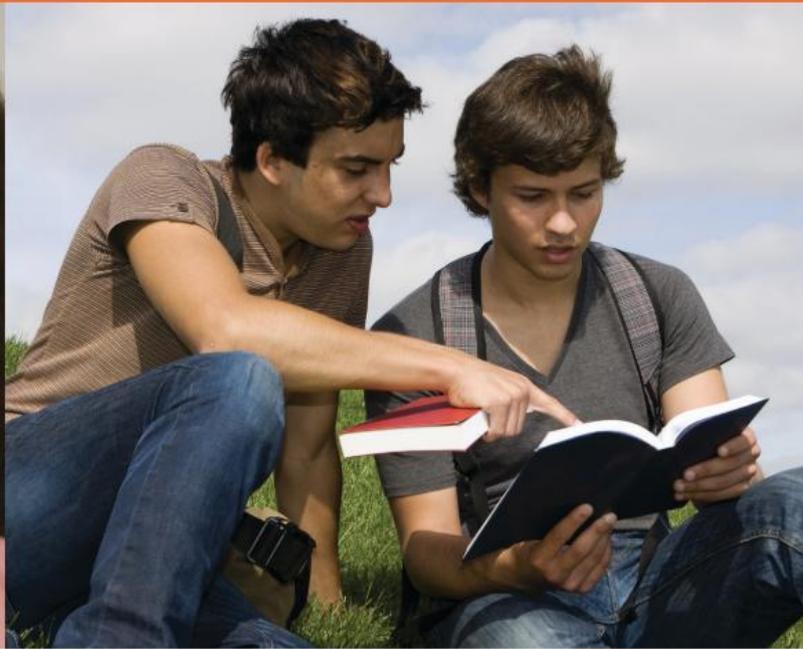
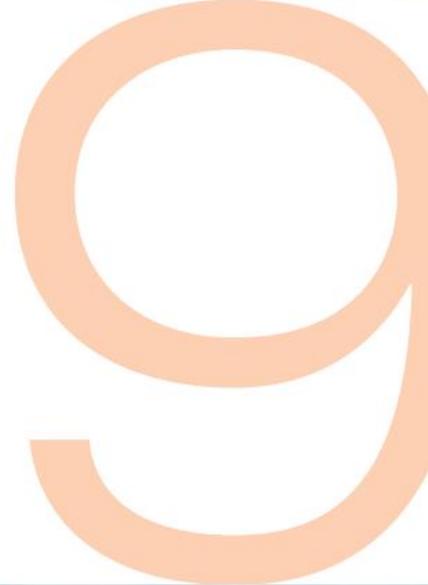


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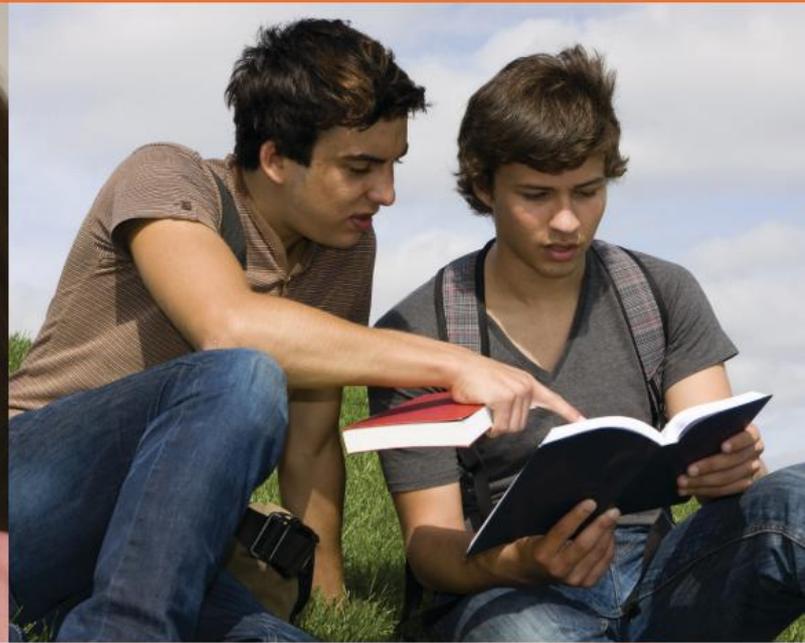
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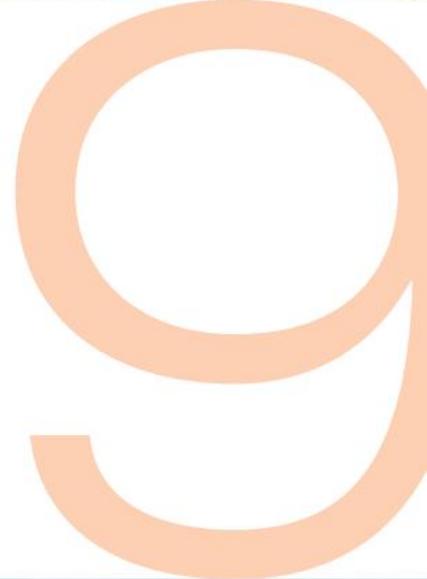
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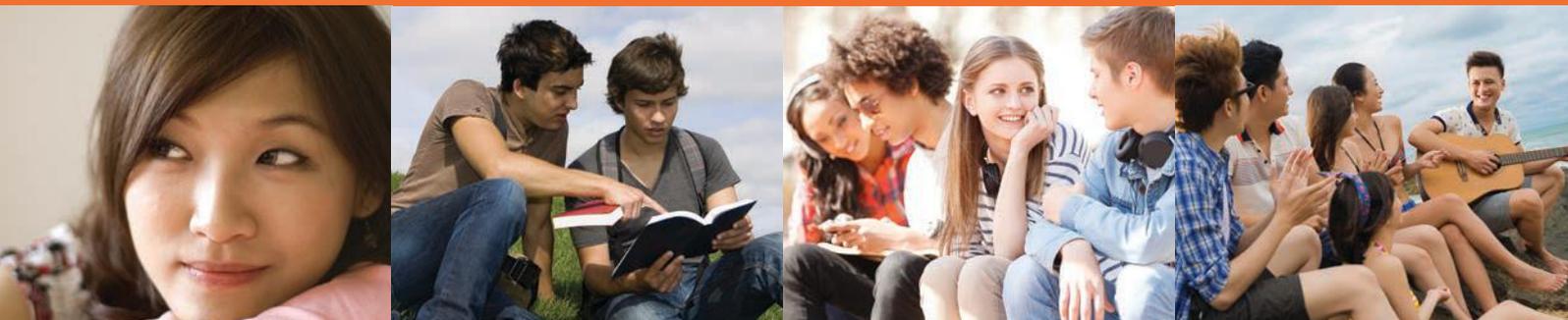
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These can be printed out and completed, to avoid having to write on the pages of this book.
A list of all the websites referred to in this book can also be found on the *Cambridge GO* website.

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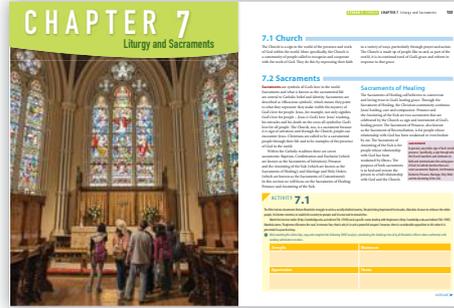
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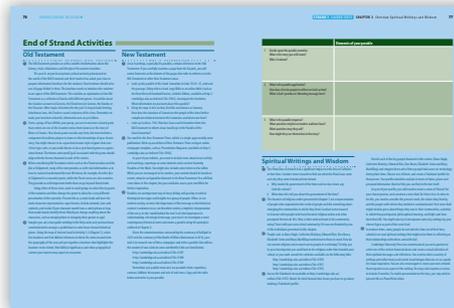
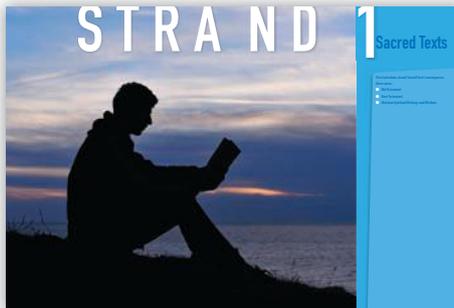
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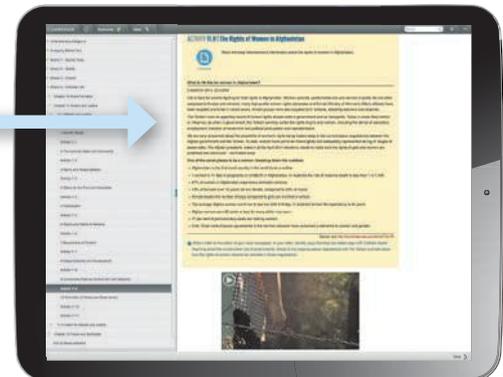
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Analysing Biblical Text



0.1 The Three Worlds of the Text

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

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

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

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

0.2 The World behind the Text

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

Who?

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

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

How?

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

Gentile
A person of non-Jewish faith or ancestry

laity
Members of the Christian faith who are not ordained clergy

When and where?

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

▼ **Figure 0.1** The famous Dead Sea Scrolls were found in these caves on the northwest shore of the Dead Sea.



To whom?

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

Customs

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

- What religious or social customs need to be explored to aid understanding of the story?
- What social groups are represented in the story?
- Are women mentioned? If not, why is this the case? If so, what is said about women?

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

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

ACTIVITY 0.1

Using the links listed below, complete the following tasks about the life and times of the people and places of ancient Israel.

<http://cambridge.edu.au/redirect/?id=5928> (*Women in the Bible*)

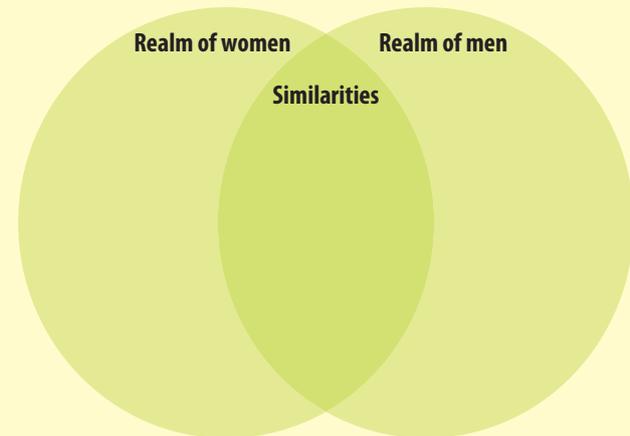
<http://cambridge.edu.au/redirect/?id=5929> (*Daily Life in Ancient Israel*)

<http://cambridge.edu.au/redirect/?id=5930> (*The Land of the Hebrews*)

<http://cambridge.edu.au/redirect/?id=5931> (*Timeline for the History of Judaism*).

- 1 Imagine a young girl who is preparing for marriage in ancient Israel. Your task is to create a profile of this young girl for her *Ancientbook* page. Include details relating to her family status; the roles and responsibilities assigned to her; where she lives and what is interesting about her location; and who the important people are in her region, including who has power and who are her enemies.
- 2 Using the website relating to women, identify the four types of family groups that were common. Copy the table below and identify their main characteristics:

- 3 Copy the Venn diagram below then compare and contrast the different roles and responsibilities attributed to men and women. Next, explain why women may not have featured in some ancient stories involving battles and land rights. What conclusions can you draw about the roles of men and women?



- 4 Imagine you are catering for a wedding feast between two prominent families. Create a menu for the feast and keep in mind what might be used on special occasions. Create another menu for the week before the event. How do they differ and why?
- 5 Using both geographical and historical information, create a pamphlet that showcases the 'real estate' of Abraham. Where does he come from, travel to and finally settle, and what are the main features of each place?

continued ➤

ACTIVITY 0.1 continued

6 Copy and complete the following table related to the world behind the text.

Bible reference	Who might have written this text? Was it by an eyewitness or is it a recollection?	Where and when does this story occur? Who and what are mentioned?	Are there any significant places that link to other events? Why are these mentioned?	Who might have been receiving this? Who is the intended audience? What is its purpose?	What customs, practices or rituals can be identified? Does it refer to another time frame?
Genesis 1:1–2:4					
Exodus 15:1–21					
Luke 5:17–26					
John 2:1–11					

0.3 The World of the Text

The world of the text focuses on the characteristics of the text that assist the reader to find meaning; these include:

- genre
- characters
- narrator
- plot
- narrative structure
- context.

Genre

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

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

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



▲ **Figure 0.2** The genre of a text changes the way that it is read and understood.

Characters

The following questions will assist you with character analysis:

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

protagonist

The main character or hero of a narrative

antagonist

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

ACTIVITY 0.2

- 1 Read the biblical passages below to complete the character analysis of Moses:

- Hebrews 11:23–28
- Exodus 7:1–13
- Exodus 14:10–30
- Deuteronomy 32:1–43
- Exodus 20:18–21
- Exodus 24:3–8, 15–18
- Exodus 34:1–9, 29–35.

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

Biblical reference:

Character's name:

Appearance (Based on the text, how does the character look?)	Feelings (What does the character feel at different points in the text?)
Actions (What does the character do throughout the text?)	Words (What does the character say throughout the text?)

Narrator

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

In these texts, the narrator plays a very important role. Through language choices, the narrator can position readers to think and feel a certain way about characters and plot points.

ACTIVITY 0.3

Read Genesis 16 and then answer the following questions to better understand the role of the narrator.

- 1 Who is the narrator of the text (for example, a named character, the author or unknown)?
- 2 Based on the way the narrator tells the story, which character is written as good/most important and which character is written as bad/least important? List some words the narrator uses to describe each character.

Good/most important character:

Bad/least important character:

Examples of language choices:

Examples of language choices:

- 3 Select another character from the story as an alternative narrator. How would hearing the story from that character's perspective change the message or meaning?

