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To Know,
Worship and Love





Recognitio



CONGREGATIO PRO CLERICIS

DECREE

Prot. N. 20081215

The Most Rev. Denis J. Hart, Archbishop of Melbourne, Australia, has requested from the Holy See, a "*recognitio*" for the thirteen volumes of the catechetical series entitled *To Know, Worship and Love*, so as to ensure the conformity of the series with the provisions of the *Code of Canon Law*, the *General Directory for Catechesis* and the *Catechism of the Catholic Church*.

With this end in view, the text was examined by both the Congregation for the Clergy and the Congregation for the Doctrine of the Faith, within the terms of reference of their particular competencies.

This being said, the Congregation for the Clergy, in accord with its role as the competent authority mentioned in the Apostolic Constitution, *Pastor bonus*, Articles 93 and 94, hereby grants the requested "*recognitio*", to the catechetical series entitled *To Know, Worship and Love* so that it may freely be used as an approved catechetical instrument in transmitting the faith.

Any subsequent revisions will require that the necessary approvals be obtained, in accord with the law.

This Decree is to be published in its entirety at the beginning of the text of each of the thirteen printed volumes.

Given at the Seat of the
Congregation for the Clergy.
27th May 2008.

Cláudio Cardinal Hummes
Prefect

*Mauro Piacenza
Titular Archbishop of Vittoriana
Secretary.





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This work is approved as the official textbook for Religious Education in the catechetical instruction in the Archdioceses of Melbourne and Sydney, and elsewhere as approved by the local Ordinary.



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To Know, Worship and Love



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[Glossary]**[Timeline]****[Our Prayers]****[Summaries of Christian Teaching]****[Sacrament of Penance]****[Sacrament of the Eucharist]****[Acknowledgements]**

1

EXPLORING THE BIBLE

The Bible is inspired writing and part of God's revelation.

The Bible is made up of two sections and contains many books.

The Bible is the sacred text for Christians.





1.1 Yarra River Dreaming story

Since the dawn of time, people have used stories to pass on important beliefs about themselves and the world around them. Many cultures express their understanding of God and creation through sacred stories. These stories are a powerful way of capturing the deepest thoughts about the interaction between God and people and all creation.



Yarra River Dreaming

Supplied by Betty Pike a Noongah woman; courtesy of Aboriginal Catholic Ministry of Melbourne



Lorraine Nelson, *The Baptised Child*, showing the significance of water to the Aboriginal people as the source of new life.

Once the water of the Yarra was locked in the mountains. This expanse of water was called Moorool, or Great Water. It was so large that the people had little hunting ground. By contrast, the area now covered by sea and known as Port Phillip Bay was rich flatland and three groups of people lived there.

Barwool, a Wurundjeri elder, decided that Moorool had to be drained to provide more living area. He decided to free the land. Using his stone axe, he began to cut a channel up the valley, but was stopped by Baw-Baw the Mountain. He decided to go northwards but was stopped by Donna Buang and his brothers. Then he went westward and cut through the hills to Warrandyte. He walked on until he reached the Heidelberg–Templestowe flats. Barwool rested here and allowed the waters to form a new lake.

From this point on, Barwool's work was more difficult. He had to go much slower because the ground was much harder and he was using up too many stone axes. Between the Darebin and Merri creeks he cut a narrow, twisting track, through softer ground.

At last Barwool reached the flats and the waters of Moorool rushed out, flooding the rich land and causing the inhabitants to flee to higher ground.

The channel cut by Barwool is now called the Yarra River which means "Falling Waters".



In the story "Yarra River Dreaming"

1. *Who was Barwool?*
2. *What did he do?*
3. *What stopped him as he went north?*
4. *What does this story tell us about creation?*

Previous page: This image of Christ's Resurrection - one of the most important events in the Bible - appears on the cover of a Book of the Gospels dating from the first half of the 19th century. Collection: St. Nicholas' Russian Catholic Church Centre, Kew, Victoria, Australia.



1.2 The Bible as Sacred Writing

The Bible is the sacred text of Christians. It is an account of how God was progressively revealed in the lives and experiences of chosen people. This process begins with the Jews exploring the special relationship between God and themselves. God's revelation is complete in the Person of Jesus Christ. To understand the Bible we need to appreciate that it is inspired writing. We also need to consider when it was written, by whom, and for what purpose.



Activity – Bible Quiz

*Complete the true or false questions below.
Discuss your answers with your partner.*

1. *The Bible was written by one person.*
2. *The Bible was written in a short space of time.*
3. *The Bible is inspired writing.*
4. *The Bible is true.*
5. *The Bible is not an important book for Catholics.*
6. *The Bible is one book.*



Who wrote the Bible?

Many authors – the Bible was written by many people. We often know little about the authors, although the message and significance of what they wrote is much clearer.

When was the Bible written?: A Timeframe for the Bible

The Bible was written over a thousand-year timeframe. The earliest writings in the Old Testament date to over 1000 years before the birth of Christ. The latest writings in the New Testament were completed some time around AD 90.



How was the Bible inspired?

The Catholic Church teaches that God inspired the authors of the Bible to use their own skills, talents and experiences to reveal the divine plan of salvation. The fact that God chose to inspire people to write the books of the Bible tells us something about God. Through the talents and abilities of people, God is made known. The Bible invites human beings to enter into a living relationship with God.

Is the Bible true?

The Catholic Church teaches that what is presented in the Bible is true. The Bible tells the truth about God and the plan of salvation. It does this in a number of ways. It is important to remember that to describe something as true is different from exactly retelling an event. All the books of the Bible had human authors, inspired by God but using their own talents and abilities. They may have presented a truth about God in a form that was not simply describing an event. For example, some of the psalms describe God as a shepherd. Is this true? Yes, it describes the great love and care that God has for all of us. Is it exact? No, God does not have a staff and look after sheep. The Bible was never intended to be a scientific account of events.

The Bible and the Catholic Tradition

The Catholic Church teaches that the Word of God is revealed in the tradition of the Church and in the Bible. The Sacred Scriptures and the Sacred Tradition are like a mirror in which the Church contemplates God. The New Testament writings came out of a believing community, so the Church and the Bible have been closely linked since the earliest days of Christianity. But the Church existed before the Bible took its final form.

The Bible is a collection of books

The Bible is not a single book but a collection of books. The Bible is like a library. Like any library it contains different types of books



Think About

"Wouldn't it be easier if God had just dictated the message to the authors of the books of the Bible? This would save confusion."

Discuss in small groups and give reasons for your answer.



Finding the Source

Dei Verbum is an important document of the Second Vatican Council. Here is a passage from **Dei Verbum** that describes the relationship between Scripture and tradition.



Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit. And Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit ... Thus it comes about that the Church does not draw her certainty about all revealed truths from the Holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honoured with equal feelings of devotion and reverence. (Dei Verbum, 9)

1. How is Scripture described here?
2. Name the two sources of revealed truth.
3. Are they equally important?

Tradition

God speaks to us not only through Sacred Scripture that can never change or be altered but in a dynamic process of handing on teachings and practices in oral and written form. This is known as Tradition.

1.3 An overview of the Bible

The Bible is divided into two parts, the Old and New Testaments. The Old Testament (Hebrew Scriptures) contains the story, law and beliefs of the people of Israel. The first five books of the Old Testament known as the Pentateuch are the most sacred text of the Jewish tradition. The New Testament (Christian Scriptures) gives the story of Jesus and his early followers.

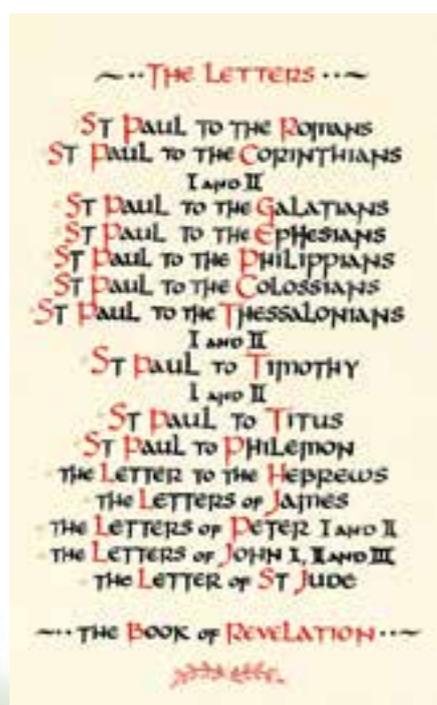
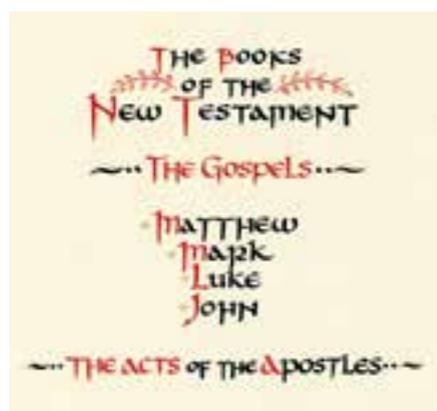


The Books of the Old Testament can be divided into four groups:

1. **Pentateuch** (Genesis, Exodus, Leviticus, Numbers, Deuteronomy).
2. **Historical** (Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther, 1 Maccabees, 2 Maccabees).
3. **Prophets** (Isaiah, Jeremiah, Lamentations, Baruch, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).
4. **Wisdom** (Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Sirach).

The Books of the New Testament can also be grouped:

1. **Gospels** (Matthew, Mark, Luke and John)
2. **Acts of the Apostles**
3. **Letters of St Paul** (Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus and Philemon)
4. **Letters** (Hebrews, James, 1 Peter, 2 Peter, Jude, 1 John, 2 John, 3 John)
5. **Revelation.**

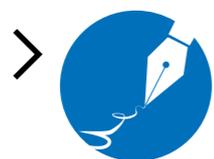


The main period the Bible describes covers over 2000 years of history. It begins with the calling of Abraham to leave the place of his birth and establish a new home in the land promised to him by God. The Bible mentions such events as the rise and fall of empires, the construction of the first Temple by King Solomon and the defeat and exile of the people of Israel at the hands of the Babylonians. The New Testament presents Jesus' birth, his teaching and his death and Resurrection. It concludes with the writings of the first Christian leaders in the latter part of the first century.



1.4 Biblical Time Line

BC c 1800	Abraham the father of the people of Israel leaves Ur for Canaan.
c 1250	Israelites leave the land of Egypt, the Exodus.
c 1000–966	Kingdom of David and Solomon. The First Temple is built.
c 931	Two kingdoms: Israel in the North, Judah in the South.
587	The northern kingdom falls to the Assyrians.
538	Judah is destroyed and many are exiled to Babylon.
333	Persians defeat Babylonians, exiles begin to return home.
333	Battle of Issus; Greeks defeat Persians.
63	Period of Greek dominance.
c 4	Rome extends its power to Palestine.
AD 29 or 30	Christ is born.
50–64	Death and Resurrection of Jesus.
70	The writings of Paul; Gospels begin to take shape.
c 90	The destruction of the Temple by the Romans.
	Completion of writing of the Gospels.
(see the Time Lines, pages 210–217)	

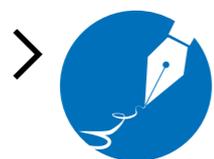


Activity

1. Read the following Bible References.
2. Using the scaffold below as a guide recount ONE of the references.
 - Genesis 7:17-24
 - Exodus 14:15-31
 - 1 Samuel 10:17-24
 - Mark 9:2-13
 - Acts 7:54-60

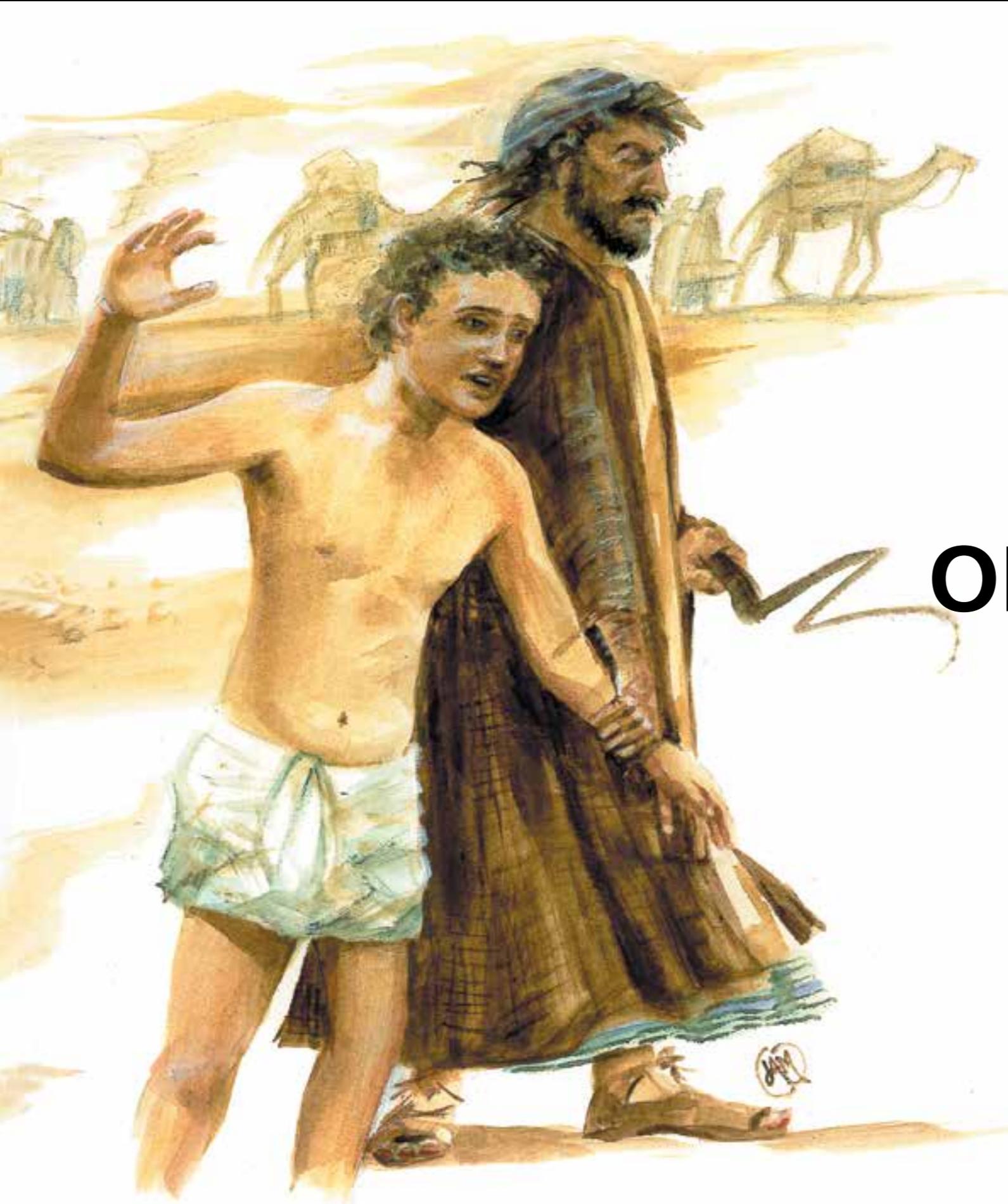
Recount Scaffold

Recount Components	Your Writing	Suggested Vocabulary
Orientation When, where...		List all the technical, religious words you should include
Sequence of Events Chronological listing of all that happened in the story	NB This part of your writing task will have the most content.	
Reorientation Make some judgement and/or conclusions about the events		



Research

1. *What is the first book of the Old Testament?*
2. *How many books are there in the New Testament?*
3. *How many letters are there to the Corinthians?*
4. *What is the name of the first book of the New Testament?*
5. *List the five books that make up the Pentateuch ñ Why are these books most sacred to the Jewish people?*
6. *In which book of the Bible would you read about the story of Abraham?*
7. *Explain what Christians mean by “the Bible is inspired”.*
8. *Explain the Catholic understanding of “truth” in relation to the Bible.*



2

A CLOSER LOOK AT THE OLD TESTAMENT

The Old Testament springs out of the experience of the People of Israel.

The Old Testament is written in a number of styles or genres.

The Old Testament can be divided into four sections.



2.1 The World of the Old Testament

The Middle East has always been an area of conflict and conquest. The map above gives some idea of how turbulent the history of this area has been. The history of the Bible is caught up with the history of the region.

Current map of the world.



Greece - The Greeks were the dominant power in the Middle East for centuries before the Romans. Their greatest leader Alexander conquered Palestine in 333 BC.

Rome - Replaced Greece as the dominant power in the Middle East.

Egypt - The land of the river Nile. Its rulers were known as Pharaohs and Egypt played an important and ongoing part in the history of the Israelites.

Babylon - The Babylonians centred their Empire on the rich land between the Tigris and Euphrates rivers. In 587 BC they destroyed Jerusalem and took many of the people back to Babylon as captives.



Assyria - A Northern kingdom with its capital at Nineveh. The Assyrians were defeated by the Babylonians.

Persia - The Persians were a mighty military power. Their Empire came crashing down when they were unexpectedly defeated by Alexander the Great.

Previous page: The Exodus is the central event of the Old Testament where the people are led from slavery to freedom. Here we see a representation of the Israelites being held in slavery in Egypt.

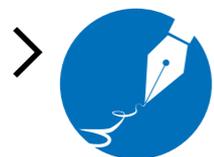
The World of the Old Testament.



2.2 The Bible as a library

One of the first things you notice in your school library is the number of books available. But a library is more than just a collection of books; you can also find different kinds of books. If you wanted a book on poetry, you would look in one section of the library, in another for a book on history and in another for a book on how to build a birdcage. The closer you look at a library, the greater the variety of reading material available. You can find larger reference books like encyclopaedias, books in foreign languages and books that tell you where to find other books. The Bible is also composed of a number of different kinds of books. By using books with different styles and purposes, we build up a richer picture than if only one source was used.





Activity – Read the following stories from Scripture

Complete the table.

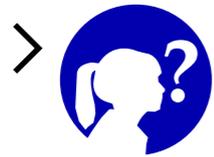
Scripture Reference	Each of the passages explains how human beings should live. Describe this key point.
Leviticus 23:1-4	
Jeremiah 7:3-7	
Luke 10:38-41	
1 Corinthians 12:12-31	



Activity – Describe the first day of the school year

Just as the Bible has different ways of describing the actions of God, we can describe an event from a number of different points of view and each will give its own style and emphasis. Break up into groups of three or four and describe the first day of the school year, with each group writing from one of the following perspectives:

- Report for the school magazine.
- A letter to a friend in another school.
- A poem.
- A short play.
- A report for students coming to the school next year.
- A summary of the day for your parents.



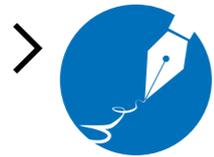
Think About

Of the styles of writing used in the activity above which is the best? Give reasons for your answer

2.3 Styles of writing in the Old Testament

We have already read some passages from the Old Testament that contain different types of writing. There are many ways of categorising or grouping these. The table below gives some styles of writing used in the Old Testament.

Type	Description	Example
 MYTHS	These are an attempt to explain in a profound way the creation of the universe and all that is in it; modern-day science continues to explain how the world was created.	Genesis 1:1-31
 NARRATIVE	A narrative is a story told in a series of gradually unfolding events or experiences.	Genesis 13
 EPICS	These are stories told on a grand scale, often involving a great hero.	Judges 13-16
 LEGAL DOCUMENTS	Lists of instructions and guidance on ways of living that are often very detailed.	Exodus 20-27
 POETRY	Describes God in evocative and imaginary language.	Psalms 92
 PROVERBS	These are wise statements which guide us in how to live well and a life pleasing to God.	Proverbs 13
 PROPHECY	A message from God delivered by a prophet	Isaiah 10:1-4

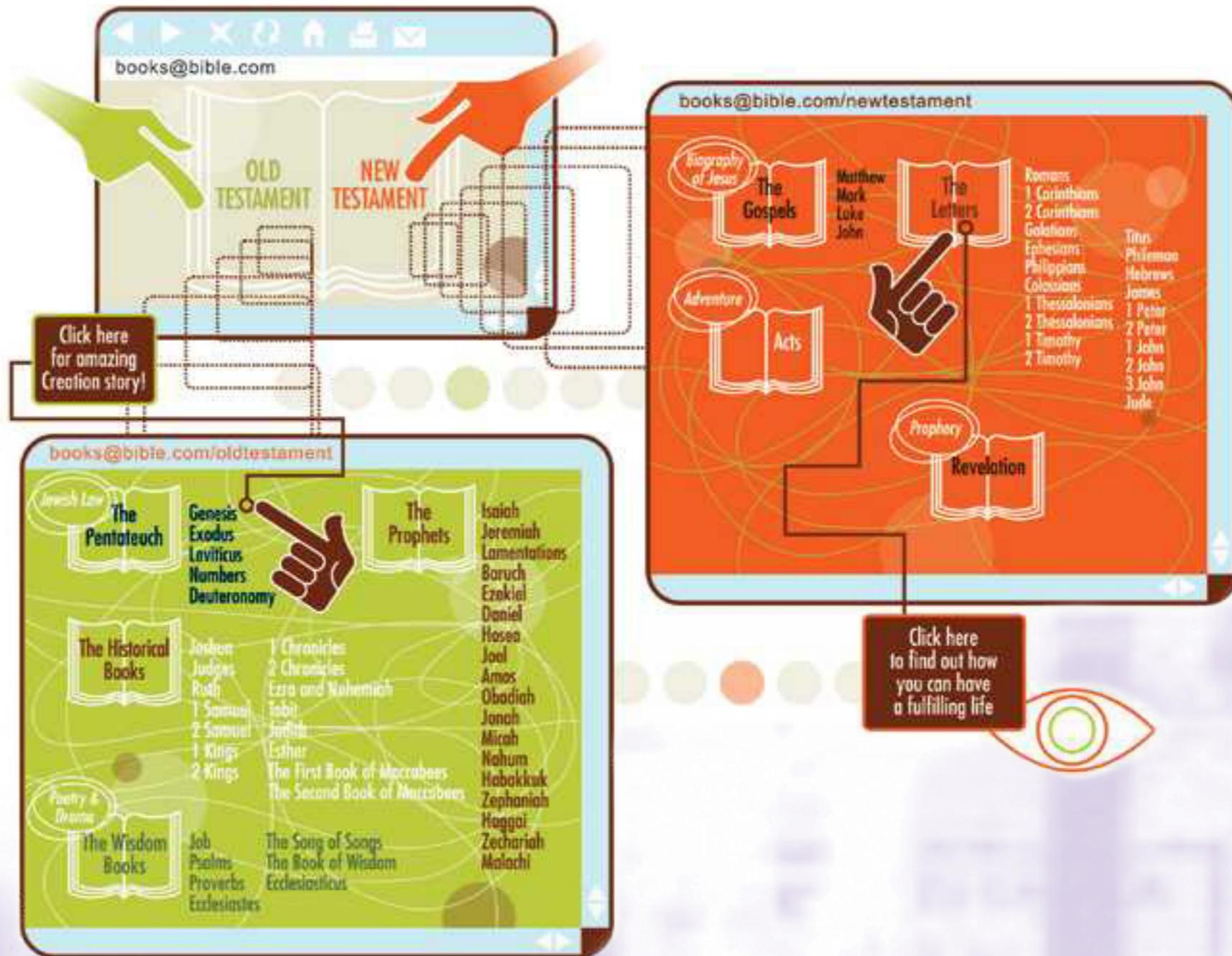


Research Activity

Form groups for this activity.

Investigate one of the types of writing described in the table and read the identified scripture passage. Prepare a presentation in a format of your choice: drama, art, music, or speech, that explains why the scripture passage identified fits the description for the type of writing.

2.4 Grouping books in the Old Testament





The books of the Old Testament do not follow a sequence as the chapters of a novel or a textbook do. In a novel each chapter adds something to the story, and as we reach the end, we expect some sort of climax. If you are reading a novel, it is usually not very satisfying if you miss large sections and skip from chapter to chapter; you tend to miss the development of the storyline. When you read the Bible, however, you can read a particular section and not feel that you have missed an important part of the story. In this way it is more like a library than a textbook. However, the books can be grouped into a number of categories.

The first five books of the Old Testament lay the foundation for the Israelites as the chosen people of God. These books are called the Pentateuch or the Torah. There are also books which explore the history of the people of Israel. These are known as the historical books. The Prophets are books about great individuals, who responded courageously to God's call. We also read of ways of pleasing and praising God. This type of writing is often described as "Wisdom" literature, because it has much to tell us about how to live a good life. All this information helps us build up a picture of God acting in the world and how people respond to this.

The Bible was written by a number of authors over a thousand-year period. It was also written in different languages, and many of the books have been edited and re-edited many times, with some material added to existing texts at a later date.



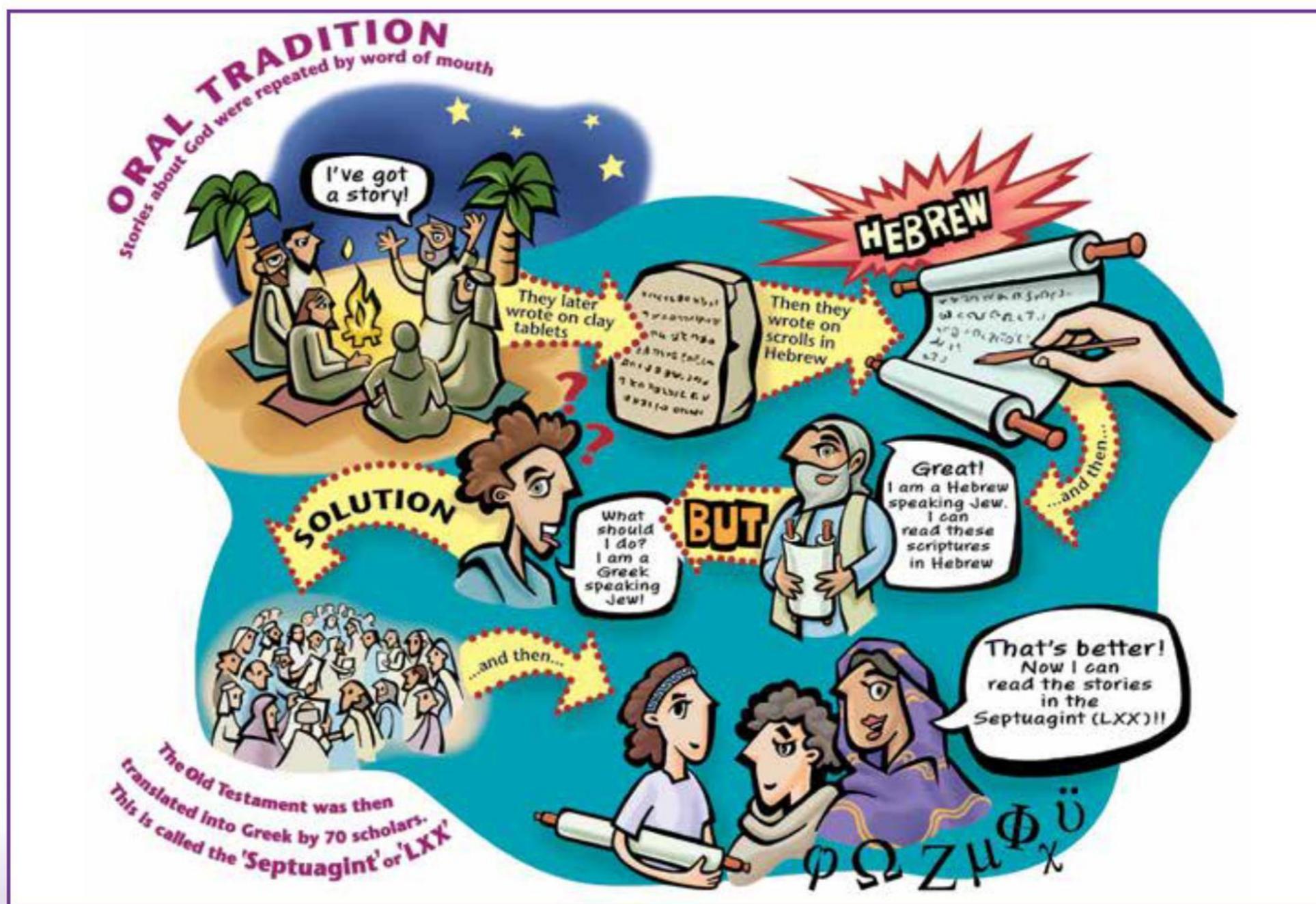
Activity

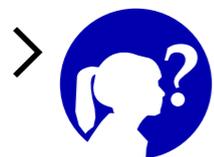
1. *Identify any new learnings or insights you now have about the Bible.*
2. *Imagine you are talking to someone who has no knowledge of how the Bible was written and compiled. Write a dialogue between you and the person that explains this information.*
3. *With a one-minute time limit, list as many stories as you can that are important to your family.*
4. *Review your list.*
5. *Explain why you think these particular stories came to mind.*
6. *If possible, share your favourite story with another person in the class.*



Oral Tradition

It is important to note that the early Israelites relied a lot on oral tradition. That is, their sacred stories and experiences were passed down by word of mouth from generation to generation. Often the stories were part of the culture and heritage of the people well before they were written down. One of the reasons for the strong influence of oral tradition was the difficulty in obtaining and then preserving written material. Another factor was that people relied on the spoken word far more than we would today, and they had accurate memories, like Aboriginal people. A community's written record of sacred history often became its most precious possession. The stories were not written down in books as we know them but on scrolls.





Think About

Is oral tradition reliable? Can you rely on the details in a story that has been retold over many years? Can you recall any examples of stories that have been passed down from generation to generation in your family? Discuss these questions.



Research Activity

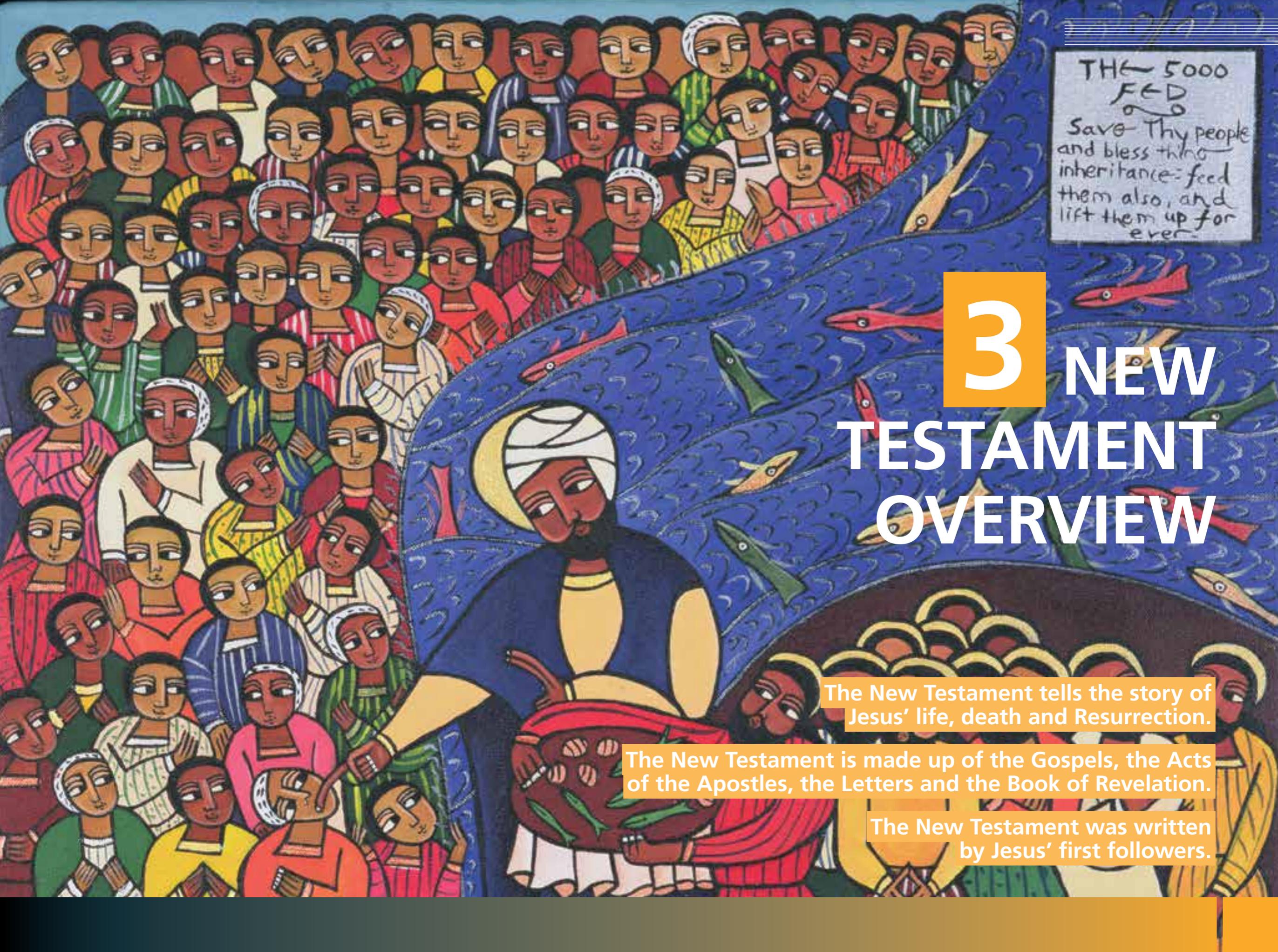
Select one book of the Old Testament and write a report on it.

In your report include:

- *a brief summary*
- *when the book was written*
- *what is known about the author*
- *a description of the main characters*
- *some of the main ideas presented.*
- *Present your report to the class.*



One Indigenous creation story tells how the great father spirit gently woke the sun mother spirit and told her to emerge from her cave in the Nullabor plain and stir the universe in to life. Artist: Bronwyn Bancroft



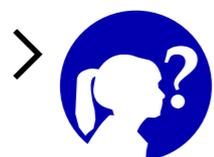
THE 5000
FED
Save Thy people
and bless thine
inheritance: feed
them also, and
lift them up for
ever.

3 NEW TESTAMENT OVERVIEW

The New Testament tells the story of Jesus' life, death and Resurrection.

The New Testament is made up of the Gospels, the Acts of the Apostles, the Letters and the Book of Revelation.

The New Testament was written by Jesus' first followers.

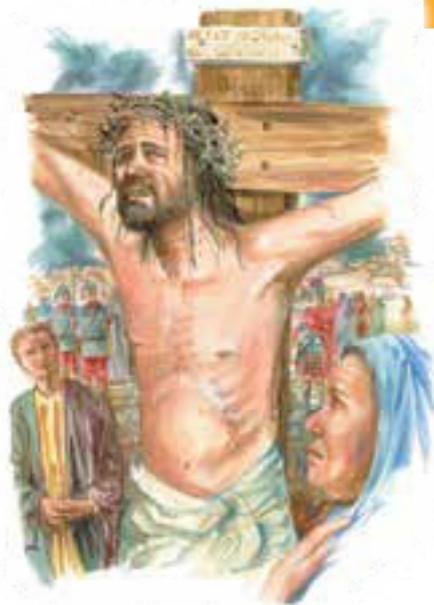


Think about

1. How did the early Christians ever get around to sharing the story of Jesus?
2. What do you think?

The New Testament can be divided into four parts: the Gospels, the Acts of the Apostles, the Letters, and the Book of Revelation.

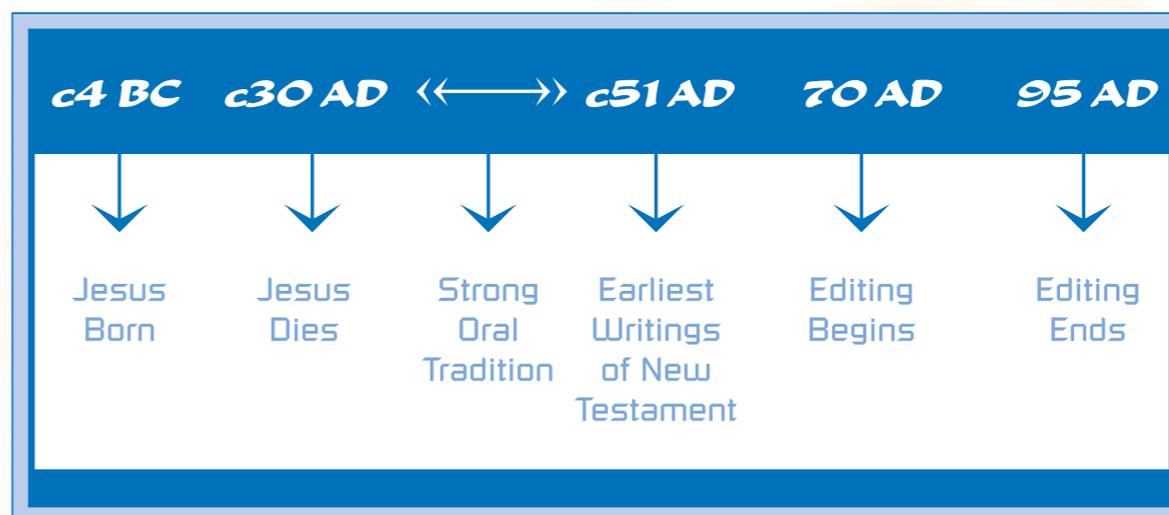
3.1 How the New Testament came to be written



The New Testament records the life, death and Resurrection of Jesus Christ and the experiences of the first Christians. Jesus was born around 4 BC and was crucified in about AD 30. The first Christians were witnesses of the Resurrection of Jesus and were empowered by the coming of the Holy Spirit at Pentecost. This enabled them to understand the meaning of Jesus' life, death and Resurrection.

Communities of believers soon formed and shared stories and sayings of Jesus. They also began to discuss who Jesus was and what was required of them as his followers. At first this was mainly done by word of mouth. People would tell others about Jesus. This was part of the strong oral tradition of the area: using the spoken word as a way of recording and remembering events. Then the experience of the first Christians began to be written down to preserve what Jesus had said and done and to help teach others. The earliest writings in the New Testament date from around AD 51. Paul's letter to the Thessalonians is considered to be the earliest book of the New Testament.

Between the years AD 70 and AD 95 the writings about Jesus were edited into forms that are recognisable today. Jesus had said many things, and it was impossible to record all of them. The Christian community had to decide what were the most important teachings about Jesus. During this editing phase, the four gospels were completed. By about AD 90 nearly all the books of the New Testament had been completed.





3.2 The Gospels

The four gospels are our major source of information about Jesus. Although there are many similarities between them, each gospel has its own particular emphasis. The four accounts together give us a rich portrait of Jesus.

Background of the Gospels

Matthew

Where written: Uncertain. A community in Syria or Palestine is most likely.

Date: AD 80–90

Important influences: Influenced by a community that retained a strong Jewish identity.

Opening: Family tree of Jesus, "the son of David, the son of Abraham".



Maître François, French 15th century, An inspired St Matthew writing the Gospel. **The Wharnclyffe Hours: folio 9r – St Matthew - detail.** c 1475-80. Illumination and gold leaf on vellum, 17.8x12.5 cm Felton Bequest 1920, National Gallery of Victoria, Melbourne.

Mark

Where written: Rome. The author was probably Mark mentioned in the Acts of the Apostles.

Date: c AD 70

Important influences: Reflects the teaching of Peter who was the first bishop of Rome.

Opening: Quoting Isaiah and naming Jesus as the Son of God.



Maître François, French 15th century, St Mark writing. The lion is St Mark's symbol. **The Wharnclyffe Hours: folio 10r – St Mark-detail.** c 1475-80. Illumination and gold leaf on vellum, 17.8x12.5 cm Felton Bequest 1920, National Gallery of Victoria, Melbourne.

THE SYNOPTIC GOSPELS

The first three gospels, Matthew, Mark and Luke are sometimes described as the synoptic gospels because each gives a similar account of the life of Christ. They have many similarities. Mark's gospel was possibly the first to be written and Luke and Matthew seem to borrow from it. The gospel of John was probably written at a later date and is very different from the others.

Luke

Where written: Uncertain, but possibly at Antioch. Luke is traditionally seen as a physician who accompanied Paul on some of his journeys. Luke is also the author of the Acts of the Apostles.

Date: AD 80–90

Important influences: Has a special emphasis for Christians who were not Jewish but Gentiles.

Opening: After explaining the authorship, there is the story of Zechariah and Elizabeth and the birth of John the Baptist.



Maître François, French 15th century, St Luke with his symbol, the ox. **The Wharnclyffe Hours: folio 8r – St Luke-detail.** c 1475-80. Illumination and gold leaf on vellum, 17.8x12.5 cm Felton Bequest 1920, National Gallery of Victoria, Melbourne.

John

Where written: A community of believers settled around St John at Ephesus. **St John** is one of the apostles.

Date: c AD 95

Important influences: Is the most reflective of the gospels. It is an account that is influenced by deep thinking about the life of Jesus.

Opening: "in the beginning was the Word, and the Word was with God and the Word was God".



St John, inspired by visions he receives from heaven, writes the Book of Revelation. **Manuscript Illumination, Italian, c 1480 from the Gospel Book of the Vatican Council, St John the Evangelist-detail.** Biblioteca Apostolica Vaticana, Vatican.



Dating the Gospels

We cannot be sure when the gospels were written. The dates given above represent the opinions of various scholars who specialise in studying the New Testament. But these indicate the latest possible dates for each gospel. Some modern scholars put the time of writing much earlier, before AD 70.



Test your knowledge

1. *How many books are contained in the New Testament?*
2. *Name the four gospels.*
3. *What is oral tradition?*
4. *Which was the last gospel to be written?*

3.3 Acts of the Apostles



Activity

Open up your Bible to the Acts of the Apostles

1. *Read the first chapter.*
2. *What do you think is the most important event described?*
3. *List some of the individuals who are mentioned.*

The Acts of the Apostles can be read as an exciting history of the early Church. It begins by describing the life of the first Christian community living in Jerusalem after Jesus' Resurrection. The Acts also tells of the efforts of the first Christians to spread the good news of Jesus. This was an essential part of the mission that Jesus Christ had left to his followers. The most important missionary was St Paul and his journeys make up a significant section of the Acts.





Background to the Acts

The author of Acts is identified as Luke, a companion of Paul. The book is addressed to Theophilus and is the second part of a two-volume set, the first being Luke's Gospel. The Acts of the Apostles ends with Paul's imprisonment in Rome. This occurred about AD 62.

Structure of the Acts

The Acts of the Apostles can be divided into three sections:



Select one incident from each of the three sections of the Acts. Discuss the incident with your partner and then illustrate it.



Who's Who of the Acts

1. Find one of the following people mentioned in Acts: Peter; Stephen; Philip; Barnabas; Cornelius; Ananias.
2. Give a brief summary of the character and the event described (some people are mentioned more than once).



3.4 The letters



Activity

1. *Recall a time when you have communicated with someone either by writing a letter or an email, sending a card, a fax or some other written form. Explain the reason for this written communication.*
2. *List a number of other reasons why people communicate in writing.*

The New Testament contains twenty-one letters. Most of these are attributed to St Paul. The other authors are James, Peter, John and Jude. Letters are a common form of communication. They are especially helpful if you wish to communicate with a group that is some distance away. By the middle of the first century there were communities of Christians living in various parts of the Roman world. Letters served many purposes. They helped settle disputes in the communities. They kept people informed and also provided encouragement and sometimes gave warnings. Most importantly, the letters in the New Testament provide the first Christian communities with instruction from leaders such as St Paul about who Jesus really was and what he required of his followers.

Who were the letters written for?

Some of the letters are addressed to whole communities. Paul's Letters to the Corinthians are addressed to people who lived in the city of Corinth. Paul also wrote a Letter to the Galatians, a region in what is known today as Asia Minor. Other letters were addressed to individuals such as Timothy or Philemon. Some letters are not addressed to specific communities or individuals, for example the Letter of Jude. These are sometimes called the General Letters.

Try to identify the community or individual that Letters were addressed to.

St Paul's first Letter to the Thessalonians

Thessalonika was a large Greek seaport, the home to a Christian community. The letter was written about AD 51, making it the earliest text in the New Testament. It was probably written from Corinth during Paul's second missionary journey. The letter encourages the Thessalonians to remain faithful to the message of Jesus, despite persecution, and to wait for Jesus to return.

Find Thessalonika and Corinth on a map.



3.5 The Book of Revelation

Revelation

To understand this complex text, we need to know what was happening in the world when it was written...

Scholars believe this was during the time of the Roman Emperor Domitian (AD 90-95). Life was often difficult for Christians who were threatened because of their beliefs. For example, they would only worship the God made known to them through Jesus Christ. The common custom was to worship the emperor as a god and they would not do this.

The Book of Revelation gave these Christians hope to stand by their faith, no matter how difficult things were. It reminded them that God was aware of their struggles and conscious of their commitment. Most importantly, the message was clear that Christ would not forget their loyalty at the time of final judgment.

The end of the world

The Book of Revelation is attributed to St John, although the authorship is disputed. It was probably written about AD 95 toward the end of the reign of the Emperor Domitian. The word 'revelation' comes from the Latin word for veil. The Book of Revelation is intended to lift the veil or to uncover what will happen at the end of time. In this sense it is similar to the Book of Daniel in the Old Testament.

The final book of the New Testament, the Revelation to John, is also called the Apocalypse. It is very different in style from the other books looked at in this chapter. Revelation tells of the battle between Christ and the devil and how Christ will triumph at the end of time. To convey this message the Book of Revelation uses rich language and imagery. It also contains many symbols which the early Church was able to understand and interpret. This does make the book hard to read because the meaning is often not clear to us today.



Albrecht Dürer, 1471-1528, German, **The Apocalyptic Woman (from 'The Apocalypse')**, c 1497, woodcut, 38.4 x 27.3 cm, Felton Bequest, 1956, National Gallery of Victoria, Melbourne. This image illustrates Revelation 12, which describes the battle between Good and Evil, shown here as the devil's attempt to destroy the Christ child who is being taken up to God.



Imagery

Revelation is full of powerful images. Rather than using simple words the author presents a complex series of visions to make a point. The throne of God, for example, is described in Chapter 4. The language of the vision conveys a vivid picture of the power and glory of God.

List some of the images used.

Try sketching some of the images.

Symbolism

The Book of Revelation also contains much symbolism. Read, for example, Chapter 12:1–6. Mary and the Church are described as the woman clothed in the sun. This is symbolic of their place in God's plan. Read Chapter 5:6–8. Christ is described as the Lamb. This is symbolic of Christ as the new covenant sacrifice, the new Passover. In Chapter 20 the devil is described as a dragon. The dragon is a symbol of power and of evil.

Do you think the use of symbols helps convey meaning?



Research

Investigate one of the letters in the New Testament.

Write a report on the letter that you have chosen. Use the scaffold as a guide.

A Report provides factual information about something

General statement about what you are reporting on

Description of facts about the topic:

Where was it written?

When was it written?

Who wrote it?

Who was it addressed to?

Why was it written?

A brief summary of the letter.

One major theme in the letter.



Test your knowledge

1. *Who was the author of the Acts of the Apostles?*
2. *What is the first section of the Acts of the Apostles about?*
3. *To whom were most of the letters in the New Testament attributed?*
4. *Give two reasons why the letters were written.*
5. *What is the last book of the New Testament?*

*For the Lord God
is a sun and shield:
the Lord will give
grace and glory:
no good thing
will he withhold from
those who walk uprightly.*

Psalm 84:11

4

WHAT THE OLD TESTAMENT TELLS US ABOUT GOD

God was revealed through the experiences of the Israelites.

There are many images of God in the Old Testament.

The people of Israel gradually came to believe in one God.

> 4.1 Images of God

Catholics have many ways of learning about God. One of the most important ways is in the Scriptures. In the Old Testament, God is revealed gradually through the experience of people. The Israelites come to know that God is interested in them, loves them and calls them into a relationship. The writers of the Old Testament use many images to describe God. These images have influenced the ways in which many people think about God.

In his painting "The Prodigal Son", Rembrandt has presented God as much more than the wise old father figure. He has made the hands of the Father distinct from one another. This expresses something special about his understanding of God.



The right hand is softer and more tender. The fingers are elegant and close together. The hand caresses the son gently.



The left hand is strong and muscular. The fingers are firm and spread out across the shoulder. The hand holds the son firmly.

What impressions of God does this painting present?

Here is how Mary, a teacher at a Catholic secondary school, describes her image of God:



When I was growing up people often spoke about God as a harsh judge and a person who would punish us if we did something wrong. My sisters were a bit frightened. But we always felt that God was close by. In some way God was like our parents. They were a bit stern but we always knew they loved us.

Kelly speaks about God in this way:



I always find this talk about God confusing. I mean you can't see God. How are you supposed to understand something you can't see or touch? How do people know that God is an old guy with a beard?



Rembrandt Harmensz van Rijn,
Return of the Prodigal Son,
c.1668-69 (oil on canvas).

> For Katrina, a recent arrival in Australia, God was never mentioned in her childhood so her image of God reflects this experience:



My parents were not religious people. To belong to a Christian group was dangerous and they wanted to stay out of trouble. So we never had any instruction or even discussion about God or any spiritual matters. Despite this I always felt that something existed outside my grey little world that was bigger and better than me. I can only describe this feeling as a yearning or a hunger. There was a huge emptiness in my life. I have since learned that the emptiness was the absence of God.



