saying when he states that "the younger generation is growing up in a world conditioned by the mass media".*

2. *As a class develop a "for and against" list as the basis of discussing the benefits and drawbacks of the influence of the mass media on adolescents.*

If the media has become the "chief means of information and education, of guidance and inspiration", particularly for the young, then the media has a responsibility to present us with accurate portrayals of what is good and what is destructive. When they fail in their responsibility two things may happen. We are misled about what is good and what is bad and so our actions and judgements go astray. Or we become cynical and untrusting even towards those we should be able to trust, because we know we have been misled in the past.

Many people feel that the media is only interested in manipulating attitudes.

Outline your response to this point of view.



Activity

Examine a copy of a popular magazine that targets an adolescent audience. Read an account of a personality in the magazine.

1. *Explain how the article presents the personality.*
2. *Why would this style or image be chosen?*
3. *Describe how the life-style of the personality is presented.*
4. *Outline any examples that you are aware of where young people try to copy or want to "be like" the images presented in this and other magazines.*
5. *Discuss the reasons behind the style of reporting and visual imagery that is used in this magazine.*

Scriptural Reflection

Read Luke 12:13–21.

1. *Draft the headline that the magazine in the activity above could use to present this story.*
2. *Describe how the magazine's reporting of the story might differ from the message of Jesus when he tells the story.*



Viggo Mortensen as Aragorn in Lord of the Rings – Return of the King © Pictorial Press.

8.4 Images of Good and Evil in Film and Story

There are a number of popular stories and films that present us with very vivid images of good and evil. Perhaps the most striking of these are the Harry Potter stories, the Star Wars films and the great literary work, Lord of the Rings. In these works we find a fine expression of the conflict between good and evil forces. They can provide us with a helpful resource for our reflections.

- What are the features of the good characters in these stories? They display courage in the face of attack; they persevere in a quest despite suffering or risk; they have a sense of humour which allows them to laugh at themselves; they are reliable and follow through on their commitments; they tell the truth even at some cost to themselves; they stick with friends even in times of trouble; they show a generosity of spirit which includes others rather than excludes them; they are willing to forgive rather than carry grudges; they smile.



Activity

Add any other features that you are aware of in the "good" characters.

- *What are the features of evil characters in these stories? They initiate attack on the unsuspecting; they are devious and deceptive; they seek to impose their will on others by force; they are humourless or their humour is always cruel or at another's expense; they are friendless, showing contempt to their own underlings; they do not share power, but hoard it for their own use; their judgements are harsh and unforgiving; they do not stick to their word and are untrustworthy; they risk the lives of others, but avoid risks to themselves; they snarl.*



Activity

Add any other features that you are aware of in the "evil" characters.

Group Work

Working in small groups choose one "good" character and one "evil" character from a well known film.

1. *Describe the criteria you have used to decide on these characters. Why are they good/bad?*

2. *Outline the techniques used by the film-makers that led you to the conclusion that these characters are good/bad.*

Film-makers use all kinds of visual imagery to make us see and believe what they want us to. Some of these features are fairly accurate to reality and some of them are not. We notice, for example, that goodies are almost always good looking or pretty, while the baddies are generally ugly. Are these images accurate? What are we saying in depicting these images in this way? If we read these images superficially then we might be led to make the equations:

Good = Good Looking

BAD = UGLY

Activity

In small groups prepare a response to this statement to present in class. Use current examples from various media to support your conclusions.

Activity

Medieval images of the devil are usually ugly, however, the English poet and mystic, William Blake (1757-1827) presented him as a beautiful figure. Which depiction of the devil do you find more accurate? Why? Discuss images of Satan in the media.



William Blake (1757-1827), ***Satan Arousing the Rebel Angels,*** 1808 (pen and w/c).



Hans Memling (1425/40-1494), ***Last Judgment,*** (detail), Gdansk Pomorskie Museum, Poland.

We might conclude that what is good looking is good and what is ugly is bad. This is often the way the popular media seeks to manipulate us into thinking movie stars are good, because they are so good looking. If this is what we conclude then we may be very much misled.



Blessed Teresa of Calcutta holding young boy.

However, there is some truth in the images when we realise that even if ugly is not evil, evil is indeed ugly, not in the superficial sense of appearance, but in a moral sense. Evil is morally offensive. When we hear accounts of evil deeds we are naturally repelled by them. On the other hand goodness is deeply attractive. It draws us to itself in wonder and awe. When Malcolm Muggeridge wrote a book about Mother Teresa he called it Something Beautiful for God. It is unlikely that anyone would ever call Mother Teresa beautiful in the superficial way in which movies stars are beautiful. But there was something beautiful about her life, her generous spirit, and the compassion of her work with the dying in Calcutta. So it might be that when movies depict the good as "good looking" they are reflecting in some way on the moral character of the person.

One question we should ask ourselves of the way in which evil is portrayed in stories and film is, "Can the baddies be saved?" Often in films the baddies are just there to eventually get killed by the goodies. The baddies don't matter. But sometimes we get a glimpse of something more.

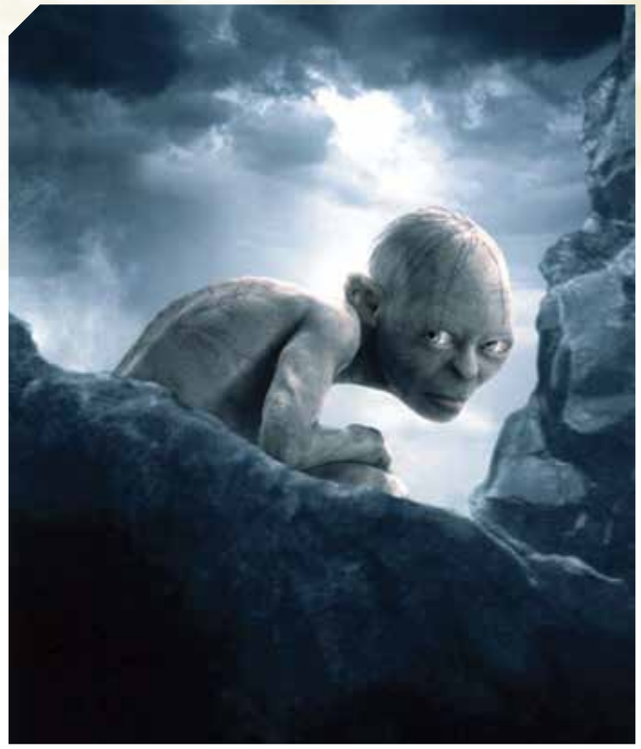


Darth Vader.

- In the Stars Wars series, Darth Vader is presented as a figure who has been seduced by the "dark side" of the force. He works for the evil emperor to destroy the rebel forces. Yet in Part 6 of Star Wars, the Return of the Jedi, he saves his son, Luke Skywalker from the power of the emperor. His feelings for his son overcome the power of evil in his heart. In that moment the filmmaker presents us with a "redemption story". He reminds us that no one is just evil and no one is beyond redemption.

- In the second of the Lord of the Rings films, The Two Towers, we see both the possibility of seduction by evil and of redemption towards the good. Frodo Baggins and his companions are always in danger of being seduced by the power of the Ring. During the story we see changes in Frodo's behaviour, as he fights the temptation that the Ring presents to him. In his quest to destroy the Ring Frodo befriends Gollum, the hobbit who had possessed the Ring for so long. Gollum has been deformed by his association with the Ring. He is torn between his desire for the Ring and his fear of it. Yet Frodo befriends him because he says he has to believe that hope is possible, and that Gollum can be saved from the power of the Ring. Gollum is not beyond redemption.

Darth Vader and Gollum are powerful images of hope that good can win over evil.



Gollum in Lord of the Rings, The Two Towers.

Activity

1. *Identify other film characters that present this image of hope for positive change.*

2. *Compare these portrayals with those you have discussed in the media. How often do you find stories of characters like Darth Vader and Gollum in the daily newspaper?*

3. *Identify reasons for the response you have made to question 2.*

8.5 Jesus' Image of the Good

So far we have spoken of images of good and evil. There is a danger however in thinking of these as if they are "equal but opposite". Christian faith constantly reminds us that the universe is not some balance between good and evil. God is infinitely greater than the spirit of evil, Satan, in the Jewish-Christian tradition. The ultimate basis of the universe is God's goodness. Creation is fundamentally good: "God looked on all that he had created and it was very good" (Genesis 1:31). Goodness is fundamental, while evil is a distortion of the good. We can easily be fascinated by the evil we encounter or we may just feel depressed, but ultimately goodness prevails.



Jesus had his own image of that goodness. When he spoke to people he used the image of the "kingdom of God". We can think of the kingdom as a symbol of a full human life, of the way things would be if we truly listened to God's word and followed God's will. In his mission Jesus shows us what this would be like.

One of the hardest messages for people of Jesus' time to understand was that sinners could be forgiven and restored to full relationship in their community. In Luke 7:11–17 we read a story of healing and forgiveness that challenged the accepted practices of the time.

Activity

1. *Read the passage.*
2. *Explain the reasons for the Pharisee's concern as the story unfolds.*
3. *In the society of the time the women in the story would have worn the label, "evil". Jesus challenged that label. Outline the labels that he would challenge in the modern world.*

For Jesus the kingdom was not just something we might enter into when we die. It is something that begins in this life when we live according to God's will. Jesus uses the image of the Kingdom to draw us towards God. Through his preaching, his miracles and parables he lets us know that God is on the side of human goodness and wants the best for us.

Of course Jesus met with opposition from those who thought his image of God's kingdom was too open to everyone. They thought they knew who was saved and who was not saved. We have seen in the parable of the tax collector and the Pharisee what Jesus thought of their understanding of God. But in the end those who opposed Jesus were able to bring about his death on the cross. Because Jesus remained faithful to his mission to spread the good news about God's kingdom, he did not run away but accepted this fate. In doing so he left us with a final image of his goodness.

8.6 Symbols of Hope in Christianity

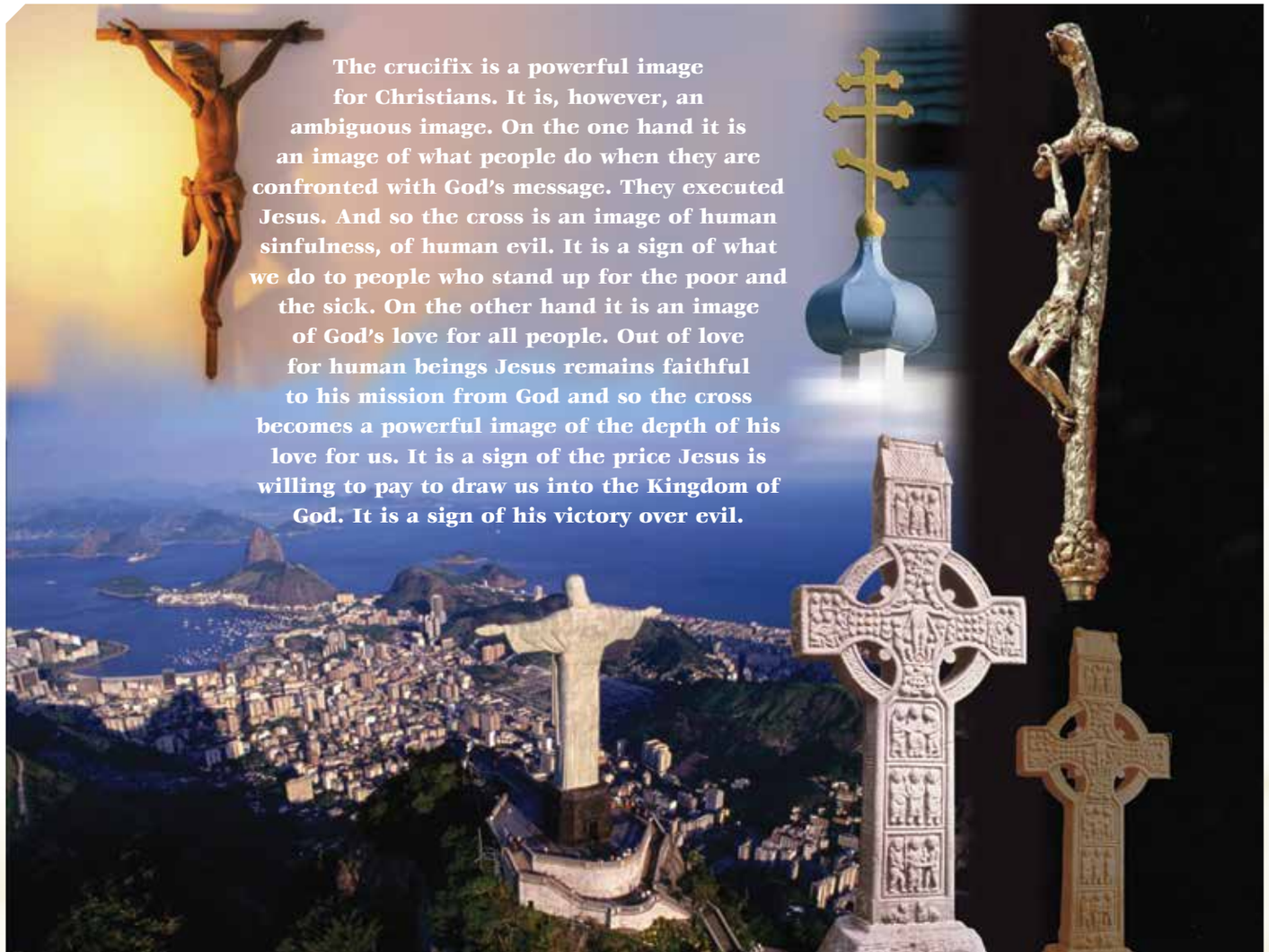
Within the Christian tradition symbols have developed which reflect the human struggle to understand the mystery of evil. These symbols also provide a means of sustaining the belief that God's plan for creation is founded on goodness: "And God saw all that he had made and indeed it was very good" (Genesis 1:31).

Activity

Light and water are two prominent Christian symbols,

1. *Describe how these symbols are used in Christianity. For example, in liturgy and art.*

2. *Explain how these symbols assist people to understand the Christian belief that goodness prevails.*



Did You Know?

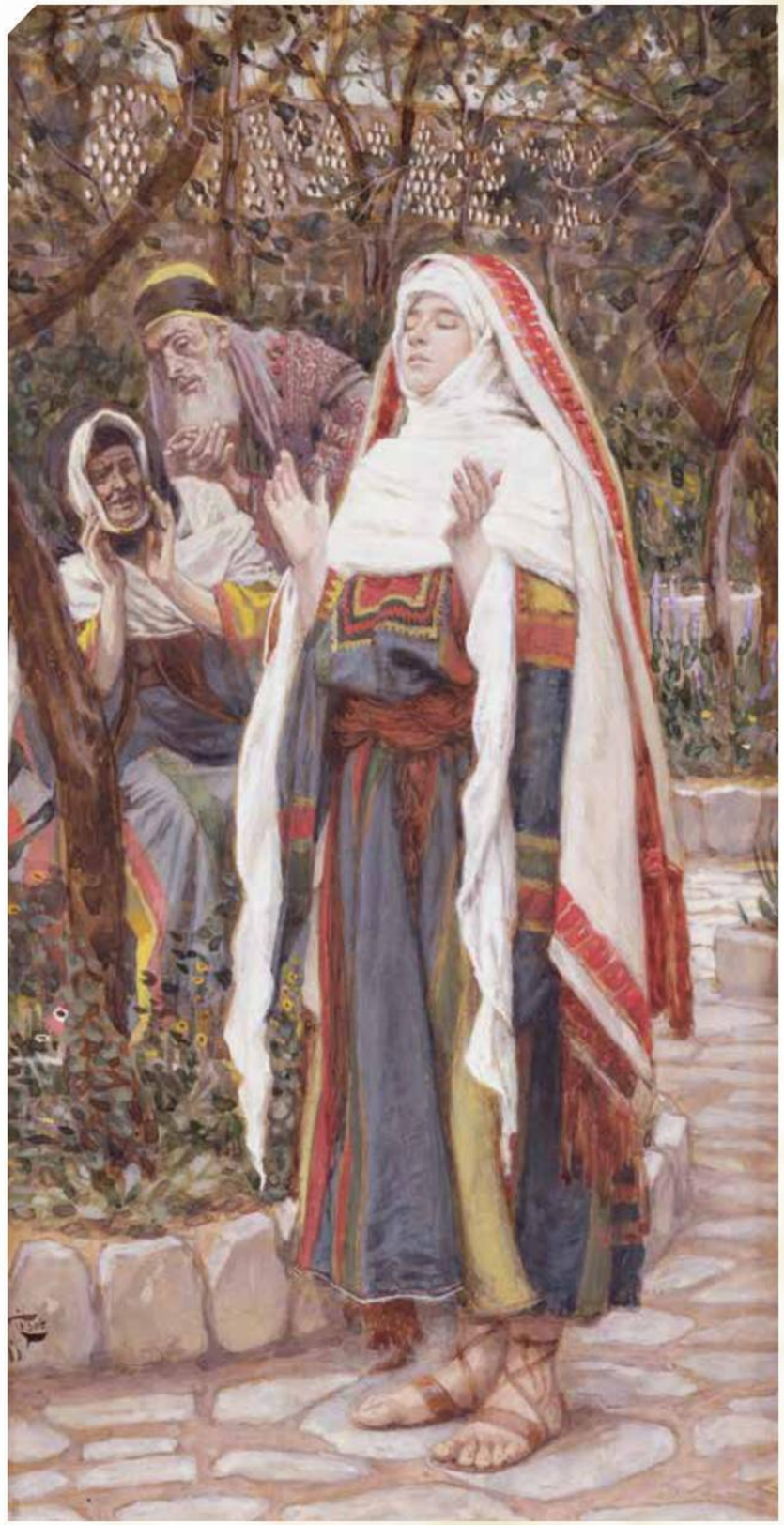
Though we may be familiar with the presence of a crucifix in our churches and schools, it was not always so. The crucifix was the usual manner of execution of non-Roman criminals and rebels during the Roman Empire. It was considered so horrific a death that no Roman citizen could be executed on a cross. In fact the expression "get crucified" was used as an obscenity. It took several hundred years before Christian art would depict images of Jesus on the cross. In the Middle Ages, however, it became more common to depict Jesus on the cross, and has remained so ever since. Perhaps it has become so common that it has lost some of its power to shock us. What do you think?

Paintings of the crucifixion often place a skull at the base of the cross. This is a reference to Golgotha, the place of the skull (Matthew 27:33). However it also symbolised the skull of Adam, the first man whose sin brought death into the world (Romans 5:12). Jesus' love, shown through his death on the cross, overcomes the sin of Adam. It is an image of good overcoming evil.

Visit the following site:

http://www.wga.hu/frames-e.html?/html/h/heemsker/2/crucifix.html

What is the painter telling us about Jesus and those around him?



James Jacques Joseph Tissot (1836-1902), ***The Magnificat, illustration for 'The Life of Christ',*** c.1886-94 (gouache on paperboard).



Prayer

The Magnificat is an ancient prayer taken from the Annunciation in Luke's Gospel, Luke 1:46–55. It is the prayer Mary says in response to the invitation of the angel to be the mother of Jesus. In saying this prayer take time to reflect on the way in which God is not taken in by the superficial images of power and success. It is not the rulers whom God praises, but the humble; it is not the rich who win his favour, but the poor. God judges the reality of people's lives, not the image they project.

My soul proclaims the greatness of the Lord
and my spirit rejoices in God my Saviour;
because he has looked upon his lowly handmaid
Yes, from this day all generations will call me blessed,
for the Almighty has done great things for me.
Holy is his name,
and his mercy reaches from age to age for those who fear him.
He has shown the power of his arm,
He has routed the proud of heart.
He has pulled down princes from their thrones and exalted the lowly.
The hungry he has filled with good things, sent the rich empty away.
He has come to the help of Israel his servant, mindful of his mercy
– according to the promise he made to our ancestors –
of his mercy to Abraham and to his descendants for ever.



9

HEALING AND HOPE: THE SACRAMENT OF PENANCE AND RECONCILIATION

Marco Corsini, Touch.

9.1 The Sacrament of Reconciliation

"I do not understand my own actions"

Nathan has experienced the guilt and shame of being a bully. He had come to his school in Year 8 from the country. Most of that year he had no friends and was insecure and lonely. In Year 9 he sat next to a boy who was at the centre of a powerful group in the class. Gradually he became a friend of this group who used threats and intimidation, sometimes even violence, to get what they wanted. In this way they got the best sports equipment, the places first in line at the canteen, and "loans" of money from other students. They harassed and tormented other students, girls and boys, especially those they knew would not or could not fight back. Nathan was drawn into it, almost without being aware of it.

At first it was just fun. Because he was lonely, it felt good at last to belong to a group. Gradually, however, the bullying became more serious, and the group turned on some shy Year 7s. They would wait for them before school, and follow them with taunts and threats. They would disrupt their play in the school ground, and after school grab their school bags and scatter their books around. They believed that the Year 7s were powerless, that they would never tell anyone. It was not done to "dob in" other students. Anyway, Nathan and his group could just make it worse for the Year 7s. Nathan could sense the fear, frustration and anger of the Year 7s, and while it felt good to be one of the powerful older boys, often at night when he remembered what they had done he felt ashamed. He remembered how it felt to be alone and afraid, and he wished that he had not got caught up in these actions that seemed now to be beyond his control. He felt that he could not leave his group of friends or stop taking part in the bullying, because he knew that then they would turn on him.

In the end he had no choice. One of the Year 7s confided in a teacher. The Principal interviewed all the Year 7 boys who had been harassed and Nathan and his friends were suspended. For the first time in his life, Nathan knew that his parents were disappointed in him. This made him feel worst of all. It was even worse than thinking about the way he and his friends had spoiled the experience of the Year 7s in their new school. It was even worse than realising how much of a follower he had been. There were some good things about being found out. He had a long talk with his parents, telling them about his disastrous experience in Year 9 and explaining how much he had tried to belong. He found that they were understanding and wanted to help him. With their support he joined a local football club and began to make new friends away from school. They encouraged him to apologise to the boys he had bullied, and to do small things to show that he was sorry. He was moved away from the boy he sat next to, the boy who had brought him into the group.



As the year came to an end and he began to think about Year 10, Nathan knew that he could make a new start. The next year, in his new homeroom he was free to be himself again. He began to understand more deeply the needs within himself that had led to the situation. He took more responsibility for his own actions and most of all, he learned to put himself in the place of others. He became more compassionate. It was a hard way to grow up but Nathan now likes himself a lot better. He has more self-respect and the friends he has now do not need to intimidate others to make themselves important.

Activity

In small groups prepare the following material to share with the class:

1. *Choose three words that describe the experience of Nathan as told in the story.*

2. *Examine the pressures that Nathan encountered and the impact that these had on his attitudes and behaviour.*

3. *Provide reasons why this story may have been chosen to commence this chapter dealing with Sacraments of Healing.*

Personal Response

In the story Nathan did things that were out of character for him. St Paul writes about a similar reality saying: "I do not understand my own actions. For I do not do what I want, but I do the very thing that I hate." (Romans 7:14)

Explain what Paul is saying in this Scripture passage.

Healers in Our Communities



It is easy to overlook the fact that healing takes place around us in numerous ways. The following list provides a few examples of healing actions. Describe one other example of healing that you are aware of or have experienced personally.

- A friend listens to and comforts a person who has lost a family member.
- A person stops to help someone who has collapsed in the street and waits with them until an ambulance arrives.
- A social worker is there when a homeless teenager decides to ask for help.
- A woman listens as her neighbour pours out her anxieties about her family.
- A teacher spends time after school assisting a student who is experiencing difficulty with schoolwork.
- A class makes a care package for a class member who is in hospital.

Jesus and healing

If ever you have been really sick, or emotionally hurt about something, you know that these experiences can make you feel very alone. Jesus encountered people who suffered both physically and emotionally, and he was able to offer them both bodily and spiritual healing.

Activity: Stories of Jesus and Healing

Two interwoven stories in Mark's Gospel illustrate the healing touch of Jesus.



