10 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.

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✠Mauro Piacenza
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General Editor Most Rev Peter J Elliott,
Auxiliary Bishop of Melbourne
Episcopal Vicar for Religious Education
Executive Officer Pat Sully
Project Leader & Manager (Sydney) Sr Leonie Crotty RSM
Production Manager Steven Siedlecki
Designer & Art Director Mary Ferlin, Clare Cannon

Art Research William Mezzetti, Yoko Chiu
Website William Mezzetti, Steven Siedlecki, Pat Sully
Art Administration Elisa Cugliari, Larissa Buckley, Pat Sully
Photographic Research William Mezzetti
Photographic Editing Emily Andrews
Layout Assistance Elsie-May Hawkins
Coordination Luke Exell, Helen Cruikshank

Project Assistants Mary Rumney, Annemarie Atapattu,
Megan Blines, Antoinette D'Cruz, Erin Kelaart
Production Brian Castanelli

Editorial Consultant Christian Moe, FSC
Research Consultant Dr Tracey Roland
Financial Consultant Peter Green

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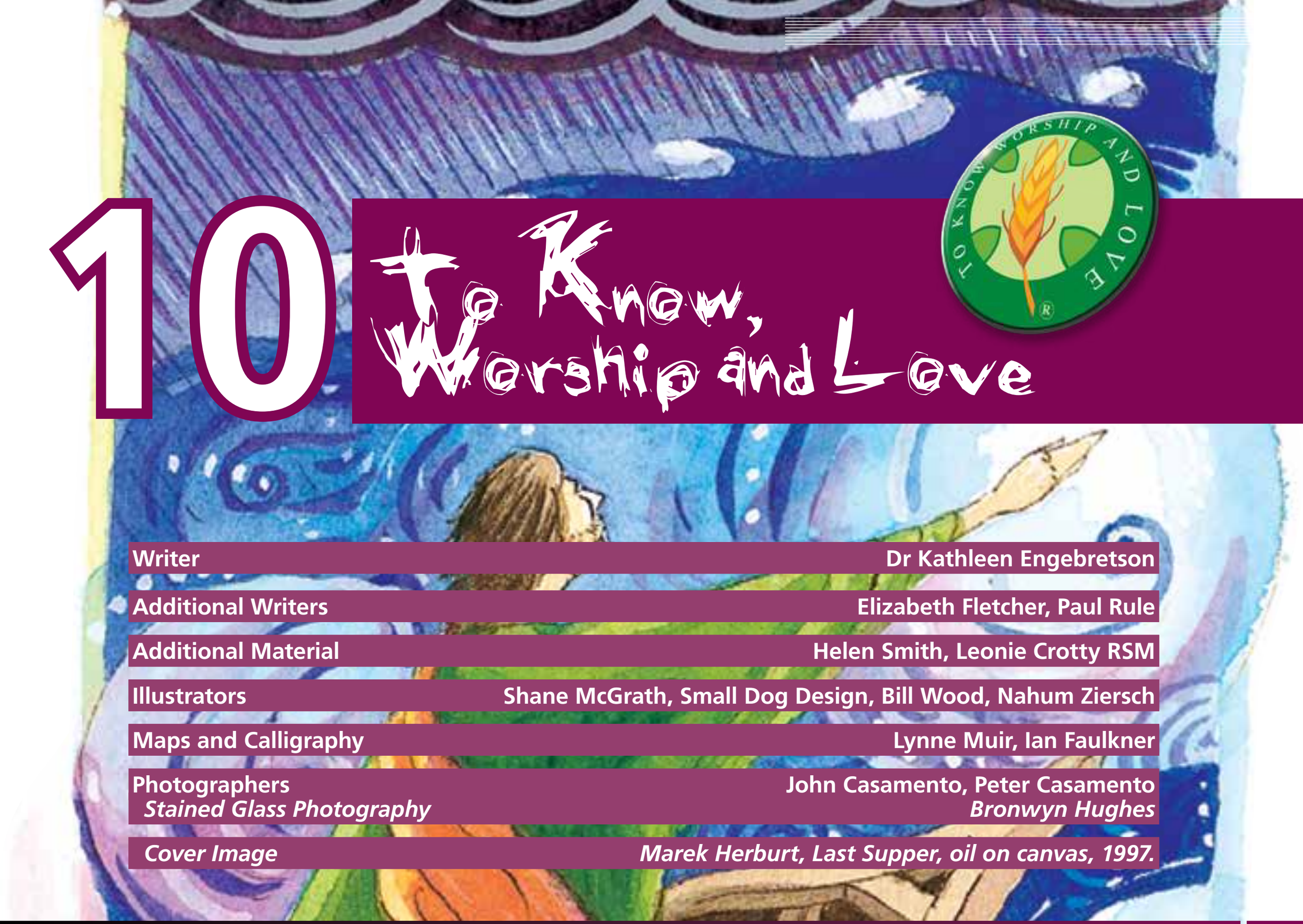
To Know, Worship and Love



Writer	Dr Kathleen Engebretson
Additional Writers	Elizabeth Fletcher, Paul Rule
Additional Material	Helen Smith, Leonie Crotty RSM
Illustrators	Shane McGrath, Small Dog Design, Bill Wood, Nahum Ziersch
Maps and Calligraphy	Lynne Muir, Ian Faulkner
Photographers *Stained Glass Photography*	John Casamento, Peter Casamento *Bronwyn Hughes*
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1

THE FORMATION OF THE GOSPELS

Initial Letter ‘B’ Beatus vir - Blessed is the man... Psalm 1. Illustrations show the psalmist David rescuing his sheep and Christ delivering one of his human flock from an evil spirit.

1.1 Stages in the Writing of the Gospels

We can identify three stages in the writing of the gospels.

First, there was the **life, death** and **resurrection** of **Jesus Christ,** between approximately 4 BC and AD 30.

This was followed by a period of **reflecting on the life and teachings of Jesus by his disciples**. They told and re-told the events of his life and his teachings in their communities. They thought about all that he had done and said, they prayed using the words that he had taught then, and celebrated his death and resurrection in the breaking of the bread.

They began to assemble collections of Jesus' sayings and parables, accounts of his miracles, the story of his passion. They began to take their preaching beyond Palestine out into the world of the Mediterranean. Still there seems to have been no organised written words until Paul's first letter was written around AD 51.

The *third* stage was the **writing of the gospels** which occurred in the second half of the first century.

1.2 The Synoptic Gospels

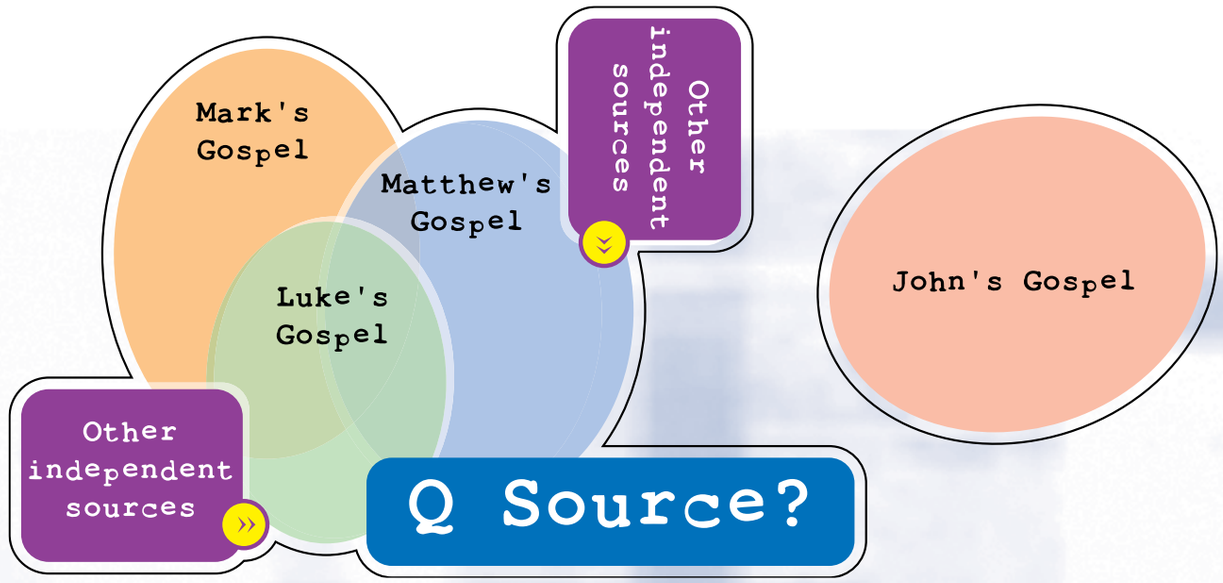
The gospels of Matthew, Mark and Luke are referred to as the synoptic gospels, meaning that they are summaries of the life and teaching of Jesus, with a similar outline. Almost 90% of Mark's gospel can be found in Matthew and about half of it in Luke. There is also material in Matthew and Luke that is virtually identical, but that is not from the gospel of Mark. From where did the authors get their material? Did they copy from each other?

Many scholars today believe that Mark's gospel was the first to be written, and that the authors who wrote the gospels of Matthew and Luke knew and used Mark's gospel. At times they took passages from Mark's gospel exactly, and at other times they re-shaped the material to give it a particular meaning for their own communities. However, there is material in Matthew and Luke that is identical, yet is not in Mark. It is argued by some scholars that the writers of Matthew and Luke had access to another document, which they also used, in putting together their gospels. This document appears to have been a collection of the sayings and teachings of Jesus, now lost. This is often referred to as the Q Source, Q standing for the German word Quelle meaning source. However, other scholars believe that there was no such document. Of course, in addition to the material from Mark and Q, Matthew and Luke also have a great deal of material that is unique to their gospels which they have taken from other independent sources.

Activity

The diagram below is one way of showing the possible development of the Gospels. Use the information from the text to design your own diagrammatic presentation of the development of the Gospels.

John's gospel is quite different from the three synoptic gospels. The author of this gospel may have been aware of the gospels of Matthew, Mark and Luke, but does not use them in the composition of his own gospel. Instead, the gospel of John is based on a particular oral and written tradition unique to the author or the community from which it came.



1.3 The Gospels are Documents of Faith

Almost all books tell us what they are about in the opening sentence or paragraph. We only have to read the opening lines of each of the gospels to know that the writers were not trying to give a disinterested account of the life of Jesus Christ. The gospels were written by authors who believed that Jesus was the Messiah and the Son of God. Their gospels set out to demonstrate and explain this. This becomes obvious from the very first sentences.

Messiah

Messiah in Hebrew means "anointed one". It was applied to those set apart such as priests and especially the king. They were perceived as chosen or anointed by God.

After the exile there was great hope that the Messiah who would be a descendant of King David and "the Lord's anointed" would come as the saviour of the people.

In the New Testament Jesus is recognised as this saviour, "the Christ" from the Greek word Christos. "Christ" became a proper name and synonym for "Son of God".

Analysis

Mark's gospel opens with the line:

The beginning of the gospel of Jesus Christ, the Son of God. – Mark 1:1

There are three key phrases or words in this opening sentence – good news, Christ and Son of God. Remember that Christ is the Greek form of the word Messiah.

1. *Describe the ideas that Mark is presenting about Jesus at the beginning of his Gospel.*

2. *Outline what you expect to find as you read the rest of the Gospel.*

a) *Read the opening passage of Matthew's gospel, verses 1-17.*

b) *Identify in one word what these first seventeen verses are about.*

c) *In the first verse, identify two famous Jewish leaders. What was each of them renowned for?*

d) *Describe the audience that the author of this Gospel might be writing for. Take into account that he indicates that David and Abraham were the ancestors of Jesus.*

e) *Judging from the opening verse, what is going to be the emphasis of the Gospel of Matthew?*

Luke addresses his gospel to a Greek convert to Christianity, Theophilus.

Luke's gospel is an instruction to this convert, so that the new Christian will understand more deeply the things in which he has been instructed. But Luke was also concerned to provide a truthful and accurate account of the events of Jesus' life, death and resurrection.

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. Luke 1:1–4

Theophilus may or may not have been a real person. His name in Greek means one who loves God. However, he represents the community for whom Luke's gospel was written, many of whom were Gentiles recently converted to Christ.

Activity

[Luke]

a) *Explain the reason Luke gives for writing his Gospel.*

b) *What does Luke imply about his account of the life of Jesus that may be different from those written before?*

[John]

a) *Explain what John refers to when he speaks of "the beginning".*

b) *Read verses 1-6 of the first chapter of John's Gospel. Identify the claim that John makes about Jesus in these verses.*

c) *Describe what this claim means about Jesus.*

d) *For what purposes do we human beings use words? How do our words reveal our own characters and personalities?*

e) *John refers to Jesus as "the Word of God". Clarify what this term means.*

Viktor Michailovich Vasnezov, 1848–1925, **Christ Pantocrator, Sketch for the fresco in the main cupola of the Vladimir Cathedral in Kiev.** Tretjakov Gallery, Moscow.

Class Activity

Complete the following chart to compare the openings of the four Gospels.

	Mark	Matthew	Luke	John
Write out the opening sentence in each gospel.				
What is the message of the gospel, judging by its opening passage?				
What are the first words spoken by Jesus in each gospel?				
What do these words of Jesus tell us about what the gospel is going to be about?				

Activity

1. *Define the term "Pantocrator".*
2. *Using this definition and your own observation of the artwork, write a brief explanation of its message, e.g. for an art catalogue.*

1.4 The Context of the Synoptic Gospels: the Gospel of Mark

As we will see in the next chapter, according to tradition, the author of the gospel of Mark was John Mark, a disciple of St Peter. The community for which he was writing, based in Rome, had probably known the Apostle Peter very well, and had been influenced by him until his martyrdom in approximately AD 64. It is most likely that the gospel was written in Rome, and that it was written for Christians of non-Jewish origins (Gentiles). He explains all the Jewish customs that he mentions and explains Aramaic words (the language spoken by

Irish, **MS 58 fol.27v Introductory page to the Gospel of St. Matthew depicting winged symbols of the Four Evangelists framed in panels,** Gospel book, (vellum) (detail). The Lion: The symbol of St Mark.

Jesus). There are Latin words scattered throughout his gospel. The community in Rome was under threat of persecution by Roman emperors, especially Nero who had already killed Sts Peter and Paul by AD 67. The community would have been afraid and distressed, not only by the persecutions but also by the war between Rome and Israel, the place where Christianity had its roots. Many would have wondered if this were the end of the time, the time for the Second Coming of Christ. Some 'pretenders' may even have claimed to be Christ come again.

Context method of analysing gospel passages

Here is one way of interpreting gospel texts that takes account of their context. We will use this method with texts from all four gospels. The diagram shows the steps in the method.

We will use this method now to analyse the story of Jesus calming the storm, which is told in Mark 4:35–41.

Sieger Köder, Sturm auf dem See. (Storm on the Sea).

Read the story of **Jesus calming the storm** in Mark 4:35-41

The story comes at the end of the chapter which contains parables about the coming Kingdom of God, the **second coming of Christ** for which the Christians were hoping?

Today's Christian can also find in this story **a call to faith in Christ** through all the difficulties and doubts of their lives.

The story comes quite early in the gospel, to prepare the reader for the coming account of the passion and death of Jesus, through which their **faith will be tested.**

The story calls the Christians of Mark's community **to put their faith in Jesus**. He is truly the Son of God and he knows and cares about their situation. He will bring them peace in their troubles. Because he is with them they will come safely to the Kingdom of God.

Mark's community was **suffering under persecution** by the Roman government and in fear of the consequences of the Israel-Roman war. They hoped for the coming of the Kingdom of God but their future seemed dangerous and uncertain, their leaders killed and their destiny unclear.

Prayer

Write a prayer that is suggested by this story in the gospel of Mark. Share these in a class prayer time.

Activity

Use this context method to interpret the following texts:

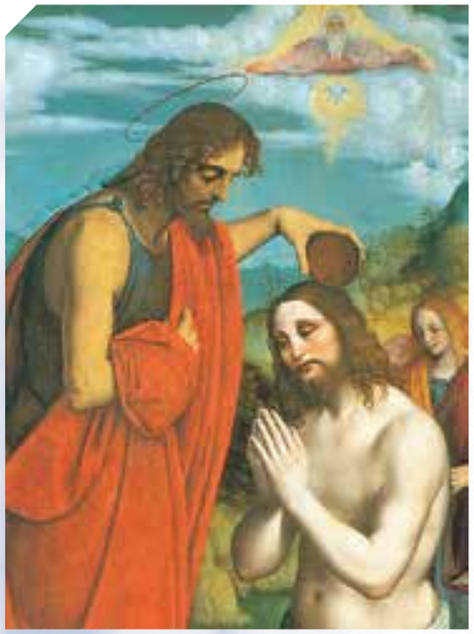
1. *Mark 7:24-30*
2. *Mark 10:35-42*
3. *Mark 10:28-31*

1.5 The Context of the Synoptic Gospels: the Gospel of Matthew

Tradition ascribes this gospel to the Apostle Matthew. It is written for 'second generation Christians' perhaps by a Jewish convert to Christianity who was familiar with the Jewish law and traditions, the writings of the prophets and with the hopes of the Jewish people for a Messiah. The gospel was possibly written after the destruction of the Temple in Jerusalem in AD 70. It is uncertain where it was written, but most scholars think that the place of its composition was the city of Antioch in Syria, to which many Jewish-Christians had fled after the destruction of Jerusalem. The author of the gospel frequently refers to Jewish Law, Jewish Scripture and traditions, which suggests that he is writing primarily for Jewish converts to Christianity. Jesus is shown as the Messiah for whom Israel waited, and at other times as a new Moses who brings a new Law for the Christian communities.

Matthew's gospel was written in a period of settling down for the Christian community. The Jewish Christians had separated from their fellow Jews, and they no longer attended synagogue as they had in the earlier years of Christianity. The threat of immediate persecution had passed, but there may have been conflict in the community between Jewish Christians and Gentile Christians. In this settling down period, the early Church was beginning to put together what it believed about its life and mission. One of the first Trinitarian formulas in the New Testament is given to us in Matthew's gospel, probably a formula used in baptism in this early Christian community.

Irish, **MS 58 fol.27v Introductory page to the Gospel of St. Matthew depicting winged symbols of the Four Evangelists framed in panels,** Gospel book, (vellum) (detail). The Angel: The Symbol of St Matthew.



Giovanni Agostino da Lodi (b. 1608), **Baptism of Christ,** detail, (fl. 1500).The Baptism of Christ was a revelation of the Trinity, depicted by the artist. The Father says "This is my Son, the Beloved" and the Spirit appears "like a dove" hovering over Jesus, the Son of God as John the Baptist baptises him in the River Jordan. (cf. Matthew 3:13-17).

Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit. Matthew 28:19

Activity

Use the following structural outline to complete the group activity below.

Group Activity

Prepare a short presentation for the class that summarises the content and concepts presented in the your section.

Use the context method that we used earlier in this chapter to analyse the story of the transfiguration, Matthew 17:1–8. Do your work on a large poster so that you can include as much as possible. Refer to page 13.

Prayer

Write and share a prayer of praise inspired by this gospel text.

1.6 The Context of the Synoptic Gospels: the Gospel of Luke

The author of the Gospel of Luke is thought to have been a Syrian, from the city of Antioch, who was a physician and friend and fellow traveller of St Paul named Luke. His gospel may have been written around the time of the destruction of the Jewish Temple, between AD 65 and 80. It is almost impossible to know where it was written, but scholars have suggested one of the cities in Greece, perhaps Corinth. Luke is clearly writing for Gentile Christians. The person to whom his gospel is addressed has a Greek name, Theophilus, and he declares throughout the gospel that the salvation of Christ is offered to non-Jews. The author is clearly deeply influenced by the Old Testament, even though he seldom quotes it directly. Luke is writing in a period of great expansion for the infant Church. The early Christians have accepted that the Second Coming of Christ may not occur for a long time, and they have learned to concentrate on issues of day-to-day Christian life, work, Christian love and prayer. The most important theme of Luke's gospel is that Jesus is Saviour for all, Gentiles, outcasts and sinners alike.

Irish, ***MS 58 fol.27v Introductory page to the Gospel of St. Matthew depicting winged symbols of the Four Evangelists framed in panels,*** Gospel book, (vellum) (detail). The Ox: The Symbol of St Luke.

Class activities

Divide into five groups with each group taking one of the following passages.

1. *Luke 4.14–6.49*
2. *Luke 7:1–9:50*
3. *Luke 9:51–12:59*
4. *Luke 13:1–16:31*
5. *Luke 17:1–19:27*

Note, discuss and report to the rest of the class on how Jesus is shown as a universal Saviour. To whom is he shown as Saviour – To the poor? To Gentiles? To women? To Samaritans? To sinners? To outcasts?

The village of Nain, Galilee, where Jesus restored to life a widow's only son, on the way to burial.

1.7 Text Analysis

Read Mark 9:2-8. Complete the following questions to indicate your understanding of scriptural texts using this process of analysis.

1. Classify the passage in terms of its literature type (e.g. parable, narrative, miracle story).
2. Identify the time that the text is referring to.
3. At what time was it written? (check the New Testament time line given earlier in this Chapter).
4. Describe the issues and concerns in the community that may have influenced the way the text was written.
5. Explain the truths it intended to convey to the Christian community at the time that it was written.
6. Discuss the spiritual meaning of the text for Christians today.

1.8 Prayer

The following meditation on the nature of God is provided by St Augustine.

What are you, then, my God?
What are you, I ask, but the Lord God?
For who else is lord except the Lord, or who is god,
if not our God?
You are most high, excellent, most powerful,
omnipotent, supremely merciful and supremely just;
most hidden, yet intimately present;
infinitely beautiful and infinitely strong;
steadfast yet elusive;
unchanging yourself though you control the change in all things;
never new, never old, renewing all things,
yet wearing down the proud though they know it not;
ever active, ever at rest, gathering while knowing no need,
supporting and filling and guarding, creating and nurturing and perfecting,
seeking although you lack nothing.
You allow us to pay you more than you demand,
and so you become our debtor.
Yet which of us possesses anything that does not already belong to you?
You owe us nothing yet you pay your debts.
You write off our debts to you, yet you lose nothing thereby.
The Confessions of St Augustine. Book 1: Section 4.

Trans. Maria Boulding OSB 1997.

2

THE GOOD NEWS OF MARK

2.1 Mark's Gospel is Good News

The beginning of Mark's gospel leaves us in no doubt at all about what the message of the gospel is. Jesus Christ, the Son of God, brings good news and is good news for all who hear and believe.

The beginning of the gospel of Jesus Christ, the Son of God. Mark 1:1

The word gospel literally means good news. It is derived from an old English word godspel, which in turn comes from the Greek word, evangelion, meaning good news.

Evangelion (Greek) means good news.

An Evangelist is one who proclaims good news.

Evangelisation is the work of proclaiming good news.

2.2 Good News for Our Australian Community

Here are some good news stories that we might one day encounter in our newspapers and news bulletins.

Add your own good news headlines to these

What good news headlines can you find in today's papers?

For your notebook

What good news does Australia need right now?

2.3 Good News for You, Your Friends and Family

Activity

Use the following questions to reflect on your understanding of good news.

1. *Describe the best news you ever heard.*
2. *Explain what made the news "good" and why it has stayed in your memory.*
3. *Reflect on a time when you have been "good news" for someone else. If possible share the story with one other person.*

Extension activity

Make your own Good News Bulletin. Present Good News in your own life, and display it in the classroom.

The first known use of the term gospel or good news in Christian writings was by St Paul, who referred to the message about salvation through Christ as good news. The Christian good news is that God has come to live among us in Jesus his Son, whom he raised from the dead, and has invited us into eternal life with him.

The four books of good news, or gospels, that are in the New Testament tell the story of Jesus' life, work, teachings, crucifixion and resurrection as handed down through a careful process of remembering, telling and writing in the early Church. By the end of the first century all four gospels as we have them today in the New Testament were written.

The spread of Christianity in the First Century.

2.4 Rome, a Centre of Early Christianity

Mark's gospel is generally thought to have been written in Rome, which was one of the earliest centres in Christianity. Clearly the good news of the gospel had been carried there from Jerusalem after Pentecost (Acts 2:10) perhaps by Jewish Christian believers. By the time that St Paul was brought as a prisoner to Rome to be tried before Caesar, a large number of Christian believers were there. By the 60s the number of Christian believers in the metropolitan area of Rome had attracted the attention of the Emperor Nero, who at one point sadistically persecuted them. By the end of the first century the Christian Church was firmly established in Rome. By the middle of the second century sister communities had been planted further to the west in Gaul as well as across the Mediterranean in North Africa.

Rome in relation to Jerusalem.

2.5 Who Wrote the Gospel of Mark?

The gospel of Mark is closely connected with St Peter. Its writer, John Mark (John was his Jewish name and Mark his assumed Roman name) was the secretary and interpreter to Peter, and recorded his preaching.

Mark is referred to several times in the Acts of the Apostles and in some of the letters of the New Testament.

- His mother was Mary, a leading Christian in Jerusalem whose home was used for the breaking of the bread (Acts 12:12).
- His cousin was Barnabas (Colossians 4:10) and Mark and Barnabas went with Paul on his first missionary journey.
- Mark is referred to affectionately by St Peter as my son (1 Peter 5:13).

In the gospel of Mark, incidents connected with Peter, such as the cure of his mother-in-law and his three denials, are told in special detail. The accounts of the raising to life of the daughter of Jaïrus, of the Transfiguration, and of the Agony in the Garden, three occasions on which only Peter and James and John were present, show special signs of first-hand knowledge such as might be expected in the work of one who knew Peter well. Tradition holds that the gospel of Mark is based on the eyewitness account and preachings of St Peter.

The date of the Gospel is uncertain, although early Church Fathers indicate that it was written before Peter died. Most scholars place the writing of the gospel between AD 50 and 67.

It is commonly believed that Mark's gospel was originally written in Greek. This language was very widely spoken in Rome in the first century and St Paul's letter to the Romans was written in Greek. John Mark would have spoken the language that Jesus spoke, Aramaic, and his simple, everyday Greek gives away some of his Aramaic thought patterns. Some scholars argue that his text may have been originally drafted in Aramaic or Hebrew. His writing is quite clear and direct without any unnecessary words. Latin phrases and words are used often, but this would not necessarily be because Mark knew Latin, just that he was familiar with the common Greek of the Roman Empire, which freely adopted Latin words. (Mark 1:13; 1:27; 12:38–40)

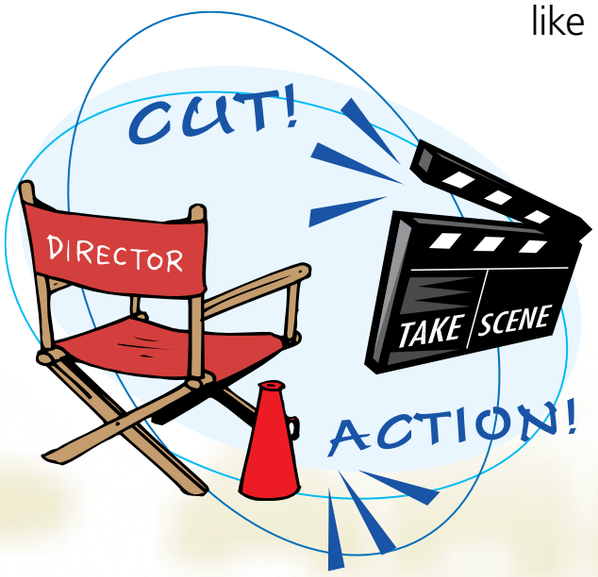
Genesis, as it is written in Greek script.

2.6 For Whom was the Gospel Written?

It has been traditionally held in the Church that the gospel of Mark was written for Roman Christians who were not Jewish (gentiles). The text of the gospel shows this in these ways.

- The language and customs of the Jews are explained for the readers.
- Jewish terms are interpreted (see 7:11 and 7:34).
- Jewish customs are explained (7:3–4; 14:12).
- The direction of the Mount of Olives in relation to the Temple is pointed out (13:3).
- The Old Testament is quoted only once (1:2–3).
- It is presumed that the readers know Pontius Pilate and his position. This is not explained as it is in the gospels of Matthew and Luke.
- Coins are reduced to their value in Roman money (12:42).
- Simon of Cyrene is said to be the father of Alexander and Rufus (25:21) a fact of no importance in itself, but mentioned probably because Rufus was known to the Roman Christians.
- Colloquial uses of Latin and Greek such as must have been particularly common in a cosmopolitan city like Rome, occur more frequently than in the other Gospels (5:9, 15; 6:37; 15:39, 44).

Jerusalem, with the Dome of the Rock in the background.



Activity

Develop a script for a dialogue. The dialogue is between yourself and someone who is unfamiliar with Mark's Gospel. In the dialogue explain how Mark's gospel was written for Roman Christians who were not Jewish (Gentiles).

2.7 What is the Message of the Gospel?

The Gospel of Mark is more than just a record of events and the sayings of Jesus. It gives us early Christian belief about the meaning of Jesus' life and mission. It is a tradition in the Church that Mark's gospel was written to record the teachings and sermons of St Peter who was such a significant person in the life of the early Church. From the material that he has included we see that Mark had one intention above all, to prove to the Roman Christians, and still more perhaps to those who might think of becoming Christians, that Jesus was the Almighty Son of God. Therefore, Mark concentrates on the miracles of Jesus, and the theme of the whole gospel is declared in the very first verse: The beginning of the gospel of Jesus Christ, Son of God. The evangelist's main purpose throughout the gospel seems to be to prove the truth of this title and of the centurion's shout of praise at the crucifixion of Christ: Truly this man was the Son of God (15:39). In addition, the gospel gives hope to the persecuted Christians who were suffering for their belief in Christ. It shows them that Jesus suffered just as they are now suffering, and it offers support to those whose faith is wavering.

Lucas Cranach the Elder (German), **Crucifixion With Longinus.** 1536.

For your notebook

Look up and copy out Mark 1:1 and Mark 15:39. What is the evangelist trying to show by putting these verses at the beginning and end of his gospel?

2.8 Chiastic Structure

There are many ways of viewing the structure of Mark's gospel, but the way we will use in this chapter is called a chiastic structure. This means that the gospel can be read and understood in 5 sections, which parallel each other. The sections are:

1. The Wilderness (1:1–15)
2. Galilee (1:16–8:21)
3. The Way (8:22–11:11)
4. Jerusalem (11:12–14:52)
5. The Tomb (14:53–16:20)

The Judean Desert, Isreal.

The first and the last sections are linked with many of the same ideas and themes appearing in them both. The second and the fourth sections are in contrast with each other and the middle section is the centre and key to the whole gospel.

2.9 The Prologue

When you're writing an essay or a report do you try to show in your introduction what you will cover in the rest of your work? This is exactly how Mark uses the first fifteen verses of his gospel. Here he shows all the ideas that will be developed more fully throughout the rest of the work. Read through the Prologue of Mark's gospel, which is given here, and try to say the main ideas that he is introducing that he will develop later.

Read Mark 1:1–15 aloud.

The Prologue establishes the identity of Jesus, he is the Son of God

The prologue shows that Jesus will not be distracted from his mission and work. He rejects the temptation of Satan and comes out of the desert ready to undertake the work of preaching the Kingdom of God. This determination to do the work of God will eventually lead him to his death.

Activity

Response to Mark's Prologue

Consider these questions and write a response to the message you find in Mark's prologue.

1. *Identify the title Jesus is given throughout the passage.*
2. *Who was John the Baptist and how is he described?*
3. *In the prologue discuss the role of John the Baptist in relation to Jesus.*
4. *What does Jesus reveal about himself by remaining strong through the temptation?*
5. *The 'wilderness' was not just a place, it was a symbol of the experience of the Jews. Examine the importance of this symbol in this passage of Scripture.*
6. *Investigate the significance in Scripture of the number 40. Explain why Mark may have chosen to use this number.*
7. *How well does this passage serve as an introduction to the Gospel of Mark? What significant themes or ideas does it introduce?*

2.10 Jesus in Galilee

The next section in Mark's gospel is centred on Galilee and it is the longest in the gospel, going from Chapter 1:17 to Chapter 8:21.

Background Information

Galilee

Galilee was the native land of Jesus Christ, where he began his ministry and from where he called his Apostles. It is a mountainous area whose land is very productive, especially in the southern part where the valleys and plains are greater, and it is capable of sustaining a very large population. The town of Nazareth is where Jesus grew up and lived for most of his adult life. The Sea of Galilee (also called Lake Tiberias or Lake Kinneret) is fresh water, about 166 square kilometres square, and is both fed and drained by the Jordan River. It is an important fishing location for the area. The Sea of Galilee is of great importance in the gospels, as it was the place where much of the ministry and teaching of Jesus took place. (See map on page 28).

Galilee, today.

We will divide this long section up in the following way.

1. **Stories about discipleship**

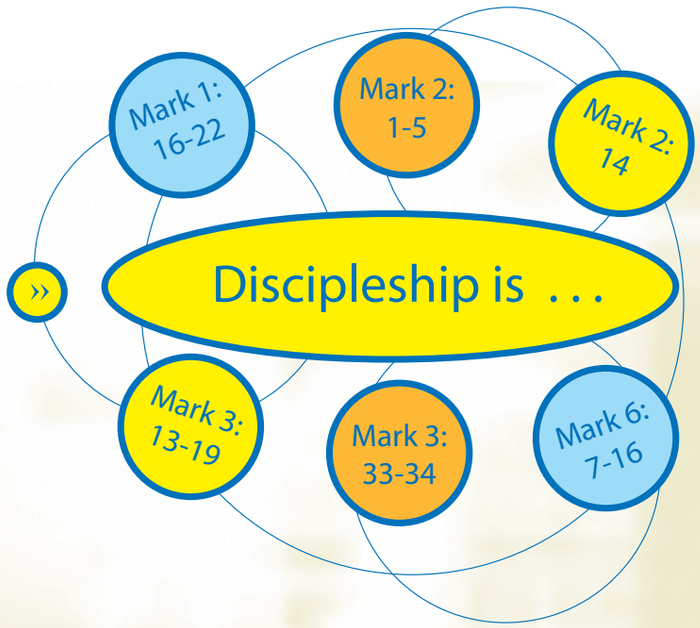
There are six stories of **discipleship** in this section. The word disciple refers to a pupil, or one who learns from a Master and continues his work and teaching. In the New Testament the word is used almost exclusively for the disciples of Jesus. In the gospels it is most often used for the twelve disciples who later came to be known as the Apostles of Jesus, but is also used in a broader sense to mean anyone who is a believer in Christ and seeks to follow his way. (Matthew 10:42; 27:57; John 4:1; 9:27, 28)

Map of Galilee from the time of Jesus.

Group Activity

The following passages are stories about discipleship.

Allocate one passage to each small group. From your passage, identify the qualities of discipleship that apply to living as a Christian in the world today.



2. Miracle Stories

There are eight accounts of Jesus healing people in this section, and accounts of four other miracles that are not healings. These are sometimes referred to as nature miracles, since they show the power of Jesus over the laws of nature.

The miracle accounts in Mark's gospel are very vivid, and they take up almost one-quarter of the whole gospel. From the beginning they impress the reader with Christ's power and authority over sickness and sin. The very first chapter records three miracles: the casting out of an unclean spirit, the cure of Peter's mother-in-law, and the healing of a leper, as well as referring briefly to many others (Mark 1:32–34). Although most of the miracles are also found in other gospels, Mark includes some details that are unique in his writing. He pays special attention to the feelings and emotions of Jesus and to the effect that the miracles have on the crowd. He does not shy away from showing the Apostles as weak and sometimes mistaken. Was this because of the first-hand accounts that Mark received from the Apostle Peter?

Jan Sanders van Hemessen, **Arise, and Take Up Thy Bed, and Walk.** 1555 ca.

Miracles

In the Gospels a miracle is used to show something extraordinary about Jesus. Interpreting a miracle involves a response of faith and understanding that the action is coming from God.

Christianity embraces the potential and possibility of the miraculous.

James Jacques Joseph Tissot (1836-1902), **The Swine Driven into the Sea,** illustration for 'The Life of Christ', c.1886-94 (w/c & gouache on paperboard).

Analysis of miracle accounts

Use the guide below to examine the miracle you have been allocated. Present your findings to the class in a medium of your choice (eg. spoken, visual, drama, interview…)

Follow up

Respond to the presentations, indicating your understanding of the meaning of the miracle stories.

3. Teaching about the Kingdom of God

What did Jesus mean by the Kingdom of God and what did his audience understand by it? When Jesus spoke of the Kingdom of God he taught that the reign of God begins in people's hearts and lives. In Mark's gospel Jesus announces the Kingdom by his words, and through his miracles shows the power of the Kingdom over evil and sin. His actions and parables teach that the Kingdom of God is already present but is not yet fully revealed. In his death and resurrection, however, the fullness of the Kingdom is brought into the world and his ascension proclaims God's victory over sin. The Kingdom of God therefore, is not a kingdom in the political or geographical sense. It exists in the community of the Church and is seen in the actions of those who set their hearts on goodness. At the Second Coming of Christ the Kingdom will be revealed completely. Meanwhile, Christians try to recognise the signs of the Kingdom of God around them.

For your notebook

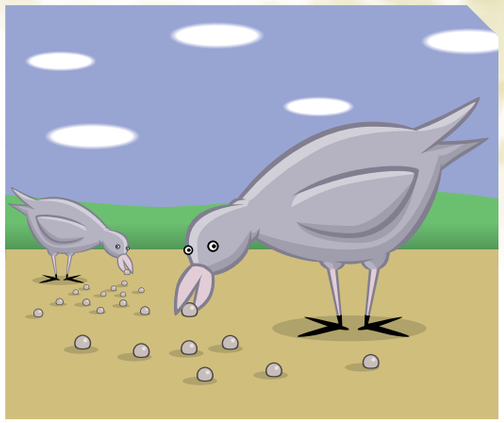
Read each of the following three texts and illustrate them using words and symbols which show what Jesus is saying about the Kingdom of God.

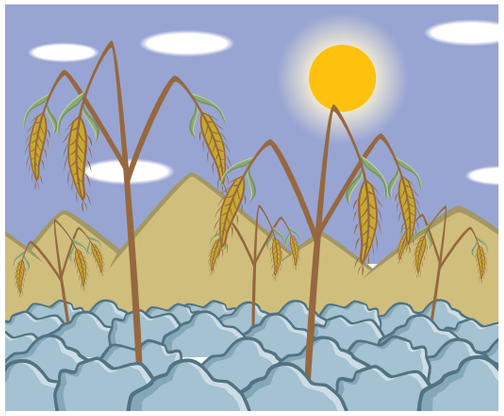
Mark 2:15–17; 2:18–22; 2:22–28

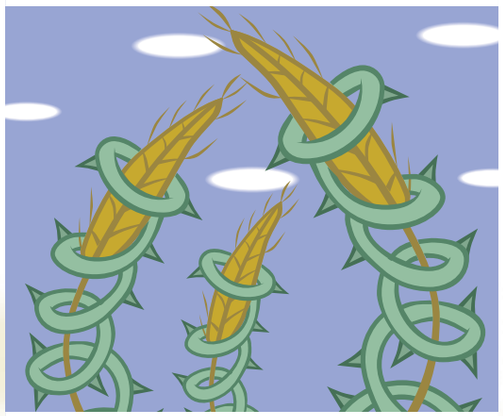
Parables

There are three parables in this section of Mark's gospel and each gives an image of the Kingdom of God. They are: Mark 4:2–23; 4:26–29; 4:30–32.

Choose one parable and identify the main message that Jesus conveyed to his listeners. How did Jesus draw on the life experience and culture of the people he spoke to, for example those living in a rural, village, town or domestic setting?







Q&A

Questions for group discussion

Each group is to develop a report for the class.

1. *Explain the meaning of the Kingdom of God in Jesus' life and preaching.*
2. *Outline what the Lord's Prayer asks for in relation to the Kingdom of God.*
3. *The Kingdom of God was the central idea of Jesus' teachings.*

   a) *Apply this message to contemporary Australia, referring to some of the issues Jesus would confront.*

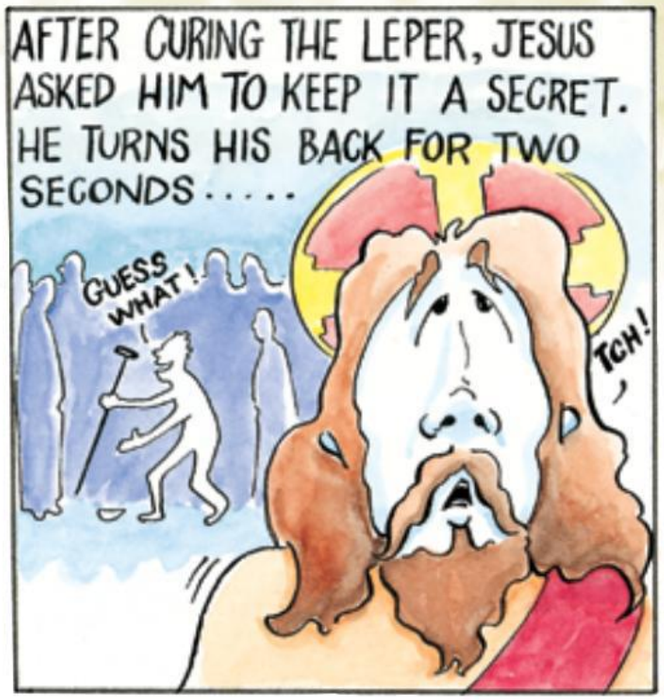
   b) *Reflect on the message in your life. Examine how it can guide and challenge your own ideas and actions.*

4. The messianic secret

There are a number of texts in Mark's gospel which refer to what writers call the messianic secret (see Mark 1:44–45; 3:11–12; 5:43 and others) where Jesus tries to keep his identity as the Messiah and as the Son of God a secret. In almost every case, however, this does not work and Jesus is not able to stay unknown. The people he cures insist on telling others about him.

A leper came to him beseeching him, and kneeling said to him, 'If you will, you can make me clean.' Moved with pity, he stretched out his hand and touched him, and said to him, 'I will; be clean.' And immediately the leprosy left him, and he was made clean. And he sternly charged him, and sent him away at once, and said to him, 'See that you say nothing to any one; but go, show yourself to the priest, and offer for your cleansing what Moses commanded, for a proof to the people.' But he went out and began to talk freely about it, and to spread the news, so that Jesus could no longer openly enter a town, but was out in the country; and people came to him from every quarter.

Mark 1:40–45



It is clearly the intention of Mark that Jesus and his true importance should and will be proclaimed. To those for whom Mark writes and to those who have not yet heard the good news, Jesus cannot remain unknown.

Review

Explain the "messianic secret" giving your understanding of why Jesus chose this course of action.

Leprosy

Leprosy in the Old Testament and in the time of Jesus referred to various types of skin blemishes. Leprosy meant people had also to move to a safe distance from the town.

The disease, when diagnosed by a priest, made people unable to participate in temple rituals. The priest performed the rite of purification to cleanse them and enable them to return to the community.

2.11 The Way

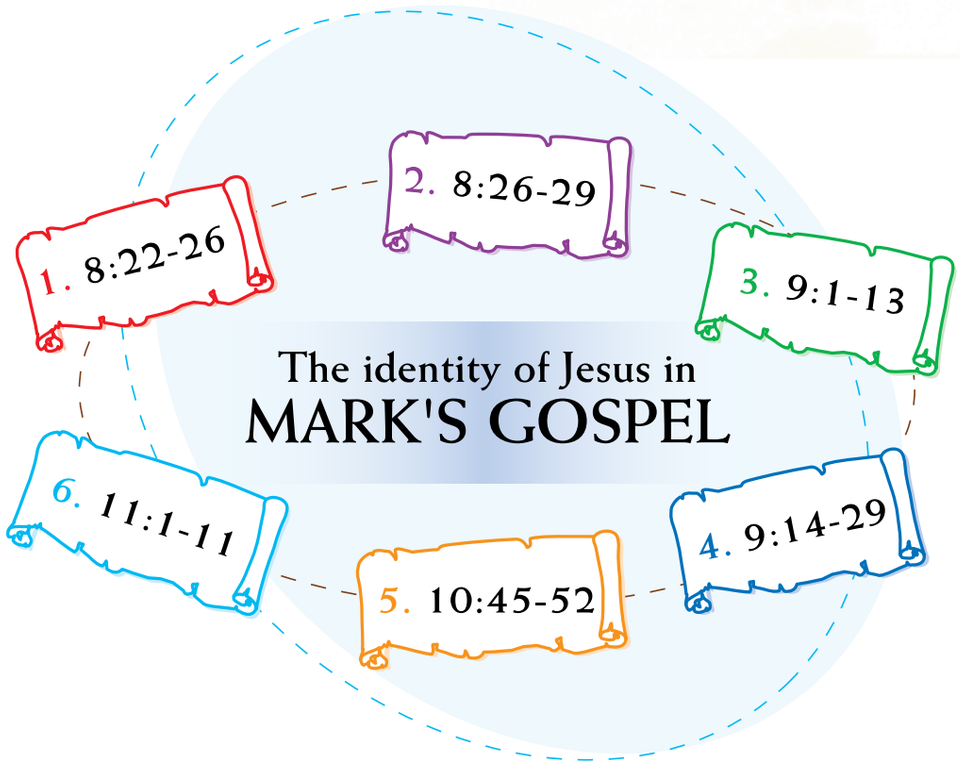
This section is the high point centre of the gospel where all of its important messages become clear. This is the order of this section.

8:22–26	The cure of the blind man.
8:26–29	Discussion about who Jesus is. Peter proclaims him as the Messiah.
8:29–38	Jesus predicts his suffering and death.
9:1–13	Jesus is transfigured before his disciples Peter, James and John.
9:14–29	Jesus shows his power over evil spirits.
9:29–50	Jesus speaks of what is to come, and illustrates again what the Kingdom of God is like.
10:1–12	Jesus teaches about divorce.
10:13–16	Jesus blesses the children.
10:17–31	The story of the rich young man where Jesus illustrates what it means to be a disciple.
10:32– 45	Jesus turns to Jerusalem to face his suffering and death.
10:45– 52	Jesus cures a blind man who demonstrates his faith in Christ and follows him.
11:1–11	Jesus triumphantly rides into Jerusalem.

Alun Leach-Jones, **Time and Silence,** 1972. *The title comes from a phrase in poetry, 'time and silence, who is there?'. The painting shows the open door into beyond. It beckons a search for otherness. The oval shape is a reference taken from the painting 'Montefeltro Altarpiece' by Piero della Francesca.*

Two themes are interwoven here. The first concerns the identity of Jesus, who he is as Son of God, Messiah and King. The second concerns the cost of following him, in other words what makes someone a disciple of Christ, and what a person can expect from discipleship.

Activity



In small groups, read each of the texts listed above and complete the following tasks.

1. *In your group decide what each text is saying about Jesus. Be specific about the title for Christ that is implied in the text.*

2. *There have been many films that attempt to portray the Gospel story of Jesus, e.g. Jesus of Nazareth, King of Kings, Godspell, and Jesus Christ Superstar.*

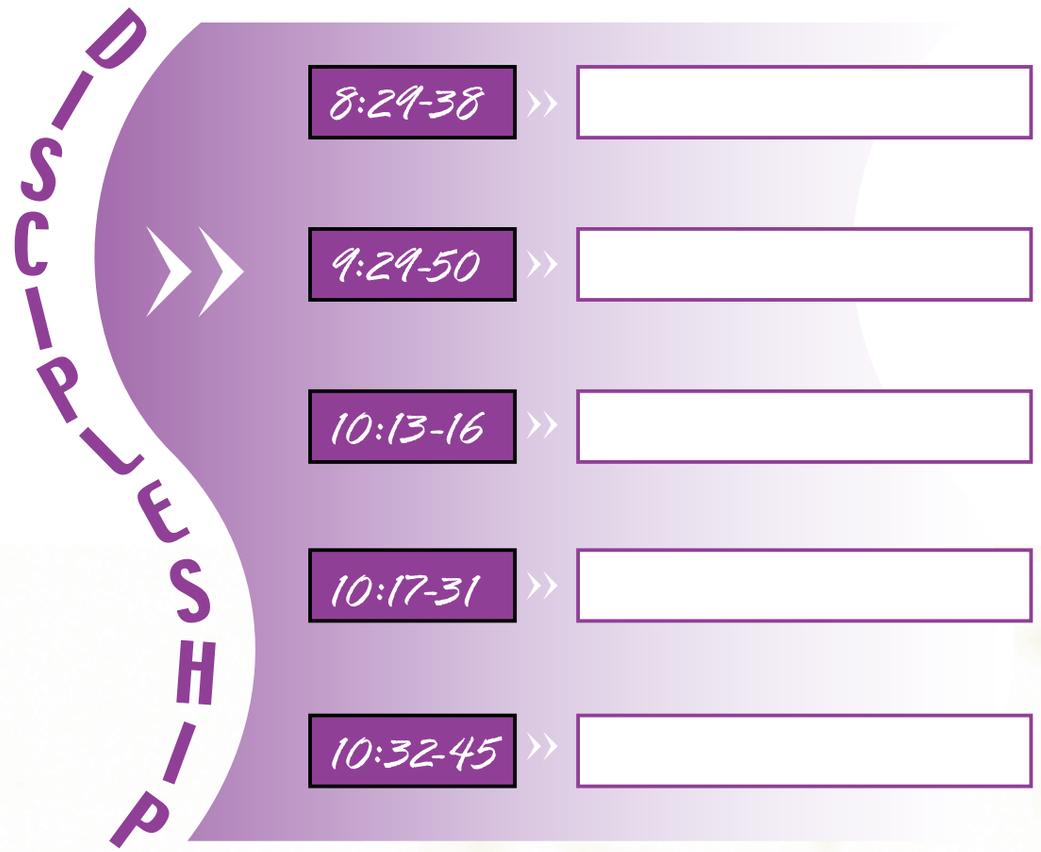
Imagine that your group has been asked to suggest a cast for a new Australian film about the life of Jesus. The Australian Film Commission wants a "big name" star to play the role of Jesus. You have been given the six different passages listed above as possible scripts. Which actors would your group suggest for the role of Jesus Christ in each of these passages.

Write a brief rationale or submission supporting your choice in each case. Consider the range of emotions and actions the actor will need to portray. Use your knowledge of various actors' previous roles, and argue why they are suited to portray Jesus.

Present your submissions to the class, and compare your choices.

Activity

1. *Copy the diagram and insert one word in the box that describes what the Scripture passage from St Mark's gospel says about being a disciple.*



2. *Develop a narrative to illustrate the characteristics of discipleship.*

2.12 Jesus in Jerusalem

1. Jesus the Passover lamb

Early Christian, **Book cover with Lamb of God and scenes from the New Testament,** 5th century, Ivory.

The fourth major section in Mark goes from 11:12 to 14:52 and it focuses on Jesus in Jerusalem. The mood is one of darkness and threat, in contrast with the hope and triumph of Jesus' ministry in Galilee. Jesus has identified himself as a Messiah who will suffer.

We see him ministering in the holy city of Jerusalem (11:1–13:37). He rides into Jerusalem on an unbroken colt (11:1–6) and is hailed as the Messiah by those who had come to Jerusalem for the Passover (11:7–10).

But the kind of Messiah that Jesus is has not been understood, either by his disciples or by the general populace. Instead of a military and political king (11.10) he is the new paschal lamb. On the very day that Jewish families were selecting the lambs for slaughter for the Passover, Jesus the new Lamb of God comes to Jerusalem to be sacrificed.

Background Information

Recall this information about Passover that you would have learned in previous years.

The feast of Passover begins with the Israelite people, and their passing over from slavery to freedom. The story of the Israelites, of their slavery in Egypt and of their journey to freedom, back to the land that God had promised them, is familiar to all Christians. In the Book of Exodus we read of how God asked the Israelites to sacrifice a lamb, and sprinkle its blood on their doorposts. That night, when the angel of death struck down the first born of the families of Egypt, the Hebrew families, with the blood of the lamb on their doorposts, were spared. They gathered with Moses to begin the long journey to freedom, wearing clothes for the journey and carrying unleavened bread (bread without yeast) along with the remains of the lamb they had sacrificed (Exodus 12:10). This was the first Passover, a term that refers to the passing over of the Hebrew people from slavery to freedom, and to the story of how the angel of death passed over the homes of the Israelites on that night that they left Egypt.

Christians refer to Jesus as the Lamb of God, seeing in him the new lamb who gives his life for the freedom of all to claim eternal life with God.

Arthur Hacker (1858-1919), **'And Then There was a Great Cry in Egypt',** (oil on canvas). Fine Art Society, London.

Agnus Dei, Lamb of God, detail, fresco from crypt of Anagni Cathedral, 13th century.

Activity

1. *Use the diagram below to explain in your own words why Christians have always referred to Jesus as the Lamb of God.*

2. *Identify the prayer we regularly use that is based on this title of Jesus. Recall and write the words of this prayer.*

The first Passover:
One-year old lamb, perfect and without blemish, was sacrificed to God. By the blood of the lamb, the Israelites were freed.

Jesus: the new Passover lamb:
Jesus, the new lamb of God, offered himself in sacrifice on the Cross. By his sacrifice all who believe have the hope of passing through death with Christ into resurrection.

2.13 The Passion, Death and Resurrection of Jesus

These are the events of the last section of the gospel:

Good Friday

Jesus is taken before Pontius Pilate

(15:1–14).

Pilate releases Barabbas

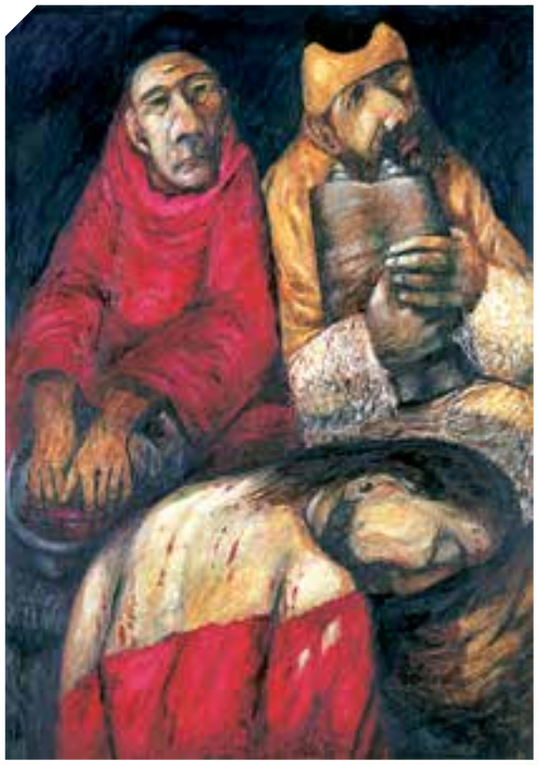
(15:15).

Jesus is flogged and handed over to be crucified

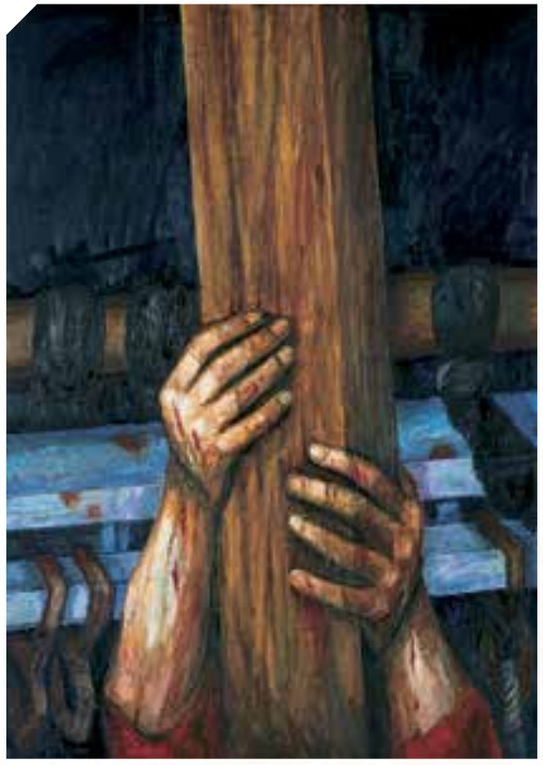
(15:15).

Jesus is mocked and tormented

(15:15–20).

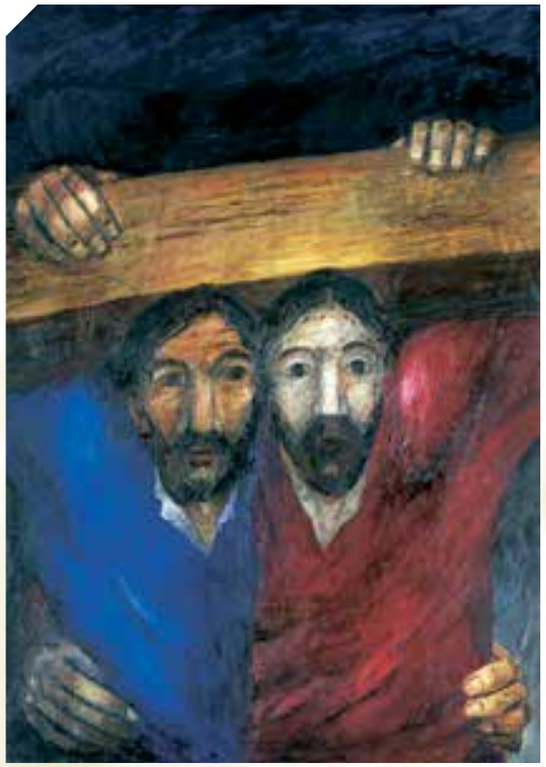


Sieger Köder, **Jesus wird zum Tode verurteilt, I. Station.** (Jesus is condemned to death. Station I.).



Sieger Köder, **Jesus nimmt das Kreuz auf seine Schultern, II. Station.** (Jesus takes the cross on his shoulders, Station II).

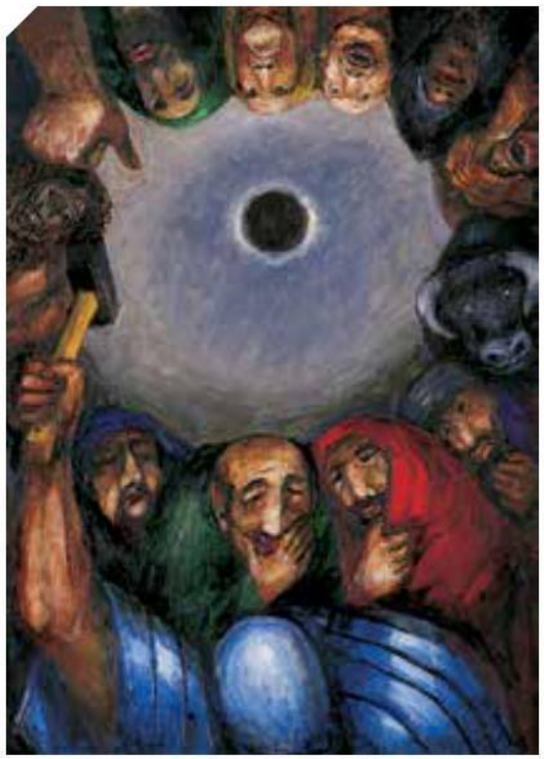
Sieger Köder, **Jesus fällt zum ersten Mal unter dem Kreuz, III. Station.** (Jesus falls the first time under the cross. Station III).



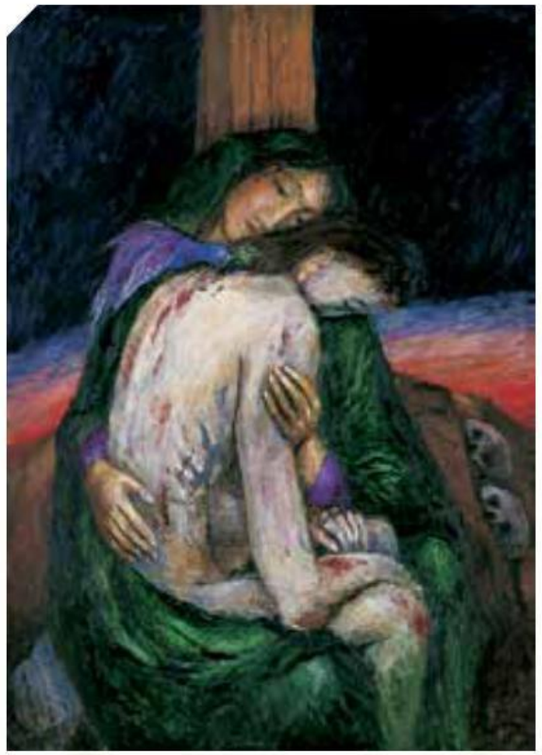
Sieger Köder, **Simon von Cyrene hilft Jesus das Kreuz tragen, V. Station.** (Simon of Cyrene helps Jesus carry the cross, Station V).