Think about

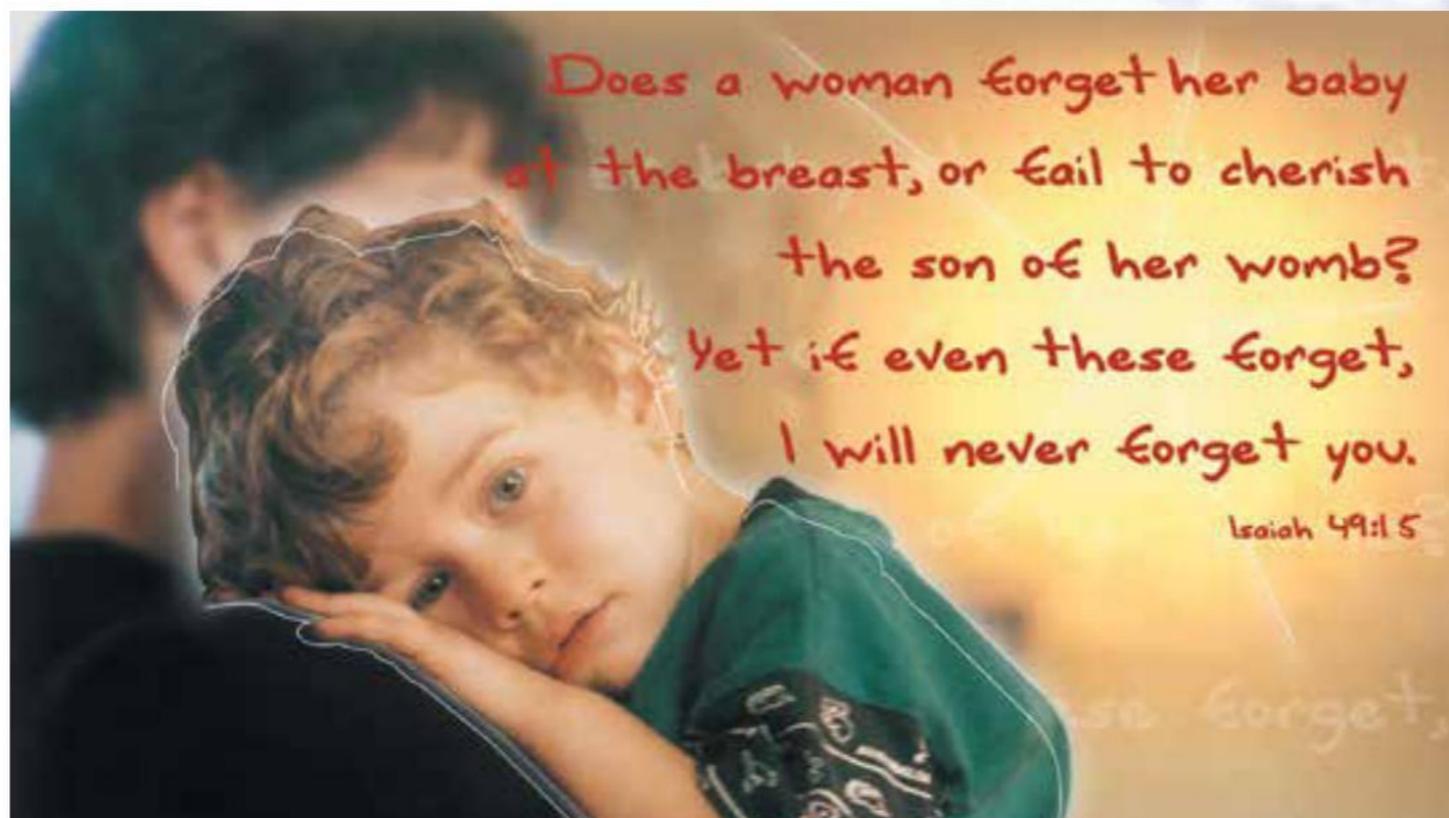
Complete this sentence: God is most like _____ because _____

In the Old Testament there are many images of God. God is revealed progressively through the experience of the people of Israel. Their understanding of God and their relationship with God developed over time.

Complete the following table in pairs or groups:

Reference	Explain briefly what this reference is saying about God	Identify the key word or image
Judges 5:5		
Jeremiah 7:22-34		
I Kings 19:9-12		
Exodus 9:13-14		
Exodus 19:18-19		
Ecclesiastes 11:5		

1. Find some other references that present an "image" of God (e.g. Hosea 2:19; Isaiah 40:11; 21-22; Isaiah 49; 15-16; Deuteronomy 28:1-15; Hosea 14:5; Jeremiah 18:5-6; 30:17; 31.33; Amos 7.7)
2. Using all of the information you have gathered, write an explanation entitled: "Images of God in the Old Testament".



Does a woman forget her baby at the breast, or fail to cherish the son of her womb?

Yet even if these forget,

I will never forget you.

See, I have branded you on the palms of my hands,

Your ramparts are always under my eye.

(Isaiah 49:15–16)



Then he was told, "Go out and stand on the mountain before the Lord". Then the Lord himself went by. There came a mighty wind, so strong it tore the mountains and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind came an earthquake. But the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire there came the sound of a gentle breeze. – (1 Kings 19:11–12)



But if you obey the voice of the Lord your God faithfully, keeping and observing all those commandments of his that I enjoin on you today, the Lord your God will set you high above all the nations of the earth.

But if you do not obey the voice of Yahweh your God nor keep and observe all those commandments and statutes of his that I enjoin on you today, then all the curses that follow shall come up with you and overtake you. (Deuteronomy 28:1, 15)



Activity

1. Describe the different images presented in the passages above and on previous page.
2. What do these passages teach us about God?

4.2 There is One God

The segment from the Book of Isaiah emphasises the tenderness and care of God. It was written at a time when the people of Israel were experiencing defeat and exile. The description of God from the Book of

Deuteronomy describes a God who is a stern judge, one who demands loyalty and obedience. This understanding of God also is expressed through the experience of the people of Israel. The extract from the first Book of Kings tells us something about a people who were grappling with a new understanding of God, a God to be found not in strength and power but in silence. The Book of Deuteronomy lays great emphasis on the God of Israel being the only God. This belief set the people of Israel apart from the other groups they lived with. It was a common view at the time that there were many gods.

BAAL AND MONOTHEISM

Baal was one of many Canaanite gods who was worshipped as the provider of fertility and agricultural prosperity. The Israelites, unlike other people, were to worship only one God.

At times they struggled with this demand. Eventually they stayed true to the Covenant and became unique in worshipping only the one God. This is why the Jewish as well as Christian and Muslim faiths are monotheistic.

MONO = ONE
THEO = GOD

Monotheism

At the heart of the religious experience of the Israelites was the belief that there is only one God. The Israelites called this God Yahweh. Belief in one God is called monotheism. In Greek mono means one only and theism comes from Theos, God. The great religious traditions which look on the Bible as the inspired word of God: Judaism, Christianity and Islam are all monotheistic.



The Canaanite god Baal Stele, Louvre, Paris.

- > Belief in one God was gradually accepted by the Israelites. But there are many cases recorded in the Bible when the people strayed from their belief in one God. They were called back to faithfulness to Yahweh by leaders such as Moses or the prophets.

4.3 The Golden Calf



Activity – Read the text Exodus 32: 1-9

1. *What did the people ask Aaron to do for them?*
2. *How did Aaron go about making the Golden Calf?*
3. *Explain what the Golden Calf meant to the people.*
4. *How did Yahweh (God) react to the Golden Calf?*
5. *Explain what we can learn from this incident for our lives today?*
6. *Draw a picture illustrating the Israelites worshipping the golden calf.*

Who was Aaron?

Aaron was the brother of Moses. He was an excellent speaker and accompanied Moses and spoke for him. Aaron was the first member of the Hebrew priesthood.

The story of the golden calf shows how the Israelites grappled with the belief in one God. Moses is away from the people. In his absence they construct an image of a calf and worship this. This is a challenge to Moses as leader and also to Yahweh. It is important to realise that the story of the golden calf occurs after Yahweh has led the Israelites out of slavery in Egypt. It shows how quickly people can forget about God.

Through great leaders, such as Moses, the people were called back to faithfulness to Yahweh. It was not until the time of the prophets that the belief in Yahweh as the only God was firmly established in the minds of the Israelites. Prophets such as Isaiah preached about God in clear monotheistic terms. I, I am the Lord, there is no other saviour but me. Isaiah 43:11



Sandro Botticelli, **Scenes from the Life of Moses. The Consignment of the Tablets of the Law – detail**, 1481–82. Sistine Chapel, Vatican. Moses receiving the ten commandments from God. The first commandment reminds us that there is only one God.



Sandro Botticelli, **Scenes from the Life of Moses: The Worship of the Golden Calf – detail**, 1481–82. Sistine Chapel, Vatican. Here the Israelites worship the golden calf by placing it on an altar and by kneeling in front of it.



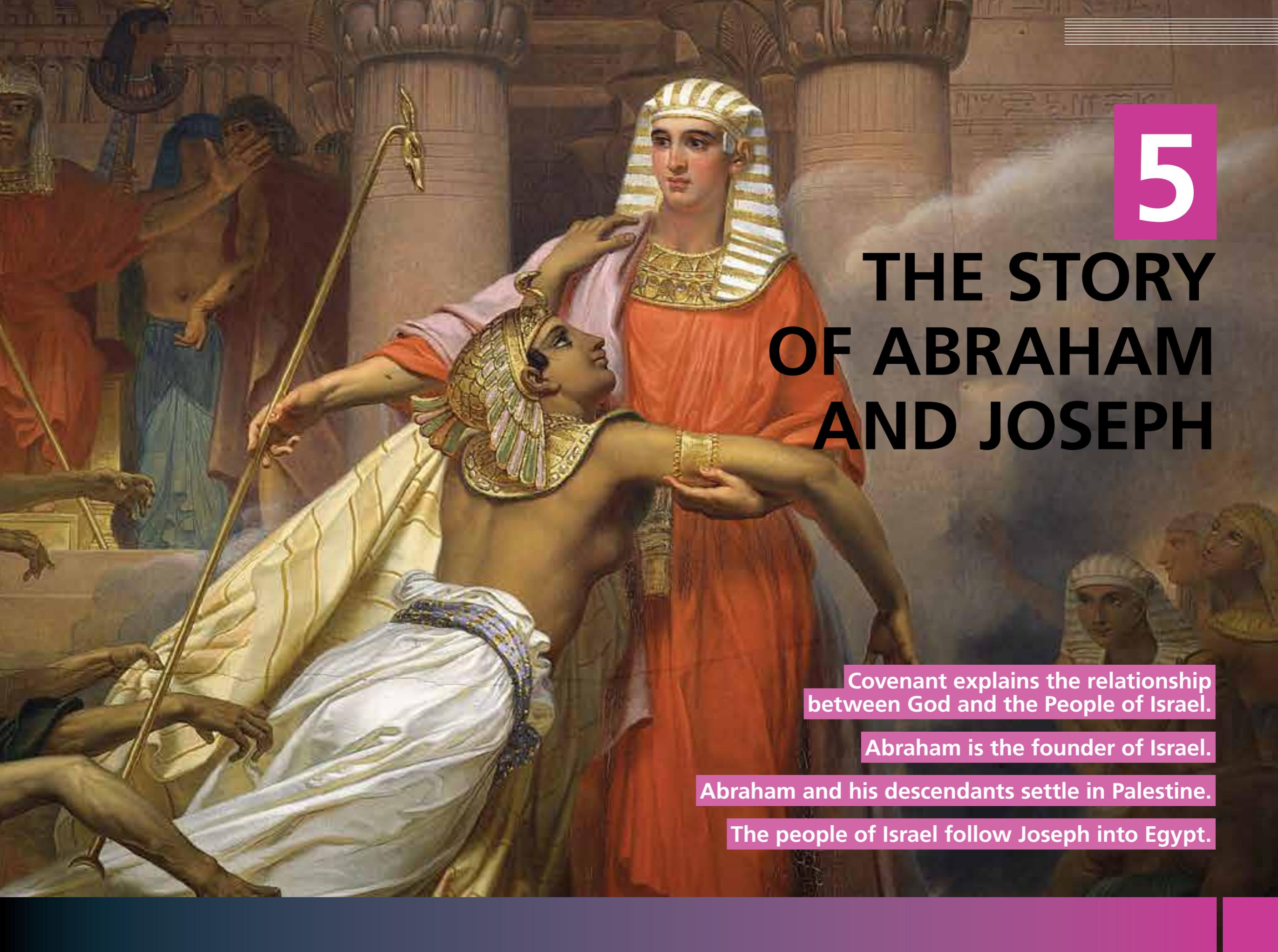
Hebrew Priesthood

Hebrew Priesthood was inherited through families. A man had to belong to a priestly family to be a priest in biblical times. Priests at the time of Jesus served a short time each year in the temple and then returned home to their families and another job. Priests in biblical times were married.



Test your knowledge

1. *What is monotheism?*
2. *List three different images of God in the Old Testament.*
3. *What image of God do we associate with the Book of Isaiah?*
4. *What happened to the people of Israel when they strayed from their belief in one God?*
5. *Who was Aaron?*



5

THE STORY OF ABRAHAM AND JOSEPH

Covenant explains the relationship between God and the People of Israel.

Abraham is the founder of Israel.

Abraham and his descendants settle in Palestine.

The people of Israel follow Joseph into Egypt.



5.1 Marisa's Story

I'm a second generation Australian. My grandparents came to Australia from the islands off the coast of Sicily. These are known as the Aeolian Islands. The islands are really beautiful, but they were once very poor and many people had to leave in order to make a living. My grandparents married in Australia, although they knew each other back on their home island of Stromboli. They had a large family and I love hearing my grandmother talk about our family history. The islands had been settled for thousands of years and many invaders had settled there, including the Greeks, the Romans and the Arabs. Learning more about my family's history makes me feel more confident about my own future.



Activity

- *Investigate your own family background. How far can you trace your ancestors? Do you know any stories that tell something of your family's history and background. Compile some of this information into a short booklet.*

Descendants of Abraham

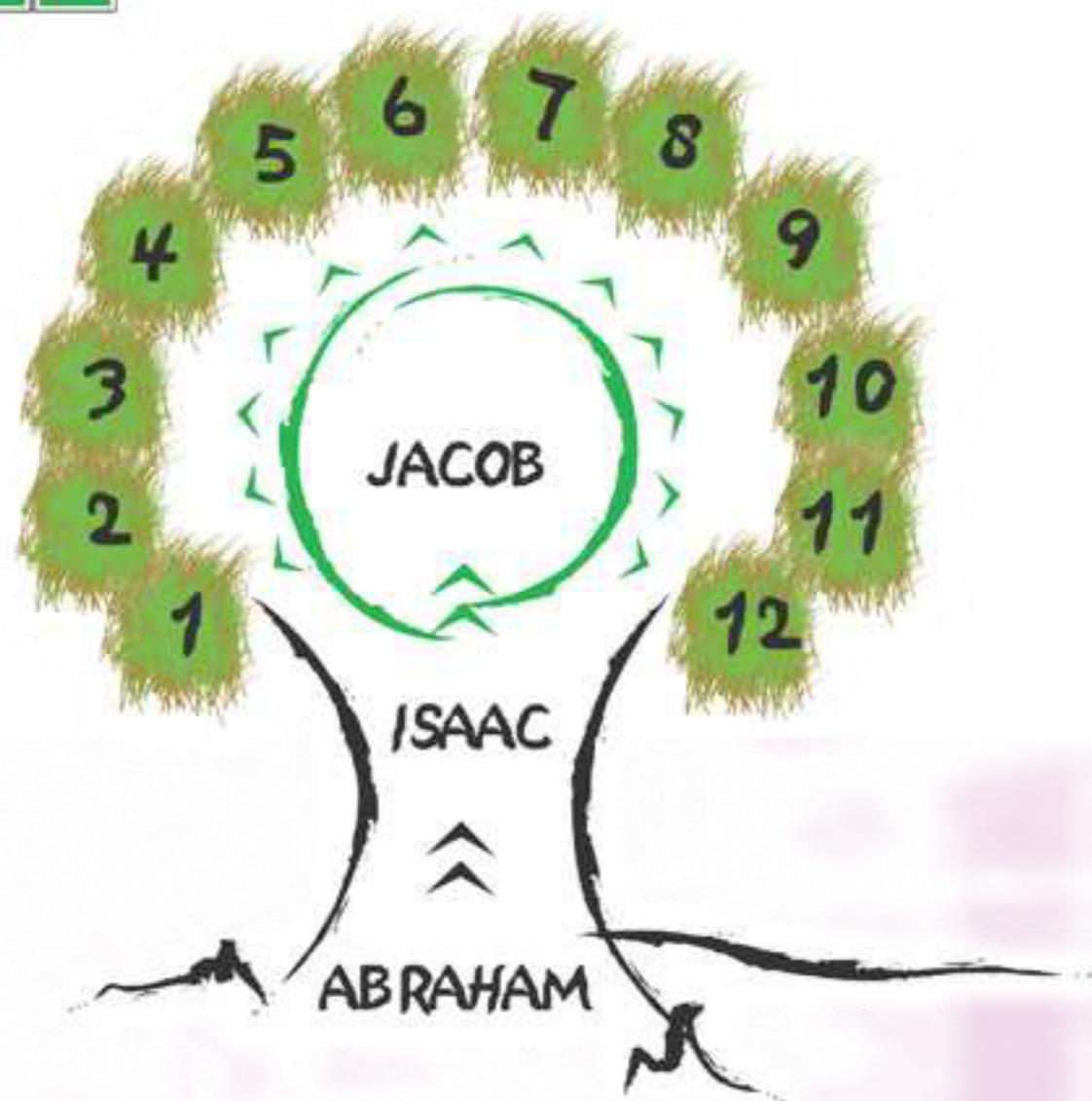
Many words and phrases are used to describe the descendants of Abraham. Many of them will be used in this chapter. The people of Israel is a reference to Jacob, an important early Jewish leader and son of Isaac. Jacob was also called Israel, so his descendants are called sons or people of Israel or Israelites. Hebrew refers to the language used by the people. As they spoke Hebrew they came to be known as Hebrews. The word Jew itself comes from Judah, one of the original groups or tribes of Israel that trace their ancestry back to one of the sons of Jacob.





12 TRIBES of ISRAEL

1. Reuven
2. Shimon
3. Levi
4. Yeltuna
5. Issachar
6. Zevulun
7. Dan
8. Naphtali
9. Gad
10. Asher
11. Joseph
12. Benjamin





5.2 Covenant and Abraham

The people of Israel are often described as the chosen people: chosen for a special and unique role by God. The origins of the Hebrew people can be traced back to the days of Abraham who left his home in the city of Ur and followed the call of God. Central to this call was a covenant or sacred agreement. There are many types of agreement, some simple, others more complicated and involving a far greater commitment. An agreement can be a verbal understanding, like a promise to do something. At a more committed level there may be a handshake to confirm an arrangement, such as when two people make a bet. Much more formal are legal agreements which involve written statements. But a covenant is even more serious than this. A covenant is a solemn promise that signifies a total commitment of both sides. So when we talk about the covenant of the

- > Hebrews as represented by their leader Abraham and God, we are dealing with something of lasting importance. This covenant is described in the Book of Genesis.



... the Lord came to Abraham in a vision, "Have no fear, Abram, I am your shield; your reward will be very great." "My Lord", Abram replied "what do you intend to give me? I go childless ... " Then Abram said, "See, you have given me no descendants; some man of my household will be my heir". And then this word of the Lord was spoken to him, "He shall not be your heir; your heir shall be of your own flesh and blood". Then taking him outside he said, "Look up to heaven and count the stars if you can. Such will be your descendants" he told him. Abram put his faith in the Lord, who counted this as making him justified. "I am the Lord" he said to him "who brought you out of Ur of the Chaldeans to make you heir to this land." – (Genesis 15:1–7)



Anon. **Abraham and His Wife Depart from Egypt**, c 1390, from Bible of Jean de Cis, f.14. Bibliothèque Nationale, Paris. Abraham and his wife leaving Egypt on their way to the Promised Land.

God promised Abraham a land, the land of Canaan; this came to be known as the Promised Land. Abraham's descendants would also number "as many as the stars in heaven". God also promised that he would protect his people and reward and bless them. This is the basis of the idea of the Jews as special people, chosen to have a strong and ongoing relationship with God.

Descendants

Descendants were important in biblical times as a sign of God's blessing. Children were also a support in old age. Descendants were considered a way of achieving immortality through their generations – the life of a person continued. Abraham and Sarah would have hoped to have descendants.

Abram or Abraham?

Both names mean the same thing as they are derived from the Hebrew term for Father (Ab). In Genesis, from chapter 17 onwards, Abraham is used to signify the promise that he would be the Father of the nation. For further information read Genesis, Chapter 17.



Think About

- *Try and imagine what it would be like to leave your home and settle in a new land. Why did God ask this of Abraham? Could he have become the founder of the people of Israel if he had remained in Ur? Justify your answer.*

- Once Abraham settled in the land of Canaan his people prospered. Abraham had a son Isaac. Isaac had two sons, Jacob and Esau. Jacob had twelve sons and Joseph was his favourite. Joseph is a vital figure in understanding how the people of Israel ended up captive in Egypt.

Sacrifice of Isaac

God tested Abraham's obedience by asking him to offer up his only son as a sacrifice. In ancient times a sacrifice was seen as a way of pleasing God and confirming an agreement. Sacrifices involved placing the offering, usually an animal or bird, on an altar, killing the offering, and burning the carcass (burnt offering). To test Abraham's faith in the covenant, God asked him to seal it with the blood of his son. Read the story in Genesis 22:1–18. After this test God confirmed the covenant with Abraham.



Caravaggio, **The Sacrifice of Isaac**, c 1601–02, Uffizi, Florence.



Test your knowledge

1. *What is the name of Abraham's son?*
2. *What does God ask of Abraham?*
3. *What does Abraham's son think is going to happen?*
4. *How do you think Abraham would have felt as he went up the mountain with his son?*
5. *Explain how Abraham pleases God in this incident.*
6. *Examine what we can learn from this account about our lives today.*

Meaning of the sacrifice of Isaac

The story of the sacrifice of Isaac helps us understand the sacrifice of Jesus, the Lamb of God, who, by his death and Resurrection, seals the new and everlasting covenant between God and his people.



You have been given 15 minutes to pack a surprise one-month camping trip around Australia. Make a list of things to gather and take with you. Discuss the reasons for your choices.

Egypt and Pharaoh

Egypt is a near neighbour of the land of Canaan. They are separated by the stark wilderness of the Sinai Peninsula. Egyptian civilisation was ancient and had developed around the mighty Nile which runs through the middle of the land. The rulers of Egypt, called Pharaohs, ruled with absolute authority. They believed they were descended from the gods and spent much of their life preparing for the journey into the next life. Many of the pyramids were built as elaborate burial chambers that contained all the items the Pharaohs would need for the journey.

5.3 The Story of Joseph

Sold into Slavery

Joseph was his father's favourite, so much so that his older brothers came to hate him. When they saw the opportunity, they sold Joseph to some passing traders who took him to Egypt where he lived as a slave. His brothers were not done with Joseph yet, even though they may have thought that they had seen the last of him.



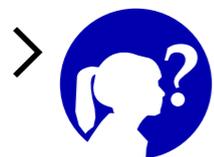
Joseph the Official – the Israelites Prosper

Far from disappearing, Joseph rose to great prominence in Egypt, eventually becoming the most important official in the land after Pharaoh. In Canaan, however, a great famine had struck the land. This went on for year after year. In desperation, Joseph's brothers set off for Egypt to try and buy some food, for they and their families were starving. When they arrived in Egypt they did not recognise Joseph, their long-lost brother whom they had so badly mistreated. Joseph identified himself, forgave his brothers, and because of his powerful position in Egypt, invited all his brothers and their families to come and live with him. For many years the Israelites prospered. They had plenty to eat and, living next to the Nile, they never had to fear drought. But in Egypt they were foreigners. It was not their home.

Ford Madox Brown, **The Coat of Many Colours**, 1864–6, Walker Art Gallery, Liverpool. When his brothers sold Joseph, they took his coat and stained it with blood to make it look as though Joseph had died. Here they are shown giving the coat to their grieving father.

Israelites Become Slaves

Life in Egypt soon turned sour for the people of Israel. After Joseph died, other Pharaohs felt threatened by the Hebrews and soon their privileges were removed and restrictions were placed on them. In time they came to be treated as slaves. They dreamed of returning to the land they had left long ago, the land that had been promised to their ancestor Abraham. By the time Moses was born, the repression of the Hebrews had grown so severe that Pharaoh had ordered all male Hebrew babies to be killed.



Think About

The story of Joseph is one of jealousy and betrayal, despair and fear, hope followed by guilt, remorse and forgiveness. It's a great story about how human beings treat each other.

Reflect on which of these emotions is the most difficult for you to deal with and why.

Time-Line – From Abraham to Christ

Find where the Abraham–Joseph story fits into the Old Testament time line. (page 210)



Test your knowledge

1. *What are some of the terms used to describe the descendants of Abraham?*
2. *Give a simple definition of covenant.*
3. *What were some of the promises God made to Abraham?*
4. *Why was Joseph sold by his brothers?*
5. *What were the leaders of Egypt called?*



Activity – Research

Joseph was a dreamer and many of his dreams foretell his power and greatness. Joseph is also famous for the coat of many colours given to him by his doting father. Read more about Joseph in Genesis 37 and write a short summary of some incidents in his life.

Design your own coat, placing on it the colours and symbols that have meaning in your life. Make a display of all the coats and discuss the significance of the colours and symbols used.



6

THE STORY OF MOSES AND THE COVENANT

Moses was a great leader.

Moses led the Israelites out of slavery in Egypt.

Moses was a key figure understanding the covenant between God and the Israelites.



6.1 Pham's Story

Pham is an accountant who lives with his wife and young children in the northern suburbs of Melbourne. If there were one word to describe him it would be "joyful". But where does this joy come from? Pham's life seems to be so full. He has a loving family, a good job, is involved in a number of community groups and is seen as a leader among the younger members of his community. However, this is not the source of Pham's happiness. He describes it in terms of his remarkable experience in searching for a land which he and his family could call home. "Coming to Australia was so hard but it made us realise how good life could be and how important God was to us."



Pham was born in Vietnam. The most dominant memory of his early life was his family's decision to leave their native country and move to a land where they could live with freedom and dignity, and where they would be allowed to live out their Catholic faith. Although he was young at the time, Pham can still remember the secrecy that accompanied their departure. For weeks beforehand Pham's family made preparations for their night-time escape. They and many of their friends and relatives prepared and stored food and other items needed for their journey. Pham can still remember the panic and then the joy on his father's face when they realised that the fuel they had bought could be used in their boat. Then there was the great concern when an old aunty got sick just when they were about to leave and everyone was very worried that she would not be able to make the journey with them.

Nothing could compare with the hardship of their journey – the small boat packed with people, the constant sickly smell of fuel, the huge seas and the resulting seasickness. Most of all Pham remembers the fear that he saw in the eyes of the adults – fear that they would be sick, fear of pirates and fear of being rejected when they reached their destination. On the open ocean, torrential rain lashed their cramped boat and many big ships passed them by, ignoring their cries for help. Just as the boat began to fall apart, a freighter picked them up. They thought their journey was over and they could now go to the land that would be their home. But there would still be years of waiting.

The freighter dropped them off in a nearby country where they were placed in a camp with thousands of

Previous page: Nicolas Poussin, 1594-1665, French-Italian, **The Crossing of the Red Sea**, detail, c. 1634, oil on canvas, 155.6 x 215.3 cm, Felton Bequest, 1920, National Gallery of Victoria, Melbourne. Here the Israelites are shown after their escape from Egypt. The parting of the sea is no longer there: the Egyptians have been swamped by the water.

- > other people who had embarked on a similar journey. Pham's most painful recollection of the camp was the crushing boredom. They were not allowed to leave, and after a while there was just nothing to do. His parents were forever filling out forms and speaking to well dressed Western people who visited the camp occasionally. He can remember his father ripping open letters and the huge disappointment that covered his face. His two happiest memories of camp were looking at the beautiful pictures of the land that they hoped would one day be their home, and the visit of the local Catholic priest. He would say Mass for them and the other Catholics in the camp, pray with them and give them hope that their journey would soon be over.

And one day it was, in what seemed like the blinking of an eye, they left the camp and arrived in Australia. For Pham it was like a Promised Land.



Test your knowledge

1. *Why did Pham and his family leave Vietnam?*
2. *What were some of the fears the family had before and during their journey?*
3. *What was life in the camp like?*



Activity

1. *Imagine you are Pham. Write a letter to a friend describing what you endured during the journey.*
2. *Compose a one-act play which expresses some of the frustrations and difficulties of living in the camp.*
3. *Use various resources, e.g. guest speaker, visit to a refugee family, internet, and the library to investigate what is happening to refugees and asylum seekers in Australia and in other parts of the world.*



These devotional items were carried by Vietnamese refugees. These objects reminded their owners of God's love for them under often very difficult circumstances.



6.2 The Exodus

The story of Pham has some similarities with the story of Moses and the journey of the people of Israel out of slavery in Egypt to a land where they could live and worship God in freedom. This story is called the Exodus. There are however, some important differences between the Exodus and Pham's experience. Firstly, the Exodus is about not just one person or even a family; it is about a journey of a whole people. Secondly, the Exodus was a journey back to a land that was once home. Pham and his family were setting out for an entirely new land, one that their ancestors had probably never even heard of, let alone set foot in. The story of Moses and his people is about returning home, not just to familiar surroundings, but to a land that God had promised to them. Let us take a closer look at the Exodus story.

The story of Moses begins in the Book of Exodus, the second book of the Bible. Moses' life is dramatic, which is why his story has been retold in many ways over the centuries.



Activity – Read the story of the birth of Moses in Exodus 2:1-10

- *At the heart of this amazing account are the actions of his mother. Why did she have to hide his birth? Even more remarkably, why did Moses' mother place him in a basket and put him in the river when she could no longer hide him? This gives us some idea how badly the Israelites were treated in Egypt and why they needed someone to lead them to freedom.*

6.3 Moses Leads His People to Freedom

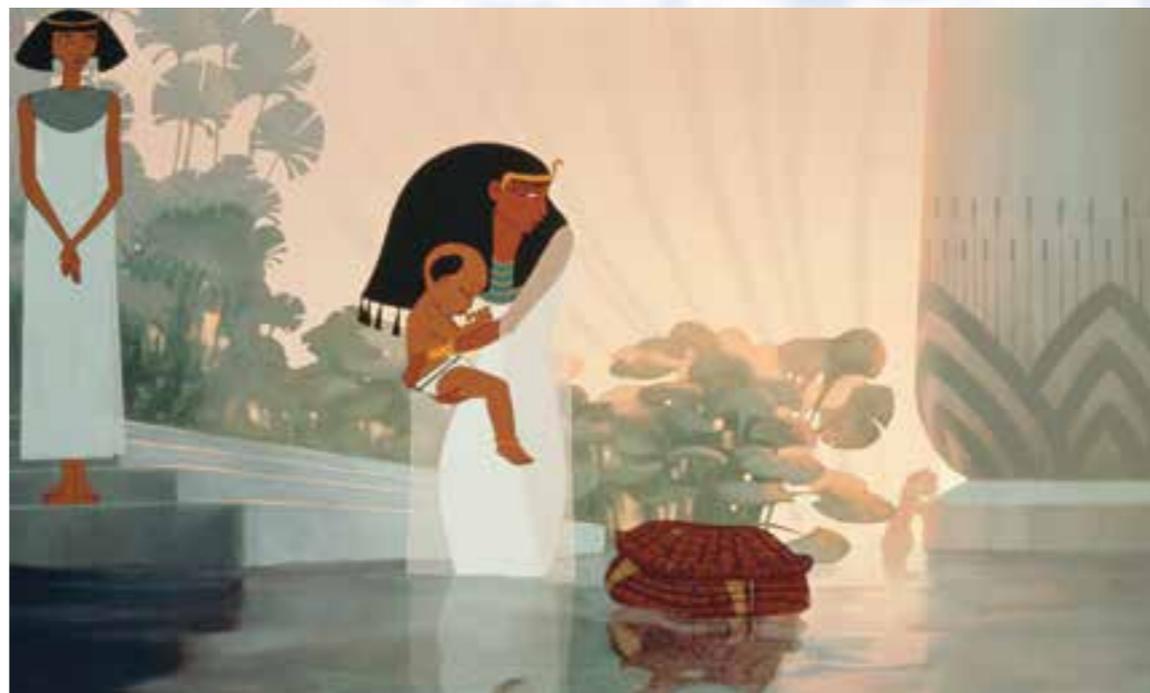
Moses was chosen by God to lead the Israelites to the promised land of Canaan. When we consider his dramatic start to life, being left in a wicker basket on the Nile, this seems to be an extraordinary choice. In the Bible often the most unlikely people are chosen by God to be leaders and teachers.

Moses' family

Moses' brother, Aaron, was a powerful speaker and often spoke for Moses. This is because Moses stuttered and often found it difficult to speak in public. His sister Miriam plays an important part in Moses' early life because she watched over him when he was placed on the river. Moses' parents were Amram and Jochebed. Moses' wife was Zipporah, the daughter of Jethro. They had a son, Gershom.



Pharaoh's daughter found Moses in reed bushes beside the river. She adopted Moses and raised him in a household of luxury and privilege. All the time the lives of Moses' people were getting worse and worse. There seemed no end to the suffering that Pharaoh heaped on them. All the time Moses was learning the ways of the Egyptians. But was he an Israelite or an Egyptian? Although he lived in the centre of power in the court of Pharaoh, the call of his background was very strong. This tension was brought to a head when Moses was confronted with an example of how the Israelites were treated in the land of Egypt.



Scene from **The Prince of Egypt**, Dreamworks.

Moses, a man by now, set out at this time to visit his countrymen, and he saw what a hard life they were having; and he saw an Egyptian strike a Hebrew, one of his countrymen. Looking round he could see no one in sight, so he killed the Egyptian and hid him in the sand. Exodus 2:11–12

This was a decisive moment in his life. By taking the side of the battered Hebrew, Moses was putting himself outside the Egyptian world in which he was brought up. From being a protected and privileged person he became an outcast. Moses was forced to flee to a place called Midian.



Activity

Design a series of illustrations that tell the story of Moses up until the killing of the Egyptian.



Think About

Moses could have taken a much easier path by denying his background and ignoring the fact that Israelites were being badly treated. But he didn't...

Outline the qualities that would have enabled Moses to take this stand.

Other things in Moses' life began to change. He began to feel the presence of God in his own life. God spoke to him and told him that he wanted Moses to deliver the people of Israel from their slavery in Egypt, and lead them to a land of milk and honey, the land of Canaan. Far from being an outcast, Moses was becoming the person who would lead the



Sandro Botticelli, **Scenes from the Life of Moses: The Burning Bush – detail**, 1481–82. Sistine Chapel, Vatican. God showed himself to Moses in a burning bush. It was here that God promised to release the Israelites from their suffering in Egypt, and he called Moses to lead the people.

Hebrews out of slavery and re-establish the covenant with God. God instructed Moses to return to Egypt and to tell Pharaoh to let the people of Israel return to the land of their ancestors.

When Moses presented himself to Pharaoh and demanded that his people be given their freedom Pharaoh refused to let the Israelites go. They had proved themselves useful as they were cheap labour for the many building projects that were taking place at the time. Moses was now at a loss what to do. He had followed God's instructions, but Pharaoh had refused to act. Moses turned to God and asked for guidance. God sent plagues on Egypt to punish Pharaoh for not letting the Israelites go.

The plagues of Egypt

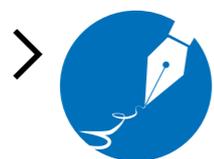
Ten terrible disasters that God sent to punish Pharaoh, are described in the Book of Exodus, starting in chapter 7. They include turning the river into blood, sending enormous numbers of frogs, flies and gnats to devastate the land. When these still did not change Pharaoh's mind, livestock were struck down and then boils covered people and animals alike. Devastating hail and then a plague of locusts and darkness over all the land followed this.

The final plague was so terrible that Pharaoh relented and allowed the Israelites to leave. This final plague was the death of all the firstborn in the land of Egypt. The Israelites were spared this plague by following God's instructions and smearing the blood of a sacrificed lamb around their doorways. But for everything else in Egypt the plague struck with terrifying power.



Sandro Botticelli, **Scenes from the Life of Moses: Moses kills the Egyptian – detail**, 1481–82. Sistine Chapel, Vatican. Moses killing the Egyptian.





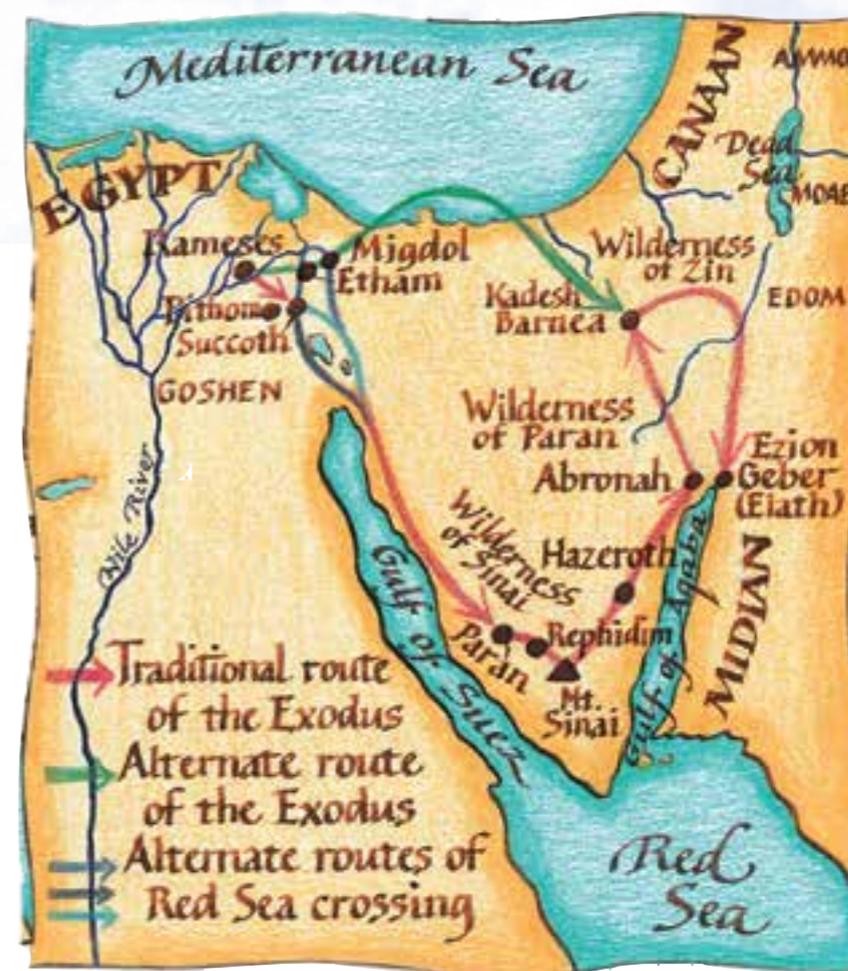
Activity

- In small groups read about one of the following plagues. Illustrate this plague.

Plague Number:

1. ⇨ Exodus 7:14-27
2. ⇨ Exodus 8:1-15
3. ⇨ Exodus 8:16-19
4. ⇨ Exodus 8:20-32
5. ⇨ Exodus 9:1-7
6. ⇨ Exodus 9:8-12
7. ⇨ Exodus 9:13-35
8. ⇨ Exodus 10:1-20
9. ⇨ Exodus 10:21-29
10. ⇨ Exodus 12:29-34

- Display each group's response to the plagues. After looking at these visual representations write a response that highlights the religious message behind the account of the plagues.





6.4 The Passover



The people of Israel were now free. In great haste they left after quickly eating a meal of unleavened bread, roasted lamb and bitter herbs. The events of leaving Egypt are commemorated every year by Jewish people all round the world as the Passover celebrations. As the Israelites were making their way out of Egypt Pharaoh changed his mind. His army chased the Israelites but was destroyed when it tried to cross the Red Sea. Moses and the Hebrews were now free but left wandering in the wilderness of Sinai.

Making the link - Celebrating Passover

Celebrating the Passover every year as a memorial is a critical factor in Jewish life. This has been done for thousands of years. Before his death and Resurrection, Jesus and his followers came to Jerusalem to celebrate the Passover. Read about this in Luke 22:1–13.

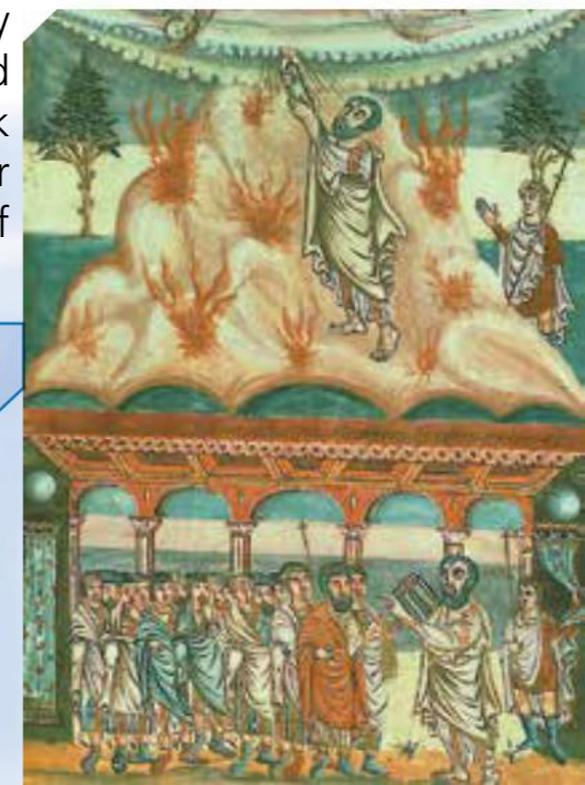
1. *What is another name for the Passover?*
2. *Who does Jesus ask to go and prepare the Passover meal?*
3. *Where do Jesus and his disciples celebrate the Passover?*

Through Moses, God had led his people out of Egypt on a journey that would eventually see them return to the land of Canaan. During this journey God spoke to Moses and affirmed the special status of the Hebrews as God's chosen people. We can now speak of the covenant made between God and the people of Israel through their great leader Moses. This covenant describes the binding relationship between God and the people of Israel.



From this you know that now, if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own for all the earth is mine. Exodus 19:5

Moses receives tablets of the law, Moutier-Grandval bible, AD 800–900, British Library, London.



Arthur Boyd, Australian, **Moses leading the people**, 1947, oil, tempera on composition board, 104 x 122 cm. Private collection.



The Israelites were instructed to obey the voice of God. God's part of the covenant was to treat the Hebrews as a great treasure, a special people. The heart of the covenant in the Old Testament is this relationship between the Israelites faithfully trying to live out the commandments of God and God so close and intimate to the people. To help the people of Israel obey the voice of God, the Israelites were given a set of detailed instructions which spelt out clearly what was permitted and what was forbidden. The most important of these instructions were the Ten Commandments. Moses received them on Mount Sinai after the escape from Egypt but before arriving in the Promised Land.



Activity – Moses on Mount Sinai

Read Exodus 19:16-25

1. *If the people of Israel cannot see Yahweh on the mountain, how do they know that Yahweh is there?*
2. *Try and illustrate the scene described.*
3. *What message does Yahweh give to Moses?*

6.5 The Ark of the Covenant

So important were the Ten Commandments as the heart of the covenant between God and the people of Israel that the stone tablets on which they were written became the Jews' holiest and most treasured possession. God instructed Moses to make a special container of acacia wood to house the tablets. This was known as the Ark of the Covenant. The Ark was often carried into battle at the head of the Jewish armies. King David brought the Ark to Jerusalem where it was eventually placed at the centre of the Temple by his son, King Solomon. When the first Temple was destroyed the Ark of the Covenant was lost.



Anon. **Ark of the Covenant and the Cherubim**, c 1280, from the British Library Miscellany, British Library, London. The Ark of the Covenant is shown here floating, accompanied by two cherubim. Depicting the Ark in this way shows how precious it was.

COVENANT

In the ancient world, relationships existed where a ruler would watch over the people in return for their loyalty. The Israelites came to understand their unique relationship with god in this same manner. The word "Covenant" explains the two-way relationship between God and us.

The Ark of the Covenant

The construction of the Ark of the Covenant is given in Exodus 25:10–22. Read this passage and try and sketch what the Ark looked like.



Making the Link

God dwelling among us

The Ark of the Covenant was housed in a sanctuary or holy place, a tent where God could dwell among the People of Israel. In Exodus 26 it is described as a tabernacle. In Catholic Churches the tabernacle is where the Blessed Sacrament is kept. Jesus Christ is really present among us in the Blessed Sacrament.



Test your knowledge

1. *What was the name of Moses' sister?*
2. *Why did Moses have to flee from Egypt as a young man?*
3. *Where did Moses flee to?*
4. *Name three of the plagues of Egypt.*
5. *What is commemorated in the Passover celebrations?*
6. *After leaving Egypt where did the Hebrews escape to?*
7. *Describe the covenant made between God and Moses as leader of the Hebrew people.*
8. *What are the commandments given to Moses?*
9. *What was the Ark of the Covenant?*



Activity - Research

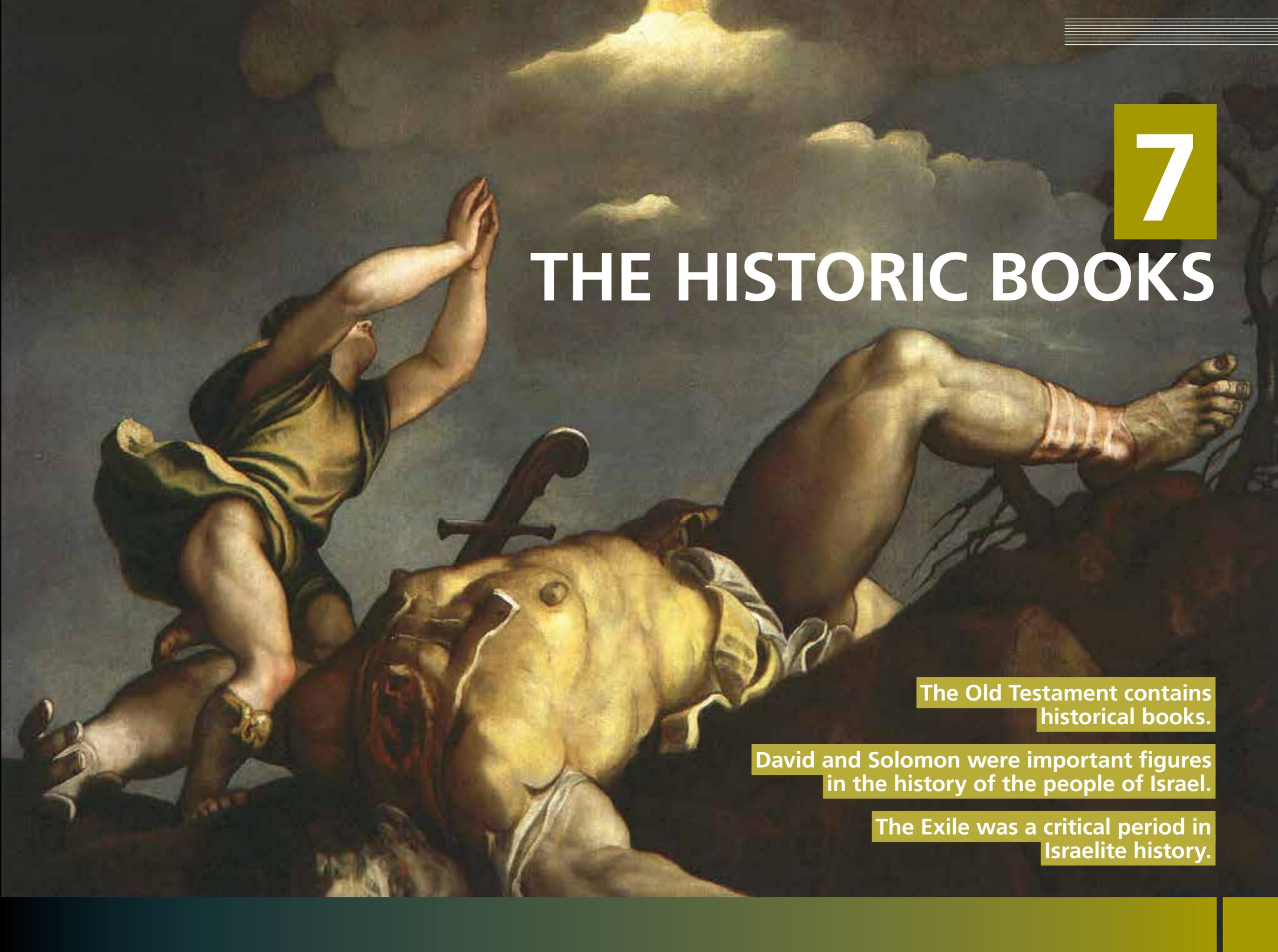
At the start of his life, Moses seemed an unlikely person to lead his people out of captivity. The Old Testament has many characters like this: ordinary people who are chosen to do extraordinary things.

Read Exodus 3:7-12

- 1. What does God call Moses to do?*
- 2. How does Moses first respond to God's call?*
- 3. Explain what you can learn from Moses for your own life.*

Read I Samuel 3:1-18

- 1. Tell the story of God's call to Samuel.*
- 2. How does Samuel respond to God's call?*
- 3. Explain what you can learn from Samuel for your life?*
- 4. Share examples of people you know who have responded to God's call.*



7

THE HISTORIC BOOKS

The Old Testament contains historical books.

David and Solomon were important figures in the history of the people of Israel.

The Exile was a critical period in Israelite history.



7.1 Time line for the historical books

The Historical Books describe events over a period of hundreds of years. Joshua, the first Historical Book, describes the conquest of the Promised Land after the death of Moses around 1250 BC. The later Historical Books, such as Ezra, describe the gradual return of some of the Jews from exile around AD 450.

Historical Books

Open your Bibles and make a list of the Historical Books.

The Historical Books of the Bible tell us the story of the people of Israel. This history is more than just describing what happens to a group of people. It also tells of the special relationship between God and his chosen people.

Periods of Jewish History

Historical Books	Events in Jewish History
Joshua Judges	Jewish occupation of the Land of Canaan
Judges 1 Samuel	The Jewish tribes become a state
2 Samuel 1 Kings 1-11 1 Chronicles	Stories of The Great Kings of Israel
1 Kings 12–22 2 Kings 2 Chronicles	The kingdom is divided and conquered The people are sent into exile
Ruth Ezra Tobit Judith Esther 1 & 2 Maccabees	The people return from exile and work to preserve Judaism

- One way of recording history is by using chronology. This lists what happened over a period of time. Key events are given dates and the history is laid out in the order that events occurred. This is how many history books are written. The Historical Books of the Old Testament mainly record the history of the people of Israel through describing key characters and great episodes. In this chapter the great figures, David and Solomon will be examined. Their rule represented the height of Israelite power and prestige. After Solomon's reign, the history of the people of Israel is dominated by conquest and defeat, highlighted by the Exile, a critical episode in Jewish history.

7.2 The Kingdom of David and Solomon

One of the most famous figures in Jewish history is King David. His story is told in the Books of Samuel. As a boy David worked as a shepherd. Despite his youth David offered to fight the gigantic Goliath, the champion of the Philistines who were the enemies of the Israelites.