George Percy Jacomb-Hood (1857-1930), ***The Raising of Jairus' Daughter.***



William Blake (1757-1827), ***The Healing of the Woman with an Issue of Blood.***

1. *Read the two stories in Mark 5: 21–43.*

2. *Complete the "5Ws and How" summary of these events. [Who? What? When? Where? Why? How?].*

3. *The story of the woman who touches Jesus' cloak is one of courage, faith and compassion. Read Leviticus 15:25–30. Use this reading to assist you in explaining:*

a) *why the woman was courageous,*

b) *how we know she had great faith,*

c) *why we can infer that Jesus acted with courage in this situation*

d) *what we can learn about compassion from Jesus' action in this story.*

4. *The two stories present different social groups at the time of Jesus.*

a) *Identify the groups represented in these stories.*

b) *Jesus' response was to care for the needs of the woman and child. He didn't ask questions about social status. How can we apply this to issues where healing is needed in the modern world?*

5. *Choose one statement from these stories that you feel captures the depth of Jesus' desire to bring healing and peace to those concerned. Use this statement as the basis of a response to this Scripture passage. The response could be written as a cinquain or acrostic poem, journal entry (from the point of view of the woman or the child), or in an artistic style of your choice.*

Healing stories in the Gospels

1. *Copy and complete the table.*

Healing story	What happens in the story?	What kinds of healing does Jesus offer the sick person?	Ideas about Jesus in the story?
Luke 6:6–11			
Luke 13:10–17			
Matthew 9:1–8			
John 9:1–12			
Luke 18:35–43			

2. *Allocate each of the Scripture passages to a small group.*

3. *Use the passage to present the miracle from the perspective of the person who was healed. The aim of your presentation is to explore the impact of the healing on the person's life. You could also consider what this would have meant to others in the community, for example, family, friends, religious leaders.*

4. *Choose a style of presentation that assists you to present the layers of meaning in the story. For example, you could use a search engine to find relevant images and present them with music in the form of a reflection. If you choose drama consider a medium such as mime or frozen pictures to portray the emotion of the event.*

The Need for Spiritual Healing

It is a common human experience to feel guilt, shame and anger with ourselves about things we have done. None of us is perfect. Our human weaknesses are not always sinful. For Christians it is a sin if it is a freely chosen act or omission. We let down ourselves and those we love, over and over again. St Paul points to this human weakness common to all people. "I can will what is right, but I cannot do it, for I do not do the good that I want but the evil I do not want" (Romans 7:18–19).

The word sin refers to those actions a person freely chooses which damage his or her relationship with self, with others and with God. Sin is a deliberate choice to do something that is known to be wrong or to omit doing what should have been done.

Sin is a breakdown in a relationship, and, just as there are serious and less serious breakdowns in friendships, there are serious and less serious sins. Sometimes people do something that completely destroys relationships. In other words, there is a mortal, or deadly breakdown in the relationship. A serious or mortal sin has these three characteristics:

- First, it concerns something very important;
- Second, a person freely and willingly chooses it;
- Third, the person clearly realises what he or she is doing.

Mortal sin is serious sin, which destroys our relationship with ourselves, others and God.

All sin damages our relationship with ourselves, others and God. Some sins are more serious than others. Those less serious sins injure but do not destroy or completely break down the relationships. When a sin is less serious it is referred to as a venial sin. It injures or puts stress on our relationship with ourselves, others and God but does not destroy these relationships.

No one can sin by accident. Sin requires a complete free choice of something one knows to be wrong. A venial sin concerns less important issues, but is still an action chosen or a failure of action undertaken with full awareness.

Activity

Judas and Peter had both followed Jesus throughout his public ministry. They had shared the everyday experiences of life with him as he journeyed from town to town to share the Good News of the Kingdom of God. In many ways they were family and yet they both let Jesus down.

1. *Read Matthew 26:14–16 and Luke 22:54–62.*
2. *Compare the two incidents to draw conclusions about the seriousness of each. Explain why one was more serious than the other.*

Turning sin around: Restorative Justice

The following article gives one example of how young people who commit crimes are being encouraged to face up to the hurt caused by their actions.

The day of reckoning had come for Sally, Jessica and Greta (not their real names), 14-year-old friends from Sydney's North Shore. Their two-week crime spree had come to an abrupt end and it was time to face the music. They had stolen a little girl's bracelets and moneybox in a house break-in a few weeks earlier. And $12,000 worth of other jewellery. And now, the victims of their crime were sitting opposite – an 11-year-old girl, clutching a velvet jewellery case, and her mother. It was to be a long afternoon for the teenagers on the path to redemption. And for the embarrassed parents. There would be more victims to meet before the day was over. The little girl with the jewellery box won everyone's heart that afternoon. A hush fell as she told the teenagers and their parents of the shock of having discovered that her dolphin bracelet was missing, and her special Powerhouse Museum moneybox, and the gold bracelet, from her grandmother, with a charm for each birthday.

Greta's mother had started to cry. She was ashamed that her daughter broke into people's houses. Jessica said she had seen the Lego on the floor when she climbed through the window. She knew children lived in the house, and it made her feel bad. But it hadn't stopped her.

The little girl's mother said Sally, Jessica and Greta had "lost their way in life;" And Sally, the apparent ringleader, had raised her eyes, looking more bored than remorseful, the mother thought. But by the end of that meeting, the three friends had agreed to buy the little girl a whiz-bang new moneybox and to put $3 each in it, and write a letter of apology. As well, Sally and Greta would do canteen duty in the little girl's school while Jessica would help youngsters with reading difficulties.

The police had already returned the charm bracelet, which the little girl now carried with her in the jewellery case. The dolphin bracelet was still missing. Most of the mother's jewellery had been returned. The girls had been on their way to pawn it when they detoured to shoplift from a boutique in the Queen Victoria Building. They got caught, bringing to an end another escapade born of truancy, boredom and drunkenness.

When the encounter with the little girl and her mother was over, Sally and Jessica had to face the victims of their second house break-in while Greta waited outside for the shoplifting matter to be dealt with.



In came Brian and Pam Cox. They took their place in the circle of chairs where Jessica and Sally, Sally's father, and Jessica's mother, father and brother and a police officer were waiting. At the apex of the group, behind a little table, sat Anne Jacups, the co-ordinator of the meeting from the Department of Juvenile Justice. "At this conference, she said, "we want to explore how the incident affected everyone and we want to see if we can manage to repair some of the harm that's been done."

These get-togethers of young offenders and their victims mark a new approach to juvenile crime. It has united and excited usually fractious camps in the juvenile justice arena: children's legal advocates, hardline anti-crime politicians, and victims' rights campaigners. At a time of great concern about juvenile crime, and a tendency towards simplistic "zero tolerance" solutions, youth justice conferences are a beacon of hope. "Not a panacea" says Jenny Bargan, Director of Youth Justice Conferencing for the Department of Juvenile Justice, "but a very good way of addressing the issue of young people and crime differently."

The conferences bring together young offenders, their families or "support people" and the victims, in an attempt to make young people face the consequences of their criminal behaviour, to make them accountable, to reintegrate them into the community, and to give victims a forum to express their feelings and have a say in the penalty. It is also part of a hierarchy of responses, including police warnings and more formal police cautions, intended to divert young people from children's courts. Court hearings can be confusing, alienating and curiously unemotional experiences, dominated by lawyers and over in no time at all.

"Juvenile conferences are a much harder option for kids," says Bargan. "Who wants to meet the victims of their crimes?" It is asking a hell of lot of a child to put them in a roomful of adults, all of whom are shaking their finger. .

Facing up to Crime. Adele Horin. Sydney Morning Herald, 16/1/99, p. 6.

Activity

1. *Analyse whether "Sally", "Jessica" and "Greta" might have thought about the effects of their actions on others while they were committing the crimes.*

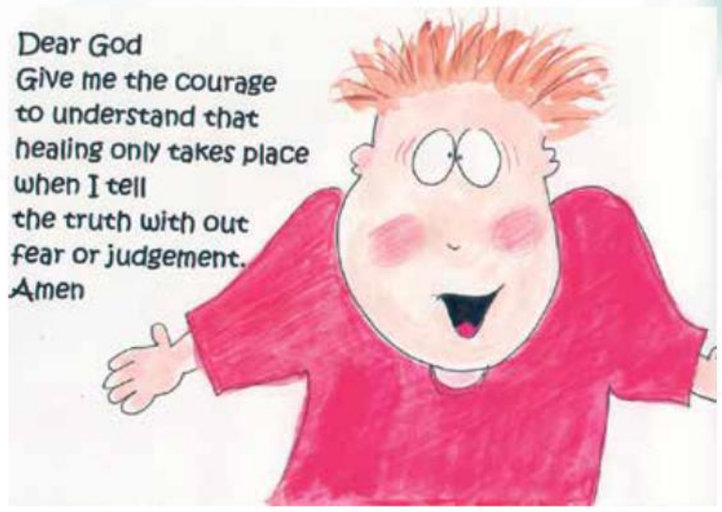
2. *Divide the class into two sides to discuss the concept of restorative justice described in this article. One half is to develop reasons why they agree with this approach and the other half to discuss its limitations.*

3. *Present the points developed by each side.*

4. *Write a response to the discussion that indicates your opinion regarding the use of restorative justice conferences.*

5. *Identify other areas of Australian society where this approach could be used, and what the benefits might be.*

9.2 The Sacrament of Penance



The situation described in the article above has some things in common with the Catholic Sacrament of Penance or Reconciliation. This is the Sacrament where, through the ministry of a priest, people make peace with, or are reconciled with God and the Church.

Jesus taught and lived a message of reconciliation in his parables and in his healings. The life of a Christian is one of reconciliation with self, others and God. From its earliest times the Catholic Church has believed deeply in the mercy and forgiveness of God. The Sacrament of Penance, through the power of the Holy Spirit, has been offered to provide the opportunity for people to be reconciled with God and seek forgiveness for sin. God is already at work when the person desires forgiveness. The Holy Spirit creates the desire and initiates forgiveness for the individual in the reconciling community.

It is the sacrament where, through the priest, God and the individual meet. It allows the healing of shame and the sadness of sin, and the restoration of the individual to right relationship with self, others and God.

9.3 The Sacrament in the History of the Church

The Words of the Gospel

The Gospels present Jesus' work of forgiveness being passed on to the Apostles. In Matthew's Gospel Jesus is speaking with Peter, whom he had appointed to lead his disciples:

> *I will give you the keys of the Kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. (Matthew 16:19)*

In John's Gospel the risen Lord speaks to his apostles:

> *Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained. (John 20:22–23)*

The First and Second Centuries



Baptism was the sign of the converted person's new life in Christ and it involved the forgiveness of sin. Baptised persons gained forgiveness through participation in the Eucharist, prayer, fasting and almsgiving. They confessed their sins directly to God. For serious sin the Church gradually developed a process of communal penance.

Forgiveness could only be received once in a lifetime. If a person fell into a very serious sin again he or she was unable to receive the sacraments of Reconciliation, Eucharist or Anointing. The Christian community would, however, pray for the person at the time of death.

The Third to Fifth Centuries



Gradually formal ritual for forgiveness of sin was developed. It was a public ritual, celebrated by the whole community, presided over by the bishop, in which the person in need of forgiveness was received into the order of penitents. The penitent would undertake fasting, prayer and works of charity in the community as a process of penance and conversion. The bishop, on behalf of the community, would receive them back into the community in a liturgy celebrated just prior to Easter.

The ritual of forgiveness was reserved for major sins, and forgiveness could be withheld for a period between three to fifteen years. Sometimes the sins were publicly known. Sometimes the penitent confided them to the bishop or priest.

Sixth to Ninth Centuries



In England and Ireland the practice of seeking private spiritual help from monks became popular. This led to a private ritual of reconciliation that was frequently used. When monks from England and Ireland came to Europe late in the sixth century, the practice of private reconciliation became more standard. Public penance shifted to the practice of private confession. It gradually overtook the once-in-a-lifetime public ritual. Only in some Eastern Churches have public forms of confession continued alongside private confession.

Twelfth and Thirteenth Centuries

In the twelfth and thirteenth centuries, a pattern for reconciliation developed that consisted of:

- Confession: the person tells his or her sin to the priest who represents Jesus and the Church
- Contrition: the person is genuinely sorry for his or her sin and expresses this sorrow
- Absolution: the priest offers forgiveness on behalf of God and the Church
- Satisfaction: under the direction of the priest the person does something to atone for or amend the damage caused by his or her sin, a "penance".

Sixteenth Century

At the Council of Trent, Confession or Penance was declared a Sacrament of the Church. This declaration confirmed the practice that was already in place. Catholics were expected to use this sacrament at least once a year.

Twentieth Century

The Second Vatican Council called for the revision of the Sacrament of Penance. In 1973 the revised Sacrament was announced, promoting the three rites in which it may be celebrated today. There was a new emphasis on God's love and mercy, and the opportunity the sacrament offered for reconciliation. The importance of the community dimension was stressed. Catholics were also encouraged to have community celebrations of Reconciliation, as well as individual acknowledgement of sin.



Activity: Structure of the Sacrament of Penance

1. *Recall your experience of the Sacrament of Penance. What are your personal memories? Write them down.*

2. *In groups, compare your memories with those of other students. What are the main things that other students recalled about their experience? What were the valuable or interesting points they remembered?*

3. *Using the combined memories of the group, describe the structure of the Sacrament of Reconciliation, as you recall it.*

9.4 The Sacrament of Penance Today

There are three ways in which the Sacrament of Penance can be celebrated in the Catholic Church today. The Sacrament of Penance is the reconciliation of the individual with both God and the community. These Rites are:

The First Rite of the Sacrament of Reconciliation: Individual Confession

Many Catholic churches today have a Reconciliation Room. This has two chairs facing each other, perhaps a table with an open Bible on it, a candle and a crucifix. The room provides a place where people can speak freely while confessing their sins about the problems they face and the mistakes they have made. But Catholics are free to choose to confess in an anonymous way, speaking to the priest through a screen or curtain.

Before coming to reconciliation the Holy Spirit has already initiated a person's desire to be forgiven. The person wishing to confess (the penitent) prepares, by thinking about times when he or she has done the wrong thing (sinned). The person asks the Holy Spirit to help in recalling these things.

In the reconciliation room or confessional, the person sits facing the priest, or if he or she wishes, talks to him through a screen.







1. The priest welcomes the person, and together they make the Sign of the Cross. The priest may read a short passage from Scripture and talk and explain its meaning or message. Through the Scriptures, God calls us to a conversion of heart.

2. The person tells the priest how long it is since he or she last went to the Sacrament of Reconciliation. Then the person talks to the priest about what has happened in his or her life, acknowledging sins that are now regretted. The person has the intention of avoiding the sin in the future.

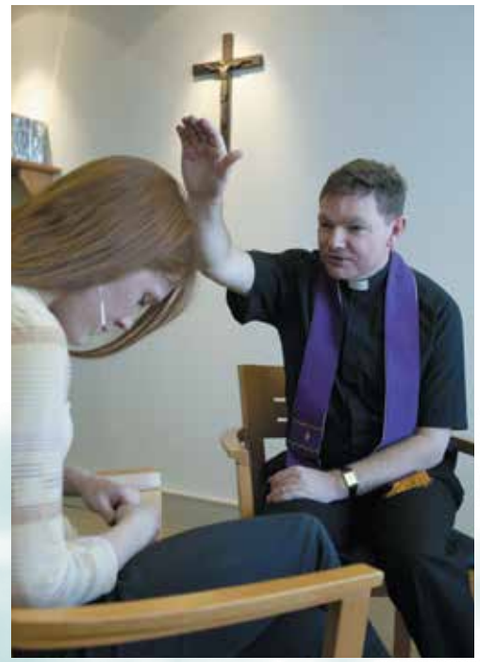
3. The priest may give practical and spiritual advice on how to live a better life. Then he asks the person to say a prayer or meditate on Scripture, to atone for whatever sins he or she has done, and to strengthen life in the future. He may ask them to make up with someone they have offended, or do some charitable act.

4. The person says a prayer called the Act of Contrition: such as "*O my God, I am very sorry that I have sinned against you, because you are so good. With your help I will not sin again.*"

5. The priest then says a prayer proclaiming God's forgiveness as he says *"I absolve you from your sins"*. This forgiveness is real and complete. The priest concludes by saying *"The Lord has freed you from your sins. Go in peace."* In the prayer of absolution the priest expresses the action of the Holy Spirit. This forgiveness is conveyed through the ministry of the Church.

6. The person thanks the priest and leaves the Reconciliation Room. If the priest has asked that reflection on Scripture or that a prayer be said: this is now done.







The Second Rite of the Sacrament of Reconciliation: Communal Celebration

Many parishes provide opportunities for people to use the Sacrament of Reconciliation as part of a communal celebration, rather than individually. This type of service is usually held in Lent, the penitential season of the Church Year and Advent, before Christmas.

The preparation is the same as for the First Rite. The community gathers, and the celebration may begin with an opening hymn, a greeting by the priest, and a prayer expressing the need for forgiveness. There are Scripture readings, from the Old Testament, the Letters, and the Gospels. Then there is a brief homily in which the priest encourages people to examine their lives in the light of what the Scriptures say. He allows a brief time of personal reflection.

Then each person confesses to a priest individually and receives absolution. Very often there are a number of visiting priests at different places around the church. The priest uses the same procedure as in the First Rite. After the prayers of penance have been said, the priest says a blessing over the congregation, and says “Go in peace”.



The Third Rite of Reconciliation: General Absolution in a Communal Rite of Reconciliation

There is a Third Rite of Reconciliation that is only used in special circumstances where there is no opportunity for individual confessions, such as in war or national emergency.

The celebration is similar to that of the Second Rite, sometimes with hymns, Scripture readings and a homily. However, individuals do not go to speak with the priest. Instead, the priest gives a general absolution of sins (forgiveness) after the community have reflected privately on their sins and said a prayer expressing their repentance. The people who attend the Third Rite must have a genuine sorrow for their sins and a desire to lead a better life in future. They must also confess any serious sin individually, as soon as they are able.

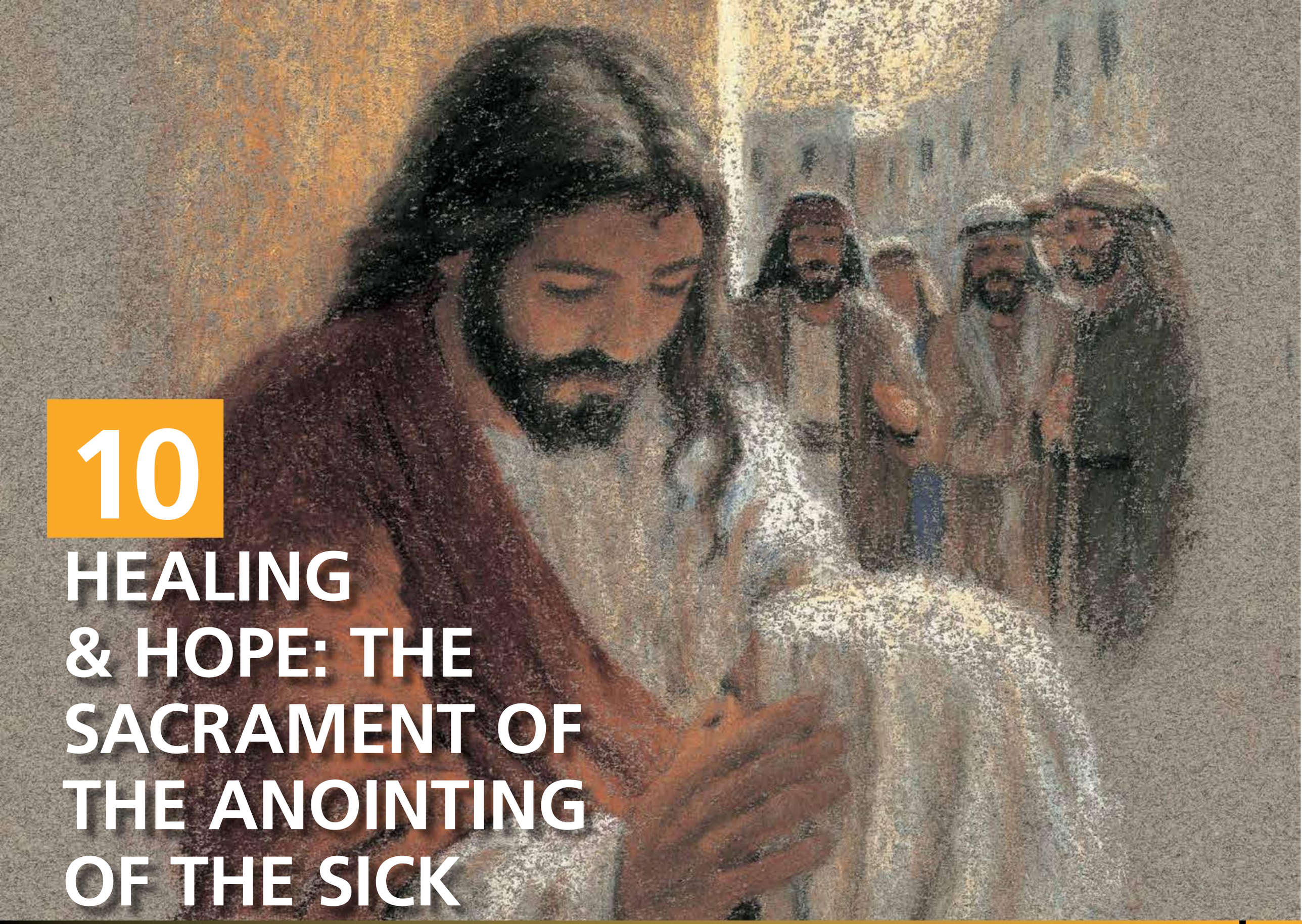
Activity

Work in pairs to complete the following task:

1. *Choose a situation where an explanation of the three Rites of Reconciliation would be necessary. For example, Parish church, Year 2 classroom, booklet explaining the Catholic Church to people who are not Catholics but are interested in learning about the faith, people who are becoming Catholics through the Rite of Christian Initiation for Adults.*

2. *Design a poster (A3 if possible) that uses symbols and simple explanations to clearly illustrate the differences between the three rites.*

3. *Display the posters in the classroom to assess how they achieve the aim of teaching others about the Rites of Reconciliation available within the Catholic Church.*



10

HEALING & HOPE: THE SACRAMENT OF THE ANOINTING OF THE SICK

10.1 Melissa's Story



Melissa had been in a serious car accident. She awoke in a hospital bed, her body experiencing almost unbearable pain, her legs and arms splinted and wrapped in bandages, her shoulder-length hair shaved, and her bandaged head feeling as if there were a thousand small hammers at work inside it.

Worse than the physical pain, however, was the memory of the accident that slowly came back to her. Her father had been driving the car, her older brother Stephen had been in the front seat beside him, and Melissa and her younger sister Shannon had been in the back.

She barely remembered the impact, only that the truck, speeding through the red light, had hit the car at the back, on the side on which she was sitting. She recalled the screeching of the brakes, the sickening sound of breaking glass, the gentle words of the ambulance officers, and then just blackness. Awake now after a long time in surgery, Melissa was filled with panic. Where were her father, brother and sister? Were they safe? What has happened to her family?



Her eyes began to focus on a familiar face and she clasped the warm hand of her mother. The tears came quickly, tears of pain, of relief at being alive, of anxiety and fear. "Mum! Where are dad, Stephen and Shannon? The last thing I remember is the crash. Are they all right? Were they hurt too?"

"Don't worry, darling", her mother said. "You were the only one hurt. The truck hit the car on your side and Dad was able to pull away from it before anyone else was hit. Dad, Stephen and Shannon have scratches and bruises, and they are all in shock, but they are not hurt. We all love you, Mel, and we're here with you. We'll help you to get well."

In the long weeks that followed, Melissa experienced pain, frightening memory flashes, depression and anxiety. At times she cried with the sheer frustration of her bandaged body, and the longing to get out of bed, play sport, go to school, talk to her friends, and be normal again.

Her family never left her side, making sure that whenever she awoke from sleep, or whenever she needed to talk, there was someone beside her bed. Her mother and father took turns to sleep in the hospital room beside her. Her sister Shannon brought in flowers, notes and cards from her class at school, and spent long hours reading to her. Her brother smuggled her in take-away food when she was feeling sick and bored with the hospital food.



Her mum and dad sat for endless hours, talking to her, or just being silent beside her. They brought in her favourite music, tapes that her best friend had made for her, and her room was filled with the fragrance of the blue gum and native flowers from the garden at home. Melissa began to feel better. The pain wasn't so bad, and the sick depression and anxiety were going away.



The best day came when her friends from school were allowed to visit. Louise, Jane and Antonia arrived together, almost invisible behind a huge bunch of flowers and a grinning pink teddy bear. The four girls laughed, talked and shared stories about other friends and about school. Before she left, Antonia gave Melissa a beautiful little book with blank pages. It was just right for drawing and writing in the long hours of her days in hospital.

Slowly, as she regained movement in her hands and fingers, Melissa began to use the book. She wrote short poems, drew pictures of her family, friends and pets, even wrote down some memories of the accident. This was painful to do at first, but the more she did it, the easier it became. Finally she was able to write at length about the accident, to describe her terror, her pain, her anxiety for her family, the depression she had experienced immediately after it.



