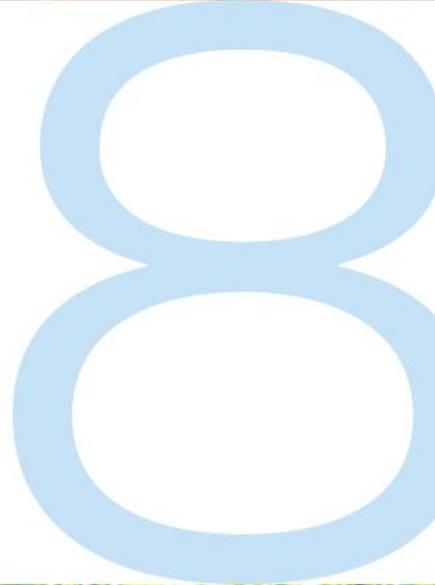
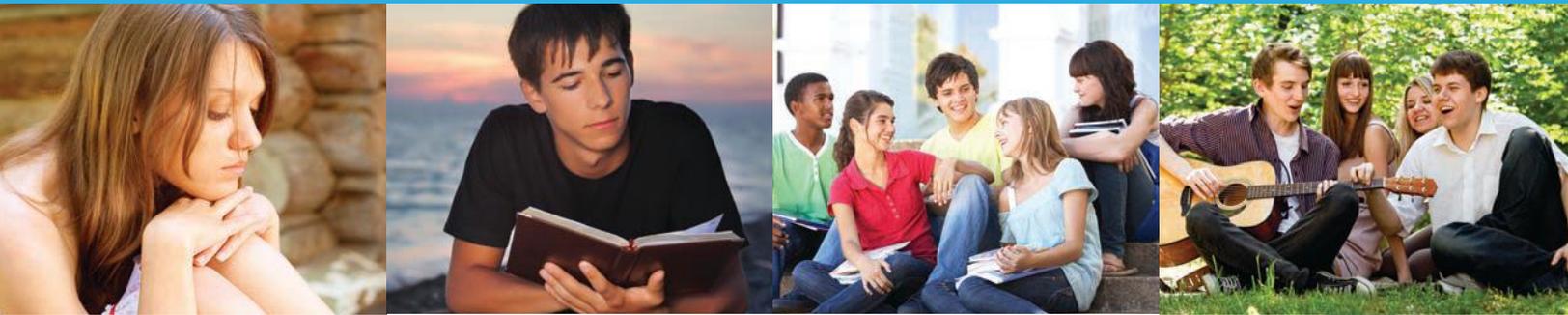


UNDERSTANDING RELIGION

PETA GOLDBURG





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8

Activity writers

Juliet Beattie
Kathryn Dore
Peta Goldberg
Judy Harris
Megan Kozak



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University Printing House, Cambridge CB2 8BS, United Kingdom

One Liberty Plaza, 20th Floor, New York, NY 10006, USA

477 Williamstown Road, Port Melbourne, VIC 3207, Australia

314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre, New Delhi – 110025, India

79 Anson Road, #06–04/06, Singapore 079906

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www.cambridge.org

Information on this title: www.cambridge.org/9781107423770

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First published 2015

20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2

Cover designed by Pier Vido Design

Typeset by Pier Vido Design

Printed in Malaysia by Vivar Printing

A Cataloguing-in-Publication entry is available from the catalogue of the National Library of Australia at www.nla.gov.au

ISBN 978-1-107-42377-0 Paperback

Additional resources for this publication at www.cambridge.edu.au/GO

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All of the activities included in this book are available on the *Cambridge GO* website (www.cambridge.edu.au/GO).

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

About the author

At the time of publication, Peta Goldberg was a leading educator in the field of Religion and Professor of Religious Education at Australian Catholic University.

Peta is the National President of the Australian Association of Religious Education (AARE) and chaired the QSA Syllabus Committee for Study of Religion in 2001 and again in 2008. She is also a Fellow of the Australian College of Education.

Acknowledgements

The author and publisher wish to thank the following sources for permission to reproduce material:

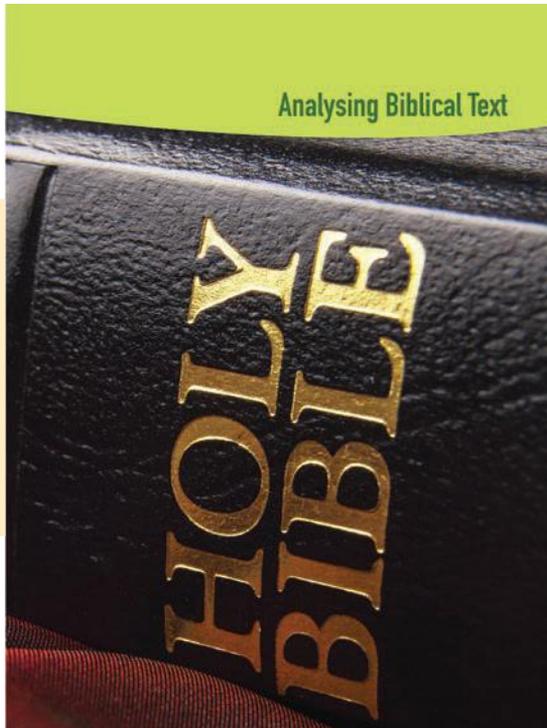
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How to Use this Textbook

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



2 UNDERSTANDING RELIGION

0.1 The World Behind the Text

When and Where?
Often it is easy to identify the time in which the text was written rather than identifying the author, so the social, historical and religious world of the text provides us with additional insights into the world behind the text. The world behind the text involves the study of the people or events that are core to the writing. If the text speaks of King David, we need to find out accurate information about David and the life of the people at that time. It is important to ask questions of the text such as:

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

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

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

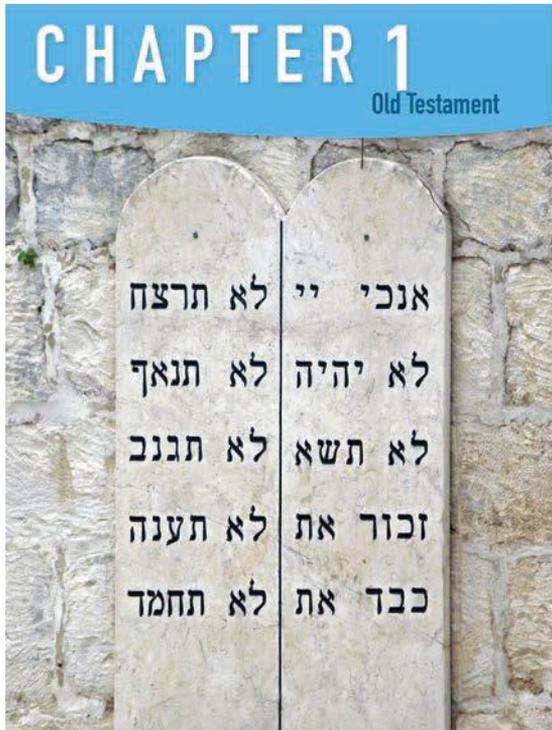
Who?
For biblical texts, trying to identify the author of the text can be difficult. It may involve trying to identify if the author was male or female, Jew or Gentile, slave or free, peasant or middle class, priest or lay. If we are able to identify the author, we read and see the text in a new light.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

Gentile
a person of non-Jewish faith or ancestry

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

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





CHAPTER 1

Old Testament

1.1 Covenant

A common theme appearing throughout the Old Testament or Hebrew Scriptures is that of **covenant**. In the Bible, a covenant is an agreement between God and the people of Israel which signifies the special relationship God has with ancient Israel. The people of Israel, known as the Chosen People, entered into a special relationship with God. God chose them above all people and in order to keep the covenant there were specific obligations placed on the people.

The word 'covenant' comes from the Hebrew word *brit* and the idea of covenant was in widespread use in the ancient world long before Israel used it to describe their relationship with God. Historically, covenants regulated

all sorts of behaviour in the ancient world. Covenant agreements clearly identified the rights and duties of the partners and were particularly used as a formal recognition of peace negotiations. A covenant could be between equal individuals or groups or between unequal partners where the more powerful partner assured protection of the weaker partner. Covenants were frequently accompanied by a litany of blessings which would accrue to those keeping the

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

Litany repeated prayer usually asking for blessing

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

ACTIVITY 1.1

Examine the texts provided and identify the two elements of the agreement, promise and demand. Copy the table provided and split the statement to show the promise and the demand of the agreement.

Biblical text and reference	Promise	Demand
Jeremiah 7:23 But this covenant I gave them, 'Obey my voice, and I will be your God, and you shall be my people; and walk only in the way that I command you, so that it may be well with you.'		
Jeremiah 11:4 which I commanded your ancestors when I brought them out of the land of Egypt, from the iron staves, saying, Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God.		
Jeremiah 24:7 I will give them a heart to know that I am the Lord, and they shall be my people and I will be their God, for they shall return to me with their whole heart.		
Ezekiel 11:20 so that they may follow my statutes and keep my ordinances and obey them. Then they shall be my people, and I will be their God.		
Ezekiel 14:11 so that the house of Israel may no longer go astray from me, nor defile themselves any more with all their transgressions. Then they shall be my people, and I will be their God, says the Lord God.		
Hosea 2:23 and I will save him for myself in the land. And I will have pity on Lo-ruhamah, and I will say to Lo-ammi, 'You are my people'; and he shall say, 'You are my God.'		

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

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End of Strand Activities

Use the information in Table 3.4 to complete Table 3.5 accurately. Draw in what you learnt about each of the covenants in this section of sacred texts to assist you to complete the table below.

Promises	Conditions outlined by God	Signs of the Covenant
Never destroy the earth for us.	Do not kill, generally be a good person	Circumcision
Increase in number; land flowing with milk and honey; long, blessed life.	Walk in faith; be blameless.	Circumcision + Tablet of Ten Commandments
Land; Great Nation; loyalty from God.	Keep the Ten Commandments	Rainbow
Land; everlasting kingdom; was to rule forever.	Keep the Ten Commandments	Circumcision + Tablet of Ten Commandments

	Noah Covenant	Abrahamic Covenant	Mosaic Covenant	Davidic Covenant
Promises made ...				
Conditions outlined by God ...				
Signs of the Covenant ...				

Many prophets from the Old Testament expressed themselves using symbolic actions. The symbolic action was originated by God to express a message for the prophets to convey through a gesture, a posture, or a dramatised action. Read the biblical passages and complete Table 3.6, stating the symbolic action and message that were expressed by the prophets from the Old Testament.

Biblical Reference	Symbolic action	Message
Ezekiel 3:5 Jeremiah 5:19	Moses and Joshua remove their sandals.	The Lord wanted them to know they were standing on Holy ground.
Jeremiah 19		
Jeremiah 27–28		
Ezekiel 23–24		
1 Kings 11:29–31		
Isaiah 20		
Zachariah 6:9–15		

STRAND 3: SACRED TEXTS CHAPTER 3: CHRISTIAN SPIRITUAL WRITINGS AND WISDOM 49

Imagine you are Saul (Paul). Write a letter to the Christian Church in Damascus explaining how and why you have changed. Remember, they do not trust you, so you need to think carefully about how you are going to convince them that you genuinely have been converted.

Copy and complete Table 3.7, Inquiry Base Process, about the development of the early Church. From your findings create a presentation (PowerPoint/Poster) that will answer the central focus question: How did key events, people and groups shape the development of the early Church?

Forming Questions	This will form your introduction
What is the Early Church? What is the Acts of the Apostles? Who are some significant people from the Acts of the Apostles?	
Investigating Questions Which significant people and groups influenced the development of the early Church? What are some significant events that formed the development of the early Church?	This will form your body arguments
Reasoning Questions What does the evidence found suggest about the people, the groups and events that formed the early Church? How reliable were the sources used to investigate the topic?	This will form your body arguments
Judging Question In what way did people, groups, and events influence the life and practices of the early Church?	This will form your conclusion
Reflecting Questions What have I learnt about this topic? How has my knowledge increased?	This will form your conclusion

Cambridge University Press has decided to publish modern cartoon versions of the lives of Catherine of Siena, Claire of Assisi and Thomas Aquinas. The publisher requires the information that links the original story, including knowledge of the writings, to the modern masters of the cartoon.

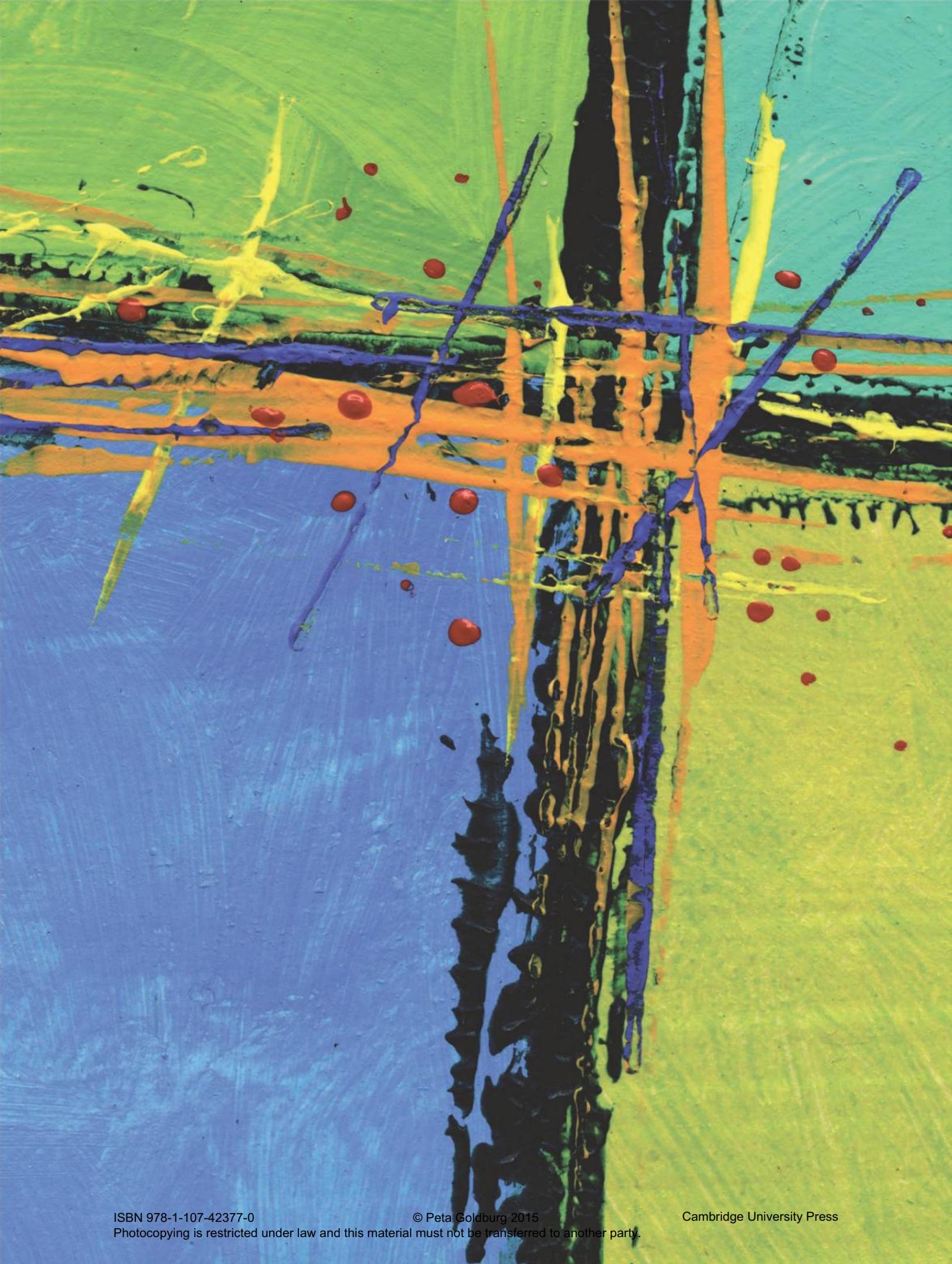
Select one of these characters and write a detailed preface, with particular focus on 'behind the book' information.

Copy the front cover for the first edition of the cartoon linked to your preface. What images and information will you include and what will you call it?

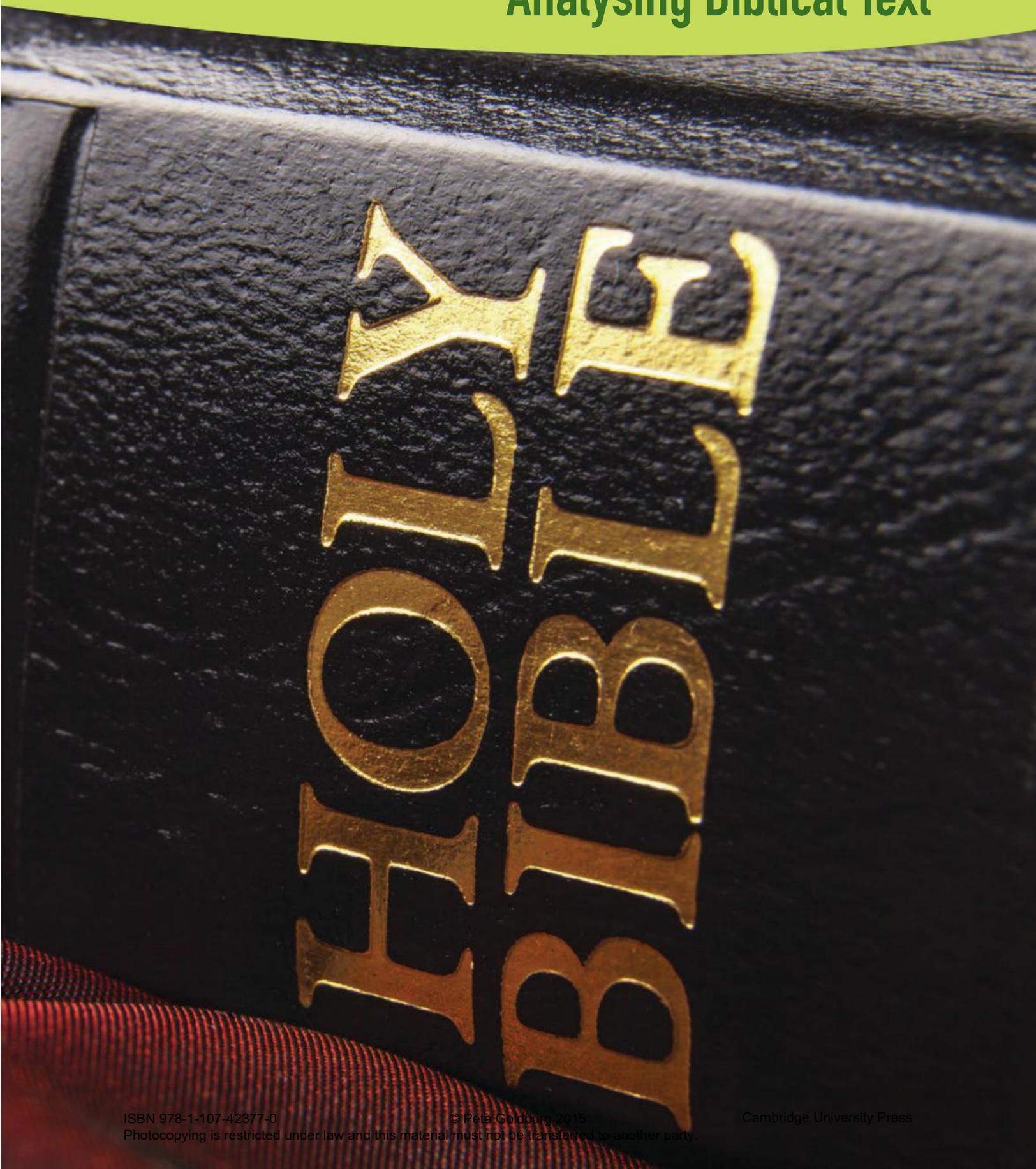
Choose one of the following key reformers from the early Church:

- Catherine of Siena
- Claire of Assisi
- Thomas Aquinas

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



Analysing Biblical Text

A close-up photograph of the spine of a dark, textured leather Bible. The words "HOLY BIBLE" are embossed in gold, raised lettering. The letters are arranged in two columns: "HOLY" on the left and "BIBLE" on the right. The lighting is dramatic, highlighting the texture of the leather and the metallic sheen of the gold. The top of the image is a solid green gradient.

HOLY
BIBLE

0.1 The World Behind the Text

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

The Three Worlds of the Text

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

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

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

World Behind the Text

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

Who?

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

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

Gentile

a person of non-Jewish faith or ancestry

Customs

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

- What religious or social customs need to be explored to aid understanding of the story?
- What social groups are represented in the story?
- Are women mentioned?
- What is said about women?
- Why are women not mentioned in the story?

World of the Text

The world of the text focuses on the characteristics of the text which assist the reader to find meaning. Biblical texts can be studied and analysed just like any other text, so one of the first things it is important to find out is the genre of the text: is the text a poem, a speech, a wise saying, a narrative, a list, a genealogy, a parable, or a letter? Identifying the genre of a text is important because once we know the genre, we read the text very differently. We know that when we read and understand poetry it

is very different from reading a science book or reading directions to make a cake.

If the text is a narrative we need to know who the protagonist or hero is and who the antagonist or villain might be. It is also helpful to look for clues in the text which might enable us to evaluate each character. Character analysis is an important element in the world of the text.

Characters

The following questions will assist you with character analysis.

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



▲ **Figure 0.1** View over Nablus from Mount Gerizim. Nablus, located in the West Bank (Palestinian territories), was the setting for some significant biblical stories.

ACTIVITY 0.1 | Character Analysis

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

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

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

Draw a picture of the character

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

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

Narrator

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

In any text, the narrator plays a very important role. Through language choices, the narrator can position readers to think and feel a certain way about characters and plot points. Consider the story of the Three Little Pigs. How different would the perspective be if the narrator was the wolf?

Plot

The plot of a story is the events which make up the story. How these events are linked to each and what order they

occur in the story are integral to how the plot is shaped.

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

STRUCTURE

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

SPEECH

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

ACTIVITY 0.2

Read the passages listed below, and then answer the following questions to better understand the role of the narrator.

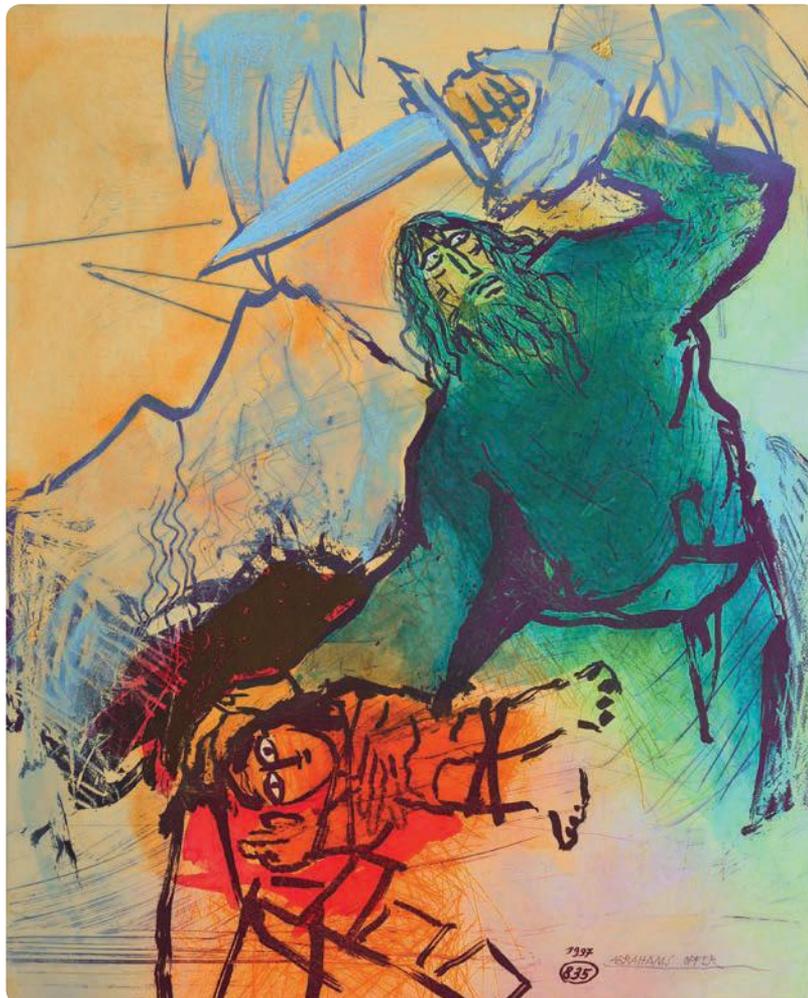
- Acts 22:1–21
- Acts 26:1–23

- 1 Who is the narrator of the text (e.g. Jesus, other named character, author, unknown)?
- 2 Based on the way the narrator tells the story, which character is written as good/most important and which character is written as bad/least important? Copy the table below and list some words the narrator uses to describe each character.

Table 0.1

Good/most important character	Bad/least important character
List some examples of language choices here:	List some examples of language choices here:

- 3 Who else could narrate this story? (Could it be any other character mentioned?)
- 4 Select one particular character as an alternative narrator. How would hearing the story from that character's perspective change the message/meaning?



▲ **Figure 0.2** God's testing of Abraham's faith by commanding him to sacrifice his son, Isaac, is a well-known story from the Bible.

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

Authors 'position' readers. In other words, the author attempts to shape the readers' point of view or perspective. Authors shape texts using a range of techniques which are designed to encourage readers to support the writer's ideas, attitudes and values and ultimately to engage sympathetically or unsympathetically with characters in the story. Authors use a variety of techniques to position readers; some of these techniques include:

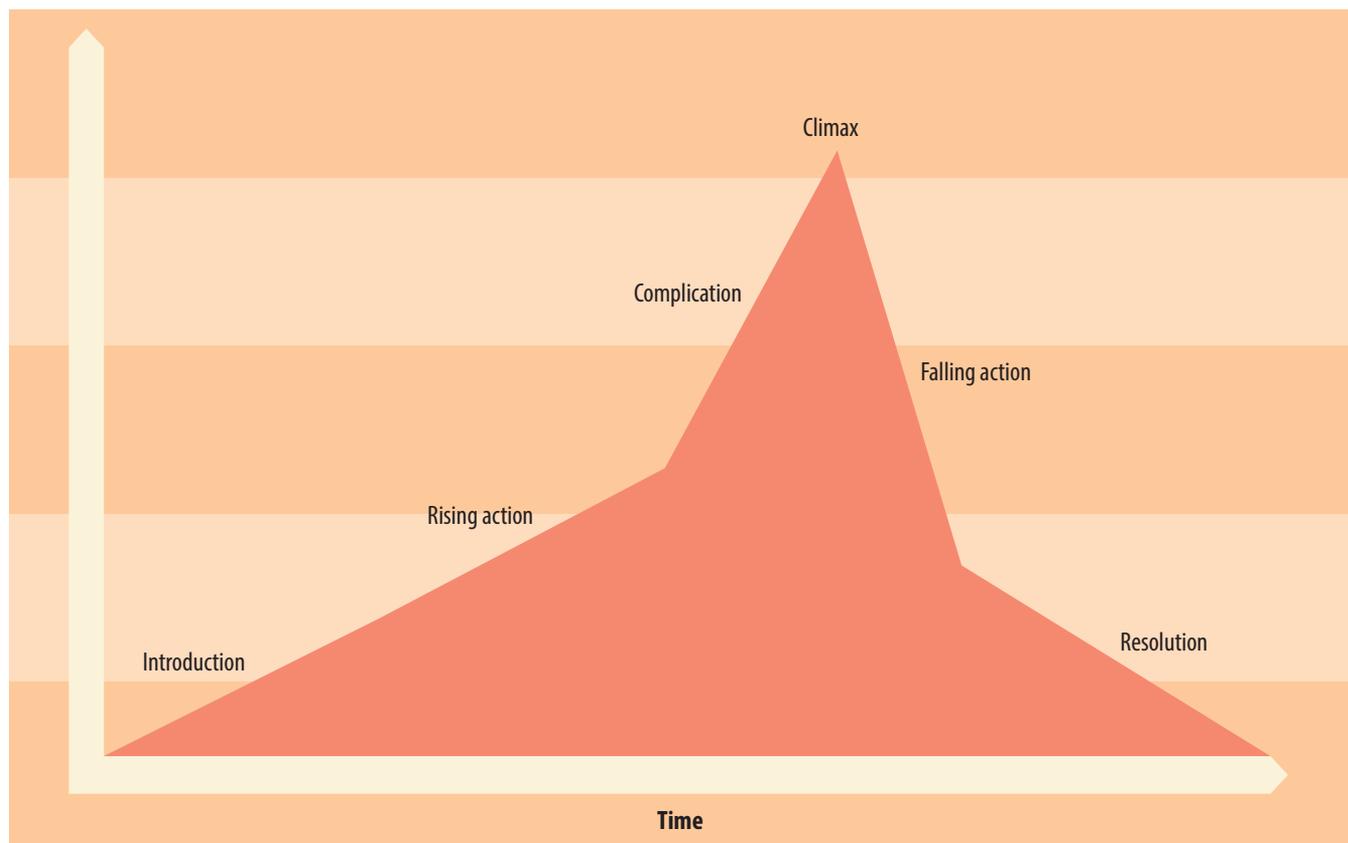
- dialogue – how characters speak and interact, which influences the reader
- figurative speech – this includes the type of imagery used by the author as well as the way scenes are described
- narrative structure – the narrative may be constructed in a variety of ways: it may be linear (that is, in

chronological order), it might be fragmented or have flashbacks, or it might even start in the middle of the action; it could also involve dreams or multiple points of view

- style – style is related to how language is used: what words are chosen, how the sentences are constructed to engage the reader in the action, setting and characters
 - symbolism – symbolism is often used in biblical texts and so the use of symbols can also position the reader's understanding because of an association of meaning.
- Readers are also positioned by their own background and circumstances and this element of reader positioning falls into the category of the world in front of the text.

Structure of a Narrative

Most narratives follow a similar structure. Figure 0.3 shows how a narrative progresses.



▲ Figure 0.3 Narrative structure

ACTIVITY 0.3

Using a scripture text you have been studying, copy and complete the table below.

Table 0.2

Narrative Feature	Example from Scripture
Introduction Setting the scene, introducing characters, background information.	
Rising action The situation is developed, more information is given.	
Complication Something happens to complicate the lives of the characters.	
Climax The biggest moment in the narrative. Matters come to a head.	
Falling action A solution is found. Matters begin to get resolved.	
Resolution Some sort of satisfactory end is reached. Readers have closure.	

Role of the Author

ACTIVITY 0.4

The Bible was not written by just one author, but rather several authors over thousands of years. Different books in the Bible use different styles and structures of language to create feelings, expectations and ideas of the reader.

- 1 What type of text is the scripture you are currently studying (e.g. narrative, parable, poem)?
- 2 What is the message/meaning of this particular scripture?
- 3 Why do you think the author chose to write using this type of text? How does this type of text help highlight the message/meaning of the scripture?
- 4 Rewrite the scripture passage in a different type of text. For example, if you have been studying a parable, consider rewriting it as a poem, or if you have been studying a psalm, consider rewriting it as a narrative.
- 5 Does your new version of the scripture have the same message/meaning or has it changed? Provide reasons for your response.

Context

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

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

World in Front of the Text

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

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

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

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

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

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



STRATA





1

SACRED Texts

CHAPTER 1

Old Testament

אנכי יי לא תרצח

לא יהיה לא תנאף

לא תשא לא תגנב

זכור את לא תענה

כבוד את לא תחמד

1.1 Covenant

A common theme appearing throughout the Old Testament or Hebrew Scriptures is that of **covenant**. In the Bible, a covenant is an agreement between God and the people of Israel which signifies the special relationship God has with ancient Israel. The people of Israel, known as the Chosen People, entered into a special relationship with God: God chose them above all people and in order to keep the covenant there were specific obligations placed on the people.

The word 'covenant' comes from the Hebrew word *brit* and the idea of covenant was in widespread use in the ancient world long before Israel used it to describe their relationship with God. Historically, covenants regulated

all sorts of behaviour in the ancient world. Covenant agreements clearly identified the rights and duties of the partners and were particularly used as a formal recognition of peace negotiations. A covenant could be between equal individuals or groups or between unequal partners where the more powerful partner assured protection of the weaker partner.

Covenants were frequently accompanied by a **litany** of blessings which would accrue to those keeping the

Covenant

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

Litany

repeated prayer usually asking for blessings

ACTIVITY 1.1

Examine the texts provided and identify the two elements of the agreement: promise and demand. Copy the table provided and split the statement to show the promise and the demand of the agreement.

Table 1.1

Biblical text and reference	Promise	Demand
Jeremiah 7:23 But this command I gave them, 'Obey my voice, and I will be your God, and you shall be my people; and walk only in the way that I command you, so that it may be well with you.'		
Jeremiah 11:4 which I commanded your ancestors when I brought them out of the land of Egypt, from the iron-smelter, saying, Listen to my voice, and do all that I command you. So shall you be my people, and I will be your God,		
Jeremiah 24:7 I will give them a heart to know that I am the Lord; and they shall be my people and I will be their God, for they shall return to me with their whole heart.		
Ezekiel 11:20 so that they may follow my statutes and keep my ordinances and obey them. Then they shall be my people, and I will be their God.		
Ezekiel 14:11 so that the house of Israel may no longer go astray from me, nor defile themselves any more with all their transgressions. Then they shall be my people, and I will be their God, says the Lord God		
Hosea 2:23 and I will sow him for myself in the land. And I will have pity on Lo-ruhamah, and I will say to Lo-ammi, 'You are my people'; and he shall say, 'You are my God.'		

covenant and a series of punishments that would be associated with those who violated the covenant. The agreement of the covenant was often sealed by eating a meal, or symbolised by the planting of a tree.

One of the earliest examples from history is a series of treaties relating to the Hittite empire (2000–1200 BCE). These early covenants are of interest to biblical scholars because they provide a pattern of how covenants were set out.

The people of Israel used the idea of covenant and adapted it for their own purposes, particularly to describe their relationship with God. Obviously, a covenant between God and the people of Israel was a covenant between unequal partners. It was also different from human covenants because God initiated the covenant.

The covenant between God and the people of Israel is a two-sided agreement which contains both a promise and a demand: 'I will be your God and you shall be my people'. The covenant with God gave the people a sense of

purpose and provided their lives with meaning.

Ancient covenants are generally set out using a particular format which includes the following:

- Introduction of the speaker – in a political treaty the king introduces himself by name.
- Historical background – the king reminds the other party of what he has done on their behalf.
- Requirements or obligations – the king then clearly states the obligations to which the other party must adhere.
- Document listing rewards and punishments – arrangements are made for the treaty to be written down and to be held in a safe place and to be read at specific times.
- List of witnesses – people are called as witnesses to seal the covenant.
- Blessings and curses – depending on whether the treaty is adhered to, blessings or curses are invoked.



✗ **Figure 1.1** The Ten Commandments are one form of covenant.

ACTIVITY 1.2

Examine these extracts from biblical covenant texts to identify which elements of covenant format are evident in the document. The first one has been completed as an example.

Table 1.2

Biblical text	Covenant format	Example from biblical text
Exodus 20 The Ten Commandments	Introduction of speaker	God speaks Ex 20:1 Then God spoke all these words...
Exodus 20:2 I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery;		
Deuteronomy 27:1–8 ¹ Then Moses and the elders of Israel charged all the people as follows: Keep the entire commandment that I am commanding you today. ² On the day that you cross over the Jordan into the land that the Lord your God is giving you, you shall set up large stones and cover them with plaster. ³ You shall write on them all the words of this law when you have crossed over, to enter the land that the Lord your God is giving you, a land flowing with milk and honey, as the Lord, the God of your ancestors, promised you. ⁴ So when you have crossed over the Jordan, you shall set up these stones, about which I am commanding you today, on Mount Ebal, and you shall cover them with plaster. ⁵ And you shall build an altar there to the Lord your God, an altar of stones on which you have not used an iron tool. ⁶ You must build the altar of the Lord your God of unhewn stones. Then offer up burnt-offerings on it to the Lord your God, ⁷ make sacrifices of well-being, and eat them there, rejoicing before the Lord your God. ⁸ You shall write on the stones all the words of this law very clearly.		
Joshua 24:25–28 ²⁵ So Joshua made a covenant with the people that day, and made statutes and ordinances for them at Shechem. ²⁶ Joshua wrote these words in the book of the law of God; and he took a large stone, and set it up there under the oak in the sanctuary of the Lord. ²⁷ Joshua said to all the people, 'See, this stone shall be a witness against us; for it has heard all the words of the Lord that he spoke to us; therefore it shall be a witness against you, if you deal falsely with your God.' ²⁸ So Joshua sent the people away to their inheritances.		

While there is no one single biblical text which contains all the elements of a **secular** covenant, there are nevertheless examples of biblical covenants which contain some of the above characteristics. There are many

examples of political or social covenants scattered throughout the Old Testament.

Secular
not spiritual or religious

ACTIVITY 1.3

Investigate the biblical references below by using the information provided in the web page to answer the questions in the table.

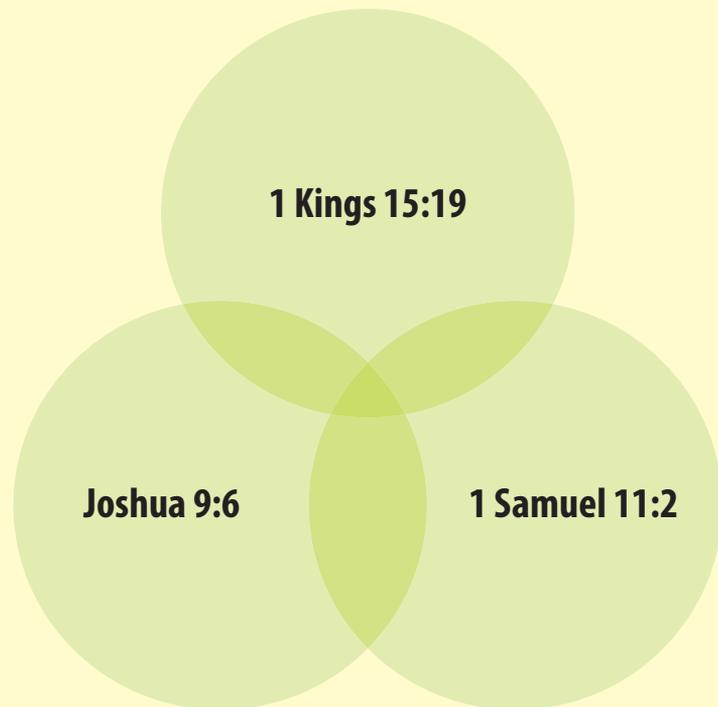
Table 1.3

Biblical reference and website	Who is the covenant made between? Where did it take place?	What is the covenant about?	Was the covenant made for social, cultural or political reasons? Justify your response with evidence.
Genesis 14:10–24 (see http://cambridge.edu/au/redirect/?id=9)			
Genesis 21:22–34 (see http://cambridge.edu/au/redirect/?id=10)			

ACTIVITY 1.4

Compare and contrast the following biblical texts by copying and completing the Venn diagram. Consider the five W questions (Who? What? Where? When? Why?).

<p>1 Kings 15:19 Let there be an alliance between me and you, like that between my father and your father: I am sending you a present of silver and gold; go, break your alliance with King Baasha of Israel, so that he may withdraw from me.</p>
<p>Joshua 9:6 They went to Joshua in the camp at Gilgal, and said to him and to the Israelites, 'We have come from a far country; so now make a treaty with us.'</p>
<p>1 Samuel 11:2 But Nahash the Ammonite said to them, 'On this condition I will make a treaty with you, namely that I gouge out everyone's right eye, and thus put disgrace upon all Israel.'</p>



▲ **Figure 1.2** Venn diagram

The Bible recounts several instances where God initiates a covenant with the people. In many instances, the covenant is initiated by God through an individual but the bond that is established is never solely with that individual.

Noah's Covenant

In the story of the Flood, Genesis chapter 9, we see an example of a covenant made with God and 'all flesh that is on the earth' (Gen 9:17). The Flood story also mentions a sign which indicates the covenant between God and the earth has a cosmic character.



▲ Figure 1.3 Artist's impression of Noah's Ark

ACTIVITY 1.5 | Genesis 9

- Suppose that Noah and his sons are not able to remember the conditions of the covenant between God and them. To assist them, create an image of a rainbow; on its various colours, write or draw symbols of the conditions of the covenant as a way of reminding them of the conditions of the covenant.
- Imagine you are one of Noah's daughters-in-law observing the conversation between God, Noah and his sons. To assist your own understanding before you report back to the other women, answer the following questions and then write a speech to inform the other women about the covenant. As a woman, remember that your witness and testimony are not considered as reliable as a male's; how will you make your account believable and credible?

Table 1.4

a Who initiated the conversation about the covenant?		Genesis 9:8
b What happened prior to this event?		Genesis 1–8 (brief summary)
c What does God require of Noah and his sons?		Genesis 9:4, 7
d What does God promise?		Genesis 9:11
e Why were there no others to witness this event?		Genesis 7:23
f In place of witnesses, what everlasting sign did God produce as a reminder of the covenant?		Genesis 9:13

Abrahamic Covenant (Genesis 12:1–9)

The second covenant made was with Abram (Abraham). The story is recorded in Genesis 12:1–9.

¹Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. ²I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. ³I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.'

⁴So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. ⁵Abram took his wife Sarai and his brother's son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, ⁶Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. ⁷Then the Lord appeared to Abram, and said, 'To your offspring I will give this land.' So he built there an altar to the Lord, who had appeared to him. ⁸From there he moved on to the hill country on the east of Bethel, and pitched his tent,

with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. ⁹And Abram journeyed on by stages towards the Negeb.

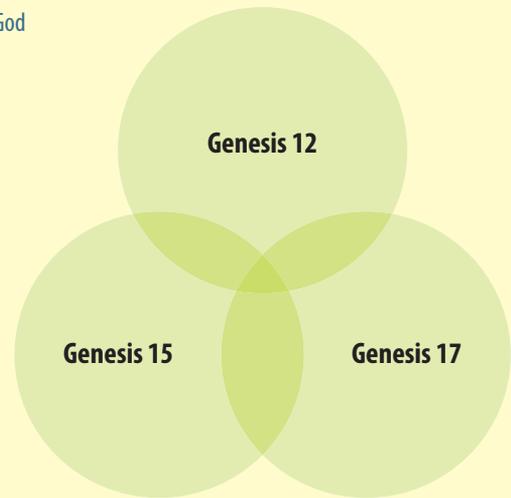
In Genesis 15, God promises Abram that his descendants will be as many as the stars in the sky. Later, in Genesis 17, Abram's name is changed to Abraham, which means 'the father of a host of nations'.

Mosaic Covenant (Exodus 19:1–6; 22–25): A Bilateral Covenant

There is one covenant which is at the heart of the people's relationship with God and that covenant is known as the Sinai Covenant or the Mosaic Covenant. At Sinai, God made a covenant with the people through the agency of Moses, promising that '... if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples' (Exodus 19:5). This covenant is a bilateral covenant because both parties in the relationship freely choose to do certain things in regard to the other. The paired statements 'I will be your God' and 'you will be my people' summarise the view of bilateral responsibilities.

ACTIVITY 1.6

- Complete the Venn diagram to compare and contrast the details of the covenant between God and Abraham in Genesis 12, 15 and 17.
Remember to look for:
 - Who speaks first?
 - What happens immediately prior to the conversation?
 - Who does it involve?
 - What has God already done for Abraham?
 - What is God requiring of Abraham?
 - What does Abram want from God?
 - What promises are made?
 - What are the conditions of the covenant? What obligations need to be fulfilled?
 - What does Abram do to fulfil his duty toward the covenant?
- To reinforce the covenant with Abraham, God revisits it and provides three additions in Genesis 17. Identify what they are and their significance in confirming the significance of the covenant in Table 1.5.



▲ Figure 1.4 Venn diagram

Table 1.5

Additions to the covenant	Source in Genesis	Meaning:
a Creates newness	Genesis 17:3–5, 15–16	
b Re-states His promise	Genesis 17:4–8	
c Requires a sign of faithfulness	Genesis 17:9–14	

- Imagine you are Abraham at the beginning then end of Genesis 17.
Copy and complete the KWL (Know, Want to Know, have Learnt) table below to clearly identify his understanding of the covenant at this point in time.

Table 1.6

K: What do I know about the covenant so far?	W: What do I still want to know?	L: At the end of Genesis 17, what have I learnt about the covenant?

The Sinai Covenant is considered the founding covenant with God and there are elements in the Sinai Covenant that resemble the pattern and format of earlier Hittite covenants. Through the Sinai Covenant, the Israelites became God’s people, and God became their national God. The laws which were part of the Mosaic covenant were not seen as a burden, but rather something which provided the people with directions for living as a covenant partner with God.

There is a second important element of the Mosaic Covenant which is spoken about in Exodus 31:16 ‘Therefore the Israelites shall keep the Sabbath, observing the Sabbath throughout their generations, as a perpetual

covenant’. This addition in Exodus 31 adds a ritual component to the original covenant agreement.

The Book of Exodus includes two different traditions for the conclusion of the Sinai covenant. One is a ritual meal where Moses, Aaron, his sons and 70 of the elders of Israel, representing the entire people of Israel, share a common meal and contemplate God (Exodus 24:1–2; 9–11). The second tradition is from Exodus 24:3–8 where Moses raises 12 sacred pillars for the 12 tribes and an altar of sacrifice; he then sprinkles the blood of sacrificed animals on the altar (which represents God) and on the people, symbolising that God and Israel share the same blood bond.

The Sinai Covenant agreement is a very important foundation of Israel's identity and faith and the memory of this agreement was maintained through diverse objects. The **Ark of the Covenant**, a small portable box, conveyed God's presence with the people; the two stone tablets that the ark contained conveyed the people's obligations before God. In Exodus 33:7–11, the tent of meeting was the place of encounter between God and Israel, mediated by Moses.

⁷Now Moses used to take the tent and pitch it outside the camp, far off from the camp; he called it the tent of meeting. And everyone who sought the Lord would go

out to the tent of meeting, which was outside the camp. ⁸Whenever Moses went out to the tent, all the people would rise and stand, each of them, at the entrance of their tents and watch Moses until he had gone into the tent. ⁹When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the Lord would speak with Moses.

¹⁰When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise and bow down, all of them, at the entrance of their tents. ¹¹Thus the Lord used to speak to Moses face to face, as one speaks to a friend. Then he would return to the camp; but his young assistant, Joshua son of Nun, would not leave the tent.

These symbols eventually evolved into the Temple, the central place of Israelite worship. The symbols also reminded the people of their responsibilities within the covenant of Sinai. Later, the prophets continually remind the people of the need to remain committed to the Sinai Covenant.

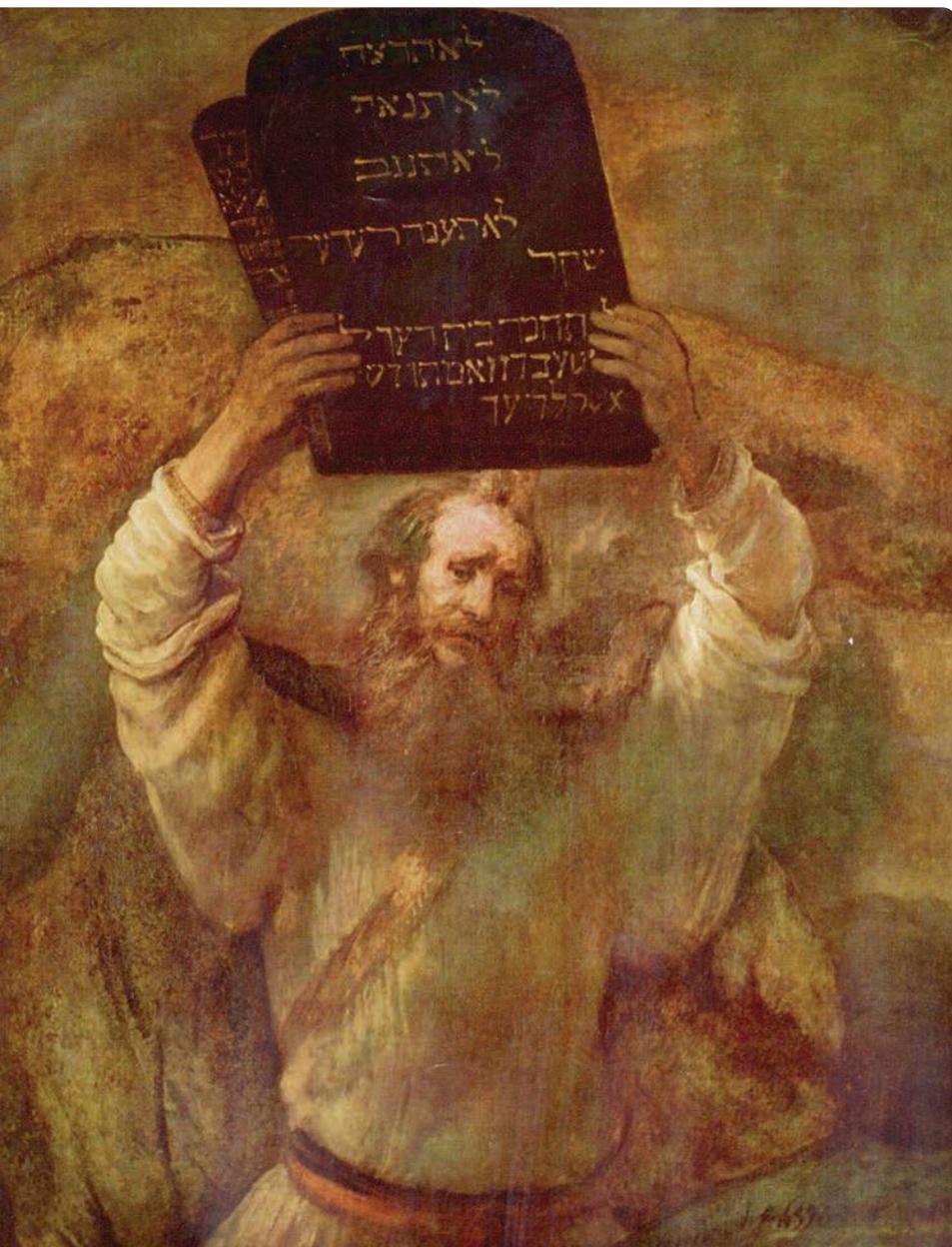
Davidic Covenant: A Unilateral Covenant

Another important type of covenant which appears in the Bible is a unilateral covenant. In a unilateral covenant, one party promises certain attitudes and behaviour toward another party without stipulating a specific response from the other. In 2 Samuel 7:8–17, God enters into a covenant with King David saying:

the Lord will make you a house (dynasty). ¹²When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom. ¹³He shall build a house for my name, and I will establish the throne of his kingdom for ever.

Ark of the Covenant

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



▲ **Figure 1.5** Rembrandt's *Moses with the Tablets of the Law* (1659)

¹⁴I will be a father to him, and he shall be a son to me. When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.

In this passage, God is promising to defend and preserve David, but God does not state any obligations for what David or his descendants need to do in return.

The Davidic covenant is very different from other covenants in that it is made with the house of David. 'Is not my house firm before God? He has made an eternal covenant with me' (2 Samuel 23:5). The covenant is a promise made to David that his descendants would always reign over the people (2 Samuel 7:12–14).

In Israelite history, the Davidic covenant sometimes led to over-confidence and a false sense of security for the people. At times, the people behaved as if God was the only one with obligations and they forgot that the Mosaic Covenant required them to worship God. Righteousness is a characteristic of the Mosaic Covenant because people have to be in 'right relationship' with each other and with God. According to the Sinai Covenant, the righteousness of God is about God protecting Israel and extending faithful love to the Chosen People. From the people's perspective, righteousness is summarised in the words of the *shema* (Deuteronomy 6:4–9):

⁴Hear, O Israel: The Lord is our God, the Lord alone.
⁵You shall love the Lord your God with all your heart, and with all your soul, and with all your might.
⁶Keep these words that I am commanding you today in your heart. ⁷Recite them to your children and talk about

them when you are at home and when you are away, when you lie down and when you rise. ⁸Bind them as a sign on your hand, fix them as an emblem on your forehead, ⁹and write them on the doorposts of your house and on your gates.

Secular Covenants

Covenant agreements are common within the secular world and they too are often linked to negotiations between nations. Covenants are common in everyday law and historically they were a solemn promise to engage in or refrain from a particular action. A covenant



▲ Figure 1.6 King David holds up an offering to God

was considered to be different from a contract because a covenant used a seal.

Today it is common for nations to use covenant agreements. The articles in Activity 1.7 are examples of contemporary covenants between nations.

Both the Sinai Covenant and the Davidic Covenant reveal profound biblical insights. The bilateral covenant

of Sinai illustrates that God's faithful love calls for a response from people. The unilateral covenant of God with David, on the other hand, expresses Israel's insight that God's love does not depend on a people's response. Even when Israel forgets God, God does not withdraw love; God never forsakes Israel because 'God's love endures for ever' (Psalm 139).

ACTIVITY 1.7

Read the articles below and then complete the following tasks.

Article A

A qualified victory for whale conservation

APRIL 1, 2014

This week's International Court of Justice ruling that Japan's Antarctic whaling program lacks scientific legitimacy and must be halted is, on the face of it, a big victory for conservationists and the Australian government (which brought the case to court in 2010). The ruling takes effect immediately, and cannot be appealed. Moreover, the Japanese government has pledged to abide by the court's verdict, although ICJ judgments are not necessarily binding. It's for that reason that the Sea Shepherd conservation group, which has harassed Japan's whaling fleet in the Southern Ocean to great effect in recent years, says it will not be standing down its protest fleet just yet. Given that there is nothing preventing Japan from re-designing its so-called scientific research program and resuming the hunt for whales in the Southern Ocean, their caution is probably warranted ...

Source: (see <http://cambridge.edu.au/redirect/?id=11>)

Article B

Japan Australia trade deal imminent

APRIL 6, 2014

It has been reported in a variety of Japanese newspapers that this Monday Australia and Japan will come to an in principle trade deal that will see a cut to tariffs on Australian beef, in return for the deletion of duty on Japanese cars.

Japanese Prime Minister Shinzo Abe and Australian Prime Minister Tony Abbot view this bilateral agreement as significant and will look to formally sign the documentation of this deal in July, during the Japanese Prime Minister's visit to Australia.

Unnamed sources have cited that the details of this bilateral agreement will see the tariffs on Australian beef reduced from 38.5 percent to below 30 percent, and the removal of the 5 percent duty on small and midsize Japanese cars.

Japan hopes this deal will stimulate similar talks with the United States of America as Pacific nations look to reach broader agreements.

It's viewed that an arrangement of this kind will greatly benefit Japanese and Australian consumers and strengthen the trade relationship between the two countries.

ACTIVITY 1.7 *continued*

- 1 Use the information presented in the preceding articles to complete Table 1.7.

Table 1.7

	Article A	Article B
Who are the two parties involved?		
How many of these parties agree to something or make a promise to do something?		
What is the agreement made? i.e. what does one or both of the parties have to do in order for the agreement to be fulfilled?		

- 2 Find out the meaning of the prefixes uni- and bi-.
Uni = **Bi** =
- 3 Based on the above, what do you think **unilateral** and **bilateral** agreements are? Write a definition for each.
- 4 Which type of agreement is discussed in Article A? Justify your response by alluding to, or quoting from, the text.
- 5 Which type of agreement is discussed in Article B? Justify your response by alluding to, or quoting from, the text.

ACTIVITY 1.8

Working in a group of five, each group member must select and read one of the scripture passages below. After filling in your section of the table, share your findings with your group members. When each group member has shared, you should have a completed table.