Plot

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

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

Structure

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

Speech

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

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

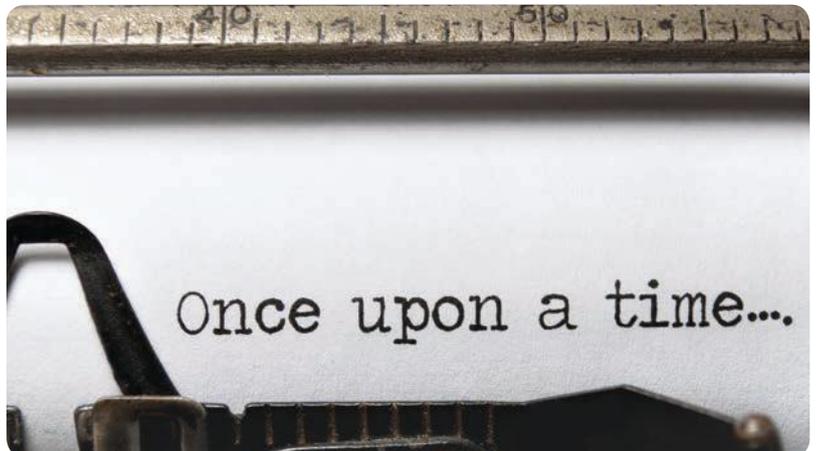


Figure 0.3 Every author employs techniques to shape their text. ▶

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

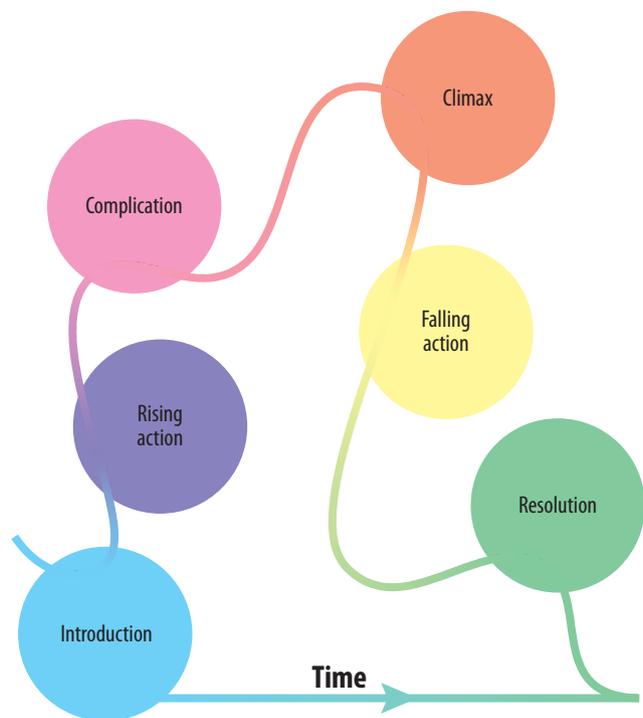
- dialogue – this relates to the ways in which characters speak and interact
- figurative speech – this includes the type of imagery used by the author as well as the way scenes are described
- narrative structure – the narrative may be constructed in a variety of ways; it may be linear (that is, in chronological order), it might be fragmented (have flashbacks or even start in the middle of the action) or it could involve dreams or multiple points of view
- style – this is related to how language is used: what words are chosen and how the sentences are constructed to engage the reader in the action, setting and characters
- symbolism – often used in biblical texts, symbols can position readers because of an association of meaning.

Readers are also positioned by their own background and circumstances, and this element of reader positioning falls into the category of the world in front of the text.

Narrative Structure

Most narratives follow a similar structure. The diagram in Figure 0.4 shows how a traditional narrative progresses.

▼ **Figure 0.4** Traditional narrative structure



ACTIVITY 0.4

Re-read Genesis 16 then copy and complete the table below:

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

Context

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

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



▲ **Figure 0.5** When reading a passage, try to think of the greater context.

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

▼ **Table 0.1** Writing techniques

Technique	Explanation	Biblical example
Repetition	Repeated phrase to make a point or emphasis	Evening came and morning came . . . God said, Let there be . . . And it was good. (Genesis 1:1 – 2:4)
Parallelism	Two consecutive lines that say the same thing in different ways	A wise child makes a glad father, but a foolish child is a mother's grief. (Proverbs 10:1)
Symbolism	Using symbols or signs to represent ideas	I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. (Genesis 9:13) (Rainbow as a symbol of God's covenant)
Metaphor	A figure of speech in which a term or phrase is applied to something to which it is not literally applicable in order to suggest a resemblance	Your word is a lamp to my feet. (Psalm 119:105)
Simile	A figure of speech in which two unlike things are compared	God, who brings them out of Egypt, is like the horns of a wild ox for them. (Numbers 23:22)
Hyperbole	Deliberate exaggeration	If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. (Matthew 5:29)
Personification	Assigning the qualities of a person to something that is not human	When Israel was a child, I loved him, and out of Egypt I called my son. (Hosea 11:1)
Word play/pun	Manipulation of language with the intent to amuse	When Sarah, in old age was told she would have a child, she laughed. When the child was born she called him Isaac (Yitzhak) which means 'to laugh'. (Genesis 18:12, 21:6)
Chiasm	Repetition of similar ideas in reverse sequence creating a mirror effect	Then he said to them, 'The Sabbath was made for humankind, and not humankind for the Sabbath.' (Mark 2:27)
Opposition/contrast	Ideas or objects used in contrast to one another to make a specific point	Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. (Isaiah 40:4)

continued ➤

Technique	Explanation	Biblical example
Rhetorical question	A question asked to make a point rather than requiring an answer	And becoming aware of it, Jesus said to them, 'Why are you talking about having no bread? Do you still not perceive or understand? Are your hearts hardened? ¹⁸ Do you have eyes, and fail to see? Do you have ears, and fail to hear? And do you not remember?' (Mark 8:17–18)
Irony	Using words to convey a meaning which may be opposite (for example, 'How nice to work all day!')	Jesus said to them, 'Give to the emperor the things that are the emperor's, and to God the things that are God's.' And they were utterly amazed at him. (Mark 12:17)
Motifs	A single idea that recurs	Now Balaam saw that it pleased the Lord to bless Israel, so he did not go, as at other times, to look for omens, but set his face towards the wilderness. ² Balaam looked up and saw Israel camping tribe by tribe. Then the spirit of God came upon him, ³ and he uttered his oracle, saying: 'The oracle of Balaam son of Beor, the oracle of the man whose eye is clear, ⁴ the oracle of one who hears the words of God, who sees the vision of the Almighty, who falls down, but with eyes uncovered.' (Numbers 24:1–4)

ACTIVITY 0.5

Read each of the biblical texts below, copy the table and identify which literary technique has been used.

Biblical example	Technique
but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life. (John 4:14)	
You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled underfoot. (Matthew 5:13)	
And hearing this, Jesus said to them, 'It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.' (Mark 2:17)	
This is the ritual of the burnt offering. The burnt offering itself shall remain on the hearth upon the altar all night until the morning, while the fire on the altar shall be kept burning. (Leviticus 6:9)	
I am Yahweh your God who brought you out of the land of Egypt to be your God; I am Yahweh your God. (Numbers 15:41)	
When dying and reflecting on his life, Jacob states that God had been his 'shepherd all of his life to this day'. (Genesis 48:15)	
God tells Israel, 'I carried you on eagles' wings.' (Exodus 19:4)	
The poor are disliked even by their neighbours, but the rich have many friends. (Proverbs 14:20)	
When the waters saw you, O God, when the waters saw you, they were afraid; the very deep trembled. (Psalms 77:16)	
Behold, the world is gone after him. (John 12:19)	
A word fitly spoken is like apples of gold in a setting of silver. (Proverbs 25:11)	
'Then you will know that I, the Lord your God, dwell in Zion, my holy hill. Jerusalem will be holy; never again will foreigners invade her. ¹⁸ In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the Lord's house and will water the valley of acacias. ¹⁹ But Egypt will be desolate, Edom a desert waste, because of violence done to the people of Judah, in whose land they shed innocent blood. ²⁰ Judah will be inhabited forever and Jerusalem through all generations. ²¹ Shall I leave their innocent blood unavenged? No, I will not. The Lord dwells in Zion! (Joel 3:17–21)	

0.4 The World in front of the Text

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



▲ **Figure 0.6** Our world is very different from the world of the ancient prophets.

Modern readers are different from ancient readers. Modern readers bring over 2000 years of Christian reflection, interpretation and meaning to ancient texts, an interpretation that is influenced and filtered through the Christian belief in the life, death and resurrection of Jesus.

It is important to remember that what we read into a text may not be what the author of an ancient text intended.

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

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

patriarchal

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

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

0.5 Conclusion

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



STRA



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1

Sacred Texts

The Curriculum strand 'Sacred Texts' encompasses three areas:

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

CHAPTER 1

Old Testament



ACTIVITY 1.1

- 1 How many books are in the Catholic canon of the Old Testament?
- 2 List the books in the Catholic canon that are not in the Protestant canon.
- 3 According to the Catechism of the Catholic Church, #110: 'In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current.' What should readers be taking into account? Why? How is this interpretation of reading the scripture different from someone who reads the scripture literally?

When visiting unfamiliar territory, travellers generally prepare for the journey by learning about the environment and history of the place they are about to visit. When we study the Old Testament or Hebrew Bible, we too have to prepare ourselves by learning about the geographical and

historical contexts of the sacred writings with which we will engage. The Old Testament developed in ancient Israel and within the larger environment of the ancient Near East, which includes the modern-day countries of Israel, Turkey, Syria, Lebanon, Jordan, Saudi Arabia, the Palestinian Authority areas, Egypt, Iran and Iraq. We should not confuse the modern state of Israel, which was established in 1948, with ancient Israel. Equally, we need to distinguish between the Israelites of ancient Israel and the citizens of modern-day Israel, called Israelis.

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

▼ **Figure 1.1** The modern-day terrain of the ancient land of Israel



ACTIVITY 1.2

In the table below, locate the biblical reference/s for each section and read the biblical extract carefully, looking to identify the various places and locations on the map on page 16. Copy the table and write a list of the locations in the right-hand column.

Significant places and associated biblical references	Specific place names (be aware they can have varied spelling)
1 The Twelve Tribes of Israel	
Genesis 49:1–28. Do the tribal names appear unaltered or do they vary?	
2 Jezreel Valley	
2 Kings 9–10. Who is Jehu and what does he do?	
2 Kings 22. Who is Josiah and what does he do?	
Judges 4. Who is Deborah and what does she do?	
What seems to be a common theme about the Jezreel Valley? Why might this be so? Locate some photographic evidence to investigate some geographic insights into this important location.	
3 Moab	
Genesis 19:37	
Deuteronomy 23:3	
Ruth 1:4, 6, 22	
What do we know about the Moabites? What was their relationship with the Israelites?	
4 Canaan	
Genesis 10:6–20; 1 Chronicles 1:8–13	
Genesis 12:1–9	
Genesis 37:1	
Genesis 47:13–15	
Exodus 3:8, 3:17, 6:4, 13:5	
The land of Canaan has significant covenantal history. Why?	
5 Arnon Valley (King’s Highway)	
Numbers 21:4–20. You will not necessarily find the Arnon Valley on the map. What clues are provided so you can work out its location?	
Look at the image of the Arnon Valley. What conclusions can you draw about its significance as a natural border?	

continued >

ACTIVITY 1.2 continued



1.2 History of Ancient Israel

Another helpful insight into the Old Testament or Hebrew Bible can be gained from an overview of ancient Israel's history.