The Roman Trial

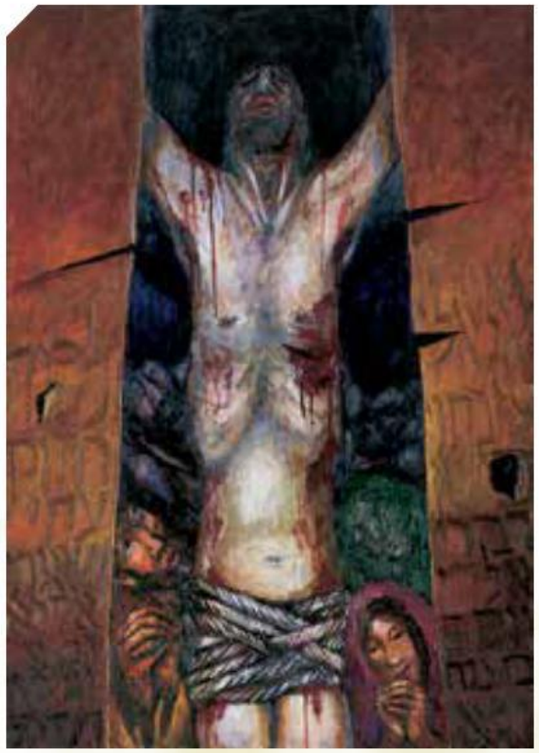
The leaders take Jesus to Pilate to have him condemned to crucifixion. Every detail in this part of the text is about Jesus' kingship and what kind of king he is. Pilate represents political kingship while Jesus represents spiritual kingship. Pilate asks Jesus in what way he considers himself to be a king, and in his dignity and courage Jesus shows his spiritual kingship. Jesus' people reject him as their king, and choose Barabbas, a murderer, instead. Pilate appears convinced of Jesus' innocence and seeks to have him released. What kind of King is Jesus, and of what kind of kingdom? He is mocked for his claim to be a King, with a cloak of purple, a crown of thorns, and a role-play of homage that turns to violence. Mark shows us that Jesus is a king, but one whose power is expressed not in exploiting or dominating others (10:42) but in giving them life.



Sieger Köder, **Jesus wird an das Kreuz genagelt, XI. Station.** (Jesus is nailed to the cross. Station XI).



Sieger Köder, **Jesus wird vom Kreuz abgenommen und in den Schoß seiner Mutter gelegt, XIII. Station.** (Jesus is taken down from the cross and held by his mother. Station XIII).



Sieger Köder, **Jesus stirbt am Kreuz, XII. Station.** (Jesus dies on the cross. Station XII).

The Crucifixion

Pilate gives up his attempts to free Jesus and condemns him to crucifixion. He is brought to Golgotha where he is offered a drug (which he refuses), stripped of his garments and nailed to the cross. Two criminals are crucified with Jesus one on each side of him, and the sign over the Cross also mocks him: The King of the Jews.

As Jesus dies he is taunted with his supposed threats to the temple and his inability to save himself. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe (15:32). Darkness comes and Jesus cries out: My God, my God, why hast thou forsaken me? (Psalm 22). Jesus is stripped of his disciples, his freedom, his dignity, and his life. As he dies the veil of the Temple is split in two and the watching centurion comes to see and accept him as the Son of God, crying out 'Truly this man was the Son of God!' (15:39).

Except for the women, the chosen disciples had run away. Mary Magdalene and Mary, the mother of Jesus keep vigil at his burial and are the first to discover the tomb empty and to know that Jesus had risen. (16:1–8)

Activity

1. *Outline the way that you imagine a "kingly" person might act.*
2. *Identify examples that demonstrate how Jesus is kingly in this scene of the Roman trial.*
3. *In this scene compare the characteristics of Pilate and Jesus.*
4. *Jesus is called 'Christ the King'. Christ the King is an important feast day celebrated in the Church. What does this title of Christ mean?*

Activity

1. *Discuss the role of the centurion in Mark's account of Christ's crucifixion.*

2. *Identify the messages about discipleship that are found in this account of the crucifixion.*

3. *In the manner in which he approached death, Christ offered an example of how to live.*

Develop a response to the above statement based on your reading of the Passion and Death of Jesus.

Activity – Responding to the Passion

Hieronymus Bosch c. 1490 Musee des Beaux-Arts, Ghent.

Bosch used grotesque exaggeration to depict the evils of humanity which he saw as the causes of suffering (especially Christ's suffering).

An image of this type is **Christ Carrying the Cross***, in which a crowd of grotesque faces seems to swallow up the face of the suffering Christ.*

Imagine Hieronymus Bosch were to paint his interpretation of the Crucifixion today. What images would he use?

Develop your own interpretation of the Crucifixion.

Hieronymus Bosch (c.1450-1516), **The Carrying of the Cross,** (oil on panel).

Saturday (the Jewish Sabbath)

The body of Jesus lies in the tomb.

Sunday

Three women go to the tomb to anoint Jesus and find his body gone (16:1–8).

The risen Jesus appears to Mary Magdalene who is not believed by the other disciples (16:9–11).

The risen Christ appears to other disciples telling them to proclaim the good news of his resurrection (16:12–18).

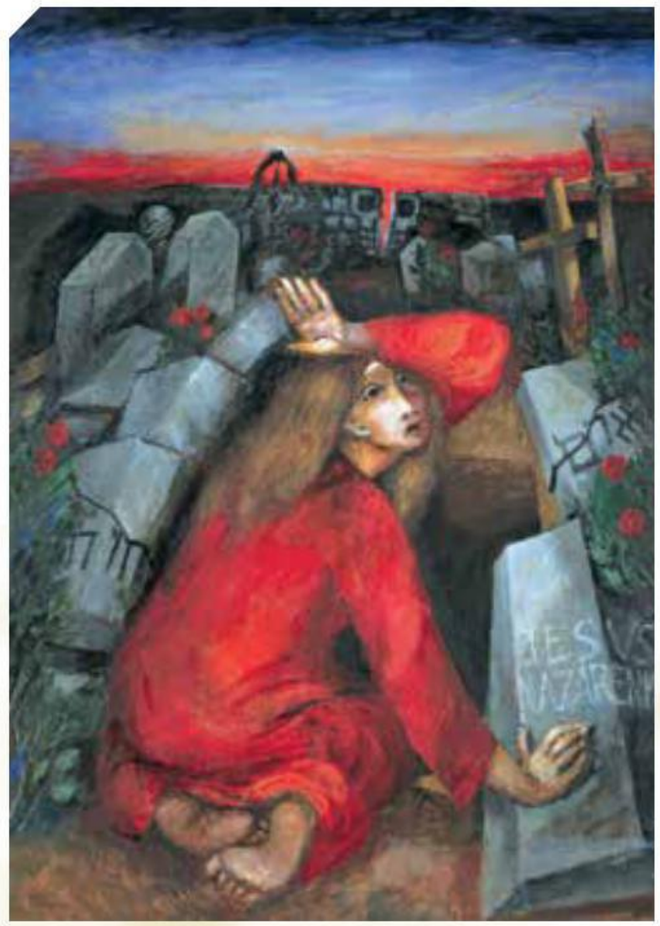
Jesus is taken up into heaven (16:19).

2.14 The Ending of Mark's Gospel

Many people who study the gospel of Mark believe that the last twelve verses do not belong to the original gospel, and that Mark intended to end his gospel at 16:8, or that the last part of the original text was lost. The last twelve verses, they believe, were added later. After re-reading the ending of the gospel do you think this could be correct and why?

Activity

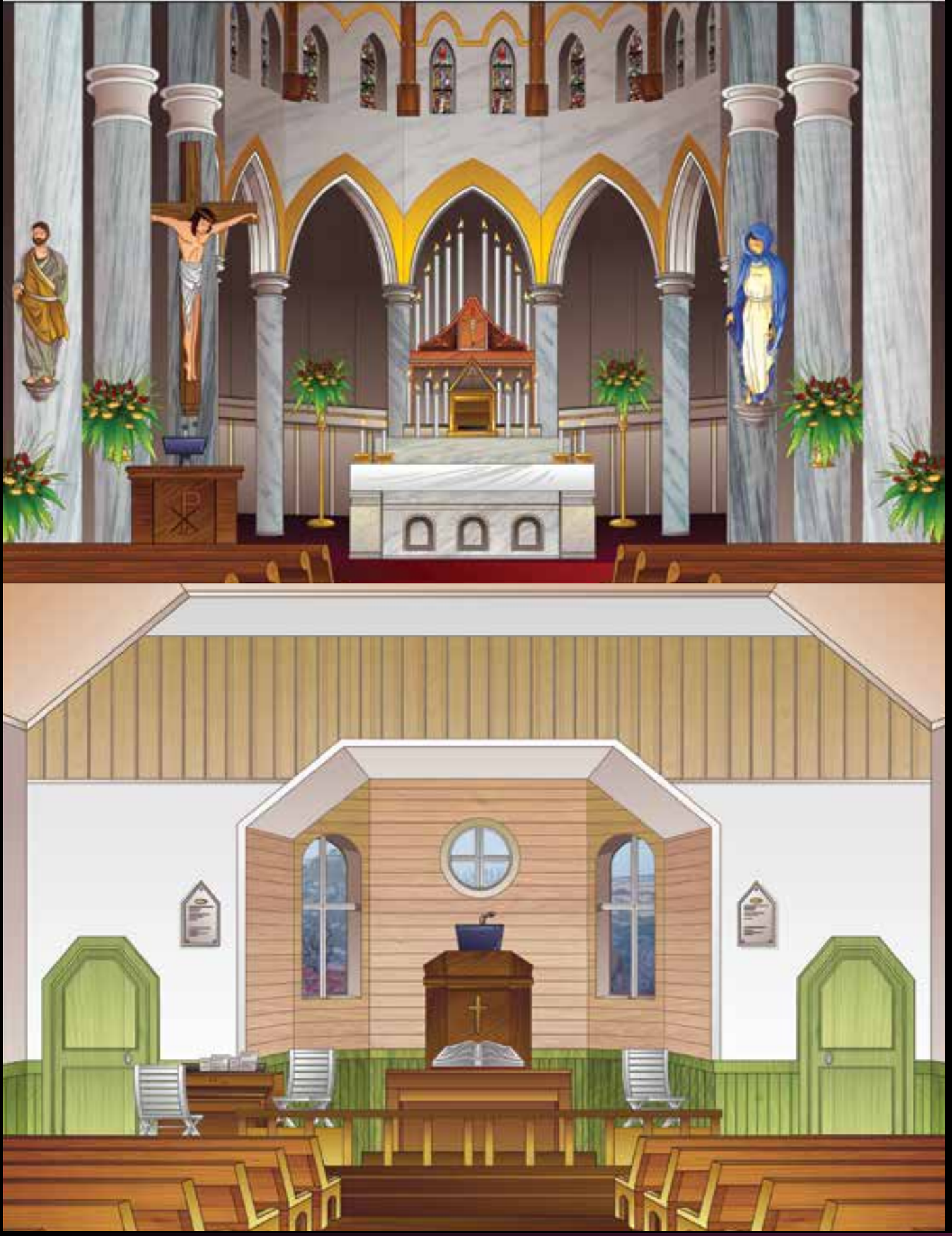
1. *At verse 8, describe the image of Jesus that you are left with.*
2. *Explain why this might have been a good ending in the context in which Mark was writing.*
3. *Discuss why the last twelve verses were added.*



Sieger Köder, **Maria von Magdala am Grab.** Mary Magdalen at the grave.

2.15 Prayer

Make the Stations of the Cross using Mark's story of the Passion and death of Jesus as a guide.



3

THE REFORMATION AND CATHOLIC REFORM

3.1 The Challenge of Change

Change in our individual lives, within our families, within our public institutions and within the Church, is unavoidable. It has been, and continues to be, a part of life for all generations. Today, not only are schools, workplaces and technology changing dramatically, but as individuals we go through many physical, emotional and lifestyle changes as we grow older. Learning to accept and deal with change effectively is crucial to achieve and keep a sense of emotional well-being and a high quality of life.

Organisations, too, need to deal with change effectively.

Activity

YOUR LIFE EXPERIENCE

1. Describe a significant change you have experienced in your life.
2. Explain the feelings that were involved (the words on this page might help).

AUSTRALIAN SOCIETY

1. Identify some changes that have occurred in Australian society in recent years.
2. Analyse the impact of one of these change on the community.

opportunity
forced
growth
trust
sudden
stages
crisis

CHANGE

exciting
apprehension
need
fear
loss
hope
faith

THE CATHOLIC CHURCH

1. Discuss how "change" relates to religion.
2. Construct a timeline which allows for a brief explanation of the following events/periods of change in Church history.
(Hint: pp 269-277 of this text will help)

a) c.51
b) 313
c) 325
d) 1054
e) 1095
f) 1209
g) 1378
h) 1517
i) 1534
j) 1544-63
k) 1869-70
l) 1962-65
m) 2000

The Church has gone through many changes in its long history, and will continue to grow and change into the future. In this chapter you will learn about an important time of change in the Church. You will be able to reflect on this change in light of your own experience of change.

3.2 The Black Death

Silvestro Lega, 1826–95, Italian, **Lunette showing the plague,** Contone oratory, Modigliana.

In general, the later Middle Ages was a time of crisis and trouble throughout the world. The plague that is often referred to as the Black Death reached its height in the middle of the fourteenth century. This plague had erupted in the Gobi desert in the 1320s and it spread from there in every direction. In Europe and among the Asian nations there were severe population losses, with the population of China, for example, falling from around 125 million to 90 million during the fourteenth century. Through the 1340s the plague spread towards the west, reaching Constantinople in 1347, then Egypt where a thousand people a day died in Alexandria, and in Cairo seven thousand a day. The disease travelled by ship as well as by land, and by the end of 1347 it had affected Cyprus, Sicily and Italy. In the following year it reached Paris, England and Germany, with 1348 being the climax and the worst year of the plague. The disease tended to follow trade routes, and to concentrate in cities. It came from the Near East, into the western Mediterranean, then into northern Europe and finally back into Russia. The medical term for the plague that became known as the Black Death is bubonic plague, and it was carried by rats and other rodents. Fleas infest the rodents then move on to humans and infect them, through regurgitating the blood of the rodent into the human host. The symptoms of the plague were high fever, aching of limbs and vomiting of blood, and swelling of the lymph nodes. As they swelled the lymph nodes protruded and the blackish colouring of these glands gave the disease its name. Quickly the swellings would burst and death would follow. A person falling to the disease would be dead within three or four days of the first symptoms. The swiftness of the disease, the terrible pain it caused, the frightful appearance of the victims, all made this disease extremely feared.

French School, (15th century), **Ms Fr 226 The Use of Leeches, from 'The Decameron'** vellum.

> *And so they died. None could be found to bury the dead for friendship or money. Members of a household brought their dead to a ditch as best they could, without priest, without divine offices. In many places in Siena great pits were dug and piled deep with the multitude of dead. And they died by the hundreds, both day and night, and all were thrown in those ditches and covered with earth. As soon as those ditches were filled, more were dug. I, Agnolo di Tura… buried my five children with my own hands … and so many died that all believed it was the end of the world.*
>
> *(Website: http://europeanhistory.boisestate.edu/westciv/plague/08.shtml)*

The governments in the various cities that were affected by the disease took measures to control it, which were successful to some extent, but the disease persisted. The only effective measure against the disease was quarantine, and keeping yourself far enough away so that no fleas could reach you. Wealthy people left for the countryside, and it is reported that Pope Clement VI sat between two large fires, since the plague organism was destroyed by heat.

Many Christians had the misguided idea that the plague was caused by God's anger at the sinfulness of humanity, and some started taking extreme measures to appease this anger. Groups of people who were called flagellants went through the towns and countryside doing public penance, inflicting pain and punishment on themselves, as they tried to atone for the evil of the world. In general these groups of flagellants were thought strange and extreme, especially since they tended to turn their anger on Jews and on priests who did not approve of them. In October of 1349 the Pope condemned their extreme approach, and ordered that they be suppressed.

The plague was not the only challenge that the Church had to face in the 14th century, but its effects within the Church were enormous. The devastating loss of life and the ugliness of the disease made people wonder why God seemed to be so angry with his people, and why his servants and leaders in the Church could not appease his anger. Many believed that the calamity meant that the world was ending. Even after the disease seemed to be passing, many wondered why God seemed to have punished the world so fiercely.

Michael Wolgemut (1434 - 1519). **Members of a Flagellate Sect.** Hartmann Schedel, Liber cronica-rum (Weltchronik), Nuremberg (A.Kober-ger) 1493.

Activity – Questions for discussion and writing

1. *Identify three effects of the plague on the Catholic Church.*
2. *Explain how the plague affected the faith of many people.*
3. *Use this Internet site to learn more about the Black Death.*

(Website: http://europeanhistory.boisestate.edu/westciv/plague/08.shtml)

Present your findings in a medium of your own choice.

Thinking about our work

When the AIDS virus first hit Australia in the early stages at least, there was great hysteria about the virus. Some people put forward the view that this was a punishment from God for immoral behaviour. Discuss the following statement:

Confronted with a widespread health disaster people will act first with fear, suspicion and blame and only later with compassion.

Discuss this idea with reference to health disasters that we in Australia have and do face.

Mapping exercise

Use the map to trace the spread of the plague.

3.3 Indulgences

Naturally, the dreadful plague of the middle of the fourteenth century left people with a great fear that it would come again, and indeed there were further less serious outbreaks right through to the mid seventeenth century. In this climate, with death so close, many Christians were eager to make sure that they were ready for death, if and when it came. In this context, we need to understand something of indulgences, since abuse of this aspect of Church practice and belief was a factor in the Reformation that followed.

Background Information - Purgatory

Often, after an argument or when they have hurt someone, even though they have been forgiven, people like to send a card, or flowers, or do something special for the other. This is an attempt to "make up for" the hurt, even though it has been forgiven. In Church teaching, Purgatory is the way in which God helps us to "make up" for sin which has already been forgiven. Purgatory is the state or place those who have still to make up for sin go to after death, before entering heaven. A person can free himself or herself from Purgatory while on earth, through faith and compassion to others. The Church also teaches that the prayers and good works of Christians on earth can help to reduce Purgatory for others. Therefore there is a long tradition in the Church of praying for the dead "that they may be released from their sins".

An **indulgence** is an action or a prayer or a sacrifice that can take away all or part of Purgatory for oneself or for another. It is given in return for something good that a person does in this life.

Questions for discussion and writing

1. *Outline your understanding of indulgences and Purgatory for someone who is totally unaware of their place in the Christian tradition.*

2. *Use the Catechism of the Catholic Church search engine at the following web site to locate quotations about Purgatory and indulgences. Record at* least one quotation for indulgences and one for Purgatory.

(http://www.christusrex.org/www1/CDHN/ccc.html)

3. *Propose a range of ideas about how indulgences could be abused if there were no restrictions placed on their use.*

3.4 Abuses of Indulgences

There have been numerous abuses of indulgences throughout the history of the Church.

- At certain times people have imagined that they might atone for their sins by having someone else do the penance for them for payment.
- Some priests and bishops gave excessive indulgences.
- Some religious brothers and sisters falsely claimed that they were authorised by the Pope to forgive all sorts of sins. They took money from people who believed and respected them, promising that they would have happiness in this life and the guarantee of heaven. Greed such as this was often the cause of the abuse and indulgences were often employed as a means of making money.
- Among the "good works" required for the indulgence, might be included the giving of money to some cause such as the building of churches, the endowment of hospitals, or the organisation of a crusade.

These practices soon became a source of evil and corruption, with the danger that the payment might be regarded as the price of the indulgence, almost like buying one's way into heaven. In the years leading up to the Reformation abuses of indulgences were very frequent.

Discussion

In the following chart, summarise your learning about indulgences in the Catholic Church.

INDULGENCES	
Positive aspect	Abuses

3.5 Abuses of Indulgences Prior to the Reformation

Pope Leo X granted an indulgence for contributions towards the building of the new St Peter's Basilica at Rome. By this time there was corruption in various parts of the Church. Some bishops were often completely absent from their dioceses, some clergy were dishonest and most lay people were uneducated and powerless. These were some of the issues that caused the Reformation, which resulted in the movement called Protestantism. But the sale of indulgences brought the situation to boiling point.

The sale of indulgences to build the new St Peter's Basilica in Rome gave Martin Luther (a Catholic priest) the opportunity to attack indulgences in general, and this attack was the immediate cause (although not the only cause) of the Reformation in Germany.

Activity

Historical Research

Explain a range of abuses regarding indulgences that were rife prior to the Reformation.

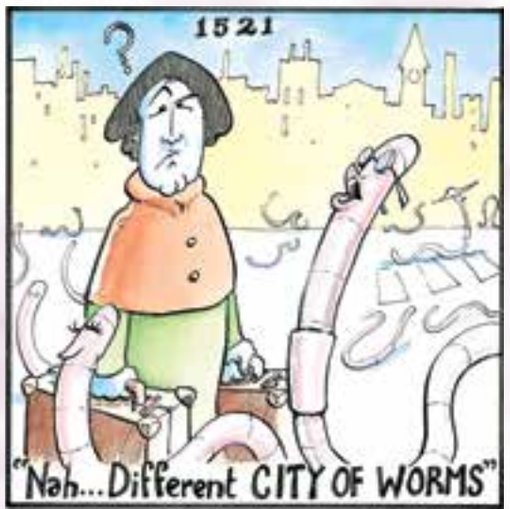
3.6 Who was Martin Luther?

Martin Luther was an Augustinian friar, who studied theology in 1508–1509 at the University of Wittenberg, and later (in 1513) became a lecturer on the Bible. When Pope Leo X and the Archbishop of Mainz began to use the sale of indulgences to pay for the construction of St Peter's Basilica in Rome, Luther objected. A Dominican friar called John Tetzel, who had a reputation as a successful indulgence preacher, had been chosen to promote this trade in indulgences. It was his preaching that made Luther take the step he had been thinking about for more than a year.

Lucas Cranach, **Martin Luther,** 1483–1546, c 1529, Uffizi, Florence.

On 31 October 1517, Luther circulated Ninety-five Theses, which consisted of 95 statements about aspects of Church life and teaching, and particularly about indulgences. It appears that his students nailed them to the Wittenberg Castle church door for all passers-by to see. Luther had hoped only to challenge thinking about the sale of indulgences and certainly did not expect the results to which this action led. Here is a summary of events as they developed.

1517	*Luther circulated his 95 Theses, which were posted on the door of the Wittenberg Castle church. The document contained an attack on papal abuses and the sale of indulgences by church officials.*
1518	*When Luther refused to take back his attack, Pope Leo X issued a statement outlining the Church's doctrine on indulgences, and condemning Luther's ideas.*
1519	*Luther wrote to Pope Leo X, stating that it was not his intention to question the authority of the Pope or the Church. The impact of the Luther–Rome dispute began to grow.*
1520	*By this time Luther had the support of many of the German nobility. Pope Leo X gave him 60 days to recant or face excommunication. As his books were being burned in cities throughout Germany, Luther published an open letter to Pope Leo X, apologising to the Pope personally, but continuing to denounce what he saw as false doctrine and corruption in the Church.*
1521	*Luther was excommunicated, and summoned to the city of Worms to appear before a hearing at which he still refused to take back his attack on the Church. On his way back to Wittenberg, he was captured by supporters disguised as bandits and taken to safety in Wartburg castle.*



1522 *The next two years saw Luther preaching throughout central Germany.*

1524 *Luther was banished by the Church and the Emperor, but by this time he had great popular support. By now, certain groups without Luther's agreement, were using his ideas as a reason for revolution. Luther left his religious order and married, continuing his writing and denouncing the groups that were using his ideas as an excuse for criminal acts.*

1530 *Many German princes and cities signed a document called the Augsburg Confession as an expression of the new Protestant faith.*

1546 *Luther died aged 62.*

1555 *Each German prince was given the right to choose the religion of his own territory. As a result, the Reformation swept through Northern and Eastern Europe.*

Extension

The following Internet sites will give you lots of information about Martin Luther and the Protestant Reformation. Use this or other sites, as well as book resources to find out at least one more fact about the Reformation that is not given in the summary above.

http://www.newadvent.org/cathen/09438b.htm

http://www.kingsacademy.com/mhodges/02_The-West-to-1900/09_Religious-Reformation/09a_Early-Efforts-at-Reform.htm

3.7 What was Martin Luther Really Saying?

The most important idea that Luther taught was that salvation (eternal life) could be gained by faith alone. The heart of the Gospel was, for Luther, the belief that salvation is a gift of God, and that it cannot be earned by anything a person may do. He taught that God's loving mercy, shown in Jesus Christ, is a free gift God gives to those who trust him. This teaching about salvation by faith alone is still fundamental to most Protestant Christian denominations.

Activity

1. *Define Luther's understanding of predestination.*

2. *Compare Luther's understanding of salvation with that of the Catholic Church.*

KEY IDEAS: FAITH ALONE, GOOD WORKS

3.8 What Happened as a Result of Luther's Teaching?

The Reformation was carried on by people who modified Luther's teaching in ways that he would never have accepted. Here were some of the consequences.

- Luther had opposed naming any church Lutheran, but congregations bearing this name spread, mostly in northern Germany and Scandinavia. These congregations today still follow the teachings adapted from Luther's.
- Zwingli, who had been a powerful priest in the Catholic Church and had joined Luther's reform program in 1519, brought Protestantism to Zurich from where it spread through Switzerland.
- John Calvin, in Geneva, drew on Luther and Zwingli and preached a stern and demanding God, emphasising the doctrine of predestination. He was the leading French Protestant Reformer and the most important figure in the next wave of the Protestant Reformation.
- John Knox brought Calvin's Reformed Church to Scotland, where it became the Presbyterian Church.

Hans Holbein, The Younger, 1497–1543, **Portrait of Henry VIII,** detail, Galleria Nazionale, D'Arte Antica Roma.

- In England, King Henry VIII also split from Rome. He appointed a secret Protestant, Thomas Cranmer, as Archbishop of Canterbury, and in 1534 made himself head of the Church in England. One contributing reason was that the Pope refused to annul Henry's marriage to Catherine of Aragon. Henry VIII was highly critical of Martin Luther but his son, Edward VI, introduced Protestant doctrines and Protestant forms of worship. Anglicanism is thus a blend of Protestant and Catholic practices and beliefs. Today, many Anglicans do not think of themselves as Protestants.

Time-line

Make a time-line of the events of the rise of Protestantism as detailed here using books and Internet sites to fill out the information.

3.9 How did the Catholic Church Respond? The Council of Trent

By the 1530s, all of Scandinavia, the British Isles, and much of Germany, Austria and France had broken with Rome. Pope Paul III who led the Church between 1534 and 1549 is considered to be the first Pope of the Catholic reform that has come to be called the Counter-Reformation.

For many years following Luther's rebellion it was clear that there needed to be a general Council of the Church. It was Paul III who in 1545 finally convened the Council of Trent. This council, which met at various times between 1545 and 1563, responded firmly to the issues of the Reformation. Here are some of its outcomes.

The Council of Trent reformed the clergy

- The Council forbade many corrupt practices among priests, bishops and cardinals.
- The Council passed a law saying that all clerics must reside in their posts, thus correcting priests, bishops or abbots who never spent any time in their parishes, dioceses or abbeys, but paid others to look after them while taking the profit.
- No one was to be appointed bishop until he had been ordained for six months.
- Bishops had been in the habit of taxing and receiving money from parishes that they visited. The Council of Trent forbade these practices.
- All abuses of indulgences as a means to raise money were forbidden.

The Council of Trent re-affirmed doctrine

- The Council taught that salvation does indeed come from God as a pure gift, but emphasised that it also needs human co-operation.
- The Council declared that salvation came from faith and good actions.
- Luther had taught that the only source of faith was Scripture, but the Council of Trent taught that both Scripture and Tradition carry authority as sources of Revelation.

Activity

Develop a mind-map that explains the Council of Trent and its impact on the understanding of faith.

The Council of Trent reformed the sacraments

The Council of Trent clearly defined the number and meaning of the seven sacraments and emphasised the true meaning of the Eucharist as the sacrifice of Christ.

After the Council, specific rules about the form of the Mass and liturgical music were laid down.

It required that a wedding must take place before a priest and two witnesses, and be registered.

The Council of Trent reformed training of priests

Every diocese was expected to provide for the proper education of its future priests in seminaries. These were conducted under the authority of the Church. The clergy and especially the bishops were told to give more attention to the task of preaching and teaching.

Roger van der Weyden, **Seven Sacrament Altarpiece,** detail, fifteenth century, Koninklijk Museum voor Schone Kunsten, Antwerp.

Research activities

Look up the Tridentine Creed, which is the Creed of the Council of Trent at this Internet address:

http://www.traditionalcatholic.net/Tradition/Prayer/Tridentine_Creed.html

At the following Internet address you can read all the documents that came from the Council of Trent:

http://history.hanover.edu/texts/trent.html

Niccolo Francesco Lapi, (1661-1732), **The Storm Miraculously Calmed on Contact with the Medallion of Pius V (1504-72),** detail, (Oil on Canvas) Palazzo Vescovile, Prato, Tuscany, Italy.

3.10 Saints and Leaders of the Catholic Reform

New religious orders and other groups were founded to help in Catholic renewal. Some of these were the Capuchins, the Ursulines, and especially the Jesuits. Later in the century, St John of the Cross and St Teresa of Ávila reformed the Carmelite communities. St Francis of Sales had a great influence on the faith of the ordinary people, and later St Vincent de Paul pioneered a model for the training of priests and ministry to the poor. The three great reforming Popes of this period were St Pius V, Gregory XIII, and Sixtus V.

Nicolaus van Aelst, (c.1527-1612), **Pope Sixtus V (1521-90) is carried to the Ceremony for the Dedication of the Obelisk in front of the Basilica of San Giovanni Laterano, Rome in 1588,** 17th century engraving.

Research

Use the following Internet sites to find out about these people who were important in the renewal of Church life during this period.

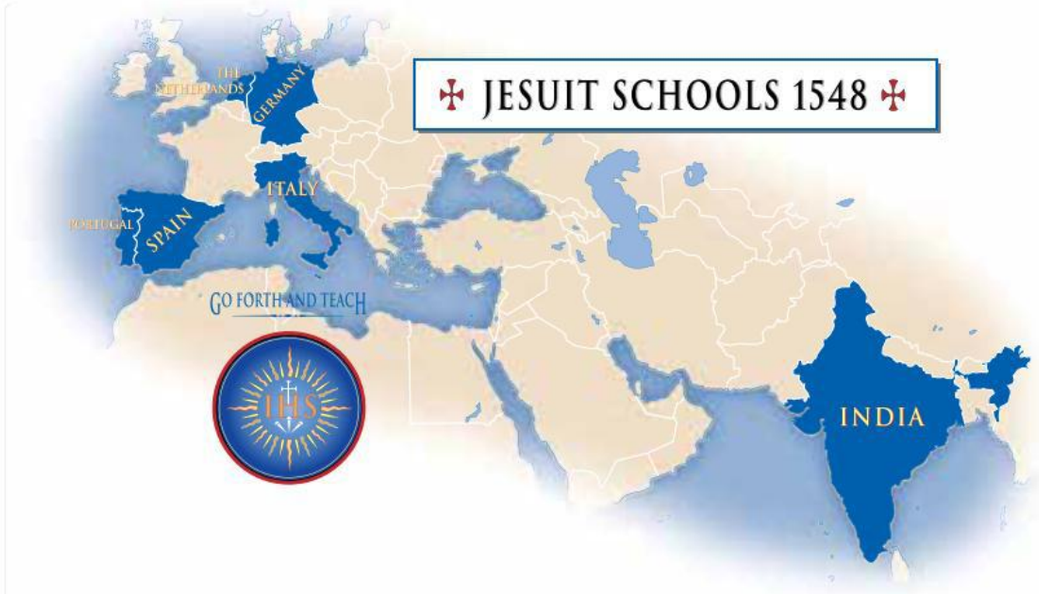
- *The Ursuline founder: - http://www.theursulines.org/saint-angela-merici/*
- *St Francis de Sales: - http://www.catholic.org/saints/saint.php?saint_id=51*
- *St Vincent de Paul: - http://www.newadvent.org/cathen/15434c.htm*

3.11 The Role of the Jesuits

At the heart of the Catholic Counter-Reformation was the Society of Jesus, (the Jesuits) which was founded by St Ignatius of Loyola, and approved by Pope Paul III in 1540. They are often called the "shock troops of the Counter-Reformation". Although it was only one of several new communities in the Church, the Jesuit Order stood out for three reasons.

- With the motto "To the greater glory of God", the Jesuits were dedicated to the education of young people and to the education of priests.
- They had a strong sense of unity among themselves and were completely in solidarity with the Pope. Indeed, the purpose of the first members was to be at the disposal of the Pope to go where they would be most needed.
- They were men of great scholarship and learning.

French School, **St. Ignatius Loyola,** seventeenth century, Versailles, France.



The Society of Jesus expanded rapidly and grew to more than 13 000 within fifty years of St Ignatius' death. Perhaps the work of the Society of Jesus that is best known today is that of education. Originally, Ignatius had no intention of including teaching among the work of the Jesuits. Before 1548 Ignatius had opened schools in Italy, Portugal, the Netherlands, Spain, Germany, and India, but these were intended for the education of the new young Jesuit recruits. But in 1548 at the request of the magistrates of Messina in Sicily, Ignatius sent five men to open a school for lay as well as Jesuit students. Many other similar requests followed and it became clear that the work of education of young people was one of the most effective ways to bring about Catholic renewal. St Ignatius' own words express this idea.

> *From among those who are now merely students, in time some will depart to play diverse roles – one to preach and carry on the care of souls, another to government of the land and the administration of justice, and others to other callings. Finally, since young boys become grown men, their good education in life and doctrine will be beneficial to many others, with the fruit expanding more widely every day. – (St Ignatius of Loyola, 1551)*

Discussion

1. *In this extract, clarify what St Ignatius is saying about Catholic education.*

2. *Compare this with your understanding of Catholic education.*

The Jesuits were and are today great missionaries. They Christianised newly discovered lands in the Americas, Asia, and the islands of the seas.

Carmelites

Today the Carmelites, a worldwide order of men and women, aim to serve the poor, live a simple life as shown by Jesus in the Gospels, and carry out service in the midst of the people.

The "Order of the Brothers of Our Lady of Mount Carmel" originally began in the late 12th Century. The first brothers were hermits who built a church in honour of Our Lady on Mt Carmel, which is in Israel. Each hermit lived in a cave and dedicated his life to prayer, fasting and daily celebration of the Eucharist.

Activity

1. *Examine the Carmelite crest and give your own explanation for its symbols.*

2. *Visit www.ocarm.org and compare your explanation with that of the Carmelites themselves.*

Guillot, contemporary, **Louise-Marie de France (Daughter of Louis XV of France); 1737-1787. "L'infirmerie au Carmel".** (Ward in the Carmelite monastery of Saint-Denis, where Mme Louise joined the order in 1770 and became prioress in 1773). Oil on canvas, 97 x 225cm. Saint-Denis, Musee d'Art et d'Histoire.

3.12 St John of the Cross (1542–1591)

St John of the Cross was born in Spain in 1542, the son of a rich merchant. His father died when John was quite young, leaving his mother to raise him alone. After gaining employment in a plague hospital, John, at age 18, began to study to be a Jesuit. But he entered the Carmelite Order in 1563, continuing his studies at the University of Salamanca, where he began to teach while still a student. After being ordained in 1567, John met St Teresa of Avila, another of the great saints and mystics of the Catholic Reform.

Influenced by Teresa, John tried to reform the Carmelite order, which had moved far from its ideal. He initiated a very severe form of religious life in a tiny farmhouse. He and his monks went barefoot, indicating their commitment to poverty. They were called the "discalced" or "shoeless" Carmelites. Over time, a rift arose between the traditional Carmelites and John's discalced Carmelites, leading in 1576 to John's arrest and imprisonment. During this period of imprisonment, John wrote beautiful poetry that is still a source of inspiration and prayer for many in the Church. Eventually, the rights of the Discalced Carmelites were recognised, and John took on various roles of leadership within the order. After some fifteen years of leadership, he died in 1591.

Extension

St John of the Cross was a fascinating figure in his time and in the history of the Church. Using a variety of resources, complete a research story about this great "mystic", either in words or pictures.

3.13 St Teresa of Avila (1515–1582)

Born in Avila, Spain, on 28 March 1515, St Teresa was one of the ten children of a Toledo merchant and his second wife, who died when Teresa was 15. Shortly after her mother's death, Teresa was entrusted to the care of the Augustinian nuns. After reading the letters of St Jerome, Teresa joined the Carmelite order. She experienced a vision of the wounded Christ and in prayer and contemplation she focused on Christ's passion. With these visions as her guide, she began to renew and reform her order, which had grown distant from its original spirit.

Gian Lorenzo Bernini, 1598–1680, Italian, **The Ecstasy of St Theresa of Avila,** detail, 1645–52, Cornaro Chapel Santa Maria della Vittoria, Rome.

Gathering a group of supporters, Teresa endeavoured to create a Carmelite order that was much closer to the spirit of poverty of Jesus. From 1560 until her death, Teresa struggled to establish and broaden the movement of discalced or shoeless Carmelites. In 1567, she met St John of the Cross, who began to take her reforms into the male Carmelite order. When she died in 1582, St Teresa left many new convents, which she had continued founding up to the year of her death. She also left a significant body of writing, which has contributed greatly to the practice of Christian prayer.

Research

St Theresa of Avila is one of three female "Doctors of the Church".

1. *Define the term "Doctor of the Church".*
2. *Research the life of St Therese of Lisieux, who was also a Doctor of the Church and a Carmelite nun.*
3. *Search the website www.carmelite.com to find out more about the presence of the Carmelite Order in Australia.*

3.14 Prayer

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.
Amen.

4

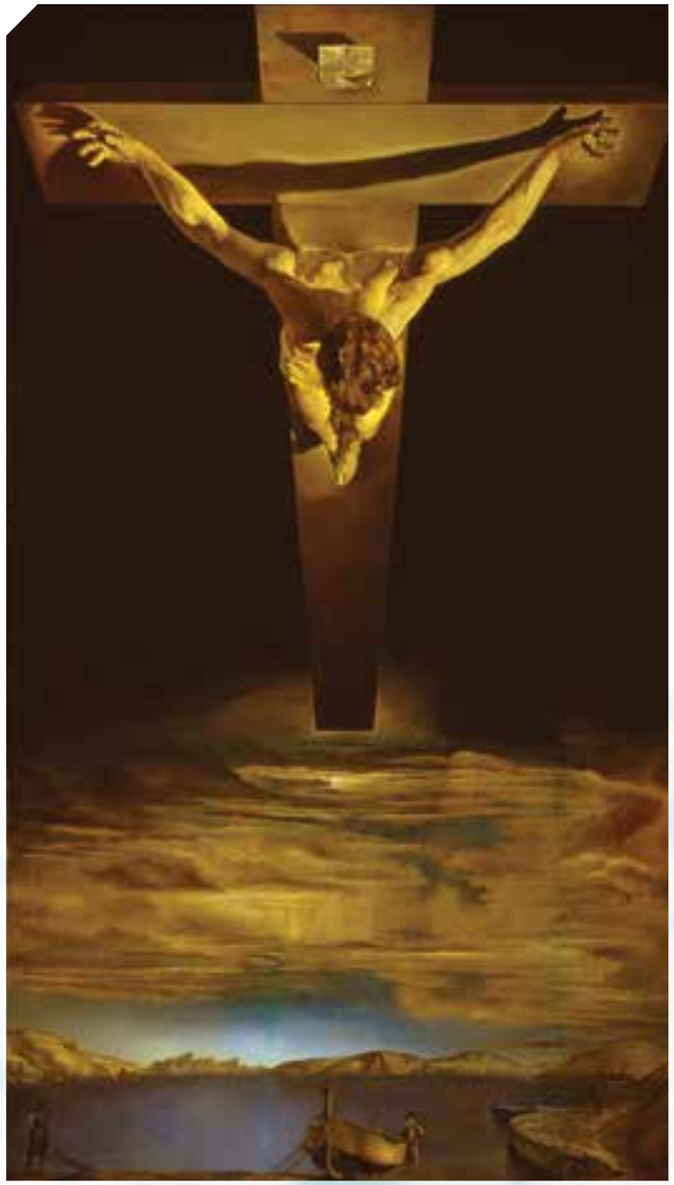
THE CHANGING CHURCH

4.1 The Council of Chalcedon

The Council of Nicea taught that Jesus was divine but this led to further problems. Was Jesus truly human, or, as was believed about the Greek and Roman gods, was he only semi-human, pretending to be human but not really sharing our full human nature and experience?

As you can see, it is not easy to speak correctly about Jesus. To overemphasise his humanity can lead to overlooking or denying his divinity. To overemphasise his divinity can lead to denying his humanity. Either emphasis contains only part of the truth, which is what is meant by a "heresy". Since we only know what it is like to be human, it is impossible for us to imagine what it would be like to be both human and divine. Yet the belief that Jesus is both human and divine is the cornerstone of Christian faith.

Once again, a Council gathered at Chalcedon, in AD 451, to try to find the language that keeps in balance and holds together the two natures of Jesus, his humanness and his divinity. The Council spoke of Jesus having two natures, a human nature and a divine nature. It described Jesus as "fully human and fully divine in one Person". While this gave the Church a precise language to speak about Jesus, it still remains beyond our human experience to fully understand this mystery.



The two Councils of Nicea and Chalcedon focused on the critical issue of Jesus' identity in relationship to God and in relationship to humanity. After many centuries of working to clarify these issues, and to deny the incorrect teachings of the heresies, the Church came to understand and teach clearly that Jesus is fully God and fully man.

Group Activity

Discuss your understanding of Jesus "fully human and fully divine".

Present your understanding in a symbolic way. Each one's symbol is shared in the class.

4.2 The First Vatican Council

Held between 1869 and 1870, this Council was called by Blessed Pius IX and was attended by 744 bishops. It reviewed and summarised Catholic faith, and dealt with the authority of the Pope.

It was the teaching of the Council that the Pope, as the true successor of St Peter, has supreme power over the whole Church, and as successor of Peter, he is "infallible" or free from error when he teaches **definitively** that a doctrine concerning faith or morals is to be believed by the whole Church.

This doctrine of papal **infallibility** was not new. It had already been used in 1854 to define the dogma of the Immaculate Conception. (This belief affirms that Mary, the Mother of God, was free from original sin from the moment that she was conceived.)

Infallibility is confined only to specific occasions when the Pope makes decisive pronouncements in his position as successor of St Peter. This same infallibility belongs to the bishops when together with the Pope in an Ecumenical Council, they teach about faith.

You are Peter and on this rock I will build my Church…

I will give you the keys of the Kingdom of heaven. (Matthew 18:19)

Don Simone Camaldolese, (fl. 1381-1426) & School, **St Peter as the first Bishop of Rome.** Historiated initial 'E' depicting St Peter as the first bishop of Rome, from an antiphon from Santa Maria del Carmine, Rome, Museo di San Marco dell'Angelico, Florence, Italy.

Glossary for the First Vatican Council

Successor of St Peter: *the one who comes after and in a direct line from St Peter as Head of the Church.*

- **Infallible**: *free from error.*
- **Teaches definitively**: *teaches finally and in his authority as Pope.*
- **Magisterium**: *the teaching authority of the Pope and bishops together or the Pope alone.*
- **Obedience of faith**: *the obedience given by all faithful Catholics when the Pope makes an infallible pronouncement.*

Questions for reflection and discussion

1. *Why do you think that the majority of the bishops at the First Vatican Council thought that it was a good idea to define the doctrine of papal infallibility?*
2. *What is it used for?*
3. *Do you think that the Pope would use this power to teach infallibly often? Why or why not?*

Background Information

Only certain solemn teachings are infallible. An example of a solemn definition was in 1950 when Pius XII declared that Mary was taken up body and soul to the glory of heaven. This is the doctrine of the Assumption of Mary.

Giovanni Battista Tiepolo, **The Immaculate Conception,** c 1767/69. Painted for the Church of the Monastery of St Pascual d'Aranjuez. Museo del Prado, Madrid.

4.3 The Second Vatican Council

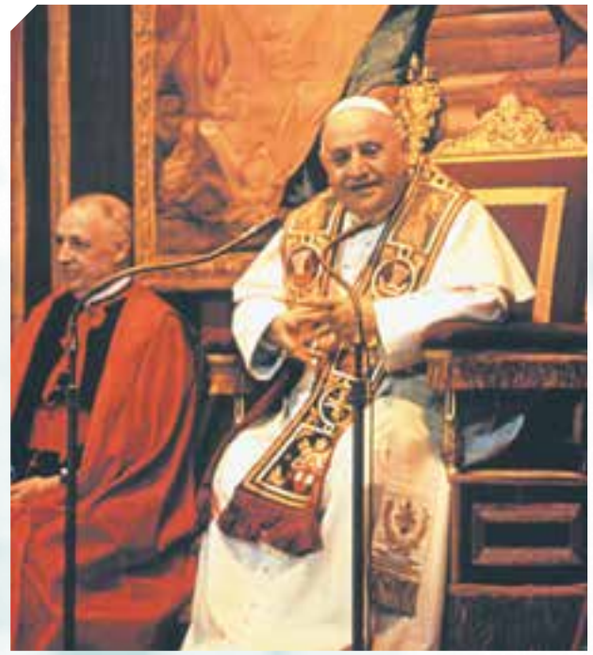
The Second Vatican Council was held between 1962 and 1965. These are some of the factors that were present in world society after World War II leading up to the Council.

- There was world horror at the violations of human freedom and dignity that had taken place during World War II.
- In 1945 the United Nations had been formed as a world guardian of human rights, to ensure that the offences of the World War II did not occur again.
- There was increased prosperity and power among the Western nations, in contrast with the continuing poverty and powerlessness of the nations of Africa, Asia and South America.
- The developed nations were involved in a dangerous arms race that was a threat to world peace.

The first session of the Second Vatican Council, St Peter's Basilica, Rome, 1962.

An aerial intelligence photograph of MRBM Launch Site 1 in San Cristobal, Cuba, showing missile erectors, fuel tank trailers, and oxidizer tank trailers. The photo was taken during the Cuban Missile Crisis, October 23, 1962, when the world was on the brink of nuclear war.

- There were waves of migration all around the world after the war as people sought peace and freedom for themselves and their families.
- The development of technology such as radio, television, and transport meant that the world was truly becoming one global community.
- Entertainment through film and television was introducing negative and positive values into people's homes.
- There was a greater tolerance in society generally of a variety of points of view.
- The development of youth culture saw young people being accepted as important members of society, with points of view which should be heard.
- In some countries people were less interested in religion.

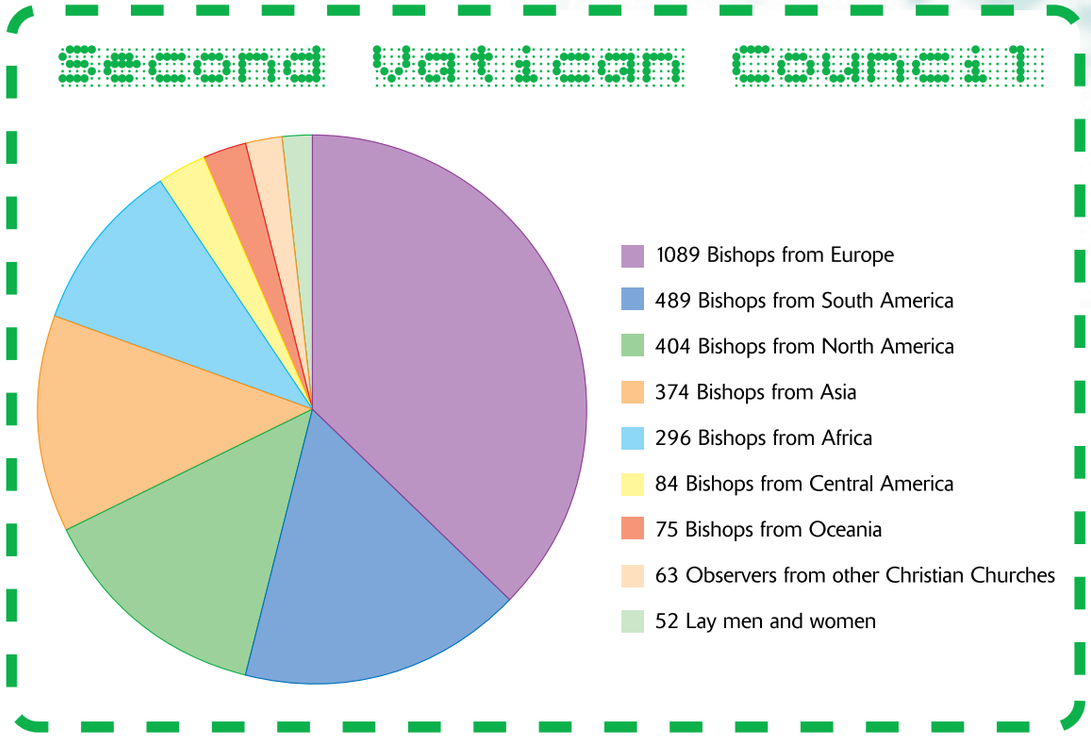


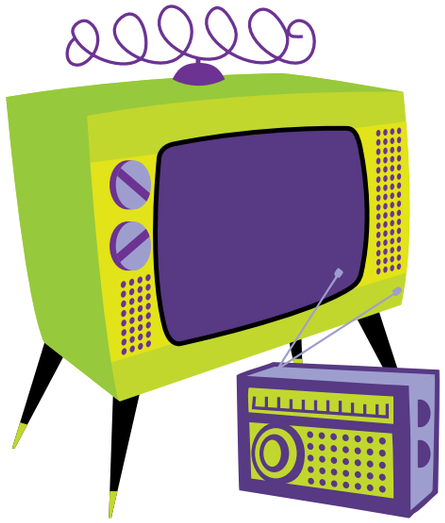
Activity

Given the factors listed above, what topics might the Council have discussed? First write down your own list then compare your list with others. This will help you to see how complex the agenda of the Council was.

4.4 Importance of the Second Vatican Council

The Second Vatican Council was the 21st Ecumenical Council of the Catholic Church and it became a turning point in the Church's openness to the modern world. The Council was announced by Pope John XXIII, and it began in 1962. It met then for approximately three months in every year, for the next four years, in the European autumn. The total number of delegates who attended this Council was greater than the number attending any of the other twenty councils. Vatican II had more than 2600 bishops from all over the world in attendance. With the addition of theologians and other experts the total attendance was close to 3000.





At the Council there were 1089 bishops from Europe, 489 from South America, 404 from North America, 374 from Asia, 296 from Africa, 84 from Central America and 75 from Oceania, which included Papua New Guinea, the Solomon Islands, New Zealand and Australia. Sixty-three observers from other Christian churches also attended. Over the four years of the Council 52 lay men and women also attended.

The Council was also unique in that it was the first Council of the Church to be able to use electricity, telephones and other means of modern technology involving communication and transport. It was also the first to be covered by newspapers and magazines from all over the world, as well as by radio and television.

Activity

Analyse the achievements of and difficulties associated with such a large Church gathering.

Discuss the impact of "modern" technology on the event of the Council and the way its teachings were communicated throughout the world.

4.5 Goals of the Council

Unlike many of the previous Church Councils, Vatican II was not called to deal with a crisis, or to condemn a particular heresy. Blessed John XXIII said in his opening address that the Council's goal was to promote peace and unity among humanity. In the past, Pope John said, the Church was quick to use severity and condemnation. What was required now was mercy and understanding, and the ability to listen to the Holy Spirit. The task of the Council must be to find new ways by which the Church can present itself to the world of today, and proclaim the Catholic Faith.

Pope John used the Italian word, aggiornamento, to express the renewal and updating that he believed the Church needed, in order to adapt to the changing world. When asked to express his goal for the Council, Pope John moved to a window and threw it open, to let in a draught of fresh air. The goal of the Council, he said, was to "open the windows of the Church" to allow the breath of the Holy Spirit to pervade it.

Activity

Following is an abridged version of the prayer of Blessed John XXIII for the success of the Council.

Read it through and discuss the questions that follow.

O Holy Spirit, sent by the Father in the name of Jesus, who is present in the Church and infallibly guides it, pour forth, we pray, the fullness of your gifts upon the Ecumenical Council. Grant that from this Council abundant fruit may ripen; that the light and strength of the gospel may be extended more and more in human society; that the Catholic religion and its active missionary works may flourish with ever greater vigour, with the happy result that knowledge of the Church's teaching may spread, and Christian morality increase. O sweet guest of the soul, strengthen our minds in the truth and dispose our hearts to pay reverential heed, that we may accept with sincere submission those things that shall be decided in the Council and fulfil them with ready will. Renew thy wonders in this day, as by a new Pentecost. Grant to the Church that being one in mind and steadfast in prayer with Mary the Mother of Jesus, and following the lead of blessed Peter, it may advance the reign of our divine saviour, the reign of truth and justice, the reign of love and peace. Amen.

Questions for discussion and writing

1. *What does the Holy Father ask of the Spirit in his prayer?*

2. *What hopes does his prayer express for the Church?*

3. *Express in your own words what the Holy Father means by the words:Renew thy wonders in this day as by a new Pentecost.*

4.6 Documents of the Second Vatican Council

Public viewing area at the Sydney Stock Exchange.

Historical Meeting of Pope John Paul II in Assisi with the Eastern Patriarch.

The Council produced sixteen documents, which covered these topics:

- liturgy
- the Church
- how God is revealed to us
- the moderworld (marriage and family; cultural, social, and economic life; the political community; war and peace, etc.)
- modermeans of communicatio
- EasterCatholic Churches
- other ChristiaChurches
- the role of the bishops
- the role of priests
- training priests
- lay people ithe Church
- missionary activity of the Church
- the life of religious meand women
- non-Christiareligions
- Christiaeducation
- religious freedom

Moira Kelly with disadvantaged children from Albania and Iraq. Moira was awarded the 2003 Victorian of the Year Award for her humanitarian work. The Children First Foundation was founded by Moira to support her work.

A tribal musician plays a flute 29 March 2002 during Holi celebrations in remote Domkhedi village some 350 kms north of Bombay, India, in Maharshtra state. Holi, the festival of colors, heralds the end of the winter season in northern India and the advent of spring. It is marked predominantly by Hindus who smear each other with coloured powder and water.

Questions for discussion or writing

What do you think was the most important topic discussed at the Council and why?

Research

1. *Browse through the documents of Vatican II on the following Internet site:*

http://www.christusrex.org/www1/CDHN/v1.html

2. *Interview a family member, friend or teacher who lived through the period of the Second Vatican Council. What changes did they notice most? How did people react to the changes?*

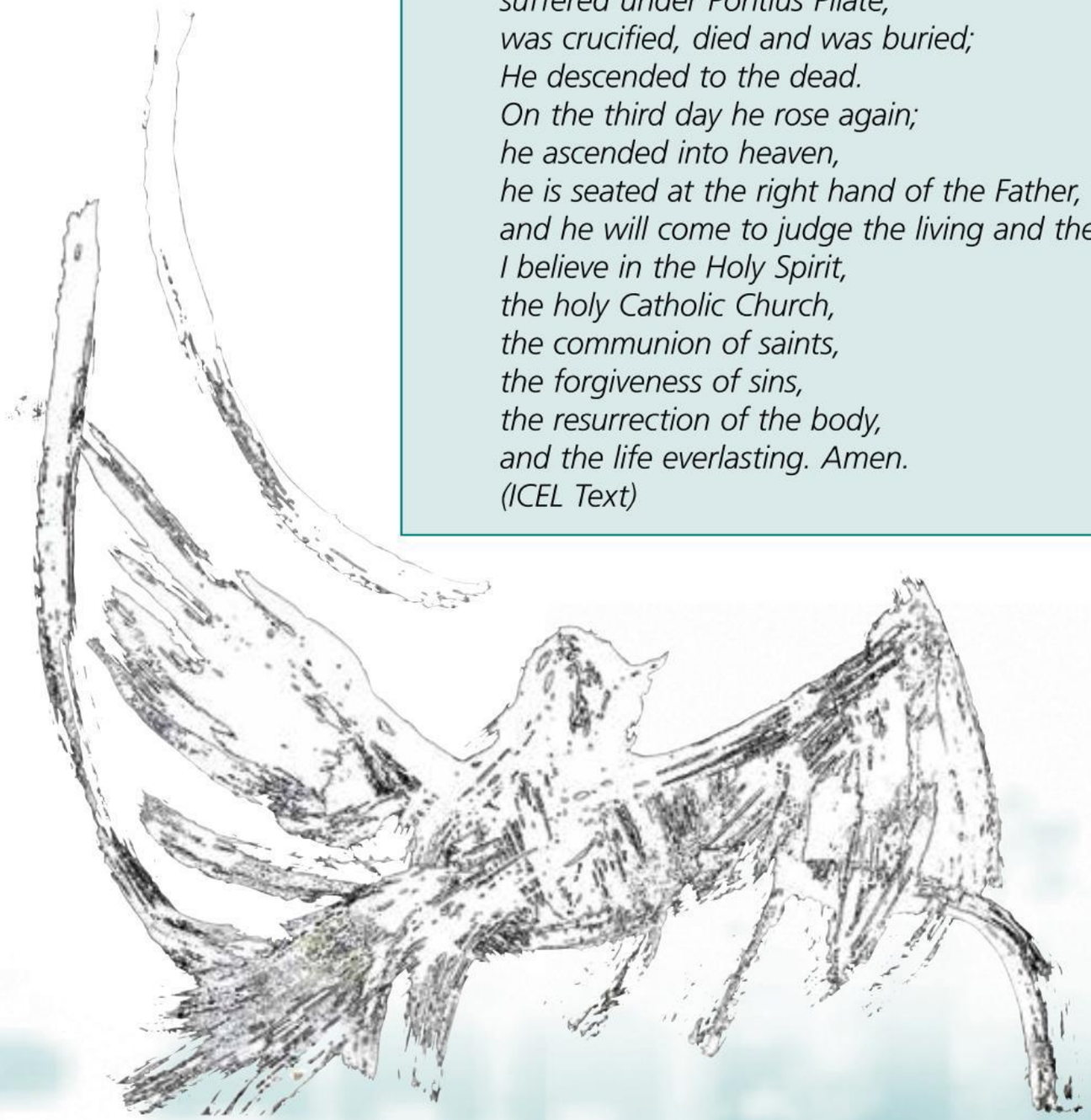
Class presentation

Speak to the class for one minute on one of these topics that were covered by the Second Vatican Council.