The writing and drawing began to heal her, just as the love of her family and friends had helped to take away the physical and mental pain.

Unexpectedly Melissa and her family were told that she needed another operation on her skull to drain a build-up of blood that had been gathering since the accident. This operation had to be performed very soon.

Two days before Melissa had to go to theatre, Father Leo, the chaplain from her school, came to visit her. He shared with her all of the messages from the teachers and other students at school, and told her of how the school community was praying for her to recover as quickly as possible. Melissa liked Father Leo and found him very easy to talk to.



They talked for a long time, and then Father Leo asked Melissa if she would like to have the Sacrament of Anointing. Melissa confessed that she didn't know much about this sacrament. She had received Eucharist, Reconciliation and Confirmation while she was in primary school, but she had always thought that the Sacrament of Anointing was for older people who were going to die.

"Not at all," Father Leo said. "Anointing is the way in which the Church community offers the healing of God to a sick person. It brings the grace to overcome anxiety and despair, to find some meaning in what we are suffering and to experience psychological and emotional healing, which perhaps can help the body to heal more quickly."

The next evening Melissa's family and some of her friends gathered around her bed. Father Leo began by welcoming everyone and greeting Melissa. Then he reminded them of how the Church had always prayed for the sick that they would receive faith, healing and forgiveness. There was a penitential rite, very similar to the "Lord have Mercy" with which Melissa was familiar from her parish and school Masses. Then Melissa's brother read a short story from the gospel of Luke:

Now Jesus was in one of the towns when a man appeared, covered with leprosy. Seeing Jesus he fell on his face and implored him. "Sir", he said "if you want to, you can cure me." Jesus stretched out his hand, touched him and said, "Of course I want to! Be cured!" And the leprosy left him at once. (Luke 5:12,13)

Then followed a number of prayers, for Melissa and for other sick people, which were read by her family and friends. Melissa silently added her own prayers as each petition was read aloud.

Father Leo, then, put both of his hands on Melissa's head. His hands were warm on Melissa's forehead, and the presence of her family members and friends was comforting. In silence, they prayed for her for a few minutes. Then Father Leo made the sign of the Cross with oil on her forehead. As he did this he prayed:



Through this holy anointing,
may the Lord in his love and mercy
help you with the grace of the Holy Spirit.
Amen.

Then he made another sign of the Cross with oil on Melissa's hands, saying:



May the Lord who frees you from sin
save you and raise you up.
Amen.

Finally Father Leo offered a special prayer that her fractures would heal quickly, that her operation would proceed well, that she would respond well to physiotherapy and that she would be back at home soon and able to return to school. All who were there prayed the Our Father together, and Father Leo gave Melissa Holy Communion, which he had brought along in a small silver case. Then he blessed her, asking God to give her health, strength and endurance, and thanked her family and friends for giving her their support.



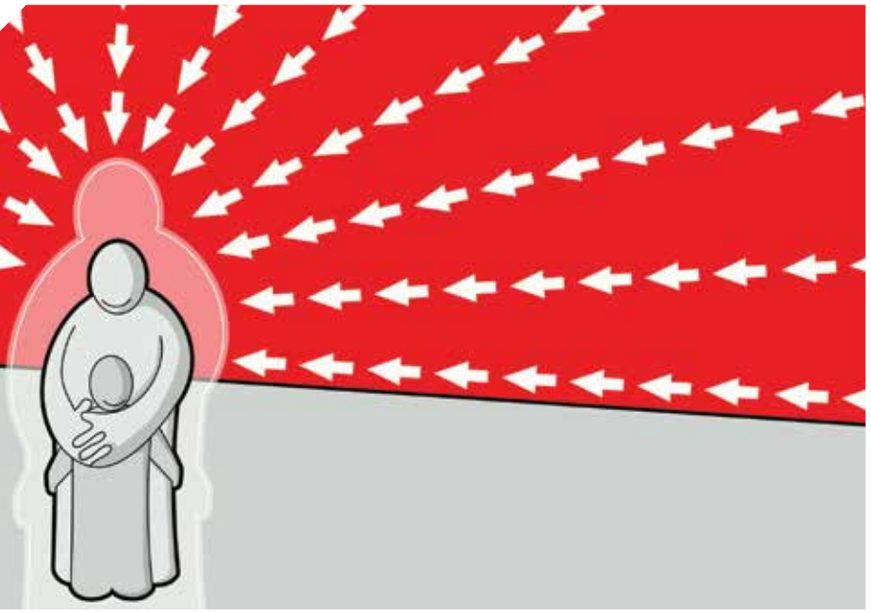
Melissa experienced healing in many ways during her long stay in hospital and during the months in which her body healed. The love and understanding of her family and friends was always there. She continued to write in the little journal that Antonia had given her, and found that this helped when her depression occasionally returned. The healing and support offered to her in the Church's Sacrament of Anointing was a sign to her of God's love in her difficult time, and of the care and concern of the whole Christian community of her parish and school.



10.2 Thinking About Our Work

Activity

1. *Write about a time in your own life when you were sick enough to stay home for at least several days. How did being sick affect you mentally and emotionally?*



2. *Who brought support and healing to you during those times? In what ways did they offer you this healing?*

3. *Melissa experienced healing in many ways throughout her illness. What "healing" was given to her by her family? Her friends? The doctors and nurses at the hospital? The little book given to her by Antonia? Fr Leo? The sacrament of Anointing of the Sick?*

4. *What experiences have you had of people close to you being sick? What feelings did it cause for you? What did you do to try to help them feel better?*

5. *People can be healed in many ways, not just in their bodies. What things might bring a sick person emotional and spiritual healing?*

10.3 Healers in Our Communities

Add to this list of healing actions:

- A friend listens to and comforts a person who has lost a family member.
- A man stops to help an addict on the street, calls an ambulance and waits with him until he is safe.
- A streetworker is there when a homeless teenager decides to ask for help.
- A woman listens as her neighbour pours out her anxieties about her family.
- A teacher spends time with a student who is having trouble coping with schoolwork.
- A class makes a special card for one of their classmates who is in hospital.

10.4 Jesus and Sickness

If you have ever been really sick, you know how it can make you feel emotionally low and very alone. The sick people that Jesus encountered suffered both physically and emotionally. Making their illness or disability even more difficult was the fact that it was commonly believed in the time of Jesus that illness was a punishment for sin, either the sin of the person or those of earlier generations in his family. This belief is expressed often in the Jewish Scriptures.

> *In one story from the Old Testament a good man, Job, is struck with every illness and misfortune that can come upon a person. His friends try to tell him that this is because God is angry with him. He must be a great sinner. The book goes on to show that Job's problems are not caused by his sin. In his sufferings he comes to a new understanding of the nature of God, and understands that God alone can provide answers to the question of human suffering.*

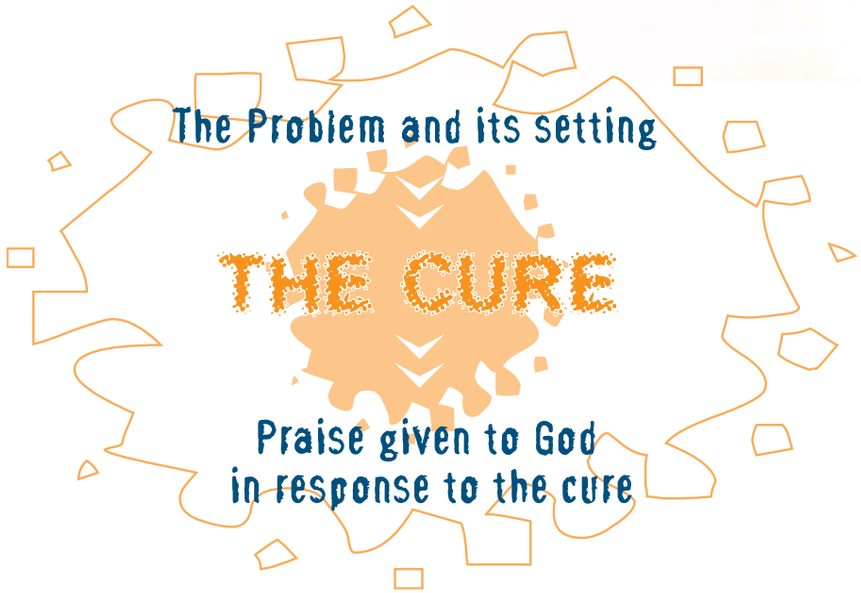


William Blake (1757-1827), ***Job rebuked by his friends,*** Illustrations of the book of Job *III*, 45, pl.10. Watercolour.

Jesus himself, however, clearly rejected the view that suffering was caused by sin. In one story, where he cures a blind man (John 9:141), the disciples of Jesus ask him: "Rabbi, who sinned, this man or his parents, for him to have been born blind?" Jesus replied that it was neither the man nor his parents who sinned, but that the man's blindness provided the opportunity for the healing work of God.

Scripture reading

The typical structure of a healing story in the New Testament is:



Activity

Read the story of the Cure of the Blind Man, John 9:1–41.

1. *Using the above structure, identify the movements or stages in this story.*

2. *Recall the words of Jesus that state he does not accept that the man's blindness was due to sin.*

3. *Stories such as this have many layers of meaning. Use the chart to write an explanation for each of those listed below. Add your own ideas taken from the Scripture passage.*



Leopoldine Mimovich, b. Austria 1920–, Australian***Jesus cures the blind.***Private Collection.

Layers of Meaning	Explanation/Understanding
Kinds of "blindness"	
The blind man's inner journey	
Jesus offers more than physical healing	
The symbolism of light and darkness	
Other?	

10.5 Healing Stories in the Gospels

Make a chart like this one to summarise and discuss the meaning of the following Scripture stories.

Healing story	Summary	What kind of healing does Jesus offer the sick person	Ideas about Jesus in the story
John 4:46–54			
Mark 1:29–31			
John 5:1–15			
Luke 7:1–10			
Matthew 9:18–26			
Luke 17:11–19			

Choose one of the healing stories from the chart above and re-write it from the point of view of the person who was healed. Try to bring out more than the physical healing, but also the effects of the healing on his or her spirit and emotions.

10.6 What is the Meaning of the Sacrament of Anointing of the Sick?

The following points express some understandings that the Church community has about this sacrament.



Stefan Jasienski, ***Crucifix,*** before 1945, Block II, Cell 21, Main Camp, Auschwitz, Poland.This Crucifix was engraved onto the cell wall of a prisoner in the Auschwitz Concentration Camp during World War II.

- Jesus suffered greatly in his life on earth. His message was not understood, and he ultimately died the death of a criminal under the Roman government.Like every human being, he dreaded suffering. We see him in the Garden of Gethsemane (Luke 22:39–45), praying that the suffering he was about to face would pass him by. However, his unswerving trust in God his Father meant that he accepted the suffering as coming from God. His final words on the Cross, "Father, into your hands I commit my spirit" (Luke 23:46), express full acceptance and trust in God. In holding that Jesus Christ rose from the dead in his own body, the Church proclaims that faith can bring meaning to suffering.

Activity

1. *Reflect on someone you know who has experienced suffering, sickness and even death and yet continued to be a person of hope.*

2. *Develop a response to explain what you have learned from this person about the life and faith.*

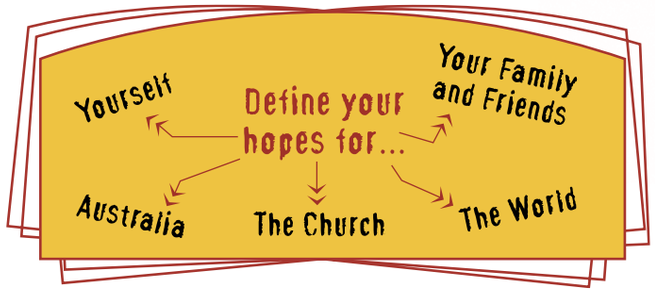


- The story of Jesus does not end with his death. Christians profess in the Creed that "on the third day he rose again…" Just as the suffering and death of Jesus caused him to be raised up, so Christians who have been united with Christ in their baptism, can look forward with hope to a new life after death. This is the powerful and hopeful message that is at the centre of Christian faith.

The Sacrament of Anointing provides an occasion for those who are sick or dying to express their faith in the resurrection of Christ and thus in their own resurrection.

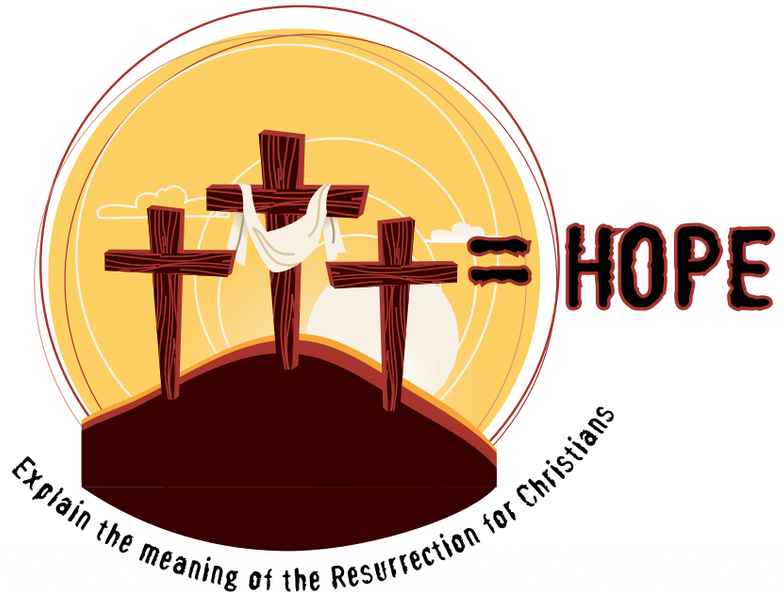
Activity

1.



2. *Describe the hopes your family has for you..*

3.



4. *When someone dies people use different words to express comfort to the relatives.*

a) *Develop a list of words or phrases that can be used at such times.*

b) *In small groups compare your lists and identify the Christian beliefs that lie behind some of the statements.*

- When the Christian community celebrates the Sacrament of Anointing, it testifies to its faith that God is present in the midst of human suffering, even though it is often hard to see or understand God's presence. If the sick person is close to death, the sacrament expresses the hope that he or she will be spiritually healed and will be raised with Christ to live forever with God.
- Christians believe that Jesus Christ rose from the dead, and that they too will rise with him after death. These beliefs are fundamental to the celebration of the Sacrament of Anointing of the Sick.



Visual Summary

Hope is a central theme of the Sacrament of the Anointing of the Sick. In a format of your choice illustrate this theme.

10.7 How the Sacrament of Anointing of the Sick has been Practised

The four gospels give us a portrait of Jesus as a healer. He brought physical, emotional and spiritual healing to those who approached him.



And wherever he went, to village, or town, or farm, they laid down the sick in the open spaces, begging him to let them touch even the fringe of his cloak. And all those who touched him were cured. (Mark 6:56)

The gospels also tell us that Jesus passed on this power of healing to his disciples, even while he was still alive. Mark's gospel reports that the disciples "cast out many devils and anointed many sick people with oil and cured them" (Mark 6:13).

Background information

Often in the gospels Jesus and his disciples are shown "casting out devils". There are real cases of demonic possession, but they are rare. In the time of Christ, some mental illness was thought to be possession by a devil. Some people cured by Jesus and his disciples may have been suffering from one of the mental illnesses for which we have names and treatment today.

In many healing stories, Jesus is shown healing by touch. This might mean taking the person by the hand, laying his hands on them, or touching the part of their body that is sick.

Class activity

The touch of Jesus brings healing to the sick

Work in groups of two or three. Choose your own format to highlight the healing power of Jesus in the passage allocated to you.

1. *Mark 1:29–31*
2. *Mark 1:40–42*
3. *Mark 5:25–34*
4. *Mark 6:53–56*
5. *Mark 7:31–35*
6. *Mark 8:22–26*
7. *Matthew 20:29–34*
8. *Luke 8:43–48*
9. *Luke 13:10–14*

To continue the healing work of Jesus Christ and his Apostles, laying on of hands and anointing with oil were administered to the sick in the early Church, in a ritual that was very like the way we celebrate the sacrament today.

If any one of you is in trouble, he should pray; if anyone is feeling happy, he should sing a psalm. If one of you is ill, he should send for the elders of the church, and they must anoint him with oil in the name of the Lord and pray over him. The prayer of faith will save the sick man and the Lord will raise him up again. And if he has committed any sins, he will be forgiven. (James 5:13–16)

This extract from the New Testament shows the same action of anointing that we have today, and also shows that the sacrament was connected with the forgiveness of sin.



Jars of Sacramental Oil.

Discussion A

Identify and explain the properties of oil that make it an appropriate symbol for the sacrament of the Anointing of the Sick.

During the first eight centuries of the Church, the priests or "elders of the Church" would anoint the sick with oil, lay their hands on them, and call on the Holy Spirit to heal them. The oil had been blessed by the bishop. Lay people also used blessed oil to anoint sick relatives and friends. It was rubbed on the injured part of the body or sometimes over the whole body. Some sick people even drank the oil! A Christian who was sick would be anointed several times.

Discussion B

Recall a situation when you, either on your own or in a group, have prayed for someone who is sick. Describe the emotion associated with this situation.

During the Middle Ages the anointing of the sick by priests came to be recognised as one of the seven sacraments of the Church. It was the last of a series of anointings that the Christian received throughout his or her life, and it was often perceived by people as the "last anointing" ("extreme unction") or the "sacrament of the departing". In practice, the sacrament was used mostly by the dying and was usually conducted on a person's deathbed.

Discussion C

Explain how the Sacrament of the Anointing of the Sick can give comfort and assurance to a person who is dying.

The Council of Trent reaffirmed that the "Extreme Unction" was truly a sacrament of the Church, and could be given only by priests. It emphasised the purpose of the sacrament as giving strength and comfort to a dying person, offering spiritual and physical healing, and forgiving sin. In practice most Catholics of this time feared the "last rites" as they were called, and waited until a person was near death before summoning a priest for the sacrament.

The Second Vatican Council, however, taught that it was better to refer to the Sacrament as the "Anointing of the Sick" because it was not just a sacrament for the dying. The Catechism of the Catholic Church points out that a person may well receive this sacrament more than once.

If a sick person who received this anointing recovers his health, he can, in the case of another grave illness, receive this sacrament again. If, during the same illness, a person's condition becomes more serious, the sacrament may be repeated. It is fitting to receive the Sacrament of Anointing of the Sick just prior to a serious operation. The same holds for the elderly whose frailty becomes more pronounced. (CCC 1515)

Discussion D

1. *After reading this brief history of the sacrament, what do you see as its main purposes?*

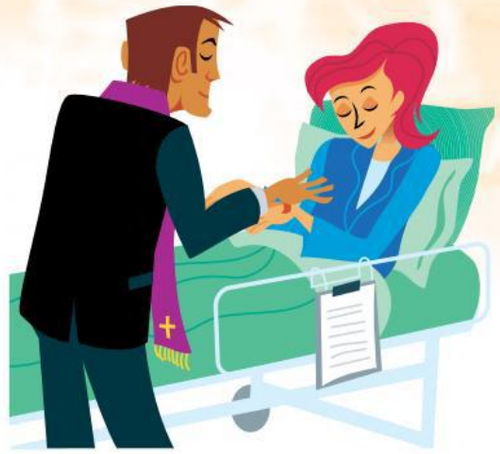
2. *List in point form the main changes in the way the sacrament is celebrated since it was first practised.*

10.8 To Whom is the Sacrament Offered?

In the Church today, the Sacrament of Anointing may be given to any of the faithful who are ill or elderly. It may be celebrated during Mass, celebrated outside Mass at the sick person's home or at the hospital bed, for example before a major operation, celebrated by the bedside of a dying person. When a person is very close to death, special prayers are included which entrust the dying person to Christ. In this form of the sacrament, the person receives his or her last Communion. Holy Communion given to a dying person is called "Viaticum" which is a Latin word meaning "food for the journey".

> *My grand-daughter takes me to the Mass for the sick in our parish Church every year. I often see there people whom I've known for a long time, but who are too ill or old to leave their homes much any more. I look forward to it, especially to the prayers, blessing and anointing that are given to me. It makes me feel included in the parish again. Afterwards we go to the hall for a cup of tea and I catch up with many old friends. (Mr Diego, 85)*





My wife had to undergo serious surgery for breast cancer. Even though the doctors assured us that everything would be all right, she was very anxious and so were we. On the night before her operation, our priest came to the hospital and gave her the Sacrament of Anointing of the Sick. Her parents, her brother and sister and our children were all there. It was a time when we could really pray for her. After the sacrament she gave me a wonderful smile, and I knew that the celebration had given her comfort and hope. (John, 33)

I was there when my nana had the Sacrament of Anointing just before she died. She was very weak and frail and we didn't know if she would live long enough for Father to come. When he arrived she seemed to know what was happening, and she quietly joined in the prayers and responses. She received Viaticum and drifted off to sleep. It was a sad but also somehow happy occasion to share with her and with my family. A few hours later she died. (Marcus, 14)



Activity

Create a prayer for the sick and share some of these of these in a class liturgy.

Group activity

Use the following structure as a guide. Develop a prayer ritual for a person who is very ill or close to death.

Section	Things to Consider	
Gathering	• Music/hymn	• Symbols • Other environment
Listening	• Scripture readings	
Reflecting	• Shared prayers	• Actions/gestures
Blessing and Dismissal	• Prayer of blessing	• Music/hymn

Class Activity

Share with the class the ideas you discussed in small groups. Use these ideas to develop a class liturgy for the conclusion of this study.

10.9 The Order of the Sacrament

There are three rites of Anointing of the Sick. The first is for use within a Mass, the second for use outside a Mass, and the third for use in a hospital or other institution. Here is the order for the rite that is used outside a Mass.

Anointing of the Sick when celebrated outside Mass



Introductory Rites

The priest greets the sick person and the others present, sprinkling them with holy water. He gives a short introduction to the sacrament and then there is a Penitential Rite similar to those used at Mass.

Liturgy of the Word



Either the priest or another person present reads from the Scripture. One of the healing stories from the gospel may be chosen, or else a text dealing with faith and trust in God.

Liturgy of the Anointing





The priest begins with intercessions that ask for God's blessing, and for help and strength for the sick person. Then he silently lays his hands on the sick person's head. He blesses the sacramental oil, or, if it is already blessed, offers a prayer of thanksgiving over it. Then he anoints the sick person with oil.

First he anoints the forehead saying: *Through this holy anointing, may the Lord in his love and mercy help you, with the grace of the Holy Spirit.* Then he anoints the sick person's hands saying: *May the Lord who frees you from sin save you and raise you up.* After the anointing the priest prays in words like this: *Father in heaven, through this holy anointing, grant (person's name) comfort in his/her suffering. When he/she is afraid, give him/her courage, when afflicted give him/her patience, when dejected, afford him/her hope, and when alone assure him/her of the support of your holy people. We ask this through Christ our Lord.*

All present recite the Lord's Prayer.

Liturgy of Holy Communion

The sick person and others present receive Communion.

Concluding Rite

The priest blesses the sick person and the others present with words such as these:

May the Lord be with you to protect you.

May he guide you and give you strength.

May he watch over you, keep you in his care, and bless you with his peace.

May almighty God bless you, the Father, the Son and the Holy Spirit.

10.10 Revision

Identify and summarise one gospel story about healing.

1. As well as physical healing, what other kinds of healing do people sometimes need?
2. What two important beliefs do Christians hold that are fundamental to the Sacrament of Anointing?
3. What was the name given to the sacrament when it was considered to be only for those who are dying?
4. What is the meaning of the term "Viaticum" and to whom is it given?
5. How has the emphasis of the sacrament changed since the Second Vatican Council?
6. To what three groups of people in the Christian community is the Sacrament of Anointing offered?
7. In what two ways is it celebrated?
8. What is the role of the Christian community or of the gathered family and friends at the Sacrament of Anointing?
9. Explain in your own words why Christians think of the Sacrament of Anointing as a sacrament of hope.