▼ **Table 1.2** History of ancient Israel

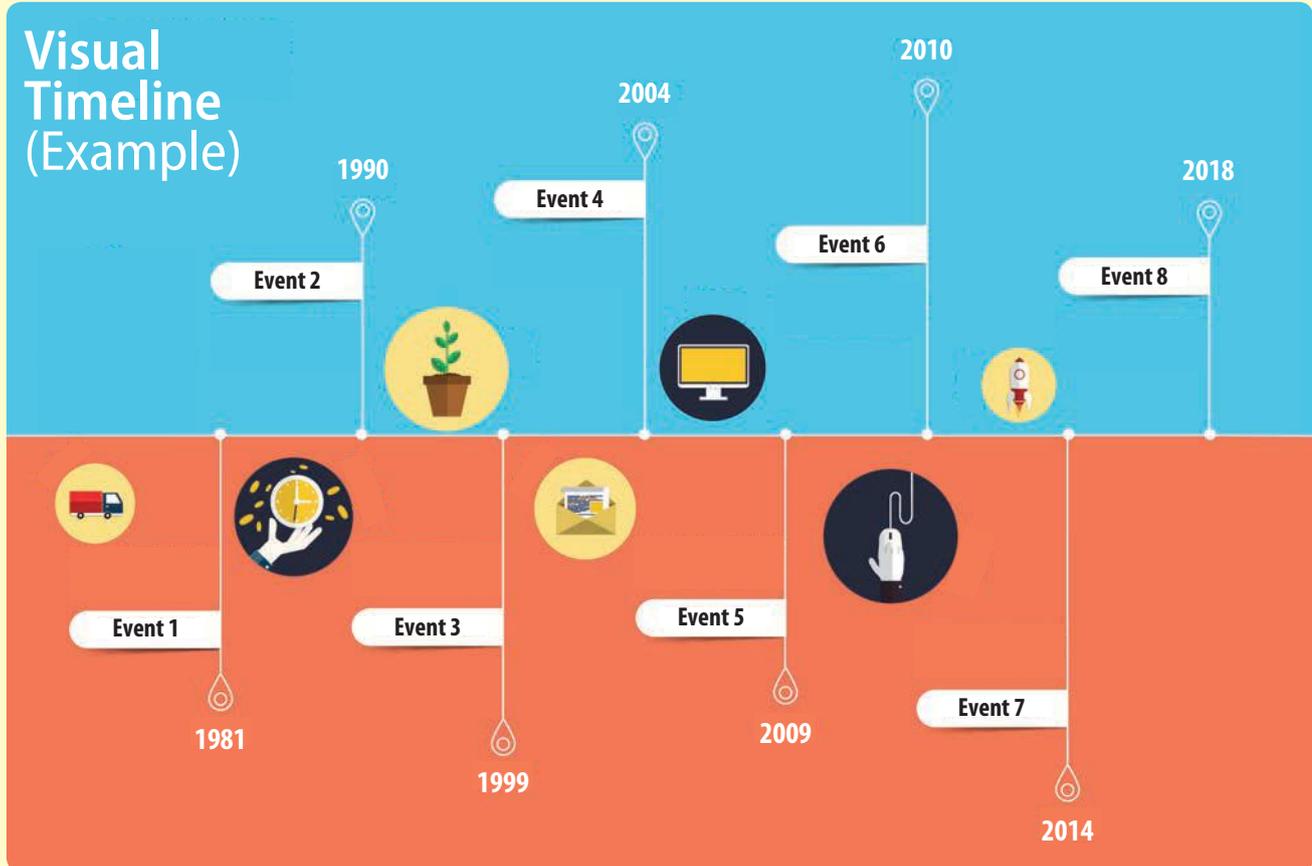
Name of period and approximate dates	Brief overview of historical period
Pre-Israelite Period (before 1020 BCE)	While the Bible tells the story of Israel from Abraham and Sarah through to the arrival in Canaan, there is no way to verify the details of Israel's history until the time of the monarchy (from 1020 BCE). Prior to the Israelite monarchy, Egypt controlled Canaan. In approximately 1200 BCE, the Egyptians fought Aegean invaders, known as the Philistines, who later settled in southwest Canaan.
United Monarchy (1020–922 BCE)	Initially, the Israelite tribes grouped together under the leadership of Kings Saul, David and Solomon. The Bible tells how David conquered the Philistines and how Solomon built massive buildings, including the Temple. During this time Jerusalem became the centre of the nation and the Temple was the focus of their God, YHWH.
Divided Monarchy (922–722 BCE)	When Solomon died, the people were split into two separate states: the northern kingdom of Israel and the southern kingdom of Judah. Israel established its capital in Samaria and Judah's capital was Jerusalem.
Assyrian Period (745–612 BCE)	The Assyrian Period was a time when the two kingdoms had to fight for survival. Eventually, Israel was destroyed in 722 BCE and Judah was destroyed in 701 BCE.
Babylonian Period (612–539 BCE)	After the fall of the Assyrian capital in 612 BCE, the Babylonian Empire took control of the ancient Near East. In 597 BCE, the Babylonians captured Jerusalem and deported many of Judah's citizens. After a failed rebellion in 587 BCE, there were more deportations and the Temple was destroyed. It is during this period that the transition from Israelite religion (sometimes called Yahwism) to Judaism occurred.
Persian Period (539–330 BCE)	In 539 BCE, the Babylonians were defeated by the Persians. The Persian Empire allowed the deportees to return to their ancestral homes, but some chose not to return and this spread of the people to other lands is called the <i>diaspora</i> (meaning 'scattering'). The people who returned to their land completed the building of another Temple in Jerusalem in 515 BCE. This period is called the Second Temple Period and lasted between 515 BCE and 70 CE.
Greek Period (330–164 BCE)	Alexander the Great conquered most of the area in the late 4th century and established an empire stretching from Greece to western India. When he died unexpectedly in 323 BCE, the empire was divided among his generals. Ptolemy and Seleucus struggled over Palestine, with Seleucus ultimately gaining control. Some Jews adopted Hellenic (Greek) culture, while many others resisted Hellenisation. In the mid-2nd century, Antiochus IV Epiphanes, a Seleucid ruler, prohibited the practice of Judaism in an attempt to impose Hellenic culture on all people in the area.
Maccabean Period (164–63 BCE)	A Jewish resistance group called the Maccabees, who remained observant to the Torah, fought the Seleucids and drove them out and then established a semi-autonomous state in 142 BCE. This period of independence lasted until the arrival of Roman troops in Palestine in 63 BCE.



▲ **Figure 1.2** The Ancient Greek ruins in Beit She'an are one of Israel's many archaeological sites.

ACTIVITY 1.3

1 Construct a visual timeline that depicts Israel's history as described in Table 1.2. Emphasis should be on the image, with only one or two sentences accompanying each picture. You could draw your images, or find appropriate images online. An example of a visual timeline appears below:



2 Many families and companies have symbols or crests that represent them and their history or values. Complete wider research on each of the periods in Table 1.2, and assign each time frame or era a symbol based on your research. Insert each symbol in the first column of the following two-column table, and write a brief justification in relation to why you chose each particular symbol in the second column.

History of Israel	
Time frame and symbol	Justification for chosen symbol

1.3 Who Composed the Torah/Pentateuch?

For hundreds of years, people believed that Moses was the author of the Torah or Pentateuch. They came to this conclusion because there are various instances in the text

where God commands Moses to write down specific things (see Activity 1.4).

ACTIVITY 1.4

Read the biblical texts listed and then provide a summary of what occurred.

Based on the evidence you have collected, draw a conclusion as to why people might have thought that Moses wrote the Pentateuch.

Biblical reference	Summary of text
Exodus 17:14	
Exodus 21-23	
Exodus 24:4	
Exodus 34:27–28	
Deuteronomy 31:9	
Numbers 33:2	
Deuteronomy 31:19–22	

Conclusion:

As researchers studied the biblical text in detail they began to notice that many of the references to Moses were made in the third person ('Moses said' or 'Moses did') rather than in the first person ('I said' or 'I did'); therefore, they reached the conclusion that Moses could not have been the only person involved in writing the first five books of the Bible. In 1650, a French priest, Richard Simon, completed a study of the Old Testament and came to the conclusion that Moses was not the single author of the Torah/Pentateuch. So revolutionary was this idea that his work was placed on the Catholic Index of Forbidden Books.

One hundred years later, in 1750, Frenchman Jean d'Astruc suggested that there were at least two different authors involved because he could identify two names

for God: Elohim and YHWH (Yahweh). During the early 18th century, various names for God were identified in the Pentateuch and gradually scholars accepted the fact that there was more than one author, but they could not agree on how many authors were involved or the dating of the sources.

Scholars also noted that the books of the Torah/Pentateuch contained:

- varying literary genres
- varying literary styles
- varying sets of vocabulary
- varying religious worldviews
- duplicated accounts of some biblical stories (such as Creation and Flood accounts)
- other inconsistencies.

After a close examination of the books of the Pentateuch, Julius Wellhausen in 1883 concluded that the five books of the Pentateuch were a combination of four earlier written sources. His ground-breaking work is known as the Documentary Hypothesis or Four Source Theory.

Documentary Hypothesis (Four Source Theory)

Wellhausen called his four sources the Yahwist source, the Deuteronomist source, the Elohist source and the Priestly source (JDEP).

Yahwist Source (J)

The Yahwist source, thought to be the earliest, is so named because of the use of God's name YHWH ('Yahweh', or in German *Jahwe* (J)). According to Wellhausen, the J source is dated from approximately 950 BCE and the overall message throughout the source is that God intended to create a nation under the Davidic monarchy. The J narrative is thought to begin with the second creation account (Genesis 2:4b ff).



◀ **Figure 1.3** An illustrated version of the Pentateuch created over 1000 years ago

Deuteronomist Source (D)

The Deuteronomist source (D) is confined to the fifth book of the Pentateuch, the Book of Deuteronomy. The Book of Deuteronomy contains speeches of Moses preached to the people of Israel prior to their entry into the Promised Land. Moses’ speeches remind the people to keep the covenant and to be faithful to God. The D source is believed to have originated in the north and was brought south by refugees following the fall of Israel in 722 BCE. Scholars, however, believe that it was composed centuries after the event.

Elohists Source (E)

The Elohist source, thought to be the second oldest source, is dated approximately 850 BCE and named after another name for God, Elohim. The Elohist (E) source begins with stories of Israel’s ancestors, focusing particularly on Jacob and Joseph. Most of the E portions describe the Exodus and the conditional Sinai covenant.

Priestly Source (P)

The Priestly source (P) is dated around 550–450 BCE during the late exilic or early post-exilic period. The themes in this source identify the authors/compiler as priests struggling to live within the crisis of the exile. The P source reassures people that Israel’s God continues to be in control of the world and that past and present events are all part of God’s plan. The P writers collected, arranged and supplemented older traditions to address the needs of the exilic communities.

Table 1.3 provides a concise overview of the Documentary Hypothesis.

▼ **Table 1.3** Sources according to the Documentary Hypothesis (JDEP)

	Yahwist (J)	Deuteronomist (D)	Elohists (E)	Priestly (P)
Date	950 BCE	850 BCE	622 BCE	550–450 BCE
Who?	Southern royal scribes	Northern Prophets or Levitical Priests	Written in north and later revised using southern religious reforms	Priests in the line of Aaron
When?	During reign of Solomon	Post divided kingdom		Late exilic or post-exilic period
Focus	Supports Davidic covenant	Supports ideas of Northern Kingdom	Supports religious reform	Preserves identity of exilic and post-exilic community
Name and characteristics of God	Lord (YHWH) Human characteristics; forms unconditional covenants	God (Elohim); YHWH after Exodus 3:15 Awe-inspiring; speaks through dreams, angels and prophets	‘Lord your God’ or Lord Conditional covenants	God, God Almighty; Lord after Exodus 6:3 Transcendent God related to Israel through sacrifices mediated by priests
Vocabulary	Sinai, Canaanites, Judah, Mamre, Hebron	Horeb, Amorites, prophet, angel/messenger, dream/vision, ‘fear of God’	Horeb, Amorites, Canaanites, prophet, ‘listen to the voice of YHWH’	Sinai, congregation, tabernacle, Urim and Thummin, clean and unclean, ‘be fruitful and multiply’ (also ages, dates and measurements)
Rules for worship	Not many rules No priests	Not many rules No priests	More rules Central shrine Three pilgrimage festivals	Very specific rules; lots of details No sacrifices before Aaron Eight festivals
Hero character	Abraham	Moses	Moses	Aaron
Writing style	Narrative	Moralist narrative; some law	Sermon-like speeches and some law	Detailed narrative, genealogy, lists and law
Biblical books	Parts of Genesis, Exodus and Numbers	Parts of Genesis, Exodus and Numbers	Most of Deuteronomy	Parts of Genesis and Exodus; most of Numbers and all of Leviticus

ACTIVITY 1.5

- 1 Form a group of four, and allocate one of the four sources to each group member.
- 2 Each group member should revisit their visual timeline from the previous activity. Locate the time period/s relevant to your allocated source.
- 3 Create an infographic that includes the information and image on the particular time frame (from your timeline) as well as information about your source (J, D, E or P). Take the relevant information from Table 1.3, but also ensure that you include appropriate pictures, video clips or other visuals as part of your infographic. To construct your infographic, you could use Glogster online or a similar infographic generator.
- 4 Once each person in the group has created their infographic, print each one out and put them onto a larger material (for example, cardboard) so that you have one source that outlines each of the sources J, D, E and P.

▼ **Figure 1.4** Fragment of the Dead Sea Scrolls, housed in the Shrine of the Book, Israel Museum, Jerusalem



Recent developments critiquing the Documentary Hypothesis

For over one hundred years, the Documentary Hypothesis was regarded as the only model for the origins of the Pentateuch. In recent years, however, the Documentary Hypothesis has been questioned by many scholars. The questioning of the Four Source Theory points out that a number of strands can be identified within each of the four sources. The original supporters of the Documentary Hypothesis held that the Pentateuch sources were written from scratch, but more recent research suggests that the authors of JDEP were more like editors, and that there were pre-existing oral sources that existed prior to the written sources and were adapted for the Pentateuch.

Critique of J Source

Contemporary scholars have questioned the so-called unity of the J source, having identified different strands within the source, as well as questioning the sole author idea. Instead, modern scholarship supports the idea of a group of authors or editors, while some question the dating of the source, suggesting that it may even be as late as the post-exilic period.

Critique of E Source

Recent scholarship raises the question as to whether the E source was ever an independent literary document, while others argue that the idea of an E source should be abandoned. The argument supporting these ideas says that E is poorly represented in the final form of the Pentateuch because sometimes it is difficult to distinguish between J and E material, particularly after Exodus 3 when the Elohist uses YHWH rather than Elohim. The dating of E source is also questioned, with people dating it over a much longer period such as from the 8th through to the 10th centuries BCE.

Critique of D Source

Because the D source is confined to the fifth book, Deuteronomy, scholars do not believe it is central to the literary process that resulted in development of the Torah as a whole. More recently, some scholars have argued that the Deuteronomist edited the earlier books of the Torah.

Critique of P Source

Scholars have identified earlier written sources in P. For example, the Holiness Codes (Leviticus 17–26), laws about how to imitate the holiness of God, predate P. Another question raised is whether the people behind the P source are authors or editors of the three other sources (J, E and D).

ACTIVITY 1.6

- 1 Source criticism requires the investigator to examine each section of the Bible for any inconsistencies or points of difference within an account. Using your investigation skills, locate the following passages and note some of the inconsistencies.
 - a Look at the following passages from Genesis regarding the calculation of Abraham's age (note the differences in the genealogy between Chapter 11 and Chapter 12):
 - Genesis 12:1
 - Genesis 11:26
 - Genesis 11:32
 - Genesis 12:4.
 - b Examine the following passages from Genesis 7. How many days did the Flood last?
 - Genesis 7:17
 - Genesis 7:24
 - c Examine Deuteronomy 34. What might we learn about Moses? Could Moses have written the Pentateuch?
- 2 Think about your findings from question 1.
 - a What can you deduce about the JDEP theory and the construction of the Pentateuch?
 - b Why is source criticism important to biblical scholarship?
 - c What else might we need to know?
- 3 The JDEP theory is one way to look at the construction of the Torah. The Talmud, another sacred text of Judaism, notes another theory of how the Torah was constructed. Examine the text below. What does this theory say about the construction of the Torah and how is it different from the JDEP theory?

Abaye asked Rabbah: Is it permitted to write out a scroll [containing a passage] for a child to learn from? This is a problem alike for one who holds that the Torah was transmitted [to Moses] scroll by scroll, and for one who holds that the Torah was transmitted entire. It is a problem for one who holds that the Torah was transmitted scroll by scroll: since it was transmitted scroll by scroll, may we also write separate scrolls, or do we say that since it has all been joined together it must remain so . . .