David became one of the most important kings of Israel. Usually kings succeed one of their parents. In David's case the story was more complicated and this is another fascinating aspect of his life. David had been anointed by Samuel to become king over all of Israel. Saul, the king of Israel was impressed with David but so were others and this made Saul very jealous. He eventually drove David away and forced him to live in the wilderness.



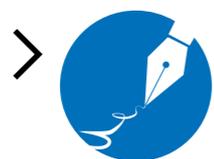
Activity

One of the most famous figures in Jewish history is King David. His story is told in the Books of Samuel. As a young man he looked after his father's sheep and he was also renowned as "a skilled player, a brave man and fighter, prudent in speech, a man of presence" (1 Samuel 16-18).

Read the story of David and Goliath (1 Samuel 17)

1. *Why did David offer to fight Goliath?*
2. *Why did he reject Saul's armour?*
3. *How did he kill Goliath?*
4. *What does his story tell us about David?*





Activity

Match the reference from the Books of Samuel to the correct corresponding statement

Reference (in random order)	Statement
1 Sam 23:14	David displays the leadership qualities of the Judges – success in battle and approval by the People.
1 Sam 24:7	David, a poor refugee from Saul, begins his career as an independent leader of poor, oppressed, dissatisfied people of Judah.
1 Sam 27:12	David wisely avoids Saul whose army vastly outnumbers David's.
1 Sam 18:5	David has too great a respect for "the Lord's anointed" to do any violence to him.
1 Sam 22:1-2	David deceives his Philistine king, Achish, while protecting the Tribes of Judah from the nomadic groups from the desert.
2 Sam 4:9-11	By sharing the booty from the Amalekites with the elders of the towns of Judah, David expresses gratitude for their hospitality and makes them politically indebted to him.
2 Sam 3:17-18	David's composition of a lament that is to be sung throughout Judah will stand him in good stead with the people of Israel.
2 Sam 3:31-37	David, in his promise to treat the men of Jabesh well, makes a subtle bid for their support in becoming king over all Israel.
1 Sam 30:26	Abner has sufficient authority in the north to sway all Israel over to David. David agrees to negotiate with him.
2 Sam 1:17-18	David insists that his wife Michal, the daughter of Saul, be brought to him, thus claiming a right to succeed Saul as king of Israel.
2 Sam 2:6-7	Abner's basis of persuasion is David's proven leadership, the Lord's support of David and a promising future under David.
2 Sam 3:12	David's reaction to Abner's murder is to declare an official mourning and compose a lament. He thereby convinces all Israel that he had no part in the death of Abner.
2 Sam 3:13	David's reaction to the murderers of Ishbaal is public execution.



7.3 The Temple

David was succeeded as king by his son Solomon. This period – about 1000 years before the birth of Jesus – is one of the most glorious eras in the history of the Jewish people. Solomon's reign brought with it great peace and prosperity, but most importantly Solomon was able to complete the Temple which was the centre of Jewish life.



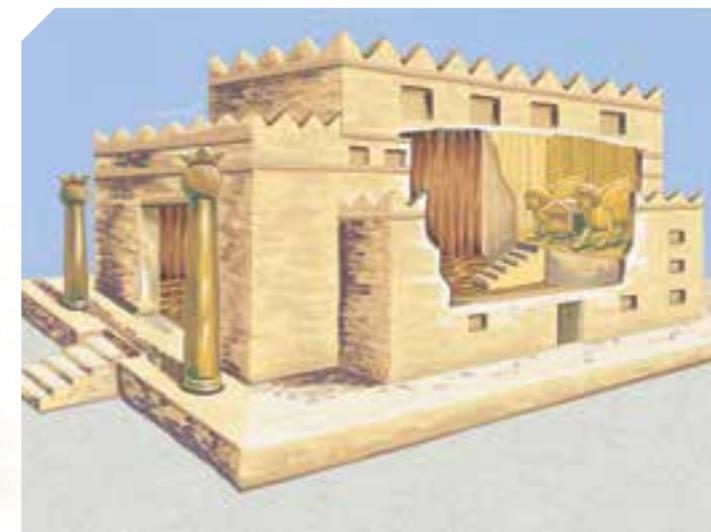
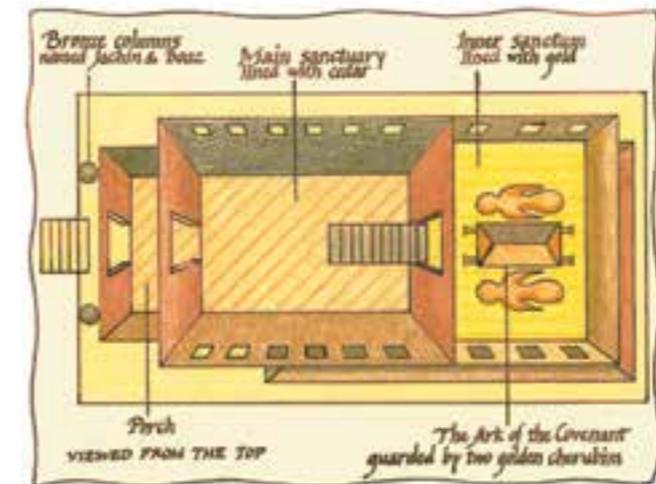
Activity

1. Read chapter 6 of the first book of Kings. This describes in detail the building of the Temple.
2. Describe six features of the Temple.

No expense was spared in furnishing the Temple. Hundreds of workers laboured on it for years. At the centre of the Temple was the Ark of the Covenant, hidden in a shrine.

Making the Link The Temple in the time of Jesus

There are many references to the Temple and its priests in the Gospels. This was not the Temple of Solomon. That had been destroyed by the Babylonians in 587 BC when the Ark of the Covenant had been lost. Although work on the second Temple began soon after the Jews returned from Exile, centuries passed before it was considered a worthy centre of Jewish worship again. Around 20 BC Herod the Great began spending vast amounts of money to rebuild and improve the Temple. The improvements were completed around AD 63 but the Temple was finally destroyed in AD 70 by the Romans as punishment for a Jewish revolt. Only a small section of the Temple (part of the western wall) remains today.





Test your knowledge

1. *Who completed the first Temple in Jerusalem?*
2. *When was it destroyed?*
3. *After Solomon's reign what happened to the Kingdom of Israel?*
4. *What is a cubit?*

After the reign of Solomon the kingdom split into two. This occurred in 931 BC. The Northern Kingdom was known as Israel and the Southern as Judah.



Think about - Making the Link

The House of David, that is the descendants of King David, remained an important group in the history of Israel. This was the group from which the Messiah, the great leader who would restore the fortunes of the Israel, would come. Joseph, the husband of Mary, was a member of the House of David. The genealogy of Jesus is given in Matthew 1:1–17.

Read this account to answer these questions:

1. *How many generations from Abraham to David?*
2. *Who was David's father?*
3. *Who was Joseph's father?*



The Wailing Wall with the Dome of the Rock in the background, Jerusalem.

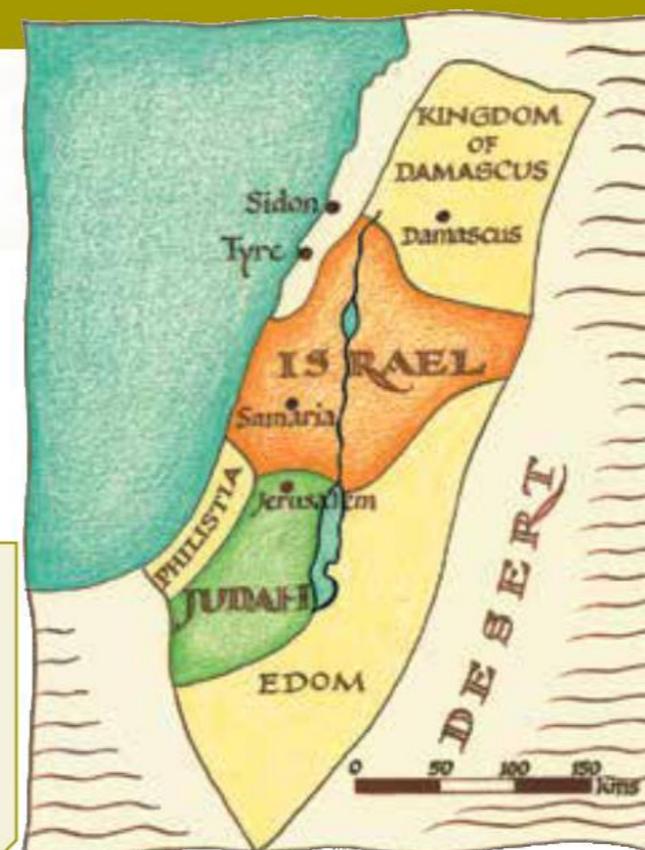


7.4 The Exile

The division of Israel into two kingdoms continued for two hundred years. It was brought to an end by the conquest of the kingdoms by foreign invaders. Israel was conquered by the Assyrians in 721 BC and Judah by the Babylonians in 587 BC. When the Babylonians captured the capital, the land was devastated with much loss of life, and many of the people were carried away in captivity to Babylon. This period of Jewish history is recorded in the Bible in books such as Chronicles. Here is how the exile is described in the second book of Chronicles.



He summoned against them the king of the Chaldeans who put their young warriors to the sword within their sanctuary; he spared neither youth nor virgin, neither old man nor aged cripple; God handed them all over to him. All the furnishings of the Temple of God, large and small, the treasures of the Temple of Yahweh, the treasures of the king and his officials, he carried everything off to Babylon. (2 Chronicles 36:17–20)



The period of captivity was ended when the Persian king Cyrus conquered Babylon in 538 BC and allowed the people of Judah to return to Palestine. Yet the golden days of the kingdom of David and Solomon were never to return. Life in Palestine came to be dominated by a series of powerful foreign rulers. First the Persians, then the Greeks and, finally, the Romans. All these rulers allowed the Israelites some degree of freedom, but the sufferings of the people and their longing to worship God in freedom and peace was immense. Many of these events are also recorded in the Books of the Prophets.

The Exile

The Exile refers to the time the Jewish people were forced to spend in Babylon in the 6th century BC. Mainly the leaders and educated people were taken into exile as well as the blacksmiths who made the weapons.

We understand exile as referring to anyone who is forced to leave their country against their will.

Can you think of some current examples of people who are in exile?



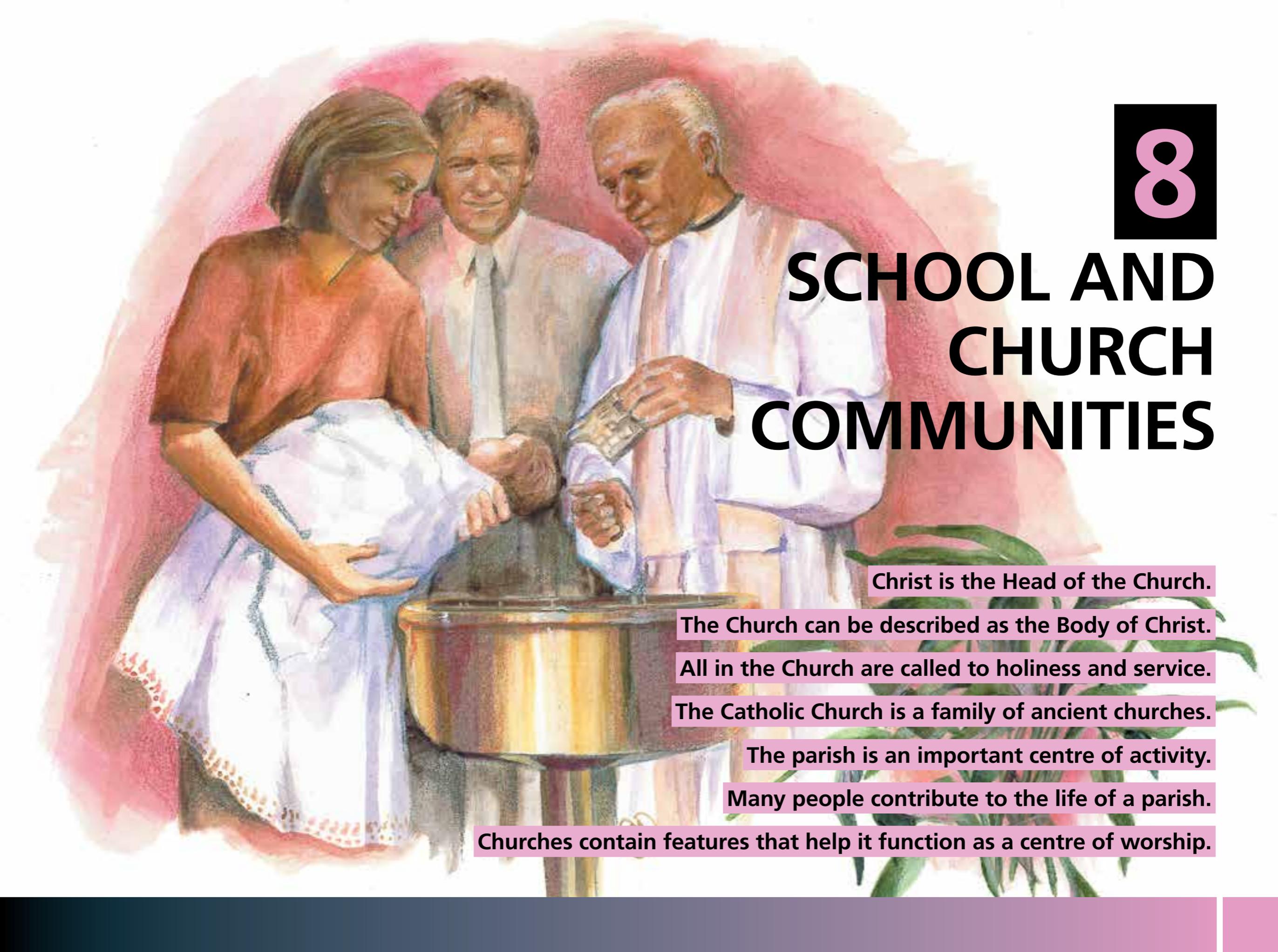
Test your knowledge

1. *When was the kingdom divided?*
2. *Where were the Jews held as captives?*
3. *When did they return to Palestine?*
4. *Which king conquered Babylon?*



Activity

Imagine what it would have been like to have been captured and taken away to Babylon, especially when you remember how great Israel was when Solomon was king. Write a diary entry or plan a role-play which expresses some of your feelings in this situation.



8

SCHOOL AND CHURCH COMMUNITIES

Christ is the Head of the Church.

The Church can be described as the Body of Christ.

All in the Church are called to holiness and service.

The Catholic Church is a family of ancient churches.

The parish is an important centre of activity.

Many people contribute to the life of a parish.

Churches contain features that help it function as a centre of worship.



The Catholic Church has a history spanning 2000 years. Because its history stretches back so far, Catholic culture is expressed in a rich variety of traditions, customs, rituals and common beliefs. By examining the story of the Church, we find out more about what Catholics believe and how they live out their faith.

Let us begin by looking at some other types of groups that we may be involved in and what keeps them together.



8.1 Belonging to a group



Activity

1. *Belonging means*
2. *Belonging is important because*

One way to begin a discussion about belonging to a group is to consider the main activity or purpose of the group. Cora is a member of a Filipino cultural group.



I am mainly involved in the dance group and most of our time is spent practising for performances. This is a lot of fun and is a great way to get to know the other members. It is not enough to perform the actions of the dances. We have to wear the correct costume and understand the spirit and significance of the movements we make. When we practise, we have to have the correct attitude and spirit otherwise it's just like aerobics. The main purpose behind our dancing is to help us understand something about our culture and history and then to communicate this to others. This is the really important thing.



Traditional Filipino Dancing.



Activity – I belong to . . .

1. *List the different groups you are involved in.*
2. *Choose one of these groups and explain its key beliefs or ideas.*
3. *Compare your explanation with others in the class.*
4. *Based on what you have shared, draw conclusions about what these groups have in common.*



- > All groups have common practices, rules and symbols. A group may also have a special way of doing things that has evolved over time. This is sometimes called a custom. Bianca tells us something about the horse-riding club to which she belongs and a custom that has developed over time.



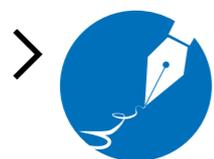
One of our greatest concerns is how we treat the horses. They need to be well cared for and their presentation takes a huge amount of time. This is a really important part of equestrian events and that's before you even get on to the horse! Our main practice is riding in competition. When we are riding, we always try to have fun but you always have to be aware that what you are doing is dangerous. If you fall, you can easily break an arm or leg or do even more serious damage. When you are learning, the club has a custom to try to help you concentrate. If you fall off the horse you have to bake a chocolate cake for every other member of the club! The first time it happens you don't mind, but baking cakes is boring if you do it too often!



Activity – Belonging to the school community

1. Describe your first impression of your secondary school community. (NB This may have been when you visited as a Year 6 student)
2. Explain how these impressions have changed since you have become part of the school community.
3. Thinking back over your start at secondary school, complete the following table:

Activity to Welcome or Introduction to Our School	I would keep this because	I would change this because



Activity

1. Can you think of a custom or common practice that is associated with a group that you are involved in?
2. Working in small groups, present a short talk on one of these for the class.

Many groups take a symbol that is well recognised and identifiable. For example, everyone can identify a supporter of a particular football club by the symbol. Symbols can often have deep significance for those people who identify with it and what it stands for. On Anzac Day, former soldiers are often deeply affected by the various ceremonies, which symbolise and recall many of their experiences and comrades. Symbols can also involve certain behaviour or a style of clothing. Surf lifesavers are recognised by their caps. Symbols are also a way of a community celebrating its identity.



An Anzac Memorial.



Activity – Symbols of Our School

Every school has symbols that help to explain its heritage and what makes it unique. Some symbols are obvious such as the school crest. Others take time to discover. They may be a place, an image or a song that helps say why this community is special.

In the format of your choice illustrate symbols of your school in a way that explains why they are important.

8.2 Inside our parish church

Churches have an individual character or style. This is reflected in the architecture or the way in which the interior of the church is decorated. Most Catholic churches have the Stations of the Cross displayed, as well as a variety of religious art, especially paintings and statues. Many churches have stained-glass windows. Usually a picture or statue of the patron saint of the church is displayed somewhere.



Activity

The images on this page show a variety of Catholic Churches.

1. *List the things that they have in common.*
2. *Describe the differences that you observe.*
3. *Account for these differences.*
4. *Which church appeals to you the most and why?*

Many modern churches have foyers or meeting rooms included in the design. This helps draw people together and gives parishioners a chance to get to know each other. A common feature of many churches is a small shop, sometimes called a piety stall, where a variety of religious items can be purchased. But all churches have some features in common. These relate to the function of the church as a house of worship.





The altar

The essential focus of the church is the altar. This stands in the sanctuary and is usually constructed from stone or wood. The word altar is derived from the Latin altaria which describes a high or elevated place. The altar is where the Sacrifice of the Mass is offered. From the Lord's table we receive the Holy Eucharist.



The tabernacle

The tabernacle is found in a prominent place near the altar or in a chapel. This is where the Blessed Sacrament is kept. As a reminder of the Real Presence of Jesus, a lamp burns near the tabernacle. The word tabernacle means a tent. We learnt about God's holy tent in the Story of Moses and the Covenant.



The lectern or ambo

Usually in front and to the side of the altar is the lectern. This is a reading stand, sometimes decorated, even made in the image of an eagle. The Scriptures are read from this "table of the Word" and it is also usually where the homily is delivered.

The baptismal font

The baptismal font is where people are initiated into the Church by the sacrament of Baptism. The font may be located in a variety of places. It consists of a stand containing a bowl for the water. It may be covered with a lid. Some fonts are designed so that candidates for Baptism can be immersed in the water.



The pews

Pews are bench-like seats for the congregation. Pews are usually wooden and have kneelers attached. These can be pulled out when required. In some churches, seats are used instead of pews.



Test your knowledge

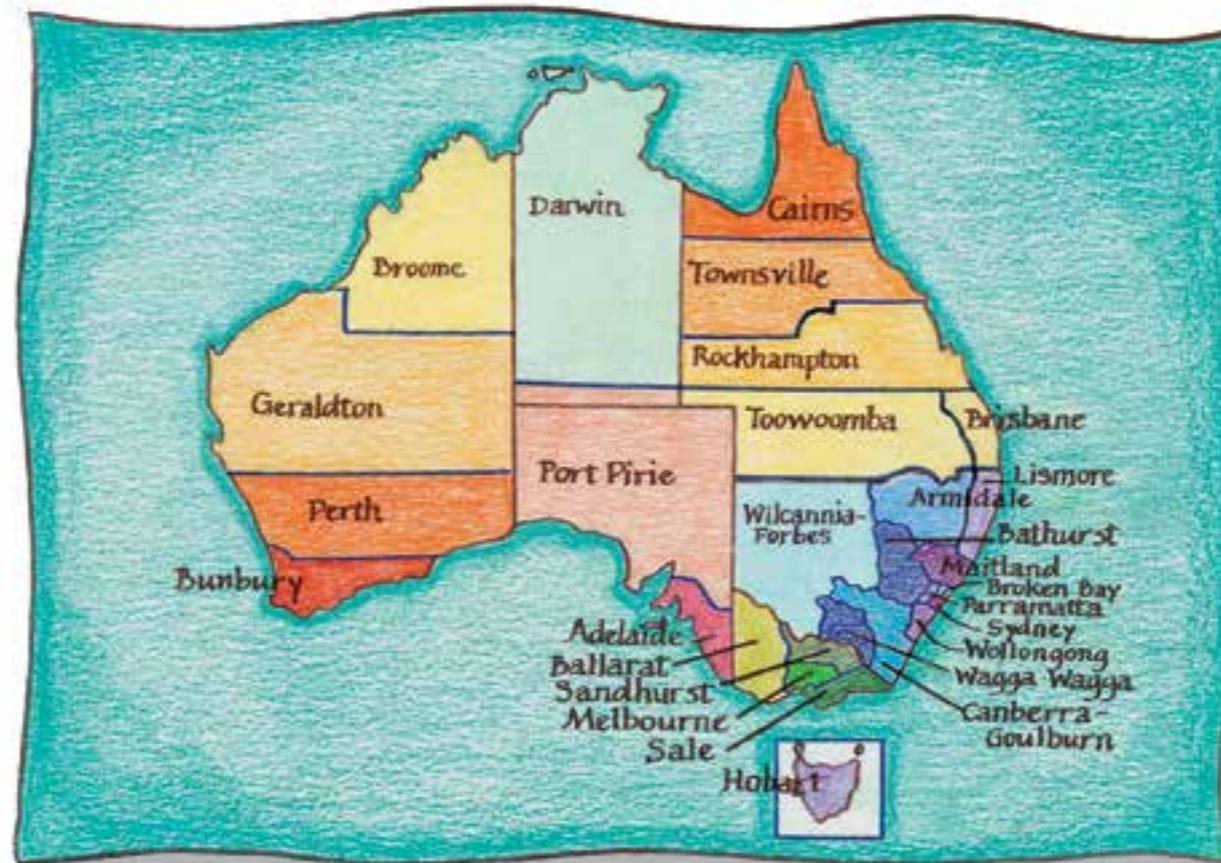
1. Why are meeting rooms included in the design of many churches?
2. What does the Latin word for altar mean?
3. Why is the tabernacle particularly important?
4. From where are the Scriptures read?
5. What are the bench-like seats in churches called?



Activity

Investigate the interior of a local parish church. Draw a floor plan of the interior and write a short report on the main features of the church.

Diocese of the Australian Catholic Church





The Church The People of God

Ministry

Ministry is the public service given in a definite way by the members of the Catholic Church to continue the mission of Jesus Christ.

Parish

A parish is a defined community of Christian people established within a particular diocese.

Diocese

A diocese is a Catholic community in a geographical area that is separated by the pastoral leadership of the bishop. A diocese contains many parish communities.

Archdiocese

An archdiocese is located in a major city, within a regional cluster of dioceses. It has played an important role in the history of Christianity in the area.

The Vatican

The Vatican is an independent state in Italy where the Pope lives. The term also refers to the governing responsibility of the Catholic Church.

Laity

The word "laity" refers to all baptised members of the Church. It especially means all people who are not ordained.

Priest

A priest exercises ordained ministry in celebrating the sacraments, especially the Eucharist. The priest also has pastoral responsibilities within a parish community.

Bishop

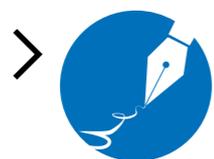
The bishop is the spiritual leader of a diocese.

Archbishop

An archbishop is a bishop who has responsibility for an archdiocese.

The Pope

The Pope, the Bishop of Rome, is the principal spiritual leader and head of the Catholic Church.



Activity

Copy and complete the following chart summary into your book.

Our Archdiocese/Diocese is	
Our Archbishop/Bishop is	
Our Archdiocese/ Diocese began in	
Our school is in the parish of	
My local parish is	
My parish priest is	
My parish began in	
Three significant points about my parish are:	

Additional information can be gained from the Australian Catholic Bishops' Website at <http://www.catholic.org.au/>

8.3 Catholic Beliefs: Creeds

Creeds are important because they contain a number of foundational beliefs. Just as a house has a set of foundations on which the building rests, the Church also has a foundation of beliefs on which Catholic life, in all its richness, is based. Creeds then are like a builder's plan for the house. Like all plans, they are a convenient way of understanding much more developed information. Another way of understanding why creeds are important is to consider a summary at the end of a textbook. What purpose do these serve? Creeds give us an overview of what is essential. They also open a door, which leads to the heart of the Catholic way of life.



Activity

Creeds are sometimes described as professions of faith. One of the earliest examples of these can be found in the letters of St Paul.

Read 1 Corinthians 15:1–8.

List in point form all the statements Paul made about Jesus Christ.



John Orval, **The Trinity**, 1968, St Paul's Catholic Church, Mt Gambier, South Australia, Australia.



The Apostles' Creed is one of the earliest expressions of Christian belief. Some of the language used may well go back to the time of the Apostles. It is a very powerful statement about the core beliefs of the early Christians. The Apostles' Creed developed out of the expression of faith made by people just before they were baptised. It is still used at baptisms today.

APOSTLES' CREED

*I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father
almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.*

(ICEL Version)

I believe in God

Catholics believe in one God (monotheism).

Catholics believe that God became one of us, died and rose again for us.

Descended to the dead refers to Jesus truly dying and joining all those who had died before him, so they too could share in his Resurrection.

He will come again refers to the Second Coming of Christ, the culmination of the work of redemption. No one knows when Christ will come again; many of the first Christians were convinced that this would occur in their lifetimes.

Holy Catholic Church

Catholics believe there is one Church founded by Jesus. The word "Catholic" means universal.

Life everlasting

Catholics believe that when we die we can live forever with God.

8.4 Other important creeds

Nicene Creed

An ecumenical council was held at Nicea, near modern Istanbul, in 325. Over 300 bishops attended and the most famous document to emerge from that Council, the Nicene Creed, is still recited during Mass on Sundays. It is longer than the Apostles' Creed, because much of it was written to correct false beliefs about Jesus. The Nicene Creed was completed at the First Council of Constantinople in 381.

The sanctuary area of the church of Nicea where the Council met in 325.





Johann Heinrich Schonfeld, **The Holy Trinity with Worshipping Angels**, 1656, Hohenwart (Schrobenhausen) Marktkirche.

Insert: Melbourne Diocesan Historical Commission, Catholic Archdiocese of Melbourne. The shamrock or three leaf clover was used by St Patrick to explain the Trinity.

Credo of the People of God

In 1968, Pope Paul VI issued the Credo of the People of God. This is a profession of faith made by the Pope, designed to help people understand the key beliefs of the Catholic tradition.

St Athanasius and the Nicene Creed

St Athanasius was elected Bishop of Alexandria in Egypt in 328. Before this he attended the Council of Nicea as a deacon. He defended the truth that Jesus is truly God, against the error of Arius, who argued that Jesus was only a kind of half-God. Arius' followers were known as Arians.

The Apostles' Creed contains important statements about God, Jesus and the Church. It tells us that Jesus is the only Son of God and that he died and rose again. The Creed tells us that God created the world and all things in it. It tells us about the Trinity and the Incarnation, as well as the Resurrection.

8.5 The Trinity



This term expresses the greatest mystery at the heart of the Christian tradition: the belief that there is one God who is three Persons sharing one nature. Catholics believe in a personal God, one who is interested in us and whom we can get to know better through prayer, reflection, following Church teaching and receiving the sacraments. The Apostles' Creed spells out our belief in God the Father Almighty, in his only Son our Lord and in the Holy Spirit.

8.6 The Incarnation

The word "incarnation" comes from the Latin *caro* and means to become flesh. The Incarnation is the word we use to describe the conception and birth in this world of Jesus Christ, the Son of God and Son of Mary. In the Creed, it is expressed in these terms: he was conceived by the power of the Holy Spirit and born of the Virgin Mary.



Activity

- Read Luke 1:26–38. This gives an account of the Incarnation. Write a short summary of this account.



M. Napier Waller, **The Nativity**, 1938, St Bartholomew's Church (Anglican), Norwood, South Australia, Australia.



8.7 The Resurrection

The word “resurrection” means, raised from death to life. After three days in the tomb Jesus Christ rose from the dead in the same body that was crucified. But his body was charged with new power and glory. This is the central reality of the first Easter, heralded by the women finding the empty tomb. This is described in the Apostles’ Creed. [Christ] was crucified, died and was buried. He descended to the dead. On the third day he rose again.



Activity

1. Read Chapter 20 of John’s Gospel. This tells us about Jesus’ resurrection.
2. Use a series of illustrations to tell the story of the resurrection.
3. Read the Apostles’ Creed carefully. Prepare a series of pictures that illustrate some of the important themes of the Creed.



Test your knowledge

1. What was the most overwhelming experience for the first Christians?
2. What are creeds and why are they important?
3. Name one other creed that is used in the Catholic tradition.
4. Give a simple definition of the Trinity, Incarnation and Resurrection.
5. Who was St Athanasius? Whose views did he oppose?



Fra Angelico assistant (Benozzo Gozzoli?), **Noli Me Tangere**, c 1438–1452. San Marco, Florence. Mary Magdalene is shown here meeting Christ for the first time after he rose from the dead. The shovel Christ holds refers to the fact that Mary Magdalene mistook Christ for a gardener before she realised who he was. The shovel also symbolises that Christ is the gardener of Heaven. Through his Resurrection from the dead he has prepared Paradise for us.



Anonymous, Austria, **Madonna**, c 1550, copy, private collection, Melbourne.

8.8 Mary

Some of the most distinctive Catholic beliefs centre on Mary, the Mother of Jesus. So central to the Catholic way of life is Mary, that she is described as Mother of the Church. There are probably more statues and paintings of Mary in the world than of any other human figure. There are countless prayers and special devotions to her. Numerous congregations of religious women and men have been founded under her name and protection. But why are Catholics so interested in Mary? The answer lies in the unique closeness between Mary and her Son. You



Anonymous [Malta]. **Our Lady of Victories**, c 1978, Missionary Society of St Paul, Parkville, Victoria, Australia. This statue is a version of an eighteenth century image venerated at Senglea, Malta.

- > cannot separate Mary from Jesus. Mary was always faithful to God, especially when she consented to be the Mother of the Saviour and brought Jesus Christ into the world. This belief is summed up in the ancient description of Mary as the Mother of God, in Greek Theotokos, which means God-bearer. Catholics, therefore, display a great devotion to Mary as a central figure in human history.



Activity

What do the following passages from Scripture tell us about the relationship between Jesus and Mary? John 2:1–12, Luke 1:46–50, John 19:25–27.



Source 2 – Mary in the Catechism of the Catholic Church

The Catechism of the Catholic Church is the official reference book that contains the key beliefs and practices of the Catholic Church. It was compiled after long and detailed discussion with bishops and scholars from all over the world. When the Catechism was released by Pope John Paul II, he declared by his apostolic authority that it was a sure norm or standard for teaching the faith.

This is one section from the Catechism on Mary:



... the Father blessed Mary more than any other created person, "in Christ with every spiritual blessing in the heavenly places" and chose her "in Christ before the foundation of the world, to be holy and blameless before him in love." CCC 492

1. *How is Mary described?*
2. *After reading this passage why do you think Catholics regard Mary so highly?*

Catholic devotion to Mary is often expressed in prayer. Praying to Mary for help or intercession has been a constant feature of Catholic life. The best known prayer to Mary is the Hail Mary.



Leopoldine Mimovich, b. Austria 1920, Australian, **The Annunciation**, Private Collection.



The Hail Mary

*Hail Mary,
full of Grace,
the Lord is with you.
Blessed are you amongst women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us, sinners,
now, and at the hour of our death,
Amen.*

The closeness of Mary to Jesus is beautifully illustrated in the first part of the Hail Mary. This also serves as a powerful summary about the place of Mary in Catholic life. Mary is described as full of grace and blessed, prepared in a special way by God because of the fruit of her womb, her son Jesus. This part of the Hail Mary is based on the encounters between Mary, the Archangel Gabriel,

and St Elizabeth, described in the first chapter of Luke's gospel.

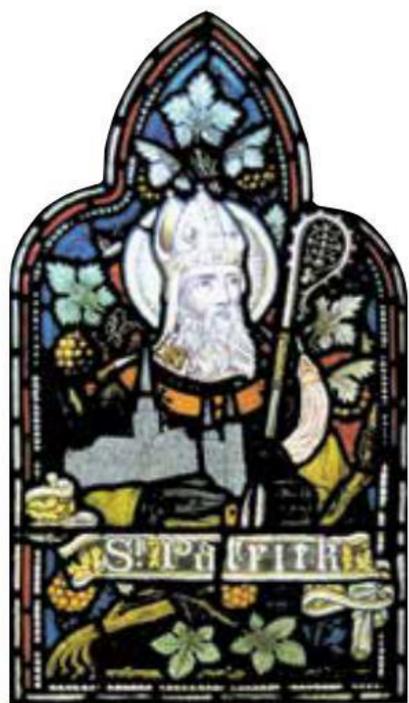
The second part of the prayer names Mary as Mother of God, and asks for her prayers. She can be seen as the Mother of all, a person to whom we turn for help, especially at the most crucial times of our lives, now and at the hour of our death.

The Angelus

Recited three times during the day, the Angelus commemorates the mystery of the Incarnation. Traditionally, the prayer is recited early in the morning, at noon, and at six in the evening. The prayer begins with the Angel of the Lord spoke God's message to Mary. Angel in Latin is Angelus, which is how the prayer received its name. Each recitation is announced with the ringing of a bell. The Angelus appears in the Appendix, "Our Prayers".

8.9 The Saints

Another aspect of Catholic belief is the prominent place given to saints. A simple example of this practice is in the naming of churches, schools and hospitals, for example, St Bernadette's Parish, St Patrick's College and St Vincent's Hospital. Why do Catholics give saints such emphasis? There are a number of reasons for this. The saints are living examples that help us understand what it is like to live as followers of Jesus Christ. Many of their experiences help us to understand better the message of the Gospel. Saints are honoured in the Catholic tradition because of their closeness to God.



William Montgomery, **St Patrick**,
St Patrick's Cathedral, Melbourne.



Doctors of the Church



Yves, **The Life of St Denis** – detail, 1317, St Denis, Bishop of Paris, preaches to the people, Bibliothèque Nationale, Paris.

Some saints are honoured with the title Doctor of the Church. The word “Doctor” really means teacher. Doctors of the Church are great teachers in how they lived their lives and in what they wrote. St Augustine, St Catherine of Siena, St Francis de Sales and St Teresa of Avila are Doctors of the Church.

When the Pope declares someone to be a saint, the Church proclaims that this person is in heaven. This also explains the universal and ancient Catholic practice of praying to the saints, the great friends of God. Catholics have always prayed to the saints and different saints have been nominated as the patron for most occasions. Saints may be identified with local areas such as Paris with St Denis or Padua with St Anthony. In Italy, many villages have their own local patron, and their feast days are celebrated with great joy and festivity. There are also patron saints for trades and professions. For example, St Francis de Sales is the patron saint of journalists, and St

John Baptist de La Salle is the patron of teachers. There are saints associated with special causes such as St Rita and St Jude who are the patrons of hopeless cases, or St Peregrine, the patron of cancer sufferers.

Patron saints

Do you have a patron saint? At Confirmation many people choose the name of a saint as a patron, that is, someone to help them. Form small groups and investigate the life of a saint. Prepare a poster on the saint and include:

- A picture or drawing of the saint.
- Where he or she was born.
- When he or she died.
- Where this saint lived.
- What this saint was famous for.
- Stories about the life of this saint.
- Any symbols or images associated with the saint.



St Thérèse of Lisieux

Thérèse was born in 1873, the daughter of a prosperous watchmaker. Her mother died when Thérèse was quite young and her sisters raised her. Thérèse entered the Carmelite convent at Lisieux in France and spent her relatively short time there concentrating on prayer and on doing the ordinary tasks of life with great devotion and zeal. Her journal, *The Story of a Soul*, tells the story of her remarkable spiritual journey. She is the patron saint of the foreign missions. She died in 1897, aged twenty-four.



St Thérèse of Lisieux,
Doctor of the Church.

Saint Mary of the Cross MacKillop

Mary was born in Melbourne in 1842 into a Scottish family, and trained as a governess. She soon realised the enormous problems that faced poor children in remote rural areas. She, along with Fr Tenison-Woods, founded the Sisters of St Joseph, a congregation of religious women devoted to education. Mary's Sisters soon became well-known for the quality of the schools that they founded and their willingness to go to remote areas and to work with the most disadvantaged youth. Mary was beatified in Sydney by Pope John Paul II in 1995, becoming the first Australian to be called Blessed.

Mary was beatified in Sydney by Pope John Paul II in 1995, and canonised in Rome by Pope Benedict XVI in 2010, becoming Australia's first saint



Leopoldine Mimovich, b. Austria
1920, Australian, **Portrait of Mary
MacKillop**, Private Collection.

Recognising a saint

In the Catholic Tradition, a saint is someone who has been canonised. This is the final step in the Church recognising a person as being exceptionally close to God. The step before canonisation is called beatification and the person thus recognised is called Blessed. The first two stages are not as well known. The first step involves recognising the person as a Servant of God. In the second step the person is described as Venerable. All stages involve thorough investigation and the whole process can take a long time. In the Vatican the department that investigates the lives of candidates for sainthood is the Congregation for Saints (see Glossary).

One important group of saints are the martyrs. These are people who died because they would not give up, or deny, their belief in Jesus. Martyrs have been part of the history of the Church since the very beginning, but in the twentieth century, more people were martyred for their Christian beliefs than at any other time in history. We will learn more about martyrs when we study the first Christians.



Vietnamese martyrs

The eighteenth century was an era in which various factions battled for control of Vietnam. The major groups included the Trinh Dynasty which controlled the north of the country and the Nguyen lords who ruled the south. During this time there was prolonged persecution of Christians. In 1988, Pope John Paul II canonised 117 Vietnamese people who had been martyred in the eighteenth century. Their feast day is on 24 November. A famous leader of the Catholic community during these times was St Andrew Dun–Lac.



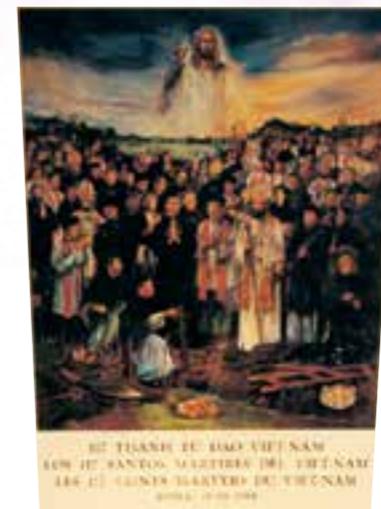
Activity

1. Investigate the life of a saint associated with your school or parish.
2. Present a short summary of the life of this person.
3. What does this person teach us about how we can follow Jesus?



Think about

Is there any difference between a saint and a good person? Justify your answer.



117 Vietnamese Martyrs, Vietnamese Shrine, Keysborough, Victoria.



Test your knowledge

1. *Why is Mary such an important figure for Catholics?*
2. *How many times a day is the Angelus said?*
3. *3 Explain the term Theotokos.*
4. *4 List the four stages that lead to sainthood.*
5. *5 What is a Doctor of the Church?*
6. *6 Who was Saint Mary of the Cross MacKillop?*



Research

Compile a pamphlet with major headings:

1. *The importance of Creeds.*
2. *Core Catholic beliefs; the place of Mary; saints.*
3. *You should also include a glossary of key terms.*
4. *The journal should include some illustrations and 500 words of text.*

9

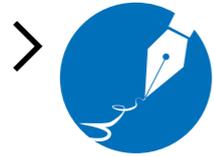
CARING FOR CREATION

Creation stories are common across cultures.

Christians believe that a loving
God created the universe.

The Creation reflects the goodness of God.

Christians are asked to care for creation.



Activity

Read Psalm 104 or Sirach (Ecclesiasticus) 24.

1. Select one image that is used in the reading you selected. Illustrate this image
2. Explain what the reading tells us about the relationship between God and the whole of creation.

9.1 Creation Stories

One of the common features of many cultures across the world and over time is the telling of stories about creation. These stories often contain the deepest convictions and beliefs of a people about their origins and place in the universe. Creation stories fall into two categories: stories about the origins of the universe and stories about the creation of other features of the universe such as people or animals.

Creation stories are often closely tied to the environment of a particular area. For example, the creation stories of the Polynesians of the Society Islands use images that are closely connected with the landscape of the islands. Tahara, the ancestor of all the gods, developed inside a seashell. By understanding creation stories we can learn a lot about a culture and how people see themselves and their relationship with God.

Another feature of creation stories is they usually begin with emptiness or void or chaos and move through the action of a creator towards order and harmony. The Australian Aborigines have many creation stories and one is produced here. It is from the Ngiyaampaa people of western New South Wales and tells of how the Darling River was created.



Source

Now long, long time ago of course, in the beginning, when there was no people, no trees, no plants whatever on this land,

'Guthi-guthi', the spirit of our ancestral being, he lived up in the sky. So he came down and he wanted to create the special land for people and animals and birds to live in.

So Guthi-guthi came down and he went on creating the land for the people after he'd set the borders in place and the sacred sites, the birthing places of all the Dreamings, where all our Dreamings were to come out of. Guthi-guthi put one foot on Gunderbooka Mountain and another one at Mount Grenfell.

> And he looked out over the land and he could see that the land was bare. There was no water in sight, there was nothing growing.

So Guthi-guthi knew that trapped in a mountain was Mount Minara – the water serpent, Weowie, he was trapped in the mountain. So Guthi-guthi called out to him, “Weowie, Weowie”, but because Weowie was trapped right in the middle of the mountain, he couldn’t hear him.

Guthi-guthi went back up into the sky and he called out once more, “Weowie”, but once again Weowie didn’t respond. So Guthi-guthi came down with a roar like thunder

and banged on the mountain and the mountain split open. Weowie the water serpent came out. And where the water serpent travelled he made waterholes and streams and depressions in the land.

So once all that was finished, of course, Weowie went back into the mountain to live and that’s where Weowie lives now, in Mount Minara. But then after that, they wanted another lot of water to come down from the north, throughout our country. Old Pundu, the Cod, it was his duty to drag and create the river known as the Darling River today.

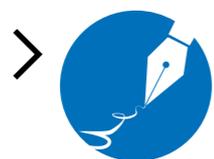
So Cod came out with Mudlark, his little mate, and they set off from the north and they created the big river. Flows right down, water flows right throughout our country, right into the sea now.

And of course, this country was also created, the first two tribes put in our country were Eaglehawk and Crow. And from these two tribes came many tribal people, many tribes, and we call them sub-groups today. So my people, the Ngiyaampaa people and the Barkandji further down are all sub-groups of Eaglehawk and Crow.

So what I’m telling you – the stories that were handed down to me all come from within this country.



<http://www.dreamtime.net.au/creation/text.htm>
Australian Museum



Activity

1. *What is the name of the ancestral spirit?*
2. *Who is Weowie?*
3. *Explain how waterholes, streams and rivers were created in this story.*
4. *Design a cartoon strip to summarise this creation story.*

The Omaha are a North American Indian tribe. See the next page for an account of one of their creation stories:



Activity

1. *Who is Wakonda for the Omaha tribe?*
2. *Explain why the spirits were "sorely grieved."*
3. *Recount the creation of dry land on earth using a storyboard.*
4. *Use the following grid as a guide to compare and contrast the Ngiyaampaa and Omaha creation stories:*



A Comparison of the Ngiyaampaa and Omaha Creation Stories

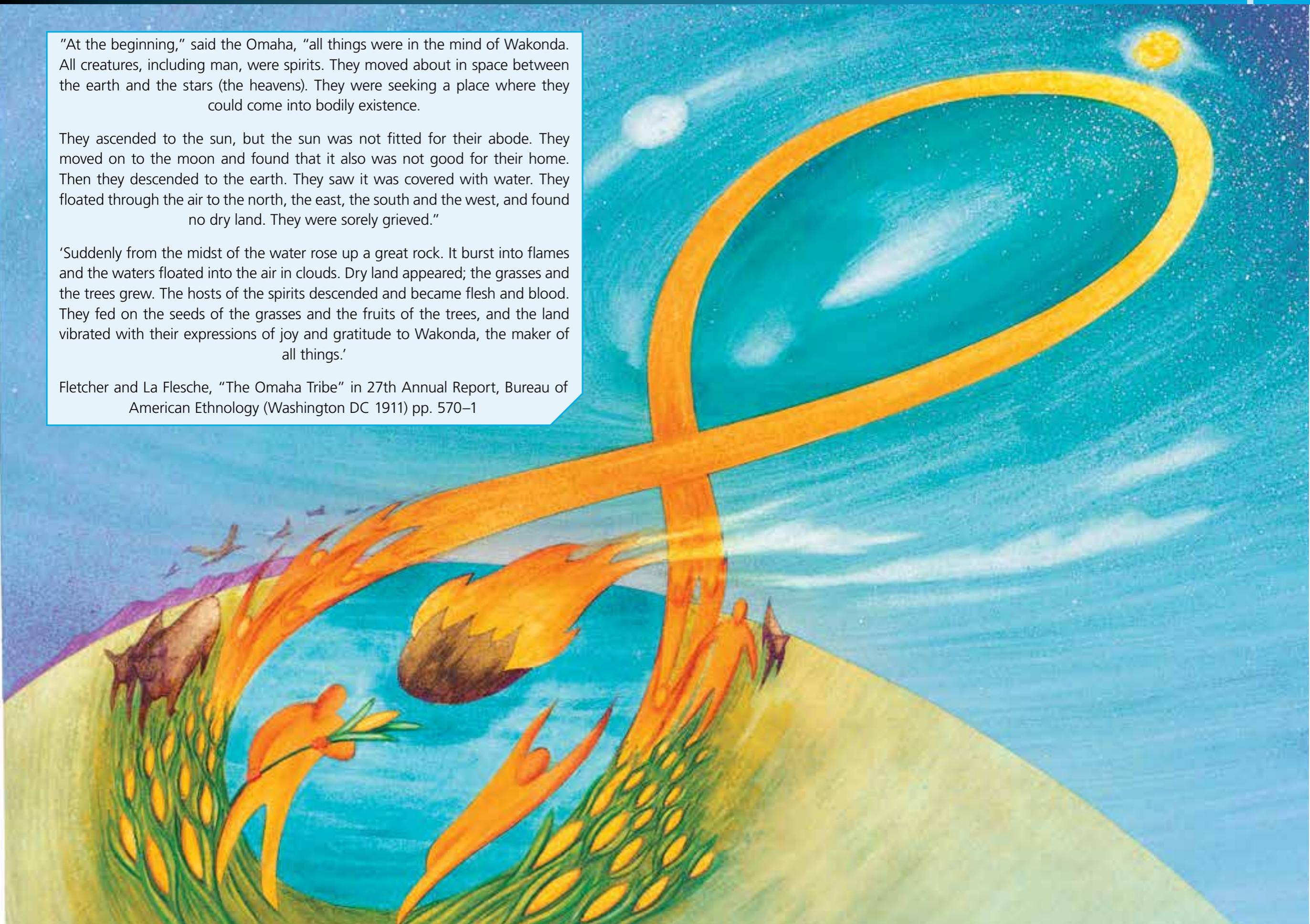
Things that are similar	Things that are different

"At the beginning," said the Omaha, "all things were in the mind of Wakonda. All creatures, including man, were spirits. They moved about in space between the earth and the stars (the heavens). They were seeking a place where they could come into bodily existence.

They ascended to the sun, but the sun was not fitted for their abode. They moved on to the moon and found that it also was not good for their home. Then they descended to the earth. They saw it was covered with water. They floated through the air to the north, the east, the south and the west, and found no dry land. They were sorely grieved."

'Suddenly from the midst of the water rose up a great rock. It burst into flames and the waters floated into the air in clouds. Dry land appeared; the grasses and the trees grew. The hosts of the spirits descended and became flesh and blood. They fed on the seeds of the grasses and the fruits of the trees, and the land vibrated with their expressions of joy and gratitude to Wakonda, the maker of all things.'

Fletcher and La Flesche, "The Omaha Tribe" in 27th Annual Report, Bureau of American Ethnology (Washington DC 1911) pp. 570-1





9.2 Creation in the Book of Genesis

The Book of Genesis is the first book of the Old Testament and was written over many centuries. It contains two creation stories which follow each other at the beginning of the book. The first story begins with the famous phrase in the beginning. The second story is an account of the creation of Adam and Eve and their life in Paradise or the Garden of Eden.



Activity

1. Read Genesis 1:2-4; 2:5-24. It contains the two accounts of Creation.
2. Compare and contrast the two creation stories.
3. Explain what each story tells us about God.
4. Identify quotes from the two creation stories in the Book of Genesis that support the following statements:
 - God created and then brought order to the world
 - God created everything in the world
 - God's creation was good
 - God created man and woman out of love



Margaret Preston, **Adam and Eve in the garden of Eden**, 1950 colour stencil, goauche on thin black card, 49.7 x 49.7cm. Collection: Art Gallery of NSW.

WHY TWO CREATION STORIES?

The two stories are from different sources. The first one in Genesis 1:1-2:4 is from the time of exile in Babylon in the 6th century BC. The second story in Genesis 2:5-25 is from an older source in the 10th century BC. These two stories give us a more complete understanding of the meaning of Creation. The first story tells of god's actions. The second one explains how God invited people to be stewards of Creation.