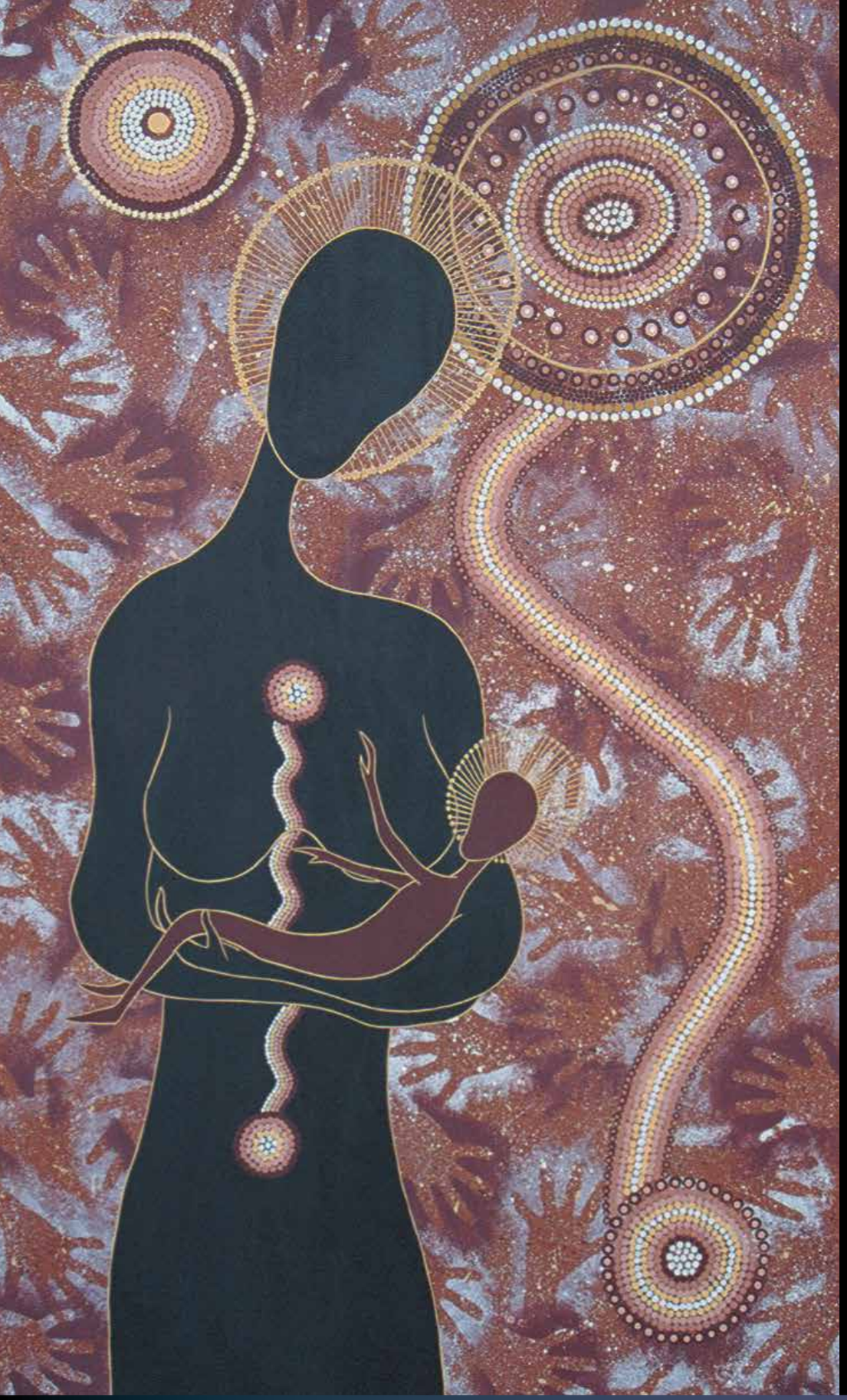


Newborn Child in Incubator.

10.11 Prayer

God our Father, we pray for all who are sick, children and adults, that they may soon be well again. May they put their trust in you, and keep on believing that all of us are safe in your hands.

- *Bless those who are sick in the hospital and at home. Help them to be strong and brave. Lord hear us. R Lord hear our prayer.*
- *Bless all who look after the sick at home. Help them to be patient and loving. Lord hear us. R.Lord hear our prayer.*
- *Bless the doctors and nurses in the hospitals. Help them to be gentle and kind. Lord hear us. R.Lord hear our prayer.*
- *Bless children and young people who are not well. Help them to know that we care about them and remember them, Lord hear us. R.Lord hear our prayer.*
- *Bless us all and help us to be good to the sick. Help us to be thoughtful and to comfort them. Lord hear us. R.Lord hear our prayer.*



11

MARY: MOTHER OF GOD AND THE CHURCH

Richard P. Campbell, Madonna and Child.

11.1 The Jewish Woman in Her Family

Jewish society in Mary's time greatly valued the place of the woman in the family as a wife and mother, and a woman's life was centred on her husband and children. To be barren or unable to have children was the worst suffering that a woman could endure, and she was held in contempt in her society if she was infertile. Parents arranged marriages but the preferences of the girl were considered. Her parents, traditionally identified as Anna and Joachim, would have arranged Mary's marriage to Joseph, which probably took place when she was very young, perhaps about fifteen. It is likely that Joseph was much older than Mary. He would have paid a bride price to her parents and Mary would have been expected to come to the marriage with a suitable dowry. Thus she moved from the protection of her father to the protection of her husband, and it was expected that she would produce children, especially sons. The perfect wife, in these times in Israel, was hardworking, thrifty, a good manager of the home, skilled in weaving, cooking and other household skills, and caring and compassionate towards others. Secure in her place in the family, she was valued and praised by her husband and children.



Bible Activity

Read the portrait of The Capable Wife, Proverbs 31:10–31.

1. *Identify the qualities of a good wife outlined in the passage.*
2. *Define how the concept of a "good wife" would be understood in Australia today.*
3. *Compare the two descriptions.*



Holy Family entering Jerusalem, fresco, late 7th – early 8th century Lombard, Santa Maria Foris Portas church, Castelseprio, Varese, Italy.

THEN

Examine the following texts to gain a fuller understanding of life for women in Israel.

- *A woman's relationship with her husband (Genesis 2:24)*
- *A woman's love for her child (Isaiah 49:15)*
- *The suffering of a barren woman (Genesis 11:30; Genesis 25:21; Genesis 29:31; Judges 13:2–3; 1 Samuel 2:5)*
- *Punishment for a woman who committed adultery (Numbers 5:11–31)*
- *Honouring the gracious woman (Proverbs 11:16)*

Discussion

Use these texts and other references you have to outline the role of women in Israel during the time of the Old Testament.

11.2 The Legal and Religious Status of the Jewish Woman

Certain Jewish laws gave equal status to women while others did not. While women were recognised as full human beings under law, and had the same obligations to keep the Covenant as men, the freedom that Jewish society gave them was less. If a woman chose to take a legal or religious oath her father or husband could intervene to stop her. A man could sell his daughter as payment for a debt (Exodus 21:7), although he was forbidden to force her into prostitution (Leviticus 19:29). A male Hebrew slave was freed after six years of service but a woman was kept by the master for himself or his son (Exodus 21:7–11).

The three annual pilgrimages – the festival of unleavened bread, the festival of weeks and the festival of tabernacles – were compulsory for men but not for women (Deuteronomy 16:16). A woman's role in the religious life of Israel was centred on the family, and was a secondary role in comparison with men. Few women were educated in the Torah, since attitudes in Jewish society frowned upon this.

However, within the family structure a woman could be a powerful figure, winning respect and gaining influence. There are also some extraordinary stories, where women broke through the social limitations and conventions of their time and achieved an important place in history.

- Sarah, the wife of Abraham, through whom the covenant was made real (Genesis 12:11 and following).
- Deborah, a judge and leader who stands out for her leadership in confrontation with the enemy (Judges 4:1–16; 5:1–23).
- Jael, who saved Israel by killing an enemy leader (Judges 4:17–24; 5:24–31).
- Miriam, sister of Moses and Aaron, who together with Moses led the people through the Sea of Reeds to freedom. She is the only woman in the Old Testament to be called a prophetess (Exodus 15:20–21; Numbers 12:2; Micah 6:4).
- Esther, a Jewish woman who became Queen to the powerful King Ahasuerus. When her people were unjustly threatened with death she interceded with the King to save their lives (Esther 4 and 5).



William Gale or Gaele (1823-1909), ***The Song of Miriam The Prophetess,*** (oil on canvas).

Research

Use an encyclopedia of the Bible or an Internet source to write or draw a summary of the story of one of these women.

Diary

Find Nazareth on the map of Israel. Imagine that you are a Jewish woman living here in around AD 30. Write three diary entries giving some insight into your life.

11.3 Mary, a Jewish Woman

Mary, the mother of Jesus Christ, was a Jewish woman who has a unique place in history and a place of love and devotion in the Church. She came from Nazareth, a very poor town in the province of Galilee. She would have had dark hair, skin and eyes, and just like the other women around her, she would have lived a very hard life doing the endless work that was required to care for her family in that time and culture. In her kitchen and her home she would have observed all the laws of Judaism about food and washing, and she would have held herself responsible for these within her family. This is the woman whom Christians believe to be "Theotokos", the Mother of God.



What did Mary look like?

Find a traditional portrait of Mary from art or from holy cards you may have at home or at school. Discuss why artists may have depicted Mary in this way. Then sketch your own ideas of how she would have looked. Display these with a suitable caption.



Map of Israel around the time of the New Testament.

11.4 Mary, the First Disciple

At first sight the New Testament does not tell us much about Mary. However, by closely examining the texts that do speak of her, we can put together a portrait of a strong woman who sought to be faithful to God in her life. This faithfulness took her to difficult and lonely places, led her to witness the death of her son, and finally led her to be acclaimed by the Church as Mother of God. Throughout the New Testament Mary is shown as the first and most faithful of the disciples of Christ. She is presented as the model disciple who shows others what discipleship really means. A reader of the New Testament will learn the following about what it means to be a Christian disciple as she or he follows Mary's story.

A Christian disciple does not always understand the cost, but is faithful to the invitation of God.

In Luke's account of the announcement of Jesus' birth (Luke 1:26–38), Mary does not fully understand what is being asked of her and cannot imagine the consequences. However, in faithfulness to God she assents to the invitation, thus setting in train the events that would lead Jesus to his death and resurrection.

Announcement stories

There are several announcement stories in Scripture. They tend to have the following pattern.

1. The appearance of an angel.
2. The fear of the person who is confronted.
3. The message:

   Person is addressed, described and urged not to fear.

   Told that a woman will conceive and give birth.

   Child is given a name and his future is described.
4. The person raises a difficulty or an objection.
5. A sign is given.

Activity

There are other announcement stories in Scripture. Select two of these and describe the characteristics they have in common with the Annunciation to Mary.

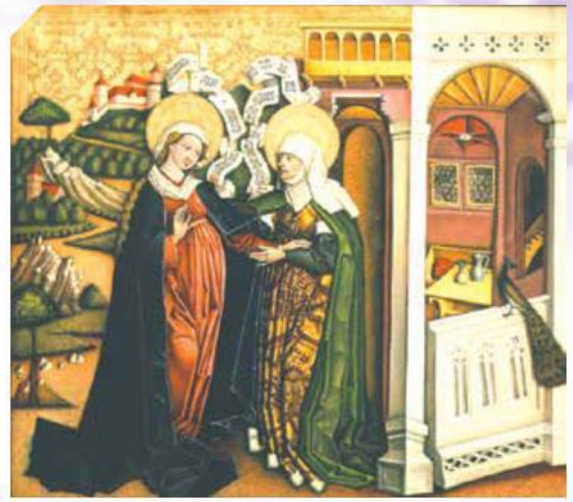
1. *Genesis 16:7–12*
2. *Genesis 17:1,3,16–21*
3. *Judges 13:3–23*
4. *Daniel 9:20–27*
5. *Luke 1:8–20*



Bartolomeo di Martino, died 1434, Italian, ***The Annunciation,*** detail, Museo d'Arte Sacra Asciano.

A Christian disciple shares joy and sorrow with others.

Mary visits her cousin Elizabeth, delivered now from the curse of barrenness, and soon to be the mother of John the Baptist. Elizabeth acclaims Mary as mother of the Messiah (Luke 1:39–45).



Artist Unknown, ***The Visitation, Hungarian school 1480,*** detail, National Gallery Budapest.

A Christian disciple proclaims the justice of God.

During the story of the Visitation, Mary is addressed by Elizabeth as the Mother of my Lord. This is the title of a queen mother among Middle Eastern royalty. As Mary greets her cousin, she sings a beautiful song of praise, which we call the Magnificat.

My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has regarded the low estate of his handmaiden. For behold,
henceforth all generations will call me blessed;
for he who is mighty has done great things for me, and holy is his name.
And his mercy is on those who fear him from generation to generation.
He has shown strength with his arm, he has scattered
the proud in the imagination of their hearts,
he has put down the mighty from their thrones, and exalted those of low degree;
he has filled the hungry with good things, and the rich he has sent empty away.
He has helped his servant Israel, in remembrance of his mercy,
as he spoke to our fathers, to Abraham and to his posterity for ever.
Luke 1:46–55.

Mary's song, with its themes of God's preference for the poor, the lowly and the hungry, is adapted from the song of another Jewish woman, Hannah, who lived over one thousand years before Mary and whose story is recorded in the first Book of Samuel. Hannah was despised because she was barren. She prayed for a child and promised God that if he heard her prayers she would dedicate the child to him. Hannah's prayers were answered and she became the mother of Samuel, who grew to be a great leader and judge among his people. Her song of joy is recorded in the first Book of Samuel, Chapter 2.

The bows of the mighty are broken, but the feeble gird on strength.

Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger.

1 Samuel 2:4–5

Written activity

1. *It seems clear that the gospel writer has based Mary's Song, Luke 1:46–55, on the Song of Hannah, 1 Samuel 2:4–5. Explain reasons the writer may have had for doing this.*

2. *In Mary's Song there are many allusions to the Old Testament. Look up the following references and find the line in Mary's song that matches them.*

Old Testament	Related line in Mary's Song
Genesis 30:13	
Psalm 111:9	
Psalm 103:17	
Psalm 89:10	
Psalm 107:9	
Psalm 98:3	

A Christian disciple knows that faithfulness will involve suffering

When he was forty days old, Mary and Joseph took the baby Jesus to the Temple. As required by Jewish law, Jesus would be circumcised and Mary would undergo a ritual of purification after giving birth. Here an old man, Simeon, took the child in his arms and proclaimed him to be the Messiah for whom Israel had waited so long. His words to Mary were prophetic, indicating that she would suffer greatly on behalf of her son.

Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed.

Luke 2:34–35

The prophetess, Anna, who spent all her time in the temple, also publicly proclaimed him as the Messiah. (Luke 2:22–38)

Reflection

Develop a response that explains your understanding of this statement.

Being true to your faith may sometimes cause personal suffering

A Christian disciple does not always understand things that happen. He or she must reflect, pray and sometimes accept that they do not understand for the time being.

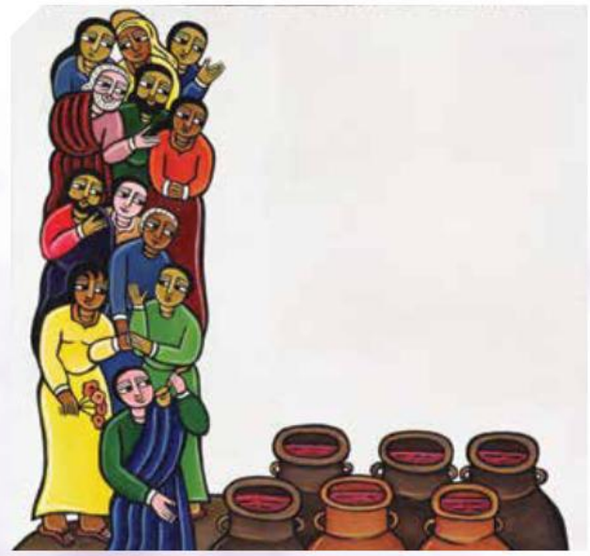
As was their annual custom, Mary and Joseph took Jesus to the temple in Jerusalem when he was twelve years old, to celebrate the feast of Passover. On the return journey, they assumed that he was with the many pilgrims, relatives and friends who were travelling back to Nazareth and other towns. When they realised he was not, they began a three-day search and finally found him sitting among the teachers who spent their time praying and discussing the Torah in the temple. Jesus was listening to these teachers and asking them questions. When challenged by his mother he used the term Father to speak of God, the first of many times that Luke's gospel records him referring to God in this way. The story indicates that even at this age Jesus had a particular understanding that God was his Father and he used this term easily for God. At the time, Mary did not fully understand, but the gospel tells that she treasured all these things in her heart. (Luke 2:51)

Reflection and discussion

What aspects of Christian life do you find it hard to understand?

A Christian disciple guides others in obedience to the call of Christ.

The first of the miracle accounts in the gospel of John (John 2:1–11) tells of how Mary, Jesus and his disciples were guests at a wedding when the wine ran out. Mary pointed this out to Jesus, perhaps concerned for the embarrassment of the hosts. At first Jesus resisted her implied request for help, saying that his hour had not yet come. Mary, however, turned to the servants and told them to Do whatever he tells you. There were six stone water jars standing ready for the ritual purifications, and Jesus told the servants to fill these with water. When it was poured out, it was excellent wine. The sign itself is the first that the gospel of John records, and it demonstrates the creative power of God at work in Jesus. Mary's role in the incident is particularly interesting. Even though Jesus seemed



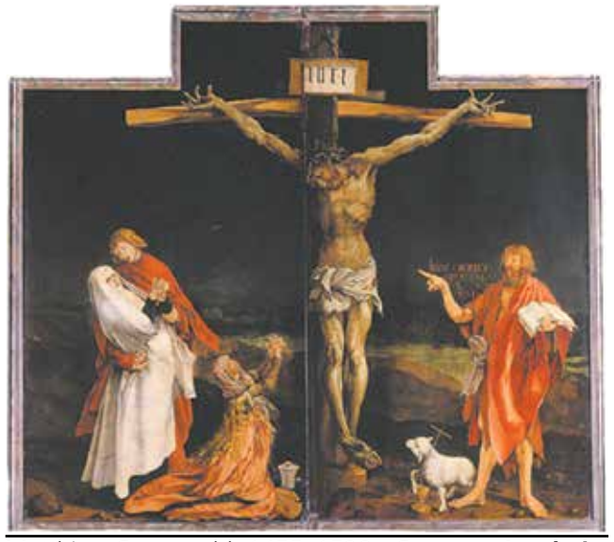
Laura James (Contemporary Artist), ***The Marriage at Cana,*** (acrylic on canvas).

to have refused her request, she was confident that he would accede to it. Her words Do whatever he tells you are the advice of a Christian disciple to others who are just beginning to follow the way of Jesus. These words of Mary can be a guide to Christian disciples today to follow the leadership of Christ even if it cannot be immediately understood.

Write a prayer of thanks for one person who has been a guide for you in your life.

A Christian disciple is faithful to the end even when the end seems to be a failure. A Christian disciple continues to hope, even in the face of death.

At the foot of the Cross Mary stood with other women and watched her son die. Most of the disciples had run away in fear, but these women remained, along with an unnamed disciple whom the gospel writer has called the beloved disciple traditionally identified as St John. Mary was clearly a widow by now and was about to lose her only son. As a Jewish woman she was unable to own property and faced a future of destitution. Jesus entrusted Mary's future to the beloved disciple, who from that time on, the gospel tells us, took her into his home as his own mother. The beloved disciple is presented here as a representative of the new Church that would form after Jesus' death. Mary then became the Mother of the Church, a title Christians use for her today. (John 19:25–30)



Matthias Grunewald 1455–1528, German, ***Isenheim altarpiece c. 1515 triptych with crucifixion with St John Baptist and Mary Magdalen and deposition,*** detail, Unterlinden Museum Colmar.

A Christian disciple draws support and strength from the Christian community and is guided by the Holy Spirit.

After the death of Jesus, Mary was present in Jerusalem with the community of disciples (Acts 1:14), and along with them received the Holy Spirit. Tradition holds that she lived out her life in a small house outside the thriving city of Ephesus in Syria. The house in which she is said to have lived is today a destination for pilgrims from all around the world.

Thinking about our work

This analysis of the key texts about Mary in the Scripture shows us the path of Christian discipleship.



Suzy Schultz, ***Mary and Joseph.***

- *A disciple does not always understand the cost, but is faithful to the invitation of God.*
- *A Christian disciple shares joy and sorrow with others.*
- *A disciple proclaims the justice of God.*
- *A Christian disciple knows that faithfulness will involve suffering.*
- *A Christian disciple does not always understand things that happen. He or she must reflect, pray and sometimes accept that they do not understand for the time being.*
- *A Christian disciple guides others in obedience to the call of Christ.*
- *A Christian disciple is faithful to the end even when the end seems to be a failure. A Christian disciple continues to hope, even in the face of death.*
- *A Christian disciple draws support and strength from the Christian community and is guided by the Holy Spirit.*

Poster activity

Recall the life journey story of a well–known Christian disciple. Show where each of these characteristics of discipleship was present in his or her life. Add any more characteristics that appear from this person's life.

11.5 What the Church Believes and Teaches about Mary

(a) Virgin Mother of God

As the earliest Christian communities began to stabilise and grow in numbers, they were careful to keep alive and hand on the memories and beliefs that they held about Jesus and his life. In the five decades after the Resurrection, these beliefs and traditions were expressed in the four gospels, written within particular communities. The gospels of Matthew and Luke record what was clearly a very early belief in the Church, that Mary became pregnant with Jesus without sexual intercourse, and that the child she carried was conceived through the power of the Holy Spirit.

When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit. (Matthew 1:18)



Benedetto Bonfigli, Italian, 1420–96, ***The Virgin Mary, from Annunciation with Saint Luke,*** detail, Galleria Nazionale dell'Umbria Perugia.

In Luke's description of the Annunciation, Mary asks how she can conceive, since she is a virgin. God's message comes to her:

The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God. (Luke 1:35)



Venetian School, ***Madonna del Prato,*** detail, Accademia Venice.

This belief, the **virginal conception of Christ**, draws on Scriptural accounts, and is affirmed in Church creeds… born of the Virgin Mary. It makes an important point about Jesus, that he was one with God from the moment of his conception. It is first a statement about Jesus, and only secondly about Mary. Through this belief in the virginal conception of Christ, the Church declares that Jesus is uniquely from God, and that he brings a new beginning to humanity.

As the Christian community reflected more deeply on its belief in the virginal conception of Jesus, the belief that Mary remained virgin for the rest of her life, that Mary was ever-virgin began to be celebrated in the liturgy. (Lumen Gentium cf.56)



Bartolome Esteban Murillo, 1617–82, Spanish, ***The Immaculate Conception,*** c. 1665, oil on canvas, Felton Bequest, 1948, National Gallery of Victoria, Melbourne.

Background Information

Some texts in the gospel mention brothers and sisters of Jesus. Scripture scholars point out that these could be either children of a first wife of Joseph (assuming that he was a widower) or close relatives of Jesus through Mary's or Joseph's families.

Theotokos, literally meaning God–bearer, was the title given to Mary at the Council of Ephesus in AD 431 and upheld at the Council of Chalcedon in AD 451. The Council taught that Mary is more than just the human mother of Jesus. Because he is truly God and truly man she is therefore the Mother of God.

(b) The Immaculate Conception

Pope Pius IX defined the Immaculate Conception of Mary, on 8 December 1854, the feast of the Immaculate Conception. The Immaculate Conception is not set out explicitly in Scripture, but it grew out of the Church's understanding of Mary as especially holy and fully graced by God (Luke 1:28), to the extent that she did not share in the tendency to sinfulness (original sin) of the rest of humanity. The dogma proclaims that, from the instant of her conception, God preserved Mary from original sin, and that she was free of sin for her entire life. This grace of God was given to Mary because perfect human nature was required for the Mother of God.



Soane Book of Hours Use of Rome Flanders c. 1500, Flemish, ***Assumption and Coronation of the Virgin,*** detail, Sir John Soane's Museum.

Background Information

A traditional Marian prayer uses the words:

O Mary conceived without sin, pray for us who have recourse to you.

(c) The Assumption

Belief in the **Assumption of Mary** developed from early traditions over many centuries. Finally it was defined as Church teaching by Pope Pius XII, on 1 November 1950, and its feast is celebrated on 15 August. This doctrine means that Mary did not endure the decay of the body that comes after death, but that she was taken by God body and soul into heaven. So, in the fullness of her human personhood, body and soul, Mary lives in union with Jesus Christ her Son. Mary's life with Christ is a sign to believers that life will triumph over death, and that eternal life awaits every faithful Christian disciple.

(d) Mother of the Church

Pope Paul VI proclaimed that Mary is **Mother of the Church**. As mother of Christ, she is also mother of those who are his disciples, and she has motherly care for all.

Our Lady Help of Christians - Patroness of Australia

Catholics have always had strong devotion to Mary. It is recorded that when there were no priests in colonial Australia, Catholics prayed to Mary to nurture their faith. One of the first priests, Fr Therry, dedicated the Australian Church to Mary under the title "Help of Christians".

Australia was the first nation to have Mary, Help of Christians as its patroness and to observe the feast on a national scale.