1.4 Genesis

The Book of Genesis describes the origins of the cosmos and its first inhabitants, setting the creation of the people of Israel within the creation of the universe itself.

The opening chapters of the Book of Genesis (Chapters 1–11) are known as the ‘pre-history’ or ‘universal history’ because they speak about events that allegedly preceded recorded history. The stories in these chapters were written down long after the events they describe. The pre-history includes stories of creation, the people’s relationship with God and the story of humans breaking their relationship with God (Genesis 3:1–24), followed by the story of humans breaking their relationship with each other (Genesis 4). The opening stories follow a pattern of God creating, humans disobeying and the punishment, followed by God’s willingness to heal the estrangement:

this becomes the pattern that Israel follows for generations. Chapter 5 of Genesis has a genealogy followed by the flood story (Genesis 6–9) and then the story of the tower of Babel (Genesis 11).

The world of Genesis is a different world from our contemporary world, but nevertheless, the stories contained in it are about families, the loss of loved ones, disputes in families, and famine; in other words, the issues and struggles of life. To read Genesis is to be immersed in the worldview and values of an ancient and foreign culture.

It is not unusual in the ancient world for cultures to preserve more than one account of history. Ancient Israel has two accounts of the creation of the world: Genesis 1:1–2:4a and Genesis 2:4b–25. These two creation stories follow one after the other and are recognised by most people as



▲ **Figure 1.5** The Book of Genesis describes the origins of the cosmos.

coming from two different sources. Genesis 1:1–2:4a is said to come predominantly from the P or Priestly source and Genesis 2:4b–3:24 is believed to be from the J or Yahwist source. The authors of the P source choose to arrange the material chronologically starting at the beginning of all things.

The accounts of creation in the Book of Genesis are myths; that is, they are stories with deep, religious meaning because they not only describe the origins of places and people but also provide an order and meaning for the world as it is known and understood. Creation myths use symbols to point to important values within the culture and to expound those values from their particular worldview. Creation myths are ways of understanding and organising thought, often expressed via the use of opposites or dualities such as light and dark, good and evil. They are also ways of understanding how humankind and God relate, as well as presenting a pattern for living.

Five stories about ancient Israel are explored below: three from the pre-history in the Book of Genesis and two from the Book of Exodus.

Genesis 1:1–2:4a – First Creation Account

The first account of creation occurs in Genesis 1 and is presented as a highly structured piece of writing. Some scholars attribute Genesis 1 to the P source because of its image of a transcendent God who is all-powerful. A particular language style is employed throughout the narrative: God creates by command – ‘God said ...’; ‘let there be ...’; ‘... and so it was’; ‘... and it was good’ – with each time period of creation ending with: ‘evening came, and morning came marking the [first, second, etc.] day’. At each stage of creation, God reflects on the work as an object of contemplation. The story follows a pattern with the events of days one, two and three paralleled in days four, five and six.

In this creation account, humankind is found in two varieties: male and female, both of whom are a reflection of God. According to the author, everything that is created is good and, as a whole, all of creation is ‘very good’. On the seventh day, creation is complete and God keeps the Sabbath as a day of rest, establishing the divine order that Israel will observe by its Sabbath. The seventh day is hallowed because God made it so.

ACTIVITY 1.7

- 1 Read Genesis (1:1–2:4a).
- 2 List any repeated phrases.
- 3 List what is created each day.
- 4 What does God say at the conclusion of each day?
- 5 Distil the main ideas communicated by this text into a series of dot points.
- 6 Copy and complete the chart showing the parallels in days one to three with days four to six.

Day 1: Light/darkness	Day 4: Sun, moon, stars
Day 2:	Day 5:
Day 3:	Day 6:

Genesis 6:10–22 and 7:11–16a: Noah and the Flood

Chapter 6 of Genesis begins the story of Noah and the flood. Stories about floods were common to many ancient cultures and the story of Noah and the flood was influenced by the Gilgamesh epic from Babylonia recorded on 12 clay tablets. Parts of the Gilgamesh epic are similar to the account of the flood in Genesis.



Figure 1.6 Tablet five of the *Epic of Gilgamesh*, estimated to be over 4000 years old ▶

Epic of Gilgamesh (Tablet 11)

Six days and seven nights
 came the wind and flood, the storm flattening the land.
 When the seventh day arrived, the storm was pounding,
 the flood was a war – struggling with itself like a woman
 writhing [in labour].
 The sea calmed, fell still, the whirlwind [and] flood
 stopped up.
 I looked around all day long – quiet had set in
 and all the human beings had turned to clay!
 The terrain was as flat as a roof.
 I opened a vent and fresh air (daylight!) fell upon the side of
 my nose.
 I fell to my knees and sat weeping,
 tears streaming down the side of my nose.
 I looked around for coastlines in the expanse of the sea,
 and at twelve leagues there emerged a region [of land].
 On Mt Nimush the boat lodged firm,
 Mt Nimush held the boat, allowing no sway.
 One day and a second Mt Nimush held the boat,
 allowing
 no sway.
 A third day, a fourth, Mt Nimush held the boat, allowing
 no sway.
 A fifth day, a sixth, Mt Nimush held the boat, allowing
 no sway.
 When a seventh day arrived
 I sent forth a dove and released it.
 The dove went off, but came back to me;
 no perch was visible so it circled back to me.
 I sent forth a swallow and released it.
 The swallow went off, but came back to me;
 no perch was visible so it circled back to me.
 I sent forth a raven and released it.
 The raven went off, and saw the waters slither back.
 It eats, it scratches, it bobs, but does not circle back to me.
 Then I sent out everything in all directions and
 sacrificed
 [a sheep].

– *The Epic of Gilgamesh*,

There are similarities between the Gilgamesh epic and
 the story of Noah in Genesis 8:1–12:

Genesis 8:1–12

But God remembered Noah and all the wild animals
 and all the domestic animals that were with him in the
 ark. And God made a wind blow over the earth, and
 the waters subsided; ²the fountains of the deep and
 the windows of the heavens were closed, the rain from
 the heavens was restrained, ³and the waters gradually
 receded from the earth. At the end of one hundred and
 fifty days the waters had abated; ⁴and in the seventh
 month, on the seventeenth day of the month, the ark
 came to rest on the mountains of Ararat. ⁵The waters

continued to abate until the tenth month; in the tenth
 month, on the first day of the month, the tops of the
 mountains appeared.

⁶At the end of forty days Noah opened the window of
 the ark that he had made ⁷and sent out the raven; and it
 went to and fro until the waters were dried up from the
 earth. ⁸Then he sent out the dove from him, to see if the
 waters had subsided from the face of the ground; ⁹but
 the dove found no place to set its foot, and it returned
 to him to the ark, for the waters were still on the face of
 the whole earth. So he put out his hand and took it and
 brought it into the ark with him. ¹⁰He waited another
 seven days, and again he sent out the dove from the
 ark; ¹¹and the dove came back to him in the evening,
 and there in its beak was a freshly plucked olive leaf; so
 Noah knew that the waters had subsided from the earth.
¹²Then he waited another seven days, and sent out the
 dove; and it did not return to him any more.

The Genesis Flood account has traditionally been
 used by scholars to confirm the Documentary Hypothesis
 because it is possible to identify J and P sources in the
 text. Two names for God are used in the story of the
 flood: YHWH (J) and Elohim (P). In Genesis 6:19–20, a
 pair of each animal is brought into the ark, a piece of text
 traditionally identified as P:

And of every living thing, of all flesh, you shall bring two
 of every kind into the ark, to keep them alive with you;
 they shall be male and female. ²⁰Of the birds according
 to their kinds, and of the animals according to their
 kinds, of every creeping thing of the ground according
 to its kind, two of every kind shall come in to you, to
 keep them alive.

However, Genesis 7:2–3 says that seven pairs of clean
 and a single pair of unclean creatures enter the ark, a section
 that is traditionally identified as J:

Take with you seven pairs of all clean animals, the male
 and its mate; and a pair of the animals that are not clean,
 the male and its mate; ³and seven pairs of the birds of the
 air also, male and female, to keep their kind alive on the
 face of all the earth.

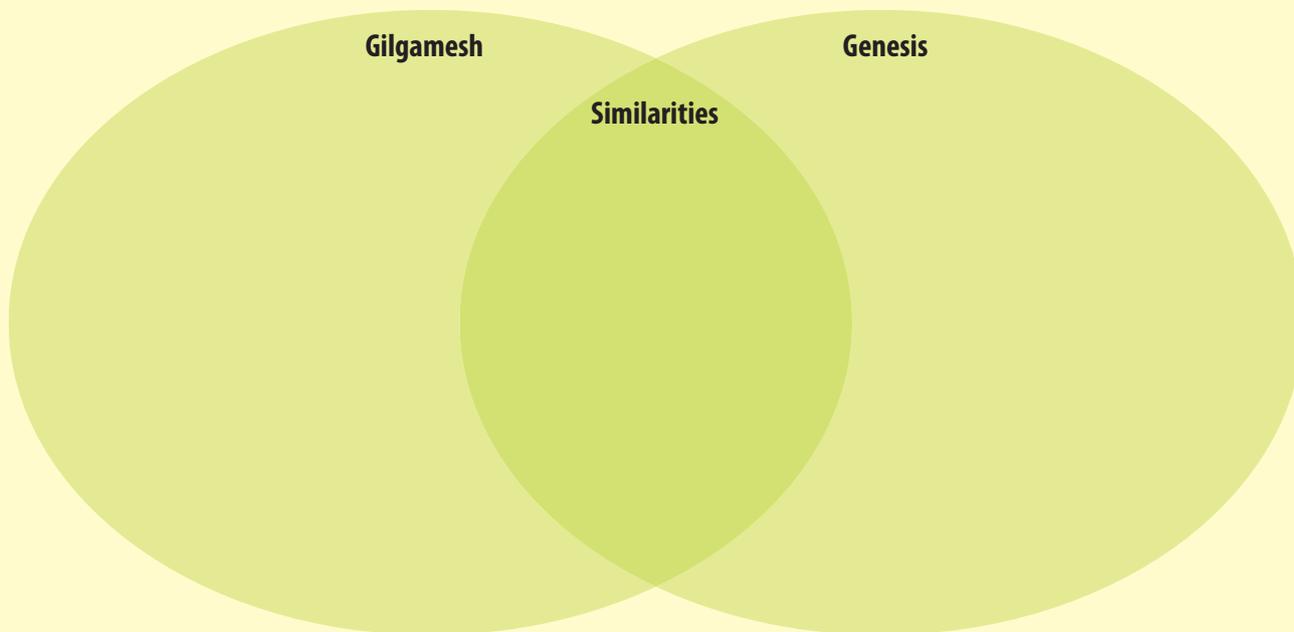
The length of the flood also varies indicating more
 than one source. Genesis 7:4 and 12 (J source) indicates
 forty days:

For in seven days I will send rain on the earth for forty
 days and forty nights; and every living thing that I
 have made I will blot out from the face of the ground.
 (Genesis 7:4)

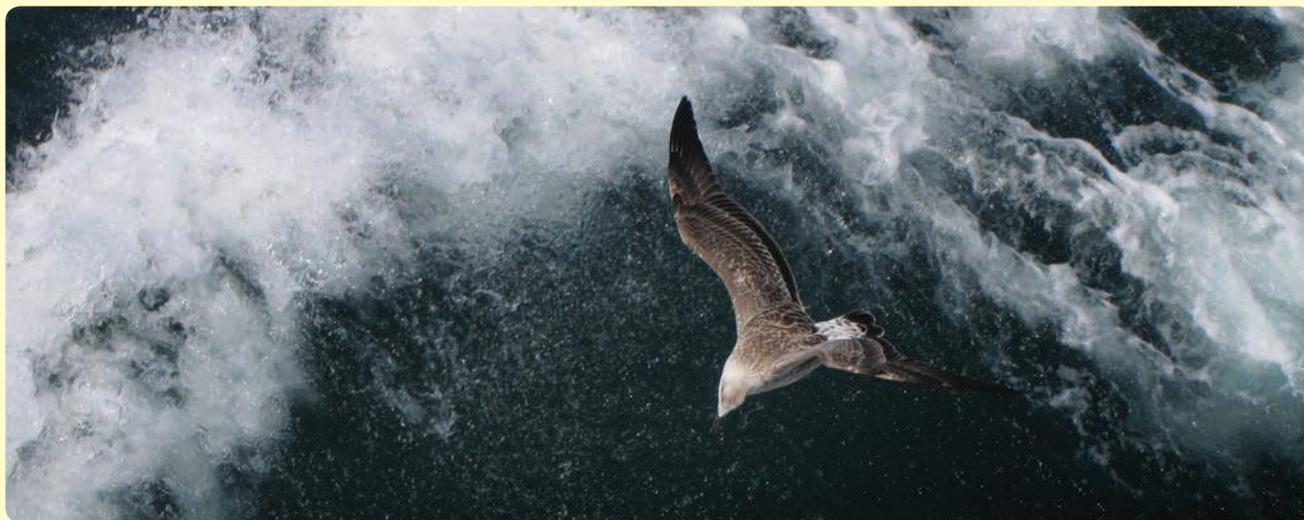
The rain fell on the earth for forty days and forty nights.
 (Genesis 7:12).

ACTIVITY 1.8

Create a Venn diagram, like the one below, showing the similarities and differences in the *Epic of Gilgamesh* and the story of the flood from Genesis 8:1–12.



What might account for the similarities and differences?



▲ **Figure 1.7** ¹⁸The waters swelled and increased greatly on the earth; and the ark floated on the face of the waters. ¹⁹The waters swelled so mightily on the earth that all the high mountains under the whole heaven were covered (Genesis 7: 18–19).

Conversely, the P source, Genesis 7:24, indicates a longer period of time:

And the waters swelled on the earth for one hundred and fifty days.

Scholars do not agree on how the material from the sources was brought together: some believe that the P source existed first and that material from the J source was

incorporated at a later date. The P account describes the flood using cosmic and mythological terms, linking the flood story to the chaos prior to creation with the waters covering the deep.