Some scholars believe that the oldest material in the Book of Genesis dates roughly back to the time of King Solomon in the tenth century before Christ. Long before they were written down, though, these stories existed in the strong oral tradition of the Israelites. There is also evidence that parts of the Book of Genesis were written down much later, probably at the time of the Exile in the sixth century before Christ. Although the two creation stories in Genesis follow each other they were written centuries apart. The second creation story is considered to be the older account.

The creation stories in the Book of Genesis are part of God's revelation to us. The inspired writers of the text wanted to convey something very important about God and the relationship of God to the created universe, especially to human beings. One critical teaching of the creation stories in the Book of Genesis is that there is one God.

> When the Israelites were in exile in Babylon they were challenged by the religious beliefs of the local people who worshipped many gods. The first creation story is a strong response to this view and it teaches that there is only one God. An important message in the second creation story is that God created the universe out of love and that creation is good. This is in contrast to other creation stories that were common in the region which told of creation as the result of some quarrel or dispute among the gods and that some parts of creation were evil.

There is no equal to the God of the creation stories in Genesis. God is not forced or tricked into action. God created man and woman, as equals, to share in the goodness of creation. Men and women were created in the image and likeness of God.



Activity

Use the artwork "Creation" to complete this task:

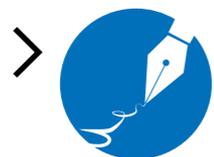
1. Draw and complete the table to describe your reaction to the artwork

Words to describe the art	Why you chose them
1	
2	
3	
4	
5	

2. Describe the message that you think the artist wanted to portray in this work.
3. If we could ask God's opinion of the art, what do you think the reply would be?



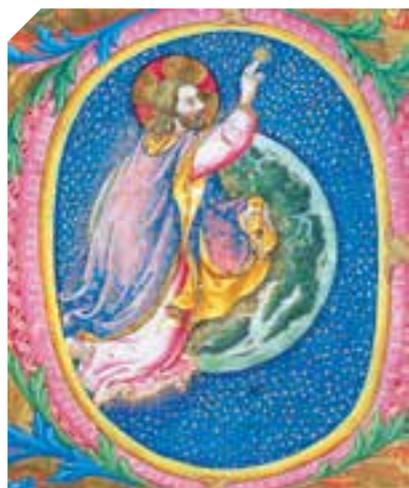
Hieronymus Bosch c.1450–1516, "Creation" (The Earthly Paradise), Left wing of the triptych "The Garden of Earthly Delights". On wood, 220 x 90 cm. Madrid, Museo del Prado.



Activity – Creation as a Garden

A metaphor is something that is used to help us understand a more complicated idea. One of the great Christian metaphors for creation is a garden as in the garden of Eden. Write short answers to the following questions:

1. Why do people plant gardens?
2. List the things that makes a garden grow and flourish.
3. Describe the role that gardeners play in developing the garden.
4. Explain the ways in which you think a garden is a metaphor for creation.
5. What does it tell us about God the creator?
6. What does it tell us about our role in creation?



Sano di Pietro; also Ansano di Pietro di Mencio (1406–81), **Historiated initial 'O' depicting God creating the stars**, (vellum).

9.3 Other Creation Stories from the Near East

The civilisation of Mesopotamia, the area roughly between the great Tigris and Euphrates rivers, produced some of the earliest examples of literature. The Epic of Gilgamesh which dates back to 2000 years before Christ, tells the story of Gilgamesh, a tyrannical king who rules the city of Uruk. Gilgamesh and his friend Enkidu have many adventures and interactions with the gods, many of whom try to trick or destroy Gilgamesh.

The Atrakhasis Epic is another poem from Babylon which tells the story of the beginning of the world. It has some parallel with the second creation story in Genesis; for example, the first humans are made from the soil, in this case, clay. In the Atrakhasis Epic, however, there is no single Adam or creation of woman and there are many other important differences.

9.4 Teaching on Creation

The Christian understanding of creation is rooted in the scriptures but was also shaped by the discussion and debate in the first centuries after Christ. Some important aspects of this understanding are listed below:



There is one God

This is a basic teaching not only of Christianity but of other great monotheistic (one God) religions such as Judaism and Islam. The opening line of the Nicene Creed puts this simply and powerfully: “We Believe in one God.”

God is not part of the created universe

Creation is something that is willed by God, but God is not part of creation. God created the world, ex nihilo, out of nothing. Unlike the “creations” of humans when we use objects that already exist, God is the originator of creation. In the words of the Nicene Creed, God is “the maker of the heavens and the earth”. God is more than an architect or designer who rearranges things.

God created the universe out of love

Creation did not just happen, but it was willed by God and God was happy with creation. This idea is captured in the first creation story in the Book of Genesis 1:31: “God saw all he had made, and indeed it was very good.”

God continues to dwell in and sustains creation

God is not absent from creation but continues to sustain and renew it. God did not create the universe and then leave it. God is active in creation. Christians identify this action with the Holy Spirit, the third person of the Trinity who is “the Lord, the giver of life”.

Human beings are invited into a relationship with God and are called to care for creation

Creation is not something that is to be used by humans in the way that a parent would give a child a toy such as a doll’s house to play with. Human beings are called into a relationship with God in many ways and an important part of this is to get to know what God requires of them. Part of God’s plan for humanity is to care for creation. This is expressed in the Book of Genesis 2:15: “Yahweh God took the man and settled him in the garden of Eden to cultivate and take care of it.”



The Australian Catholic Bishops Conference Social Justice Statement for 2002

A New Earth: The Environmental Challenge

This statement, issued by the Australian Catholic Bishops in 2002, highlighted the need to care for the earth if the earth is to continue to provide for us.

God's Creation

The Bishops remind us that all of god's creation is interrelated.

"Because we are part of God's creation, human beings are connected with all creatures, the natural world indeed the whole universe. The two accounts in Genesis show that human beings are made in the image and likeness of God, and are to be responsible for the care of all creation, a God-given role which, as Christians, we must take seriously."



Activity

- Explain the point being made by the Bishops in the above section.

Our Natural Heritage

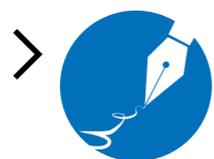
The beauty of Australia should not be destroyed:

"Increasing numbers of Australians and others are appreciating the bounty and diversity of our natural heritage. Australia's commitment to the World Heritage Convention has already benefited the crucial work of conservation in this country. But for it, the pristine wilderness valleys of the lower Gordon and Franklin rivers in Tasmania would have been drowned by damming, and the mystical tropical rainforests near Cairns in North Queensland lost to the world from logging . . .

These natural wonders remind us of the words of St Paul, 'Ever since the creation of the world, god's eternal power and divine nature, invisible though they are, have been seen through the things God has made.' (Romans 1:20)"

Margaret Hill, from **Creation: A Love Story** Series (image 14).





Activity

- Using any artistic medium, create a visual image that illustrates the reference from St Paul, quoted above.

What can we do?

The Bishops list many examples of projects already underway and offer further “suggestions for action”.



Activity

Locate the full text of the statement, for example at www.socialjustice.catholic.org.au

1. Read the examples of projects that are already underway.
2. Identify common themes or ideas shared by these projects.
3. Choose two of the projects and outline how they relate to Christian teachings on the environment.

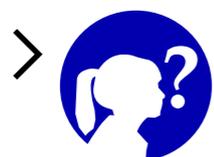
All excerpts from the statement, “A New Earth: The Environmental Challenge” are used with permission of the Australian Catholic Bishops’ Conference.

9.5 Caring for Creation



Lucas Cranach the elder (1472–1553), **Adam and Eve in the Garden of Eden, 1530**, (oil on panel).

No one plants a garden with the thought of neglecting it or leaving it to grow wild. God’s creation must be cared for and developed. But who is responsible for this? God is the originator of creation and is active in all of it. There is, however, a privileged place in creation for men and women who are made in the image of God and whom God regards as collaborators. This is more than being a helper or someone who merely carries out orders but means being placed in a privileged position of trust. In the first creation story in the Book of Genesis, God rests only after the creation of man and woman, and entrusts the care of all of creation to them.



Think about

1. *Why should we care for creation? Discuss this question in small groups. List down some of your responses.*

St Francis of Assisi (1182–1226)

There was a man who came to Jesus and asked, “Master, what good deed must I do to possess eternal life?” . . . Jesus said “If you wish to be perfect go and sell what you own and give the money to the poor, and you will have treasure in heaven; then come, follow me.” Matthew 19:16,21.



Think About

1. *Applying these words of Jesus to my life would*
2. *The man in the Gospel was unable to do what Jesus asked. St Francis of Assisi is a different story!*

Francis was born in Umbria, Italy about 1182. His parents were wealthy and so he lived a privileged life. This changed after he went to war and spent a year in prison. Returning home, he became seriously ill, both physically and emotionally.

Like many of the middle and upper classes, Francis had no time for the poor and sick, especially the lepers. One day when he was out riding, Francis saw a disfigured leper. Without thinking Francis dismounted, wrapped his cloak around the sick man and kissed his diseased face. From this moment his life would never be the same.

Francis became a beggar himself, living with and like the poor. His family despaired and many others ridiculed him. This did not stop him, indeed he publicly gave back all he owned to his father, including his rich clothes, and gave his life to serving God.

Many others saw how Francis’ ideals challenged the wealth and greed of their society and soon other young men joined him, which was the beginning of the Franciscan Friars. At the same time, young women were following the same path by joining St Clare as nuns and living the life of poverty and prayer developed by Francis.



Giotto Di Bondone (1276–1337), Italian, **Saint Francis of Assisi, 1181-1226, preaching to the birds**, predella.

Francis loved nature – the Sun was his Brother, the Moon his Sister. At his death, he welcomed “Sister Death”.

In all things of Creation, no matter how small or insignificant, Francis saw God’s love. For this sense of wonder and respect he is known as the Patron Saint of



Activity

The following extract is from a famous prayer attributed to St Francis of Assisi.

Use it to complete the activities that follow.

The Canticle of Creation

Praise to You, all-powerful Lord
All glory, all honour and blessings;
To you alone, most high God, do they belong

Praise to You, my Lord, with all Your creatures;
Especially Brother Sun
Who is the day that gives us light
He is beautiful and radiant with great splendour
He is like you, my Lord

Praise to You, my Lord, through Sister Moon and
the stars
In the sky. They are beautiful, bright, and precious

Praise to You, my Lord, through Brothers Wind
and Air;
The weather in all its moods, sunshine and storm
Is part of all You have made

Praise to You, my Lord, through Sister Water
So precious, useful and pure

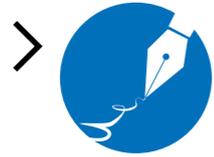
Praised by You, my Lord, through Brother Fire
He lights the night and warms us
He is beautiful and playful and strong.

Praised by You, my Lord, through Sister Earth, our
mother
Who feeds and looks after us,
Giving fruits and flowers and herbs.

Praise to you, my Lord, for those who forgive
others for love of you;
For those who bear sickness and troubles;
Blessed are those who stay steady and calm
They will be rewarded by you.

Praise to you, my Lord, through Sister Death
Who will come to all of us one day;
May we be free of sin when we meet her.

Praise and bless my Lord, give thanks to God
Be humble as you serve and honour God.



Activity

1. Draw this table in your book. In your own words, explain why Francis praised each part of creation in his prayer "The Canticle of Creation".

Parts of Creation	Why Francis gave praise
Brother Sun	
Sister Moon and the Stars	
Brother Wind	
Sister Water	
Brother Fire	
Sister Earth	

2. Using the imagery of the Canticle of Creation, design a bookmark or card to illustrate Francis' awareness of creation and his environmental message.

9.6 Three Ways of Caring for Creation: Respect the Interdependence of Creation

To say that something is independent is to recognise that it does not depend on other things. The environment that we live in is not like this. Think again of a garden. What you do in one part of the garden can affect other parts. If you plant a tall tree, for example, this may provide too much shade and deprive smaller flowers of natural light resulting for them in poor growth or even death. Creation is interdependent – what we do in one part of the world can affect other parts.



Case Study

Where have all the fish gone?

Newfoundland is the most easterly province in Canada. A few decades ago it is said that children in Newfoundland could catch fish by simply putting a bucket into the water. Off the coast there lies the fabled Grand Banks – the major breeding ground for the cod. In the past enormous numbers of cod were caught there. In 1968, for example, 810,000 tonnes of cod were taken. Fishing was the centre of the culture and economy of Newfoundland. All of this has now changed. The cod have all but disappeared as a result of overfishing. This has had a number of serious impacts:

1. The fishing industry has collapsed, not just in Newfoundland but places as far away as Spain have been affected, putting people whose families have lived off the sea for generations out of work. This has also led to other areas being overfished.
2. Species that live off the cod, such as seals, have been severely affected.
3. The entire ecosystem of the Grand Banks has been challenged, from the sea grasses that grow there to the micro-organisms that scavenge in the ocean.



Activity

Most Australian cities run awareness campaigns about what happens to litter that is left in the street. Investigate this problem further and find out what this tells about the interdependence of creation.

> 9.7 Authentic Development

Mexico City

Another way of caring for creation is to ask whether particular development leads to an increase in human dignity and improves the quality of life for all those involved. This is sometimes called authentic development and springs from an understanding that human happiness is not just a question of acquiring more and more material possessions or services.

Case Study Living in Mexico city

Mexico City is the capital of Mexico. It is one of the oldest inhabited sites in the western hemisphere and has been at the centre of Mexican life for over 3000 years. Mexico City was once known as the City of Palaces. Adding to the city's reputation was its natural beauty with the snow-capped volcanoes that ring the city clearly visible.



In recent times the city has grown enormously, largely due to the arrival of poor people from the countryside who are searching for a better life, but this has brought with it a number of chronic problems that affect the quality of life of its inhabitants. The city now has a population of around 20 million – that's more than all of Australia. Most of the people live in poverty in shanty villages and many continue to arrive from the countryside in the hope of finding a better life in the city.

Mexico City sits in the middle of a dry lake bed, over 2000 metres above sea level, and is surrounded by mountains. These conditions prevent winds from blowing away pollution caused by cars and factories. The air quality in Mexico City is so bad that children are frequently not allowed to play outside and large parts of the population suffer from some sort of respiratory illness.

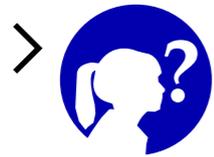


Smog around Mexico City at sunset.



Activity

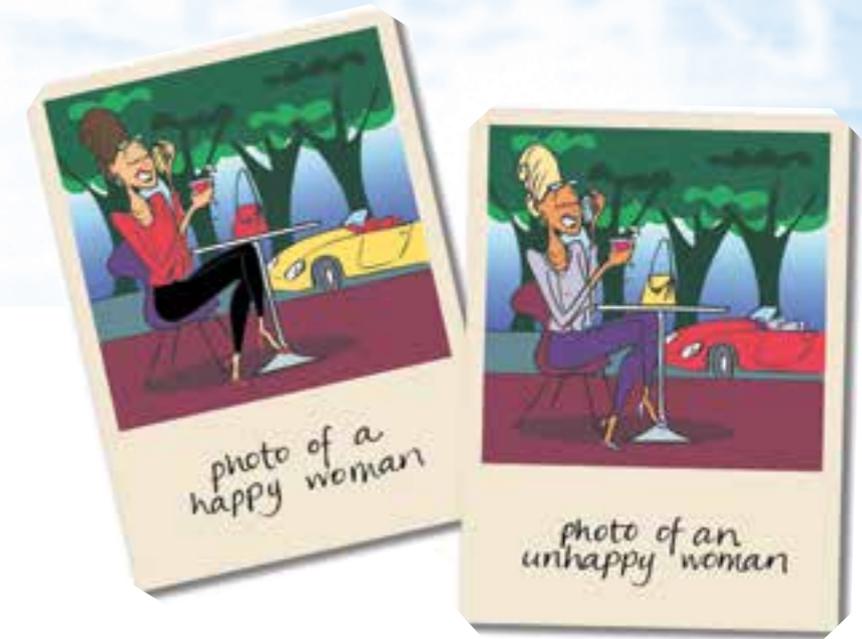
Has development improved the quality of life for the inhabitants of Mexico City?



Think about

Acquiring more material things brings a person greater happiness.

1. Record your thoughts about this statement
2. In small groups share your responses. Select the one that you think is "the best". Devise a creative way of presenting your groups' ideas to the class.
3. After hearing the thoughts of the class describe the overall message that came through in the presentations.



9.8 Respect for Human Culture

An important part of caring for creation is to encourage human culture or the way in which people live out their day-to-day lives, especially when this is in harmony with the natural environment. An important aspect of this is to respect indigenous culture which often has close links with the natural environment.



Finding the source

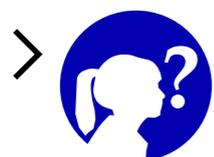
In November 1986 Pope John Paul II spoke to a gathering of Aborigines and Torres Strait Islanders in Alice Springs. Here is part of that address:



For thousands of years this culture of yours was free to grow without interference by people from other places. You lived your lives in spiritual closeness to the land, with its animals, birds, fishes, water-holes, rivers, hills and mountains. Through your closeness to the land you touched the sacredness of man's relationship with God, for the land was the proof of a power in life greater than yourselves. You did not spoil the land, use it up, exhaust it, and then walk away from it. You realised that your land was related to the source of life.

The Pope in Australia: Collected Homilies and Talks;
St Paul Publications, Homebush p. 167

Girls playing Milpatjunanyi. Milpatjunanyi is the Pitjantjara word for "telling stories in the sand", traditionally a woman's story telling practice.



Think about

- How does the Pope describe the relationship between the Aborigines and Torres Strait islanders and the land?

A teleconference with God...

(A teleconference allows many people to join in the one phone conversation)

Develop the script for a teleconference. The participants for the teleconference are God and three or four people. The purpose of this discussion is to seek the Creator's response to the ways that human beings are using the earth. In your script you should incorporate specific environmental and humane concerns.

If possible record the "conversation" and play it for the class.



9.9 A School's Response



Activity

Read Psalm 8: After having read this Psalm what action can you undertake that shows you are caring for creation?

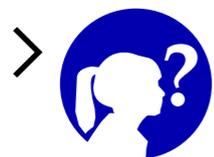
O Lord, our Lord
 how great your name throughout the earth!
 Above the heavens is your majesty chanted
 by the mouths of children, babes in arms.
 you set your stronghold firm against your foes
 to subdue enemies and rebels.
 I look up at your heavens, made by your fingers,
 at the moon and stars you set in place –
 ah, what is man that you should spare a thought
 for him,
 the son of man that you should care for him?

Yet you have made him little less than a God,
 you have crowned him with glory and splendour,
 made him lord over the work of your hands.
 set all things under his feet,
 sheep and oxen, all these,
 yes wild animals too,
 birds in the air, fish in the sea,
 travelling the paths of the ocean,
 O Lord, our Lord,
 how great your name throughout the earth!

> Marcia is involved in her school's environmental group, which has been running for over seven years. In the early stages the group concentrated on worldwide environmental issues such as deforestation and toxic gas emissions. They raised money and tried to educate the school community about these problems and how individuals could help solve them.

Two years ago they began to look at the problem of waste and over-use of resources and at a meeting Marcia suggested that this was something the school contributed to. This idea caught on and soon the environmental group began to look at ways in which the school community's use of resources could become more sustainable and not waste resources such as water, electricity and paper. Here are some of the initiatives that they came up with:

- Conducting an audit or survey of all the taps in the school to identify which ones were leaky and then having them fixed
- Changing all shower attachments to ones that use less water
- Installing light switches which turn off every hour to avoid them being left on too long
- Conducting an education campaign to encourage teachers and students to turn off lights to save electricity and to close doors in winter to save on heating
- Lobbying the School Council to change the policy on students wearing jumpers in winter indoors, again to help reduce heating costs
- Installing drip irrigation systems to replace the existing sprinklers
- Speaking to teachers about using the nearby train service for transportation on excursions rather than using buses
- Expanding the paper recycling program by putting bins in every classroom and staffroom and arranging for the bins to be emptied more regularly
- Suggesting to teachers ways in which they could cut down on paper use
- Starting a composting system where food scraps were recycled



Think about

Many of these initiatives that Marcia and her team worked on involved spending money, but in the long run the school saved money by cutting down its paper use and lowering electricity and water consumption. Imagine though that this was not the case and it actually cost more to conserve resources – should you still try to save resources? Give reasons for your answer.



Test your knowledge

1. What does the interdependence of creation mean?
2. Name the consequences of overfishing in the Grand Banks off Newfoundland.
3. Give one reason why air pollution is so bad in Mexico City.
4. What are indigenous cultures?
5. How can we live more harmoniously with our natural environment?



Activity

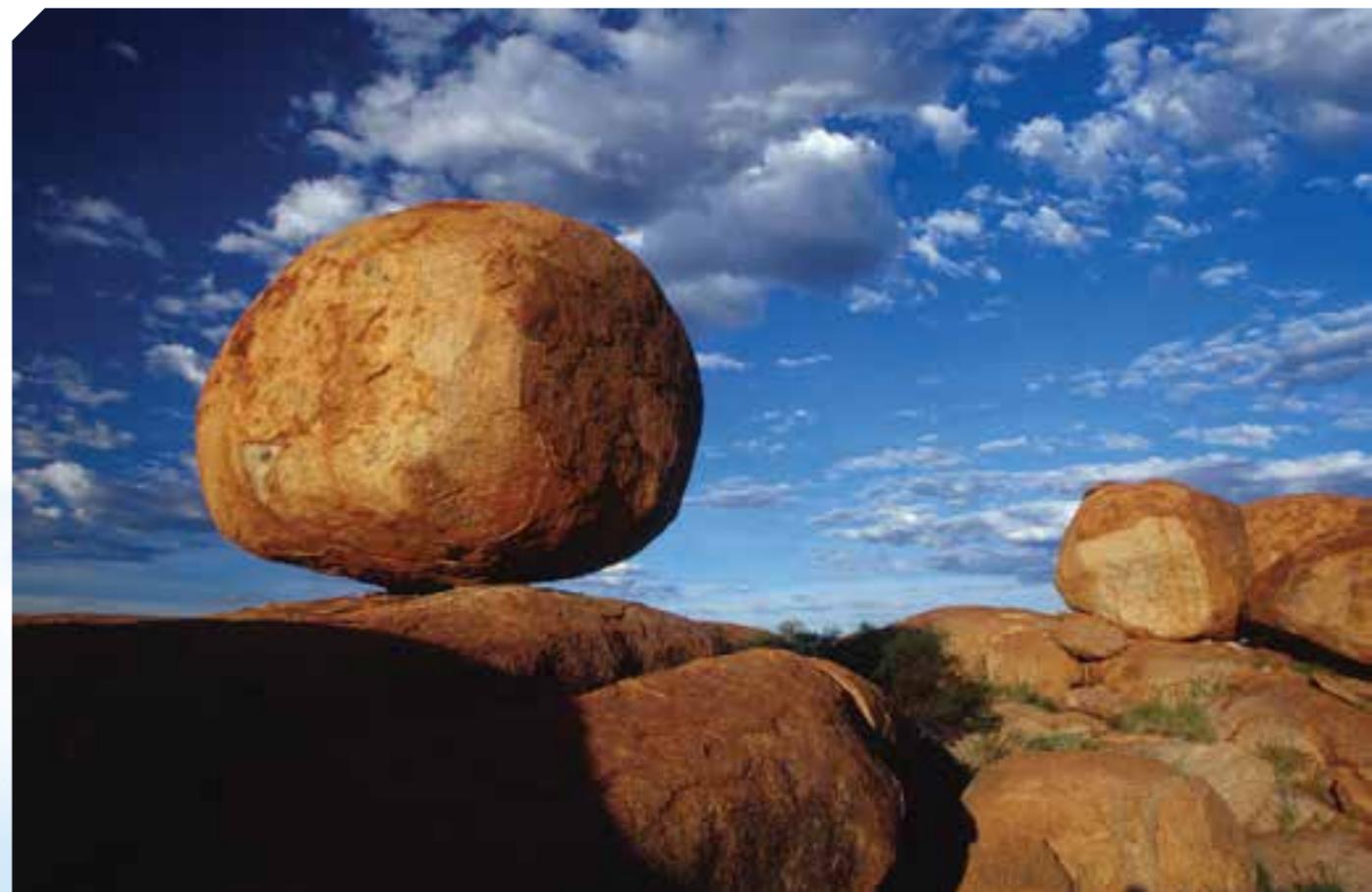
Reflective writing

Write a prayer that expresses your attitude to creation.



Extension Activity

Write a research essay on further ways in which we can care for the creation. Identify one serious challenge to the environment and how it arose. Suggest ways that this problem can be tackled and investigate how it impacts on our lives.





10

PRAYER

Prayer is communicating with God.

Prayer is a vital part of Catholic life.

There are many ways to pray.



I never really thought much about prayer as a young boy until one night I walked past my father's room and peeped through the door. He did not see me because he was kneeling beside his bed, lost in prayer. I had just started school, but to this day, the image of his face has never left me. I realised straight away that my father was in conversation with God. From that day on, I knew that God was real and interested in me.



Brainstorm

"What is prayer?" and "How do people pray?"

10.1 What is Prayer?

Prayer is a vital part of Catholic life. St Thérèse of Lisieux describes prayer as a surge of the heart and a look to heaven. St Augustine calls prayer communication or talking with God. Prayer is a living relationship between God and us. At the heart of this relationship is communication, a sense that we are speaking to God as a friend.



Think about

1. *Describe what your life would be like if you could no longer communicate with your friends.*
2. *Design a poster that shows some of the ways in which friends communicate.*



Prayer as conversation

One way to communicate is to practise the art of conversation.

What are some of the things that help us communicate well?

What are some of the things that make having a conversation difficult?

Make a list of some of the things that help and hinder good communication. Act out some of the items from your list, under the headings A Great Conversation and A Terrible Conversation.

> When we speak to our friends it is important that we take time and do not feel rushed. We try to listen to what the other person is saying and not be distracted. It also helps if we communicate on a regular basis so we keep up with what is happening to the other person. Trust is an important part of communication. We trust some people enough to share with them our deepest hopes and desires.

When we speak to our friends there are many things that we can say. This is a very special way of sharing our lives with them. Over time and with openness they get to know about us, the things that are important to us and the stories that are special to our lives. Some of these things are grand, like our plans for the rest of our lives, but much of what we have to say relates to everyday things.



Activity - Letter to a friend

Write a letter or an email to a friend of yours. Include in it some of your plans and dreams for the future as well as some of your hopes and concerns about your life at present.



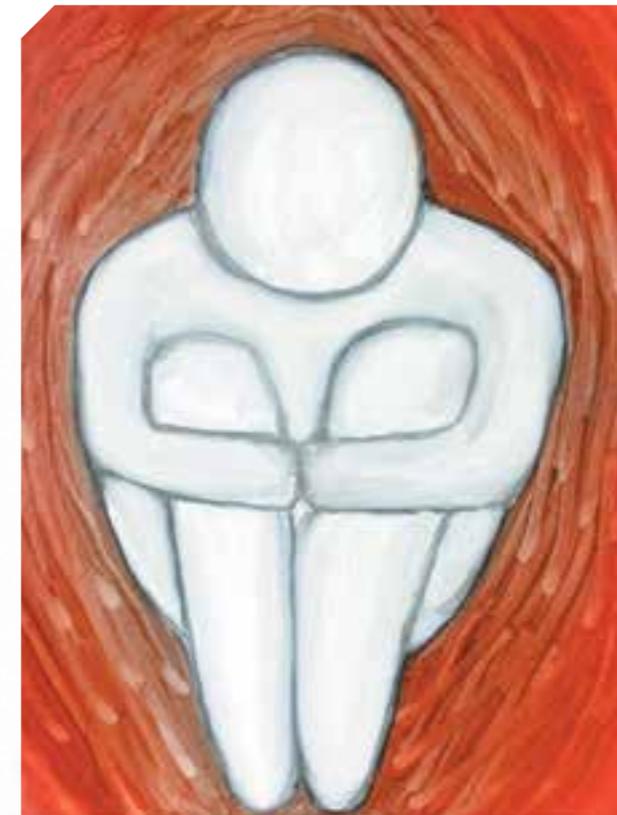
Think about

Compare and contrast writing a letter to a friend with the activity of praying.

Prayer is communication with God

God already knows everything about us. Our friends do not, even though they may think they do! God cannot learn anything about us from what we communicate. So why pray? It is important to pray so we can share our lives with God. Just as friends become intertwined in each other's lives by sharing the stories and events that matter to them, praying helps us to realise that God is alive and active in the world and interested in us. God is interested in our lives as we live them. This includes all the things we might consider too ordinary to mention. Nothing will kill off a conversation more quickly than pretending to be someone we are not. So it is with prayer. Some of the most beautiful and simple prayers are those of young children who pray from their own experience without trying to fool anyone.

Richard Lau, **Lonely but not Alone.**





Prayer is Trust in God

By putting our hopes and fears before God in prayer we are trusting that God will care for us. This is often the mark of a true and deep friendship, sharing with another on a personal level. Hopefully you have many friends but there are only certain friends with whom you feel comfortable in sharing some parts of your life. This is the type of friendship that God calls us to in prayer – a relationship which touches the depth of our being because it is open and trusting.

Prayer is God Speaking to Us

Our friends communicate with us in many ways, but how does God speak to us? In prayer God speaks to us through silence that often brings with it a deep sense of peace. Prayer involves trust. For a Christian, part of this trust is letting God enter our lives and lead us to a resolution that we may not have been expecting. Here are examples of how God can answer our prayers.



When I first arrived in Australia the feeling was so overwhelming. I had to make new friends and fit into a new school and a new home. Most of all I prayed to God to let my cousins and other relatives join us in Australia. I prayed for this all the time. Gradually as the pain of loneliness decreased, I realised that they might not be happy in this new place and God had a separate plan for them that did not involve moving to Australia. With this understanding came a real peace.



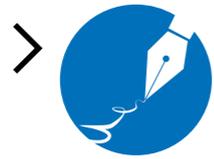
When my sister first became sick I prayed that God would make her better. I got very angry when her condition didn't improve but I didn't stop praying. I think God helped her but I know that I was changed. My sister still has her illness but over time I felt much more at peace, as if God had given me the strength to see my sister suffering.



Think about

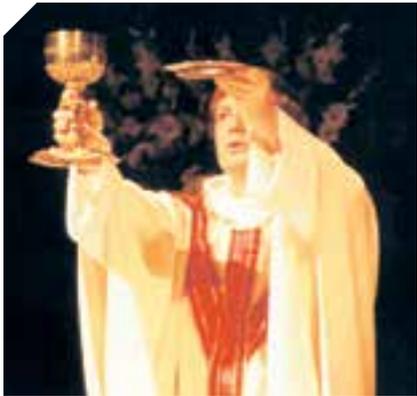
In small groups discuss the following statement:

“Prayer doesn't change things, it changes people.”



Activity – Jesus at Prayer

1. Draw the grid on a double page in your book.
2. Complete the grid using the Scripture references provided.



“Through him, with him, in him ...”

Scripture Reference	When did Jesus Pray?	Why did Jesus Pray?	To whom did Jesus Pray?	Other Observations
Mt 6:5-13				
Mk 7:32-37				
Lk 5:15-16				
Lk 6:12-16				
Lk 9:18-21				
Lk22:39-44				
Lk 23:44-46				
Jn 11:39-44				

3. Use the data from the grid and additional material/ideas you may already have to develop a mind map of Jesus at Prayer.
4. There are many more examples in the Scriptures of Jesus at prayer. Because prayer was central to Jesus’ life, what message does this give to us as his followers who are Christians? Write a response to this question.

DOXOLOGY

A formula or prayer or praise to God - the Father, Son and Holy Spirit. The earliest doxologies are found in the New Testament.

10.2 Ways of Praying

Liturgical Prayer

Prayer can be formal, such as the prayers of the Mass. These prayers are part of the ritual of the Mass. They are said the same way at the same time. The doxology of the Eucharistic Prayer is an example.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honor is yours
for ever and ever.
Amen.

The Mass is full of prayers such as this. During Mass we say one of the most recognisable prayers, the Our Father. This is called The Lord's Prayer because Jesus taught it to his disciples when they asked him how to pray. In Matthew's gospel, the Our Father is presented like this:



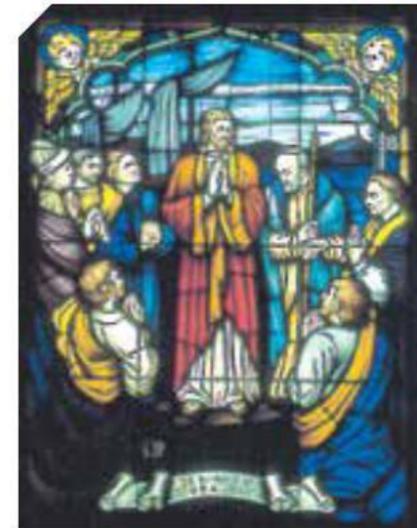
*Our Father in heaven,
may your name be held holy,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
And forgive us our debts,
as we have forgiven those who are in debt to us.
And do not put us to the test,
but save us from the evil one. (Matthew 6:9–13)*



Activity

This translation of the Lord's Prayer is taken from the Jerusalem Version of the Bible. Compare different versions of the Lord's Prayer. For example look at Luke 11:2–4.

1. *List differences in these versions.*
2. *How do you think differences come about?*



Joseph Stansfield, Phoenix Studios, Lord Teach Us to Pray, 1967, St John's Church (Anglican), Wagga Wagga, NSW, Australia.



Personal Prayer

Prayer can also be private and meditative. Often people seek out a quiet place to find some time to be alone with God and communicate, heart to heart. What is valued in this type of prayer is silence.



Think about - The value of silence

How many times in an ordinary day are you silent? No talking, no background music or noise, no distractions. Think about your day and estimate the silent time. Compare this with the person next to you.

As a class try keeping silent for five minutes. Try not to make any eye contact with other people. Try to keep one idea or thought in your mind. Get someone to time the five minutes. When the time is up, talk about the experience with other members of the class.

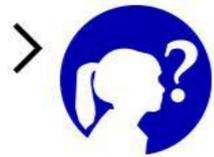
Prayer in the Community

Prayer can also be a powerful aspect of community life. This is a chance for people to come together and as a group ask for God's blessing and protection and to give thanks. Many schools begin their year by praying together as a community. Here is an example:



*We pray for a successful year.
May we continue to grow,
in service, knowledge and in Faith.
Help us to care for all members of our community,
especially those who are new to the school.
We ask this through Christ our Lord. – Amen*





Activity

Working in small groups write a prayer that could be used at the beginning or the end of a school day. Remember that a good way to understand prayer is as communication. As a group what do you want to communicate to God at the beginning and end of each day? This is the basis of your prayer. You may want to gather these prayers up as part of your prayer chronicle (see Research Activity).

One of the most beautiful forms of praying as a community is family prayer. Edwina, a Year 7 student, describes the importance of family prayer as an activity that builds up the sense of family:



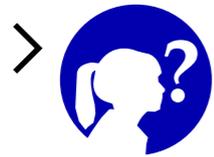
In our family, our parents try to make us pray every day but sometimes my brother and I don't want to. When we protest, our Mum usually says that a little quiet and reflection will be good for us. I don't always believe her but we try to pray anyway and sometimes I can feel calm and peaceful.

Sometimes on the way home from Mass on Sundays, we talk about the readings and the liturgy and sometimes it's interesting.

We really try hard to do things together as a family. Saying prayers together is part of this. For us, the best time seems to be straight after dinner – but before dessert! We say different types of prayers and always try to pray for others or about something that happened in our day. On Sundays we read a story from the Bible and discuss it. Everyone seems to be happier after praying.



The youngest distributes the Bibles.

**Think about**

How can praying help people to live better lives?

10.3 Types of prayer



Prayer

PERSONAL

Personal Prayer is expressed in the relationship between God and the individual person.

We come to know God by making prayer part of our daily life.

LITURGICAL

Liturgical Prayer is expressed in the celebration of the Mass and the Sacraments. The Eucharist is the greatest prayer where we meet Christ in a personal relationship.

"This is my body given for you. This is my blood shed for you."

COMMUNAL

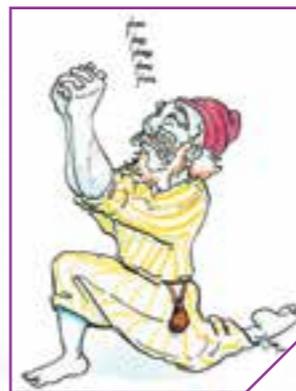
The power of communal Prayer unites individuals in the community with God. Sharing the sincere prayer of others helps the faith of all who gather to pray.

> When we talk about different types of prayer we can place them in groups. Some of these are given in the table below.

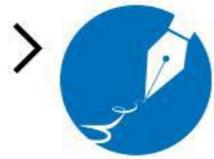
Type of Prayer	Example of text	Purpose
Blessing	"Dear God, be with us as we enjoy this meal."	Recognises the close relationship between God and humanity. This prayer acknowledges God's presence.
Adoration	"Glory to God whose power, working in us, can do infinitely more than we can ask or imagine." Eph 3:2	Expresses deep love of God, especially to Jesus present in the Eucharist.
Petition	"God, hear my cry for help, listen to my prayer." Psalm 61:1	When people pray they often ask for things. This is one of the most common and heart-felt types of prayer, especially when it comes out of genuine need.
Intercession	"We pray for the leaders of our school community. Lord, give them strength and wisdom."	This is a type of prayer when we ask for something on behalf of someone else.
Thanksgiving	"We thank you O God for the gift of a wonderful family."	This simply means thanking God.
Praise	"From the rising of the sun to its setting, the name of the Lord is to be praised."	This type of prayer recognises the power and majesty of God.



Describe the good things in your life that sometimes get forgotten in the everyday rush



Explain the difference between asking God's help to overcome a personal problem and asking for the latest model mobile phone



Activity

Using the Book of Psalms work together in groups to complete the following:

1. Select one of the types of prayer listed.
2. Find an example of that type of prayer in the Psalms.
3. Choose three words or phrases from this Psalm that illustrate it as an example of this type of prayer.
4. In a format of your choice, present your findings to the class.

The value of prayer

Here is how Pope John Paul II described the value of prayer.



Through prayer, especially to Jesus at Communion, you will understand so many things about the world and its relationship to him, and you will be in a position to read accurately what are referred to as the “signs of the times”. Above all, you will have something to offer those who come to you in need.

Through prayer you will possess Christ and be able to communicate him to others. And this is the greatest contribution you can make in your lives: to communicate Christ to the world. Through prayer you will receive the power to show compassion to every human being – just as Jesus did. Through prayer you will have a part in salvation history as it unfolds in your generation.



Activity

1. When is a particularly good time to pray?
2. Why is prayer valuable?
3. Pope John Paul II links praying with being able to help those in need and to show compassion. How does this come about?

Pope John Paul II offers his affection to a child after the Blessing of the Sick at a Papal Mass.



>  ***Finding the Source:
A prayer from the early Church***

Clement of Rome was one of the first Popes and wrote a letter to the Church in Corinth around AD 95. This is probably the earliest Christian writing that is not part of the New Testament. Clement wanted to restore peace to the Church in Corinth and his letter concludes with a prayer:

“Master, give us peace and concord as you gave our forebears when they devoutly called on you in faith and truth. Make us obedient to your own almighty holy name and obedient to all who rule and govern us on earth.”

1. What type of prayer do you think this is?
2. What does the prayer ask for?

10.4 A Traditional Prayer: The Rosary



One of the most beautiful and easily recognisable prayers for Catholics is the Rosary. The Rosary was introduced and developed in the thirteenth century by the Dominicans, a religious order of priests. It is made up of the Our Father, the Hail Mary and various shorter prayers said in a regular pattern. The Rosary is composed of twenty mysteries that trace the life of Jesus and Mary. For each mystery, ten Hail Marys are said, preceded by an Our Father. At the conclusion of each decade a Glory be to the Father is said. One of the things that makes the Rosary so recognisable are Rosary beads. These beads are arranged in a circle and are used during the prayer. The Apostles' Creed is said on the Crucifix; the Our Father is said on each of the large beads; and the Hail Mary on each of the small beads. The Glory Be is said after the three Hail Marys at the beginning of the Rosary, and after each group of small beads.

The Rosary in Colonial Australia

Many of Australia's first Catholics were Irish. Some came as convicts while others arrived as free settlers in search of a better life in the new colony. Often there were no priests to lead communities and the people relied on prayers such as the Rosary to support their faith.

The following extract is from the work of Father Patrick Hartigan, who wrote under the name of "John O'Brien". It gives a sense of what life was like for Catholics in a new and often hostile land.

> ***The Trimmin's on the Rosary*** – John O'Brien

I can see that little mother still and hear her as she pleads
"Now it's getting on for bed-time; all you childer get your beads."
There were no steel-bound conventions in that old slab dwelling free;
Only this – each night she lined us up to say the Rosary;
E'en the stranger there, who stayed the night upon his journey, knew
He must join the little circle, ay, and take his decade too.
I believe she darkly plotted, when a sinner hove in sight
Who was known to say no prayer at all, to make him stay the night.



Test your knowledge

1. *Give a brief definition of prayer*
2. *Name one prayer said during the Mass*
3. *List two types of prayer*
4. *What is the Lord's Prayer?*
5. *What is one value or benefit of praying?*
6. *In which century was the Rosary first said?*
7. *Who was Clement of Rome?*



Extension Activity

With other members of the class develop a prayer chronicle that contains a wide variety of different prayers. These can be used at different occasions during the year. See Appendix, "Our Prayers".

11

CELEBRATING THE EUCHARIST

A close-up photograph of a golden chalice and paten. The chalice is on the right, filled with a red liquid, and the paten is on the left. Both are resting on a red, patterned cloth. The background is softly blurred, showing a warm, golden light. In the top right corner, there are several horizontal white lines.

The Eucharist is the central sacrament.
It is the source and summit of Christian life.

The Eucharist has always been at the heart of Catholic life.

When we receive communion we receive the Body and Blood
of Jesus under the appearances of bread and wine.

The Eucharist celebrates the presence of Christ:
in the community gathered; when the Scriptures are read; in the
person of the priest; and above all, in his Body and Blood.



11.1 Do this in memory of me

There are many ways we can remember people and events such as with statues, plaques, and even street names. For example, major streets in Australian cities are named after early colonial governors. There are also ways of remembering that involve action and ceremony. Every 26 January, Australians recall the arrival of the First Fleet that marked the beginning of European settlement in this country. Many communities remember this day with special ceremonies. We can also remember events and people by recording their importance using books, films or another medium.



Activity - How many ways of remembering an event can you think of?

1. Give practical examples.
2. Write a list and compare this with other people in your class.

The Catholic community has many ways of remembering people and events. Giving a school a certain name is one way of doing this. The Church has its own calendar, which is designed to help us remember important events and individuals. There are many ways of remembering Jesus Christ. For example, there are university colleges named after him in some places. We can remember parts of Jesus' life in ceremonies such as the Stations of the Cross, which recall his passion and death on the cross.



Scene from the 1981 Film 'Gallipoli'.

Remember when...

When families and friends get together a conversation often begins with the words "Remember when..."

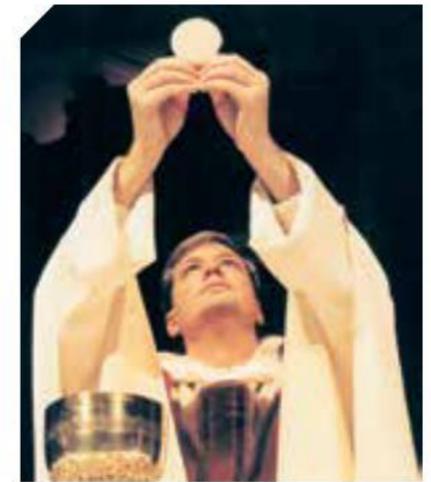
Choose an event from your own experience that is important. Share this with another person or in a small group. Explain why you chose this memory.



There is one sacrament, however, that recalls the death and resurrection of Jesus in a unique way, and so powerfully that it has been at the centre of Catholic life since the time of the Apostles, and has been called the “source and summit” of the Christian life. When Catholics celebrate the holy Eucharist they remember Jesus’ life, death and resurrection and his promise to be with his followers. What occurred 2000 years ago in Palestine is made present again and we are drawn into these great events.

The Eucharist as the great memorial

One of the ways to describe the Eucharist is as the “great memorial”. To the Jews, a memorial is more than just a memory. Memorial means to re-live or replay a great event, making it happen again. When the Passover is celebrated, the Exodus events are made present again to believers. When Mass is celebrated the cross and Resurrection of Jesus Christ are made present again.



Going to Mass or celebrating the Eucharist?

Because of the richness of this sacrament, many terms are used to describe it. One of the most common is “Mass”. The word Mass comes from a Latin word missa. When the Mass was only celebrated in Latin people tended to remember the deacon or priest saying the final words, *Ite missa est*. This means Go, this is the dismissal. Over time missa became Mass. “Eucharist” means thanksgiving, from the Greek word *eucharistein*. These words recall the Jewish blessings that proclaim God’s works and offer thanks and praise.

There are many reasons why Catholics go to Mass. It is an opportunity to gather as a community and express being part of a community. It is also a chance to catch up with other people and receive support. It can be a time of peaceful reflection, to say sorry and to give thanks. The Mass helps us to pray in a way that is directed and focused. There is also the opportunity to hear the Scriptures being read and to hear a talk about them. This talk is called the homily.



Going to Mass on Sunday

Daniel *Why do we have to go to Mass on Sunday?*

Joachim *It's an obligation!*

Daniel *That's cleared it up! What's an obligation?*

Joachim *It's something that adult Catholics should do.*

Daniel *But what for? We should have a reason and not do it just because someone told us!*

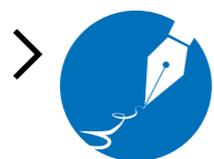
Joachim *That's true. It has to do with Sunday being a special day when all Christians try and celebrate Jesus' presence among us. We are part of a community that exists not just here but all over the world. By celebrating the Eucharist on Sunday we express our faith in Jesus as a believing community.*

Daniel *But couldn't we do this on Monday?*

Joachim *Or Wednesday or Friday? Sunday has been the day of rest and worship since the days of the Apostles, because it was the day when Jesus rose from the dead. That's why it's special.*



These are some reasons that people have for going to Mass. But these do not explain fully why celebrating the Eucharist is so important. Catholics believe that, when they receive Communion, the Body and Blood of Jesus is really present in what appears to be bread and wine. Just as the Jews ate of the sacrificial lamb at Passover to seal their covenant with God, Catholics believe that Jesus is the sacrificial Lamb of God and by his death and Resurrection we enter into a new covenant with God. This covenant is confirmed when we celebrate Jesus' sacrifice in the Eucharist and receive his Body and Blood. To understand further the significance of celebrating the Eucharist in Catholic life and practice, we can briefly look at the origins of the sacrament.



Activity

List some reasons why Catholics go to Mass. Which is the most important?

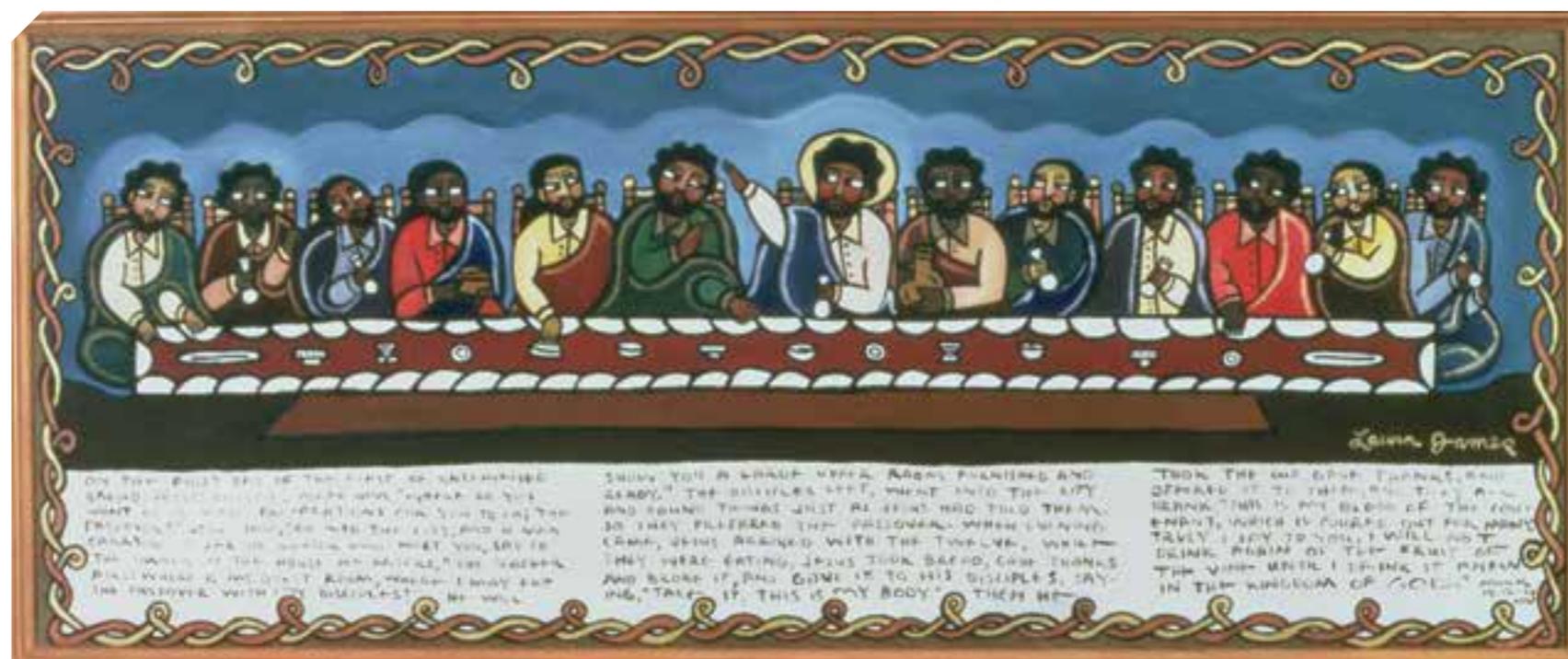
11.2 The experience of the early Church



Activity – The Last Supper

Read the account of the Last Supper from Luke 22:14–38.

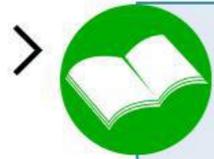
Describe the scene and what Jesus says and does in this passage.



Laura James (Contemporary Artist), **The Lord's Supper** 1997, American.