Table 1.8

Scripture	Summary of Covenant	Bilateral or Unilateral	Explanation
2 Samuel 7:8–29	God will make David's name great, raise up his offspring and establish his kingdom forever.	Unilateral covenant.	This is a unilateral covenant because God makes several promises to David, but does not demand anything in return.
Jeremiah 31:31–34			
Genesis 9:1–17			
Genesis 12:1–9			
Exodus 19:1–6; 22–25			
Deuteronomy 30:1–10			

ACTIVITY 1.9 Contemporary Covenants

Although 'covenant' is an ancient word, the meaning is still very relevant in our modern-day society. We regularly hear words like promise, treaty, agreement, relationship, contract and vow. These are all modern-day covenants.

Make a copy of the boxes below and write an example of each type of modern-day covenant and draw a matching symbol. The images in the middle of the page might give you some ideas!

Promise

Modern day example: _____

Symbol:



Treaty

Modern day example: _____

Symbol:

Agreement

Modern day example: _____

Symbol:



Relationship

Modern day example: _____

Symbol:

Contract

Modern day example: _____

Symbol:



Vow

Modern day example: _____

Symbol:

CHAPTER 2

New Testament



2.1 Acts of the Apostles

Written approximately 50 years after the death and resurrection of Jesus, Acts of the **Apostles**, or Acts as it is commonly known, includes some of the oldest Christian proclamations about Jesus and his identity and mission. The author is said to be the same author as that of Luke's Gospel and in many ways Acts is like volume two of the work begun in the Gospel of Luke. In Luke's Gospel, volume one, Jesus is presented as at the centre; in volume

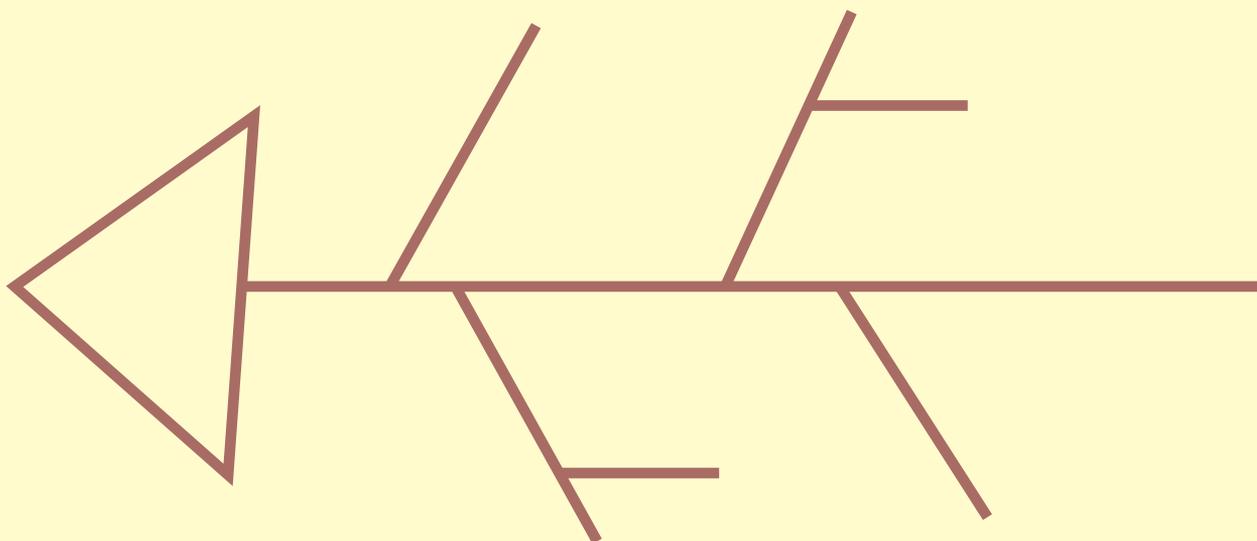
two, Acts, the followers and the Church continue the saving work of Jesus by bringing good news to the world. The author of Acts and the Gospel of Luke addresses both volumes to 'Theophilus' which would indicate a Greek-speaking, Gentile audience.

Apostles

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

ACTIVITY 2.1 | The Gospel of Luke and Acts of the Apostles

- Examine carefully the two accounts (Luke 1:1–4 and Acts 1:1–5) to Theophilus.
- Draw a fishbone diagram with the head titled 'Theophilus' with the top part being from Luke 1:1–4 and the bottom part being from Acts 1:1–5.
- Use headings and sub-headings to describe how the two accounts address the events concerning Jesus.
- After completing the fishbone explain what similarities and differences you found between the two accounts.



▲ Figure 2.1 Fishbone diagram

Luke 1:1–4 Dedication to Theophilus

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

Acts 1:1–5 The Promise of the Holy Spirit

¹In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³After his suffering he presented himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. ⁴While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. 'This,' he said, 'is what you have heard from me; ⁵for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.'

The Book of Acts is unique in the New Testament because it is neither a gospel nor an epistle (letter). It does, however, share some characteristics with both types of writing. It is a narrative which tells the story of the struggles of the early Church.

Dated in approximately 90 CE, Acts is seen as one of the first documentations of Christian history. While the Book of Acts contains some historical facts, it is not an objective chronicle of the history of the early Church: some of the events in Acts differ from accounts of the same events in the writings of Paul. The Book of Acts is religious history, and while it has a factual basis, the author has selected and shaped the material for his own purposes and for the distinct message he wishes to convey. By comparing some of Luke’s material with some passages from the letters of Paul, you can see how Luke presents his interpretation of certain events.



▲ **Figure 2.2** Fragment of Acts 1:1–2a from 14th-century Greek manuscript

ACTIVITY 2.2

The three worlds of the text

Read the extracts from the *Women’s Bible Commentary*. Sort the information provided into three headings of: world behind the text; world of the text; and world in front of the text.

World behind the Text	World of the Text	World in front of the Text

The Acts of the Apostles, or Acts, stands alone within the New Testament as the sole narrative (rather than epistle, homily or apocalypse) written to address the period immediately following the resurrection of Christ. Like much of the New Testament, its authorship is unknown, although most scholars are convinced by its literary style, common themes, and similar prescripts that it shares common authorship with the Gospel according to Luke. As a result, for convenience, the author of Acts is referred to as ‘Luke’ but who Luke was remains a mystery.

The title ‘Acts of the Apostles’ was supplied in the second century, but it is also somewhat misleading. Its principal character, Saul or Paul of Tarsus, is not, strictly speaking, an apostle, that title being reserved by Luke principally to the eleven male delegates chosen by Jesus, as well as Matthias, who was chosen by lot to replace Judas (c.f. Acts 1).

... The canonical placement of Acts allows it to serve as a bridge between the Gospels that precede it and the non-narrative writings that follow it, many of which are attributed to the primary character in Acts, Paul of Tarsus.

... Acts begins with an echo of the prologue of the Gospel of Luke, which suggest that Acts is a continuation of the ‘orderly account’ that Luke promises Theophilus in Luke 1:3–4.

... The contents of Acts may be organised into roughly four movements: Acts 1–5; Acts 6–9; Acts 10:1–19:20; and Acts 19:21–28:31.

... I will be paying attention to how Acts is read by those on the underside of society, particularly by African American readers, for several of the Acts narratives have been central in the African American fight against legal and systemic racism.

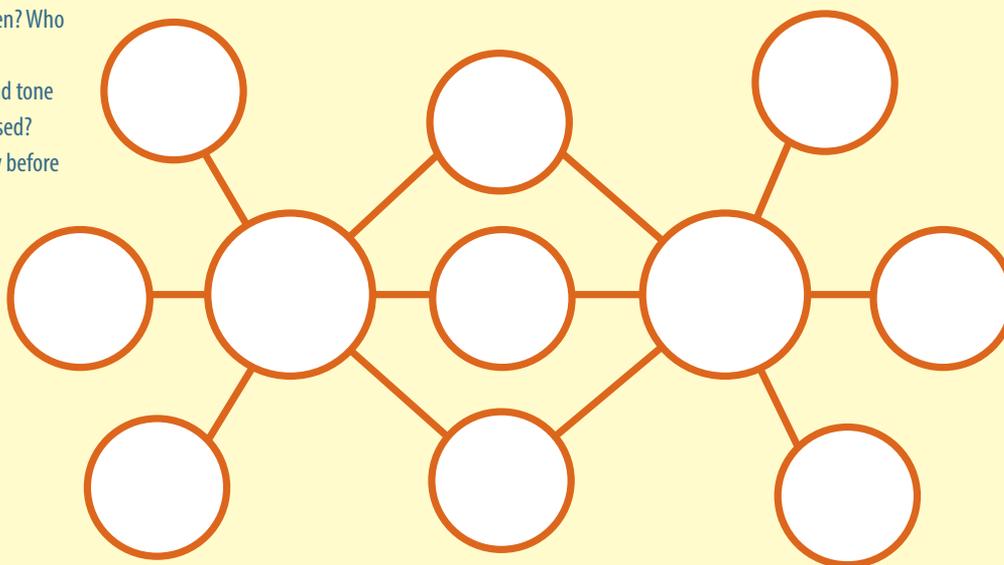
Source: Margaret Aymer, ‘Acts of the Apostles’, *Women’s Bible Commentary*, 2012, pp. 536–538.

ACTIVITY 2.3 Early Christian Communities

- 1 Compare the accounts of early Christian communities as recorded in Acts 4:32–35 and 1 Corinthians 11:17–22.
 - a How does Paul present the early Christian community?
 - b What conclusion could you draw after reading both accounts? Use quotes from the texts to support your claims.
- 2 Read through the passages and complete the ‘double-bubble’ chart below to compare and contrast the messages being delivered. Remember to respond to the following:
 - a Who is the author/narrator?
 - b Who is the intended audience?
 - c What group is identified? How are they described?
 - d What is the group doing? How do they represent early Christians?
 - e What happens in the passage?
 - f Where does it occur? When? Who is present or absent?
 - g What sort of language and tone is used? Is any imagery used?
 - h What comes immediately before and after the passages?
- 3 Imagine you are with Paul and the guests from 1 Corinthians 11:17–22. You have just read Luke’s account of the ‘Believers

Sharing their Possessions’ in the *Jerusalem Tribune* and it is your group’s turn to be featured in the same newspaper. Write a newspaper article that shows how the Corinth community have heard Paul’s message and responded to his advice. You will need to put a positive spin on the community and their behaviour, while remaining true to the text. What will you highlight and focus on? What will you choose to leave out?

- 4 Imagine you are a member of the community described in Acts 4:32–35. Your community has just been given significant donations to distribute ‘... to each as any had need’ (35). You have been given the task of creating a checklist to decide who is provided with donations. What will you include on your list and why?



▲ Figure 2.3 Double-bubble chart

Themes in Acts

Throughout the Book of Acts, three themes emerge:

- The Holy Spirit assists the continuing mission of Jesus.
- Christians witness to Jesus.
- The spread of Christianity throughout the world.

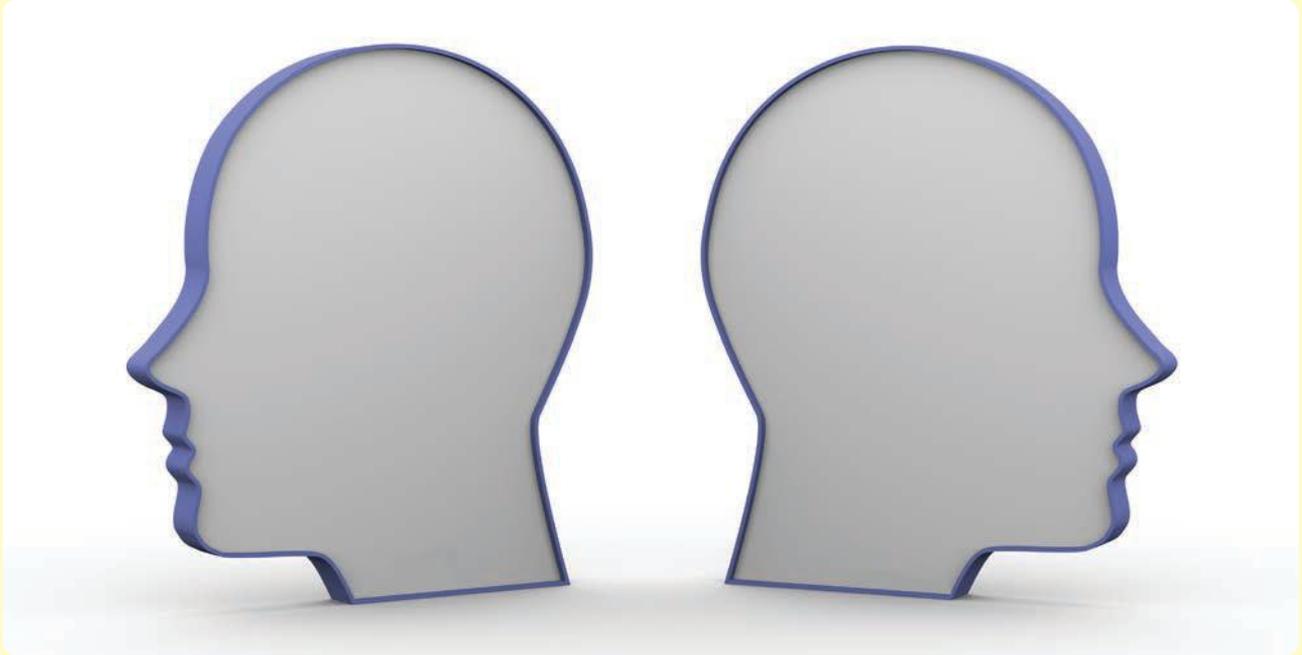
Luke establishes the themes very early in the book when he says ‘... you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth’ (Acts 1:8). This passage is key to the whole narrative because it highlights the spread of Christianity, from Jerusalem and beyond, under that guidance of the Holy Spirit.

Chapters 1 to 8 narrate the spread of Christianity from Jerusalem and Judea; chapters 8 to 12 focus on Samaria; and chapters 13 to 28 speak of the spread of the gospel to the ‘ends of the earth’ – to Rome. In Acts, Luke emphasises the fact that the Church continues the work of Jesus by drawing clear parallels with the life of Jesus and the early Christian community in Acts.

The Book of Acts focuses on two main characters, Paul and Peter, and on two key events, the conversion of Saul (Paul) in Acts chapter 9 and Peter’s baptism of Cornelius in Acts 10. The stories are also repeated in chapters 11, 22 and 26.

ACTIVITY 2.4 | Saul (Paul) and Peter

- 1 Read Acts 9. Make a copy of the illustration below. On the left hand side, include five nouns, four adjectives, three verbs and one adverb to describe Saul before his conversion; on the right hand side, use the same format to describe him following his conversion (as Paul).



▲ Figure 2.4

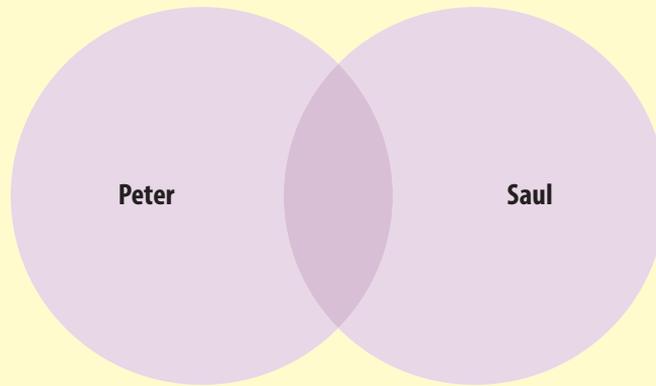
- 2 Using a map of first-century Israel, track Saul's journey in Acts 9.
- 3 Copy and complete the table below.

Table 2.1

a List all the characters that appear in Acts 9: who are they and what do they do?	
b What happens in this chapter? Beginning? Middle? End?	
c Where does the story take place? Over what period of time?	
d Who is narrating the story? What is he saying about the character and the story? To whom?	
e What happens immediately before this chapter? After it?	
f What genre is used?	
g Why is Peter's story included at the end of chapter 9? What message does it give the reader?	
h How is the Holy Spirit depicted in chapter 9?	

ACTIVITY 2.4 continued

- 4 Read Acts 10. Using the Venn diagram below, compare and contrast the difficulties faced by Peter in chapter 10 and Saul in chapter 9. What was the key factor in their success?



▲ **Figure 2.5** Venn diagram

- 5 a What is Saul's biggest lesson in chapter 9? How does he 'see' differently?
 b What does Peter 'see differently' in chapter 10?
 c Why is it significant that both of these very important characters face a new way of seeing and understanding? How are Saul and Peter the same? How are they different?
- 6 Copy the pictures of the glasses. Then, choosing either Saul or Peter, add to them by drawing, pasting or writing symbols or images to represent the lenses they used before and after their revelations. Consider their understanding of God, Jesus, the Holy Spirit, Jews and Gentiles, following rules and doing the right thing.



▲ **Figure 2.6**



▲ **Figure 2.7**

The Book of Acts includes some of the oldest Christian proclamation about Jesus, his identity and his mission.

Peter's speeches in Acts represent early interpretation of the risen Jesus as the promised Messiah.

ACTIVITY 2.5 | Peter's Message

Read Acts 2:14–40 and Acts 3:11–26.

Select one and imagine that you are Peter.

Discern from your chosen passage the following:

- 1 The central message Peter was communicating about Jesus.
- 2 The instruction/s Peter gives his listeners.

Copy the speech bubble and write a condensed version of Peter's address in your chosen passage in your own words. Ensure you capture both of the above in your shorter address.



◀ Figure 2.8

Role of Peter and Paul

The first part of the Book of Acts is dominated by stories related to Peter while in the second part of the book the focus is on Paul. The book begins with the story of Pentecost and the coming of the Holy Spirit when the disciples are commissioned to go out and proclaim the risen Jesus. When they go out, they meet opposition and are subsequently persecuted and imprisoned. Stephen, the first martyr, is stoned to death.

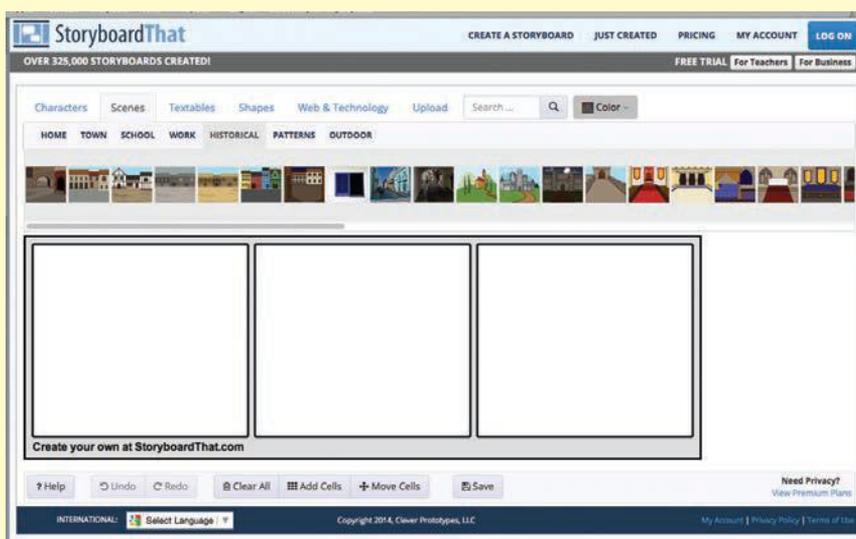
One of the leaders who opposed belief in Jesus was Paul of Tarsus, a Pharisee. Paul encountered the risen Jesus through an extraordinary experience recorded in Acts 8:1–3 and 9:1–19. After the experience, Saul, whose name was changed to Paul, began to preach about Jesus throughout the Gentile world.



▲ **Figure 2.9** Artist's depiction of the Pentecost, in which the Holy Spirit descends upon the followers of Jesus.

ACTIVITY 2.6

- 1 Form a group of five. Each person selects a reference and reads the passage.
 - Acts 21–13
 - Acts 2:42–47
 - Acts 2:14–41
 - Acts 3:11–26
 - Acts 6:8–15; 7:54–60; 8:1
- 2 Access the 'Storyboard That' website, at <http://cambridge.edu.au/redirect/?id=13>.
- 3 Prepare a series of storyboards which retell the events of each of the five extracts from Acts above. Each member of the group focuses on their selected text. Once completed link all five storyboard texts together to form one story.



▲ **Figure 2.10** Storyboard That website

ACTIVITY 2.7 | Saul becomes Paul

- 1 Read the two accounts relating to the conversion of Saul.

Acts 8:1–3

¹And Saul approved of their killing him. That day a severe persecution began against the church in Jerusalem, and all except the apostles were scattered throughout the countryside of Judea and Samaria. ²Devout men buried Stephen and made loud lamentation over him. ³But Saul was ravaging the church by entering house after house; dragging off both men and women, he committed them to prison.

Acts 9: 1–19

¹Meanwhile Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest ²and asked him for letters to the synagogues at Damascus, so that if he found any who belonged to the Way, men or women, he might bring them bound to Jerusalem. ³Now as he was going along and approaching Damascus, suddenly a light from heaven flashed around him. ⁴He fell to the ground and heard a voice saying to him, 'Saul, Saul, why do you persecute me?' ⁵He asked, 'Who are you, Lord?' The reply came, 'I am Jesus, whom you are persecuting. ⁶But get up and enter the city, and you will be told what you are to do.' ⁷The men who were travelling with him stood speechless because they heard the voice but saw no one. ⁸Saul got up from the ground, and though his eyes were open, he could see nothing; so they led him by the hand and brought him into Damascus. ⁹For three days he was without sight, and neither ate nor drank.

¹⁰Now there was a disciple in Damascus named Ananias. The Lord said to him in a vision, 'Ananias.' He answered, 'Here I am, Lord.' ¹¹The Lord said to

him, 'Get up and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul. At this moment he is praying, ¹²and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.' ¹³But Ananias answered, 'Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem; ¹⁴and here he has authority from the chief priests to bind all who invoke your name.' ¹⁵But the Lord said to him, 'Go, for he is an instrument whom I have chosen to bring my name before Gentiles and kings and before the people of Israel; ¹⁶I myself will show him how much he must suffer for the sake of my name.' ¹⁷So Ananias went and entered the house. He laid his hands on Saul and said, 'Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.' ¹⁸And immediately something like scales fell from his eyes, and his sight was restored. Then he got up and was baptized, ¹⁹and after taking some food, he regained his strength.

For several days he was with the disciples in Damascus . . .

- 2 Write a definition for the term *conversion*.
- 3 Think about a time when you might have hated something, but then you experienced something that changed your mind (i.e. you were *converted*).
- 4 Copy the table below and complete it by recording your original opinion, the experience/factors that led to your change of mind, and your opinion subsequent to this experience. There is an example for you in the first row.

Table 2.2

Original state/opinion	Experience	New state/opinion
No meal is complete without meat.	News program outlines some of the poor conditions that animals endure prior to becoming consumable meat.	Vegetarian. The new opinion here is that eating meat is inappropriate given the inhumane processes associated with its production.

- 5 Now, think about how the examples above are similar to that experienced by Saul on the road to Damascus. Record a third row based on Saul's conversion to Paul.

Original state/opinion	Experience	New state/opinion

continued ►

ACTIVITY 2.7 continued

6 Read the following extracts recorded and write a summary of what occurs in each one.

Table 2.3

Acts 8:1–3 and Acts 9:1–19	Acts 22:1–22	Acts 26:1–23

7 Based on your summaries, compare and contrast the accounts given by Paul himself with the account recorded in Acts 8:1–3 and 9:1–19. Organise your information in the same way as the Table 2.4.

Table 2.4

Similarities: What elements are the same in all three pieces of text (Acts 8:1–3 and 9:1–19, Acts 22:1–22, Acts 26:1–23)	Differences: What is different in Acts 8:1–3 and 9:1–19 to Paul’s own accounts of his experience?
	Acts 8: 1–3 and 9: 1–19...
	Paul’s account in Acts 22: 1–22...
	Paul’s account in Acts 26: 1–23...

The Acts of the Apostles concludes on a triumphant note: ‘[Paul] lived there for two whole years at his own expense and welcomed all who came to him, proclaiming the kingdom of God and teaching about the Lord Jesus Christ with all boldness and without hindrance’ (Acts 28:30–31). Thus the author of Acts concludes the text by bringing his narrative a full circle: the disciples, who were filled with the Holy Spirit in the opening section of Acts, achieved their mission by fearlessly proclaiming the message of Jesus ‘to the ends of the earth’.

Council of Jerusalem

During this period many non-Jews, Gentiles, converted to the Christian faith. The early followers of Jesus were Jews who followed specific rituals and rules related to food and dress. When non-Jews began to join the group there was a debate as to whether they needed to follow all the rules relating to the Jewish Torah. Eventually, the Council of Jerusalem was called (c. 50CE).

Read the following account of how the differences were discussed and eventually a solution reached.

¹Then certain individuals came down from Judea and were teaching the brothers, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’ ²And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to discuss this question with the apostles and the elders. ³So they were sent on their way by the church, and as they passed through both Phoenicia and Samaria, they reported the conversion of the Gentiles, and brought great joy to all the believers. ⁴When they came to Jerusalem, they were welcomed by the church and the apostles and the elders, and they reported all that God had done with them. ⁵But some believers who belonged to the sect of the Pharisees stood up and said, ‘It is necessary for them to be circumcised and ordered to keep the law of Moses.’

⁶The apostles and the elders met together to consider this matter. ⁷After there had been much debate, Peter stood up and said to them, ‘My brothers, you know that in the early days God made a choice among you, that I should be the one through whom the Gentiles would hear the message of the good news and become believers. ⁸And God, who knows the human heart, testified to them by giving them the Holy Spirit, just as he did to us; ⁹and in cleansing their hearts by faith he has made no distinction between them and us. ¹⁰Now therefore why are you putting God to the test by placing on the neck of the disciples a yoke that neither our ancestors nor we have been able to bear? ¹¹On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.’

² The whole assembly kept silence, and listened to Barnabas and Paul as they told of all the signs and wonders that God had done through them among the Gentiles. ¹³After they finished speaking, James replied, ‘My brothers, listen to me. ¹⁴Simeon has related how God first looked favourably on the Gentiles, to take from among them a people for his name. ¹⁵This agrees with the words of the prophets, as it is written,

¹⁶‘After this I will return,
and I will rebuild the dwelling of David, which has
fallen;

from its ruins I will rebuild it,
and I will set it up,

¹⁷ so that all other peoples may seek the Lord –
even all the Gentiles over whom my name has been
called.

Thus says the Lord, who has been making these things

¹⁸‘known from long ago.’

¹⁹Therefore I have reached the decision that we should not trouble those Gentiles who are turning to God, ²⁰but we should write to them to abstain only from things polluted by idols and from fornication and from whatever has been strangled and from blood. ²¹For in every city, for generations past, Moses has had those who proclaim him, for he has been read aloud every sabbath in the synagogues.

The Council’s Letter to Gentile Believers

²²Then the apostles and the elders, with the consent of the whole church, decided to choose men from among their members and to send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and Silas, leaders among the brothers, ²³with the following letter: ‘The brothers, both the apostles and the elders, to the believers of Gentile origin in Antioch and Syria and Cilicia, greetings. ²⁴Since we have heard that certain persons who have gone out from us, though with no instructions from us, have said things to disturb you and have unsettled your minds, ²⁵we have decided unanimously to choose representatives and send them to you, along with our beloved Barnabas and Paul, ²⁶who have risked their lives for the sake of our Lord Jesus Christ. ²⁷We have therefore sent Judas and Silas, who themselves will tell you the same things by word of mouth. ²⁸For it has seemed good to the Holy Spirit and to us to impose on you no further burden than these essentials: ²⁹that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from fornication. If you keep yourselves from these, you will do well. Farewell!’

³⁰So they were sent off and went down to Antioch. When they gathered the congregation together, they delivered the letter. ³¹When its members read it, they rejoiced at the exhortation. ³²Judas and Silas, who were themselves prophets, said much to encourage and strengthen the believers. ³³After they had been there for some time, they were sent off in peace by the believers to those who had sent them. ³⁵But Paul and Barnabas remained in Antioch, and there, with many others, they taught and proclaimed the word of the Lord.

ACTIVITY 2.8 | The Council of Jerusalem

- ① In the account there were two different discussions about being 'saved'. What were they? Why were they different?
- ② In the Council's letter to the Gentiles, the apostles and the elders came to a compromise position with the Gentiles. What did the Gentiles need to follow? What would they have to do if there was no compromise?
- ③ Reflect on your own life and times when you have had to make a compromise. Choose one example from your life and draw/write how you came to a compromise position. Make a copy of the boxes below and in Box 1 draw/write what the other person/s wanted. In Box 2 draw/write what you wanted. In Box 3 draw/write something to show how you came to a compromise position.

Box 1

**Box 2
Compromise**

Box 3

- ④ Explain how easy or difficult the compromise was for you.
- ⑤ Make a list of consequences if you did not come to a compromise.
- ⑥ Identify times when we should not compromise our position.



▲ **Figure 2.11** View to Jerusalem old city, Israel

CHAPTER 3

Christian Spiritual Writings and Wisdom



ST.
BENE
DICT

3.1 Spiritual Writings

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

In this section, we will explore some of the writings of three key reformers from the early Church: Catherine of Siena, Clare of Assisi and Thomas Aquinas.

Catherine of Siena

Catherine of Siena was born Caterina di Giacomo di Benincasa in Siena, Italy in 1347. She was the 24th of 25 children! She belonged to a lower middle class family where her father was a wool dyer and her mother a

daughter of a poet. When she was about 12 years of age, her mother thought it was time to prepare her for marriage and so encouraged her to dress in bright clothes which were fashionable at the time. Much to her mother's dismay Catherine said she would never marry and at the age of 16, against the wishes of her parents, she became a member of the Mantellate, an order of laywomen who wore the Dominican habit but who lived at home, serving the poor under the guidance of a sister superior. The Mantellate were different from orders of nuns at the time because they were not confined to convents as other nuns were. Catherine learned to read, which was unusual for women of her time. She was also recognised as an uncommonly holy person. She spent many hours fasting and often suffered physical pain from going without food, but in spite of her self-imposed austere living conditions, she was very happy.



▲ **Figure 3.1** Saint Catherine of Siena

Eventually, small groups of women and men gathered around her seeking her spiritual advice and guidance. At this time, the papal residence moved from Rome to Avignon in France. In an attempt to stop the civil war in Italy, she wrote to the Church hierarchy regarding the state of affairs of the Church. She persuaded the cities of Pisa and Lucca not to go to war with the Papal States and in 1376 she was asked to mediate a conflict between Florence and the Pope.

Catherine was made a saint in 1461 and she is most remembered for her extensive writings, which eventually led to her being declared a **Doctor of the Church** in 1970, one of only three women to be given this title in the Catholic Church.

Catherine's spiritual writings are considered among the Italian classics. Her works fall into three main categories:

- *The Dialogue*, which is really a long essay about the Providence of God
- letters – over 400 are in existence
- prayers.

The Dialogue has mystical overtones and for a contemporary reader may appear to be written from a very personal perspective. In this extract, Catherine speaks of how it is important to know yourself and in knowing yourself you are better able to understand God.

Extract from *The Dialogue*

The soul, who is lifted by a very great and yearning desire for the honour of God and the salvation of souls, begins by exercising herself, for a certain space of time, in the ordinary virtues, remaining in the cell of self-knowledge, in order to know better the goodness of God towards her. This she does because knowledge must precede love, and only when she has attained love, can she strive to follow and to clothe herself with the truth. But, in no way, does the creature receive such a taste of the truth, or so brilliant a light therefrom, as by means of humble and continuous prayer, founded on knowledge of herself and of God; because prayer, exercising her in the above way, unites with God the soul that follows the footprints of Christ Crucified, and thus, by desire and affection, and union of love, makes her another Himself.

Catherine's prayers reflect her personality and the time in which she lived. Below is her prayer to the Holy Spirit.

Prayer to the Holy Spirit

Holy Spirit, come into my heart; draw it to Thee by Thy power, O my God, and grant me charity with filial fear.

Preserve me, O ineffable Love, from every evil thought;

warm me, inflame me with Thy dear love, and every pain will seem light to me.

My Father, my sweet Lord, help me in all my actions. Jesus, love, Jesus, love. Amen.

Catherine wrote over 400 letters. Some letters were to popes and kings admonishing them for their behaviour and providing advice for the future. Other letters were to her family and friends. All of her letters address the importance of God in her life and particularly the person of Jesus. Notice the interesting opening salutation and sign off she uses in her letters.

Doctor of the Church

an early Christian theologian who is acknowledged for their special contributions to the Western Church

In the Name of Jesus Christ crucified and of sweet Mary:

Dearest daughter in Christ sweet Jesus: I Catherine, servant and slave of the servants of Jesus Christ, write to thee in His precious Blood, with desire to see thee a real bride of Christ crucified, running away from everything which might hinder thee from possessing this sweet and glorious Bridegroom. But thou couldst not do this if thou wert not among those wise virgins consecrated to Christ who had lamps with oil in them, and light was within. See, then, if thou wishest to be a bride of Christ, thou must have lamp, and oil, and light. Dost thou know what this means, daughter mine? By the lamp is meant our heart, because a heart ought to be made like a lamp ...

... Now in this way, our heart will really be a lamp. But reflect, daughter mine, that this would not be enough were there no oil within. By oil is meant that sweet little virtue, profound humility: for it is fitting that the bride of Christ be humble and gentle and patient; and she will be as humble as she is patient, and as patient as she is humble. But we cannot attain this virtue of humility except by true knowledge of ourselves, knowing our misery and frailty, and that we by ourselves can do no good deed, nor escape any conflict or pain; for if we have a bodily infirmity, or a

pain or conflict in our minds, we cannot escape it or remove it – for if we could we should escape from it swiftly ...

Now, then, we must have light – otherwise it would not be enough. This light has to be the light of most holy faith. But the saints say that faith without works is dead, so our faith might be neither living nor holy, but dead. Therefore we need to exert ourselves virtuously all the time, and leave our childishness and vanities, and not behave any longer like worldly girls, but like faithful brides consecrated to Christ crucified; in this way we shall have a lamp, and oil, and light.

... I say no more to thee. Remain in the holy and sweet grace of God. Sweet Jesus, Jesus Love.

The second letter announces peace after a period of war:

In the Name of Jesus Christ crucified and of sweet Mary:

Dearest daughter in Christ sweet Jesus: I Catherine, servant and slave of the servants of Jesus Christ, write to thee in His precious Blood: with desire to see thee and the others brides and faithful servants of Christ crucified, that you may constantly renew your waiting

for the honour of God, the salvation of souls, and the reform of Holy Church.

Now is the time for you to shut yourselves within self-knowledge, with continual vigil and prayer that the sun may soon rise; for the aurora has begun to dawn. ... Thanks, thanks be to our sweet Saviour, who despises not humble prayer, nor the tears and burning desires of His servants! Since, then, He despises them not, nay, but accepts them, I summon you to pray and to have prayer offered to the Divine Goodness that He send us peace swiftly; that God may be glorified and so great an evil ended, and that we may find ourselves united, to tell the wonderful things of God.

Up! And sleep no more! Awaken, all of you, from the sleep of negligence! Have special prayers offered at such and such monasteries, and tell our Prioress to have all those daughters of hers offer special prayers for peace, that God may show mercy on us, and that I may not return without it. And for me, her poor daughter, that God will give me grace ever to love and to proclaim the truth, and that for that truth I may die. I say no more. Remain in the holy and sweet grace of God. Sweet Jesus, Jesus Love.

ACTIVITY 3.1 | Catherine of Siena

Behind the text

It is important to have an understanding of the context from where the text originated. We know that Catherine was born in Siena in 1347; however, her birth was not the only significant occurrence in Italy that year as it was the same year the Plague of the Black Death arrived. The years following Catherine's birth were difficult for the inhabitants of Italy and all of Europe.

Follow the link listed next to each of the topics below to assist your research to answer the following questions:

- general Middle Ages site: <http://cambridge.edu.au/redirect/?id=14>
- Black Death: <http://cambridge.edu.au/redirect/?id=15>
- medieval life: <http://cambridge.edu.au/redirect/?id=16>
- Catherine of Siena: <http://cambridge.edu.au/redirect/?id=17>.

- 1 What happened in Italy in 1347? What were the consequences of this?
- 2 To whom did it happen? Identify particular groups of people both directly and indirectly affected.
- 3 Where did the Black Death come from? When did it begin and end?
- 4 Identify the lands affected by this event. Where did the Black Death reach?
- 5 Why did it happen? Why did the people think it happened? What were people's understanding of such a disaster and what groups were blamed? Why?

Catherine was also born into a Church that was divided (the **Papal Schism**) and the authority of the Pope brought into question. For most of the 14th century, the Pope resided in Avignon, in France and not in Rome, which had a significant impact on the wider Church and the unity of the people.

Using the answers from the questions above, write an informed conclusion to the hypothesis:

The historical context of Catherine's life had significant influence on her understanding of the world and her relationship with Jesus.

Papal Schism

a split which occurred in the Catholic Church between 1378 and 1418. It refers to a time when several men claimed to be the true pope.

ACTIVITY 3.1 continued

Of the text

The examples of Catherine’s writings represent different genres: essay, prayer and letter. Using Catherine’s examples and your knowledge of genre, copy Table 3.1 and fill it in.

Table 3.1

	Essay	Prayer	Letter 1	Letter 2
Intended audience				
Purpose of text				
Role of author				
Style of writing (include structure, language etc.)				
Context of writing (time, location, significant event/s etc.)				

Catherine uses metaphors in her writing. Consider the metaphors and explanations from the first letter, and copy and fill in the gaps in Table 3.2. Why do you think Catherine uses these in her writings to other young women?

Table 3.2

bride of Christ	
oil	
	Christ Jesus
lamp	
	Most holy faith

In front of the text

Consider Catherine’s Prayer to the Holy Spirit. Answer the following questions:

- 1 What is meant by: grant me charity with filial fear?
- 2 What is ineffable Love and why might ‘Love’ have an upper case ‘L’?
- 3 What is the significance of the image of the flame? How does Catherine use it in a positive and negative way?
- 4 What is Catherine essentially asking for?
- 5 Rewrite this prayer for a 21st century audience imagining you need to send it as a text message.
- 6 Catherine was a girl who did not live up to the expectations of her times and her family saw her actions as rebellious. However, Catherine was determined to follow a religious path. Create a poster of a young Catherine in the 21st century. What characteristics would she possess? What actions might she be motivated to carry out? What would be her virtues? What would her role be in the Church?



▲ Figure 3.2 Stained glass image of Saint Clare of Assisi, 1878

Clare of Assisi

Clare (also Claire) of Assisi was born in 1194 into a wealthy family. Her father, the Count of Sasso-Rosso, and his wife Ortolana were devout people and brought up their children to be good and prayerful. When Clare was 18 she listened to Francis of Assisi preach. Francis was a rich young man who gave away his wealth to live a life devoted to God. Francis made a statement to Clare which ultimately changed her life. He told her she was chosen by God. Wanting to imitate Francis and his life of poverty and prayer, she ran away from home to follow Francis and his way of life. Francis, after cutting Clare's hair and putting her in a rough brown dress and veil, took her to a Benedictine convent. Her parents desperately wanted her to return home, but she refused.

Later, Clare, along with her sister Agnes and some other women, moved to San Damiano where she lived a very austere life. The women became known as the 'Poor Ladies'. Initially, Francis directed the house but later in 1216 Clare became abbess of San Damiano. As abbess she led the community in all its affairs and defended her community from attempts by bishops to impose a Benedictine rule on the community, rather than the rule of Francis which was stricter. Clare was sometimes known as *alter Franciscus* because of her imitation of Francis's virtues.

After Francis died, she continued to promote her religious group of women and the community grew. The women lived a very simple life keeping silence most of the day, wearing no shoes, living in a very poor house and eating no meat.

Legend has it that when she was very ill and her convent was about to be invaded by a hostile army she had herself carried to the wall of the convent where the enemy could see her and then she knelt in front of the Blessed Sacrament and prayed: 'O Lord, protect these Sisters whom I cannot protect now'. Without warning the attackers fled and the convent and sisters were left unharmed.

Clare had a deep devotion to the Blessed Sacrament and religious iconography often depicts her praying in front of a monstrance. After her death in 1253, the religious order was renamed the Order of St Clare, commonly referred to as the Poor Clare Sisters.

She wrote many letters to other religious women in medieval Europe. Her letters display a distinct feminine spirituality as well as focusing on the virtue of poverty, the contemplation of Christ crucified, the practice of fasting and the humility of Christ.

Below is an extract from Clare's letter to Ermentrude of Bruges:

To Ermentrude, dearest sister, Clare of Assisi, humble handmaid of Jesus Christ, greetings and peace.

I know that you, O dearest sister, have fled the filth of the world, with the help of God's grace; for which I rejoice and give thanks with you and again rejoice that you tread the paths of virtue strenuously with your daughters. Be faithful, dearest, to him to whom you are promised until death, and you will be crowned by him with the laurel of life.

This labour of ours is brief, but the reward is eternal; let the noises of the fleeting world and its shadow not confound you; let the empty spectres of the deceiving world not drive you mad; ... willingly bear adverse evils and let provident goods not puff you up; for the one requires faith, the other demands it; what you promised God, faithfully render, and he will repay you.

O dearest, look on heaven that invites us, and bear the cross and follow Christ who preceded us; indeed, after various and many tribulations we shall enter through him into his glory. Love with your whole heart God and Jesus, his son, crucified for our sins, and never let his memory escape your mind; make yourself meditate continually on the mysteries of the cross and the anguish of the mother standing beneath the cross.

Pray and be always vigilant. And the work that you began well, finish and the ministry you assumed, fulfil in holy poverty and sincere humility. Do not fear, daughter, God is faithful in all his words and holy in all his works, he will pour out his blessing on you and your daughters; and he will be your helper and your best consoler; he is our redeemer and our eternal reward.

Let us pray God for each other, for in bearing each other's burden of charity we shall fulfil the law of Christ.

Amen.

This second extract is from a letter to Agnes of Prague:

Extract from *The Second Letter to the Blessed Agnes of Prague 1235–38*)

To the daughter of the King of kings, handmaid of the Lord of lords, most worthy spouse of Jesus Christ and therefore, very distinguished queen, the Lady Agnes, Clare, useless and unworthy handmaid of the Poor Ladies, sends her greetings and the prayer that Agnes may always live in the utmost poverty.

I thank the one who liberally bestows grace, from whom every best and perfect gift is believed to come, because he has adorned you with such a good reputation founded upon your virtues and has made you shine with the honours of so much perfection. He did this so that once you have been made a diligent imitator of the Father who is perfect, you may deserve to be made perfect, so that his eyes may not see anything imperfect in you. ...

... Indeed, if someone tells you something else or suggests anything to you that may hinder your perfection and that seems contrary to your divine vocation, even though you must respect him, still, do not follow his advice; instead, poor virgin, embrace the Poor Christ.

... Farewell, dearest sister and lady, for the sake of the Lord, your spouse; and constantly remember me, as well as my sisters – for we rejoice in the good things of the Lord that he is accomplishing in you through his grace – in your devout prayers to the Lord.

Also, as often as possible, please remind your sisters to pray for us.

In many of her letters Clare included a prayer she had composed. The following prayer was in a letter she wrote to Agnes of Prague:

May you reflect the glory of the Lord.

Place your heart in the divine substance through contemplation.

Transform your being into the image that we reflect, the Godhead Itself.

Then, you will feel what love is.

Then, you will feel the sweetness that is revealed to us through the Spirit, what no eye has seen and no ear has heard, the love that God has for His lovers.

– Clare of Assisi

ACTIVITY 3.2 | The Poor Clare Sisters

Today, the Poor Clare Sisters exist in many countries around the world, including Australian communities based in New South Wales and Victoria.

Your task is to work in pairs to write a Mission and Vision Statement for a Poor Clare community that is about to set up in your local area. You will need to know what is essential to the beliefs, philosophies and practices of the communities as well as identifying specific aspects of your own community that would attract the Poor Clare sisters to your local area. The Mission and Vision Statements will provide a justification for the establishment of a Poor Clare community in your area.

- A Mission Statement is typically one or two sentences that identifies who the organisation is, what its members do, for whom and why, in the present. It incorporates their underlying beliefs and values and identifies with whom they will be working, what they do and why.
- A Vision Statement sets out a vision for the future and identifies the longer term aims and objectives of the organisation. It is also usually only one or two sentences that identify the beliefs, values and principles that influence their hopes for the future.

Follow this link (<http://cambridge.edu.au/redirect/?id=18>) to begin your research into the Poor Clare communities in the 21st century:

- In groups of four, select one of Clare's letters from earlier in this chapter and divide the paragraphs among the group. Individually, answer the following questions:
 - a What is the main point being made in the paragraph? What is its purpose?
 - b What is the tone and mood?
 - c Identify any imagery, metaphors or adjectives used. What is the impact of this?
 - d How could this be rewritten for a modern audience?

When individuals have completed their work, regroup to formulate a modern reading of the letter.

- Has its meaning been affected by changing the language?
- Does it have the same tone as the original?
- Discuss with your group whether or not you believe such writings need to be modernised to have an impact on a modern audience.

Thomas Aquinas

Thomas Aquinas was born in 1225 into a noble family. His surname is derived from the town in which he was born, Aquino, in southern Italy. As a young child he exhibited great talent for rhetoric, logic and grammar.

Much to the surprise of his family, at the age of 19 he decided to join the Dominican friars. His family was not pleased with his decision and tried to stop him. The Dominicans decided to move him to Rome but while travelling to Rome his brothers captured him and returned him to his parents' castle where he was imprisoned for nearly two years.

Eventually, his mother decided that if he wanted to be a Dominican then she would help him escape. He left his parent's castle in Monte San Giovanni Campano and travelled to Naples and to Rome.

He studied at the University of Paris and later in Cologne. Thomas was a quiet young man and because he did not speak much many of his contemporaries thought he was slow. His teacher, however, had quite a different opinion of Thomas and is reported to have said, 'You call him the dumb ox, but in his teaching he will one day produce such a bellowing that it will be heard throughout the world'. After a long period of study, in 1257 he was awarded a Doctor of Theology and for the rest of life he devoted his time to prayer, study and writing his great work *Summa Theologica*, which is an attempt to present the findings of **scholasticism**. His writings are still considered central to Catholic theology and philosophy and his work influenced contemporary philosophy.

Scholasticism
a method of critical thought common in universities of the Middle Ages which explained and defended Christian dogma

Aquinas' *Summa Theologica* is a large work which sets out the key teachings of Catholic Christianity. It begins with an explanation of the existence of God and moves to an examination of morality and law. In the third section, there is an exploration of incarnation and the sacraments.

Thomas Aquinas died on 7 March 1274. He was canonised in 1323 and made a Doctor of the Church in 1567.



▲ **Figure 3.3** Statue of St Thomas Aquinas from the façade of the Church of Saint Dominico in Palermo, Italy

ACTIVITY 3.3 Thomas Aquinas

- 1 There are many wise sayings taken from the writings of Thomas Aquinas. Below are a few examples. Select five of the sayings and then explain them in your own words.

'By nature all men are equal in liberty, but not in other endowments.'

'Happiness is secured through virtue; it is a good attained by man's own will.'

'Beware of the person of one book.'

'To convert somebody go and take them by the hand and guide them.'

'Temperance is simply a disposition of the mind which binds the passion.'

'The highest manifestation of life consists in this: that a being governs its own actions. A thing which is always subject to the direction of another is somewhat of a dead thing.'

'Most men seem to live according to sense rather than reason.'

'Those who are more adapted to the active life can prepare themselves for contemplation in the practice of the active life, while those who are more adapted to the contemplative life can take upon themselves the works of the active life so as to become yet more apt for contemplation.'

'Friendship is the source of the greatest pleasures, and without friends even the most agreeable pursuits become tedious.'

'A man has free choice to the extent that he is rational.'

'Well-ordered self-love is right and natural.'

- 2 Read the following extract from *Summa Theologica*. The *Summa* is comprised of questions which are subdivided into smaller sections or articles. Each article has four parts:

- **Objections**
- **Counter statement** – sometimes beginning with 'on the contrary', this statement often references an authority such as the Bible or the philosopher Aristotle.
- **Conclusion drawn** – often beginning with 'I answer that...'
- **Replies to objections.**

This method of explanation comes from Averroes, an ancient philosopher, to whom Aquinas refers to as 'the Commentator'.

Article 3. Whether every being is good?

Objection 1:

It seems that not every being is good. For goodness is something superadded to being, as is clear from Article 1. But whatever is added to being limits it; as substance, quantity, quality, etc. Therefore goodness limits being. Therefore not every being is good.

Objection 2:

Further, no evil is good: 'Woe to you that call evil good and good evil' (Is. 5:20). But some things are called evil. Therefore not every being is good.

Objection 3:

Further, goodness implies desirability. Now primary matter does not imply desirability, but rather that which desires. Therefore primary matter does not contain the formality of goodness. Therefore not every being is good.

Objection 4:

Further, the Philosopher notes (Metaph. iii) that 'in mathematics goodness does not exist.' But mathematics are entities; otherwise there would be no science of mathematics. Therefore not every being is good.

Counter Statement

On the contrary, Every being that is not God is God's creature. Now every creature of God is good (1 Tim. 4:4): and God is the greatest good. Therefore every being is good.

Conclusion Drawn

I answer that, Every being, as being, is good. For all being, as being, has actuality and is in some way perfect; since every act implies some sort of perfection; and perfection implies desirability and goodness, as is clear from Article 1. Hence it follows that every being as such is good.

Reply to Objection 1: Substance, quantity, quality, and everything included in them, limit being by applying it to some essence or nature. Now in this sense, goodness does not add anything to being beyond the aspect of desirability and perfection, which is also proper to being, whatever kind of nature it may be. Hence goodness does not limit being.

Reply to Objection 2: No being can be spoken of as evil, formally as being, but only so far as it lacks being. Thus a man is said to be evil, because he lacks some virtue; and an eye is said to be evil, because it lacks the power to see well.

Reply to Objection 3: As primary matter has only potential being, so it is only potentially good. Although, according to the Platonists, primary matter may be said to be a non-being on account of the privation attaching to it, nevertheless, it does participate to a certain extent in goodness, viz. by its relation to, or aptitude for, goodness. Consequently, to be desirable is not its property, but to desire.

Reply to Objection 4: Mathematical entities do not subsist as realities; because they would be in some sort good if they subsisted; but they have only logical existence, inasmuch as they are abstracted from motion and matter; thus they cannot have the aspect of an end, which itself has the aspect of moving another. Nor is it repugnant that there should be in some logical entity neither goodness nor form of goodness; since the idea of being is prior to the idea of goodness, as was said in the preceding article.

- 3 Copy Table 3.3 and include a short summary of each objection and the reply. In the final column, write a short conclusion about each objection.
- 4 Overall, what is your understanding of the notion of goodness according to Thomas Aquinas?

ACTIVITY 3.3 continued

- 5 Research another question pondered by Aquinas in *Summa Theologica*. Summarise it and write your understanding of the topic in a sentence. (Follow this link to access the full text of *Summa Theologica*: <http://cambridge.edu.au/redirect/?id=19>.)
- 6 Do you think that Aquinas' conclusions are justified in today's society or do you think there are issues that need revisiting due to the modern context of society? Discuss this in relation to your own research, using specific examples to support your point of view.

Table 3.3

Objection 1	Reply to Objection 1	Your conclusion
Objection 2	Reply to Objection 2	
Objection 3	Reply to Objection 3	
Objection 4	Reply to Objection 4	

Throughout history, reading the works of saints and other great role models has been a common practice within Catholic Christianity. Often, spiritual readings explain a particular aspect of belief in an accessible manner with practical examples. The idea of spiritual reading is to 'taste' the ideas presented to inform your spirituality and perhaps even begin a conversation in your heart.

End of Strand Activities

- 1 Use the information in Table 3.4 to complete Table 3.5 accurately.

Draw on what you learnt about each of the covenants in this section of sacred texts to assist you to complete the table below.

Table 3.4

Promises	Conditions outlined by God	Sign of the Covenant
Never destroy the earth for sin.	Do not kill; generally be a good person	Circumcision
Increase in number; land flowing with milk and honey; long, blessed life.	Walk in faith; be blameless	Circumcision + Tablet of Ten Commandments
Land; Great Nation; loyalty from God.	Keep the Ten Commandments	Rainbow
Land; everlasting kingdom; son to rule forever.	Keep the Ten Commandments	Circumcision + Tablet of Ten Commandments

Table 3.5

	Noah Covenant	Abrahamic Covenant	Mosaic Covenant	Davidic Covenant
Promises made ...				
Conditions outlined by God ...				
Sign of the Covenant ...				

- 2 Many prophets from the Old Testament expressed themselves using symbolic actions. The symbolic action was originated by God to express a message for the prophets to convey through a gesture, a posture, or a dramatised action.

Read the biblical passages and complete Table 3.6, stating the symbolic action and message that were expressed by the prophets from the Old Testament.

Table 3.6

Biblical Reference	Symbolic action	Message
Exodus 3:5 Joshua 5:15	Moses and Joshua remove their sandals.	The Lord wanted them to know they were standing on Holy ground.
Jeremiah 19		
Jeremiah 27–28		
Ezekiel 2:8–3:6		
1 Kings 11:29–31		
Isaiah 20		
Zechariah 6:9–15		

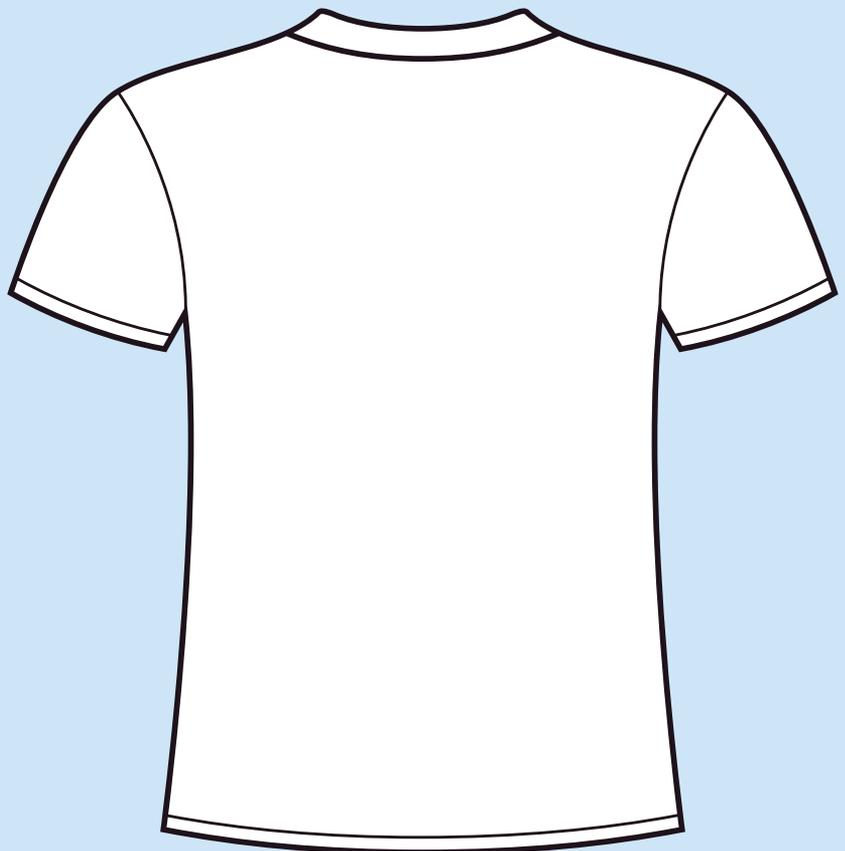
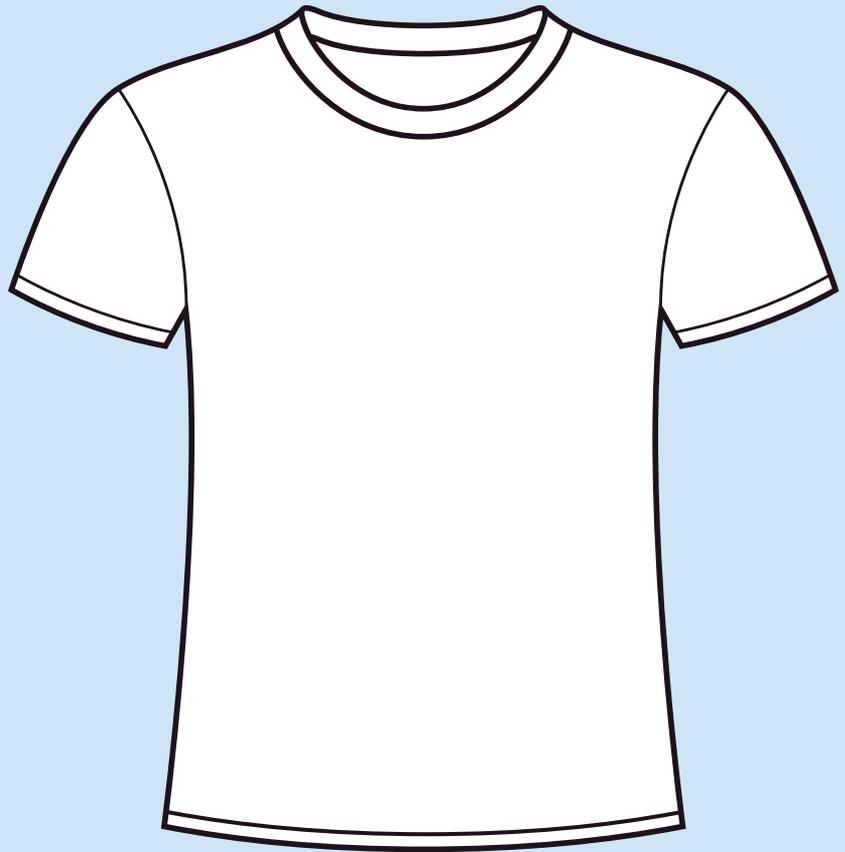
- 3 Imagine you are Saul (Paul). Write a letter to the Christian Church in Damascus explaining how and why you have changed. Remember, they do not trust you, so you need to think carefully about how you are going to convince them that you genuinely have been converted.
- 4 Copy and complete Table 3.7, Inquiry Base Process, about the development of the early Church. From your findings create a presentation (PowerPoint/Prezi) that will answer the central focus question: *How did key events, people and groups shape the development of the Early Church?*

Table 3.7 Inquiry Base Process

<p>Framing Questions What is the Early Church? What is the Acts of the Apostles? Who are some significant people from the Acts of the Apostles?</p>	<p>This will form your introduction</p>
<p>Investigating Questions Which significant people and groups influenced the development of the early Church? What are some significant events that formed the development of the Early Church?</p>	<p>This will form your body arguments</p>
<p>Reasoning Questions What does the evidence found suggest about the people, the groups and events that formed the early Church? How reliable were the sources used to investigate the topic?</p>	<p>This will form your body arguments</p>
<p>Judging Question In what way did people, groups and events influence the life and practices of the early Church?</p>	<p>This will form your conclusion</p>
<p>Reflecting Questions What have I learnt about this topic? How has my knowledge increased?</p>	<p>This will form your conclusion</p>

- 5 Cambridge University Press has decided to publish modern cartoon versions of the lives of Catherine of Siena, Claire of Assisi and Thomas Aquinas. The publisher requires the information that links the original story, including knowledge of the writings, to the modern readers of the cartoon.
 - a Select one of these characters and write a detailed preface, with particular focus on 'Behind the Text' information.
 - b Create the front cover for the first edition of the cartoon linked to your preface. What images and information will you include and what will you call it?
- 6 Choose one of the following key reformers from the early Church:
 - Catherine of Siena
 - Clare of Assisi
 - Thomas Aquinas.