The ancient Near Eastern stories of floods were reshaped in the Genesis account to reflect Israelite theological ideas: Noah survives and the flood is followed by the command of God for Noah to repopulate the earth.

Genesis 15:1–21 – Covenant between Abraham and Sarah

Chapter 11 of Genesis tells the story of the ancestors of Israel in the form of a genealogy, at the conclusion of which we are introduced to the stories of Abraham and Sarah. The stories of Abraham and Sarah focus on growth and expansion of the people of ancient Israel.

In Genesis 15:1–21 we read about an agreement between God and Abram where Abram is promised two things: a son and land:

After these things the word of the Lord came to Abram in a vision, ‘Do not be afraid, Abram, I am your shield; your reward shall be very great.’² But Abram said, ‘O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?’³ And Abram said, ‘You have given me no offspring, and so a slave born in my house is to be my heir.’⁴ But the word of the Lord came to him, ‘This man shall not be your heir; no one but your very own issue shall be your heir.’⁵ He brought him outside and said, ‘Look towards heaven and count the stars, if you are able to count them.’ Then he said to him, ‘So shall your descendants be.’⁶ And he believed the Lord; and the Lord reckoned it to him as righteousness.

⁷Then he said to him, ‘I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.’⁸ But he said, ‘O Lord God, how am I to know that I shall possess it?’⁹ He said to him, ‘Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtle-dove, and a young pigeon.’¹⁰ He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two.¹¹ And when birds of prey came down on the carcasses, Abram drove them away.

¹²As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him.¹³ Then the Lord said to Abram, ‘Know this for certain, that your offspring shall be aliens in a land that is not theirs, and shall be slaves there, and they shall be oppressed for four hundred years; ¹⁴but I will bring judgement on the nation that they serve, and afterwards they shall come out with great possessions.¹⁵ As for yourself, you shall go to your ancestors in peace; you shall be buried in a good old age.¹⁶ And they shall come back here in the fourth generation; for the iniquity of the Amorites is not yet complete.’

¹⁷When the sun had gone down and it was dark, a smoking fire-pot and a flaming torch passed between these pieces.¹⁸ On that day the Lord made a covenant with Abram, saying, ‘To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates, ¹⁹the land of the Kenites, the Kenizzites, the Kadmonites, ²⁰the Hittites, the Perizzites, the Rephaim, ²¹the Amorites, the Canaanites, the Girgashites, and the Jebusites.’



▲ **Figure 1.8** Abraham and his sacrifices

This story can be divided into two parts: Verses 1–6 and Verses 7–21. Each section has a similar structure:

- self-identification of God
- Abram’s response
- God’s reiteration of the promise.

Initially, the two promises are not accepted by Abram: the first is met with complaint, and in the second Abram requires a sign. The sources of this story are debated as being either J or E, and to date no attempt to divide the material according to sources has been convincing.

ACTIVITY 1.9

Copy and complete the table below, showing the structure of each section by using relevant quotes for the biblical text.

	Verses 1–6	Verses 7–21
Self-identification of God		
Abram’s response		
God’s reiteration of the promise		

Exodus 12:1–30 – Passover

The Book of Exodus begins by continuing the stories begun in Genesis. In Exodus, we have the account of the captivity in Egypt and the escape from Egypt. The story of captivity and escape is told almost entirely as a narrative. The original material was transmitted in oral form and then later written down. In the beginning of Exodus, we have the account of the birth and childhood of Moses; this is followed by the account of the Burning Bush and the commissioning of Moses; and then we hear of the 10 plagues.

The story of the escape from Egypt begins in Chapter 12, which recounts the first Passover, and continues through to Chapter 18, where we read of the miraculous crossing of the Sea of Reeds. The story of the first Passover begins with a long speech from YHWH instituting the Passover celebration (Exodus 12:1–20) and is generally attributed to the P source. The instructions for the Passover ritual begin with a new month: ‘This month shall mark for you the beginning of months; it shall be the first month of the year for you’ (Exodus 12:2). From Exodus 13:4 we know that the month is called Abib (March–April in the Gregorian calendar). In the 6th century BCE, the Babylonian calendar was adopted so that the month in the Jewish calendar corresponding to Abib has the Babylonian name of Nisan and is regarded as the first month of the year.

The details of the Passover meal are described in Exodus 12:1–30:

The First Passover Instituted

¹The Lord said to Moses and Aaron in the land of Egypt:

²This month shall mark for you the beginning of months; it shall be the first month of the year for you. ³Tell the whole congregation of Israel that on the tenth of this month they are to take a lamb for each family, a lamb for each household. ⁴If a household is too small for a whole lamb, it shall join its closest neighbour in obtaining one; the lamb shall be divided in proportion to the number of people who eat of it. ⁵Your lamb shall be without blemish, a year-old male; you may take it from the sheep or from the goats. ⁶You shall keep it until the fourteenth day of this month; then the whole assembled congregation of Israel shall slaughter it at twilight. ⁷They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. ⁸They shall eat the lamb that same night; they shall eat it roasted over the fire with unleavened bread and bitter herbs. ⁹Do not eat any of it raw or boiled in water, but roasted over the fire, with its head, legs, and inner organs.

¹⁰You shall let none of it remain until the morning; anything that remains until the morning you shall burn. ¹¹This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly. It is the passover of the Lord. ¹²For I will pass through the land of Egypt that night, and I will strike down every firstborn in

the land of Egypt, both human beings and animals; on all the gods of Egypt I will execute judgements: I am the Lord.

¹³The blood shall be a sign for you on the houses where you live: when I see the blood, I will pass over you, and no plague shall destroy you when I strike the land of Egypt.

¹⁴This day shall be a day of remembrance for you.

You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance. ¹⁵Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. ¹⁶On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. ¹⁷You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt: you shall observe this day throughout your generations as a perpetual ordinance. ¹⁸In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. ¹⁹For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. ²⁰You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

²¹Then Moses called all the elders of Israel and said to them, ‘Go, select lambs for your families, and slaughter the passover lamb. ²²Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood in the basin. None of you shall go outside the door of your house until morning. ²³For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door and will not allow the destroyer to enter your houses to strike you down. ²⁴You shall observe this rite as a perpetual ordinance for you and your children. ²⁵When you come to the land that the Lord will give you, as he has promised, you shall keep this observance. ²⁶And when your children ask you, ‘What do you mean by this observance?’ ²⁷you shall say, ‘It is the passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses.’” And the people bowed down and worshipped.

²⁸The Israelites went and did just as the Lord had commanded Moses and Aaron.

The Tenth Plague: Death of the Firstborn

²⁹At midnight the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the prisoner who was in the dungeon, and all the firstborn of the livestock.

³⁰Pharaoh arose in the night, he and all his officials and all the Egyptians; and there was a loud cry in Egypt, for there was not a house without someone dead.



▲ **Figure 1.9** *Death of the Pharaoh's Firstborn Son*, by Lawrence Alma-Tadema, 1872

ACTIVITY 1.10

- 1 Read Exodus 12:1–20. Copy the table below, and record the details related to the celebration of the Passover ritual.

Biblical reference	Direction given	Biblical quote
Exodus 12:3		
Exodus 12:4		
Exodus 12:5		
Exodus 12:6		
Exodus 12:7		
Exodus 12:8–10		
Exodus 12:11		
Exodus 12:15a (a = first half of verse)		
Exodus 12:15b (b = second half of verse)		
Exodus 12:16		
Exodus 12:18		
Exodus 12:19–20		

- 2 According to the extract, why was the blood put on the doorposts and the lintel of the house?

The Passover meal has the effect of purifying the Israelites for their life to come under God's guidance. The purification occurs because the foods have not been altered by human culture: there was no boiling of the animal or fermenting with leaven (yeast), so the foods are suitable for sacrificial use. The lamb is to be an unblemished male, roasted whole, similar to the burnt offering described in Leviticus 1:1–3:

The Lord summoned Moses and spoke to him from the tent of meeting, saying: ²Speak to the people of Israel and say to them: When any of you bring an offering of livestock to the Lord, you shall bring your offering from the herd or from the flock.

³If the offering is a burnt-offering from the herd, you shall offer a male without blemish.

Verses 21–23 are almost a repeat of the earlier section, but this time from the mouth of Moses rather than God. Because of the repetition, scholars identify these verses as coming from the J source. In pre-Islamic Arabia, a newborn lamb was sacrificed in a similar way to that described in the Exodus account in order to ensure the safety of the flock. It is possible that the Passover blood rite was already being celebrated annually by the Israelites prior to its association with the event of the slaying of the firstborn in Egypt.

Contemporary Passover

Pesach reminds Jews of the time their ancestors were slaves in Egypt and how G-d acted on their behalf and saved them (see Chapter 6 for a discussion of the notion of G-d). *Pesach* is a celebration of freedom and commemorated by Jews all over the world.

In contemporary Judaism, *Pesach* (Passover) celebrates the time when G-d delivered the Jewish people from slavery in Egypt. It is celebrated in the month of Nisan and is a Spring festival. *Pesach* is the first pilgrim festival of the year and lasts for seven days. The first and last days of *Pesach* are holy days, when no work, apart from the preparation of food, can be done (Exodus 12:16). The preparations for Passover require great effort; it takes a number of days to prepare the home as all **chametz** must be removed from the house (Exodus 12:17–19).

The entire home, and in particular the kitchen, must be cleaned and made *chametz*-free. On the night before Passover, a search called *bedikat chametz* usually takes place and any *chametz* that is found is wrapped and burned the following day.

chametz

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

▼ Figure 1.10 A modern Passover celebration





▲ **Figure 1.11** People burn leavened food on the street before Passover.

Not only must all *chametz* be removed from the home, but any utensils or crockery that has come into contact with *chametz* also must not be used during this time. Some households have an entire set of kitchenware that is used exclusively for Passover.

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

The highlight of *Pesach* is the **Seder** meal that is celebrated on the first night of the festival. Families gather together for the *Seder* and it begins when the mother says the blessing and lights the candles. Often male members of the family attend an evening service in the synagogue, and when they return home, the *Seder* begins. The *Seder* revolves around the story of the Exodus and is expressed in a book called the *Haggadah*, which also includes accounts from Exodus and the **Mishnah**. The youngest child present at the *Seder* asks, 'Why is this night different from other nights?' This leads into four specific questions about the ritual:

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

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

Seder

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

Mishnah

An authoritative collection of exegetical material embodying the oral tradition of Jewish law and forming the first part of the Talmud

▼ **Figure 1.12** Commercially made *matzah*



The Seder

The *Seder* follows a set order:

- 1 Recite the *Kiddush* (blessings over the wine to consecrate the festival).
- 2 Wash the hands, prior to partaking of the green herbs.
- 3 Partake of the green herbs.
- 4 Divide the *matzah*, so that *afikomen* (fourth piece of *matzah*) may be put away.
- 5 Read the *Haggadah*.
- 6 Wash the hands for the meal proper.
- 7 Recite a blessing over the *matzah*.
- 8 Recite a second blessing over the *matzah*.
- 9 Recite the blessing over bitter herbs.
- 10 Eat the *hillel* sandwich.
- 11 Serve the meal.
- 12 Eat the *afikomen*.
- 13 Say the grace after meals.
- 14 Conclude the Hallel Psalms.
- 15 Pray that G-d will accept your *Seder* service with favour.

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

Descriptions vary slightly but include the following:

- *karpas*: green vegetable, usually parsley, which is dipped into salt water to remind people of the tears of the slaves
- *charoset*: a mixture of chopped walnuts, grated apple, wine and cinnamon reminiscent of the mortar used by the Hebrew slaves when they toiled in Egypt
- *maror*: bitter herbs, usually horseradish, that represents the bitterness of slavery
- *beitzah*: a roasted egg (hardboiled and then rolled over a pan), a reminder of the sacrifices offered in the Temple as well as the continuity of life
- *zeroa*: a roasted shankbone that represents the sacrifice of the Paschal lamb
- lettuce: symbolises enslavement in Egypt. At first life appeared bearable, eventually it became forced and cruel labour. The leaves of the lettuce are not bitter but the stem is often bitter.

▼ Figure 1.13 A *Seder* plate



ACTIVITY 1.11

- 1 Read Exodus 12:17–19 and note the instructions for the removal of the *chametz*. Make a list of the instructions.
- 2 The information quoted below is from a website that helps modern-day Jewish families get ready for the Passover. Using this information, make a list of what items need to be removed from the house and where you would store the items.
- 3 Compare the instructions in Exodus with information from the website below. What is similar? What is different?
- 4 The quoted information below is 'in front of the text' material; that is, it is information that has evolved over time as people celebrate Passover. In your own words describe how the practice of *chametz* removal has evolved from the Exodus account.

One month before Passover:

- A Begin **learning about Passover** and studying its laws.
- B Begin the **housecleaning process**. Methodically inspect and rid every part of your home of any traces of **chametz**. Be on the lookout for crumbs of all sorts, hidden stashes of crunchy chocolate, fermented drinks (nearly all are made with grain), etc. **Make a list** of all the rooms in your house, and cross off each one as you complete it.
- C Enforce the pre-Passover house rules. No food may leave the kitchen. After eating, clothes must be brushed off and hands thoroughly washed.
- D Set aside a special space or spaces to stash the chametz you will be selling for the duration of Passover (see next item). This can be a closet, a cabinet in the kitchen or a room in the basement, as long as it can be locked and inaccessible to you for all of Passover.
- E Arrange for the **selling of your chametz**. Fill out a form and bring it to your Rabbi, delegating to him the task of selling your chametz before Passover.



▲ **Figure 1.14** An Orthodox Jewish man in Israel

There are three *matzot* (plural of *matzah*) reminding participants of the three groups in ancient Israel: the Priests, the Levites and the ordinary Jews. The fourth step in the *Seder* is to take out the fourth *matzah* and put it away: sometimes it is hidden for the children to find later.

The food on the *Seder* plate is very symbolic. Most of it is eaten but two items are not consumed: the roasted egg, a symbol of new life in the Promised Land; and the lamb shank, which reminds people of the Paschal lamb slaughtered at *Pesach*.