- *Give examples of standards of morality and integrity ithe media, and examples of dishonesty and lack of integrity*
- *Catholics need to learmore about the beliefs and practices of other Christiadenominations*
- *Bishops are first and foremost servants of the people of God*
- *To be a priest today, you need to be able to deal with many different and serious problems that people have*
- *Lay people need to be encouraged to take a much more active role ithe Church*
- *What is the missioof 14 or 15 year olds ithe Church and itheir daily lives?*
- *Give a job descriptioand list of qualifications for a bishop or priest*
- *What makes a school Catholic?*

4.7 Prayer

The Apostles' Creed
I believe in God, the Father Almighty,
creator of heaven and earth.
I believe 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 to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.
(ICEL Text)



5

MONASTICISM

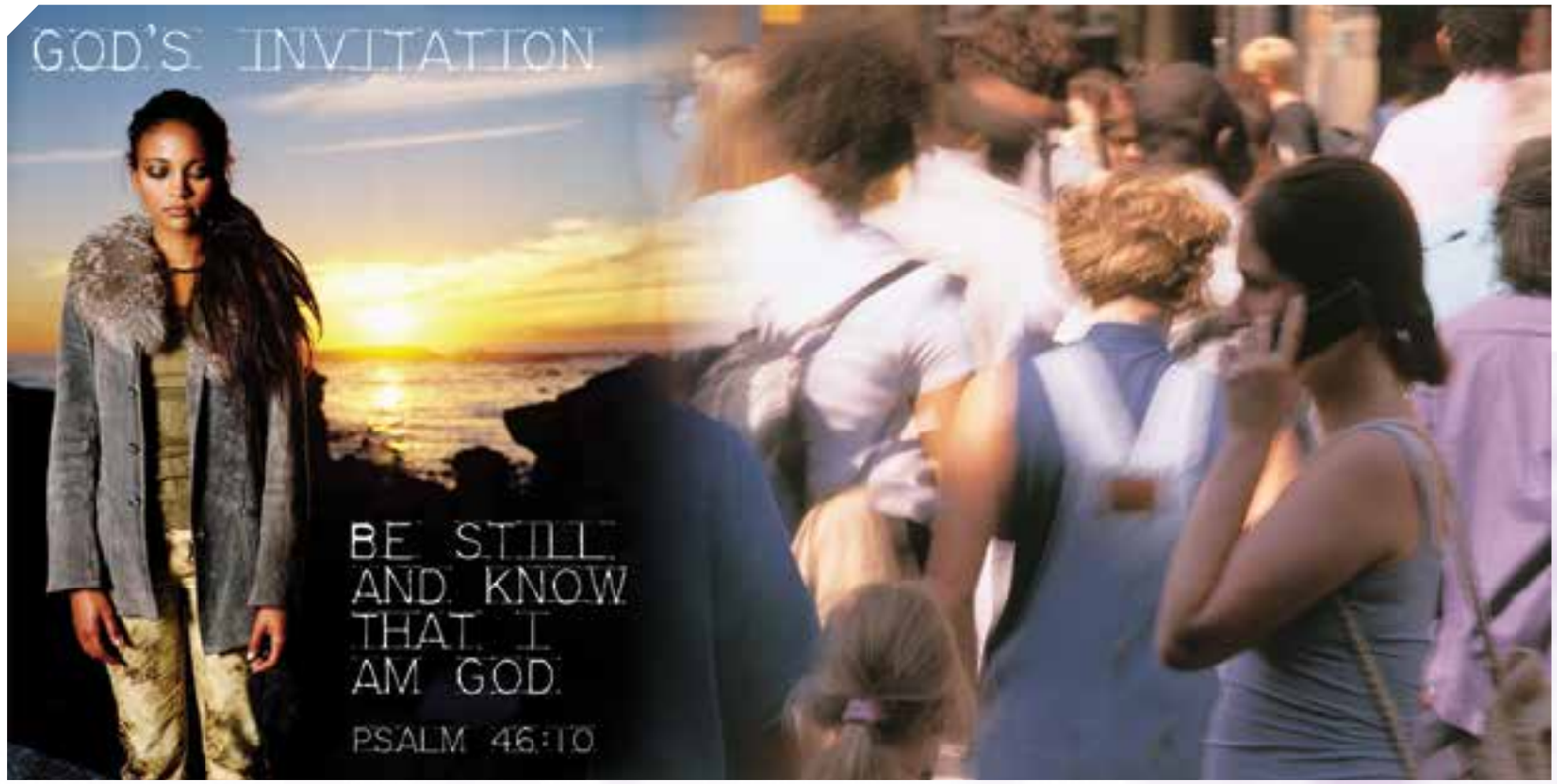
The Fontenay Abbey is one of the oldest Cistercian monasteries in Europe.

Founded in 1118 by St Bernard in a marshy Burgundy valley, the abbey has not changed its magnificent Romanesque style.

Monasticism is one of the greatest movements in the Christian Church. Its origins are usually traced to St Anthony of Egypt who was born about 250 AD. While still a young man, Anthony sold all of his possessions before going into the desert to live a life of prayer and fasting. Over time communities of men and women who felt called to live in a similar way developed. The most significant formalised pattern or rule of life that directed monastic life is traced to St Benedict who was born in Italy around 480 AD. Benedict's rule emphasised set periods of common worship, manual labour and private prayer and study.

Over time monasteries became great centres of learning. Their libraries preserved and handed on the writings of the early Church as well as those of the great thinkers who shaped the Tradition of the Church as we know it.

A study of monasticism shows us one manner in which people have responded to God's invitation to 'Be still and know that I am God' (Psalm 46:10). In the rush of today's competitive world it is possible that we can all benefit from better understanding this call to prayerful reflection.



Benedictine Monk, New Norcia, WA.

Benedictine nun making candles at Jamberoo.

Benedictine nun at the computer at Jamberoo.

Did you Know

There are two ways of being a member of a religious order.

- ***Monastic Orders:*** *nuns and monks in monastic orders are permanently attached to one monastery. They fulfil all their duties while staying at this one place. For example, The Benedictine Nuns at Jamberoo in NSW and the Benedictine Monks at New Norcia in WA.*

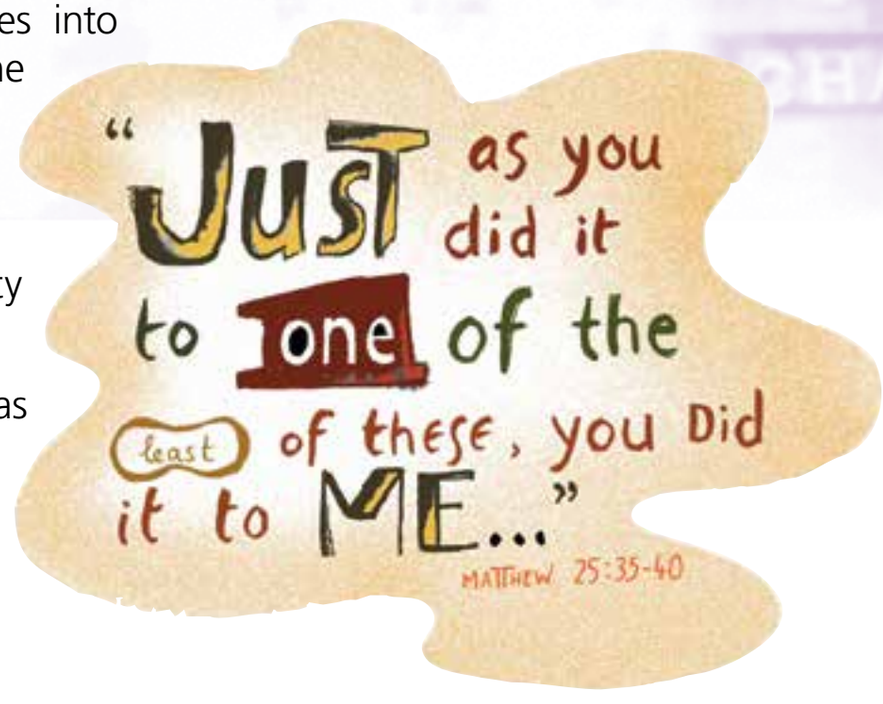
- ***Apostolic Orders:*** *sisters and brothers who dedicate their lives to God while being able to move out into the world where they work in areas such as education, medicine and social welfare. For example, the Sisters of Mercy and the Marist Brothers.*

5.1 A Balance of Work and Prayer

Monasteries are self-sufficient communities devoted to God. They have a special aim: **to achieve a balance of prayer and work in God's service.**

From the earliest time in Christianity, there have been men and women who wanted to live apart from the hurly-burly of everyday life, and devote themselves completely to God. These people became known as monks and nuns.

The first monks were hermits who lived alone in the desert. But soon people began to see the benefits of living in organised communities, and they formed themselves into groups of like-minded people in the first monasteries. In the uncertain world of the Middle Ages, monasteries were an alternative for people who did not wish to marry, but who wished to live a full and worthwhile life.



The ideal behind monasticism was to live the poverty and humility of Jesus, to be as much as possible what Jesus was.

In keeping with this ideal, they aimed to care for the poor as Jesus did. According to St Benedict, one of the major shapers of monasticism, there were four categories of people who should be cared for: the sick, children, guests and the poor. This idea stemmed from the words **'Just as you did it to one of the least of these, you did it to me . . .'** Matthew 25:35-40.

Activity

1. *Read Matthew 25:35-40.*

2. *In pairs design a poster which captures the meaning of this Scripture passage for today's world. The poster could be produced using digital imagery or another art form of your choice.*

3. *Display the posters in your classroom to compare your different interpretations of the Scripture.*

Just as your posters will express the message of the Scripture in different ways, there are differences in the ways monastic orders shape their prayer and work to fully live the message of Jesus.

5.2 Three Types of Prayer

'Be still and know that I am your God', Psalm 46:10.

God was the Centre of monastic life, and **prayer was the main activity of any monastery**, large or small. Any other occupation took second place.

There were three main types of prayer in a monastery:

- sung or spoken liturgical prayer, including the Eucharist and the Divine Office (which was usually chanted). Mass was celebrated daily, and the Liturgy of the Hours seven times daily.
- meditation (silent prayer with a focus, for example a passage from Scripture). The monk or nun read the text, tried to understand it and hear the message in it, and then turned to God, allowing God to transform him or her.
- contemplation (a state of openness to God). Contemplation is 'still prayer' - a response to the idea behind the words 'Be still and know that I am your God'.

Peter Summer, **Golden Symphony #1.** The rise and fall of the sun on a distant horizon line is a metaphor for contemplation. In that undeniable moment we find ourselves reduced to silence, open to an inner serenity and realise that we are at one with God.

An important part of maintaining a prayer life was monastic silence, which was observed by all monks and nuns. Silence was valued because monks believed that it was easier to hear God in silence than in noise. This meant that monks only spoke to each other in special circumstances, or at special times. All work was done in silence, though monks developed a sign language for emergencies.

Activity – Daily Life in a Monastery

1. *Use a library or the Internet to find two or three examples of the daily routine for monks or nuns in a monastery.*

[Hint: On the Internet use an advanced search for phrases such as 'Monastic Life' or enter the word 'horarium' which means the prayer schedule of a monastery].

2. *Use your examples to draw up the 'average' daily routine for life in a monastery.*

3. *Discuss the advantages and disadvantages of having a schedule like this.*

Vestment from St Mary's Redemptorist Fathers Monastery, Ballarat, VIC.

5.3 Nuns and Monks – the Work of Praising God

Vestments and Linens

Some of the greatest artworks to survive from European monasteries are the vestments and Church linens designed and manufactured by nuns. The monastic convents produced the sacred garments and linen used not only in their own churches, but also in parish churches and cathedrals. The items ranged from simple white cloths of various sizes for the priest to use at Mass, to magnificent chasubles, embroidered with gold, silver and vivid silk threads. These items have been preserved in museums because of their great beauty and the insight they give us into the extraordinary skill of the women who created them. Contemplative religious women continue this work today.

Books and Writing

Monastic libraries were the largest repositories of books in Europe.

As well as Bibles, Gospels, Books of the Psalms and illuminated prayer books, these libraries included lives of the saints, historical chronicles, land deeds, legal agreements and archives. They also preserved the Greek and Roman classical writings that would otherwise have been lost during the early Middle Ages.

One of the tasks of a monastery was to copy books (printing had not yet been invented) and send them throughout Europe and the Mediterranean world.

Copying took place in a room called the **scriptorium**, which was usually one of the largest rooms in the monastery. The scriptorium had rows of desks with ink, parchment, pens, penknives and pumice stone. Monks copied the manuscripts and existing books, and those with artistic skill worked on the magnificent illuminations that were a feature of the books. The writing script developed by the monks was one of the most legible and beautiful forms of writing that ever existed.

Vittore Carpaccio, **Saint Jerome in His Study.** Painting of Saint Jerome, also known as Eusebius Hieronymous Sophronius, in his study by Vittore Carpaccio (ca. 1460-1525), an Italian painter of the Venetian school, trained in the style of the Vivarini and the Bellini. Saint Jerome may be engaged in translating the Old and New Testaments into Latin; a task which occupied him during the later part of the 4th century.

It was considered an honor to work in the scriptorium, copying God's Word for others to read. The artist/copyist never signed his work, but sometimes we catch little glimpses of the person behind the work. An Irish monk in the monastery of St Paul in Carinthia wrote this note in the margin of the book he was copying, some time during the eighth century:

> *'I and Pangur Ban my cat*
> *Tis a like task we are at:*
> *Hunting mice is his delight,*
> *Hunting words I sit all night.*
> *Practice every day has made*
> *Pangur perfect at his trade;*
> *I get wisdom day and night*
> *Turning darkness into light.'*

Ms 70 f.57 Pope Gregory I the Great (c.540-604) dictating the Book of Job to his scribe Peter, illustration to a later edition of the original 6th century text Moralia in Job, (12th century).

When the books were finished they were enclosed in ornamental bindings of calfskin, with leather produced in the monastery's tannery. The covers were then enriched with precious metal, gems and skillfully designed clasps.

All this work was done to honor God. **The words in the books were God's words, and so they were precious, and treated as such**.

Activity

1. *List the ways that religious ideas and information were transmitted:*

a) *In the medieval world*

b) *In the modern world*

2. *Discuss some of the advantages and problems of both systems.*

Previous page: Anglo-Saxon Book illumination, **Book of Kells**, page bearing ornate initial 'L'. 8th century. Trinity College, Dublin.

Cover of the Lindisfarne Gospel, written and illuminated by Bishop Eadfrith in Lindisfarne Monastery. Cotton Ms. Nero D. IV. London, British Library.

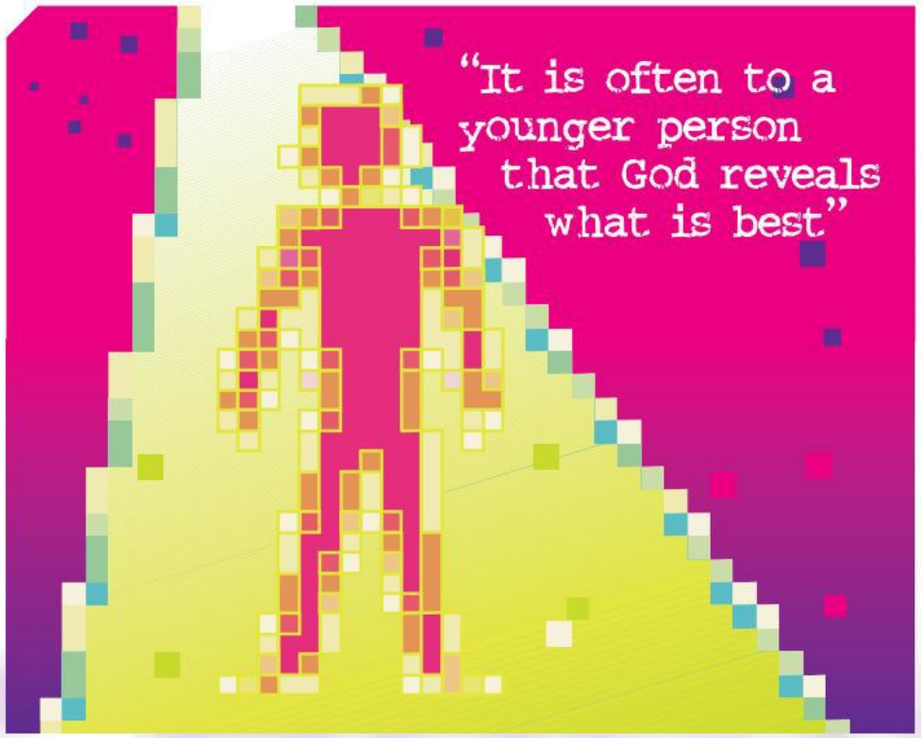
5.4 The Buildings in a Monastery

The Centre of every monastery was the Church. Its position at the heart of the monastery was a constant reminder of God's place at the Centre of monastic life.

The High Altar was at the east end of the church. This was the direction from which the rising sun came, so it symbolized the light of Christ. The north and south sides of the church were lined with wooden stalls, one for each of the monks. These had a ledge which, when turned upwards, gave the monk something to lean against during the long periods of prayer.

As the monasteries grew rich in lands and income, they sometimes spent more on the artistic decoration of their churches than they should have. Though many works of astonishing beauty were created, this extravagance was condemned by many churchmen and women, who thought it distracted people away from God. St Bernard of Clairvaux, a monastic reformer, wrote:

> *'O vanity of vanities, but more vain than foolish! The walls of the church are ablaze with riches, while the poor go hungry; its stones are covered in gold and its children go naked; the money for feeding the poor is spent on embellishments to charm the eyes of the rich. We prefer to look at carvings instead of reading from our scriptures. Ah Lord! If we are not ashamed of such frivolities, we should at least regret what they cost!' (Apologie ad Guillelmum)*



Another large building was the Chapter House, a meeting place where all monks gathered once a day to discuss the practical details of running the monastery. The **Chapter House** got its name from the fact that a chapter of the monastery's rule was always read before each meeting. The opinions and ideas of all monks were listened to since, according to the Rule of St Benedict, 'it is often to a younger person that God reveals what is best'.

The monks took their meals in the **Refectory** (the Frater). The furnishings of this room were simple, but the walls usually had paintings of religious scenes, on which the monks or nuns could meditate as they ate. The famous 'Last Supper' by Leonardo da Vinci is on the refectory wall of the Convent of Santa Maria delle Grazie in Milan.

Leonardo da Vinci (1452-1519), **The Last Supper,** 1495-97 (fresco).

Centre right: Artist unknown, **The refectory, detail from stories of the life of St Dominic,** 14th century, Campanian.

Bottom right: Sodoma (Giovanni-Antonio Bazzi), 1477-1549, Italian, **St Benedict (480-550) and his monks eating in the refectory,** fresco.

Usually, on the far wall opposite the main door of the refectory, would be a large image of Christ on the cross, with the inscription 'Sitio' - 'I thirst'. No one spoke during the meal except a reader, who sat on a special raised chair and read from the Scriptures.

Meals were simple but satisfying. The daily ration of food in monasteries in Northern and Central Europe included two cooked meals, bread and a pint of ale. There was soup, vegetables, pastry, cheese, fruit, pies, milk and fish. On special feastdays there might be meat or poultry with wine.

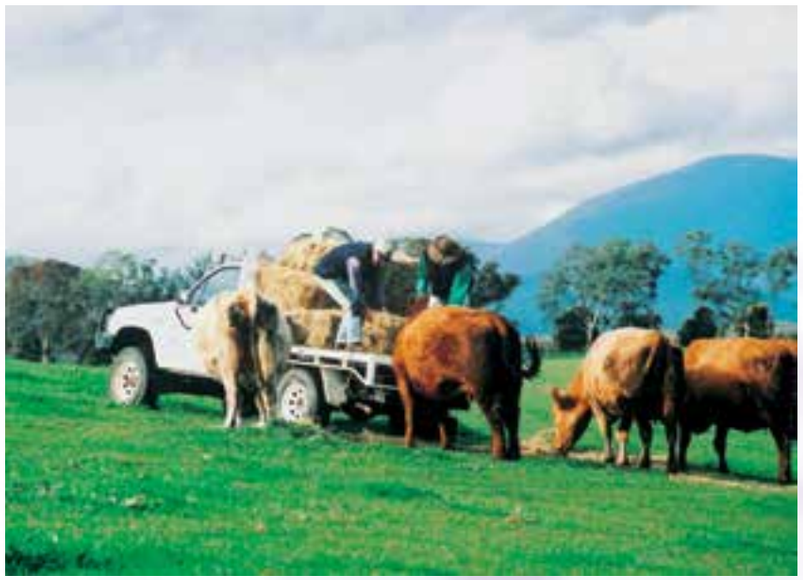
The **Cloister** was an enclosed space surrounding the four sides of a rectangular grass court, bordered with flowers. It was used for prayer, exercise and study.

The monks slept in a large **Dormitory**, which had wooden beds at regular intervals along the east and west walls. Each bed had simple woolen coverings, a pillow and a straw mattress.

English School, (15th century), **The long corridor in the North Cloister Walk,** (stone) Lacock Abbey, Wiltshire, UK.

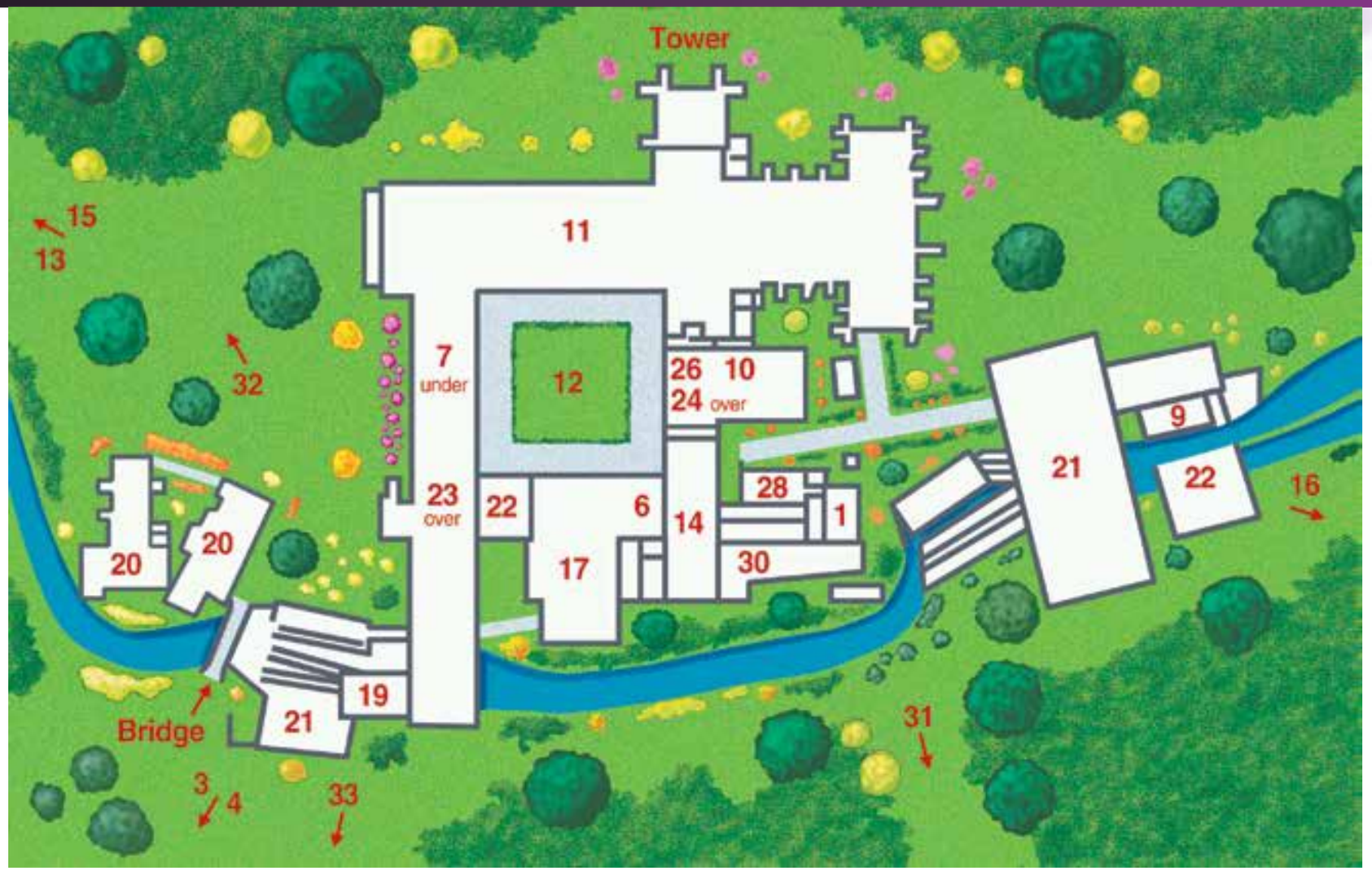
Every monastery had a **good water** supply. Water drove the mill and the forge; it supplied the kitchens and the lavatorium, and fed the artificial fish pools and hatcheries, fish being one of the stable items of diet - monasteries were the first to develop the technique of fishfarming.

They also developed the practice of large-scale **farming**. For example, the Cistercian Order reclaimed tracts of moorland, drained swamps, and converted barren land into pasture. They were farmer-monks, cattle breeders and woolgrowers. England's wool industry (and therefore ultimately Australia's) was founded on innovations developed by the Cistercian Order.



Farming Cistercian Monks at Tarrawarra Abbey, Victoria

Note: not all the places listed are visible on this plan.



1 Abbot or Prior's house

2 Almonry - where alms in the form of food or money were distributed to the needy by the almoner

3 Bakehouse

4 Brew House

5 Buttery The word has nothing to do with "butter", but comes from old French "boterie" and the Latin "botaria", meaning "cask or bottle". The buttery was a storage area for ale and wine.

6 Calefactory - a warming room

7 Cellarium - A storeroom, often underground

8 Cemetary

9 Chapels

10 Chapter House - the meeting rooms for the administrative body of the monastery. In England the chapter house was usually polygon-shaped, with a sharply pointed roof.

11 Church - usually the first part of the monastery to be completed in stone.

12 Cloister - an open area, often grassed, sometimes with a fountain in the centre.

13 Corn mill

14 Dormitory - often called "dorter" from the French "dortoir", the sleeping quarters of the monks.

15 Farm

16 Fish ponds

17 Fraterhouse - Sometimes called "frater" or "refectory" - the dining area.

18 Garden

19 Garderobes - latrines.

20 Guest Houses

21 Infirmary - the sickroom of the monastery, often with its own chapel and kitchens.

22 Kitchen - the kitchen was generally in a separate building because of the risk of fire.

23 Lay brothers dormitory - the lay brother was not a full-fledged monk. He took religious vows, but focused on a life of manual work, allowing the monks to spend more time in scholarship and contemplation.

24 Library - the precious books and manuscripts of the monastery were often chained to desks, so valuable were they.

25 Locutory - a room for conversation, also a place where monks might meet with people from the outside world.

26 Night Stairs - permitted passage from the dortoir to the church for night services.

27 Piggery

28 Prison cells - a monk or lay brother might be confined in a cell for major transgressions.

29 Quarry

30 Reredorter - Small rooms at the rear of the dorter (dormitory) with seats and running water.

31 Smithy - Located away from the main buildings because of the risk of fire.

32 Stables

33 Workshops

Activity

1. *Sketch the floor plan of the monastery in your notebook.*

2. *Label the following buildings/areas found in a monastery:*

Church, Scriptorium, Frater/refectory, Chapter House, Infirmary, Cloister, Alms House, Abbot/Abbess's House, Buttery, Dormitory/dorter, Kitchens, Garden, Fish ponds, Cemetery.

3. *Add a short explanation of the uses of the following areas: Church, scriptorium, chapter house cloister, alms house.*

5.5 Hospitality and Alms Giving

Hospitality was an important part of monastic life, and there were always guests at the monastery. They were received on the assumption that

> *'all guests who come shall be received as though they were Christ; for He Himself said, "I was a stranger and you took Me in". And to all, fitting honor shall be shown; but most of all to servants of the faith and to pilgrims. When, therefore, a guest is announced, the prior or the brothers shall run to meet him, with every office of love.'*

Guests ate with the monks, but sat at a separate table, usually with the Abbot/Abbess.

The **Guest House** was often quite a large building, standing separate from the main buildings so that it did not interfere with the privacy of the monastery, but near enough to be available to all services. Guests usually stayed one or two nights, but could stay longer if they fell ill - this sometimes happened, since travelling on the primitive roads was difficult.

As well as this service, the monastery provided accommodation and food for the poor. Near the gates of the monastery was the Almonry, which gave shelter to the homeless and a daily ration of food to the destitute. Children whose parents had died were also given a place to live, and attended the monastery school with other children sent there by their parents.

The **Infirmary** was in the quietest part of the monastery, outside the main section of the building. It had sick bays and wards, and its own chapel and kitchen. Sick monks were given special consideration including a diminished workload and a special diet. If this did not work, they would seek further treatment from the Infirmarian.

At that time, there were no schools of Medicine in universities as there are now. The monasteries were the only places where medical books and traditions of treatment were maintained and passed on.

Activity

1. *Examine the image of the medieval hospital.*
2. *Describe the aspects of the image that is new or surprising information for you.*
3. *Evaluate the contribution of monasteries to the history of medical knowledge and practical treatment of the sick.*

The **Herbarium** was adjacent; here medicinal herbs and plants were stored and made up into medicines and syrups. Near this was the monastery's herb garden. Plants were dried, ground, boiled and mixed according to recipes for treatment of various illnesses. By modern standards, the medicines administered were simple, but they were effective:

The Monks' Pharmacopoeia

- A tisane (herbs boiled or steeped to aessence) of dill is excellent for the stomach.
- Ainfusioof cornflowers relieves irritated eyes.
- A tisane of chamomile helps the stomach.
- Tisane of hyssop is excellent for respiratory problems.
- Ainfusioof lavender soothes headaches.
- Chewing the leaves of rosemary sweetens the breath.
- A concentrated infusioof marigold treats burns and small scratches.
- An infusion of thyme is wonderful for a cough.

Activity

1. *What modern word has the same source as 'pharmacopoeia'?*
2. *The ingredients used for the monastery cures were all found in nature. Many people in the modern world are favouring a return to such natural cures. Find examples, or describe examples from your own experience, of the use of natural ingredients in health and beauty treatments today.*

The infirmary provided care for after monks who had lived in the monastery for more than fifty years, who in old age needed more warmth, food and personal attention than was available in the main section of the monastery. But most of all it provided nursing for anyone who was ill.

In effect, the monasteries provided the only organised health service available to the people at that time: hospitals, homeopathic medicines, and hospices.

Activity

1. *In small groups make a list of as many agencies as you can think of who assist various people in need of help, eg the sick, the elderly, unemployed people, children in care, etc. (these can be government and non-government).*

2. *Indicate how many of these agencies now do the work once done by monasteries.*

3. *Describe what life would have been like for the poor, the orphaned, the aged and other disadvantages groups without the support of monasteries.*

: Venetian school, **Gregorian chant,** from 16th century manuscipt.

Top leftTop right: English, 15th century, **Monks Praying,** Ms Harley 1498, fol. 76.

5.6 Tasks in the Monastery

The following are some of the people who lived in a monastery, and the tasks they were given:

John Frederick Lewis (1805-76) (after), **The Prior,** from 'Sketches of Spain', engraved by Charles Joseph Hullmandel (1789-1850), published 1836 (colour litho).

The Abbot/Abbess:

- oversaw the spiritual welfare and the health and happiness of all the nuns and monks in the community
- needed to be kindly in disposition, a living example of goodness - 'first among the first but last with the last'.

The Abbot had additional responsibilities such as:

- celebrating Solemn High Mass at festivals
- hearing the Confessions of the monks.

The Cantor:

- Was in charge of church music
- had to be able to sing with sweetness and devotion - hymns, responses, verses and Plainsong (Gregorian chant)
- needed to love music, to be able to teach singing and to be learned.

The Cellarer:

was in charge of all the community's supplies. Responsibilities were to:

- maintain stocks of staples such as fish, beans and beer
- oversee the kitchens, the buttery (a storage area for wine and ale), cellar, slaughterhouse, brewery, mill and vegetable garden.

A cellarer needed to be well organised and sensible.

Making Barley Beer, from 1356 manuscript of Treatise on Medicine by Aldebrand of Florence.

The Sacristan

was responsible for:

- upkeep of the church (sleeping in or near the church, to act as a guardian)
- washing and upkeep of church linen
- making of Communion bread
- procuring wax and cotton for making candles
- altar ornaments, vestments, altar vessels, books, incense and oils
- the ringing of bells (before clocks, time was marked by the ringing of a bell)
- care of the cemetery

The Sacristan needed to be respected, serious and dignified.

The Fraterer or refectorian

was in charge of the dining hall. The duties were to:

- sample all food, and maintain its quality
- oversee the cleaning and setting of tables with all utensils needed
- see that all members of the community received a fair share of food, and that no one was favored.

A fraterer needed to be fair to all and never to give special favors.

The Infirmarian supervised the nursing of the sick and elderly. The Infirmarian had to:

- keep the infirmary clean and warm
- be familiar with all the medicines available for treatment of the sick
- supply lights and medicines
- comfort the ill and dying.

The infirmarer had to be gentle, good-tempered, and compassionate to the sick, with 'affectionate sympathy' for all patients.

The Almoner's basic duty was to distribute alms to the poor. The alms included meat, bread, clothing and footwear. The almoner had to:

- store and organize the goods which were to be distributed
- visit the sick in the surrounding community and see that they were cared for and fed
- be careful when he gave out alms, so that the portions were fair for everybody
- be calm if he was abused by someone who felt they have not been given enough, answering them with patience and moderation.

The Almoner needed to be sensible, practical and generous.

The Hosteller, or Guest Master was in charge of receiving and looking after guests. The duties were to:

- provide clean towels, spoons, mattresses, blankets, sheets, pillows and quilts
- provide 'a fire that does not smoke', writing materials, locks on the doors with keys left in the locks, and strong bolts on the inside of the doors
- be responsible for looking after the horses and animals of travelers, including shoeing horses if necessary, and providing veterinary treatment.

The Hosteller needed good sense and good manners and to be cheerful and agreeable.

Activity

Read through the types of work a monk or nun would have performed. Think about the qualities and talents you have. If you had lived in a monastery in the Middle Ages, explain which task would you have been best suited for.

Much of what we have talked about in the previous pages applies to monasteries today.

5.7 Modern Monasticism

Monastic life continues today in many countries such Greece, France, England, the United States and Australia.

In the early days of the Colony in NSW, John Bede Polding, first Archbishop of Sydney, was an English monk. He invited nuns from England to found a Benedictine monastery in Australia. For many years these nuns lived at 'Subiaco' in Rydalmere, NSW. In 1988 they built a new monastery in southern New South Wales, at the Jamberoo Mountain Pass, 'a place of quiet, so rare in the modern world'.

Benedictine nun in the chapel at Jamberoo.

In 1954 the Cistercian monks founded Tarrawarra Abbey, about 60km north of Melbourne. The monks farm the land. They also prepare the bread used in the Celebration of the Eucharist. Tarrawarra is a contemplative community, and the monks live a simple lifestyle that gives priority to prayer and reading, that is balanced by their community life and work. They offer hospitality to anyone who wants to join them for a few days' retreat, or to anyone who wants to live for a while in the peace of their monastery.

The nuns at Jamberoo have taken the Benedictine vows of stability, conversion and obedience:

A feature of Tarrawarra Abbey is its hospitality to vistors.

Benedictine nuns in the chapel at Jamberoo.

Cistercian Monks in the chapel at Tarrawarra Abbey.

The vow of stability is a promise to stay with the same community always, living out your life with the same group of women, being open to the differences you find in people, and accepting them as they are. 'I will be more myself in proportion to the way I allow other people to be themselves'.

Conversion means turning away from your own ego, towards the image that God has of you. 'We try to be what God imagined we could be when he created us; we try to be what he planned'.

Obedience means listening for God's voice, understanding what God wants you to do and then following it through in the actions of your life. You transform yourself, so that you accept God's plan for you, just as Jesus did. 'You listen to the One Who Loves'.

5.8 Oblates

Many people in the modern world choose not to be a monk or nun but to be an oblate. Oblates are people who are associated with a monastery while having ordinary homes and occupations. They gather regularly with a community of monks or nuns for study, talk and prayer. For example, Benedictine Oblates make a formal commitment to Benedictine prayer and values such as simplicity, respect and reverence for all of life. They study the rule of St Benedict and try to apply it to their lives.

Activity

Religious Life in Australia today.

www.catholicozvocations.org.au provides information and links about religious orders in Australia today. Using this site (or other material which can be gained from sources such as your Diocesan Vocations Director) explore the contribution of religious life to our society.

Reflection

The following reflection is based on the Prayer of St Benedict. Spend some quiet time thinking about each line and what it might mean in your life. Writing your thoughts down can help this process.

Prayer of St Benedict

Loving God, I pray that I will always strive to understand you.

Help me to persevere when the search is difficult.

May my ears hear you,

my eyes see you and my words always speak of your love.

Give me the grace to live in a manner that is pleasing to you.

I ask this through Jesus Christ our Lord.

6

EAST & WEST ONE FAITH MANY COMMUNITIES

Icon - Virgin of the Way, painted by Kiko Arguello in 1973, taken from the prototype on Mt Kikkos in an Orthodox Church. The look of Mary and the child Jesus is towards the left side, while in the original icon it is toward the right. This indicates the care of the Church to reach the Gentiles and lead them to the Father. On the icon Kiko has written the words "We need to form small communities as the Family of Nazareth that live in humility, simplicity and praise, where the other is Christ."

© Courtesy the Neocatechumenal Centre, Melbourne.

6.1 Many Forms of Christianity in Australia

The iconostasis and sanctuary of St Joseph's Melkite Church, Fairfield, Victoria.

Stavros' family comes from Syria. Even though he was born in Australia he thinks of himself as Syrian, and he has grown up learning about his culture from his parents and older brothers and sisters. Last year he went to Syria for the first time, and met his extended family. Even though there was much that was strange in his family's country, he felt at home there because the language, food and customs were also part of his life in Australia. Stavros' family belongs to the Melkite Catholic Church. That means that he belongs to a branch of the Catholic Church that has a great deal in common with, but also differs from, the Catholic culture of the other students in his class at the Catholic Regional College which he attends. In his home there are beautiful icons which are used for prayer. Stavros must not eat meat on all Fridays of the year as well as on Holy Thursday and Holy Saturday.

Liliana's family came to Australia from Cairo in Egypt in the 1970s and they are Coptic Catholics. This means that they belong to a branch of the Catholic Church that was founded very early in the history of Christianity in Egypt.

Coptic Catholics are at one with the world–wide Catholic Church. Their Sacraments are celebrated in Coptic, Arabic and Greek. Their liturgies are more elaborate and often longer than those of the Latin Rite in Catholicism. Every Sunday Liliana attends Church with her family in Flemington. Coptic Catholics put great stress on the family as the means of passing on faith. Liliana learns about her Coptic Church from her parents and from her attendance at Church. Her younger sister attends a Coptic Catholic school, but Liliana enjoys attending Catholic Regional College.

Maronite bishop at lectern.

David's family is Lebanese, and they belong to the Maronite Catholic Church. His family came to Australia from Lebanon in the late 1970s, to escape the civil war in Lebanon. When they arrived there was already a strong Maronite community in Australia with its own Archbishop, churches and parishes. Parts of the liturgy of the Maronite Church are said in Aramaic, which is the ancient language that was spoken by Jesus.

There are many Maronite Catholics at the school that David attends, and he is aware of the differences but also the similarities between his own branch of Catholicism and the Latin or Roman rite. Like all Maronite Catholics, David received Confirmation immediately after his baptism, in a ceremony called Chrismation.

This chapter will give the history of Christianity up to the division of Christianity into East and West. It will help you to understand how, why and at what times in history the various Churches began.

Brainstorm

In previous work you will have discussed different "branches" of the Christian family.

1. *List as many Christian communities as you can, in addition to the one to which you belong.*
2. *Outline what you know about some of these communities.*
3. *Assess the importance for Christian communities to know something about each other.*

6.2 Christian Life in the First Three Centuries: the First Communities

After the death and resurrection of Jesus, Christianity grew, slowly at first and later very quickly. Use the following information and questions to revise your knowledge of the first few centuries of Christianity.

Dante Gabriel Rossetti, ***The Passover of the Holy Family: – detail, Gathering the Bitter Herbs,*** 1855–56, Tate Gallery, London.

The Jewishness of Jesus Christ

Many people imagine that Jesus was "the first Christian" but he was born into a Jewish family and raised in the Jewish religion.

Discussion

How aware do you think most people are that Jesus Christ was a practising religious Jew?

Jesus within the history of the Chosen People

By the time of his birth, which historians place at about 4 BC, the Jewish people had been ruled by many different conquerors. Now, in Jesus' time, they were ruled by the government of Rome, at a time when the Roman empire was at its height.

Review

Use the time-line provided in this book to recall the difficulties, changes and challenges that Jesus' nation, Israel, had faced during its long history.

The teachings of Jesus Christ

Jesus showed and taught about a loving God, whose desire was for all people to live in peace and harmony. Jesus taught about the Fatherhood of God and about a Kingdom of God that was open to all.

Scripture Reading

Revise your knowledge of the teaching of Jesus about the Kingdom of God by reading at least two of these gospel passages. Matthew 18:1–5; Luke 6:20–26; Mark 2:15–17; Mark 4:21–23; Mark 4:26–29; Mark 4:30–32. Choose one for illustration.

The resurrection of Jesus Christ

Jesus was executed as a criminal by the cruel Roman method of crucifixion. Soon after his death his disciples, who numbered women and men, were convinced that he had risen from the dead just as he had said that he would. The two beliefs of the resurrection of Jesus and the human and divine natures of Jesus are the centre of Christian faith.

Scripture reading

Read at least one story of the resurrection appearances: Luke 24:13–35; Luke 24:36–49; John 20:11–18; John 20:19–23; John 20:24–29; John 21:1–14. What are the common ideas or themes in the stories? Choose one for a dramatic reading in class.

Pentecost

The Acts of the Apostles records an event that many have called the birthday of Christianity. According to the Gospel writers, Jesus had promised to send the Holy Spirit to his disciples, so that they would come to understand all that he had taught. In this scene from the Acts of the Apostles, the evangelist Luke records the story.

Scripture reading

Read Acts 2:1–4. Why is this story told and re-told so often in the Church today? What colours and symbols are associated with the story?

The earliest followers of Jesus Christ

At first, Christianity was a movement within Judaism, and the disciples would certainly have seen themselves as good Jews, going to the **Temple** and to the **synagogue**, keeping the food and other laws outlined in the Torah, and continuing to pray as Jews. The spread of the movement which was to become Christianity, occurred gradually, as the disciples carried the teachings of Jesus to the many Jewish communities along the Mediterranean coast. At first they taught only fellow Jews, until a particular group of disciples led by a

deacon, Stephen, broke with this practice and began to preach to the Gentiles. Stephen's criticism of the Jewish leaders led to his death by stoning. He was the first of many Christian disciples to die as a martyr. Stephen's followers began to preach the gospel wherever they travelled and to whoever would listen, no longer seeing the message of Jesus as belonging only to the Jews.

Group activity

Make a glossary defining the words in bold in the paragraph above.

Fra Angelico and workshop, **The Judgement and Stoning of St Stephen,** detail, 1447– 1450, Chapel of Nicholas V, Vatican.

6.3 Christian Life in the First Three Centuries: Controversy and Disagreement

The first great controversy in Christianity was the question of whether the teachings of Jesus were just for the Jews, or whether Gentiles too could become a part of the infant Church. The debate was finally settled at the first Council of the Church, the **Council of Jerusalem** in AD 49. Paul's view that **Gentiles and Jews alike** were saved by Christ was finally accepted. Paul began a series of journeys to many places in the Roman Empire where he preached the gospel and set up Christian communities. Some of Paul's letters to these communities are gathered in the New Testament, and for Christians today they are still a source of information, inspiration and meditation.

Discussion

Justify the decision of the early Christians to take their message into the Gentile world.

From then on there was growing separation between Christians and Jews. After the destruction of the Temple in Jerusalem in AD 70, a new centre of Judaism was established in Jamnia. Jewish leaders began to tighten up the differences in thought and practice that had been a part of Judaism before the destruction of the Temple. Now there was officially only one Judaism. The early Christians soon found that they presented a problem to their fellow Jews. Synagogue prayer looked forward to the coming of the Messiah, but Christians firmly believed and proclaimed that the Messiah had already come in Jesus whom they called the Christ (a title which means Messiah or the 'Anointed One').

Role play

In the letter to the Hebrews, the author stated that rejection of Judaism was essential for Christians. Jewish Christians had to accept this, and to embrace Christianity without resort to their Jewish roots. Why do you think the writer may have made this point so strongly? Dramatise a conversation between the writer and a Jewish Christian at that time.

6.4 Christianity in the First Three Centuries: the Spread of Christianity Among the Gentiles

Among the Gentiles, Christianity spread rapidly. The following reasons are given by historians to explain this.

- There was a very good network of roads and seaways throughout the Roman empire and this made the journeys of Christian teachers such as Paul possible.
- Greek language was used throughout the empire and this meant that the Christian teachers could be understood in almost any city they visited.
- There was a stable form of government, which led to peace throughout the Empire and made travelling secure and safe.
- There was a hunger throughout the empire for a sense of meaning and for something to believe in.
- The witness of Christians who lived by the simple law of love that Jesus had taught was very attractive to people who felt helpless about many aspects of their lives.
- Christians nursed the sick during epidemics and cared for the poor. People of all classes, including slaves, were welcomed into the Church.
- Women were treated with more respect in Christian communities than in society generally, and marriage and family life was more stable among Christians.

6.5 Christianity in the First Three Centuries: Roles in Christianity

The Apostles appointed leaders in the first Christian communities as their personal successors. Two leadership roles are recorded in the New Testament, the president or bishop and the elders or presbyters, later known as priests. They preached and taught, they led worship and gave the sacraments as well as looking aftet day-to-day pastoral care and management. Decision-making in the community was entrusted to the bishop and presbyters, appointed by the Apostles through prayer and the laying on of hands.

Within each community the presbyters formed a group or council (presbyterate) around the bishop, who was regarded as the successor of the Apostles in leading each community. By the end of the first century, a single bishop led or had replaced the presbyterate committee in each Church community. Thus began the role of bishop, as we know it in the Church. Up until the ninth century the community generally elected the bishops.

Background Information

From the very earliest times, bishops saw themselves as sharing in the teaching role of the Apostles. As head priests of the community, they had to look after the welfare of the other priests, and were responsible for the management of the Christian community.

There were **deacons** in the earliest community in Jerusalem. Their role was to look after the daily administration of the community, so that the Apostles would be free for the task of teaching. Deacons had a ministry of assisting at the "breaking of the bread", since it was their task to distribute the Body and Blood of the Lord to the assembled Christians. They assisted at baptisms and took care of the sick. They were in charge of distributing the community funds, and so had to be honest and just in their dealings with others.

Women also took leading roles in the management of particular communities. Unlike deacons, however, they did not receive the "laying on of hands" which marked them as ordained ministers.

In the early Church it also appears that there were men and women who were **prophets** and **teachers**. Believing themselves to be called by the Holy Spirit, these men and women moved freely from community to community, teaching and preaching, while the bishops, presbyters and deacons lived in one community.

Written exercise

6.6 Christianity in the First Three Centuries: the Sacraments

From this very earliest time Christians would confess their sins before taking part in worship. "The breaking of the bread" was the most important sacrament and it was only for those who had been baptised. In some places, the breaking of the bread was accompanied by this beautiful prayer:

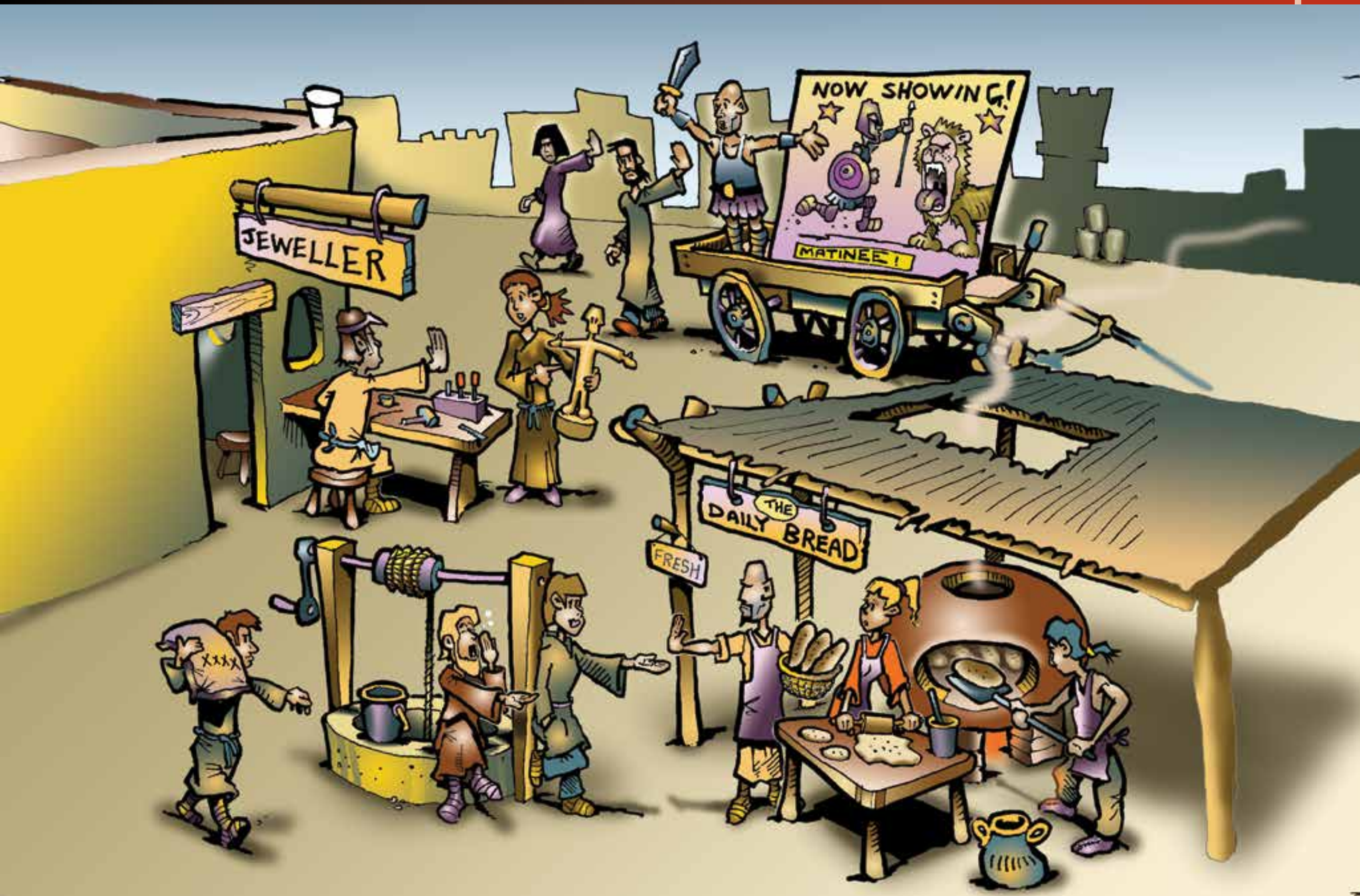
> *As this bread that is broken is scattered upon the mountains And was gathered together and became one, So let your Church be gathered together from the ends of the Earth into your Kingdom. (The Didache)*

Baptisms were celebrated after a long period of instruction, study, reflection and prayer, and were usually carried out by full immersion in a pool of water.

6.7 Christianity in the First Three Centuries: Persecutions

At some time in the middle of the first century, Christianity began to attract the dislike of the Jewish leaders and also of the pagans. (This is a term which the Christians used to refer to those who followed the religions of Rome.) The main reason for this dislike was that, because of their beliefs, Christians kept themselves apart from many public activities.

- They would not buy meats that had been offered to idols, the Roman gods.
- A Christian jeweller would refuse to decorate a pagan statue.
- Christian patients would not attend the hospitals which were visited by pagan priests who prayed to the gods of Rome.
- Christians would not attend gladiatorial combats.
- Many Christians would not serve in the army.
- Because people heard about Christians eating the Body and Blood of Christ in the Eucharist, they were sometimes suspected of cannibalism.
- The first generation of Christians believed that Christ was coming again very soon, and a few of them, waiting for the Second Coming, did no work. To non-Christians these seemed very lazy. Even Paul corrected such Christians by the rule: Do not let anyone have any food if he refused to do any work. (2 Thessalonians 3:10)
- It was difficult for the Romans to understand a strictly monotheistic religion, since Roman religions worshipped many gods. The fact that the rituals of Christianity tended to be secret also caused suspicion.


NOW SHOWING!
MATINEE!
JEWELLER
THE DAILY BREAD
FRESH
XXXX

Nero, 37–68 AD, Colossal Marble head, Roman AD65 Staatliche Glypothek, Munich.

In AD 64 the Roman Emperor Nero used this general dislike to begin persecuting Christians. A great fire had broken out in Rome, and many Roman citizens were beginning to say that Nero himself was responsible for it. In order to avoid losing the sympathy of the people. Nero made the Christians scapegoats and accused them of arson.

Nero killed Christians with terrible cruelty, and even used some of them as human torches to light up a celebration in his garden. It was at some time during this period that the Apostles Peter and Paul both met their deaths at the hands of Nero.

Christianity from this time forward was regarded as an illegal religion, and countless Christians suffered for the sake of the name of Jesus. Although no official law banning the religion was ever made, Christians were outsiders and could be raided by the Roman police at any time.

After a while the worst of the persecutions died down, but at any time for very little reason they could be brought before the courts. If they refused to worship a statue of the emperor they could be instantly convicted. It was not until the fourth century when Constantine became the emperor that this persecution of Christians stopped.

Extension

The word catacomb is used to identify the underground rooms and passages outside Rome and other cities where Christians buried their dead and sometimes gathered for worship. Find out all you can about these, particularly those which archaeology has uncovered. The following Internet site will give you lots of information. http://www.catacombe.roma.it/en/index.php

Interior of Catacombs, Roman Funerary Complex, second century.

6.8 Church and State

In 324 Constantine became sole emperor of the Roman Empire. He was committed to Christianity even though he was only baptised just before his death. Constantine's commitment to Christ (in 312) is said to have resulted from a dream in which he saw in the sky the first two letters of the Greek word, Christos (XP). He had this sign painted on his soldiers' shields, and under its banner he conquered his rivals to become Emperor of both Eastern and Western sides of the Empire. Constantine immediately made Christianity equal to the Roman religions, and allowed Christians to worship publicly. Soon Christianity became the state religion of the empire and paganism was outlawed.

Bust of Emperor Constantine, Roman, early fourth century, Metropolitan Museum of Art, New York.

In AD 325 Constantine called a Council of the Church at Nicea in what is now the city of Iznik in modern Turkey. This Council clarified the doctrine of the Trinity, which teaches that there are three Persons in the One God: God the Father, Jesus Christ who is God the Son, and God the Holy Spirit.

What is the doctrine of the Trinity? Think of a traditional prayer to the Trinity or write your own.

Writing or discussion tasks

Under Constantine, of what did the sign of Christ become a symbol?

How was this different from the original symbolism of the Cross in the life of Jesus and the very earliest Christians?

In the year AD330 Constantine transferred his government from Rome to Byzantium in the East. He renamed the city New Rome and rebuilt it. After his death it was named Constantinople. Today, Constantinople is the modern city of Istanbul in Turkey and the ancient walls of Constantine's city can still be seen from many places in Istanbul. A new and rich civilisation emerged from Constantinople, and this came to be known as the Byzantine empire. At the time of Constantine's death, Rome and Constantinople were the major centres of Christianity.

Aqueduct built by Emperor Constantine and finished 378 AD, Istanbul, Turkey.

According to tradition, the first Bishop of Rome had been the Apostle Peter who was martyred under Nero. Therefore the first position of importance in the leadership of the Church was given to the Bishop of Rome, the Pope. The second position of importance was awarded to the Bishop of Constantinople. The Bishops of the five major cities **Rome, Constantinople, Antioch, Jerusalem** and **Alexandria** were referred to as Patriarchs.

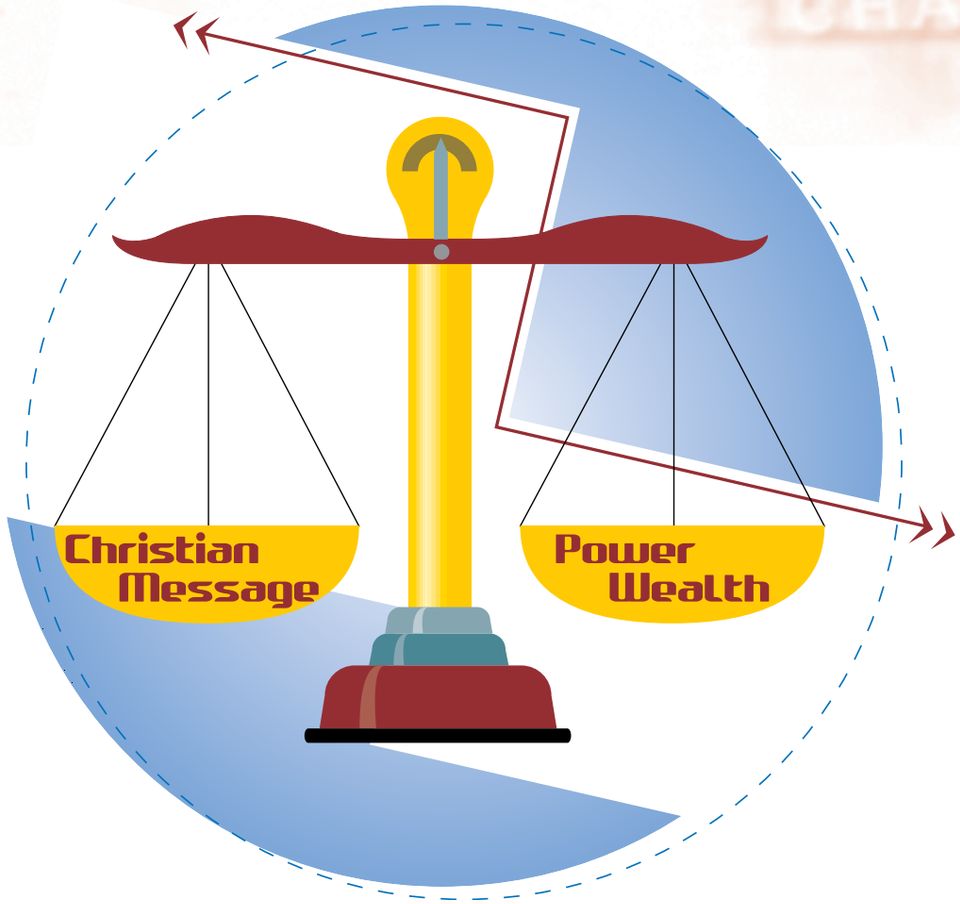
6.9 Questions About the Closeness of Church and Government

Christianity had now moved from being an oppressed religion to being the established religion of the empire. Christians no longer needed to worship in secret. They took over some of the old pagan temples and public buildings and built beautiful ornate churches, such as the Basilica of St Peter in Rome and Sancta Sophia in Constantinople. Bishops and some priests were now people of power and privilege, since they were representatives of God as well as the Emperor in their cities. The Church received bequests from wealthy families and landowners, and became an extremely wealthy landowner in its own right. Christianity was strongest in the East, with the Patriarchs of the great Eastern cities enjoying great power and prestige, but the Bishop of Rome was recognised as the successor to St Peter.

Discussion

Identify the issues that are associated with balancing the essential message of Christianity with the power, wealth and assets of the growing Church.

In the fifth century, the Roman Empire was declining, with pressure being exerted on its borders by European tribes who were referred to as **barbarians**. Military strength was low, morals had decayed and life was easy. The main centre of the empire and most of the military strength was at Constantinople, which left Rome open to attack. In 410 Alaric, king of a central European tribe, the Goths, invaded Italy, marched down its length and burned and sacked Rome. To many Christians caught up in this disaster, it seemed that God was abandoning the empire and the Church, and that the Kingdom of God on earth, so awaited by Christians, was a long time away.



Roman, (2nd century AD), **Relief depicting a Barbarian fighting a Roman legionary,** (stone).

6.10 The First Breakup of Unity

The first enduring break in Christian unity occurred in Persia (Iran) for complicated reasons. The Persian Christians did not accept the teachings of the Council of Ephesus in AD 431. At the same time there was increased jealousy and tension between the East with its capital in Constantinople and the West with its capital in Rome. The Council of Chalcedon, emphasised that Jesus was fully human and fully divine. Many Christians in Syria and Egypt did not accept this Council's teaching and became separated from the rest of the Church. Today these Christians make up the Jacobite Church and the Coptic Orthodox Church.

Revise

From what you have read, what were the disagreements of this time about?

At the Council of Chalcedon, the Christians of East and West agreed that there were two natures in Christ, a divine and a human nature, but that these existed in one Person. This agreement was known as "orthodoxy" (right belief) and apart from those groups that had already broken away, all Christian Churches agreed to it. The final break between East and West, as we will see later in this chapter, was not really about beliefs, but resulted from a combination of many factors.

Stanley Spencer, (1891-1959), **The Scorpion,** Panel from 'Christ in the Wilderness', 1939.

6.11 Differences Between East and West

The breakaway of some of the Syrian Churches was only one sign of the increasing differences between the Eastern and Western branches of the Church. The Church in the West, governed from Rome by the Pope, and the Church in the East, increasingly led by the Patriarch of Constantinople were gradually drawing apart. When there were no longer Emperors in the West, the Popes took on a greater leadership role in society. But in the East, the Patriarch was always linked closely to the Byzantine Emperor in Constantinople. Some of the differences between them often made it seem that they were two different Churches.