- a Design a T-shirt that promotes the reformer's impact on the early Church. You may want to consider the following: image/s, slogan, logo, colour and size.
- b Write a feature advertising brochure to the T-shirt companies informing them about your T-shirt design and why they should buy this design for their stores. Explain how the T-shirt will have an impact on youth today.



- 7 In groups of six, prepare a debate based on this chapter. Three will work on the affirmative case, while the other three will prepare the case for the negative side. The topic you are responding to is: *Sacred texts from the Old Testament, New Testament and Christian Spiritual Writings and Wisdom have greater meaning when studied as stand-alone documents.* Base your arguments on the texts referred to in this chapter and use the information and understandings you have gained from your studies and completion of various activities.
- 8 Identify five significant current issues and include a variety of local, national and global matters to complete a copy of Table 3.8. You will need to refer to various news websites and news reports to gather your information. You then need to refer to the different covenant types from the Old Testament in chapter 1 to identify which one would be most productive in providing a solution or way forward in the conflict.

Table 3.8

Identify the issue. Is it local, national or global?	Which covenant type do you recommend?	Why? Use evidence to justify your position.	Possible outcomes, both positive and negative?
1			
2			
3			
4			
5			

Once you have completed the table, write a news article that identifies which issue is most likely to have a positive outcome due to the use of the covenant structure you’ve identified. In your article you need to make specific links between the current issue and the biblical one to which you are referring. Include appropriate structuring, headlines and images in your article.

Remember a newspaper article has a particular format.

Newspaper article format

A typical newspaper article contains five parts:

Headline: This is a short, attention-getting statement about the event.

Byline: This tells who wrote the story.

Lead paragraph: This tells us who, what, when, where and why. A writer must find the answers to these questions and write them into the opening sentence(s) of the article.

Explanation: After the lead paragraph has been written, the writer must decide what other facts or details the reader might want to know. The writer must make sure that they have enough information to answer any important questions a reader might have after reading the headline and the lead paragraph. This section can also include direct quotes from witnesses or bystanders.

Additional Information: This information is the least important. Thus, if the news article is too long for the space it needs to fill, it can be shortened without rewriting any other part. This part can include information about a similar event.

STRA



ND

2

BELIEFS



CHAPTER 4

Trinity: God, Jesus the Christ, Spirit



4.1 Beliefs

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

The curriculum strand 'Beliefs' encompasses three areas:

- Trinity: God, Jesus the Christ, Spirit
- human existence (see chapter 5)
- world religions (see chapter 6).

Belief in one God is central to Judaism, Christianity and Islam but each religion expresses its belief in one God differently. Christianity expresses belief in God through the doctrine of the Trinity. After the death and resurrection of Jesus, the apostles believed and preached that Jesus was more than human: he was also divine. In the days following the resurrection when Jesus appeared to the disciples, Thomas' statement, 'My Lord and my God' (John 20:28), sums up the impact that Jesus as the risen Lord had on the majority of his followers. Later, when the Holy Spirit came to the disciples in the upper room at Pentecost (Acts 2:1–4) it was clear to them that, besides God the Father and his Son, Jesus the **Christ**, there was a third divine personality in their lives. Explaining the reality of the three divine persons within the one God took several centuries but eventually statements of this belief were formalised in the Apostles' Creed and then the Nicene Creed. In this section we will explore the origins and development of the doctrine of the Trinity.

▼ **Figure 4.1** Jesus as a shepherd watching his flock is a common Christian metaphor.



4.2 Trinity

The doctrine of the **Trinity** concerns the Christian understanding of God and summarises the central truth of Christianity that there is one God but within God there are three 'persons': Father, Son and Spirit. The doctrine of the Trinity has been described as a mystery of faith.

Have you ever had the experience of trying to explain something to someone but words seem inadequate to express the meaning you wanted to convey?

All of our words seem to be inadequate when we try to explain the mystery of God. This is particularly the case when we try to explain the Trinity.

Christ

'the Christ' is a title given to Jesus after the resurrection

Trinity

a formal doctrine of Christianity which states that God is one but there are three persons in one God (Father, Son and Holy Spirit)

Ways of speaking about God

When people speak about God they often use words and images which are familiar to them and symbols and ideas which are drawn from their own experience. Throughout history people have often used metaphor to help explain God and attributes of God.

A metaphor is a comparison between two things which are not usually connected to each other, for example, 'that was a step in the right direction.' You may have heard some of the following expressions:

- S/he has a broken heart.
- It's raining cats and dogs!
- He is the apple of my eye.
- She has a bubbly personality.

Her heart is not actually broken; rather, the expression means she has been hurt and feels sad and upset. It is not

literally raining cats and dogs but the expression means that the rain is very heavy. To be the 'apple of someone's eye' means that you are very special to that person and they are very proud of you. To have a 'bubbly personality' means that you are cheerful and happy, not that you are full of bubbles!

ACTIVITY 4.1 | Metaphors

- 1 Using the metaphors below, find or create some images for the metaphors. Then explain their meanings.

Table 4.1

Metaphor	Image	Explanation
Covered in a blanket of snow		
He has a heart of stone		
His memory is hazy		
You light up my life		
That news is music to my ears		
Hold your horses		
He was caught: hook, line and sinker		
I swallowed my pride		

- 2 Table 4.2 contains some metaphors from the Bible. Read each metaphor within context, and explain it. The metaphor has been highlighted.

Table 4.2

Biblical metaphor	Explanation
The Lord is my shepherd , I shall not want (Psalm 23:1)	
Again Jesus spoke to them, saying, ' I am the light of the world . Whoever follows me will never walk in darkness but will have the light of life.' (John 8:12)	
The next day he saw Jesus coming toward him and declared, ' Here is the Lamb of God who takes away the sin of the world!' (John 1:29)	
So again Jesus said to them, 'Very truly, I tell you, I am the gate for the sheep . All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate . Whoever enters by me will be saved, and will come in and go out and find pasture. (John 10:7–9)	
The Jews then said to him, 'What sign can you show us for doing this?' Jesus answered them, 'Destroy this temple , and in three days I will raise it up.' The Jews then said, 'This temple has been under construction for forty-six years, and will you raise it up in three days?' (John 2:18–20)	

Another figure of speech often used is simile. A simile is where two unlike things are compared. Some examples of everyday similes are: ‘the tickets sold like hot cakes’

or ‘he is as brave as a lion’. An analogy is where a literal comparison is made between two things.

ACTIVITY 4.2 | Similes

Read the biblical similes in Table 4.3 and explain what you think they mean.

Table 4.3

Biblical similes	Meaning
I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. (Genesis 22:17)	
For they and their livestock would come up, and they would even bring their tents, as thick as locusts; neither they nor their camels could be counted; so they wasted the land as they came in. (Judges 6:5)	
The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field. (Matt 13:44)	
His appearance was like lightning, and his clothing white as snow. (Matt 28:3)	
All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats. (Matt 25:32)	

Symbol and metaphor are useful because they provide a means of being able to talk about God but they are limited and do not fully explain the mystery of God.

The following story, attributed to St Augustine, demonstrates some of the inadequacy of using human words, symbols and actions to describe God and the Trinity.

St Augustine, the Bishop of Hippo, was walking by the seashore one day contemplating and trying to understand the mystery of the Holy Trinity when he saw a small boy running back and forth from the water to a spot on the seashore. The boy was using a sea shell to carry the water from the ocean and place it into a small hole in the sand.

The Bishop of Hippo approached him and asked, ‘My boy, what are you doing?’

‘I am trying to bring all the sea into this hole,’ the boy replied with a sweet smile.

‘But that is impossible, my dear child, the hole cannot contain all that water,’ said Augustine.

The boy paused in his work, stood up, looked into the eyes of the saint, and replied, ‘It is no more impossible than what you are trying to do – comprehend the immensity of the mystery of the Holy Trinity with your small intelligence.’

The saint was absorbed by such a keen response from that child, and turned his eyes from him for a short while. When he glanced down to ask him something else, the boy had vanished.

The Trinity in Scripture

The doctrine of the Trinity is not found in either the Old Testament or the New Testament. What the New Testaments contains, however, are elements on which the doctrine is built.

Early Christians and the Trinity

Throughout history, people have sought to explain and understand the Trinity. The first followers of Jesus were Jews and as **monotheists** they believed

Monotheism
a belief in one God

that God is one. The lives of the followers of Jesus were transformed by the resurrection of Jesus and so they looked for new ways to speak about God and speak to God. They began to speak of a triune God (Father, Son and Spirit). 'If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you' (Romans 8:11). They began to believe that Jesus was both fully human and fully divine. They also developed a baptismal formula and baptised new members in the name of the *Father, Son and Holy Spirit*.

After the destruction of the Temple in 70 CE and as the message of Jesus spread, Greeks (non-Jews) began to join Christianity and a new way of thinking and talking about God developed. Greek-speaking people used Greek words and images to explain God rather than Hebrew words and images. God was referred to in Greek as *theos*, but to call Jesus *theos* was unthinkable to people steeped in the belief in one God, so they called Jesus *kyrios* which means Lord.

Some false teaching, known as **heresy**, began to emerge because some Greek converts thought of Jesus as only partly divine and partly human rather than fully divine and fully human. One of the heresies proposed by Arius said that Jesus was not of the 'same substance' (*ousia*) as God the Father and therefore Jesus was

not equal to God the Father.

Eventually, the Council of Nicaea (325 CE) was called so that Church leaders could address the false teachings and heresies and eventually clarify as best they could the meaning of the Trinity.

Heresy

belief or opinion contrary to orthodox religious (especially Christian) doctrine

Council of Nicaea 325 CE

In 325 CE, the Emperor Constantine convened an ecumenical council of bishops at Nicaea, in modern-day Turkey, to quell the heresies and establish a formal statement regarding the Trinity. More than 150 bishops attended and they eventually wrote the Nicene Creed which reaffirms that Jesus the Christ is divine, the only son of God.

The Nicene Creed describes Christian faith from both a scriptural perspective and a Greek perspective. It uses the scriptural baptismal formula *Father, Son and Holy Spirit* and adds a Greek interpretation as well: 'God from God, Light from Light, true God from true God, begotten, not made, of the same substance (*homoousios*) as the Father'. So the Council proclaims that Jesus is not another God different from God the Father but Jesus is the same God as God the Father and of the same substance.

▼ **Figure 4.2** Ruins of the cathedral in Iznik, Turkey, near where the council of Nicaea took place.



ACTIVITY 4.3 | The Nicene Creed

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 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.

- 1 Many of the words in the Nicene Creed are not used in everyday language and may be difficult to understand. Create your own glossary by finding dictionary definitions for the words below:
- 2 Read the following statements from the Nicene Creed and explain them in your own words.
 - a 'Maker of heaven and earth, of all things visible and invisible'
 - b 'God from God, Light from Light, true God from true God'
 - c '... and by the Holy Spirit was incarnate of the Virgin Mary, and became man'
 - d '... rose again on the third day in accordance with the Scriptures'
- 3 Read the Nicene Creed again slowly. Which statement captures your attention the most? Write your chosen statement and then draw a picture of what you think that particular phrase means.
- 4 You have been employed by the Catholic Church to help young people participate more fully when attending Mass. Your first task is to rewrite the Nicene Creed in a way that would allow teenagers to understand what Catholics believe. Keep the language simple, but make sure you do not leave anything out!

Glossary Word	Definition
1 Begotten	
2 Consubstantial	
3 Salvation	
4 Incarnate	
5 Crucified	
6 Accordance	
7 Ascended	
8 Glorified	
9 Apostolic	
10 Resurrection	
11 catholic (lower case 'c')	

ACTIVITY 4.3 continued

Table 4.4

Nicene Creed	Your Version of the Nicene Creed
<p>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 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.</p>	

Over the years, many believers, scholars and theologians have expanded understandings of the Trinity by using words, symbols and situations which were common to them at the time.

St Patrick, legend tells us, used the shamrock to help explain the Trinity to the people of Ireland. Just as the shamrock has one stem but three leaves, there are three divine persons in the Trinity but only one God.

Augustine of Hippo 354–430 CE, in some way, pre-empted the thinking of the famous 20th-century psychologists Sigmund Freud and Karl Jung. Augustine believed that the human psyche had a threefold structure: memory, knowledge and love. While these powers are distinct, they exist within one person. He likened his threefold structure to the Trinity: Father, Son and Spirit existing in one God. Some contemporary theologians have criticised Augustine's psychological link

because they believe its focus is too introspective and individualistic.

Other contemporary theologians view the Trinity as a symbol for the way believers express their ideas about God. Karl Rahner, a famous Catholic theologian who was very influential during and after the Second Vatican Council, emphasised the transcendence of God through God's self-communication as Word and Spirit. The 'Word' is God's self-communication and the 'Spirit' is the divine person who is the power within believers to accept the gift of God's grace.

The Latin American theologian, Leonardo Boff, says that the Trinity should have a very practical application in believers' lives. Belief in the Trinity, for Boff, requires a commitment to social and political transformation. Boff says the Trinity should be a prototype for human society and believers should be *good news* to each other and particularly to the poor.

The feminist theologian Elizabeth Johnson, in her explanation of the Trinity, highlights the reclaiming of the biblical image of God as Sophia, the Greek word for

wisdom. She uses feminine imagery for each of the three divine persons of the Trinity. Johnson reminds people that their names for God and explanations of God are all analogical and so she argues that God is 'She' as well as 'He' and that woman is as much an image of God as man.

Denis Edwards, an Australian theologian, whose theological thinking is influenced by the ecological movement, uses a theology which recognises the value of all creatures as well as the dignity of the human person. His image of the Trinity emphasises the diversity of living creatures in creation.

The Trinity is a specifically Christian way of naming God and a fundamental belief of Christianity. In naming God – Father, Son and Holy Spirit – Christianity is not suggesting there are three gods. The Christian belief

is that there is one God, but God is not solitary but relational and the relationship is expressed through terms such as Father, Son and Holy Spirit in one God.



► **Figure 4.3**
A feminist
interpretation
of the Holy Trinity

ACTIVITY 4.4 Trinity Timeline

Over time, Christian understanding of the Trinity has changed and developed. The Trinity Timeline below has been started, but is incomplete. Using the information provided in this chapter as well as your own research, work in pairs to fill in the blank spaces and complete the timeline.

Date	Understanding of the Trinity
0 CE	First Christians were monotheists. Following the resurrection of Christ, they began to speak of a triune God.
70 CE	<i>What happened during this time?</i>
<i>When did this occur?</i>	The Council of Nicaea was called so that Church leaders could address false teachings and heresies and eventually clarify the meaning of the Trinity.
354–430 CE	<i>What happened during this time?</i>
<i>When did this occur?</i>	St Patrick, legend tells us, used the shamrock to help explain the Trinity to the people of Ireland.
	<i>Continue to fill in both sides of the timeline . . .</i>
<i>When did this occur?</i>	Elizabeth Johnson uses feminine imagery for each the three divine persons of the Trinity. Johnson reminds people that God is 'She' as well as 'He'.
2014 CE	

ACTIVITY 4.5 | Trinity Dramatisation

Read this text aloud or act it out at the front of your classroom.

Three Christians, all praying in different ways.

Christian 1: *(Kneeling, with hands together)* Our Father, who art in heaven, hallowed be thy name ...

Christian 2: *(Sitting, writing in a journal)* Jesus, my brother, my friend. I need to talk to you ...

Christian 3: *(Standing, with palms up)* Come Holy Spirit. Come Holy Spirit. Fill me with your fire ...

Christian 1: Thy kingdom come, thy will be done, on earth as it is in heaven ...

Christian 2: Jesus, I'm having a tough time at the moment ...

Christian 3: Breathe your life into me Holy Spirit ...

Christian 1: What are you saying? Who are you praying to?

Christian 3: The Holy Spirit ... you know, God.

Christian 1: You don't pray to the Holy Spirit.

Christian 2: Yeah, obviously! You pray to Jesus. He listens, he understands.

Christian 1: No ... You pray to the Father. You know 'Our Father'.

Christian 3: I'm pretty sure you pray to the Holy Spirit. Haven't you heard of Pentecost?

God: You're correct.

Christians 1, 2, 3: I knew it! *(Pause)* You're not right, I am.

God: Actually, 'I am'. You're all correct. I am the Father, I am the Son, I am the Holy Spirit. I am.

- 1 List the three aspects of God that make up the Trinity.
- 2 What does this text suggest about people's understanding of the Trinity?
- 3 In this text, God calls himself 'I am'. What do you think that means?
- 4 When you pray to God, what name do you use? Why?



▲ Figure 4.4

ACTIVITY 4.6 | Images of the Trinity

The following images of the Trinity are from different periods of time and places around the globe. Study each image, read the key information and write a description about each image, detailing how the Father, Son and Holy Spirit are presented.

Table 4.5

Images of the Trinity	Key Information	Description
	<p>Shamrock – St Patrick used the shamrock to help explain the Trinity to the people of Ireland between 432–461 CE.</p>	
	<p>'Trinity' – painted by Andrei Rublev, between 1425–27. It now hangs in the Tretyakov Gallery, Moscow.</p>	
	<p>'Holy Trinity' – painted by Luca Rossetti da Orta, between 1738 and 1739. It now hangs in St Gaudenzio Church, Ivrea, Italy.</p>	

ACTIVITY 4.6 continued

Table 4.5 continued

Images of the Trinity	Key Information	Description
	<p>Triquetra – also known as a ‘trinity knot’. The design has been used as a Christian religious symbol of the Trinity since the Celtic Revival of the 19th century.</p>	
	<p>‘The Holy Trinity’ – fresco by Nicolao da Seregno, 1478.</p>	
	<p>‘Trinity’ – painted by Yvonne Lucia in 2013, New York. This image is from Lucia’s series: ‘Contemporary Icons of the Feminine Divine’.</p>	

ACTIVITY 4.7 | Design Your Own Image

For centuries people have tried to explain the Holy Trinity through art. Paintings, sculptures, frescos, icons and symbols have been created to illustrate the relationship between the Father, the Son and the Holy Spirit. Using your knowledge, as well as information from this textbook, create your own image of the Trinity.

- 1 Describe your image of the Trinity.
- 2 List the symbols included in your image of the Trinity and explain why you chose them (e.g. fire symbolises the Holy Spirit because that is what the apostles saw at Pentecost).
- 3 How does your image of the Trinity illustrate the relationship between the Father, the Son and the Holy Spirit?

CHAPTER 5

Human Existence



Liberation is also central to the message of Jesus in the Gospels as can be seen in Luke 4:16–21.

¹⁶When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, ¹⁷and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: ¹⁸'The Spirit of the Lord is upon me, because

he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, ¹⁹to proclaim the year of the Lord's favour.' ²⁰And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. ²¹Then he began to say to them, 'Today this scripture has been fulfilled in your hearing.'

ACTIVITY 5.1 | Bondage

Throughout history there have been countless stories of humans living and suffering in bondage. One tragic example of this is the Shoah (Holocaust). During the Shoah (1933–45) approximately six million Jews were systematically imprisoned in concentration camps, tortured and exterminated. A lucky few were liberated from these camps and survived. Below is a true story of liberation.

'In the afternoon of May 5, 1945, the first tank with an American soldier broke through the gates of Hell. This American GI came into our camp. I will never forget him and the look in his eyes. When he saw us, he immediately crossed himself, tears streaming down his cheeks.

'What a sight we were. Our heads had been shaven, our eyes were sunken caverns, and our filthy striped uniforms hung on our skin and bones. We could not be jubilant. We were still in shock – too numb in our hearts with pain and sorrow to feel any emotion, but especially that of joy.

'As we drove in open trucks through the streets of Lenzing, Austria with the American GIs, we proudly held the American flag, realizing that we were free at last!'

Ruth Fenton

- 1 The writer of this excerpt, Ruth Fenton, described her experience of being freed from the bondage of a concentration camp. What was her initial reaction to her freedom?
- 2 Based on Fenton's description of herself and the other women, what sort of bondage do you think they endured?
- 3 Fenton states that the American GI 'immediately crossed himself, tears streaming down his cheeks'. Why do you think the American GI had this reaction?
- 4 In the final paragraph, Fenton describes driving away from the concentration camp in an open truck, 'realizing that we were free at last!' Draw a picture that captures this moment of liberation from bondage.
- 5 Working with a partner, research one other true story of liberation from bondage (for example, Solomon Northup, Nelson Mandela). Use a template similar to the one below to set out your research.

Name: _____

Date of birth: _____

Date of death: _____

Date and experience of bondage: _____

Date and experience of liberation: _____

Relevant quote: _____

ACTIVITY 5.2 | Journal Entry

For most of us, bondage is a foreign concept. While we may have never experienced prison or slavery, we still encounter a lack of freedom in certain areas of our lives. To explore this concept further, you are to write a short journal entry that answers the following questions:

- 1 If you could be the best version of yourself, what would that look like and feel like?
- 2 What is holding you back from being that person? (*Maybe it is gossip, bullying, keeping your reputation, being jealous, fear of failure or rejection, etc.*).

ACTIVITY 5.3 | The Masks We Wear

Being the best version of ourselves can be hard. Sometimes we feel like we need to put on a mask to fit in with other people. This mask we wear can be our own personal bondage and can hold us back from being the best version of ourselves.

Make a copy of the masks below and draw or write on them to create the outside mask you show the world and the inside mask that is the best version of yourself. Use your diary entry from the previous activity to give you some ideas



Inside mask



Outside mask

▲ Figure 5.2

ACTIVITY 5.4 | The Best Version of Myself

Copy and fill in the flow chart below to identify the obstacles that keep you in bondage and the possible solutions that will help you become the best version of yourself.

Try to be creative in your solutions! Remember the famous quote:

'If you always do what you've always done, you'll always get what you've always got.'

Henry Ford



Reconciliation

Another biblical image of salvation is reconciliation. Reconciliation occurs when someone has been estranged or separated from others. In the Bible, 'exile' is estrangement. The ancient Hebrews were in exile in Babylon in the sixth century BCE. The story of their exile is recounted in Psalm 137 and we read that the people sat down and wept when they remembered Jerusalem; they felt abandoned by God so they cried and grieved.

Lament over the Destruction of Jerusalem

¹By the rivers of Babylon—
there we sat down and there we wept
when we remembered Zion.

²On the willows there
we hung up our harps.

³For there our captors
asked us for songs,
and our tormentors asked for mirth, saying,
'Sing us one of the songs of Zion!'

⁴How could we sing the Lord's song
in a foreign land?

⁵If I forget you, O Jerusalem
let my right hand wither!

⁶Let my tongue cling to the roof of my mouth,
if I do not remember you,
if I do not set Jerusalem
above my highest joy.

If someone is in exile, they are separated from what they know and from what they are familiar with. Sometimes it means living in foreign land, other times it might be physical or mental separation. People in exile often experience oppression and powerlessness and they often feel alienated. We can feel as if we are in exile if our friends exclude us from the group.

Exile
separation from home or
country by means of force

Salvation as reconciliation is an experience of being reconnected to God and overcoming the sense of separation.

Experiencing the Love of God

Experiencing the love of God is another understanding of salvation present in the Bible which involves a transformation in self-understanding from being 'rejected' to being 'beloved of God'. Some people may have a sense of being worthless or unloved. For them, salvation may mean being able to truly understand the words of the Prophet Isaiah 43:4: 'you are precious in my sight, and honoured, and I love you.'

Resurrection

Resurrection is also a metaphor for salvation as it is closely related to images of new birth or being born again. This image of salvation has a twofold meaning.



▲ **Figure 5.3** The Resurrection of Christ

Death is an image of the human condition: for example, someone could be ‘dead’ in the midst of life – meaning that they do not participate in life, they do not talk to people and they do not give anything to others. Death can symbolise a chance that allows us to change our behaviour. This attempt to change ourselves a little is sometimes symbolised by saying that we have died to our old self but have been resurrected to a new life; for example, a person who receives an organ transplant often says that they have been given a second chance of life. One must die to an old way of being in order to enter a new way of being. Salvation is resurrection to a new way of being here and now.

Jesus and Salvation

In Hebrew, the name ‘Jesus’ means ‘God is salvation’ or ‘God saves’. Not surprisingly then we often see Jesus referred to in the New Testament as Saviour. The death and resurrection of Jesus transformed the disciples’

understanding of Jesus. From the moment of their Easter experience, the disciples understood that God had acted decisively on their behalf in raising Jesus from the dead. They struggled to find words to explain what the Christ-event, Jesus’ life, death and resurrection, meant to them and to all followers.

The Gospels highlight the different ways the disciples experienced and understood salvation. The Gospel of Mark presents the story of Jesus as a cosmic struggle against evil, personified by Satan and unclean spirits:

Mark 1:23–24

²³Just then there was in their synagogue a man with an unclean spirit, ²⁴and he cried out, ‘What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.’

Mark 3:11–12

¹¹Whenever the unclean spirits saw him, they fell down before him and shouted, ‘You are the Son of God!’

¹²But he sternly ordered them not to make him known.

The Kingdom or Reign of God

One of the most common images of salvation used in the teachings of Jesus is the 'kingdom of God' or 'reign of God'. For Jesus, the kingdom of God was a social vision and present reality. As a social vision, it points to a way of living together in which the poor are blessed and the hungry are filled. This vision is explicitly addressed in the Beatitudes which can be located in two gospels, Luke and Matthew. As a present reality, the kingdom of God points to living under the kingship of God instead of under the kings and lords of this world which include those with political, cultural and psychological power.

Contemporary expressions of the kingdom of God stress God's presence and action in the world through compassion and service to others. Elizabeth Schüssler Fiorenza sees the reign of God occurring whenever

people are being healed, set free from oppression or dehumanising power systems, and made whole.

Salvation in Paul

Paul, in his writings in Galatians, attempts to describe what salvation feels like, listing the gifts of the Spirit. For Paul, four of the gifts are central: freedom, peace, joy and love. To feel free is to be freed from anxiety and from self-preoccupation and to experience the peace of being reconciled to ourselves, to each other and to life itself.

Galatians 5: 22–26

²²By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, ²³gentleness, and self-control. There is no law against such things. ²⁴And those who belong to Christ Jesus have crucified the flesh with its passions and desires.



▲ **Figure 5.4** The Sermon on the Mount includes the Beatitudes and other central teachings of Jesus.

²⁵If we live by the Spirit, let us also be guided by the Spirit. ²⁶Let us not become conceited, competing against one another, envying one another.

At the centre of biblical understandings of salvation is a relationship with God in way people live their lives. Examining salvation from an historical perspective makes three things clear: the origins of salvation emerge

in the lived experience of people; the language used to talk about salvation is narrative and metaphorical; and the diversity of historical contexts leads to a multitude of interpretations. The Church teaches that salvation comes from God through Jesus by the power of the Spirit. It is the Spirit (*sophia*) who provides the connection between the historical Jesus and the present community.

ACTIVITY 5.5 | The Beatitudes

Luke 6:20–26

²⁰Then he looked up at his disciples and said:

‘Blessed are you who are poor,
for yours is the kingdom of God.

²¹‘Blessed are you who are hungry now,
for you will be filled.

‘Blessed are you who weep now,
for you will laugh.

²²‘Blessed are you when people hate you,
and when they exclude you, revile you, and defame you
on account of the Son of Man.

²³‘Rejoice on that day and leap for joy,
for surely your reward is great in heaven;
for that is what their ancestors did to the prophets.

²⁴‘But woe to you who are rich,
for you have received your consolation.

²⁵‘Woe to you who are full now,
for you will be hungry.

²⁶‘Woe to you who are laughing now,
for you will mourn and weep.’

Matthew 5:1–12

¹When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. ²Then he began to speak, and taught them, saying:

³Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴Blessed are those who mourn, for they will be comforted.

⁵Blessed are the meek, for they will inherit the earth.

⁶Blessed are those who hunger and thirst for righteousness, for they will be filled.

⁷Blessed are the merciful, for they will receive mercy.

⁸Blessed are the pure in heart, for they will see God.

⁹Blessed are the peacemakers, for they will be called children of God.

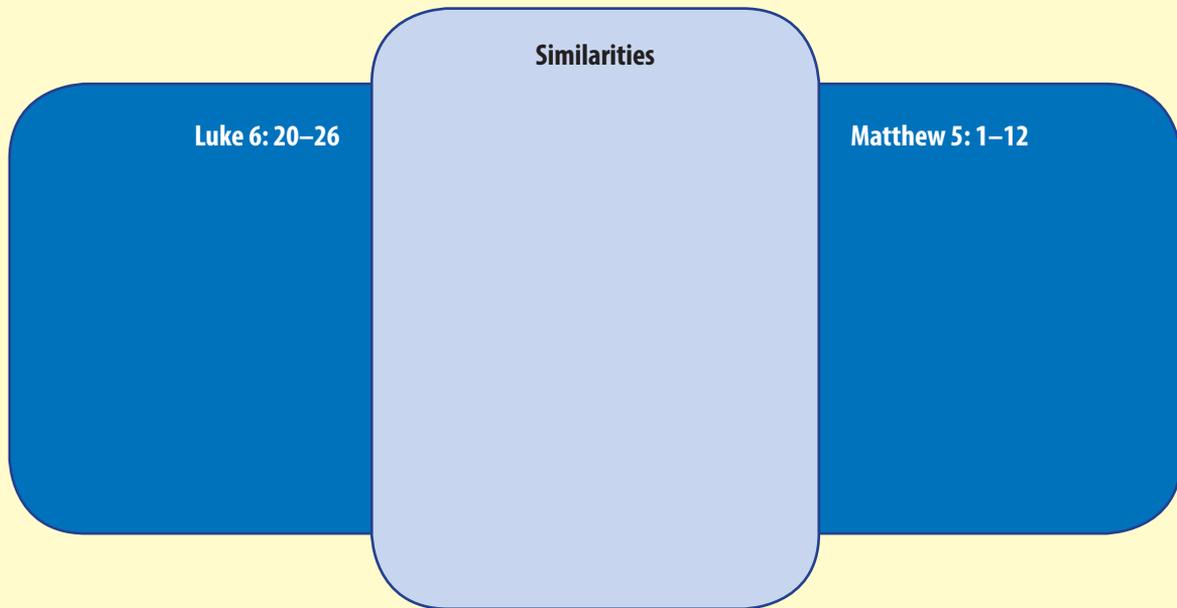
¹⁰Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

¹¹Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

¹²Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

ACTIVITY 5.5 *continued*

Read the two accounts of the Sermon on the Mount or the Beatitudes and copy and complete the task below.



How do the Beatitudes convey the idea of 'a way of living together in which the poor are blessed and the hungry are filled'?
Use specific references from the text to support your answer.

CHAPTER 6

World Religions



6.1 Monotheistic religions

The three religions Judaism, Christianity and Islam are all monotheistic religions, which means adherents believe in one God. They are sometimes referred to as the 'Abrahamic Traditions' or 'People of the Book' – these titles reflect what the three religious traditions have in common: similar characters, prophets and some stories but each is treated differently. While the three religions have much in common they also have many differences. The rituals of each of the three religions are unique to that tradition. In this section we will explore some of the rituals which mark the birth of a child and transition to adulthood.

6.2 Judaism

Brit Milah

Judaism considers children to be a gift and a blessing from **G-d** and that all life is given by G-d (Genesis 1). Eight days after the birth of a Jewish boy, the family together with their friends gathers in the synagogue or at the family home to celebrate Brit Milah, the covenant of cutting, one of the most ancient rites of Judaism. The ceremony always takes place during the day, usually in the morning. During this ceremony the baby boy is circumcised by a highly trained **mohel**, probably with a doctor in attendance, and in the presence of a **minyan**. Not to circumcise a baby boy is to exclude him from the Jewish people and to break a *mitzvot* (commandment). Circumcision, one of the 613 commandments of the **Torah**, is first mentioned in Genesis 17:10–14 and is considered as the physical mark of the covenant between G-d and Abraham.

The ceremony usually follows the following procedure. The godmother takes the child from the mother and presents him to the *sandek*, a specially honoured male family member or friend, who holds the baby during the ceremony. The boy is given a small piece of gauze soaked in wine to suck on to lessen the pain and to help him sleep. The baby is placed on a highly ornate seat called the Chair of Elijah. Elijah was a ninth-century BCE prophet who defended the covenant against pagan influences, and who is believed to be present at every circumcision ritual. While any chair may be used for the

Chair of Elijah, it must be placed next to the chair occupied by the *sandek* and remain in that place for three days after the ceremony.

The climax of the ritual is the circumcision which is performed by the *mohel* using a ritual knife (*izamel*). Before the *mohel* begins cutting, he recites the blessing for circumcision.

Blessed are You, Adonai our G-d, Ruler of the Universe, who has sanctified us with your commandments and commanded us to bring him into the covenant of Abraham, our father.

The guests respond with 'Amen', then they offer a blessing:

As he entered the covenant, may he enter into the study of Torah, into marriage and into the doing of good deeds.

At the conclusion of the procedure, **Kiddush** is recited and the baby is placed in the lap of his godfather by the *sandek* and is given his formal Hebrew name. Outside Israel a child may have two names, a secular name for everyday business and a Jewish name for religious events, but it is becoming more commonplace for Jews to use their Hebrew name for both secular and religious purposes. In many Jewish families the grandfather is invited to be the godfather to ensure that the child will have an upbringing in the Jewish faith.

In Ashkenazi Jewish communities, a ceremony called *shalom zakhar*, which is a thanksgiving for a successful birth, begins on the first Friday after the child is born. The *mohel*, *sandek*, family and friends watch over the child until midnight saying prayers for the child. A TaNaK may be placed under the baby's pillow symbolising that he will grow into a person of faith. (The sacred texts of Judaism are traditionally divided into the **Torah** (Law), **Nev'im** (Prophets) and **Ketuvim** (Writings), commonly known by the acronym TaNaK.)

G-d

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

Torah

the first five books of the Jewish scriptures (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

Mohel

a person trained in Jewish circumcision

Minyan

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

Kiddush

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



▲ **Figure 6.1** Brit Milah ceremony

Brit Habat

The Brit Habat (Covenant of the Daughter – also known as Simchat Bat) is a relatively new ritual in Judaism. This ritual, which includes naming the child, developed during the rise of American feminism in the 1970s. It has roots in Sephardic (Spanish Jewish) tradition where an event called the *seder zaved habat* celebrated the gift of a daughter and it was customary to hold a party for the mother's recovery. In Sephardic and Ashkenazi communities it is common to hold the naming ceremony during the Torah service immediately following the birth and to include a special blessing, *mi sheberakh*, for the mother and child.

While there is no set liturgy for the Brit Habat, there are common elements which are included in most ceremonies. Celebrated in the synagogue or home, the ritual usually opens with the child being brought into the room to a call of *B'ruchah haba'ah* ('Blessed is she who enters'). There are prayers and readings by the parents and usually a rabbi. Kiddush is made and the parents find some physical expression of affection for the child which may include washing the girl's hands and feet accompanied by a blessing. The child is also named during the ceremony. This ceremony is becoming very popular within Jewish families and it appears likely that soon a formal liturgy will emerge for this important rite of passage.

ACTIVITY 6.1 | Brit Habat

- 1 Go to <http://cambridge.edu.au/redirect/?id=21> and watch the video on the ceremony of Brit Habat (referred to as Simchat Bat in the clip).
- 2 In response to the clip, students individually complete a Y chart like this one below:

 <p>Sounds like ... What colours and symbols can you see?</p>	<p>Sounds like ... What emotions are noticeable?</p> 	 <p>Sounds like ... What words and music can you hear?</p>
<p>Empty space for student responses.</p>		

▲ **Figure 6.2** Y chart

- 3 After reading the above information and viewing the clip, complete the 3:2:1 RIQ process:
 - 3 Recalls:** Students recall 3 facts from the information they have read and viewed.
 - 2 Insights:** Students develop 2 insightful statements that consider why the content is relevant, who it impacts, how it relates to society, etc.
 - 1 Question:** Students write 1 question, which may include:
 - What will happen to ...?
 - Why did this ...?
 - How does this relate to ...?
- 4 Students share their 3:2:1 RIQ with a partner. Each pair must then write one question to share with the class.

Bar Mitzvah and Bat Mitzvah

Bar Mitzvah means ‘son of the commandment’ and **Bat Mitzvah** ‘daughter of the commandment’. An adolescent *becomes* a bar mitzvah or bat mitzvah. For boys it occurs at the age of 13 while for girls it is at 12 years of age. The age is significant because according to Jewish law, a young person of this age is able to fulfill the *mitzvot*, the central tenets of Judaism.

Prior to becoming a Bar Mitzvah, the Jewish boy attends classes given by the rabbi to prepare him for his new responsibilities as an adult within the tradition. He is also taught to wear **tefillin** and **tallit** for weekday prayers and he has to study the scriptures and Jewish history and learn to recite a passage from the Torah.

The tefillin is an important part of Jewish dress custom and provides a rich layer of

meaning for the act of praying. Tefillin are two small black boxes made of kosher animal skin with straps attached. Each box contains four texts from the Torah inscribed on special kosher parchment:

- Deuteronomy 6:4–9, which proclaims the oneness of G-d and the command that Jews love G-d with their whole being.

Text 1: Deuteronomy 6:4–9

⁴Hear, O Israel: The Lord is our God, the Lord alone. ⁵You shall love the Lord your God with all your heart, and with all your soul, and with all your might. ⁶Keep these words that I am commanding you today in your heart. ⁷Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. ⁸Bind them as a sign on your hand, fix them as an emblem on your forehead, ⁹and write them on the doorposts of your house and on your gates.

Bar Mitzvah

(son of the commandment) ceremony celebrating the initiation of a 13-year-old Jewish boy into adulthood

Bat Mitzvah

(daughter of the commandment) ceremony celebrating the initiation of a 12-year-old Jewish girl into adulthood

Tallit

a Jewish prayer shawl

Tefillin

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



▲ Figure 6.3 Bar Mitzvah

- Deuteronomy 11:13–21, which details the blessings and rewards for those who keep the commandments.

Text 2: Deuteronomy 11:13–21

¹³If you will only heed his every commandment that I am commanding you today – loving the Lord your God, and serving him with all your heart and with all your soul – ¹⁴then he will give the rain for your land in its season, the early rain and the later rain, and you will gather in your grain, your wine, and your oil; ¹⁵and he will give grass in your fields for your livestock, and you will eat your fill. ¹⁶Take care, or you will be seduced into turning away, serving other gods and worshipping them, ¹⁷for then the anger of the Lord will be kindled against you and he will shut up the heavens, so that there will be no rain and the land will yield no fruit; then you will perish quickly from the good land that the Lord is giving you.

¹⁸You shall put these words of mine in your heart and soul, and you shall bind them as a sign on your hand, and fix them as an emblem on your forehead. ¹⁹Teach them to your children, talking about them when you are at home and when you are away, when you lie down and when you rise. ²⁰Write them on the doorposts of your house and on your gates, ²¹so that your days and the days of your children may be multiplied in the land that the Lord swore to your ancestors to give them, as long as the heavens are above the earth.

- Exodus 13: 1–10, which reminds Jews of the miraculous escape from Egypt.

Text 3: Exodus 13:1–10

¹The Lord said to Moses: ²Consecrate to me all the firstborn; whatever is the first to open the womb among the Israelites, of human beings and animals, is mine.

The Festival of Unleavened Bread

³Moses said to the people, ‘Remember this day on which you came out of Egypt, out of the house of slavery, because the Lord brought you out from there by strength of hand; no leavened bread shall be eaten. ⁴Today, in the month of Abib, you are going out. ⁵When the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your ancestors to give you, a land flowing with milk and honey, you shall keep this observance in this month. ⁶For seven days you shall eat unleavened bread, and on the seventh



▲ **Figure 6.4** A boy with tallit and tefillin during morning prayer

day there shall be a festival to the Lord. ⁷Unleavened bread shall be eaten for seven days; no leavened bread shall be seen in your possession, and no leaven shall be seen among you in all your territory. ⁸You shall tell your child on that day, ‘It is because of what the Lord did for me when I came out of Egypt.’ ⁹It shall serve for you as a sign on your hand and as a reminder on your lips; for with a strong hand the Lord brought you out of Egypt. ¹⁰You shall keep this ordinance at its proper time from year to year.

ACTIVITY 6.2 | Biblical Meaning

Read each of the previous passages. Copy the table and record the central message conveyed by each passage and the relationship the passage has for Jewish life. The first one has been done for you. You may have to do some additional research in order to complete the table.

Biblical passage	Central message	Relationship to Jewish life
Deuteronomy 6:4–9	Commandment to love God only	Parents to pass on to each generation the importance of loving God wholeheartedly. Jewish families demonstrate the upholding of this commandment by wearing of tefillin as well as by affixing a <i>mezuzah</i> to the doorframe of the home.
Deuteronomy 11:13–21		
Exodus 13:1–10		

Bar Mitzvahs usually occur in the synagogue or if possible at the Western Wall in Jerusalem. Once the boy becomes a Bar Mitzvah he is able to be counted in a *minyan*.

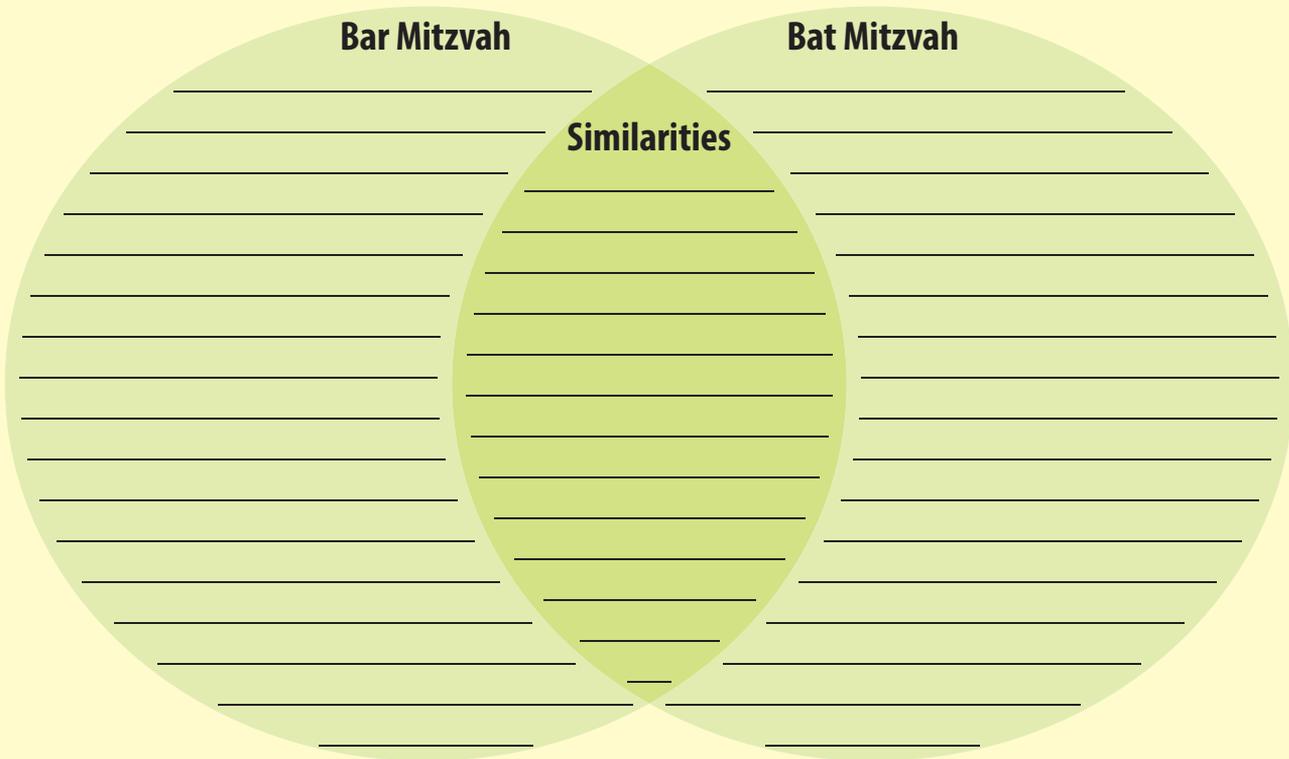
Originally there was no similar rite of passage for girls. In 1922, Rabbi Mordecai Kaplan decided to have a Bat Mitzvah ceremony for his daughter, Judith. Girls celebrating their Bat Mitzvah read from the Jewish scriptures: in orthodox synagogues the text is from either the *Nev'im* (Prophets) or the *Ketuvim* (Writings). Girls

attend classes in scripture and history and in addition they learn how to keep kosher food laws and how to prepare for *Shabbat* and the other religious festivals. In some communities young girls also wear tefillin and tallit but this is not common practice across all forms of Judaism.

Both Bar and Bat Mitzvahs are a time of celebration for the young person, their family and the community and a festive meal or party often follows the formal religious ritual.

ACTIVITY 6.3 Rites of Passage

- 1 The Bar Mitzvah and Bat Mitzvah are important rituals in the Jewish faith. Copy the Venn diagram below to identify key similarities and differences between these two rites of passage. (Consider gender, age, location, readings, symbols, purpose, etc.)



- 2 Create your own rite of passage.

Many cultures around the world use rites of passage to welcome adolescents into adulthood. While the specific details of these rites of passage change depending on the religion, culture and country, many key features remain the same. Working in groups of three or four, students will use these key features to create their own rite of passage for their class.

In each group, the students will take on particular roles in order to successfully develop their rite of passage.

Role 1 – Interior Decorator: Your role is to design a sacred space and select symbols appropriate for your group's rite of passage (e.g. candles, pieces of fabric, chairs, leaves, rocks, etc.).

Role 2 – Wordsmith: Your role is to select/write readings that will guide your group's rite of passage (e.g. scripture passages, excerpts from poems, short stories, meaningful quotes).

Role 3 – Events Coordinator: Your role is to develop an activity that the whole class can engage in. This activity should highlight the theme/purpose of your rite of passage (e.g. each student places a stone into a jar to symbolise unity, each student washes the hands of the person next to them to symbolise forgiveness).

Role 4 – Sound Engineer: Your role is to locate and organise appropriate music for your group's rite of passage. Songs can enhance the mood of a ritual, so ensure the music and lyrics are appropriate.

- 3 Rite of passage template

After selecting your individual roles, work collaboratively to complete the following rite of passage template. Your rite of passage should include all students in your class, use resources easily available in the classroom/schoolyard and run for three to five minutes. Be creative!

ACTIVITY 6.3 *continued***Title:** _____**Group members:** _____**What is your overall theme/ purpose (e.g. unity, forgiveness)?** _____**How will you create a sacred space? What symbols will you use?** _____**How will you introduce your Rite of Passage?** _____**What readings will you choose to guide your Rite of Passage?**

First Reading: _____

Second Reading: _____

What activity will you facilitate that highlights the theme/purpose of your Rite of Passage?**What music will you use? When?** _____**ACTIVITY 6.4** | **What My Bar Mitzvah or Bat Mitzvah Means to Me**

Go to <http://cambridge.edu.au/redirect/?id=22> to the Humanist Bar and Bat Mitzvahs page and read some of the entries by students before answering the questions below.

- ① Various concepts are mentioned in the excerpts from the blog 'What My Bar Mitzvah or Bat Mitzvah Means to Me'. What is the most common theme?
- ② One of the students uses the term 'transformation' to describe her Bat Mitzvah. Describe how this rite of passage is transformative.
- ③ In one of the entries the metaphor 'being at the top of the hill' is used to describe the Bar Mitzvah experience. In your book, draw a hill with a figure representing yourself standing at the top. On the left side of the hill write/draw the key moments that have brought you to this point in your life. On the right side of the hill write/draw goals or moments that you are looking forward to in the future.
- ④ One of the students describes the importance of his Bar Mitzvah, stating 'I become something today'. Reflect on an important moment of change in your own life when you felt like you became someone new (e.g. a new friendship group, starting high school, taking up a new sport, a religious experience).

ACTIVITY 6.5 Ceremony in Bar/Bat Mitzvah

- 1 Below are links to two short clips which explain and show the ceremony of Bar Mitzvah. Watch each YouTube clip and then respond to the task below.
 - a Clip 1: <http://cambridge.edu.au/redirect/?id=23>
 - b Clip 2: <http://cambridge.edu.au/redirect/?id=24>
- 2 This clip shows the ceremony of Bat Mitzvah:
<http://cambridge.edu.au/redirect/?id=25>
- 3 After viewing the relevant clips, consider this hypothetical proposal: there should be a universal rite of passage that all adolescent boys and girls go through, similar to a Bar Mitzvah or Bat Mitzvah. In reflecting on this proposal, consider all possible pros, cons and questions.

Table 6.1

Pros	Cons	Questions
All adolescents would experience a moment when they 'become' a man or woman.	Specific religious traditions would be lost in the 'universality' of a new ritual.	Is it necessary to have a rite of passage for all adolescents?

6.3 Christianity

Baptism

The term 'baptism', from the Greek word meaning 'to immerse, to dip, or to bathe', is the process by which a person is initiated into the Christian tradition. In the early Church, baptism was performed on adults, but as Christianity grew, infant baptism became the norm. Infant baptism is accepted and normal practice in Orthodox, Anglican, Lutheran and Roman Catholic denominations of Christianity.

Baptism is seen as a statement of faith and when babies are baptised the parents or godparents speak on behalf of the child. This also indicates the commitment of the parents and godparents to bring the child up within the faith and to teach the child the fundamentals of Christianity. In the baptism ceremony, the profession or statement of faith, based on the Apostles' Creed, is generally presented as a series of questions and answers:

Priest: Do you believe in God, the Father almighty, creator of heaven and earth?

Parents/Godparents: We do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died and was buried, rose from the dead and is now seated at the right hand of God?

Parents/Godparents: We do.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting?

Parents/Godparents: We do.

The godparents are usually relatives or family friends and should be chosen because they are role models for the child's moral and religious upbringing.

The baptism ceremony is sometimes called a 'christening' which includes the naming of the child. During the baptism the child is officially given their name. Traditionally, the name chosen was either that of a Christian saint (Gerald, Catherine, Kieran or Anne) or named after a character from the Bible (Deborah, Daniel, Mary or Paul). The word 'christening' comes from 'Christ' which means 'anointed one'. During the baptism the baby is anointed with 'chrism' which symbolises the gift of the Holy Spirit. In Catholicism, people are anointed

at baptism and again at Confirmation where they ratify the original decision of their parents to have their child baptised.

The central symbol of baptism is water and the child has water poured over its head as the priest says, 'I baptise you (name of child) in the Name of the Father, the Son and the Holy Spirit.' Sometimes the water is poured at three separate intervals linking it to the Trinitarian formula of Father, Son and Spirit. Baptisms are usually performed in churches at a baptismal font using blessed water. Christian identity is conferred by baptism.



Figure 6.5 A Christian baptism ceremony

ACTIVITY 6.6 Statement of Faith

- ① In what way/s is the statement or profession of faith similar to the Creed?
- ② Identify where the statement of faith aligns with the Creed by recording quotes from the text that you think may have informed the writing of the statement of faith.

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

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.

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

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead
and the life of the world to come. Amen.

- ③ Why do you think these parts of the Creed in particular make up the statement of faith? Use a quote to support your answer.
- ④ How does the statement of faith represent a commitment by the godparents on behalf of the baby? Again, draw on evidence to support your answer here.

6.4 Islam

Muslims believe that the gift of life is precious and that the birth of a child is something to be celebrated. While the **Qur'an** does not provide specific instructions on how to celebrate the birth of a child, the Hadith provides the basis for a series of rituals which may or may not take place. Normally, there are three clearly identifiable rituals linked to infancy.

Adhan

The first ritual, which occurs soon after birth, requires the father or another member of the family to say the **Adhan** in the baby's right ear.

According to tradition, Muhammad recited the Adhan at the birth of his grandsons Hasan and Hussain. Sometimes the Iqamah, the call to the faithful which ends with 'There is no God but Allah', is also whispered into the left ear of the baby. Shortly after the birth the *tahnik* is performed when the father rubs a fresh date or honey on the upper palate of the child's mouth indicating that goodness is transmitted from the adult to the child.

Aqiqah

The second ritual, the aqiqah, occurs approximately seven days after the birth.

The aqiqah involves three ritual actions, the first of which is the shaving the baby's head as a sign of purification. The whole head must be shaved, the hair is weighed and an equivalent amount in silver is given to charity. The hair is then wrapped in a special cloth and buried or thrown into a river.

The second ritual action is the naming of the child. The parents usually decide on the name and choose one which has significance and is usually either a name from the Qur'an or the Prophet's family. Popular choices are Muhammad and Fatima.

The third ritual action in the aqiqah is an act of sacrifice. If the child is male, two sheep are bought

and killed; if the child is female, one sheep is required. The meat is divided by a halal butcher into three portions: one for the family, another for friends and the third for the poor, a symbol of sharing the family's good fortune with others.