On the night before his death, Jesus gathered together his followers and shared a meal with them. Jesus knew that he would soon be arrested and put to death. So his last action becomes very important. At this meal, Jesus told his disciples to continue to meet in this way, to do this in memory of me. He promised them that he would be among them. He promised that the food they shared would really be his Body and Blood. This message had a powerful impact on the first Christians, because these gatherings became the centre of community life.

One of the earliest practices of the first Christians was to gather together and celebrate Jesus' presence in the breaking of the bread. In the Acts of the Apostles we can read about new members being welcomed into the Christian community.



They were convinced by his arguments, and they accepted what he said and were baptised. That very day about three thousand were added to their number. These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers. (Acts 2:41–42)

Being a Christian meant accepting the teachings of the Apostles and prayer. The other feature of Christian life was taking part in the breaking of the bread, the first simple description of the eucharistic celebration.

Receiving the Eucharist

Receiving the Eucharist in the early Church was a sign of accepting the demands involved in being a member of the Christian community such as looking after the poor, orphans and widows. Justin, a Christian writing about AD 150, described how the celebration of the Eucharist marked the beginning of the week and how the gathering allowed those who needed assistance from the community to come forward.

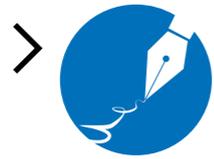
11.3 An early celebration of the Eucharist

Outside the walls of the city of Rome are a series of interwoven tunnels known as catacombs. These were dug mainly in the days of the Roman Empire and were originally used as cemeteries. Many Christians were buried in the catacombs and the tombs of saints and martyrs became centres of worship. You can visit the catacombs today. As well as getting a sense of what it must have been like in those dark and damp tunnels, you can still see examples of early Christian art decorating the walls. Some of these pictures show Christians gathered together to celebrate the Eucharist. This gives us some idea about the importance of the Mass to early Christians.

What was it like to celebrate the Eucharist in those early times? Here are some of the things you need to consider.



Unknown Artist, **Catacombs of Peter and Marcellinus - detail**, Rome. These early Christians are celebrating the Eucharistic banquet.



Activity

Examine the image of the catacombs.

1. Describe what is shown in the picture.
2. Why are images such as these important to archaeologists and Church historians?

When

Christians gathered on the first day of the week to celebrate Jesus' death and Resurrection. They often began to gather before dawn. Sunday was chosen as it was associated with a new beginning – the day that Jesus rose from the dead. This compared with the Jewish practice, which was to celebrate a communal meal on the Sabbath day of rest, which began at sunset on Friday.

Where

Depending on the circumstances, Christians met in a variety of places, the most common being a large house of one of the members of the community. In times of persecution, the gathering would take place in secret, in locations known only to the community. Gatherings were held in secret rooms built on to existing buildings, in remote and isolated farmhouses or even underground.

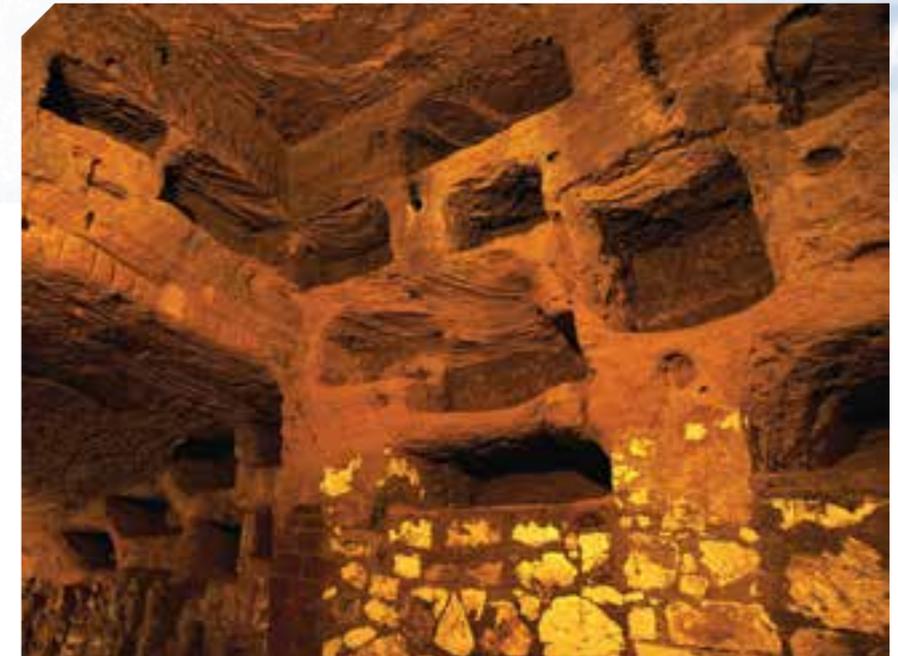
Who

The early Christians celebrated the Eucharist as a community. This involved all members in the town or city who were Christians. Most of the early Christians were poor people and many were slaves. From the newborn to the very old, a great deal of emphasis was put on the community worshipping together. The early Christians made a real effort to include the prisoners and the sick as part of the celebration, sending them the Body of Christ whenever possible.

What

The first liturgies were relatively simple. In the early days of the Church, there were few set prayers, and the rituals that came to be associated with the Eucharist were still developing. But we can already see the structure of today's Mass taking shape.

Catacombs





St Justin, Martyr, was a second century philosopher who became a Christian as a young man. He was put to death about AD 167, during the persecution of the Emperor Marcus Aurelius, because he refused to make sacrifices to the pagan gods of Rome. He wrote a number of Apologies where he explains Christian practices including the celebration of the Eucharist.



Activity

Write a short account, describing what it would have been like to participate in an early celebration of the Eucharist.



Jesus is Present:

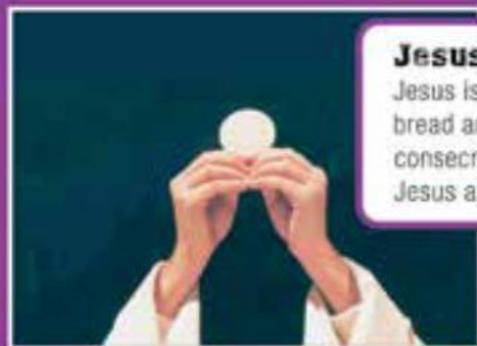
"... Where two or three meet in my name ..."



Jesus is Present:

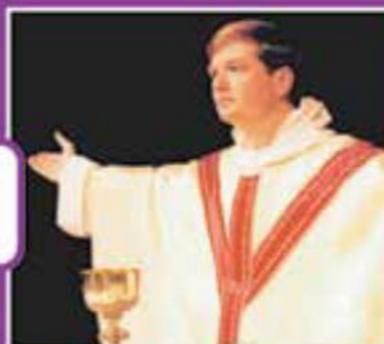
When the scriptures are read.

Celebrating GOD'S Presence



Jesus is Present:

Jesus is present in a real and permanent way when the bread and wine are changed into his Body and Blood at the consecration, when the priest repeats the words used by Jesus at the Last Supper. This is called The Real Presence.



Jesus is Present:

Jesus is present in the person of the bishop or priest who presides.

Read Matthew 18:19-21.
What promise does Jesus make here?



Test your knowledge

1. How does the Christian community remember its past?
2. Why is it important for us to remember the stories of the past?
3. What have Christians done in the past to show their devotion to being a member of the Church?
4. What are some ways in which Catholics remember Jesus?
5. Why is the Eucharist called the great memorial?

11.4 Celebrating God's presence

Catholics believe in a God who is active and present in the world. When the Eucharist is celebrated, there are certain ways that the presence of Jesus Christ can be recognised. First of all, when people come together to pray, God is present in the Christian community. The Eucharist is the greatest prayer.



Justin Martyr on the Eucharist

Justin wrote a long defence of Christian practice to the Emperor Antoninus Pius around AD 150. Part of this described Christian worship and the importance of the Eucharist to Christians. Here is part of what he wrote:



We call this food the Eucharist. No one is allowed to share in it except one who believes that the things we teach are true, one who has received the washing of forgiveness of sins to be born again, one who lives in the way Christ has handed down to us. For we do not receive this food as common bread or drink. But, as our Saviour Jesus Christ became incarnate by God's word and took flesh and blood to save us, so we have been taught that the food consecrated by prayer that comes from him (food which nourishes our flesh and blood by being changed), is the flesh and blood of the incarnate Jesus. (Justin, Apology I:67, 66)

1. What sacrament is referred to here as "washing for forgiveness of sins" and rebirth?
2. What conditions are set down for those who are to receive the Eucharist?
3. Why isn't the Eucharist "common bread or drink"?
4. How importantly does Justin regard receiving the Eucharist?



Test your knowledge

1. List some of the ways that God is present in the celebration of the Eucharist.
2. What is the Real Presence?
3. Why do you think that the Eucharist is described as a celebration?



Activity - Read 1 Corinthians 11:23-26

What does this tell us about the way that the first Christians celebrated the Eucharist?



Extension Activity

Design a pamphlet for primary students which explains how the Eucharist is celebrated.

12

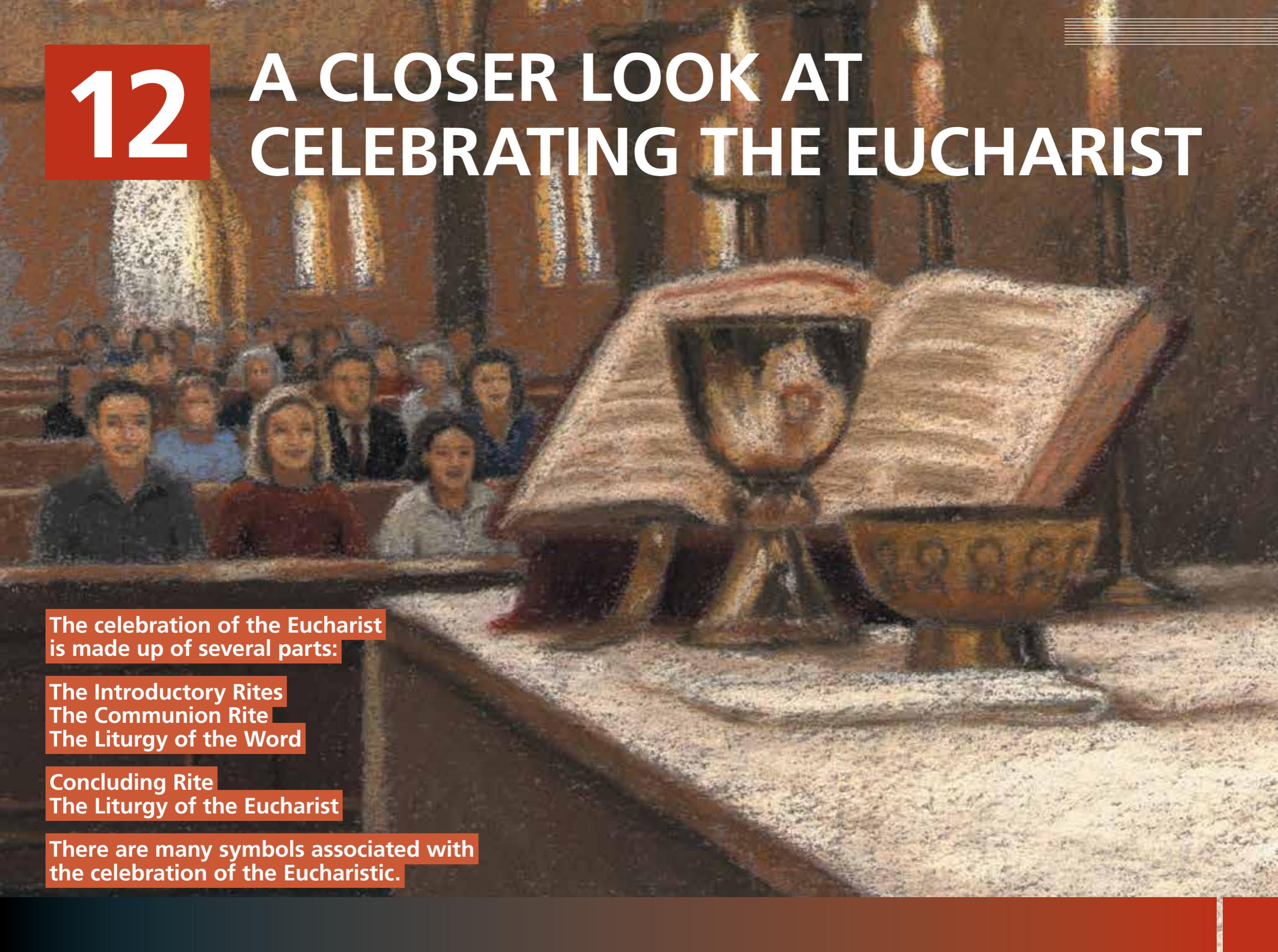
A CLOSER LOOK AT CELEBRATING THE EUCHARIST

The celebration of the Eucharist is made up of several parts:

The Introductory Rites
The Communion Rite
The Liturgy of the Word

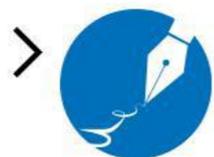
Concluding Rite
The Liturgy of the Eucharist

There are many symbols associated with the celebration of the Eucharistic.



> Here are some different actions that students have recalled that take place during Mass. See if you can add some others.





Activity

1. Working in small groups, list the different actions and prayers that occur during the celebration of Mass. List them in order and then try to group them into the following sections:
2. What happens at the beginning?
3. During the middle?
4. At the end of the eucharistic celebration?

The eucharistic celebration is designed to help the community pray together and appreciate the presence of God among them. It is composed of several parts: gathering, expressing sorrow, listening to God's Word, offering gifts, bread and wine become Jesus Christ, setting out.



Activity

5. Can you think of a symbol of gathering or of expressing sorrow? For each of the aspects of the eucharistic celebration mentioned above, draw a symbol or illustration to represent it.

Sign of the Cross

In the early Church, Christians would use their thumb to make the sign of the cross on the forehead as part of their private prayer. The action came to be used by groups who gathered together for communal liturgies. By the Middle Ages, the large open hand gesture we use today was common in the Catholic Church.

Find out the different ways Eastern and Western Christians make the Sign of the Cross.



12.1 The structure of the celebration of the Eucharistic

The Eucharistic celebration is composed of the following parts:

- Introductory Rites
- Liturgy of the Word
- Liturgy of the Eucharist
- Communion Rite
- Concluding Rite.

What is a Rite?

Each action associated with a particular part of the Eucharistic celebration is called a rite.

This action includes prayers, words or movements.

12.2 Introductory rites

At the start of the celebration of the Eucharist, it is important to get a sense that here the community is coming together to pray. It is also a chance to welcome people to the celebration. Gathering as a community is an important part of Catholic life, because Jesus promised that when more than two people were gathered in his name, he would be present. The introductory rites include a number of opening prayers. The most obvious action in this part of the Eucharistic celebration is the making of the sign of the cross. This is done at the beginning of Mass as an expression of common faith in the Father, Son and Holy Spirit. The priest greets the people as brothers and sisters. This helps create a sense of community, so we know that we are at home when the Eucharist is being celebrated.

At the beginning of the eucharistic celebration, we prepare to worship God. Part of this is being able to reflect on our lives and to say sorry for the times we have sinned against God and each other. There are many ways that we can say sorry. We can remember some of the penitential prayers said during Mass. They sometimes end in Lord have mercy or Christ have mercy.

> Here is an example of a penitential prayer:



Lord Jesus, you are our loving Saviour. Lord have mercy.

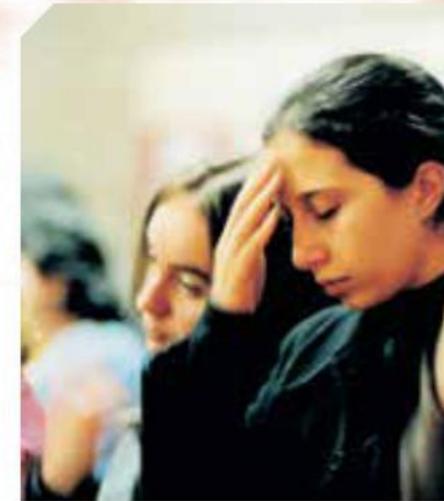
Response: Lord have mercy.

Lord Jesus, you are the Good Shepherd. Christ have mercy.

Response: Christ have mercy.

Lord Jesus, you are Son of God and Son of Mary. Lord have mercy

Response: Lord have mercy.



Activity

During the Penitential Rite we ask for God's forgiveness for the mistakes we have made, the wrongs we have done.

1. *List five "wrong-doings" that a person your age could commit.*
2. *Choose one of these and explain what makes it wrong.*
3. *Write a prayer that asks forgiveness for this action, or failure to take action.*

12.3 Liturgy of the Word

In the second part of the eucharistic celebration, God speaks through the Scriptures. There are a number of stages in this phase of the Mass:

- Old Testament Reading
- Responsorial Psalm
- New Testament Reading
- Gospel Acclamation
- Gospel
- Homily
- Creed
- General Intercessions

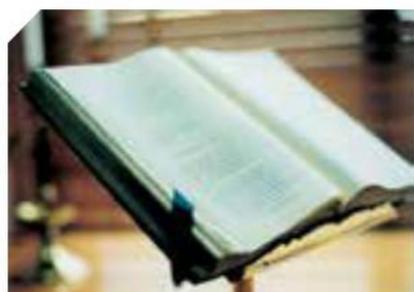


Scripture Readings and Responsorial Psalm

The Liturgy of the Word gives the community a chance to hear and respond to the Word of God. The Scriptures are read and reflected on. Between the two readings there is the Responsorial Psalm. This is linked to the Scripture readings and is called “responsorial” because of a verse that is repeatedly sung or said as a response. Here is a part of a Responsorial Psalm:



*O God, be gracious and bless us,
And let your face shed its light upon us.
So will your ways be known upon earth,
And all nations learn your saving help.
Response: O God, let all nations praise you.*



The Gospel

The Gospel is the main reading because it tells the words and deeds of Jesus Christ. We stand out of respect for his word. Servers may hold candles around the lectern to symbolise the light of the gospels – the good news of Christ our Light.

Readings at the celebration of the Eucharist

Lectionary and Gospel Book

The readings at Mass are contained in a book called a lectionary, which include different readings from the Bible for every day of the year. By following the lectionary, readings from all over the Bible are used. The Gospel Book is used for the reading of the Gospel. It is the most sacred book used at the Mass and may be richly decorated, carried in procession, placed on the altar and honoured with incense.



The Homily – from Greek homileas: to share

After the Gospel, a talk called the homily is given. The preacher, a priest or deacon, explains the Gospel and readings in the light of the teachings of the Church.



Think about

1. Explain what is particular to a homily and what makes it different to an interesting talk.
2. Imagine that a new priest came to work with your school community. He asked you to prepare a list of qualities that you think make a homily 'good'. Prepare the list as you would present it to him and give your reasons.

The Creed

On Sundays and great feast days known as solemnities, the Nicene Creed is said. Since the fourth century the Nicene Creed has served as a powerful profession of faith that reminds us of the main beliefs of the Catholic Church. By saying it together and aloud we confirm our faith.



Think about

The Nicene Creed is printed on page 243 (NSW 224) of this book. Read this Creed to help with the following task.

1. In point form list the main beliefs contained in this creed.
2. Explain why the Church has decided that the community at Mass should say this creed each Sunday.



Prayers of the Faithful

The next phase of the Liturgy is the Prayer of the Faithful or General Intercessions. These are requests for prayer, followed by a common acclamation such as Lord Hear our prayer, which is the petition.



Activity

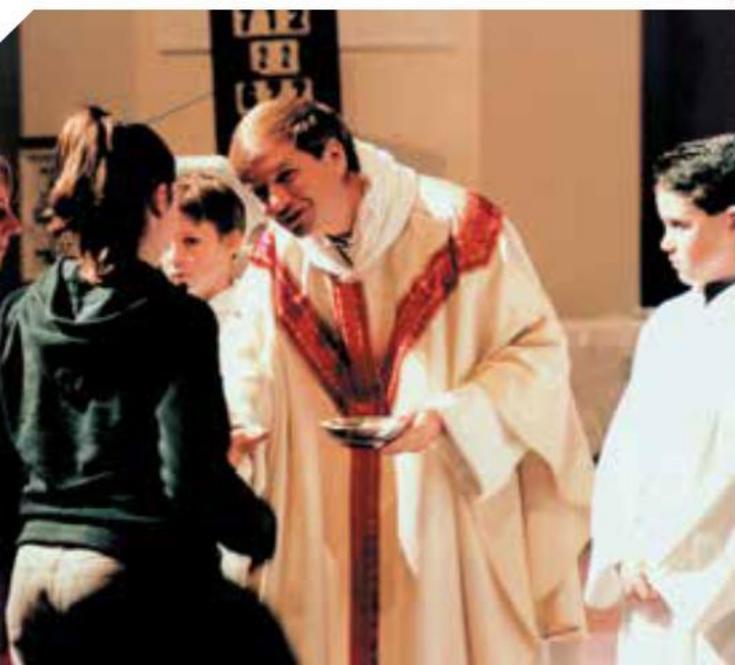
Write a Prayer of Intercession for each of the following:

1. The Church and her leaders
2. An issue of importance to the world
3. Your school community
4. People who are sick and/or suffering in any way

Petition

You may have experienced signing a petition to support a worthy cause, for example, relating to the issue of Reconciliation. A petition puts your request before a person or group who has authority to act and make a difference. When we pray in this manner, we place the needs of our world and our own lives before God. We believe that God is active in our world and will “hear our prayer”.

12.4 Liturgy of the Eucharist



The Liturgy of the Eucharist and the Communion Rite are made up of four distinct actions which re-enact and re-live what Jesus Christ did at the Last Supper. These four actions are: He took, blessed, broke, and gave.

Preparation of Gifts

The Liturgy of the Eucharist begins when the bread and wine are offered up to God. Jesus used bread and wine at the Last Supper. They also symbolise our efforts, our work and the joy of our lives. Sometimes objects are included as part of the procession of gifts as a way of symbolising other things special to a particular community. Melissa tells us about the offertory procession at her school.



Paolo Veneziano active 1320, died c 1358–62 Italian, The Crucifixion, c 1349, oil on wood panel, 96.8 x 67.7 cm, Felton Bequest, 1949, National Gallery of Victoria, Melbourne.

Two or three people bring up the bread and wine to the altar. These people represent the whole community.

The Sacrifice of the Mass

Catholics describe the celebration of the Eucharist as a sacrifice. Sacrifice means giving something up, usually at great cost. On the cross, Jesus offered his life to God as a sacrifice for us. This one perfect Sacrifice is offered at each celebration of the Mass.

The Eucharistic Prayer and Consecration

The Eucharistic prayer gives thanks and praise to God. The offering of the community is now united with Christ who, by his death, offered himself as the perfect sacrifice. Through the power of the Holy Spirit, the bread and wine are changed into the Body and Blood of Jesus. This occurs at the consecration. This mystery is at the centre of every Mass because it is the sacrifice of Jesus who has died, is risen, and will come again.



After the consecration, the priest prays for both the living and the dead, and honours the saints. We join Mary and the saints at every eucharistic celebration. He concludes by praying, through him, with him and in him. The response is known as the Great Amen. This is when the community says yes to all that Jesus has done for us in offering his sacrifice.

Breaking of Bread

The Lord's Prayer marks the beginning of the Communion Rite. Then we exchange a sign to show that we are at peace with each other. The priest breaks the Host so that the Body of Christ can be shared by all who come to receive the Eucharist and the "Lamb of God" is sung or said. This reminds us that Jesus our Lord gave himself up for us like the sacrificial lamb at the Passover so we can be united with him when we receive his Body and Blood.



Receiving Communion

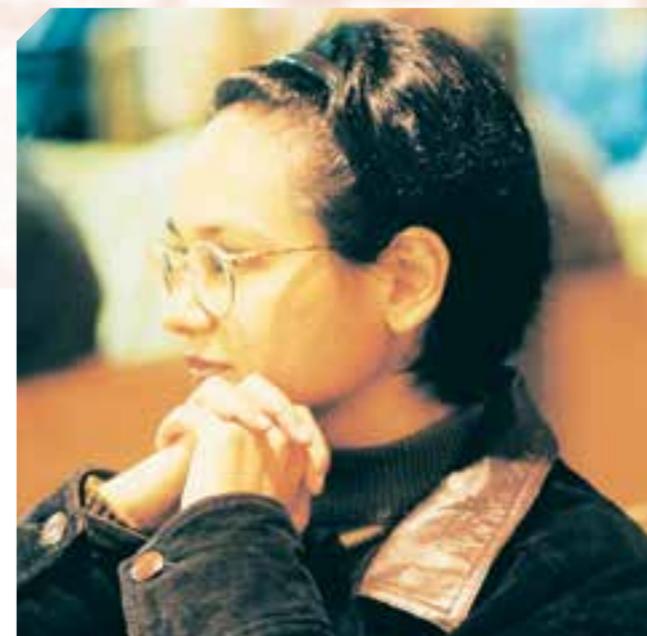
When we receive the holy Eucharist, we are united with the risen Christ. We are also uniting ourselves with the Church, which is the working body of Christ in the world. To receive Communion is a sign of this union with God and with one another.





Concluding Rite

After Communion, there is a time to thank Jesus Christ for coming to us and to reflect on the great gifts we have received and also our responsibilities to the wider society. At each eucharistic celebration we are united with Christ and empowered to make his love present in the world. This is why each Mass ends with a command and a mission such as, Go in peace to love and serve the Lord.



Activity

Construct a flow chart that describes the various parts of the Mass. In each box include a sentence and one illustration about this part of the eucharistic celebration.



Test your knowledge

1. List the parts of the celebration of the eucharistic.
2. With what action do we begin the celebration of the eucharistic?
3. What is the purpose of the penitential rite?
4. List the parts of the Liturgy of the Word.
5. What do the gifts presented during the offertory procession symbolise?
6. What do we call the moment in the Mass where the bread and wine become the Body and Blood of Jesus?
7. At the end of the eucharistic celebration what are we commanded to do?



12.5 Symbols used during the celebration of the Eucharist

Altar

The altar is the greatest sign of Christ. This table of sacrifice is where God's people are nourished by the Body and Blood of Christ. It is dedicated by a bishop who anoints it with chrism. A crucifix stands on or near it symbolising that the Mass is the sacrifice of Jesus. A white cloth covers the altar during Mass.



Dedication of an altar.

Chalice and paten

The chalice is a sacred cup and the paten a circular plate. They are blessed and only used for the Eucharist. The chalice and paten are made of precious metal or gilded to symbolise their importance as sacred vessels.



Vestments

The special garments that the priest wears at Mass are called vestments. These are of different colours, depending on the season of the Church Year. They are also beautifully decorated with religious symbols. Vestments symbolise the identity of Jesus that the priest takes on during the eucharistic celebration.



Candles

The lighted candle is a symbol of the light of Christ overcoming the darkness. Candles also symbolise celebration, prayer and the presence of angels. Candles burn on or near the altar during Mass.





Denis Kelly "The Whole Christ".

Sitting, standing and kneeling

Actions are symbolic of our attitude. To stand is to take special attention and to show that something is important. When we stand to greet people, for example, this indicates that they deserve respect. This is why we stand to greet the Gospel. Kneeling is an ancient practice that shows both prayerfulness and humbling yourself before God. It is a sign of special reverence. It explains why we kneel during the consecration. Sitting is a sign of attentiveness and being open to God's Spirit. We sit during the homily.

Sign of peace

When we offer each other a sign of peace by shaking of hands, we are showing the peace, friendship and community that God wants for his People. We may say Peace be with you or respond Amen.

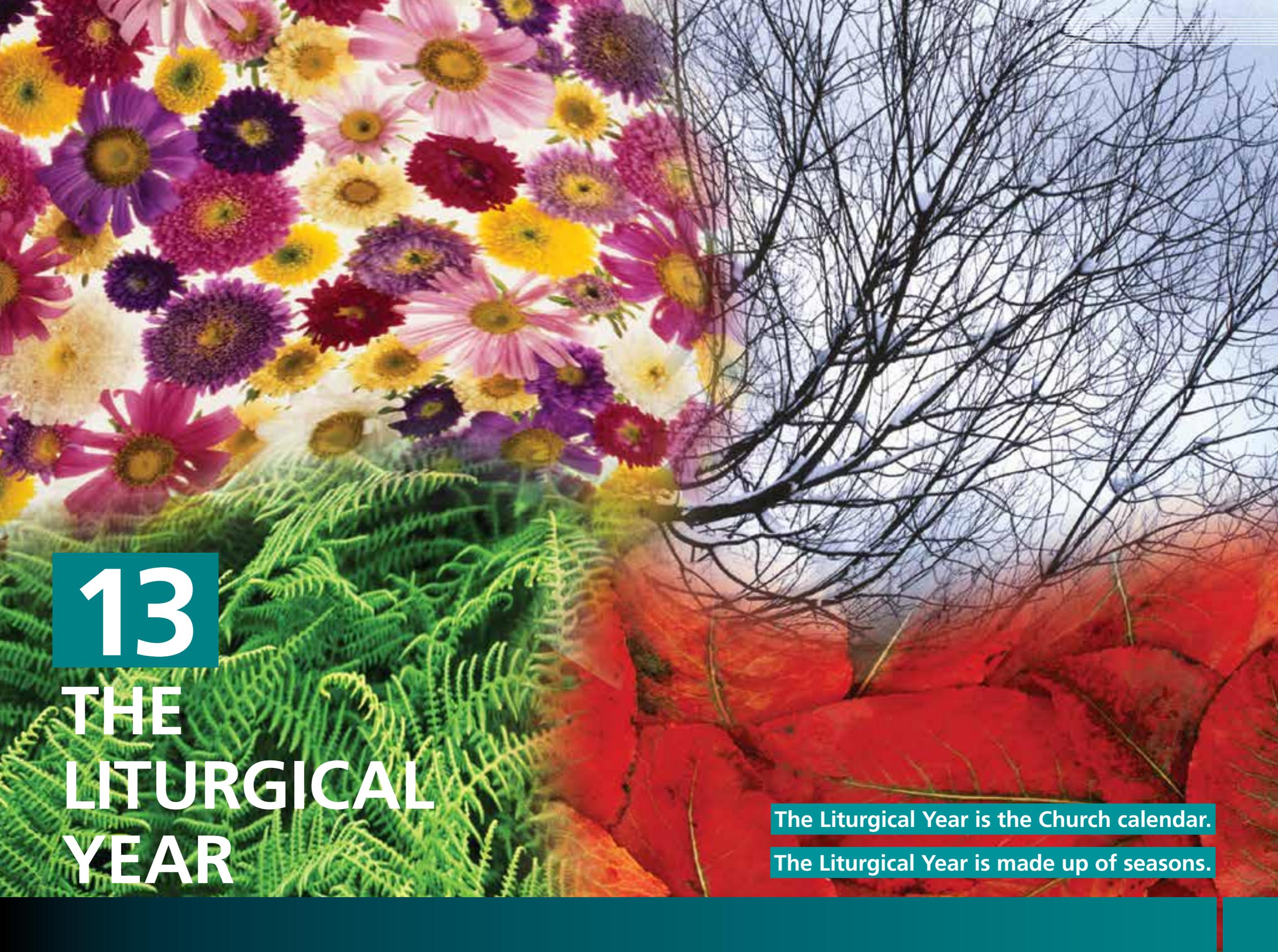


Research Activity

Working in small groups, prepare for a eucharistic celebration. Some of the things you will need to do are:

1. *Select songs for the beginning and end of Mass as well as during the offertory and Communion.*
2. *Select a responsorial psalm.*
3. *Write Prayers of the Faithful.*
4. *Prepare the gifts for the offertory procession.*



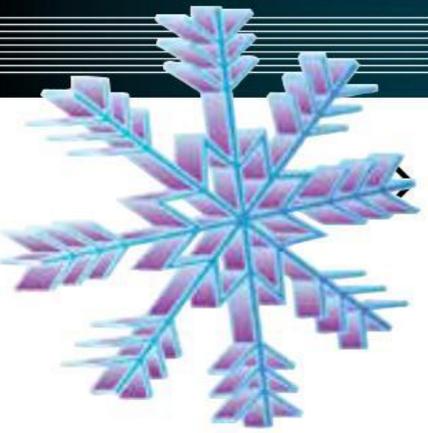


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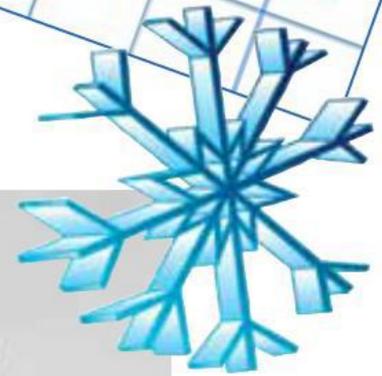
**THE
LITURGICAL
YEAR**

The Liturgical Year is the Church calendar.

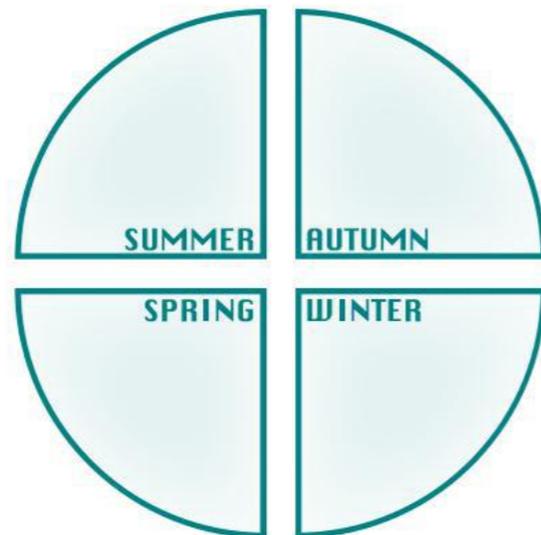
The Liturgical Year is made up of seasons.



Have you ever wondered why stores have big sales at the beginning of July? This marks the beginning of a new financial year, so excess stock is sold, often at reduced rates, to make way for new material. Many people are aware of this, so they avoid buying in the months leading up to the end of the financial year and save until things are cheaper. This shows one of the great advantages of following a regular cycle. It allows for planning and preparation in advance. We don't normally associate the middle of winter with the end of a year, but the financial year is one example of a yearly cycle. Another is the school year. In many northern hemisphere countries this runs from September to June. The most obvious cycle is the calendar year, which runs from January to December.



Activity



Copy the season wheel into your book.

Draw a meaningful symbol for each season.



Another important feature of following a calendar is that it helps us to remember crucial events that have shaped our history. For example, on Anzac Day we remember the sacrifices of those who have gone to war and the value of peace. This message is so important that we set aside one particular day, 25 April, for remembrance and reflection. Setting aside this same day every year helps us to focus on the significance of the event. Symbols associated with such special days are easily recognised and reveal something of the deeper meaning of the day. The slouch hat as worn by Australian soldiers, for example, has become a symbol of Anzac Day.

- > The Church has her own yearly cycle. This is called the Liturgical Year. It starts in early December and runs to the end of November. This calendar gives the Church a regular pattern of celebration, worship and remembrance. The liturgical year is made up of a number of seasons. The longest season is called Ordinary Time. One of the most recognisable seasons is Lent. Scattered throughout the seasons are a number of special days such as All Saints Day which is celebrated on 1 November every year.



Test your knowledge

1. *What are some of the advantages of following a calendar of events?*
2. *Name some yearly cycles.*
3. *List as many days of celebration or remembrance, like Anzac Day, which are celebrated on the same day each year.*



Activity

Do your own research and use the information provided to complete the following table.

Season	Why part of the Church Year?	Important symbols and meanings	Colour used and significance
Advent			
Christmas/ Epiphany			
Lent			
Easter			
Ordinary Time			



13.1 The Church's Year

Advent: four Sundays in Advent
Immaculate Conception of Our Lady, 8 December

Christmas Day, 25 December
Solemnity of Mary Mother of God, 1 January
Epiphany of the Lord, 6 January

Ordinary Time: several Sundays in Ordinary Time

Lent: Ash Wednesday, five Sundays in Lent
Joseph, Husband of Mary, 19 March
Annunciation of the Lord, 25 March

Holy Week: begins with Palm Sunday

Easter Triduum: Holy Thursday,
Good Friday, Holy Saturday

Easter Sunday

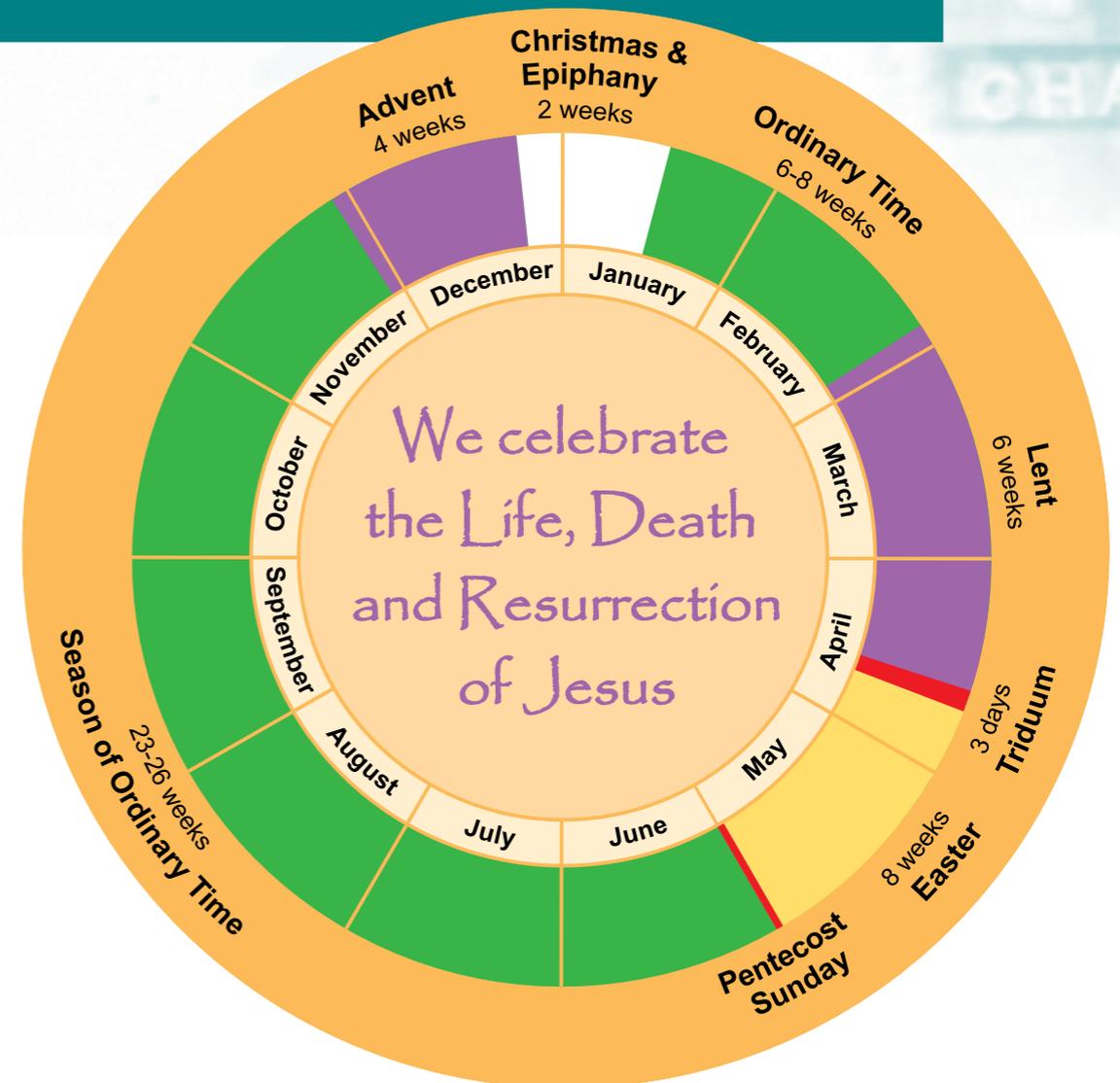
Easter Season: six Sundays in Easter Season
Ascension of the Lord

Pentecost Sunday

Trinity Sunday
The Body and Blood of the Lord

Ordinary Time: thirty-three Sundays in Ordinary Time
Major solemnities: Sacred Heart, Birth of St John the Baptist, 24 June,
Peter and Paul, Apostles, 29 June
Assumption of Our Lady, 15 August
All Saints, 1 November.
All Souls, 2 November

Christ the King, last Sunday of the Church Year





Liturgical Colours



Think about...

My favourite colour is.....
because.....

Colour enriches our world. Your favourite colour might remind you of people or events or perhaps reflects your mood at the present moment. Imagine what life would be like if everything was black and white!

The Church uses particular colours to help us more fully appreciate the patterns and events of the liturgical year.



Activity

SUMMARY OF LITURGICAL COLOURS		
WHAT?	WHY?	WHEN?
<p>PURPLE</p> 	<p>Purple is the colour of penance and sorrow. Purple is also a royal colour, a reminder of the robe placed on Jesus by the soldiers who mocked him (Mark 15:17).</p>	<p>ADVENT LENT</p>
<p>WHITE</p> 	<p>White is the colour of light. It reminds us that God is the Creator of all things (Genesis 1:3). We believe that Jesus is 'the light of the world' (John 8:12). White is often used for funerals as a symbol of the Resurrection and Baptism. Sometimes gold is used instead of white.</p>	<p>CHRISTMAS EPIPHANY EASTER ASCENSION</p>
<p>RED</p> 	<p>Red is the colour of blood and used to symbolise Christ's death on the cross. Red is used for the feasts of martyrs (people who died for their faith). Red also represents fire and is a symbol of the coming of the Holy Spirit (Acts 2:3).</p>	<p>HOLY WEEK PENTECOST FEASTS OF MARTYRS</p>
<p>GREEN</p> 	<p>Green is the colour of nature and growth. It is a symbol of hope and life, and a reminder of the mission of the Church in the world.</p>	<p>ORDINARY TIME</p>

Using this information as a guide, develop your own visual summary of the association between the colours and the seasons of the Church's Year.

> 13.2 Seasons of the Church

Seasons

The Church's year follows the cycle of seasons in northern Europe. For example, Christmas is celebrated two days after the Winter Solstice when the sun is at its lowest point for the year.

The Solstice was an important feast before Christianity arrived in northern Europe and early missionaries wisely used it to celebrate the coming of the light of Christ into the world.

In Australia, we celebrate the same feasts at the same time of the year because Christianity came with the first European settlers.

The Liturgical Calendar is broken up into seasons. Unlike the four natural seasons, the seasons in the Church calendar are not the same length. The beginning and end of liturgical seasons are marked by important days. For example, the season of Lent starts on Ash Wednesday. Each season is also marked with the particular colour of the vestments worn by priests during this time.

Why does the date of Easter Sunday change?

Easter Sunday does not fall on the same day every year. Its precise date depends on the cycles of the moon. Easter Sunday is the Sunday following the full moon after the autumnal equinox (when day and night are of equal length). Some Christians, such as the Greek Orthodox, calculate Easter differently, using an older calendar.



Test your knowledge

1. *Name the seasons of the Church.*
2. *What colour is associated with each season?*
3. *Which is the longest season; which is the shortest?*
4. *What day marks the end of Lent, the beginning of Ordinary Time?*



13.3 Feast Days

Scattered throughout the Liturgical Year are a series of celebrations marking significant events in the life of Jesus, Mary, the Church and the saints. These are called feast days, although to be accurate, there are three categories of liturgical celebrations, and feast days are the second level of dignity.

Great Feasts

The most important event in the Liturgical Year is the great feast of Easter. This has always been the case. In the early Church, Christmas was not celebrated. When it was decided to remember the birth of Jesus, an existing festival centred on the middle of winter, was chosen. Historically two important feasts were the Epiphany, which recalls the visit of the wise men to the child Jesus, and the Baptism of Jesus. Both these events reveal Jesus' divinity, that is, that he is the Son of God.



Giovanni Toscani, c 1370–1430, Italian, **The Adoration of the Magi – detail**, c 1420–30, tempera and gold leaf on wood, 17.0 x 46.5 cm, Felton Bequest, 1966, National Gallery of Victoria, Melbourne.



Justin O'Brien born Australia 1917, arrived Italy 1967, died 1996. **The Virgin enthroned (Altar piece triptych)** 1951 (detail of left panel) oil on canvas. Triptych: 112.0 x 48.4cm; 112.0 x 80.4, 112.0 x 48.4cm. Felton Bequest, 1951 National Gallery of Victoria, Melbourne.

Categories of feast days

Type	Description	Example
Solemnity	These are the greatest feasts of the Church.	Easter Sunday, Pentecost and the Assumption of our Lady (15 August). The birth of John the Baptist (24 June). Sundays in Advent, Lent and Easter.
Feast	These are celebrations of important events in the life of Jesus and Mary. Prominent saints are recalled on feast days.	John the Evangelist (27 December); and the Visitation (31 May).
Memorial	These are mainly Saints Days. Some are obligatory, for saints of universal significance. Others are optional, for a saint revered and known in one region or religious community.	Obligatory: St John Chrysostom (13 September). Optional: St Margaret Mary Alacoque (16 October).



Solemnity, Feast or Memorial?

The following liturgical celebrations occur together (late June to early July) and recall: Peter and Paul, the Sacred Heart of Jesus, the Immaculate Heart of Mary, St Thomas the Apostle and Elizabeth of Portugal. Which do you think are solemnities, feasts, obligatory memorials and optional memorials? (Hint: two solemnities, one feast, one obligatory memorial and one optional memorial.)

13.4 Symbols

The events of the liturgical calendar are also associated with many symbols. Two examples are the Cross and the Crown of Thorns as symbols of Good Friday, and an Easter candle for Easter.



Test your knowledge

1. *What is a solemnity?*
2. *In what season do we celebrate the solemnity of the Sacred Heart?*
3. *When is the solemnity of Saints Peter and Paul?*
4. *When is the Transfiguration remembered?*
5. *Name one symbol associated with an event of the liturgical year.*



Paschal or Easter Candle

The Paschal or Easter Candle is lit during the easter Vigil. Its symbolism reminds us of christ's Resurrection from the dead for our salvation.

The symbols on the candles are five grains of incense that represent the wounds and death of Christ.

Alpha and Omega – the first and last letters of the Greek alphabet.

The Paschal Candle is used for baptisms and also placed alongside the coffin at funerals. It is used for its resurrection symbolism.



Activity

Design a pocket calendar that highlights the seasons of the liturgical year, and significant feasts.

The calendar should incorporate the appropriate colours and symbols for each season.

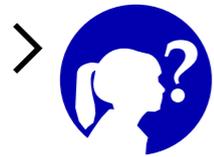


14

ADVENT

Advent is the first season
in the liturgical year.

Advent is a time of preparation
for Christmas.



Think about

Christmas is meant to be about presence, not presents...

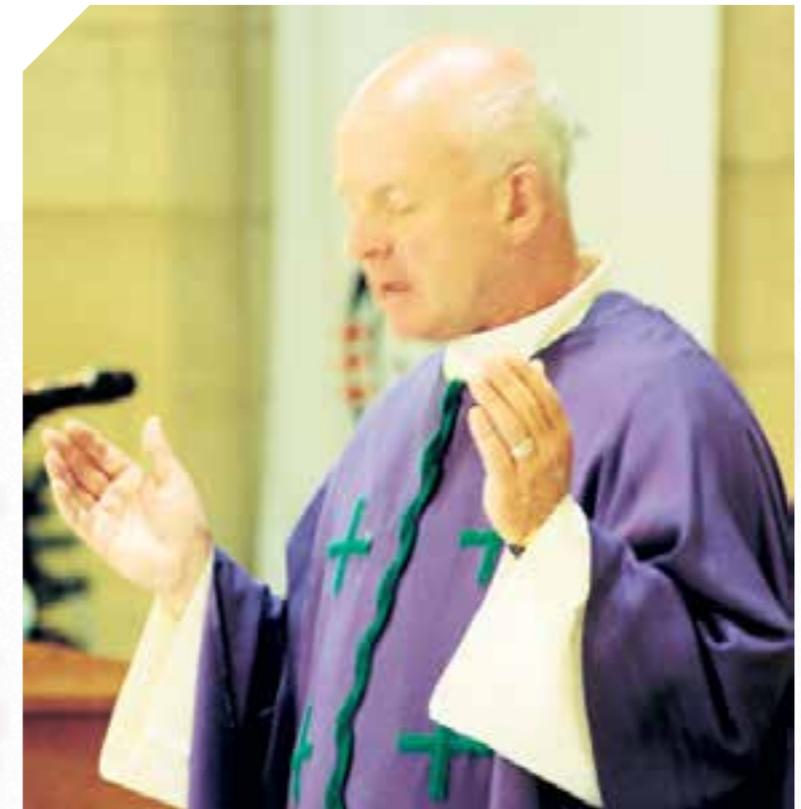
- *Describe your response to this statement.*

Advent is the season of preparation for Christmas. It runs for four weeks and ends on 25 December. The first Sunday in Advent marks the beginning of the liturgical year. The colour of Advent is purple and the theme of this season is preparation to celebrate the birth of Christ and also to recall the promise of Christ to come again. We also reflect on life beyond death.

14.1 The story of John the Baptist

How do we prepare for Christ's birth? To answer this question, we look at the great figure of John the Baptist. John was Jesus' cousin. He was the prophet who prepared the way for Jesus.

John was the son of Mary's cousin, Elizabeth. We first read of him in Luke 1:44, an unborn infant leaping for joy at Mary's approach. John prepared the way for Jesus by telling people about the coming of the Messiah. John also baptised Jesus in the river Jordan.





Activity

Read Matthew 3:1-12 to answer the following questions:



1. Using the brief description provided in this passage outlined how John might have been viewed by the people of his time when he wandered in from the desert.
2. Create a newspaper headline that summarises John's teaching as it is presented in this passage.
3. How might the different sections in Jewish society have responded to John's message?
4. List the points that John might include in a similar 'speech' if he was to appear in your local community at the present time.
5. How might different groups in your community respond to such a message?
6. If you applied John's message 'Prepare a way for the Lord' to your life what changes would need to be made, especially at Christmas?

How did John the Baptist ask people to prepare for the coming of Jesus? He told people to look at their lives, to be sorry for their sins and change the way they lived. Another word for this is repentance.

14.2 Images of Advent and Christmas



Activity

Working with your partner, list five things that you associate with Christmas. This could include things you do, places you go, or even what you eat.