- The language of the Western Church was Latin, while the language of the Eastern Church was Greek.
- The Church of Rome thought that it should have authority in Christianity because St Peter, Prince of Apostles, had founded it. The Church of Constantinople claimed authority because it was the capital of the Roman Empire.
- In the West, the celebration of the Eucharist and sacraments was more simple than in the East. At first there were many similarities, but the prayers and hymns came from different sources and, in the West, Latin soon replaced Greek. Then other customs emerged. For example, Eastern Christians emphasised the mystery of the Eucharist, concealing the altar behind curtains and later behind a fixed screen, the iconostasis. In the West this approach gradually gave way to an emphasis on letting the people see what was happening at the altar. Later there were differences in how the Eucharist was received, the kind of bread used, and in the vestments and gestures of the clergy.

Iconostatis.

- All Christians used holy images. But in the eighth century disputes arose in the East about whether it was right to use images of Jesus, Mary and the saints. Some emperors even banned them entirely, permitting only the use of a Cross. Many beautiful images were destroyed, but the Popes opposed image breaking. Later the use of images was restored in the East, but there was still a problem with statues. Only flat images, paintings, mosaics, or shallow carvings were permitted. These are generally called icons. In the West, however, statues, as well as pictures continued to be honoured in churches and homes.

Background Information

In the Eastern Churches there is great use of icons. Icons are beautiful pictures of Jesus, Mary, angels or saints which are believed to actually point to and bring the believer close to the sacred person they represent. Eastern Christians believe that icons put the believer into touch with eternal life now.

Explore this Internet site to find beautiful examples of the Byzantine art of the early Eastern Churches.

http://www.metmuseum.org/search-results?ft=byzantium&pg=1&cat=All+Results. Examine books and collections of art works to find examples of famous icons.

Icon painter, Constantinople, **Mother and Child with Sts Theodore and George and two Angels,** sixth and seventh century, Sinai. The blessing of icons in the Eastern Churches involves laying the icon on the altar during the celebration of the Divine Liturgy. Following this, members of the congregation revere the icon.

- The Eastern Churches continued to ordain some married deacons to the priesthood, but the Western Church increasingly insisted on the celibacy of all the clergy.
- The Eastern Church thought that the Patriarch of Constantinople should have much the same authority as the Pope in Rome, but the Roman Church disagreed.
- The original Nicene Creed (composed at the Council of Nicea in 325) stated that the Holy Spirit "proceeded from" the Father. During the seventh century, a group in Spain had unofficially added the phrase "and the Son", to this. As a result the Nicene Creed now said that the Holy Spirit "proceeded from the Father and the Son". The Emperor Charlemagne in the West insisted that this should now be the wording of the Creed, and by the eleventh century this was the wording used throughout the Western Church, with the reluctant approval of the Pope. The Church in the East objected strongly that there should be no change to the wording, and that any alteration to the Creed was forbidden. The Eastern Churches did not believe that the Pope had the right to make such important decisions for the East.

Activity – Written tasks

1. *Use the information above to summarise the main differences between the Eastern and Western Churches.*

	EASTERN	WESTERN
Leader		
Language		
Centre of authority		
Celebration of the Eucharist		
Holy images/icons		
Priestly celibacy		
Nicene Creed		

2. *Explain the differences that are the most significant.*

3. *Share your understandings in small groups and develop one response to present to the class for discussion.*

6.12 The Argument Over Papal Authority

An important issue was the jurisdiction of the Church of Rome (the Apostolic See), meaning whether the Pope could tell the Patriarchs and the Emperors of the East what to do. Peter was the head of the Apostles, so this gave unique authority to the Popes that came after him. "As regards the Church of Constantinople," Pope Gregory the Great wrote, "who can doubt that it is subject to the Apostolic See?" The doctrine of papal jurisdiction means that the Pope has supreme authority over all Bishops and it is still held and taught in the Catholic Church today (Catechism of the Catholic Church, nos 553, 834, 880–887).

Written exercise

1. *In one sentence, explain the doctrine of the supreme authority of the Pope.*

2. *On what grounds is this claim made?*

The other side of the argument is put in this extract from a letter sent by a bishop in the East to a bishop in the West in 1136 AD.

> *…I ask your pardon when I say this about the Roman Church, for I venerate her along with you. But I cannot follow her along with you through everything: nor do I think that she should necessarily be followed through everything.*

As a result of the many differences between the Church in the West and the Church in the East, particularly over this issue of papal authority, there was a parting or schism in 1054. Both sides reached the point of condemning each other through a kind of mutual excommunication. The Eastern form of Christianity, generally known as the Orthodox East, became progressively separated from the Western form of Christianity, led by the Pope, to this day.

However, some Eastern Catholic Christians, such as the Maronite Catholics in the Lebanon, never lost unity with Rome. Later, other communities re-established unity with the Pope. Within the Catholic Church, the Eastern Catholic Churches still maintain their own liturgies and customs, such as we saw in the stories of Stavros, Liliana and David. Today these Churches can form a bridge between the separated West and East.

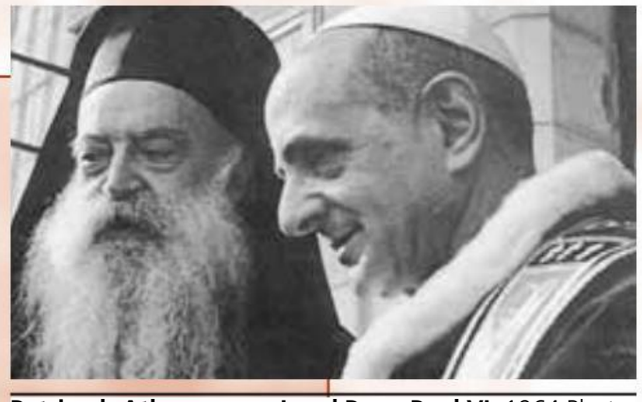
Seven Eastern Catholic Churches are included in list A at the end of this chapter. Does anyone in your class belong to one of them? If so, give this student the opportunity to tell you about his or her Church.

6.13 Movement to Reconciliation

In 1965 Pope Paul VI met with the Eastern Patriarch Athenagoras, and together they issued a statement of regret for the misunderstanding of earlier centuries. The following extract is from the record of that meeting.

Pope Paul and Patriarch Athenagoras

- *regret the offensive words, the reproaches and the reprehensible gestures which, on both sides, have marked or accompanied the sad events of this period.*
- *Likewise regret and remove both from memory and from the midst of the Church the sentences of excommunication which followed these events; and they commit these excommunications to oblivion.*



Patriarch Athenagoras I and Pope Paul VI, 1964 Photo: Weidenfeld & Nicolson, London.

The move to unity between East and West was underlined in 1995, when the Patriarch, Bartholomeos I, Archbishop of Constantinople and Ecumenical Patriarch, paid an historic visit to Pope John Paul II in Rome. The meeting between these two leaders was friendly and full of mutual respect. In 1996 the Patriarch paid his first visit to Australia where he was warmly welcomed by members of his own Churches, as well as by the leaders of other Churches and the Australian Government.

In 1995, Pope John Paul II wrote an important Encyclical devoted to Christian Unity (Ut Unum Sint). In it he detailed the steps that have already been taken towards unity between East and West, and he used a phrase that expressed the desire for unity that Christians of East and West long for and have worked for since the Second Vatican Council.

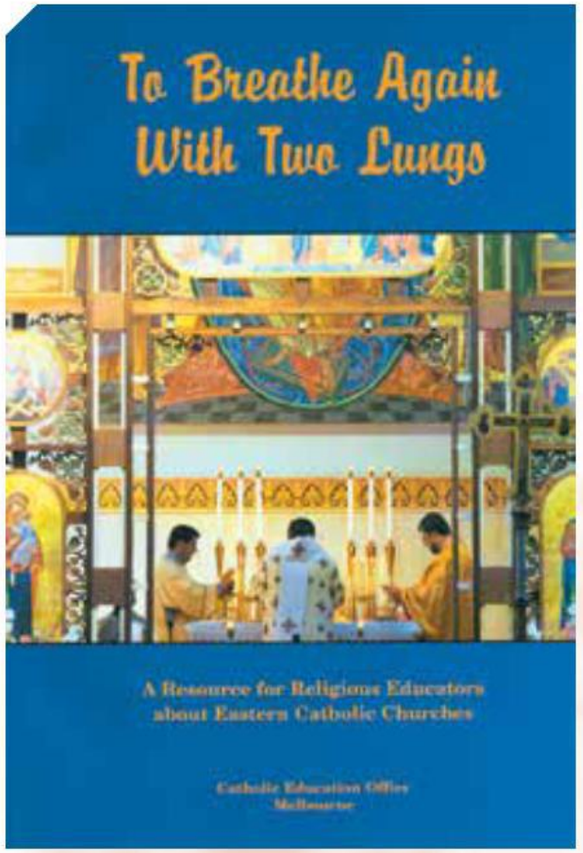
> *The Church must breathe with her two lungs!… The vision of the full communion to be sought is that of unity in legitimate diversity.*
>
> *(Ut Unum Sint, 54)*

Activity

Pope John Paul II has frequently used the image of "breathing with two lungs" to express Christian unity. Discuss the impact and challenge that this image presents.

Glossary

Make a glossary of all the new words and phrases that you encountered in this chapter.



6.14 The Situation Today

This history has indicated the events that led up to the schism of 1054, so that certainly by the 17th century there were two distinct forms of Christianity, the East and the West. The bitterness of the past is now being laid to rest, and today Christians of the East and West work hard for unity. The two lists below show some of the Eastern Churches that are present in Australia. See how many others you can find.

A. Eastern Churches within the Catholic Church in Communion with Rome

The Armenian Catholic Church

The Chaldean and Assyrian Catholic Church

The Coptic Catholic Church

The Melkite Greek Catholic Church

The Ukrainian Greek Catholic Church

The Russian Catholic Church

The Maronite Catholic Church

The Syrian Catholic Church

B. Eastern Churches in Communion with Constantinople or another Patriarchate

The Greek Orthodox Church

The Russian Orthodox Church

The Ukrainian Orthodox Church

The Holy Apostolic Catholic

Assyrian Church of the East

The Coptic Orthodox Church

The Armenian Apostolic Church

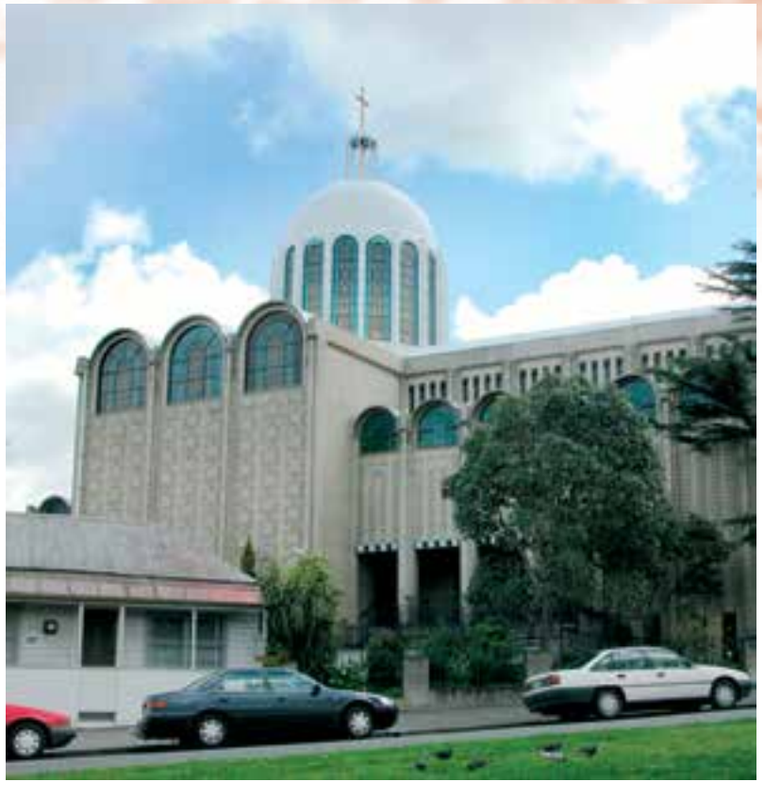
The Antiochian Orthodox Church

The Syrian Orthodox Church

Cantor in Greek Orthodox Church.

Greek Orthodox Priest.

Ukranian Greek Catholic Cathedral of Ss Peter and Paul, North Melbourne, Victoria.



Exterior of the Ukranian Greek Catholic Cathedral of Ss Peter and Paul, North Melbourne, Victoria.

Russian Catholic Chapel of St Nicholas, Kew, Victoria.

Fr George Branch, Russian Catholic Priest, Chapel of St Nicholas Kew, Victoria.

Interior of St Joseph's Melkite Church, Fairfield, Victoria.

Ukranian Greek Catholic Cathedral of Ss Peter and Paul, North Melbourne, Victoria.

6.15 The Development of Christianity

Interior of Roman Catholic Cathedral.

1. *Study the accompanying images. Explain what it tells us about the expression of Christianity in Australia.*

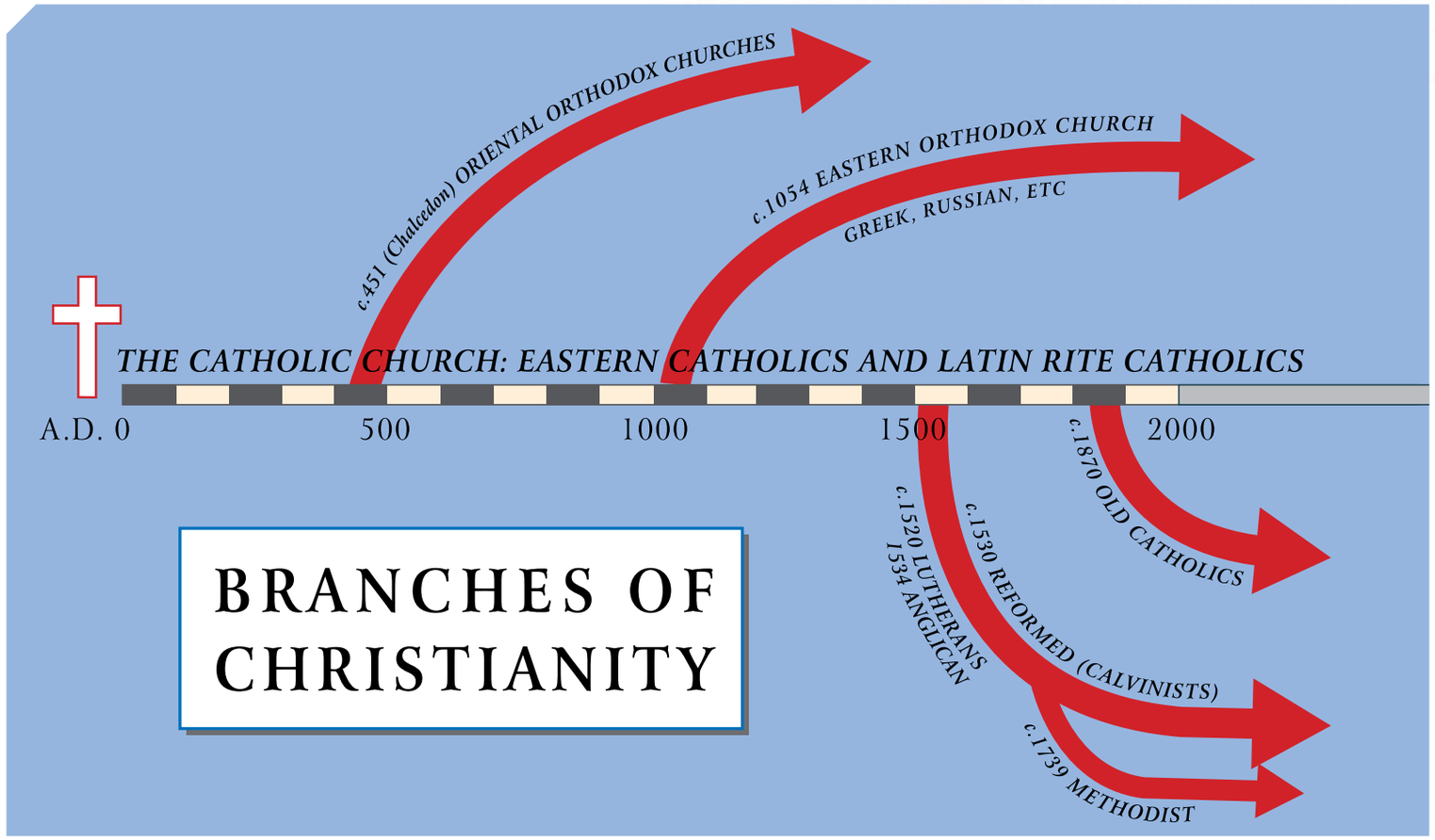
2. *Visit the National Council of Churches in Australia website at www.ncca.org.au. How many Christian Churches are members of this organisation?*

3. *Using the material that you have studied so far in this unit account for the diverse number of Christian Churches present in Australia today.*

Interior of Lutheran Church.

Interior of a Ukranian Greek Catholic Cathedral.

6.16 Overview of the Historical Development of the Branches of Christianity



The Ecumenical Movement

Ecumenism refers to Christian Churches around the world listening and talking to each other in order to achieve unity. While this process began in the nineteenth century among some Protestant Churches, it is quite a new movement in the Catholic Church. It began in earnest with the Second Vatican Council in the 1960s.

The Catholic Church hopes for, and is working towards, full communion of Christian Churches. Such union will involve a common faith founded on the acceptance of the Nicene Creed, a common celebration of the Eucharist and a united community of Christians under the authority of the Pope. While none of these things are easy to accomplish, the Church believes that they can ultimately be achieved without taking away the special character and gifts of each individual Church.

Lectionary

The three-year cycle of readings taken from Sacred Scripture which are used in communal worship.

The Lectionary is the book of readings from which the Liturgy of the Word is proclaimed during the Celebration of the Eucharist.

Encyclical

A letter written by the Pope, in response to an important issue.

Ecumenism is such an issue.

Encyclicals assist the understanding and mission of all members of the Church.

In recent years Christian Churches have focused more on the beliefs and practices that they hold in common. A willingness to dialogue in these areas means that significant steps are currently being taken towards unity. Some points of connection between the Churches include:

- Belief in Jesus Christ as the Saviour of humanity.
- God's revelation in the Scriptures in the Old and New Testaments.
- Baptism as the shared sacrament of Christian initiation and salvation.
- The use of the same Lectionary by many Christian Churches.
- A commitment to issues of social justice at the local and global levels.

While there is still a lot of work to be done, the journey towards the unity of Christian Churches has already been significant.

The Catholic Response to the Ecumenical Movement

1. *Examine the images of these ecumenical meetings. Based on these images evaluate the progress of the ecumenical movement.*

2. *Prior to the Second Vatican Council these images may not have involved representatives from the Catholic Church. Explain the reason for this.*

A Christian Ecumenical Service in Australia.

In May 1995 Pope John Paul II issued Ut unum sint, an encyclical describing the Catholic response to ecumenism. The title of this statement reflects Jesus' desire for unity among his followers. Jesus prayed: 'May they may be one, just as, Father, you are in me and I am in you'. (John 21:17).

Activity

The mindmap below summarises in 5 strands the main points made in 1995, by the Pope in Ut unum sint. Allocate each strand of the mindmap to a small group. In these groups complete the following steps to develop a presentation to the class on your allocated area.

1. *Working on your own, analyse the points in the strand your group has been allocated. Consider things such as:*

- *what is each point saying about the progress towards unity*
- *what obstacles may be standing in the way of unity*
- *how can these obstacles be overcome*

2. *As a group discuss the results of each member's analysis. Choose the main points to present to the class. Consider doing this using drama, images, music or a suitable means of reinforcing your message.*

Above and left: Prayer at the ecumenical Taize Community in France.

Pope John Paul II (R) speaks with Rabbi Meir Lau, the head of the Ashkenazi Jews, during his visit to the Hechal Shlomo world centre for Jewish heritage in Jerusalem 23 March 2000, ahead of his landmark visit to Yad Vashem, the Holocaust memorial.

Individual task

Develop a response, written and/or visual, that explains your understanding of the Catholic position on ecumenism.

'Strand A'

Desire for Unity

- Duty of all Christians
- All Baptised people are brothers and sisters in Christ
- Catholic Church acknowledges many aspects of grace and holiness belong to other Christian Churches
- Unity is at the heart of Christ's mission
- Ecumenism not an appendix

'Strand B'

Christianity Divided

- Many Christians feel remorse over division
- All sides share blame for lack of unity

That they may be one…

'Strand C'

Foundations of Unity

- Commitment based on prayer
- Search for truth based on genuine *dialogue*:
  - listening and talking
  - compare differing points
  - examine disagreements
  - exchange of gifts
  - explore together the source of the faith

'Strand D'

Full Communion

- Requires acceptance of the full truth under guidance of the Holy Spirit
- Not yet possible for all to enter into Celebration of the Eucharist:
  - The Catholic Church longs for the time when this is possible
- The Church rejoices in the greater opportunities for shared prayer between Christians

'Strand E'

Christians in Society

- Christian communities work together to:
  - defend human dignity
  - promote peace
  - apply the Gospel to society
  - bring the Christian spirit to the worlds of science and the arts

Webquest Activity - Ecumenism in Action

Work in pairs to complete the following webquest using the Internet sites provided.

www.ncca.org.au

www.wcc-coe.org

1. *Briefly outline the stages in the historical development of the World Council of Churches (WCC)*
2. *Explain the WCC symbol.*
3. *Describe the aim of the WCC.*
4. *Identify two achievements of the WCC.*
5. *What is the relationship of the Catholic Church to WCC?*
6. *Explain the image used here to identify the National Council of Churches in Australia (NCCA).*
7. *When did the Catholic Church become a member of the NCCA? Why was this a significant event?*
8. *Describe one current project that the NCCA is involved in. Include an explanation of the aim of this project.*
9. *Use the information you have gathered to develop a 'Report on the Ecumenical Movement in Australia Today'. Your report should incorporate a range of visuals from the websites named here and their associated links. Style of presentation could include:*

- PowerPoint
- Article for circulation on the Internet
- Special report for a magazine or newspaper
- Video presentation
- Another medium incorporating written text and visual image.

6.17 Prayer

We stand before you, Holy Spirit,
Conscious of our sinfulness, but aware that we gather in your name.
Come to us, remain with us, and enlighten our hearts.
Give us light and strength to know your will,
To make it our own,
And to live it in our lives.

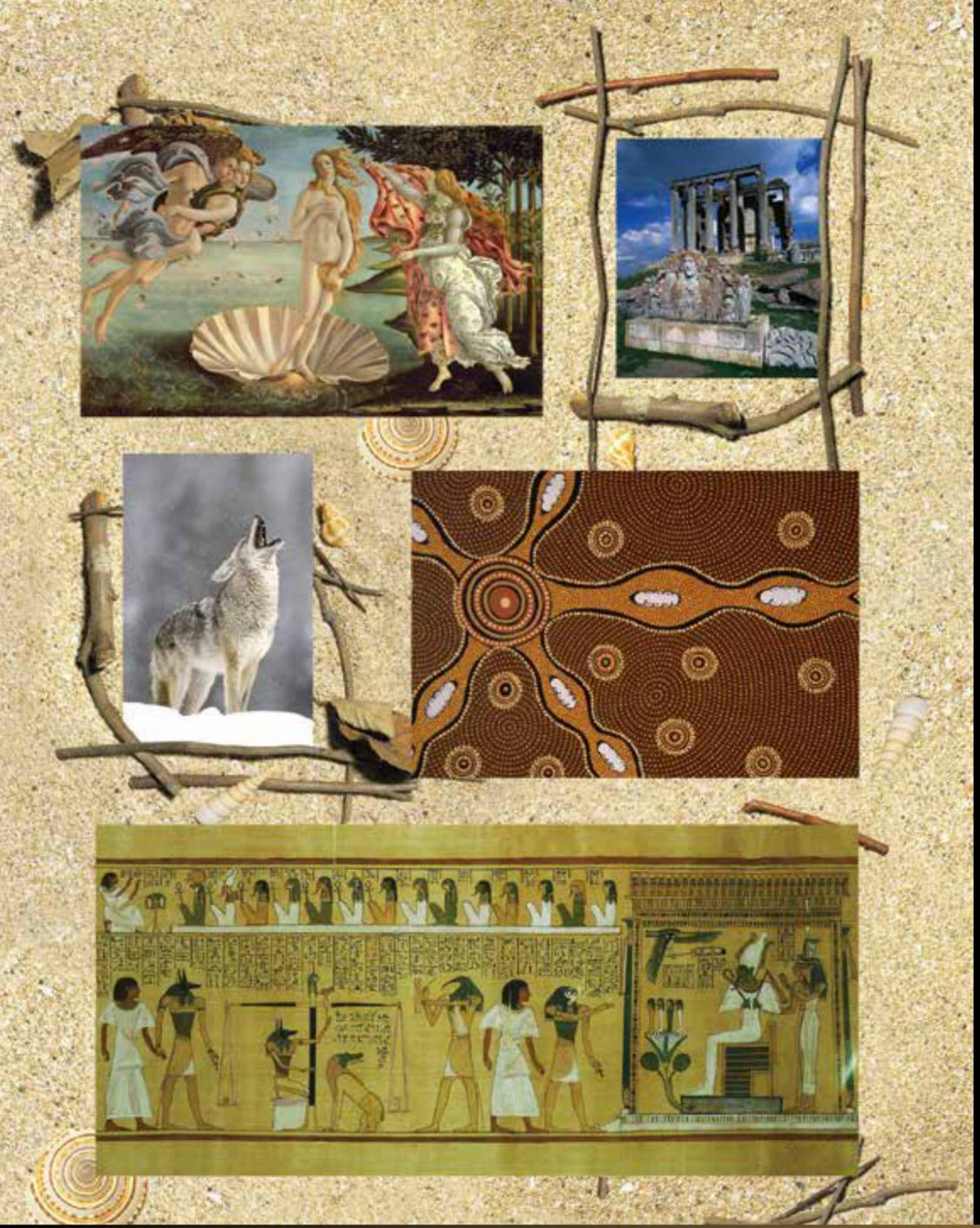
Guide us by your wisdom
Support us by your power,
For you are God,
Sharing the glory of Father and Son.

You desire justice for all:
Enable us to uphold the rights of others;
Do not allow us to be misled by ignorance
Or corrupted by fear or favour.

Unite us to yourself in the bond of love
And keep us faithful to all that is true.

As we gather in your name,
May we temper justice with love,
So that all our decisions
May be pleasing to you,
And earn the reward
Promised to good and faithful servants.

Amen.



7

ANCIENT AND INDIGENOUS RELIGIONS

7.1 Ancient Religions

When we think of ancient religions we tend to think of religions of long ago, dead and gone.

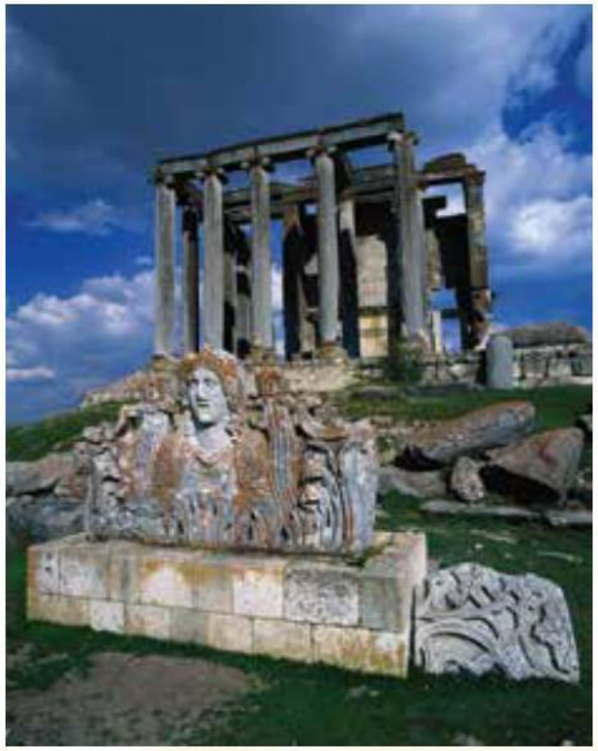
Culture

The term "culture" here describes the whole way of life of a particular society; it includes customs, behaviour, beliefs, ideas and material objects. It is not used in the narrower sense of artistic and intellectual achievement.

But the beliefs and practises of ancient people continue to influence modern culture through the literature they produced. For example, they have left their mark on many aspects of the organisation and rituals of the Church. The vestments worn at the celebration of the Eucharist come from Roman clothing; the Popes are called "Pontifex Maximus", which was the title of the Roman high-priest; and much of our Easter Vigil liturgy comes from Greco-Roman traditions such as the use of the symbols of fire and water.

Religions of the Book

This label is given to Judaism, Christianity and Islam which have at their heart a revelation of God enshrined in a written text: The Hebrew Scriptures, the Christian Bible and the Qu'ran.



The Temple of Zeus at Aezanoi near Kutahya, Turkey.

The religions of the ancient Middle East have also had a great influence on the rituals, and sometimes the beliefs, of the "religions of the Book".

The fertility cults, beliefs about spirits and healing, worship at local shrines and arguments about one God or many gods have left their traces in the Hebrew Scriptures, the Christian Bible and the Qu'ran.

Ancient religions evolved in the earliest civilisations where city living and large-scale social organisations (kings, armies, law courts, etc.) developed. They shared some of the features of the religions of the smaller nomadic and village societies that preceded them.

The people who practised these ancient religions are separated from us by time and space. We can never really understand what the gods and goddesses meant to them, or join in their worship. Nevertheless, we can study their beliefs and practices, to learn about the components of religion.

To do this, we must examine the following aspects:

- The main beliefs of a religion, including belief in deities and spirits, gods and goddesses, and ancestral spirit forces
- The sacred stories and writings of different religions which explain the main beliefs and practices
- The sacred rituals, prayers and festivals of a religion, involving gestures, objects, words and music
- Sacred space: this includes any area set aside for worship, such as temples, shrines, household altars, and burial places
- Sacred signs and symbols representing religious stories, objects and ideas
- Sacred people and social structures, such as priests and priestesses, religious teachers and healers, and custodians of the tradition
- Sacred time: many ancient religions regulated times for planting and harvesting crops, for noting the important stages of human life and celebrating the annual cycle of seasons

Sandro Botticelli (1444/5-1510), **The Birth of Venus,** c.1485 (tempera on canvas).

In ancient times, all members of a particular state or country shared the same religion. Religion was part of everyday life, not just for festivals or special days. Ancient societies did not have separate "religious" beliefs, because everything the people believed and did grew out of religion. The gods of rain and sun were not separate beings: they were the rain and sun, so they controlled what the rain and sun did.

To help us understand the components of religion, we will examine some examples of the religions of the ancient world.

Mesopotamian,Tablet with cuneiform script detailing a contract for selling a field and a house, from Shuruppak, c.2600 BC (stone).

7.2 Religions of Ancient Mesopotamia

The earliest religious writings were inscribed on clay or stone. Many of these have been found in the vast plain of the Tigris and Euphrates rivers. From these inscriptions we learn a great deal about the growth of religion in ancient Mesopotamia, the land "between the rivers". One feature of these religions was the variety of cults around the gods and goddesses. These divine beings were:

- worshipped as protectors of the city-states
- viewed as the sources of fertility in humans, domestic animals and crops
- often erratic in their behaviour, harming some people while favouring others
- feared and placated in rituals; especially important were the seasonal rituals relating to the life-giving floods, and the planting and harvesting of crops.

The religion of Canaan, the name for ancient Palestine, was very similar to that of Mesopotamia. One difference was that agriculture in Canaan, as in Australia, was dependent on a variable rainfall. Because of this, sacrifice was used to appeal to the gods to provide rain.

The rituals of Canaan also provided a way for people to seek their gods' protection against the powerful states that surrounded them.

Sacrificial scene, fresco, 2nd millennium BC from Mari (Mesopotamian palace-city), Syria.

Activity

In small groups research and present information about Mesopotamian beliefs on one of following areas:

1. *Creation*
2. *Life after death*
3. *Religious rituals*
4. *The role of sacrifice*

7.3 Religion in Ancient Egypt

The stories of Osiris and Isis are the major religious myths of ancient Egypt. They explain the seasonal cycle of birth, death and re-birth, in human beings and in Nature.

Osiris was the rebirth of crops in Spring, when Nature is reborn after the death of Winter. He taught people how to cultivate the earth. He protected the dead.

Isis was motherhood, in humanity and in Nature. She reproduced living creatures, and she had healing powers. She guarded her family against danger, and was fiercely loyal to her husband Osiris.

Osiris and Isis had a son, Horus. He was embodied in the person of the Pharaoh, who therefore had a divine right to rule Egypt. When a Pharaoh died, his spirit joined the sun god Ra, and a new Horus (Pharaoh) succeeded him. But the dead Pharaoh could only join Ra if his body was intact, so lavish attempts were made to preserve it.

Egyptians believed that the spirit of a dead person journeyed to the Underworld, where it was judged. The dead person's heart was weighed against the feather of Maat (Truth). If the person had been evil, his heart would be heavy, and he would be devoured by a monstrous crocodile. But a good person would be light-hearted. Their heart would balance evenly with the feather of Maat, showing that they were worthy of eternal life.

Every person had a primary soul called a "ka", located in their heart. It stayed in the body, even after death. The "ka" of a god lived in the god's temple, and received offerings from the priests.

As well, every person had another soul called a "ba", which flew up and away from the body at the moment of death. It could go anywhere it liked, but eventually it found its way to the Underworld, to a world very like the one it knew when alive, but without any worries or cares.

God Osiris, fresco in Tomb of Horemheb. Painted limestone decoration in the tomb (KV57) of Horemheb a general under Akhenaten and Tutankhamun and later pharoh showing the god Osiris wearing the atef crown, and carrying the crook and flail, his skin green to suggest resurrection, tomb in the Valley of the Kings at Thebes, 18th dynasty.

Anubis weighs heart of deceased Hunefer against feather of Maat or truth in the judgement hall of Osiris, Papyrus of Hunefer Book of the Dead, 19th dynasty, 1292-1190 BC.

Activity

1. *Find information that explains what is happening in this image.*
2. *What does this tell us about Egyptian belief about life after death?*

7.4 Religion in Ancient Greece

Greek religion was a blend of myths and legends that explained how things came to be, and why events happen. The ancient Greeks believed that gods and goddesses controlled the lives of human beings, and constantly interfered in them. They also believed that spirits lived within the landscape, in water, caves and mountains. We know this because of:

- Myths, which tell the stories of the gods, what they were and what they did, and
- Legends, which tell the stories of great Greek heroes and heroines.

The sacred books of Greek religion were:

1. The Theogony, by Hesiod; this described the origins of the gods and goddesses of Olympus, how they came to be, and what they did. The gods were similar to human beings in many ways, but with extraordinary powers. They had the same virtues and foibles as humans, and were creative and destructive like us.
2. The Iliad and the Odyssey; these two books have been called the Bible of the ancient Greeks. They are full of interactions between gods and humans, and were used in the education of young Greek men for many centuries.

Greeks built wonderful temples to their gods, but they did not worship inside the temples, as we do. The temple was the house of the god, and people offered sacrifice on an altar at the front of the building, not inside it. The most famous Greek temple is the Parthenon in Athens, which contained a 12m high statue of the goddess, Athena, made of ivory and gold. Athena personified calm wisdom and rational behaviour. She was "civilisation".

As well, every family had a private shrine inside their own house, where they offered daily prayers and a libation of wine. Plato, the famous Greek philosopher, said that a wise person stopped to pray twice a day.

Greek religion did not have a large group of priests, as the Egyptians did. The priests in ancient Greece were chosen by lot from among the general population, and served for only a limited period of time.

Roman mosaic of the Academy of Plato. Plato conversing with his Pupils, from the House of T.Siminus, Pompeii.

Activity

Research on one of the following topics, and present your findings in a written and visual format:

1. *The Oracle of Delphi*
2. *The Parthenon*
3. *Greek gods: Zeus, Apollo, Poseidon, Ares, Hades and Hermes*
4. *Greek goddesses: Demeter, Athena, Artemis, Persephone and Hera*
5. *The Iliad and the Odyssey*
6. *The Games of Zeus at Olympia, and the warrior athletes*

Facade of the Temple of Athena Nike, 5th century BC, rebuilt 1835 (photo).

7.5 Religion in Ancient Rome

In Roman religion, there were two areas of worship, the public and the private.

1. Public worship involved the formal state religion and the cult of the Emperor. It ensured economic prosperity and success in war. The Emperor was worshipped because he stood for the authority of Rome; loyalty to him meant loyalty to Rome.
2. Private worship took part within the home. The family gave offerings to:

- Janus, who guarded the entrance of the house against unwelcome intruders
- Vesta, who protected the hearth; a symbol of health and long life for all the family
- The Lares, who guarded the family possessions, especially any land owned by the family, and
- The Penetes, guardians of the food stores.

The household gods were worshipped every day. Romans paused during a meal to offer a morsel of food, throwing it into the flames of the household fire.

The Romans did not develop sacred stories about their gods, as the Greeks and Egyptians did. Roman gods were functional and practical, not metaphors for complicated ideas. The Romans simply borrowed the gods and stories of the Greeks, and adapted them.

It was important for all Romans that the proper rituals be carried out, so priests were chosen very carefully, from the highest levels of society. There were two main types of priests: the Pontifices controlled the State religion, and the Augurs interpreted dreams, omens and oracles. However, priests only served for a fixed length of time, like Julius Caeasar, who was the chief priest (Pontifex Maximum) in 44BCE.

The six Vestal Virgins were important and powerful. They were carefully chosen when they were children, to serve for thirty years. They had special privileges, but great responsibilities as well. Their main duty was to keep the sacred flame lit; Romans believed that as long as this flame was safe, Rome was safe as well. They took precedence over all other Roman women, including the Emperor's wife, but they were punished terribly if they broke their sacred vow of chastity.

Dosso Dossi (Giovanni di Luteri) (1480-1542), ***Jupiter, Mercury, and "Virtus". Jupiter creates souls, butterflies, by painting them.*** Oil on canvas (1529) 112 x 150 cm Cat. 511, Inv. 9110.

Activity

Research and draw the lay-out of a Roman house. Locate the site of the family shrine and find out about the household gods. What prayers might have been said at this shrine? Is there any equivalent to this in a modern home?

OR

Worship of the emperor would involve such things as offering blood sacrifice and prayers on his birthday.

This stone carving shows sacrifice to a Roman god. Describe what you think is happening in the image.

Roman, **Mithras Sacrificing the Bull,** 2nd-3rd century (stone) Louvre, Paris, France.

Case Study: Sacrifice in Ancient Religions

Sacrifice was an integral part of ancient religion.

Choose one ancient religion and develop a presentation on the role of sacrifice in that religion.

In your presentation be sure to include the following information:

a) *A description of how the sacrifices were offered.*

b) *An explanation of whom the sacrifices were offered to and why they were significant.*

c) *An outline of who was responsible for making the offerings and why they had this role.*

d) *An explanation of what the people hoped to achieve through sacrifice.*

e) *A discussion about whether ancient sacrifices have anything in common with modern religious rituals.*

7.6 Religion in Ancient Asia

The religions of ancient Egypt, Greece and Rome are "dead" religions. They are no longer practised by believers today. The religions of ancient Asia are different. Though they have changed and evolved over a long period of time, they have not disappeared. They are still practised by believers today. For example, the earliest sacred texts of Daoism (Taoism) date from around 300BCE, but Daoism is still an important philosophical-religious system in China today. Hinduism, with over 600 million believers in India, is even older. Its sacred texts, the Vedas, date from about 1000BCE. In many cases, the religions of ancient Asia have become major world religions.

7.7 Indigenous Religions

Indigenous religions are those originating in a particular place. They are marked by the time and place where they began. If we simply look at their origin, all religions are indigenous.

The term "indigenous" usually describes religions that:

- have not spread or developed into world religions.
- firmly belong in a particular place
- belong to a small group or clan
- rarely transplant successfully to other locations
- are often destroyed by social and economic development.

In past times these religions were often labelled "primitive", but their followers rightly resent this. They are complex, satisfying to the people and suited to the local environment. Today these religions are called "primal" (from Latin primus meaning "first") which is a more appropriate term. It emphasises their connection with the original cultures of their locality.

"Primal" religions have features that are basic to all religions. Although no living religions can be traced back with any certainty to the beginnings of human society, they are "first" in that they show us what religion is about. For this reason primal religions have much to teach us.

The people who practised these religions did not think of their spiritual beliefs and practices as a "religion." in the way that Christians do. The beliefs and practices were a part of their everyday existence. Many indigenous cultures did not even have a word for "religion".

Since indigenous people lived in countries all over the world, there was a wide range of indigenous religions. They all had one thing in common: they evolved to meet the needs of the tribes/clans they sprang from. They were influenced by the methods the tribe or clan used to get its food. Hunters like the Plains Indians had different religious beliefs and practices to the Indians of the Pueblos, who were settled farmers.

The **Inuit** culture in north-west America was concerned with two challenges: the terrible cold in the Arctic, and the continual danger of starvation.

The Inuit depended on hunting for their food. They developed a close relationship with the animals they hunted, since they were completely dependent on them. They believed that both animals and people had a soul. This meant the hunted animal was a respected adversary. It would only make itself available as food if the proper rituals were performed, before and after hunting.

The Inuit believed that underwater mammals were governed by a goddess called Sedna or Takanaluk. She watched the humans to see if they had observed the proper rituals, and only released animals to the hunters if they had done the right thing. This was the same for animals on land; they too had a spirit who governed every kind of animal.

The spiritual leader of a tribe was a shaman. He had special knowledge, and interpreted signs and events for the rest of the tribe. If there was sickness, or a lack of animals for hunting, he determined which taboo had been broken, and helped the Inuit make amends for their mistake. He did this by going into a trance, during which he travelled great distances and communicated with spirits. In this way he was able to find out the reasons for the misfortune plaguing the community.

Inuit man building an igloo.

Inuit man.

George Catlin, **Native American plains tribe performing a traditional dance.**

The **Plains Indians** of North America also had shamans, called medicine men and women. They were healers and intermediaries. They believed that spirits entered their bodies during large public ceremonies, where drum beating and chanting helped them fall into a trance.

The tribes of Plains Indians differed greatly one from the other, but like the Inuit they were preoccupied with the quest for survival and food. The midsummer Sun Dance of the Plains Indians celebrated the courage and initiative of hunters, since hunting was necessary for survival.

Many Plains Indians believed in a divinity that had a dual identity. These were called the Mythic Twins, or Dual Creators. The main deity, a Creator figure, was responsible for the creation of the world. But there was also a "culture hero" or trickster, who taught the people about their culture, and about the way they should behave. It was the trickster, often portrayed as a Coyote, who introduced death into the world. He could be evil, comic, and obscene, the opposite of the benevolent creator god who was his twin. This image of the deity was not held by all Plains Indians. The Lakota and Dakota tribes saw the divinity as a single force.

Plains Indians had many different stories about the beginning of the world. Some tribes believed that the earth was originally populated by a great number of people - too many, in fact. But great numbers of the people were transformed into animals, and since then there has been a bond between humans and animals, who had once all been human.

Native American in traditional dress.

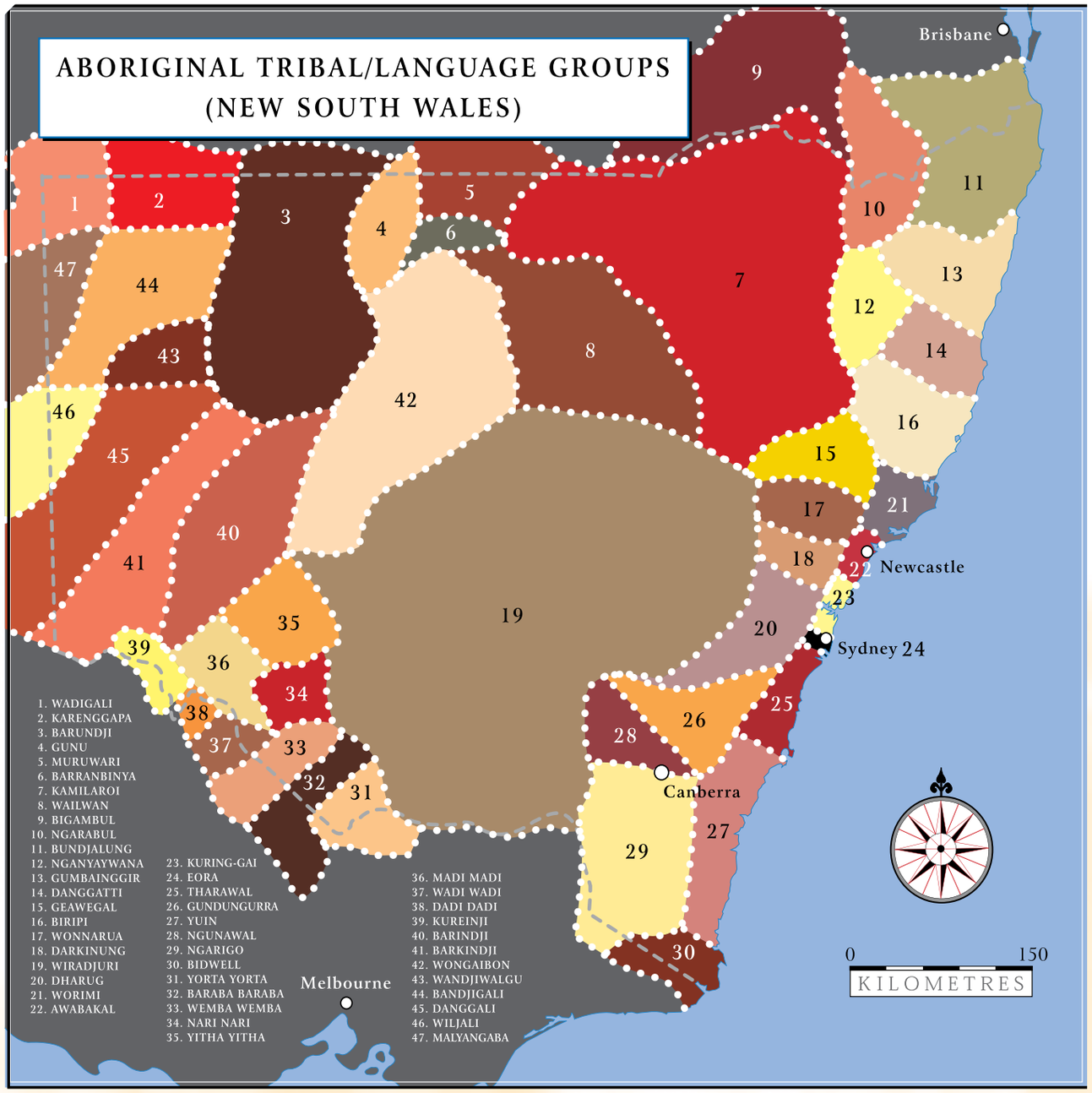
Plains Indians saw time not as a flat line reaching from one point to another, but as a recurring circle, an eternal cycle of events. People were involved in this cycle, from their birth to their death. Rituals marked the different stages of the cycle: birth and puberty rituals, initiation rites giving full membership in the tribe, and death rituals.

There was no definite belief about life after death. Some believed in reincarnation, most often in the form of an animal or bird. Some believed the dead became haunting ghosts. Others argued that they could not know anything for certain about the state of the dead. In any case, it was not particularly important. Religious beliefs and practices were about life, not death.

7.8 Aboriginal Spirituality in Australia

In Australia there are two primal religions, Aboriginal religion and Torres Strait Islander religion. To our north there are indigenous religions in Papua/New Guinea.

The indigenous people of Australia were called "Aborigines" by the early explorers and settlers. The term is used generally for the original inhabitants (ab origine, meaning "from the beginning") of any place, in any country. Today, the terms "Aboriginal peoples" and "Torres Strait Islander peoples" are used to acknowledge the diverse groups among the original inhabitants of Australia.



Activity

In pairs develop a dialogue that explains the terms "indigenous", "primitive" and "primal". Your dialogue should highlight which of these terms are appropriate and why that is the case.

The first settlers in Australia thought that the Aboriginal peoples had no religion. This was because they saw no churches, no priests, and no religious hierarchies. But we now know that they were wrong.

When we examine Aboriginal beliefs we realise that they incorporate all the features that help define a religion. These include:

- a system of beliefs (expressed through the Dreaming);
- rituals which enacted and strengthened these beliefs;
- rules of behaviour, handed down from the spirits, often called their Law;
- a variety of specialists in healing, spiritual harming, and rituals.

Recent archaeological research makes it very clear that Aboriginal peoples were "the first Australians". They have lived on this continent for at least forty thousand years, and possibly longer. Faced with such an immense time-span, it does not make sense to ask where their religion came from. It probably developed here. When they say they have "always" lived here, they are right.

The mythological Gangi Nganan or First Mirriwung Men, an Aboriginal rock painting in what is now known as the Nganalam Art Site in Keep River National Park, to the west of Timber Creek at the border with Western Australia.

Activity

The Aboriginal people of western Arnhem Land believe that their Mimi rock pictures were painted by Mimi spirits thousands of years ago. Aboriginal art such as this helps us to appreciate how long the connection of Aboriginal peoples with the land has been. It also provides insight into their spirituality.

In small groups find another example of Aboriginal art that has been scientifically dated to indicate the time of its origin. Copy the image and present it for display with the following information:

1. *A map showing the location of the art.*
2. *Notes on archaeological research and the dating of the art.*
3. *An explanation of the message of the art.*

Aboriginal religion is intimately related to the difficult environment of this huge land. It has much to teach us about respect for creation and the creatures that inhabit it. Aboriginal peoples have been engaged for an unimaginable time in a spiritual quest to understand human existence in our special part of the world.

Aboriginal Religions

Because there is such diversity among Indigenous beliefs, it is more appropriate to use the term Aboriginal "religions" than "religion". While there is a family resemblance between the religious beliefs and practices of all Aboriginal peoples, the individual connection with the land makes them different in many ways.

For example, Aboriginal peoples who live on the tropical coast have different rituals, different kinds of sacred places and different stories to those who live in the dry centre. Some groups think of their spirit ancestors as coming from across the sea, others from the sky or out of the earth.

Each clan (they are not called "tribes" as they did not have "chiefs" like the tribes of Africa and South America) celebrates their beliefs through particular rituals. The clan-members believe their small area

Christopher Chua (Contemporary Artist), **Private Feast by Turtle Falls,** (w/c on paper). Aboriginal painting of a Spirit Ancestor from the Sea.

of land was founded by a Spirit-being or beings, who came and shaped it into what it is now. The spirits are not creators in the strict sense, as there was already a shapeless chaos present. The spirits gave this chaos meaning. They made men and women who are the ancestors of clan-members. They placed them in the land. The Creation story at the beginning of Genesis has a similar idea.

The land formed by the Spirit-beings is therefore sacred and belongs to the particular clan forever. They cannot sell it, or give it away; and they refuse to accept that it could be taken away from them. The Spirit-beings gave it to them for all time.

Aboriginal Mythology

The term myth is used to describe the sacred stories that explain the origins of the land, the people, and their way of life. Myths are not "history" in a literal sense. They do, however, explain profound religious truths about the important questions of life. They play a similar role in "primal" religions to the Creed and the Catechism in the Catholic tradition. One significant difference is that in Aboriginal religions the stories are often sung, danced and acted out, rather than being spoken and written down.

Christopher Chua (Contemporary Artist), **Carpet Snake Watching Kangaroos Boxing,** (w/c on paper). Aboriginal painting of a Spirit Ancestor from the Earth.

The Dreaming

The Dreamings are the basis of all aspects of Aboriginal life, religion and spirituality.

The sacred stories of the Aboriginal peoples take place in a timeless world. They are given different names across regions. Some examples are: aldjeringa among the Arrernte of Central Australia; wongar in Arnhem Land; jukurrpa or similar words in the Western Desert. These terms are often translated as "Dreaming" or "Dreamings".

Sometimes you will encounter the word "Dreamtime". This term is misleading, as the Dreaming is not really a time at all. It is not something that happened in the distant past. The Dreaming is still present in a parallel spirit world that has been called "everywhen". This parallel world can be joined to the present world through rituals that celebrate the activities of the Spirit-beings.

The Spirit-beings may be encountered in dreams in which new parts of the story and new rituals are communicated. We all know how "real" some dreams can be, and modern psychology emphasises the way dreams put us in touch with the depths of our selves.

It is through their Dreamings that Aboriginal peoples experience the wholeness and the holiness of all aspects of life. They are born into a Dreaming and learn through initiation rituals what it means for their life. Sometimes they have special personal experiences that give them, they believe, power to heal illness or protect their group from harm.

Until recently, European Australians often claimed that Aboriginal women were excluded from religious ceremonies. This was because the investigators were usually male, and were not allowed to see or learn about secret "women's business". Female anthropologists have opened up a whole new world of women's religion. It relates to caring for the land, as well as women's procreative and social functions.

Smoking Ceremony, St. Mary's, Geelong, Victoria.

In Christianity incense is used during some liturgies eg. during Mass and at funerals. It is usually placed in a container called a thurible.

Activity

1. *Discuss experiences that you have had of the use of incense in liturgy. This may have been during the Celebration of the Eucharist or at another liturgical gathering.*
2. *Choose one experience and describe the way incense was used.*
3. *Outline the principal uses of incense in Christian liturgy.*
4. *Compare the use of incense in Christianity with the smoking ceremonies of Aboriginal religions. Aboriginal Rituals*

Aboriginal Rituals

All human societies have rituals that follow fixed forms and provide structure for important occasions. Some rituals relate to personal turning points in our lives, others mark the changes of the seasons or celebrate the community's deepest values. They give structure and meaning to our lives.

WHAT IS RELIGION?

Religion is the search for purpose and meaning in life. It embraces beliefs, rituals, personal experiences and spirituality, moral principles, and sacred texts as well as social organisations that relate to ultimate meaning.

Traditional Aboriginal dancing by boys from Injinoo, near the tip of Cape York, during the '100% in Control' Croc Festival on Thursday Island.

Aboriginal peoples in traditional society had more time for ritual than we do, or than they do today. Aboriginal rituals that once lasted for weeks can today be performed in a few days or hours. However, they still contain the same basic pattern: preparation of the ritual place, making or refurbishing the ritual objects, and the preparation of the participants. Their bodies must be painted in the designs that link them to their spirit ancestors, identifying them with those ancestors during the ritual.

The ritual usually consists of a series of songs and dances depicting the deeds of the spirit ancestors who are often thought of as in the form of birds or animals. The rituals may be accompanied by musical instruments, for example, clapping sticks and sometimes a drone-pipe (didjeridu).

Aboriginal didjeridu.

An Aboriginal man playing the didjeridu accompanied by clapping sticks near Darwin, Northern Territory.

The main types of Aboriginal rituals are:

- Rites of passage: rituals marking life transitions – childhood to adulthood (initiation), life to death (mortuary rituals).
- Rituals celebrating the ancestral Spirit-beings.
- "Increase" rituals for the maintenance of natural species, especially those used for food.
- Rituals of reconciliation to resolve conflicts within the group or with outsiders, for example the Arnhem Land Rom and Tiwi Kulama
- Healing and harming rituals, and "love" rituals to attract partners.

Aboriginal rituals are usually celebrated in special places. Sometimes this is done to preserve secrecy. Usually, however, they are held in the places where the Spirit-beings performed the acts during the Dreamtime.

Harming and Healing

An important aspect of Aboriginal religion is what we might call "harming" and "healing", more usually named "sorcery" and "medicine". The harming is usually performed for the good of the community and punishment of wrongdoers, rather than as an isolated act of malice.

Spiritual healing, in Aboriginal eyes, is different from the use of native medicines. It involves special powers acquired during an initiation of the doctor/healer by the spirits who give him or her the power. Generally, such people are not held in special regard or fear, and certainly they do not exercise their powers full-time. They are ordinary people who are able to serve their communities when needed through their special relationship with the spirits.

The rituals of healing and harming vary from place to place, but often use symbolic actions like smoking the sick person over a fire of wet branches to "cleanse" them from their illness. This ceremony is also used today in some Aboriginal communities to "purify" houses after someone has died, rather than burning them down as was once done with traditional brush shelters.

Aboriginal doctor/healer blowing horn.

Artist Kathleen Wallace with her painting and holding bush medicine.

Special objects are sometimes used in healing rituals. The actions and objects of a ritual are always vehicles for the work of the Spirits.

It is believed that the Spirits cause serious illness. If this is so, then illness must also be cured by the action of spirits. Such beliefs and activities are an integral part of Aboriginal religions.

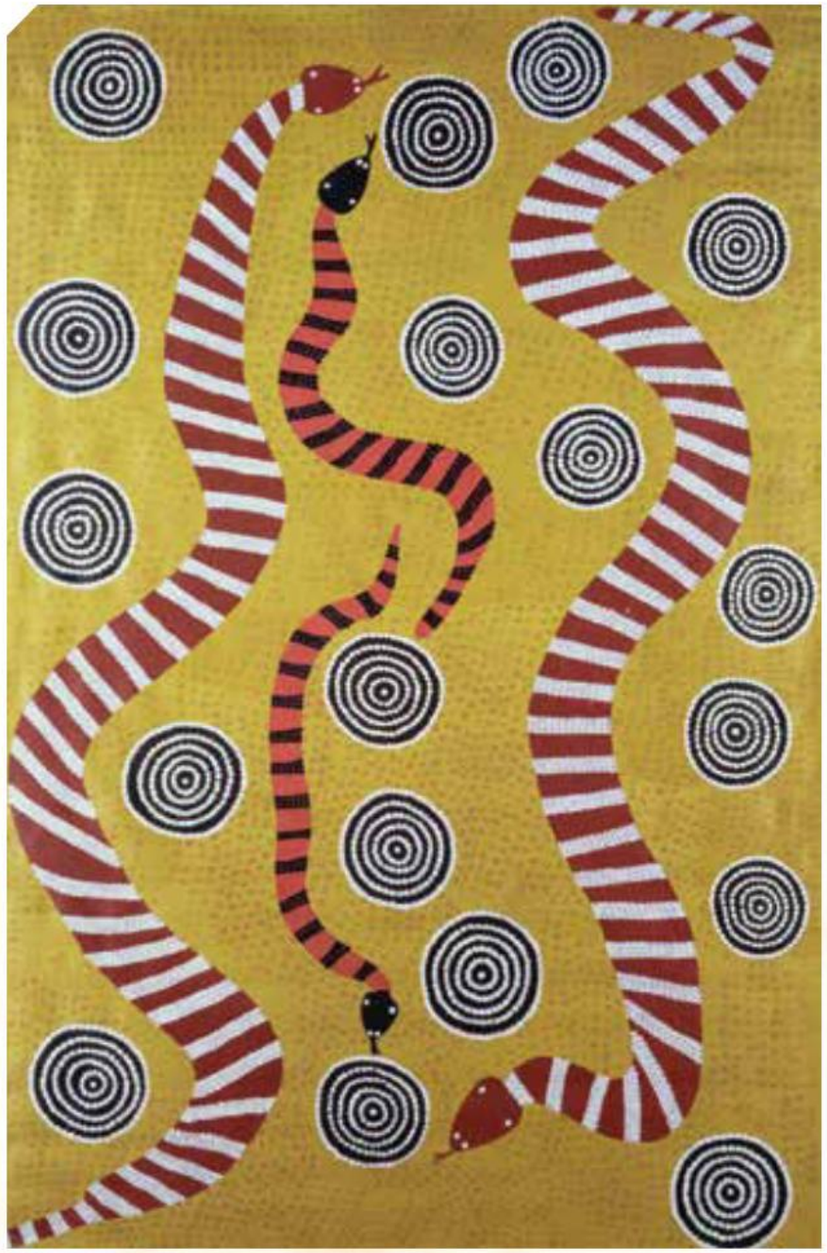
Beliefs about the Origin and End of Life

While it is possible to draw similarities between Christianity and Aboriginal religions, there are also considerable differences. These mostly relate to beliefs about the origin of life and the meaning of death. If we can understand something of these ideas, we can appreciate the beliefs and values of Aboriginal people much more. A famous Australian anthropologist, Professor William Stanner, advised people to try to "think black".