Qur'an

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

Adhan

the Muslim call to prayer

Circumcision

The third ritual connected to birth is male circumcision. Some Muslim communities circumcise soon after birth; others wait until the child is old enough to recite the Qur'an or has reached adolescence. So in some traditions of Islam circumcision is a birth ritual while in other traditions it is a rite of passage to adulthood.

The Islamic rituals related to birth are grounded in the example of the founder Muhammad rather than obliged by law.

6.5 Conclusion

Key moments in the journey of human life are given special meaning and prominence within religious traditions. These special moments are usually marked by religious rituals which highlight either the presence of God in people's lives or remind people about their religious tradition through the use of symbolic actions and words.

► **Figure 6.6** A baby's head is shaved as part of the aqiqah ceremony



End of Strand Activities

1 Mini debate:

Catholics publicly profess their faith through the Nicene Creed each time they attend Mass. Do you think this profession of faith is a good summary of what it means to be Catholic or is it missing some important points? Justify your answer with reasons and examples.

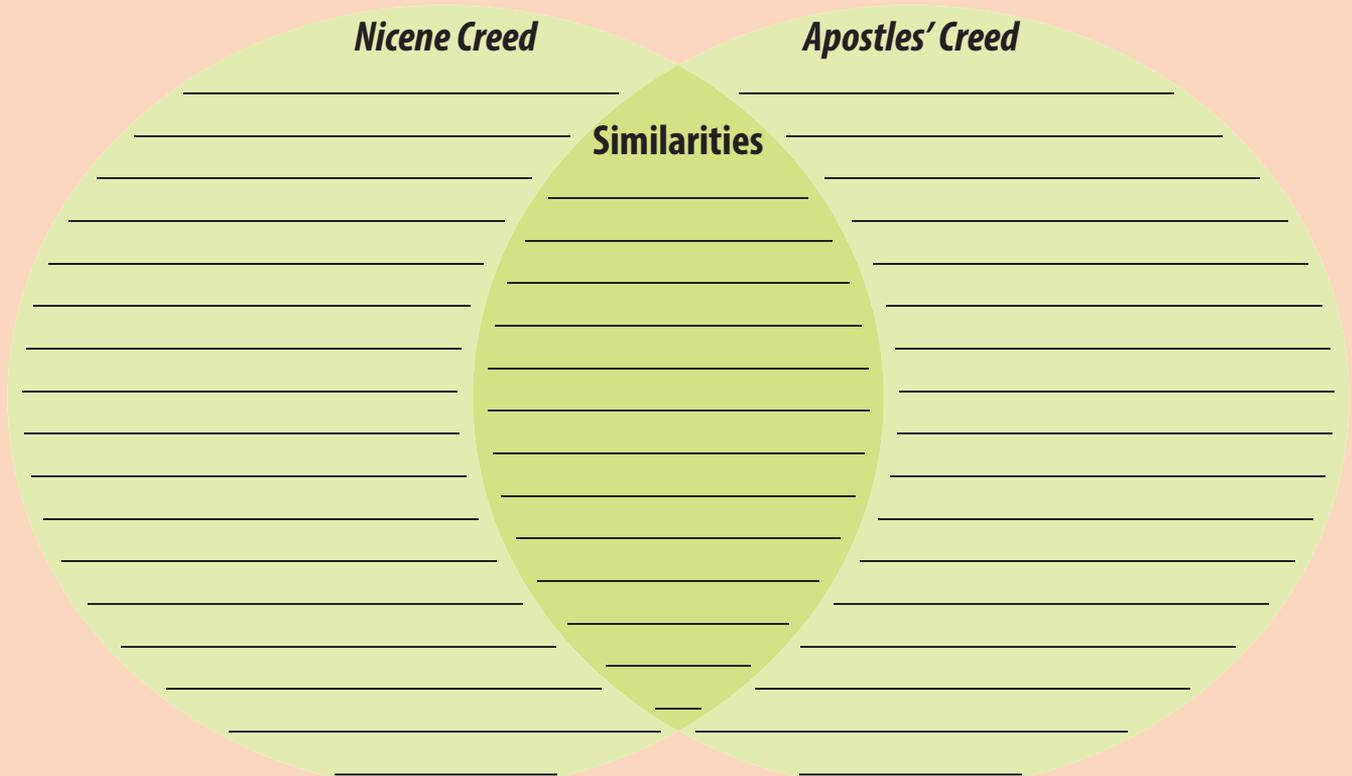
Now it's time to debate! Pair up with someone who wrote a different answer to you and sit opposite them. Take turns sharing your answer and justification. Now, try to convince your partner why your answer is most correct. Remember to justify your opinion with reasons and examples.

Has your opinion changed? Why/why not?

My Personal Creed

I believe _____

2 Copy the Venn diagram and compare and contrast the Nicene Creed with the Apostles' creed.



3 Write your own creed.

The Nicene Creed is a statement of belief for all Catholics. Many religions, organisations and businesses develop their own statement of belief. What do you believe?

Go to <http://cambridge.edu.au/redirect/?id=26> and listen to the Savage Garden song 'Affirmation'. Lyrics to the song can be found at <http://cambridge.edu.au/redirect/?id=12>.

It follows a similar structure to the Nicene Creed, with each statement beginning 'I believe ...'. Using both the Nicene Creed and this song as examples, write your own creed, which clearly states what you believe.

Nicene Creed

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

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

For us and for our salvation he came down from heaven: *[bow during the next two lines:]* by the power of the Holy Spirit he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried.

On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

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

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Apostles' Creed

I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. 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 the life everlasting. Amen.

- 4 The Apostles' Creed is made up of three short paragraphs, one each for each 'person' of the Trinity. What does the Creed have to say about the Trinity?
- 5 Write a creed for every day of the week as a tweet for a Twitter account. One creed per tweet will be released each day. Therefore, create a week's worth of tweets and remember that each tweet can be no more than 140 characters.
- 6 How does each image of the Trinity illustrate the relationship between the Father, the Son and the Holy Spirit?

a



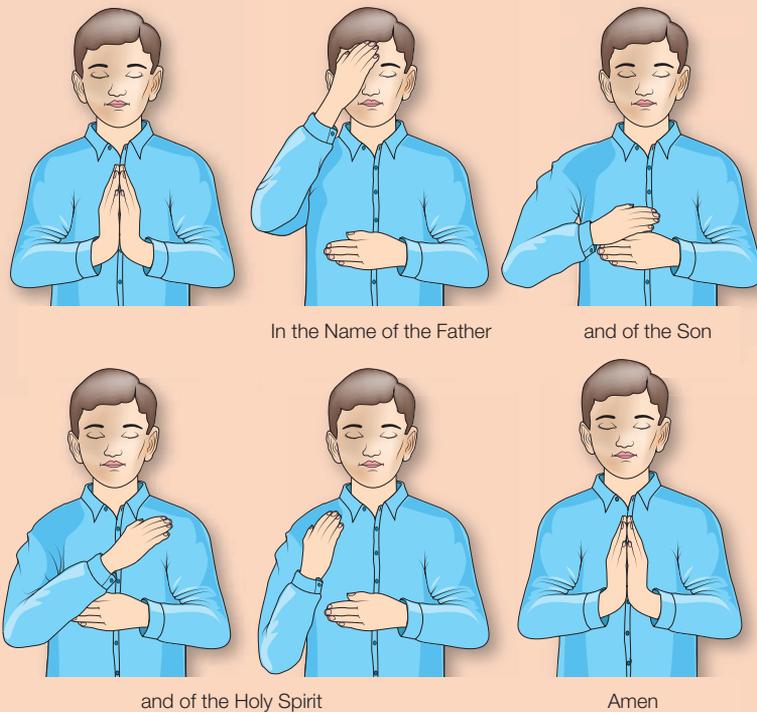
▲ Figure 6.7

b



▲ Figure 6.8

- 7 The Sign of the Cross, portraying the Father, Son and Holy Spirit, is a simple gesture but a profound expression of faith for Catholics and some other Christian denominations. Reflect on the numerous ways that this gesture is used, considering both personal and communal. Use the images and words below as well as your own knowledge to describe the various ways the Sign of the Cross is used.



▲ Figure 6.9



▲ Figure 6.10

- 8 a Create a list of names that can be associated with the Father, the Son and the Holy Spirit.

Table 6.2

Father	Son	Holy Spirit
God Creator	Jesus Saviour	Dove Light

- b Identify and explain any patterns or features from the list you constructed.
- 9 Search on the internet for artworks that depict God. Draw a table and record the artist, title, and description of three to five artworks. Explain why you think each artist has depicted God differently.

Table 6.3

Name of Artist	Title of Work	Year Created	Description of Work	My Explanation

- 10 Create a visual portrayal of your own idea of God and write a paragraph of 100–150 words that explains some of the choices you made in constructing your visual.

- 11 Complete further research into understandings of the Trinity put forward by Augustine, Karl Rahner, Leonardo Boff, Elizabeth Johnson and Denis Edwards. Choose one and create an infographic that outlines the key ideas behind that person's concept of the Trinity. You might also want to point out some of the strengths and limitations of your chosen individual's theory.

(For some good examples of infographics, have a look at the search results in Google Images when you type 'infograph' into the search bar.)

- 12 Study the artwork below by He Qi.
- How does this piece of art fully convey the concepts of resurrection and salvation? Write a paragraph of 100–150 words about this, alluding to particular elements of the work to support your response. Remember to use a topic sentence, evidence sentences and concluding sentence.
 - How does the picture incorporate the gifts of salvation outlined by Paul: freedom, peace, joy and love?

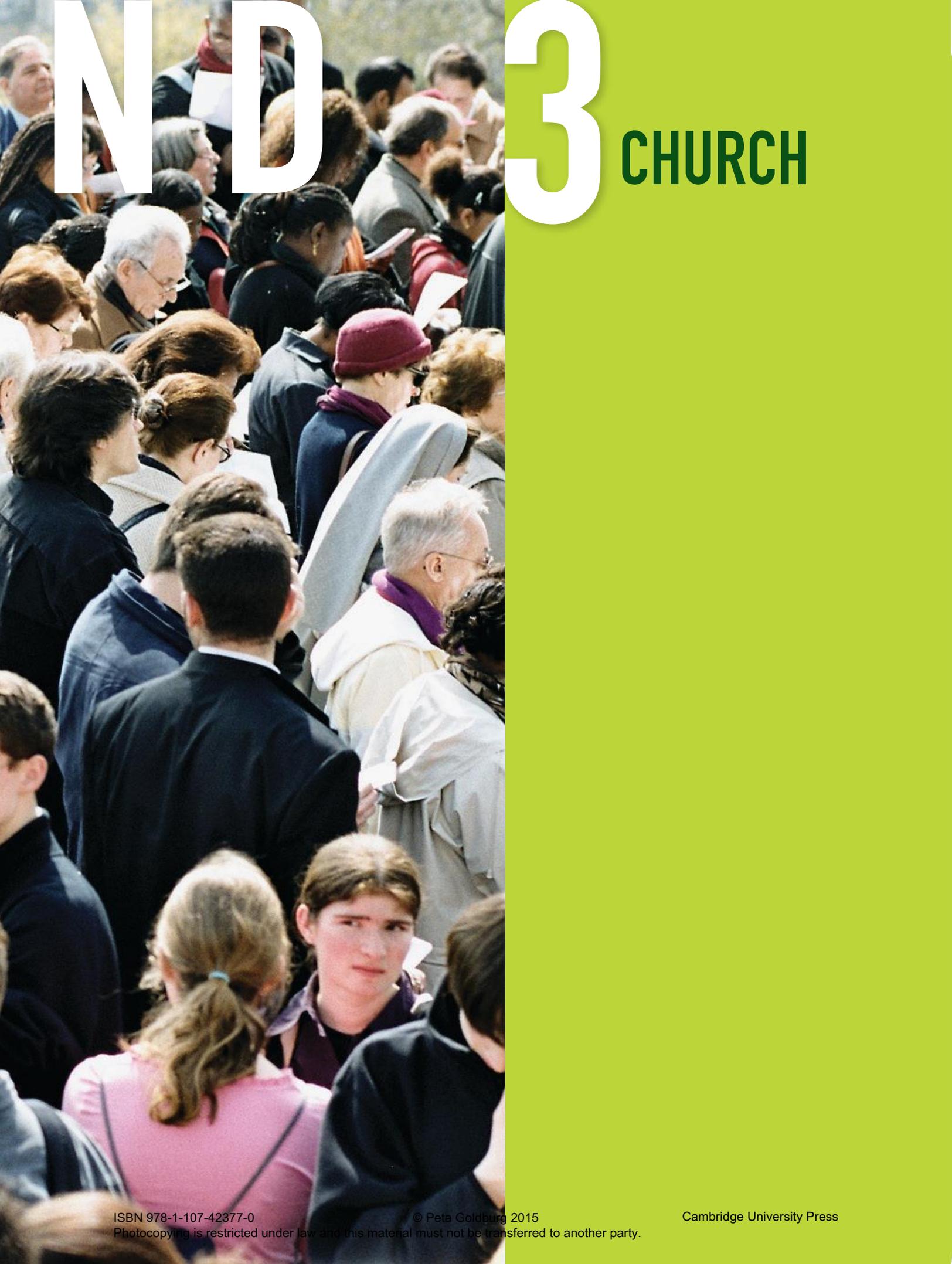


▲ Figure 6.11 *Easter Morning* by He Qi

- 13 Select one of the rituals discussed in this chapter (Brit Milah, Bar Mitzvah/Bat Mitzvah, Baptism or Aqiqah). Assume the role of someone who must educate or inform parents wanting to partake in one of these ceremonies with their child.
- Create a Prezi or PowerPoint which outlines the key information that parents need to know. You will need to include information about where the ceremony takes place, when it occurs, who is involved, the words, actions and symbols associated with the ritual, and important texts that inform the ritual.
- You may need to carry out further investigation in order to outline all of these elements.

STRA





ND

3

CHURCH

CHAPTER 7

Liturgy and Sacraments



7.1 Church

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

The curriculum strand 'Church' encompasses three areas:

- liturgy and sacraments
- People of God (see chapter 8)
- Church history (see chapter 9).

Liturgy

It is often difficult to define something which is familiar. If we were asked to define '**liturgy**' we may not be able to, even though we participate in liturgies on a regular basis. People have differing and sometimes conflicting views on what liturgy is. One of the difficulties in describing liturgy is that, like the Church itself, liturgy is a living mystery: liturgy is always open to fresh insight and deeper understanding. The liturgy is always more than we can say and eludes precise description. There is, however, much that can be said about it to help us understand.

The liturgy is a continuing celebration of God's ongoing presence in the world. The Second Vatican Council described the liturgy as 'source and summit' of Christian life. It is a pattern of initiative and response – God's initiative and the Christian person's response – which underlies all of the Christian life. God's outreach is expressed in the readings from the Bible and the gift of God comes to the community through the **sacraments**. People respond to both readings and sacraments.

The first and basic sign of God's presence in the world is through the gathered congregation. Coming together as a congregation is a sign and symbol of what God is doing and working in the world. When the congregation gathers, it consists of people with their strengths and weakness. That is why, at the beginning of the Mass, there is a Penitential Rite which not only calls for a cleansing of personal imperfections but also acknowledges that as

a group of Christians we may not have lived up to our common vocation and been a light for the world and sign of hope and renewal. Sometimes, because of our self-interest or the distractions of our consumer-focused society, we fail to notice the presence of God in the world and in our lives. The Penitential Rite reminds us that when we repent of our sins and imperfections, God meets us with grace which enables us to move forward into the sacrament.

Liturgy has several defining characteristics:

- Liturgy is the *public* and *official* worship of the Church; it is not just the Mass and the sacraments, but includes all the Liturgy of the Hours, rituals which are part of the Rite of Christian Initiation of Adults (RCIA) and Christian funerals, as well as rituals for the consecration of members of religious orders, and formal blessings.
- Liturgy is the action of the Church offering worship to God where the baptised faithful are led by Christ.
- Liturgy uses specific signs and symbols as an outward expression of an inward change that is happening for individuals in the community.

The liturgy should be of the present but point to the future. It is of this world but also points to a way of being in the world which has a deeper depth of meaning than day-to-day life. The liturgy draws on elements of our lives to teach us how to house the presence of God in our lives; it teaches us to listen to the voice of God in and through the voice of others. Liturgy is the expression of faith and love of Christians; it also shapes and deepens the faith and love of believers.

The liturgy begins and ends with a Sign of the Cross, which is a sign of God's love for us and Jesus' human response to that love.

Liturgical Gestures and Actions

Liturgies are rituals and therefore they are full of ritual gestures and actions. A gesture is movement of a part of the body, usually the hands or head, to express a particular meaning. In prayer settings many gestures are used to assist the believer in praying.

Liturgy

the official public worship of the Church

Sacrament

a sign of God's presence in people's lives and in the world; sacraments mark significant stages in people's lives.

ACTIVITY 7.1 Ritual Gestures

Copy and complete the following table.

Table 7.1

Image	Describe gesture	Possible meaning conveyed by gesture
1 		
2 		
3 		
4 		
5 		
6 		
7 		

In a Mass, the gestures of the priest have particular meaning and significance.

GESTURES OF THE PRIEST

Gestures involve our bodies in prayer. In the Mass a variety of gestures are used by both the priest and the congregation.

PROCESSION

The Mass usually opens and concludes with a procession of the priest, readers and altar servers. The opening procession which moves through the church towards the sanctuary reminds the people gathered that they are part of the priesthood of all believers as baptised people of God. Just prior to the gospel being proclaimed, during the acclamation, the Book of the Gospels is often taken in procession to the lectern or ambo. At the conclusion of Mass, the priest, readers and altar servers form a processional away from the altar, through the congregation and out of the church as the people sing the final hymn.

GREETING

At the opening of the Mass the priest greets the people and invites all to join in making the Sign of the Cross. The Sign of the Cross, 'In the name of the Father, and of the Son and of the Holy Spirit', is a statement of faith made by believers, a signal that all that follows will be done in the name of the Trinity and a sign of solidarity that unites all believers. By touching the head, centre of the chest, and then left and right shoulders in making the Sign of the Cross, believers are physically reminding themselves that God should be at the forefront of their mind, heart and body.

BOWING

Bowing is a sign of reverence. The priest bows before the altar or genuflects before the **tabernacle** as a sign of reverence acknowledging the presence of Christ. The priest bows at other times during the Mass: during the Creed when saying the statement '... conceived of the Holy Spirit, born of the Virgin Mary ...'; and while praying during the Preparation of Gifts.

SPRINKLING WITH HOLY WATER

Sometimes the priest sprinkles the congregation with holy water to remind them of their baptismal promises. Sprinkling with holy water is used at the Easter Vigil and during Confirmation and funeral liturgies.

INCENSING

Incense is sometimes used during Mass and it is commonly used at funeral liturgies. The incense is burnt in a special brass object called a **thurible**. The smoke and scent of the incense indicate reverence for the altar, the Book of the Gospels, and the congregation. Sometimes the **thurifer**, the person holding the thurible, incenses the priest as a sign of purification.

PRAYER GESTURES

When praying during Mass, the priest will open his arms to indicate that the prayer is for all present. This gesture of opening arms during prayer is called the *orans* position. After the words of consecration, the priest raises the Bread above his head saying: 'Take this all of you and eat, for this is my Body which will be given up for you.' At the same time the altar server rings the sanctuary bell to draw the attention of the congregation to this sacred moment. The priest then raises the cup filled with wine and says: 'Take this all of you and drink from it, for this is the chalice of my Blood, the blood of the new and eternal covenant which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.' The sanctuary bells ring again and the priest genuflects as a sign of even deeper reverence.

When the people come forward for Communion, they cup their hands and receive the host as the Communion minister says, 'the Body of Christ', and the person responds, 'Amen.' When offering the chalice, the minister says, 'the Blood of Christ', and the person responds, 'Amen.'

At the conclusion of Mass, the priest blesses the congregation and invites them to join him in making the Sign of the Cross.

Tabernacle

elaborate cabinet in which the Blessed Sacrament is stored

Thurible

a censer or container in which incense is burned

Thurifer

the person holding the thurible



▲ **Figure 7.1** Cardinal greeting parishioners



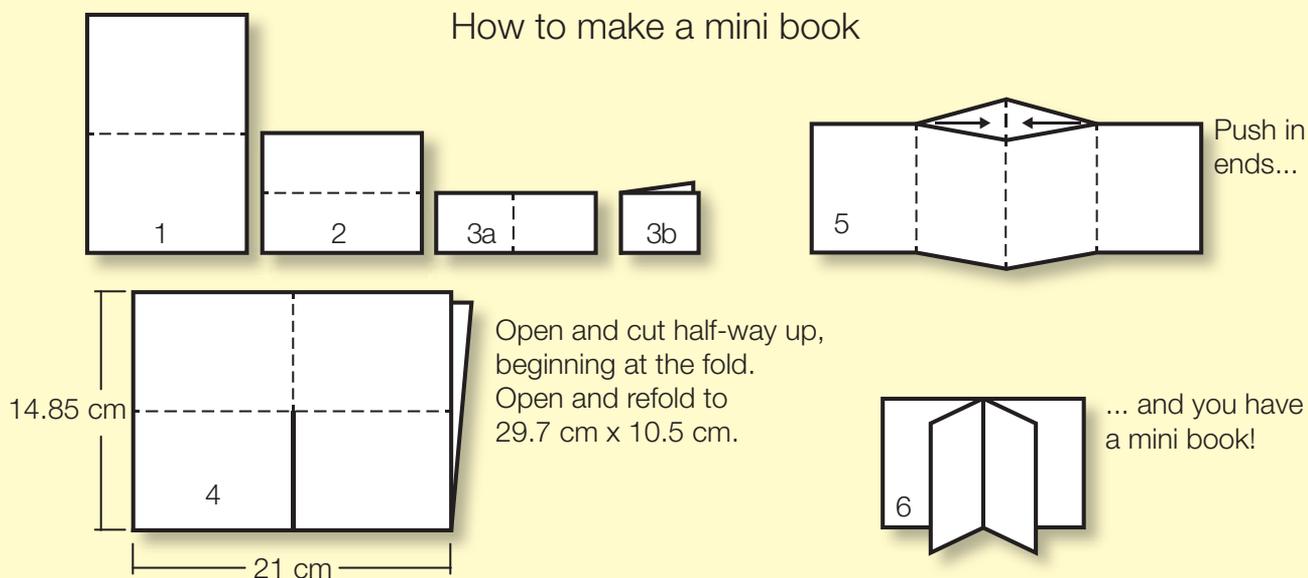
▲ **Figure 7.2** The thurifer purifying the procession with incense



▲ **Figure 7.3** Priest praying with open arms in the *orans* position

ACTIVITY 7.2 | Make Your Own Mini-Book

- 1 Using A4 paper, follow the directions given in the diagram to make your own 'mini-book'.



- 2 Read through the information located at <http://cambridge.edu.au/redirect/?id=27>.
- 3 Using this information, follow these steps to construct your mini-book:
- Plan out what will go on each page (make sure you outline the gestures/actions in the correct order).
 - For each action you must include a depiction of the gesture.
 - You must also use your note-taking skills to draw out and describe the action using **three bullet points**.
 - In order to determine which points you might make, imagine that you are going to use your mini-book to explain the priest's actions to someone who had never experienced a liturgy before.

Here is an example:

Bowing

- Sign of reverence
- Several times during Mass
- Beginning, Nicene Creed, preparation of gifts.



▲ Figure 7.4 Bowing

GESTURES OF THE CONGREGATION

When believers participate in the Mass they do so through the use of the whole of their being: heart, mind, voice and body. Throughout the Mass, believers assume a variety of different postures: standing, kneeling and sitting as well as using a variety of gestures. The various postures and gestures have profound meaning and when done with faith and understanding assist the believers to participate fully in the liturgy.

STANDING

When people stand for prayer they assume their full stature before God in gratitude for what God has done for them. Standing symbolises the believer's link with the risen Christ. During Mass, believers stand for the gospel and to receive Communion, the sacrament which profoundly unites the believer with the risen Christ.

KNEELING

In the early Church, kneeling signified penance. Kneeling was so identified with penance that the early Christians were forbidden to kneel on Sundays and during the Easter Season when the liturgy focused on joy and thanksgiving. During the Middle Ages, kneeling signified the homage of a vassal to his lord and so kneeling eventually signified similar homage and adoration to God. At Mass the congregation usually kneels for the entire Eucharistic Prayer.

SITTING

The posture of sitting is used for listening and meditation; therefore, the congregation sits for the pre-Gospel readings, during the First Reading, the Psalm and the Second Reading. Believers also sit during the homily and for a period of meditation after Communion.

BOWING

People bow from the waist prior to entering the Sanctuary; Catholics also bow just before receiving Communion. People who proclaim the First or Second Reading bow prior to moving to the ambo. The ambo, meaning 'step' or 'elevation', is the place from which the scriptures are proclaimed.

GOSPEL GREETING

Prior to proclaiming the gospel, the priest makes a sign of the cross with his thumb on the first word of the

gospel as he says a 'Reading from the Gospel of Luke'; the congregation responds with 'Glory to you, O Lord' while making a Sign of the Cross with their thumb on their forehead, on their lips and then heart. This gesture reminds the believer that the words of the gospel should be on their mind, lips and heart.

OTHER GESTURES

Sometimes during the **Confiteor**, people lightly tap their breast bone at the words 'through my own fault' showing an awareness that their sins are their own fault. During the Creed, the congregation bows at the words which commemorate the Incarnation (Jesus becoming human) when the words 'by the power of the Holy Spirit he was born of the Virgin Mary and became man' are said.

Confiteor

a prayer to confess sins; spoken during the Penitential Act

monstrance

elaborate gold vessel used to display the consecrated host

GENUFLECTING

Genuflecting, the bending of the right knee to the floor, demonstrates respect. Catholics usually genuflect before the Tabernacle where the Blessed Sacrament is held. People also genuflect prior to entering their seat before Mass and as they leave the church at the conclusion of Mass. When the Blessed Sacrament is exposed for all to see in a **monstrance**, people use a double genuflection: kneeling on both knees as a sign of deep reverence and respect.

SIGN OF PEACE

After the Our Father, the congregation is invited to offer a sign of peace to people near them. This usually takes the form of a handshake accompanied by the words 'Peace be with you'. The sign of peace is a sign of the believers' unity in Christ.

The gestures and common postures used in Mass are a symbol of the unity and solidarity of the people who have come together to worship. The Church makes it clear that these postures and gestures are not a personal expression of individual piety but rather an expression of participation in the one Body of Christ. In standing, sitting, singing, bowing or kneeling, Catholics give explicit witness to the fact that they are united in body, mind and spirit in the Body of Christ.

ACTIVITY 7.3 Congregation Actions

Read through the information about congregation actions located at <http://cambridge.edu.au/redirect/?id=28>.

Based on the descriptions given, identify each of the actions pictured in the table below. Then, write a brief description of each action using your own terminology.

Table 7.2

	Name of Action	Description
		
		
		
		
		
		

continued ►

ACTIVITY 7.3 continued

Table 7.2 continued

	Name of Action	Description
		
		
		
		

Prayer

For Christians, prayer is dialogue with God. It is talking with God and listening to God and enjoying the presence of God. Prayer can take many forms: it can be speaking aloud, sitting in silence and contemplating the word of God. Prayer can be individual or communal. It is not simply saying words but developing a relationship with God. The Liturgy of the Hours is an ancient form of prayer which is still used today.

LITURGY OF THE HOURS

The Liturgy of the Hours (also called the Divine Office or the Breviary) is the public prayer of the Catholic Church and consists of an official set of daily prayers used by **clergy**, members of religious orders and **laity**. The

Breviary consists of a combination of psalms, hymns and readings and together with the Mass makes up the public prayer life of the Catholic Church. The Liturgy of the Hours forms the basis of prayer life within monastic life.

The Liturgy of the Hours is about sanctifying time: linking each moment of each day with the presence of God in the world and in people’s lives. The Liturgy of the Hours is based in scripture and uses many psalms, canticles and readings from both the Old and New Testament. This type of prayer has a long history within the Church dating back to the first centuries. Often the Liturgy of the Hours is prayed

Clergy
in the Catholic Church, males ordained to the priesthood

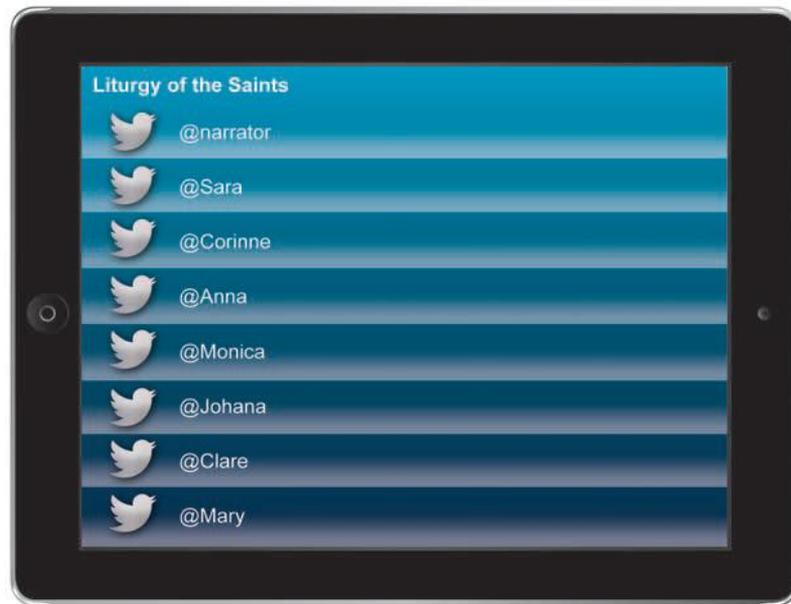
Laity
a Christian who is not ordained clergy

ACTIVITY 7.4 continued

- 2 Watch the video located at <http://cambridge.edu.au/redirect/?id=29> carefully and listen to what each person says about the Liturgy of the Hours.

Use the Figure 7.6 template to construct an opinion feed that includes contributions from each person featured in the clip. Their posts should centre on how each one defines Liturgy of the Hours or the significance of the Liturgy of the Hours for that person.

You may need to watch the video through a couple of times in order to accurately note each individual's response.



► Figure 7.6

doxology; a scripture reading; prayers of intercession; and a concluding prayer.

There is a difference between liturgy and prayer. All liturgy is prayer, but not all prayer is liturgy. Much communal and all personal prayer is not classed as liturgy. For example, the Rosary and the Stations of the Cross, which can be prayed individually or communally, are prayers rather than liturgy. Prayer at school assembly is prayer whereas Mass for the induction of school leaders is liturgy.

Sacraments

One of the unique features of Catholicism is its sacramental life. Catholic Christianity experiences and sees the world through the lens of sacramentality; in other words, Catholics recognise and see the presence of God in all things. God is present in people, events, places, the environment, the world at large and the cosmos. It is through our living of life and through the people and events around us that we encounter the invisible God. The only way we as human beings can encounter God is through human experiences. A Catholic understanding

ACTIVITY 7.5 | Sacramentality Collage

Create a visual collage; this could be electronic, using 8–10 images to illustrate the presence of God in the world: sacramentality.

of sacraments is grounded in an experience of God's presence and care in people's daily lives.

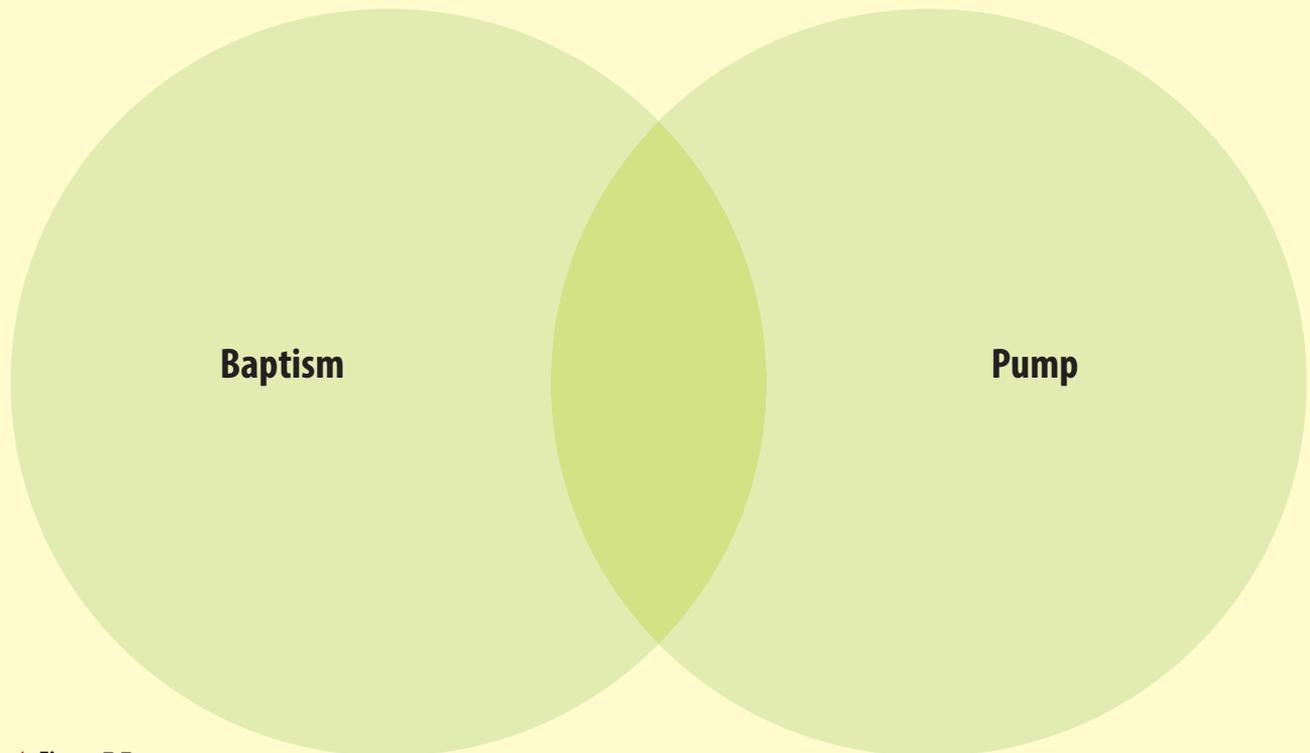
Some of you may have heard of Helen Keller. Helen was born on 27 June 1880 in Alabama, USA. When she was 19 months old she contracted a serious illness which left her blind and deaf. As a young child she developed a number of actions and signals which enabled her to communicate to a limited extent with her family. When she was seven, her father employed a young, visually impaired woman, Anne Sullivan, as her governess and teacher. Anne decided to teach Helen, which was considered by many as an impossible task. Her teaching method involved using her fingers and hands to spell words onto the hand of Helen.

ACTIVITY 7.6 | *Miracle Worker*

Go to <http://cambridge.edu.au/redirect/?id=30> and watch the clip from the movie *Miracle Worker* in which Anne tries to teach Helen, then respond to the tasks below. The scene takes place at the water pump. Anne holds Helen's hand.

- 1 Helen's behaviour at the dining room table is inappropriate, yet the Captain is angry with Anne. Why do you think this is so?
- 2 Do you consider Anne's behaviour to be appropriate or not? Why?
- 3 Why does Anne insist that Helen go to the water pump? What tactics does she use to control Helen?
- 4 What insight does Helen gain at the pump and how is this achieved?
- 5 All the characters in this scene display a variety of emotions. Create a continuum and map the emotions you identify from the beginning to the end of the scene.
- 6 If the Captain had prevented Anne from taking Helen to the pump, the moment would have been lost. What is your response to such a possibility?
- 7 Many people would describe the moment at the pump as a sacramental moment. What justification could be provided to support that stance?
- 8 Using watercolours or pastels create a visual representation of the 'ah-ha' moment at the pump.

Use a Venn diagram to consider the significant moments in a Christian baptism and Helen's pump encounter.



▲ Figure 7.7

Eventually, Helen learned to speak even though she was deaf and she learned to 'hear' people by reading their lips with her hand. She became proficient at using Braille and reading sign language. In later life, she became a world-famous speaker and author and she is remembered as an advocate for people with disabilities.

The experience of Helen Keller at the pump could be interpreted as an experience of God's loving care and

presence in the world partly because of the profound experience that brought great changes to her life. If we are open to recognising the presence of God in the world, we may see Helen's experience as a sacramental experience because it shows us how ordinary moments can become sacramental moments.

Sacraments and Sacramentality

In order to better understand sacraments and sacramentality, it is helpful to make the distinction between the concept of sacraments in general and the seven ritual sacraments of the Catholic Church. In general terms, a sacrament can be any person, event or thing which enables the believer to encounter God in a new or deeper way. These special moments have the potential to heighten the presence of God in our life. Because we are human, God's presence can only be felt through our humanness, our human experiences, and our relationships with others.

The Psalmists in the Hebrew Scriptures have described the presence of God in the following manner:

Psalm 8 Divine Majesty and Human Dignity

¹O Lord, our Sovereign,
how majestic is your name in all the earth!
You have set your glory above the heavens.

²Out of the mouths of babes and infants
you have founded a bulwark because of your foes,
to silence the enemy and the avenger.

³When I look at your heavens, the work of your
fingers,
the moon and the stars that you have established;
⁴what are human beings that you are mindful of them,
mortals that you care for them?

⁵Yet you have made them a little lower than God,
and crowned them with glory and honour.

⁶You have given them dominion over the works of
your hands;

you have put all things under their feet,
⁷all sheep and oxen,
and also the beasts of the field,

⁸the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas.

⁹O Lord, our Sovereign,
how majestic is your name in all the earth!

ACTIVITY 7.7 | Psalm 8

- 1 The psalm was once a contemporary way of celebrating the simplicity of nature and the important role humans play in the world. What evidence can you find to indicate that nature is important? That humans are important? That God is most important? Select quotes from the psalm to support your response.
- 2 What reference is made to the relationship between humans and nature? What message is implied by such a relationship?
- 3 Who is being addressed in this psalm? What feelings or emotions does the speaker have for the person being addressed? How do you know?
- 4 Sometimes, people have trouble relating to God because God cannot be seen or heard. What message is the writer of this psalm presenting about God?
- 5 To be fully human is to use our five senses and our intellect to connect with each other and with nature. Why is the writer saying this is important?
- 6 Read the famous Australian poem, *Clancy of the Overflow*, paying particular attention to stanza four. Why is the writer envious of Clancy? What does he miss out on by living in the city?

Clancy of the Overflow by A.B. Patterson (4th stanza)

And the bush hath friends to meet him, and
their kindly voices greet him
In the murmur of the breezes and the river on
its bars,
And he sees the vision splendid of the sunlit
plains extended,
And at night the wondrous glory of the
everlasting stars.

- 7 What similarities are there between Psalm 8 and *Clancy of the Overflow*? Look for specific examples.
- 8 Many describe being in the bush as being a 'spiritual' experience. If human response to nature is like entering into a conversation with God, what might Clancy have experienced while he was '... gone to Queensland droving'?
- 9 In Suzanne Collins', *The Hunger Games*, Katniss honours the short, wasted life of Rue by covering her body in flowers. The objective of the games is to strip the competitors of their humanity, yet Katniss restores Rue's humanity in her death. To what extent do you believe this event could be considered a sacramental moment?

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

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

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



▲ Figure 7.8 Confirmation

7.2 Ritual

Throughout time, people have used rituals and ritual actions to celebrate significant moments in life. Many people ritualise their birthday by blowing out candles on a cake while their friends sing 'Happy Birthday', and

they make a wish for the year ahead. Some families have rituals which are particular to them; for instance, they might instead of receiving birthday gifts donate money to charity.

ACTIVITY 7.8 | Rituals

Name and describe a ritual which is enacted in:

- Your family
- Your school
- Wider community
- Nation.

Table 7.3

Name	Description of ritual	Ritual action/s performed	Ritual objects/symbols used	Meaning or action and symbols	Inner meaning

Rituals are not important just in and of themselves, rather they point to or symbolise something beyond themselves. The seven sacraments of the Catholic Church use ritual actions to point beyond themselves to something sacred. They are, according to the theologian Joseph Martos, 'doors to the sacred' because they offer believers a visible sign of something invisible, something sacred and something holy. Sacraments are signs of God's presence in people's lives and in the world, and they mark significant stages in people's lives.

Baptism

Baptism, first of the sacraments of the Catholic Church, is the foundation stone on which a Christian life is built and is the first of three Sacraments of Initiation. The Sacraments of Initiation are Baptism, Confirmation and Eucharist. The word 'baptism' comes from the Greek word *baptizein* which means 'to plunge', which relates to the water into which people were originally plunged. Baptism is also known as the 'bath of enlightenment'

because in baptism we are enlightened by the Word that is Christ (John 1:9).

The origins of baptism can be found in the Old Testament (Hebrew Scriptures) in the Covenant with God. In the beginning of Genesis, the Spirit of God hovered over the waters, breathed on them and brought them to life:

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. (Gen 1:1)

At every baptism, the Holy Spirit hovers over the person and they become a new creation in the Father, the Son, and the Holy Spirit.

Water

Water is an extraordinary gift as well as being a destructive force. In the story of Noah and also in the Book of Genesis, we are told that God wanted to wipe the world clean of people because of their sinful behaviour. During the flood, Noah, his family and the animals

on the ark were saved by God. A dove, a symbol of the Holy Spirit, was released from the ark and returned with evidence of land, a symbol of the Promised Land. In the Book of Exodus, when the Israelites were escaping Egypt they passed through the waters of the Sea of Reeds from slavery to freedom, from death to life.

The Gospels speak of Jesus' baptism in the River Jordan, the same river in which John the Baptist offered a baptism of repentance to the people. When blessing the water for baptism at the Easter vigil Mass these four great events of salvation history – Creation, Noah and the Flood, the crossing of the Sea of Reeds, and the crossing of the River Jordan into the Promised Land by the Israelites – are remembered. The Church uses these stories to remind people about

the Sacrament of Baptism and how baptism is a means of Salvation.

Baptism in the Catholic Tradition

Baptism is the first Sacrament of Initiation. In the Catholic tradition there are two rites used for this celebration: one for children under the age of seven (the Rite of Baptism for Children), and the other for older people (the RCIA). When babies are baptised they usually complete the other Sacraments of Initiation (Confirmation and Eucharist) when they are older – at approximately eight or nine years of age. When adults become full members of the Catholic Church they receive the three Sacraments of Initiation (Baptism, Confirmation and Eucharist) in the one ceremony.

ACTIVITY 7.9 | Baptism of Jesus

The four gospels recall the baptism of Jesus and the synoptic gospels (Matthew, Mark and Luke) have very similar accounts of the baptism.

- 1 Read the accounts below.

Table 7.4 The baptism of Jesus: Gospels parallels

Gospel of Matthew 3:13–17	Gospel of Mark 1:9–11	Gospel of Luke 3:21–22	Gospel of John 1:29–34
<p>¹³Then Jesus came from Galilee to John at the Jordan, to be baptized by him. ¹⁴John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?' ¹⁵But Jesus answered him, 'Let it be so now; for it is proper for us in this way to fulfil all righteousness.' Then he consented. ¹⁶And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. ¹⁷And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.'</p>	<p>⁹In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. ¹¹And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'</p>	<p>²¹Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, ²²and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'</p>	<p>²⁹The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world! ³⁰This is he of whom I said, 'After me comes a man who ranks before me, for he was before me.' ³¹I myself did not know him; but for this I came baptizing with water, that he might be revealed to Israel.' ³²And John bore witness, 'I saw the Spirit descend as a dove from heaven, and it remained on him. ³³I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' ³⁴And I have seen and have borne witness that this is the Son of God.'</p>

- 2 Make a copy of Table 7.4 and use a colour code to show where the Gospel accounts are similar or different.
- 3 What appears to be the central message of the accounts?
- 4 What conclusion might you draw about the baptism of Jesus based on the synoptic gospel accounts?



▲ **Figure 7.9** Adult baptism ceremony

ACTIVITY 7.10

Examine the following story carefully.

Identify where the three sacraments of Baptism, Confirmation and Eucharist occur.
Create a visual which shows the process used for catechumens in the third century.

Becoming a Christian in the Third Century

Imagine you are on the banks of the Tiber River in Rome in the year 251 CE. It is the night before Easter Sunday and you are with a small group of friends. You want to be a follower of Jesus, so you have been learning about Christianity for the past three years. You are a catechumen. You are soon to be baptised. Your sponsor is with you. The priest is standing waist deep in the river waiting to baptise the catechumens.

There are two groups of people: men in one group, women in the other. As your name is called, you remove your outer layer of clothing and wade into the water. The priest immerses you three times in the water saying 'in the name of the Father, the Son and the Holy Spirit'. He then anoints you with sacred chrism.

You emerge from the water dripping wet, wrap yourself in a towel, before you are given a new, clean white garment to wear. You dress in the new white tunic and then join the other catechumens to walk towards the Church.

As the evening grows dark, the candle given to you at your baptism helps light the way to the church where a large crowd is waiting for you and the other catechumens. The bishop meets you at the door, anoints you again with sacred chrism and seals you with the Holy Spirit, then he leads you into the church.

You join the worshippers for the Prayers of the Faithful – this is the first time you have experienced this form of prayer in the worshipping community. Tonight will also be the first time you will stay for the whole of Mass; the first time you will receive the Eucharist.

Tonight, the Easter Vigil, is the night all Christians celebrate the resurrection of Jesus and the night you are welcomed into the Church. It is truly a night of celebration. The congregation proclaims 'Alleluia!'

The Rite of Christian Initiation of Adults (RCIA)

The RCIA, the Rite of Christian Initiation of Adults, involves the three Sacraments of Initiation (Baptism, Confirmation and Eucharist) and is used for adults who would like to become formal members of the Catholic Church. If a person has already been baptised in another Christian denomination they are not baptised a second time, but after instruction in the faith move to the second and third Sacraments, Confirmation and Eucharist. In the early Church the RCIA was commonplace as many adults joined the new Christian community. Today, however, it is less common as many people are baptised as children. Nevertheless, each year at Easter many parishes admit new members to the Catholic Church through RCIA programs.

During the Second Vatican Council, which was held in Rome between 1962 and 1965, a document called *The Constitution on the Sacred Liturgy* (1963) decreed that the catechumenate process, which was used in early Christianity, be re-established within the Catholic tradition. Later the procedure for adult initiation, the **Rite of Christian Initiation of Adults (RCIA)**, was published in 1972.

The Rite of Christian Initiation of Adults is a journey within the Christian community and involves adults who want to become Catholic, the local parish and the diocese. The process of the journey includes four distinct periods of time and three steps; each step is preceded by a period of preparation:

- Period of Inquiry – this time is called the Pre-catechumenate and is a time of **evangelisation**
 - Step 1: Rite of Acceptance into the Order of **Catechumens**
- Period of the Catechumenate
 - Step 2: Rite of Election or Enrolment of Names
- Period of Purification and Enlightenment
 - Step 3: Celebration of the Sacraments of Initiation
- Period of Postbaptismal **Catechesis** or **Mystagogy**.

Period of Inquiry

The first phase of the RCIA journey, the period of inquiry, occurs when the person wanting to be baptised becomes an ‘inquirer’. Sometimes called the period of evangelisation and Pre-catechumenate, it is a time when the enquirer listens to the Good News, learns about the

ACTIVITY 7.11

Rite of Christian Initiation of Adults

Develop a visual timeline which clearly show the periods and steps for the RCIA program.

Catholic faith, and discerns the call to live the gospel life as a Catholic. Learning about the Catholic faith may take a variety of forms such as formal classes from priests and religious educators, involvement in the life of the local parish and praying with members of the parish. The period of inquiry may take a number of months or even up to a year.

STEP 1: RITE OF ACCEPTANCE INTO THE ORDER OF CATECHUMENS

When the person decides that they are ready to take the next step on the journey, there is a formal ritual where the inquirer publically declares their intention to follow Christ: they are then accepted as a catechumen. The ceremony usually takes place in a Church and at the door of the church the celebrant asks:

Priest: What is your name?

Candidate: [The candidate replies]

Priest: What do you ask of God’s Church?

Candidate: Faith.

Celebrant: What does faith offer you?

Candidate: Eternal life.

Rite of Christian Initiation of Adults (RCIA)

the process by which an unbaptised person, called a ‘catechumen’, and those who were baptised in another Christian denomination, called ‘candidates for full Communion’, are prepared to become full members of the Catholic Church

Evangelisation

the proclamation of the Good News of Jesus through word and witness

Catechumen

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

Catechesis

the process by which Christians are taught the essentials of Christian doctrine and are formed as disciples of Christ

Mystagogy

a period of teaching following the reception of the sacraments which aims to initiate people more fully into the mystery of Christ

ACTIVITY 7.12 | Act as a Sponsor

Watch the clip located at <http://cambridge.edu.au/redirect/?id=31>.

- 1 Imagine you have been asked to act as the sponsor for a friend who is entering the RCIA program.
- 2 Compose an email to that friend, explaining to them what will occur during the ceremony for their Rite of Acceptance.
- 3 Ensure you explain what will be required of them, as well as any dialogue they need to be prepared for during the ceremony.

This ritual marks the beginning of the journey of faith which will develop throughout the person's life. To help the candidate on the journey, sponsors (people already part of the faith community) are appointed to accompany and companion the person as they progress through the RCIA program. The priest asks the candidates if they are ready to begin their journey. When they answer 'yes', the sponsors and the community are asked if they are ready to 'help the candidate to find and follow Christ' and the community responds 'We are'. The priest welcomes the candidate by marking them with a Sign of the Cross on their forehead: the cross is a sign of faith and the mark of a Christian.

The Rite of Acceptance includes the Liturgy of the Word and often takes place during the Eucharist. The catechumens listen to the Word of God and then they normally leave the church after the homily; they do not stay for all of the Mass until they are full members of the community.

Period of the Catechumenate

During the Period of the Catechumenate, the catechumens are introduced to the Catholic faith. This occurs in the following overlapping stages:

- **Catechesis** – This aims at helping the candidate to understand the Church's teaching and introducing them to the mystery of Christ. It is led by an experienced person who belongs to the Church and who is able to teach the catechumens about the central teachings of the Church.
- **Spiritual development** – During this time, the catechumens deepen their understanding through participation in the life of the community. They learn

to pray and to witness to the Gospel through their words and actions.

- **Liturgy** – The catechumens are supported by liturgical rites, especially the Word, during Sunday Mass with the community.
- **Apostolic witness** – The catechumens learn to work with others to share the Gospel through the witness of their actions and profession of faith.

The period of time involved in the above processes varies from person to person.

STEP 2: RITE OF ELECTION OR ENROLMENT OF NAMES

The Rite of Election is where the catechumen has to make a choice. The Church elects to accept the catechumen for the Sacraments of Initiation and so the catechumen is no longer called a catechumen but is given a new title: the

Elect.

The Rite of Election, normally held on the First Sunday of Lent, is when the bishop or his delegate admits the candidates to the Rite of Election and to the Sacraments. It takes place at the cathedral but it may be celebrated in a local parish if the cathedral is in another city.

The Rite of Election begins after the homily when the catechumens are presented to the priest and

worshipping community. The sponsors, people who have accompanied and supported the catechumens in their religious journey, are asked to affirm that the catechumens are worthy and prepared to be admitted to the Elect to receive the Sacraments of Baptism, Confirmation and Eucharist at Easter. The sponsors are asked the following questions:

- Has the candidate faithfully listened to the word of God proclaimed by the Church?
- Has the candidate responded to the Word and begun to walk in the presence of God?
- Has the candidate shared the company of other Christian people and joined them in prayer?

These three questions are the foundations of a good Christian life and they are a timely reminder for all Christians to ask how well they have listened and responded to the Word of God and how regularly they pray.

Elect

title given to catechumens after the Rite of Election while they are in the final period of preparation for the Sacraments of Christian Initiation

The catechumens are asked if they want to enter fully into the life of the Church. After responding 'We do', their names are inscribed in a special book.

The archbishop says: 'I now declare you to be members of the Elect, to be initiated into the sacred mysteries of the next Easter Vigil.'

The candidates respond: 'Thanks be to God.'

The liturgy continues with the bishop praying for the Elect.

ACTIVITY 7.13 | Rite of Election

- 1 View the clip 'Rite of Election 2013' at <http://cambridge.edu.au/redirect/?id=32>. From the clip, identify the elements associated with the Rite of Election described above. Note that not all of the images relate to the actual Rite of Election itself.
- 2 You are designing a web page for your parish as part of the RCIA program. Design a page that explains to potential candidates the process involved with the Rite of Election part of the RCIA journey. Include appropriate images as well as text.

PERIOD OF PURIFICATION AND ENLIGHTENMENT

The Rite of Election begins a period of purification and enlightenment which involves the person examining their conscience, doing penance, and deepening their knowledge of God. Often the time of purification corresponds with Lent, a time in the Church's year when people purify themselves, through prayer and fasting, in preparation for Easter.

SCRUTINIES

During the period of purification, the Elect participate in three **scrutinies** or liturgical rites which are celebrated on the third, fourth and fifth Sundays of Lent. The scrutiny takes place after the homily when the Elect stand or kneel while the assembled church community prays several prayers of petition asking God to assist them in their preparations to receive the Sacraments at Easter. At the conclusion of the prayers of petition, the celebrant places his hands on the head of each of the Elect and prays that their hearts may be touched by the Holy Spirit. After the Liturgy of the Word, the Elect leave the Church.

ACTIVITY 7.14

Second and Third Scrutinies

View the clips of the Second and Third Scrutinies (<http://cambridge.edu.au/redirect/?id=33> and <http://cambridge.edu.au/redirect/?id=34>) and then answer the questions below.

- 1 What is the role of the sponsor during the scrutinies? Describe what they do.
- 2 Why do you think the sponsor accompanies the Elect during these ceremonies?
- 3 In the second clip, why do you think the Elect are dressed in beige-coloured robes? What does this signify?
- 4 In the second clip, the priest prays for the Elect 'that they may be filled with the life-giving spirit and prepare themselves thoroughly for their birth to new life'. What does he mean when he says 'their new life'?
- 5 What does the laying of the priest's hands on the heads of the elect symbolise?
- 6 For what reason do you think the Elect leave the Church following the Liturgy of the Word?

CREED AND LORD'S PRAYER

During the period of purification and enlightenment, two presentations take place. The Creed is presented on the third Sunday and the Lord's Prayer is presented on the fifth Sunday of Lent. Rather than just receiving a piece of paper with the Creed or the Lord's Prayer printed on it, the Elect are asked to stand and *listen* as the Creed is recited. Hearing the prayer is important because it reflects the statement in Galatians 3:2 which says:

The only thing I want to learn from you is this: Did you receive the Spirit by doing the works of the law or by believing what you heard?

The elect are challenged not only to learn the Creed and Lord's Prayer but to also live the Creed and Lord's Prayer.

Scrutinies

rites within the Rite of Christian Initiation of Adults that support and strengthen the Elect through prayers of intercession

STEP 3: CELEBRATION OF THE SACRAMENTS OF CHRISTIAN INITIATION

Holy Saturday night, the night before Easter Sunday, is a very special night for the Elect and indeed for all Christians. The ceremony for the Easter Vigil begins in darkness, all the lights are turned off in the church, the only light that can be seen is that of the Easter fire which burns outside the church. The Paschal candle is lit from the Easter fire while the priest chants the sentence the 'Light of Christ' and the congregation responds 'thanks

be to God'! As the single flame of the Paschal candle is brought into the church, all members of the congregation light a candle from the Paschal flame and pass the light on to others.

When the Paschal candle reaches the main altar the *Exsultet* (from Latin, the word for 'Exult' or 'Rejoice') is sung reminding people of the Passover feast and other important points of biblical history up to the Resurrection:

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

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

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

[My dearest friends, standing with me in this holy light,
join me in asking God for mercy,
that he may give his unworthy minister
grace to sing his Easter praises.]

[V.] The Lord be with you.

R. And also with you.]

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right to give him thanks and praise.

It is truly right
that with full hearts and minds and voices
we should praise the unseen God, the all-powerful
Father,
and his only Son, our Lord Jesus Christ.

For Christ has ransomed us with his blood,
and paid for us the price of Adam's sin
to our eternal Father!

This is our passover feast,
when Christ, the true Lamb, is slain,
whose blood consecrates the homes of all believers.

This is the night when first you saved our fathers:
you freed the people of Israel from their slavery
and led them dry-shod through the sea.