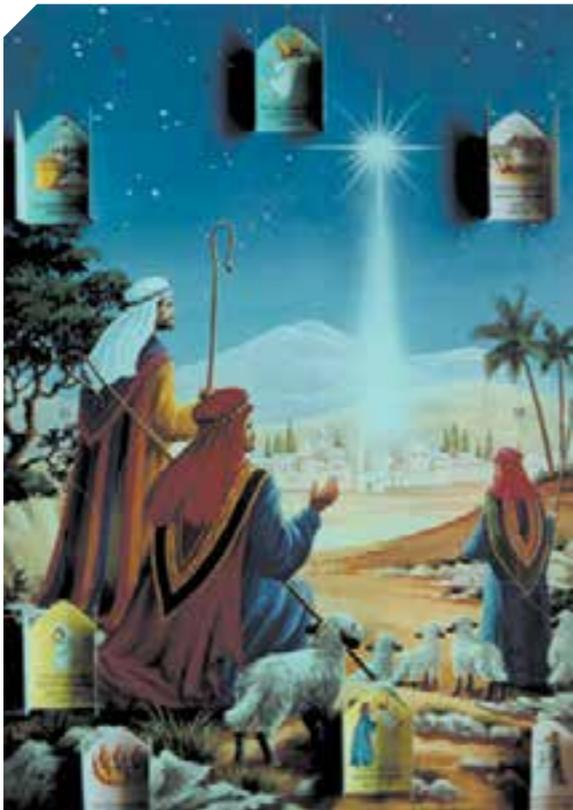


Advent wreath

The advent wreath symbolises the birth of Christ. The four candles represent the weeks leading up to Christmas. Each candle is lit in turn on the four Sundays of Advent. As Christmas approaches and all four candles are ablaze, this is a powerful symbol of Jesus Christ, the light of the world.

The custom of the Advent wreath originated in Northern Europe. The candles are usually purple, except for the third, which may be rose-coloured. The third Sunday of Advent is called Gaudete Sunday, a day of rejoicing as Christmas draws near.

Advent calendar



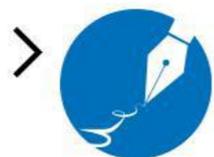
Some people prepare for Christmas with an Advent calendar. This lists prayers, reflections and readings for each day of the four weeks of Advent. The calendar comes in different forms, with the theme for each day hidden and revealed only after removing some paper. As Christmas Day gets closer, more and more of the calendar is seen.

The Crib

During Advent many people erect a nativity scene. This depicts the stable where Jesus Christ was born, with the crib for the baby, figures of Mary, Joseph, the wise men and the shepherds, and some animals.

Such nativity displays can be traced back to late medieval times with the custom made popular by the Franciscans, a religious order founded by St Francis of Assisi (1181–1226). In many churches the priest carries the figure of the Christ child in procession to the crib just before Midnight Mass. In other churches, children or a family bring the figure of the infant to the crib. During the Christmas season, people come and pray at the crib.

In some traditions and countries, the wise men are not introduced into the crib until the Epiphany. Sometimes the children in the family will play a game moving the Wise Men around the house from Christmas Eve to Epiphany. (Sometimes they hide the figures from the parents and brothers and sisters.)



Activity

Study the photograph of the crib.

Would the image of the crib as it appears here be appropriate to use throughout Advent? Give reasons for your answer.

Midnight Mass

Advent ends on Christmas Eve, the night before Christmas Day. On Christmas Eve, many parishes have special evening Masses. The most popular is the Midnight Mass. Because of the unusual starting time, the joy of the large crowd and the sense of celebration in the air, Midnight Mass is a memorable time for all who participate. Here is how one young person describes the importance of Midnight Mass in her family:



Leopoldine Mimovich.



Going to Midnight Mass has always been a big thing in my family. It goes back to my grandparents. They would tell us about how this was so special for them because of the great celebration that followed Midnight Mass. They didn't get presents but the celebration involved music and dancing and all the foods they could not afford to eat during the year. People prepared for weeks for this day. My parents have carried on this tradition. It wouldn't seem like Christmas if we didn't go. It's a real sign of growing up in my family when you can stay awake for the whole Mass!





Giving presents

Why do we give presents at Christmas? One reason is that Christmas is a time of joy and goodwill and what better way of expressing this than by giving gifts. The answer is also partly to do with the feast day of St Nicholas on 6 December. St Nicholas was a bishop who lived more than 1600 years ago. He is the patron saint of children. In Europe, a common practice developed on the night before his feast day, when children would leave out empty shoes for St Nicholas to fill. Gradually, the giving of gifts became associated with Christmas Eve and Christmas Day, and for everyone – not just for children. Legend has it that St Nicholas had a long white beard and he has come to be identified with Santa Claus or Father Christmas in many countries, including Australia.

The custom of giving at Christmas time is often beautifully expressed in the cultures of different Catholic countries. One example is the Polish custom of giving oplatki. These are wafer-thin pieces of unleavened bread which are blessed, then broken up, and given to friends and family. Receiving oplatki symbolises Christ coming into the lives of people. By sharing oplatki, others are encouraged to welcome Christ.

The Christmas tree

Placing a Christmas tree in the home is a custom that started in Germany centuries ago. Queen Adelaide introduced it to England in the early nineteenth century. The pine tree did not lose its leaves in winter, so it came to symbolise faithfulness to God. In Europe, it was also the only green tree available for decoration in winter.



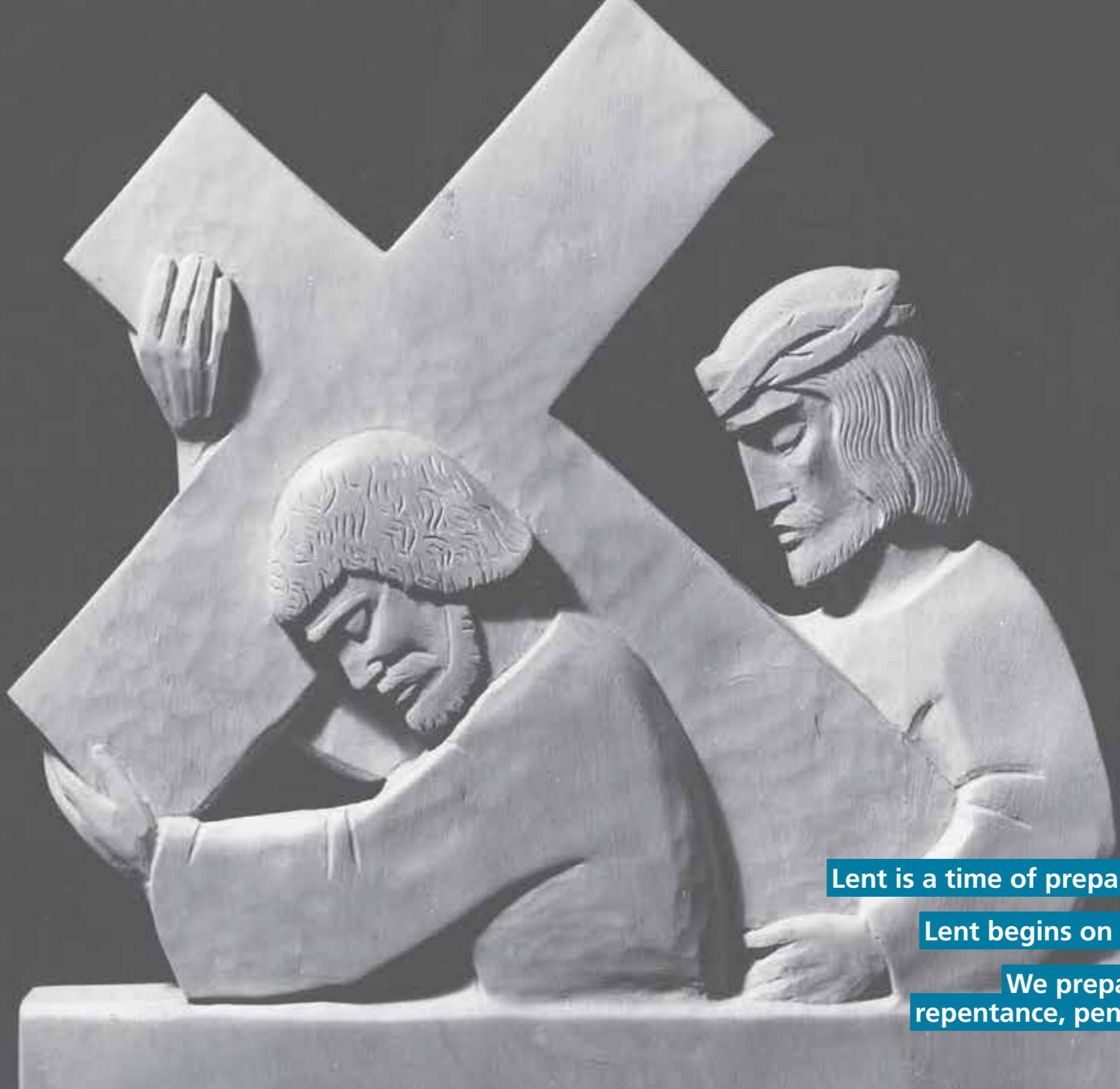


Test your knowledge

1. *Who was John the Baptist?*
2. *Where did John baptise Jesus?*
3. *How many candles are used on the Advent wreath?*
4. *Describe one symbol associated with Advent or Christmas.*
5. *Which religious order popularised using a crib during Advent and Christmas?*
6. *Where did the custom of displaying a Christmas tree start?*
7. *On what day is the feast of St Nicholas?*
8. *What is the religious significance of giving presents?*



15
LENT



Lent is a time of preparation for Easter.

Lent begins on Ash Wednesday.

We prepare by reflection,
repentance, penance and prayer.



15.1 Preparing well

Have you ever prepared for anything? Not just a trip into the city or a visit to a friend's house but for something important, something that you really wanted to see or do? Here are some examples of people who have prepared for something that was very important to them. We start with Meagan's story.

When we used to live in Gippsland, Dad got a job working on the oil-rigs in Bass Strait. It was a very strange time for the family because Dad would go away for weeks at a time. Then he would come home and stay for weeks. When he was away we could talk to him on the phone but he couldn't come home. After a while we really missed him. It was mainly the little things that he wasn't able to do, like being home for celebrations such as birthdays or missing my netball final. Mum encouraged us to make things and to keep a record of all that we had done, so when Dad came home he would feel that he was still a part of our family life. When his shift ended, Mum would drive us down to the helipad and we would take along all the schoolwork and everything we had worked on. We all pestered Mum so much that we would get to the helipad hours early, and wait and wait, until we heard the whirl of the chopper blades. Dad was so appreciative of what we could show and share with him.



Think about

1. *What feelings might Meagan have had four weeks before her father was due home?*
2. *Compare these feelings with those she might experience the day before he was due home?*

Often, if we have to wait for things, it makes us more appreciative when they arrive. Meagan was in a situation where she had to wait for her father to come home after lengthy periods at work. If we have to wait to get a special object, such as a new bike or a pair of jeans, we are far more appreciative and grateful than if it had arrived straight away or without effort. We may have to wait for things that are difficult to obtain and might require a lot of effort over a long period of time. Waiting is a necessary process that enables us to reach a higher standard because we can spread out our efforts. Magda tells this story about waiting to get her university degree.

> “ I’ll never forget my graduation from Macquarie University. It was such an important day for my family, as I was the first member to go to university. My mother told me on the morning of the ceremony that she was so proud of me. I found out later that, when she was growing up, she was considered one of the smartest children in the village but her parents were poor farmers, still getting over the depression. Sending a girl to university was out of the question for them. My mother spent the rest of her life working very hard but was never able to study. I remember my first lecture and dreaming of the day I would finish my course. It took a long time and a great amount of effort but it was worth the wait, just to see the look in her eyes.

University degrees may be difficult to achieve but are very worthwhile. To succeed, you must be prepared to wait and work hard. What do you think would happen if you tried to finish university studies in a few months? You would fail. Waiting is something that makes us more appreciative and helps us achieve difficult things. One of the most important times of waiting in the Church calendar is the season of Lent, when Christians prepare to celebrate the great feast of Easter.



Think about

Do you think it is possible to get things too easily, or to be given too many things without having to work or wait for them? Illustrate your answer with examples.



Test your knowledge

1. Why did Meagan’s father spend so much time away from home?
2. Write an account of a situation when, by waiting for something, you appreciated it more when it arrived.
3. Why wasn’t Magda’s mother able to attend university?
4. Give three examples of waiting for something that takes time and effort to acquire.



15.2 The season of Lent

Origins of Ash Wednesday

Ash Wednesday is the first day of Lent, which is a time of penance and preparation for Easter. There are 40 week days in Lent. Sunday is always a celebration of the Resurrection.

In the Bible the number 40 is important. For example, Jesus fasted for 40 days before he began his public ministry.

Ashes traditionally have been a symbol of repentance. Until the 10th century only people undergoing public penitence wore them. At this time the practice came to be shared by all members of the congregation.



Ash Wednesday

Ash Wednesday is the first day of Lent. On this day ashes are blessed and used to make a sign of the cross on the forehead. This is a sign of penance. A public ceremony marking the beginning of Lent with a ritual to signify sorrow for sins has been part of the Christian tradition for many centuries. When the ashes are distributed, a short message such as Repent, and believe in the Gospel is said as a reminder that we are starting our Lenten journey.

Lent is a forty-day period starting on Ash Wednesday and finishing before the Mass of the Lord's Supper on Holy Thursday. It has its origins in the Scriptures. In the Gospels, we read of a time that Jesus went out into the desert for a period of forty days, to prepare for his public mission.



Filled with the Holy Spirit, Jesus left the Jordan and was led by the Spirit through the wilderness, being tempted there by the devil for forty days. During that time he ate nothing and at the end he was hungry. – Luke 4:1–2

Using the Lord Jesus as a model, the Church sets aside forty days every year as a time of preparation when Catholics prepare to celebrate the Resurrection at Easter. During this time there are practices of prayer, self-sacrifice and generosity to the poor, to help us prepare for Easter.



The temptations of Jesus

In Luke's gospel, three temptations are described. All the temptations and Jesus' responses tell us something about what the Kingdom of God is like. The devil first demands that Jesus turn a stone into a loaf of bread. Jesus replies by saying One does not live by bread alone. The second temptation has Jesus offered all the kingdoms of the world if he worships the devil. His response is that it is right to worship only God. In the final temptation, Jesus is taken to the pinnacle of the Temple and challenged to throw himself off. Jesus answers that God should never be put to the test. These temptations each relate to the importance of God in the life of a Christian.

15.3 Preparing for Easter

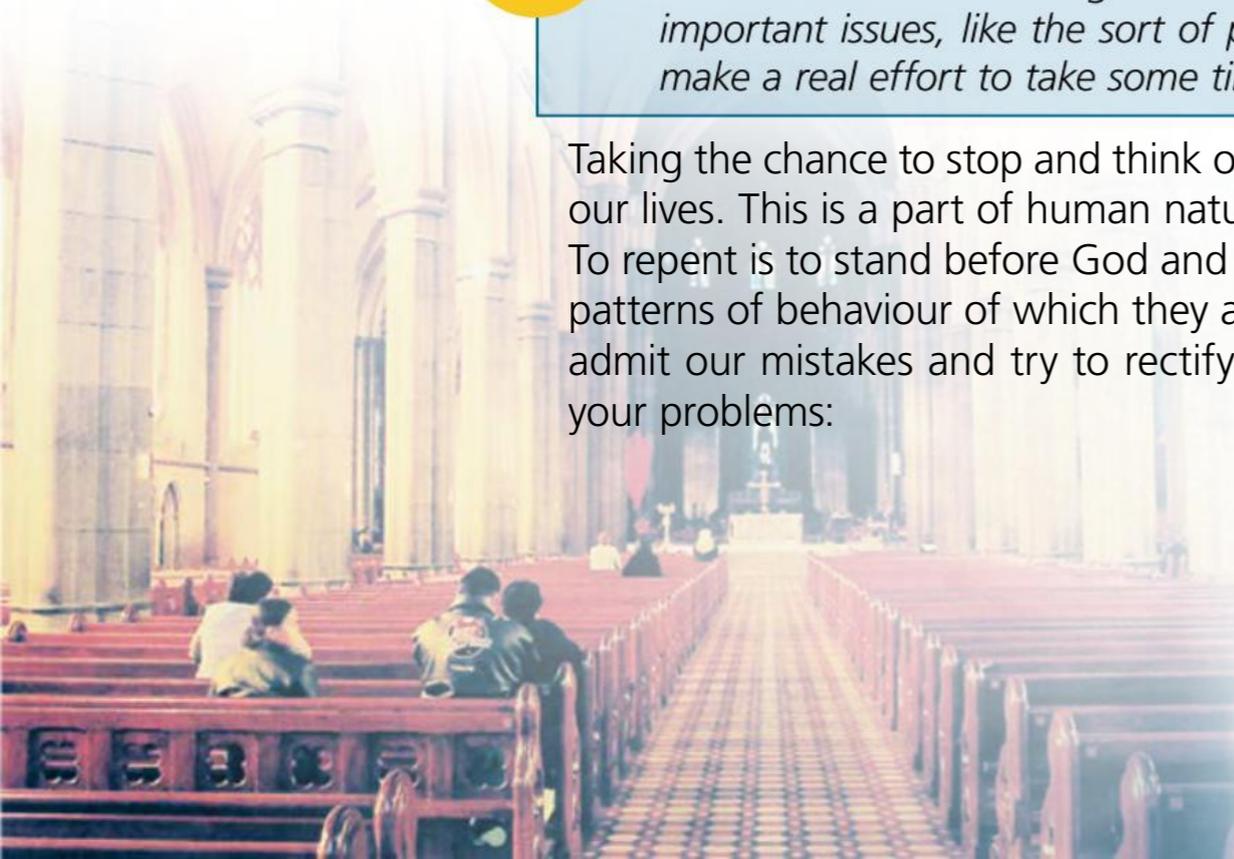
A time for reflection and repentance

Reflection is when we pause to think more deeply about our lives and the direction we are headed. This is difficult because often our lives are so busy. We need all the encouragement we can to stop and think. Brett describes the importance of reflection on his life during Lent.



I like the chance to be able to sit down and think about things. There is so much going on my life at the moment: school, sport, my job, social and family things. Every night of the week I have something on. Even to take a few minutes off a day to think about some important issues, like the sort of person I want to become, is really hard. During Lent I make a real effort to take some time for reflection and it really makes a difference.

Taking the chance to stop and think often leads to a realisation that we are not happy with some things in our lives. This is a part of human nature. No one is perfect and often we do or say things that we regret. To repent is to stand before God and admit our mistakes. On deeper reflection, many people can identify patterns of behaviour of which they are not proud. Repentance is a chance to face up to these problems, admit our mistakes and try to rectify them. Here is how Jane expresses the importance of facing up to your problems:





My mother works really hard. She's on a ten-hour night shift. When Mum gets home about 7 o'clock in the morning she makes us breakfast. This troubles me, now that I am getting older. I know that she is tired and that I should be helping her but I'm too lazy to help. This year I'm going to make a real effort to help her with breakfast in the morning.



Activity – Is reflection important?

1. *Why do you think people find it hard to find time for reflection?*
2. *Are there any ways of making it easier?*
3. *Discuss these questions in small groups.*

An excellent opportunity for both reflection and repentance is given in the Sacrament of Penance. Here we have a chance to say sorry and receive forgiveness from God for our mistakes. Lent is an especially good time to receive this sacrament.



Activity

1. *Describe a situation where it is possible to be sorry for something but still not want to change?*
2. *Recount an experience in your life when another person has forgiven you. Describe your feelings as a result of this.*

A time for penance and prayer

Reflection and repentance lead to the next two aspects of Lenten preparation: penance and prayer. Penance is a faith-filled action when we try to show our sorrow and regret by denying ourselves or by doing something special. A good example of repentance and penance is given in the account of the tax collector, Zacchaeus. He was hated by the ordinary people for collecting money from them for the Romans. Zacchaeus was so eager to see Jesus as he was passing by, that he climbed a tree to get the best possible view.





Activity



1. Write a short story to illustrate a situation where it would be difficult to forgive someone.
2. As a class activity, compare the different situations where people find it difficult to forgive.
3. In the story of Zacchaeus, he shares what he has and returns money to people whom he has cheated. What would the people in your story need to do to reach this point in their life?
4. What did Jesus say to Zacchaeus when he was in the tree?
5. Why did people grumble about this?
6. How did Zacchaeus say sorry for what he had done?

Zacchaeus was aware that he had behaved badly. But he was prepared to take action and to make a sacrifice to show he was sorry. This is at the heart of true penance: linking an action with a desire to change. One of the most practical examples of penance is to go without something. This may be not eating sweets during Lent, or avoiding tea or coffee. Giving up things as penance during Lent is also a part of Catholic culture.

In the following extract this is how Mary describes some of the practices that were common when she was growing up.



We never ate meat on Friday. We always had fish. My brother and I would go down to the local fish and chip shop on Friday and buy fish. There was always a huge wait because all the Catholic people of the neighbourhood would do the same. Being a fishmonger was a good living in those days. Then there was the eucharistic fast. This involved not eating anything after midnight on Saturday night before you received Communion on the next day. I can still remember going to parties and at ten to twelve all the food would disappear. Our hosts didn't believe in providing too many temptations!

Penance has a positive aspect. As well as going without, we can make a special effort to try to do something, like being more helpful at home or being friendly to a lonely student at school. Penance builds on reflection and repentance. It is a way of giving expression to the desire of people to be more attentive to the Word of God.



Fasting

One of the most ancient Christian practices is fasting. This involves reducing the amount of food and drink as a sign of penance or sorrow for our sins. We know that the earliest Christians often undertook severe forms of fasting. Abstinence involves going without certain foods and is a milder form of fasting. Ash Wednesday and Good Friday are two days when Catholics must fast and abstain from eating meat.



Think about

No one is perfect. There are always aspects of life that can be improved. The following activity asks you take a practical look at how you could use the Season of Lent (or any other time!) to improve things at school.

1. On a page in your book, draw the following chart and complete it with as many examples as you can:

Things that happen in the playground	
POSITIVE	NEGATIVE

Caritas assists people in developing countries.



2. Describe a number of ways by which the negative examples might be improved.
3. What could motivate students to make the changes you have described?

What are some other practical examples of penance? You can contribute in a positive way to the welfare of others by making donations to Project Compassion. This is a Lenten aid program run by Caritas, the Church agency that helps people in very practical ways in developing countries. Here is how one school raised money during Lent:

> **“** Our school tries to encourage students to go without some food during Lent and give the money they have saved to Project Compassion. Members of the student leadership team visit all the Year level assemblies and explain what can be done. We do things like putting collection boxes at the canteen so people can put money in when they go to buy something. It's amazing how much we raise.

Another school encourages students to get involved in some community service during Lent.

“ Our school is next to the aged persons home run by our parish. We draw up a roster and any Year 7 or 8 student can pay a visit to the home. We have to give up part of our lunchtime but it's still a lot of fun. During Lent we try and make an extra visit.



Activity

- Investigate an example of how your local Catholic community makes an additional effort during Lent to support those in need.

Alms-giving

Caring for the needy has always been a concern of the Church. We read, for example, of the alms-giving of the first Christians in Acts 4:33–37. Giving money or other forms of financial assistance to the poor is a recognised form of penance and has traditionally been called alms-giving.



Think about

Alms-giving

1. How much should people give? Read the story of the widow's offering (Luke 21:1–4). What does this tell you about giving?
2. Outline three practical examples of penance that a year 7 student could undertake during Lent.



These Roman coins date from around the year 37–8. They are similar to the coins that Jesus would have seen. British Museum, London.



First Station of the Cross:
Miriam-Rose Ungunmerr-Baumann,
Jesus is condemned by Pilate,
 Collins Dove Publishers.

Second Station of the Cross:
Miriam-Rose Ungunmerr-Baumann,
Jesus accepts his cross,
 Collins Dove Publishers.

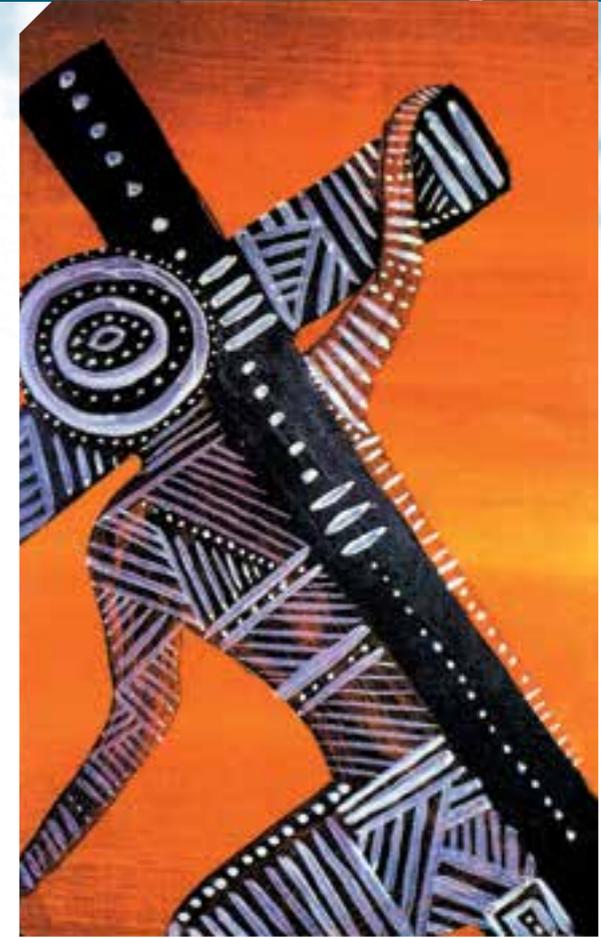


Prayer

Another important practice during Lent is taking time for prayer. Jesus often retreated to lonely places to pray. It may be difficult for us to find such places but Lent is a good opportunity to find time to speak to God. Over the years, many forms of prayer have developed that are associated with Lent. One of these is the Stations of the Cross. This prayer can be meditative and made alone in a very simple way. But it is often undertaken in community with movement and ritual. Each station, or stopping place, is an event in the day leading up to the crucifixion of Jesus. These events are often depicted in a painting or carving. As we think about each station, prayers are said, a reading from Scripture may be given and a hymn sung. When one station is concluded the congregation moves on to the next station until the Way of the Cross is completed.

How many Stations?

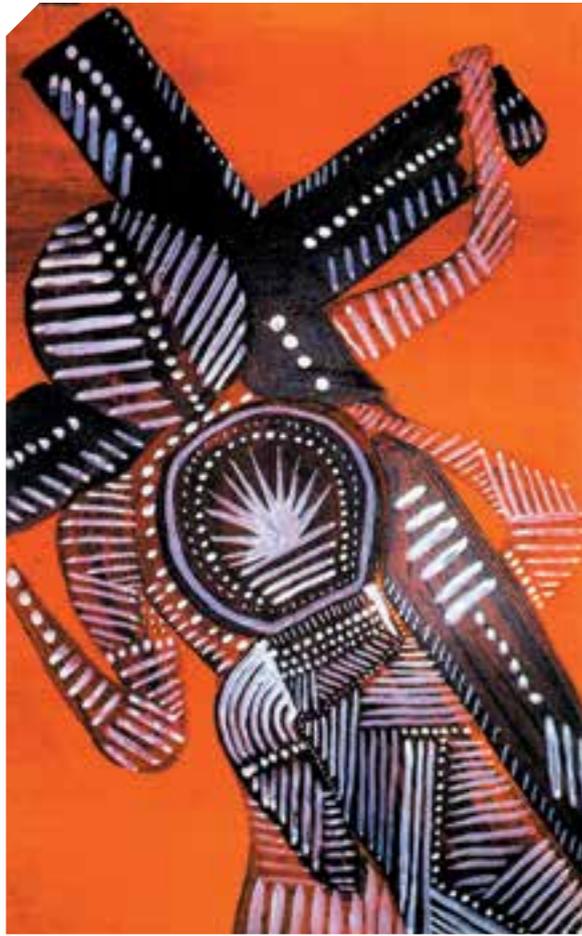
As you move around a church you have probably noticed the Stations of the Cross on the walls. If you are perceptive you may also have noticed that churches have different numbers of stations. So how many are there? To answer this it is important to understand something of their history. The devotion originated in the Middle Ages and was popularised by the Franciscans. St Leonard of Port Maurice spread the devotion widely when the actual number and title of each station was settled. By the end of the eighteenth century most churches had fourteen stations. These included stations such as Veronica Wipes the Face of Jesus and Jesus falls (three times). These are the traditional stations. In recent times, however, another version has been used, recognising scripturally based stations and ending with The Resurrection of Jesus. (See Appendix: Our Prayers)



Third Station of the Cross:
Miriam-Rose Ungunmerr-Baumann,
Jesus falls the first time,
 Collins Dove Publishers.

Fourth Station of the Cross:
Miriam-Rose Ungunmerr-Baumann,
Jesus meets his mother on the way,
 Collins Dove Publishers

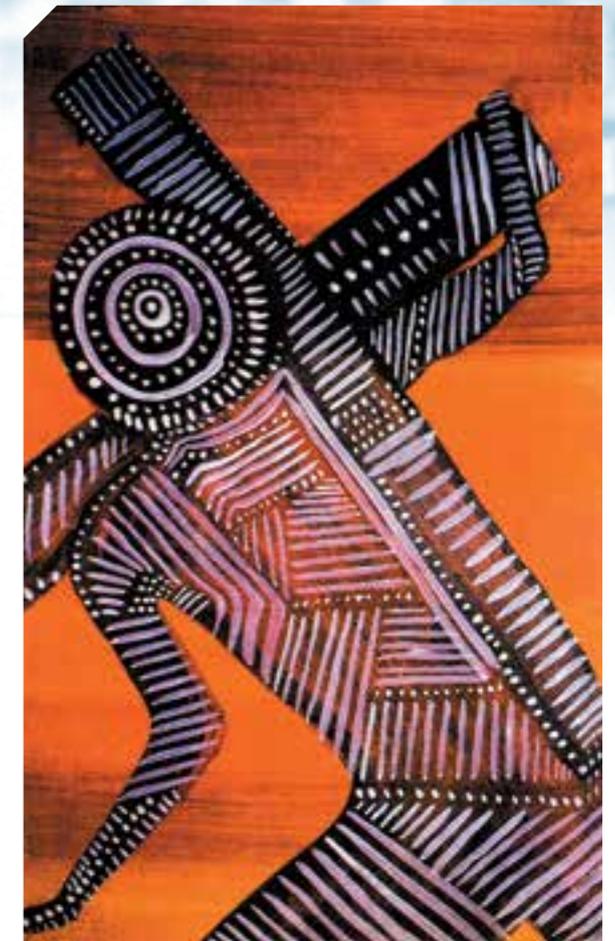




Fifth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Simon of Cyrene helps Jesus carry the cross,
 Collins Dove Publishers.



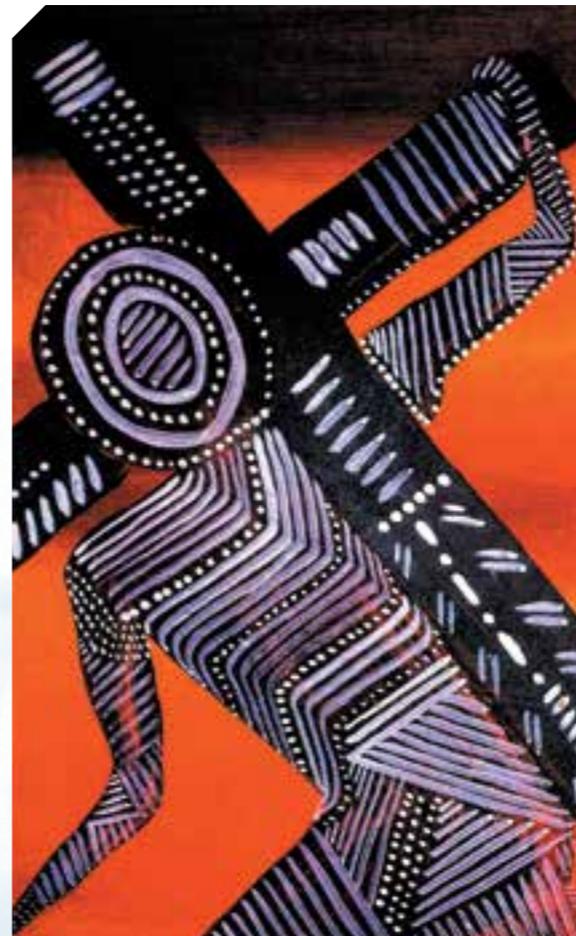
Sixth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Veronica wipes Jesus' face,
 Collins Dove Publishers.



Seventh Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus falls for the second time,
 Collins Dove Publishers.



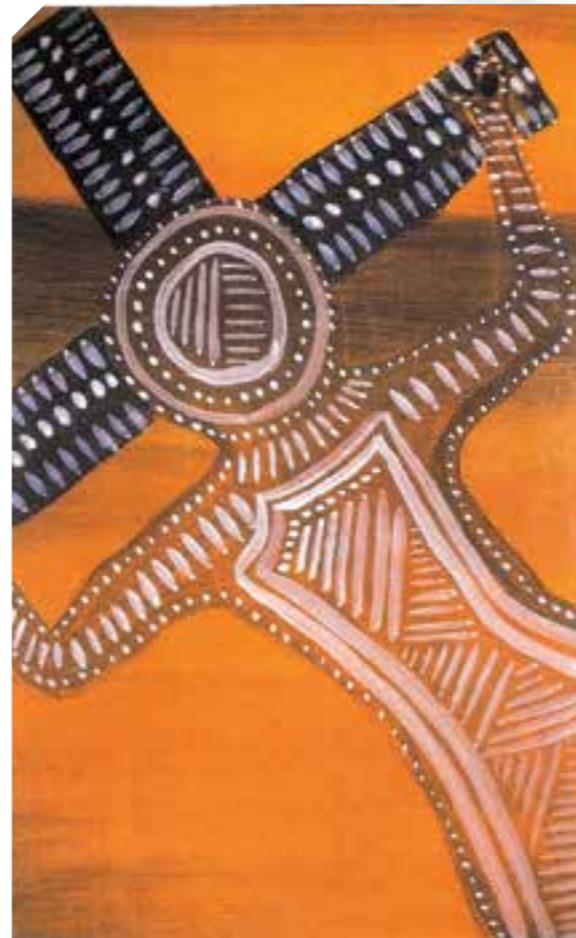
Eighth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus meets the women of Jerusalem,
 Collins Dove Publishers.



Ninth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus falls the third time,
 Collins Dove Publishers.



Tenth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus is stripped of his clothes,
 Collins Dove Publishers.



Eleventh Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus is nailed to the cross,
 Collins Dove Publishers.

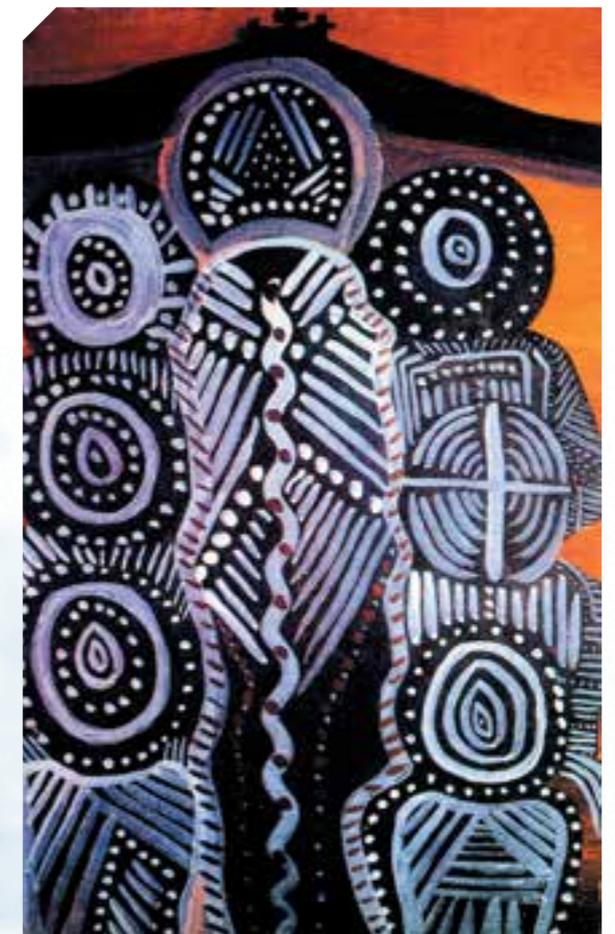


Twelfth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Jesus dies on the cross,
 Collins Dove Publishers.

Thirteenth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
Mary holds Jesus' body,
 Collins Dove Publishers.



Fourteenth Station of the Cross:
 Miriam-Rose Ungunmerr-Baumann,
The burial of Jesus,
 Collins Dove Publishers.





St Leonard of Port Maurice

St Leonard was a Franciscan missionary priest who spent much of his life spreading devotions such as the Stations of the Cross. He spent some time on Corsica, an island in the Mediterranean, trying to bring peace to the strife-torn community. He died in 1751 and was canonised in 1867.

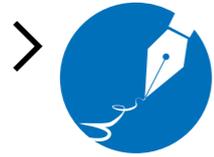


Test your knowledge

1. *How long is Lent? When does it begin? When does it end?*
2. *What colour do you associate with Lent? What does this colour suggest?*
3. *What do you understand by the statement: "One does not live by bread alone"? Give an example of how this applies in your own life.*
4. *List three of your strengths. How could these turn sometimes into a problem? For example, if you are a good talker, this may lead you to talk too much and be a poor listener.*
5. *Think of three of your weaknesses. How can you work in practical ways to improve these? (These should not be written down.)*
6. *What is fasting? Is there a place for this in the modern world?*
7. *Name one way we can give alms or financial help to the poor.*
8. *What is one form of prayer often associated with Lent?*



St Leonard of Port Maurice. Notice that St Leonard places the Crucifix in front of himself. St Leonard's Parish, Glen Waverley, Victoria.



Research Activity

The Stations of the Cross are listed on page 223 of your textbook.

- 1. Compare and contrast the two lists to identify their similarities and differences.*
- 2. What reasons can you give to account for these differences?*
- 3. Using the second version (based solely on Scripture), work in twos or threes to create a contemporary image to represent one of the Stations as a poster. Allocating one Station to each group will ensure that all are completed – the finished works can be displayed in the classroom.*



16

EASTER

Easter is the greatest feast of the Church's Year.

Easter is preceded by Holy Week.

The Easter Vigil celebrates the Resurrection of Jesus.

- > The most important celebration of the liturgical calendar occurs at Easter. This is when Christians recall the Resurrection of Jesus Christ. Since the earliest times this feast has been at the heart of Catholic life. Easter represents a new Passover where Jesus has sealed a new covenant between God and his People. This is what makes it such an important feast. All other stages of the Church's liturgical calendar lead up to Easter. The week is called Holy Week and is celebrated with a number of ceremonies before Easter, which mark the significance of this sacred time.

Overview: The Events of Holy Week

Holy Week runs from Palm Sunday to Easter Sunday.

Palm Sunday commemorates Jesus Christ entering Jerusalem.

Holy Thursday Jesus celebrates the Passover with his disciples. Later he is arrested.

Good Friday Jesus is brought before the Jewish leaders and the Roman governor Pilate. He is sentenced to death and is crucified.

Easter Vigil/

Easter Sunday celebrates Jesus rising from the dead.





16.1 Ceremonies of Holy Week

Palm Sunday

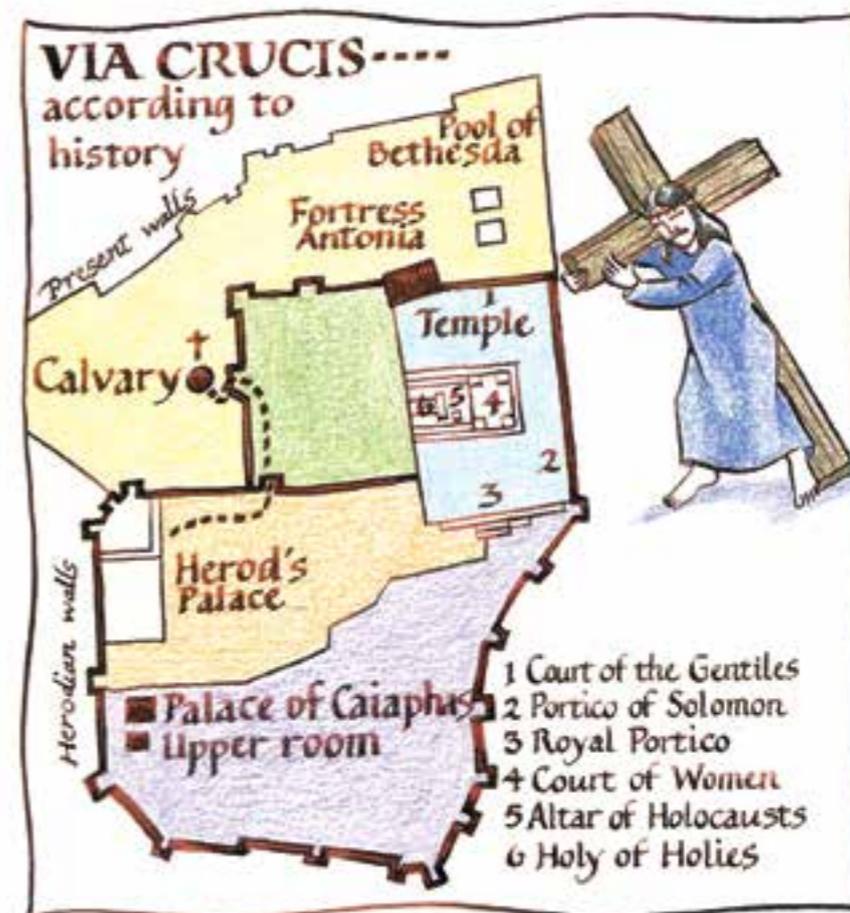
Holy Week begins on Palm Sunday, one week before Easter Sunday. Palm Sunday commemorates the day when Jesus entered Jerusalem in triumph. This event is recounted in Matthew's gospel.



Activity - Entry into Jerusalem

Read Matthew 21:6-9

1. What event is described here?
2. What did the crowd do to greet Jesus?
3. What did the crowd shout as a greeting?
4. Imagine you were one of the crowd greeting Jesus on that day. Write a letter to a friend describing the scene and some of the emotion among the crowd when Jesus entered Jerusalem.



The people of Jerusalem acknowledged Jesus as they would have welcomed a king. The events of Palm Sunday set the stage for the crucifixion and resurrection of Jesus. He has entered the holy city of Jerusalem for the last time. In a few days he will be betrayed and handed over to be executed. At Mass on Palm Sunday, the colour of the priest's vestments is red. Palm leaves and olive branches were a sign of kingship and these are used in the liturgy on this day as a sign of the power and majesty of God.

The palms are blessed and carried into the Church in procession, to recall Jesus' entry into Jerusalem. People often take the palm leaves home to display over a crucifix, as a sign of loyalty to Christ.



Holy Thursday

Jesus' final action before the dramatic events of Good Friday was to share the Passover meal with his disciples. This has been depicted many times in famous works of art, including Leonardo da Vinci's Last Supper. On Holy Thursday the Mass of the Lord's Supper recalls the origins of the Mass in Jesus' actions on that night.

The Church colour for Holy Thursday is white. At Mass the priest washes the feet of twelve parishioners, re-enacting Jesus washing the feet of the disciples at the Last Supper. This is described in John's Gospel.

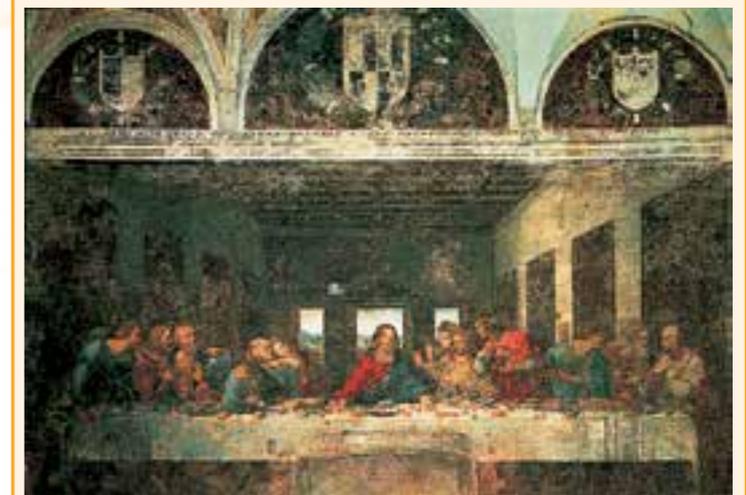


Think about

Read John 13:1-15

1. Describe the emotions that are evident in this passage:

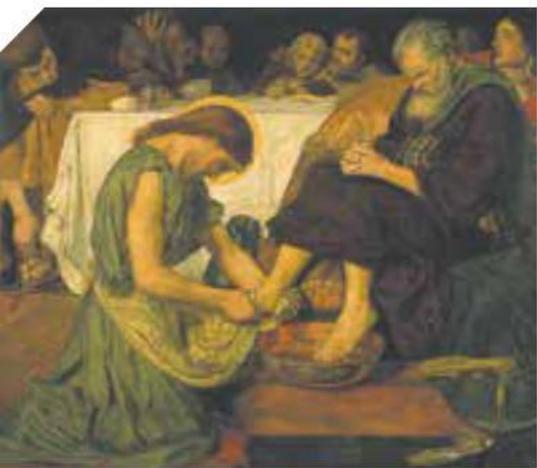
Word to describe emotion	Reason for choosing this word
1	
2	
3	



Leonardo da Vinci, **Last Supper**, 1495–97. Refectory, s. Maria della Grazie, Milan. This is one of the most famous paintings of the Last Supper, 1495–97. It shows the moment when Jesus announces that one of the Apostles will betray him, causing much anguish among them.



2. Jesus said to the disciples, "Do you understand what I have done to you?" Explain the message you think Jesus was conveying when he washed the feet of his followers.
3. If a new student arrived at your school and you were asked to wash their feet as a sign of welcome what would your reaction be? What alternative ritual would you offer?
4. Jesus' action was dramatic. In Jewish custom the master did not wash the feet of the servants - it was the other way around. What are the implications of this act for our lives as Christians today?



Ford Madox Brown, **Jesus washing Peter's Feet – detail**, 1852-6. Tate Gallery London. Both Jesus and Peter have their heads bowed in humility as Jesus serves Peter by washing his feet.



When they reached the place, he said to them, "Pray not to be put to the test". Then he withdrew from them, about a stone's throw away, and knelt down and prayed. "Father," he said "if you are willing, take this cup away from me. Nevertheless, let your will be done, not mine." (Luke 22:40–42)

At the Altar of Repose, people quietly pray and keep a vigil with Jesus Christ present in the Eucharist. This reminds us of the apostles staying with Jesus when he prayed in the Garden of Gethsemane.

The Garden of Gethsemane

We know from the gospel narratives that this is the place that Jesus went to pray before his arrest. There were many beautiful gardens dotted around the city of Jerusalem, some of them associated with olive groves. Gethsemane is a word that literally means an olive press, a machine that squeezed the oil out of olives.

The Garden of Gethsemane today.



El Greco, **Agony in the Garden – detail**, c 1585-90. Museum of Art, Toledo, Ohio. The angel holding up the chalice represents the cup of suffering Jesus prayed about. Jesus is alone, seeing the suffering he was about to experience.





Good Friday

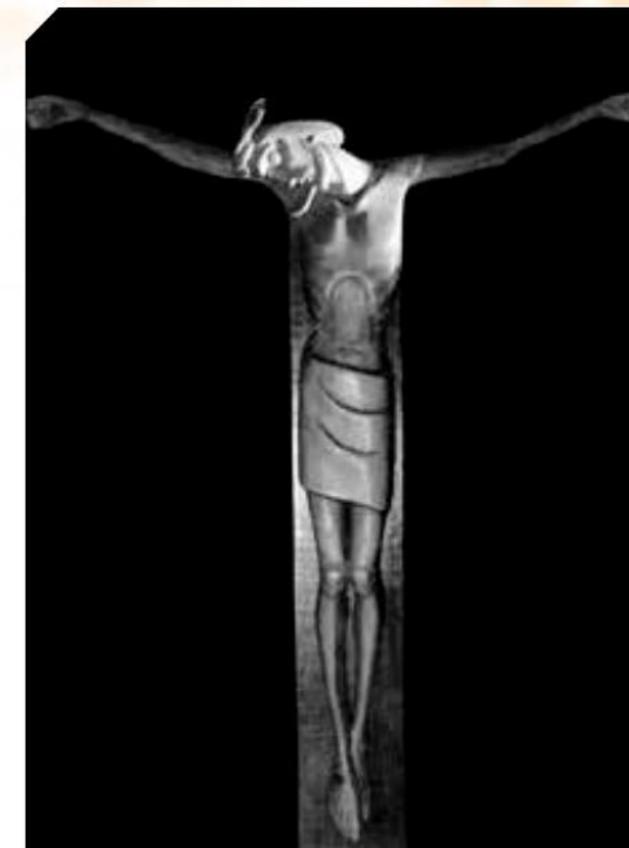
Some parishes combine together for the Stations of the Cross on Good Friday morning. The main celebration, however, is held at 3 p.m., when Jesus was put to death. On Good Friday the church is bare. Priests wear red vestments as a sign of the blood of Christ. At the beginning of the Liturgy, as a sign of sorrow, the priests prostrate themselves, that is, lie face down before the altar. On Good Friday, the Gospel is the passion and death of Jesus from St John's Gospel. Prayers are said for a variety of people and causes. After the readings and prayers the community commemorates the death of Jesus by venerating the cross. This can be done in a number of ways; the most common involves gently kissing the feet of a crucifix. People may receive Communion but there is no Eucharistic prayer or consecration. The liturgy ends in silence. There are no expressions of joy on this day.

Easter vigil

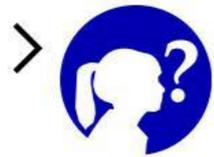
Majella recalls her early memories of attending the Easter vigil:



I remember the first time I went to Mass on the Saturday night before Easter Sunday. When we went in procession into the Church, it was dark and it felt strange. We had candles in our hands and we lit our candles from the candle of the person next to us. The flames soon filled the Church. The light of the candles was a powerful symbol.



Leopoldine Mimovich.