> *Aboriginal peoples, like most members of "primal" societies, are close observers of the natural world. Their survival depends on it. They see the land and all its inhabitants, birds, animals, fish, and human beings, as being linked together. They are not individualists. Every human being is linked to every other and to the whole world, both through the creator spirits and the cycle of life.*

A new human being comes into existence when a "spirit child" who has been waiting in a clan centre or a sacred site enters the mother. This child announces its presence and its identity by certain signs. These may be related to the place where conception is thought to have occurred, or in a dream or special experience. It is interesting that often it is the father rather than the mother to whom the signs are given. Perhaps it is to ensure that both parents are deeply involved in the process of seeing a new life into the world.

Aboriginal parents are concerned about the spiritual identity of the child to be born. This identity is determined by a person's "totem". The totem influences everything in a person's life: their land, the rituals they "own" and may participate in, whom they may marry and whom they must avoid.



Billy Stockman Tjapaltjarri (b.c.1927), **Snake Dreaming,** 1989 (acrylic).

Totems are ways of belonging to a specific sub-group in society. They may come from father or mother, depending on the area. But they may come from more variable things like the place of conception or birth, the sex of the child, or an announcement by a spirit. When an Aboriginal person says "I am kangaroo" they are not so much identifying with all kangaroos as claiming descent from a kangaroo spirit. This spirit is responsible for them coming into being as the specific individual they are.

At death, spirits return to particular significant sites within the country that they belong to. Aboriginal peoples do not have a developed eschatology. However, rituals to mark this new stage in the spiritual life cycle are important. These rituals may speed the soul on its journey and prevent it causing harm to the living. They also help bind together the survivors. In a small community the loss of one member is felt by all. So there are usually a series of death rituals that can extend over several years. They end with the final disposal of the bones and the abandonment of taboos, especially that on using the name of the dead person.

Most Aboriginal societies have myths about the origin of death. They believe that death is not natural, that spiritual beings should live forever. Clearly, however, they do not. So there are stories about how in the beginning something went wrong. These stories describe an event or an accident that resulted in the mortality of human beings from that time on.

Purrumarringwayi, an old Tiwi man in mourning paint during a Pukumani ceremony in Pirlangimpi (Pularumpi) on Melville Island.

Aboriginal art of kangaroo as rock painting.

Activity

Using the following model compare the beliefs and practices of Aboriginal religions and Christianity. Add one other area of your choice to comment on.

Research Activity

Aboriginal Religions		Christianity
	Beliefs about the soul and birth	
	Symbols of belonging to a community	
	What happens to the soul after death?	
	Other area of your choice	

Prepare a presentation based on Aboriginal burial customs. What was the community reaction to a death? What beliefs were held about life after death? What burial sites and customs were used?

Aboriginal graves with religious hand carved totem poles on Bathurst Island off the coast of Northern Australia.

Sacred Objects and Art

Detail of Aboriginal bark painting **Maku (witchetty) Dreaming.**

In a religion without written texts, religious beliefs are communicated not only through song and dance but also through sacred objects and paintings. During initiation boys handle sacred objects such as engraved boards or stones and bull-roarers. These represent spiritual power and are used to teach the stories of the Spirit-beings.

The recent interest in Aboriginal art, and the large numbers of paintings to be seen in galleries everywhere has led to a new and deeper understanding of Aboriginal beliefs. Aboriginal paintings are strikingly beautiful but they are also ways of teaching about sacred stories and places. The designs, even the most abstract, are often maps of country or "mythscapes", tracing the journeys of the spirits and reminding people of what they did. In many areas they are derived from designs worked in the sand while a story was being told.

These stories can often only be shared between the initiated members of the clan. Sometimes the artists, with permission of the other owners of the designs, tell non-initiated people the parts of the story they are allowed to hear. Often the non-initiated may be misled. They will see a kangaroo, not the ancestral spirit kangaroo. There are clues to the symbolism that we can learn from books, but we will never get to the inner meaning without an "owner" telling us, and even then there may be layer upon layer of meaning.

Nevertheless, Aboriginal art remains one of the best ways of understanding Aboriginal religion.

One thing about the Aboriginal use of art and sacred objects should be familiar to Catholics. It has been described by missionaries and others as "sacramental". Like the Christian sacraments, such objects in Aboriginal belief are not just symbolic. They convey spiritual power and communicate with the hidden spiritual reality. You have only to watch the way an Aboriginal man or woman lovingly traces the story on the surface of a painting or the ground to get some sense of this.

Aboriginal peoples were often taken away from their own country. At such times they were still able to use their sacred objects, sometimes described as the "bodies" of their ancestral spirits, to contact their land. This offered some consolation for the absence of their land, and helped to heal their bodies and spirits.

Pintupi Tjunkiya Napaltjarri, born c.1930; Pintupi Wintjiya Napaltjarri born c. 1932; Luritja Loline Nungurrayi, born 1936, Luritja Pantjiya Nungurrayi born c.1936. **Uwalki,** 1994, synthetic polymer paint on canvas, 257.3 x 284.7 cm. Purchased 1995.

Activity – Draw your own "Dreaming"

Aboriginal peoples draw and paint the journeys of their spiritual ancestors to strengthen their identities. All people can make a drawing of where they come from and where they are going.

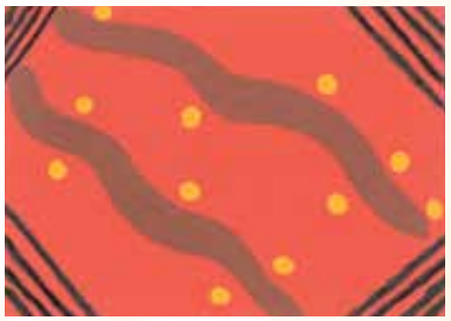
Take some time to reflect and draw your own "dreaming". The point is not to create a beautiful picture but one that has meaning for life.

Left: Women (semi-circular shapes).
Right: Travelling sign.

Left: Emu Earth Mother.
Right: Dreaming track with Emu Earth Mother.

Left: Waterholes and running water.
Right: (l-r) Ants, rain and fruit.

Left: Kangaroo tracks.
Right: Goanna tracks.



Aboriginal Christianity

In recent censuses an increasing percentage of Aboriginal people have described themselves as Christian. This is often as the result of the missionary work of the churches, including the Catholic Church.

Activity

Research figures from the last census to find the number of Aboriginal people who indicated that they belong to a Christian denomination.

In recent years many Christian churches have attempted to develop a truly Aboriginal Christianity that draws on Aboriginal heritage as well as that of the Christian West. The result of this movement is that Aboriginal peoples are developing their own Christian rituals and practices. By sharing these with non-Aboriginal Australians they may help all Australians to better understand and care for our environment.

An Aboriginal elder once told Professor Stanner "White man got no dreaming". But in many ways, the more we know about Aboriginal religion, the more similarities we see to Christianity and other major world religions. Perhaps Aboriginal religion can help us better understand our own "Dreaming".

A liturgical celebration.

Activity

This chapter has dealt with a wide range of religious expression covering many thousands of years of human history. Use this material and the insights from class activities and discussions to reflect on the following questions:

1. *What elements do the religions you have studied have in common?*
2. *What reasons can you propose for these commonalities?*
3. *What significance does religion play in the lives of believers?*

7.9 Prayer for the Journey of Healing

Almighty and loving God,
You, who created ALL people in your image,
lead us to seek out your compassion
as we listen to the stories of our past.

You gave your only Son, Jesus,
who died and rose again so that sins will be forgiven.

We place before you the pain and anguish
of dispossession of land, language, lore,
culture and family kinship
that Aboriginal and Torres Strait Islander peoples
have experienced.

We live in faith that all people
will rise from the depths of despair and hopelessness.

Aboriginal and Torres Strait Islander families
have endured the pain and loss of loved ones,
through the separation of children from families.

We are sorry and ask God's forgiveness.

Touch the hearts of the broken, homeless
and afflicted and heal their spirits.

In your mercy and compassion
walk with us as we continue our journey of healing
to create a future that is just and equitable.

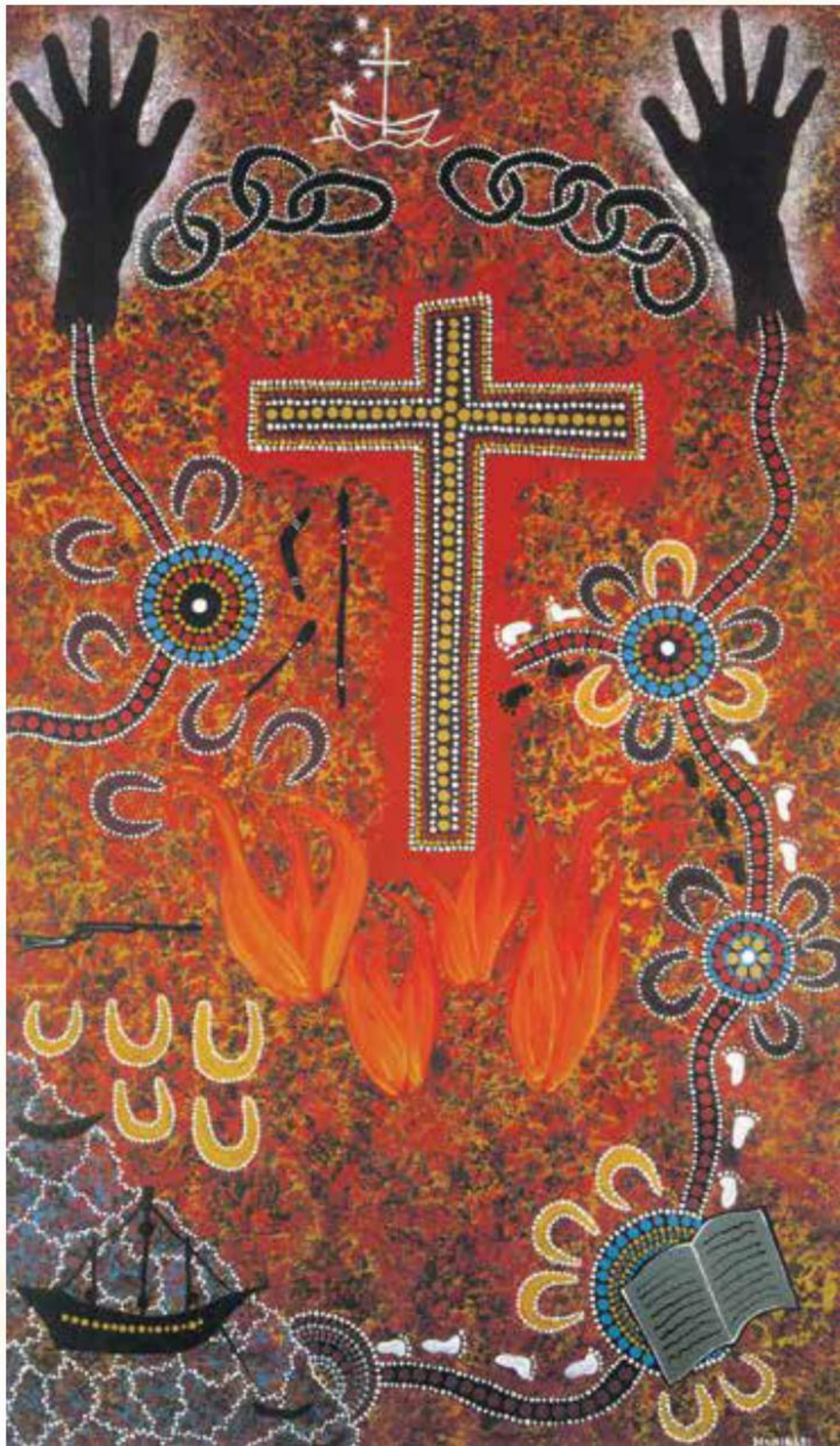
Lord, you are our hope.

Amen.

Prayer, 2003, National Aboriginal and
Torres Strait Islander Commission,

National Council of Churches in Australia

John Hammond A'Hang (Munnari), Invasion.



8

THE EUCHARIST IN THE CHRISTIAN COMMUNITY

Marek Herburt, Last Supper, oil on canvas, 1997.

8.1 The Eucharist is About Life

This chapter is about the "sacrament of sacraments" the Eucharist. This first activity will help you to think about some of the ordinary human experiences that help us to understand the Eucharist.

REMEMBERING		Who do you remember with love and how do you remember them?
PRAISING		Who gives you praise and who do you praise in turn?
THANKING		Who do you need most to thank in your life? Who has thanked you recently and for what?
MAKING PRESENT		Who is "present" to you, even when you can't see or speak to them?
SACRIFICING		Who makes sacrifices for you? What sacrifices have you made for others?
GIVING		Who give of their time, energy and love to you? To whom do you give?
SHARING MEALS		Who do you eat with, and what makes these times enjoyable?
BEING UNITED		To what people and groups do you feel that you belong?
CELEBRATING		What times in your life do you celebrate? What recent celebrations can you remember? What celebrations are you looking towards in the future?
BLESSING		What blessings do you think you have received in your life?
FORGIVING		Who has forgiven you, and whom do you need to forgive?
LISTENING		To whom do you listen and why?
CHANGING THE WORLD		What do you want to change about the world?

8.2 The Significance of the Eucharist

- The Eucharist is the most significant celebration in the Church's liturgy. It is the source and basis of all Catholic life. In one celebration, it encompasses the life, death and resurrection of Jesus Christ.
- The Eucharist is a celebration of praise and thanksgiving to the Father, remembering and celebrating the actions of Jesus Christ, and given power by the Holy Spirit. The whole assembly worships and celebrates the liturgy in the unity of the Spirit: everyone has a function and ministry.
- This celebration is based on the belief that the Eucharist is a sacrifice making present the life, death and resurrection of Jesus and the real presence of Christ under the appearance of bread and wine. The Eucharist makes present again the sacrifice that Jesus made when he offered his life for humanity.
- The Last Supper in the Scriptures is presented as a unique event, but in fact one activity which typified Jesus' ministry was the constant sharing of meals with men and women of all types and levels of society. Food is necessary for life; it comforts people; and it draws them together. Spiritual food does the same, at a different level.

Symbols and symbolic actions

Symbols and symbolic actions have been used throughout the centuries in Christian liturgy and art to represent ideas contained in the sacraments. The bread and wine are symbols of nourishment. In many cultures, bread is the main support of life: consecrated bread becomes the body of Christ and thus the main support of the spiritual life. Similarly, wine is the main drink used at meals in many cultures: consecrated wine is the blood of Jesus Christ; to ancient and to modern people, blood is associated with life; the consecrated wine is essential nourishment to the spiritual life. This nourishment can be individual; but the communal nature of the Eucharist also means that it is a symbol of communal nourishment. Breaking of the bread, and taking the cup (the body and blood of Christ) and sharing it (the Christian community) are both symbolic actions.

Ritual actions

The celebration of the Eucharist is structured around ritual actions. A ritual action formalises and makes sacred the everyday actions of our lives. It explores the significance of these actions. The ritual actions of the Eucharist touch on the following everyday events:

- gathering: of communities, of families, of friends
- reconciliation: making peace with the people around us
- proclaiming the Word: Christianity is not practised in isolation but shared with others
- listening to the Word: reflecting on the Word, seeing its universal significance
- giving of the gifts: realising what gifts we have, and sharing them with the community
- reflecting on our story, in the Eucharistic Prayer: seeing ourselves as part of a larger group, the people who have gone before us
- and the people who will follow
- sharing the meal: sharing what we have so that all may have what they need
- going out and making the difference: living out the ideals.

Living the Eucharist

Catholics believe that the celebration of the Eucharist is not complete unless it is lived out in their lives. Leaving the church, Catholics take Jesus with them, into their daily lives. Thus their lives become an extension of sharing in the Eucharist.

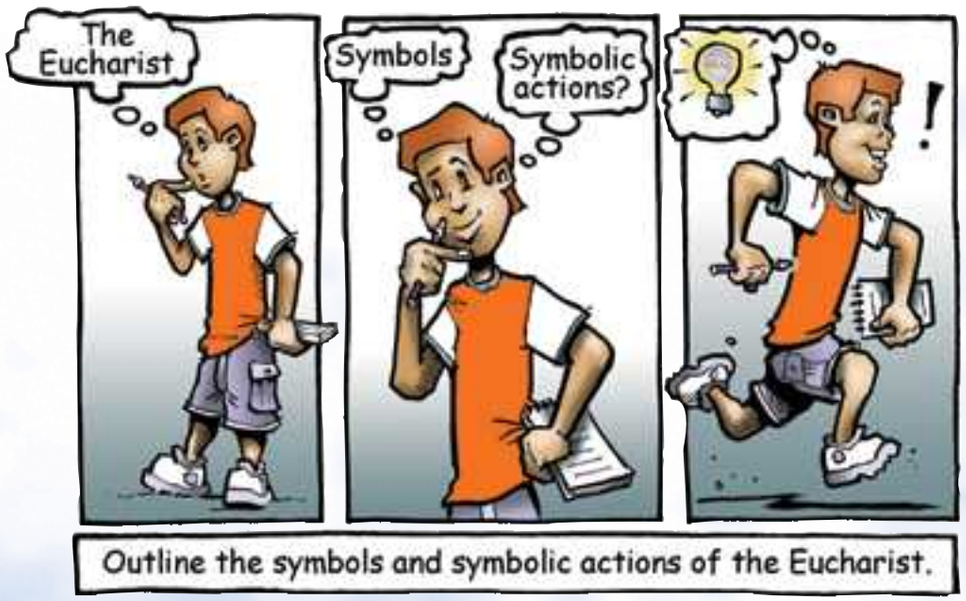
Summary

In summary, when a community celebrates the Eucharist, it

- *takes part in the life, death and resurrection of Jesus Christ*
- *takes stock of its own sinfulness, and resolves to change*
- *listens to the Word of God*
- *gives praise to the Father, through the Son, in the Spirit*
- *draws on God's grace*
- *shares the body and blood of Christ*
- *looks forward to the coming of God's Kingdom*
- *goes forward to continue the mission of Jesus by serving others in the community.*

In the Eucharist, Catholics are united with God and with each other through the body and blood of Jesus Christ. Christ is among them.

Activity



8.3 The Story of Passover

Meichel Pressman, (1863-1953), **The Seder,** 1950. Watercolor on paper, 22 1/4 x 18 1/2" (56.5 x 47 cm).

Christian thinking about the Eucharist begins with the Israelite people, and their "passing over" from slavery to freedom. The story of the Israelites, of their slavery in Egypt and of their journey to freedom, back to the land that God had promised them, is familiar to all Christians. In the Book of Exodus we read of how God asked the Israelites to sacrifice a lamb, and sprinkle its blood on their doorposts. That night, when the angel of death struck down the first born of the families of Egypt, the Hebrew families, with the blood of the lamb on their doorposts, were spared. They gathered with Moses to begin the long journey to freedom, wearing clothes for the journey and carrying unleavened bread (bread without yeast) along with the remains of the lamb they had sacrificed (Exodus 12:1–14). This was the first Passover, a term that refers to the passing over of the Hebrew people from slavery to freedom, and to the story of how the angel of death "passed over" the homes of the Israelites on that night that they left Egypt.

Activity

Prepare an EXPLANATION that highlights how "Christian thinking about the Eucharist begins with the Israelite people".

8.4 The Celebration of Passover Today

Since the time of the Exodus, the Pasch or Passover is the most important festival of the Jewish religion. It is celebrated every year (at approximately the time that Christians celebrate Easter) to commemorate the deliverance of the Israelites from the slavery of Egypt. Jewish families celebrate the Passover in their homes, gathering together for the Seder, or order of service, which is followed by a celebratory family meal.

The Seder

Part 1

As the family gathers, the woman of the house lights the festival candles and prays a blessing as she does so. The man of the house lifts the wine cup and thanks God for the Passover. Everyone responds in prayer: Praised art thou, O Lord our God, ruler of the world, who created the fruit of the vine. All drink the first cup of wine.

Part 2

Parsley, lettuce or watercress (green vegetables which symbolise the care that God gave his people in the desert of Sinai) are dipped in salt water or vinegar. Before these are eaten everyone prays. Praised art thou, O Lord our God, King of the universe. Creator of the fruit of the earth. (The salt water or vinegar symbolises the tears shed by the Israelites as they laboured in slavery).

Part 3

There are three matzot (unleavened bread) on the table. The leader breaks the middle one of these, leaving one half on the Seder plate, and hiding the other half to be eaten at the end of the meal. He lifts the matzot and says: This is the bread of affliction, which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in want come and celebrate the Passover with us. May it be God's will to redeem us from all trouble and from all servitude. Next year at this season may the whole house of Israel be free.

The youngest person at the table asks four questions:

Why is this night different from all other nights? On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?

- On all other nights we eat all kinds of herbs. Why on this night do we eat bitter herbs?
- On all other nights we do not dip our herbs in any condiments. Why on this night do we dip them in salt water and haroset? (Haroset is a sweet mixture of apples, nuts, spices and wine).
- On all other nights we eat without special festivities. Why on this night do we hold this Seder service?

The leader answers the questions by telling the story of the Israelites, from the time of the means patriarchs, Abraham, Isaac, Jacob and Joseph, forefathers through to the bondage in Egypt and God's or deliverance of his people through Moses. ancestors Prayers and hymns of praise are recited or sung, and the cups are filled with wine for the second time. Everyone prays: Praised art thou, O Lord our God, King of the Universe, who has created the fruit of the vine. Everyone drinks the second cup of wine.

Glossary

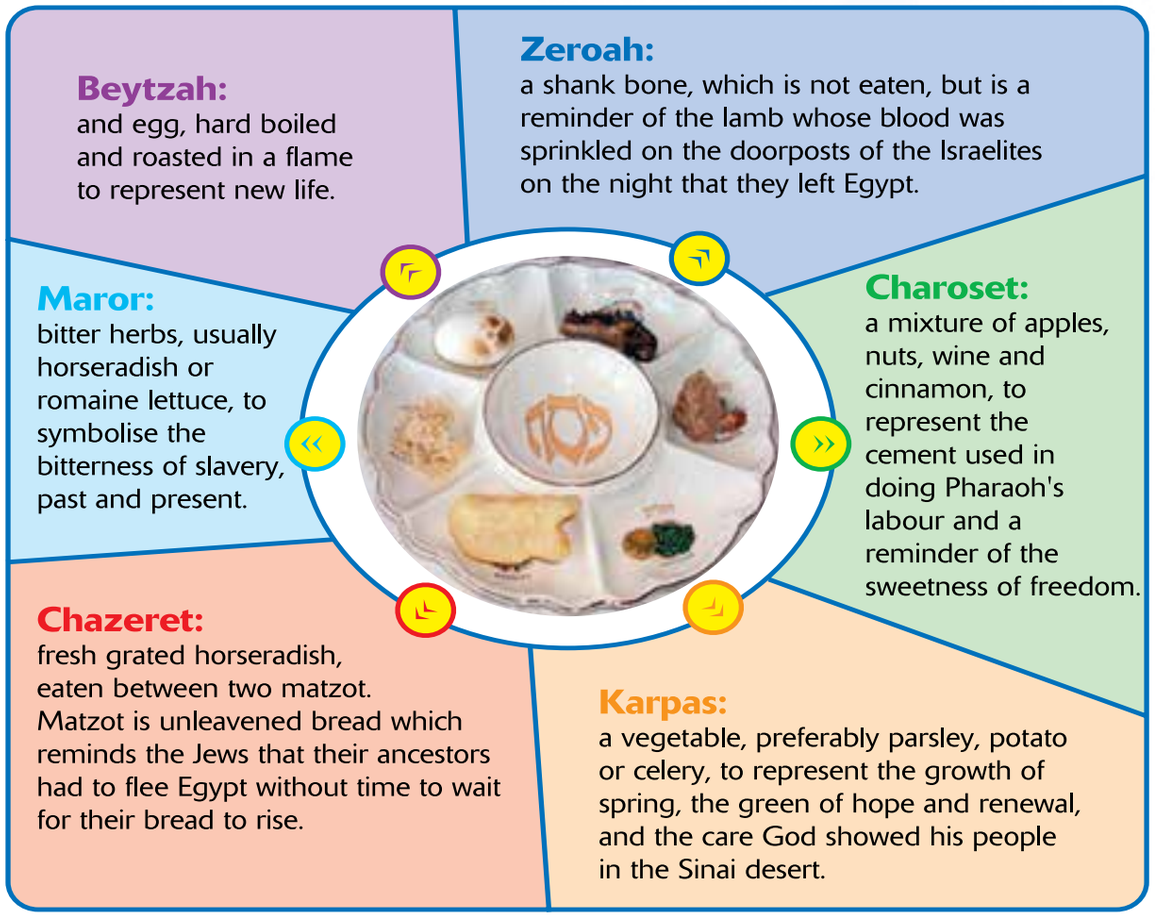
Affliction means sadness and suffering.

Servitude means slavery.

Patriachs means forefathers or ancestors

The Seder	Glossary
Part 4 The upper matzot is broken and distributed. All pray together. Praised art thou, O Lord Our God, King of the universe, who brings forth bread from the earth. Praised art thou, O Lord our God, King of the universe, who has sanctified us through thy commandments, and ordained that we should eat unleavened bread. Everyone eats the matzot.	**Sanctified** us means made us holy.
Part 5 Each person receives some bitter herbs such as horseradish and some haroset. The herbs are a symbol of the bitterness and sadness of the Israelites during the time of slavery. The bitter herbs and haroset are placed between two pieces of matzot, and eaten by all present.	
Part 6 A festival supper is served.	
Part 7 At the conclusion of the meal, the other half of the first piece of matzot is found and distributed. All pray together a long prayer of praise, thanks and requests for God's protection. Then the cups are filled for the third time, and the prayer is repeated: Blessed art thou, O Lord our God, King of the universe, who creates the fruit of the vine. All drink the third cup of wine.	
Part 8 The Seder meal concludes with a blessing prayer: The festival service is completed. With songs of praise we have lifted up the cups symbolising the divine promises of salvation, and have called upon the name of God. As we offer the benediction over the fourth cup, let us again lift our souls to God in faith and hope. At the conclusion of this prayer the fourth cup of wine is drunk.	**Benediction** means a blessing.

The foods of the Seder



8.5 The Eucharist and Passover

The synoptic gospels (Matthew, Mark and Luke) present the Last Supper that Jesus Christ shared with his disciples as a Passover meal. Within the meal, as he broke the matzot (the unleavened bread) and said the traditional prayers, and passed the bread around, Jesus added the words. This is my body, which will be given up for you. As he passed around the cup of wine with the traditional Passover prayers, Jesus added the words. This is my blood, which will be poured out for you. Do this in memory of me. In this way, Jesus gave a radical new meaning to the Passover for all those who were his disciples. The exodus which Christians from that time forward would remember and celebrate, is the exodus of Jesus through death, the result of human sin, to the new life of resurrection. Jesus is the new Passover lamb, whose blood stains the wood of the cross, just as the blood of the first Passover lamb was sprinkled on the wooden doorpost of the Israelites, thus saving them from death and bringing them to new life.

Activity – Preparation for the Passover Supper

1. *Read Luke 22:7-13*

2. *For Jesus and the disciples this Passover would have been charged with emotion and celebration. Remember the Scriptures tell us that prior to this there had been the triumphant entry into Jerusalem – "Palm Sunday". List the feelings that Jesus, Peter and John may have had at this time.*

3. *Present the dialogue that may have taken place between Peter and John as they prepared the upper room for the Passover.*

Activity – The Institution of the Eucharist

1. *Note words from the passage that express the mood or emotion of this event.*

2. *Use these words to develop a RESPONSE written from the perspective of one of the disciples. Reflect on what had happened during this Passover meal.*

When the hour came he took his place at table, and the apostles with him. And he said to them, *"I have longed to eat this Passover with you before I suffer, because, I tell you, I shall not eat it again until it is fulfilled in the kingdom of God".*

Then, taking a cup, he gave thanks and said, *"Take this and share it among you, because from now on, I tell you, I shall not drink wine until the kingdom of God comes".*

Then he took some bread, and when he had given thanks, broke it and gave it to them, saying, *"This is my body which will be given for you; do this as a memorial of me"*. He did the same with the cup after supper, and said, *"This cup is the new covenant in my blood which will be poured out for you".*

Luke 22:14-20

The First Passover		Jesus: the new Passover
1	One-year old lamb, perfect and without blemish, was sacrificed to God.	Jesus, the new lamb of God, offered himself as a sacrifice on the cross.
2	By the blood of the lamb, the Israelites were freed.	By his sacrifice on the Cross, all who believe have the hope of passing through death with Christ into resurrection.
3	Unleavened bread and wine strengthened the Israelites as they journeyed to the promised land.	Bread and wine become the body and blood of Christ, offered in sacrifice as food to strengthen the Christian in the journey of life.
4	The Passover meal is the memorial of God's saving action on behalf of the Israelites.	The Eucharist is the memorial of the saving love of God for his people, shown in the life, death and resurrection of Jesus.
5	Through Moses, God gave the Israelites a covenant by which he made them his people.	Jesus is the New Covenant, in whose life, death and resurrection Christians become the people of God.
6	Moses told the Israelites to celebrate Passover annually.	Jesus told his disciples to celebrate the Eucharistic sacrifice in his memory.

Class activity

Form working groups of 3 or 4. Design a chart showing the connection between the First Passover and the celebration of the Eucharist. Use words, symbols, illustrations and quotations from the Old and New Testament.

8.6 The Eucharist in the Early Church

The very earliest reference to the Eucharist that we have, comes from the first letter of Paul to the Corinthians:

> *For this is what I received from the Lord, and in turn passed on to you: that on the same night that he was betrayed, the Lord Jesus took some bread, and thanked God for it and broke it, and he said, "This is my body which is for you; do this as a memorial of me". In the same way he took the cup after supper, and said, "This cup is the new covenant in my blood. Whenever you drink it, do this as a memorial of me". Until the Lord comes, therefore, every time you eat this bread and drink this cup, you are proclaiming his death …*
>
> *(1 Corinthians 11:23–26)*

Paul's letter to the Corinthians was written in the middle of the first century, probably around AD 55. It was written before the gospel texts had developed. Paul's words to the Corinthians give us evidence that the Eucharist, or the "breaking of the bread" as it was then called, was central to the life and identity of the early Christian communities that were scattered around the Middle East.

In the same letter, Paul corrects the Corinthians, because while they celebrate the death and resurrection of the Lord in the breaking of the bread, they are divided among themselves. There are "in-groups" and "out-groups". In the community meal that they have after the breaking of the bread, some of the community goes hungry while others make gluttons and drunkards of themselves. Paul asks angrily: "Surely you have homes for eating and drinking in?" (1 Corinthians 11:22) Paul tells them that if they eat and drink the Body and Blood of the Lord in an unworthy way, they will carry the guilt of the Lord's Body and Blood.

Activity

Describe the faith beliefs held by members of the early Christian communities evident in Paul's first letter to the Corinthians.

8.7 The Breaking of the Bread in the Early House Churches

Historians tell us these things about the early celebration of the Eucharist.

Early Christian Mass.

- Early Christians celebrated the breaking of the bread in response to the command of Jesus at the Last Supper "Do this in memory of me".
- The memory of Jesus was kept alive through reading and telling stories, praying and celebrating the Eucharist. These actions encouraged the hope of the early Christians that Jesus would come again.
- The early Christians believed that in the breaking of the bread they were eating and drinking the Body and Blood of the Lord.
- The early Christians gathered on the first day of the week (Sunday) to read the Scriptures, to re-tell the story of Jesus' death and resurrection, to remember him in the blessing of the bread and wine. Christians believed and taught that the bread and wine became the Body and Blood of Christ. Early in the second century, St Ignatius, bishop of Antioch, described the Eucharist as the flesh of our Saviour, Jesus Christ.
- The early communities met in house-churches, gathering in a room in a family's home. The unity and love experienced in the breaking of the bread reflected the support and care that these early Christians gave to each other.
- In the first twenty or so years after Jesus' death, the breaking of the bread probably took place within a meal, just as it had at the Last Supper of Jesus. However, from the middle of the first century the blessing of the bread and wine was separated from the meal. The bread and wine were first consecrated in a prayer, which came to be called the eucharistic prayer. After the celebration, some Christians were allowed to take portions of the Eucharist home, to receive during the week or to bring to those who could not be present, especially persecuted Christians in prison.
- The meal was held later and it came to be called the "agape" or "love feast".

Activity

The New Testament provides an understanding of how the early Christians came to celebrate the Eucharist.

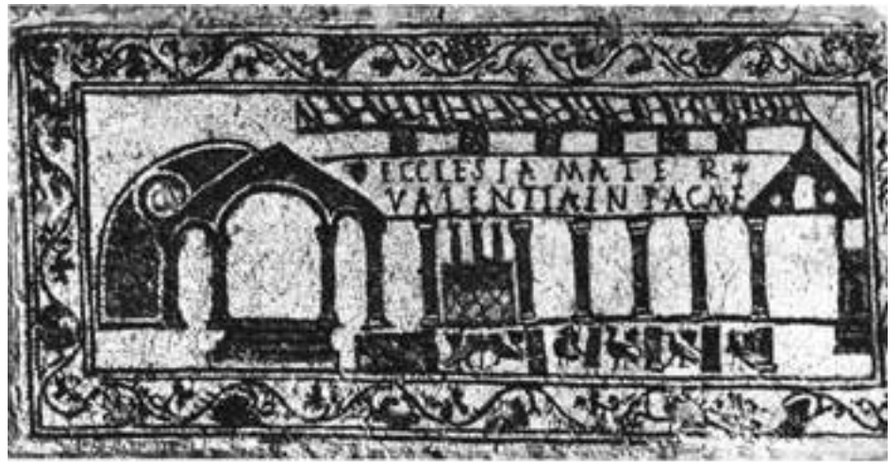
Work in groups of 3 or 4 and display your response in the classroom. Based on the passage allocated to your group:

a) *What is the passage saying about the early celebration and understanding of the Eucharist?*

b) *What is its relationship to the celebration of the Eucharist today.*

8.8 The Eucharist and the Basilica

After the peace that came to the Christian world early in the fourth century, with the Emperor Constantine, Christian communities became much bigger. The basilica was a large, long hall used by the Romans as law courts. Christians adopted this plan to build enormous beautiful basilicas of their own for the celebration of Eucharist. In these early Eucharistic celebrations, the order of the Mass was not unlike that with which we are familiar today. It consisted of:



Model of a Basilica. Mosaic from Tabarqua, Tunisia, 4th century Bardo Museum, Tunis, Tunisia.

- Gathering and preparing
- Reading and explaining the Scriptures
- Community prayers of intercession
- Preparation of the gifts of bread and wine
- The Eucharistic Prayer with the central moment of the consecration of the bread and wine
- The distribution of the Body and Blood of Christ.

Very often the deacons or acolytes who assisted at the altar would take a portion of the Body of Christ to those who were unable to attend the Eucharist, especially the sick and elderly.

Research

There are beautiful basilicas in the Middle East and Europe, many of which date to these early years of Christianity. Use the Internet or library resources to find pictures of some of them. Find out what a typical floor plan of a basilica is like, and draw this floor plan in your workbook.

8.9 The Eucharist in the Middle Ages

Gradually, for reasons that are not always clear, many ordinary people became more like spectators than participants in the Eucharist. Some were awe-struck, even fearful, of the Eucharist, feeling unworthy to receive it. Many Catholics stopped receiving the sacrament frequently, and would limit their reception of Eucharist to special feasts. Children did not receive the Eucharist until they were twelve or fourteen years old, and many adults would receive the Eucharist only once a year. Some did not receive Communion unless they had gone to confession on the same day.

The whole Mass, including the Scripture readings, was recited or sung in Latin. Those who could not understand Latin turned to other devotions and the adoration of the Eucharist outside the time of Mass became widespread. For example, to help people to adore Christ present in the Host, it was displayed in a beautiful vessel called a monstrance.

Angels praying before the Blessed Sacrament, from the illuminated Address of the Confraternity of the Holy Family, presented to Archbishop Carr, late 19th/early 20th century. Melbourne Diocesan Historical Commission, Catholic Archdiocese of Melbourne.

Background Information

The monstrance is used for a special eucharistic blessing (called "benediction") and for carrying the Host in procession on feast days, such as the feast of the Eucharist, Corpus Christi, which is held on the Thursday or Sunday after Trinity Sunday.

In AD 1215, to encourage people to receive the Eucharist, it became obligatory for Catholics to receive Communion at least once a year, at Easter.

Activity

A friend from another Christian religion asks you the following questions. Select one question, and develop a response to share with the class.

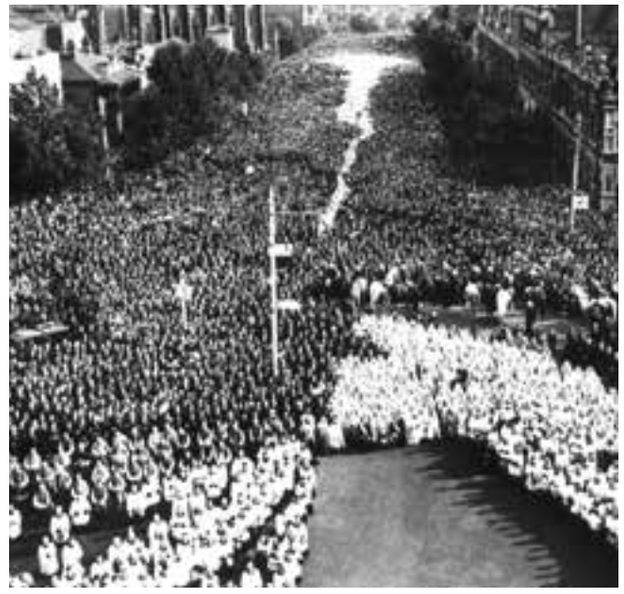
1. *Why did people think that they should not go to Communion unless they had been to confession that same day?*
2. *What is Benediction and how is it celebrated?*
3. *Why does the Church today encourage people to receive Holy Communion within each celebration of the Eucharist?*

8.10 What is the "Real Presence"?

Catholics believe that when the bread and wine is consecrated by the priest in the Mass the **appearances** of the consecrated bread and wine do not change, but their inner nature does change. The **inner nature** of the bread and wine becomes the Body and Blood of Christ. Christ is really present under the appearance of bread and wine.

By the middle of the twentieth century the Mass was very different from the gatherings for the breaking of the bread in earlier centuries. However, the most important belief that Jesus Christ is truly present under the appearance of bread and wine did not change. This belief has been fundamental in the history of the Eucharist through the centuries.

1. What does the Real Presence of Christ in the Eucharist mean?
2. What other devotions did people have during this period in the Church? Teachers or older family members will be able to help you with this. Choose one of these devotions, research it and write about it.



Eucharistic Congress, Melbourne, 1934. Melbourne Diocesan Historical Commission, Catholic Archdiocese of Melbourne.

Eucharistic Congress, Melbourne, 1934. Melbourne Diocesan Historical Commission, Catholic Archdiocese of Melbourne.

8.11 The Eucharist and the Second Vatican Council

The celebration of the Eucharist in the Church was given much thought, discussion and prayer by the assembled bishops of the Second Vatican Council. While the Council strongly emphasised the Real Presence of Christ under the appearance of bread and wine, it also pointed out that Christ is present in:

- the priest who celebrates the Eucharist
- the Scripture that is read aloud, and in
- the gathered community.

Activity

Draw a symbol showing the four ways in which Christ is present in the Eucharist.

Eucharistic Congress

A Eucharistic Congress is a large assembly that focuses on the main worship of Catholic Church called the Eucharist. It can be an international, national, regional or local event.

It involves all people of the Church for the purpose of deepening understanding of and devotion to the Blessed Eucharist.

A typical pre–Vatican II Liturgy, now the Extra-ordinary Form of the Mass

The Second Vatican Council, while reaffirming the Eucharist as the same Sacrifice as that of Jesus on the Cross, also emphasised that the Eucharist is the holy meal of the community. This emphasis had somewhat been lost since the earliest centuries of the Church. To make this clear, and to help people participate fully, the Council authorised changes in the way Mass was celebrated. After the Council, dioceses all around the world gradually introduced various changes into their liturgies.

A typical post–Vatican II Liturgy.

- The altar was brought forward so the priest could face the people to help them join in the prayers and readings.
- The Mass was now to be celebrated in the language of the people, not only in Latin.
- Communion could now be given "under two species" or as consecrated bread and wine.
- More importance was given to the reading of Scripture as appropriate to the Church season or feast. A responsorial psalm was introduced after the first Scripture reading which was taken from the Old Testament.
- Priests were encouraged to use the time of the homily (sermon) to explain and reflect in the Scripture readings.
- The General Intercessions (Prayers of the Faithful) that had been a part of the earliest Eucharistic celebrations were reintroduced.
- The Sign of Peace was recommended to be used just before Communion.
- Priests were given choice in the Eucharistic prayers that they used, with four different prayers being available for use on ordinary Sundays.
- The people responded to the words of Consecration with an acclamation such as We proclaim your Death, O Lord, and profess your Resurrection until you come again.
- In most countries, the people could receive Communion in their hands not just on the tongue.
- Lay people were encouraged to take active part in the liturgy, through reading, commentating, serving and helping to distribute Communion where needed.

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Salvador Dali, (1904-89), **The Sacrament of the Last Supper,** oil on canvas.

8.12 The Eucharist Today

The celebration of the Eucharist in the Church today has four parts. These are:

The Introductory Rites

This first part of the celebration draws the gathered people together, helps them to prepare and provides a formal beginning to what will follow. It includes:

- The Entrance Song or Antiphon
- The Sign of the Cross
- The Greeting
- The Introduction
- The Penitential Rite
- The Gloria
- The Opening Prayer

The Liturgy of the Word

Through the readings from Scripture God speaks to the assembled people. They are called to reflect on the readings in the homily and through silence. They then put their petitions before God. These are the parts of the Liturgy of the Word.

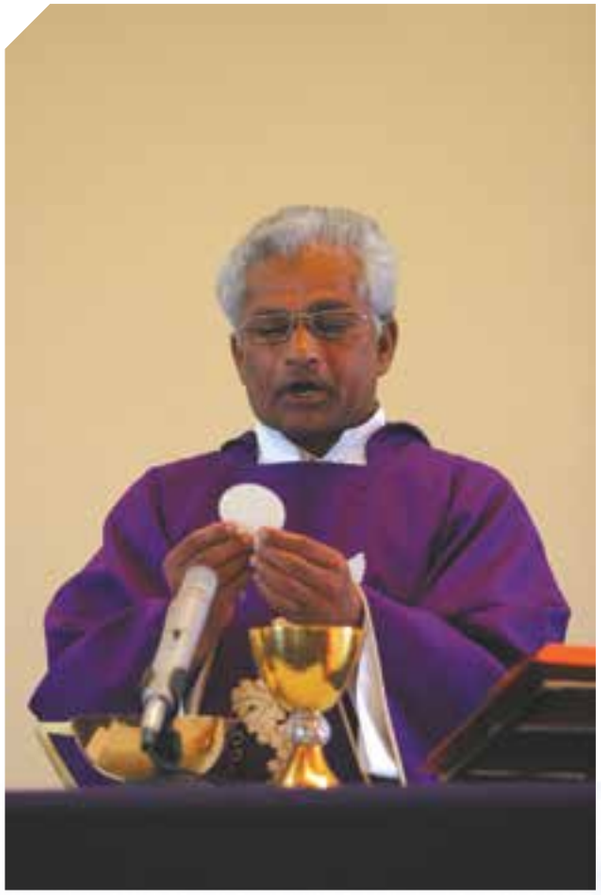
- The First Reading
- The Responsorial Psalm
- The Second Reading
- The Gospel Acclamation
- The Gospel Reading
- The Homily
- The Profession of Faith
- The Prayer of the Faithful

The Liturgy of the Eucharist

This part of the Eucharist follows and makes present again the exact actions of Jesus at the Last Supper, where he gave himself, under the forms of bread and wine, to his disciples.

Preparation of the Gifts

- Preparation of the altar
- Procession of the gifts
- Preparation of the gifts
- Priest's washing of hands
- prayer over the offerings



The Eucharistic Prayer

- The Preface
- The Holy Holy Holy
- Invocation of the Holy Spirit
- The Consecration
- The Offering
- Prayers for the living and the dead
- The Doxology

The Communion Rite

- The Lord's Prayer
- The Sign of Peace
- The Breaking of the Bread
- The Commingling
- The Lamb of God
- Invitation to Communion
- The Priest's Communion
- The distribution of Communion
- The Communion Song
- The washing of the vessels
- The Prayer after Communion

The Concluding Rites

Here the celebration is brought to a close and the people are sent out to be witnesses to Christ in their daily lives.

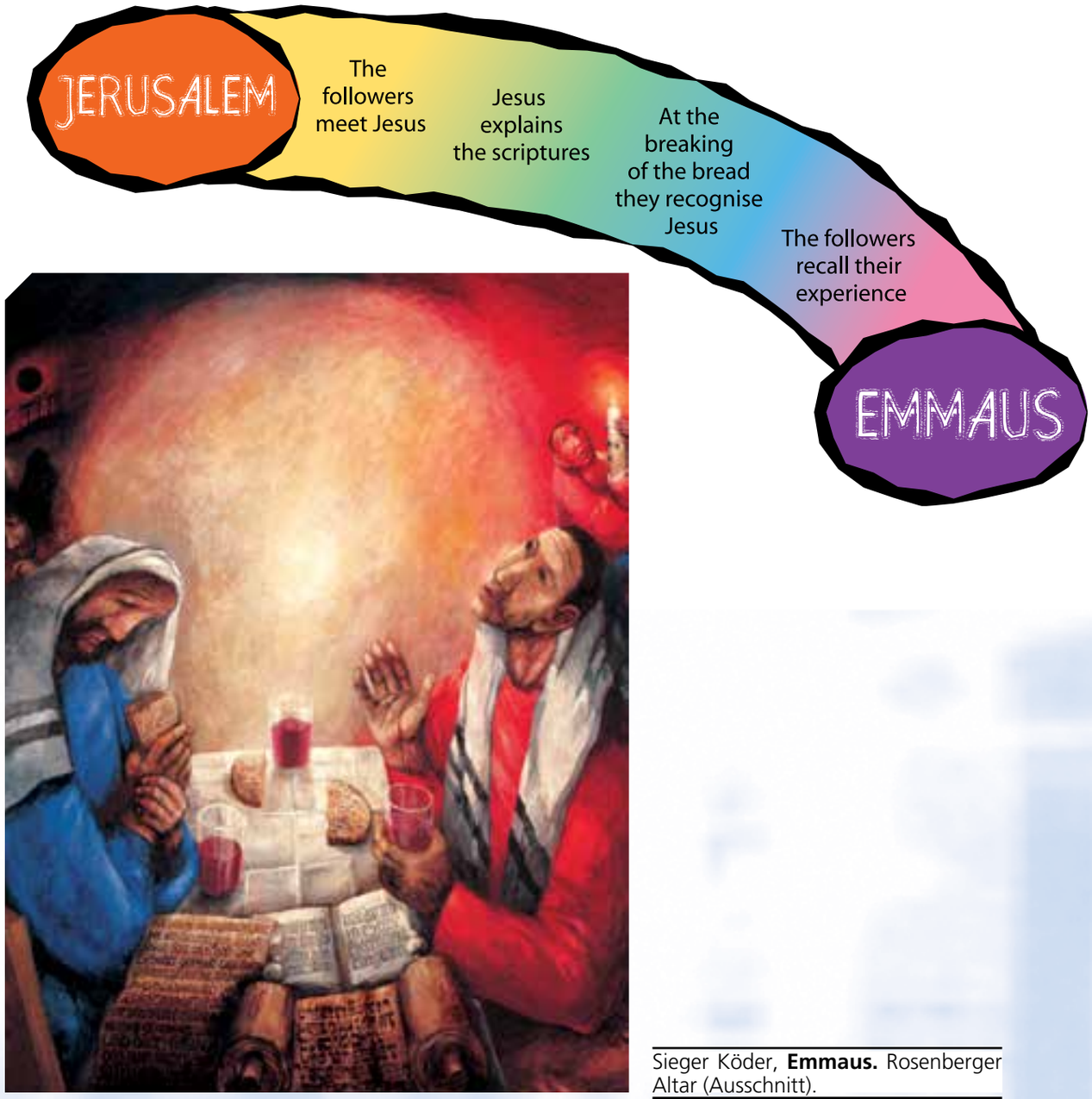
- The Final Blessing
- The Dismissal

Activity – The Journey to Emmaus

The narrative in Luke 24:13-35 tells of the encounter between Jesus and two of his followers as they journeyed from Jerusalem to Emmaus. The passage starts with the words "That very same day", a reference to the discovery of the empty tomb.

The stages in this Gospel narrative reflect the rituals within the celebration of the Eucharist.

Compare the Emmaus story with the celebration of the Eucharist.



Sieger Köder, **Emmaus.** Rosenberger Altar (Ausschnitt).

8.13 Review

Q&A

Write brief answers to the following questions.

1. *What event does the Jewish Passover recall and celebrate?*
2. *Name at least two stories in the life of Christ that are set at Passover time.*
3. *Which three gospels imply that the Last Supper of Jesus was a Passover Meal?*
4. *What does it mean to say that Jesus is the new Passover lamb?*
5. *What freedom and deliverance do the death and resurrection of Jesus bring?*
6. *How and where did the very earliest Christians celebrate the "breaking of the bread"?*
7. *What were some of the changes that occurred in the celebration of the Eucharist after Constantine?*
8. *What signs were there that for a long time, beginning with the Middle Ages, people kept their distance from the Eucharist?*
9. *Why may this have happened?*
10. *List at least five changes that came to the celebration of the Mass with the Second Vatican Council.*
11. *How many main parts are there in the present day celebration of the Mass? Name these.*
12. *What does the belief in the Real Presence of Christ in the Eucharist refer to?*
13. *The Second Vatican Council tells us that the Eucharist is the "source and summit of the Christian life". Explain what you think this means.*

8.14 Prayers

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.
Remember, Lord, your Church,
spread throughout the world,
and bring her to fullness of charity,
together with N. our Pope and N. our Bishop
and all the clergy.

(Eucharistic Prayer 2)

We do not presume to come to your table, merciful Lord,
trusting in our own goodness, but in your great mercy.
We are not worthy so much as to gather up the crumbs under your table.
But you are the same Lord whose nature is always to have mercy.
Grant us therefore, gracious Lord,
so to eat the flesh of your Son, Jesus Christ, and to drink his blood.
that we may dwell in him and he in us.
Amen

(Adapted from the "Anglican Use" Order of Mass)

9 CONSCIENCE AND DECISION MAKING

9.1 Introduction

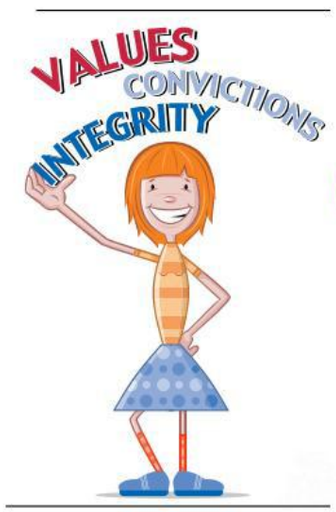
What choices are available to a bystander in each of the following situations?

- A group of young men on a train continually ridicule, harass and frighten each passenger in turn.
- A drugged girl lies, apparently dead, on a street corner.
- The wrong person is blamed for starting a fight in the schoolyard and is threatened with suspension.
- Day after day a beautiful treed area in the school grounds is covered in litter by the end of lunchtime.
- A Year 11 student who is on L-plates pressures friends to come for a drive in the family car as his parents are away.

What is apathy? What would an apathetic response be in regard to the above incidents?

A Christian understanding of the human person says that people have a natural sense of what they should or should not do. What does your **natural sense** tell you would be a right or good action in each of the above incidents?

9.2 Conscience: a Definition



Conscience is the whole person, body, soul and intellect, trying to make judgments about right and wrong. It involves judgments about who one ought to be and what behaviour one ought to choose or reject. The Second Vatican Council defined conscience in this way.

> *In the depths of his conscience, man detects a law, which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: do this, shun that. For man has in his heart a law written by God. To obey it is the very dignity of man: according to it he will be judged.*
>
> *Gaudium et spes: para 16*

It is in conscience that a person makes the final choice, and chooses those ways of life and moral paths that he or she knows are good and true. Therefore, conscience is the voice of the true self, and it must be followed. It reflects values and convictions that direct the person to integrity of life and action.

9.3 It's Easy to Go Wrong

Decisions of conscience are complex, not simple. Because conscience is part of the human make-up, it can be limited, or weak or uninformed, just as it can be clear, strong and knowledgeable. Therefore each person must develop and inform his or her conscience, so that the choices the person makes are the best that they can be. The Catechism of the Catholic Church puts it this way:

> *A human being must always obey the certain judgment of conscience. If he were deliberately to act against it, he would condemn himself. Yet it can happen that moral conscience remains in ignorance and makes erroneous judgments about acts to be performed or already committed. – para 179*

To make a good decision it is necessary to have as much information as possible. A person is free to follow his or her conscience if a genuine effort has been made to search out the **moral truth** in a situation.

Fr John Brosnan (1919-2003), prison priest, opposed calls to bring back capital punishment. Fr Brosnan administered last rites to Ronald Ryan (below).

Ronald Ryan, a man in prison awaiting 'death by hanging', called off a planned last minute breakout 'rescue' attempt. Why? He feared people could be killed. He said there had been enough bloodshed and he didn't want any more. Ronald Ryan then became the last man to be executed in Australia (1967).

Activity

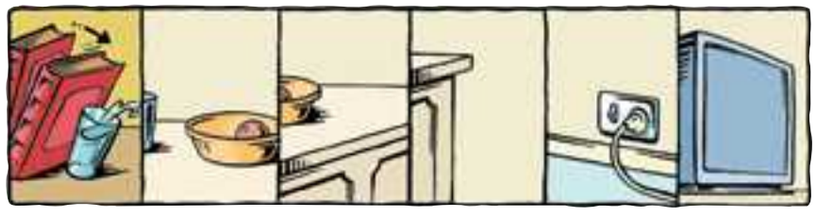
Discuss the following scenarios, particularly indicating what **information** *is needed in order to make the best moral judgment.*

- *A soldier in wartime is ordered to go into a village and kill all the civilians there because they are enemy sympathisers.*
- *A woman who is pregnant with a disabled child is advised by her doctor to have an abortion.*
- *A boy wonders how he can best help his friend who is becoming addicted to heroin.*
- *A teenage L-plater is asked, in an emergency, to drive a seriously ill person to hospital.*
- *A secondary school student knows who is responsible for many thefts of property at the school.*
- *A student's friends suggest that in order to pass a HSC subject that is causing difficulty, he or she could cheat on the exam.*

Discuss each scenario saying what response your natural sense or intuition tells you what is right.

9.4 Conscience Matures

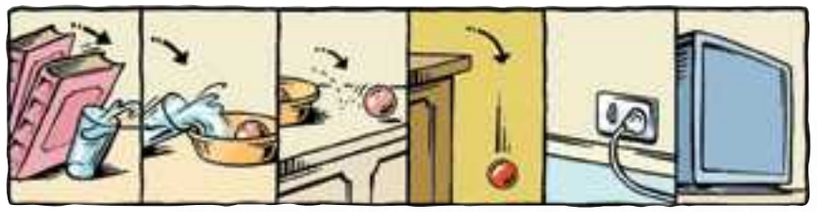
For most people, their motivations or reasons for making the choices that they make mature over time. It is possible to identify a number of stages of conscience development that people go through. This means that people **mostly** act in accordance with a particular stage. They are not necessarily tied to age, but each stage represents a higher level of moral maturity.



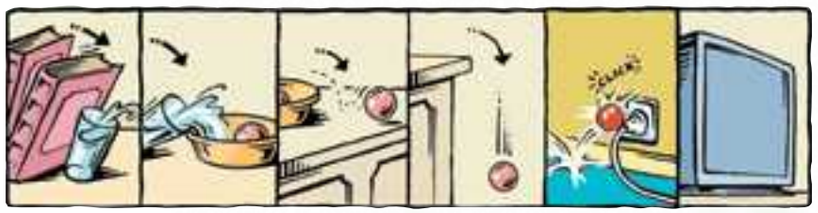
The first stage is where a person mostly makes choices because of **fear of punishment.**

In the second stage, a person's choices are motivated by **what they will get out of it.**

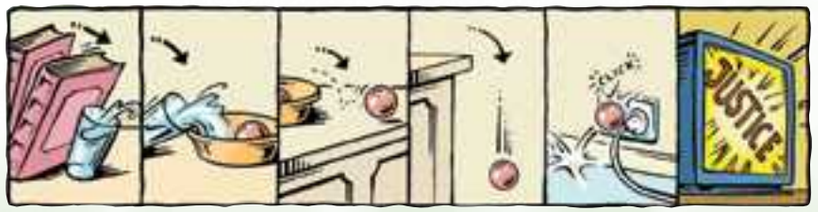
In the third stage a person acts according to **the need to be liked and to gain approval.**



In the fourth stage a person acts according to what is said by someone or something which has been accepted as a **higher authority**, such as the law.



In the fifth stage, a person makes a decision based on **the consensus of society or the group** about the issue.



In the sixth stage, a person makes the decision based on the **demands of justice.**

Analysis

Kirsten and Jack, both Year 10 students, have been going out for three months and they love each other. Jack has been wanting Kirsten to have sex with him, believing that they are ready to take this step in their relationship. Now they have the opportunity. Jack's parents will be away on the following Saturday night and he will have the house to himself. He asks Kirsten to come to his house, suggesting that she ask her friend, Sarah, to cover for her. Kirsten knows that Sarah would lie for her, and tell her parents that she was staying at her house. She is fearful and unsure, but loves Jack and does not want to lose him.

- If Kirsten were to act from fear of punishment, what decision might she make?
- If she were to act from the need to be liked and approved of, what decision might she make?
- If she were to act according to the instructions of an authority figure, what decision might she make?
- If she were to act according to the consensus of her peer group what decision might she make?
- What moral truth or moral laws or values might influence her decision?
- What decision might she make if she were concerned for justice for all involved?
- What advice would you give to Kirsten and why?

Reflection

Assess the manner by which you make your personal decisions. Draw on the responses you gave to the analysis above to make your assessment.

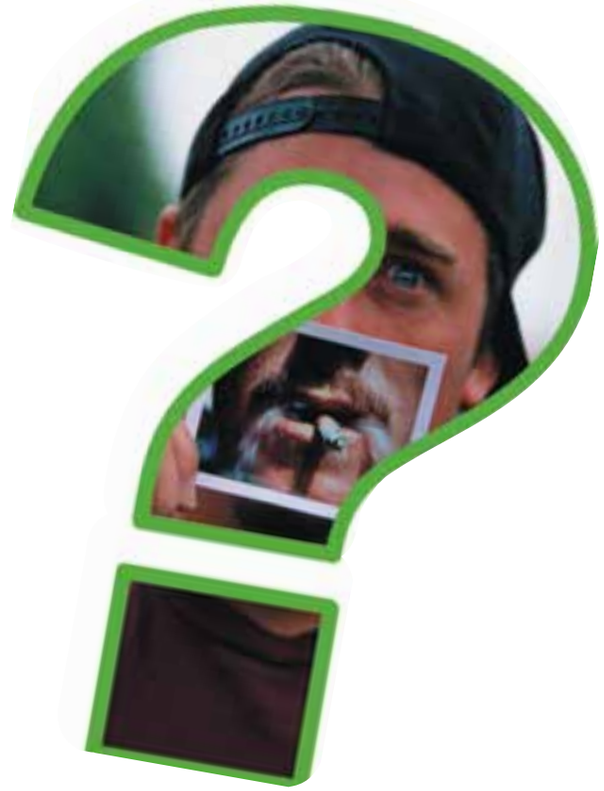
9.5 An Informed Conscience

In order to make a decision about a person's medical treatment a doctor must have access not only to the facts of the situation but also to a wide range of medical knowledge. In order to sentence a criminal justly, a judge must have information about the person, about the crime, about the possible effects of certain sentences and about the options that are available to him in the law. The same principle can be applied to making moral decisions. We need all the facts of the situation, as well as a body of knowledge about moral values, virtues and laws that will make our final decision informed. Without knowing anything about moral teachings, we will never be able to make a truly informed moral decision. Catholics are expected to develop an informed conscience, which will assist them in decision making. An informed Catholic conscience is an educated conscience that knows in any given situation:

- What the moral wisdom of the tradition says about the issue.
- What the words and deeds of Jesus Christ suggest.
- What is suggested in the writings of the Apostles and evangelists.
- What the Church teaches about the issue and why.
- What Christian values and virtues apply in the situation?

9.6 Test Yourself: How Informed is Your Conscience?

Work quietly through the following twenty questions, writing brief answers to each. Attempt an answer for all of them, even if you are not sure. Then work through the list as a class, and give yourself 5 marks for every correct answer.