This is the night when the pillar of fire
destroyed the darkness of sin!

This is the night when Christians everywhere,
washed clean of sin
and freed from all defilement,
are restored to grace and grow together in holiness.

This is the night when Jesus Christ
broke the chains of death
and rose triumphant from the grave.
What good would life have been to us,
had Christ not come as our Redeemer?

Father, how wonderful your care for us!
How boundless your merciful love!
To ransom a slave
you gave away your Son.

O happy fault, O necessary sin of Adam,
which gained for us so great a Redeemer!
Most blessed of all nights, chosen by God
to see Christ rising from the dead!

Of this night scripture says:

'The night will be as clear as day:
it will become my light, my joy.'

The power of this holy night
dispels all evil, washes guilt away,
restores lost innocence, brings mourners joy;
it casts out hatred, brings us peace, and humbles
earthly pride.

Night truly blessed when heaven is wedded to earth
and man is reconciled with God!
Therefore, heavenly Father, in the joy of this night,
receive our evening sacrifice of praise,
your Church's solemn offering.

Accept this Easter candle,
a flame divided but undimmed,
a pillar of fire that glows to the honour of God.

Let it mingle with the lights of heaven
and continue bravely burning
to dispel the darkness of this night!

May the morning Star which never sets find this
flame
still burning:
Christ, that Morning Star, who came back from the
dead,
and shed his peaceful light on all mankind,
your Son who lives and reigns for ever and ever.

R. Amen.

ACTIVITY 7.15

Create a diagram that explains Step 2: The Rite of Election. Use words such as sacraments, prayers, purification etc. and write questions above the shapes. See below for some ideas.

What is Step 2 called?

Where does it take place?

What is the order of the three sacraments?



ACTIVITY 7.16 *Exsultet*

Table 7.5 Words/Concepts – Meaning

The Last Supper	
Original Sin	
Salvation	
Light	
Passover	
Resurrection	
Good News	

- 1 Locate the meaning of the above words/concepts. Copy the table and place the words/concepts next to the verses or passages of the *Exsultet* in order to make meaning of the hymn.
- 2 In the opening three verses the *Exsultet* says that heaven, earth and the Church should rejoice at the resurrection of Jesus. Why do you think heaven, earth and Church are chosen – what is this list meant to remind people?
- 3 Locate and quote the verse from the *Exsultet* which specifically refers to the Exodus story from the Hebrew scriptures.
- 4 In your own words explain why the hymn is significant for Catholics. In your answer try to use the words ‘past’, ‘present’ and ‘future’ as well as the words/concepts above.

The water is blessed and the Paschal candle is lowered into the water as a sign that it is Christ who gives life and power to the waters of Baptism. A profession of faith is made using the format of baptismal promises.

Priest: Do you reject Satan?

Response: I do.

Priest: And all his works?

Response: I do.

Priest: And all his empty promises?

Response: I do.

Priest: Do you believe in God, the Father Almighty, creator of heaven and earth?

Response: I do.

Priest: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Response: I do.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the Communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Response: I do.

Priest: God, the all-powerful Father of our Lord Jesus Christ has given us a new birth by water and the Holy Spirit, and forgiven all our sins. May he also keep us faithful to our Lord Jesus Christ for ever and ever.

Response: Amen.



▲ Figure 7.10
Paschal candle

ACTIVITY 7.18 | Six Thinking Hats

Table 7.6

	Information and facts	<ul style="list-style-type: none"> List the key features of the renewal of promises. What is required for this activity to be recognised as a renewal?
	Positive benefits	<ul style="list-style-type: none"> Why might it be beneficial for the individual to participate in the renewal of promises? Why might it be beneficial for the congregation to participate in the renewal of promises?
	Possible negatives	<ul style="list-style-type: none"> Why might this action be ineffective?
	Feelings and emotions	<ul style="list-style-type: none"> How might a participant feel when responding 'I do' to the questions? What other feelings and emotions could be experienced by participating in such a ceremony?
	Possibilities	<ul style="list-style-type: none"> What changes to language to modernise the process for young people would you suggest?
	Organising ideas	<ul style="list-style-type: none"> How does the process of renewing promises strengthen personal faith and inspire a committed response in everyday life?

Having completed the questions within the Six Thinking Hats, identify any insights you have gained or any questions you would like to pursue further.

As the Elect come forward, each is baptised either by full immersion three times or by the priest pouring water over the head three times while saying:

(name) I baptise you in the name of the Father (*pour water*) and of the Son (*pour water*) and of the Holy Spirit (*pour water*)

The pouring of water and the words are the essential elements of the sacrament of Baptism.

After the pouring of water, the new Christian is given a white garment as a symbol of new life, and they are now clothed in Christ. The sponsors come forward holding a candle lit from the Paschal candle and present it to the newly baptised who are urged to 'keep the flame of faith alive in their hearts'.

ACTIVITY 7.19 |

Sacrament of Baptism and Confirmation

View the clip of the Sacraments of Baptism and Confirmation (<http://cambridge.edu.au/redirect/?id=36>).

Based on the text above and what you see in the clip:

- Create two storyboard sequences (one for the Sacrament of Baptism and one for the Sacrament of Confirmation).
- Ensure you include important symbols and dialogue within your storyboard, and include a caption for each scene below the picture.

CONFIRMATION

The word 'confirmation' means 'to make firm' so in this case the sacrament 'makes firm' the candidate in the faith. Confirmation is usually performed by a bishop or archbishop, although it is not a requirement of the sacrament itself.

In the Catholic tradition, the bishop recites the following formula:

Bishop: Do you reject Satan and all his works and all his empty promises?

Candidates: I do.

Bishop: Do you believe in God the Father almighty, creator of heaven and earth?

Candidates: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Candidates: I do.

Bishop: Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in confirmation?

Candidates: I do.

Bishop: Do you believe in the holy Catholic Church, the Communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidates: I do.

Bishop: This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.

All present: Amen.

After the Confirmation, the community prepares for Eucharist with the liturgy of the Eucharist. The candidates receive Eucharist for the first time and are now full members of the Catholic Church.

PERIOD OF POST-BAPTISMAL CATECHESIS OR MYSTAGOGY

Mystagogy is a Greek word which means 'study of the mysteries'. The period of time after receiving the Sacrament is important as people continue to learn about the Christian faith. In the early Church, the mystagogue was told more about the beliefs and practices including information which had not been previously taught. The newly initiated Catholics are described as 'neophytes' (meaning 'beginners'). So what takes place during the period of mystagogy is intended for the neophytes to deepen their understanding of the Gospel by study, sharing in the Eucharist and doing works of charity. It is the task of the Christian community not only to welcome the neophytes but also to assist them in deepening their understanding.

ACTIVITY 7.20

Brochure on RCIA Process

The Bishop has commissioned Year 8 students in your diocese to produce a brochure that explains the RCIA process. Instead of employing a marketing company, the Bishop believes that the students have a far greater understanding of the process and its meaning and can communicate this in a clear and modern context.

In groups of two to three, research what information needs to be included for RCIA candidates, provide step-by-step procedures, contacts and resources, and present them in an appealing way. You may wish to include diagrams, checklists etc.

CHAPTER 8

People of God



8.1 Identity of Christians

Christians identify themselves as the People of God. All Christians are united through their Baptism in the name of Jesus Christ and receive the gift of the Holy Spirit. All Christians are called to give witness to the ecumenical spirit through praying and working for Christian unity throughout the world.

The word **ecumenism** is from a Greek word *oikoumene*, which means the ‘inhabited world’. Beginning in a very small way within the same denomination of Christianity, the ecumenical movement sought to gain unity among members of all Christian groups across the world.

World Council of Churches

One agency which works to achieve ecumenism is the World Council of Churches (WCC). The World Council of Churches had its beginnings during the First World War when a Lutheran Archbishop of Uppsala, Nathan Söderblom, appealed to Christians to pray for world peace. At the end of the war, he founded the Life and Work Movement, also known as Practical Christianity, which met for the first time in 1925 with over 600 delegates from 27 countries. A second meeting was held in Oxford in 1937 at which 124 churches and 44 countries were represented. In 1937 a meeting at Edinburgh called for a mutual understanding of all believers to be developed, and ultimately resulted in the formation of the World Council of Churches (WCC) in 1948.

The World Council of Churches (WCC) is an umbrella organisation for Christians and represents 400 million Christians in 330 churches, denominations and fellowships.

The WCC provides a space where member churches can reflect, act, worship and work together, challenge and support each other, and share and debate with each other. Although the Roman Catholic Church is not a member, it has sent official observers to general assemblies and cooperates in a number of commissions. Some evangelical churches are also not members.

The WCC has three main areas of interest:

- faith and the witness
- justice and service
- communication through the promotion of tolerance and knowledge globally.

As members of WCC fellowship, member churches:

- are called to the goal of visible unity in one faith and one eucharistic fellowship
- promote their common witness in work for mission and evangelism
- engage in Christian service by serving human need, breaking down barriers between people, seeking justice and peace, and upholding the integrity of creation
- foster renewal in unity, worship, mission and service.

Ecumenism

from the Greek word *oikoumene*, meaning the inhabited world; a movement which seeks to achieve unity of Christians



World Council of Churches

▲ **Figure 8.1** The World Council of Churches logo. *Top*: the original Greek word from which ecumenism is derived. *Middle*: a boat with a cross for a mast refers to the gospel story of Jesus calming the storm on Lake Galilee. *Bottom*: The boat rides on the swirling lines of the ecumenical symbol which is symbolic of the unity of the world and the healing power of Christ.



▲ **Figure 8.2** Statue of Pope John XXIII

Catholic Church and Ecumenism

In 1964, the Roman Catholic Church at the Second Vatican Council released its Decree on Ecumenism, *Unitatis Redintegratio*, which was a monumental step forward for the Catholic faithful.

Vatican II

On 25 January 1959, Pope John XXIII announced that he would call a Second Vatican Council: he asked the Church to throw open its windows and to get in touch with the modern world. The Second Vatican Council opened on 11 October 1962 and concluded on 8 December 1965. There were four sessions of the council where cardinals and bishops from across the world discussed innovative ideas, considered papers and voted on actions to be taken for the future of the Catholic Church. The four Council sessions were held between:

- 1 11 October – 8 December 1962
- 2 29 September – 4 December 1963
- 3 14 September – 21 November 1964
- 4 14 September – 8 December 1965.

In between the formal sessions of the council, many people worked at researching, rewriting and drafting documents; other members returned to their home country.

The Council accepted the Catholic Church's formal statement on ecumenism *Unitatis Redintegratio*, the Decree on Ecumenism, on 21 November 1964. The opening sentence of the document is still surprising to many Catholics: 'The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council' (Decree on Ecumenism 1964, #1).

Prior to being elected Pope, Angelo Roncalli, later Pope John XXIII, had worked in a variety of settings and with people of different religious traditions and faiths: he was Papal Ambassador in Bulgaria, an Eastern Orthodox country; in Turkey, a Muslim country; and in France, a secularising country. Many historians believe that his diverse experience contributed to his interest in ecumenism.

The Decree on Ecumenism calls for all Catholics to participate in the work of Christian unity through work, conversation, dialogue and service with others. When working for ecumenism, Catholics are required



▲ **Figure 8.3** Vatican II council congregation meeting

to represent the position of the Catholic Church and the position of others with truth and fairness. In the past, people may have compared 'our best to their worst'; therefore, honesty, mutual respect and humility are core to ecumenical dialogue. In some ways, conversations with fellow Christians may lead us to look deeper into the roots of our own faith tradition.

Ecumenical conversation, as described in the Decree on Ecumenism, should be grounded in prayer: 'This change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name "spiritual ecumenism" (Decree on Ecumenism 1964 #8).

A well-known Catholic prayer for Christian unity is:

Lord Jesus Christ, at your Last Supper you prayed to the Father that all should be one.
Send your Holy Spirit upon all who bear your name and seek to serve you.
Strengthen our faith in you, and lead us to love one another in humility.
May we who have been reborn in one baptism be united in one faith under one Shepherd. Amen.

Each year, there is a week of prayer for Christian unity, usually in mid to late January, but some dioceses move the week to a time outside the holiday period so that more people can participate.

National Council of Churches Australia

In Australia, the National Council of Churches Australia (NCCA) is a group of 19 Christian churches who work together to achieve ecumenism. The churches include the Anglican Church, Antiochan Orthodox Church, Armenian Apostolic Church, Assyrian Church of the East, Chinese Methodist Church, Churches of Christ in Australia, Congregational Federation in Australia, Coptic Orthodox Church, Greek Orthodox Church, Indian Orthodox Church, Lutheran Church of Australia, Mar Thoma Church, Religious Society of Friends (Quakers), Roman Catholic Church, Romanian Orthodox Church, Salvation Army, Serbian Orthodox Church, Syrian Orthodox Church and the Uniting Church in Australia.

In addition to prayer, many Christians work together in justice projects and service to the community.

ACTIVITY 8.1 | Week of Prayer Poster

Design a poster advertising the Week of Prayer for Christian Unity in Australia.

You will need to include the following information:

- key dates for the week in Australia
- some background information
- the year's theme

- any biblical passages pertinent to the theme
- relevant graphics.

The World Council of Churches provides useful information. Access their site via <http://cambridge.edu.au/redirect/?id=37>.

You may like to use a program such as Easelly, Glogster, or Piktochart (search for these on the internet).

ACTIVITY 8.2 Churches of the NCCA

Working in pairs, research one of the member Churches of the NCCA.

- Copy Table 8.1 and record the data collected in the relevant column. An example has been provided for you for the Uniting Church in the last row of the table.

Table 8.1

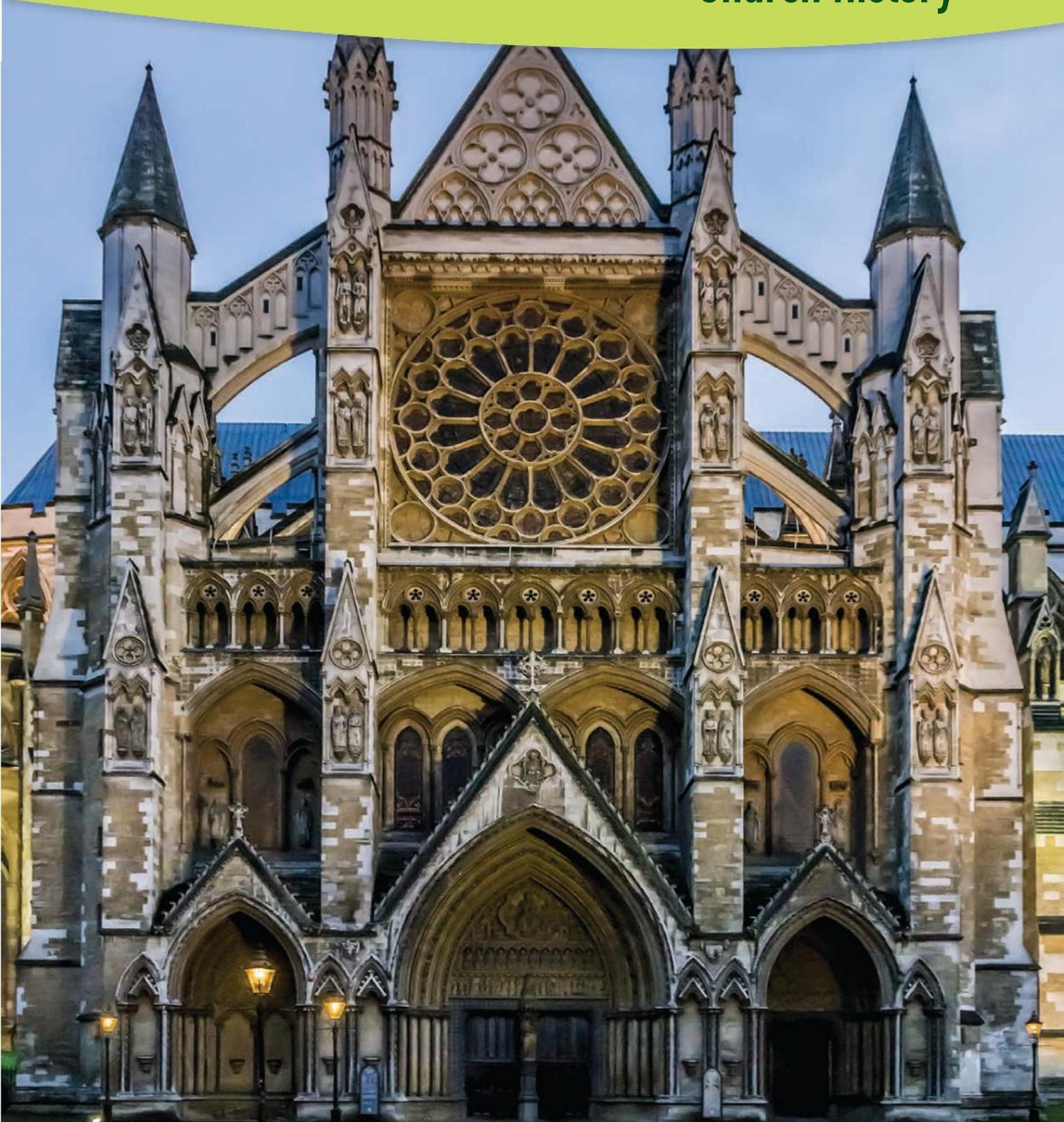
	Year established in Australia	Number of adherents	Leader in Australia	Number of parishes/churches/congregations in Australia	Organisations/affiliations in addition to the NCCA
Anglican Church					
Antiochan Orthodox Church					
Armenian Apostolic Church					
Assyrian Church of the East					
Chinese Methodist Church					
Church of Christ in Australia					
Congregational Federation in Australia					
Coptic Orthodox Church					
Greek Orthodox Church					
Indian Orthodox Church					
Lutheran Church of Australia					
Mar Thoma Church					
Religious Society of Friends (Quakers)					
Roman Catholic Church					
Romanian Orthodox Church					
Salvation Army					
Serbian Orthodox Church					
Syrian Orthodox Church					
Uniting Church in Australia	1977	300,000 (members) 1.3 million (associated with)	Rev. Andrew Dutney	2800	<ul style="list-style-type: none"> • World Council of Churches • Christian Conference of Asia • World Alliance of Reformed Churches • World Methodist Council



▲ **Figure 8.4** The French Confederation of Christian Workers car on the road in the Pyrenees Mountains during the passing of publicity caravan in stage 8, Tour de France on 6 July 2013.

CHAPTER 9

Church History



9.1 Christianity 400–700 CE

Christianity is an historical religion: it is based on the life of an historical person – Jesus the Christ. The Gospels provide us with some insight into the life of Jesus and his followers. Church history provides us with information and perspectives on how Christians lived out the Gospels over the centuries. Knowing about Church history provides us with insights about how Christianity developed and changed over time.

Between the years 400 CE and 700 CE the Western Roman Empire was in disarray and eventually completely disintegrated. The Eastern Empire, while still strong, was nevertheless weakening. For many people, the Church was the only stable element in their lives. Many people converted to Christianity because their leaders converted, and as a result the strength of their commitment to the Christian faith was often hard to gauge. During this same historical period, a new religion emerged from Arabia – Islam.

The Church and the Roman Empire in the East worked closely together and in many ways the emperor became like a ‘super-bishop’ with the clergy closely linked to government. In the Western part of the Roman Empire the story was quite different. The leadership was poor, there were many invasions from neighbouring warring groups and the economy was weak. North African Vandals pirated ships carrying food and goods across the Mediterranean, resulting in economic chaos: farmers were not paid, trade was blocked and prices increased dramatically.

Ruling at this time in north-western Europe was Clovis, king of the Franks, a pagan tribe living around the

northern part of the Rhine River which included parts of what we now know as Holland, Germany, Belgium and France. Clovis defeated many of the local Frankish kings and conquered the Germanic tribes of the middle Rhine Valley; then he marched into Gaul and defeated the Roman army.

In 496 CE Clovis was baptised by Bishop Remy at Rheims. Clovis married a Christian princess and he could see the advantages of having the same religion as his conquered subjects. When he converted to Christianity, approximately 3000 of his soldiers also converted, as was the custom at the time.

Benedict

While Clovis was building the kingdom of the Franks in Gaul, a young man, Benedict, was studying law in Rome. Disturbed by the way people in society were behaving he decided, like the monks before him, to seek God in the silence of the countryside. Consequently, he left Rome and joined a religious group about 30 miles (about 50 km) outside Rome. Eventually, he decided to live as a **hermit** in a mountain cave.

Benedict’s reputation grew and many people came to him seeking his advice and prayers. A group of monks asked him to be their leader (superior) but they did not like his strict approach to the daily practice of prayer, meditation, work and service and so eventually they left him to live his life as a hermit. After some time, another group of monks came to him seeking guidance. This new group followed

Hermit
from the Greek word *erēmos*
which means ‘solitary’

▼ **Figure 9.1** The abbey of Monte Cassino, Italy



Benedict's advice and ultimately became the beginnings of his first monastery.

In 530 CE, on the top of Monte Cassino, halfway between Rome and Naples, Benedict and his monks built the centre of Western monasticism. Benedict taught the monks how to read so that they could read

and understand the scriptures. Their day was a balance between prayer and work – in Latin, *ora et labora*. The community at Monte Cassino developed into a complete economic unit which supplied food, clothing and shelter. As part of their daily existence, monks copied sacred books and preserved secular books of famous authors.

ACTIVITY 9.1 | Map of Western and Eastern Roman Empires



▲ **Figure 9.2** Map of Western and Eastern Roman Empires c.400 CE

Complete the following tasks using the map provided and research on the internet.

- 1 Construct a shaded key and distinguish the areas of stability versus those that were in disarray.
- 2 Design a key using symbols. Create a symbol for each of the following areas, and use these symbols to illustrate these parts on the map:
 - a areas where the emperor became like a 'super-bishop'
 - b areas where leadership was poor
 - c place where North African Vandals pirated ships
 - d area occupied by the Franks when Clovis I became King
 - e areas traversed and conquered by Clovis I, king of the Franks.
- 3 How do you think the mindset of the people in the Eastern Empire would have differed from the people in the Western Empire? Explain your answer using evidence from the text and the map.

ACTIVITY 9.2 | The Rule of Benedict

- 1 Go to <http://cambridge.edu.au/redirect/?id=41> to view the Rule of Benedict. Use Chapter 4 *What are the Instruments of Good Work?* to complete the following tasks.

What are the Instruments of Good Works?

- | | |
|--|--|
| 1 In the first place, to love the Lord God with the whole heart, the whole soul, the whole strength. | 11 To chastise the body. |
| 2 Then, one's neighbour as oneself. | 12 Not to become attached to pleasures. |
| 3 Then not to murder. | 13 To love fasting. |
| 4 Not to commit adultery. | 14 To relieve the poor. |
| 5 Not to steal. | 15 To clothe the naked. |
| 6 Not to covet. | 16 To visit the sick. |
| 7 Not to bear false witness. | 17 To bury the dead. |
| 8 To honour all (1 Peter 2:17). | 18 To help in trouble. |
| 9 And not to do to another what one would not have done to oneself. | 19 To console the sorrowing. |
| 10 To deny oneself in order to follow Christ. | 20 To become a stranger to the world's ways. |

- 2 In groups of four, each person copy five of Benedict's Rules for Good Works into one document.
- 3 Identify which of Benedict's rules are similar to the Ten Commandments (Exodus 20:1–17) by numbering the commandment next to the rule.
- 4 Circle words that are not often used today and insert a contemporary word of the same meaning above it.
- 5 Examine your group transcription document of the Rule of Benedict. How easy is it to read? How consistent is the writing? In the light of your examination of your own writing, what skills did the original monks need in order to copy important documents like the Bible?
- 6 Why would it have been vital for the monks to be accurate in their copying?
- 7 Which rules would you find easy to follow and which rules would be challenging? Provide reasons for your choice.
- 8 Write a diary entry of approximately 200 words about the daily life of a Benedictine monk living in the Middle Ages. You may use the following opening line: *I started the day in quiet prayer . . .*

The Benedictines of Saint John's Abbey, Minnesota, USA, are continuing the work begun by the monks of the Middle Ages. Instead of using quills and other

tools, today the monks use cameras. Nevertheless, their purpose is similar: to preserve the cultural and historical aspects for future generations.

ACTIVITY 9.3 | Saint John's Abbey

- 1 Read the following article about the work of the monks of Saint John's Abbey.

The Benedictine monks of Saint John's Abbey, Collegeville, Minnesota, USA, are today carrying on a tradition established by their predecessors in the Middle Ages, but with a modern slant. Instead of meticulously replicating manuscripts of scientific and cultural significance by hand, these texts are now being converted into microfilm and digital files.

This modern incarnation of a centuries-old practice began in 1965, when the abbey's monks travelled to Austria to convert the collections of monastic libraries onto microfilm. The project expanded from there, taking in manuscript collections throughout the Christian world.

The monks generally use their own equipment for each project, and train local Christians to professionally photograph the manuscripts. This not only raises awareness about the work that is being undertaken, but supplies local people with useful transferable skills.

The work undertaken by the monks goes beyond simply preserving the past, it is helping widespread Christian communities maintain a sense of connectedness with each other and with the past.

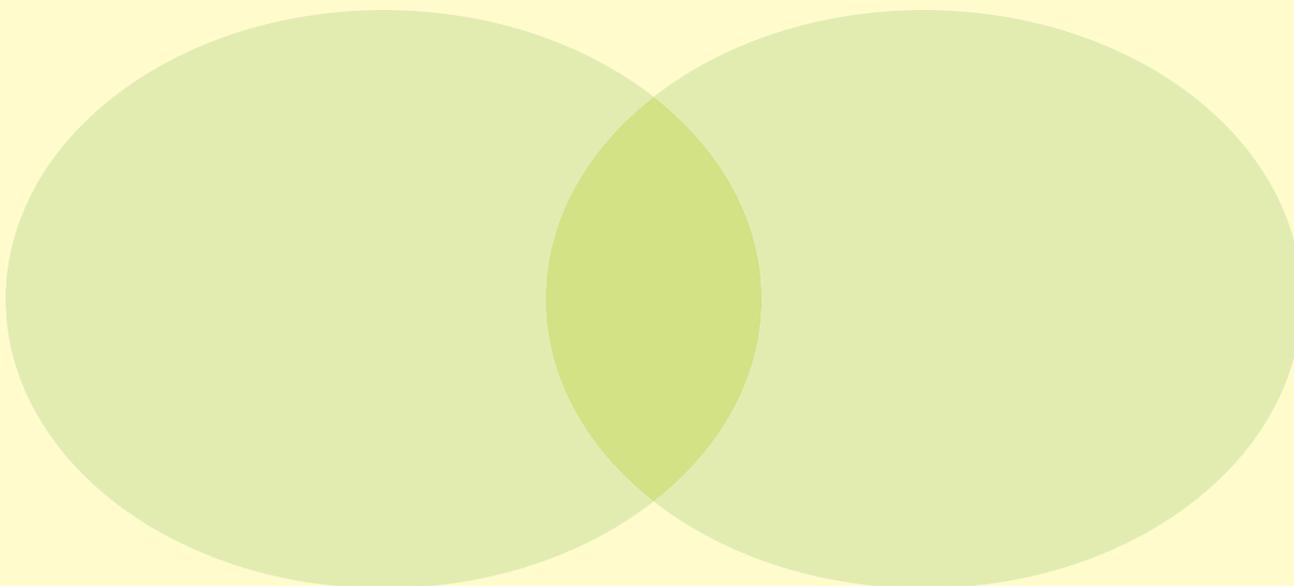
ACTIVITY 9.3 continued

- 2 Make a list of the similarities and differences regarding the work of the Benedictine monks of the Middle Ages and the monks from Saint John’s Abbey. Copy Table 9.1 and record your responses.

Table 9.1

Monks of the Middle Ages	Monks of 21st Century

- 3 Summarise your responses in a Venn diagram.



◀ **Figure 9.3** The attire of modern-day monks has not changed dramatically from medieval times.

ACTIVITY 9.4 Fact File for Saints

- 1 Refer to the links in Table 9.2 as a source to develop a fact file for each of the listed saints.

Table 9.2

	Antony http://cambridge.edu.au/redirect/?id=43	Basil http://cambridge.edu.au/redirect/?id=44	Jerome http://cambridge.edu.au/redirect/?id=45	Augustine http://cambridge.edu.au/redirect/?id=46	Patrick http://cambridge.edu.au/redirect/?id=47
Where and when was he born?					
What was his calling or influences in life?					
Main focus of his vocational life					
Draw a symbol that best represents him					

- 2 Collate the information gathered and then create a Hall of Fame for the Saints.

Building on the traditions of Antony, Basil, Jerome and Augustine, and Patrick in Ireland, Benedict wrote what eventually became known as the Benedictine Rule

which was a guide for religious life and discipline in communities throughout the Western world.

ACTIVITY 9.5 | The Benedictine Rule

- 1 Read the extracts from the Benedictine Rule below.
In a group of three to four, create a 3–4-minute role play, where one of you is a new arrival to the monastery. The remaining group members must receive the new arrival and walk him through the monastery and the following aspects of Benedictine life:
 - a decision making
 - b rules regarding obedience and silence

Chapter III

Of Calling the Brethren for Counsel

Whenever weighty matters are to be transacted in the monastery, let the Abbot call together the whole community, and make known the matter which is to be considered. Having heard the brethren's views, let him weigh the matter with himself and do what he thinketh best . . .

Chapter V

Of Obedience

The first degree of humility is obedience without delay. This becometh those who, on account of the holy subjection which they have promised, or of the fear of hell, or the glory of life everlasting, hold nothing dearer than Christ. As soon as anything hath been commanded by the Superior they permit no delay in the execution, as if the matter had been commanded by God Himself . . . This obedience, however, will be acceptable to God and agreeable to men then only, if what is commanded is done without hesitation, delay, lukewarmness, grumbling or complaint, because the obedience which is rendered to Superiors is rendered to God. . . .

Chapter VI

Of Silence

. . . Therefore, because of the importance of silence, let permission to speak be seldom given to perfect disciples even for good and holy and edifying discourse . . . For it belongeth to the master to speak and to teach; it becometh the disciple to be silent and to listen. If, therefore, anything must be asked of the Superior, let it be asked with all humility and respectful submission.

Chapter XVI

How the Work of God Is to Be Performed during the Day

As the Prophet saith: 'Seven times a day I have given praise to Thee' (Ps 118[119]:164), this sacred sevenfold number will be fulfilled by us in this wise if we perform the duties of our service at the time of Lauds, Prime, Tierce, Sext, None, Vespers, and Complin; because it was of these day hours that he hath said: 'Seven times a day I have given praise to Thee' (Ps 118[119]:164). For the same Prophet saith of the night watches: 'At midnight I arose to confess to Thee' (Ps 118[119]:62). At these times, therefore, let us offer praise to our Creator 'for the judgments of His justice';

- c daily prayer
- d mistakes and punishments
- e possessions
- f kitchen and eating
- g daily work
- h sleeping arrangements.

namely, at Lauds, Prime, Tierce, Sext, None, Vespers, and Complin; and let us rise at night to praise Him (cf Ps 118[119]:164, 62).

Chapter XXIII

Of Excommunication for Faults

If a brother is found stubborn or disobedient or proud or murmuring, or opposed to anything in the Holy Rule and a contemner of the commandments of his Superiors, let him be admonished by his Superiors once and again in secret, according to the command of our Lord (cf Mt 18:15–16). If he doth not amend let him be taken to task publicly before all. But if he doth not reform even then, and he understandeth what a penalty it is, let him be placed under excommunication; but if even then he remaineth obstinate let him undergo corporal punishment.

Chapter XXXIII

Whether Monks Ought to Have Anything of Their Own

The vice of personal ownership must by all means be cut out in the monastery by the very root, so that no one may presume to give or receive anything without the command of the Abbot; nor to have anything whatever as his own, neither a book, nor a writing tablet, nor a pen, nor anything else whatsoever, since monks are allowed to have neither their bodies nor their wills in their own power.

Chapter LIV

Whether a Monk Should Receive Letters or Anything Else

Let it not be allowed at all for a monk to give or to receive letters, tokens, or gifts of any kind, either from parents or any other person, nor from each other, without the permission of the Abbot. But even if anything is sent him by his parents, let him not presume to accept it before it hath been made known to the Abbot.

Chapter LV

Of the Clothing and the Footgear of the Brethren

Let clothing be given to the brethren according to the circumstances of the place and the nature of the climate in which they live . . . We believe, however, that for a temperate climate a cowl and a tunic for each monk are sufficient, – a woollen cowl for winter and a thin or worn one for summer, and a scapular for work, and stockings and shoes as covering for the feet. Let

continued ►

ACTIVITY 9.5 *continued*

the monks not worry about the colour or the texture of all these things, but let them be such as can be bought more cheaply . . . Let those who receive new clothes always return the old ones, to be put away in the wardrobe for the poor . . .

For their bedding, let a straw mattress, a blanket, a coverlet, and a pillow be sufficient. These beds must, however, be frequently examined by the Abbot, to prevent personal goods from being found. And if anything should be found with anyone that he did not receive from the Abbot, let him fall under the severest discipline . . .

Chapter XXXV*Of the Weekly Servers in the Kitchen*

Let the brethren serve each other so that no one be excused from the work in the kitchen, except on account of sickness or more necessary work, because greater merit and more charity is thereby acquired . . .

Chapter XXXIX*Of the Quantity of Food*

Making allowance for the infirmities of different persons, we believe that for the daily meal, both at the sixth and the ninth hour, two kinds of cooked food are sufficient at all meals; so that he who perchance cannot eat of one, may make his meal of the other. Let two kinds of cooked food, therefore, be sufficient for all the brethren. And if there be fruit or fresh vegetables, a third may be added. Let a pound of bread be sufficient for the day, whether there be only one meal or both dinner and supper. If they are to eat supper, let a third part of the pound be reserved by the Cellarer and be given at supper.

Chapter XL*Of the Quantity of Drink*

'Every one hath his proper gift from God, one after this manner and another after that' (1 Cor 7:7). It is with some hesitation, therefore, that we determine the measure of nourishment for others. However, making allowance for the weakness of the infirm, we think one hemina of wine a day is sufficient for each one.

Chapter XLVIII*Of the Daily Work*

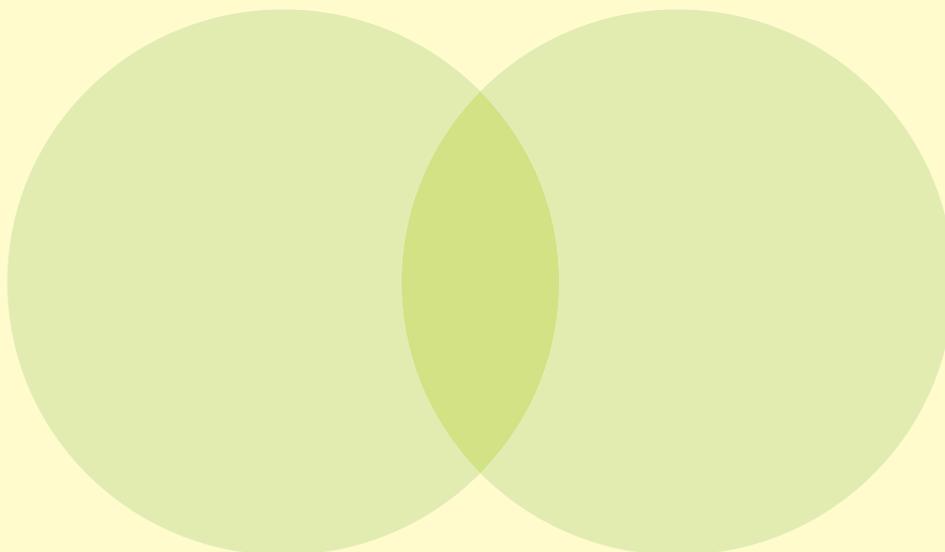
Idleness is the enemy of the soul; and therefore the brethren ought to be employed in manual labor at certain times, at others, in devout reading.

Chapter XXII*How the Monks Are to Sleep*

Let the brethren sleep singly, each in a separate bed. Let them receive the bedding befitting their mode of life, according to the direction of their Abbot. If it can be done, let all sleep in one apartment; but if the number doth not allow it, let them sleep in tens or twenties with the seniors who have charge of them. Let a light be kept burning constantly in the cell till morning.

Let them sleep clothed and girded with cinctures or cords, that they may be always ready; but let them not have knives at their sides whilst they sleep, lest perchance the sleeping be wounded in their dreams; and the sign having been given, rising without delay, let them hasten to outstrip each other to the Work of God, yet with all gravity and decorum. Let the younger brethren not have their beds beside each other, but intermingled with the older ones; and rising to the Work of God, let them gently encourage one another on account of the excuses of the drowsy.

- 2 Look at the story of the Community of St. Jude (<http://cambridge.edu.au/redirect/?id=48>).
- What are some of the similarities between this community and that described in the Benedictine Rule?
 - How are the two different?
 - Record your responses in a Venn diagram.



Pope Gregory I

When he was in his early twenties, Gregory was Prefect of Rome, a job which encompassed roles such as governor, police chief and chief justice. He was virtually in charge of southern Italy and his expertise in organisation was focused on assisting the poor. After his father died, he resigned his position as Prefect, gave away his money and land and turned his family mansion into a monastery. When the Pope died of the plague, the people of Rome elected Gregory, believing that his expertise from his previous positions would be of great benefit to the people and city of Rome which was burdened by illness and bad sanitation. Gregory was reluctant to accept the position and hid for three days hoping the people would choose someone else! In 590 CE, at the age of 50, Gregory became Pope.

The role of pope in the sixth century was different from today. Because the Church was a welfare agency Gregory was expected to care for the poor as well as complete the other duties of being pope. He used the profits from the Church farms to feed the poor and some of the funds also helped to rebuild many churches which were in various states of disrepair. Eventually, some new

churches were built. He was also concerned that many of the clergy were not well educated so he encouraged his bishops to open schools for young men wanting to be priests, and he also opened schools for young children.

Gregory was a skilled letter writer and he wrote on many topics including the Bible, the duties of pastors and the appropriate way to celebrate liturgy. He wrote over 900 letters as well as fulfilling many roles including social worker, theologian, educator, administrator, farmer and builder.

Another of Gregory's contributions was his interest in music and collecting and writing down all the music which was currently being used in churches. At this time musical notation was not as we read it today.

The monks collated and notated all the Church music of the time and eventually it was named Gregorian chant after Gregory. Gregorian chant, or plain chant as it sometimes known, was usually sung by choirs of men and boys and then later by women in religious orders. It is unaccompanied singing which uses only a limited range of notes and does not have a regular rhythm. It is meant to be peaceful and otherworldly and transport the listener away from the business of life to a place where they contemplate God.



▲ Figure 9.4 Score of Gregorian chant music on a lectern

ACTIVITY 9.6 | Gregorian Chant

Search the internet for examples of Gregorian chanting; listen to them and then complete the tasks below.

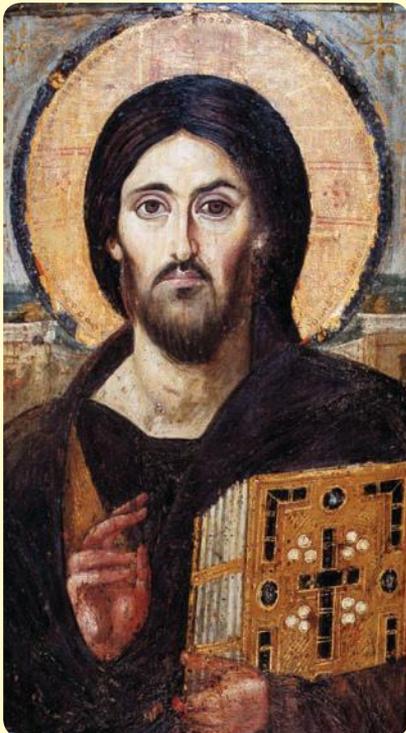
- 1 Listen to music with eyes closed. Monitor heart rate, breathing, and stance/posture prior to listening and then after listening. List 10 adjectives that describe how you responded to the music.
- 2 Repeat the listening process. This time, use a pencil and paper to record your response. Place the pencil tip on the paper and do not lift it until the completion of the chant while you create a visual response to music.
- 3 Watch the Gregorian chant Benedictinos clip (<http://cambridge.edu.au/redirect/?id=49>) with visuals (landscape/gentle) (or equivalent) and in a pair-share situation discuss the impact someone else's images have on your imagination/interpretation. Would you prefer audio alone or audio with images? Why?
- 4 Listen to a modern version of a Gregorian chant that includes synthetic/electric music. (<http://cambridge.edu.au/redirect/?id=51>).
- 5 Complete a PMI chart to explore your response.
- 6 Your teacher can create a Padlet wall (<http://cambridge.edu.au/redirect/?id=53>) for individuals to share their impressions of this modern version.
- 7 Select a modern song you believe would successfully transform into a Gregorian chant.
- 8 Design an album cover that shows what they might expect.

During the sixth century, people had little control of disease, and so many people did not live past the age of 40. People had a strong sense that God ruled creation; they identified with the suffering of Jesus on the cross

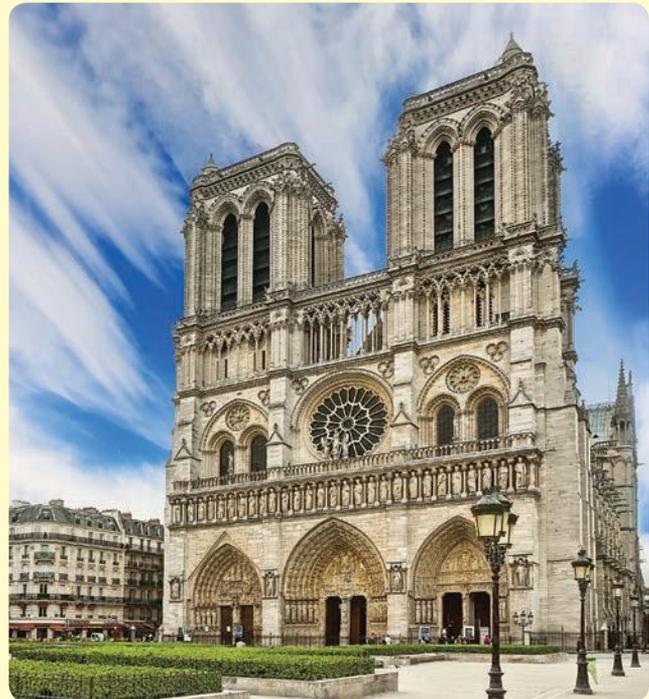
because their own lives were often filled with suffering and death. Worship was central to Christian life and because most people were illiterate, music and art works in churches were used to teach people about God.

ACTIVITY 9.7 | Religious Images

Examine the following religious images to complete the task below.



◀ Figure 9.5



▲ Figure 9.6

ACTIVITY 9.7 continued



▲ Figure 9.7



▲ Figure 9.8



▲ Figure 9.9



▲ Figure 9.10

continued ▶

ACTIVITY 9.7 continued

1 Examine the images carefully and then respond to the questions listed.

Figure number	What assumptions can you draw from the images to suggest that the story of Jesus was important to the people of the sixth century?	The early Byzantine period was hierarchical and authoritarian. What do the images suggest about the people's belief in the role of God?
9.5 		
9.6 		
9.7 		
9.8 		
9.9 		
9.10 		

2 In groups of four to six, using the evidence you have gathered from the art and architecture of the time, and the knowledge that the people were poor and such buildings and art were expensive and time consuming to produce, what can you deduce about the role of religion in people's lives? Justify your point of view.

Monks of Ireland

Irish monks recognised God in everything and consequently showed a great degree of sensitivity to the beauty of creation. Their asceticism may appear severe by our standards, but they were very much motivated by love of God and neighbour.

Celtic Monasteries

Celtic monasteries vary enormously in size and composition. Some monasteries were just a collection of a few small huts while others were vast townships housing over 1000 monks. Both men and women were part of the monasteries and they mixed freely in daily

activities. Some monks were married, while others remained celibate; women as well as men took monastic vows. In some monasteries, women were the leaders, such as St Ita at Killeedy.

Monastic life was focused on prayer, study and manual labour but the monasteries were not governed by the rule of St Benedict. Their rule was freer and they worked even more closely with the local community. Some monks taught school, while others copied manuscripts. Several times a day the community gathered to chant psalms and prayers. Some monks spent time travelling from place to place preaching and performing missionary work. The Celtic monastic lifestyle is well summarised in this poem attributed to St Columba:



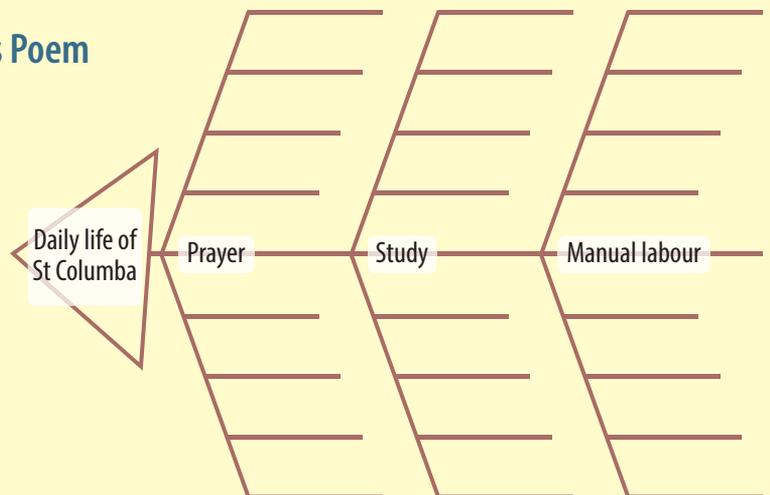
▲ Figure 9.11 Saint Kevin's Church, Glendalough

That I might bless the Lord
 Who orders all;
 Heaven with its countless bright orders,
 Land, strand and flood,
 That I might search in all the books
 That would help my soul;
 At times kneeling to the Heaven of my heart,
 At times singing psalms,

At times contemplating the King of Heaven,
 Chief of the Holy Ones;
 At times at work without compulsion,
 This would be delightful.
 At times plucking duilisc from the rocks
 At other times fishing
 At times distributing food to the poor
 At times in a hermitage.

ACTIVITY 9.8 | St Columba's Poem

- 1 Copy and use the fishbone diagram to record all the daily activities mentioned in the poem. Group the activities according to one of three routines: prayer, study and manual labour.
- 2 Select a quote from the poem to explain why monks like St Columba did all these daily activities.
- 3 Create a list of all the words in the poem that describe God.
- 4 What does the word 'hermitage' mean?
- 5 What would be a modern word that could replace it?
- 6 Do you think St Columba is happy, sad, or content with his daily life? Use quotes to prove your point.



One of the significant characteristics of Celtic spirituality is community. The Celtic spirituality emphasis on community life resonated well with tribal values of kinship and family. As well as sharing a communal life, monks lived lives of self-denial. Ascetic disciplines were common and three forms of martyrdom were defined: red martyrdom involved enduring persecution for Christ's sake; white martyrdom required abandoning everything one loved for love of God; green martyrdom required people to free themselves of evil desires by fasting, hard labour and physically demanding forms of prayer. Some monks spent many hours performing the cross vigil which required monks to stand with their arms extended as if on a cross. One of the distinctive features of Irish monasticism was the penitential, which was a severe list of punishments for misdemeanours. In addition to the ordinary season of Lent, Irish monks also observed Lent of Elias in winter and Lent of Moses after Pentecost.

Soul Friends

Living such a demanding lifestyle required support, and even hermits living on their own had spiritual advisors known as 'soul friends' or 'spiritual directors' with whom they met to talk about their lives and seek guidance. Soul friends, known as *anamchairde* in Irish, were unique to the Celtic Church: the role required the person to be a spiritual director, confessor (hearing confession) and confidential counsellor. Some monks considered soul friends more important than monastic rules, and Saints Brigid and Comgall are believed to have said that a person without a soul friend is like a body without a head. Soul friends could be lay people or monks.

Missionary Activity

Celtic monasteries were not just for monks; their doors were open to all and they became great centres of learning and culture. The monasteries also played an important role as centres for mission. One or two monks would be sent out to establish what Columba called 'colonies of heaven'. The Celtic missionaries' approach was very different from other missionaries who travelled with traders and sometimes converted people by force. Celtic missionaries, on the other hand, lived alongside people with whom they wanted to share the good news



▲ **Figure 9.12** An example of a Celtic knot, used to decorate Christian monuments and documents

of Jesus and worked with them, respecting them rather than dominating them or culturally conditioning them. Celtic missionaries were not so much about 'converting heathens', but rather bringing them into the Christian fold.

Pilgrimage

Pilgrimage was also a feature of Celtic spiritual life and was considered an exile from the comforts and distractions of home. Pilgrimage was also considered a requirement of the gospel call to 'leave all and follow Jesus'. Influenced by St Antony of the Desert, many pilgrims sought isolated places where they could withdraw from the world and spend time in contemplation. Lacking the barren landscape of Egypt, Celtic monks found their own isolated places such as the island of Skellig Michael, a rocky promontory off the coast of Kerry. Many monks sought a solitary place when close to death, as this ninth-century poem states:

All solitary in my little cell,
With not a single soul as company;
That would be a pilgrimage dear to me
Before going to meet with death.

ACTIVITY 9.9 | Social Media for Monks

Access the life in a monastery site (<http://cambridge.edu.au/redirect/?id=54>) and click on the various tabs.

Using the information located at this site, create a social media page for a monk or another person living in a Celtic monastery.

- Fill in the template to create a profile for your chosen 'character'. Ensure that you give them an appropriate name, age, occupation and location.
- Draw in a profile picture and list some realistic 'friends'.
- Based on what you read on the website, create a series of posts for your character. These posts could revolve around any of the activities described in the different sections on the 'Life in a Monastery' page. You must ensure that the information you choose to include is realistic for the time and style of living.

The image shows a social media page template with the following components:

- Left Sidebar:** Three sections labeled 'Me', 'About Me', and 'Friends', each with a white box for content.
- Search Bar:** A white search input field with a magnifying glass icon on the right.
- Navigation Tabs:** A row of tabs labeled 'My Page', 'Photos', 'Video', 'Albums', and 'My Profile'.
- Post Area:** Four stacked post boxes labeled 'Post 1', 'Post 2', 'Post 3', and 'Post 4'. Each box contains several horizontal lines for text. An 'ADD UPDATE' button is positioned at the top right of the 'Post 1' box.

► **Figure 9.13**
Social media
page

The *Book of Lismore*, an ancient Irish compilation of the lives of the saints, talks of three kinds of pilgrimage:

- Leaving one's country but with no inner change of heart or mind – this was considered a waste of time.
- A worthy cause was having the desire to leave and embark on pilgrimage, but being unable to do so because of duties and commitments at home.
- The highest calling of all was leaving one's home for God and forsaking all.

A person's inner journey was also considered an important part of pilgrimage: a journey of repentance, resurrection and rebirth was considered essential for spiritual growth and formation.

Celtic Christians believed Jesus to be the alpha and omega, the beginning and the end of the spiritual journey; they were travellers and seekers of the way of faith. The interweaving ribbons and spirals of the Celtic knot are symbolic of Celtic spirituality, because it encourages people to travel as pilgrims together.

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

T. S. Eliot

Rise of Islam

Islam, the religion of the people who follow the teachings of Muhammad, has existed since 610 CE when Muhammad is reported to have received his first revelation from Allah in a cave at Hira. The term 'Islam' also covers a system of beliefs and practices followed by Muslims, the adherents of Islam. Islam also refers to several cultures and civilisations created by Muslims over time. Early Islamic civilisations existed in Arabia, Iran and India but today Islam stretches from the Middle East to Indonesia, from Central Asia to sub-Saharan Africa. Significant Islamic populations can also be found in many Western countries.

Muhammad

We know little of Muhammad's early life except that his father died before he was born and his mother died when he was still a young child. He appears to have belonged to one of the clans of Quraysh, a tribe who controlled Mecca and its commerce. As a young man he worked

in the caravan trade, and at the age of 25 he married a wealthy widow, Khadja, aged about 40. They spent about 25 years together and had six children: four boys and two girls. Muhammad was a devout man who often spent time meditating and when he was about 40 years of age it is reported that he received a revelation, which is recorded in the Qur'an and is described as a bright presence standing before him, which put a cloth over his eyes covered in writing and commanded him to recite what was written on it:

Recite in the name of the Lord who created – created man from clots of blood
Recite! Your Lord is the Most Bountiful One, who by the pen taught man what he did not know.
Indeed, man transgresses in thinking himself his own master, for to your Lord all things return ...
Prostrate yourself and come nearer. (96:1–19)

At first he did not understand the nature of the revelation but his wife, Khadja, encouraged him to accept his experience as a revelation from God. Later, he himself was convinced that the bright presence was the Angel Jibreel (Gabriel). The revelations continued for another 22 years and these divinely revealed messages form the context of the Qur'an, Islam's holiest book.

For 13 years he preached his message to a small group of followers. Eventually in 622 CE, Muhammad moved to Medina. This journey, known as the *Hijra* or emigration, was the turning point for the spread of Islam and, after eight years of armed conflict with his Meccan opponents, he prevailed. He received Meccans into his community in 632, and 22 years later he died. His successors' armies spread Muslim rule across Arabia and beyond and within a century Islam spread to Spain and through to what we now know as Pakistan.

ACTIVITY 9.10

Muhammad

- 1 Use the text above, as well as information contained in the following two links (<http://cambridge.edu.au/redirect/?id=55> and <http://cambridge.edu.au/redirect/?id=56>) to construct a timeline that provides an overview of the emergence of Islam.
- 2 Your timeline should include a brief description of events that occurred at each point.

Vikings

The Vikings, who originated in Scandinavia and the area around the Baltic Sea, crossed vast tracts of ocean to colonise new lands in the west and were known as 'sea rovers'. They also made long and dangerous journeys along the river systems of central Europe to Russia and Byzantium and for short periods they were active in North America and Asia. The world of the Vikings was characterised by raiding, trading and settlement. The Vikings caused great damage to Christian communities of Western Europe in the late 8th and 9th centuries.

For some time, people have thought that Vikings were all pagans and that they hated Christianity, but this view has been challenged more recently. While the Vikings were pagans, they had many gods and so, for some, accepting the Christian God alongside their own was not a problem. Viking attacks on Christian monasteries were motivated by a search for wealth rather than being attacks against Christianity itself.

The Vikings first came into contact with Christianity when they raided the lands of Normandy, Ireland and the British Isles. Attracted by the large prosperous-looking churches, monasteries and castles they began to raid and carry away rich loot. Other sea raiders landed in Ireland and after some bloody battles settled in large enough numbers to set up a Viking kingdom in Dublin that lasted about 200 years. The Vikings intermingled with the

locals, intermarried, and adopted their customs including their religion.

The first recorded Viking raid of Ireland was in 795 CE on Rathlin Island off the coast of Antrim, where they attacked the monasteries along the coast and then moved inland. Other prominent monasteries that were attacked included Holmpatrick, Inishmurray, Inishbofin and Skellig Michael. Generally, the raids were hit-and-run: they landed with a small number of ships and spent a few days pillaging and burning before heading home to sell what they had looted. The Vikings attacked monasteries because they were rich in land, stock and provisions and they also plundered valuable altar and sanctuary objects often made of silver and gold. The attacks occurred about once a year and the Irish fought back. The Ulaid defeated a band of raiders in 811; a band was defeated in Connaght in 812 and one in Munster around the same time. The most intensive period of Viking raids was between 841 and 845.

A second phase of raiding began in 914 when the Vikings raided Waterford. From there they plundered the monasteries of Cork, Lismore, Aghoboe and many others. In 917, they recaptured Dublin. Some local kings combined forces to fight the Vikings but their fight was not successful. The Viking raids continued until 921 and they founded new towns such as Weisfjord (Wexford).