Wine is also part of the *Seder*. When each of the 10 plagues is mentioned, each person at the table spills a drop of wine to express sorrow at the suffering of the Egyptians.

The *Seder* ends with the following words:

The redemption is not yet complete ...

Peace, shalom ...

Next year in Jerusalem ...

Next year may all be free.

Exodus 13:17–14:31 and 15:1–19 – Escape from Egypt

The escape from Egypt is one of the most well-known biblical stories, having been made into a number of films and even cartoons for children. But what people think they know about the crossing of the Sea of Reeds may not be anything like the biblical text. In fact, the Book of Exodus contains two versions of the story of the escape from Egypt.

The earlier account of the crossing of the Sea of Reeds is believed to be Exodus 15:1–19, which is recounted as a poem. In this poem version, God hurls Pharaoh and his army into the sea and they sink. While the poem is very graphic in its descriptions, it provides few details about how the Egyptians were travelling, or where the Israelites were when the Egyptians were thrown into the sea.

Exodus 15:1–19

The Song of Moses

¹Then Moses and the Israelites sang this song to the Lord:
‘I will sing to the Lord, for he has triumphed gloriously;
horse and rider he has thrown into the sea.

²The Lord is my strength and my might,
and he has become my salvation;
this is my God, and I will praise him,
my father’s God, and I will exalt him.

³The Lord is a warrior;
the Lord is his name.

⁴Pharaoh’s chariots and his army he cast into the sea;
his picked officers were sunk in the Red Sea.

⁵The floods covered them;
they went down into the depths like a stone.

⁶Your right hand, O Lord, glorious in power –
your right hand, O Lord, shattered the enemy.

⁷In the greatness of your majesty you overthrew your
adversaries;

you sent out your fury, it consumed them like stubble.

⁸At the blast of your nostrils the waters piled up,
the floods stood up in a heap;
the deeps congealed in the heart of the sea.

⁹The enemy said, ‘I will pursue, I will overtake,
I will divide the spoil, my desire shall have its fill of them.

I will draw my sword, my hand shall destroy them.’

¹⁰You blew with your wind, the sea covered them;
they sank like lead in the mighty waters.

¹¹‘Who is like you, O Lord, among the gods?

Who is like you, majestic in holiness,
awesome in splendour, doing wonders?

¹²You stretched out your right hand,
the earth swallowed them.

¹³In your steadfast love you led the people whom you
redeemed;

you guided them by your strength to your holy abode.

¹⁴The peoples heard, they trembled;
pangs seized the inhabitants of Philistia.

¹⁵Then the chiefs of Edom were dismayed;
trembling seized the leaders of Moab;
all the inhabitants of Canaan melted away.

¹⁶Terror and dread fell upon them;
by the might of your arm, they became still as a stone

until your people, O Lord, passed by,
until the people whom you acquired passed by.

¹⁷You brought them in and planted them on the
mountain of your own possession,
the place, O Lord, that you made your abode,
the sanctuary, O Lord, that your hands have established.

¹⁸The Lord will reign for ever and ever.’

¹⁹When the horses of Pharaoh with his chariots and
his chariot drivers went into the sea, the Lord brought
back the waters of the sea upon them; but the Israelites
walked through the sea on dry ground.

ACTIVITY 1.12

Read the poem 'Song of Moses' (Exodus 15: 1–19) and list the events, characters and actions as they occur.



▲ **Figure 1.15** An aerial shot of the Gulf of Suez where the crossing of the Sea of Reeds is thought to have happened. The exact location of the Sea of Reeds is still contested.

The later account of the crossing of the Sea of Reeds occurs in Exodus 13:17–14:31, which is presented as prose rather than poetry. Scholars have identified at least three sources in this prose account. It is mainly J and P, but has some additions from E. In the prose version, the events are presented slightly differently.

The Pillars of Cloud and Fire

¹⁷When Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although that was nearer; for God thought, 'If the people face war, they may change their minds and return to Egypt.' ¹⁸So God led the people by the roundabout way of the wilderness towards the Red Sea. The Israelites went up out of the land of Egypt prepared for battle. ¹⁹And Moses took with him the bones of Joseph, who had required a solemn oath of the Israelites, saying, 'God will surely take notice of you, and then you must carry my bones with you from here.' ²⁰They set out from Succoth, and camped at Etham, on the edge of the wilderness. ²¹The Lord went in front of them in a pillar of cloud by day, to lead them along the way, and in a pillar of fire by night, to give them light, so that they might travel by day and by night. ²²Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

Crossing the Red Sea

¹⁴Then the Lord said to Moses: ²⁷Tell the Israelites to turn back and camp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall camp opposite it, by the sea. ³Pharaoh will say of the Israelites, 'They are wandering aimlessly in the land; the wilderness has closed in on them.' ⁴I will harden Pharaoh's heart, and he will pursue them, so that I will gain glory for myself over Pharaoh and all his army; and the Egyptians shall know that I am the Lord.' And they did so.

⁵When the king of Egypt was told that the people had fled, the minds of Pharaoh and his officials were changed towards the people, and they said, 'What have we done, letting Israel leave our service?' ⁶So he had his chariot made ready, and took his army with him; ⁷he took six hundred picked chariots and all the other chariots of Egypt with officers over all of them.

⁸The Lord hardened the heart of Pharaoh king of Egypt and he pursued the Israelites, who were going out boldly. ⁹The Egyptians pursued them, all Pharaoh's horses and chariots, his chariot drivers and his army; they overtook them camped by the sea, by Pi-hahiroth, in front of Baal-zephon. ¹⁰As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the Lord. ¹¹They said to Moses, 'Was it because there were no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us, bringing us out of Egypt?' ¹²Is this not the very thing we told you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness.' ¹³But Moses said to the people, 'Do not be afraid, stand firm, and see the deliverance that the Lord will accomplish for you today; for the Egyptians whom you see today you shall never see again. ¹⁴The Lord will fight for you, and you have only to keep still.'

¹⁵Then the Lord said to Moses, 'Why do you cry out to me? Tell the Israelites to go forward. ¹⁶But you lift up your staff, and stretch out your hand over the sea and divide it, that the Israelites may go into the sea on dry ground. ¹⁷Then I will harden the hearts of the Egyptians so that they will go in after them; and so I will gain glory for myself over Pharaoh and all his army, his chariots, and his chariot drivers. ¹⁸And the Egyptians shall know that I am the Lord, when I have gained glory for myself over Pharaoh, his chariots, and his chariot drivers.'

¹⁹The angel of God who was going before the Israelite army moved and went behind them; and the pillar of cloud moved from in front of them and took its place behind them. ²⁰It came between the army of Egypt and the army of Israel. And so the cloud was there with the darkness, and it lit up the night; one did not come near the other all night.

²¹Then Moses stretched out his hand over the sea. The Lord drove the sea back by a strong east wind all night, and turned the sea into dry land; and the waters were divided. ²²The Israelites went into the sea on dry ground, the waters forming a wall for them on their right and on their left. ²³The Egyptians pursued, and went into the sea after them, all of Pharaoh's horses, chariots, and chariot drivers. ²⁴At the morning watch the Lord in the pillar of fire and cloud looked down upon the Egyptian army, and threw the Egyptian army into panic. ²⁵He clogged their chariot wheels so that they turned with difficulty. The Egyptians said, 'Let us flee from the Israelites, for the Lord is fighting for them against Egypt.'

The Pursuers Drowned

²⁶Then the Lord said to Moses, 'Stretch out your hand over the sea, so that the water may come back upon the Egyptians, upon their chariots and chariot drivers.' ²⁷So Moses stretched out his hand over the sea, and at dawn the sea returned to its normal depth. As the Egyptians fled before it, the Lord tossed the Egyptians into the sea. ²⁸The waters returned and covered the chariots and the chariot drivers, the entire army of Pharaoh that had followed them into the sea; not one of them remained. ²⁹But the Israelites walked on dry ground through the sea, the waters forming a wall for them on their right and on their left.

³⁰Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. ³¹Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses.

ACTIVITY 1.13

Read Exodus 13:17–14:31. Copy the table below and record what happens in the following verses.

Verse	Action
14:9a	
14:9b–20	
14:21	
14:24	
14:25a	
14:25b	
14:27a	
14:27b	
14:30	



▲ **Figure 1.16** A depiction of Moses parting the water in the medieval encyclopaedia *Hortus deliciarum*, created by the nun, Herrad of Landsberg, in 1180

ACTIVITY 1.14

Compare the two accounts of the crossing of the Sea of Reeds. Copy the table below and account for the subtle differences between the two accounts.

Unique to Exodus 15:1–19	Common to both accounts	Unique to Exodus 14:5–31

1.5 Conclusion

The Old Testament is a collection of books containing many different aspects of the journey of faith of the people of ancient Israel. It contains various views of God and the names of God: YHWH, Elohim, El Shaddai, Adonai and many other titles. Christians believe the Bible to be the

revelation of God and as such God’s unveiling of God’s self to humankind through the stories of the biblical text. We can learn more about biblical texts through exploring the world behind the text, the world of the text and the world in front of the text.

CHAPTER 2

New Testament



2.1 Miracle Stories

The term ‘New Testament’ did not emerge until about the 3rd century CE and it referred to the written texts that the original followers of Jesus, later known as Christians, considered sacred to their faith. The word ‘testament’ is another word for covenant. The New Testament consists

of 27 books made up of four gospels, one history book (Acts), 21 letters and the Book of Revelation. Like the Old Testament, there are a variety of literary forms or genres used in the New Testament.

ACTIVITY 2.1

Read the following extracts, copy the table and identify the literary form or genre used. Some of the literary forms include speech, miracle, conversation, sermon, parable, story, metaphor, saying, hymn, fact, letter and prophecy.

Biblical reference	Literary form or genre
Luke 12:32–34	Sayings
Mark 8:22–26	
Luke 1:46–55	
Mark 4:1–20	
Matthew 22:1–14	
John 5:19–47	
Luke 2:1–7	
John 9:1–21	
John 6:25–40	
John 3:1–21	

In this section we will focus on two particular literary styles: miracle stories and parables.

In the Bible, miracles are understood as special interventions by God into the world on behalf of people. In the Old Testament, Moses, Joshua, Elijah and Elisha were considered miracle workers because they were empowered with the Spirit to act on God’s behalf for people. In the New Testament, Jesus is considered to continue in the line of the great miracle workers whose actions and interventions on behalf of people demonstrate the salvific and creative activity of God.

In English, we have one word – miracle – that describes such events. In the languages of the Bible (Hebrew and Greek), a number of words are used to describe miraculous events. Hebrew has at least three words: *ot* meaning sign, *mopet* meaning wonder and *nipelaot* meaning great deeds: all of these words stress the extraordinary character of the action or deed. In Greek, at least three words are used too: *semeion* meaning sign, *teras* meaning wonder and *dynamis* meaning deeds of power, and in each account of

a New Testament miracle the verb *thaumazo* (meaning ‘to be amazed’) is used to describe the reaction of onlookers. The biblical text, therefore, uses a wide range of vocabulary to describe miracles.



▲ **Figure 2.1** The Bible has many stories of miracles, and many words to describe them.

Literary structure

The basic pattern of a miracle story is in three parts: a description of the problem, the miracle and the confirmation.

New Testament miracle stories are used to make specific theological points. Mark uses miracles to make the point

that Jesus is the Son of God; Matthew has 10 miracles in Chapters 8 and 9 of his gospel to show that Jesus is not only a teacher but also a miracle worker; Luke connects miracles with the work of the Spirit; and in the Gospel of John, miracles are used to reveal Jesus' true identity.

ACTIVITY 2.2

Read the following miracle accounts to identify the threefold structure: Mark 2:1–12, Matthew 9:1–8, Luke 5:17–26, John 5:5–18, John 2:1–11, John 6:1–15 and Luke 13:10–16. Copy and complete the table, adding the specific verse reference under each of the headings.

Miracle account	Problem	Miracle	Confirmation
Mark 2:1–12			
Matthew 9:1–8			
Luke 5:17–26			
John 5:5–18			
John 2:1–11			
John 6:1–15			
Luke 13:10–16			

Interpretation

Within the Catholic tradition, contemporary biblical scholars are not really concerned with the historicity of the miracle itself, but rather with what the gospel writers intended to say by telling the story of the miracle, and its place within the gospel as a whole. We are able to better understand miracles when we can find out the use of recurring themes or the placement of the miracle story within the particular gospel. It is also important to understand the religious and literary tradition in which the miracle stories were born. The gospel writers retold the miracle accounts of Jesus in the light of their experience of the risen Jesus and within their religious tradition of 1st-century Judaism.

The story of Jesus feeding the five thousand alludes to Israel's period in the wilderness following the exodus from Egypt. There was no food and God provided them with manna, a mysterious bread-like substance that fell from the sky each morning like dew. The story of Jesus feeding the five thousand also makes the point that Jesus is like Moses, and, in fact, Jesus is greater than Moses. The gospel writers employ stylistic and symbolic forms in their accounts of miracles: many details are missing and the stories are very compact. The stories reflect the kinds of situations Jesus encountered and kinds of deeds he did.

Contemporary approaches to interpreting miracles identify that these stories are symbolic, and that they have symbolic meaning in that they reveal something beyond the story itself, something that nourishes the faith of believers. The miracle stories are part of the history of the story of Jesus on earth, but they are also about the meaning of that story.

Healing Miracles

Jesus was well known as a healer and there is a large number of healing miracles recorded in the gospels. In the synoptic gospels (Matthew, Mark and Luke), there are 13 healing stories related to different physical conditions, including fever, leprosy, paralysis, withered hand, bent back, haemorrhage, deafness, dumbness, blindness, dropsy, severed ear, and sickness near death or paralysis. In most healing miracles, touch is involved: Jesus touches the leper; he puts his fingers in the ears of the deaf man. The miracles were powerful events, and in Greek the word *dunamis* (meaning power) is used to convey the mighty deeds of Jesus. These deeds of Jesus were understood by the gospel writers as *powers* from *the Power* (God).