Our country, Australia, is under the protection of Our Lady, Help of Christians. The feast day is 24 May.

11.6 Major Feast Days of Mary

Date	Feast
January 1	Mary, Mother of God
March 25	The Annunciation of the Lord
May 24	Our Lady Help of Christians
May 31	The Visitation
August 15	The Assumption
September 8	Birth of Mary
December 8	The Immaculate Conception

Activity

Design a brochure advertising the doctrines of Mary, with some explanation of what each one means. Make your brochure clear and colourful, clearly explaining the beliefs to someone who might not know anything about them. Where possible put a date for the feast day. Display your work.

11.7 Marian Prayer

Catholic prayer is not really directed to Mary in the way that it is directed to God. Rather, in prayer Mary is asked to pray for her children to God. Therefore she is seen as an advocate or mediatrix (a feminine form of the word mediator), that is, a go-between, speaking to God on behalf of people. Praying to Mary can be thought of as praying with her. Often in prayer people will ask Mary to intercede for them so that, because of her, God will look with favour on their prayer. This becomes obvious when we examine the well known Marian prayer, the 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



Rosary Beads. This particular rosary is known as a Mission Rosary, with each different coloured decade of beads reminding us to pray for a particular region in the world.

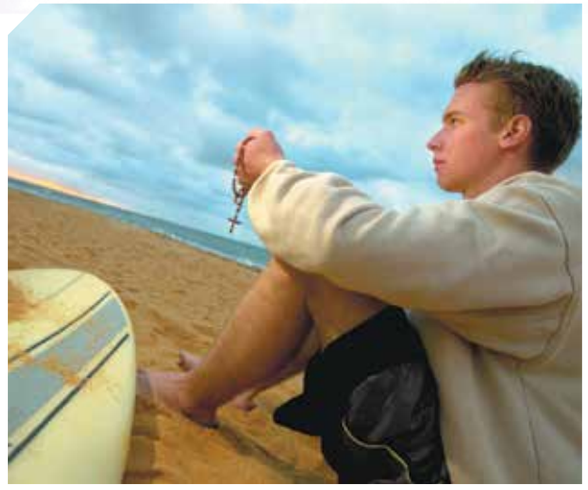
The Hail Mary is used constantly in the Rosary. The history of the Rosary is as follows. St Dominic was the founder of the Order of Preachers known as the Dominicans. As a young man he was known for his intelligence, dedication to his studies and compassion for the poor and underprivileged. As a priest, his life was given to teaching through scholarship and he was active in fighting the heresies or false beliefs that arose in the Church. He is credited with instituting the Rosary, a popular prayer of praise for Mary the Mother of Christ. According to legend, at a time when a destructive heresy, Albigensianism was sweeping southern France, Dominic experienced a vision of Mary, the mother of Christ, who presented him with the Rosary and told him to use it in the struggle against false teaching in the Church.

The Mysteries of the Rosary

Joyful mysteries	Luminous mysteries	Sorrowful mysteries	Glorious mysteries
1. The Annunciation	1. The Baptism of Christ in the River Jordan	1. The Agony in the Garden	1. The Resurrection
2 .The Visitation	2. The Marriage Feast at Cana	2. The Scourging of Christ	2. The Ascension
3. The Birth of Christ	3. The Proclamation of the Kingdom	3. Jesus is Crowned with Thorns	3. The Coming of the Holy Spirit
4. The Presentation in the Temple	4. The Transfiguration	4. Jesus Carries his Cross	4. The Mother of Jesus is Assumed into Heaven
5. The Finding in the Temple	5. The Institution of the Eucharist at the Last Supper	5. Jesus Dies on the Cross	5. Mary is Crowned Queen of Heaven

The Rosary is said with a set of beads. It consists of a series of twenty **decades** which is a group of ten **Hail Mary's** preceded by the **Our Father** and followed by the **Glory be to the Father**. The Rosary is usually said in groups of five decades, and the person praying the Rosary may meditate on the **mysteries** of the Rosary as they pray each decade. Mysteries refers to key events in the life of Jesus Christ and his mother, described as salvation history.

The prayers that are used within the Rosary are the Apostles' Creed, the Our Father, the Hail Mary, the Glory Be to the Father and the Salve Regina (Hail Holy Queen). These prayers can be found in the Appendix to this book, Our Prayers. The Rosary is not just repeating words. Like a mantra, the repeated words form a kind of cushion of prayer that helps raise the mind to meditate. This meditation may take various forms such as: concentrating on the event, picturing it, reflecting on its meaning in our lives, picturing specific people for whom the decade is being offered, thinking about a key word or phrase, or just seeking soothing silence and peace. There are many creative ways of using the Rosary to help meditation.



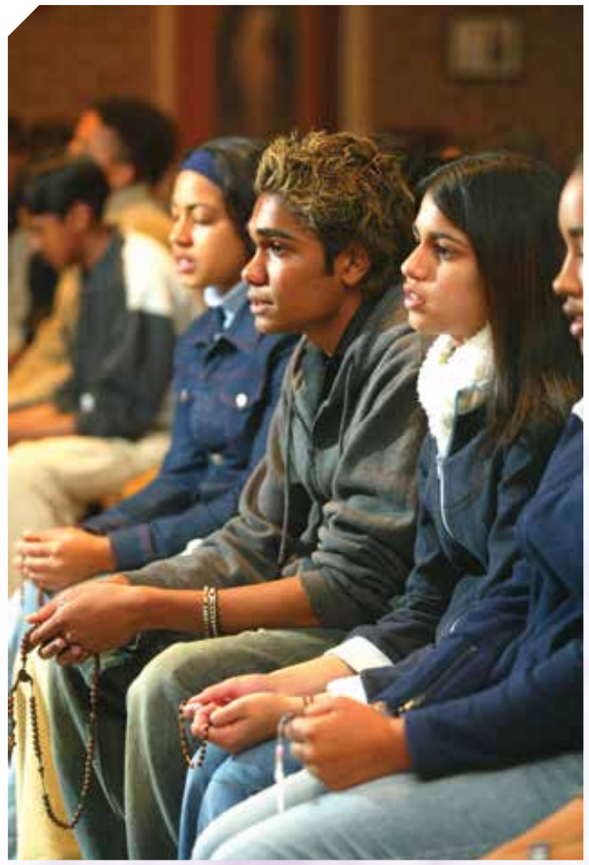
Group activity

You have been asked to share your understandings about the Rosary with a class of Year 2 students.

Use the text type, an explanation, that includes visual to develop your presentation to the Year 2 students.



We can find many opportunities to pray the Rosary for particular needs, learning how to trust in God.



11.8 Two More Traditional Marian Prayers

The Angelus is said at 6 a.m., 12 noon and at 6 in the evening. At these hours in Catholic communities, the Church bells would toll and Catholics would stop their work to pray and meditate on the salvation offered by Christ. In various parishes, convents, monasteries and schools the Angelus bell still calls people to prayer.



Evelyn De Morgan (1855–1919)
Our Lady of Peace, 1907.

Leader:	*The angel of the Lord declared unto Mary, and she conceived by the Holy Spirit.*
All respond:	*Hail Mary, full of grace…*
Leader:	*Behold the handmaid of the Lord. Be it done unto me according to your word.*
All respond:	*Hail Mary, full of grace…*
Leader:	*And the word was made flesh and dwelt amongst us.*
All respond:	*Hail Mary, full of grace…*
Leader:	*Pray for us holy Mother of God*
All respond:	*That we may be made worthy of the promises of Christ.*
Leader:	*Let us pray.*
All respond:	*We beseech you O Lord, to pour out your grace into our hearts.*

By the message of an angel we have learned of the Incarnation of Christ Your Son. Lead us, by his passion and Cross, to the glory of his Resurrection, through the same Christ our Lord.

Amen

The **Memorare** petitions Mary as mother of humanity to intercede with Christ. This popular prayer is attributed to St Bernard of Clairvaux.

Remember, O most gracious Virgin Mary that never was it known that anyone who fled to your protection, implored your help or sought your intercession was left unaided. Inspired with this confidence, I fly unto you, O Virgin of Virgins, my mother. To you I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my prayers, but in your mercy hear and answer me. Amen

The **Sub Tuum** is an ancient prayer to Our Lady that originated among eastern Christians, perhaps in a community under persecution. In the modern era, persecuted Christians often turn to Mary for help and protection.

We fly to your protection O Holy Mother of God.
Do not despise out prayers,
But graciously hear and answer them,
O ever glorious and blessed Virgin.

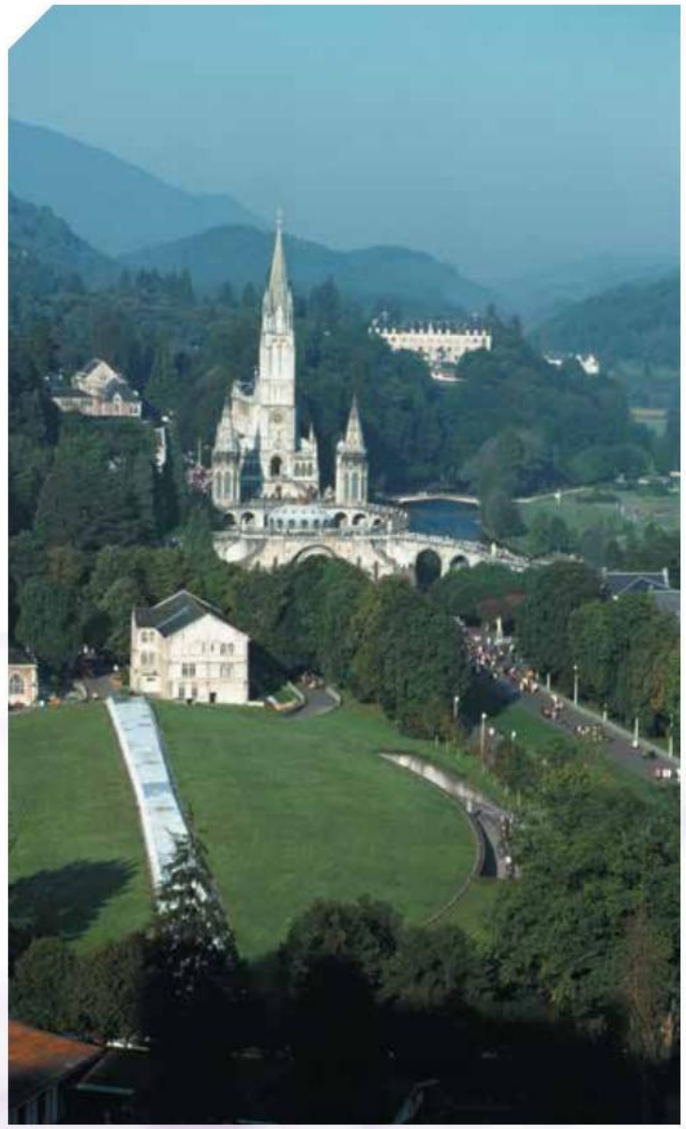
11.9 Apparitions of Mary

Apparition is the term that is used for an unexplainable appearance of someone who has died. A Marian apparition is a private appearance or vision of Mary, the mother of Christ.

From the beginning of Christianity various people have reported visions and appearances, sometimes of a saint, or of Christ himself, but most often of Mary. Over the twentieth century there was a great increase in the number of reported visions of Mary. This has meant that the leaders of the Church have had to carefully consider and assess the fruit of each apparition.

A special department in the Vatican assesses claims of apparitions, after it has received a report from the local bishop. In each case, this department can make one of three decisions:

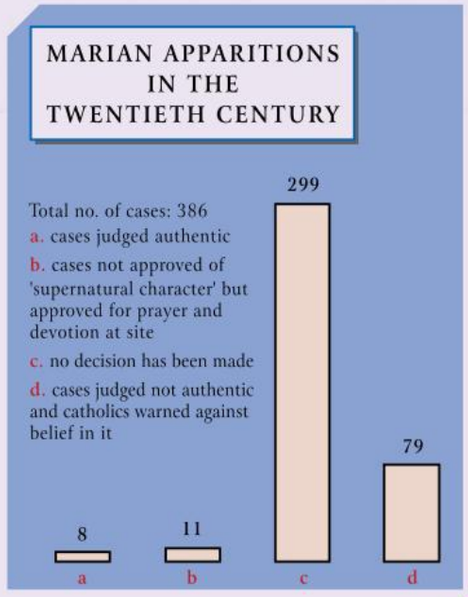
- The apparition has a "supernatural character". It is judged to be from God, and to be authentic. This does not mean that belief in the apparition is required of Catholics, but rather that belief in it is not harmful and not in conflict with the teachings of the Church.
- The place where the apparition was experienced is approved for prayer and devotion. In these cases the cardinals and bishops do not make a decision about whether the apparition is authentic, but are not opposed to people going to the site to pray.
- The apparition is judged to be not authentic, perhaps to be the product of imagination or delusion, and Catholics are strongly discouraged from going to the site of the vision or believing in it.



The cathedral in Lourdes is nestled among trees in the Pyrenees Mountains, France.

The Church authorities investigate reports of visions very carefully, and are slow and cautious to judge a vision "supernatural". During the twentieth century, for example, there were 386 apparitions of Mary reported to the Congregation for the Doctrine of the Faith, in Rome, whose work is to assess such visions.

- *Eight of the 386 cases were judged to have a "supernatural character", that is to be authentic.*
- *Eleven of the 386 cases were not given approval as having a "supernatural character" but were approved for prayer and devotion at the site of the apparition.*
- *In 299 of the 386 cases, no decision has been made.*
- *In 79 of the 386 cases, the apparition has been judged as not authentic, and Catholics have been warned against belief in it.*



Some Apparitions of Mary that the Church has judged as authentic



Our Lady of Guadalupe (Mexico 1531)



Miguel Cabrera, ***The Virgin of Guadalupe.***

Juan Diego was an Aztec Indian convert to Christianity, who lived in the Tepayac hill country in central Mexico. One day, as he walked to the small Catholic church near his home, he passed close to Tepayac Hill, an area that had been consecrated to the mother goddess by the Aztecs. First he heard music unlike any he had heard before, then silence, and from the silence the voice of a woman who called to him. The woman identified herself, in Juan Diego's native language, as the Mother of God. She asked for a small house to be built for her on that very spot and asked Juan Diego to go to the local bishop with this request.

At first the bishop did not believe Juan, and he sent him back for proof that this apparition was really the Mother of God. The woman agreed to give Juan proof the next morning. However, Juan was unable to return to the spot the next day, as his uncle was seriously ill and needed Juan to care for him. As his uncle's condition worsened, Juan had to leave the house to fetch a priest and this took him by Tepayac Hill again. There the woman was waiting. Promising that she would protect his uncle, the woman sent Juan to the top of a hill to gather flowers, and to his amazement, in the barren, frosty ground he found roses growing.

After gathering the roses in his tilma (a native poncho or cape) Juan returned to the woman who blessed him and sent him again to the bishop. Entering the residence of the bishop Juan opened his tilma to let the roses fall. An image of the woman in his apparition was clearly visible painted on the inside of his tilma. It showed Mary as a brown skinned woman, in a pink robe and turquoise mantle, which was covered in stars and edged in gold. She wore a black cincture or sash, indicating that she was pregnant, and she was surrounded by rays of light.

This image of Mary is reverenced today as that of Our Lady of Guadalupe, the name by which the woman had called herself. A shrine to Our Lady of Guadalupe was built on the hill previously dedicated to the Mother goddess, and over the following six years, nine million Aztecs were baptised.

The image on the cloak, still intact today, is enshrined in her Church, the Basilica of our Lady of Guadalupe in Tepayac, and every year millions of pilgrims go there to pray and to seek healing. Our Lady of Guadalupe continues to be a source of intercession for reconciliation as people recognise the cruel suppression and injustice suffered by the Aztecs as a result of colonisation.

Our Lady of Guadalupe is patron saint of the Americas and her feast is celebrated on 12 December.



Shrine to Our Lady of Guadalupe in Mexico City, Mexico.

Our Lady of La'Vang (Vietnam 1798)

In August 1798, the ruling king began a fierce persecution of Vietnamese Catholics, which lasted until 1886. All Catholic Churches and seminaries were destroyed, and Catholic lay people and priests were maimed or killed in gruesome ways. In the year that this persecution began, 1798,Our Lady of La'Vang first appeared.

Catholics from the town of Quang Tri had come to the forest of La'Vang to hide. They suffered from the cold, were in fear of wild animals, and were sick with jungle fever and hunger. During the night they prayed the rosary, and, while praying one night they saw an apparition of a woman in a long cape, with a child in her arms, and with an angel at each side. They recognised the woman in the apparition as Mary, the mother of Christ.

Mary comforted the people, and told them how to make medicine for their sickness from the leaves of the surrounding trees. She also told them that whoever came to this place to pray would have their prayers answered. Throughout the almost one hundred years of persecutions, as many Vietnamese Catholics were burnt alive for their faith, Mary continued to appear to the people who came to that spot in the forest to pray.



Our Lady of La'Vang Shrine, Vietnam.

From the first apparition, a small chapel had been built, and even though it was in an isolated situation in the mountains, groups of people continuously went there to pray.

In 1886, when the persecutions had finally ended, the construction of a larger church was begun. When it was finished in 1901, Our Lady of La'Vang was proclaimed the protector of Vietnamese Catholics.

In 1928 a larger church again was built to accommodate the growing numbers of pilgrims, but this basilica was destroyed during the war in Vietnam in 1972. On the 200th anniversary of the first apparition of Our Lady of La'Vang, Pope John Paul II called for the basilica to be rebuilt, and stressed the importance of our Lady of La'Vang in the devotion of Vietnamese Catholics, who have suffered much from war and post-war persecution.

Our Lady of Lourdes (France 1858)

This apparition occurred in Lourdes, in the southwest of France, between February and July 1858, during a time of turmoil and unrest in France. Bernadette Soubirous, a fourteen year old girl from a very poor family, was gathering firewood with her sister Marie and a friend, when she saw a vision of a beautiful lady in the grotto of Massabielle. The lady invited Bernadette to pray the Rosary, and she joined in on the Lord's Prayer and Glorias. Bernadette experienced this vision again on seventeen different occasions over six months, yet although many came to the site hoping to see the apparition, the lady was visible only to Bernadette.



French School (20th century), ***St Bernadette Soubirous, from a late 19th century painting,*** (tinted photo mounted on card).

During one of the apparitions, the lady asked Bernadette to dig in the ground and to bathe in the spring that would arise. The lady promised that this spring would be a source of healing for all who came to it. She also asked Bernadette to tell the local priest to have a chapel built in her honour at the grotto. At first the priest refused, accusing Bernadette of lying and demanding that the lady identify herself. The following day, the lady identified herself as Mary, in the words "I am the Immaculate Conception". The doctrine of the Immaculate Conception (which teaches that from the instant of her conception, God preserved Mary from original sin, and that she was free of sin for her entire life) had only been proclaimed by Pope Pius IX four years earlier in 1854. It is very unlikely that an uneducated girl in a rural village would know of this or understand it.



The grotto where Our Lady of Lourdes appeared, Lourdes, France.



Mary's identification of herself in these terms led to Church acceptance of the apparitions as authentic. People go from all over the world to bathe in the spring, and miraculous healings have occurred there. A medical bureau investigates alleged healings. Lourdes is now one of the most important pilgrimage sites in the world. Bernadette spent the rest of her life as a religious sister. She was canonised in 1933 making her a saint of the Catholic Church.

Our Lady of Fatima (Portugal 1917)



This 1917 photo shows the three Portuguese shepherd children Lucia Dos Santos (centre) and her cousins Jacinta (left) and Francisco Marto. Fatima, Portugal.

In May 1917 in Fatima, a small town in Portugal, three children, Lucia dos Santos and her cousins Francisco and Jacinta, claimed to have seen an apparition of a woman who stood on a cloud in an evergreen tree, near the Cova de Iria. Although all three children saw the vision, only Lucia and Jacinta heard the woman speak. She asked the children to return to the site on the thirteenth of each month until October.

The local authorities and some Church leaders made every effort to bring the children's story into disrepute. Despite this, on 13 October, thousands of people came to Cova de Iria, hoping to share in the vision. They experienced a dramatic solar phenomenon however, the woman was visible only to the children. She called herself "Our Lady of the Rosary", and requested that the children pray the rosary every day, erect a chapel at the site of the visions, and proclaim the need for a moral life.

In 1930 the Church approved devotion to our Lady of Fatima, and the visions seen by the children were judged to be authentic. Twice during the 1930s and 1940s, Lucia spoke further about the apparitions. She described what is now known as the "threefold message of Fatima" that had been given to the children. The message called for the praying of the Rosary, the practice of penance and devotion to the Immaculate Heart of Mary. Pope Paul VI and Pope John Paul II visited Fatima as pilgrims.





A crowd of pilgrims at Fatima, a major pilgrimage site for Roman Catholics, Portugal.

Activity

1. *Copy and complete the summary table:*

Apparition	Country	Year	Mary's Message	What can we learn for today
Our Lady of Guadalupe				
Our Lady of La'Vang				
Our Lady of Lourdes				
Our Lady of Fatima				

2. *Based on your reading and the summary exercise, evaluate the central theme or message that seems to come through from these Marian apparitions.*

3. *As Marian visions occur also in the Islamic tradition as well as the Catholic tradition what challenge do they put to today's world? Design a poster to illustrate this challenge.*

Medjugorje (Bosnia 1981)

"By their fruits you will know them." Unlike the four apparitions described above, and because of the divisions erupting in the local Church the Pope has not declared the visions of Medjugorje authentic. However, Medjugorje, a village in the Catholic Croatian region of the former Yugoslavia, is now rivalling Lourdes and Fatima as a place of pilgrimage.

In June 1981, six Croatian young people claimed to have seen a vision of Mary. Further, they claim that the visions have continued both at the original place and in the village church. They say that they have not only seen Mary, but have spoken with and touched her. Mary is said to have given them ten confidential messages about events that are to take place in the world. She has called for an increase in faith, prayer, penance, fasting and turning back to God.

In 1986, in response to requests from the Italian Bishops, Pope John Paul II responded by naming Medjugorje as a place of prayer and devotion. However, Medjugorje remains one of many reported apparitions of Mary about which the Congregation of the Doctrine of the Faith has yet to make a decision.



Shrine of Our Lady of Medjugorje.



Apparition site in Medjugorje.

What do "authentic" apparitions of Mary have in common?

When we examine the small number of Marian apparitions that have been approved as authentic by the Church we see that they have a number of similar characteristics.

- The people who have the visions are not especially holy or outwardly spiritual. They are usually young, uneducated and poor.
- They dislike the attention that comes with the report of the visions.
- The visions occur in countries or regions where there is persecution of the Catholic faith, and in quiet and remote settings.
- The visions are unexpected.
- In most cases the "visionaries" are told to look beyond this life for happiness and peace.
- The visionaries do not stray from their accounts and do not contradict themselves, even under very close questioning.
- The messages of the vision call people to increased prayer, penance and turning back to God.
- During or after the visions there are unexplainable events such as healings.

Why does it take so long for an apparition to be judged?

For obvious reasons, the Church is very careful about judging apparitions to be "supernatural" They may be the product of a deluded mind, they may be made up to bring attention to the person claiming the visions, or they may be of evil origin. Therefore the process is a lengthy and cautious one.

- A commission is set up to conduct an investigation in the diocese where the vision has been reported.
- The bishop of the diocese then sends a report to the Pope, either dismissing the claim, or stating that the report of the vision does not contradict Church teaching, and that it appears to be supernatural.
- The Church then allows a long period of devotion and prayer at the site of the vision. If this is seen to lead to true faith, prayer and self-denial, the Congregation of the Doctrine of the Faith makes a recommendation to the Pope.
- If this judgement is positive, the Pope publicly approves the apparition, and places a day for its celebration in the calendar of feasts of the Church.

After this process has been completed, Catholics are not required to believe or accept the events or claims of the vision. These are considered to be private revelations to individuals, and they are commended but not binding on Catholics in the same way as the central teachings of the tradition.