1. What do the words and deeds of Jesus Christ teach about violent behaviour?
2. What does the Catholic Church teach about the value of human life?
3. What is Christian love? Is it based on feelings or an act of the will? Give an example?
4. What do the letters of St Paul say about the proper treatment of the body?
5. What is the Catholic teaching about euthanasia and on what beliefs is it based?
6. What does the Church teach about the place of sex in relationships?
7. What is Christian teaching about discrimination based on race, religion, and sexuality?
8. What duties does the Bible suggest that people have in relation to the earth?
9. In Catholic teaching, under what conditions is war tolerated?
10. In the face of poverty, homelessness, hunger and deprivation, what is a Christian response?
11. What would Catholic teaching say about a doctor or nurse refusing to treat someone suffering from AIDS?
12. What are the Ten Commandments? Give an example of a moral situation in today's world to which one of them applies.

13. In what situation/s did Jesus show anger?
14. List at least five basic human rights.
15. Why does the Catholic Church oppose abortion and experimenting with human embryos?
16. What does the gospel teach about forgiveness?
17. What is the teaching of the Catholic Church on artificial contraception?
18. What do the Ten Commandments have to say about hurtful gossip?
19. What importance does the Catholic Church place on the family?
20. In Catholic social teaching, what are the duties of employers towards their workers?

Q&A

Scores

90–100	*You have an excellent knowledge of Catholic moral teaching.*
80–90	*You have an excellent knowledge of Catholic moral teaching, but you need to keep developing it.*
70–80	*Still good, but keep trying to improve.*
60–70	*You need to develop your knowledge more.*
50–60	*Set yourself the goal of learning as much about Catholic moral teaching as possible in this unit.*
Less than 50	*You do not have a lot of the information you will need to make moral decisions throughout your life. Set yourself the goal of learning as much about Catholic moral teaching as possible in this unit.*

9.7 How Can We Find Out About Catholic Teaching on Moral Issues?

The first place to start in developing an informed conscience is with the life, teaching and deeds of Jesus Christ. We need to know what he stood for and what he taught so that we can consider this in making our own decisions. Work through the following biblical passages for illustrations of the qualities Jesus showed in his life and teachings.

Compassion

John 8:2–11; Matthew 9:36; Matthew 14:14; Luke 7:12–13; Mark 1:32–34

Courage

Mark 14:34–36; Matthew 4:1–11; Matthew 10:26–33

Acceptance

Matthew 7:1–5; Luke 23:39–43

Forgiveness

Luke 15; Matthew 5:21–26; Matthew 18:10–14; Matthew 18:23–34; Luke 7:36–50; Luke 15:11–32

Commandment of love

John 15:12–14; Luke 10:25–37

Truth

John 18:37

Justice

Luke 16:19–31

Peacemaking

Matthew 5:39–44

Faithfulness

Matthew 5:27–30

Generosity

Matthew 5:38–41; Matthew 10:40–42; Matthew 25:31–46

Humility

Matthew 6:1–4; Mark 9:33–37; Luke 18:9–14; John 13:1–11

Love for enemies

Matthew 5:43–48

Prayerfulness

Matthew 6:5–7; Luke 9:28; Luke 11:1–4; John 17:1–25

Poverty of spirit

Matthew 6:19–21; Matthew 19:16–30

Trust

Matthew 6:25–34

Activity

1. *Identify issues in the world today that challenge society to make a morally correct choice.*

2. *Select one of these issues and design a poster for public display (e.g. billboard, advertising on buses). In your poster emphasise Gospel teachings in relation to the issue.*

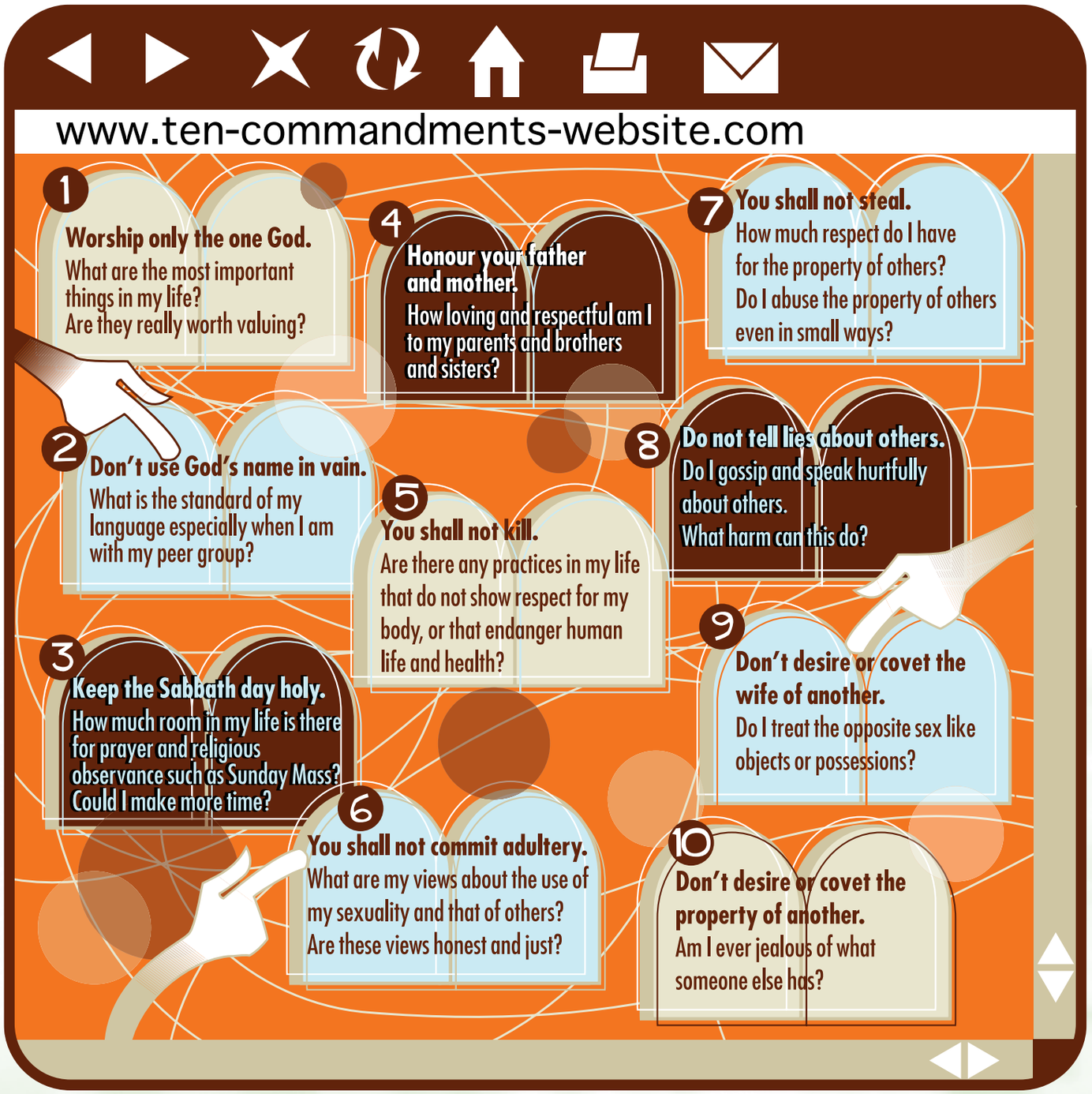
9.8 The Ten Commandments and the Beatitudes: Reflective Writing

The next step in developing an informed conscience is to be aware of the requirements of the Ten Commandments and the teachings of Jesus as found in the Beatitudes. The following exercise will renew your knowledge about these.

The Ten Commandments:

Some questions for reflective writing.

Write privately about these questions, and do not share your answers unless you are comfortable doing so.



The Beatitudes (Matthew 5:1–12).

Some questions to help develop an informed conscience. (N.B. Blessed means being deeply happy.)

The Beatitudes

Blessed are the poor in spirit:
Someone was generous to me when…
I was generous when…

Blessed are those who mourn:
Life was difficult when…

Blessed are the meek:
I was proud and boastful when…
I was humble when…

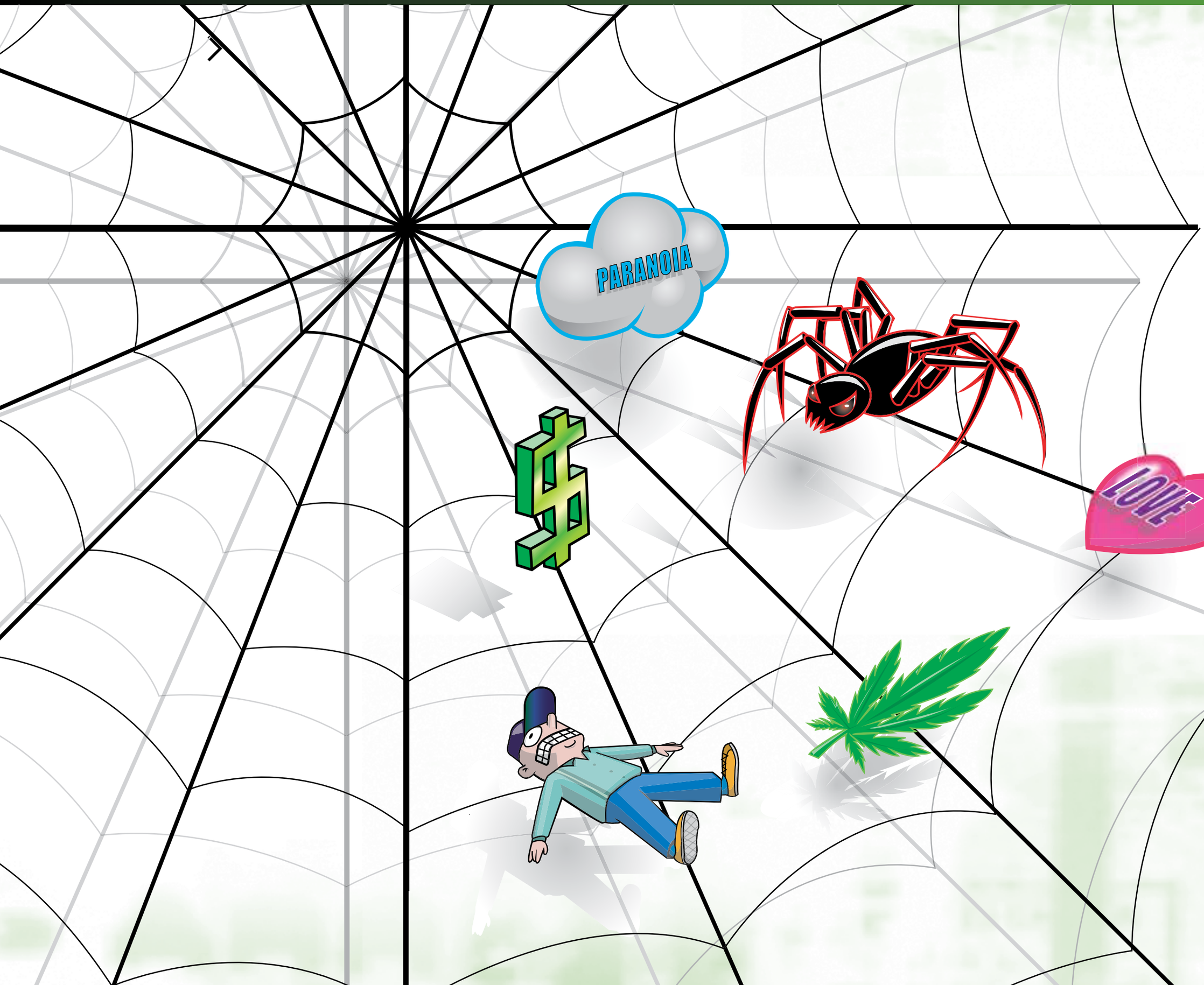
Blessed are those who hunger and thirst after justice:
In the last year I have done the following things to help to make the world better for others.

Blessed are the merciful:
I showed mercy and forgiveness when…

Blessed are the pure in heart:
I show self respect and respect for others when I…

Blessed are the peacemakers:
Am I a peacemaker in my class, friendship group and family? When?

Blessed are those who are persecuted for the sake of right:
I stood up for what I knew was right when…


PARANOIA
LOVE

9.9 A Case Study

Soren has experienced life as a web of lies and now as open and honest. He says that open and honest is better. When he was thirteen, Soren gradually developed a very heavy and expensive marijuana habit. He developed a pattern of regularly taking money from his parents' wallets to pay for it. When they asked him if he had taken money from them he would deny it.

As things got worse, Soren lied more and more about where he was going and with whom he was going. After a while Soren was lying more to cover up lies. He felt guilty and uncomfortable around his parents, because he realised they knew that he was stealing from them but they couldn't prove it. This sense of guilt, with the side effects of anger and paranoia that came with his unhealthy use of marijuana, made his life hell. He felt guilty, insecure, afraid and as if his life was out of control. It never occurred to him to seek his parents' help, or to tell them the truth. He seemed to live from one lie to the next, hoping desperately that he wouldn't be caught.

When he was sixteen, his parents finally caught him stealing from them, and Soren could no longer deny his addiction or his dishonesty. He told his parents everything, and asked them to forgive him. He begged them to trust him again, and was amazed when they did not want to punish but to help him. With his parents' support Soren began counselling for his addiction and overcame it. He now has a part time job to pay back the many debts that his drug taking incurred. Soren believes that he was given the chance to make a new start because of his parents' love.

Group discussion

1. *What similar incidents do you know of where a young person realised that honesty was better than dishonesty?*

2. *Which of the Commandments and the Beatitudes apply to Soren's case?*

3. *What is 'grace' and where was the action of God's grace in Soren's life?*

Report on your discussion to the rest of the class.

9.10 Other Sources of Inquiry: the Theological Virtues

A virtue is a habit of acting that develops by acting well. You have virtues which either naturally belong to your personality or which you have learned. You might be very kind, or a good listener, or fair in your treatment of others. You might be someone who always treats others with respect, or who shows real compassion to others. Being honest and fair in sport is a virtue, as is being tolerant of differences among people. We might feel embarrassed about saying what our virtues are, because it might look as if we are boasting, but to have a particular virtue is something about which we should be proud.

The Catholic Church has always taught that there are three special virtues that are given by God to Christians. These are called the theological virtues, and they are faith, hope and love. These virtues are more than the natural faith, hope and love we all experience. For example, in our daily lives and relationships we have faith in our friends and family believing that they will stand by us. We have faith in ourselves that we can achieve the goals we have set. We hope for a good future, for our world, our country, our families and for ourselves. We love those who are close to us, and will have deep relationships of love in the future. However, when we speak of faith, hope and love in the **Christian sense**, we are speaking of powerful gifts that God gives to every baptised Christian.

- The gift of faith that helps us to trust in God's power and love in our lives.
- The gift of hope that helps us to work for a good future for our world, in the belief that the Kingdom of God will come.
- The gift of love, which is freely chosen good will towards all people, expressed in action.

9.11 Faith, Hope and Love

Here is a story of one person whose life is lived by faith. Do you know anyone like her?

Irma Acuna's attempt to commit suicide at age forty-one did not end her life. This mother of five had recently experienced the break-up of her twenty-year marriage, partly as a result of her alcoholism. Suddenly Irma found herself permanently blinded from the self-inflicted gunshot wound, but not dead.

In the year following the suicide attempt, on top of her serious problems with alcohol, Irma became addicted to the medication prescribed to help her deal with the damage to

her face. She wound up in a chemical dependency unit, and later in a mental institution. Then she found Alcoholics Anonymous. 'Once I was able to get off the drugs, I was able to deal with my blindness'.

Irma began to rebuild her life. She began to learn braille and other skills to accommodate her lost sight. She also learned to work with her hands – packing and assembling, sewing and riveting. She's proud of the fact that she can now support herself and doesn't have to be on social security.

Rebuilding her life has meant rebuilding her faith in God as well. During that year of struggle immediately following her suicide attempt, Irma suffered and survived a heart attack. She came to believe that God must have wanted her to live. 'God wasn't going to take me out.'

In spite of her blindness, Irma has also learned sign language in order to communicate with fellow workers who are deaf, and she uses her fluency in Spanish to help other workers. 'You have to help others…I open my heart to people'.

Each morning Irma asks God to give her the strength to do what she has to do that day; every night she thanks God for giving her that day.

Published in Ahlers, J.; Allaire, B.; Koch, C. (1995) Growing in Christian Morality. Winona, MN: Christian Brothers; Publications. St Mary's Press. Based on an article that appeared in the National Catholic Reporter.

Here is a story of someone who hopes in and works for the coming of the Kingdom of God. Do you know of anyone else like this?

Truong came alone to Australia on a leaking boat, with two hundred other people, when he was sixteen. He worked at any job he could find, and by the time he was twenty-one he and his new wife, Kim, qualified for a housing commission flat in the high rise close to the city. Truong saw that there were many problems in the flats: drug selling, alcohol abuse, domestic violence and loneliness. With the help of two other families from his parish who also live in the flats, Truong and Kim have set up a support group for the flat dwellers. They visit those who are lonely, run a food co-operative, use contacts to get help for the sick and drug addicted, and often give frightened women and children a bed in their flat. They interpret social security

forms for those without English, and help the unemployed to find work. When Truong and his fellow workers speak about the work they do, they express it as helping people to improve the condition of their lives, but their work is motivated by their Christian faith that in working for the betterment of life in this world, we hope and work for the coming of the Kingdom of God.

The following story shows the power of Christian love. Do you know of anyone who has shown love like this?

Frank Cassar's son, Tony, was one of three boys killed in a stolen car, after a Year 12 break-up party. All of the boys, including the unlicensed driver were drunk. The only survivor, the boy who was driving, was found guilty of manslaughter. At first, Frank was full of anger and hate, and wanted the teenage driver to be 'locked away for life'. Soon, however, he realised that the hatred he carried was standing in the way of healing his grief over his son's death. He decided to visit the boy in jail, and there he met a frightened, confused, guilty boy who could not come to terms with what he had done, and whose own parents had given up on him. Frank kept visiting him, and slowly, painfully he was able to talk to the boy about the accident that had killed his son. He came to a point where he was able to accept the remorse of the boy, and to forgive him. Both then were able to start again. Since the boy's release, Frank has helped him in numerous ways, and the friendship he receives back from the boy constantly reminds him that love and forgiveness heal in a way that anger and hatred never will.

9.12 Moral Virtues

Earlier in this chapter we examined some of the virtues that marked the life and teaching of Jesus. There were: compassion, courage, acceptance, forgiveness, love, truth, justice, peacemaking, faithfulness, generosity, humility, prayerfulness, poverty of spirit, and trust. Church tradition teaches that there are four **cardinal virtues** upon which all others are based. They are:

Wise judgment: the ability to work out what is right in a given situation and to put it into action.

Justice: Compassion and concern for the welfare of others put into action.

Courage: The ability to do what is right no matter how difficult it is.

Wholeness: Balancing all parts of ourselves so that we act as whole people.

Together the theological and cardinal virtues present a powerful portrait of the Christian person. Copy the diagram or develop your own format for developing a summary of these virtues.

9.13 Finding Out What the Church Teaches

In addition to thinking about the teachings and deeds of Jesus Christ, moral directives such as the Ten Commandments and the Beatitudes, the virtues of the Christian life, someone wanting to make an informed decision of conscience needs to find out if there is any particular Church teaching about the issues with which they are concerned. There are several ways you can do this. You can ask someone who knows, perhaps a priest, a teacher or a parent. Another good way is to consult a source such as the **Catechism of the Catholic Church**. This is a collection of all Catholic beliefs and practices. It (CCC) can be consulted as a book or by using an Internet site.

Drug dealing.

Activity – Internet Task

1. *Access the Vatican homepage at* **www.vatican.va**

2. *At the site use the search engine to look for "Catechism of the Catholic Church", and then locate Church teaching on the issues listed. Develop a summary table about these teachings. Add one other area of your own choice. Identify any information about which you were unaware or that needs clarification.*

Issue	The Church teaches	For Discussion
Abortion		
Alcohol		
Drugs		
Euthanasia		
Other ...		

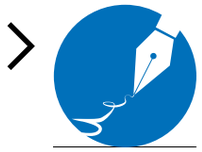
3. *Use the issues you have identified and propose what would happen in society if teachings and guidelines in the Catechism of the Catholic Church were removed.*

9.14 Putting it All Together: Christian Decision Making

Here is a possible decision-making model for someone who is concerned to act according to an informed conscience.

Activity – Quiz

1. *Develop a definition for conscience.*
2. *Define the term informed conscience.*
3. *Explain what freedom of conscience means.*
4. *Can a person's conscience be wrong?*
5. *Outline three virtues lived and taught by Jesus Christ.*
6. *Identify the three theological virtues.*
7. *Identify the four cardinal virtues.*
8. *What are the sources for church teaching on moral issues?*



Group Activity

Allocate one scenario to each small group.

1. *Use the information provided to outline the steps that contribute to an informed Christian moral decision.*

2. *Predict the outcome of two of the scenarios provided:*

a) *based on following Christian moral teaching.*

b) *ignoring Christian moral teaching.*

3. *Evaluate the long-term effects of these outcomes.*

- *A student is pressured to join a group whose racist views encourage vandalism and derogatory graffiti.*
- *A parent is concerned about an adult bookshop being opened in the neighbourhood shopping centre.*
- *A young married career woman finds that she is pregnant. The pregnancy will interfere with her plan for advancement over the next few years.*
- *A student finds that his or her best friend is selling drugs.*
- *A girl plans revenge on another girl who took her boyfriend.*
- *A teenage couple still at school finds that they are having a baby.*
- *A Year 10 girl is tempted to get the pill when she starts a relationship with a new boyfriend.*

Give what you think would be the final decision and why.

9.15 Prayer

This traditional prayer to the Holy Spirit asks that we may always love what is right.

Come, Holy Spirit, fill the hearts of your faithful, and kindle in them the fire of your love.

Send forth your Spirit and there will be a new creation, and you will renew the face of the earth.

Let us pray

O God, you instruct the hearts of the faithful by the light of the Holy Spirit. Grant that by the same Holy Spirit, we may ever relish what is right and ever rejoice in his consolation. Through Christ our Lord,

Amen.

Marco Corsini, **Spirit, Conscience and the Cross.**

10

IN RIGHT RELATIONSHIP

10.1 The Importance of Relationships

Activity

Across a page in your workbook, write your name and around your name write the names of as many different people in your life as you can. Underneath each name, write what relationship that person has to you.

Next to this, write five things that are necessary for relationships to work well.

On the page you have created, circle the relationships that are most important to you at the moment.

Share some of this work with others or with the class.

This is what the Christian Apostle Paul wrote about love, in the first half of the first century. These words are often used to describe the ideal qualities of relationships.

Love is always patient and kind; it is never jealous;
Love is never boastful or conceited; it is never rude or selfish.
It does not take offence, and is not resentful.

Love takes no pleasure in other people's sins but delights in the truth;
It is always ready to excuse, to trust, to hope, and to endure whatever comes.

Love does not come to an end…

(1 Corinthians 13:4–13)

Class Activity

Think of the television programs and films you watch, the advertisements that are on our screens and in newspapers and magazines, the music of our contemporary culture. What are some of the ways in which love is shown through these media? List this first, then discuss them in groups or as a class. What are the shortcomings of the way love is often presented in our media? Use specific examples of songs, films, television shows and advertisements to make your points.

10.2 Family Relationships

It is a fact that for almost all of us, the relationships we have with family members will be the most important of our lives. Even though we may take our parents and brothers and sisters for granted, we realise often, particularly as we get older, how important they are to us. The family is still at the heart of Australian life, and so it is interesting to think about the following facts which give us an insight into the state of the family in Australian society.

Because people are living so much longer today, many marriages last for between forty and fifty years, in contrast with the first years of the twentieth century when the average marriage lasted for twenty eight years.

Discussion

1. *What couples do you know of who have been married for a very long time?*
2. *Why are people living so much longer today?*

More than 35 percent of marriages in Australia now end in divorce, so there are many single parent families in our communities. However, 80 percent of Australian children still live with their two parents in a family household.

Discussion

1. *What are some of the causes of divorce in families?*
2. *What difficulties can be caused in families by divorce?*
3. *What kind of support do divorced parents need?*
4. *What difficulties might children and teenagers have coping with their parents' divorce?*
5. *How can families help each other to cope with separation and divorce?*

Because of increased life expectancy, children are more likely to know their grandparents and even great-grandparents. Very few families, however, have grandparents and great-grandparents sharing the family home.

Discussion

1. *How many grandparents, and/or great-grandparents do you have still living?*
2. *How many generations do you have living in your home?*
3. *What are the advantages for families of having the older generation live with them?*
4. *What special things do our grandparents and great-grandparents have to offer us?*

Patterns of family life have changed because of the fact that roles have changed in families. Unlike previous generations, many mothers are in paid employment outside the home, and many fathers have taken on flexible work conditions. Many families no longer share meals or talk together much because of pressures of time.

Discussion

1. *What are some of the things you enjoy doing with your family?*
2. *What would you like to see your family do to improve time together and communication?*
3. *If or when you are a parent yourself, what are you determined to do with your children?*

10.3 Relationships with Friends

Read through the following story and discuss and think about the questions that follow it.

There was a kid in my class last year who had some big problems. The first was that he was really on the outer with the other kids. He didn't seem to know how to make friends, and even if he did it wouldn't have worked, because no one liked him. He was a private music student and he always played the piano for the school assemblies and concerts.

I realise now how good he was at it, but at the time my "cool" friends and I would laugh and call him names whenever he played. At recess and lunch times he would just wander around the school by himself. He didn't belong to a group, and in school no one wanted to work with him.

His father died half way through the year. The homeroom teacher asked us to give him some support, offer him sympathy and be aware that he was going through a hard time. I wanted to say something to him then, but no one else did so I stayed away too. I wish now that I'd said something to him, shaken his hand, anything.

At the end of the year our class had a reflection day as part of our RE program. We went to a great place out of the city, and the teacher told us that it was our day to think about how we had gone over the year, and to make plans for the next year. She asked us to make sure that we mixed with everyone, not just our friends.

I saw this kid looking around the group and I knew he was wondering if he would spend the day by himself again. I don't know why, but when we were asked to do an activity in pairs, I just went over to him and started to talk. He was surprised, but as he talked he loosened up.

I told him that I had wanted to say something to him earlier in the year when his father died, and that I regretted that I hadn't. He began to talk about his family, and I talked about mine, too. Then we got to talking about school, teachers, and then on to what we hoped to do with our lives when we left school. I found that I could talk to him easily, even though we were both shy at first. We spent a lot of time talking that day, and this year I don't feel the need to be with my own "group" all the time.

I have lots more friends and he's one of them. Through me he's also met other kids and they like him too. He still plays the piano at assemblies, but now we give him a cheer and clap from our end of the hall instead of laughing at him. He's good at it, too.

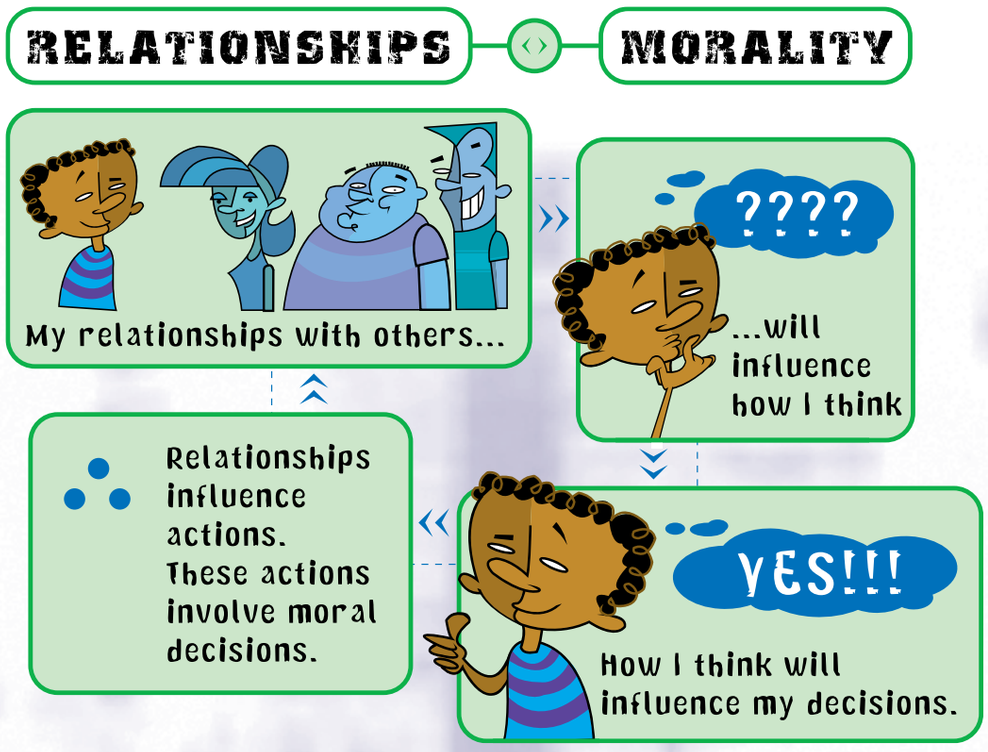
Questions for discussion and reflection

Talk about these questions in pairs and report back to the class.

1. *How important is friendship to your age group? Explain your answer.*
2. *Give an example of a time in your life when friendship was really important to you. Why did you need a friend at this time?*
3. *As we get older we are able to expand our friendship group and to mix with people we may not have even considered before. What different kinds of friendship do you have in your life?*
4. *At times we have all found it hard to make friends. What things can make it difficult to form friendships?*
5. *What personal qualities help people to make friends?*
6. *Friendships change a lot over the secondary school years. What changes in friendship have you experienced? What may be some of the reasons for this?*
7. *What have you learned about friendship through the friends you now have?*

Activity

1. *Work with a partner to discuss and clarify your understanding of the connection between relationships and morality.*
2. *Apply the model to a situation a Year 10 student might encounter. Present this example to the class.*



10.4 Qualities of Good Friendships

Activity

Form groups of three or four.

1. *Analyse three of the following situations identifying the implications of each one. Discuss how these implications influence a person's moral choices.*

a) *Good relationships with both boys and girls are important for a teenager's social development.*

b) *We can learn to be better at friendships and the more we try the better we will be.*

c) *Feelings of loneliness and self-consciousness are normal for teenagers and we can learn to overcome them by learning to relate to others.*

d) *We will be better at being friends if we learn to think of the rights and needs of others.*

e) *It is important for teenagers to have a sense of being accepted by their peer group.*

f) *It is quite normal, even important, to have different kinds of friends at different times in your life.*

g) *As you get older you become more confident in your friendships and you make new friends without losing your old friends.*

h) *An essential part of being a teenager is learning to relate to the opposite sex.*

2. *Here is a list of qualities of a good friendship developed by one young person. Discuss the list and identify the points that you think are most crucial for good relationships.*

a) *In a good friendship, you don't use each other up. You respect each other as persons, not for what you can get out of the other.*

b) *In a good friendship, you care when your friend is worried or hurt, and your friend cares about you.*

c) *In a good friendship, you don't need to attack others in order to feel good about yourself.*

d) *In a good friendship you can laugh together and have fun.*

e) *In a good friendship, each person puts an equal amount into the relationship.*

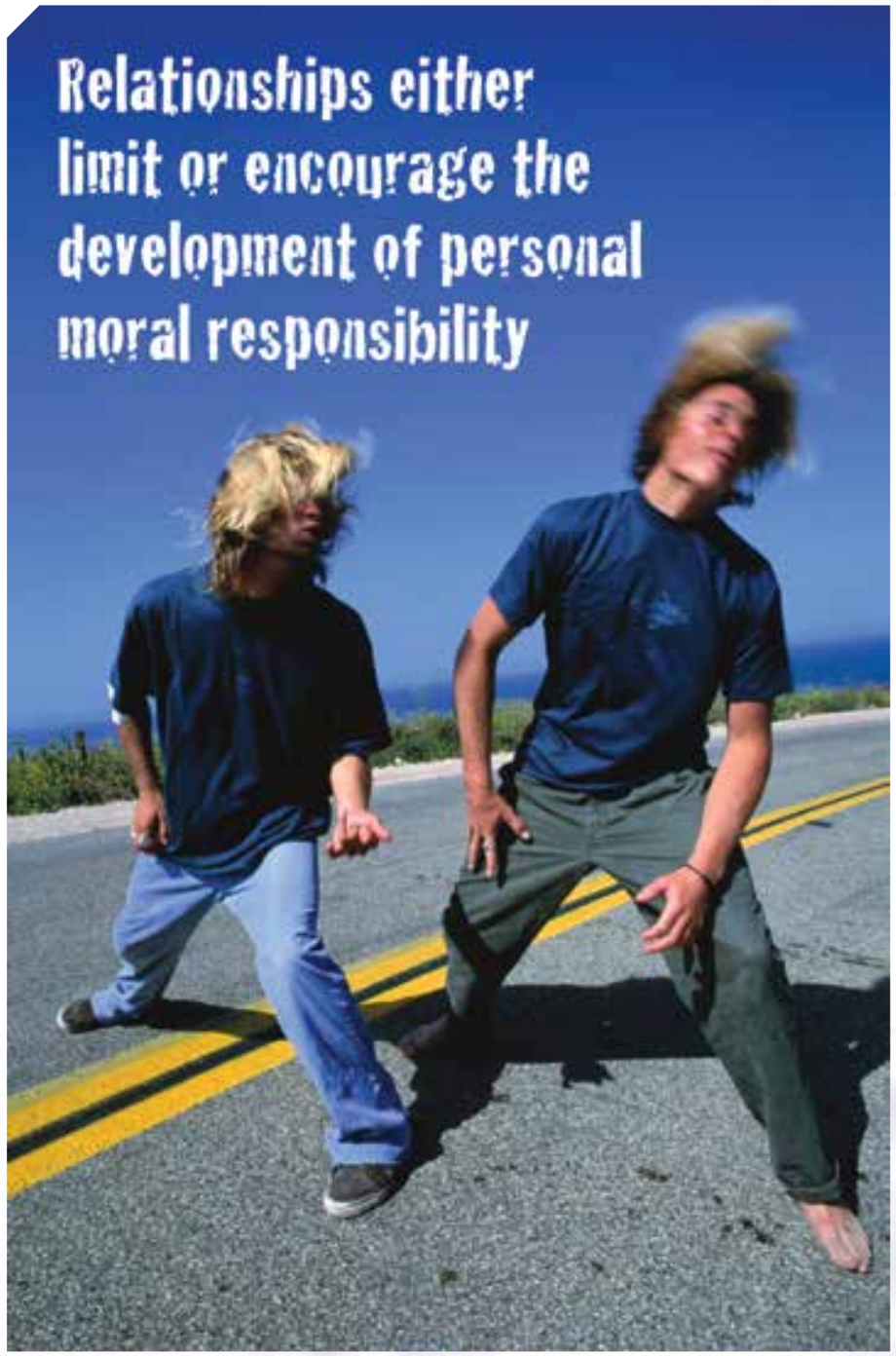
f) *In a good friendship, there is not one person in charge.*

g) *In a good friendship you can disagree with each other and still be friends.*

h) *In a good friendship, both people's experiences are important and valuable.*

i) *In a good friendship, you don't own each other. Both of you are free to have other friends.*

Reflection



In an Exposition incorporate the above statement, using examples from personal or observed experience (e.g. current affairs, literature).

10.5 Sexuality and Friendship

Feelings about the opposite sex can be confusing, scary and exhilarating all at the same time. There is something in all of us that wants to be loved and to love in return. The years of being a teenager are when we first become attracted to the opposite sex, and when we form many important friendships that will help us with the decisions about relationships that we will make in later life.

Leopoldine Mimovich, b. Austria 1920-, Australian, ***Embracing figures,*** private Collection.

Sexuality refers to our whole being, and it includes our masculinity or femininity, the way we show love and affection, the ability we have to trust others, the responsibility we take for others. Our sexuality is a crucial part of our overall personality. Adolescence is a time when each person experiences the development of his or her sexuality. It is also a time when the virtues that go with sexuality, such as:

- responsibility
- concern for others
- respect for people as individuals
- respect for oneself
- compassion
- self control
- mature decision making.

A willingness to listen to others and share time and ideas with others must be developed if the young person is going to be able to form honest, committed and faithful relationships in adult life.

Questions for reflection and discussion

1. *What words would you use to describe a good relationship with a boyfriend or girlfriend?*

2. *What feelings do girls and boys have at the beginning of a relationship?*

3. *How badly do boys and girls suffer when a relationship breaks up?*

4. *What parts of your personality would you like to share with someone to whom you were attracted? What activities would you like to share with them?*

5. *Have you ever had a relationship with someone where you really could communicate? Describe the relationship.*

Class activities

1. *Individually, think of a married couple you know who have a very good relationship. List the qualities that make their relationship so good. When everyone has finished, collect all these qualities together in class discussion. Choose the five qualities that were most frequently chosen. On the basis of this, write your own version of what a really good relationship between a man and a woman is like.*

2. *Imagine that your younger brother or sister comes to you to ask questions about sex. What principles or values would you want to communicate to them? Write these in about fifteen lines. Share them with one other person or with the class. In discussion gradually build up a list of the principles and values you hold in common.*

3. *Explain in your own words the differences between sexuality and having sex.*

Leopoldine Mimovich, b. Austria 1920-, Australian,***Man and woman,***private Collection.

10.6 Catholic Teaching About Sexuality

Within the Catholic Christian tradition, there are clear views and teachings about sexuality and sex. These flow from the Church's beliefs in the dignity of each human person, and in the sacredness of life. These teachings can be a source of reflection and guidance for young people as they grow to adulthood. It is important that every Catholic young person knows what the moral truths of the Church are in this area. They are provided here for you, with a list of the questions that are most commonly asked about them. Read through and discuss these teachings and work through the activities and questions that are provided.

What does the Catholic Church teach about sex outside marriage?

- Sexual intercourse is the way that God has given men and women to express their deepest love for each other. It is the most complete way that a man and a woman can show love, and it is reflected in all the little things that they do for each other every day. It involves an adult commitment that means it is not just an action of the body but an action of the whole person – an act of self-giving.
- Because it is an action of the whole person, it requires maturity, commitment and responsibility. These three things are properly expressed in the life-long commitment of marriage.
- Because it is so special and so sacred, sexual intercourse belongs only within marriage.
- If people, young or older, make the mistake of having sex outside of marriage, the forgiveness of God through the Church is available to them through the Sacrament of Reconciliation.

Questions that young people often ask about sex outside of marriage

If the Church is so against sex outside of marriage, why do we see so much of it in the media, through films and television, and even among our friends and families?

The way that sex is portrayed in the media is often as a thoughtless act, that carries no love, no commitment and no responsibility. This approach to sex degrades the people who take part in it. We have become so used to this kind of sex in the media, that we almost take no notice of it now. However, casual sex is an insulting and selfish representation of real sexual love. Even sex outside of marriage in long-term relationships is a poor and limited substitute for the love of a long term, public commitment in marriage. The teaching of the Church in this area is difficult to accept, because we see so much of the opposite approach all around us. However, the beliefs and values that form the basis of Christian teaching in this area are those that will help us to grow to full human potential and happiness.

This teaching about no sex outside of marriage comes from a time when there was no safe contraception. It was to prevent children being born outside of marriage. Isn't it irrelevant now?

The teaching of the Church on this issue has never been linked to contraception. Rather it is based on a fundamental view of the goodness and dignity of human beings and the real meaning of the human body, created for faithful love.

Isn't it natural for young people to experiment with sex before they settle down with one partner?

It is perfectly natural that young people are interested in sex, and that they are attracted to people of their age of the opposite sex. However, the dignity of human beings means that they are capable of more than just blindly following their feelings and instincts. Human beings are intelligent free-willed creatures who can decide not to take part in certain activities about which they hold clear beliefs and values.

The teaching of the Church on sex outside marriage may be OK for girls, but boys need to have more freedom to experiment.

This double standard is still present in Australian society, but it doesn't take much thought to see how illogical it is. The teaching of the Church in this area is not based on the fear of pregnancy, but on a belief in the dignity of every person, men and women. If beliefs and values are worth holding to, they apply to both women and men.

Isn't it a good idea to have a "trial" marriage" so we can be sure that we are going to make our marriage work? We intend to get married later.

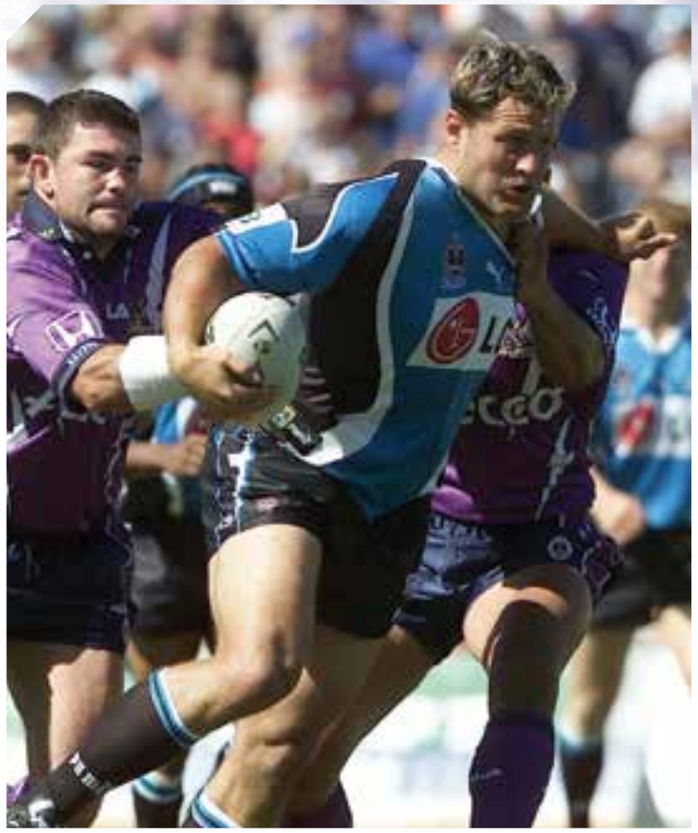
Love is a life-long gift of two people to each other. If it is put under "trial" or has conditions put on it, it is hard to see how it is real love. Unconditional love is expressed through a willingness to make a commitment to the other person.

Activity – Discussion

Jason Stevens has represented Australia in international Rugby League, including the 2001 Tour. As well as being recognised as a sportsman, Jason is increasingly being well known for advocating that people refrain from sexual relationships outside of marriage. He proposes that it is "worth the wait".

Develop a response which supports the Christian ideal that it is "worth the wait" for adolescents to postpone sexual activity.

(Examples of response could be a letter to a publication of your choice, speech to a particular audience, advertising campaign or other persuasive medium.)



Jason Stevens is a professional Rugby League Cronulla Sharks player.

10.7 Catholic Teaching About Marriage

What does the Catholic Church teach about marriage?

- The sexual relationship between a man and a woman in marriage is good and holy. The joy and pleasure that they experience in each other is a gift of God.
- Marriage is a gift of God and is a sacrament of the Church. The man and the woman minister the sacrament to each other, and the priest, family and community are there to witness their commitment in the sight of the Church.
- The Holy Spirit guides and supports those who give themselves to each other in marriage. The sacrament brings the couple the special grace of God.
- Marriage is a life-long covenant, which, if freely undertaken, cannot be dissolved. It requires real thought, reflection, prayer and preparation.

- A man and a woman in marriage give themselves totally and exclusively to each other. They promise to be utterly faithful to each other until death.
- The two inseparable purposes of marriage are the loving union of the man and woman, and the birth, raising and education of children.
- The consent of both people is essential or they are not really married. If freedom is lacking the marriage is not binding,
- Marriage is with one partner for life. Polygamy (having more than one wife or husband at the same time) is unacceptable because marriage is an exclusive relationship with one person.

Questions young people often ask about marriage

Why should a wedding take place in a church, and not at home, or in a garden, or by the sea, or at those other places that people like to use for weddings?

Marriage is a sacrament in the Church, and so there is a special form and order that needs to be followed so the Church can bless the marriage. It is ideal that it be celebrated within Mass. The church is the normal place for the public and community worship of Catholics, and the sacrament of marriage is part of the public worship of the Church.

What kind of "grace" is it that people get in marriage?

"Grace" means the life and power of God, and a "special grace" refers to a particular gift that is given to someone as part of the life they have chosen. The Church believes that in marriage the partners receive the special gift of God's presence in their marriage, and the strength for each other to remain faithful, and to carry out the responsibilities of their lives as a family.

If marriage requires free consent, what about arranged marriages?

The most important factor for a marriage to be valid is that there be free consent from both people, and that neither the man nor the woman is being forced to be married against their will, or out of fear. If there is full consent, even in an arranged marriage, the marriage is valid.

If marriage is a life-long contract, what about people who find that their marriage is unhappy, that their partner is violent towards them, and that for these reasons the marriage is causing harm to themselves and their children?

It is quite clear that there are some situations where it is impossible for a husband and wife to continue living together. This may be because of constant conflict, violence, alcohol or drug abuse, danger and instability for children, or simply because the people are very unhappy in the marriage. In these cases, the Church concedes that it is best that the couple separate. Because of the Church's teaching that marriage is for life, they are, however, still married in the eyes of the Church, and so are not free to marry other people. The Christian community has a responsibility to support the couple, to help them to continue living out their Christian lives, and, if possible, to help them work out their differences.

What does the Church think about divorce?

Many couples who separate seek a civil divorce, which dissolves their marriage and in civil law allows them to re-marry. Even if they obtain a civil divorce, as many separated Catholic couples do, if their marriage was a valid marriage in the Church, they are not free in Catholic law to marry other people. If they remarry without Church permission (see Annulment below), they can participate in all other aspects of Church life, but they are not able to receive the sacraments.

Does that mean that people who have divorced and re-married are cut off from the Church?

No! Catholics who have remarried after divorce are still baptised members of the Church. They are encouraged to remain true to their faith, and to bring up their children as Catholics. Bishops, priests and the whole Christian community are obliged to care for them and to help them to feel part of the Church. While they cannot receive Communion, they can participate in many activities of the Christian community, including attending Mass, listening to Scripture, praying, taking part in social justice activities in their parish and the wider Church, and numerous other activities. They can participate in Church life and seek the support of the Church in their family life.

What is annulment?

In some cases it becomes apparent that a man and a woman were never really married. This may be because one of the partners did not freely and willingly go into the marriage, or it may be that one partner was dishonest with the other before the marriage, on an important issue such as their willingness to have children. There may also be other serious reasons why there was never a real marriage between the partners. In these cases a Church tribunal will hear from both partners and make a judgement about whether a real marriage existed. The tribunal may declare that a marriage was "null" meaning that it never existed. In these cases, after meeting all their obligations to the former partner and children, the two people are free to marry other people.

List and discuss your own questions.

10.8 Review

Q&A

Write approximately ten lines in response to five of these questions:

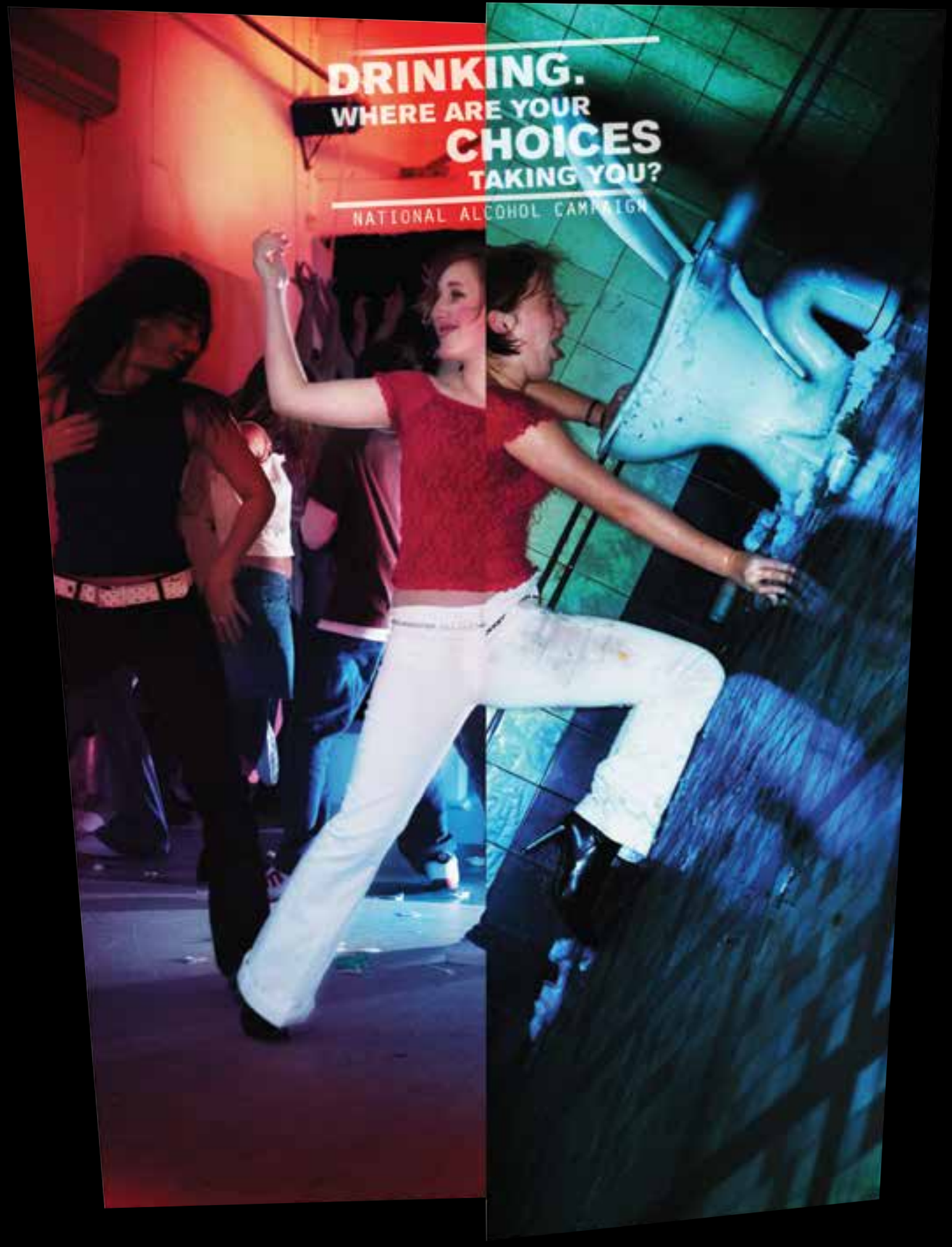
1. *According to Christian Scripture and teaching what are the qualities of a good relationship?*
2. *Why are family relationships among the most important we will ever have?*
3. *What areas of life together do families need to work at if their family life is to be the best that it can be?*
4. *What is the meaning of the term "sexuality?"*
5. *What are the virtues that young people need to develop if their present and future relationships are to be truly Christian?*
6. *What does the Catholic Church teach about sex outside of marriage, and on what basis does it teach these moral truths?*
7. *What does the Catholic Church teach about marriage? Summarise this in your own words.*

10.9 Prayer

The following prayer for families was written by Blessed John XXIII

O Living Bread that came down from heaven to give life to the world. O loving shepherd of our souls, from your throne of glory whence "a hidden God", you pour out your grace on families and peoples, we commend to you particularly the sick, the unhappy, the poor and all who beg for food and employment, imploring for all and everyone the assistance of your providence; we commend to you the families so that they may be the fruitful centres of Christian life. May the abundance of your grace be poured over all.

Add a particular prayer for your own family.



11

SOME MORAL ISSUES FOR YOUNG PEOPLE

This chapter explores three moral issues that young people face during their teenage years, and provides the opportunity to learn about, discuss and reflect on Catholic/Christian responses to these issues.

11.1 Learning values

A value is something you think is really important in life. It may be power and success, or family and friends, or satisfaction in life, or generosity and honesty, or even acceptance among our peer group. We all have some values that we think are most important in life, and even if we never really think about what these are, we act on them all the time.

Here is what one psychologist, who has worked with teenagers for many years, says about what teenagers need to help them to develop values.

*The movie **"Looking for Alibrandi"** includes issues relevant to teenagers. Stars Kirk Gurry, Pia Miranda and Matt Newton.*

> *Teenagers need a clearly defined value system against which to test other values and to discover their own. But when the important adults in their lives don't know what their own values are, and are not sure what is right and wrong, what is good and what is bad, the teenager's task is even more difficult and more time-consuming.*
>
> *Elkind, D. (1984) All Grown Up and No Place to Go.*
>
> *Addison-Wesley Publishing Co. USA. p9*

Activity

1. *Summarise in your own words what the psychologist is saying.*
2. *Copy the following table and fill it out.*

The values I have learned…

From my parents	Form my teachers	From my friends	My 10 most important values

Reflection

Reflect on the values you have listed. How do these values influence:

- *the way you act?*
- *your relationships with others?*
- *the decisions you make?*

Moral decision-making – The Process

Identify a moral issue that confronts young people. Refer to the process of moral decision-making in a previous chapter to analyse the situation you have identified.

1. Determine the nature of the issue.

Look at the facts - what is happening?

- to whom?
- where?
- why is this happening?

2. Seek guidance and advice.

The issue has been defined. Who can help? It is worthwhile looking to a range of sources including Scripture, Church teaching, parents, friends or teachers, professionals.

3. Consider the possible effects and consequences.

Think of the consequences that may result in taking action, and in not taking action. What might be the effects for the individual involved in the issue? The community? For yourself?

4. Search within, pray for God's guidance.

Take time to reflect on the issue. It is Christian practice to pray for the Holy Spirit's guidance and right judgement. This will affirm your conscientious decision.

5. Decide and act.

The final step is to make a decision and act on it. If a genuine attempt has been made to examine the issue and Christian teachings, and to consider the consequences, the decision can be made responsibly and with confidence.

The five-step process of moral decision-making can be applied to personal and social, group and individual issues.

11.2 Drug Abuse

Every family in Australia is touched in some way by drug abuse among teenagers. In recent years the growth in drug use and drug addiction among Australian young people has been an increasing cause of deaths in this age group. Read the following article, and in discussion and reflection respond to the questions that follow.

He was so loving and trustworthy. What has he become?

J. Elder. The Age, Saturday 27/2/99

(used with permission)

He called his mother two weeks ago and said his photo was in the newspaper. "He made it sound like it was really good," she says.

She bought the paper and saw the boy pictured with some friends, sitting on the steps of Flinders Street Station late at night. The story, which I wrote, was headlined: "Down and out in the streets of Melbourne."

This was her son, the boy she regarded as a friend. But marijuana, LSD, Ecstasy, speed, booze and heroin are his new best friends, his new family.

And he talks it up, he thinks it's great, he even asks his mother to give it a go. "Mum, you have no idea how good it is," he says.

She knows how heavy it is. She changed the locks and has someone watching the house at all times. People have been calling, demanding money.

"Like $5000, she says." "I think he's out of his depth".

His name is Johnny, her name is Mary. She's raised three kids on her own, and she thought she'd done it right. There was the good Catholic education, the busy sporting life, the circle of steady friends. They were nice people. Her daughter, 19, is at university; steady and solid. Her youngest boy, 14, a quiet lad, most polite on the phone, shows none of the signs of decline.

For a long time, Johnny covered up his slide with good grades and a great show of putting on his basketball uniform and doing his chores. All the while he was lying to her. It started when he was 14, the sex and dope.

Then came the hard liquor and the harder drugs. "I remember when he was 14, two police officers gave a talk about drugs. I asked him if he was doing anything silly. He said: 'Oh mum. Of course not.' I didn't realise he's such a good liar". It took Mary two years to catch on.

In the end it was getting too stressful for him. He was going out every couple of hours, dressed up in his sports uniforms. It was getting out of hand.

"One day he said he was going to his friend's place and I decided he had to stay home. He had a few things to do around the house and he hadn't finished some work from school. He said he'd do it the next morning. I said he had to stay".

Well, he started sweating and getting agitated. He kept coming out of his room every 10 minutes and asking why he couldn't go out.

"He was into all the sweets, skolling fizzy drinks and eating big bags of lollies. Then he lost his temper and started laying into his sister. He punched her arm blue. I asked him what was going on".

One day I said he should go for a blood test. He looked run down and I could see he wasn't himself. He was becoming worse every day but he refused to go to the doctor's.

"It was his girlfriend of the time who broke the news. He was taking money off her because he needed it. She said, 'I'm telling you because I'm getting scared. This is going all wrong.'

"I didn't know what to believe any more. I couldn't believe he would look into my eyes and keep lying like that. But once it was out, he

threw everything in my face and said it was how he wanted to live". He was 16. Mother and son were at odds. He wanted to take his drugs and bed his girl friends in the family home. Mary said it wasn't on. So he abandoned his good education and good home to live as a drunk, a serial sex machine, a thief, a drug enthusiast. That was about a year ago.

"He knew about all his rights. He's got the youth allowance and spends it on drugs and drink. I thought 18 was the age of consent, but the law is with the kids".

Our hands are tied as parents. I've called all the rehab places but all they say is, 'We do sympathise. We do know you're having a hard time. But if he doesn't want the help, you can't force him to come here."

I don't know how to change anything. If he wanted help, I'd be with him all the way. Johnny is 17 now.

"I'm not sure where he's living at the moment. There are a couple of houses where he stays. I'm not sure which one he's at.";

Mary recently stopped walking and driving the streets, looking for her boy.

"I've stopped doing that because I was running myself down. And I've got two other kids to care for."

But they talk on the phone, and they get together now and then. She had to get him from the police station one day after he was caught stealing.

Last November, mother and son got together for his birthday. She saw the bruises on his arms and legs.

"I said, 'What are you doing? What are these marks?' He said, 'Nothing. I just hurt myself.' But I could see it. I knew it. A week later he told me he had tried heroin. Just once".

I don't believe that it was just once. He came home for two hours on Christmas Day. He ate and drank and talked about the joys of LSD and how much he pays for his drugs.

A couple of days later he asked his mother to go to a rave at Kryall Castle, near Ballarat.

"He was going to shout me speed. He was going to give me half a tablet of Ecstasy. Only half, because I couldn't handle the whole thing", he said. 'It's so cool.'

He was going to get me anything I wanted. I was stunned. This kid. He was so loving and trustworthy. What has he become? My son.

(Pseudonyms have been used in this article)

Questions for discussion

1. *Choose three words that define your response to this article. As a class determine what words are most commonly used.*
2. *From the article, identify two moral decisions that are made.*
3. *Hypothetical: Analyse the decision Mary made in the story.*

Imagine it is your own son who is in the same situation as Johnny. Use the 5-step decision-making process to determine your own moral response.

The role of organised crime in drug dealing is acknowledged everywhere and young people who become involved in drug taking are at the mercy of unscrupulous dealers. The accompanying extract from another Melbourne journalist, Virginia Trioli, highlights this issue.

Personal response

Write a personal response to the extract above and share it with others.

While the young can continue to score, the meanness of our streets no longer allows us to avoid the tough option. We either take over the care and responsibility of drug users, particularly young users, and aim to re-educate them at the same time, or we abandon them to the tender care of dealers.

And these people are frightening. Last week I saw a shaky and desperate kid on the corner of Bourke and Russell Streets, no more than 15, approach a car of steel-eyed operators. He bought something, leaning in through the window, and stumbled off to shoot up. I can only guess where, but the experts tell me to assume that he would have had used equipment, putting him at risk of blood borne infection, and would have been all alone if the stuff he bought turned out to be bad.

Virginia Trioli, The Age
17/10/98 P. 10

11.3 What does the Church have to offer?

Based on its belief in the sacredness of life, in the dignity of the person, and on the sanctity of the human body, the Church teaches clearly that any involvement in drug use or drug selling is wrong. It teaches that the use of drugs is dangerous to health and life. It is wrong to use drugs unless in the case of illness where drugs will help to restore health or relieve pain. The illegal making and selling of drugs is evil and causes untold harm to all who are involved in it.

In 1998, the then Catholic Archbishop of Melbourne (now Cardinal of Sydney), Most Rev George Pell, wrote a letter to young people about drugs. Here are some extracts.