Think about

1. In the story above what do you think the lighted candles are a symbol of?
2. Do you think this is a good symbol?

A marked contrast can be made between the sad and sombre mood on Good Friday and the joyous festivity of the Easter celebrations. This is symbolised by the colours of Easter – white or gold. The Easter Vigil begins on Saturday evening. A vigil is held before a great celebration. The celebration begins in darkness. A fire blazes outside the church. From this fire the priest lights the great Easter Candle, a symbol of the risen Lord Jesus. The priest or deacon leads the people into the church. One by one, candles are lit, and before long the Church is ablaze with light. This is symbolic of the light of the risen Christ overcoming the powers of darkness. Instead of reciting the Creed, the community renew their baptismal promises.



This is a powerful way of renewing an adult commitment to faith. Many parishes also celebrate Baptism during the Easter Vigil. As the Church celebrates how Jesus brought us new life, this is the best time to welcome new members. Many of the people who are received into the Church at Easter are adults who have passed through the Rite of Christian Initiation of Adults (RCIA).



Easter eggs

Have you ever wondered why people give each other Easter eggs? The answer lies in the symbolism of the egg. The egg represents new life. For Christians, Easter means new life in Christ. So eggs and Easter have a firm connection. For centuries Christians have decorated eggs (hard-boiled!) as a way of celebrating Christ's Resurrection. In more recent times this practice evolved into giving chocolate eggs to family and friends. Unfortunately, the religious symbolism of the egg has largely been forgotten.



Test your knowledge

1. *What event do we remember on Palm Sunday?*
2. *In Jesus' time who usually washed the feet of guests? What do we mean when we describe someone as humble?*
3. *Why isn't Mass celebrated on Good Friday?*
4. *Name one of the ceremonies in the liturgy of Good Friday.*
5. *What is some of the symbolism associated with the Easter liturgy?*
6. *What colours are associated with Lent, Good Friday and Easter?*
7. *Why are baptismal promises renewed at the Easter Vigil?*



Research Activity

The Easter Triduum is the central event of the Church Year.

1. *In some European countries, an important part of preparing for Easter is the blessing of food on Holy Saturday. The community gathers in church, special prayers of thanksgiving are said and the food is eaten for breakfast on Easter Sunday. Investigate some Easter rituals from around the world, for example in Russia.*
2. *Using text and images, design and produce a booklet that could be used to teach students in Year 3 about the ceremonies of the Easter Triduum.*

Your booklet needs to show the links between each of these ceremonies and the events in Jesus' life that they celebrate.



17

THE WAY WE LIVE: DO UNTO OTHERS

Treating others as we expect to be treated is known as the Golden Rule.

All people have dignity because they are made in the image of God.

Being human involves rights and responsibilities.

Conscience is our knowledge of right and wrong and our ability to apply this knowledge when we make decisions.

- Recently a religious organisation in England ran a competition to see who could send the best text message version of the Ten Commandments.



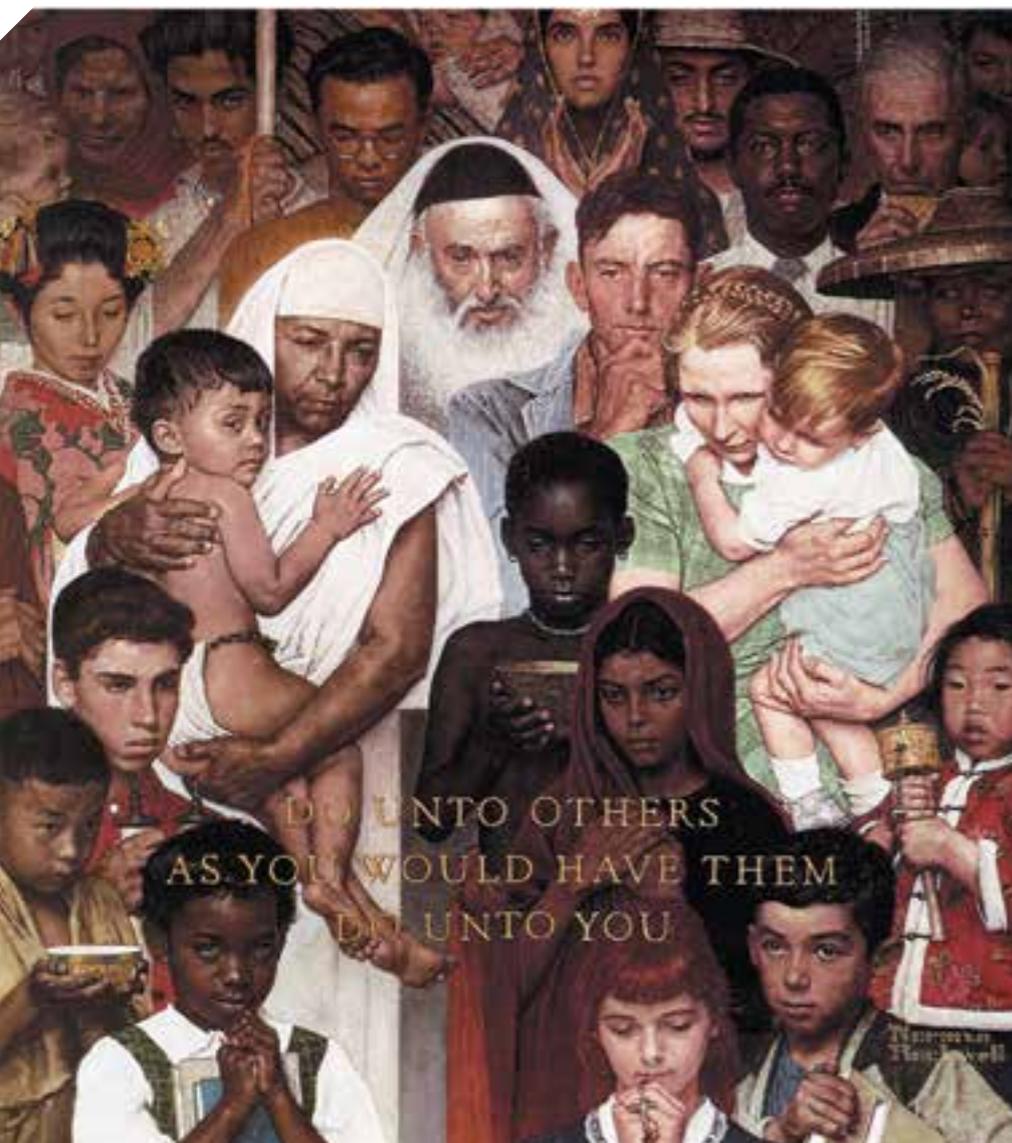
Activity

1. Develop your own SMS version of the Ten Commandments. They are printed on page 225 of KWL.
2. When you have fully developed your version transfer it to a sheet of A3 paper.
3. Display the finished products around the classroom. Identify the winner.



The Greatest Commandment

Norman Rockwell, **The Golden Rule.**



In Matthew 22:34–40 Jesus Christ is asked what is the greatest commandment. He replies “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind”. This is the greatest and first commandment. And the second is like it; You shall love your neighbour as yourself. On these two commandments hang all the law and the prophets.

17.1 The Golden Rule

The Golden Rule

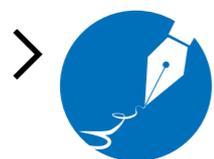
The Jews had always been aware of the need to care for others. They expressed it this way:

“Do to no one what you would not want done to you” Tobit 4:15

Jesus consistently stressed the need to respect others. He said it this way:

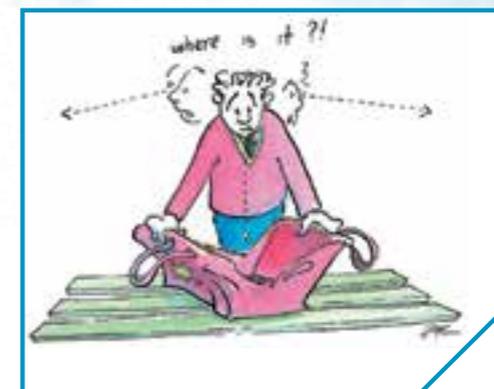
“So always treat others as you would like them to treat you.” Mt 7:12





Activity

1. Describe a situation where it is difficult to apply Jesus' teaching. The situation could be from personal experience or observations you have made.
2. Using the situation you have described outline:
 - a) the effects or consequences of not applying the Golden Rule.
 - b) the effects or consequences of applying the Golden Rule.



Let us apply the Golden Rule to some of the situations that we have discussed in earlier chapters. One of the reasons we should not steal is that we would not like our own things stolen. We should tell the truth because we would not like it if someone lied to us. We should go out of our way to help a newcomer because if we were in this situation we would like to be helped in the same way. Of course, there are many other reasons for being honest and seeking justice, for being truthful and welcoming strangers. Most importantly, if we live in this way we can find real peace and happiness and help to build up a community of love and trust.



Think about

Do you think it is practical to live by the Golden Rule, especially if other people do not follow it? Is it too hard? Give reasons for your answer.

17.2 The dignity of the human person



Activity

1. List five words that identify the way you like to be treated by other people.
2. Jesus reminded people of the need to "love your neighbour as yourself" (Mk 12:31). Describe the links between the words of Jesus and the words in your list.
3. What does Jesus mean by the word "neighbour"?



At the school canteen

Imagine you were asked to help out in a school canteen. This is a special school where only certain people can be served. It is your job to ensure that only proper people are served. Bill comes to the window. He has enough money to buy a doughnut, but you know that his family is very poor. Does this make Bill less of a person? Brett is next. He fails all his tests; he is no good at sport and wears all the wrong clothes. Should he be served? Mary comes to the window. Mary is suffering from laryngitis. She cannot speak but points to a roll. Does the fact that she cannot speak make her less of a person? What if she could not see or hear? Next in line is Serge. It is a very hot day and as he approaches the counter he faints. Because he is unconscious is he less of a person? The last person in line is a two-year-old child. She has wandered away from her father who is at the school to see a teacher. Two-year-olds have no idea what a canteen is. Is she less of a person because she lacks knowledge and experience?



Activity

- *Make a list of what you think makes people special and worthy of respect. Compare your list with others in the class. Make a note of items that come up often.*



People are not objects. Objects, like a pair of shoes or a skateboard, can be bought and sold. We can list their characteristics and describe them as superior or inferior, replace them when they are no longer useful or a better model or version comes along. Human beings have dignity and should never be treated as objects. The Christian tradition teaches that human persons have dignity or worth because they are made in the image and likeness of God. Through Jesus, God became one of us and redeemed us. We are destined to live with God and the saints in heaven. This means that all people young and old, female and male, strong and weak, intelligent and dull, white or black, are creatures of God and have human dignity. This value can never be lost or taken away. This makes all people equal and very precious. Sometimes we do not feel we are special or important, but we always are. All our brothers and sisters are precious, even when they don't feel or look it.



Rights of the unborn



Although small, defenceless and not fully developed, the unborn also share human dignity. They are part of the human family. Their dignity depends not on their qualities but on their creation in the image and likeness of God and their real similarities to “born” human beings. This is why abortion is wrong.

17.3 Rights and responsibilities

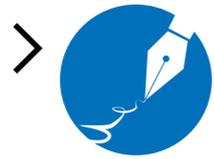
Part of being human means that you have rights. Rights are often best understood in situations where they are not respected. Michael tells the story of his father who was a teenager in wartime Poland.



As the war progressed things got much worse in the village. One of my uncles was badly beaten when he was stopped by soldiers and did not have his identity pass properly stamped. All the Jews of the village were rounded up and sent off to Krakow. None of them ever returned. The priests were arrested and also sent away. People were not even allowed to gather in the Church for prayer. Everyone was always hungry because most of the crops were taken as soon as they were harvested. Then the soldiers started rounding up men to work in factories in Germany. They took the oldest male in each family. My grandfather was still in a prisoner-of-war camp, so my father's oldest brother was terrified and ran away and hid in the forest. No one wanted to work as a slave labourer. When the Germans came they simply took my father as the next oldest. He was 17 years old. He did not see his family again for 30 years.

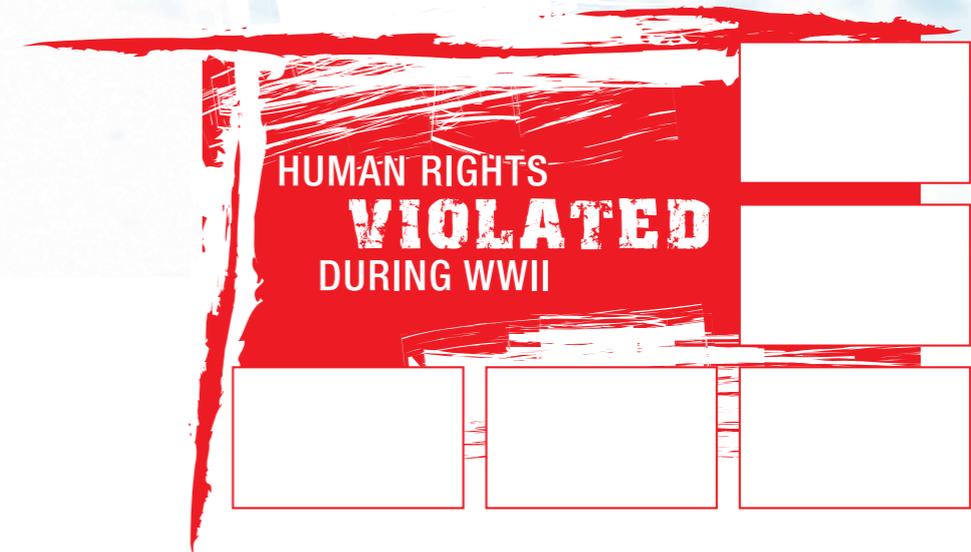


This photo was taken in the Jewish ghetto in Warsaw, during World War II.



Activity

1. This extract highlights many of the human rights that were violated in World War II.
2. Use the model as a guide to develop a visual summary of these violations
3. Construct a similar diagram that shows the human rights you experience in everyday life.
4. Which of your rights do you think is the most important? Why?



Here is a list of some rights which people have:

The right to life.

The right to food, water and housing.

The right to express ourselves.

The right to live where we choose.

The right to practise our religion.

The right to have a say in who governs us.

The right to make our own decisions and not to be pressured by others.

The right to be treated justly.

Can you add any others?



Activity

1. Working in small groups choose one of the human rights listed above. Research current situations where you know that this particular right is being violated. The situations can be local or international. [Internet sites such as Caritas Australia or Pax Christi are good starting points.]
2. In a medium of your choice present your findings to the class.



What are our responsibilities?

- Erin is a three-year-old. One day she picks up her favourite toy and drops it into the bath. The toy is ruined.
- Nick misses the bus home because he spent too long talking to his friends. The next bus is not for another hour. He catches a taxi home.
- Angela goes to a party and some of her friends are drinking alcohol. Although she feels pressured she says no when offered a drink from a bottle.
- Cathy is preparing for an important examination. The phone rings and a friend asks her to go out. Cathy would like to go but realises that she needs time to prepare well for her examination. She tells her friend that she will go out with her on the weekend.
- Christian is in charge of collecting money on school casual day. He decides that collecting and counting the money is too big a job for one person. He asks some friends to help him. He knows that some of the people he has asked are not reliable and may not do a good job but he cannot do it by himself.
- Meagan has been asked to wait for her sister at the train station. She agrees but her sister is late and she decides to go without collecting her.



Activity

1. *Discuss the above cases in small groups. For each case:*
2. *What responsibilities do the people have?*
3. *Are they meeting their responsibilities?*
4. *Can we have degrees or levels of responsibility?*
5. *Then write a short passage on "Having responsibilities means ..."*

> 17.4 Making decisions: the importance of conscience

With the exception of the baby Erin, all the people in the cases mentioned earlier made decisions about what to do. Let us look at one case in more detail.

Nick had missed the bus but decided that rather than wait around for another, he would catch a taxi. This would involve greater expense for his parents. But why did he choose to do this? It may have been getting dark and the bus stop was dangerous after dark. Another explanation could be that he was just too impatient to wait around and his parents were paying for the taxi anyway.



Activity

1. List as many ideas as you can into the following table

Nick was right because...	Nick was wrong because...



2. As a class discuss the different ideas about Nick's actions.
3. Written response: "Nick was right/wrong because ..."

Responsible behaviour is closely tied to the ability to make good decisions. When we exercise our freedom to make decisions and are guided by reason and by faith, then we are using our conscience. In the Catholic tradition using and respecting our conscience is an essential part of being human.



Think about

Is there any difference between having an opinion about something and doing or not doing something because our conscience tells us? Give reasons for your answer.



Conscience

The word conscience is derived from the Latin word to know. Conscience is a type of knowledge. It is not a feeling or an emotion or a “gut feeling” or a personal opinion. Conscience is our knowledge of right and wrong. It is also our ability to apply this knowledge in our lives.



Finding the Source

Conscience in Gaudium et spes

Gaudium et spes is an important document from the Second Vatican Council. Here is a passage from the document which deals with conscience



Deep within their consciences men and women discover a law which they have not laid upon themselves and which they must obey. Its voice, ever calling them to love and to do what is good and to avoid evil, tells them inwardly at the right moment: do this, shun that. For they have in their hearts a law inscribed by God. Their dignity rests in observing this law, and by it they will be judged. Their conscience is people’s most secret core, and their sanctuary. (Gaudium et spes 16)



Attr. Pensionante dei Saraceni, **The Denial of Peter**, c 1620, Picture Gallery, Vatican. St Peter was faced with a decision when, after Jesus had been arrested, he was recognised as a friend of Jesus. Out of fear Peter denied knowing him and repented later.



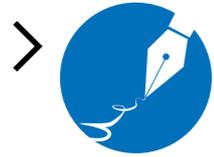
Maître François, French 15th century, **The Wharncliffe Hours: Folio 73r – The Crucifixion**, (detail) 1475–80, illumination and gold leaf on vellum, 17.8 x 12.4 cm, Felton Bequest 1920. National Gallery of Victoria, Melbourne. The thieves crucified beside Jesus were faced with the decision of whether or not to accept their own guilt and Jesus as being the Son of God. In these images one of the thieves has turned away from him, while the other is facing Jesus.

1. How is conscience described?
2. Do you think this is a good description? Give reasons for your answer.
3. What does conscience call us to do?
4. Where does the law deep within the conscience come from?

To understand further how we use our conscience read the following stories.

Jarrood is very upset because his pet dog is riddled with disease. The dog is also very old and the vet has told the family that the most humane thing to do is to put the dog down. Jarrood is very upset by this because he has grown up with the animal. He says that his conscience will not let him have the dog killed.

Tony walks home with his friend Greg. Greg is a lot of fun but sometimes does things that are weird and can be upsetting. On his way to and from school, for example, Greg regularly kicks any dog or cat that crosses his path. When Tony asks him to stop this, Greg responds, “My conscience is clear. Animals aren’t humans so I can treat them any way I want.” Tony does not know what to do because he thinks that cruelty to animals is wrong.



Activity

From the stories above, prepare answers to the following questions. Work in small groups and then share your answers with the whole class.

- 1. What is the right thing to do?*
- 2. What advice would you give Jarrod and Tony?*
- 3. What questions would you ask of the vet or of Greg?*
- 4. Jarrod loves his dog very much. If we follow our conscience can we make decisions that cause us sorrow and pain? See if you can think of another example of how this can happen.*
- 5. Greg and Tony have very different views about how to treat animals. Both claim to be following their conscience. Which one has the better-formed conscience?*
- 6. Working in small groups, come up with a list of steps to follow if we want to use our conscience when making decisions. Compare your list with other groups.*



Five tips for following your conscience

1. When you feel strongly that you are right, stop, rest and later start to think about whether you just want to be right.
2. Always ask advice of the best men and women you know. This is not the same as asking the advice of people who are the most popular or the most vocal.
3. Always ask what the Church says. Ask what Jesus would have done in this situation.
4. You have been wrong before, so ask, "Are you being sensible, fair to everyone involved? Have you thought about all the future consequences of your decision?"
5. Pray quietly to the Holy Spirit for guidance.

St Thomas More

Following your conscience

St Thomas More was born in 1478 in London. He was a brilliant student and eventually became Lord Chancellor of England. He opposed King Henry VIII's decision to make himself, rather than the Pope, the head of the Church in England. Many others had decided to agree to Henry's action. Rather than go against his conscience and do something that he knew to be wrong, Thomas resigned his office and was eventually imprisoned in the Tower of London. Although he was a friend of the King and aware of the consequences of his refusal, More still refused to take the oath that would have recognised the King's new position. He was beheaded in 1535.



Rowland Lockey, **The Family of St Thomas More**, 1477–1535, c 1593, Victoria and Albert Museum, London.

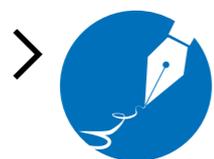


Test your knowledge

1. *Is it possible to have rights without responsibilities?*
2. *What are some important rights?*
3. *How is a good decision different from a bad decision?*
4. *What is conscience?*
5. *What steps can you follow when using your conscience?*

Antoine Caron, 1521-99, French, **Arrest and execution of St Thomas More**, 1477-1535 English statesman, scholar and martyr, chancellor to Henry VIII (detail). The arrest of St Thomas More is shown in the foreground and his execution is shown in the background.





Activity

Write a report about a person whom you believe has lived according to their conscience. This could be a person from history, someone currently 'in the news' or someone whom you know personally.

Use the scaffold provided as a guide for your report.

A Report provides factual information	
General statement introducing the person who is the focus of your report	
Facts describing the person's life and actions	
■ Place of birth?	
■ Major/interesting events in their life	
■ Source of influence?	
■ Any difficulties they encountered	
■ How they followed their conscience	
■ The differences they made	

18

A CLOSER LOOK AT SIN, CONSCIENCE AND VALUES

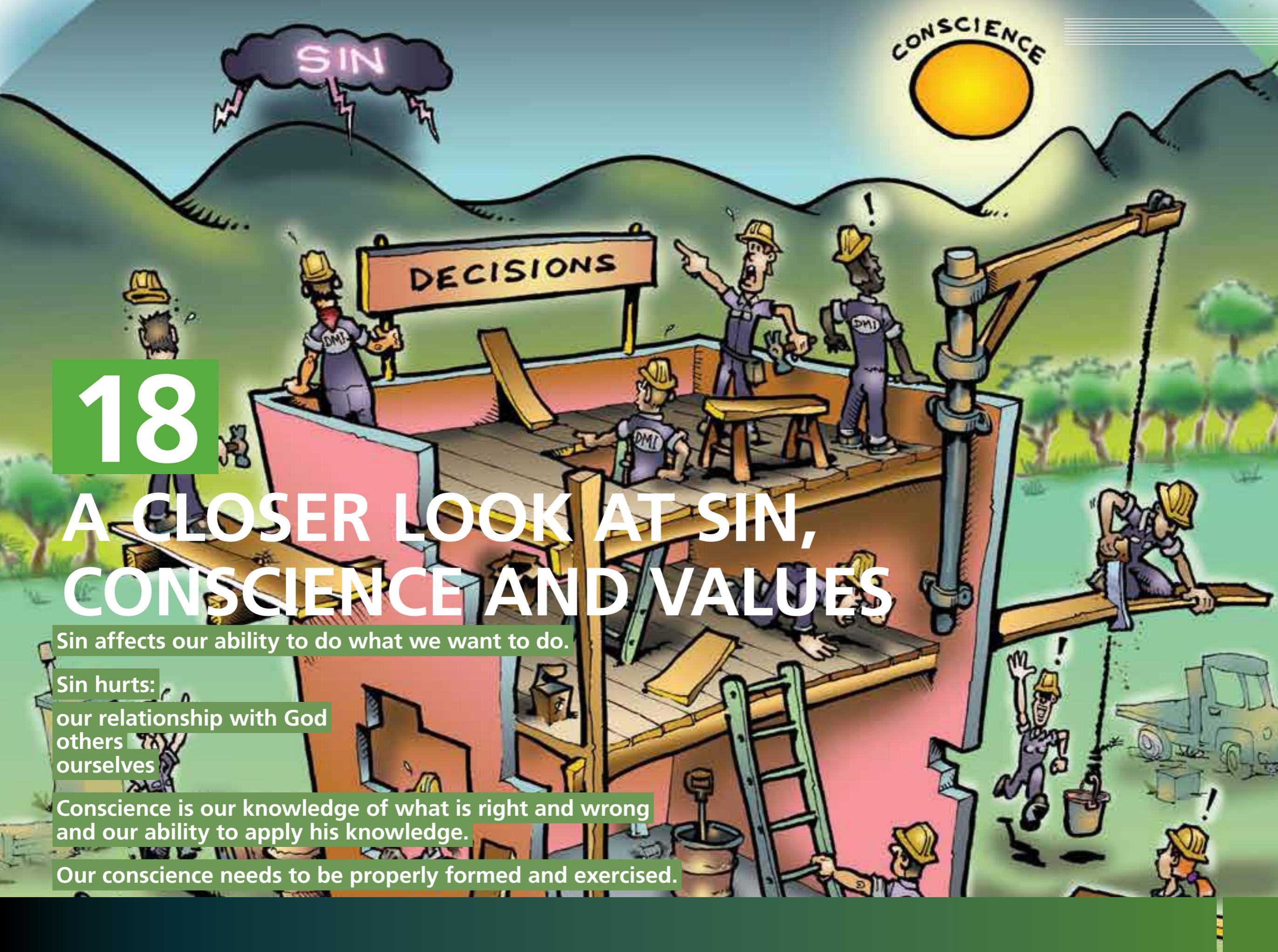
Sin affects our ability to do what we want to do.

Sin hurts:

our relationship with God
others
ourselves

Conscience is our knowledge of what is right and wrong
and our ability to apply his knowledge.

Our conscience needs to be properly formed and exercised.





18.1 What Would You Do?



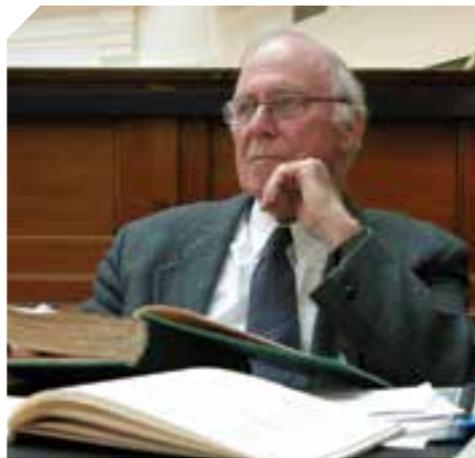
Activity – Write a Journal

Imagine that you and a group of friends are stranded on a desert island. After two weeks you are rescued. Write a journal that describes what happened during this time. Make special reference to how you treated others and how you were treated.



Activity – Why can't I?

Read the following three stories and answer the questions that follow:

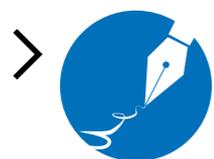


Ian works in a university. He reads and writes a lot and his special area is ethics, the study of right and wrong. He is very interested in what people should or shouldn't do. In fact, he likes to give others advice about their behaviour. Often, though, his own behaviour troubles him. Last week, for example, he was involved in an injustice done to another person. Ian had a great chance to speak up and challenge what had occurred but chose not to. He tried to justify himself by saying the situation was hard and he didn't want to offend his boss and after all he was praying for all those involved. This didn't really work – he wished that he had the courage to translate his knowledge of what was right into action.

Jessica is fourteen years old. She has lots of friends at school and is involved in many activities there. Jessica feels uneasy about the way another student, Emma, is treated. Emma does not fit in well and is often picked on by others. Although Jessica does not want to get involved, there is something about bullying that really upsets her, she joins in with the others and teases Emma. Jessica cannot describe it, but she knows her behaviour is unfair and she wants to be friendly towards the new student. Nonetheless, she tries to ignore these thoughts.

Carla catches the train to work every morning. When she gets on and off the train there is no one around to check her ticket. After a while she stops buying one. Why should she? The problem is that she knows that she is being dishonest. The solution is simple, buy a ticket, but she decides not to.





Activity

1. *What do each of the three cases have in common?*
2. *What stops the person from doing what he or she wants to do?*
3. *Describe circumstances where each person may have behaved differently.*
4. *What would you do in each situation?*
5. *Write a story of your own that describes a similar issue. Then act it out in front of the class.*

18.2 Sin is...



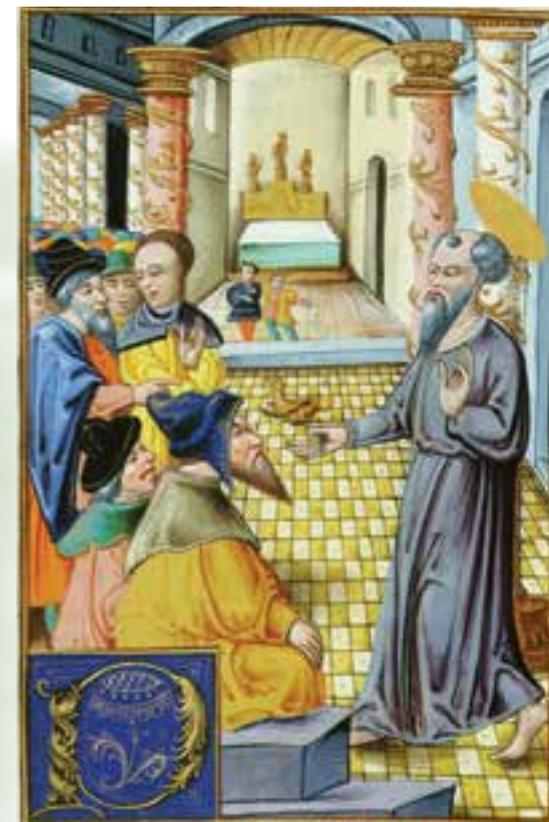
Activity – Brainstorm

1. *In order to better understand the term “sin” read the following Scripture passages*
 - a) *Genesis 3:1-7 What sin is noted here?*
 - b) *Exodus 32:1-24 What caused this to happen?*
 - c) *Mark 14:66-72 What does this say about making choices?*
2. *Now ... try writing a definition of sin.*

The three situations above illustrate a universal condition that affects old and young, well educated and unschooled, women and men. Why do people have difficulty doing what they want to do? Why do they feel that their behaviour is not as good as it should be? Why are they troubled by their actions even when they know they will not be caught?

These questions and others like them have been asked by thoughtful people across cultures and civilisations for thousands of years. The ancient Greeks, for example, used the word *akrasia* to describe behaviour where a person knows that something is wrong but does it anyway. Christians too, from the earliest times, have also pondered these issues. St Paul in the Letter to the Romans, discusses the problems he has understanding his own behaviour.

Saint Paul preaching, St Paul's Epistles to the Romans, from 1526 French Manuscript Bible.





I cannot understand my own behaviour. I fail to carry out the things I want to do, and I find myself doing the very things I hate. When I act against my own will, that means I have a self that acknowledges that the Law is good, and so the thing behaving in that way is not my self but sin living in me. The fact is, I know of nothing good living in me – living, that is, in my unspiritual self – for though the will to do what is good is in me, the performance is not, with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want. When I act against my will, then, it is not my true self doing it, but sin which lives in me. Romans 7:15–20



Think about

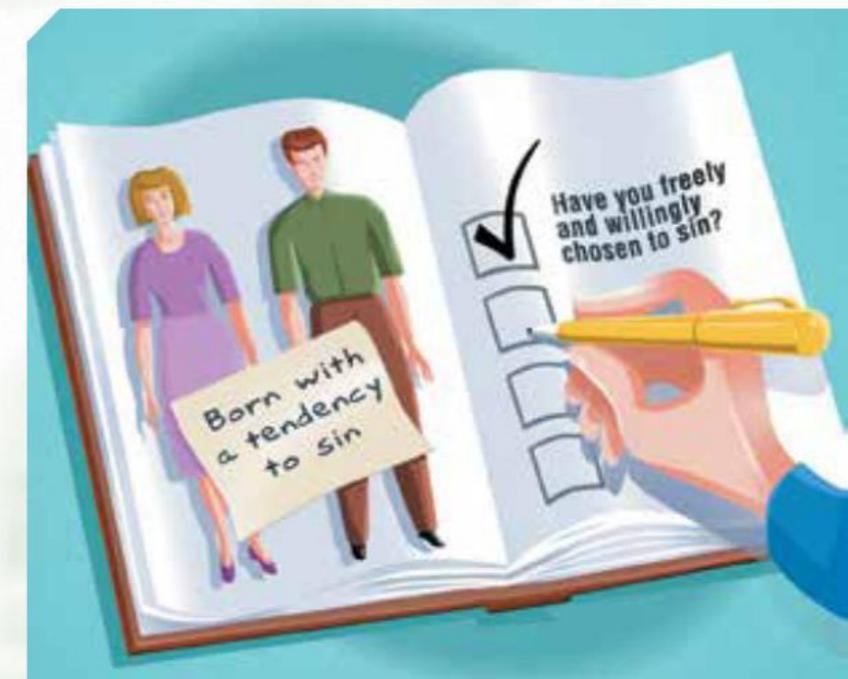
“I cannot understand my own behaviour”

1. Recall an event in your own life when you felt this way.
2. After reflecting on your own experience describe the main message that St Paul had in his letter to the Romans.

St Paul is saying here that he cannot understand some of the things he does. He wants to do the right thing but often does the exact opposite. It is as though his true self wants to do something but it cannot because there is something stopping him. So he ends up choosing to behave badly and not being true to himself.

There are at least two important ideas here. Firstly Paul talks about a true self that can know what is the right thing to do. This is like Ian seeing injustice or Jessica being troubled by the way Emma is treated or Carla wanting to be honest and buy a ticket.

St Paul goes on to describe something that stops him from choosing to do good things. He calls this sin. When Catholics talk about sin they mean at least two things. Firstly, all humans are born with a tendency to sin. This does not mean that people are evil, rather they have certain weaknesses that are the consequences of Original Sin. Sin can also be described as a personal decision or action. Catholics describe sin as a free and willing choice to turn away from God. This second understanding of sin will be examined more closely.





Activity

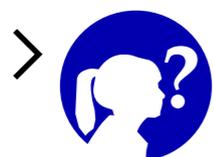
It is easy to think of sin as an action - something that people "do". However at times the things we fail to do can be just as damaging and sinful. Explore this idea in the following activity

1. *Recall an example where a failure to act has caused harm or upset to a person or a group of people.*
 - *Briefly describe the situation.*
 - *Who failed to act and why?*
 - *What were the consequences?*
 - *How could this situation have been avoided?*
2. *In small groups share the example you have recalled. Choose the one that best illustrates the idea "that sometimes sin occurs when people do not act".*
3. *Present your group's idea to the class.*

Sin concerns our actions and our decisions not to act. Catholics believe that sin involves three conditions:

- An important or grave matter is at stake. Breaking one of the Ten Commandments, for example, is an important or grave issue. There are, however, levels of gravity. Murder, for instance, is more serious than bearing false witness.
- Knowledge. Do we understand what we are doing or not doing is wrong? This could involve, for example, knowing that an injustice has been done to another person and doing nothing to correct this. The situation would be different if we did not know all the circumstances surrounding the issue.
- Freedom or consent. Do we have the freedom to act in a different way? Lacking the freedom to act can involve factors such as being put under pressure to do something or being threatened.

1 GRAVE
MATTER
2 FULL
KNOWLEDGE
3 FREE
CONSENT



Think about

Were the “conditions for sin” present in the stories of Ian, Jessica and Carla? Draw the grid and circle your response around Y for “yes” and N for “no”:

Conditions for sin...	Ian	Jessica	Carla
Grave Matter	Y/N	Y/N	Y/N
Full Knowledge	Y/N	Y/N	Y/N
Free Consent	Y/N	Y/N	Y/N

1. Share your conclusions with others in the class.
2. Summarise the main points of the class discussion and the information presented.

18.3 Sin Hurts

Sin affects our relationship with God. It also affects our relationship with others and our dignity as human persons.



Think about

1. How does what we do or not do affect ourselves and those around us? Think of an everyday action. Imagine what would have happened if we had behaved differently. List all the ways in which what we do affects others and ourselves. Can people be islands and not affect others?
2. Christians speak about a God who always loves them. If this is so, how can our relationship with God be affected by our actions? Discuss this in small groups.

Letting down our friends

Neil and Steve are close friends. They have grown up and shared the most important events of their lives together. Steve stutters when he gets excited. This makes him very embarrassed and as a result he does not speak out and is regarded by most people as shy. Neil knows better. Because they have known each other so long, Steve is completely

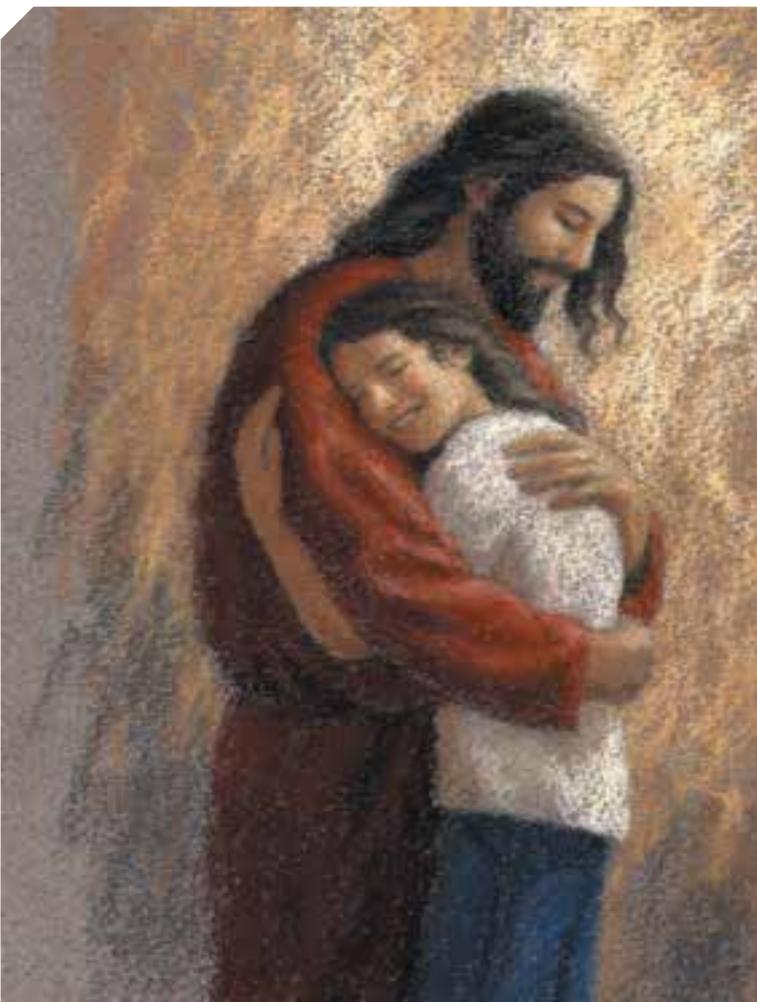


- > relaxed in Neil's presence and can show his true self. One day some others are joking and start to mimic Steve's stutter. Everyone is laughing and having fun and Neil joins in and impersonates Steve when he gets anxious. He can do this very well because he is so close to Steve and has seen him suffering through his stuttering many times. Soon after, Neil feels terrible about what he did: he has let his friend down.



Activity

1. *Explore the consequences of Neil's actions:*
 - *If Steve finds out then ...*
 - *If Steve does not find out then ...*
 - *Regardless of whether Steve finds out ...*
2. *It can be easy to discuss situations such as the story of Neil and Steve. What about "real life"? Recount a situation from your own experience where the actions of a person or group have degraded or hurt someone else.*

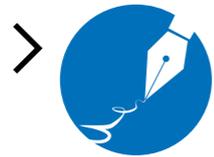


Catholics believe in a personal and loving God. We are created in the image of God and we are called to develop a relationship with God. This relationship can become strained by the choices we make. We do this when we place something else before what God intends for us.

When we choose to be loving and kind we are following God's law. When we choose to treat others as we wish to be treated we are following God's law. Often this choice is not easy and people do not always take this path.

When this occurs it affects our relationship with God, in much the same way that we damage our relationship with our friends when we do something that we know is hurtful to them. We are the ones who put a distance in the relationship by making a bad choice. If we hurt our friends we want to repair the damage and heal the relationship. Our friends may respond to our actions in a variety of ways. Sometimes they do not accept our attempts to reconcile.

But God is not like that. One of the most liberating aspects of the Catholic Tradition is that Catholics believe in a God who always loves us and is always ready to forgive and reconcile, no matter what we have done.



Activity

For this activity you need to first read the Parable of the Prodigal Son found in Luke 15:11-32.

1. Explain the feelings of the main characters in this story using the grid provided.

	The Son leaves...	The Son is away...	The Son returns...
Father			
Younger Son			
Older Son			

2. Jesus frequently used parables to help people understand his messages. What was he trying to 'get across' in this story?



Sin also affects our relationship with others. As members of the Body of Christ what we do affects the whole Body. This is easy to understand if we examine some of the examples already discussed. Ian, the university teacher, chose to stand by and do nothing to remove a great injustice. His actions hurt all those involved. By not making a stand he allowed his superiors to think that their behaviour is acceptable. This makes them even more insensitive and much more likely to repeat their actions.

Ian's friends are surprised by his behaviour and ask, Is this is how an ethical expert behaves; maybe we can avoid difficult choices too! The victim of the injustice is devastated by these events. All those who know about the events are affected, for example, they may be worried and anxious because they fear that this could happen to them. The people who made fun of Emma may think that ridiculing others is acceptable because even her friends do it. The whole attitude of the group could have changed if Jessica had made a stand.

- > In these situations others may follow a strong character and stop making fun of others. We can almost be certain that they won't change unless they are given a real life example of how to behave. By acknowledging our sins we heal the Body of Christ because we are healed. A body is healthy when its parts are healthy. By turning away from sin and seeking reconciliation we make ourselves spiritually healthy.



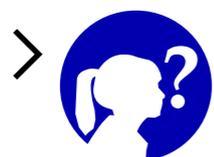
Activity

1. Create a visual image to explain what you understand by the term "The Body of Christ".
2. Design a second image to highlight the effects of sin on "The Body of Christ".



Sin also affects the individual. When we do not do what we believe is right, we are going against our conscience. This is a very serious issue because it diminishes our human dignity. Jessica's decision to join in the bullying of Emma makes her guilty. It also changes her perception of the person she really is. Instead of seeing herself as someone who will stand up and defend the weak she sees herself as someone who goes along with injustice.

Carla's understanding of herself has gone from someone who lives in the light of God's commandments to someone who will be dishonest if she has the chance. This is a harmful development and in Carla's case she has struck a very bad bargain. How much would a train ticket cost?



Think about

- *Do you think Carla's actions would be more or less acceptable if she had the possibility of not paying for something really expensive, like an overseas air ticket? Discuss this question in small groups and give reasons for your answer.*

It is obvious that some sins are more serious than others. When discussing sin, a distinction can be made between mortal and venial sins. Mortal sins are the most serious and sever or kill (the word mortal is derived from the Latin word for death) the relationship with God. A mortal sin requires all three conditions (grave matter, knowledge and freedom or complete consent) be present to the full degree. This may be hard to determine. Venial sins impede our relationship with God, and with others, and affect our human development. A diminishing of any of the three conditions makes the sin less serious.



Activity

1. *1 Something can only be a serious sin if a person makes a deliberate choice of his or her own free will to do the wrong thing and if it is a serious matter.*
2. *2 Complete this task. Describe three situations where a wrong action might not be sinful. Give reasons to support your understandings.*

	WRONG ACTION THAT MAY NOT BE SINFUL ...	REASON FOR MAKING YOUR DECISION ...
1		
2		
3		

> 18.4 A Closer Look at Conscience



Activity – Review

1. *What is conscience?*
2. *Is it different from an emotion or a feeling?*
3. *Can you give some examples of people who have followed their conscience?*
4. *Discuss these questions in small groups.*

One of the most interesting aspects of a Christian understanding of the human person is the idea that people have a natural sense of what they should and should not do. St Paul, in his Letter to the Romans, refers to this when he acknowledges the good of the Law, which is God's Law and not simply the laws of society. The Law of God is personal and interior. It calls us to love and, at certain moments, to do this or avoid that. An awareness of this interior law, which is discovered deep within us, is part of what makes us human.



Think about

Often when a terrible crime or offence is committed against a group of people it will be said, "he/she/they can't possibly have a conscience!"

[NB *As a class you could discuss examples of such actions]*

Do you think it is possible for a person not to have a conscience? Explain the basis for your decision.

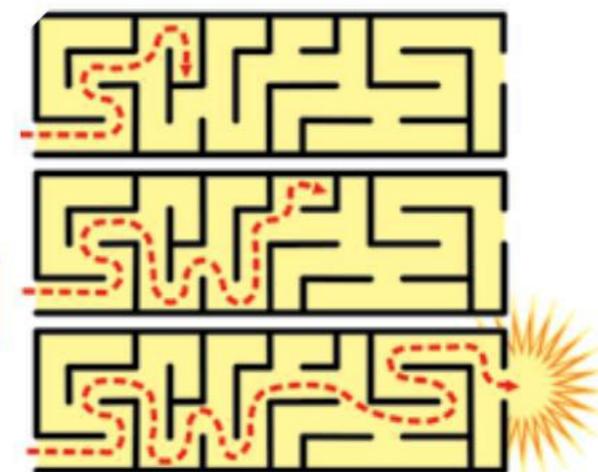
Conscience is not a voice inside our heads or a strong feeling about something. Conscience is not your personal or private opinion. Conscience is not an automatic reflex that activates when we are in a difficult situation. Conscience is our awareness of what is right. It is a type of general knowledge about what people should do. The word, conscience, is derived from the Latin term *conscientia*, which means awareness or shared knowledge. Specifically, conscience is our knowledge of right and wrong and the ability to apply

- > this knowledge in our lives. Like all forms of knowledge conscience needs to be developed and put into practice.

Conscience is our knowledge of right and wrong and the ability to apply this knowledge in our lives.

We develop our conscience by thinking deeply about issues and trying to determine what is the right thing to do. We need to put what we know into practice. This is sometimes called listening to our conscience. If we do not do this, our conscience, our sense of what we should or should not do, is weakened.

Following our conscience is like using other forms of specialised knowledge. Speaking a language, for example, requires knowledge and practice. We may know the grammar and vocabulary of a language but if we never speak the language, our knowledge of it soon diminishes.



18.5 Developing our Conscience



Think about

Give an example of what you think is a conscientious decision.

When we act without thinking and reflection we do not regard this as an important decision or one that is worthy of much respect. Conscientious decisions are different because they demand something of us. When we ask what is the right thing to do we are asking a far different question from what can I do. To be able to identify what is right and act on this takes time, effort and can at times be difficult. But making this effort is part of what it means to be fully human. A well formed conscience takes time and effort to develop.



Finding the source

Education of conscience:

The Catechism of the Catholic Church speaks about the need to educate our conscience:

The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognised by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults. The education of the conscience guarantees freedom and engenders peace of heart. 1784



Activity

1. *List any words in the above extract from the Catechism of the Catholic Church that you do not fully understand. Work in pairs, using a dictionary, or a recognised religious website, develop definitions for each of the words.*
2. *When you are having dinner tonight someone at home asks you: 'What did you learn today in RE?' How would you explain the term 'education of the conscience' to your family?*
3. *The last sentence of the extract implies that if we want to experience true peace of mind and freedom in our lives then we should always try to keep growing in the knowledge of what is right and wrong. Complete the chart in your book to determine how people in the following age brackets could do this.*

AGE	How to grow in knowledge of right and wrong...
12 - 15	
16 - 20	
20 - 40	
40+	

> What happens if we do not educate, develop or exercise conscience? This question illustrates the importance of seeing conscience as a dynamic thing that can be strengthened or weakened by what we know and what we do. A conscientious person is one who listens to his or her conscience, and is often called a “man” or “woman of conscience”. We can also discuss what happens when conscience is not informed or used.

If conscience is neglected our sense of what is right and wrong is weakened. This can be a dangerous thing because behaviour is then much more dependent on external factors such as what others expect of us or what can be done without being detected and punished.

Into the darkness or the light

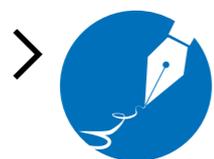
What happens to conscience if we ignore it or follow it can be illustrated if we consider some examples. Franz Stangl and Franz Jaegerstatter had many similarities; they shared the same first name, were almost the same age, both were Austrians, baptised Catholics who lived through the Second World War. One, however, was guided by his conscience and the other wasn't. Because they found themselves in tragic and difficult times, their lives give a stark contrast about how conscience can lead to heroic bravery if followed or unspeakable cruelty if ignored.

Franz Jaegerstatter

Franz Jaegerstatter was born in 1907. He was a farmer, married with three daughters, and lived in the village of St Radegund in Upper Austria. He took his Catholicism seriously as a matter of personal conviction. When the Nazis took over his country he loathed the new regime. He found the Nazis an abomination. He decided to have nothing to do with them. This lost him some friends but this did not concern him.

It was far more serious when he was drafted into the army. Being a soldier contradicted everything he believed in – being a soldier fighting for Hitler was even worse. He refused to swear a military oath and so become involved in the Nazi war effort. In Germany there was no provision for conscientious objectors, that is, those who did not want to fight in the war. The penalty for refusal was death.

And that is what happened to Franz Jaegerstatter. Despite pleas from many sources, beatings and torture, he refused to swear the oath and serve a regime he knew to be wrong. He was beheaded in 1943. His cause for canonisation has been introduced.



Activity

“When the Nazis took over his country Franz loathed the new regime.”

1. *Identify as many reasons as you can why Franz would have “loathed” the Nazis. (Do some research to get this information)*
2. *Choose a written format that would have been available for Franz, e.g. pamphlet for distribution, letter to the editor, telegram. Using this format, write the argument that you think Franz would have put forward to oppose the Nazis.*
3. *Canonisation is the process that leads to a person being proclaimed as an official saint of the Church. Justify why Franz Jaägerstatter would be worthy of this honour.*

Franz Stangl

Franz Stangl was born in 1908 in Altmunster, a small town in Austria. By the 1930s he was working as a policeman. Around this time Stangl became a Nazi. He saw this as an opportunity to get a new and better job, although there were some aspects of the Nazi program he knew to be wrong.

When he joined the party he had to renounce his allegiance to the Catholic Church. This did not really trouble him because he was not a religious man, although he chose not to discuss his decision at any length with his wife because he knew that it upset her and she challenged him about it.