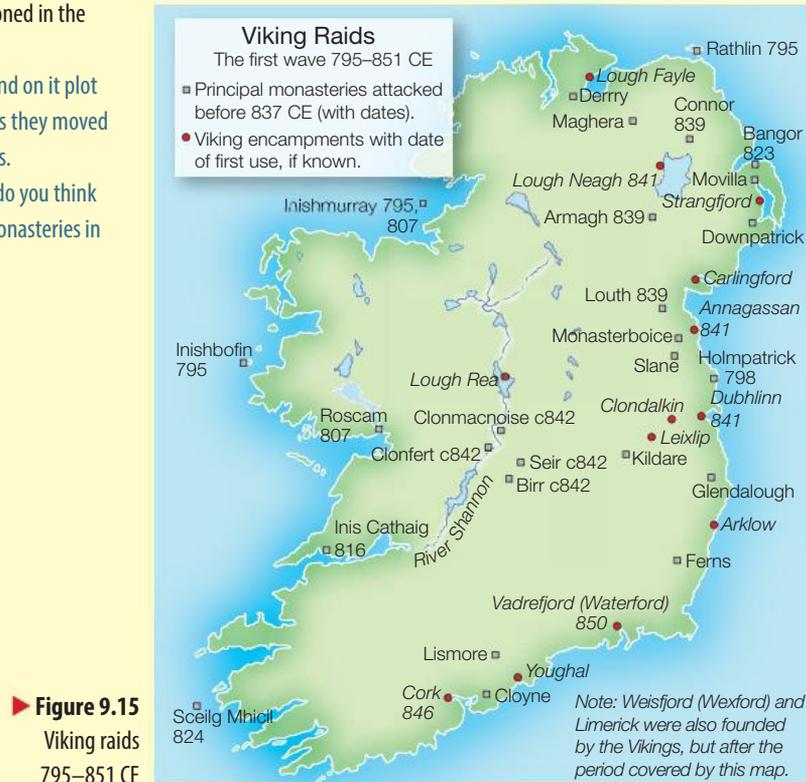
▼ **Figure 9.14** Hvalsey Church, Norse ruins, Greenland



ACTIVITY 9.11 Viking Raids

Each of the monasteries mentioned in the text are located on the map.

- 1 Make a copy of this map and on it plot the course of the Vikings as they moved through these monasteries.
- 2 Given their location, why do you think the Vikings chose these monasteries in particular?



9.2 Christianity 700–1000 CE

The Feudal System

During the 700s, under threat from Islam, the Christian Church allied itself with a New Holy Roman Emperor, the result of which was a rigid social system, feudalism. Charlemagne, Charles the Great, conquered the Saxons and forced them to receive Baptism under penalty of death. He saw forced conversion as a way of strengthening and unifying his kingdom. In 788 CE, he defeated the Lombards and extended his Frankish rule into the northern half of Italy; subsequently, he gave land to the Pope as an assurance of Church protection.

The Church was the most unifying element of the Middle Ages. Society was organised under the feudal system, where people of lower ranks pledged their loyalty and services to a person of higher rank or lord. Their loyalty was rewarded with protection and the chance to occupy small areas of land. Society at the time was highly structured with the king at the top of the feudal system.

The king granted land or fiefs to tenants-in-chief, who were usually lords. Before fiefs could be granted to an individual, that person needed to take part in a ceremony where he agreed to swear loyalty to the king and to fight for him if required; the ceremony made him a vassal.

Wealthy tenants-in-chief were often required to pay the king money, while those who were well educated, such as the clergy, were required to give advice to the king. The most important task of the nobles was to provide the king with knights and soldiers to fight in his army, thereby enabling the king to retain wealth and power because the nobles had to pay the knights and soldiers. Some knights were granted land as sub-tenants and in exchange for the land they had to fight for the king and protect his property. Knights were also required to pay taxes to their lord, which they collected from the peasants.

At the bottom of the feudal system were the peasants who were also known as serfs. Often their rent for land

was paid using goods or work. Normally, they worked the lord's land for three days per week and then tended their own land on the other days. Serfs paid 10 per cent of their earnings or produce in tax to the Church, which was known as tithes.

Feudal lords belonged to two classes: nobles and rich men; and Churchmen, bishops or abbots of monasteries. Churchmen owned land but their vassals were not slaves. The Church had its place within society and rulers

treated the Church as a department of their government.

Because the clergy could read and were reasonably well educated they were required to assist the king in governing by giving advice related to spiritual, political, financial, judicial and military matters. The Church was the largest landowner in medieval Europe, controlling about one-third of the area. The Church supported feudalism because it aligned with the belief that the Pope was God's representative on earth and that

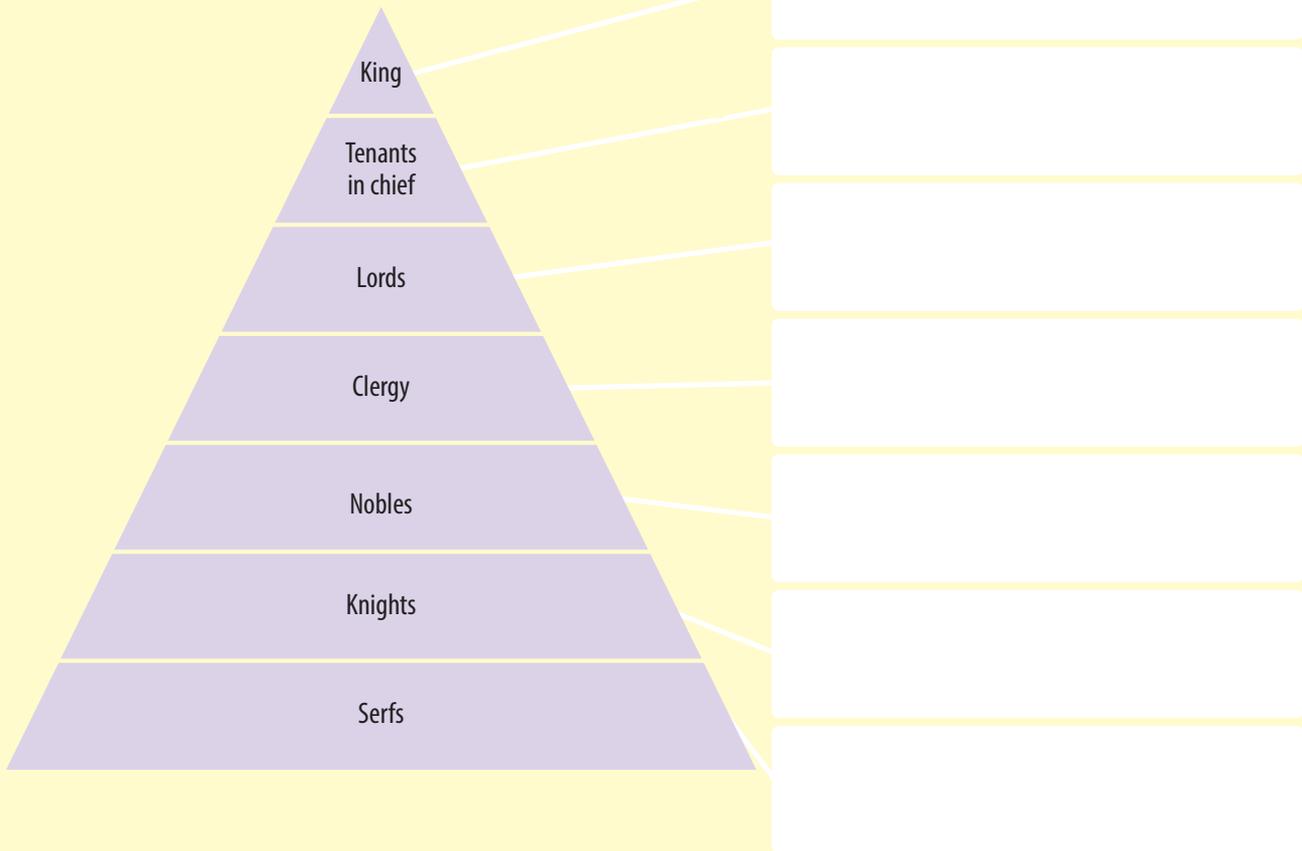
ACTIVITY 9.12 Feudal System Pyramid

Create a feudal system pyramid (starting with the king at the top) and outline the role of each group in society. Beside each title write a brief description of what they were required to do.

Refer to these links to source answers to the following questions: <http://cambridge.edu.au/redirect/?id=57>, <http://cambridge.edu.au/redirect/?id=58>, <http://cambridge.edu.au/redirect/?id=59>.

- 1 How much land did the Catholic Church own during the Middle Ages?
- 2 How did the Catholic Church become very powerful during the Middle Ages?
- 3 What were some of the Catholic Church's spiritual beliefs at the time?
- 4 What was the Church's relationship with others such as the king and peasants during this period?

▼ Figure 9.16 Feudal system pyramid



kings were also appointed by God. It reinforced to the people their position in life, which was also decided by God. Feudalism, which began in the 600s, was firmly entrenched by the late 800s.

Charlemagne (Charles the Great)

Charlemagne was a powerful emperor during the Middle Ages.

ACTIVITY 9.13 | Charlemagne

Use the links below to design the five 'Ws' and 'How' questions and answers about Charlemagne:
<http://cambridge.edu.au/redirect/?id=60>, <http://cambridge.edu.au/redirect/?id=61>

Table 9.3

	Questions	Answers
Who?		
What?		
Where?		
When?		
Why?		
How?		

9.3 High Middle Ages 1000–1300 CE

During the High Middle Ages (1000–1300 CE) life was more stable than in previous eras. The Church continued to be the centre of life, and the building of magnificent cathedrals in Chartres, Rheims and York left monuments which remain today as architectural works of art. One low point during this period was the Crusades.

Crusades

The crusades were a series of wars initiated by the Christian states of Europe against the Saracens, a term used to describe Muslims during the crusades. The purpose of the crusades was to regain places of Christian religious significance such as the Holy Land from the

hands of Muslim invaders. The first crusade started in 1095 after Pope Urban II promoted the crusade at the Council of Clermont. Thousands of men added the symbol of the cross to their clothing and so the Holy Wars began. There were eight crusades in total: the first four being labelled the Principal Crusades and the remaining four as the Minor Crusades. There was also a Children's Crusade.

Interpreted by the people of the time as an act of faith, the crusades nevertheless were a time when great cruelty was exercised by both sides. The First Crusade (1096–99), while a military success, ended in the massacre of Jews and Muslims in Jerusalem and led to Muslim hatred

▼ **Figure 9.17** Stained glass depicting the First Crusade and Godfrey of Bouillon, in the cathedral of Brussels



of Christians for years to come. However, the atrocities committed by Muslim warriors were long remembered by Christians also.

The first Crusade had the blessing of Pope Urban II and with many Christian knights from France they successfully recovered the Byzantine territory from Muslim Turks. The crusaders captured Antioch and arrived at the walled city of Jerusalem. A long battle followed and finally in 1099 the knights broke through the wall and entered Jerusalem. Four Latin kingdoms were set up along the coast of Syria and Palestine and some Latin clergy and monks settled there. The knights who returned home were rewarded with **indulgences**, which forgave their sins; they were also immune from taxes.

In 1133, Edessa, one of the four Latin kingdoms, was captured by the Muslims. St Bernard of Clairvaux encouraged the kings of France and Germany to mount the Second Crusade and it failed dramatically. By 1177, under the leadership of Saladin, the Muslims had recaptured Jerusalem and all other crusader lands.

The Third Crusade was headed by King Richard the Lionheart of England and the kings of France and Germany. They managed to recover only a tiny strip of land on the coast of Palestine but the loss of life was enormous. The Fourth Crusade was mounted by Pope Innocent III but had little support from the kings of Europe. Instead of marching through Europe to Palestine, they used Italian merchant boats to transport the crusaders across the Mediterranean Sea. The crusaders attacked and conquered Constantinople but they looted, vandalised and destroyed churches including Hagia Sophia, a church dedicated to the Wisdom of God.

Children's Crusade

The Children's Crusade occurred between the fourth and fifth crusades. A French peasant boy, Stephen of Cloyes, about 12 years of age, was convinced that Jesus had commanded him to lead a crusade of children to rescue the Church of the Holy Sepulchre in Jerusalem. He so enthused other children that one commentator wrote that 'even bolts and bars could not hold them'. Stephen of Cloyes rallied thousands of children, mainly boys but there were some girls. In 1212, about 30,000 French children marched through villages and towns singing

'Lord God, exalt Christianity and restore to us the true cross'. They arrived at Marseilles, but were betrayed, and when they sailed many were sold as slaves in Alexandria and other slave markets in the Middle East. Those not sold into slavery were forced to return home due to hunger.

In Germany, a boy called Nicholas succeeded in launching a crusade. He led 50,000 men, women and children over the Alps into Italy from where they were to sail to Palestine. Approximately 2000–3000 sailed but nothing was ever heard of them again. The Children's Crusade marked a turning point relating to crusades in general as well as highlighting the superstition and fanaticism of the period.

Indulgence
full or partial remission of the punishment of sin

The Christian armies did not win back the Holy Land from the Muslims and their loutish behaviour assisted in splitting the Western Church from the Eastern Church. Nevertheless, through their contact with Muslim scholars some crusaders brought back new ideas regarding architecture, mathematics and science.

ACTIVITY 9.14

Anti-Crusading Poster

Research and create a poster calling for young Christians to join the fight. The poster should have an ironic tone that actually discourages volunteers.

- Create a timeline of Crusader activities. Allocate different time periods to small groups, collect poster paper and set about researching. Mark a bold line horizontally through the poster: on the line above include significant characters, and on the line below include significant geographical territories covered. You can paste images and symbols to make the timeline visually appealing. When completed, join them together in chronological order and place around the perimeter of the classroom.
- Compile a list of 'Fun Facts' to place onto bookmarks. On one side, include some positive outcomes or consequences, then flip the point of view and focus on the destruction and negative aspects caused by the Crusades. For example, 'Approximately 3000 children vanished on the journey to Palestine: European Crusaders brought back the Arabic numbers 0, 1, 2, 3, 4, 5, 6, 7, 8, and 9 and incorporated them into the culture.'



53
Figurehead
of St. Bernard
of Clairvaux

St. Bernard of Clairvaux was a French Cistercian abbot, preacher and philosopher. He founded the Cistercian Order, which was a reform of the Benedictine Order. He was a leading figure in the Second Crusade and was blamed for its failure.

▲ **Figure 9.18** Figurehead of St Bernard of Clairvaux, who supported the Second Crusade and was blamed for its failure

ACTIVITY 9.15 Document Study

Document 1

Bertran de Born (1140–1212/15) was born in Limoges, France. He was a soldier and medieval troubadour (writer of poetry and song). The poem below is attributed to him.

My heart is filled with gladness when I see
 Strong castles besieged, stockades broken and overwhelmed,
 Many vassals struck down,
 Horses of the dead and wounded roving at random.
 And when battle is joined, let all men of good lineage
 Think of naught but the breaking of heads and arms,
 For it is better to die than be vanquished and live. ...
 I tell you I have no such joy as when I hear the shout
 'On! On!' from both sides and the neighing of riderless steeds,
 And groans of 'Help me! Help me!'
 And when I see both great and small
 Fall in the ditches and on the grass
 And see the dead transfixed by spear shafts!
 Lords, mortgage your domains, castles, cities,
 But never give up war!

– Bertrand de Born, French aristocrat and troubadour

Answer these questions relating to document 1:

- 1 Use your dictionary to define the following terms used in de Born's poem:
 - besieged
 - lineage
 - vanquished
 - transfixed.
- 2 What attitude does de Born have towards war? Use a quote to support your answer.
- 3 What do you think the line 'for it is better to die than be vanquished and live ...' refers to? What does the writer mean when he writes this?
- 4 Bertran de Born eventually became a monk. How does this lifestyle choice seem incongruous with some of the ideas expressed in his work, such as the poem above?

Document 2 – *Of War (Four Articles)*

We must now consider war, under which head there are four points of inquiry:

(1) Whether some kind of war is lawful? ...

Whether it is always sinful to wage war?

Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mat. 26:52: 'All that take the sword shall perish with the sword.' Therefore all wars are unlawful.

Objection 2: Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Mat. 5:39): 'But I say to you not to resist evil'; and (Rom. 12:19): 'Not revenging yourselves, my dearly beloved, but give place unto wrath.' Therefore war is always sinful.

Objection 3: Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.

Objection 4: Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a

sin in itself.

On the contrary, Augustine says in a sermon on the son of the centurion [Ep. ad Marcel. cxxxviii]: 'If the Christian Religion forbade war altogether, those who sought salutary advice in the Gospel would rather have been counselled to cast aside their arms, and to give up soldiering altogether. On the contrary, they were told: "Do violence to no man ... and be content with your pay" [Lk. 3:14]. If he commanded them to be content with their pay, he did not forbid soldiering.'

Answer that, In order for a war to be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover

ACTIVITY 9.15 *continued*

it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle (Rom. 13:4): 'He beareth not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that doth evil'; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Ps. 81:4): 'Rescue the poor: and deliver the needy out of the hand of the sinner'; and for this reason Augustine says (*Contra Faust.* xxii, 75): 'The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority.'

Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (QQ. in Hept., qu. x, super Jos.): 'A just war is wont

to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly.'

Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says (*De Verb. Dom.* [*The words quoted are to be found not in St. Augustine's works, but *Can. Apud. Caus. xxiii, qu. 1*]): 'True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good.' For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says (*Contra Faust.* xxii, 74): 'The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war.'

Source: An extract from Thomas Aquinas, *Summa Theologica*, part II.2 – Q 40 article 1, available at <http://cambridge.edu.au/redirect/?id=62>.

Answer these questions relating to document 2:

- 1 What four reasons are cited for war being considered as sinful?
- 2 What are the criteria that the author identifies as a means of deciding whether a war is just?
- 3 In no more than three sentences, summarise Augustine's sentiments on war using your own words.
- 4 In the passage that begins 'On the contrary ...', decipher what Augustine says here about being able to justify war.

The Popes and Avignon

During the 1300s, it appeared that the Church was not as strong as it was in earlier times. King Philip IV of France sent troops to Italy and arrested Pope Boniface VIII. The people of Rome rescued the Pope and expelled the French soldiers from Rome but the incident with the Pope demonstrated how the power of the papacy was changing dramatically.

Two years after Pope Boniface VIII had died in 1303, a French bishop who was a personal friend of the king was elected Pope. He decided to live in southern France at Avignon. Pope Clement V, the first Avignon pope, appointed new cardinals – all of them French – and changed many Church policies to please the king. Clement's successor, John XXII, also French, continued to live in Avignon. As more French cardinals were appointed there were fewer and fewer non-French cardinals and consequently seven French popes lived at Avignon from 1309 to 1377.

Many Christians were concerned that the pope, as successor of St Peter, was not living in Rome. To add to the difficulties, the Hundred Years' War (1338–1453) between England and France increased the tensions and many people were worried that the Church was unable to act as a mediator between England and France because the Pope was French.

Pope Gregory XI, the seventh Avignon pope, had been thinking of moving back to Rome when a relatively young woman, Catherine from Siena, Italy came to see him.

Catherine of Siena 1347–80

Catherine of Siena was born Caterina di Giacomo di Benincasa in Siena, Italy in 1347. She was the 24th of 25 children! At the age of 16, against the wishes of her parents, she became a member of the Mantellate an order of laywomen who wore the Dominican habit but who lived at home, serving the poor under the guidance of a sister superior. The Mantellate were different from orders

of nuns at the time because they were not confined to convents as other nuns were. Catherine learned to read, which was unusual for women of her time. She was also recognised as an uncommonly holy person. As a consequence she was asked to mediate disputes between city-states. In 1375 she persuaded Pisa and Lucca not to go to war with the Papal States and in 1376 she was asked to mediate a conflict between Florence and the Pope. This was quite remarkable given that she was only in her early 20s and it was a time when women had little or no rights and certainly did not interfere in the affairs of state.

Catherine had three concerns: bringing about general reform in the Church; encouraging the people to return to Rome; and beginning a crusade that would unite Christians. During her lifetime the papal residence moved from Rome to Avignon in France. She attempted

to quell the forces of civil war in Italy and she wrote to papal legates and Church hierarchy regarding the state of affairs of the Church. Her letters were strong and direct, which tells us a great deal about her convictions and the force of her personality! Her letter to Pope Gregory XI imploring him to leave Avignon and return to Rome states:

Alas, what confusion is this, so see those who ought to be a mirror of voluntary poverty, meek as lambs, distributing the possessions of the Holy Church to the poor; and they appear in such luxury and state and pomp and worldly vanity, more if they had turned them to the world a thousand times. Nay, many seculars put them to shame who live a good and holy life ... Holy Church should return to her first condition, poor, humble, and meek as she was in that holy time when men took note of nothing but the honour of God and the salvation of souls ... For since

▼ **Figure 9.19** Relief of Saint Catherine petitioning Pope Gregory XI



she [the Church] has aimed more at temporal than at spiritual things have gone from bad to worse ... Return to Rome ... Let not your holy desire fail on account of any scandal or rebellion of cities which you might see or hear ... Be manly in my sight and not timorous.

To the Queen of Naples she wrote: 'You know that you do ill, but like a sick and passionate woman, you let yourself be guided by your passions.' When war broke out between Florence and the Holy See, Catherine went to Avignon as an ambassador of the Florentines to make peace but she was unsuccessful. During her visit to Avignon, she made such an impression on the Pope that, in spite of opposition from the French King, he returned to Rome in 1377.

Her letters to religious and political leaders were bold and shocking to the reader. She wrote to three cardinals who supported the anti-pope against Pope Urban VI saying: 'What made you do this? You are flowers who shed no perfume, but stench that makes the whole world reek.'

In 1378, she was summoned to Rome by Pope Urban VI where she remained for the rest of her life. On her deathbed she achieved the reconciliation of Pope Urban VI with the Roman Republic, an historic political victory. Her impact on society was so profound that Europe was unable to forget. She was canonised in 1461 but she most remembered for her extensive writings, which eventually led to her being declared a Doctor of the Church in 1970, one of only three women to be given this title in the Catholic Church.

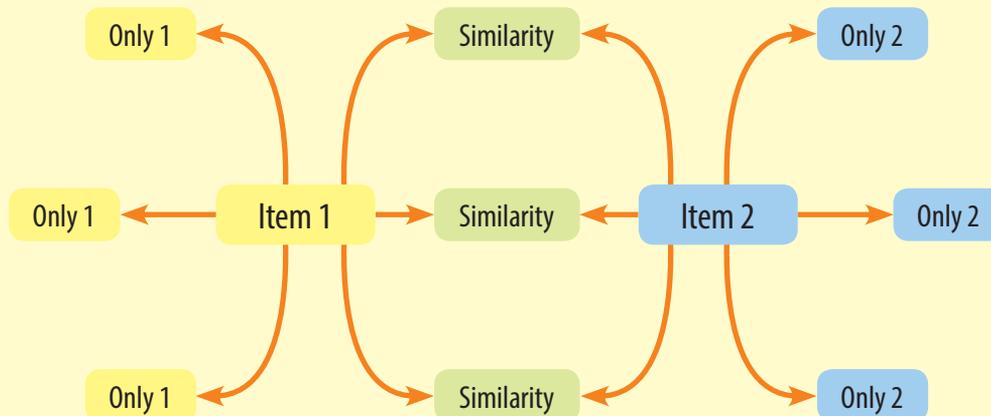
ACTIVITY 9.16 | Catherine of Siena

- Copy and complete Table 9.4 to help expand and consolidate your understanding of Catherine of Siena.

Table 9.4

K	W	H	L
What do I know?	What else do I want to know?	How will I find out? What type of questions do I need to pose?	What have I learnt? How will I share this information?

- Catherine of Siena was a strong-willed young person who challenged the expectations of society and acted in a way that could be described as counter-cultural. In modern fiction, Tris Prior in Veronica Roth's *Divergent* could be described in the same way.
 - Using a double bubble chart, compare and contrast Catherine and Tris.
 - Would Tris would be a suitable candidate for sainthood? Why/why not?



▲ Figure 9.20 Double bubble chart

This activity can be done selecting a variety of characters from different contexts, for example another saint from different era, a male saint, a modern politician/leader/singer-songwriter etc.

9.4 The Protestant Reformation

The Reformation began when a 34-year-old Augustinian monk, Father Martin Luther, nailed a very large poster to the door of the castle church of Wittenberg, Germany on 31 October 1517. The poster, today called the *Ninety-Five Theses*, invited people to a meeting to discuss the topics listed on the poster, some of which were statements about sin and forgiveness, the meaning of indulgences, and the pope's power to grant indulgences. Martin Luther also sent copies of his list to preachers and teachers in neighbouring towns and villages. The original list of the *Ninety-Five Theses* was in Latin, so the document was translated into German for people to read.



▲ **Figure 9.21** Portrait of Martin Luther, 1528

Of particular concern to Martin Luther was the selling of indulgences, which over time had become more and more corrupt. Medieval people believed that they could pay money for an 'indulgence', which would be forgiveness for sins and so the indulgence would mean they would not suffer in purgatory. They mistakenly understood an indulgence as a type of magical cleanser that purified them without requiring them to change their behaviour and to live a Christian life.

Many people were also concerned about the money being raised through the selling of indulgences, particularly when they saw German money going to Rome to build a church for the pope. In Saxony, a young archbishop approved indulgences partly to subsidise his own personal expenses. On a theological level, some people questioned whether the pope had the authority to grant indulgences.

Initially, the Pope at the time, Leo X, was not concerned with the issues raised by Martin Luther, believing that the concerns would soon disappear. The Duke of Saxony, on the other hand, supported Martin Luther and he encouraged the debate. Many in the Church accused Martin Luther of preaching heresy.

In May 1518, Martin Luther wrote to Pope Leo X stating that his concerns were not heresy and that the issues should be discussed; he also acknowledged his allegiance to the Pope. Three months later, Martin Luther was summoned to Rome to answer charges of heresy. Martin Luther did not go to Rome, but instead took refuge in the court of Duke Frederick and replied in writing to Rome rather than attending in person. In his written response, Martin Luther concluded that the Pope and his councils were not the final authority and that only scripture was free from error. He also decided that people were saved only by the grace of Jesus Christ and that they did not need to perform good works or require any personal effort. These statements were clearly at odds with Catholic Church teaching at the time.

While staying with Duke Frederick, Martin Luther met with the Pope's representative Cardinal Cajetan but the meeting failed to bring about reconciliation. In fact, Cajetan recommended that Martin Luther be tried for heresy in Rome. Martin Luther continued to write that the sole authority in the life of Christians should

be the Bible, and not the Bible and Tradition which was the accepted position of the Roman Catholic Church. Tradition includes beliefs and teaching that the Church has acknowledged as being inspired by the Holy Spirit and the Bible but they may not have been explicitly named in sacred scripture.

At the time, Charles V of Spain was elected to the throne of the Holy Roman Empire. With the support of Charles V, the Roman curia (council) began work on a document to excommunicate Martin Luther. Luther was given 60 days to reverse his teaching or be excommunicated.

During the 1500s, excommunication took place within the public square of the town or city. In some cities, Martin Luther had strong support while in other cities his works were burned. On 3 January 1521, Charles V called Martin Luther to an assembly of nobles and Church officials in the town of Worms, and gave him three weeks to reverse his teachings. With only three weeks to recant or be arrested, Luther needed someone who would protect him. On his return journey, he

was 'kidnapped' by a group of knights working for his friend Duke Frederick and he was hidden in a castle at Wartburg. He lived in the castle for a year and continued to write. During this time he also completed a translation of the Bible from Latin into German. When he returned to Wittenberg he was surprised to find that many people in the town had acted on his reforms and put them into practice. Some of the reforms included reducing the seven sacraments to two – Baptism and Eucharist – because only these two sacraments are specifically named in the Bible. Luther also downplayed the idea of the Mass as a sacrifice. He also emphasised that people did not need intermediaries with God and so he discredited relics, indulgences, praying to saints, praying the rosary and other religious customs which did not appear to have a biblical base. Preaching the word of God was emphasised – people were to remain passive in liturgy as they were passive in salvation. Luther did not require his pastors to remain unmarried and in 1525 he married Katharina von Bora. Because Luther made all these changes he was excommunicated by the Catholic Church.

ACTIVITY 9.17 | Response to Stimulus Materials

Examine documents 1–4 and answer the following questions:

- 1 Locate and label the picture that best reflects the selling of indulgences. Explain what you think is happening in the picture.
- 2 Why were indulgences popular amongst people in society at the time?
- 3 What were Martin Luther's beliefs about the Church? Use evidence from the stimulus to support your response.
- 4 How did Martin Luther's beliefs and values influence society at the time? Use evidence from the stimulus to support your response.
- 5 Martin Luther believed strongly about salvation being not through indulgences but instead through 'Grace Alone' and 'Faith Alone'. What does he mean by this?
- 6 How has Martin Luther influenced the world today?

Document 1

From Martin Luther's *Ninety-Five Theses*

- 28 – It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone.
- 43 – Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences.
- 42 – Christians are to be taught that the pope does not intend that the buying of indulgences should in any way be compared with works of mercy.
- 44 – Because love grows by works of love, man thereby becomes better. Man does not, however, become better by means of indulgences but is merely freed from penalties.
- 45 – Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.
- 46 – Christians are to be taught that, unless they have more than they need, they must reserve enough for their family needs and by no means squander it on indulgences.
- 47 – Christians are to be taught that they buying of indulgences is a matter of free choice, not commanded.

continued ►

ACTIVITY 9.17 continued



▲ Figure 9.22 Document 2



▲ Figure 9.23 Document 3



▲ Figure 9.24 Document 4

The Reformation and the German People

During the period that the Catholic Church was concerned with Martin Luther, there was also growing discontent within wider German society. The peasants wanted freedom from their lords who often paid them very little and treated them badly. Initially, Martin Luther spoke out on behalf of the peasants but little changed within society and as a result the Peasants' Revolt broke out in 1524–25. Luther condemned the violence but thousands of peasants were killed by the nobles' armies. Luther's theology, which encouraged people to communicate directly with God, led peasants to question the class structure of the time.

Lutheranism became a popular religious movement in northern Germany and many Catholic churches were taken over by the new religious group. By 1526, the German national assembly was divided into two groups: Roman Catholics and Reformers. It was decided that local rulers could choose the religion of their area and so people living in that area were allocated Roman Catholicism or Lutheranism according to the beliefs of the local ruler. On the other hand, Charles V supported the German assembly's decision of 1525 to allow Catholicism the freedom to be practised everywhere and which restricted the new religion to places where it was already in existence. Many Lutherans protested about this decision and they became known as Protestants.

The Spread of Protestantism

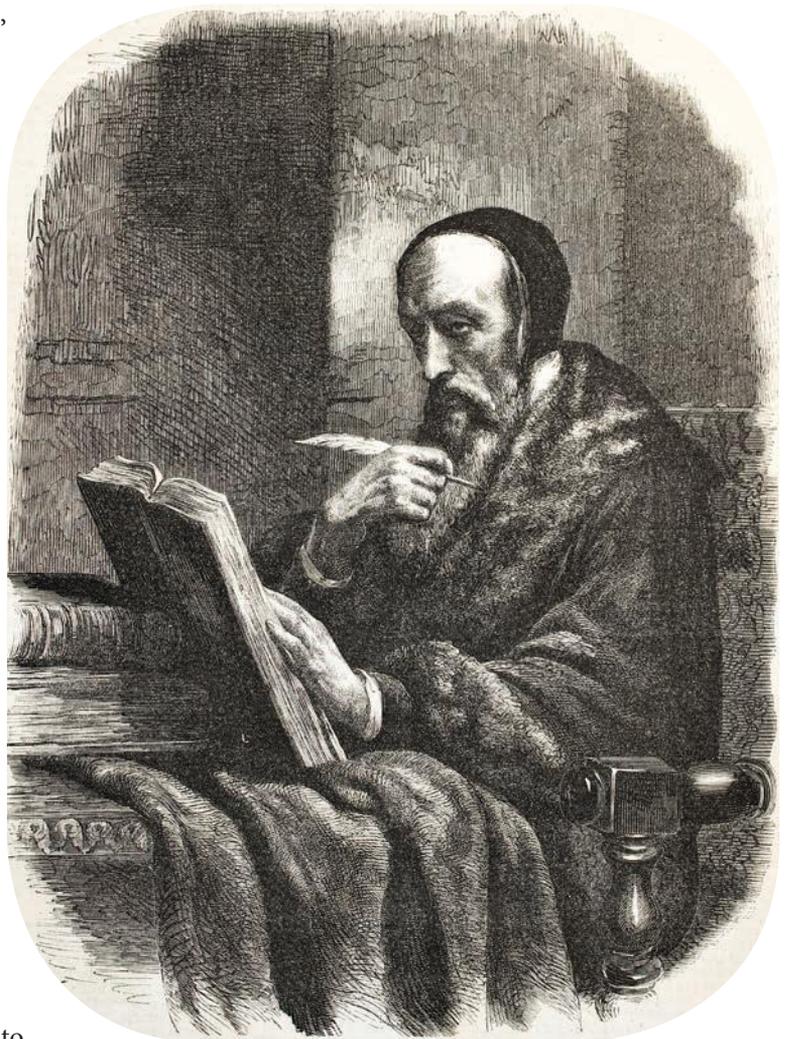
From Germany, the Protestant movement spread throughout Europe. It was common at the time for political leaders such as town councils, regional princes, or even the emperor to decide what religion they would allow in their area. For some rulers, accepting the new reformed religion meant not paying taxes to the Holy Roman Emperor, while for others it meant they secured their thrones by confirming consistency of belief.

From Germany, the Protestant movement spread to other parts of Europe. Sweden joined Luther in 1527 and;

Denmark in 1536. By 1540 the New Testament had been translated into Icelandic for the Lutherans there, and in Holland the people revolted and overthrew Spanish rule and Catholicism in 1584. Luther's ideas were gaining popularity in Scotland, Finland and Switzerland. Italy, Spain, France and southern Germany and Poland maintained their close links with Rome and Roman Catholicism.

John Calvin

John Calvin (1509–64) published the *Institutes of the Christian Religion* in Latin to provide the French with a good understanding of Reformation doctrine. He fled France and worked largely in the city of Geneva. His doctrine was more systematic than that of Luther but he gave equal emphasis to scripture and faith. While Luther



▲ Figure 9.25 John Calvin

allowed some flexibility in preserving elements of the Mass, Calvin had a more austere approach to worship. He was energised by the idea of the sovereignty of God and was concerned about the effect of original sin. He believed in **predestination**, that God saved those whom he chose.

He defended infant baptism and believed that Christ gave himself to us when we receive the bread and wine in Eucharist. He divided ministry into four areas of pastors, doctors, elders and deacons. He established a model of Church life which is governed by 12 elders with a pastor. He allowed usury, lending of money at interest, and this coupled with his belief in predestination led many to associate his ideas with capitalism.

Reformation in England

The Reformation in England came about because King Henry VIII clashed with Pope Leo X over the question of the King's divorce. Henry wanted to annul his marriage to Catherine of Aragon because Catherine had not given him a son and heir. Henry declared himself head of the Church of England (by the *Act of Supremacy 1534*) and instituted an entire break with Rome. Persecutions followed. He suppressed monasteries and used their wealth, accrued over many years, to support his regime. He retained the essence of the Catholic faith in the *Six Articles of 1539*. He was succeeded first by his son Edward VI (a minor) during whose reign *The Book of Common Prayer (1559)* was developed, but his daughter Mary Tudor restored Catholicism and also conducted executions. The real founder of Anglicanism is Elizabeth I, who succeeded Mary and who promulgated the *Thirty-Nine Articles (1563)* which outlined Anglican belief.

Counter-Reformation

Attempts were also made to reform the Roman Catholic Church from the inside.

Council of Trent

The Council of Trent (1545–63) was a gathering of bishops to formulate the Roman Catholic Church's response to the Reformation, which tore Europe apart through wars and violence as princes declared themselves for one side or the other. The council met three times in Trent, Bologna, and Trent again and it concluded only in

1563. It defined dogma concerning justification and collaboration of God and humanity in salvation and asked for reforms particularly in education of the priests by founding seminaries for their training.

Consequently, the Pope published the *Roman Catechism*, *Roman Breviary* and the *Roman Missal*. Gregory XIII reformed the calendar, founded a number of colleges and set up central government for the Church. Pope Paul V published *Roman Ritual* which set out rules for celebrating the Sacraments. This period in the life of the Roman Catholic Church is variously referred to as the Counter-Reformation or as the Catholic Reform.

Some of the reformers belonged to religious orders and new orders were formed, like the Jesuits who follow the spiritual exercises of Ignatius of Loyola. The Jesuits attempted to improve understanding by educating people.

Ignatius of Loyola (1491–1556)

The Society of Jesus or the Jesuits were founded by St Ignatius of Loyola, a nobleman who gave up his military career when crippled by a leg wound. Ignatius organised six of his fellow students at the University of Paris into a type of religious club. Originally members of the club vowed to go to Palestine to convert the Turks to Christianity, but war prevented them from going to Palestine so instead they offered their services to the pope. This group of men became the Jesuits. The Jesuits are a male religious order who take four vows: poverty, chastity, obedience and obedience to the Pope.

Ignatius placed great emphasis on the training of the young men who joined the religious order: most completed 15 years of study. Eventually most of the major Catholic universities in Europe had Jesuits on their teaching staff. The Jesuits also opened schools and colleges wherever they went and they were convinced that a good Catholic education would ensure loyalty to the Church.

St Ignatius also developed a strict prayer regimen for the members of the society; today this is known as Ignatian spirituality.

Ignatian spirituality is a practical spirituality based on the principle that God is present in the world and in

Predestination

the Calvinist doctrine that God decides who will be saved and who will be damned irrespective of a person's exercise of free will

people's lived experience. At the heart of this spirituality is 'finding God in all things' and discovering God's will in a person's life is a matter of mind, body and spirit. The Latin phrase, *cura personalis*, care of the person, is often used to explain this spirituality as it pays particular attention to people's individual needs and respects their unique circumstances and concerns. It also places value on collaboration and teamwork and sees the link between God and humanity as a relationship that develops over time, just like human relationships develop over time.

As part of the spiritual process, people are encouraged to examine their lives. A special five-step process called the *examen* has been developed to enable people to do this. The five steps are:

- 1 Become aware of God's presence.
- 2 Review the day with gratitude. If you could relive any one moment that brought you joy, which would it be? What made this moment life-giving?
- 3 Pay attention to your emotions. How did you feel close or blocked from God?
- 4 Choose one feature of the day and pray from it.
- 5 Look towards tomorrow.

The core of Ignatian spirituality is the recognition that God is present in people's work, relationships, culture, the arts, intellectual life and creation: the whole of life. Ignatian spirituality encourages people to be involved in social justice issues and to give of themselves to others. At the heart of giving, is St Ignatius' prayer:

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



▲ Figure 9.26 Ignatius of Loyola

ACTIVITY 9.18

Ignatius of Loyola

Refer to the links below to research the life of Ignatius of Loyola and the formation of the Jesuit order. Create a six-slide PowerPoint presentation to share with the class.

<http://cambridge.edu.au/redirect/?id=63>

<http://cambridge.edu.au/redirect/?id=64>

<http://cambridge.edu.au/redirect/?id=65>

<http://cambridge.edu.au/redirect/?id=66>

<http://cambridge.edu.au/redirect/?id=67>

Teresa of Avila (1515–82)

Teresa of Avila was born Teresa de Cepeda y Ahumada, and at the age of 20 she entered the Incarnation Carmelite convent. The Incarnation convent was not the quiet place of contemplation which Teresa had thought it would be, so in 1562, 20 years after joining the Carmelite convent, Teresa established a smaller convent, St Joseph's, in Avila. The community of 13 nuns lived a simple life, praying regularly and meditating. Teresa had her convent placed under the direct protection of the king, Philip II. Her group of Carmelites, different from the original group she had joined, were called Discalced – that is, 'without shoes'.

In 1567, Teresa was requested to open other Discalced Carmelite convents throughout Spain. She travelled the

country on foot or in a cart with no springs. For several years, Teresa worked to establish convents in different areas; this required her to raise money to buy the land and build the convent, supervise construction and recruit new members to the community. Her life was very busy with two new houses opening each year. Eventually there were Discalced Carmelite convents in Malagón, Valladolid, Toledo, Pastrana, Salamanca and Alba de Tormes.

Teresa wrote thousands of letters throughout her religious life. Some letters were instruction and inspiration while others were related to business. She also wrote several books, the most famous of which is entitled *The Interior Castle*, which is still read today. *The Interior Castle* describes how a person can come to God through prayer and love.

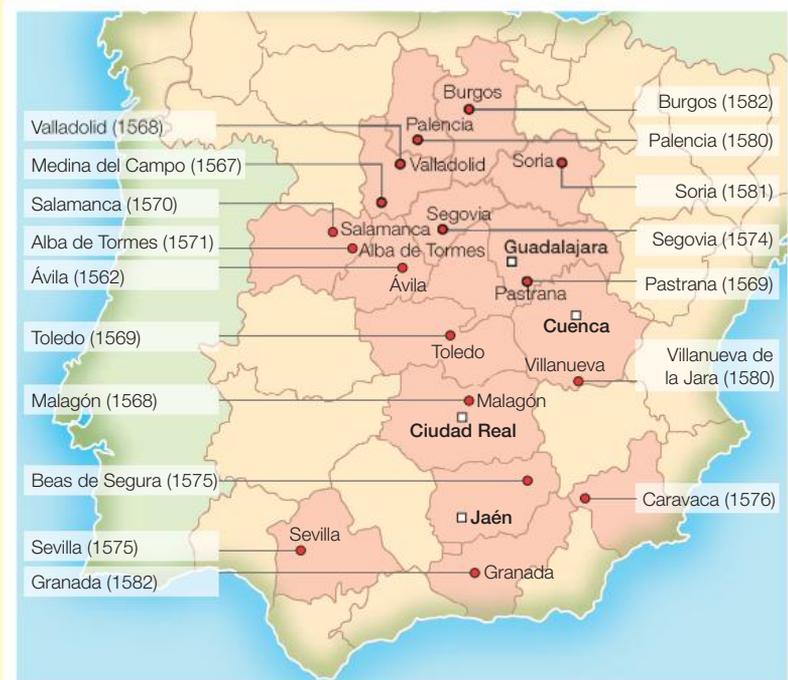
ACTIVITY 9.19 Discalced Carmelite Convents

- 1 On the map of Spain, identify the places where Discalced Carmelite convents were established. Use Figure 9.28 to help find the locations.
- 2 Do some research into each of these places to find out whether the convents are still there today. If they are, choose one and provide a brief overview of its current activities.



► Figure 9.27

ACTIVITY 9.19 continued



► Figure 9.28

Teresa of Avila died on 4 October 1582. She was originally buried in Alba de Tormes, then in 1585 the Discalced Carmelites had her body reburied in Avila. The Duke of Alba wanted her buried in Alba and obtained an order from Rome to make Alba de Tormes the final resting place of Teresa of Avila.

Teresa of Avila, also known as St Teresa of Jesus, was one of the leading reformers of the Counter-Reformation and she worked to carry out the reforms of the Council of Trent. In 1622, 40 years after her death, she was canonised by Pope Gregory XV and on 27 September 1970 she was named a Doctor of the Church by Pope Paul VI.

ACTIVITY 9.20 *The Interior Castle*

The Interior Castle is rich with imagery, symbolism and elaborate description.

- Read the passages below and explain them in your own words.
- What point is Teresa of Avila making in each extract in relation to God's role in a person's life?

You may need to use your dictionary to check the meaning of some of the vocabulary.

Table 9.5

<p>The Interior Castle extract</p>	<p>'... God calls to us in countless little ways all the time. Through illnesses and suffering and through sorrow he calls to us. Through a truth glimpsed fleetingly in a state of prayer he calls to us. No matter how half-hearted such insights may be, God rejoices whenever we learn what he is trying to teach us.'</p>	<p>'It is a great advantage for us to be able to consult someone who knows us, so that we may learn to know ourselves.'</p>	<p>'... it is presumptuous in me to wish to choose my path, because I cannot tell which path is best for me. I must leave it to the Lord, Who knows me, to lead me by the path which is best for me, so that in all things His will may be done.'</p>
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ACTIVITY 9.21 | Character Analysis Charts

Complete character analysis charts for Catherine of Siena, Teresa of Avila and Ignatius of Loyola identifying Feelings; Motivations; Challenges/ Issues; and Action/Achievements.



Title:

character	trait	evidence

▲ **Figure 9.29** Character analysis chart

Once you have completed your analysis chart, prepare a *photostory* on that person. Remember to highlight the specific virtues that make them an important role model for Catholic Christians.

End of Strand Activities

- 1 You have been commissioned to put together a new information brochure for RCIA candidates. Use the information in this chapter to inform the compilation of your brochure. You cannot include everything; therefore, you will need to be discerning in selecting the most relevant information. A good starting point would be to consider the Who, What, When, Where and Why associated with the RCIA program, and then progress from there.
- 2 In your school, you do not have a suitable space for prayer and liturgies. You and your team have been commissioned to create for your school a *liturgical space* that may be shared with the wider local community. You will need to carefully consider the make-up of your own community: is it urban or rural? Mountainous, coastal, arid? Industrial? Modern or traditional?
- 3 Use an expanded version of Table 9.6 to take notes and collect ideas relating to your project. Different group members can be responsible for different aspects; however, you need to have a shared understanding of how you believe God is using your particular environment to initiate a relationship and invite a response. You can include measurements, photos, images, written justifications etc.

Table 9.6

Physical Location	Layout and Size	Furnishings	Decorations and Colour Schemes	Sacred Objects	Ritual Elements

- 4 When you have collected your ideas, present your proposal to the class, justifying your choices. Your proposal should be in the form of a 3D presentation with explanatory text of approximately three minutes.
- 5 You have been chosen to visit a Year 8 class in another school to give a five-minute presentation on liturgy and sacrament in the Catholic Christian tradition. Look over the chapter and select the most important factors to include in your presentation. You may want to bring items to display to the class. You will need to write a script including items used for the presentation for your teacher to view.
- 6 You have been given a small grant to start up an ecumenical Christian organisation. Write a proposal for your new organisation: include the name of the organisation, aims, location, requirements, six-month, two-year and 10-year plans. Design a logo and slogan.
- 7 Every year, a powerful group of world leaders gathers for what has come to be known as the G20 Summit. Accompanying the political and financial leaders is a delegation from each nation. You have been invited to welcome the guests to the inaugural Ecumenical Breakfast that hosts Christian leaders and delegates from a variety of countries. Write your speech welcoming everyone and include a prayer that can be said at the conclusion of your welcome. Your speech should last between three and four minutes.

8 Write a description of the events that are occurring in Figure 9.30.



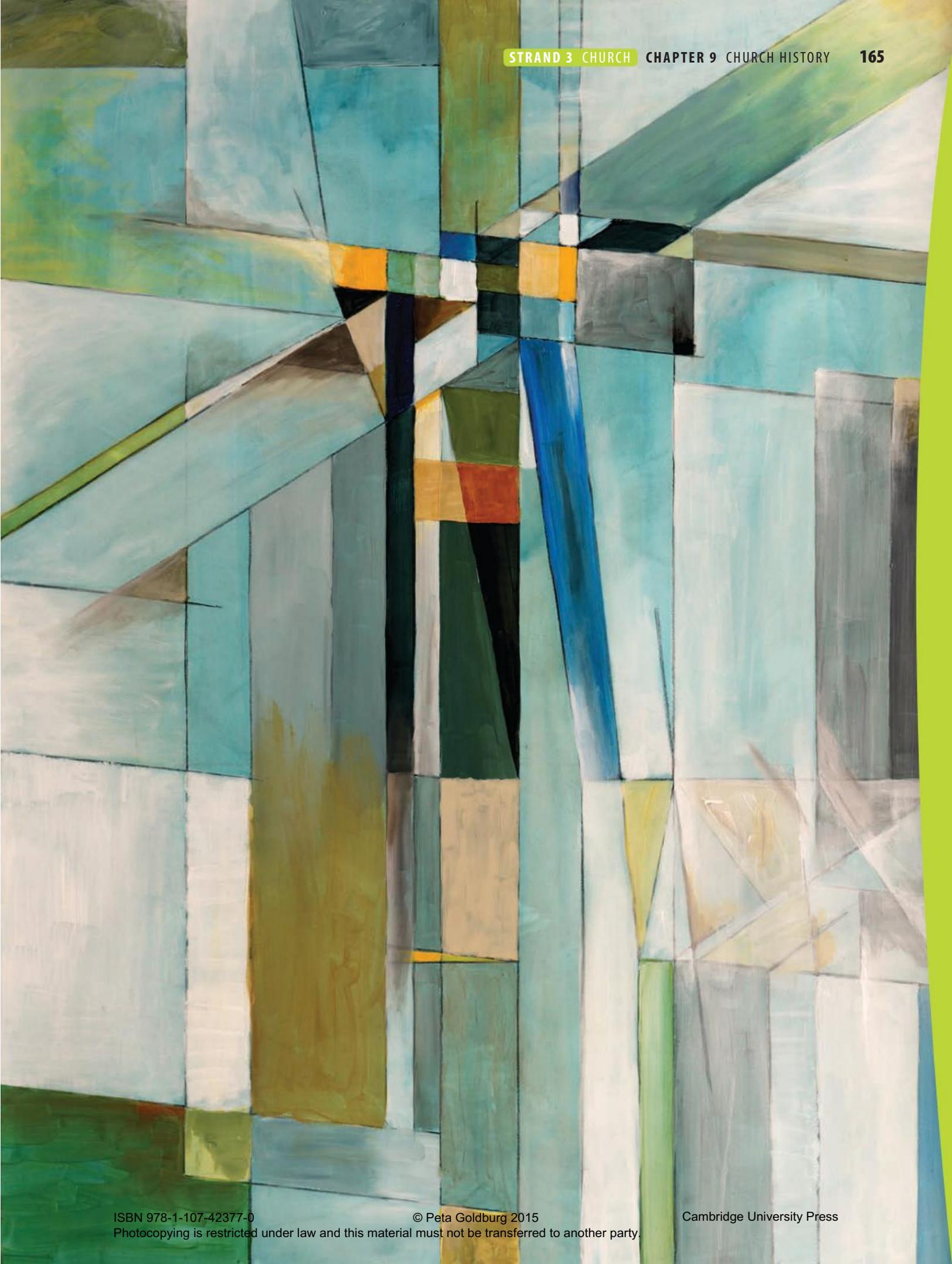
▲ Figure 9.30

- 9 Explain why Figure 9.30 might be appropriate as an accompaniment to Bertrand de Born’s poem seen previously in this chapter. Use quotes from the poem and examples from the picture to support your thinking.
- 10 Divide the class into seven or eight groups (depending on numbers). As a class, decide which significant groups in Church history you will focus on between 400 CE – 1700 CE.
- 11 Develop a series of cards for a game that requires the participant to provide the question *or* answer. The participant selects Q or A prior to rolling the dice. The number on the dice determines which question is answered. Each group should use the same template as Table 9.7. When each group has produced a series of three or four cards, they can be printed and the game played in groups in class.

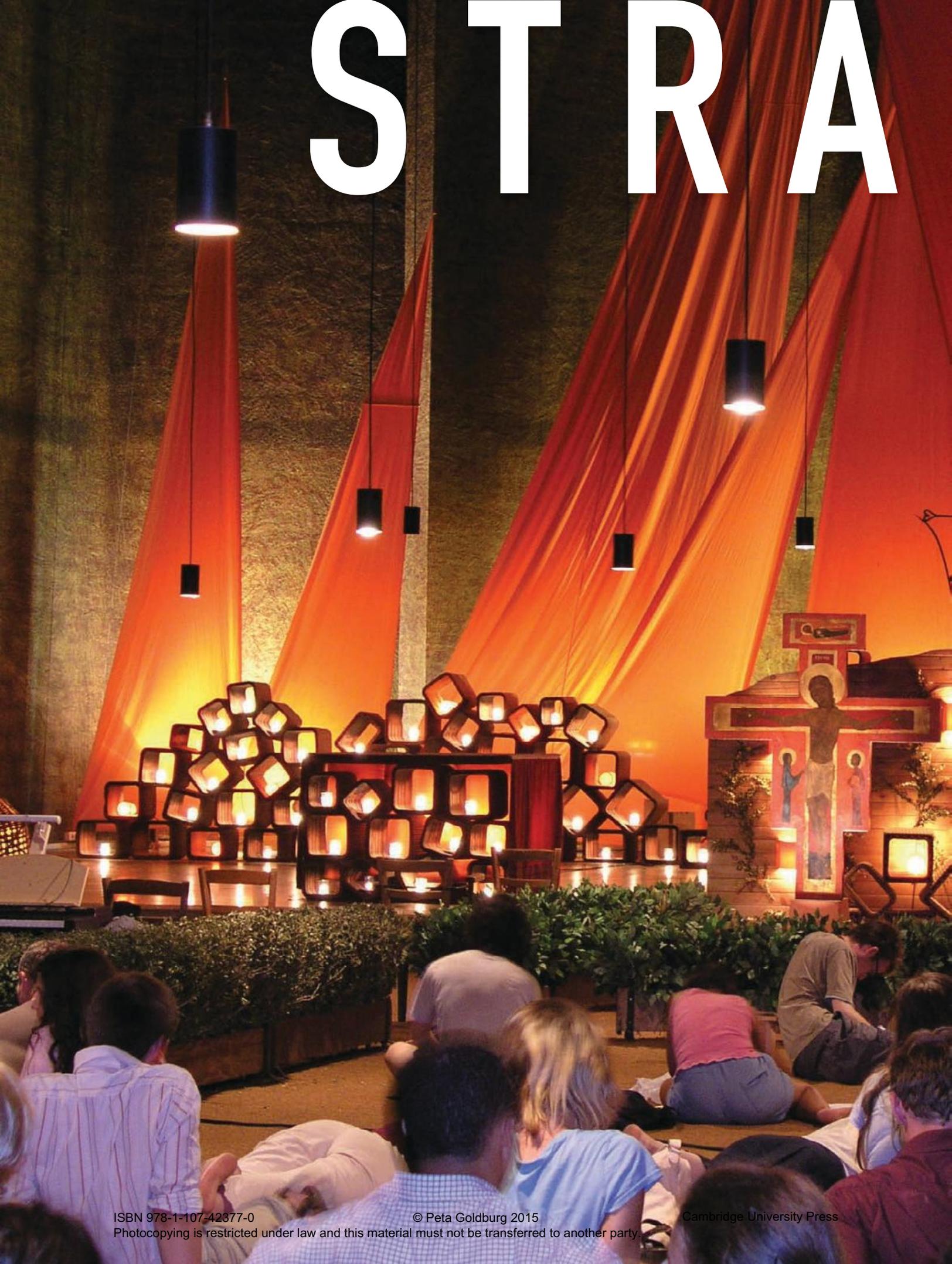
Table 9.7

1	People/person
2	Place/event
3	Time/date/era
4	Costume and accessories
5	Beliefs and philosophies
6	All of the above!

- 12 After reading over this chapter on church history, design a church history timeline of major events and leaders. Use both images and words. Then choose one historical event from the timeline and write an article of 500 words about it for your school newsletter. Include in your article the impact it has on society today.



STRA



ND

4 CHRISTIAN Life



CHAPTER 10

Moral Formation



10.1 Christian Life

Each religious tradition encourages its followers to live their lives according to the beliefs, traditions, rituals and customs of the tradition. Catholic Christianity encourages people to have faith and belief but it also encourages people to demonstrate by their lives and actions that the message of God is central to their lives.

The Curriculum strand 'Christian Life' encompasses three areas:

- moral formation
- mission and justice
- prayer and spirituality.

Chapter 10 explores moral formation (how people live out belief in God in their ordinary everyday lives); Chapter 11 mission and justice (what they do to care for others and to ensure that all elements of society treat people justly); and Chapter 12 prayer and spirituality (the ways believers nurture and develop their spiritual selves in order to live a good Christian life).

Responsibility

Christian moral life can be summed up in one word: 'responsibility'. Responsibility consists of two components: *response* and the *ability* to respond. Christian people respond to the love of God, which is freely given. They exercise their response using their God-given talents and free will. The core of the Christian moral life is exemplified in this story from the Gospel of Matthew (22:34–40):

³⁴When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, "'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.'