▲ **Figure 2.2** *Healing of the Blind Man*, by Duccio di Buoninsegna, 1308–11

Genre

The genre of the miracle accounts in the New Testament display some common characteristics; these include:

- the presence of a person (or their representative) who is in need of healing. Sometimes this includes details of the extent of the miraculous deed required:
 - the length of the illness

- previous failures at being healed
- the condition of the ill person
- doubt about the ability of the healer
- various effects the sickness has on members of the family or community
- the words or actions of the healer. This sometimes includes:
 - body manipulations such as touching the ears, washing eyes, commands to walk, dialogue with demons, etc.
 - the fact of confirmation of the healing, which may include a person eating again, the surprise of those witnessing the event, a visible sign that demons have left the person or a return to previously impossible activity.

There are also slight differences in the literary form of healing miracles and nature miracles (for example, the calming of the storm, walking on the sea, and the multiplication of loaves and fishes), which are epiphanies revealing something about the profound character of Jesus.

The accounts of the miracles in the gospels provide another insight into Jesus, the Messiah and Son of God. Matthew’s gospel says: ⁴‘Go and tell John what you hear and see: ⁵the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them. ⁶And blessed is anyone who takes no offence at me’ (Matthew 11:4–6).

ACTIVITY 2.3

Read each of the excerpts listed below, copy the table and record the relevant details from each story in the appropriate column.

Miracle story	Who requires healing, and what is the nature of his/her problem? Who is affected by the illness/ailment and how? Has this person attempted to be healed in the past?	Who is the healer in the story? How does the healer go about curing the ill person? What evidence is in the story that proves the person is fully healed?
Mark 2:1–12		
Matthew 9:1–8		
Luke 5:17–26		
John 5:5–18		
John 2:1–11		
John 6:1–15		
Luke 13:10–16		

2.2 Parables

In Hebrew, parables are called *mashal* and they were used by the rabbis and teachers throughout Jewish history as an aid to interpret the Torah. The primary duty of a rabbi was to teach, and so telling a story to assist people to understand scriptural verses was one way to make an abstract theological point accessible to people. Parables were also used to help explain the relationship between G-d and Israel. In addition, parables frequently made an ethical point that explained the consequences of improper behaviour. Jesus drew on this well-known literary form and used many parables throughout his teaching ministry. Some knowledge of the parables in the Old Testament helps us to better understand the parables in the New Testament.

Most parables combine three qualities: narrative, metaphor and brevity. A parable tells a story in the shortest possible way and the story has a double meaning. One meaning is the surface meaning that is quite clear; the other meaning will be hidden within the complexities of the story; there may even be multiple meanings.

One of the earliest uses of parables can be found in the Book of Judges 9:8–15:

⁸The trees once went out to anoint a king over themselves. So they said to the olive tree, 'Reign over us.'

⁹The olive tree answered them, 'Shall I stop producing my rich oil by which gods and mortals are honoured, and go to sway over the trees?'

¹⁰Then the trees said to the fig tree, 'You come and reign over us.'

¹¹But the fig tree answered them, 'Shall I stop producing my sweetness and my delicious fruit, and go to sway over the trees?'

¹²Then the trees said to the vine, 'You come and reign over us.'

¹³But the vine said to them, 'Shall I stop producing my wine that cheers gods and mortals, and go to sway over the trees?'

¹⁴So all the trees said to the bramble, 'You come and reign over us.'

¹⁵And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon.'

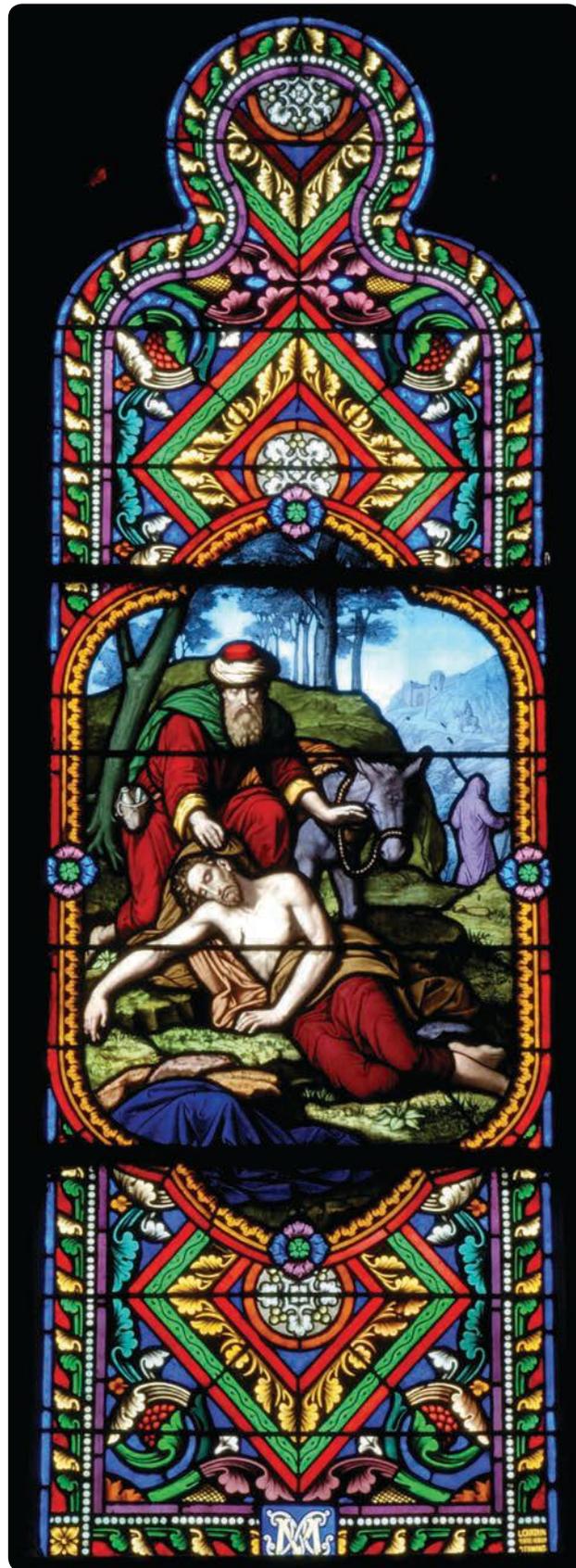


Figure 2.3 The Parable of the Good Samaritan in stained glass ▶

ACTIVITY 2.4

Read the parable in Judges 9:8–15.

- 1 What is the surface meaning of the parable?
- 2 What might be a more complex or hidden meaning?

In 2 Samuel 12, David's prophet, Nathan, uses a parable to expose David's infidelity. In the books of Isaiah, Jeremiah and Ezekiel parables are also used to make certain points. The first Book of Isaiah (Isaiah 5:1–7) contains a parable about a vineyard, which has the purpose of calling the people of Judah to recognise their infidelity to God.

The Song of the Unfruitful Vineyard

¹Let me sing for my beloved
my love-song concerning his vineyard:
My beloved had a vineyard
on a very fertile hill.

²He dug it and cleared it of stones,
and planted it with choice vines;
he built a watch-tower in the midst of it,
and hewed out a wine vat in it;
he expected it to yield grapes,
but it yielded wild grapes.

³And now, inhabitants of Jerusalem
and people of Judah,
judge between me
and my vineyard.

⁴What more was there to do for my vineyard
that I have not done in it?
When I expected it to yield grapes,
why did it yield wild grapes?

⁵And now I will tell you
what I will do to my vineyard.
I will remove its hedge,
and it shall be devoured;
I will break down its wall,
and it shall be trampled down.

⁶I will make it a waste;
it shall not be pruned or hoed,
and it shall be overgrown with briars and thorns;
I will also command the clouds
that they rain no rain upon it.

⁷For the vineyard of the Lord of hosts
is the house of Israel,
and the people of Judah
are his pleasant planting;
he expected justice,
but saw bloodshed;
righteousness,
but heard a cry!



▲ **Figure 2.4** A relief of the prophet Ezekiel, Fidenza Cathedral, Italy, circa 7th–8th centuries

The prophet Ezekiel uses at least three parables when prophesying. In Ezekiel 17, he uses the allegory of the eagle in a parable about the failed attempt of Judah to make an alliance with Egypt, therefore betraying Babylon. In Chapter 16, he tells the story of a woman who was raised by God in the desert who later became a harlot; and in Chapter 23 he uses the parable of the two sisters, Oholah and Oholibah, to tell the story of the unfaithfulness of Israel and Judah before the exile.

The books of Wisdom in the Hebrew scriptures also have several examples of parabolic literature in the narratives of Job, Jonah and Tobit. These stories focus on how the mystery of faith in God is revealed. The book of Sirach 10:19 uses *mashal* in the form of a riddle:

Persons Deserving Honour

¹⁹Whose offspring are worthy of honour?

Human offspring.

Whose offspring are worthy of honour?

Those who fear the Lord.

Whose offspring are unworthy of honour?

Human offspring.

Whose offspring are unworthy of honour?

Those who break the commandments.

Mashal, as a literary form, had an influence on Jesus: we can see this, in particular, in the parables of salt and light and the lost sheep and coins, as well as leaven in the dough.

Parables in the Talmud

The Talmud is like a commentary used by Hebrew scholars to assist people to understand Jewish Law. It consists of two volumes: the Palestinian Talmud, completed in approximately 5 CE; and Babylonian Talmud, completed in the mid-6th century CE. The parables (*mashal*) in the Talmud have a clear fourfold structure:

- a motivation
- a key insight called *hiddush*
- the *mashal* itself
- the *nimshal* (the parable's interpretation).

A *mashal* was generally used to help interpret a verse of scripture and was one or two verses; the *hiddush* was the insight provided for the verse; and the *nimshal* tried to make connections with the parable and the verse that was used for preaching.

Parables in the New Testament

Parables are comparisons that include stories, similes and metaphors. The first purpose of the comparison is to evoke an insight into something not clearly understood by comparing it to something well known. The second purpose of a parable is to challenge the hearer into action: to question and change his/her understanding, attitudes and behaviour. The parables in the New Testament can generally be grouped under one of three headings: parables of advent (what people expect), parables of reversal of expectation (what Jesus says), and parables of action or new vision (how people must change).

Jesus used parables to teach and challenge people, and a number of his parables are recorded in the synoptic gospels. In the parable of the Wicked Tenants (Matthew 21:33–43), Jesus uses similar imagery as the prophets did in their parables. Some scholars think that Isaiah 5:1–7 (reproduced earlier in this chapter) may have been the source for Jesus' parable of the Wicked Tenants:

³³Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watch-tower. Then he leased it to tenants and went to another country. ³⁴When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶Again he sent other slaves, more than the first; and they treated them in the same way. ³⁷Finally he sent his son to them, saying, "They will respect my son." ³⁸But when the tenants saw the son, they said to themselves, "This is the heir; come, let us kill him and get his inheritance." ³⁹So they seized him, threw him out of the vineyard, and killed him. ⁴⁰Now when the owner of the vineyard comes, what will he do to those tenants?" ⁴¹They said to him, "He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time."

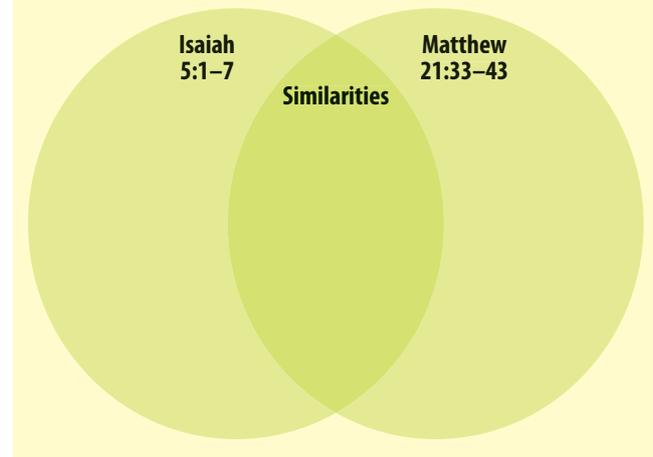
⁴²Jesus said to them, "Have you never read in the scriptures:

"The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes"?

⁴³Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces the fruits of the kingdom.

ACTIVITY 2.5

Read Isaiah 5:1–7 and Matthew 21:33–43. Record the similarities and differences in a Venn diagram like the one below.





▲ **Figure 2.5** A medieval rendering of the parable of the Wicked Tenants, from *Speculum Humanae Salvationis*, circa 1309–24

The teaching of Jesus and his use of parables has many similarities to the style of teaching used in the Hebrew scriptures. The Book of Proverbs 9:1–5 refers to wisdom as a woman preparing a banquet, and in Luke 14:17–24 Jesus tells the parable of a banquet to which many people are invited. The parables of salt and light in Matthew 5:13–16 use a literary form similar to some writings in the Book of Proverbs. The parables in the Hebrew scriptures and the parables of Jesus draw on the situations of ordinary people, and both use characters and imagery that are familiar to their audience, thereby assisting people to understand the word of G-d.

While Jesus may have used imagery that shared some common ground with the rabbis – such as a wedding banquet, people on journeys, animals and farming – the parables of Jesus differ in that they often have more highly developed plots and characters.

The parables of Jesus are made up of three linked parts: a parable narrative, an application of the parable, and a response from the hearers or readers.

Parable Narrative

The parable narrative, sometimes referred to as the ‘image’, tells a fictional story about something that relates to the world of the people at the time. The narrative is not intended to describe a historical event, but rather a structure such as political rule, social relationships or a work structure. Therefore, researching the world behind the text is a necessary component in understanding a parable. Parables are designed to make a theological point and, therefore, are placed within a theological context. Parables also have a narrative structure that includes exaggeration, the rule of three (use of three characters or three things), contrast and the rule of end stress (where the key point or punch line appears at the end).

Parable Applications

Parable applications are integral to the parable, not secondary to the parable. Applications provide frames for parables. The invitation to compare the parable to the kingdom of God invites people to reflect on God’s action – past, present and future – in the world. It also invites people to ask questions such as: ‘Where is the Gospel’s liberating message?’ and ‘What does the parable say about God’s promise?’