> *Many Australian families have already had to wrestle with drugs… More than six hundred Australians were lost in heroin related deaths last year, 179 in Victoria. The proportion of 20 to 29-year-olds using dope has trebled in the last twenty-five years. Many young people are … trapped by addictive, mind-altering drugs. These days, drug taking is not unheard of in early secondary school, and occasionally even at senior primary levels. Many victims can relate how they grew up surrounded by the habit. Many crimes are drug related, especially robbery, as are some suicides and traffic accidents.*
>
> *I encourage all agencies to work for … discipline, and self-restraint, where love and service are real, and where drug dependence is not accepted as normal or desirable.*

Activity

1. *Summarise what the Cardinal is recommending in this extract.*

Organised crime has now taken over the distribution of illegal drugs. The … profits, … are used for bribery, intimidation, and further expansion of human misery.

2. *Identify the key point being expressed by the Cardinal.*

Following the Christian path can turn illusions into genuine hope. Even a little prayer each day can bring us around the corner. And regular prayer can change despair into confidence, because hope is one fruit of prayer.

Prayer can enable us to persevere in suffering, to keep trying even when we are not sure we can succeed. Often long-term community support can also mean the difference between escape or failure.

3. *What advice is being given here to people who are addicted to drugs?*

Remember that all Christians should be people of hope. Christ did not just visit us and teach us. His death and resurrection redeemed us. His difficult life has always brought encouragement to sufferers.

4. *Explain the belief expressed here, that the death and resurrection of Christ redeemed the human race. What hope does that bring?*

I thank all those who are caring for the victims of drugs. Yours is a hidden work of service and love. You are bearers of hope to those who are often desperate and lonely.

Activity – Evaluate

1. *Assess the moral issues that are related to the abuse of drugs in society.*

2. *There continues to be great debate concerning the appropriate methods of dealing with drug-related issues. Draw on Catholic moral teaching to identify the ideal Christian responses to these issues.*

11.4 Young People and Alcohol

Alcohol is an accepted part of our Australian culture. Young Australians are aware of alcohol use, and may be personally exposed to it from a very young age. Recent studies in Australia show that more than 40 percent of boys and girls in Year 7 have experienced alcohol and almost 90 percent of Year 11 students are regular drinkers. "Binge" drinking among young Australians, particularly among boys but also among girls, is at very high levels. In a recent survey taken in a Melbourne school, it was found that half of the male and female students in Year 11 had drunk at least five alcoholic drinks in a row in the last fortnight. Many reported that they had drunk to the point of being sick or passing out.

Drinking increases risk-taking behaviour among young people, including the dangerous and unlicensed use of cars, violence and sexual activity. This is because under the influence of alcohol there is a decrease in the normal, logical decision making that protects the person in other situations.

Why do young people drink? Researchers in adolescent health have found that, for boys as well as for girls, there is a strong link between feelings of anger, sadness and depression and alcohol abuse. Lack of confidence, anxiety, self-dislike, low self-esteem all contribute to the likelihood of a young person using alcohol, and particularly using it at dangerous levels.

Adolescence is a time when the dangers of alcohol abuse are high, because it is a time of development and change, both of which can cause uncertainty and stress. Young people at this time are gradually moving away from their parents' control, and there is an increased need to be independent and to establish relationships with peers beyond the family. The links between alcohol and the stress of the teenage years are well known, and when young people are under stress they often respond by planning their stress relief in the form of a drinking session.

Peer pressure is an important influence on drinking behaviour. Friends can encourage both boys and girls to be responsible about alcohol. On the other hand, a young person who is depressed and has low self-esteem, or who is angry about issues in their lives, may actually seek out a new group of friends who are involved in risky behaviour such as alcohol abuse. For many young people, alcohol is a way they build up confidence in stressful social situations.

Research has also shown the importance of the family in preventing dangerous use of alcohol. There is strong evidence that families, which exert a medium level of control over their teenagers as well as high levels of support, are those most likely to teach responsible drinking behaviour.

Here are some things we know about alcohol and its use.

- Drinking too much is always bad. It can damage your health and cause you to behave in a way that causes you embarrassment and shame.
- Drinking alone or drinking to blot out your problems is dangerous. There are many other avenues where help may be found. Thinking all the time about alcohol is also a danger signal.
- Alcohol abuse causes great unhappiness to the drinker but also to his or her family and friends. The damage caused in families by alcohol abuse is all too well known in our community.
- It is better not to begin to drink too young. It is not "grown up" or "cool" no matter how many teenagers who drink tell you that it is. Being sick and drunk and being ashamed of yourself later is not clever.
- Drink-driving has killed too many Australian young people, and too many families have lost loved ones to road accidents that are caused by alcohol.
- Drinking too much damages your body, most particularly the liver and stomach. If binge drinking occurs too young it may cause early damage to the liver and stomach.

11.5 Social Problems Caused by Alcohol

Group task

1. *Work in small groups. Identify the social problems that are caused by abuse of alcohol. As a group role-play the social problem considered to be most significant.*

Teens crash birthday party

More than 200 teenagers gatecrashed a 16-year-old's birthday party in Malvern on Saturday night.

Only 50 guests had been invited to the party, but the gatecrashers had taken it over, bringing their own alcohol, refusing to leave and causing property damage.

One gatecrasher assaulted the owner of the home where the party was being held when he tried to get him to leave.

Six police cars arrived, but they were heavily outnumbered and it took them an hour to clear the gatecrashers out.

A neighbour reported that he had seen a large group of teenagers in a nearby park early in the evening. They were drinking vodka and were already noisy and abusive.

This group was among those who gatecrashed the party.

"Where do they get the alcohol?" the neighbour asked.

Based on each scenario presented, consider possible courses of action that contribute to a morally responsible resolution.

2. *Read the article below "Teens Crash Birthday Party".*

Use the article as a basis to write a short response to the moral issue(s) presented in each of the following situations.

a) *It's your party. Although you only invited 50 people, you told some of them that they could bring other friends. You didn't tell your parents and now the party has been gatecrashed.*

b) *You are a neighbour and you have just witnessed a large group of young people drinking alcohol and heading to the party.*

c) *You are the elder brother/sister of one of the gatecrashers. You supplied the alcohol to the group even though you know they are under age.*

d) *You are the gatecrasher who has just assaulted the owner of the home where the party is.*

11.6 A Christian Approach to Alcohol

Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good.

Catechism of the Catholic Church 2288.

The following advice for Christian living is contained in the second letter of Peter, in the New Testament. The words are as relevant today as they were when they were first spoken in the very earliest years of the Church.

You will have to do your utmost yourselves, adding goodness to the faith that you have, understanding to your goodness, self-control to your understanding, patience to your self-control, true devotion to your patience, kindness towards your fellow men to your devotion, and, to this kindness, love. – (2 Peter 1:5–7)

Sebastiano Ricci, **Marriage Feast at Cana,** 1712–15 Nelson-Atkins Museum of Art, Kansas City, Missouri, USA.

Written activities

1. *Identify the virtues recommended by the apostle Peter in this extract.*

2. *Create a list of virtues you consider essential for the Australian teenager. Justify your choices.*

3. *The apostle Peter has come to your school to talk to Year 10 students. Focus of his talk is living a moral life in the 21st Century. Recount the main points of his talk in a letter to a friend.*

Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God. You are not your own property; you have been bought and paid for. That is why you should use your body for the glory of God. (1 Corinthians 6:19–20).

Whatever you eat, whatever you drink, whatever you do at all, do it for the glory of God. (1 Corinthians 10:31).

So be very careful about the sort of lives you lead, like intelligent and not like senseless people. This may be a wicked age, but your lives should redeem it. And do not be thoughtless but recognise what is the will of the Lord. Do not drug yourselves with wine, this is simply dissipation; be filled with the spirit. (Ephesians 5:15–18).

Research and analysis task

From current media sources find four examples of alcohol advertising. Analyse both the content and message of these advertisements in light of Christian moral teaching. Present your analysis in a format of your own choice.

11.7 Homosexuality and Homophobia

People who are predominantly attracted to the opposite sex are said to be **heterosexual**, while those who are attracted to the same sex as themselves are described as **homosexual**. In discussion of homosexuality, it is necessary to understand the difference between a person's **orientation** (that is what they feel and to what they are attracted) and their actions. Someone who is strongly attracted to people of the same sex as himself or herself, has a **homosexual orientation**, even though he or she may never act on these feelings. Someone who performs sexual actions with someone of the same sex, is taking part in **homosexual activity**. Such homosexual actions, especially in play and during youth, often do not indicate a homosexual orientation. A person's sexual orientation is the result of many complex factors. People don't choose to have particular sexual attractions – they just happen, and are a normal part of physical and emotional maturing.

Usually in the early teenage years, young people find that they are attracted to the opposite sex. This attraction and interest increases, and many new feelings, which can include embarrassment and confusion, come with this development. This time is especially difficult for teenagers who find that they are attracted to people of the same sex as themselves.

Experts differ about what causes homosexual orientation. Some psychologists think it is part of the make-up with which a person is born, while others think that it is learned.

Although people don't have a choice about their primary sexual orientation, they do have choices about their actions. Our actions over time shape our personality. We are free to choose, to a point at least. But it is a teaching of Christ, Our Lord and the Church that all sexual activity belongs within the committed relationship of marriage, and that sexual activity outside of marriage is morally unacceptable. This includes sex outside of marriage, and homosexual activity.

> *All inclinations … heterosexual, homosexual … are only inclinations. They are more or less under the control of our freedom. What matters are the choices we make – not the inclinations which precede our choices.*
>
> *Dignity, Love, Life: Statement on Homosexuality,*
>
> *New Zealand Catholic Bishop's Conference, 1986.*

Questions for discussion and reflection

1. *Explain the difference between sexual orientation and sexual activity.*
2. *Outline Catholic moral teaching on the issue of homosexuality.*
3. *What are the moral questions associated with homosexuality?*

Homophobia is fear and hatred of people of homosexual orientation. This kind of discrimination and prejudice is condemned in Catholic teaching.

(See Catechism of the Catholic Church nos 2357 – 2359)

Class discussion

What practices, in society, in your school, among your friends, discriminate against people of homosexual orientation?

In what ways could your school contribute to greater tolerance of those in your school community who feel alone and isolated?

11.8 Prayer

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.

12

CHRISTIAN LOVE AND THE KINGDOM OF GOD

Justice is…

In order to discuss justice in the Australian context it is first necessary to explore the meaning of the term. Use the following activities as a guide to come to a fuller understanding of the concept of justice.

1. *Work on your own to develop two lists:*

   Experience/ observations of justice

   Experience/ observations of injustice

2. *Share your lists with a partner. Together determine your "top three" examples from each list.*

3. *Repeat the process in groups of four. Present your final "top three" to the class.*

4. *As a whole class examine the two lists. What conclusions emerge concerning the characteristics and elements of justice and injustice.*

5. *Work with your original partner. Use these characteristics and other tools, such as dictionaries and the Internet, and formulate definitions of justice and injustice.*

6. *Across the whole class, share the definitions. Select the ones that most fully capture the meaning of the terms justice and injustice.*

Use these definitions as a reference point throughout the study

Protesters sit with placards and listen to speakers talk about the injustice of mandatory sentencing. Imbi Davidson and Susan Djelirr sit side by side at the protest. Raintree Park, Darwin, February 2000.

The Christian understanding of justice is found in the teachings of Jesus

1. *Read Luke 6:20-26*

JUSTICE – LUKE 6:20-26	
Word	**Chosen because...**
1.	
2.	
3.	
4.	
5.	

2. *As a class discuss what these words convey about the meaning of Luke 6:20-26.*

3. *Jesus stood in solidarity with the poor and the oppressed.*

a) *Identify two phrases from Luke 6:20-26 that indicate Jesus' stance on justice. Explain the meaning of the phrases.*

b) *Apply Luke 6:20-26 to contemporary Australia.*

Who would Jesus champion?

Who would Jesus denounce or challenge?

4. *Develop a response based on Luke 6:20-26 and the ideas raised in the above discussion to show your understanding of the concept of justice.*

"LOVE ONE ANOTHER"

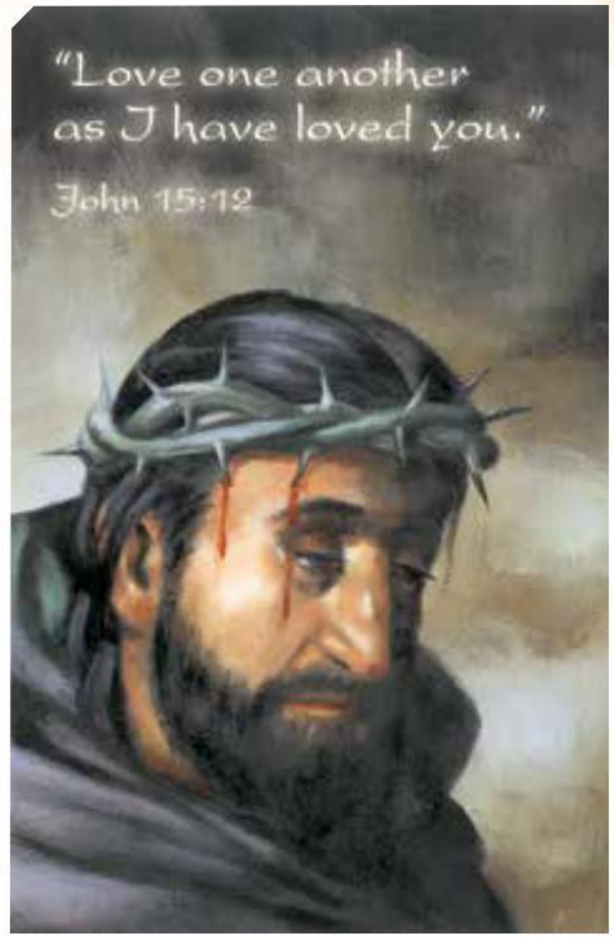
It's as simple and as challenging as that . . .

12.1 Christian love

At the heart of Christian teaching is the call to love. This is the "new commandment" which, for the Christian disciple, sums up the numerous commandments of the Jewish law. Jesus Christ taught his disciples that they should:

"Love one another as I have loved you." (John 15:12)

He insists that he has not come to abolish the law of Judaism, but to complete it.



You have learnt how it was said: You must love your neighbour and hate your enemy. But I say this to you: love your enemies and pray for those who persecute you; in this way you will be sons of your Father in heaven, for he causes his sun to rise on bad men as well as good, and his rain to fall on honest and dishonest men alike. For if you love those who love you, what right have you to claim any credit? Even the tax collectors do as much, do they not? And if you save your greetings for your brothers, are you doing anything exceptional? Even the pagans do as much, do they not? You must therefore be perfect just as your heavenly Father is perfect. (Matthew 5:43–48)

According to the gospels, Christian love refers to **goodwill**, **kindness** and **compassion** that cannot be overcome by anything the other person does. It means that whatever is done to the Christian disciple, he or she will never hate or be bitter towards the other, and will always desire the best for the other.

Christian love is not the same as the love that people feel for their friends and family members. It is an act of choice rather than of the emotions. It means choosing to have goodwill and compassion to all other human beings.

Reflection

Think of a time when you actively chose to do something good for another person or persons. Share this with one other person or with the class. This illustrates Christian love.

When we understand Christian love in this way, we see that Christians are not called to feel love for all people, but to choose to live in a compassionate way towards others. Many of the saints have done this in amazing ways, but every day Christian people choose to serve others and to work for a better world for everyone, because of the commandment of Christ to love. Here are some examples:

- A volunteer group works to provide food, housing and clothing for refugees in a country at war.
- A teacher spends one night a week in a volunteer centre where he teaches reading and writing to adults.
- A businesswoman makes work available for long-term unemployed people.
- A group of Christian teachers sets up a fund to provide schoolbooks and uniforms to help children, whose families cannot pay for these things, to stay at school.
- A man working in a juvenile detention centre takes time after hours to talk and listen to a troubled boy.
- A family takes a severely disabled child for holidays and weekends so that the child's parents have a rest.

The love that is shown in all of these examples is love that is chosen and shown in **action**, rather than in the emotions. Christian love is an act of the will, and the teachings of Christ call each Christian to practise it daily. The gospels show us that Christian love involves inclusiveness, unity, justice, peacefulness and compassion.

Discussion

1. *Work in small groups. Assess how your school community demonstrates in word and action the elements of love defined by the Gospels.*

2. *Discuss your findings as a class. Identify the areas of strength as well as those that need developing.*

Scripture reading:

Luke 10:29-37 – The Parable of the Good Samaritan

In this passage, the Samaritan showed love and compassion to a stranger who was racially and politically different.

1. *Identify groups in Australia who, like the Samaritan, are treated poorly because they are perceived as being "different".*

2. *Analyse the consequences of this type of action on society as a whole.*

Vincent Van Gogh, ***The Good Samaritan,*** (after Delacroix). 1890.

12.2 Christian Love and the Kingdom of God

The fundamental teaching of Jesus Christ is related to the Kingdom of God, and the notion of compassionate love for all people is central to this teaching. Jesus' Jewish contemporaries were well aware of the idea of a "kingdom" since they lived in a world where kingdoms arose and fell often and very quickly. Their own history was full of their experience both of the kingdoms of Israel but also of other kingdoms under which they were forced to serve at various times. The Jewish people looked forward to the re-establishment of the kingdom of Israel, but there were many different ideas about what this meant. A group of military revolutionaries, the Zealots, believed that the Kingdom of God could only be brought about by armed warfare, and the violent overthrow of the Romans. Another group, the Essenes, who lived in the desert like monks, believed that there would be a great war involving the whole universe and that after this the Kingdom of God would arrive. Jesus' teaching about the Kingdom of God was different from both of these views. He did not speak about

kingship of a nation, or of God as a ruler of wealth and power, but rather of a spiritual kingdom, the reign of God in people's hearts and lives. God's Kingdom, Jesus said, has already arrived. It was like a tiny seed that would grow into a huge plant.

Activity

For the Australian context, design a symbol that conveys an understanding of the Kingdom of God.

The coming of the Kingdom of God does not admit of observation and there will be no one to say, "Look here! Look there!" For, you must know, the Kingdom of God is among you. (Luke 17:20–21)

What did Jesus Christ mean when he said that the Kingdom of God is among us? A characteristic of the life of the Kingdom is that **the way in which we experience relationships in our lives and in our world is turned upside down**. Consider the following story of Levi's banquet, which shows many characteristics of what Jesus meant by the Kingdom of God.

When Jesus was at dinner in his [Levi's] house, a number of tax collectors and sinners were also sitting at the table with Jesus and his disciples; for there were many of them among his followers. When the scribes of the Pharisee party saw him eating with sinners and tax collectors, they said to his disciples, "Why does he eat with taxcollectors and sinners?" When Jesus heard this he said to them, "It is not the healthy who need the doctor, but the sick; I did not come to call the virtuous, but sinners." – (Mark 2:15–17)

Tax collectors, prostitutes and other public sinners were considered unclean by Jewish law. Mixing with them would have made Jesus himself an outsider. This reversal of what is expected is not only evident in the life and actions of Jesus himself but in many of the well-known parables that he told.

Written task

Our view of the world, as we sometimes experience it, can be turned upside down by the parables. Work in small groups to consider one of the parables below. Identify in what ways it relates to issues of spirituality, morality and justice in Australian society.

GROUPS A & B

Luke 16:1-9

The Unjust Steward

GROUPS C & D

Luke 16:19-31

The Rich Man and Lazarus

GROUPS E & F

Luke 18:9-14

The Pharisee and the Publican

GROUPS G & H

Luke 14:7-11

The Wedding Guests

Jesus Christ proclaimed that people enter the Kingdom of God by changing their lives, or by being re-born in their attitudes, values and relationships with others. It was in his own life, particularly that he illustrated this. He shared meals with religious outcasts, demonstrating that in this kind of "table fellowship" the Kingdom of God could be discovered. In the Kingdom of God, all would have a place at God's table. The Kingdom of God is marked by inclusivity. All have a place in the Kingdom, men and women, Jews and non-Jews alike, outcasts and sinners. The Eucharist anticipates the eating and drinking at God's table in the kingdom.

Community nurse Joan Kikos delivers a sleeping bag to men who sleep out in a park. Joan works through the Royal District Nursing Service homeless persons program.

"This is my blood, the blood of the covenant, which is to be poured out for many. I tell you solemnly, I shall not drink any more wine until the day I drink the new wine in the kingdom of God." (Mark 14:24–25)

Scripture reading

The people of the kingdom live in simplicity and peace, finding their friends among the poor, the outcast and those who are poor in heart. Read the story of Zacchaeus to see another example of the table fellowship that Jesus practised. (Luke 19:1–10)

Because of his teaching that the Kingdom of God had already come, Jesus Christ did not expect his disciples to fast, and (Mark 2:18–20) consequently he was criticised as a glutton and a drunkard. (Matthew 11:18–19) His conviction that the Kingdom of God was near at hand caused him to celebrate rather than fast. The well-known prayer that Jesus taught to his disciples asks that God's Kingdom may come, and also shows some of the qualities of the Kingdom.

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)

Discussion or written activities

1. *What does this well-known prayer, the Lord's Prayer, ask for?*
2. *What symbol did Jesus often use for the Kingdom of God?*
3. *How was Jesus' view of the Kingdom of God different from other groups in his society?*
4. *What do the following texts teach about the Kingdom of God? Mark 10:31; Mark 8:35; Mark 10:23–26; Luke 14:11?*
5. *What does the word "inclusive" mean in relation to the Kingdom of God?*

12.3 Compassionate Love and Respect for Human Dignity

The most important sign of the kingdom of God among us is the presence of a compassionate love for all people. This love comes from a deliberate choice, and it is an act of the will rather than of the emotions. It respects the human dignity and worth of all, and works for the protection of human dignity.

Inmates with mental disorders work in the workshop at the Psychosocial Rehabilitation Centre for Men (Centro Varonil de Rehabilitacion Psicosocial) in Mexico City.

Reflective writing

Choose one or more of the following activities, in order to help you to apply the teaching of Jesus Christ about the Kingdom of God to a present day situation. The questions ask for a written response but the response could also be done as an illustration or in any other way you choose.

1. *Think of someone who has hurt you. Are you able to see any good in him or her? In a paragraph explain the reason for your response.*
2. *Write about a situation where you were struck by the goodness of a person you met or whom you have known for some time.*

Mark "Chopper" Read in front of the painting of him during the Archibald Prize exhibition at NSW Art Gallery.

3. *List five actions that you believe assault human dignity. Decide which of the five is most serious, and explain why you think so.*

4. *Write a response to this statement. "Even the most hardened criminals have a basic human dignity that must be respected".*

5. *Have you ever set out to get even with someone? Were you satisfied with the experience or do you now have second thoughts about it? Reflect on this in a paragraph.*

6. *Describe in writing a time when you had to admit that you were wrong. Did your admission demonstrate respect for others? For whom? Did it demonstrate respect for yourself? How?*

12.4 The Kingdom of God in the Early Christian Communities

By the end of the first century the early Christians came to realise that there would not be a cataclysmic event that would bring about the Kingdom of God. They stopped waiting for the world to end, and settled down to reflect on what the teachings of Jesus Christ meant as the centuries wore on. Because of the teaching and example of the Lord, the earliest Christian communities insisted on unity between people, whatever their sex, race, class or education.

St Paul taught that:

> *In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink. – (1 Corinthians 12:12)*

The earliest Christians demonstrated this unity in the way they lived.

> *The faithful all lived together and owned everything in common; they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed. They went as a body to the Temple every day but met in their houses for the breaking of bread; they shared their food gladly and generously . . . – (Acts 2:43–46)*

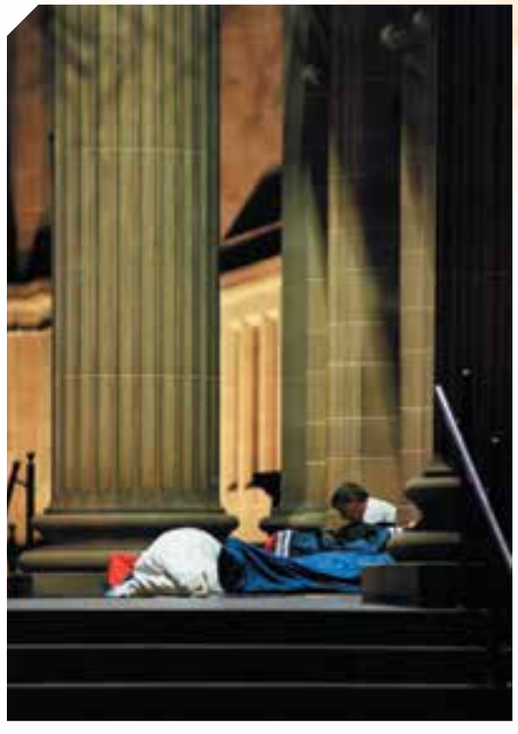
This unity and lack of barriers between people in terms of their race, age, social class and sex had come directly from the life and teaching of Jesus.

Questions for discussion and writing

1. *Re-read the story of Levi's banquet, given in section 3.4 above. What message would this story have given to the Christians in the Greek City of Corinth (where the gospel may have been written), and to Christians of the Roman Empire?*

2. *What barriers do we see between people in our Australian society?*

3. *Do you think that we are really a "classless" society in Australia?*



Politicians and the Kingdom of God

4. *What are the complexities today for someone who is a Christian and has a position of leadership role in the public domain.*

Extension

How do these passages about the early Christians after the ascension of Jesus Christ, show what he taught about social justice? Select two or three to look up in groups.

Acts 2:44–45; Acts 15:7–11; 1 Corinthians 12:4–7;

2 Corinthians 8:12–15; Colossians 3:11; James 2:1–7;

James 2:14–17; 1 Peter 2:13–17; Romans 15:30–33;

1 Peter 5:1–4.

Choose one passage and illustrate it, using a contemporary situation.

12.5 A Kingdom of Peace

One of the most important characteristics of the Kingdom of God in the teaching of Jesus Christ, was that it was a kingdom of peace. Many hundreds of years before Jesus lived, the prophet Isaiah had given a beautiful portrait of the kingdom to come, the messianic kingdom, where peace would spread all over the earth.

The wolf lives with the lamb,
the panther lies down with the kid,
Calf and lion cub feed together
With a little boy to lead them.

The cow and the bear make friends,
Their young lie down together.

The lion eats straw like the ox.

The infant plays over the cobra's hole;
Into the viper's lair
the young child puts his hand.

They do no hurt, no harm,
on all my holy mountain,
for the country is filled with the knowledge of the Lord,
as the waters swell the sea. (Isaiah 11:6–9)

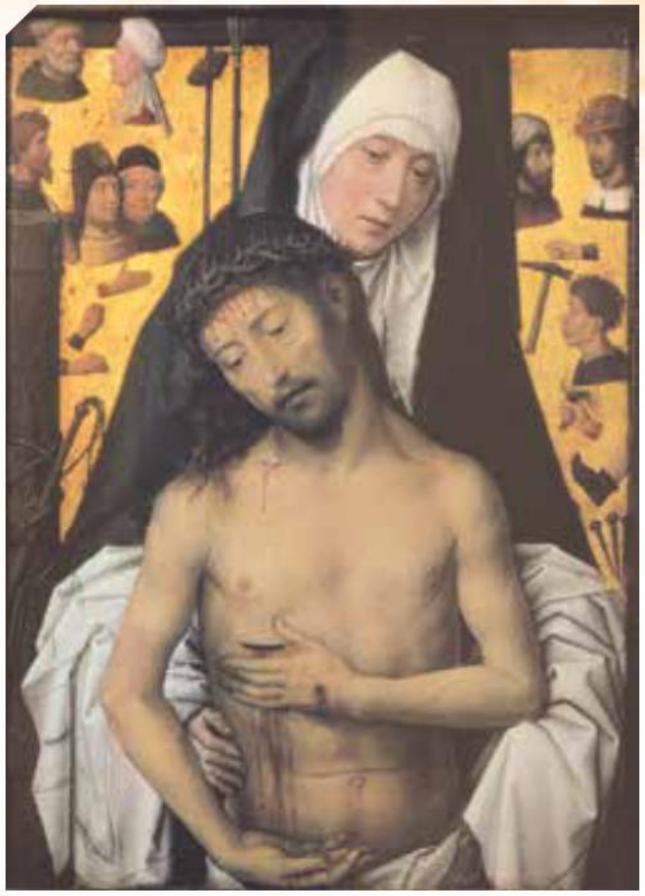
It is clear from the way that Jesus lived, and in what he taught, that he did not see violence as the solution to any situation. He demonstrated that goodness and peacefulness will ultimately overcome violence. His approach was the opposite of the common response to violence and injustice, which is to repay violence with violence.

- Jesus Christ instructed his disciples to "love their enemies".

But I say this to you who are listening: Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly. To the man who slaps you on one cheek, present the other cheek too; to the man who takes your cloak from you, do not refuse your tunic. Give to everyone who asks you; and do not ask for your property back from the man who robs you. Treat others as you would like them to treat you. – (Luke 6:27–31).

- He taught them to show mercy to others. Be compassionate as your Father is compassionate. (Luke 6:36)
- Just as God is kind to the ungrateful and the wicked (Luke 6:35), so should the followers of Jesus be.
- Jesus told Peter to forgive those who do wrong towards him, not seven times but seventy-seven times. (Matthew 18:22)

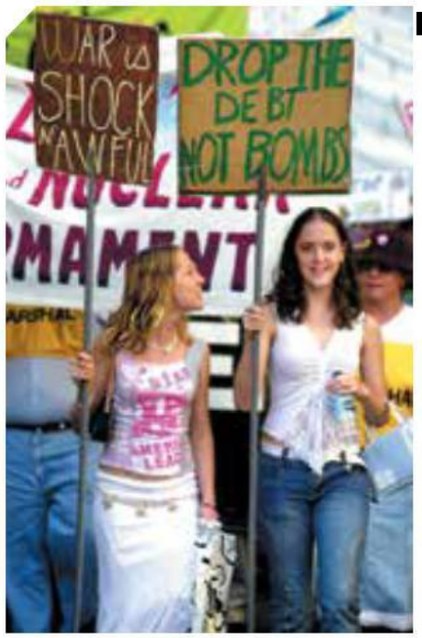
  As he died, Jesus prayed for forgiveness for those who had executed him. (Luke 23:34)
- Jesus did not accept that conflicts should be resolved through violence. This commitment to peacefulness was an important part of the lives of the early Christians. Paul continued the teaching of Christ, advising the early Christian communities to work out their differences in peaceful ways.



Hans Memling c 1433–1494 Flemish. The Man of Sorrows in the Arms of the Virgin, 1475 oil on wood 27.4 x 19.9 cm Felton Bequest, 1924, National Gallery of Victoria, Melbourne.

Treat everyone with equal kindness; never be condescending but make real friends with the poor. Do not allow yourself to become self-satisfied. Never repay evil with evil but let everyone see that you are interested only in the highest ideals. Do all you can to live at peace with everyone. (Romans 12:16–18)

Convicted Bali bomber Amrozi bin Nurhasyim in Death Row cell at Kerobokan Prison 11/08/03 after being found guilty of 12/10/02 bombings that killed 202 people.



Anti war Palm Sunday Peace march protest in Brisbane.

■ The Lord Jesus taught forgiveness and love of enemies, but the gospels also tell us of incidents when he expressed deep anger. He hated religious hypocrisy, and there are many incidents where he speaks scathingly of the kind of religious practice that was empty of true devotion (Matthew 23:24–26).In a very well known story, which is included in each of the four gospels, Jesus' anger led him to drive merchants and moneylenders from the temple in Jerusalem (Matthew 21:12–13; Mark 11:15–17; Luke 19:45–46; John 2:13–22). The merchants and money-lenders were violating the sacredness of the temple by using dishonest business practices. It appears that the temple sellers sold sacrificial animals at high prices, making it difficult for the poor to purchase animals for sacrifice. They were abusing their right to sell in the temple, and Jesus drove them out, reminding them that the House of God is a house of prayer, and not a 'robbers' den'. Jesus' anger, then, was a righteous anger, born of his passion for truth, justice and the Kingdom of God.

12.6 Applying Jesus' teaching about peace to our communities today

Mariama Oumarou (17), a former slave, breaks down in tears as she tells her story in the Voices Special Forum at the World Conference Against Racism in Durban 02 September 2001. Mariama, a dark-skinned Tuareg from Niger grew up as a slave to lighter-skinned Tuaregs and was sold to a slave trader in Nigeria when she was 15 years old. She escaped and today is free.

Activity

Much of the physical violence in society is a result of abuses – racism, sexism, poverty, or alcohol and drug abuse.

1. *Analyse this statement and provide specific examples to illustrate your position.*

2. *Jesus said:*

"My own peace I give you, a peace the world cannot give, this is my gift to you" (John 14:27)

   a) *Describe what "personal peace" means.*

   b) *Recount an experience of peace in your own life.*

Waterside workers (wharfies) and Vietnamese refugees clash in Adelaide Street, Brisbane during a racial fight (1979).

Slogan activity

Slogans have been effective in educating people about speed on the roads and drink driving. Create a slogan and graphic to educate primary and secondary students about using violence to solve their problems.

Background Information

Pacifism means, "making peace". People who are pacifists believe that violence is never acceptable as a way of resolving conflicts, and they will refuse ever to use violence, refusing even to go to war for their country. It appears that in the first three centuries many of the early Christians were pacifists. They believed that they could not keep the law of love as taught by Jesus and use violence against others. The pacifist position may have originated in the teaching of Jesus, but scriptural scholars are not certain that Jesus himself was an absolute pacifist. The overwhelming message, however, from his teaching, is that violence is not a moral way of dealing with conflict. Fighting evil with evil, even for good reasons, ultimately brings about more evil. Here are some words of Martin Luther King, leader of the non-violent civil rights movement in the United States.

Martin Luther King, American clergyman and leader of the black civil rights movement, making a speech – detail. c. 1966. b. Atlanta, GA 15 January 1929 – (assassinated) Memphis, TN 4 April 1968

> *"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy…Returning violence for violence multiplies violence, adding deeper darkness to a night already devoid of stars. Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that.*

However, it can be morally just to defend people from the violence of others, using force if necessary, as Australia did in East Timor.

Activity

"Like the Ghost Gums on the Australian landscape, peace and justice are found together." – Pax Christi Australia

Discuss this statement in relation to current international issues where violence/ force are promoted as solutions to problems.

An Australian soldier tries to organise a crowd of East Timorese refugees waiting to get their ration of rice during a food distribution in Dili 02 October 1999.

Albert Namatjira, 1902–1959, Australian, **Ghost Gum, MacDonnell Ranges, Central Australia,** c. 1945. Watercolour over pencil. 37.0 x 25.3 cm. Presented through The Art Foundation of Victoria in memory of Emmanuel and Kamilla Mandl by Mrs Lisl Singer, Member 1999. National Gallery of Victoria.

Sajahan Khan, a child laborer, crushes spices in Calcutta. In some communities, children work rather than learn how to read and write.

12.7 Thinking About the Kingdom of God Today

Many Christian theologians have thought and written about the Kingdom of God during the 2000 years since Jesus lived. Catholic Church leaders have written about the Kingdom of God in this way.

Inhuman conditions are:

- Poverty
- Self-love and selfishness
- Unjust use of power
- Treating workers unjustly
- Being dishonest in business dealings

Human conditions are:

- Having what is necessary for life
- Working to improve social problems
- Access to education and culture
- Working for human dignity, peace and the common good
- Faith in God and his Kingdom (Paraphrased from Populorum Progressio: Pope Paul VI)

Refugees broadcasting on SYN-FM. Students Ahmed Hassan and Nada Stokic prepare for a program.

Questions for discussion, writing or reflection

1. *List some "social ills" of which you are aware in our own communities in Australia.*
2. *What is "the common good"?*
3. *What are some ways in which workers might be exploited?*

Michelangelo Buonarroti (1475-1564), **Sistine Chapel: The Last Judgement,** 1538-41 (fresco) (pre-restoration).

Activity

Matthew 25:31-46: The Final Judgement.

1. *Read the above passage and outline its main points.*
2. *Choose one of the groups referred to in the passage. These groups are also listed on this page.*

   a) *Who might be the 'hungry', 'prisoner', 'stranger', 'sick', 'naked', 'thirsty' people in Australian society. To respond to this question, reflect on the deeper meaning of these words. For example, people may hunger or thirst for things other than food and water.*

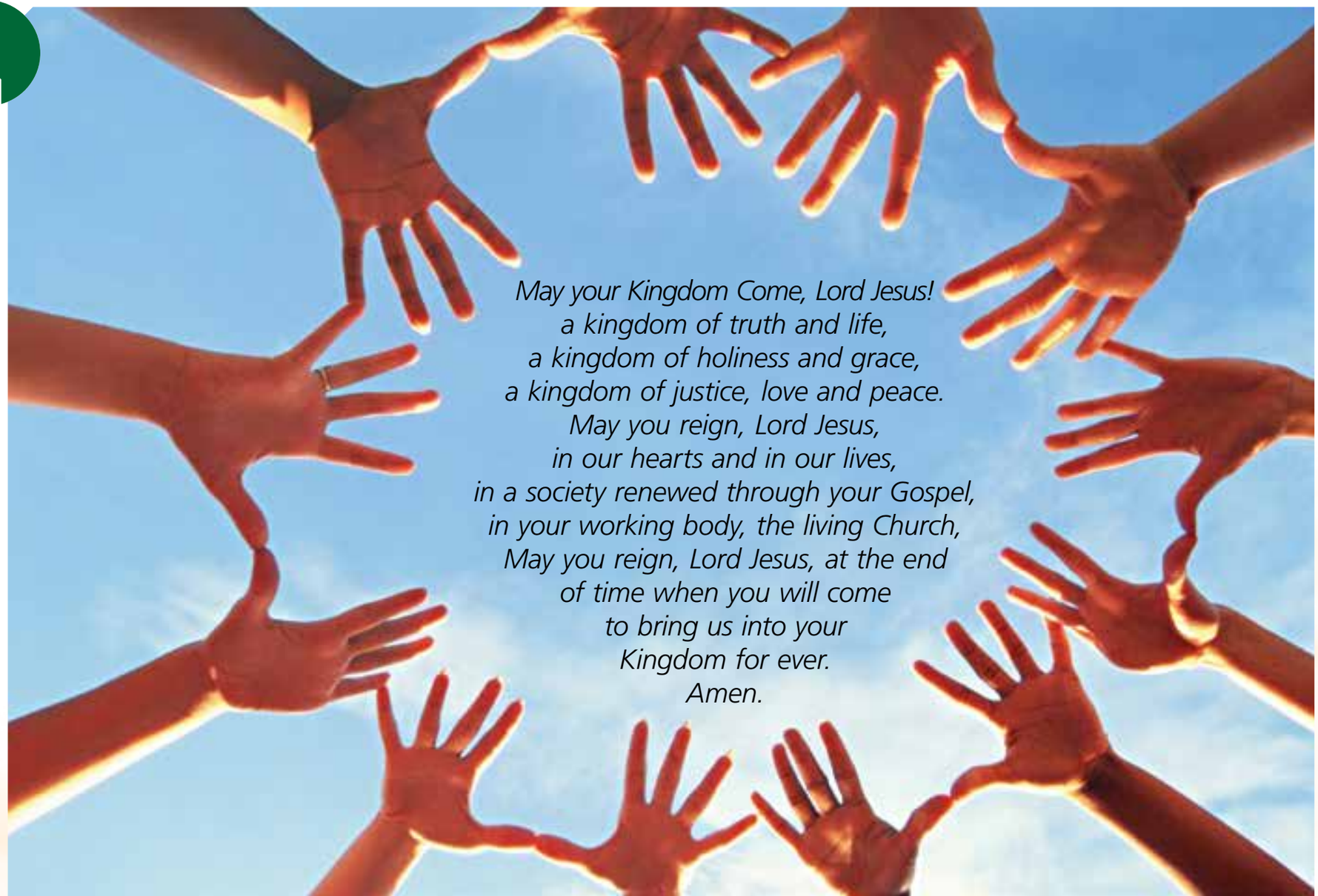
3. *Share your responses in small groups, and select one example to share with the class.*

4. *To view Michelangelo's Last Judgement visit www.christusrex.org/www1/sistine/40-Judge.html*

If Michelangelo were to complete his work today what images might he use?

Respond in writing or with an illustration.

12.8 Prayer



May your Kingdom Come, Lord Jesus!
a kingdom of truth and life,
a kingdom of holiness and grace,
a kingdom of justice, love and peace.
May you reign, Lord Jesus,
in our hearts and in our lives,
in a society renewed through your Gospel,
in your working body, the living Church,
May you reign, Lord Jesus, at the end
of time when you will come
to bring us into your
Kingdom for ever.
Amen.

13

CARING ABOUT OUT WORLD

PAPAL SOCIAL TEACHING

13.1 The Church Cares for Humanity

Throughout the centuries, inspired by his own example, Christians have tried to put into practice the command of Jesus to love one another. Christian monks developed the first schools and universities. The first people to establish homes for the sick and dying were Christians, especially religious women. Eventually governments began to see that they too had a responsibility for schools and hospitals and homes for the elderly or mentally ill. All these forms of social care were begun by Christians who gave their own money, time and labour to help others.

The Church has also been involved in issues such as war, work, wages, exploitation and other social issues that affect the daily lives of human beings.

Reflection

A Catholic school classroom c. 1954.

1. *Think about a time when you felt deep outrage at something that seemed very unfair. Describe the situation and how you reacted.*

2. *Think about a time when you felt sadness or compassion for someone. What caused the situation? What did you do?*

3. *What issues in your school, neighbourhood, state or country concern you?*

> *The joys and the hopes, the griefs and the anxieties of the men and women of this age, especially those who are poor or in any way afflicted, these too are the joys and the hopes, the griefs and anxieties of the followers of Christ. (Gaudium et spes 1)*

These words open one of the most important documents that came from the Second Vatican Council, the document entitled Gaudium et spes (this Latin phrase means "The Joy and Hope") or the Pastoral Constitution in the Church in the Modern World.

Background Information

The Second Vatican Council

It is impossible to understand the Catholic Church today unless we know something of the Second Vatican Council (1962–66), and its effect on the Church throughout the world. The Council was a meeting of the Catholic bishops throughout the world called by Pope John XXIII. At the Council, as observers, were leaders from other Christian Churches and communities. Blessed John XXIII wanted to discuss the problems faced by the Catholic Church throughout the world, and to help the Church to renew itself in the light of the Holy Spirit. He described the work of the Council as "opening the windows of the Church". Blessed John XXIII saw the separation between Christian Churches and he wanted the Council to help to restore Christian unity. He saw a world that had emerged from two world wars still spending millions on defence and arms, while the needs of the poor were ignored. His dream was to renew the Church and to help it to grow in the spirit of the gospels. Although he had become Pope as an old man, and died soon after the Second Vatican Council began, Pope John set in motion the reforms that were necessary for his dream of renewal to be realised. (Chapter 8 of this book gives more detail about the Second Vatican Council.)

Papal social teaching refers to the teachings of the Popes throughout the history of the Church that have dealt with the social issues of human life. This papal teaching is firmly based on the teaching and example of Jesus, and it spells out just what it means to be concerned for the joys and the hopes, the griefs and the anxieties of the men and women of this age.

Questions for reflection and discussion

1. *Who are the "men and women of this age" referred to by the Council document?*

2. *What do you think are some of the "joys and hopes" of the men and women of the world today?*

3. *What do you think are some of the "griefs and anxieties" of the men and women of the world today?*

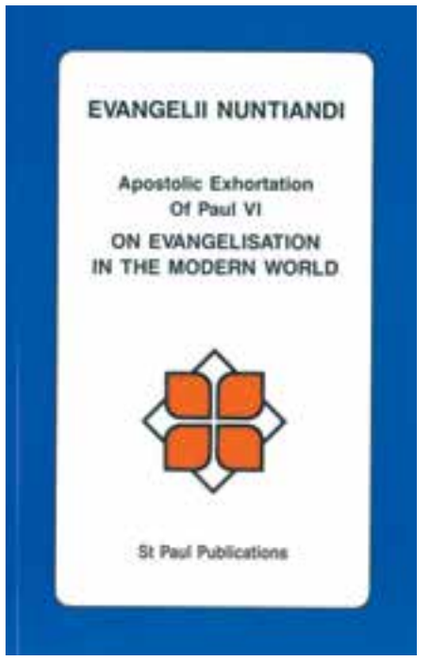
4. *What situations do you see in the newspapers, and on media news reports that illustrate some of the "joys and the hopes, the griefs and anxieties" of the men and women of our age?*

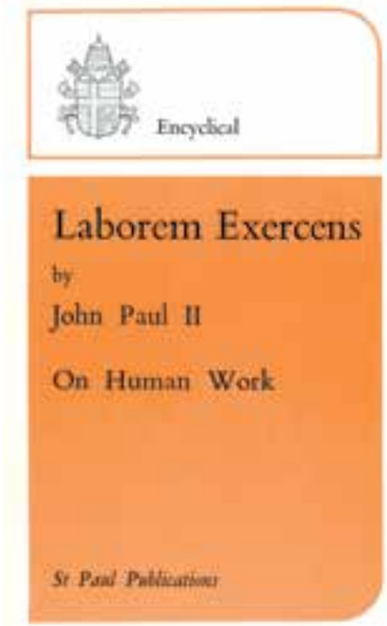
5. *Brainstorm all of the world social issues of which you are aware, that affect people in the world today.*

13.2 One Hundred Years of Catholic Papal Teaching on Social Issues

The following list shows the main documents of Papal Catholic social teaching that have been given to the Church and the world by various Popes in the last hundred years. This teaching is contained in encyclicals and apostolic letters. An encyclical is a very important letter which comes from the Pope and which provides teaching on issues of faith, morals or social action. An Apostolic Letter is an important but lesser communication from the Pope.

Lewis W. Hine, ***Little Spinner in Mill, Augusta, Georgia, 1909.*** Overseer said she was regularly employed. Courtesy George Eastman House, New York.





Author	Date	Title	Topic
Pope Leo XIII	1891	*The Condition of Labour*	The inhuman conditions that were endured by working people in the nineteenth century.
Pope Pius XI	1931	*The Reconstruction of the Social Order*	Call for a return to the principles of justice outlined in Pope Leo's earlier encyclical.
Pope John XXIII	1961	*Christianity and Social Progress*	Respect for human dignity and human rights throughout the world.
Pope John XXIII	1963	*Peace on Earth*	World peace based on respect for human dignity.
Pope Paul VI	1967	*The Progress of Peoples*	Countries in the world must deal with each other in ways that are just.
Pope Paul VI	1971	*A Call to Social Action (Letter to Cardinal Roy)*	Each country must work for social justice within its own boundaries. The role of Christians is to be hearers and doers of the Word of Christ.
Pope Paul VI	1975	*Evangelisation in the Modern World*	The preaching of the gospel cannot be separated from working for human rights.
Pope John Paul II	1979	*Redeemer of Humanity*	Christians are called to be critical of technology that does not advance human rights.
Pope John Paul II	1980	*Rich in Mercy*	Mercy to our brothers and sisters in the international community in light of God's mercy.

Author	Date	Title	Topic
Pope John Paul II	1981	*On Human Work*	The struggle for justice of workers throughout the world.
Pope John Paul II	1990	*The Social Activity of the Church*	Service of the poor, human dignity and social justice.
Pope John Paul II	1991	*One Hundred Years*	Written to commemorate one hundred years of Catholic social teaching since Pope Leo's 1891 encyclical: Catholics need to live by and spread Catholic social teaching.

Activity

1. *Describe the main themes or ideas covered in Papal social teaching since 1891.*
2. *Identify the principle that is the basis for Papal social teaching.*
3. *Develop a response to the following statement;*

To be Christian means that there is no choice but to be concerned with social justice.

13.3 Peace on Earth (Pacem in Terris), 1963: the Fundamental Principle

Blessed John XXIII says that all human rights and duties flow from one principle, that is the dignity of all human life. People are full of human dignity because they have been created in the image of God and redeemed by Christ.

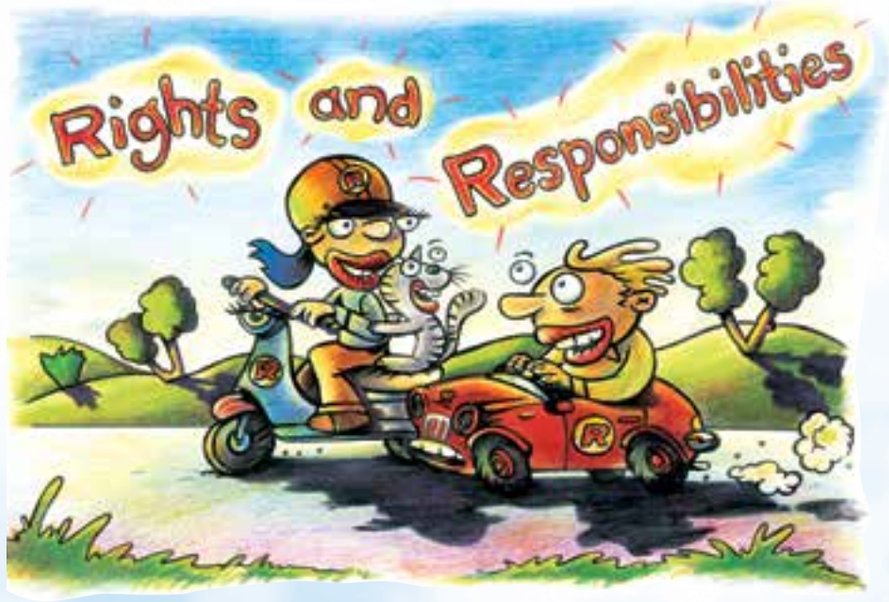
Each individual is truly a person. Theirs is a nature that is endowed with intelligence and free will. As such they have rights and duties, which together flow as a direct consequence from human nature. (par 7).

Individual Activity

Explain the relationship between rights and responsibilities. Use examples from the Australian context.

Group activity

1. *Identify one example of injustice in Australian society.*
2. *Outline your reasons for identifying it as an issue of injustice.*
3. *Draw conclusions about the causes of this injustice.*
4. *Propose ways that the situation could be rectified to uphold the principles of human dignity.*



13.4 Pacem in Terris: Human Rights and Duties

In the following section of the Encyclical, Pope John lists the rights that belong to human beings simply because they are human. He draws heavily on the United Nations Declaration of Human Rights.

Background Information

Towards the end of World War II, the countries that had formed the Allied Powers began the task of re-establishing peace, and of ensuring that the torture and suffering of the two world wars would never happen again. They formed the United Nations Organisation, whose task was to find ways of repairing the damage caused by the war, and to build up co-operation between countries so that war could be avoided in the future.

It seemed clear, however, that while the basic rights of people anywhere were being abused, there would always be the danger of another war. So in 1948 the General Assembly of the United Nations adopted the Universal Declaration of Human Rights. This declaration set out the basic rights and freedoms to which all people are entitled, regardless of their race, sex, religion or language group.

Pacem in Terris lists the following rights that belong to all human beings.

- The right to life
- The right to food, clothing, shelter, medical care, rest, and social services
- The right to be looked after in sickness, disability stemming from work, widowhood, old age, enforced unemployment, or whenever a person is deprived of the means of livelihood
- The right to be respected
- The right to a good name
- The right to know and find out the truth
- The right to freedom of speech and publication
- The right to follow a chosen profession

UN Emblem

The UN emblem is a map of the world centred on the North Pole surrounded by olive branches which are a traditional symbol of peace.

The main purpose of the UN is to achieve peace and security for the world. It was established after World War II.

- The right to be accurately informed about public events
- The right to a share in the benefits of culture
- The right to a good general education
- The right to professional training
- The right to worship God in accordance with conscience
- The right to practise religion privately and publicly
- The right to have a family or to choose priesthood or religious life
- The right to safe and healthy work
- The right to use initiative in work
- The right to a just wage so that the worker and his or her family may live with human dignity
- The right to own property
- The right to meet with others and form associations
- The right to freedom of movement
- The right to migrate to other countries
- The right to take an active part in public life (Pars 12–27)

Activity

Rights *are always linked with duties, and so the Encyclical lists the duties that go with human rights.*

- *The duty to protect and preserve human life*
- *The duty to live in a just and moral way*
- *The duty to search for the truth*
- *The duty of recognising and respecting the rights of others*
- *The duty to work with others to contribute to the betterment of society (Pars 28 and 29)*

Discussion

What are your rights as a young person in Australia, and what are your corresponding duties?

13.5 A Just Society

A just society, Blessed John XXIII says, would:

- Exist under just and moral authority
- Not govern by fear
- Not impose its own will on people's consciences
- Consider the common good and the good of the human being first
- Give all an equal share in the common good
- Promote the material and spiritual welfare of all
- Care for the less fortunate members of the society
- Make sure that all are able to exercise their rights and duties in peace
- Good government, which respects human rights, has a written constitution (Pars 46–65)

Written activity

After discussion, in about 10 lines of writing try to say what is meant by the term "the common good".

In the just world that Pope John XXIII calls for, where it is possible for peace to flourish, there will be no racism, and all people will have the right to development in health and education. In this just society, all will care for each other, the media will speak the truth, and minority groups living in inferior situations will be assisted. There will be fair and equal distribution of the world's goods, so that the imbalance between the rich and the poor will be evened out. All will have enough to eat and proper access to health care, housing, education and work. In a just world, countries will open their doors generously to refugees who are in danger of persecution in their own countries. Countries will stop the manufacture of weapons of mass destruction.

In this just world, wealthy nations will give financial help to poor nations without seeking power over them or crippling them with debts that they cannot repay. Governments throughout the world will promote the common good, not only of their own citizens but also of the world community. Each national government will endeavour to be a good citizen of the world.

13.6 Human Dignity and Refugees

Read the following media report on the Kosovar refugees' situation of 1999, and discuss the questions that follow.

Kosovar refugees welcome an invitation to Australia

By GEOFF KITNEY 4 May 1999:

Sydney Morning Herald (used with permission)Activity

Standing in a sea of misery and despair, 20-year-old Albina Hoti could not contain her joy. "I am so very lucky. These people came from God to take us away from here. Until they came to us I did not even know where Australia is. Tomorrow I am going there. I cannot believe it."

Albina, her father, Qasim, her mother, Dinore, and younger brothers, Alban and Dardan, are expected to board a chartered Qantas 747 tonight for a journey they could not possibly have imagined until Sunday morning. The Ramadani family next door was just as overwhelmed by the idea, as were most of the nearly 400 others who will make up the first group of Kosovo Albanians who will be given temporary haven in Australia.

Last weekend a team of Australian immigration officials moved through the main refugee camp on the Macedonia-Kosovo border offering places on the fleet of chartered aircraft which will begin ferrying 4000 people to a temporary home on the other side of the world.

International aid agencies asked each family as they were placed in the refugee camps where they would like to go if temporary accommodation could be found in another country. None nominated Australia.

"We would never have thought of going so far away," said Albina Hoti. "But when the people came to us and said would you like to go to Australia my father said it was a wonderful place. He said it is a very big country with not very many people. My mother said it's too far and we might not be able to come back. But we will come back when the war is over. Kosovo is our home. It's where we want to be.

"Last Saturday an Australian team began going from tent to tent in the Brazda refugee camp, seeking volunteers for the long journey. They approached people without family connections in other countries.

"We have mainly been talking to people who don't have other possibilities," a member of the Australian team said.

"That is, women at risk who have become separated from their husbands, people with disabilities, people who have been in the camps for the longest period and whose circumstances are the most serious. The response of these people

to the chance to get out of the camps and to go to Australia has been very positive."

The Australian processing team – six immigration officials, two doctors, a nurse, and an interpreter – has been handing out maps showing where Australia is and where the evacuees are likely to be housed.

"They told us it will be a very long journey," Albina Hoti said. "We will have to fly for more than 24 hours. I have never been in a plane before so I cannot imagine what it will be like to make such a long trip. They said we will probably stay in Sydney. Or perhaps another place . . . or Tasmania. We do not mind where. I am sure it will be good wherever we go."

A spokesman for the Australian immigration team, Mr Stewart Foster, said those selected were a wide cross-section of the refugee population. They ranged from professionals from Pristina, the Kosovo capital, to farming families from the villages of rural Kosovo.

"The striking thing about nearly all of them is that they say they want to come back. They want to be able to return to their homes in Kosovo and resume their lives there. "What has amazed me about these people is their spirit. When you go into their tents, even though they have almost no possessions, they have made them incredibly neat and clean. They are very proud people."

The Hoti and Ramadani families are typical of the

residents of Brazda camp. They were forced to leave their houses by armed soldiers. Qazim Hoti says he was beaten by a Serb soldier as they were driven from his Pristina home. They spent days on the road trying to find a way to the border.

The refugees will be housed in the former Brighton Army Camp, now officially named the Tasmanian Haven Centre. Lieutenant-Colonel Julian Heath of the Defence Department said final cleaning and removal of military signage began at the camp yesterday. Built in 1941 on a plain north of Hobart, the camp buildings have in the past 10 years been refurbished, internally clad, heated, carpeted and curtained.

"It's not palatial, but it's a basic level of comfort," Colonel Heath said.

Only a handful of families with Albanian origins live in Tasmania, and no Kosovars have yet been identified. With early indications of a warm public response, Red Cross officials have asked for the public to help with items such as children's gumboots, warm clothing and toys.

Reuters/Pool.

Activity

The people of Kosovar did not suddenly wake up one morning and decide to change life by becoming refugees. The decision to leave everything, emphasises the drastic situations confronting millions of people throughout the world. In the experience of refugees there is a web of causes and effects that changes peoples' lives forever.

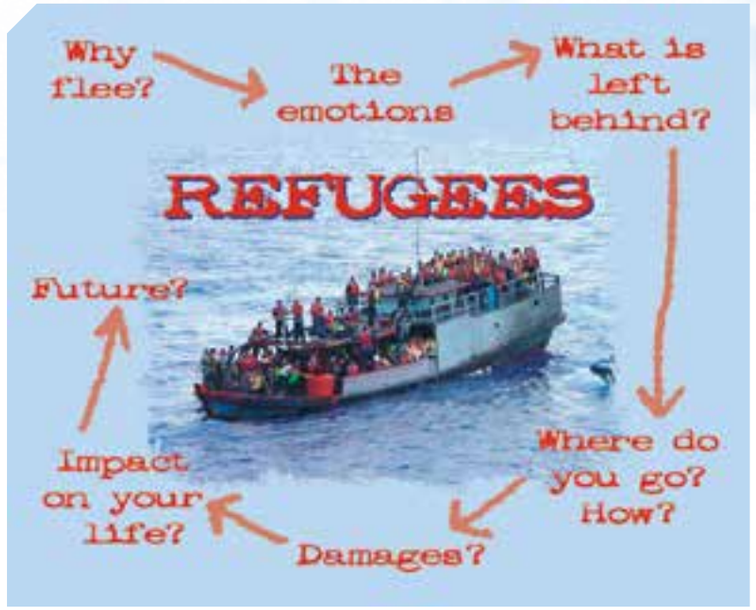
In 2002 there were 20 million refugees in the world

Source: UNHCR 2002

Group Activity

1. *Develop a mind-map, cause and effect chart, or other visual representation that illustrates the complex issues and emotions that are the reality of life for the world's refugees.*

2. *The article from the Sydney Morning Herald indicates that the Kosovars were welcomed into Australia. Others seeking refugee status have not always had the same experience. Use the Internet and other resources from justice agencies, such as the Mercy Refugee Service, to investigate the stories of other refugee groups in Australia. In small groups, prepare a report for the class.*



13.7 The Holy Father's Message to Young People

In his speech to young people on the XIV World Youth Day, 1999, the great defender of the dignity of the human person, Pope John Paul II said these words to the youth of the world.