In saying that people should love God with all their heart, soul and mind, Jesus was quoting a well-known passage from the Jewish scriptures, namely, Deuteronomy 6:4–6: 'Hear, O Israel: The Lord is our God, the Lord

alone. You shall love the Lord your God with all your heart, and with all your soul, and with all your might.' When reminding the people of the second law Jesus quotes from the Book of Leviticus saying: 'You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the Lord' (Lev 19:18). In quoting this passage Jesus demonstrates the deep bond that Christianity has with Judaism.

As human beings, people are created in the image and likeness of God from which flows basic human dignity. People think and love in relation to others, so they do not act as isolated people: all actions impact on others whether we know it or not. As human beings, we are created fundamentally good but sometimes we make choices which can be considered bad or evil. Our conscience helps us to direct the decisions we make in life and it is important that we shape or train our conscience to assist us in the best way possible. Doing good and living a good life require knowledge and understanding, patience, perseverance and practice.

In order to assist people to live good Christian lives, the Church has provided some guidelines for how people should think and behave. One of these sets of guidelines is called the **cardinal virtues**.

The word 'cardinal', from the Latin word *cardo*, means hinge, so naming these as the cardinal virtues means that all other virtues are connected to these four key virtues and flow out from these virtues. A virtue is a habit or way of behaving. The four cardinal virtues then are four habits which need to be developed so that people can shape their lives in a positive manner.

The cardinal virtues have existed for thousands of years. In fact Plato, the ancient Greek philosopher, discussed the cardinal virtues in his book *The Republic* in approximately 360 BCE. The idea of the cardinal virtues was then expanded by Aristotle and from his writings they entered Christian teaching. The four cardinal virtues can be practised by anyone and so they become the foundation of natural morality.

Cardinal virtues
four moral qualities of temperance, fortitude, justice and prudence from which all other virtues flow

Four Cardinal Virtues

The four cardinal virtues are prudence, justice, fortitude and temperance.

Prudence

Thomas Aquinas regarded prudence to be the first cardinal virtue because it concerns the intellect: the ability to think and reason and then to practise it. It is the virtue that enables people to judge correctly what is right and what is wrong. If we make a mistake we are not exercising prudence – in fact, we are showing a lack of prudence. Prudence or wise judgement also requires people to seek the advice of wise people, particularly those who demonstrate strong moral character. Prudence is also having the ability to know and judge whether to say something or do nothing at all.

Justice

The second cardinal virtue, justice, demands that people are treated fairly and with respect. Even small children know the meaning of justice when they want their friends to play fairly. Justice is the virtue which enables people to assume their responsibilities and to give others their due. There are four forms of justice: communicative justice, distributive justice, legal justice and social justice:

- *Communicative justice* – relates to contractual obligation between individuals involving rights and the obligation of restitution. For instance, one person loans another person some money; the second person is obliged, in conscience, to return the money according to the agreement.
- *Distributive justice* – relates to the obligation of a government towards its citizens whereby the government regulates the burdens and benefits of societal life. For example, a government taxes its citizens fairly and according to their ability to pay, and then distributes the tax money according to need especially in areas of housing, food, health care and education.
- *Legal justice* – relates to a citizen's obligation toward the government or society. Citizens should pay their fair share of taxes: the greater the wealth, the greater the burden.

- *Social justice* – relates to the obligation of all parties to apply the Gospel to the structures, systems and institutions of society within which all human relationships take place. For example, the individual and the group must take an active interest in necessary social and economic reform.

Fortitude

Fortitude, one of the seven gifts of the Holy Spirit, is the ability to persevere in times of trouble and hardship. It is the courage to do the right thing, no matter how hard that might be. Fortitude is the virtue which enables people to overcome fear, to decide what needs to be done, and to do it. Fortitude is not foolhardiness, nor is it about being reckless. Fortitude enables people to cope and to rise above challenges and troubles. Within the Christian tradition, many of the saints exhibit fortitude and therefore provide good examples and are role models for people.

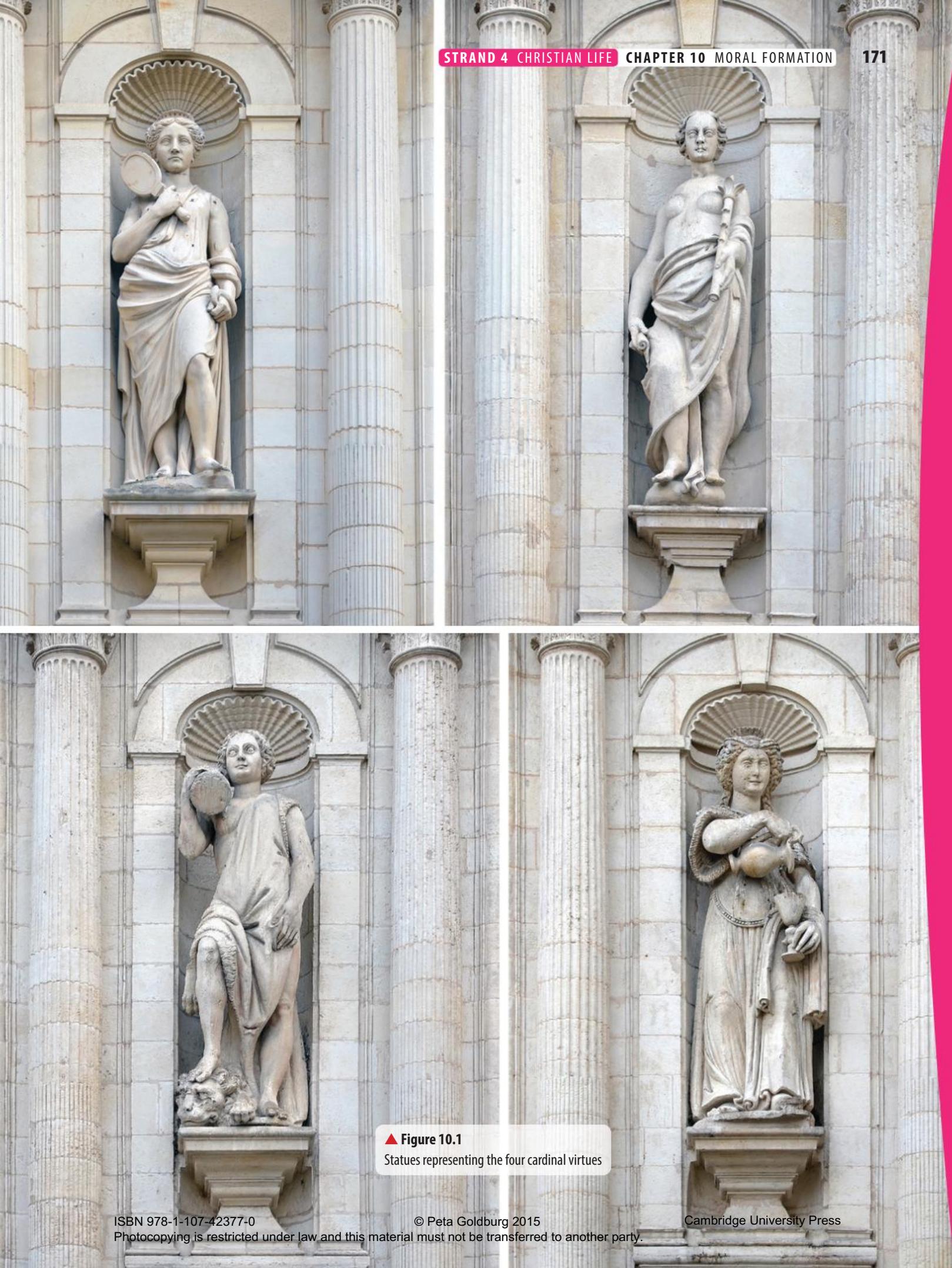
Temperance

Temperance is about balance and moderation. It is the good habit which allows people to enjoy life without 'going over the line'. Temperance is practiced when people refrain from over-eating (gluttony) or drinking an inordinate quantity of alcohol (drunkenness). Temperance is about self-control and balancing the good against the desire for over-indulgence. Outwardly, it refers to the pleasures of the senses but, inwardly, temperance serves to calm and nurture a balanced life.

Symbolism of Cardinal Virtues

In many churches, the cardinal virtues are depicted visually using a variety of symbols. These symbols include:

- prudence – book, scroll, mirror, sometimes with a snake
- justice – balance and scales, crown and a sword
- fortitude – armour, club, with a lion, palm, tower, yoke, broken column
- temperance – wheel, bridle and reins, vegetable and fish, cup, water and wine in two jugs.



▲ **Figure 10.1**
Statues representing the four cardinal virtues

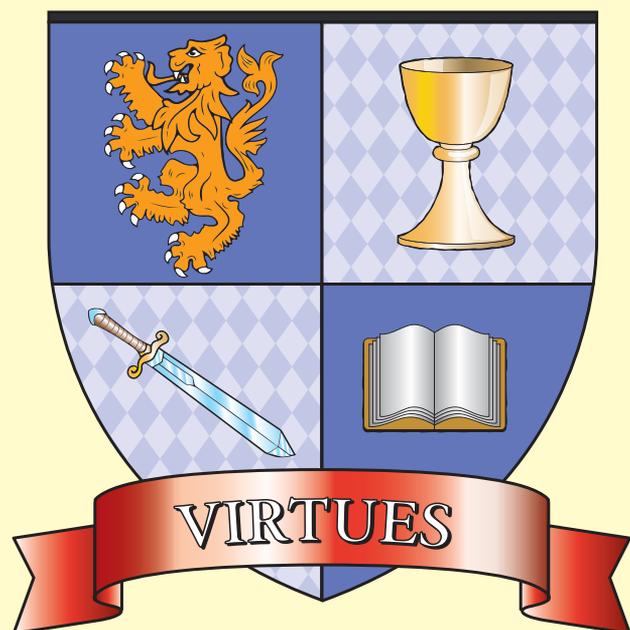
ACTIVITY 10.1

- 1 Using a Venn diagram for each virtue, compare and contrast the various images in Figure 10.1 and how they represent the virtues. Consider if and how the various symbols are represented in the images. You may wish to include other images.
- 2 Using your understanding of the four cardinal virtues, create modern symbols that could be used on digital applications such as an icon added to a text message.

Table 10.1

Virtue	Prudence	Justice	Fortitude	Temperance
Traditional symbols				
Symbol				
Justification				

- 3 Identify four modern characters, either from fiction or film, which represent the four cardinal virtues. Combining your understanding of the characters in the context of their narratives with the traditional symbols of each virtue, create a hand-held item each character could carry to represent their virtue.
- 4 Moviemakers have decided to use the four cardinal virtues as the basis of the super-hero Batman's character, in the soon-to-be released movie. You and your team have been assigned with the task of developing the marketing campaign, including the posters and movie trailer. Your task is to launch the marketing campaign and explain the links between Batman's character and the cardinal virtues and the reasons they work successfully in the film. You can do this by creating either a poster or a movie trailer using Voki (do a search for Voki on the internet).
- 5 Imagine your home city is hosting the next Commonwealth Games and your school has won the opportunity to participate in the opening ceremony. The Organising Committee has decided that the cardinal virtues will be the theme for the Games.
 - a Write the opening speech that clearly links the cardinal virtues with the aspirations of great sportspeople.
 - b Create an emblem or logo that incorporates sporting endeavours with the cardinal virtues.



▲ **Figure 10.2** Crest showing symbols of the four cardinal virtues

ACTIVITY 10.1 continued

- 6 In chapter 7 of J. K. Rowling's *Harry Potter and the Philosopher's Stone*, the Sorting Hat sings a song that depicts the virtues of each house. Read the lyrics to the song:

There's nothing hidden in your head
The Sorting Hat can't see,
So try me on and I will tell you
Where you ought to be.

You might belong in Gryffindor,
Where dwell the brave at heart,
Their daring, nerve, and chivalry
Set Gryffindors apart;

You might belong in Hufflepuff,
Where they are just and loyal,
Those patient Hufflepuffs are true
And unafraid of toil;

Or yet in wise old Ravenclaw,
If you've a ready mind,
Where those of wit and learning,
Will always find their kind;

Or perhaps in Slytherin
You'll make your real friends,
Those cunning folks use any means
To achieve their ends.

– J. K. Rowling (1997),
*Harry Potter and the Philosopher's
Stone*, p. 88

Try to match the cardinal virtues to each house. Is there a house that does not match a virtue in the song? If not, how and why not?

ACTIVITY 10.2 The Four Virtues in Action

<p>A</p> 	<p>B</p> 
<p>C</p> 	<p>D</p> 

Above are four scenarios that depict the four cardinal virtues. Copy the table below and describe what appears in each scenario, and write down which virtue each one relates to.

A	B
C	D

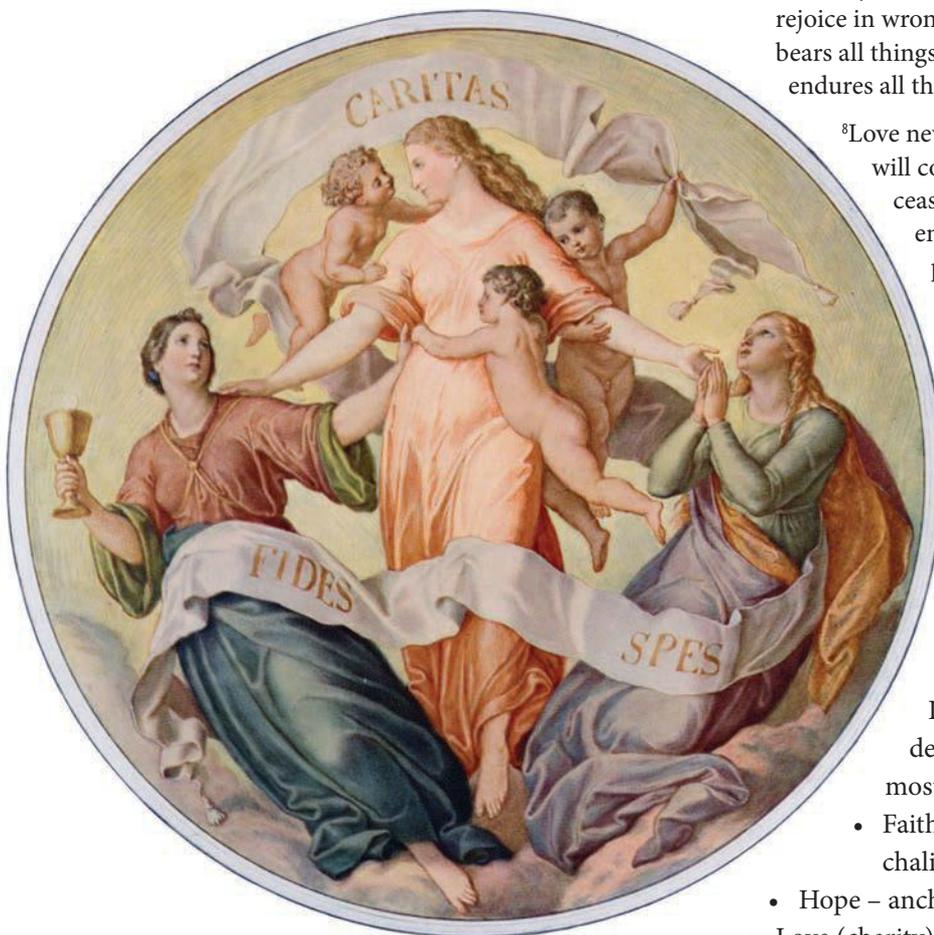
Write down some other scenarios that you think would apply to each of the virtues.

Prudence	Justice
Fortitude	Temperance

Theological Virtues

Unlike the cardinal virtues, which can be practised by everyone and improved by human effort, the three **theological virtues** are considered as gifts from God. The three theological virtues are Faith, Hope and Love (or charity). In Christian philosophy, the three theological virtues are qualities associated with salvation.

Faith means being strong and committed in belief. Hope means focusing on God and never giving up in despair. Love means about giving love rather looking to receive love yourself. The three theological virtues are specifically addressed in 1 Corinthians–13.



▲ **Figure 10.3** Faith, hope and charity: the three theological virtues

¹If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. ²And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. ³If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.

⁴Love is patient; love is kind; love is not envious or boastful or arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice in wrongdoing, but rejoices in the truth. ⁷It bears all things, believes all things, hopes all things, endures all things.

⁸Love never ends. But as for prophecies, they will come to an end; as for tongues, they will cease; as for knowledge, it will come to an end. ⁹For we know only in part, and we prophesy only in part; ¹⁰but when the complete comes, the partial will come to an end. ¹¹When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways. ¹²For now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known. ¹³And now faith, hope, and love abide, these three; and the greatest of these is love.

In Art, the theological virtues are often depicted as young women and the symbols most often associate with them are:

- Faith – cross pointing upward, staff and chalice, lamp and candle
- Hope – anchor, harp, flaming brand palm
- Love (charity) – flaming heart, with children, gathering fruit.

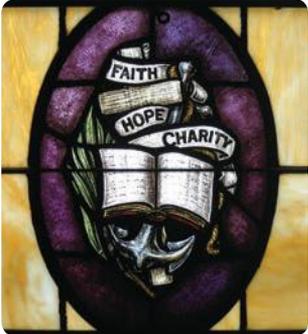
The four cardinal virtues and the three theological virtues assist the believer to live in a close relationship with God. The virtues are habits that believers need to develop and persist with; if a virtue is not practised or it is neglected, it can be lost. Its absence can lead to serious harm. Theological virtues are considered gifts from God; the four cardinal virtues can be practised and developed over time.

Theological virtues

the three virtues of faith, hope and love (or charity) are considered gifts from God

ACTIVITY 10.3 Faith, Hope and Charity

The theological virtues are believed to be gifts from God whereas the cardinal virtues are characteristics or traits that human beings can strive to achieve in their everyday lives. Compile a checklist that would exemplify the three theological virtues at work in modern society.

Images	Identify symbols used. Explain how they are incorporated into the artwork.
	
	
	
	

CHAPTER 11

Mission and Justice



11.1 Mission and Justice

Of central importance to Catholic Christianity are mission and justice. The Catholic Church has a rich tradition of formal teachings in the area of justice. These teachings are grounded in the Bible and emerge from the strong teachings about justice in the Hebrew scriptures and the works and teachings of Jesus in the Christian scriptures. In addition to sacred texts, the Catholic Church has a long history of how the teaching about justice and how the principles of justice should be applied in everyday life. The body of teaching has been called Catholic Social Teaching.

Catholic Social Teaching (CST)

Catholic Social Teaching (CST) is grounded in the Bible and developed in the light of experiences of people in many different cultures. CST is not a static, unchanging body of literature but rather a developing body of thought within the Catholic tradition that analyses social, political and economic issues. It provides a set of key principles which can be used to evaluate situations, policies and approaches used in contemporary society. CST also provides guidelines for action.

CST represents the Church's social doctrine and position on social justice. It is about building a just society for all, and the moral principles which underpin CST often resonate with people of all faith traditions. With its foundations in the Bible, CST is concerned with every element of human life – social, cultural, educational, economic and political. Pope Paul VI said it was important to 'promote the good of every person and of the whole person' (*Populorum Progressio* #14). The social mission of the Church offers a vision of a more just and equitable society.

CST, the formal teaching on social justice which exists within the Church, was established by a series of documents beginning with *Rerum Novarum* (1891), 'Of New Things', which examined working conditions in industrialised countries and insisted on workers' rights; to *Pacem in Terris* (1963), 'Peace on Earth', which responded to the imminent threat of nuclear war and suggested a framework for the rights and duties of individuals, public authorities and the world community; to *Caritas in Veritate* (2009), 'Charity in Truth', which

critiqued economic development and business ethics. CST is generally communicated to people via formal Vatican documents such as encyclicals (circulars to the whole Church). While CST has existed for over 100 years it is not commonly well known by many people; in fact, some scholars have referred to CST as 'our best kept secret'!

Since 1891, CST has developed and a number of key themes or principles have been identified. Sometimes the principles have been listed under seven headings, at other times under 10 headings. The focal point of CST is the human person who is made in the image of God, and so the person has fundamental freedom and dignity – the basis of human rights.

11.2 Ten Themes of CST

There are many documents related to CST which have been written over the past 120 years. An analysis of the documents reveals 10 key themes which are common across the documents. The 10 themes are identified and explained below and a notable quote from one of the key CST documents is provided by way of example.

1 Human Dignity

Every person is created in God's image and likeness, therefore each person is valuable and worthy of respect.

Every perspective on economic life that is human, moral, and Christian must be shaped by three questions:

- What does the economy do *for* people?
- What does it do *to* people?
- And how do people *participate* in it?

Source: *Economic Justice for All*, para 1

ACTIVITY 11.1 | Dignity in Disaster

A group of architecture and design students in the USA is looking at ways they can provide dignity to those living in refugee camps. Read about their ideas in the article below.

Judson students design shelters for disaster relief

BY MADHU KRISHNAMURTHY

In times of disaster, how can one bring hope and dignity to people suffering in a protracted humanitarian crisis?

The students did a trial run Wednesday assembling three shelters that will be entered into the Disaster Shelter Competition – sponsored by World Vision and John Brown University – April 24–25 at JBU in Siloam Springs, Ark.

In years past, the competition theme was hypothetical disaster scenarios. This year, students were asked to design transitional shelters for a Syrian refugee camp.

World Vision might use some of the ideas for shelters it deploys in that region.

‘As architects, we approach the problem in a different way,’ Stacie Burtelson, Judson professor of architecture said. ‘We really kind of think about the humanistic aspects that factor into designing a space, is there any way a space can heal, deal with the holistic needs someone has, maybe give hope and not only take care of basic needs.’

Students incorporated features like colour, windows, and courtyards to make the shelters feel more like homes for Syrian refugees who may live for years in camps.

‘As humans we innately love beauty – we search for those things,’ said sophomore Curtis James ‘C. J.’ Schneider, 20. ‘To some degree, that is the job of an architect. If you look at a lot of the refugee camps, they are monochromatic.’

Casey Richards, 19, said her team’s focus was preserving human dignity.

In researching Syrian culture, students found that Syrian people often sleep and socialize on rooftops because of the hot climate. So the group designed a shelter with a roof that could carry the weight of roughly two people.

‘We had to construct roof trusses,’ she said. ‘It’s also going to help with the congestion of refugee camps. They are very tight and dirty. Just to be able to elevate yourself up above this congestion is going to really give them a sense of dignity.’

The modular design also allows for adaptability so multiple shelters could be grouped together to create a courtyard space within where families could gather, she added.

Source: see <http://cambridge.edu.au/redirect/?id=69>

- 1 How do the actions of the students in the article reinforce the concept that each person is valuable and worthy of respect?
- 2 In what ways are the students attempting to bring dignity to people who are experiencing desperate situations?
- 3 Copy the table below and identify groups in your own society that are marginalised and shown less respect than they should be shown. Brainstorm ways of creating a sense of dignity for these people.

Table 11.1

Social group	Ways of promoting dignity within this group

2 The Common Good and Community

As human beings we are both sacred and social people. We achieve our fulfilment within community; so how society is organised, its economy, law and policy, directly affects human dignity and how individuals are able to grow and flourish within community. While it is very important to love our neighbour, it also requires us to have a broader view of life and to take responsibility to the good of the whole of society, contributing to the common good.

Global climate is by its very nature a part of the planetary commons. The earth's atmosphere encompasses all people, creatures, and habitats. The melting of ice sheets and glaciers, the destruction of rain forests, and the pollution of water in one place can have environmental impacts elsewhere. As Pope John Paul II has said, 'We cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations'. Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. Individual nations must measure their own self-interest against the greater common good and contribute equitably to global solutions.

Source: *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*, USCCB 2001 #15 (to view text in full, go to <http://cambridge.edu.au/redirect/?id=70>)

▼ **Figure 11.1** Catholic Social Teaching requires us to contribute to the common good.



ACTIVITY 11.2 Benefits to Society

In *Charities USA Magazine's* interview with a US university dean, the following question was raised:

- What are the benefits to society when we seek the common good? What are the costs when we do not?

1 Read the dean's response carefully in light of the Catholic Social Teaching surrounding the common good and community.

Let me address the costs first. Across the world, we find that the sources of violent conflicts are extreme poverty, systemic inequality, and corruption. Great disparity in wealth threatens peace and democracy. When there is high unemployment in politically charged environments, violence can erupt.

For example, when I was in Kenya two years ago, unemployment was over 40 percent. Unemployed young people became very susceptible to recruitment for various types of terror activities. After 9/11, we are much more sensitive to the importance of economic opportunities and stability in societies. In Ethiopia, I had reason for pause as I recognized how foreign-owned large flower production facilities drained the water tables of the country and utilized pesticides that created high rates of cancer among the workers. I wonder what the pushback will be when the local community recognizes that their health and long term sustainability have largely been ignored.

But I would say the more important part for us is that we understand the question, 'Who is our brother?' ... The journey of faith and the journey of life calls us to expand the understanding of 'we' – of who our neighbours are, but also in some ways, of the human family, which has the same needs: the desire to see our children being fed, our children being healthy, our children having some degree of shelter and safety, our children having jobs. I think when we see other people as having the same desires we have, because they are human, we form a bond that opens our eyes, ears, hearts, and arms.

Source: see <http://cambridge.edu.au/redirect/?id=71>

2 Based on the Catholic Social Teaching – Common Good and Community, as well as the notion of 'Who is our brother/sister?' raised, copy the table below and record strategies that would contribute to the common good on a global, national, local and individual level.

Table 11.2

'Who is my Neighbour?	'The Common Good.....
Global (throughout the entire world)	
National (in Australia)	
Local (your city, suburb or community)	
Individual (you, your family, your school)	

3 Rights and Responsibilities

The dignity of each person can only be protected if human rights are protected. Every person has the right to life and to those things which are essential to human decency such as food, shelter, clothing, employment, health care and education. Corresponding to these rights are duties and responsibilities which encompasses each other, our families and the wider society.

Human rights are the minimum conditions for life in community. In Catholic teaching, human rights include not only civil and political rights but also economic rights ... This means that when people are without a chance to earn a living, and must go hungry and homeless, they are being denied basic rights. Society must ensure that these rights are protected.

Source: *Economic Justice for All*, #17 (1986), *Pastoral Letter on Catholic Social Teaching and the U.S. Economy*; go to <http://cambridge.edu.au/redirect/?id=72> to view complete version of the text

ACTIVITY 11.3 | The Lorax

The Lorax is a book for children and tells a story about an environment that is desolate and destroyed. It was written by Dr Seuss and published in 1971. A character named 'the Lorax' is the spokesperson for the trees and tells the story about the greedy Once-ler. It was released as a movie in 2012. In one part of the story the Lorax says: 'Unless someone like you cares a whole awful lot, nothing is going to get better. It's not.'

- 1 Write a paragraph of 100–150 words explaining how this aligns with the idea that each individual has responsibilities regarding wider society. How does this relate to the idea of human rights and ensuring that each person has equal human rights?



► **Figure 11.2**
The Lorax poses for photographers to promote his new film *The Lorax* at Dorchester Hotel, London, 12 March 2012 (Picture by: Steve Vas / Featureflash)

4 Option for the Poor and Vulnerable

A basic test for society is how it treats its most vulnerable members. The poor and vulnerable should be highest priority for all in society. All public policy decisions should be examined for how they affect the poor. The option for the poor means that one of the first questions asked when decisions are being made is 'how will this affect the poor'? The option for the poor is an essential part of society's effort to achieve the common good, which can only be achieved if the needs of the poor and those on the margins of society are considered.

The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the production to meet social needs over production for military purposes.

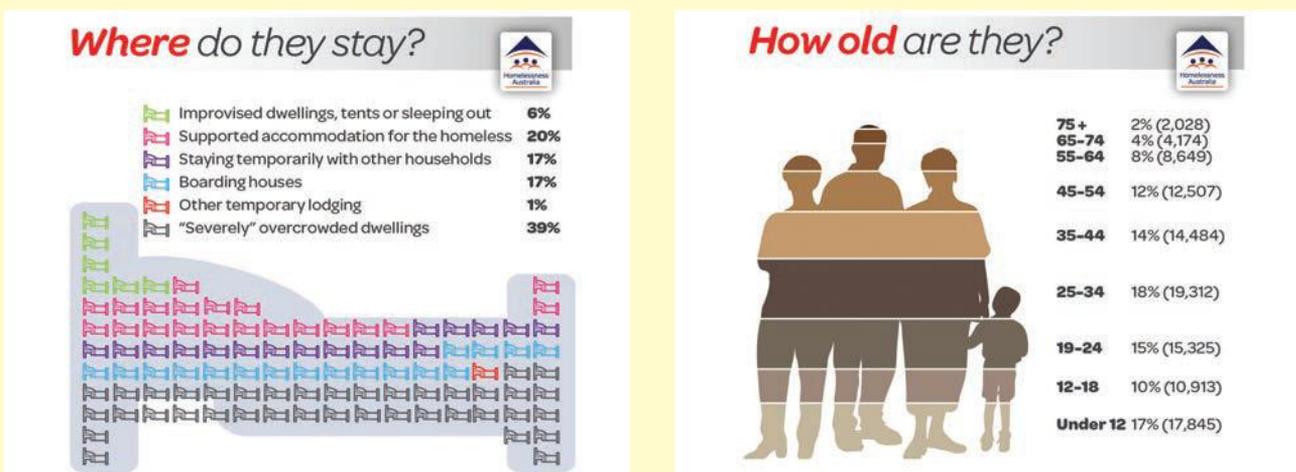
Source: *Economic Justice for All*, #94

ACTIVITY 11.4 Homelessness in Australia



▲ Figure 11.3 Ratio of homelessness in Australia

There are currently 105,237 people in Australia who are homeless. The rate of homelessness (which takes into account population density) is 49 out of every 10,000 people (0.5% of the population).



▲ Figure 11.4 Statistics of homelessness in Australia

continued ➤

ACTIVITY 11.4 continued

- 1 Study the statistics. How do these statistics indicate that in Australia we are currently not prioritising the needs of the poor and homeless in our society? Quote from the information to support your response.
- 2 Research two to three organisations who are working to reduce these figures. Copy Table 11.3 and record what they do. Good places to start might be the websites for the following organisations:
 - Homelessness Australia (<http://cambridge.edu.au/redirect/?id=73>)
 - St Vincent de Paul (<http://cambridge.edu.au/redirect/?id=74>)
 - Salvation Army Australia (<http://cambridge.edu.au/redirect/?id=75>)
 - Catholic Care (<http://cambridge.edu.au/redirect/?id=76>).

Table 11.3

Organisation	Work to combat poverty and homelessness

- 3 Devise some things we can do in our own families and schools to help reduce the amount of homelessness within our society.

5 Participation

Everyone has the right to participate in the economic, political and cultural life of society. It is wrong for a person or group to be excluded unfairly or to be unable to participate in society. The principle of human dignity requires that all people be assured of a minimum level of participation in community.

In order that the right to development may be fulfilled by action: (a) people should not be hindered from attaining development in accordance with their own culture; (b) through mutual cooperation, all peoples should be able to become the principal architects of their own economic and social development.

Source: *Justice in the World*, #71

ACTIVITY 11.5 | UN Committee on the Rights of Persons with Disabilities

In September 2013, the Committee on the Rights of Persons with Disabilities at the United Nations in Geneva heard several presentations from a number of organisations representing disabled people. This committee identified many shortcomings in terms of the way Australia treats citizens who are disabled. For example, the following is an excerpt from what they heard about the employment prospects and conditions for those with a disability.

In 1994, the Commonwealth Government created the Supported Wage System (SWS) which provided a wage assessment instrument for employees with disability unable to work at the productivity level required for all workers under Australian industrial agreements. The SWS uses a productivity based comparison tool to assess wages and is available to all Australian employers and employees in both the open labour market and in segregated employment, called Australian Disability Enterprises (ADE). It is widely considered to provide comparative fairness in the assessment of wages.

However, the majority of people with disability who work in ADEs do not receive equal pay for work of equal value, or have access to the same industrial protections as other workers doing the same job at the same statutory pay grade ('Award'). This is because they are also subject to other wage assessments that unfairly discount their wages such as the Business Services Wage Assessment Tool (BSWAT). Primarily, this affects employees with intellectual disability who make up 76.7% of the ADE workforce. The right of these employees to the same employment terms and conditions as employees without disability continues to be unrealised for up to 21,348 people.

Discrimination and the Business Services Wage Assessment Tool (BSWAT)

The decision of the Federal Court of Australia in *Nojin v The Commonwealth of Australia* [2012] FCAFC 192 ruled that two ADEs and the Commonwealth unlawfully discriminated against Mr Nojin and Mr Prior under Section 6 of the *Disability Discrimination Act (DDA) 1992* (Cth) by assessing their wages using the Business Services Wage Assessment Tool (BSWAT).

It was found that the BSWAT included an assessment of a person's competencies which were irrelevant to the requirements of the job. This put employees with intellectual disability at a disadvantage in scoring well in the assessment, thus leading to a reduction in their rate of pay. Workers in open employment who do the same job at the same pay grade do not have their wages assessed by reference to 'irrelevant competencies'. Moreover, it was found that if workers in open employment were assessed using the BSWAT model it would be likely that their scores would also result in a reduction of their rate of pay. Therefore, the Court concluded that the imposition of the BSWAT competency based wage assessment tool for people with intellectual disability discriminated against them as a class of people. The Federal Court decision was supported by the High Court of Australia in May 2013.

Of significant concern is that employees with disability in ADEs are still today, eight months after the Court ruling, being paid wages based on the BSWAT and other discriminatory wage assessment tools. Moreover, the Australian government is currently making preparations to ask the Australian Human Rights Commission and the Disability Discrimination Commissioner to grant the BSWAT an exemption from the *Disability Discrimination*

continued ►

ACTIVITY 11.5 *continued*

Act for a period of 3 years until alternative (unspecified) arrangements can be put into place. Effectively, this puts people with disability in the position of having their right to equal pay waived for the duration of this period, despite the finding of discrimination by the Federal and High Courts of Australia.

Source: see <http://cambridge.edu.au/redirect/?id=77>

- 1 Imagine you are part of the delegation at the meeting in Geneva. Write some recommendations that would help to rectify some of the problems identified above.
- 2 Compare your list with the recommendations presented at the time (see source link above).
- 3 In this document, what does the delegation recommend should happen in order for disabled people to better participate in the economy?

6 Dignity and Rights of Workers

The economy must serve people – not the other way round. All workers have the right to productive work, to decent and fair wages, and to safe working conditions. They also have to the right to organise and to join unions.

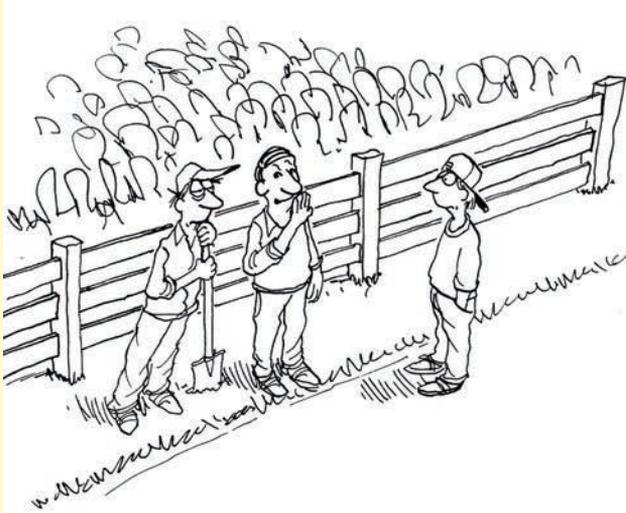
The Church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. This is a specific application of the more general right to associate. In the words of Pope John Paul II, ‘The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrial societies.’

Source: *Economic Justice for All*, #104

▼ **Figure 11.5** The Church supports workers in their right to demand fair working conditions and wages.

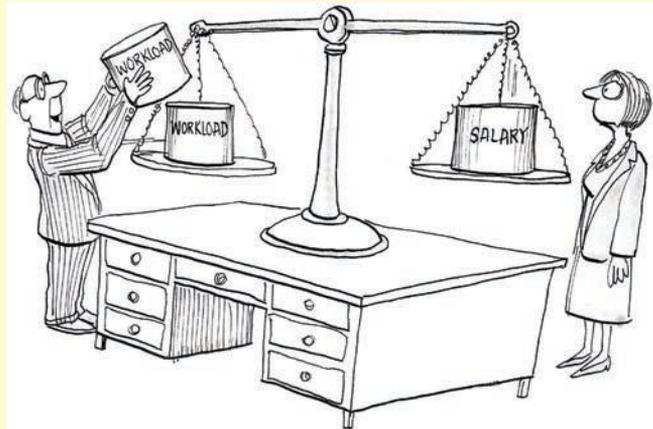


ACTIVITY 11.6 Workers' Rights



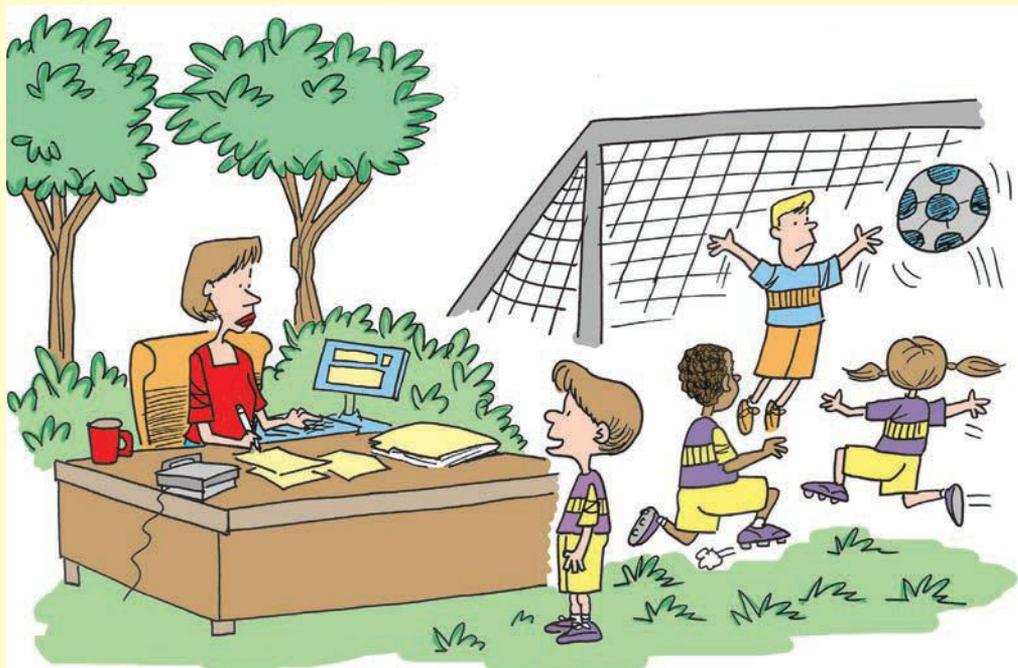
"Straighten up. This kid'll never work for me if he thinks I'm going to make him work."

▲ Figure 11.6 Cartoon 1



"Now that we've hired you we would like to restructure the position."

▲ Figure 11.7 Cartoon 2



"Most of the other parents actually watch the games, mom."

▲ Figure 11.8 Cartoon 3

continued ►

ACTIVITY 11.6 continued

1 Examine the cartoons. Based on what you see in the cartoons, copy and complete the cartoon analysis table below.

Table 11.4

	Cartoon # 1	Cartoon # 2	Cartoon # 3
Who/what is depicted in the cartoon?			
What is happening in the cartoon?			
Which person/object/word appears to be the most significant? Why do you think this?			
What emotions are portrayed in the cartoon? Refer to visuals that indicate these emotions.			
What is the overall message of the cartoon?			
Which special interest groups might agree or disagree with the message conveyed in the cartoon? Why?			

2 Do these cartoons depict the ideals put forward by the Catholic Social Teaching regarding the dignity and rights of workers? Refer directly to the cartoons to justify your response.

7 Stewardship of Creation

Catholic tradition insists that we show respect for the Creator by **stewardship of creation. The goods of the earth are gifts from God and intended for the benefit of everyone. How we treat the environment is a measure of stewardship. We are entrusted with caring for the gifts of creation and preserving them for future generations.**

Stewardship

looking after the world and the environment so that future generations can benefit from it

True stewardship requires changes in human actions – both in moral behaviour and technical advancement. Our religious tradition has always urged restraint and moderation in the use of material goods, so we must not allow our desire to possess more material things to overtake our concern for the basic needs of people and the environment. Pope John Paul II has linked protecting the environment to ‘authentic human ecology,’ which can overcome ‘structures of sin’ and which promotes both human dignity and respect for creation. Technological innovation and entrepreneurship can help make possible options that can lead us to a more environmentally benign energy path. Changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept. For many of us, a life less focused on material gain may remind us that we are more than what we have. Rejecting the false promises of excessive or conspicuous consumption can even allow more time for family, friends, and civic responsibilities. A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change.

Source: *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*, USCCB, 2001, #18

ACTIVITY 11.7 Sustainability Practices

Kimberly-Clark Australia and New Zealand is a large global company who, along with many companies, is attempting to make production and distribution of their products more sustainable. Read about some of the company’s sustainability practices below.

Sustainability at Kimberly-Clark: Environmental Sustainability and Social Responsibility

At Kimberly-Clark we’re 100% committed to reducing the impact of our environmental footprint. Our Global Sustainability 2015 plan encompasses and activates the power of Kimberly-Clark’s global businesses, brands and employees and is built around a framework of People, Planet and Products.

Our people includes our Kimberly-Clark employees and strategic partners as well as the communities in which we operate and live and we always look to create sustainable, socially responsible, long-term relationships.

Our planet must be looked after and in a world with finite resources Kimberly-Clark strives for responsible business growth and environmental sustainability.

Our products are designed and manufactured with environmental sustainability in mind, without compromising the quality we are known for worldwide.

Kimberly-Clark’s sustainable business practices are woven into the fabric of our Global Business Plan with clearly articulated, ambitious metrics for all business units.

Sustainability 2015 Goals for Kimberly-Clark Australia and New Zealand

PEOPLE:

Volunteering – 30% of employees engaged in our volunteering program.

Giving – 10% of employees engaged in our giving program.

Safety – Achieve a consistent culture of safety excellence.

PLANET: Reduce, Reuse and Recycle

Ethical Sourcing – 100% fibre from Forest Stewardship Council (FSC®) certified or controlled sources.

Emissions – Achieve a 30% absolute reduction in carbon dioxide emissions from FY11 levels.

Manufacturing Waste – Zero manufacturing waste to landfill by 2015.

continued ►

ACTIVITY 11.7 continued

PRODUCT: Take a life-cycle approach

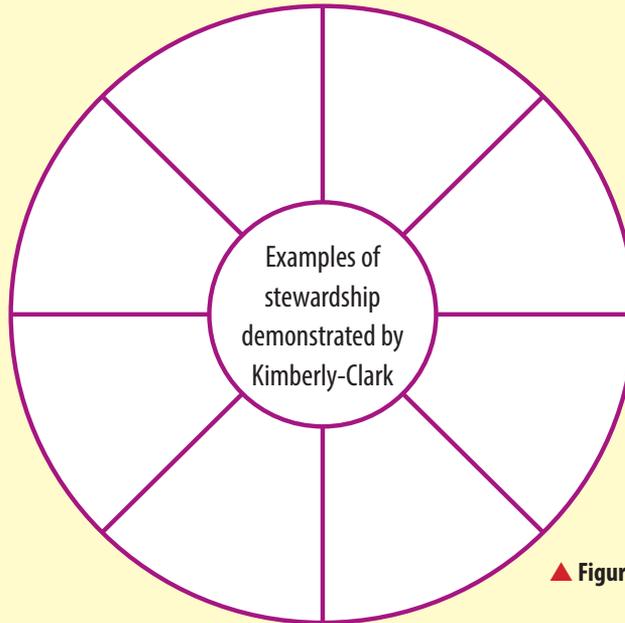
Post-Consumer Waste – Reduce post-consumer products impact on the environment by ensuring each division has an initiative in place.

Packaging – Achieve 20% recycled or renewable content in all our plastic packaging and 10% reduction in the overall weight of flexible packaging.

These sustainability goals influence our business practises at every level of the organisation.

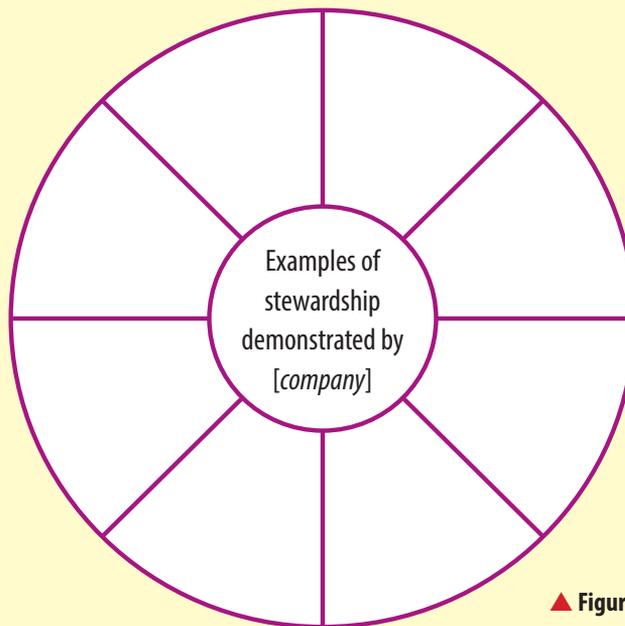
Source: see <http://cambridge.edu.au/redirect/?id=78>

- 1 Copy and then complete the concept map below by identifying ways that the company demonstrates stewardship for the environment.



▲ Figure 11.9

- 2 Now, do some research to find other companies that are attempting to implement more sustainable operating procedures. Copy and complete another concept map for one of these companies.



▲ Figure 11.10

- 3 How are these companies actively making possible 'options that can lead us to a more environmentally benign energy path'?

8 Global Solidarity and Development

*Catholic Social Teaching proclaims that we are our brothers' and sisters' keepers! We are one human family, whatever our national, racial, ethnic, economic, or religious differences. Authentic development must respect and promote the personal, social, economic and political rights of people and nations. It must avoid the extremes of underdevelopment on the one hand and super-development on the other hand. **Solidarity** means recognising that we live in an interdependent world: what I do affects others.*

Solidarity

acting with others and in the interest of others

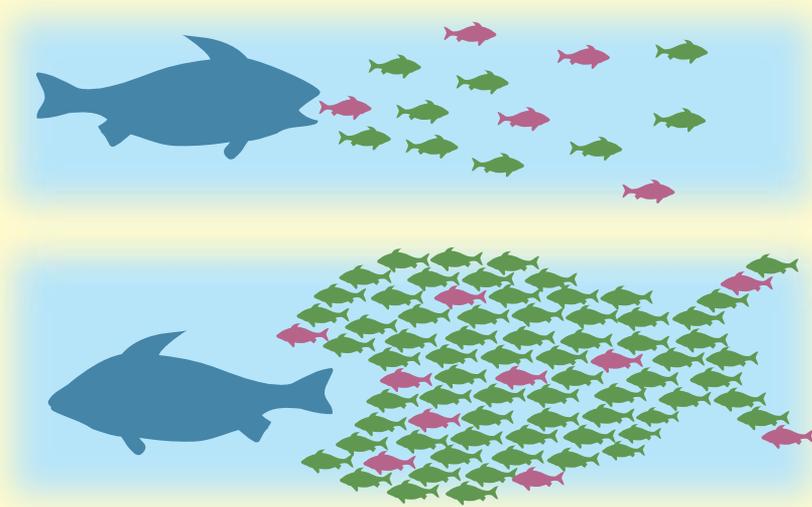


▲ Figure 11.11 Global solidarity

We have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.

Source: *On the Development of Peoples*, #17

ACTIVITY 11.8 | Solidarity



▲ Figure 11.12

ACTIVITY 11.8 continued



▲ Figure 11.13

- 1 If solidarity means 'unity or agreement of feeling or action, especially among individuals with a common interest', how do the above images demonstrate solidarity or the working together for the good of all individuals in the world? Refer to specific aspects of the images to illustrate your response.
- 2 Reflect on the notion of 'what I do affects others'. Record ways that you could actively contribute to global solidarity and the rights of others.

9 Constructive Role for Government and Subsidiarity

The state must promote human dignity, protect human rights and build the common good. People have the right and responsibility to participate in political institutions so that government can achieve its proper goals. One of the important functions of government is to assist citizens in fulfilling their responsibility to others in society. According to the principle of subsidiarity, decisions should be made at the lowest level possible – a decision which can be made at a local level should not be made a national level.

If any government does not acknowledge the rights of humankind or violates them, it not only fails in its duty, but its orders completely lack juridical force.

Source: *Peace on Earth*, #61

The principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.

Source: *The Hundredth Year*, #48

ACTIVITY 11.9 | The Rights of Women in Afghanistan

Read Amnesty International's information about the rights of women in Afghanistan.

What is life like for women in Afghanistan?

3 MARCH 2014, 02:42PM

Life is hard for women fighting for their rights in Afghanistan. Women activists, parliamentarians and women in public life are often subjected to threats and violence: many high-profile women rights advocates and female Ministry of Women's Affairs officials have been targeted and killed in recent years. Armed groups have also targeted girls' schools, attacking teachers and students.

The Taliban have an appalling record of human rights abuses both in government and as insurgents. Today in areas they control or influence, as when in government, the Taliban severely curtail the rights of girls and women, including the denial of education, employment, freedom of movement and political participation and representation.

We are very concerned about the possibility of women's rights being traded away in the current peace negotiations between the Afghan government and the Taliban. To date, women have yet to be meaningfully and adequately represented during all stages of peace talks. The Afghan president, voted in at the April 2014 elections, needs to make sure the rights of girls and women are protected and advanced – not traded away.

One of the worst places to be a woman: breaking down the numbers

- Afghanistan is the 2nd worst country in the world to be a mother.
- 1 woman in 11 dies in pregnancy or childbirth in Afghanistan. In Australia the risk of maternal death is less than 1 in 7,400.
- 87% of women in Afghanistan experience domestic violence.
- 13% of females over 15 years old are literate, compared to 43% of males.
- Almost double the number of boys compared to girls are enrolled in school.
- The average Afghan woman won't live to see her 50th birthday. In Australia female life expectancy is 84 years.
- Afghan women earn 25 cents or less for every dollar men earn.
- 27 per cent of parliamentary seats are held by women.
- Only 16 per cent of peace agreements in the last two decades have contained a reference to women and gender.

Source: see <http://cambridge.edu.au/redirect/?id=79>

- 1 Write a letter to the editor of your local newspaper. In your letter, identify ways that they can better align with Catholic Social Teaching about the constructive role of governments. Allude to the ongoing peace negotiations with the Taliban and talk about how the rights of women need to be included in these negotiations.

10 Promotion of Peace and Disarmament

Catholic social teaching promotes peace as a positive and action-oriented concept. Peace is not just the absence of war. Peace is the fruit of justice and is dependent upon right order among human beings. It involves mutual respect between peoples and nations.

To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all people, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among all people

Source: *On the Development of Peoples*, #76

ACTIVITY 11.10 UN Peacekeeping

Peacekeeping has proven to be one of the most effective tools available to the UN to assist host countries navigate the difficult path from conflict to peace.

Peacekeeping has unique strengths, including legitimacy, burden sharing, and an ability to deploy and sustain troops and police from around the globe, integrating them with civilian peacekeepers to advance multidimensional mandates.

UN peacekeepers provide security and the political and peacebuilding support to help countries make the difficult, early transition from conflict to peace.

UN peacekeeping is guided by three basic principles:

- Consent of the parties
- Impartiality
- Non-use of force except in self-defence and defence of the mandate.

Peacekeeping is flexible and over the past two decades has been deployed in many configurations. There are currently 17 UN peace operations deployed on four continents.

Today's multidimensional peacekeeping operations are called upon not only to maintain peace and security, but also to facilitate the political process, protect civilians, assist in the disarmament, demobilisation and reintegration of former combatants, support the organization of elections, protect and promote human rights and assist in restoring the rule of law.

Success is never guaranteed, because UN peacekeeping almost by definition goes to the most physically and politically difficult environments. However, the UN has built up a demonstrable record of success over our 60 years of existence, including winning the Nobel Peace Prize.

- 1 How is the text above demonstrative of one group working towards peace on a 'day-to-day' basis?
- 2 Why do you think 'impartiality' is one of the basic principles of United Nations peacekeeping?

▼ **Figure 11.14** A public demonstration for peace



ACTIVITY 11.11 Principles of Catholic Social Teaching

- 1 The images are all related to Catholic Social Teaching. Think about the principles espoused in the 10 themes of CST, and design your own image that encapsulates these principles.



▲ Figure 11.15



▲ Figure 11.16



▲ Figure 11.17

11.3 Action for Mission and Justice

There are a number of methods which can be used to analyse issues related to justice. These methods help us to reflect on what is happening in society, what issues need to be addressed and what action might be taken as a result of our analysis. In this section we will explore one method of analysis called: See, Judge/Reflect, Act.

See, Judge/Reflect, Act



YOUNG CHRISTIAN WORKERS

▲ Figure 11.18 Young Christian Workers

See, Judge/Reflect, Act was developed by the Belgian Cardinal Joseph Cardijn (1882–1967) who founded the Young Christian Workers and the Young Christian Students movements. Cardijn used to say, ‘We are always at the beginning’ and his method is about continually experiencing a situation; reflecting on and analysing it in the light of the scriptures and the teachings of the Church; and then having evaluated it, taking non-violent action to restore, alleviate or change the situation. In order to act well, he said, it is necessary to see and judge well.

The See, Judge/Reflect, Act approach can be approached in the following manner.

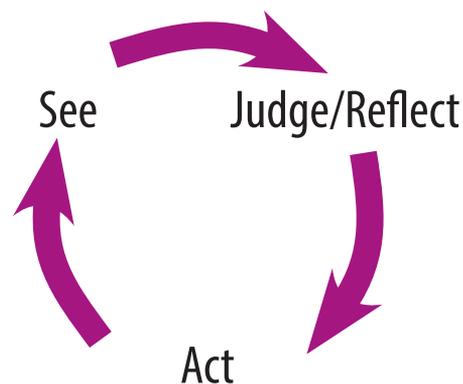
- **See** – explore the facts of an event/situation
 - Where did it take place?
 - Who was involved?
 - What actually happened?
 - How often does this occur?
 - How did the situation affect those involved?
 - What was said? Why did this happen?
 - Why did people act as they did?
 - What are the causes and consequences of what happened?
- **Judge/Reflect** – examine the rights and wrongs relevant to the situation, taking note of what has been examined in ‘see’

- Should this situation be happening?
- Do you think this is right? What makes it right or wrong?
- Is there anything that we can do to change the situation?
- **Act** – choose ways of responding and acting individually and as a group
 - Is there anything you/we can do, no matter how small, to improve the situation?
 - Is there anything more we need to find out?
 - How can we do this?
 - Is there anyone we can influence to improve things?
 - What action are we going to take?

Once you have completed the three-step process, it is helpful to review your actions to see what you have learnt from the process. In reviewing the actions, you might consider:

- Did we carry out the action?
- Did we achieve the original purpose? Did it change the situation of the person(s) who originally brought the situation to our attention?
- What difficulties did we come up against?
- What effect did our action have on us and on others?
- What did we learn from the action?
- How did we feel before? During? After?
- Is there anything we would do differently?
- Is there any further action we can take?

Action for justice is a central part of living a Christian life. It requires people to pay attention to what is happening at local, national and global levels, to analyse what is happening and to take action of some kind no matter how small. Working for justice is a fundamental requirement of Catholic Christianity.



CHAPTER 12

Prayer and Spirituality



12.1 Introduction

Prayer involves talking and listening to God individually and when gathered together as a community. The word 'prayer' comes from the Latin word *precari* which means to ask or request. While we might think of prayer as asking God for something, it is more precisely a conversation with God. The act of praying is the recognition of the presence of God in the world and in the lives of people. Praying strengthens people's relationship with God and reminds them of the presence of God in their lives and the lives of others. The Church recommends that people pray frequently.