11.10 Mary's Role in the World Today

Complete one or both of the following tasks

- *What concerns, fears, and needs does the modern world need to bring to Mary in prayer? Take quiet reflecting time, perhaps with music playing, to write down as many causes for prayer as you can. Working either in groups or as individuals, write a Marian prayer that addresses the needs you have written down. Think first about how you will begin the prayer. What kind of words and language will you use? What images will be in your prayer? What will the prayer ask Mary to do? Compose your prayer and share it with the rest of the group in a prayer service.*

- *What do you think is the greatest need of the world today and why? Imagine that you are the Pope and that you have decided to institute a whole new title and feast day for Mary. What would that title and feast day be? Write out the declaration that you will give to the world, explaining what the new title means and why you have chosen to institute it now.*



Frank Wesley, ***Black Madonna.***

11.11 Prayer

The Regina Caeli

Leader: *Queen of Heaven rejoice, alleluia.*

All: *For Christ your Son and Son of God,*
alleluia

Leader: *Has risen as he said, alleluia.*

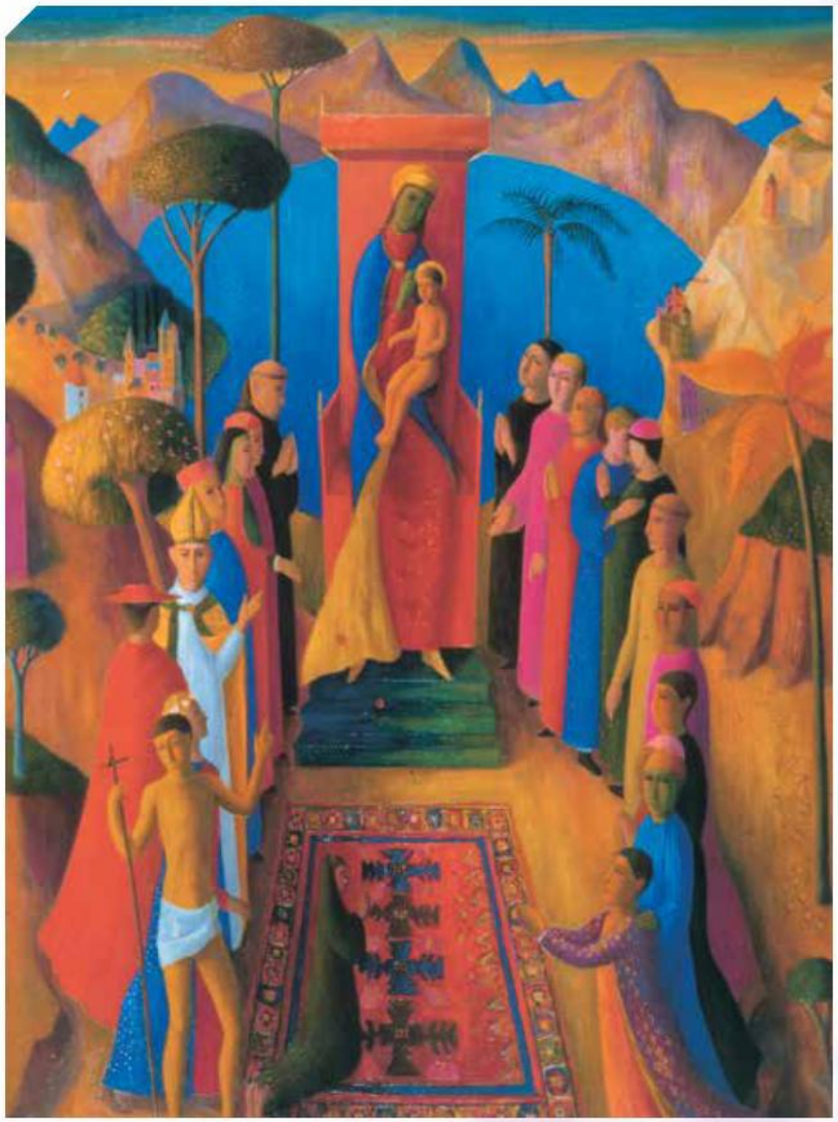
All: *Pray to God for us, alleluia*

Leader: *Rejoice and be glad O Virgin Mary, alleluia*

All: *For the Lord has truly risen, alleluia.*

Leader: *Let us pray.*

All: *God of life*
You have given joy to the world by the resurrection of your Son, Our Lord Jesus Christ.
Through the prayers of his Mother the Virgin Mary, bring us the happiness of eternal life.
We ask this through Christ Our Lord.
Amen.



Justin O'Brien 1917-1996, Australian, ***Virgin Enthroned (Altar piece triptych),*** centre panel, oil on canvas, Felton Bequest 1951, National Gallery of Victoria.

12

THE TEN COMMANDMENTS AND BEATITUDES

Ali Mehmet Agca, attempted assassin of Pope John Paul II, talking with the Pope in his cell at Rabibbia Jail.

"Youssef remembers that when he was little his mother told him not to play out the front of their house. He was only allowed to play in the backyard where his mother could see him."



"When Yun's mother came home after work and found him watching tennis on TV, she got annoyed. "Yun", she said, "You know the rule – homework before TV. Now turn off the TV and finish your homework."

"When she was in Year 9 Izabel and some of her friends were invited to a beach party by some Year 11 boys they knew from swimming. The party was going to be at Coogee Beach and sounded like it was going to be great fun. It was meant to begin quite late, at 10 pm. The boys told Izabel and her friends that they would be happy to pick them up on their way to the beach. Izabel was surprised when her father said she was not allowed to go."

Questions to consider –

1. *Suggest some reasons why Youssef's mother would not let him play in the front yard.*
2. *Explain what may have motivated Youssef's mother to set this rule?*
3. *Explain why Yun's mother insists he finish his homework before watching TV?*
4. *Suggest some reasons for Izabel's father's decision not to let her attend the party.*

Parents set rules to protect their children and to help ensure they grow up to be sensible, mature and successful adults. Youssef's mother, for example, is motivated by a desire to keep Youssef safe. She worries that he will run out onto the road and be hit by a car. Yun's mother is not trying to spoil his fun. She just wants him to succeed at school so she sets a rule about completing his homework. Izabel's father fears that she will be exposed to drugs and alcohol at the party and worries that she will be travelling in a car with teenage boys who might be drinking. He loves Izabel and wants her to be safe. That is why he won't allow her to go to the party.

It is obvious that the "rules" in the above situations are motivated by love. The parents do not set rules to punish their children or to make their children's lives miserable. They want to protect their children and prevent them from being hurt. In the same way God's rules, the Commandments and Beatitudes, are motivated by love. God desires that people live happily and in peace and wishes to protect them from behaviour that can harm them or their community.





View and Respond

What values or principles underlie the rules in these pictures?

Reading the Old Testament

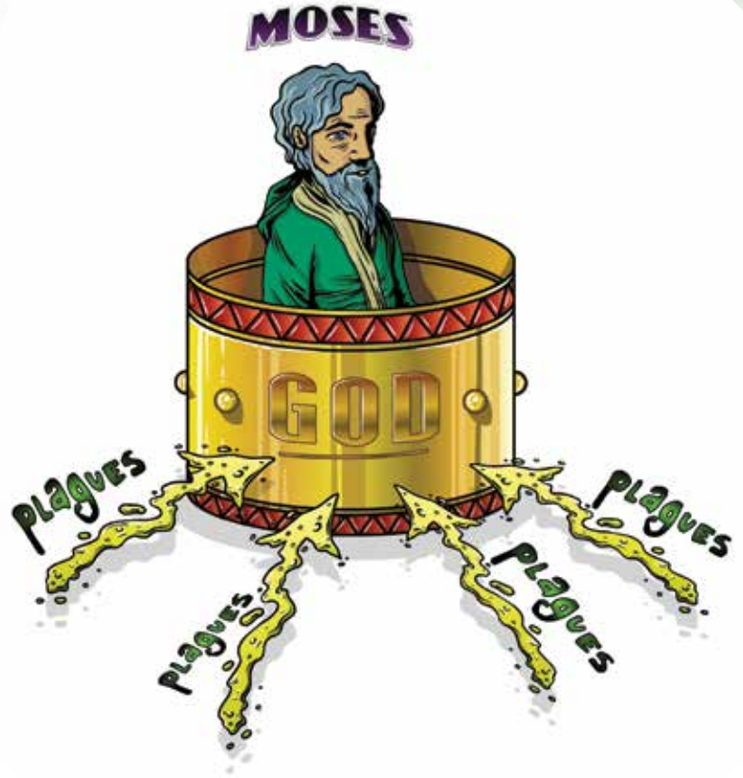
The Old Testament narrates the story of the Hebrew nation (who are also referred to as the Israelites or Jewish people). You will be familiar with many of the Old Testament stories and will probably realise that the stories are often quite amazing and even outrageous! The Old Testament stories speak about people who live to be hundreds of years old, about people having children when they are 100, about God sending plagues of frogs and gnats upon people, about people parting seas with rods. This can explain why sometimes people find the stories confusing and can dismiss them. What we must realise, however, is that the Old Testament stories are based on real life and historical events. They are narratives and use the usual narrative techniques such as plot, characters, exaggeration, imagery, symbolism and drama. The purpose of the Old Testament is to recall and narrate the story of the Hebrew people's continuing and ever developing relationship with God. We need to read all of the Old Testament stories with this in mind.



12.1 The Ten Commandments

The Story of Moses and the Hebrew Nation

The Book of Exodus tells us the story of how Moses led the Hebrew people out of slavery in Egypt. Their escape is presented in a highly dramatic fashion. It begins with God commissioning Moses to confront the Egyptian leader, the Pharaoh, to demand the release of the Hebrews. A dramatic battle then begins between Pharaoh and God as they fight for the "service" (meaning work and worship) of the Hebrew people. Moses speaks to Pharaoh ten times demanding the release of the Hebrew people. Each time, Pharaoh refuses "hardening his heart" against them. Each time he refuses, God acts to punish Pharaoh, sending terrible plagues upon the land of Egypt. Importantly none of the plagues touch the lands where the Hebrew people are living.



The tenth plague was the most dramatic of all. After the tenth plague, Pharaoh called Moses to him and begged him to leave with the Hebrew people. Moses then led his people to freedom. The Hebrews, overwhelmed with joy at their escape, praised God.

Activity

Exodus 15:1–21 is the Israelites "Song of Victory". It has two distinct parts:

15:1–12 and **15:13–21**

For both of these parts:

1. *Describe what the Israelites are giving thanks for.*
2. *Explain what the passage says about their relationship with God.*

The Cycle of Life in the Wilderness



The story of the cycle of life in the wilderness is included in the narrative of Exodus to demonstrate two important points.

1. God would always remain loyal to the Hebrews and to all people who had faith in God.
2. The Hebrew people were dependent on God – only God could provide for their needs. All the Hebrews had to do was to trust in God and remain faithful to their God and they would be safe and cared for.

Exodus teaches us not to turn away from God when things get tough but instead to call on God in our times of need.

Activity

Read the following six passages from Exodus. Using these six references, create a six-scene storyboard to depict the cycle of life in the wilderness. Provide a suitable caption for each frame.

- *The first complaint at Marah – Exodus 15:22–24*
- *God provides water – Exodus 15:27*
- *The second complaint – Exodus 16:1–3*
- *God provides food – Exodus 16:1–3*
- *The third complaint – Exodus 17:1–3*
- *God provides water – Exodus 17:4–7*



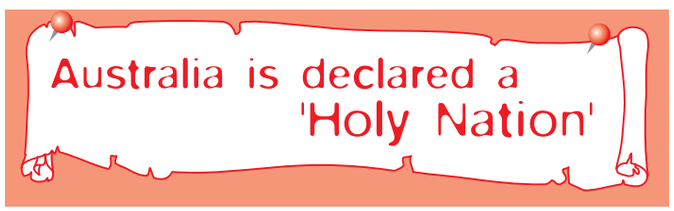
The Covenant with Israel

The narrative of Exodus tells us of the arrival of the Hebrews at the foot of Mount Sinai three months after their escape from Egypt. Here, at the foot of Mount Sinai, one of the most significant events of the Hebrew people's history occurred. The key event was the sealing of the covenant with God.

Read Exodus 19:1–6

God has just freed the Israelites from slavery in Egypt. The writer uses the image of being carried away on eagles' wings; on the back of the majestic bird the eagle, the Israelites have been brought to God who now offers the Israelites the opportunity to renew their special covenant relationship with Him. In this passage God promises the Israelites His love, His protection and His commitment. In return the Israelites must keep the Commandments. If they do this they will be a "holy nation".

Activity



Working on your own, write responses to the following:

1. *Outline your interpretation of this headline – what does it mean to you?*

2. *Describe what you think Australian society would be like if it really was a "holy nation".*

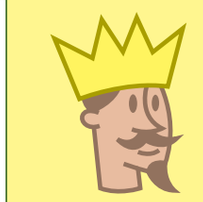
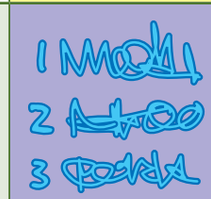
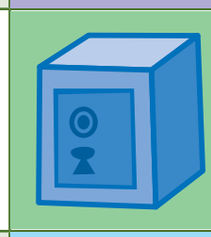
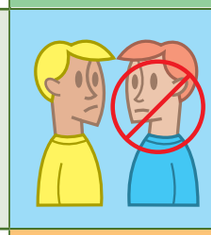
3. *Identify things that would have to change in order for this to happen. Think beyond the level of government and incorporate ideas for as many groups in society as you can – yourself included.*

4. *Analyse whether or not this headline could actually occur one day.*

Share your responses in groups of three or four. Decide which responses provide the best insights and contribute these to class discussion.

Ancient Covenant Forms

We can learn a lot about Israel's covenant with God by comparing the covenant in Exodus with examples of covenants from other ancient nations. Many scholars believe the Sinai Covenant uses a similar structure to a vassal treaty. This was a covenant made between an overlord (a powerful ruler) and a smaller, less powerful nation. The overlord would be kindly and protective of the weaker nation. The weaker nation in return had to meet a range of obligations to the overlord.

Structure of a typical Vassal Treaty		Structure of the Sinai Covenant
PREAMBLE in which the overlord, or great king, gives his name and title. The HISTORICAL PROLOGUE in which the great king lists his past acts of kindness to the vassal nation.		PREAMBLE and PROLOGUE in which God gives the reasons for the covenant. "I am your God who brought you out of slavery in Egypt."
The STIPULATIONS or DEMANDS that the vassal must keep.		The STIPULATIONS OR DEMANDS are the Ten Commandments and the covenant law code that follows the Commandments.
DEPOSIT OF THE TREATY in a temple and public reading at a set time.		The DEPOSIT OF THE TREATY and its public nature is understood in the use of stone tablets for a permanent record.
THE LIST OF WITNESSES. A list of witnesses is important for any contract. For an important national treaty the witnesses were the gods of the two nations.		The WITNESSES are noticeably missing from the Sinai covenant. This is because the Hebrew's faith in ONE God leaves no room for other gods. The Hebrews' faith is monotheistic.
The CURSES and BLESSINGS end the treaty. The divine beings or gods are called upon to help maintain the treaty by imposing rewards and punishments on the vassal nation.		The CURSES AND BLESSINGS are also missing. They are replaced by God's display of power in er in maintain the treaty by imposing rewards and the presence of thunder, lightning and dark clouds.

Activity

1. *Design a visual summary to explain the structure of the Sinai Covenant.*

2. *Share your design in small groups and choose the one that provides the best understanding of the Sinai Covenant. Present this one to the class.*

The Commandments take on their full meaning within the covenant. According to Scripture, man's moral life has all its meaning in and through the covenant. The first of the "ten words" recalls that God loved his people first:

Since there was a passing from the paradise of freedom to the slavery of this world, in punishment for sin, the first phrase of the Decalogue, the first word of God's commandments, bears on freedom: "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery."

12.2 Catechism of the Catholic Church 2061

Values of the Ten Commandments

At first glance, the Ten Commandments appear to be a list of rules or prohibitions. Once we understand that they were part of the covenant we realise that each Commandment is motivated by God's love for humanity. The challenge of the Commandments for the Israelites was to be people who loved God and who acted with love towards each other. This same challenge is extended to us today.



Commandments One – Three

The first three Commandments invite us to love God and to believe in God and His goodness

I am the Lord your God. You shall not have strange gods before me.

- ***The First Commandment*** *invites us to have faith in God. The Commandment invites us to have a relationship with God and to make God part of our lives. This Commandment reminds us of God's love and assures us that we are never alone; we can always turn to God for help.*



Key value = faith in God

Personal Reflection:

Explain what having a relationship with God means for you at this stage of your life. You can include such things as how this relationship has changed since you were younger, the questions that you may have about the relationship and how the relationship supports you in everyday life.

You shall not take the name of the Lord your God in vain.

- ***The Second Commandment*** *tells us that the name of God is holy and should always be used in a respectful manner in prayer and worship. God's name should never be used in a derogatory manner. This Commandment further reminds us that everyone's name is precious, because it is a symbol of individual reputation and family honour.*



Key value = respe God's name nd other people's names

Group Reflection:

Each of the following words says something about the Second Commandment. Choose three of these words and use examples to explain how each relates to the Second Commandment.



Remember to keep holy the Lord's Day.

- ***The Third Commandment*** *highlights the fact that everyone needs a break from their work to refresh their body, mind and spirit. It encourages us to live a healthy and balanced life. In today's busy and stressful world, this Commandment is very relevant. For Catholics, the Celebration of the Eucharist is the important opportunity for the community to stop and join together to pray and to worship God every Sunday.*



Key values = rest, balance, prayer and worship

Personal Response:

1. *Draw up a chart like the one below showing all of the things you do in a typical week and the time you spend on each type of activity.*

Activity	Time spent on activity
School	
Homework	
Housework	
Friends	
Sport	
Television	
Family	
Prayer	
Hobbies	

2. *Examine the chart to decide whether you are living a balanced life. Explain your decision.*

3. *What areas of your life could you devote more time to?*

4. *Identify some strategies that would help you to make time for these things.*

5. *Suggest reasons why people often find it difficult to live a balanced life in today's society?*

Commandments Four – Ten

The fourth to tenth Commandments call us to create communities based on love of neighbour. Love can be complex. Yet it also involves trust, many forms of expression, fidelity. At times people can find it difficult to translate the idea of love into concrete behaviour or into specific actions and words. Commandments Four to Ten provide us with some practical foundations and guidelines about how to love each other.

Personal Response:

As you read through the following information about Commandments Four to Ten, create a "reflection journal" about these Commandments in your life.

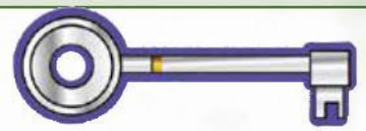
Or

Use the following grid to help you relate these Commandments to your life

Value/s of the Commandment	Name three actions you could perform in your everyday life to live out these values	Draw a symbol for each Commandment highlighting the actions and values they promote

Honour your father and your mother.

- ***The Fourth Commandment*** *celebrates family life and reminds us of how important and precious our family is. It calls for children to love and respect their parents. As well it involves caring for parents when they are in need. It also calls upon parents to do their best to love and care for their children and to treat them with respect. In reality, all families have weaknesses and faults – we are not all perfectly respectful all of the time. Despite this, Commandment four still promotes the value of family life as something we should work towards as best we can. This Commandment also reminds us of our responsibilities to look after all members of our community, in particular, those in need such as the sick, the poor, the elderly, and those experiencing hardships.*



Key values = family life, care and respect

You shall not kill.

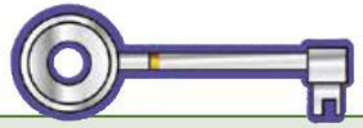
- ***The Fifth Commandment*** *tells us that human life is valuable and sacred. The Commandment affirms the fact that all people are created in the image of God and thus have dignity and are deserving of respect. This Commandment also encourages us to care for ourselves by keeping healthy and avoiding activities that harm our body, mind and spirits.*



Key value = reverence for human life

You shall not commit adultery.

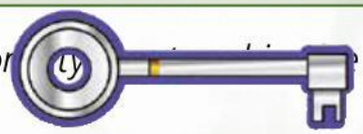
- ***The Sixth Commandment*** *tells us that we should keep our promises to others, particularly the important promises made in marriage. The promises a couple make in marriage include faithfulness, honesty, commitment, love and openness to life. This commandment calls us to respect our bodies and the bodies of others and be decent and pure in thought, word and deed.*



Key values = faithfulness, love and keeping our promises

You shall not steal.

- ***The Seventh Commandment*** *affirms the value of honesty and trust. It reminds us of respect for human rights and property and being committed to the common good. How wonderful it would be if all people lived in communities where they could trust others and be safe. This Commandment calls us to work for justice, so that everyone in the world can live in safety, so that everyone has their fair share of the world's resources and so that no one lives in poverty.*



Key values = hon[illegible]

You shall not bear false witness against your neighbour.

- ***The Eighth Commandment*** *reminds us of the value of truth and challenges us to be honest. This Commandment tells us to avoid telling lies about other people. It also calls us to fight for what is good and to stand up for what is right. In order to do this we need to be well-informed people so that we can make a wise judgement about what is good and what is right.*

Key values = truth, [illegible]ness



You shall not covet your neighbour's wife. You shall not covet your neighbour's goods.

- ***The Ninth and Tenth Commandments*** *go together. They encourage us to act with generosity towards others. Acting with generosity means sharing our possessions with others and not being jealous or greedy. These Commandments encourage us to focus on giving and not receiving. They also remind us that our success does not depend on other people's failures – there should be room for everyone to succeed. Instead of always trying to compete with other people, we should try to help other people to succeed also. These are important Commandments in today's competitive world.*

Key value = gene[illegible]si





Activity

1. *Examine the cartoon and find at least ten examples of people living out the values of the Ten Commandments. Write these in a list in your exercise book.*

2. *Next to each of the examples from question 1, write down the value they demonstrate.*

3. *Working in pairs, write some dialogue to go with one example from the cartoon. Present your dialogue to the class.*

The following shows you how to begin –

Example

Two people studying together in library. Value = generosity

Dialogue – "Thanks for helping me study for the maths test Jim."

> *When someone asks him, "Which commandment in the Law is the greatest?" Jesus replies; "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbour as yourself. On these two commandments hang all the Law and the prophets." (Matthew 22:36–40)*

12.2 The Beatitudes



The New Testament tells the story of Jesus' life and the life of the early Christian communities. The Beatitudes are found in the New Testament in the Gospel of Matthew and in the Gospel of Luke. The word "Beatitude" means blessing. Like the Ten Commandments, the Beatitudes show Christians how to live a blessed life. They call Christians to love God and each other.

Activity

Begin by reading the two accounts of the Beatitudes. These can be found in Matthew 5:1–12 and in Luke 6:17–26

Compare the two versions of the Beatitudes to identify the similarities and differences between the two versions.

The beatitude of eternal life is a gratuitous gift of God. It is super-natural, as is the grace that leads us there.

The Beatitudes confront us with decisive choices concerning earthly goods; they purify our hearts in order to teach us to love God above all things.

Catechism of the Catholic Church 1725–1728

Why are there differences between the Gospels?

The four gospels were written several decades after Jesus' death, Resurrection and ascension into heaven. The Gospel of Mark is believed by most scholars to be the earliest, written around AD 60-70. The Gospel of Matthew and The Gospel of Luke were the next to be written, between AD 80-90. The Gospel of John was probably written last. The Gospels are drawn from stories about Jesus but they are not simply eyewitness accounts of Jesus' life. They are the result of years of discussion about, and reflection on, Jesus' life and work. The following chart summarises the stages of the development of the gospels.

The Life of Jesus	The actual life of Jesus, his words and his actions.
Oral Tradition and first records	The Apostles and the followers of Jesus carefully recalled and discussed what they saw and experienced during Jesus' life. They shared their stories about Jesus with each other and with the new believers who had not met Jesus during his time on earth. The Apostles and the early Christians reflected on the life of Jesus, and grew to understand his message more clearly. During this time the sayings of Jesus were being recorded.
The Writing of the Gospels	The four gospel writers drew together the stories about Jesus. Each writer selected the stories and the sayings of Jesus he wanted to include in his gospel. He then arranged this material into his own structure, giving emphasis to the ideas and teachings he believed were most significant for his own audience.

The Gospels were written by men who were among the first to have the faith and wanted to share it with others. Having known in faith who Jesus is, they could see and make others see the traces of his mystery in all his earthly life. From the swaddling clothes of his birth to the vinegar of his passion and the shroud of his Resurrection, everything in Jesus' life was a sign of his mystery. His deeds, miracles and words all revealed that "in him the whole fullness of deity dwells bodily". His humanity appeared as "sacrament", that is, the sign and instrument, of his divinity and of the salvation he brings: what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission. – Catechism of the Catholic Church 515

Examining the Differences in the Beatitude Stories in More Detail

1. The Sermon on the Mount or on Level Ground?

One of the differences between the two versions of the Beatitudes is the different settings. In the Gospel of Matthew the setting is a mountain. In the Gospel of Luke, the setting is a plain or level ground. Why?