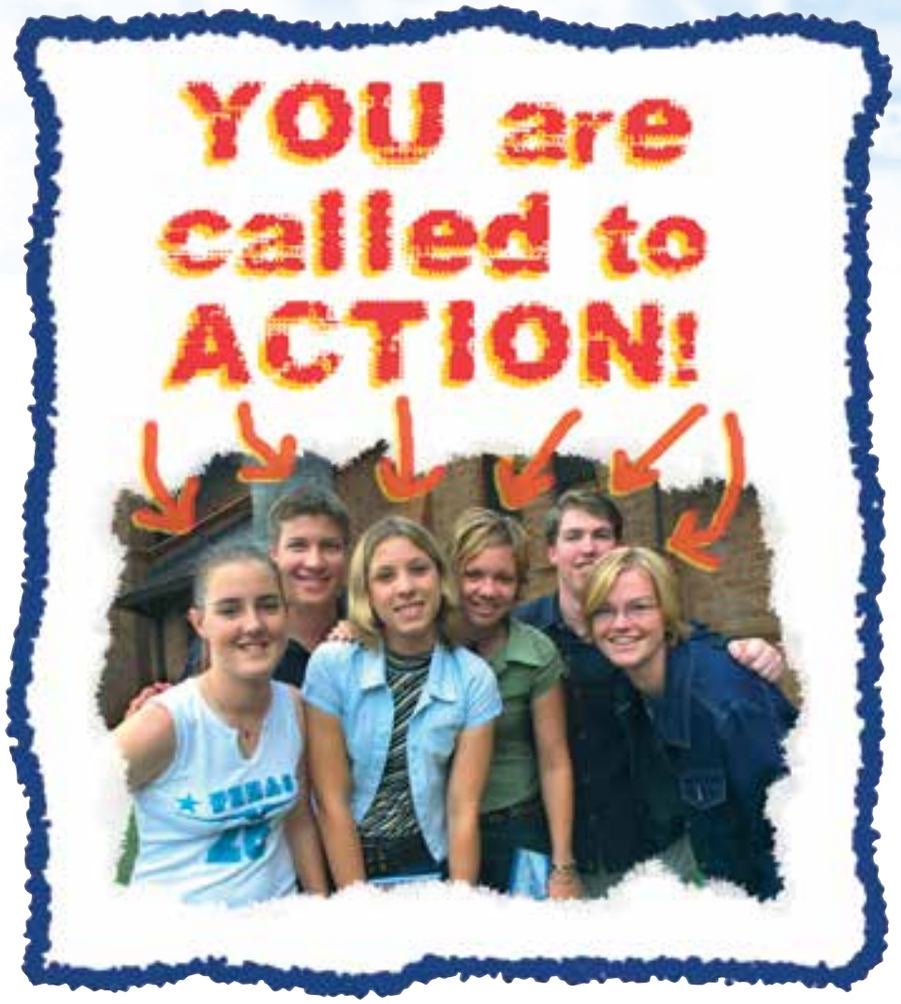
- Jesus invites us to love the poor, because they should be given special attention.
- As is well known, they are more and more numerous, even in the so-called rich countries, in spite of the fact that the goods of this world are meant for everyone!
- Every situation of poverty is a challenge to each one's Christian love.
- The problem of poverty in the world depends on concrete situations that must be changed by men and women of good will.
- Dear young people, I invite you especially to work alongside and with those who are poorest. Participate generously in one or another of the projects through which, in the different countries, the poor are supported. This will be a way of "restoring" to the Lord in the persons of the poor at least something of all He has given to you who are more fortunate.

Young people salute Pope John Paul II as he arrives at the Youth Vigil at Downsview Park during World Youth Day festivities in Toronto, Canada 27 July, 2002. World Youth Day organizers estimate the evening vigil led by the Pope drew between 500,000 and 550,000 young people.

Thinking about your work: Reflective writing.

1. *What blessings and gifts do you have in your life?*
2. *What obligations does this impose on you?*
3. *Give practical ways in which you could help other sin your own local community.*

Marco Corsini, **A Social Emergency.**



13.8 Paul VI 1971: A Call to Social Action

In 1971, to celebrate the eightieth anniversary of Rerum Novarum, Pope Paul VI wrote an Apostolic Letter, A Call to Social Action. This letter asked all Catholics to put into action in their lives the sense of responsibility for others, which had been the message of the great earlier Encyclicals. Every local Church community, from the smallest and newest parish to the largest archdiocese was asked to examine carefully the practical ways in which it would practise social justice and peace. The Pope did not tell communities how to do this, but encouraged them to weigh up their own situation and move forward based on that understanding.

Paul VI discussed three new problems in this letter.

Urbanisation

There has been a great increase in those who live in the cities rather than country areas). This has led to: anonymity, loneliness, poverty, isolation, over consumption.

Industrialisation

The increase of factories and manufacturing industries rather than agriculture. This has led to: stress and isolation as people live their lives more closely crowded together. The only way to combat this, Paul VI says, is for each neighbourhood and city to work hard to build a sense of family where the individual is cared for.

Environmental problems

The only way for the destruction of the environment to be halted, the Pope says, is for each person to reflect clearly and carefully on what it means to be a steward of the earth, and to take practical steps to stop environmental damage. Christians must become involved in social reform as part of their mission as Christians.

Environment Victoria's 'two spoons' campaign: for every litre of water captured in the Snowy Mountains Scheme, only two teaspoons flow along the Snowy River to the sea.

Discussion

1. *What three issues does Paul VI discuss in his Apostolic Letter A Call to Social Action?*
2. *What does it mean to be a "steward of the earth"?*
3. *What does the Pope see as the way to overcome loneliness and isolation?*
4. *What does social reform mean?*
5. *What things do you think need reforming in our own society?*

13.9 Urbanisation and Australian Society

What connection can you see between the problem of urbanisation, which Pope Paul VI discusses in his apostolic letter, and the situation described in the following article?

Teen users deep into drug trade

(G.Alcorn and N. Brady)

The first snapshot of teenage heroin abusers in Victoria – some as young as 14 – has found that most are already dealing to support their habit and, for some of them, selling heroin is their main source of income.

The Youth Substance Abuse Service report, to be released today, surveyed the first 100 young people to go through Victoria's only residential withdrawal service dedicated to young people.

The report, "100% Dependent", presents a depressing portrait of the teenagers, already long-term heroin abusers, with most involved in the criminal justice system and a third having attempted suicide. More than 40 per cent were from non-English-speaking backgrounds and many of them smoked rather than injected heroin.

For more than a fifth, dealing was their primary source of income.

The report says even among those with more than three years heroin use, more than 70 per cent had never before been through withdrawal. "It is no longer a question of hoping to educate young people to say no to drugs," the report says. "Such an approach will not stem drug use among young Australians."

It calls for more diversion and support programs "if we wish to avoid having the court/prison process as the only response we can offer to young people's drug use".

The State Government-funded service, set up after a recommendation of the 1996 Penington drug report, is dedicated to 12 to 21-year-olds.

Class activity

Make a collage for your classroom which illustrates the social problems that can occur with urbanisation. Use pictures, newspaper articles, your own illustrations, and headlines. On the collage, include points from the two documents you have studied so far in this chapter. Include on the collage a summary of what Pope Paul VI says is a Christian response to the problems of urbanisation.

13.10 John Paul II, 1991: Centesimus Annus

> *One of the greatest injustices in the contemporary world consists precisely in this: that the ones who possess much are relatively few and those who possess almost nothing are many. It is the injustice of the poor distribution of the goods and services originally intended for all. (Sollicitudo Rei Socialis: 28)*

Unionists converge (above) on NSW Parliament in a Workplace Safety Rally. Workers from NSW Unions rally in Sydney after the death of a sixteen year old construction worker. His friends (right) walk the streets collecting signatures for a petition for support of workplace safety.

In 1991, to mark the hundredth anniversary of the first great Catholic social Encyclical letter, The Condition of Labour, by Pope Leo XIII, Pope John Paul II wrote an encyclical called One Hundred Years. His intention was to recall the important points of Pope Leo's Encyclical, and to reflect on these points in the light of some of the world events that happened in the second half of the twentieth century. The Encyclical concentrated on working conditions for the employed. Here are some points from this Encyclical.

> *Unfortunately, even today one finds instances of contracts between employers and employees which lack reference to the most elementary justice regarding the employment of children or women, working hours, the hygienic condition of the work-place and fair pay. (par 8)*

Discussion

From your own knowledge and experience, is this true of today? What unfair employment practices are you aware of, especially for young people? Give examples.

> *Finally, "humane" working hours and adequate free time need to be guaranteed, as well as the right to express one's own personality at the work-place… This is the place to mention once more the role of trade unions, not only in negotiating contracts, but also as "places" where workers can express themselves. (par 15)*

Discussion

What can unions achieve for workers?

> *(There is now) a clearer realisation of the need to act inorder to remedy the grave imbalances that exist between the various geographical areas of the world. (par 21)*

Discussion

What are the "grave imbalances" that exist between geographical areas of the world?

> *It is urgent therefore to promote not only family policies, but also those social policies… which assist the family by providing adequate resources and efficient means of support, both for bringing up children and for looking after the elderly, so as to avoid distancing the latter from the family unit and in order to strengthen relations between generations. (par 49)*

Activity

Work in small groups, and respond to these activities:

1. *Pope John Paul II 1991 points out that Government policies should support the family.*

a) *Identify the ways in which the Government does this in Australia.*

b) *Propose further initiatives that could be undertaken.*

2. *In the past many generations of the one family often lived in one house or within the same neighbourhood. Nursing homes were rarely found and support services, such as home nursing, were minimal.*

a) *Discuss how this would have impacted on relationships between generations.*

b) *Compare this with the situation today and make some observations about the benefits of each situation.*

> *Furthermore, as (the Church) has become more aware of the fact that too many people live, not in the prosperity of the Western world, but in the poverty of the developing countries amid conditions which are still "a yoke little better than that of slavery itself", she has felt and continues to feel obliged to denounce this fact with absolute clarity and frankness, although she knows that her call will not always win favour with everyone. (par 61)*

Written activity

In this extract, what point does the Pope make about what the Church must do about injustice?

Activity

Choose one of the issues that has been discussed in this chapter that has come from Catholic social teaching. They are:

- *The dignity of human life*
- *Human rights*
- *Human duties*
- *A just society*
- *Refugees*
- *Urbanisation*
- *Industrialisation*
- *Environmental problems*
- *Just working conditions*
- *Support for families*
- *The poverty of developing countries*

In groups of three, prepare and give a three-minute talk on this issue, particularly relating it to Australia and bringing in what the Church says about it. Hand up a written outline of your talk.

13.11 What is a Missionary?

At a certain point, all of the following young Christians realised that they could make a difference, and that they could take action to change injustices. They may not even know the word, and would never use it about themselves, but they are missionaries.

Matthew and his friends called for tolerance through a letter writing campaign to the newspaper when they noticed racist graffiti around the local streets.

Hung was a refugee himself. Now he helps to settle refugee families and to help them find housing and work.

In her inner city parish, Kim teaches Vietnamese children to know their national language and culture.

Biagio helped to organise school activities for Sorry day, and wrote an article for the school newsletter on the need for reconciliation in Australian society.

Ken teaches information technology. He stays back for two hours after school every night so that students who don't have computers at home can have access to the computer lab.

Gary is a journalist. He believes that his writing about social issues should help to make Australians a more compassionate society.

Daniel is a solicitor in the Northern Territory. He gives one day of his week free of charge to counsel Aboriginal boys who are in trouble with the law.

Brigid has brought the issue of sexist images and language to the notice of her school, through a project that she organised in her homeroom.

Eddie's mother suffers from a mental illness. He speaks up whenever he hears of people who are mentally ill being disparaged and stereotyped.

Activity

1. *Explain the "mission" of each of the people identified above.*

2. *Identify three people of whom you are aware, who in their everyday lives are "missionaries".*

3.

13.12 What does 'Mission' Mean?

The word 'mission' comes from the Latin word to send. Just as Jesus Christ was sent by his Father into the world, to share the life of God with people, so missionaries are sent out to bring the Christian gospel to others. Missionary activity in Christianity goes back to when Jesus sent out disciples two by two to proclaim his teaching about the Kingdom of God to their fellow Jews (Matthew 10:1–15; Mark 5:7–13). At the end of the gospel of Matthew, Jesus is shown commissioning the Apostles to take the gospel to the ends of the earth. He promises to be with them as they carry out this work. Matthew 28:19–20

The gospel claims that all Christians are called to mission, that is to sharing the Christian good news with others. At first this statement seems very unrealistic. Few people are able to, or want to, leave their lives, families and friends to go to a faraway place to be a missionary. The statement that all Christians are called to mission, however, does not require this. Each individual Christian is called to mission through Baptism, a call that is renewed at Confirmation. However, the mission of the individual Christian takes place in the time and circumstances of his or her life, and therefore involvement in mission will be different for each individual.

Some Christians will choose to work in missionary projects away from their own homes, but for most, mission will be carried out in the ordinary circumstances of daily life. In every case it is connected to the commandment of Jesus Christ to love one another as I have loved you. Through Baptism, Christians are called and sent on this mission of love in the name of Jesus Christ.

Revision Activity

You will have covered the following five points in religious education classes in previous years. In order to revise them read each of the points and sum them up in a list of between six and ten words.

Story Board Activity

Create a storyboard for use in teaching the following key concepts to a Year 3 or 4 class.

1. *At the heart of Christian teaching is the call to love. According to the gospels, Christian love refers to goodwill, kindness and compassion that is offered to all.*

2. *Christian love is an act of choice rather than of the emotions. It means choosing to have goodwill and compassion to all other human beings. When we understand Christian love in this way, we see that Christians are not called to feel love for all people, but to choose to live in a compassionate way towards others.*

3. *The basic teaching of Jesus Christ is related to the Kingdom of God, or to the reign of God in people's hearts and lives. God's kingdom, Jesus said, has already arrived. It is like a tiny seed that is growing into a huge plant.*

> *'The kingdom of God is not coming with signs to be observed; nor will they say, 'Lo, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you.' – Luke 17:20–21*

4. *The most important sign of the Kingdom of God among us is the presence of a compassionate love for all people. It respects the human dignity and worth of all, and works for the protection of human dignity.*

5. *Proclaiming the Kingdom of God means not only teaching in words, but also in actions. It involves working for justice and for the development of people as their human dignity demands.*

13.13 To the Nations: The Second Vatican Council and Mission

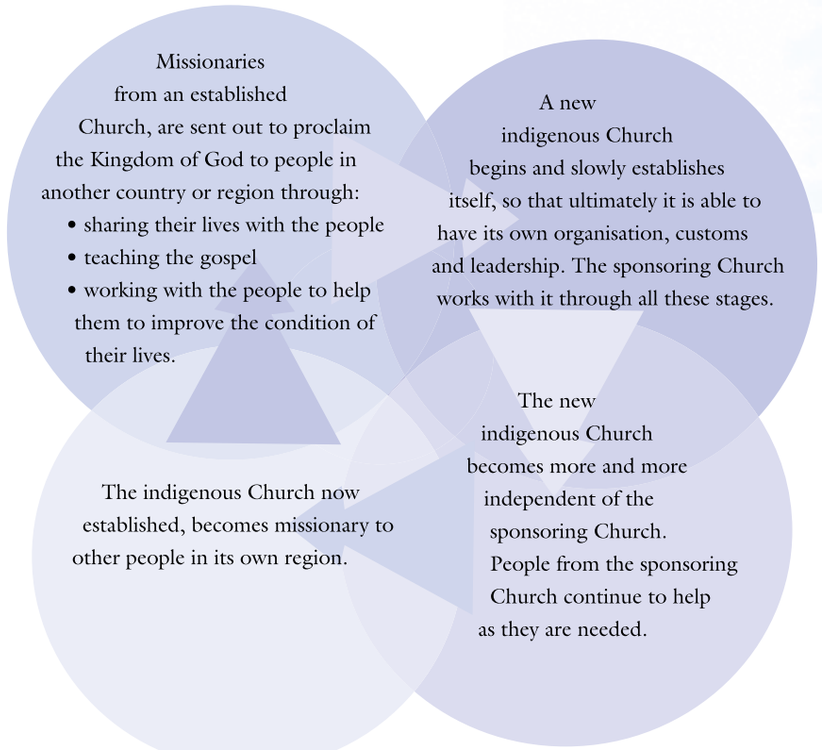
The Second Vatican Council defines Mission in this way:

> *Missions is the term usually given to those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the whole world to carry out the task of preaching the gospel and planting the Church among the peoples or groups who do not yet believe in Christ*
>
> *Ad Gentes 6*

Many people, priests, religious men and women, and lay people have found their lifetime Christian vocation in missionary work away from their homes and families. Others give one or several years of their lives to this work of the Church. The Second Vatican Council stressed that every missionary situation is different. Sometimes the living conditions of the people are so poor, and they are suffering so much deprivation that the urgent priority is to help them to improve the physical conditions of their lives. The gospel is 'preached' through the practical, loving assistance given to the people. In other cases, the local Christian community is already established, but circumstances require that they need further support from other Churches. This was the case with East Timor in 2000 when many missionaries from Australia went to work beside the local Church to help the people improve their education and health systems after East Timor gained independence. Sometimes the local Church is so well established that it is already able to reach out to other Churches and become missionary itself.

Sr Tess Ward FDNSC among the children of Sabrakalaran, East Timor, where she taught literacy.

The following diagram sets out some stages in the work of Mission:



Australian Catholic missionaries are working in the countries shown on this map.

Courtesy of Catholic Mission, Australia.

13.14 How is Mission Carried Out?

A student hard at work at St Raphael Primary School in Ubon Ratchathani, Thailand.

Missionary activity today is carried out in many different ways. Here are some of them:

- The direct preaching of the Christian gospel to people who haven't heard it before.
- Bringing people into the Church through the sacraments of Christian initiation.
- Training indigenous priests, religious men and women and lay people, to work as preachers and teachers in the local community.
- Helping in the development of good education, health and social welfare.
- Setting up Christian schools, hospitals and other helping agencies.
- In countries where the direct preaching of Christianity is not permitted by the government, missionaries witness to Christianity by their lives and by entering into conversation with the religion of the country.
- Working with the people to change unjust situations and thus empower the people to improve their lives.

Catholic Mission preaching the Gospel in rural Tanzania.

Catholic Mission working in Pakistan on health and social welfare issues.

Peter Hogan, MSC, teaches a maths class at Sacred Heart High School, Alotau, Papua New Guinea.

Activity

The organisations named below are some of the Australian religious groups in existence today. They strive to make God's love and compassion known and justice a reality in our world.

Work in small groups.

Research one Christian social justice organization that is working in Australia today. Negotiate with your teacher if you wish to work on an organization that is not listed below.

Research the beginnings of the group, the founder/s, its aims and its methods for achieving its aims.

Present your findings to the class.

Mercy Foundation – At the service of human dignity

Marist Youth Care

Marist Community Services

PALMS Australia

Brotherhood of St Laurence

Uniya

Uniya Jesuit Social Justice Centre

St Vincent de Paul Society

Aid to the Church in Need

ACSJC

Australia Catholic Social Justice Council

Mission

Catholic Mission

Caritas Australia – The Catholic Agency for Overseas Aid and Development

13.15 Prayer

May the Spirit of God show us true wisdom.

For the process of reconciliation within our country, Australia.

Response: Lord hear us.

For peace among all nations. R.

For the preservation of the environment. R.

For the unity of all national groups within Australia. R.

For support in family life. R.

For all young Australians. R.

For an end to violence in word, in families, in the media, in the streets. R.

(Add your own prayers of intercession)

A

Actual Grace

When God gives us specific help at a particular time.

Anointing of the Sick

One of the seven sacraments of the Catholic Church administered to those who are sick or dying. The person is "anointed" with holy oil by a bishop or priest. The verb "to anoint" comes from the Latin inunguere – to smear.

Apostles

Generally an "apostle" is one who is sent to deliver the message or teaching of another. From the scriptures we learn that Christ had twelve particular Apostles: Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Jude, and Judas Iscariot who was replaced by Matthias. Christ had other followers as well who are mentioned in the scriptures but these twelve correspond in the New Testament to the leaders of the twelve tribes of Israel of the Old Testament. St Paul is also counted as an Apostle.

Ark of the Covenant

A sacred chest in which the Jewish people kept the stone tablets of the Ten Commandments given to Moses on Mount Sinai. It was constructed from acacia wood and gold. It was captured by the Philistines but later recovered. King David placed it in the Temple in Jerusalem where it remained until the Temple was destroyed, when it was lost. It has never been found.

B

Baptism

The first of the seven sacraments of the Catholic Church. It is given by immersion in water or by pouring water over the candidate to be baptised while saying the words "I baptise you in the name of the Father and of the Son and of the Holy Spirit". The candidate is initiated into the life of grace which flows from the Holy Trinity. The Trinitarian formula is necessary for a valid baptism. In circumstances where a priest or deacon is not available, anyone may validly baptise by pouring water or by immersion. Baptism has a permanent effect and cannot be repeated.

B

Beatification

The process by which a person is declared to be a Beatus from the Latin beatus, blessed or happy. The Church declares that the person, having led an heroically virtuous life, is now enjoying the beatific vision, that is, the vision of God. Beatification is the last stage on the road to canonisation.

Canonisation

The process by which a Pope declares a person to be a saint. Whereas a Beatus is usually only honoured locally, a saint is honoured throughout the Church. The process is called canonisation because the person's name is added to the canon or official catalogue of the saints.

Catacomb

An underground burial chamber used by Christians at the time of the Roman persecutions. By Roman law the cemeteries in catacombs were immune from disturbance. The places where martyrs were buried were frequently marked by altars where Christians sometimes gathered in secret for Mass. These can still be visited today in Rome and some other cities.

C

Catechism of the Catholic Church

The official statement of the Church's faith and of Catholic doctrine, attested to by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. The Pope has declared it to be a "sure norm for teaching the faith". These texts are based on the Catechism.

Chalice

One of the sacred vessels of the Mass. It is the cup which holds the wine to be consecrated. It is usually made of a precious metal and sometimes studded with jewels. If it is not made of precious metal, the interior of the chalice has to be gold-plated. Before a chalice is used for the first time it is blessed by a bishop or priest.

Confirmation

One of the seven sacraments of the Catholic Church and the second sacrament of Christian Initiation. Through the laying on of hands, anointing with chrism and prayer, those who have already received the sacrament of Baptism are strengthened by the Holy Spirit. Confirmation has a permanent effect and cannot be repeated.

C

Congregation

The people gathered at Mass or another celebration.

A religious order of sister, brothers or priests.

A major Vatican department.

Consecration

During the eucharistic prayer, the priest says the words of Christ at the Last Supper and the bread and wine are changed into the Body and Blood of Christ.

Creed

An official statement of essential Catholic doctrines. When one refers to "the Creed" this usually means the Nicene Creed which is recited or sung in the Mass. However the "Apostles' Creed" which is slightly shorter than the Nicene, is recited at the beginning of the rosary. The Nicene Creed was accepted by the Councils of Nicea and Constantinople. The Apostles' Creed is a profession of faith before Baptism.

Crucifix

A cross with a representation of the body of the crucified Christ. It is the most common Christian symbol. The altar cross is always a crucifix to remind us that the Mass is the same Sacrifice Jesus offered on the Cross.

D

Doctor of the Church

An honorary title given to particular saints who were also great scholars and whose teaching was particularly significant for passing on and explaining Christian doctrine. Some of the most famous Doctors of the Church include: St Augustine, St Thomas Aquinas, St Gregory the Great, St Teresa of Avila and St Thérèse of the Child Jesus.

Doxology

A prayer of praise, giving glory to God, for example "Glory be to the Father … "

E

Eucharist

The greatest of the seven sacraments of the Catholic Church. The word "Eucharist" means "giving thanks". The Church teaches that it is the "true Body and Blood of Jesus Christ, who is really and substantially present under the appearance of bread and wine". The expression "taking Communion" or "going to Communion" means participating in the sacrament of the Eucharist. The Eucharist may be received daily.

Golden Calf

A statue of a calf which was made by the Israelites to represent a god, when they had grown impatient with waiting for Moses to return with God's laws from Mount Sinai. The expression "worshipping a golden calf" is often used to refer to the tendency of people to set up rival gods or to worship money.

Golden Rule

The principle that I should treat other people as I would want them to treat me. This is found in Matthew 7:12.

G

Gospels

The Catholic Church recognises Four Gospels or accounts of the life and teachings of Christ: Matthew, Mark, Luke and John. These authors are called the "evangelists". The word "gospel" in Greek is "evangelion", meaning "good news".

Gothic

A style of architecture and vestments and other objects used in church. Gothic architecture is characterised by pointed arches and ribbed vaulted ceilings. Gothic vestments worn by the priests at Mass are circular in shape whereas Roman vestments are rectangular. Most Australian cathedrals are gothic.

H

Holy Orders

One of the seven sacraments of the Catholic Church by which a man becomes a deacon, a priest or a bishop. Whereas the sacrament of marriage is for life, priesthood lasts for all eternity. The orders of deacon, priest and bishop are not three separate sacraments. There is only one sacrament with three successively higher sacramental effects. Because the Sacrament of Holy Orders has a permanent effect, it cannot be repeated.

H

I

L

M

P

Homily

A commentary or talk on a part of Sacred Scripture. A bishop, priest or deacon delivers a homily at Mass, after the Gospel has been read.

Incarnation

The event in which God the Son, the second Person of the Holy Trinity, took human flesh in the womb of the Virgin Mary and thereby united his divine nature with our human nature in the Person of Jesus Christ. The term comes from the Latin incarnare, to take flesh. The Incarnation is especially celebrated on the Feasts of the Annunciation (when Jesus was conceived) and Christmas (when he was born).

Laity

From the Greek word "laos" meaning the people. The laity are those members of the Church who have not received the sacrament of Holy Orders.

Lapsi

Those who "lapsed" from the practice of the Catholic faith for various reasons during times of persecution in the early Church.

Magisterium

The teaching voice of the Church exercised by the Pope and the Bishops.

Marriage

One of the seven sacraments of the Catholic Church by which a man and a woman give themselves to each other in a sacred union for life, and are open to the procreation of children. God gives them grace to be faithful and fruitful.

Paten

One of the sacred vessels used in the Mass. It is a plate usually made from a precious metal which holds the Host consecrated by the priest during the Mass.

P

Penance

One of the seven sacraments of the Catholic Church. The words "Reconciliation" and "Confession" are synonyms for the Sacrament of Penance. In this sacrament the priest, standing in the place of Jesus Christ, absolves the penitent from his or her sins. More generally, "penance" refers to the prayers or acts requested of the penitent by the priest to make up for sins and to demonstrate sorrow for sins and a desire for reconciliation with God and others.

Pentecost

A major feast in the calendar of the Church which commemorates the coming of the Holy Spirit to the apostles. The term "pentecost" is derived from the Jewish feast which takes place fifty days after Passover.

Pharisees

Devout teachers of the Jewish law who formed a distinct movement at the time of Christ. They are the subject of criticism throughout the Gospels but especially in chapter 23 of the Gospel of Matthew.

R

Revelation

The events and words through which God is made known to humanity. Jesus Christ is the full revelation of God.

S

Sacrament

An outward sign, instituted by Jesus Christ, by which an interior grace is communicated to the soul. The Church recognises seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.

Sadducees

A powerful group within Jewish society at the time of Christ who would acknowledge only those elements of the Jewish tradition for which scriptural support could be found. They are often described as "lawyers". They had different views from the Pharisees - for example they did not believe in spirits or angels.

Sanctifying Grace

The presence and work of the Holy Spirit which we receive first in Baptism and which is restored or strengthened in the other sacraments.

S

Sanhedrin

This was the Jewish court or council comprised of 71 members chosen from the elders of the chief families, the priests and the scribes. Many of the scribes were also Pharisees. The Sanhedrin met in the Temple area.

Second Vatican Council

An Ecumenical Council of the Catholic Church which took place in Rome, at the Vatican, in the years 1962–1965.

T

Ten Commandments

The moral commandments God gave to Moses on Mount Sinai. They are found in Exodus 20:1–17 and Deuteronomy 5:6–18.

Theotokos

The Greek title of Mary as the "Mother of God", literally meaning "God Bearer".

Time Line from Abraham to Christ

Approximate dating is indicated by c.

c 13,000	End of the Second Ice Age
c 3,500	Beginning of Writing
c 3,000	Building of Egyptian pyramids
c 1850	Time of Abraham and Sarah Mincan civilisation
c 1700	Period of the Hebrew Patriarchs, Epic of Gilgamesh written
c 1550	Era of Joseph in Egypt
c 1500	Late Bronze Age
c 1349	Beginning of reign of Egyptian ruler Akhnaton
c 1340	Beginning of reign of Egyptian ruler Tutankhamon
c 1290	Beginning of reign of Egyptian ruler Rameses II: Hebrews used as slave labour in Egypt
c 1250	The Exodus and beginning of Mosaic Law
c 1220	Joshua invades Palestine
c 1200	Beginning of period of the Judges, Trojan War
c 1040	Period of Samuel
c 1030	Period of King Saul and the victory over the Philistines
c 1012	Beginning of reign of King David
c 1000	Capture of Jerusalem by David
c 970	Solomon begins construction of Temple
931	Beginning of period of two kingdoms: Israel and Judah
872	The Founding of Carthage
789	First Destruction of Nineveh
776	First Olympic Games
753	The Founding of Rome Isaiah's prophecy of Emmanuel
722	Assyria conquers Kingdom of Israel Destruction of Nineveh Beginning of reign of King Nebuchadnezzar
587	Babylon conquers Judah: destruction of Solomon's Temple deportation to Babylon begins
555	Cyrus, King of the Persians, revolts against the Medes
538	Return from Babylonian exile
537	Foundation of the second Temple
400s	Period of rise of Greek philosophy
490	Battle of Marathon, Battle of Salamis
404	End of Peloponnesian War
399	Death of Socrates Gaul's first attack on Rome
336	Beginning of era of Alexander the Great
167	Beginning of period of the Great Persecution of the Jews, Maccabean revolt
63	Roman General Pompey captures Jerusalem
51	Cleopatra VII becomes Queen of Egypt
48	Julius Caesar defeats Pompey at Pharsalia
44	Julius Caesar is assassinated
37	Herod the Great is effectively King of Judea
30	Suicide of Antony and Cleopatra
c 4	Birth of Our Lord Jesus Christ

Time Line for the Christian era

c 4 (BC)	Birth of Our Lord Jesus Christ
27 (AD)	Beginning of the public life of Christ
30	Death and resurrection of Christ
43	St James the Greater is martyred
45	St Paul begins his journeys
c 51	Council of Apostles held in Jerusalem
64	First Persecution of Christians by Roman Emperor Nero and martyrdom of St Peter and St Paul
70	Destruction of Jerusalem after Jewish revolt fails
95	Persecution of Christians by Roman Emperor Domitian
107	Persecution by Roman Emperor Trajan
169	Persecution in the era of Marcus Aurelius
195	Council of Caesarea, to settle on a time for celebrating Easter
202	Persecution of Christians by Roman Emperor Severus
235	Persecution by Roman Emperor Maximinus
250	Persecution by Roman Emperor Decius
257	Persecution by Roman Emperor Valerian
258	Martyrdom of St Cyprian
270	Persecution of Christians by Roman Emperor Aurelian
303	Persecution by Roman Emperor Diocletian
312	The conversion of the Emperor Constantine
313	Edict of Milan by Emperor Constantine provides for Freedom of Christian religious practice
325	First Council of Nicea and formulation of Nicene Creed
335	St Basil writes his rule for monks
387	Baptism of St Augustine of Hippo
410	Rome sacked by Alaric
431	Council of Ephesus
432	St Patrick's mission to Ireland
451	Council of Chalcedon
496	Baptism of Clovis, King of the Franks
529	St Benedict founds the monastery of Monte Cassino
563	St Columba founds monastery at Iona (Scotland)
570	Birth of Mohammed
596	St Augustine sent to England by Pope St Gregory the Great
637	Fall of Jerusalem to Moslems
664	Synod of Whitby, England
c 700	Arab conquest of North Africa complete
719	St Boniface sent to preach in Germany
787	Second Council of Nicea, called to deal with the iconoclast issue
800	Charlemagne crowned Holy Roman Emperor by Pope Leo III
848	Mission of Saints Cyril and Methodius to the Slavs
900	Christian re-conquest of Spain commences
910	Abbey of Cluny founded
988	Baptism of Vladimir of Kiev, Christianity comes to Russia
1054	Division of Christianity into East and West

Time Line for the Christian era

1066	Battle of Hastings
1095	First Crusade proclaimed by Pope Urban II
1098	Foundation of Citeaux, first Cistercian Abbey
1099	Crusaders capture Jerusalem
1119	University of Bologna founded, first in Europe
1147	Second Crusade
1150	University of Paris founded
1167	University of Oxford founded
1170	Archbishop Thomas à Beckett murdered
1179	Death of St Hildegard of Bingen
1189	Third Crusade, Richard The Lionheart
1198	Pope Innocent III elected
1201	Fourth Crusade
1209	St Francis founds Order of Friars and of the Poor Clares
1215	The Order of Preachers is founded by St Dominic
1219	Fifth Crusade
1228	Sixth Crusade, Emperor Frederick II
1246	Feast of Corpus Christi established
1248	Seventh Crusade, St Louis IX
1265	Birth of Dante
1270	Eighth Crusade, Charles of Anjou
1273	St Thomas Aquinas ceases work on the Summa Theologica
1275	Marco Polo visits China
1284	Cambridge University founded
1300s	Black Death in Europe
1309–77	Papacy based in Avignon, France
1377	Pope Gregory XI returns papal curia to Rome
1378	The Western Schism
1378	St Catherine of Siena succeeds in bringing peace between Papal States
1417	Election of Martin V and Council of Constance ends the Western Schism
1431	St Joan of Arc burned at the stake
1450	Invention of the printing press by Gutenberg
1453	Constantinople is taken by the Turks
1492	First voyage of Christopher Columbus to America
1493	Pope Alexander VI divides the New World between Spain and Portugal
1498	Michelangelo sculpts the Pietà
1506	Re-building of St Peter's Basilica begins (Rome)
1515	St Teresa of Avila born
1517	Martin Luther begins the Protestant Reformation
1519	Spanish conquistadors arrive in Aztec capital
1532	Spanish conquistadors conquer the territories of the Inca
1534	Henry VIII establishes the Church of England and begins persecution of Catholics
1540	Foundation of the Jesuits
1545–63	Council of Trent

Time Line for the Christian era

1560s	Presbyterian Church becomes the national Church of Scotland
1564	The Congregation of Oratorians founded by St Philip Neri
1566	St Pius V elected pope
1570	Excommunication of Elizabeth I by Pope St Pius V
1571	Turks defeated at the Battle of Lepanto
1572	Massacre of Protestants in Paris on St Bartholomew's Day
1577	Intensification of persecution of Catholics in England
1581	Jesuit Mission to England under Campion and Parsons
1587	Execution of Mary Queen of Scots
1588	Defeat of Spanish Armada
1607	First English settlement in North America
1616	Death of Shakespeare
1620	Pilgrim Fathers' colony in Massachusetts
1626	Dedication of St Peter's Basilica by Urban VIII, Rome
1633	Trial of Galileo
1642	English Civil War, rise of Oliver Cromwell
1665	Bubonic plague in London
1666	Great Fire of London
1683	Jan Sobieski defeats the Turks
1688	English Revolution, James II flees to France
1690	Defeat of James II at the Battle of the Boyne
1691	Treaty of Limerick
1697	Beginning of Jesuit missions in California
1746	"Bonnie Prince Charlie" defeated at Culloden Moor
1770	Captain Cook explores coast of Australia
1772	Beginning of Franciscan missions in California
1773	Pope Clement XIV suppresses the Jesuits
1775	Beginning of American Revolution
1788	First Fleet lands at Botany Bay
1789	Beginning of the French Revolution
1793	Massacres of Catholics in the Vendè, France
1809	Napoleon arrests Pius VII
1812	Retreat of Napoleon from Moscow
1814	Restoration of the Jesuit Order
1815	Defeat of Napoleon at Waterloo
1829	Emancipation of Catholics in England
1833	Foundation of Society of St Vincent de Paul by BI Frederick Ozenam
1835	Bishop Polding arrives in NSW to begin work in the Diocese of Sydney
1837	Beginning of reign of Queen Victoria
1830s–1840s	Caroline Chisholm works to support immigrant girls in NSW
1845	Conversion of John Henry Newman to Catholicism
1846	Election of Blessed Pius IX
1848	Year of revolutions in Europe
1854	Dogma of the Immaculate Conception of Our Lady defined by Blessed Pius IX

Time Line for the Christian era

1858	Marian apparitions to St Bernadette near Lourdes
1861	American Civil War begins
1866	Mary MacKillop and her sisters open a Catholic School in Penola, SA
1869–70	First Vatican Council
1872	Beginning of Bismarck's Kulturkampf against German Catholics
1880s	Jules Ferry, French Minister of Public Instruction, forbids religious orders to run Catholic schools
1899	Boer War begins
1900	Boxer Rebellion in China
1901	Federation of Australian States
1902–1904	Expulsion of religious orders under Emile Combes (France)
1907	Condemnation of Modernism by Saint Pius X
1914–18	World War I
1917	Marian apparitions at Fatima, Portugal Bolshevik Revolution in Russia
1925	Canonisation of Thérèse of Lisieux by Pius XI
1929	Wall Street Stock Market Crash Treaty of the Lateran
1930–33	Great Depression
1933	Adolf Hitler Chancellor of Germany, beginning of Third Reich The Catholic Worker Movement founded in America by Dorothy Day and Peter Maurin
1936–39	Spanish Civil War
1939	Beginning of Second World War
1942	Beginning of Jewish Holocaust following years of persecution
1945	End of World War II and beginning of Communist persecution of Catholics in Eastern Europe
1947	Independence of India and Pakistan
1948	Declaration of the State of Israel
1949	Mao Tse-tung's Communist government takes over China, persecution of Catholics begins
1950	Korean War begins Dogma of the Assumption defined by Pius XII Mother Teresa of Calcutta founds Missionaries of Charity
1953	Death of Stalin
1954	Communist takeover of North Vietnam
1956	Suez crisis and Soviet invasion of Hungary
1957	Viet Cong (Communist guerillas) begin raids on South Vietnam
1962–65	Second Vatican Council Beginning of US military involvement in Vietnam
1968	Encyclical Humanae Vitae published by Pope Paul VI Soviet invasion of Czechoslovakia Student riots in Western universities
1969	Apollo II spacecraft lands on the moon
1975	Both North and South Vietnam now Communist
1978	Deaths of Pope Paul VI and John Paul I Pope John Paul II elected

Time Line for the Christian era

1989	Communism collapses in Central and Eastern Europe
1991	Execution of Irene McCormack, a Josephite sister who was working with the poor in Peru
1993	Catechism of the Catholic Church promulgated, Pope John Paul II issues encyclical Veritatis Splendor on morality.
1995	Beatification of Mother Mary MacKillop by Pope John Paul II
2000	Year of Jubilee to celebrate 20 centuries of Christianity
2003	Silver Jubilee of Pope John Paul II, Beatification of Mother Teresa of Calcutta
2003	Archbishop Pell appointed Cardinal by Pope John Paul II
2005	Death of Pope John Paul II, Pope Benedict XVI elected
2008	World Youth Day - Sydney
2010	Canonisation of Bl Mary MacKillop by Pope Benedict XVI
2011	World Youth Day, Madrid

Time Line for the Catholic Church in Australia

1606 Spanish naval captain Pedro Fernandez de Quiros calls Vanuatu "La Australia del Spiritu Santo" – Southland of the Holy Spirit

1616–1697 Era of Dutch exploration

1770 Captain Cook explores Australia's east coast, claimed for Great Britain

1788 Arrival of First Fleet at Sydney Cove, British settlement
Possible first Mass celebrated on Australian soil by Fr Receveur

1802 Foundation of Christian Brothers by Bl Edmund Ignatius Rice, Ireland

1803 First public Mass celebrated by Fr Dixon in Sydney

1808 Rum Rebellion in New South Wales

1813 Blaxland, Wentworth and Lawson cross the Blue Mountains

1817 Arrival of Fr Jeremiah O'Flynn "Prefect-Apostolic of New Holland"

1818 Fr O'Flynn deported after the British Colonial Office opposes his appointment

1820 The first official priests, Frs Therry and Conolly, arrive

1821 Construction of first Catholic church as a permanent building at Richmond, Tasmania

1825 Tasmania established as a separate colony from NSW

1829 Catholic Emancipation Act
Foundation of the Swan River colony (later Perth, Western Australia)

1833 Fr William Ullathorne OSB arrives in Sydney as Vicar General

1835 Pope Gregory XVI appoints Fr Bede Polding OSB as Australia's first Catholic bishop

1836 Fr Ullathorne publishes book criticising harsh treatment of convicts
Proclamation of the colony of South Australia

1838 Arrival of Caroline Chisholm in Australia

1839 Arrival of Fr Patrick Geoghegan in Melbourne

1842 Beginning of Representative Government in Australia
Robert Wilson appointed first Bishop of Hobart

1845 John Brady appointed Bishop of Perth
Archbishop Polding complains of injustice to Aborigines at NSW Parliamentary Committee Meeting

1846 Dom Salvado founds New Norcia Abbey in WA

1847 James Alipius Goold appointed first Bishop of Melbourne

1848 The Catholic Church in Australia is divided into provinces and dioceses

1851 Beginning of the Gold Rush
Victoria becomes a separate colony from New South Wales

1852 Abolition of transportation of convicts to Eastern Australia

1854 Eureka Stockade, Ballarat
Establishment of the St Vincent de Paul Society in Australia

1855 Eight hour day policy accepted for workers

1857 St Vincent's Hospital opens in Sydney

Time Line for the Catholic Church in Australia

1859 Queensland becomes a separate colony
James Quinn appointed first Bishop of Brisbane

1861 Mercy Sisters arrive in Queensland
First Melbourne Cup Race

1865 St Mary's Cathedral Sydney destroyed by fire

1866 Mary MacKillop and Fr Julian Tenison Woods found Sisters of St Joseph

1868 Christian Brothers arrive in Melbourne
Re-building of St Mary's Cathedral, Sydney begins

1869 Bishops' Pastoral Statement complains of injustice to Aborigines

1872–85 Colonial governments end state-aid to Church schools
Marist Brothers open a school at the Rocks, Sydney

1877 Roger Vaughan OSB appointed Archbishop of Sydney

1878 Arrival of the Jesuits in Sydney

1880 Trial and execution of Ned Kelly

1881 First permanent St Vincent de Paul Society established in Australia

1882 Fr Steele SJ named Apostolic Administrator of what will become the Diocese of Darwin

1882–1906 Jesuit missions in the Northern Territory

1884 Patrick Francis Moran appointed Archbishop of Sydney

1885 Archbishop Moran created cardinal by Pope Leo XIII

1889 Opening of St Patrick's College (national seminary), Manly

1891 Foundation of the Australian Labor Party in Barcaldine, Queensland

1891–93 Economic Depression follows 1888 drought

1893 St Vincent's Hospital, Melbourne opened by Sisters of Charity

1897 Consecration of St Patrick's Cathedral, Melbourne

1901 Federation of Australian States

1906 Beginning of Missionaries of the Sacred Heart missions in the Northern Territory

1909 Death of Bl Mary MacKillop

1913 Arrival of Archbishop Daniel Mannix in Melbourne

1914 Beginning of First World War

1915 Australian and New Zealand troops land at Gallipoli (Turkey)

1916 Defeat of First Conscription Referendum
Establishment of the Catholic Women's League

1917 Defeat of Second Conscription Referendum
James Duhig appointed Archbishop of Brisbane

1922 Foundation of the Knights of the Southern Cross

1923 Archbishop Mannix founds Corpus Christi College (seminary), Melbourne

1928 International Eucharistic Congress, Sydney

1929 James Scullin, first Catholic Prime Minister

1930 Phar Lap wins the Melbourne Cup

Time Line for the Catholic Church in Australia

1931 Formation of the Campion Society
First attack on Nazism in the Melbourne Catholic newspaper, The Advocate

1932 Sydney Harbour Bridge completed

1934 National Eucharistic Congress, Melbourne

1939 Beginning of World War II
Robert Menzies becomes Prime Minister of Australia
St Patrick's Cathedral, Melbourne completed

1940 Norman Thomas Gilroy appointed Archbishop of Sydney

1941 "Rats of Tobruk" seize control of Syria
Japanese attack on Pearl Harbor

1942 Japanese invasion of New Guinea; over 100 Catholics martyred during Japanese occupation for continuing to catechise.

1944 Formation of the "Movement" by Bob Santamaria
Formation of the Liberal Party by Robert Menzies

1945 Ben Chifley, Australian Prime Minister
End of World War II
Beginning of arrival of European immigrants

1946 Archbishop Gilroy created first Australian-born Cardinal by Pope Pius XII

1948–9 Friction between Movement and Communists in trade unions

1951 Referendum to ban the Communist Party of Australia defeated

1954 The "Petrov Affair"'

1955 Labor Party Split

1956 Olympic Games, Melbourne

1957 Formation of the Democratic Labor Party

1958 Arrival of Ivan Prasko, first Bishop for Ukrainian Catholics

1960 Melbourne doctors John and Evelyn Billings pioneer Natural Family Planning research

1962 Resumption of State Aid to Catholic schools

1963 Archbishop Mannix dies

1965 Australian troops sent to Vietnam

1967 James Robert Knox appointed Archbishop of Melbourne

1970 Paul VI visits Australia, ordains first Papuan-born Bishop

1971 James Darcy Freeman appointed Archbishop of Sydney

1972 Liberalisation of anti-abortion legislation

1973 Paul VI establishes Maronite diocese in Australia
International Eucharistic Congress, Melbourne

1974 Archbishops Freeman and Knox created cardinals by Pope Paul VI
Thomas Francis Little appointed Archbishop of Melbourne

1975 Dismissal of Whitlam Labor Government

1983 Edward Bede Clancy appointed Archbishop of Sydney

1986 Pope John Paul II visits Australia

1987 Pope John Paul II establishes Melkite diocese in Australia

Time Line for the Catholic Church in Australia

1988	Archbishop Clancy created cardinal by Pope John Paul II
1990	Foundation of Notre Dame University, Western Australia
1991	Foundation of the Australian Catholic University
1995	John Paul II visits Australia for Beatification of Mary MacKillop
1996	George Pell appointed Archbishop of Melbourne St Francis Xavier Cathedral, Adelaide completed
1997	Euthanasia legislation of Northern Territory defeated
1999	Major General Peter Cosgrove leads deployment of Australian troops to East Timor Native Title Agreement reached
2000	Olympic Games, Sydney Completion of St Mary's Cathedral, Sydney
2001	Archbishop Pell appointed Archbishop of Sydney Opening of John Paul II Institute for the Family, Melbourne Denis Hart appointed Archbishop of Melbourne
2005	Tsunami disaster and response
2008	World Youth Day Syndey, visit of Pope Benedict XVI
2010	Canonisation of BL Mary MacKillop by Pope Benedict XVI, Rome

+ The Sign of the Cross

In the name of the Father, and of the
Son, and of the Holy Spirit. Amen.

The Lord's Prayer

Our Father, who art in heaven;
hallowed be thy Name
Thy kingdom come;
Thy will be done,
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation
but deliver us from evil. Amen.

The Hail Mary

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

Doxology (Glory Be)

Glory be to the Father, and to the Son,
and to the Holy Spirit:
As it was in the beginning, is now,
and will be for ever. Amen.

Short Act of Contrition

O my God, I am sorry
that I have sinned against you,
because you are so good,
and with your help
I will not sin again.

Act of Faith

O my God, I believe in you and all that
your Church teaches, because you have
said it, and your word is true.

Act of Hope

O my God, I hope in you for grace and
for glory, because of your promises,
your mercy, and your power.

Act of Love

O my God, because you are so good,
I love you with all my heart, and for your
sake I love my neighbour as myself.

Morning Offerings

O Jesus, through the most pure heart
of Mary, I offer you the prayers, works,
joys and sufferings of this day for all
the intentions of your Divine Heart.

Or

Lord, I give you today my prayers,
thoughts, works, and actions,
that they may be for your glory
and for the good of the world.

Or *(For younger children)*

O my God I give to you
all I think, or do or say
all my work and all my play
I will give to you today.

Or *(De La Salle Offering)*

Guide me this day God Our Father in
your love, for this day is yours.
May I share this love with others,
for all humanity is yours.
Help me with my work this day,
for my work is yours.
May I love and respect myself,
for I am yours.

Prayer to the Guardian Angel

Angel sent by God to guide me,
be my light and walk beside me;
be my guardian and protect me;
on the paths of life direct me.

Blessing Before Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

Bless + us, O Lord, and these your gifts
which we are about to receive from your
goodness.
Through Christ our Lord.

R. Amen.

Blessing After Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

We give you thanks for all your gifts,
almighty God,
living and reigning now and for ever.

R. Amen.

Confession of Sin (Confiteor)

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have
failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

The Jesus Prayer

Lord Jesus Christ, Son of God;
have mercy on me, a sinner.

Come, Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful.

R. And kindle in them the fire of your love.

Send forth your Spirit and they shall be created.

R. And you will renew the face of the earth.

Let us pray.
Lord, by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit help us to relish what
s right and always rejoice in your consolation.
We ask this through Christ our Lord.

R. Amen.

Prayer for the Dead

Eternal rest grant to them, O Lord,

R. And let perpetual light shine upon them.

May they rest in peace.

R. Amen.

May his/her soul and the souls of all the
faithful departed,
through the mercy of God, rest in peace.

R. Amen.

The Divine Praises

Blessed be God.
Blessed be his holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be his most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus in the most holy
Sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God,
Mary most holy.
Blessed be her Holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, Virgin and Mother.
Blessed be St Joseph, her most chaste spouse.
Blessed be God in his Angels and in his Saints.

Prayer Before Work

Lord God,
may everything we do
begin with your inspiration,
and continue with your help,
so that all our prayers and works
may begin in you,
and by you be happily ended.
We ask this through Christ our Lord.
Amen.

The Angelus

(said in the morning, at noon and evening)
The angel spoke God's message to Mary,

R. And she conceived of the Holy Spirit.

Hail Mary …
"I am the lowly servant of the Lord:

R. Let it be done to me
according to your word."

Hail, Mary …
And the Word became flesh,

R. and lived among us.

Hail, Mary …
Pray for us, holy Mother of God,

R. that we may become worthy
of the promises of Christ.

Let us pray.
Lord,
fill our hearts with your grace
once, through the message of an angel
you revealed to us the incarnation of your Son;
now, through his suffering and death
lead us to the glory of his resurrection.
We ask this through Christ our Lord.

R. Amen.

The Regina Cæli

(replaces the Angelus in Easter Season)
Queen of heaven, rejoice, alleluia.

R. For Christ, your Son and Son of God, alleluia,

has risen as he said, alleluia.

R. Pray to God for us, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray.
God of life,
you have given joy to the world
by the resurrection of your Son,
our Lord Jesus Christ.
Through the prayers of his
mother, the Virgin Mary,
bring us to the happiness of eternal life.
We ask this through Christ our Lord.

R. Amen

Hail, Holy Queen (Salve Regina)

Hail, holy Queen, Mother of Mercy,
hail, our life, our sweetness and our hope.
To you we cry, the children of Eve;
to you we send up our sighs,
mourning and weeping in this land of exile.
Turn, then, most gracious advocate,
your eyes of mercy towards us;
lead us home at last
and show to us the blessed fruit
of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

Sub Tuum

We fly to your protection,
O Holy Mother of God.
Do not despise our prayers,
but graciously hear and answer them.
O ever glorious and blessed Virgin

The Memorare

Remember, most loving Virgin Mary,
never was it heard
that anyone who turned to you for help
was left unaided.
Inspired by this confidence,
though burdened by my sins,
I run to your protection
for you are my mother.
Mother of the Word of God,
do not despise my words of pleading
but be merciful and hear my prayer.
Amen.

How to Pray the Rosary

We meditate on the Mysteries of the Rosary, thinking about each event in the life of Jesus and Mary, as we say one Our Father on each large (or separate bead) and ten Hail Marys on the beads gathered in tens (decades).

Joyful Mysteries

1. The Annunciation of the Lord
2. The Visit of the Virgin Mary to Elizabeth
3. The Birth of the Lord
4. The Presentation of the Lord
5. The finding of Jesus in the Temple

Luminous Mysteries

1. The Baptism of Christ in the River Jordan
2. The Marriage Feast at Cana
3. The Proclamation of the Kingdom
4. The Transfiguration
5. The Institution of the Eucharist at
6. the Last Supper

Sorrowful Mysteries

1. Jesus in the Garden of Gethsemane
2. Jesus is scourged
3. Jesus is crowned with thorns
4. Jesus carries his Cross
5. Jesus dies on the Cross

How to Pray the Rosary (continued)

Glorious Mysteries

1. The Resurrection of the Lord
2. The Ascension of the Lord
3. The Descent of the Holy Spirit
4. The Assumption of the Virgin Mary into Heaven
5. The Queenship of the Virgin Mary

Or

Short Version for Occasional Use

1. The Annunciation of the Lord
2. The Birth of the Lord
3. The Crucifixion
4. The Resurrection of the Lord
5. The Descent of the Holy Spirit

At the end of each decade, we say one Glory be, and it is customary to add:

"O My Jesus, forgive us our sins, and save us from the fires of hell. Bring all souls to heaven, especially those who most need your mercy."

Prayer to Saint Michael

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray, and by the power of God, O Prince of the heavenly armies, thrust down to hell Satan and all evil spirits who prowl throughout the world for the ruin of souls. Amen.

Stations of the Cross
Version One - Traditional

1. Jesus is condemned to death
2. Jesus takes up his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. The women of Jerusalem weep for Jesus
9. Jesus falls the third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is laid in the tomb

Stations of the Cross
Version Two - Scriptural

1. The Last Supper
2. The Garden of Gethsemane
3. Jesus before the Sanhedrin
4. Jesus before Pilate
5. Jesus is whipped and crowned with thorns
6. Jesus carries his cross
7. Jesus is helped by the Cyrenean
8. Jesus speaks to the women of Jerusalem
9. Jesus is stripped and nailed to the cross
10. Jesus and the good thief
11. Jesus speaks to Mary and John
12. Jesus dies on the cross
13. Jesus is buried
14. Jesus is raised from the dead.

Apostles' Creed

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

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
All bow during the next three lines:
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.
For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day

in accordance with the Scriptures.

He ascended into heaven

and is seated at the right hand of the Father.

He will come again in glory

to judge the living and the dead

and his kingdom will have no end.

I believe in the Holy Spirit, the
Lord, the giver of life,

who proceeds from the Father and the Son,

who with the Father and the Son
is adored and glorified,

who has spoken through the prophets.

I believe in one, holy, catholic
and apostolic Church.

I confess one baptism for the forgiveness of sins

and I look forward to the
resurrection of the dead

and the life of the world to come.

Amen.

The Ten Commandments

1. I am the Lord your God. You shall have no other gods besides Me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Lord's day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

The Summary of the Law

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.

MATTHEW 22:37–9

Christ's New Law of Love

Love one another as I have loved you.

JOHN 15:12

The Precepts of the Church

1. **To worship at Mass on Sundays and to observe Sunday as a day of rest.**
2. To confess one's grave sins at least once a year in the Sacrament of Penance.
3. To receive Holy Communion at least once a year during the Easter Season (between Ash Wednesday and Trinity Sunday).
4. To attend Mass on Holy Days of Obligation.
5. To do penance by prayer, works of piety and charity, and fast and abstinence on the days commanded. The days of penance are each Friday of the whole year, and the season of Lent.

The days of fasting and abstinence from meat are Ash Wednesday and Good Friday.

The Church also requires all her members to contribute, as best they can, to the support of their priests, parishes, schools and the Church's works of charity, and to observe the laws of the Church about the sacrament of Marriage.

Holy Days of Obligation in Australia

Christmas Day

Assumption of Our Lady (15 August)

The Virtues

Faith, hope and love (charity) – theological virtues

Prudence, justice, temperance and fortitude – cardinal virtues

The Beatitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are those who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven.

The Apostles

Name	Feast Day
Peter	22 February, 29 June
Andrew	30 November
James (“the Great”)	25 July
John	27 December
Philip	3 May
Bartholomew	24 August
Matthew	21 September
Thomas	3 July
James (son of Alphaeus)	3 May
Simon (“the Zealot”)	28 October
Jude (or Thaddeus)	28 October
Matthias (Chosen to take the place of Judas)	14 May
Paul	25 January, 29 June

The Four Evangelists

Matthew, Mark, Luke, John

The Seven Sacraments

- Baptism
- Confirmation
- The Eucharist
- Penance, or Reconciliation
- Anointing of the Sick
- Marriage
- Holy Orders

The Seven Gifts of the Holy Spirit

1. Wisdom
2. Understanding
3. Right Judgement
4. Courage
5. Knowledge
6. Reverence
7. Wonder and awe in God’s presence

The Twelve Fruits of the Holy Spirit

1. Charity
2. Joy
3. Peace
4. Patience
5. Kindness
6. Goodness
7. Generosity
8. Gentleness
9. Faithfulness
10. Modesty
11. Self control
12. Chastity

The Seven Spiritual Works of Mercy

1. To convert the sinner
2. To instruct the ignorant
3. To counsel the doubtful
4. To comfort the sorrowful
5. To bear wrongs patiently
6. To forgive injuries
7. To pray for the living and the dead

The Seven Corporal Works of Mercy

1. To feed the hungry
2. To give drink to the thirsty
3. To clothe the naked
4. To give welcome to strangers
5. To visit the sick
6. To visit the imprisoned
7. To bury the dead

The Seven Deadly Sins and the Contrary Virtues

1. Pride	1. Humility
2. Avarice (Covetousness)	2. Generosity
3. Envy	3. Love of Neighbour
4. Anger	4. Gentleness
5. Lust	5. Charity
6. Gluttony	6. Temperance
7. Sloth	7. Diligence

The Seasons of the Liturgical Year

Advent

Christmas and Epiphany

Ordinary Time (first part)

Lent and Holy Week and the Paschal Triduum

Easter, Ascension, and Pentecost

Ordinary Time (second part)

First Rite of Reconciliation

Preparing

First you examine your conscience by asking God the Holy Spirit to help you remember how you have sinned:

1. against God,
2. against other people,
3. against yourself. These are the sins you will confess.
   You may add a prayer such as:

> *Lord Jesus Christ, I come to this sacrament of reconciliation to receive the pardon and peace of your forgiveness.*
>
> Mary Mother of God and my mother, help me to come closer to your Son.

When you come to the reconciliation room or confessional, kneel down or sit in the chair. You can choose either to face the priest or to talk to him anonymously through the screen.

1. The priest welcomes you. Say with him: + In the name of the Father and of the Son and of the Holy Spirit. Amen. He may read some Scripture and discuss it.
2. Tell him how long since you last came to reconciliation. Then tell him all the sins you have remembered.
3. The priest may give you advice then he gives you a penance to do, usually a prayer to say afterwards.
4. Say the Prayer of Sorrow (Act of Contrition). O my God, I am very sorry that I have sinned against you because you are so good and with your help I will not sin again.
5. The priest extends his hand and absolves you: … through the ministry of the Church may God give you pardon and peace and I absolve you from your sins + in the name of the Father and of the Son and of the Holy Spirit. Amen
6. Thank him before you leave the place of reconciliation. Then go and say your penance if it is a prayer. You may add some other prayers, such as:

> *Thank you, Lord Jesus Christ, for forgiving me and taking away my sins. I also thank you for the priest who reconciled me today.*
>
> *Help me to be a better person.*
>
> *Help me to love you more.*
>
> *Help me to love other people as you love them.*
>
> *Help me especially to grow daily in faith and hope and love.*
>
> *Mary, Mother of God and my mother, pray for me.*

Receiving Holy Communion

Preparing

Lord Jesus Christ, Son of the living God, I come to receive you in trust. I believe that you are really here as our Bread of Life. I am sorry for anything wrong I have done. Keep me faithful to you. Let me never be separated from you.

When you come to the priest or eucharistic minister you can either receive the Host directly on your tongue or on the palm of my hand.

To receive in the hand:

First raise and extend your hand with the other hand underneath it. If you are right handed you have your left hand on top; if you are left handed you have your right hand on top.

Reply **"Amen"** to **"The Body of Christ"** and the host is placed in your hand. Then step to one side. Keep facing the altar as you carefully put the Host in your mouth with your other hand. Then return to your place.

To receive directly in the mouth:

Reply **"Amen"** to **"The Body of Christ"**.

Open your mouth wide and extend your tongue, keeping your head up while the Host is placed on your tongue. Close your mouth and return to your place. (If the Host is dipped in the chalice, you receive it this way, directly in the mouth.)

If you receive from the chalice, reply **"Amen"** to **"The Blood of Christ"**. Take it firmly in both hands and carefully drink a little, then hand it back to the priest or eucharistic minister and return to your place.

It shows respect if you keep your hands joined while you walk back to your place.

After Communion, be very quiet and still. Kneel down or sit quietly to thank Jesus Christ for coming to you and all those present in this Sacrament of his love. Pray for other people in this holy time. The following prayers may be helpful.

Giving thanks

Lord Jesus Christ, Bread of life, I thank you for gift of yourself in this great sacrament of the Eucharist. Help me to give myself each day, by serving other people, as you have taught us. Guide me in my life. Especially help me to know your plans for me. Be with my family and friends, and now I especially pray for...

Mary, Mother of the risen Lord, pray for me and everyone who will receive your Son in the Eucharist today.

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