Liturgy of the Hours

In the section on liturgy and sacraments (chapter 7), we investigated the Liturgy of the Hours, also known as the Divine Office. This public prayer of the Catholic Church consists of a combination of psalms, hymns and readings and formed the basis of prayer life within monastic life. Often the Liturgy of the Hours is prayed communally but it is also prayed by individuals, families and groups. The Liturgy of the Hours illuminates critical moments of the day, particularly morning and evening, and reminds people that the life, death and resurrection of Jesus should be the central focus of everyday life.

From the sixth century the Liturgy of the Hours was made up of eight prayer times:

- *Matins* (sometimes called Vigils or Nocturns) – occurs during the night usually at midnight
- *Lauds* – occurs at dawn
- *Prime* (first hour) or Early Morning Prayer – approximately 6 am
- *Terce* (third hour) or Mid-Morning Prayer – approximately 9 am
- *Sext* (sixth hour) or Midday Prayer – approximately 12 noon
- *None* (ninth hour) or mid-afternoon Prayer - approximately 3 pm
- *Vespers* or Evening Prayer - approximately 6 pm, at the lighting of the lamps
- *Compline* or Night Prayer – approximately 9 pm or just before going to bed.

For some people, three prayer times are used for the Liturgy of the Hours: Morning Prayer, Evening Prayer and Night Prayer.

All Liturgy of the Hours follows the general pattern listed below:

- Opening: 'God, come to my aid; Lord make haste to help me'; followed by the doxology or 'Glory be to the Father, the Son, and the Holy Spirit'.
- The opening acclamation is followed by:
 - a hymn
 - one or two psalms which are framed by antiphons concluding with a doxology
 - a scripture reading
 - prayers of intercession.
- A concluding prayer.

The Liturgy of the Hours offers people the opportunity to 'sanctify time' and to become more sensitive to the needs of the whole Church and the world. Ideally, the Liturgy of the Hours is prayed in community to express the public nature of prayer.

There are many ways of praying and in this section we are going to focus on meditative or contemplative prayer. Within Catholic Christianity, there is a range of spiritual exercises which help believers to meditate. These include praying with the help of icons, beads, labyrinths, images, music, mandalas, mantras, journaling, colour, chimes, candles, symbols, sacred spaces and movement. In this section we will explore a variety of meditative prayer forms.

12.2 Forms of prayer

Meditative Prayer

Christianity has a long history of meditation as a prayer form. The word meditation comes from the Latin, *meditari*, which means to reflect and to practise. Christian meditation is the process of consciously focusing on a particular biblical passage, icon, or idea which helps people to dialogue with God. St Teresa of Avila described Christian mediation as '... to prolong reasoning with understanding ... We begin by thinking of the favour which God bestowed upon us by giving us His only Son; ... we do not stop there but proceed to consider the mysteries of His whole glorious life'.

ACTIVITY 12.1 | Sanctify Time with the Liturgy of the Hours

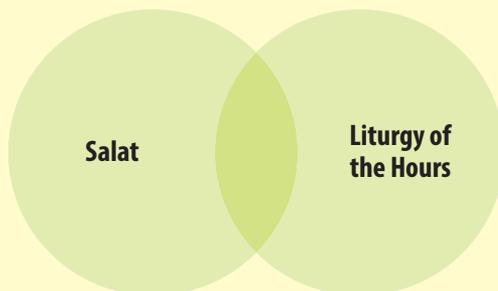
- 1 Sanctifying time using the Liturgy of the Hours allows people to purposefully punctuate the day with prayer. Go to <http://cambridge.edu.au/redirect/?id=81> and read through the explanation and information regarding the Liturgy of the Hours. Complete a SWOT analysis regarding the practicality of using such a prayer in the 21st century.

SWOT Analysis: [insert name of subject]

	Positive	Negative
Internal	Strengths	Weaknesses
External	Opportunities	Threats

▲ Figure 12.1 SWOT analysis

- 2 Compare the link in Question 1 with the 'divine office' link (<http://cambridge.edu.au/redirect/?id=82>). Both links have the prayers for the current day. Look at both and click on the most appropriate prayer for the time of day. (The 'divine office' link has an audio you can listen to.) Explain which one you find most engaging and give reasons for the conclusion you reach.
- 3 Muslims also punctuate their day with prayer called Salat. Visit the BBC religions link (go to <http://cambridge.edu.au/redirect/?id=83>) and copy and complete the Venn diagram that explores the similarities and differences between Liturgy of the Hours and Salat.



▲ Figure 12.2 Venn diagram



▲ **Figure 12.3** Praying with rosary beads is a form of meditation

Praying with Beads

Christian prayer beads, commonly known as rosary beads, have been used predominately by Roman Catholics as an aid for prayer since the 12th century. The string of 150 *Pater Noster* (Lord's Prayer) beads became the 'poor man's breviary', and was for the uneducated person a way of replicating the liturgy of the Divine Office in which 150 psalms were recited by clerics. As devotion to Mary gained popularity, people began to repeat the angel's greeting:

'Hail! full of grace. The Lord is with you' (Lk 1:28).

The words of Elizabeth were soon added:

'Blessed are you among women' (Lk 1:42).

Jesus' name does not appear in descriptions of the rosary until the 13th century.

The string of beads (in the shape of a circle or rosary) used for counting allows the believer to concentrate on words of the prayer being said while at the same time thinking of an event in the life of Jesus. There are five sets of 10 beads referred to as a 'decade' from the Latin for 10. Each decade is separated by a single bead. For each of the 10 beads, the *Hail Mary* is recited and on the single bead the Lord's Prayer is said. The rosary assists the believer to meditate on events such as the birth of Jesus, the presentation of the Child Jesus in the temple, finding the Child Jesus in the temple, the agony in the garden, the scourging at the pillar and the crucifixion.

ACTIVITY 12.2 | Rosary Beads

- 1 There are 20 mysteries of the rosary, categorised into four groups. Using the information at <http://cambridge.edu.au/redirect/?id=84>, copy and complete Table 12.1 and include the *Fruits of the Spirit* or the virtues associated with each mystery.

Table 12.1

Joyful Mysteries	Sorrowful Mysteries	Glorious Mysteries	Luminous Mysteries

- 2 Using the information you collected in Table 12.1, try to identify which mystery and its associated virtue might be used for the following occasions.

Table 12.2

Occasion	Mystery and Virtue	Explanation
ANZAC Day		
Birth of a baby		
A loved one suffering cancer		
End of a school year		
Winning first prize in a raffle		
A terrorist attack		
Studying for exams		
Visiting a new place		

Eastern Orthodox Rosary

Eastern Orthodox traditions, particularly Greek Orthodox, use a prayer rope (*chotki*), a knotted rope, made up of 33, 50 or 100 knots. The woollen prayer rope is worn on the left wrist as part of monastic and episcopal dress. Larger beads separate the knots into groups of 25 or 33.

On each bead or knot the following mantra is said:

‘Lord Jesus Christ, Son of the living God, have mercy on me, a sinner.’

A modern *chotki* uses a slightly different mantra:

‘Lord Jesus Christ, Son of God, have mercy on me, a sinner.’

The *chotki* has been used as a silent ‘breath prayer’, with ‘Lord Jesus Christ, Son of the living God’ prayed on inhalation and ‘Have mercy on me, a sinner’ prayed on exhalation.

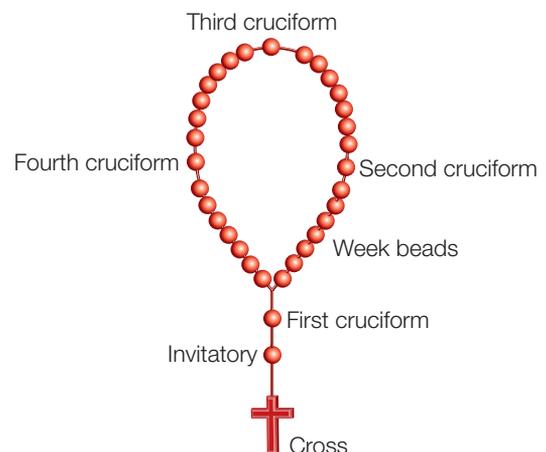
Anglican Rosary

Anglican use of the rosary is relatively new and blends the Roman Catholic rosary with the Orthodox prayer rope. The circle of the Anglican rosary symbolises the wheel of time. Prayer, which moves around the wheel of the rosary, represents the Christian’s spiritual pilgrimage through time following Christ as Lord. The set of prayer beads is made up of 33 beads divided into four groups of seven, called weeks. The seven weeks represent the seven days of creation and, seven seasons of the Church’s year, and are divided by four large beads called ‘cruciform’ beads representing the centrality of the cross. The prayer sequence begins with the cross on a pendant, followed by a large bead or invitational bead – the invitation to praise and worship. It is suggested that people pray around the circle of beads three times, which signifies the Trinity. There is no set prayer that accompanies the Anglican rosary.

Praying with the use of beads is both ancient and modern. It helps the believer to focus their mind and the touching of each bead provides an anchor or something to hold onto while praying. The physical and kinaesthetic activity adds to the mental and vocal activity of the prayer.



▲ Figure 12.4 Eastern Orthodox prayer rope



▲ Figure 12.5 The Anglican rosary

ACTIVITY 12.3

Create Your Own Prayer Beads

Below are instructions and links to create your own Catholic, Orthodox, or Anglican prayer beads.

- 1 Go to <http://cambridge.edu.au/redirect/?id=85> to find out how to make Catholic rosary beads. Click the link to the downloadable pdf instructions or click the pdf link.
- 2 A source of information and 'how to ... make and pray ...' the Anglican rosary (see <http://cambridge.edu.au/redirect/?id=87>).
- 3 Instructions for creating Orthodox prayer ropes follow:

Requirements:

- Length of cord (approx. 2 metres)
- 1 bead

Directions: (non-traditional method)

- Leave 4–5 cm of cord before beginning first knot
- Tie 25 simple knots in cord (leave a small space between each knot).
- Thread a bead.
- Tie another 25 knots.
- Tie the two ends of cord together.
- Cut off excess cord.
- Attach tassel.

How to tie knots: view a step-by-step approach to the complex traditional knotting process (go to <http://cambridge.edu.au/redirect/?id=88>).

Labyrinths

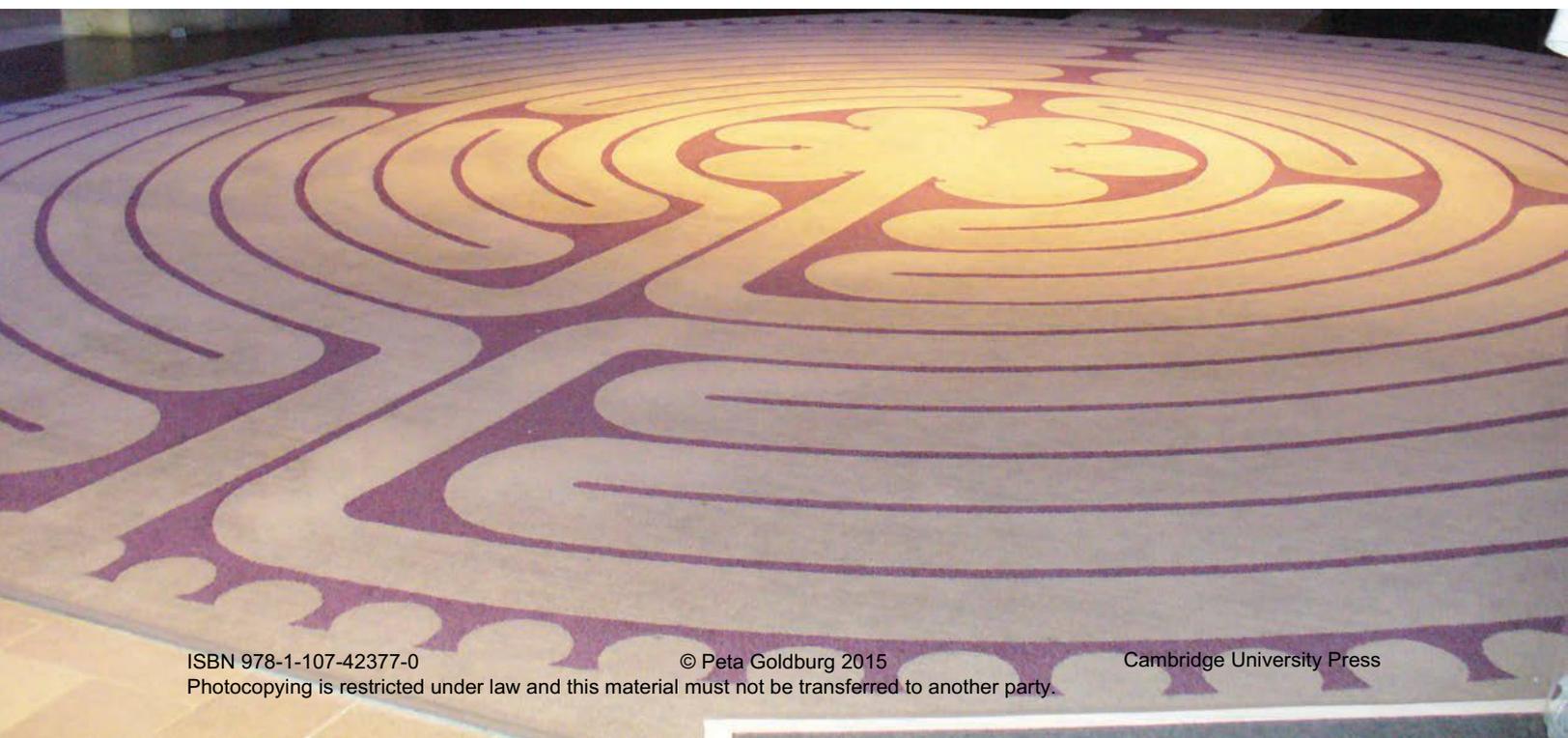
A labyrinth is an ancient prayer practice which requires walking along a circular path that leads to a centre point and then walking back out to the point where it began. A labyrinth is not a maze; there are no dead ends. The labyrinth path is symbolic of the journey of life which leads to God and then out again to act in the world as the face and hands of God. Approaching it quietly and prayerfully should allow the mind to focus and to reflect on the prayer without distraction.

Traditionally, there are three phases to a labyrinth walk: purgation, illumination and union.

Procedure for Praying Using a Labyrinth

- Locate a labyrinth or use a finger labyrinth.
- Pause at the beginning of the labyrinth. Ask God to walk with you and to help you through the stages of prayer.
- Purgation – the path leading to the centre allows you the time to let go all that distracts you from God. As you move into the centre of the labyrinth empty yourself of all thoughts and worries.
- Illumination – the centre of the labyrinth is the place to stop and be in the presence of God. Sit or stand in the centre for as long as you like: speak to God.
- Union – as you walk out from the centre, think about what you have learned from your prayer.
- Pause at the end of the labyrinth and thank God for being with you.

▼ Figure 12.6 A labyrinth



ACTIVITY 12.4

Finger Labyrinth

Go to <http://cambridge.edu.au/redirect/?id=89> to download a finger labyrinth.

You can decorate this in any way you feel appropriate. When you have personalised the labyrinth, use the procedure as set out above and use your finger labyrinth to pray.

Once you feel confident and comfortable with this technique, select a shape that you like such as a star, moon, flower, or a more geometric shape. Remember that you need to create a centre, and design your own finger labyrinth in a shape that appeals to you.

Mantras

Many people pray using a mantra. A mantra is simply a word or phrase which is repeated throughout the prayer meditation time. Originally from a Sanskrit word, 'mantra' means a 'clear mind' and so repeating the word or phrase helps keep the mind clear of distractions so that complete attention can be focused on God during the prayer period.

Mantras are useful for a number of reasons:

- Mantras focus the mind and reduce distractions.
- Mantras are simple, short statements, so they are easy to remember.
- Mantras are statements and so you do not have to be able to read to use them; therefore, they are useful for illiterate people and young children.
- Mantras are often statements of faith.

Sometimes the name of Jesus is used as a mantra. The Catechism of the Catholic Church states:

The invocation of the holy name of Jesus is the simplest way of praying always. When the holy name is repeated often by a humbly attentive heart, the prayer is not lost by heaping up empty phrases, but holds fast to the word and 'brings forth fruit with patience' (Lk 8:15). This prayer is possible at all times because it is not one occupation among others but the only occupation: that of loving God which animates and transfigures every action in Christ Jesus. (CCC #2668).

A mantra is a discipline, not a technique, because it helps believers to move beyond distraction to focus on the

present moment and to move into contemplation. Some common mantras include repeating a single word such as 'Jesus', 'Abba' or 'Maranatha' (an Aramaic word meaning 'Come Lord'). Phrases can also be used as a mantra: some examples include: 'O God, come to my assistance. O Lord, make haste to help me', a phrase used by St John Cassian in the fifth century; or 'Lord Jesus Christ, Son of God, have mercy on me, a sinner'; or 'Come Lord Jesus, Come!'

ACTIVITY 12.5 Mantra

Visit the 'coming home' website (<http://cambridge.edu.au/redirect/?id=90>) and answer the following questions.

- 1 What is meant by 'the poverty of one word'?
- 2 Identify two reasons praying with a mantra is advantageous.
- 3 What is the mantra used in the Hesychast tradition?
- 4 What is the time recommended for someone your age to pray using the mantra? Why do you think this is so?
- 5 Explain why it is recommended to have only one mantra and avoid changing it. Do you agree with this? Why or why not?
- 6 Why is starting a mantra usually difficult?
- 7 What are the benefits of praying with a mantra? Use evidence to support your response.
- 8 Go to <http://cambridge.edu.au/redirect/?id=91>. Take notes about the recommendations made to begin and continue with successful meditation. Research and decide on your own mantra and, as a class or small group, create some space to begin a meditation session.

Lectio Divina

The term *Lectio Divina* is Latin and means 'sacred reading'. It is an ancient form of prayer which describes a way of reading scripture. *Lectio Divina* developed very early in the history of the Catholic Church. Benedict of Nursia, a fifth-century monk, spent much time praying the scriptures. As he prayed with the scriptures he spent a long time reading over and over the text, repeating it and allowing each word or phrase to enter his heart. This method of praying the scriptures was not invented by Benedict; rather, it was an ancient practice common in Judaism and Benedict adapted the practice for his own personal spiritual growth.

As the practice developed and became more widely used in monastic communities, a 12th-century

Carthusian monk described what he thought were the four stages of *Lectio Divina*. Each stage has a name and a particular focus.

- 1 *Leggere* (reading): In this initial stage the scripture passage is read slowly and reflectively so that the reader is able to pay particular attention to the story of the text and the words.
- 2 *Meditatio* (reflection): During this stage the person thinks about the chosen text and ponders what God might be saying to us in the text.
- 3 *Oratio* (response): When participating in this stage the person tries to leave aside all their thinking, thereby enabling God to speak to them.
- 4 *Contemplatio* (rest): In the final stage the person lets go of all their own ideas, plans and distractions and rests within the Word of God. This is really a deep listening stage as the person listens to God and what insights might emerge from the meditation.

When praying using the *Lectio Divina* approach, people do not analyse the scriptural text as you would do if studying the text; rather, they simply allow the Word of God to speak to them so that they can experience the Word. *Lectio Divina* has been described as selecting a small item of food from a large smorgasbord and simply savouring the taste and flavour of the small piece of food.

Lectio Divina as an Individual

Try the *Lectio Divina* approach. You may find it unusual at first but like all new experiences you need to persist until it becomes a more natural way of praying.

PROCEDURE FOR PRAYING USING *LECTIO DIVINA* AS AN INDIVIDUAL

- Select a short scripture passage, perhaps a parable or miracle story.
- Begin in silence; become still in yourself turning all thoughts over to God, letting go all concerns and worries.
- Read the passage, aloud or silently, slowly and carefully. Re-read the passage, taking note of any word, phrase or image that excites, intrigues or puzzles you. Read the passage as many times as you like.
- Choose a word, phrase or image from the passage and allow your heart to ponder it. Repeat the phrase or word like a mantra, allowing the word, phrase or image to interact with your deepest self, your memories and your concerns.
- Open your feelings and heart to the word, phrase or image and let your heart dialogue with God. Be honest with yourself and God. Consider how this word, phrase or image connects with your life. How is God present to you in this word, phrase or image?
- Rest quietly in the presence of God. Move beyond the word, phrase or image and enjoy the freedom of contemplation.

Sometimes people also like to write about their prayer experience in a journal. They might record the word, phrase or image and how it speaks to them about God and their own life.

Lectio Divina on Community

Traditionally, the text chosen for *Lectio Divina* was from scripture, but today other texts are also used within the context of *Lectio Divina*. Some people use life itself as the text for *Lectio Divina*. This is called *Lectio Divina* on community. The community can be your family, your friends, your school group, or your faith community. You select an event from the day or week just passed and you ponder the event as you search for a message from God. The idea of *Lectio Divina* on community is about seeking the presence of God within the happenings of daily life.

PROCEDURE FOR PRAYING USING *LECTIO DIVINA* ON COMMUNITY

- Enter the time of prayer in silence, breathing in and out slowly so that you can slow down and become aware of God's presence.
- Spend a few minutes reviewing an event in your life where you are part of a group or community. Allow what happened in the event to replay in your mind as if watching a movie. As you remember the event, what was happening for you? What part of the event stands out for you? What invites reflection? Notice what part of the memory is inviting you to spend more time with it.
- Allow your mind, body and spirit to be present to the experience. What does this experience offer you? How does it make you feel? What mood/s does it provoke in you?
- From what you have thought about in the previous stage, what do you want to say to God? Offer your thoughts, feelings and reflections to God. Allow God to interact with the experience. What is God saying to you?



▲ **Figure 12.7** Listening to music can be a form of meditation.

- Allow all that you are thinking to move into the hands of God. Move beyond thoughts and feelings and be still and silent.

Lectio Divina with Music

Sometimes people use music as a form of *Lectio Divina*. The choice of music is entirely up to you: it might have words or it could be an instrumental piece without words. It can be from any musical genre and it need not be religious but most frequently is. If you have a favourite piece of music you might want to begin with it. As you listen to the music, be conscious of what is happening to you.

PROCEDURE FOR PRAYING USING *LECTIO DIVINA* WITH MUSIC

- Select the music you want to use to pray with.
- Begin in silence by inviting God to be present in the music.
- Listen to the chosen music more than once. As you listen become aware of any words, images, emotions, or memories the music invokes for you.
- Select a word, image, emotion, or memory. If your mind strays bring your attention back to that word, image, emotion, or memory.
- Think about what the word, image, emotion, or memory might have to say to you and your life. How might it be connected to your spiritual journey?
- Silently rest with the word, image, emotion, or memory. Offer it to God. Wait for God to reply.
- Converse with God about the word, image, emotion, or memory.
- Thank God for what is received during your time of prayer.

Lectio Divina in Nature

The world around us can be a great inspiration for prayer and contemplation. The poet Gerald Manly Hopkins said, 'The world is charged with the grandeur of God!'

God's Grandeur

THE WORLD is charged with the grandeur
of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reck his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with
toil;
And wears man's smudge and shares man's smell:
the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down
things;
And though the last lights off the black West
went
Oh, morning, at the brown brink eastward,
springs –
Because the Holy Ghost over the bent
World broods with warm breast and with ah!
bright wings.

▼ **Figure 12.8** Nature can assist people to pray.

ACTIVITY 12.6

Gerald Manly Hopkins

Imagine you are Gerald Manly Hopkins preparing for your first draft of this poem. Create a page of your visual diary that provides the overall impression that you wish to communicate in your poem. You can include words, images, symbols, pictures and colours etc. You will need to annotate the page to show how the visuals you have included inspire you to write your poem.

Lectio Divina with nature is a way of deepening connections with God and creation. Praying outside in the fresh air and in nature sometimes assists people to connect their lives with God.

PROCEDURE FOR PRAYING USING *LECTIO DIVINA* IN NATURE

- Find a place in nature where you are comfortable. Become aware of your surroundings by sitting in silence for a few minutes. Ask God to speak with you through nature.
- Look around you. Take some time to survey the scenery either by walking around or simply looking carefully at all that is around you. When you notice



something that attracts your attention, take notice of it, look at it and image that God is also looking at it.

- Continue to be with the part of nature that has taken your attention. What are the connections you might make with your life now? Be aware of your feelings and thoughts. What might God be saying to you about the encounter with nature?
- Communicate with God in some way. Express your feelings and thoughts.
- Rest in the presence of God in what you notice in nature.

If you are unable to be outside in nature, you might simply pray by looking out a window or focusing on a photo from nature. This form of prayer might be helpful when you are travelling or when you are on holidays.

Lectio Divina is a form of Christian meditation which is used to assist people to come into the presence of God. Often when practising *Lectio Divina*, peoples' concerns, hopes, fears and relationships are interwoven into the chosen scripture text. Through the prayer, people experience God reaching into their lives through their

memories. Like all habits which have to be formed over time, those who regularly practise *Lectio Divina* find it a very useful and helpful way of praying.

Ignatian Meditation

We live in a very visual culture where our imaginations are stimulated almost continuously. Sports psychologists working with elite sportspeople often encourage athletes to visualise a winning performance and when they do this the athletes envisage achieving their goals. Envisioning and focusing on particular things have very positive outcomes for sportspeople. The same type of envisioning and focusing can also be used as a prayer technique.

Envisioning or using the imagination to help people pray is an important part of the Ignatian spiritual tradition. The practice of using the imagination to assist people to pray began in the 16th century with St Ignatius of Loyola's Spiritual Exercises. The Spiritual Exercises are a plan of contemplation to be carried out over a set period of time, usually a month.

St Ignatius of Loyola (1419–1556), the founder of the Jesuits, published his Spiritual Exercises in 1548. He designed them to be used as part of a retreat. Many of the exercises involve being aware of your imagination. People are encouraged to imagine the scene described in scripture and then during prayer to let their imagination explore that scene. Other prayer types in the Spiritual Exercises involve discovering within the desire for God, the world and for life. The person is then encouraged to take these desires into their prayer and to express them to God. Below, we will explore one part of the Spiritual Exercises known as the Imaginative Prayer.

Imaginative Prayer

Imaginative prayer invites the person to enter into a scene from scripture and to use their imagination and their senses to ponder the story, to dialogue with a character in the story and to become a character within the story.

The best way to understand imaginative prayer is to try it.

PROCEDURE FOR PRAYING USING IMAGINATIVE PRAYER

- Begin with a short prayer asking God to be with you to guide your prayer.

ACTIVITY 12.7 *Lectio Divina*

- 1 Listed below are links to websites that allow you to access some examples of music, poetry, art and nature. Using the appropriate procedure as outlined previously, select one link and pray using the *Lectio Divina* method.

- Ethereal music and clip: <http://cambridge.edu.au/redirect/?id=92>
- Enya: *Orinoco Flow* for upbeat music, *May it be* for more contemplative music: <http://cambridge.edu.au/redirect/?id=93>
- 'Australia: The most beautiful nature in the world': <http://cambridge.edu.au/redirect/?id=94>
- William Wordsworth's *Daffodils*: <http://cambridge.edu.au/redirect/?id=95>
- Monet's garden: (or type 'Monet's garden' in your search engine and click on 'images').

- 2 You have been given the challenge of either:
 - a preparing a *Lectio Divina* prayer for your class
 - or
 - b explaining what *Lectio Divina* prayer is. Using Animoto (<http://cambridge.edu.au/redirect/?id=97>), create a video to deliver your prayer or explanation.

Go to <http://cambridge.edu.au/redirect/?id=98> for information to assist your research.

- Read Luke 2:1–15 (the birth of Jesus). The first time you read the text, take notice of the details of the story. Pause for a time of silence before reading it a second time. As you read it a second time, take time to visualise the story, the trip to Bethlehem, a pregnant Mary, the shepherds, the angels. Allow a picture to develop in your mind.
- Enter the picture in your mind. What does the road to Bethlehem look like? How long it is? How wide? Is it rough or smooth, dusty or muddy? Join Mary and Joseph on that road as they travel over the hills to Bethlehem. When they stop, look for the cave, look for the manger. How big or small is this space? What part do you play as the scene unfolds?
- What sounds do you hear? What are Mary and Joseph saying? Do they speak to you? What do they say, what do you say?
- What can you smell in this space? Animals? Hay?
- Is there a taste you associate with this scene? Notice what your taste buds reveal about the scene.
- In your imagination move around the scene, touch things, people and places. Notice what sensations you experience as you imagine touching someone or something.
- Let your imagination run free in the story. Imagine what more there is in the story than what is recorded in scripture. What are you doing? What are you feeling?
- When you feel finished with the imaginative exercise, think about the meaning of the birth of Jesus for your life. What part of the story comforts you? What part of the story disturbs you? What insight does your imaginative prayer provide?
- End with a prayer of thanksgiving.

Composition of Place

Another method of prayer belonging to the Spiritual Exercises is Composition of Place. This method, also known as Application of the Senses, also requires use of the imagination. Ignatius writes:

By the sight of my imagination I will see the persons, by meditating and contemplating in detail all the circumstances around them, and by drawing some profit from the sight. By my hearing I will listen to what they are saying or might be saying; and then, reflecting on myself, I will draw some profit from this. I will smell the fragrance and taste the infinite sweetness and charm of the Divinity, of the soul, of its virtues, and of everything there, appropriately for each of the persons who is being contemplated. Then I will reflect upon myself and draw profit from this. Using the sense of touch, I will, so to speak, embrace and kiss the places where the persons walk or sit. I shall always endeavour to draw some profit from this.

Have you ever watched a young child playing where they imagine they are a lion or elephant, a shopkeeper, or astronaut? As young children we have very active imaginations, but as we grow older we focus more on thinking than on imagining. Ignatius encourages people to use their imagination and to have faith that God will work through their imagination.

By using this method of prayer, people place themselves in the scene rather than just think about the scene. Some people find it very helpful to use Composition of Place when praying the rosary. The various mysteries of the rosary provide an opportunity for using Composition of Place. Not only do the mysteries of the rosary provide chronological timelines for the events of Jesus' life and key teachings of the Catholic faith but they also provide rich opportunities for imaginative prayer as well as use of mantra prayers.

Table 12.3 The mysteries of the rosary

Joyful Mysteries	Sorrowful Mysteries	Glorious Mysteries	Luminous Mysteries (added in 2002)
1 The Annunciation	1 Agony in the Garden	1 Resurrection of Jesus	1 Baptism in Jordan
2 Visitation to Elizabeth	2 Scourging at the Pillar	2 Ascension of Jesus	2 Wedding at Cana
3 Birth of Jesus	3 Jesus is Crowned with Thorns	3 Descent of the Holy Spirit	3 Proclamation of the Kingdom
4 Presentation in the Temple	4 Jesus Carries the Cross	4 Assumption of Mary	4 The Transfiguration
5 Finding Jesus in the Temple	5 Jesus is Crucified	5 Mary Crowned Queen of Heaven	5 Institution of the Eucharist

ACTIVITY 12.8 The First Luminous Mystery

Focusing on the First Luminous Mystery: the baptism in the Jordan, prepare for prayer using Composition of Place.

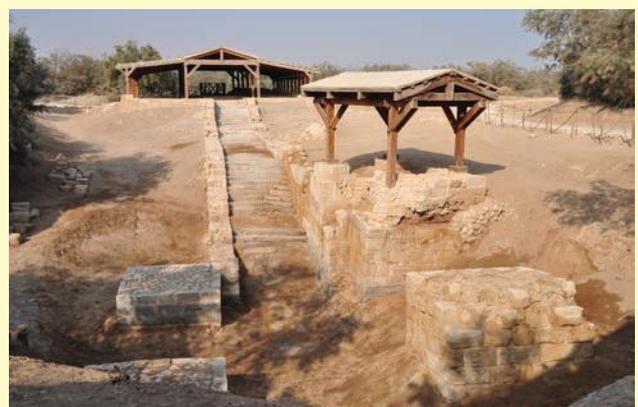
To place yourself in the scene by the Jordan River, you need to consider your surroundings. Below are three images of Bethany beyond the Jordan, the location believed to be the place Jesus was baptised by John: these may assist you in imagining the surroundings.

- 1 As your attention is on the physical environment, focus on the impact this has on you.
 - a As you stand on the banks of the Jordan River, what can you smell? Is the water fresh or is it polluted? What about the crowds? Are people cooking and camping nearby or are the smells predominantly of nature? List 10 adjectives that capture the physical environment for you.
 - b What of your hands and feet? Where are you standing and are you bare-footed or wearing sandals? Are your feet immersed in water or on hard clay or stone? What do your hands feel? Are you alone or in close proximity to other people?
- 2 Go to <http://cambridge.edu.au/redirect/?id=99> and take note of both the image and the information regarding the First Luminous Mystery. With these things in mind, answer the following questions:
 - a Who is present at the baptism of Jesus?
 - b What is the mood of the crowd?
 - c Where is John and who is around him?
 - d What else do you see as you look over the Jordan River?
 - e When does the dove appear and when do you first see it?
 - f What can you hear around you?
 - g Is the conversation between Jesus and John a private one or more public?
 - h When does the voice of God become audible?
 - i How does the crowd react?
 - j What is said after the dove appears?
 - k What is being said amongst the crowd?
 - l Does anyone else address Jesus?
 - m What are you feeling as you walk away from the river?

Once you have imagined all of these possibilities, you have prepared your 'Place' and are now ready to pray the first decade of the Luminous Mysteries.

- 3 Now you have composed your own place for the first of the Luminous Mysteries, select one of the other mysteries such as the Second Joyful Mystery: the Visitation. Go through the same process using your four senses to create an environment conducive to prayer using the Composition of Place method. Refer to <http://cambridge.edu.au/redirect/?id=100> for assistance with your research.
- 4 Second Joyful Mystery
 - a Sense of sight: Where am I and what do I see around me?

- b Sense of smell: What can I smell, what do I associate this smell with?
- c Sense of hearing: What can I hear in the foreground? The background? In nature? Conversations? On my own person?
- d Sense of touch: Where am I positioned and what is my body feeling? What is the weather like? What are my face, hands, feet etc. feeling?



▲ **Figure 12.9** Wadi Al-Kharrar (Arabic) or Bethany beyond the Jordan
 Top: Jordan River; Middle: Steps into baptismal pools; Bottom: Close up of baptismal pool

Augustinian Prayer

St Augustine (354–430) was an early Christian theologian and philosopher whose writings were influential in the development of Western Christianity and philosophy. He lived during the Patristic era and his writings, particularly, *City of God* and *Confessions*, were considered very influential at the time of writing and are still significant today. Augustinian spirituality, which has emerged from the life and writings of Augustine, also makes use of imagination in prayer by transposing the words of scripture and applying them to current situations.

The method of prayer asks the person to bring a biblical scene into the present day. It is a modified form of the *Lectio Divina* requiring the person to:

- **Read** the scripture passage several times, reading between the lines to discern deeper meaning.
- **Meditate** on the meaning and try to apply God's wisdom to your current situation.
- **Pray** by listening to God and then responding by using your personal feelings and dialogue.
- **Contemplate** by remaining quiet and still in order to be open to any new insights that your God-given intuition brings forth.

▼ **Figure 12.10** Using prayer to bring a biblical scene into the present day



ACTIVITY 12.9

Augustinian Prayer

Try to use Augustine's approach with the following biblical passage.

Ephesians 3:14–21

¹⁴For this reason I bow my knees before the God, ¹⁵from whom every family in heaven and on earth takes its name. ¹⁶I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, ¹⁷and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. ¹⁸I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, ¹⁹and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God. ²⁰Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, ²¹to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen.

Rewrite the above passage changing the use of second person (you) to first person (I, my). Write out the prayer so that it is a prayer for you.

- Read the personalised prayer a few times slowly putting as much meaning into the words as you are able.
- Imagine God is speaking directly to you.
- Remain quiet and still to be open to new insights.
- Think about how you might bring this message into your daily life.
- What changes in your present attitudes does this prayer suggest to you?

According to Augustine, we do not need to pray because God already knows what we need before we ask. Instead, he says, we should pray to increase our desire for God, and so that we might be able to receive what God is preparing to give us. Two of Augustine's famous sayings are: 'I believe in order to understand' and 'I understand, the better to believe'.

In his writings, Augustine included a number of prayers. Three are included here.

Prayer to the Holy Spirit

Breathe in me O Holy Spirit, that my thoughts
may all be holy.
Act in me O Holy Spirit, that my work, too,
may be holy.
Draw my heart O Holy Spirit, that I love but
what is holy.
Strengthen me O Holy Spirit, to defend all
that is holy.
Guard me, then, O Holy Spirit, that I always
may be holy. Amen.

Prayer for Self Knowledge

Lord Jesus, let me know myself and know You,
and desire nothing save only You.
Let me hate myself and love You.
Let me do everything for the sake of You.
Let me humble myself and exalt You.
Let me think of nothing except You.
Let me die to myself and live in You.
Let me accept whatever happens as from You.
Let me banish self and follow You, and ever desire
to follow You.
Let me fly from myself and take refuge in You,
That I may deserve to be defended by You.
Let me fear for myself.
Let me fear You, and let me be among those who
are chosen by You.
Let me distrust myself and put my trust in You.
Let me be willing to obey for the sake of You.
Let me cling to nothing save only to You,
And let me be poor because of You.
Look upon me, that I may love You.
Call me that I may see You, and for ever enjoy You.
Amen.

Prayer for the Sick

Watch, O Lord, with those who wake, or watch,
or weep tonight,
and give your angels charge over those who sleep.
Tend your sick ones, O Lord Christ.
Rest your weary ones.
Bless your dying ones.
Soothe your suffering ones.
Pity your afflicted ones.
Shield your joyous ones.
And for all your love's sake. Amen.

ACTIVITY 12.10

Meditation and Jesus

Augustinian Meditation places Jesus at the centre of everything, particularly people's lives; this has a significant influence on the approach to prayer. This is known as a *Christocentric* understanding, where *Christ* is at the *centre* of everything.

- 1 Read the verse from Romans 13:14, which had significant influence for Saint Augustine:

'Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.'

Using your understanding of Augustinian prayer, explain what you think this means.

- 2 Select one of the prayers above and identify how, through this prayer, the person praying has '... put on the Lord Jesus Christ'. Create a prayer of thanks for something special in your own life using the Christocentric approach.

Franciscan Contemplative Prayer

Another form of contemplative prayer is that used by Franciscan communities. Based on the rule of Saints Francis and Clare of Assisi the *Threefold Way* was developed by St Bonaventure after he reflected on chapter 22 of the Early Rule of Francis. The Threefold Way, as can be seen by its name, has three stages.



▲ **Figure 12.11** The water as the symbolic mirror for Clare of Assisi's three steps of prayer: gaze, consider, contemplate

- *The Purgative Way* (purgative from the word 'purge' means to cleanse). It is a prayer form which invites people to focus on their sins, and then to repent just as Francis did at San Damiano when he declared he was the greatest sinner in the world.
- *The Illuminative Way* is a prayer of thanksgiving and praise for the good God has given a person. This prayer reflects Francis' statement 'praise and bless my Lord and give God thanks in the Canticle of the Creatures'.
- *The Way of Perfection* is how a person through their heart, mind and soul directs their prayer to God. A person reaches union with God through contemplation.

At the time, some people found St Bonaventure's approach to prayer abstract and hard to follow, but as people practised the prayer form it became more accepted.

Some more practical and flexible advice relating to meditative prayer follows.

- Meditation should lead to devotion. If the extract chosen and read does not lead to prayer, choose another passage.
- Mental prayer takes practice and a person needs to want to pray and to do so with a humble heart.

- Thoughts and reflections are only a small part of mental prayer; use them if they are helpful, discard them if they are unhelpful.
- Keep the mind attentive in mental prayer. Avoid the extreme of forced attention but also be careful not to waste time with idle thoughts.
- Prayer is a gift of God. When you are able to pray, thank God for the gift, admit your unworthiness and offer yourself to God in love.

Clare of Assisi also developed forms of prayer for the sisters in her community. One of these forms of prayer involves the following process towards contemplation. Clare lived in the Middle Ages and people of that time were fascinated with mirrors. Clare uses the image of a mirror to express her theology of prayer which was made up of three steps:

1 *Gaze* – focus attention on Jesus who is the mirror image of God. Let what you see absorb your whole attention. Clare reminds people to ‘focus your mind before the mirror of eternity and transform your whole being into the image of the Godhead itself through contemplation’.

- 2 *Consider* – allow your mind to work on what you ‘see’. Recall the scripture passage that describes Jesus and let your imagination work on what you ‘see’ until what you ‘see’ becomes your own.
- 3 *Contemplate* – keep looking at what you ‘see’ until your heart is touched and what you contemplate changes. Not only what you ‘see’ will change, but you yourself and who you are should also change. This will take time but eventually what you ‘see’ that you imitate Christ in your daily life.

Prayer is both communal and personal. Communal prayer is the Church gathered together in ‘one heart, one mind and one voice’ – united as one. Individual prayer is personal, so it is helpful to experiment with a variety of approaches to find which approach is comfortable for you. What ‘works’ today may not be satisfactory in six months’ time. Some prayer methods lend themselves more to narratives than others. You may need to experiment to find what suits you at this stage of your spiritual journey.

ACTIVITY 12.11 | Gospel and Meditative Prayer

- 1 Choose one of the gospel passages below for meditative prayer:
 - Matthew 8:1–4
 - Mark 6:45–56
 - Luke 9:46–50

Table 12.4

Gaze	Imagine you are gazing, or looking at Jesus while he is attending the wedding feast at Cana. In Jesus’ day, wedding feasts lasted for days. Where is Jesus and what is he doing? The gazing is almost peeking into a scene from a distance as your eyes adjust and you bring Jesus into focus.
Consider	Spend some time sitting quietly and seeing Jesus in the scene that unfolds before you. Think over the passage and the way the story is described. What do you see occurring? What else do you see that the passage doesn’t mention?
Contemplate	Be patient and keep looking. Give yourself permission to transition from a gate-crasher to an invited guest at the feast. How does this change what you see? Does it change where you are in the picture? Do you move closer to Jesus? Are you able to have a conversation with him?

- 2 Read your selected passage to create your own guide to participating in meditative prayer, using Table 12.4 (based on John 2:1–11) as a template. Use Clare of Assisi’s step-by-step technique.

End of Strand Activities

- 1 Access the GoAnimate website (<http://cambridge.edu.au/redirect/?id=101>). Think about some of the ways that the cardinal virtues can be lived out.
 - a Sign up for the free version of GoAnimate and write an animated story that involves a character who *does not* demonstrate the four cardinal virtues in their life.
 - b Then, write another animation whereby the character changes, and applies the virtues to the way they live.
 - c Write a deconstruction of your animations that explains how the character's life and ways of living are different once they start applying the cardinal virtues to everyday life.
- 2 Your school is promoting the importance of the virtues throughout life and is linking them to all subject areas. You are to work in a team of four and develop a series of bookmarks that will be distributed through the school library. The bookmarks will identify a virtue and give a specific example from a particular subject area. See the following examples to help get you started.
 - Legal Studies: '*Justice* consists not in being neutral between right and wrong, but in finding out the right and upholding it, wherever found against the wrong.' – Theodore Roosevelt
 - Home Economics: *Temperance* is getting the balance right!
 - Public speaking and Debating: what will you include?



- 3 Locate and research your school's Mission and Vision statement, Motto, College Prayer or Song and School symbols for evidence of the cardinal virtues within your school community.

Copy Table 12.5 and then fill in the details from your investigation. An example has been provided to assist you with the task.

Table 12.5

Cardinal Virtues	Mission and Vision Statements	Motto	College Prayer/Song	Symbols
Prudence				
Justice				
Fortitude				
Temperance				

Table 12.6 Details from Southern Cross Catholic College

Cardinal Virtues	Mission and Vision statements	Motto	College Prayer/Song	Symbols
Prudence	Committed to nurturing the gifts and potential of its members.		Called to follow Jesus in all we do and say.	
Justice	Promote dignity and justice for all people.		We are reaching out to love and serve everyone in need. May we be generous serving those in need. Everyone is welcomed here with dignity.	
Fortitude		Seek the Light.	When we Seek the Light, we shine. Frawley, MacKillop, Delany, De La Salle with Mary Help of Christians lead us on our way. Work towards our dream. We place our trust in you. And always act in strength and gentleness.	
Temperance	Be active stewards of the environment.		Trusted with the care of this ancient land.	

4 Moral Formation Activity

Follow along step by step to create your finished product!

Step 1: Personal Affirmation

We all have the ability to demonstrate and develop each of the cardinal and theological virtues, however some come more easily to us than others. Consider which virtues you have demonstrated the most in the past year and number them in order from one to seven. Sometimes our friends find it easier to see our virtues than we do, so after you have completed your section of Table 12.7 ask a friend to do the same. (*Hint: cover your answers so your friend cannot see them!*)

Table 12.7

Cardinal and Theological Virtues	You	Friend
Prudence enables you to judge correctly what is right and what is wrong.		
Justice demands that people are treated fairly and with respect.		
Fortitude is the courage to do the right thing, no matter how hard that might be.		
Temperance allows you to enjoy life without 'going over the line'.		
Faith is being strong and committed in belief.		
Hope is focusing on God and never giving up in despair.		
Love is about giving love rather looking to receive love yourself.		

Did you and your friend list your virtues in the same order? Why do you think that is?

Based on your personal affirmation, which virtue do you demonstrate the most?

Write down one real-life example that shows you demonstrating that virtue.

Step 2: Real World Examples

You have identified a virtue that you demonstrate in your daily life. Now select one notable person who demonstrates/d that same virtue in their lives. This person could be a saint (e.g. St Augustine, St John Paul II), a well-known leader (e.g. Mother Theresa, Nelson Mandela) or someone from your own life (e.g. parent, grandparent). Do some research on your notable person and complete the following questions.

Full name:

Date of birth / date of death (if applicable):

Brief description of notable person's life:

Virtue that notable person demonstrates:

Example of notable person demonstrating chosen virtue:

Relevant quote from notable person:

Step 3: Presentation

Now that you have completed some research on your notable person, it is time to present it to the rest of the class. You have three options to choose from:

- Write and present a monologue in role as your notable person. Speak about a moment that demonstrated your chosen virtue (1–2 minutes).
- Create and present a PowerPoint/Moviemaker presentation about your notable person. Include key moments in their life that demonstrated your chosen virtue (8–10 slides).
- Design and construct a visual poster about your notable person that is artistic and informative. Show a direct link to your chosen virtue (minimum A3 size).

Step 4: Reflection

- How am I similar to my notable person?
- What can I learn from my notable person?
- How can I continue to live out my chosen virtue in my daily life?

- 5 View segments of the film *Rabbit Proof Fence*. As you watch the film, keep in mind the 10 principles of Catholic Social Teaching outlined in this chapter. During or after the film, identify where Catholic Social Teachings are lived or contradicted by the characters and record such instances in Table 12.8. Use the questions in the middle column to guide your thinking.

Table 12.8

<i>Rabbit Proof Fence</i>		
Human Dignity	Do the main characters realise that they and all those they relate to have dignity? Does the film offer any insight into the human dignity of all people?	
The Common Good and Community	How is the value of community presented in the film? Do the characters relate to and receive support from the community?	
Rights and Responsibilities	Are the human rights of all characters in the film upheld? Do the characters in the film recognise their own and others' responsibility towards promoting human rights?	
Option for the Poor and Vulnerable	Does the film represent people in poverty? If so, how? How do the characters in the film respond to people in poverty?	
Participation	Do the characters in the film promote and foster participation within the community for all people? Are any groups unfairly excluded from participating in the economic, political and social life of the society depicted?	
Dignity and Rights of Workers	How is work presented in the film? Is it something that supports or enslaves the characters? How do the characters respond to work or vocation shown in the film?	
Stewardship of Creation	Does the film in any way promote respect for creation? If so, how? How does the film help us to understand care of God's creation?	
Global Solidarity and Development	Do any of the characters display or offer any kind of solidarity with others? Discuss in detail.	
Constructive Role for Government and Subsidiarity	Does the government represented in the film acknowledge and uphold the human rights of all people? If not, in what ways does the government shown oppress people within the film?	
Promotion of Peace and Disarmament	Is there mutual respect shown between characters or groups of characters within the film? Is the concept of peace as a fruit of justice upheld by the characters in the film?	

- 6 Rights and Responsibilities are pivotal in seeking justice. Beginning at a local level, create a charter for your classroom that identifies the rights and responsibilities of all participants. Consider carefully what you include and consult with the group before imposing requirements onto different stakeholders. You could also do this for your family.
- 7 In a team of five to six, you are to identify a current school issue that falls under one of the 10 themes of Catholic Social Teaching. Here are a few ideas: Increasing attendance at school sports events is an example of Participation, resolving a litter problem is an example of Stewardship of Creation, and preventing bullying is an example of Promotion of Peace and Disarmament.
- a Once you have selected a current school issue, your team is to complete Table 12.9 based on Cardinal Joseph Cardijn's 'See, Judge/Reflect, Act' model.

Table 12.9 Action plan

Current School Issue: Catholic Social Teaching:	
See	Where does this issue take place? Who is involved? What actually happens? How often does this occur? How does the situation affect others? Why do people act this way? What are the causes and consequences of this issue?
Judge/Reflect	Should this situation be happening? Do you think this is right? What makes it right or wrong? Is there anything that we could do as a class to change the situation? Did we carry out the action? Did we achieve the original purpose? Did it change the situation? What difficulties did we come up against? What effect did our action have on us and on others? What did we learn from the action? How did we feel before? During? After? Is there anything we would do differently? Is there any further action we can take?
Act	What we can do as a class, no matter how small, to improve the situation? Is there anything more we need to find out? How can we do this? Is there anyone we can influence to improve things? What action are we going to take?

- b Now that your action plan is complete, nominate one person in your team to be the spokesperson. The team spokesperson is to share your action plan with the class.
- c After the class has heard all of the action plans, vote to decide which issue and action plan your class will accept as your focus for the month/ term. Write the selected issue and CST below:
- Current school issue:
 - Catholic Social Teaching:
 - 'Unless someone like you cares a whole awful lot, nothing is going to get better. It's not.' – The Lorax
- At the end of the month/ term, reflect on your progress in improving the school issue and highlighting Catholic Social Teaching.
- 8 Consider the types of prayer discussed.
- a Go to the Mindomo website (<http://cambridge.edu.au/redirect/?id=102>) and register as a student.
- b Use Mindomo to create a mind map that visually explains the types of prayer in this chapter.
- c For each sub-topic, use the tools available to upload an appropriate graphic and insert a link to a website that includes further information.

- 9 Building prayer time and an opportunity for reflection into your daily routine requires commitment. It is commonly believed that it takes 21 days to form a habit.
 - a Make a copy of the planner below, and fill out your commitments over the next three weeks, include school commitments as well as family, sporting and other events.
 - b Decide on a prayer approach or meditation practice that appeals to you and note any equipment, prayers, music etc. that you require.
 - c Identify on your planner time every day for you to set time aside to pray.
 - d Do it!

Table 12.10 Planner

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Week 1: Dates	Morning: Afternoon: Evening:						
Week 2: Dates	Morning: Afternoon: Evening:						
Week 3: Dates	Morning: Afternoon: Evening:						

- 10 Working in groups of three to four, create a prayer experience for your class that focuses on one of the types of prayer discussed in the chapter (e.g. prayer beads, labyrinths, mantra, *Lectio Divina*, imaginative prayer, composition of place, etc.). In each group, the students will take on particular roles in order to successfully develop their prayer experience.
 - Role 1 – Interior Decorator:** Your role is to design a sacred space and select symbols appropriate for your group’s prayer experience (e.g. candles, pieces of fabric, chairs, leaves, rock, etc.).
 - Role 2 – Wordsmith:** Your role is to select/write readings that will guide your group’s prayer experience (e.g. scripture passages, excerpts from poems, short stories, meaningful quotes).
 - Role 3 – Events Coordinator:** Your role is to develop an activity based on your chosen type of prayer (e.g. a decade of the rosary, imaginative prayer meditation questions, *Lectio Divina*).
 - Role 4 – Technical Engineer:** Your role is to locate and organise appropriate music and/or video clips for your group’s prayer experience. Songs and clips can enhance the mood of a prayer experience.

Prayer Experience Template

After selecting your individual roles, work collaboratively to complete the following prayer experience template. Your prayer experience should include all students in your class, use resources easily available in the classroom/school yard and run for 2–4 minutes. Be creative!

Title:

Group members:

What type of prayer is the focus?

How will you create a sacred space? What symbols will you use?

How will you introduce your prayer experience?

What reading will guide your prayer experience?

What activity will you facilitate that highlights your chosen type of prayer?

What music/video clips will you use? When?

Students facilitate prayer experiences for their class. It is recommended that the teacher engages in each prayer experience.

Personal Reflection

- Which type of prayer did I enjoy the most or get the most out of?
- What was it about that type of prayer that was so engaging/meaningful?
- How could I incorporate that kind of prayer into my daily life?

Glossary

Adhan

the Muslim call to prayer

Antiphon

response by the congregation to a psalm or other religious text

Apostles

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

Ark of the Covenant

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

Bar Mitzvah

(son of the commandment) ceremony celebrating the initiation of a 13-year-old Jewish boy into adulthood

Bat Mitzvah

(daughter of the commandment) ceremony celebrating the initiation of a 12-year-old Jewish girl into adulthood

Bondage

being bound or restrained by some external power or control

Cardinal virtues

four moral qualities of temperance, fortitude, justice and prudence from which all other virtues flow

Catechumen

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

Catechesis

the process by which Christians are taught the essentials of Christian doctrine and are formed as disciples of Christ

Christ

'the Christ' is a title given to Jesus after the resurrection

Clergy

in the Catholic Church, males ordained to the priesthood

Confiteor

a prayer to confess sins; spoken during the Penitential Act

Covenant

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

Doctor of the Church

title given to Christian theologians acknowledging their special contributions to the Western Church

Doxology

hymn of praise to God

Ecumenism

from the Greek word *oikoumene*, meaning the inhabited world. Ecumenism is a movement which seeks to achieve unity of Christians

Elect

title given to catechumens after the Rite of Election while they are in the final period of preparation for the Sacraments of Christian Initiation

Evangelisation

the proclamation of the Good News of Jesus through word and witness

Exile

separation from home or country by means of force

G-d

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

Gentile

a person of non-Jewish faith or ancestry

Heresy

belief or opinion contrary to orthodox religious (especially Christian) doctrine

Hermit

from the Greek word *erēmos* which means solitary

Indulgence

full or partial remission of the punishment of sin

Kiddush

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

Laity

a Christian who is not ordained clergy

Litany

repeated prayer usually asking for blessings.

Liturgy

the official public worship of the Church

Minyan

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

Mohel

a person trained in Jewish circumcision

Monotheism

a belief in only one god

Monstrance

elaborate gold vessel used to display the consecrated host

Mystagogy

a period of teaching following the reception of the sacraments which aims to initiate people more fully into the mystery of Christ

Papal Schism

a split which occurred in the Catholic Church between 1378 and 1418. It refers to a time when several men claimed to be the true pope

Predestination

the Calvinist doctrine that God decides who will be saved and who will be damned irrespective of a person's exercise of free will

Qur'an

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

Rite of Christian Initiation of Adults (RCIA)

the process by which an unbaptised person, called a 'catechumen', and those who were baptised in another Christian denomination, called 'candidates for full Communion', are prepared to become full members of the Catholic Church

Sacrament

a sign of God's presence in people's lives and in the world; sacraments mark significant stages in people's lives

Scholasticism

a method of critical thought common in universities of the Middle Ages which explained and defended Christian dogma

Scrutinies

rites within the Rite of Christian Initiation of Adults that support and strengthen the Elect through prayers of intercession

Secular

not spiritual or religious

Solidarity

acting with others and in the interest of others

Stewardship

looking after the world and the environment so that future generations can benefit from it

Tabernacle

elaborate cabinet in which the Blessed Sacrament is stored

Tallit

a Jewish prayer shawl

Tefillin

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

Theological virtues

the three virtues of faith, hope and love (or charity) which are considered gifts from God

Thurible

A censer or container in which incense is burned

Thurifer

the person holding the thurible

Torah

the first five books of the Jewish scriptures (Genesis, Exodus, Leviticus, Numbers, Deuteronomy)

Trinity

a formal doctrine of Christianity which states that God is one but there are three persons in one God (Father, Son and Holy Spirit)

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