The Gospel of Matthew	The Gospel of Luke
Written for a largely Jewish audience. Jesus went onto the mountain to teach the Beatitudes. The mountain is a symbolic reminder of Mount Sinai, the place where Moses received the Ten Commandments. The writer links the Ten Commandments and the Beatitudes to show that they are part of one teaching, a teaching about love.	n W ritten for an audience largely made up of Gentiles, or non-Jews. n J esus came down from the mountain and stood on level ground to teach the Beatitudes. n T he writer uses this setting in order to emphasise that the good news is for everyone. Jesus stands with the people because he wants everyone to be part of God's Kingdom.

2. Four or Eight Beatitudes?



In Matthew's version there are eight Beatitudes. In Luke's there are only four. If you look closely you will see that only three are the same. Scholars have suggested that the stories of the Beatitudes are not derived from one event, but from a whole series of times when Jesus taught crowds about living a blessed life in God's kingdom. It makes sense to think that Jesus repeated the teaching of the Beatitudes many times to different crowds of people. The writers of the Gospel of Matthew and the Gospel of Luke have drawn together these different occasions, selecting from Jesus' teachings the Beatitudes they believe are most significant for their audience. Whilst Luke is content to speak of the poor, the hungry, those who weep and those who are persecuted, Matthew emphasises spiritual suffering. The underlying message, as we shall see below, is the same. It simply reflects the fact that the different gospel writers were telling the story to different audiences and therefore chose to tell it differently.

Activity

Working with a partner, write an interview script to explain why the Bible has different versions of the same stories. One of you must be the interviewer and the other the Biblical scholar who can answer the questions.

When you write the script remember that you must include the questions asked by the interviewer and the answers given by the person being interviewed. Present your interview to the class.

Example

Gemma: *Phil, can you explain to me why the two versions of the Beatitudes in the Bible are different?*

Phil: *Certainly Gemma. There are two different versions of the Beatitudes because …*

The Meaning of the Beatitudes

Despite the differences between the two versions of the Beatitudes, their underlying message is the same. Both versions call Christians to love of God and neighbour because this will enable the Kingdom of God to be present on earth.

The gospel writers tell us that the arrival of the Kingdom of God is at the heart of Jesus' message: "Jesus went into Galilee. There he proclaimed the gospel from God saying, 'The time is fulfilled, and the kingdom of God is close at hand. Repent and believe the gospel'." (Mark 1:14). To fully understand this message we need to know what Jesus meant by the term 'kingdom'.

If you speak a second language you will be aware that it is often difficult to translate a word exactly from one language to another. The same is true when Scripture is translated into English. The original Greek word for kingdom was basileia. This had nothing to do with geographic areas. Instead it explained that Jesus had come to bring God's reign of justice and love. The kingdom, or basileia is about God's value system. When Jesus tells his followers – which includes us – to "believe the gospel", he is inviting us to be part of building this "kingdom" of justice for all people.



Nikhil Halder, ***The Kingdom Come.***

When love is the guiding principle for all our actions and thoughts, when God's will is done on earth, the Kingdom of God will arrive and we will live happy, peaceful and holy lives. This is why Luke reports Jesus as saying, "Blessed are the poor, the hungry, the weeping, the persecuted". Not because it is good to suffer, but because the Kingdom is near and love is soon to reign on earth. There will be no poverty or hunger, because when love reigns in our world we will all work hard to ensure that everyone has enough food, shelter, clothing, education. When we follow God's commands we will comfort others and care for them when they weep. In God's Kingdom we will be accepting of all people and will not persecute others. So Jesus says to those who suffer, rejoice and be happy, the Kingdom of God is near and your suffering will soon come to an end. Jesus also reminds each of us of our responsibility to work to relieve the suffering of others, thereby making our contribution to the fulfilment of the Kingdom of God.

In the Beatitudes, Jesus taught his followers how to make the reign of God, the reign of love, a reality in our world. The Beatitudes tell us how to live in the Kingdom of God. Each Beatitude calls us towards holiness, commitment and promotes positive human values. If we can live these values we will indeed live in a blessed, happy and holy world.

The Beatitudes take up and fulfil God's promises from Abraham on by ordering them to the Kingdom of heaven. They respond to the desire for happiness that God has placed in the human heart.

The Beatitudes teach us the final end to which God calls us: the Kingdom, the vision of God, participation in the divine nature, eternal life, filiation, rest in God.

The Beatitude Values

The Beatitudes and the values they promote are summed up in the table below.

The Beatitudes in the Gospel of Matthew	The values they call us to live
Blessed are the poor in spirit	We are challenged to be people who rely on God when we are in need. This allows God to help us.
Blessed are the gentle	We are challenged to be gentle and to treat others with kindness, patience and compassion. This means we should go out of our way to help other people.
Blessed are those who mourn	We are challenged to accept times of sadness in our lives and to have the courage to say "sorry" when we make mistakes and fail to do what is right.
Blessed are those who hunger and thirst for uprightness	We are challenged to follow God's commands and work hard to uphold the values in the Ten Commandments and Christ's new Law of Love.
Blessed are the merciful	We are challenged to help others when they are in need, even if this means we have to put ourselves out. We are also challenged to forgive other people and not to hold grudges.
Blessed are the pure in heart	We are challenged to be single-minded people who are aware of our spiritual lives and who make God part of our lives.
Blessed are the peacemakers	We are challenged to be people who work for harmony in our communities and in the world.
Blessed are those who are persecuted	Blessed are those who stand up for what is right and who fight for what is good and just.

Being all of these things is a difficult task! But the Beatitudes remind us that we can begin to work towards making these values part of our lives. When we can be people like this we will be Kingdom people who make God's reign, the rule of love a reality in the world.

Activities



1. ***Eric Liddell*** *Olympic athlete and missionary*



2. ***Mum Shirl*** *Advocate for Indigenous people*



3. ***Sir Edward "Weary" Dunlop*** *World War II hero*



4. ***Christina Noble*** *Founder of the Christina Noble Children's Foundation in Vietnam and Cambodia*



5. ***Blessed Damien of Molokai*** – *Priest who cared for the lepers of Hawaii*



6. ***Aung San Suu Kyi*** *Burmese reformer and Nobel Peace Prize recipient*

Group Activity

Allocate one of the people pictured to each small group.

Conduct research to find out why this person's life reflects the values that have been discussed in this chapter. Present your findings to the class. Use visuals wherever possible to support your presentation.

[Hint: Use the person's full name in the advanced search facility of your search engine – Google, Yahoo etc.]

Personal Response

Identify someone you know who lives out one or more of the Beatitude values. Write a short biography about this person. Include a photograph of them with your biography. The following scaffold will assist you in your writing.

Orientation	Introduce the person you have chosen to write and speak about. Include their name and some brief information about them. This can include their age, place of birth, where they live, their occupation, their relationship to you.
Explain and demonstrate	Explain how this person lives out the Beatitude values. Provide specific examples of times when you have seen this person live out one of the Beatitude values. Make sure you identify which value/s they are demonstrating in each example.
Evaluate	Provide a judgment about this person. Your judgment will of course be positive because they live out the Beatitude values.

12.3 Reflection

The Ten Commandments and The Beatitudes – Calls to love

Both the Ten Commandments and the Beatitudes call Christians to love God and love neighbour. Love is the most important Christian value; it is at the heart of Christian living. This is expressed in what is called Jesus' "Great Commandment".

> *"You must love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbour as yourself."*
>
> *Luke 10:25–28; Matthew 22:34–40; Mark 12:29–31*

It is in love of God and love of others that true Christianity lies. By loving God and loving others we make God's kingdom present in the world. The Ten Commandments and the Beatitudes are important to Christian living because they provide guidelines as to what loving behaviour actually means.

A

Actual Grace

When God gives us specific help at a particular time.

Anointing of the Sick

One of the seven sacraments of the Catholic Church administered to those who are sick or dying. The person is "anointed" with holy oil by a bishop or priest. The verb "to anoint" comes from the Latin inunguere – to smear.

Apostles

Generally an "apostle" is one who is sent to deliver the message or teaching of another. From the scriptures we learn that Christ had twelve particular Apostles: Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Jude, and Judas Iscariot who was replaced by Matthias. Christ had other followers as well who are mentioned in the scriptures but these twelve correspond in the New Testament to the leaders of the twelve tribes of Israel of the Old Testament. St Paul is also counted as an Apostle.

Ark of the Covenant

A sacred chest in which the Jewish people kept the stone tablets of the Ten Commandments given to Moses on Mount Sinai. It was constructed from acacia wood and gold. It was captured by the Philistines but later recovered. King David placed it in the Temple in Jerusalem where it remained until the Temple was destroyed, when it was lost. It has never been found.

B

Baptism

The first of the seven sacraments of the Catholic Church. It is given by immersion in water or by pouring water over the candidate to be baptised while saying the words "I baptise you in the name of the Father and of the Son and of the Holy Spirit". The candidate is initiated into the life of grace which flows from the Holy Trinity. The Trinitarian formula is necessary for a valid baptism. In circumstances where a priest or deacon is not available, anyone may validly baptise by pouring water or by immersion. Baptism has a permanent effect and cannot be repeated.

B

Beatification

The process by which a person is declared to be a Beatus from the Latin beatus, blessed or happy. The Church declares that the person, having led an heroically virtuous life, is now enjoying the beatific vision, that is, the vision of God. Beatification is the last stage on the road to canonisation.

Canonisation

The process by which a Pope declares a person to be a saint. Whereas a Beatus is usually only honoured locally, a saint is honoured throughout the Church. The process is called canonisation because the person's name is added to the canon or official catalogue of the saints.

Catacomb

An underground burial chamber used by Christians at the time of the Roman persecutions. By Roman law the cemeteries in catacombs were immune from disturbance. The places where martyrs were buried were frequently marked by altars where Christians sometimes gathered in secret for Mass. These can still be visited today in Rome and some other cities.

C

Catechism of the Catholic Church

The official statement of the Church's faith and of Catholic doctrine, attested to by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. The Pope has declared it to be a "sure norm for teaching the faith". These texts are based on the Catechism.

Chalice

One of the sacred vessels of the Mass. It is the cup which holds the wine to be consecrated. It is usually made of a precious metal and sometimes studded with jewels. If it is not made of precious metal, the interior of the chalice has to be gold-plated. Before a chalice is used for the first time it is blessed by a bishop or priest.

Confirmation

One of the seven sacraments of the Catholic Church and the second sacrament of Christian Initiation. Through the laying on of hands, anointing with chrism and prayer, those who have already received the sacrament of Baptism are strengthened by the Holy Spirit. Confirmation has a permanent effect and cannot be repeated.

C

Congregation

The people gathered at Mass or another celebration.

A religious order of sister, brothers or priests.

A major Vatican department.

Consecration

During the eucharistic prayer, the priest says the words of Christ at the Last Supper and the bread and wine are changed into the Body and Blood of Christ.

Creed

An official statement of essential Catholic doctrines. When one refers to "the Creed" this usually means the Nicene Creed which is recited or sung in the Mass. However the "Apostles' Creed" which is slightly shorter than the Nicene, is recited at the beginning of the rosary. The Nicene Creed was accepted by the Councils of Nicea and Constantinople. The Apostles' Creed is a profession of faith before Baptism.

Crucifix

A cross with a representation of the body of the crucified Christ. It is the most common Christian symbol. The altar cross is always a crucifix to remind us that the Mass is the same Sacrifice Jesus offered on the Cross.

D

Doctor of the Church

An honorary title given to particular saints who were also great scholars and whose teaching was particularly significant for passing on and explaining Christian doctrine. Some of the most famous Doctors of the Church include: St Augustine, St Thomas Aquinas, St Gregory the Great, St Teresa of Avila and St Thérèse of the Child Jesus.

Doxology

A prayer of praise, giving glory to God, for example "Glory be to the Father … "

E

Eucharist

The greatest of the seven sacraments of the Catholic Church. The word "Eucharist" means "giving thanks". The Church teaches that it is the "true Body and Blood of Jesus Christ, who is really and substantially present under the appearance of bread and wine". The expression "taking Communion" or "going to Communion" means participating in the sacrament of the Eucharist. The Eucharist may be received daily.

Golden Calf

A statue of a calf which was made by the Israelites to represent a god, when they had grown impatient with waiting for Moses to return with God's laws from Mount Sinai. The expression "worshipping a golden calf" is often used to refer to the tendency of people to set up rival gods or to worship money.

Golden Rule

The principle that I should treat other people as I would want them to treat me. This is found in Matthew 7:12.

G

Gospels

The Catholic Church recognises Four Gospels or accounts of the life and teachings of Christ: Matthew, Mark, Luke and John. These authors are called the "evangelists". The word "gospel" in Greek is "evangelion", meaning "good news".

Gothic

A style of architecture and vestments and other objects used in church. Gothic architecture is characterised by pointed arches and ribbed vaulted ceilings. Gothic vestments worn by the priests at Mass are circular in shape whereas Roman vestments are rectangular. Most Australian cathedrals are gothic.

H

Holy Orders

One of the seven sacraments of the Catholic Church by which a man becomes a deacon, a priest or a bishop. Whereas the sacrament of marriage is for life, priesthood lasts for all eternity. The orders of deacon, priest and bishop are not three separate sacraments. There is only one sacrament with three successively higher sacramental effects. Because the Sacrament of Holy Orders has a permanent effect, it cannot be repeated.

H

I

L

M

P

Homily

A commentary or talk on a part of Sacred Scripture. A bishop, priest or deacon delivers a homily at Mass, after the Gospel has been read.

Incarnation

The event in which God the Son, the second Person of the Holy Trinity, took human flesh in the womb of the Virgin Mary and thereby united his divine nature with our human nature in the Person of Jesus Christ. The term comes from the Latin incarnare, to take flesh. The Incarnation is especially celebrated on the Feasts of the Annunciation (when Jesus was conceived) and Christmas (when he was born).

Laity

From the Greek word "laos" meaning the people. The laity are those members of the Church who have not received the sacrament of Holy Orders.

Lapsi

Those who "lapsed" from the practice of the Catholic faith for various reasons during times of persecution in the early Church.

Magisterium

The teaching voice of the Church exercised by the Pope and the Bishops.

Marriage

One of the seven sacraments of the Catholic Church by which a man and a woman give themselves to each other in a sacred union for life, and are open to the procreation of children. God gives them grace to be faithful and fruitful.

Paten

One of the sacred vessels used in the Mass. It is a plate usually made from a precious metal which holds the Host consecrated by the priest during the Mass.

P

Penance

One of the seven sacraments of the Catholic Church. The words "Reconciliation" and "Confession" are synonyms for the Sacrament of Penance. In this sacrament the priest, standing in the place of Jesus Christ, absolves the penitent from his or her sins. More generally, "penance" refers to the prayers or acts requested of the penitent by the priest to make up for sins and to demonstrate sorrow for sins and a desire for reconciliation with God and others.

Pentecost

A major feast in the calendar of the Church which commemorates the coming of the Holy Spirit to the apostles. The term "pentecost" is derived from the Jewish feast which takes place fifty days after Passover.

Pharisees

Devout teachers of the Jewish law who formed a distinct movement at the time of Christ. They are the subject of criticism throughout the Gospels but especially in chapter 23 of the Gospel of Matthew.

R

Revelation

The events and words through which God is made known to humanity. Jesus Christ is the full revelation of God.

S

Sacrament

An outward sign, instituted by Jesus Christ, by which an interior grace is communicated to the soul. The Church recognises seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.

Sadducees

A powerful group within Jewish society at the time of Christ who would acknowledge only those elements of the Jewish tradition for which scriptural support could be found. They are often described as "lawyers". They had different views from the Pharisees - for example they did not believe in spirits or angels.

Sanctifying Grace

The presence and work of the Holy Spirit which we receive first in Baptism and which is restored or strengthened in the other sacraments.

S

Sanhedrin

This was the Jewish court or council comprised of 71 members chosen from the elders of the chief families, the priests and the scribes. Many of the scribes were also Pharisees. The Sanhedrin met in the Temple area.

Second Vatican Council

An Ecumenical Council of the Catholic Church which took place in Rome, at the Vatican, in the years 1962–1965.

T

Ten Commandments

The moral commandments God gave to Moses on Mount Sinai. They are found in Exodus 20:1–17 and Deuteronomy 5:6–18.

Theotokos

The Greek title of Mary as the "Mother of God", literally meaning "God Bearer".

Time Line from Abraham to Christ

Approximate dating is indicated by c.

c 13,000	End of the Second Ice Age
c 3,500	Beginning of Writing
c 3,000	Building of Egyptian pyramids
c 1850	Time of Abraham and Sarah Mincan civilisation
c 1700	Period of the Hebrew Patriarchs, Epic of Gilgamesh written
c 1550	Era of Joseph in Egypt
c 1500	Late Bronze Age
c 1349	Beginning of reign of Egyptian ruler Akhnaton
c 1340	Beginning of reign of Egyptian ruler Tutankhamon
c 1290	Beginning of reign of Egyptian ruler Rameses II: Hebrews used as slave labour in Egypt
c 1250	The Exodus and beginning of Mosaic Law
c 1220	Joshua invades Palestine
c 1200	Beginning of period of the Judges, Trojan War
c 1040	Period of Samuel
c 1030	Period of King Saul and the victory over the Philistines
c 1012	Beginning of reign of King David
c 1000	Capture of Jerusalem by David
c 970	Solomon begins construction of Temple
931	Beginning of period of two kingdoms: Israel and Judah
872	The Founding of Carthage
789	First Destruction of Nineveh
776	First Olympic Games
753	The Founding of Rome Isaiah's prophecy of Emmanuel
722	Assyria conquers Kingdom of Israel Destruction of Nineveh Beginning of reign of King Nebuchadnezzar
587	Babylon conquers Judah: destruction of Solomon's Temple deportation to Babylon begins
555	Cyrus, King of the Persians, revolts against the Medes
538	Return from Babylonian exile
537	Foundation of the second Temple
400s	Period of rise of Greek philosophy
490	Battle of Marathon, Battle of Salamis
404	End of Peloponnesian War
399	Death of Socrates Gaul's first attack on Rome
336	Beginning of era of Alexander the Great
167	Beginning of period of the Great Persecution of the Jews, Maccabean revolt
63	Roman General Pompey captures Jerusalem
51	Cleopatra VII becomes Queen of Egypt
48	Julius Caesar defeats Pompey at Pharsalia
44	Julius Caesar is assassinated
37	Herod the Great is effectively King of Judea
30	Suicide of Antony and Cleopatra
c 4	Birth of Our Lord Jesus Christ

Time Line for the Christian era

c 4 (BC)	Birth of Our Lord Jesus Christ
27 (AD)	Beginning of the public life of Christ
30	Death and resurrection of Christ
43	St James the Greater is martyred
45	St Paul begins his journeys
c 51	Council of Apostles held in Jerusalem
64	First Persecution of Christians by Roman Emperor Nero and martyrdom of St Peter and St Paul
70	Destruction of Jerusalem after Jewish revolt fails
95	Persecution of Christians by Roman Emperor Domitian
107	Persecution by Roman Emperor Trajan
169	Persecution in the era of Marcus Aurelius
195	Council of Caesarea, to settle on a time for celebrating Easter
202	Persecution of Christians by Roman Emperor Severus
235	Persecution by Roman Emperor Maximinus
250	Persecution by Roman Emperor Decius
257	Persecution by Roman Emperor Valerian
258	Martyrdom of St Cyprian
270	Persecution of Christians by Roman Emperor Aurelian
303	Persecution by Roman Emperor Diocletian
312	The conversion of the Emperor Constantine
313	Edict of Milan by Emperor Constantine provides for Freedom of Christian religious practice
325	First Council of Nicea and formulation of Nicene Creed
335	St Basil writes his rule for monks
387	Baptism of St Augustine of Hippo
410	Rome sacked by Alaric
431	Council of Ephesus
432	St Patrick's mission to Ireland
451	Council of Chalcedon
496	Baptism of Clovis, King of the Franks
529	St Benedict founds the monastery of Monte Cassino
563	St Columba founds monastery at Iona (Scotland)
570	Birth of Mohammed
596	St Augustine sent to England by Pope St Gregory the Great
637	Fall of Jerusalem to Moslems
664	Synod of Whitby, England
c 700	Arab conquest of North Africa complete
719	St Boniface sent to preach in Germany
787	Second Council of Nicea, called to deal with the iconoclast issue
800	Charlemagne crowned Holy Roman Emperor by Pope Leo III
848	Mission of Saints Cyril and Methodius to the Slavs
900	Christian re-conquest of Spain commences
910	Abbey of Cluny founded
988	Baptism of Vladimir of Kiev, Christianity comes to Russia
1054	Division of Christianity into East and West

Time Line for the Christian era

1066	Battle of Hastings
1095	First Crusade proclaimed by Pope Urban II
1098	Foundation of Citeaux, first Cistercian Abbey
1099	Crusaders capture Jerusalem
1119	University of Bologna founded, first in Europe
1147	Second Crusade
1150	University of Paris founded
1167	University of Oxford founded
1170	Archbishop Thomas à Beckett murdered
1179	Death of St Hildegard of Bingen
1189	Third Crusade, Richard The Lionheart
1198	Pope Innocent III elected
1201	Fourth Crusade
1209	St Francis founds Order of Friars and of the Poor Clares
1215	The Order of Preachers is founded by St Dominic
1219	Fifth Crusade
1228	Sixth Crusade, Emperor Frederick II
1246	Feast of Corpus Christi established
1248	Seventh Crusade, St Louis IX
1265	Birth of Dante
1270	Eighth Crusade, Charles of Anjou
1273	St Thomas Aquinas ceases work on the Summa Theologica
1275	Marco Polo visits China
1284	Cambridge University founded
1300s	Black Death in Europe
1309–77	Papacy based in Avignon, France
1377	Pope Gregory XI returns papal curia to Rome
1378	The Western Schism
1378	St Catherine of Siena succeeds in bringing peace between Papal States
1417	Election of Martin V and Council of Constance ends the Western Schism
1431	St Joan of Arc burned at the stake
1450	Invention of the printing press by Gutenberg
1453	Constantinople is taken by the Turks
1492	First voyage of Christopher Columbus to America
1493	Pope Alexander VI divides the New World between Spain and Portugal
1498	Michelangelo sculpts the Pietà
1506	Re-building of St Peter's Basilica begins (Rome)
1515	St Teresa of Avila born
1517	Martin Luther begins the Protestant Reformation
1519	Spanish conquistadors arrive in Aztec capital
1532	Spanish conquistadors conquer the territories of the Inca
1534	Henry VIII establishes the Church of England and begins persecution of Catholics
1540	Foundation of the Jesuits
1545–63	Council of Trent

Time Line for the Christian era

1560s	Presbyterian Church becomes the national Church of Scotland
1564	The Congregation of Oratorians founded by St Philip Neri
1566	St Pius V elected pope
1570	Excommunication of Elizabeth I by Pope St Pius V
1571	Turks defeated at the Battle of Lepanto
1572	Massacre of Protestants in Paris on St Bartholomew's Day
1577	Intensification of persecution of Catholics in England
1581	Jesuit Mission to England under Campion and Parsons
1587	Execution of Mary Queen of Scots
1588	Defeat of Spanish Armada
1607	First English settlement in North America
1616	Death of Shakespeare
1620	Pilgrim Fathers' colony in Massachusetts
1626	Dedication of St Peter's Basilica by Urban VIII, Rome
1633	Trial of Galileo
1642	English Civil War, rise of Oliver Cromwell
1665	Bubonic plague in London
1666	Great Fire of London
1683	Jan Sobieski defeats the Turks
1688	English Revolution, James II flees to France
1690	Defeat of James II at the Battle of the Boyne
1691	Treaty of Limerick
1697	Beginning of Jesuit missions in California
1746	"Bonnie Prince Charlie" defeated at Culloden Moor
1770	Captain Cook explores coast of Australia
1772	Beginning of Franciscan missions in California
1773	Pope Clement XIV suppresses the Jesuits
1775	Beginning of American Revolution
1788	First Fleet lands at Botany Bay
1789	Beginning of the French Revolution
1793	Massacres of Catholics in the Vendè, France
1809	Napoleon arrests Pius VII
1812	Retreat of Napoleon from Moscow
1814	Restoration of the Jesuit Order
1815	Defeat of Napoleon at Waterloo
1829	Emancipation of Catholics in England
1833	Foundation of Society of St Vincent de Paul by BI Frederick Ozenam
1835	Bishop Polding arrives in NSW to begin work in the Diocese of Sydney
1837	Beginning of reign of Queen Victoria
1830s–1840s	Caroline Chisholm works to support immigrant girls in NSW
1845	Conversion of John Henry Newman to Catholicism
1846	Election of Blessed Pius IX
1848	Year of revolutions in Europe
1854	Dogma of the Immaculate Conception of Our Lady defined by Blessed Pius IX