Soon he had a new job, which in the early stages, however, disturbed him. He was working in the impressively named General Foundation for Institutional Care in a special unit known as the T4. Part of his job was identifying people in the community whom the Nazis described as burdens to the state, such as those with intellectual disabilities.

Eventually he was asked to participate in their murder. This troubled him. Killing people was wrong. The people identified by T4 were innocent. He thought about his actions and came up with reasons to support what he was doing and eventually killing the weak and defenceless no longer troubled him.

Emaciated survivors of one of the largest Nazi concentration camps, at Ebensee, Austria, entered by the 80th division, U.S. Third army on May 7, 1945.



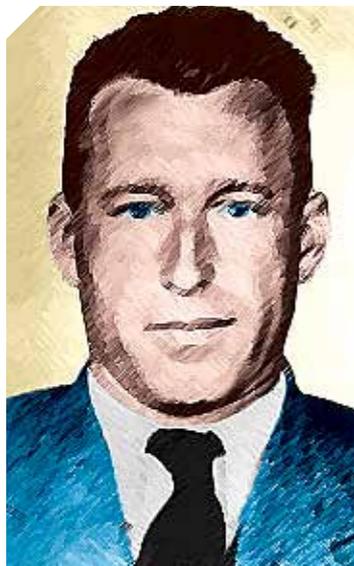


Soon Stangl had a different job. In his new post he was the Commandant of the Treblinka death camp. Here hundreds of thousands of Jews were killed. Stangl escaped justice at the end of the war. In 1968 he was eventually tracked down living in Brazil and returned to Germany and was tried. Those people who interviewed him were amazed at his attitude. He did not seem to have any personal regrets about being involved in some of the greatest crimes in history. He blamed others for his actions. Stangl died in prison.



Activity

1. Examine the accompanying photo of Franz Stangl. If he was someone you passed in the street, or sat opposite on the bus, how would you describe him?
2. Use the library or Internet to read some of the stories of the Treblinka death camp. Record the feelings you have as a result of details you read about in this research.
3. How is it possible that the man you described in question 1 could be responsible for such suffering? Record your reflections to use as the basis for further class discussion.



Franz Stangl.



5th Party Convention of the NSDAP, "Parteitag des sieges" (Party Convention of victory) in Nuremberg, 1st to 3rd September 1933. Parade of the SA and SS.

18.6 Making a Conscientious Decision: What Should I Do?

All the cases we have looked at so far in this unit have illustrated a situation where people know what to do but do not do it. However, there are many situations in life where we are genuinely unclear about what action to take. What can we do to help form our conscience and make a conscientious decision when we are in a dilemma?

Paula notices that her younger sister, Cathy, is riding her bike on a busy road without a helmet. Cathy is allowed to ride to school because she has told her parents that she always wears her helmet. Paula is troubled by her sister's actions because riding without a helmet is a very dangerous practice and she does not like Cathy's dishonesty. Paula challenges Cathy about her actions and tells her that she should change her behaviour or tell her parents what she is doing.



➤ Cathy tells Paula to mind her own business; nobody wears bike helmets because they look stupid and besides she has never seen anyone fall off a bike.

Cathy also tells Paula that if she tells their parents she will never trust her again; and besides, there are some things that Paula does that her parents don't know about. Cathy is prepared to tell on Paula if she has to.

What should Paula do? Discuss this question in small groups and give reasons for your answer.

18.7 Five Steps for Following Your Conscience

1. Think about your actions. Gather as much information about the situation and your motives.

Paula decides to think this issue over. Firstly, she gathers some more information. She is aware that she may be overreacting and seeing great danger where there is none. She notices that many students wear helmets when they ride to school. Her sister's claim is wrong. Paula learns that cyclists are often involved in accidents. Those whose heads hit bitumen or concrete with no protection are usually seriously and permanently injured or killed. Her assumption was correct.

Why is she concerned about all this? Paula thinks about her reasons. Is it because she is concerned about her sister's welfare? Or does she want to put her sister in her place or look good in the eyes of her parents? Paula examines her motivation. It would be easier to say nothing. Paula wants to help and protect her sister.

2. Ask advice from people you respect

Paula has many friends. There are fewer people though whose opinion she respects. One of these is her eldest sister Rachel. She tells her about what Cathy is doing and her concerns, especially her worry that Cathy will lose all respect for her if she tells her parents. Rachel thinks that all her concerns spring from love of her sister. She also makes another point. Cathy will really lose respect for her if she does not tell her parents. We respect people who follow their conscience not those who give into threats. If Paula has been doing some things in secret it would be helpful if they were brought out in the open.





3. Ask what the Church teaches

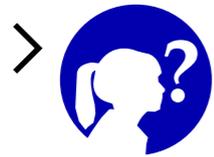
Paula knows that there is no specific teaching to cover this situation. There is not a manual which gives answers to all questions. She knows that her sister is doing the wrong thing, and she has challenged her about it. She knows that to love someone often involves making painful decisions. She asks herself what would Jesus have done in this situation.

4. Think about the consequences of her actions

If Paula does not act there may be serious consequences. She knows that the consequences are only one important factor in making a decision, but she does not want to see Cathy seriously injured or even killed. Paula is also concerned about Cathy's spiritual health. Lying to people is a very bad habit to get into. Paula does not want Cathy to become a dishonest person. Wearing a helmet is not a cruel or unusual thing to do. It will not cause any harm now or in the future. Paula's relationship with her sister may be strained for a while but she is motivated by Cathy's interests.

5. Pray

Paula prays to the Holy Spirit for guidance. God is interested in our lives and our problems. Talking to God in prayer helps us do what is right and avoid what is wrong.



Thinking About – Decision Making

Working on your own:

- 1. List five situations where a person your age would have to make a choice involving conscience.*
- 2. Share your list with another person:-Discuss the situations and choose the one that you think would be the most challenging if it were a real situation.*
- 3. Continue working together to create a story about this challenging situation. Include as many details as you can to ensure your story is as close to “real life” as possible BUT do not write the ending.*
- 4. Swap stories around the class and write the endings for another group’s story, including the steps for following your conscience.*
- 5. Retrieve your original story. Do you agree with the ending? Why / why not?*
- 6. Make a class list of all the situations that were written for this activity and use the list as the basis for further discussion.*



Test your knowledge

1. *Describe two ways that Catholics talk about sin.*
2. *How does sin affect our relationship with others?*
3. *Catholics talk about a forgiving God. What does this mean?*
4. *How does sin damage us as persons?*
5. *What is conscience?*
6. *How can we develop our conscience?*
7. *How do you think a person can strengthen or weaken his or her conscience?*
8. *Is following your conscience always easy? Give examples to illustrate your answer.*
9. *List some steps that can be followed to make a conscientious decision.*

A

Actual Grace

When God gives us specific help at a particular time.

Anointing of the Sick

One of the seven sacraments of the Catholic Church administered to those who are sick or dying. The person is “anointed” with holy oil by a bishop or priest. The verb “to anoint” comes from the Latin *inungere* – to smear.

Apostles

Generally an “apostle” is one who is sent to deliver the message or teaching of another. From the scriptures we learn that Christ had twelve particular Apostles: Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Jude, and Judas Iscariot who was replaced by Matthias. Christ had other followers as well who are mentioned in the scriptures but these twelve correspond in the New Testament to the leaders of the twelve tribes of Israel of the Old Testament. St Paul is also counted as an Apostle.

Ark of the Covenant

A sacred chest in which the Jewish people kept the stone tablets of the Ten Commandments given to Moses on Mount Sinai. It was constructed from acacia wood and gold. It was captured by the Philistines but later recovered. King David placed it in the Temple in Jerusalem where it remained until the Temple was destroyed, when it was lost. It has never been found.

Baptism

The first of the seven sacraments of the Catholic Church. It is given by immersion in water or by pouring water over the candidate to be baptised while saying the words “I baptise you in the name of the Father and of the Son and of the Holy Spirit”. The candidate is initiated into the life of grace which flows from the Holy Trinity. The Trinitarian formula is necessary for a valid baptism. In circumstances where a priest or deacon is not available, anyone may validly baptise by pouring water or by immersion. Baptism has a permanent effect and cannot be repeated.

B

B

Beatification

The process by which a person is declared to be a Beatus from the Latin beatus, blessed or happy. The Church declares that the person, having led an heroically virtuous life, is now enjoying the beatific vision, that is, the vision of God. Beatification is the last stage on the road to canonisation.

Canonisation

The process by which a Pope declares a person to be a saint. Whereas a Beatus is usually only honoured locally, a saint is honoured throughout the Church. The process is called canonisation because the person's name is added to the canon or official catalogue of the saints.

Catacomb

An underground burial chamber used by Christians at the time of the Roman persecutions. By Roman law the cemeteries in catacombs were immune from disturbance. The places where martyrs were buried were frequently marked by altars where Christians sometimes gathered in secret for Mass. These can still be visited today in Rome and some other cities.

Catechism of the Catholic Church

The official statement of the Church's faith and of Catholic doctrine, attested to by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. The Pope has declared it to be a "sure norm for teaching the faith". These texts are based on the Catechism.

Chalice

One of the sacred vessels of the Mass. It is the cup which holds the wine to be consecrated. It is usually made of a precious metal and sometimes studded with jewels. If it is not made of precious metal, the interior of the chalice has to be gold-plated. Before a chalice is used for the first time it is blessed by a bishop or priest.

Confirmation

One of the seven sacraments of the Catholic Church and the second sacrament of Christian Initiation. Through the laying on of hands, anointing with chrism and prayer, those who have already received the sacrament of Baptism are strengthened by the Holy Spirit. Confirmation has a permanent effect and cannot be repeated.

C

Congregation

The people gathered at Mass or another celebration.

A religious order of sister, brothers or priests.

A major Vatican department.

Consecration

During the eucharistic prayer, the priest says the words of Christ at the Last Supper and the bread and wine are changed into the Body and Blood of Christ.

Creed

An official statement of essential Catholic doctrines. When one refers to “the Creed” this usually means the Nicene Creed which is recited or sung in the Mass. However the “Apostles’ Creed” which is slightly shorter than the Nicene, is recited at the beginning of the rosary. The Nicene Creed was accepted by the Councils of Nicea and Constantinople. The Apostles’ Creed is a profession of faith before Baptism.

Crucifix

A cross with a representation of the body of the crucified Christ. It is the most common Christian symbol. The altar cross is always a crucifix to remind us that the Mass is the same Sacrifice Jesus offered on the Cross.

Doctor of the Church

An honorary title given to particular saints who were also great scholars and whose teaching was particularly significant for passing on and explaining Christian doctrine. Some of the most famous Doctors of the Church include: St Augustine, St Thomas Aquinas, St Gregory the Great, St Teresa of Avila and St Thérèse of the Child Jesus.

Doxology

A prayer of praise, giving glory to God, for example “Glory be to the Father ... ”

C

D

E

Eucharist

The greatest of the seven sacraments of the Catholic Church. The word "Eucharist" means "giving thanks". The Church teaches that it is the "true Body and Blood of Jesus Christ, who is really and substantially present under the appearance of bread and wine". The expression "taking Communion" or "going to Communion" means participating in the sacrament of the Eucharist. The Eucharist may be received daily.

Golden Calf

A statue of a calf which was made by the Israelites to represent a god, when they had grown impatient with waiting for Moses to return with God's laws from Mount Sinai. The expression "worshipping a golden calf" is often used to refer to the tendency of people to set up rival gods or to worship money.

Golden Rule

The principle that I should treat other people as I would want them to treat me. This is found in Matthew 7:12.

G

Gospels

The Catholic Church recognises Four Gospels or accounts of the life and teachings of Christ: Matthew, Mark, Luke and John. These authors are called the "evangelists". The word "gospel" in Greek is "evangelion", meaning "good news".

Gothic

A style of architecture and vestments and other objects used in church. Gothic architecture is characterised by pointed arches and ribbed vaulted ceilings. Gothic vestments worn by the priests at Mass are circular in shape whereas Roman vestments are rectangular. Most Australian cathedrals are gothic.

Holy Orders

One of the seven sacraments of the Catholic Church by which a man becomes a deacon, a priest or a bishop. Whereas the sacrament of marriage is for life, priesthood lasts for all eternity. The orders of deacon, priest and bishop are not three separate sacraments. There is only one sacrament with three successively higher sacramental effects. Because the Sacrament of Holy Orders has a permanent effect, it cannot be repeated.

H

H

Homily

A commentary or talk on a part of Sacred Scripture. A bishop, priest or deacon delivers a homily at Mass, after the Gospel has been read.

I

Incarnation

The event in which God the Son, the second Person of the Holy Trinity, took human flesh in the womb of the Virgin Mary and thereby united his divine nature with our human nature in the Person of Jesus Christ. The term comes from the Latin incarnare, to take flesh. The Incarnation is especially celebrated on the Feasts of the Annunciation (when Jesus was conceived) and Christmas (when he was born).

L

Laity

From the Greek word "laos" meaning the people. The laity are those members of the Church who have not received the sacrament of Holy Orders.

Lapsi

Those who "lapsed" from the practice of the Catholic faith for various reasons during times of persecution in the early Church.

M

Magisterium

The teaching voice of the Church exercised by the Pope and the Bishops.

Marriage

One of the seven sacraments of the Catholic Church by which a man and a woman give themselves to each other in a sacred union for life, and are open to the procreation of children. God gives them grace to be faithful and fruitful.

Paten

One of the sacred vessels used in the Mass. It is a plate usually made from a precious metal which holds the Host consecrated by the priest during the Mass.

P

P

Penance

One of the seven sacraments of the Catholic Church. The words "Reconciliation" and "Confession" are synonyms for the Sacrament of Penance. In this sacrament the priest, standing in the place of Jesus Christ, absolves the penitent from his or her sins. More generally, "penance" refers to the prayers or acts requested of the penitent by the priest to make up for sins and to demonstrate sorrow for sins and a desire for reconciliation with God and others.

Pentecost

A major feast in the calendar of the Church which commemorates the coming of the Holy Spirit to the apostles. The term "pentecost" is derived from the Jewish feast which takes place fifty days after Passover.

Pharisees

Devout teachers of the Jewish law who formed a distinct movement at the time of Christ. They are the subject of criticism throughout the Gospels but especially in chapter 23 of the Gospel of Matthew.

Revelation

The events and words through which God is made known to humanity. Jesus Christ is the full revelation of God.

R

Sacrament

An outward sign, instituted by Jesus Christ, by which an interior grace is communicated to the soul. The Church recognises seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.

Sadducees

A powerful group within Jewish society at the time of Christ who would acknowledge only those elements of the Jewish tradition for which scriptural support could be found. They are often described as "lawyers". They had different views from the Pharisees - for example they did not believe in spirits or angels.

S

Sanctifying Grace

The presence and work of the Holy Spirit which we receive first in Baptism and which is restored or strengthened in the other sacraments.

S

Sanhedrin

This was the Jewish court or council comprised of 71 members chosen from the elders of the chief families, the priests and the scribes. Many of the scribes were also Pharisees. The Sanhedrin met in the Temple area.

Second Vatican Council

An Ecumenical Council of the Catholic Church which took place in Rome, at the Vatican, in the years 1962–1965.

Ten Commandments

The moral commandments God gave to Moses on Mount Sinai. They are found in Exodus 20:1–17 and Deuteronomy 5:6–18.

T

Theotokos

The Greek title of Mary as the “Mother of God”, literally meaning “God Bearer”.

Time Line from Abraham to Christ

Approximate dating is indicated by c.

c 13,000	End of the Second Ice Age	722	Assyria conquers Kingdom of Israel Destruction of Nineveh Beginning of reign of King Nebuchadnezzar
c 3,500	Beginning of Writing		
c 3,000	Building of Egyptian pyramids	587	Babylon conquers Judah: destruction of Solomon's Temple deportation to Babylon begins
c 1850	Time of Abraham and Sarah Mincan civilisation		
c 1700	Period of the Hebrew Patriarchs, Epic of Gilgamesh written	555	Cyrus, King of the Persians, revolts against the Medes
c 1550	Era of Joseph in Egypt	538	Return from Babylonian exile
c 1500	Late Bronze Age	537	Foundation of the second Temple
c 1349	Beginning of reign of Egyptian ruler Akhnaton	400s	Period of rise of Greek philosophy
c 1340	Beginning of reign of Egyptian ruler Tutankhamon	490	Battle of Marathon, Battle of Salamis
c 1290	Beginning of reign of Egyptian ruler Rameses II: Hebrews used as slave labour in Egypt	404	End of Peloponnesian War
c 1250	The Exodus and beginning of Mosaic Law	399	Death of Socrates Gaul's first attack on Rome
c 1220	Joshua invades Palestine	336	Beginning of era of Alexander the Great
c 1200	Beginning of period of the Judges, Trojan War	167	Beginning of period of the Great Persecution of the Jews, Maccabean revolt
c 1040	Period of Samuel	63	Roman General Pompey captures Jerusalem
c 1030	Period of King Saul and the victory over the Philistines	51	Cleopatra VII becomes Queen of Egypt
c 1012	Beginning of reign of King David	48	Julius Caesar defeats Pompey at Pharsalia
c 1000	Capture of Jerusalem by David	44	Julius Caesar is assassinated
c 970	Solomon begins construction of Temple	37	Herod the Great is effectively King of Judea
931	Beginning of period of two kingdoms: Israel and Judah	30	Suicide of Antony and Cleopatra
872	The Founding of Carthage	c 4	Birth of Our Lord Jesus Christ
789	First Destruction of Nineveh		
776	First Olympic Games		
753	The Founding of Rome Isaiah's prophecy of Emmanuel		

Time Line for the Christian era

c 4 (BC)	Birth of Our Lord Jesus Christ	325	First Council of Nicea and formulation of Nicene Creed
27 (AD)	Beginning of the public life of Christ	335	St Basil writes his rule for monks
30	Death and resurrection of Christ	387	Baptism of St Augustine of Hippo
43	St James the Greater is martyred	410	Rome sacked by Alaric
45	St Paul begins his journeys	431	Council of Ephesus
c 51	Council of Apostles held in Jerusalem	432	St Patrick's mission to Ireland
64	First Persecution of Christians by Roman Emperor Nero and martyrdom of St Peter and St Paul	451	Council of Chalcedon
70	Destruction of Jerusalem after Jewish revolt fails	496	Baptism of Clovis, King of the Franks
95	Persecution of Christians by Roman Emperor Domitian	529	St Benedict founds the monastery of Monte Cassino
107	Persecution by Roman Emperor Trajan	563	St Columba founds monastery at Iona (Scotland)
169	Persecution in the era of Marcus Aurelius	570	Birth of Mohammed
195	Council of Caesarea, to settle on a time for celebrating Easter	596	St Augustine sent to England by Pope St Gregory the Great
202	Persecution of Christians by Roman Emperor Severus	637	Fall of Jerusalem to Moslems
235	Persecution by Roman Emperor Maximinus	664	Synod of Whitby, England
250	Persecution by Roman Emperor Decius	c 700	Arab conquest of North Africa complete
257	Persecution by Roman Emperor Valerian	719	St Boniface sent to preach in Germany
258	Martyrdom of St Cyprian	787	Second Council of Nicea, called to deal with the iconoclast issue
270	Persecution of Christians by Roman Emperor Aurelian	800	Charlemagne crowned Holy Roman Emperor by Pope Leo III
303	Persecution by Roman Emperor Diocletian	848	Mission of Saints Cyril and Methodius to the Slavs
312	The conversion of the Emperor Constantine	900	Christian re-conquest of Spain commences
313	Edict of Milan by Emperor Constantine provides for Freedom of Christian religious practice	910	Abbey of Cluny founded
		988	Baptism of Vladimir of Kiev, Christianity comes to Russia
		1054	Division of Christianity into East and West

Time Line for the Christian era

1066	Battle of Hastings	1300s	Black Death in Europe
1095	First Crusade proclaimed by Pope Urban II	1309–77	Papacy based in Avignon, France
1098	Foundation of Citeaux, first Cistercian Abbey	1377	Pope Gregory XI returns papal curia to Rome
1099	Crusaders capture Jerusalem	1378	The Western Schism
1119	University of Bologna founded, first in Europe	1378	St Catherine of Siena succeeds in bringing peace between Papal States
1147	Second Crusade	1417	Election of Martin V and Council of Constance ends the Western Schism
1150	University of Paris founded	1431	St Joan of Arc burned at the stake
1167	University of Oxford founded	1450	Invention of the printing press by Gutenberg
1170	Archbishop Thomas à Beckett murdered	1453	Constantinople is taken by the Turks
1179	Death of St Hildegard of Bingen	1492	First voyage of Christopher Columbus to America
1189	Third Crusade, Richard The Lionheart	1493	Pope Alexander VI divides the New World between Spain and Portugal
1198	Pope Innocent III elected	1498	Michelangelo sculpts the Pietà
1201	Fourth Crusade	1506	Re-building of St Peter's Basilica begins (Rome)
1209	St Francis founds Order of Friars and of the Poor Clares	1515	St Teresa of Avila born
1215	The Order of Preachers is founded by St Dominic	1517	Martin Luther begins the Protestant Reformation
1219	Fifth Crusade	1519	Spanish conquistadors arrive in Aztec capital
1228	Sixth Crusade, Emperor Frederick II	1532	Spanish conquistadors conquer the territories of the Inca
1246	Feast of Corpus Christi established	1534	Henry VIII establishes the Church of England and begins persecution of Catholics
1248	Seventh Crusade, St Louis IX	1540	Foundation of the Jesuits
1265	Birth of Dante	1545–63	Council of Trent
1270	Eighth Crusade, Charles of Anjou		
1273	St Thomas Aquinas ceases work on the Summa Theologica		
1275	Marco Polo visits China		
1284	Cambridge University founded		

Time Line for the Christian era

1560s	Presbyterian Church becomes the national Church of Scotland	1691	Treaty of Limerick
1564	The Congregation of Oratorians founded by St Philip Neri	1697	Beginning of Jesuit missions in California
1566	St Pius V elected pope	1746	"Bonnie Prince Charlie" defeated at Culloden Moor
1570	Excommunication of Elizabeth I by Pope St Pius V	1770	Captain Cook explores coast of Australia
1571	Turks defeated at the Battle of Lepanto	1772	Beginning of Franciscan missions in California
1572	Massacre of Protestants in Paris on St Bartholomew's Day	1773	Pope Clement XIV suppresses the Jesuits
1577	Intensification of persecution of Catholics in England	1775	Beginning of American Revolution
1581	Jesuit Mission to England under Campion and Parsons	1788	First Fleet lands at Botany Bay
1587	Execution of Mary Queen of Scots	1789	Beginning of the French Revolution
1588	Defeat of Spanish Armada	1793	Massacres of Catholics in the Vendè, France
1607	First English settlement in North America	1809	Napoleon arrests Pius VII
1616	Death of Shakespeare	1812	Retreat of Napoleon from Moscow
1620	Pilgrim Fathers' colony in Massachusetts	1814	Restoration of the Jesuit Order
1626	Dedication of St Peter's Basilica by Urban VIII, Rome	1815	Defeat of Napoleon at Waterloo
1633	Trial of Galileo	1829	Emancipation of Catholics in England
1642	English Civil War, rise of Oliver Cromwell	1833	Foundation of Society of St Vincent de Paul by Bl Frederick Ozanam
1665	Bubonic plague in London	1835	Bishop Polding arrives in NSW to begin work in the Diocese of Sydney
1666	Great Fire of London	1837	Beginning of reign of Queen Victoria
1683	Jan Sobieski defeats the Turks	1830s–1840s	Caroline Chisholm works to support immigrant girls in NSW
1688	English Revolution, James II flees to France	1845	Conversion of John Henry Newman to Catholicism
1690	Defeat of James II at the Battle of the Boyne	1846	Election of Blessed Pius IX
		1848	Year of revolutions in Europe
		1854	Dogma of the Immaculate Conception of Our Lady defined by Blessed Pius IX

Time Line for the Christian era

- | | | | |
|-----------|---|---------|--|
| 1858 | Marian apparitions to St Bernadette near Lourdes | 1942 | Beginning of Jewish Holocaust following years of persecution |
| 1861 | American Civil War begins | 1945 | End of World War II and beginning of Communist persecution of Catholics in Eastern Europe |
| 1866 | Mary MacKillop and her sisters open a Catholic School in Penola, SA | 1947 | Independence of India and Pakistan |
| 1869–70 | First Vatican Council | 1948 | Declaration of the State of Israel |
| 1872 | Beginning of Bismarck's Kulturkampf against German Catholics | 1949 | Mao Tse-tung's Communist government takes over China, persecution of Catholics begins |
| 1880s | Jules Ferry, French Minister of Public Instruction, forbids religious orders to run Catholic schools | 1950 | Korean War begins
Dogma of the Assumption defined by Pius XII
Mother Teresa of Calcutta founds Missionaries of Charity |
| 1899 | Boer War begins | 1953 | Death of Stalin |
| 1900 | Boxer Rebellion in China | 1954 | Communist takeover of North Vietnam |
| 1901 | Federation of Australian States | 1956 | Suez crisis and Soviet invasion of Hungary |
| 1902–1904 | Expulsion of religious orders under Emile Combes (France) | 1957 | Viet Cong (Communist guerillas) begin raids on South Vietnam |
| 1907 | Condemnation of Modernism by Saint Pius X | 1962–65 | Second Vatican Council
Beginning of US military involvement in Vietnam |
| 1914–18 | World War I | 1968 | Encyclical Humanae Vitae published by Pope Paul VI
Soviet invasion of Czechoslovakia
Student riots in Western universities |
| 1917 | Marian apparitions at Fatima, Portugal
Bolshevik Revolution in Russia | 1969 | Apollo II spacecraft lands on the moon |
| 1925 | Canonisation of Thérèse of Lisieux by Pius XI | 1975 | Both North and South Vietnam now Communist |
| 1929 | Wall Street Stock Market Crash
Treaty of the Lateran | 1978 | Deaths of Pope Paul VI and John Paul I
Pope John Paul II elected |
| 1930–33 | Great Depression | | |
| 1933 | Adolf Hitler Chancellor of Germany, beginning of Third Reich
The Catholic Worker Movement founded in America by Dorothy Day and Peter Maurin | | |
| 1936–39 | Spanish Civil War | | |
| 1939 | Beginning of Second World War | | |

Time Line for the Christian era

- 1989 Communism collapses in Central and Eastern Europe
- 1991 Execution of Irene McCormack, a Josephite sister who was working with the poor in Peru
- 1993 Catechism of the Catholic Church promulgated, Pope John Paul II issues encyclical Veritatis Splendor on morality.
- 1995 Beatification of Mother Mary MacKillop by Pope John Paul II
- 2000 Year of Jubilee to celebrate 20 centuries of Christianity
- 2003 Silver Jubilee of Pope John Paul II, Beatification of Mother Teresa of Calcutta
- 2003 Archbishop Pell appointed Cardinal by Pope John Paul II
- 2005 Death of Pope John Paul II, Pope Benedict XVI elected
- 2008 World Youth Day - Sydney
- 2010 Canonisation of Bl Mary MacKillop by Pope Benedict XVI
- 2011 World Youth Day, Madrid

Time Line for the Catholic Church in Australia

- 1606 Spanish naval captain Pedro Fernandez de Quiros calls Vanuatu "La Australia del Spiritu Santo" – Southland of the Holy Spirit
- 1616–1697 Era of Dutch exploration
- 1770 Captain Cook explores Australia's east coast, claimed for Great Britain
- 1788 Arrival of First Fleet at Sydney Cove, British settlement
Possible first Mass celebrated on Australian soil by Fr Receveur
- 1802 Foundation of Christian Brothers by Bl Edmund Ignatius Rice, Ireland
- 1803 First public Mass celebrated by Fr Dixon in Sydney
- 1808 Rum Rebellion in New South Wales
- 1813 Blaxland, Wentworth and Lawson cross the Blue Mountains
- 1817 Arrival of Fr Jeremiah O'Flynn "Prefect-Apostolic of New Holland"
- 1818 Fr O'Flynn deported after the British Colonial Office opposes his appointment
- 1820 The first official priests, Frs Therry and Conolly, arrive
- 1821 Construction of first Catholic church as a permanent building at Richmond, Tasmania
- 1825 Tasmania established as a separate colony from NSW
- 1829 Catholic Emancipation Act
Foundation of the Swan River colony (later Perth, Western Australia)
- 1833 Fr William Ullathorne OSB arrives in Sydney as Vicar General
- 1835 Pope Gregory XVI appoints Fr Bede Polding OSB as Australia's first Catholic bishop
- 1836 Fr Ullathorne publishes book criticising harsh treatment of convicts
Proclamation of the colony of South Australia
- 1838 Arrival of Caroline Chisholm in Australia
- 1839 Arrival of Fr Patrick Geoghegan in Melbourne
- 1842 Beginning of Representative Government in Australia
Robert Wilson appointed first Bishop of Hobart
- 1845 John Brady appointed Bishop of Perth
Archbishop Polding complains of injustice to Aborigines at NSW Parliamentary Committee Meeting
- 1846 Dom Salvado founds New Norcia Abbey in WA
- 1847 James Alipius Goold appointed first Bishop of Melbourne
- 1848 The Catholic Church in Australia is divided into provinces and dioceses
- 1851 Beginning of the Gold Rush
Victoria becomes a separate colony from New South Wales
- 1852 Abolition of transportation of convicts to Eastern Australia
- 1854 Eureka Stockade, Ballarat
Establishment of the St Vincent de Paul Society in Australia
- 1855 Eight hour day policy accepted for workers
- 1857 St Vincent's Hospital opens in Sydney

Time Line for the Catholic Church in Australia

- | | | | |
|-----------|--|---------|--|
| 1859 | Queensland becomes a separate colony
James Quinn appointed first
Bishop of Brisbane | 1891 | Foundation of the Australian Labor
Party in Barcaldine, Queensland |
| 1861 | Mercy Sisters arrive in Queensland
First Melbourne Cup Race | 1891–93 | Economic Depression
follows 1888 drought |
| 1865 | St Mary's Cathedral Sydney
destroyed by fire | 1893 | St Vincent's Hospital, Melbourne
opened by Sisters of Charity |
| 1866 | Mary MacKillop and Fr Julian Tenison
Woods found Sisters of St Joseph | 1897 | Consecration of St Patrick's
Cathedral, Melbourne |
| 1868 | Christian Brothers arrive in Melbourne
Re-building of St Mary's
Cathedral, Sydney begins | 1901 | Federation of Australian States |
| 1869 | Bishops' Pastoral Statement complains
of injustice to Aborigines | 1906 | Beginning of Missionaries of the Sacred
Heart missions in the Northern Territory |
| 1872–85 | Colonial governments end state-aid to
Church schools
Marist Brothers open a school
at the Rocks, Sydney | 1909 | Death of Bl Mary MacKillop |
| 1877 | Roger Vaughan OSB appointed
Archbishop of Sydney | 1913 | Arrival of Archbishop Daniel
Mannix in Melbourne |
| 1878 | Arrival of the Jesuits in Sydney | 1914 | Beginning of First World War |
| 1880 | Trial and execution of Ned Kelly | 1915 | Australian and New Zealand
troops land at Gallipoli (Turkey) |
| 1881 | First permanent St Vincent de Paul
Society established in Australia | 1916 | Defeat of First Conscription Referendum
Establishment of the Catholic
Women's League |
| 1882 | Fr Steele SJ named Apostolic
Administrator of what will become
the Diocese of Darwin | 1917 | Defeat of Second Conscription
Referendum
James Duhig appointed
Archbishop of Brisbane |
| 1882–1906 | Jesuit missions in the Northern Territory | 1922 | Foundation of the Knights
of the Southern Cross |
| 1884 | Patrick Francis Moran appointed
Archbishop of Sydney | 1923 | Archbishop Mannix founds Corpus
Christi College (seminary), Melbourne |
| 1885 | Archbishop Moran created
cardinal by Pope Leo XIII | 1928 | International Eucharistic
Congress, Sydney |
| 1889 | Opening of St Patrick's College
(national seminary), Manly | 1929 | James Scullin, first Catholic
Prime Minister |
| | | 1930 | Phar Lap wins the Melbourne Cup |

Time Line for the Catholic Church in Australia

- | | | | |
|--------|--|------|--|
| 1931 | Formation of the Campion Society
First attack on Nazism in the Melbourne
Catholic newspaper, The Advocate | 1957 | Formation of the Democratic
Labor Party |
| 1932 | Sydney Harbour Bridge completed | 1958 | Arrival of Ivan Prasko, first Bishop
for Ukrainian Catholics |
| 1934 | National Eucharistic
Congress, Melbourne | 1960 | Melbourne doctors John and
Evelyn Billings pioneer Natural
Family Planning research |
| 1939 | Beginning of World War II
Robert Menzies becomes Prime Minister
of Australia
St Patrick's Cathedral,
Melbourne completed | 1962 | Resumption of State Aid
to Catholic schools |
| 1940 | Norman Thomas Gilroy appointed
Archbishop of Sydney | 1963 | Archbishop Mannix dies |
| 1941 | "Rats of Tobruk" seize control of Syria
Japanese attack on Pearl Harbor | 1965 | Australian troops sent to Vietnam |
| 1942 | Japanese invasion of New Guinea; over
100 Catholics martyred during Japanese
occupation for continuing to catechise. | 1967 | James Robert Knox appointed
Archbishop of Melbourne |
| 1944 | Formation of the "Movement" by Bob
Santamaria
Formation of the Liberal
Party by Robert Menzies | 1970 | Paul VI visits Australia, ordains
first Papuan-born Bishop |
| 1945 | Ben Chifley, Australian Prime Minister
End of World War II
Beginning of arrival of
European immigrants | 1971 | James Darcy Freeman appointed
Archbishop of Sydney |
| 1946 | Archbishop Gilroy created first
Australian-born Cardinal by Pope Pius XII | 1972 | Liberalisation of anti-abortion legislation |
| 1948-9 | Friction between Movement and
Communists in trade unions | 1973 | Paul VI establishes Maronite diocese in
Australia
International Eucharistic
Congress, Melbourne |
| 1951 | Referendum to ban the Communist
Party of Australia defeated | 1974 | Archbishops Freeman and Knox created
cardinals by
Pope Paul VI
Thomas Francis Little appointed
Archbishop of Melbourne |
| 1954 | The "Petrov Affair" | 1975 | Dismissal of Whitlam Labor Government |
| 1955 | Labor Party Split | 1983 | Edward Bede Clancy appointed
Archbishop of Sydney |
| 1956 | Olympic Games, Melbourne | 1986 | Pope John Paul II visits Australia |
| | | 1987 | Pope John Paul II establishes
Melkite diocese in Australia |

Time Line for the Catholic Church in Australia

- 1988 Archbishop Clancy created cardinal by Pope John Paul II
- 1990 Foundation of Notre Dame University, Western Australia
- 1991 Foundation of the Australian Catholic University
- 1995 John Paul II visits Australia for Beatification of Mary MacKillop
- 1996 George Pell appointed Archbishop of Melbourne
St Francis Xavier Cathedral, Adelaide completed
- 1997 Euthanasia legislation of Northern Territory defeated
- 1999 Major General Peter Cosgrove leads deployment of Australian troops to East Timor
Native Title Agreement reached
- 2000 Olympic Games, Sydney
Completion of St Mary's Cathedral, Sydney
- 2001 Archbishop Pell appointed Archbishop of Sydney
Opening of John Paul II Institute for the Family, Melbourne
Denis Hart appointed Archbishop of Melbourne
- 2005 Tsunami disaster and response
- 2008 World Youth Day Sydney, visit of Pope Benedict XVI
- 2010 Canonisation of BL Mary MacKillop by Pope Benedict XVI, Rome



+ The Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord's Prayer

Our Father, who art in heaven;
hallowed be thy Name
Thy kingdom come;
Thy will be done,
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation
but deliver us from evil. Amen.

The Hail Mary

Hail Mary, full of grace,
the Lord is with you;
blessed are you among women,
and blessed is the fruit of your womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

Doxology (Glory Be)

Glory be to the Father, and to the Son,
and to the Holy Spirit:
As it was in the beginning, is now,
and will be for ever. Amen.

Short Act of Contrition

O my God, I am sorry
that I have sinned against you,
because you are so good,
and with your help
I will not sin again.

Act of Faith

O my God, I believe in you and all that
your Church teaches, because you have
said it, and your word is true.

Act of Hope

O my God, I hope in you for grace and
for glory, because of your promises,
your mercy, and your power.

Act of Love

O my God, because you are so good,
I love you with all my heart, and for your
sake I love my neighbour as myself.



Morning Offerings

O Jesus, through the most pure heart of Mary, I offer you the prayers, works, joys and sufferings of this day for all the intentions of your Divine Heart.

Or

Lord, I give you today my prayers, thoughts, works, and actions, that they may be for your glory and for the good of the world.

Or *(For younger children)*

O my God I give to you
all I think, or do or say
all my work and all my play
I will give to you today.

Or *(De La Salle Offering)*

Guide me this day God Our Father in
your love, for this day is yours.

May I share this love with others,
for all humanity is yours.

Help me with my work this day,
for my work is yours.

May I love and respect myself,
for I am yours.

Prayer to the Guardian Angel

Angel sent by God to guide me,
be my light and walk beside me;
be my guardian and protect me;
on the paths of life direct me.

Blessing Before Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

Bless + us, O Lord, and these your gifts
which we are about to receive from your
goodness.

Through Christ our Lord.

R. Amen.

Blessing After Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

We give you thanks for all your gifts,
almighty God,
living and reigning now and for ever.

R. Amen.



Confession of Sin (Confiteor)

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have
failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

The Jesus Prayer

Lord Jesus Christ, Son of God;
have mercy on me, a sinner.

Come, Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful.

R. And kindle in them the fire of your love.

Send forth your Spirit and they shall be created.

R. And you will renew the face of the earth.

Let us pray.

Lord, by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit help us to relish what
is right and always rejoice in your consolation.
We ask this through Christ our Lord.

R. Amen.

Prayer for the Dead

Eternal rest grant to them, O Lord,

R. And let perpetual light shine upon them.

May they rest in peace.

R. Amen.

May his/her soul and the souls of all the
faithful departed,
through the mercy of God, rest in peace.

R. Amen.



The Divine Praises

Blessed be God.
 Blessed be his holy Name.
 Blessed be Jesus Christ, true God and true Man.
 Blessed be the Name of Jesus.
 Blessed be his most Sacred Heart.
 Blessed be his most Precious Blood.
 Blessed be Jesus in the most holy
 Sacrament of the altar.
 Blessed be the Holy Spirit, the Paraclete.
 Blessed be the great Mother of God,
 Mary most holy.
 Blessed be her Holy and Immaculate Conception.
 Blessed be her glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St Joseph, her most chaste spouse.
 Blessed be God in his Angels and in his Saints.

Prayer Before Work

Lord God,
 may everything we do
 begin with your inspiration,
 and continue with your help,
 so that all our prayers and works
 may begin in you,
 and by you be happily ended.
 We ask this through Christ our Lord.
 Amen.

The Angelus

(said in the morning, at noon and evening)
 The angel spoke God's message to Mary,

R. And she conceived of the Holy Spirit.

Hail Mary ...

"I am the lowly servant of the Lord:

**R. Let it be done to me
 according to your word."**

Hail, Mary ...

And the Word became flesh,

R. and lived among us.

Hail, Mary ...

Pray for us, holy Mother of God,

**R. that we may become worthy
 of the promises of Christ.**

Let us pray.

Lord,
 fill our hearts with your grace
 once, through the message of an angel
 you revealed to us the incarnation of your Son;
 now, through his suffering and death
 lead us to the glory of his resurrection.
 We ask this through Christ our Lord.

R. Amen.



The Regina Cæli

(replaces the Angelus in Easter Season)
Queen of heaven, rejoice, alleluia.

**R. For Christ, your Son and
Son of God, alleluia,**

has risen as he said, alleluia.

R. Pray to God for us, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray.

God of life,
you have given joy to the world
by the resurrection of your Son,
our Lord Jesus Christ.
Through the prayers of his
mother, the Virgin Mary,
bring us to the happiness of eternal life.
We ask this through Christ our Lord.

R. Amen

Hail, Holy Queen (Salve Regina)

Hail, holy Queen, Mother of Mercy,
hail, our life, our sweetness and our hope.
To you we cry, the children of Eve;
to you we send up our sighs,
mourning and weeping in this land of exile.
Turn, then, most gracious advocate,
your eyes of mercy towards us;
lead us home at last
and show to us the blessed fruit
of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

Sub Tuum

We fly to your protection,
O Holy Mother of God.
Do not despise our prayers,
but graciously hear and answer them.
O ever glorious and blessed Virgin



The Memorare

Remember, most loving Virgin Mary,
never was it heard
that anyone who turned to you for help
was left unaided.

Inspired by this confidence,
though burdened by my sins,
I run to your protection
for you are my mother.
Mother of the Word of God,
do not despise my words of pleading
but be merciful and hear my prayer.
Amen.

How to Pray the Rosary

We meditate on the Mysteries of the Rosary, thinking about each event in the life of Jesus and Mary, as we say one Our Father on each large (or separate bead) and ten Hail Marys on the beads gathered in tens (decades).

Joyful Mysteries

1. The Annunciation of the Lord
2. The Visit of the Virgin Mary to Elizabeth
3. The Birth of the Lord
4. The Presentation of the Lord
5. The finding of Jesus in the Temple

Luminous Mysteries

1. The Baptism of Christ in the River Jordan
2. The Marriage Feast at Cana
3. The Proclamation of the Kingdom
4. The Transfiguration
5. The Institution of the Eucharist at
6. the Last Supper

Sorrowful Mysteries

1. Jesus in the Garden of Gethsemane
2. Jesus is scourged
3. Jesus is crowned with thorns
4. Jesus carries his Cross
5. Jesus dies on the Cross



How to Pray the Rosary (continued)

Glorious Mysteries

1. The Resurrection of the Lord
2. The Ascension of the Lord
3. The Descent of the Holy Spirit
4. The Assumption of the Virgin Mary into Heaven
5. The Queenship of the Virgin Mary

Or

Short Version for Occasional Use

1. The Annunciation of the Lord
2. The Birth of the Lord
3. The Crucifixion
4. The Resurrection of the Lord
5. The Descent of the Holy Spirit

*At the end of each decade, we say one
Glory be, and it is customary to add:*

“O My Jesus, forgive us our sins, and save us
from the fires of hell. Bring all souls to heaven,
especially those who most need your mercy.”

Prayer to Saint Michael

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray, and by the power of God, O Prince of the heavenly armies, thrust down to hell Satan and all evil spirits who prowl throughout the world for the ruin of souls. Amen.



Stations of the Cross Version One - Traditional

1. Jesus is condemned to death
2. Jesus takes up his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. The women of Jerusalem weep for Jesus
9. Jesus falls the third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is laid in the tomb

Stations of the Cross Version Two - Scriptural

1. The Last Supper
2. The Garden of Gethsemane
3. Jesus before the Sanhedrin
4. Jesus before Pilate
5. Jesus is whipped and crowned with thorns
6. Jesus carries his cross
7. Jesus is helped by the Cyrenean
8. Jesus speaks to the women of Jerusalem
9. Jesus is stripped and nailed to the cross
10. Jesus and the good thief
11. Jesus speaks to Mary and John
12. Jesus dies on the cross
13. Jesus is buried
14. Jesus is raised from the dead.



Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of
God the Father almighty;
from there he will come to judge
the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
All bow during the next three lines:
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.
For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day

> in accordance with the Scriptures.
 He ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead
 and his kingdom will have no end.
 I believe in the Holy Spirit, the
 Lord, the giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son
 is adored and glorified,
 who has spoken through the prophets.
 I believe in one, holy, catholic
 and apostolic Church.
 I confess one baptism for the forgiveness of sins
 and I look forward to the
 resurrection of the dead
 and the life of the world to come.
 Amen.

The Ten Commandments

1. I am the Lord your God. You shall have no other gods besides Me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Lord's day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

The Summary of the Law

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.

MATTHEW 22:37-9

Christ's New Law of Love

Love one another as I have loved you.

JOHN 15:12



The Precepts of the Church

1. **To worship at Mass on Sundays and to observe Sunday as a day of rest.**
2. To confess one's grave sins at least once a year in the Sacrament of Penance.
3. To receive Holy Communion at least once a year during the Easter Season (between Ash Wednesday and Trinity Sunday).
4. To attend Mass on Holy Days of Obligation.
5. To do penance by prayer, works of piety and charity, and fast and abstinence on the days commanded. The days of penance are each Friday of the whole year, and the season of Lent.

The days of fasting and abstinence from meat are Ash Wednesday and Good Friday.

The Church also requires all her members to contribute, as best they can, to the support of their priests, parishes, schools and the Church's works of charity, and to observe the laws of the Church about the sacrament of Marriage.

Holy Days of Obligation in Australia

Christmas Day

Assumption of Our Lady (15 August)

The Virtues

Faith, hope and love (charity) – theological virtues

Prudence, justice, temperance and fortitude – cardinal virtues

The Beatitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are those who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven.



The Apostles

Name Feast Day

Peter	22 February, 29 June
Andrew	30 November
James ("the Great")	25 July
John	27 December
Philip	3 May
Bartholomew	24 August
Matthew	21 September
Thomas	3 July
James (son of Alphaeus)	3 May
Simon ("the Zealot")	28 October
Jude (or Thaddeus)	28 October
Matthias (Chosen to take the place of Judas)	14 May
Paul	25 January, 29 June

The Four Evangelists

Matthew, Mark, Luke, John

The Seven Sacraments

- Baptism
- Confirmation
- The Eucharist
- Penance, or Reconciliation
- Anointing of the Sick
- Marriage
- Holy Orders

The Seven Gifts of the Holy Spirit

1. Wisdom
2. Understanding
3. Right Judgement
4. Courage
5. Knowledge
6. Reverence
7. Wonder and awe in God's presence

The Twelve Fruits of the Holy Spirit

- | | |
|-------------|------------------|
| 1. Charity | 7. Generosity |
| 2. Joy | 8. Gentleness |
| 3. Peace | 9. Faithfulness |
| 4. Patience | 10. Modesty |
| 5. Kindness | 11. Self control |
| 6. Goodness | 12. Chastity |



The Seven Spiritual Works of Mercy

1. To convert the sinner
2. To instruct the ignorant
3. To counsel the doubtful
4. To comfort the sorrowful
5. To bear wrongs patiently
6. To forgive injuries
7. To pray for the living and the dead

The Seven Corporal Works of Mercy

1. To feed the hungry
2. To give drink to the thirsty
3. To clothe the naked
4. To give welcome to strangers
5. To visit the sick
6. To visit the imprisoned
7. To bury the dead

The Seven Deadly Sins and the Contrary Virtues

- | | |
|------------------------------|----------------------|
| 1. Pride | 1. Humility |
| 2. Avarice
(Covetousness) | 2. Generosity |
| 3. Envy | 3. Love of Neighbour |
| 4. Anger | 4. Gentleness |
| 5. Lust | 5. Charity |
| 6. Gluttony | 6. Temperance |
| 7. Sloth | 7. Diligence |

The Seasons of the Liturgical Year

Advent

Christmas and Epiphany

Ordinary Time (first part)

Lent and Holy Week and the Paschal Triduum

Easter, Ascension, and Pentecost

Ordinary Time (second part)

> First Rite of Reconciliation

Preparing

First you examine your conscience by asking God the Holy Spirit to help you remember how you have sinned:

1. against God,
2. against other people,
3. against yourself. These are the sins you will confess.

You may add a prayer such as:

Lord Jesus Christ, I come to this sacrament of reconciliation to receive the pardon and peace of your forgiveness.

Mary Mother of God and my mother, help me to come closer to your Son.

When you come to the reconciliation room or confessional, kneel down or sit in the chair. You can choose either to face the priest or to talk to him anonymously through the screen.

1. The priest welcomes you. Say with him: + In the name of the Father and of the Son and of the Holy Spirit. Amen. He may read some Scripture and discuss it.
2. Tell him how long since you last came to reconciliation. Then tell him all the sins you have remembered.

3. The priest may give you advice then he gives you a penance to do, usually a prayer to say afterwards.
4. Say the Prayer of Sorrow (Act of Contrition). O my God, I am very sorry that I have sinned against you because you are so good and with your help I will not sin again.
5. The priest extends his hand and absolves you: ... through the ministry of the Church may God give you pardon and peace and I absolve you from your sins + in the name of the Father and of the Son and of the Holy Spirit. Amen
6. Thank him before you leave the place of reconciliation. Then go and say your penance if it is a prayer. You may add some other prayers, such as:

Thank you, Lord Jesus Christ, for forgiving me and taking away my sins. I also thank you for the priest who reconciled me today.

Help me to be a better person.

Help me to love you more.

Help me to love other people as you love them.

Help me especially to grow daily in faith and hope and love.

Mary, Mother of God and my mother, pray for me.

> Receiving Holy Communion

Preparing

Lord Jesus Christ, Son of the living God, I come to receive you in trust. I believe that you are really here as our Bread of Life. I am sorry for anything wrong I have done. Keep me faithful to you. Let me never be separated from you.

When you come to the priest or eucharistic minister you can either receive the Host directly on your tongue or on the palm of my hand.

To receive in the hand:

First raise and extend your hand with the other hand underneath it. If you are right handed you have your left hand on top; if you are left handed you have your right hand on top.

Reply **"Amen"** to **"The Body of Christ"** and the host is placed in your hand. Then step to one side. Keep facing the altar as you carefully put the Host in your mouth with your other hand. Then return to your place.

To receive directly in the mouth:

Reply **"Amen"** to **"The Body of Christ"**.

Open your mouth wide and extend your tongue, keeping your head up while the Host is placed on your tongue. Close your mouth and return to your place. (If the Host is dipped in the chalice, you receive it this way, directly in the mouth.)

If you receive from the chalice, reply **"Amen"** to **"The Blood of Christ"**. Take it firmly in both hands and carefully drink a little, then hand it back to the priest or eucharistic minister and return to your place.

It shows respect if you keep your hands joined while you walk back to your place.

After Communion, be very quiet and still. Kneel down or sit quietly to thank Jesus Christ for coming to you and all those present in this Sacrament of his love. Pray for other people in this holy time. The following prayers may be helpful.

Giving thanks

Lord Jesus Christ, Bread of life, I thank you for gift of yourself in this great sacrament of the Eucharist. Help me to give myself each day, by serving other people, as you have taught us. Guide me in my life. Especially help me to know your plans for me. Be with my family and friends, and now I especially pray for...

Mary, Mother of the risen Lord, pray for me and everyone who will receive your Son in the Eucharist today.

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