Time Line for the Christian era

1858	Marian apparitions to St Bernadette near Lourdes
1861	American Civil War begins
1866	Mary MacKillop and her sisters open a Catholic School in Penola, SA
1869–70	First Vatican Council
1872	Beginning of Bismarck's Kulturkampf against German Catholics
1880s	Jules Ferry, French Minister of Public Instruction, forbids religious orders to run Catholic schools
1899	Boer War begins
1900	Boxer Rebellion in China
1901	Federation of Australian States
1902–1904	Expulsion of religious orders under Emile Combes (France)
1907	Condemnation of Modernism by Saint Pius X
1914–18	World War I
1917	Marian apparitions at Fatima, Portugal Bolshevik Revolution in Russia
1925	Canonisation of Thérèse of Lisieux by Pius XI
1929	Wall Street Stock Market Crash Treaty of the Lateran
1930–33	Great Depression
1933	Adolf Hitler Chancellor of Germany, beginning of Third Reich The Catholic Worker Movement founded in America by Dorothy Day and Peter Maurin
1936–39	Spanish Civil War
1939	Beginning of Second World War
1942	Beginning of Jewish Holocaust following years of persecution
1945	End of World War II and beginning of Communist persecution of Catholics in Eastern Europe
1947	Independence of India and Pakistan
1948	Declaration of the State of Israel
1949	Mao Tse-tung's Communist government takes over China, persecution of Catholics begins
1950	Korean War begins Dogma of the Assumption defined by Pius XII Mother Teresa of Calcutta founds Missionaries of Charity
1953	Death of Stalin
1954	Communist takeover of North Vietnam
1956	Suez crisis and Soviet invasion of Hungary
1957	Viet Cong (Communist guerillas) begin raids on South Vietnam
1962–65	Second Vatican Council Beginning of US military involvement in Vietnam
1968	Encyclical Humanae Vitae published by Pope Paul VI Soviet invasion of Czechoslovakia Student riots in Western universities
1969	Apollo II spacecraft lands on the moon
1975	Both North and South Vietnam now Communist
1978	Deaths of Pope Paul VI and John Paul I Pope John Paul II elected

Time Line for the Christian era

1989	Communism collapses in Central and Eastern Europe
1991	Execution of Irene McCormack, a Josephite sister who was working with the poor in Peru
1993	Catechism of the Catholic Church promulgated, Pope John Paul II issues encyclical Veritatis Splendor on morality.
1995	Beatification of Mother Mary MacKillop by Pope John Paul II
2000	Year of Jubilee to celebrate 20 centuries of Christianity
2003	Silver Jubilee of Pope John Paul II, Beatification of Mother Teresa of Calcutta
2003	Archbishop Pell appointed Cardinal by Pope John Paul II
2005	Death of Pope John Paul II, Pope Benedict XVI elected
2008	World Youth Day - Sydney
2010	Canonisation of Bl Mary MacKillop by Pope Benedict XVI
2011	World Youth Day, Madrid

Time Line for the Catholic Church in Australia

1606 Spanish naval captain Pedro Fernandez de Quiros calls Vanuatu "La Australia del Spiritu Santo" – Southland of the Holy Spirit

1616–1697 Era of Dutch exploration

1770 Captain Cook explores Australia's east coast, claimed for Great Britain

1788 Arrival of First Fleet at Sydney Cove, British settlement
Possible first Mass celebrated on Australian soil by Fr Receveur

1802 Foundation of Christian Brothers by Bl Edmund Ignatius Rice, Ireland

1803 First public Mass celebrated by Fr Dixon in Sydney

1808 Rum Rebellion in New South Wales

1813 Blaxland, Wentworth and Lawson cross the Blue Mountains

1817 Arrival of Fr Jeremiah O'Flynn "Prefect-Apostolic of New Holland"

1818 Fr O'Flynn deported after the British Colonial Office opposes his appointment

1820 The first official priests, Frs Therry and Conolly, arrive

1821 Construction of first Catholic church as a permanent building at Richmond, Tasmania

1825 Tasmania established as a separate colony from NSW

1829 Catholic Emancipation Act
Foundation of the Swan River colony (later Perth, Western Australia)

1833 Fr William Ullathorne OSB arrives in Sydney as Vicar General

1835 Pope Gregory XVI appoints Fr Bede Polding OSB as Australia's first Catholic bishop

1836 Fr Ullathorne publishes book criticising harsh treatment of convicts
Proclamation of the colony of South Australia

1838 Arrival of Caroline Chisholm in Australia

1839 Arrival of Fr Patrick Geoghegan in Melbourne

1842 Beginning of Representative Government in Australia
Robert Wilson appointed first Bishop of Hobart

1845 John Brady appointed Bishop of Perth
Archbishop Polding complains of injustice to Aborigines at NSW Parliamentary Committee Meeting

1846 Dom Salvado founds New Norcia Abbey in WA

1847 James Alipius Goold appointed first Bishop of Melbourne

1848 The Catholic Church in Australia is divided into provinces and dioceses

1851 Beginning of the Gold Rush
Victoria becomes a separate colony from New South Wales

1852 Abolition of transportation of convicts to Eastern Australia

1854 Eureka Stockade, Ballarat
Establishment of the St Vincent de Paul Society in Australia

1855 Eight hour day policy accepted for workers

1857 St Vincent's Hospital opens in Sydney

Time Line for the Catholic Church in Australia

1859 Queensland becomes a separate colony
James Quinn appointed first Bishop of Brisbane

1861 Mercy Sisters arrive in Queensland
First Melbourne Cup Race

1865 St Mary's Cathedral Sydney destroyed by fire

1866 Mary MacKillop and Fr Julian Tenison Woods found Sisters of St Joseph

1868 Christian Brothers arrive in Melbourne
Re-building of St Mary's Cathedral, Sydney begins

1869 Bishops' Pastoral Statement complains of injustice to Aborigines

1872–85 Colonial governments end state-aid to Church schools
Marist Brothers open a school at the Rocks, Sydney

1877 Roger Vaughan OSB appointed Archbishop of Sydney

1878 Arrival of the Jesuits in Sydney

1880 Trial and execution of Ned Kelly

1881 First permanent St Vincent de Paul Society established in Australia

1882 Fr Steele SJ named Apostolic Administrator of what will become the Diocese of Darwin

1882–1906 Jesuit missions in the Northern Territory

1884 Patrick Francis Moran appointed Archbishop of Sydney

1885 Archbishop Moran created cardinal by Pope Leo XIII

1889 Opening of St Patrick's College (national seminary), Manly

1891 Foundation of the Australian Labor Party in Barcaldine, Queensland

1891–93 Economic Depression follows 1888 drought

1893 St Vincent's Hospital, Melbourne opened by Sisters of Charity

1897 Consecration of St Patrick's Cathedral, Melbourne

1901 Federation of Australian States

1906 Beginning of Missionaries of the Sacred Heart missions in the Northern Territory

1909 Death of Bl Mary MacKillop

1913 Arrival of Archbishop Daniel Mannix in Melbourne

1914 Beginning of First World War

1915 Australian and New Zealand troops land at Gallipoli (Turkey)

1916 Defeat of First Conscription Referendum
Establishment of the Catholic Women's League

1917 Defeat of Second Conscription Referendum
James Duhig appointed Archbishop of Brisbane

1922 Foundation of the Knights of the Southern Cross

1923 Archbishop Mannix founds Corpus Christi College (seminary), Melbourne

1928 International Eucharistic Congress, Sydney

1929 James Scullin, first Catholic Prime Minister

1930 Phar Lap wins the Melbourne Cup

Time Line for the Catholic Church in Australia

1931 Formation of the Campion Society
First attack on Nazism in the Melbourne Catholic newspaper, The Advocate

1932 Sydney Harbour Bridge completed

1934 National Eucharistic Congress, Melbourne

1939 Beginning of World War II
Robert Menzies becomes Prime Minister of Australia
St Patrick's Cathedral, Melbourne completed

1940 Norman Thomas Gilroy appointed Archbishop of Sydney

1941 "Rats of Tobruk" seize control of Syria
Japanese attack on Pearl Harbor

1942 Japanese invasion of New Guinea; over 100 Catholics martyred during Japanese occupation for continuing to catechise.

1944 Formation of the "Movement" by Bob Santamaria
Formation of the Liberal Party by Robert Menzies

1945 Ben Chifley, Australian Prime Minister
End of World War II
Beginning of arrival of European immigrants

1946 Archbishop Gilroy created first Australian-born Cardinal by Pope Pius XII

1948–9 Friction between Movement and Communists in trade unions

1951 Referendum to ban the Communist Party of Australia defeated

1954 The "Petrov Affair"'

1955 Labor Party Split

1956 Olympic Games, Melbourne

1957 Formation of the Democratic Labor Party

1958 Arrival of Ivan Prasko, first Bishop for Ukrainian Catholics

1960 Melbourne doctors John and Evelyn Billings pioneer Natural Family Planning research

1962 Resumption of State Aid to Catholic schools

1963 Archbishop Mannix dies

1965 Australian troops sent to Vietnam

1967 James Robert Knox appointed Archbishop of Melbourne

1970 Paul VI visits Australia, ordains first Papuan-born Bishop

1971 James Darcy Freeman appointed Archbishop of Sydney

1972 Liberalisation of anti-abortion legislation

1973 Paul VI establishes Maronite diocese in Australia
International Eucharistic Congress, Melbourne

1974 Archbishops Freeman and Knox created cardinals by Pope Paul VI
Thomas Francis Little appointed Archbishop of Melbourne

1975 Dismissal of Whitlam Labor Government

1983 Edward Bede Clancy appointed Archbishop of Sydney

1986 Pope John Paul II visits Australia

1987 Pope John Paul II establishes Melkite diocese in Australia

Time Line for the Catholic Church in Australia

1988	Archbishop Clancy created cardinal by Pope John Paul II
1990	Foundation of Notre Dame University, Western Australia
1991	Foundation of the Australian Catholic University
1995	John Paul II visits Australia for Beatification of Mary MacKillop
1996	George Pell appointed Archbishop of Melbourne St Francis Xavier Cathedral, Adelaide completed
1997	Euthanasia legislation of Northern Territory defeated
1999	Major General Peter Cosgrove leads deployment of Australian troops to East Timor Native Title Agreement reached
2000	Olympic Games, Sydney Completion of St Mary's Cathedral, Sydney
2001	Archbishop Pell appointed Archbishop of Sydney Opening of John Paul II Institute for the Family, Melbourne Denis Hart appointed Archbishop of Melbourne
2005	Tsunami disaster and response
2008	World Youth Day Syndey, visit of Pope Benedict XVI
2010	Canonisation of BL Mary MacKillop by Pope Benedict XVI, Rome

+ The Sign of the Cross

In the name of the Father, and of the
Son, and of the Holy Spirit. Amen.

The Lord's Prayer

Our Father, who art in heaven;
hallowed be thy Name
Thy kingdom come;
Thy will be done,
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation
but deliver us from evil. Amen.

The 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.

Doxology (Glory Be)

Glory be to the Father, and to the Son,
and to the Holy Spirit:
As it was in the beginning, is now,
and will be for ever. Amen.

Short Act of Contrition

O my God, I am sorry
that I have sinned against you,
because you are so good,
and with your help
I will not sin again.

Act of Faith

O my God, I believe in you and all that
your Church teaches, because you have
said it, and your word is true.

Act of Hope

O my God, I hope in you for grace and
for glory, because of your promises,
your mercy, and your power.

Act of Love

O my God, because you are so good,
I love you with all my heart, and for your
sake I love my neighbour as myself.

Morning Offerings

O Jesus, through the most pure heart
of Mary, I offer you the prayers, works,
joys and sufferings of this day for all
the intentions of your Divine Heart.

Or

Lord, I give you today my prayers,
thoughts, works, and actions,
that they may be for your glory
and for the good of the world.

Or *(For younger children)*

O my God I give to you
all I think, or do or say
all my work and all my play
I will give to you today.

Or *(De La Salle Offering)*

Guide me this day God Our Father in
your love, for this day is yours.
May I share this love with others,
for all humanity is yours.
Help me with my work this day,
for my work is yours.
May I love and respect myself,
for I am yours.

Prayer to the Guardian Angel

Angel sent by God to guide me,
be my light and walk beside me;
be my guardian and protect me;
on the paths of life direct me.

Blessing Before Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

Bless + us, O Lord, and these your gifts
which we are about to receive from your
goodness.
Through Christ our Lord.

R. Amen.

Blessing After Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

We give you thanks for all your gifts,
almighty God,
living and reigning now and for ever.

R. Amen.

Confession of Sin (Confiteor)

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have
failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

The Jesus Prayer

Lord Jesus Christ, Son of God;
have mercy on me, a sinner.

Come, Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful.

R. And kindle in them the fire of your love.

Send forth your Spirit and they shall be created.

R. And you will renew the face of the earth.

Let us pray.
Lord, by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit help us to relish what
s right and always rejoice in your consolation.
We ask this through Christ our Lord.

R. Amen.

Prayer for the Dead

Eternal rest grant to them, O Lord,

R. And let perpetual light shine upon them.

May they rest in peace.

R. Amen.

May his/her soul and the souls of all the
faithful departed,
through the mercy of God, rest in peace.

R. Amen.

The Divine Praises

Blessed be God.
Blessed be his holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be his most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus in the most holy
Sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God,
Mary most holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St Joseph, her most chaste spouse.
Blessed be God in his Angels and in his Saints.

Prayer Before Work

Lord God,
may everything we do
begin with your inspiration,
and continue with your help,
so that all our prayers and works
may begin in you,
and by you be happily ended.
We ask this through Christ our Lord.
Amen.

The Angelus

(said in the morning, at noon and evening)
The angel spoke God's message to Mary,

R. And she conceived of the Holy Spirit.

Hail Mary …
"I am the lowly servant of the Lord:

R. Let it be done to me
according to your word."

Hail, Mary …
And the Word became flesh,

R. and lived among us.

Hail, Mary …
Pray for us, holy Mother of God,

R. that we may become worthy
of the promises of Christ.

Let us pray.
Lord,
fill our hearts with your grace
once, through the message of an angel
you revealed to us the incarnation of your Son;
now, through his suffering and death
lead us to the glory of his resurrection.
We ask this through Christ our Lord.

R. Amen.

The Regina Cæli

(replaces the Angelus in Easter Season)
Queen of heaven, rejoice, alleluia.

R. For Christ, your Son and Son of God, alleluia,

has risen as he said, alleluia.

R. Pray to God for us, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray.
God of life,
you have given joy to the world
by the resurrection of your Son,
our Lord Jesus Christ.
Through the prayers of his
mother, the Virgin Mary,
bring us to the happiness of eternal life.
We ask this through Christ our Lord.

R. Amen

Hail, Holy Queen (Salve Regina)

Hail, holy Queen, Mother of Mercy,
hail, our life, our sweetness and our hope.
To you we cry, the children of Eve;
to you we send up our sighs,
mourning and weeping in this land of exile.
Turn, then, most gracious advocate,
your eyes of mercy towards us;
lead us home at last
and show to us the blessed fruit
of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

Sub Tuum

We fly to your protection,
O Holy Mother of God.
Do not despise our prayers,
but graciously hear and answer them.
O ever glorious and blessed Virgin

The Memorare

Remember, most loving Virgin Mary,
never was it heard
that anyone who turned to you for help
was left unaided.
Inspired by this confidence,
though burdened by my sins,
I run to your protection
for you are my mother.
Mother of the Word of God,
do not despise my words of pleading
but be merciful and hear my prayer.
Amen.

How to Pray the Rosary

We meditate on the Mysteries of the Rosary, thinking about each event in the life of Jesus and Mary, as we say one Our Father on each large (or separate bead) and ten Hail Marys on the beads gathered in tens (decades).

Joyful Mysteries

1. The Annunciation of the Lord
2. The Visit of the Virgin Mary to Elizabeth
3. The Birth of the Lord
4. The Presentation of the Lord
5. The finding of Jesus in the Temple

Luminous Mysteries

1. The Baptism of Christ in the River Jordan
2. The Marriage Feast at Cana
3. The Proclamation of the Kingdom
4. The Transfiguration
5. The Institution of the Eucharist at
6. the Last Supper

Sorrowful Mysteries

1. Jesus in the Garden of Gethsemane
2. Jesus is scourged
3. Jesus is crowned with thorns
4. Jesus carries his Cross
5. Jesus dies on the Cross

How to Pray the Rosary (continued)

Glorious Mysteries

1. The Resurrection of the Lord
2. The Ascension of the Lord
3. The Descent of the Holy Spirit
4. The Assumption of the Virgin Mary into Heaven
5. The Queenship of the Virgin Mary

Or

Short Version for Occasional Use

1. The Annunciation of the Lord
2. The Birth of the Lord
3. The Crucifixion
4. The Resurrection of the Lord
5. The Descent of the Holy Spirit

At the end of each decade, we say one Glory be, and it is customary to add:

"O My Jesus, forgive us our sins, and save us from the fires of hell. Bring all souls to heaven, especially those who most need your mercy."

Prayer to Saint Michael

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray, and by the power of God, O Prince of the heavenly armies, thrust down to hell Satan and all evil spirits who prowl throughout the world for the ruin of souls. Amen.

Stations of the Cross
Version One - Traditional

1. Jesus is condemned to death
2. Jesus takes up his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. The women of Jerusalem weep for Jesus
9. Jesus falls the third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is laid in the tomb

Stations of the Cross
Version Two - Scriptural

1. The Last Supper
2. The Garden of Gethsemane
3. Jesus before the Sanhedrin
4. Jesus before Pilate
5. Jesus is whipped and crowned with thorns
6. Jesus carries his cross
7. Jesus is helped by the Cyrenean
8. Jesus speaks to the women of Jerusalem
9. Jesus is stripped and nailed to the cross
10. Jesus and the good thief
11. Jesus speaks to Mary and John
12. Jesus dies on the cross
13. Jesus is buried
14. Jesus is raised from the dead.

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.

Nicene Creed

I believe in one God,

the Father almighty,

maker of heaven and earth,

of all things visible and invisible.

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,

All bow during the next three lines:

and by the Holy Spirit was incarnate

of the Virgin Mary,

and became man.

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.

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
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.

The Ten Commandments

1. I am the Lord your God. You shall have no other gods besides Me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Lord's day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

The Summary of the Law

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.

MATTHEW 22:37–9

Christ's New Law of Love

Love one another as I have loved you.

JOHN 15:12

The Precepts of the Church

1. **To worship at Mass on Sundays and to observe Sunday as a day of rest.**
2. To confess one's grave sins at least once a year in the Sacrament of Penance.
3. To receive Holy Communion at least once a year during the Easter Season (between Ash Wednesday and Trinity Sunday).
4. To attend Mass on Holy Days of Obligation.
5. To do penance by prayer, works of piety and charity, and fast and abstinence on the days commanded. The days of penance are each Friday of the whole year, and the season of Lent.

The days of fasting and abstinence from meat are Ash Wednesday and Good Friday.

The Church also requires all her members to contribute, as best they can, to the support of their priests, parishes, schools and the Church's works of charity, and to observe the laws of the Church about the sacrament of Marriage.

Holy Days of Obligation in Australia

Christmas Day

Assumption of Our Lady (15 August)

The Virtues

Faith, hope and love (charity) – theological virtues

Prudence, justice, temperance and fortitude – cardinal virtues

The Beatitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are those who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven.

The Apostles

Name	Feast Day
Peter	22 February, 29 June
Andrew	30 November
James (“the Great”)	25 July
John	27 December
Philip	3 May
Bartholomew	24 August
Matthew	21 September
Thomas	3 July
James (son of Alphaeus)	3 May
Simon (“the Zealot”)	28 October
Jude (or Thaddeus)	28 October
Matthias (Chosen to take the place of Judas)	14 May
Paul	25 January, 29 June

The Four Evangelists

Matthew, Mark, Luke, John

The Seven Sacraments

- Baptism
- Confirmation
- The Eucharist
- Penance, or Reconciliation
- Anointing of the Sick
- Marriage
- Holy Orders

The Seven Gifts of the Holy Spirit

1. Wisdom
2. Understanding
3. Right Judgement
4. Courage
5. Knowledge
6. Reverence
7. Wonder and awe in God’s presence

The Twelve Fruits of the Holy Spirit

1. Charity
2. Joy
3. Peace
4. Patience
5. Kindness
6. Goodness
7. Generosity
8. Gentleness
9. Faithfulness
10. Modesty
11. Self control
12. Chastity

The Seven Spiritual Works of Mercy

1. To convert the sinner
2. To instruct the ignorant
3. To counsel the doubtful
4. To comfort the sorrowful
5. To bear wrongs patiently
6. To forgive injuries
7. To pray for the living and the dead

The Seven Corporal Works of Mercy

1. To feed the hungry
2. To give drink to the thirsty
3. To clothe the naked
4. To give welcome to strangers
5. To visit the sick
6. To visit the imprisoned
7. To bury the dead

The Seven Deadly Sins and the Contrary Virtues

1. Pride	1. Humility
2. Avarice (Covetousness)	2. Generosity
3. Envy	3. Love of Neighbour
4. Anger	4. Gentleness
5. Lust	5. Charity
6. Gluttony	6. Temperance
7. Sloth	7. Diligence

The Seasons of the Liturgical Year

Advent

Christmas and Epiphany

Ordinary Time (first part)

Lent and Holy Week and the Paschal Triduum

Easter, Ascension, and Pentecost

Ordinary Time (second part)

First Rite of Reconciliation

Preparing

First you examine your conscience by asking God the Holy Spirit to help you remember how you have sinned:

1. against God,
2. against other people,
3. against yourself. These are the sins you will confess.
   You may add a prayer such as:

> *Lord Jesus Christ, I come to this sacrament of reconciliation to receive the pardon and peace of your forgiveness.*
>
> Mary Mother of God and my mother, help me to come closer to your Son.

When you come to the reconciliation room or confessional, kneel down or sit in the chair. You can choose either to face the priest or to talk to him anonymously through the screen.

1. The priest welcomes you. Say with him: + In the name of the Father and of the Son and of the Holy Spirit. Amen. He may read some Scripture and discuss it.
2. Tell him how long since you last came to reconciliation. Then tell him all the sins you have remembered.
3. The priest may give you advice then he gives you a penance to do, usually a prayer to say afterwards.
4. Say the Prayer of Sorrow (Act of Contrition). O my God, I am very sorry that I have sinned against you because you are so good and with your help I will not sin again.
5. The priest extends his hand and absolves you: … through the ministry of the Church may God give you pardon and peace and I absolve you from your sins + in the name of the Father and of the Son and of the Holy Spirit. Amen
6. Thank him before you leave the place of reconciliation. Then go and say your penance if it is a prayer. You may add some other prayers, such as:

> *Thank you, Lord Jesus Christ, for forgiving me and taking away my sins. I also thank you for the priest who reconciled me today.*
>
> *Help me to be a better person.*
>
> *Help me to love you more.*
>
> *Help me to love other people as you love them.*
>
> *Help me especially to grow daily in faith and hope and love.*
>
> *Mary, Mother of God and my mother, pray for me.*

Receiving Holy Communion

Preparing

Lord Jesus Christ, Son of the living God, I come to receive you in trust. I believe that you are really here as our Bread of Life. I am sorry for anything wrong I have done. Keep me faithful to you. Let me never be separated from you.

When you come to the priest or eucharistic minister you can either receive the Host directly on your tongue or on the palm of my hand.

To receive in the hand:

First raise and extend your hand with the other hand underneath it. If you are right handed you have your left hand on top; if you are left handed you have your right hand on top.

Reply **"Amen"** to **"The Body of Christ"** and the host is placed in your hand. Then step to one side. Keep facing the altar as you carefully put the Host in your mouth with your other hand. Then return to your place.

To receive directly in the mouth:

Reply **"Amen"** to **"The Body of Christ"**.

Open your mouth wide and extend your tongue, keeping your head up while the Host is placed on your tongue. Close your mouth and return to your place. (If the Host is dipped in the chalice, you receive it this way, directly in the mouth.)

If you receive from the chalice, reply **"Amen"** to **"The Blood of Christ"**. Take it firmly in both hands and carefully drink a little, then hand it back to the priest or eucharistic minister and return to your place.

It shows respect if you keep your hands joined while you walk back to your place.

After Communion, be very quiet and still. Kneel down or sit quietly to thank Jesus Christ for coming to you and all those present in this Sacrament of his love. Pray for other people in this holy time. The following prayers may be helpful.

Giving thanks

Lord Jesus Christ, Bread of life, I thank you for gift of yourself in this great sacrament of the Eucharist. Help me to give myself each day, by serving other people, as you have taught us. Guide me in my life. Especially help me to know your plans for me. Be with my family and friends, and now I especially pray for...

Mary, Mother of the risen Lord, pray for me and everyone who will receive your Son in the Eucharist today.

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