Parable Response

The parable narrative and application presumes the active engagement of the listeners. The response of the hearers is essential in each parable, even if it is not recorded in the gospel account of the parable. A parable is incomplete without questions and conversation. Parables were told orally and people engaged in conversation about the parable. What we have in the gospel accounts is the written version of the parable; we do not have the oral exchange that subsequently took place as people talked about the parable and asked questions of Jesus.

Amy-Jill Levine, an American biblical scholar, reminds us that modern listeners often miss the original provocation of parables and that we revert to simplistic interpretations of parables that lack historical grounding and understanding. The message of Jesus and the meaning of his parables needs to be heard in the original context, and the more we know about the time in which the parable was created and the audience to whom it was addressed, the better equipped we are to understand and interpret the parable.

ACTIVITY 2.6

- 1 Read Numbers 27:1–11. The scripture focuses on the inheritance practices of that time.
 - a After reading the passage, what do you learn about the rights of women?
 - b Why do you think the daughters of Zelophehad would need to bring their concerns regarding inheritance before Moses?
 - c How does Moses resolve the issue?
- 2 Read Deuteronomy 21:15–17.
 - a What do you learn about marriage at that time?
 - b The passage is quite complex with regard to how the inheritance is worked out. Debate within your class if you think this method of inheritance is just.
 - c In modern times, there would be a number of complexities with this method of inheritance. List some of these.

Luke 12:13–34 – The Parable of the Rich Fool

The Parable of the Rich Fool, found in Luke's gospel, is prompted by an argument between two brothers over their inheritance. As noted in Activity 2.6, the regulations for such inheritances are found in Numbers 27:1–11 and Deuteronomy 21:15–17. Rather than acting as a judge to settle the dispute between two brothers, Jesus tells the parable.

Luke 12:13–34

The Parable of the Rich Fool

¹³Someone in the crowd said to him, ‘Teacher, tell my brother to divide the family inheritance with me.’
¹⁴But he said to him, ‘Friend, who set me to be a judge or arbitrator over you?’
¹⁵And he said to them, ‘Take care! Be on your guard against all kinds of greed; for one’s life does not consist in the abundance of possessions.’
¹⁶Then he told them a parable: ‘The land of a rich man produced abundantly.’
¹⁷And he thought to himself, ‘What should I do, for I have no place to store my crops?’
¹⁸Then he said, ‘I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods.’
¹⁹And I will say to my soul, ‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’
²⁰But God said to him, ‘You fool! This very night your life is being demanded of you. And the things you have prepared, whose will they be?’
²¹So it is with those who store up treasures for themselves but are not rich towards God.’

Do Not Worry

²²He said to his disciples, ‘Therefore I tell you, do not worry about your life, what you will eat, or about your body, what you will wear.’
²³For life is more than food, and the body more than clothing.’
²⁴Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!’
²⁵And can any of you by worrying add a single hour to your span of life?
²⁶If then you are not able to do so small a thing as that, why do you worry about the rest?’
²⁷Consider the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.’
²⁸But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you – you of little faith!’
²⁹And do not keep striving for what you are to eat and what you are to drink, and do not keep worrying.’
³⁰For it is the nations of the world that strive after all these things, and your Father knows that you need them.’
³¹Instead, strive for his kingdom, and these things will be given to you as well.

³²‘Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom.’
³³Sell your possessions, and give alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.

³⁴‘For where your treasure is, there your heart will be also.’



▲ **Figure 2.6** *The Parable of the Rich Fool*, by Rembrandt, 1627

ACTIVITY 2.7

- 1 The Parable of the Rich Fool brings to light another complexity with inheritance rights. Thinking of the world behind the text, what do we learn about inheritance and life at that time?
- 2 What is Jesus' view about inheritance?
- 3 The theme of inheritance is used by Jesus to lead into a deeper discussion or theme about God. What images does Jesus use in the parable to bring a deeper understanding about God?
- 4 Using the information about inheritance from Numbers 27:1–11 and Deuteronomy 21:15–17, how do you think the people listening to Jesus tell the Parable of the Rich Fool would have reacted when he gave his final words to the crowd: to sell their goods and give alms to the needy, for 'where your treasure is, there your heart will be also'?

Matthew 18:10–13 – The Parable of the Lost Sheep

The Parable of the Lost Sheep occurs in two gospels: Matthew (18:10–13) and Luke (15:3–10). In Luke's gospel, the parable is used to justify Jesus' conduct of eating with outcasts, which is probably the context in which Jesus first told the parable. Matthew, on the other hand, uses the parable to remind the people that they must conform to authority and that when one member of the community goes astray, the community must put in every effort to get that person back into the group.

▼ **Table 2.1** Two accounts of the Parable of the Lost Sheep

Matthew 18:10–13	Luke 15:3–7
<p>¹⁰Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. ¹²What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? ¹³And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray.</p>	<p>So he told them this parable: ⁴Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? ⁵When he has found it, he lays it on his shoulders and rejoices. ⁶And when he comes home, he calls together his friends and neighbours, saying to them, “Rejoice with me, for I have found my sheep that was lost.” ⁷Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance.</p>

ACTIVITY 2.8



▲ **Figure 2.7** What is the significance of the shepherd in the Parable of the Lost Sheep?

- 1 Conduct some research to find out what the role of the shepherd was at the time of Jesus.
- 2 From your research of the world behind the text on the role of the shepherd, why do you think that Jesus chose this context to set the parable?
- 3 The writers of Matthew and Luke's gospel have presented two different versions of the parable. What do we learn about the communities to which the parables are being presented?

Matthew 13:24–30, 36–43 – The Weeds among the Wheat

Chapter 13 in Matthew's gospel is known as the third major discourse, or high point of the gospel, because it consists of seven parables and some explanations of them. Everything in this section is concentrated on the Reign of God, sometimes known as the Kingdom of God. Interestingly, all

of the material in Chapter 13 up to Verse 35 has a parallel in the gospels of Mark and Luke, but from Verse 35 Matthew presents his own material.

The chapter opens with the Parable of the Sower (13:1–9); this is followed by the purpose of the parable (13:10–17) and then an explanation of the parable (13:18–23). The Parable of the Weeds among the Wheat

has no direct parallel in the other gospels, but many scholars believe it to be a rewriting of Mark 4:26–29, the Parable of the Growing Seed:

²⁶He also said, ‘The kingdom of God is as if someone would scatter seed on the ground, ²⁷and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. ²⁸The earth produces of itself, first the stalk, then the head, then the full grain in the head. ²⁹But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.’

Not only has Matthew updated the Markan parable to suit the needs of his community, but he also provides an allegorical interpretation, as follows:

³⁶Then he left the crowds and went into the house. And his disciples approached him, saying, ‘Explain to us the parable of the weeds of the field.’ ³⁷He answered, ‘The one who sows the good seed is the Son of Man; ³⁸the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, ³⁹and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. ⁴⁰Just as the weeds are collected and burned up with fire, so will it be at the end of the age. ⁴¹The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, ⁴²and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

In Matthew’s gospel, very few parables are explained as they are in the other gospels. This is because Matthew’s audience was primarily Jewish, so they were familiar with the use of parables and how they were used to unpack ideas and make a point. Matthew’s aim in telling the parables is to focus on the revealed truth of God’s purpose in salvation history. There appears to have been some people in Matthew’s community who were opposed to the mission to the Gentiles and people who wanted to abandon the teachings of the Torah. Matthew (13:30) reminds the people that a mixed group of believers is possible:

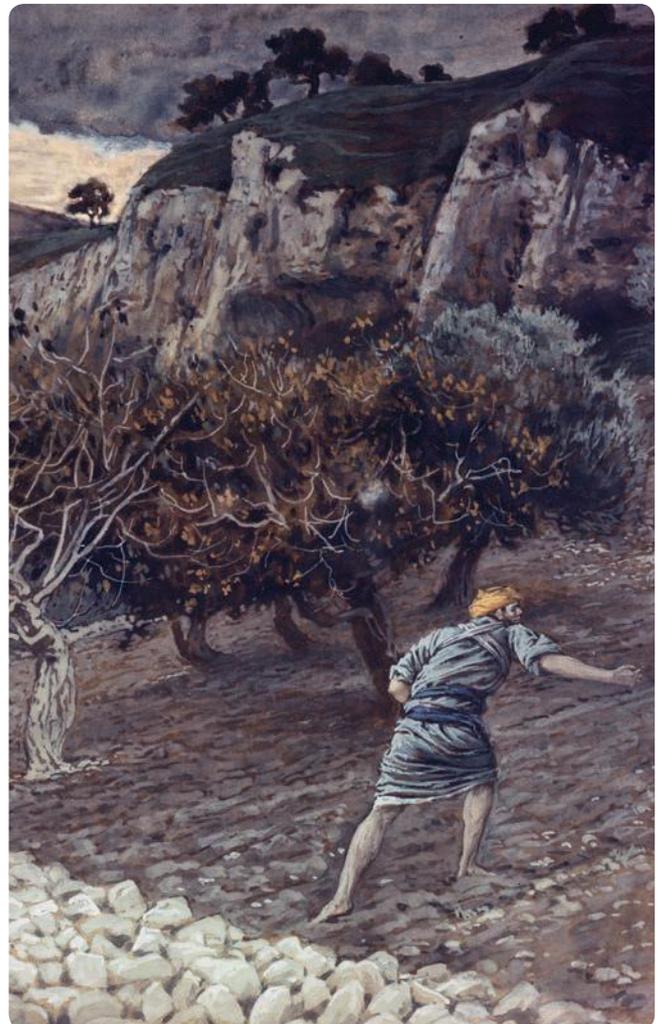
³⁰Let both of them [the Jewish and Gentile Christians] grow together until the harvest; and at harvest time [the final judgement] I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.

Matthew’s community is to remain a mixed body of wheat: those who live up to righteousness and tares, and those who fall short. Matthew also portrays the disciples differently from Mark, where they constantly misunderstand Jesus. In Matthew, the disciples understand all the parables

without difficulty, for when Jesus asks them in 13:51 if they have understood, they all reply, ‘Yes.’

The Parable of Weeds among the Wheat

²⁴He put before them another parable: ‘The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶So when the plants came up and bore grain, then the weeds appeared as well. ²⁷And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ ²⁸He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ ²⁹But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. ³⁰Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”



▲ **Figure 2.8** An artist's depiction of the enemy sowing weeds

ACTIVITY 2.9

- 1 The Parable of the Weeds among the Wheat is set in a context that would have been very familiar to the intended audience. What might we learn about farming and agriculture in 1st-century Palestine?
- 2 The parable also contains a number of characters in the parable. List these characters and note their role in the story.
- 3 It is interesting to note that one of the characters in the parable above is a slave. Why do you think Jesus would have used this character in the parable? What do we learn about society?
- 4 Compare Mark's version of the parable and Matthew's version. List the changes to the original parable. Complete a Venn diagram showing the similarities and differences.
- 5 In what way or ways do the changes to Matthew's version of the parable add to the message that Jesus was trying to relay to those listening? Provide evidence to support your claims.
- 6 How do you think a Jewish audience listening to Matthew's version of this parable would have reacted to hearing that they should embrace 'others' into their community?

Luke 15:8–10 – The Lost Coin

Luke places three 'lost' parables together in his gospel: the Lost Sheep (15:3–7), the Lost Coin (15:8–10) and the Lost Son (15:11–32). Sometimes called the Three Parables of Joy, these parables use three different images of God: God as Shepherd, God as a Searching Woman and God as Parent and Father.

In Luke 15:8–10, Jesus tells the story of a woman looking for a lost coin. She sweeps until she finds it and then calls her neighbours together to rejoice with her. Scholars have suggested that the lost money may have been part of the woman's wedding dowry or a wedding gift. Women at this time had no rights of inheritance and they were considered the property of their father or husband. If the coin was a gift to the bride and part of her dowry then she was allowed to keep the money. The woman's thorough search of the house for the money may have been prompted by her need to keep her dowry safe because if a woman was divorced by her husband, her dowry money was given back to her. Each of the three lost parables shows qualities and characteristics of God, as depicted in Table 2.2.

▼ **Table 2.2** Qualities and characteristics of God

Shepherd	Woman	Father
concern, anxiety, action, effort, aggressiveness, achieving goal, rejoicing	concern, anxiety, action, effort, aggressiveness, achieving goal, rejoicing	concern, anxiety, compassion, seeking, waiting, forgiving, rejoicing

All three key characters in the parables are images of God and demonstrate the qualities we expect of God.

Luke 15:8–10

The Parable of the Lost Coin

⁸Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? ⁹When she has found it, she calls together her friends and neighbours, saying, "Rejoice with me, for I have found the coin that I had lost." ¹⁰Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.'

The parable of the lost coin has a prominent female protagonist, just like stories in the Hebrew scriptures that feature strong protagonists such as Ruth, Esther and Judith. All of these stories could be interpreted as a challenge to misogyny.

Matthew 25:31–46 – The Judgement of the Nations

This story, unique to the gospel of Matthew, is a description of the Last Judgment and it contains a few parabolic images with allegorical significance: shepherd, sheep, goats and the separation of the herds to the right and left hand. The account is really an apocalyptic revelation with the parable occurring in Verses 32 and 33: ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left.'

The Judgement of the Nations

³¹When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³²All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³and he will put the sheep at his right hand and the goats at the left. ³⁴Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." ³⁷Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something

to drink? ³⁸And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?

³⁹And when was it that we saw you sick or in prison and visited you?" ⁴⁰And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me." ⁴¹Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; ⁴²for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, ⁴³I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me." ⁴⁴Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?" ⁴⁵Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." ⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.'

The story presents a practical religion that requires actions of loving kindness and love of neighbour. It provides the list of six of the seven corporal works of mercy, which are later developed in the catechetical tradition. The six corporal works of mercy are: to feed the hungry, to give drink to those who are thirsty, to clothe the naked, to shelter the homeless, to visit the sick and to visit the imprisoned. The seventh corporal work of mercy – to bury the dead – is not included in this list, but was considered important and later added to the list of the corporal works of mercy.

ACTIVITY 2.10

- 1 This Parable of the Judgement of the Nations provides a very clear vision Jesus had for society. Why do you think that Jesus needed to tell people how to create a community?
- 2 What might we learn about the world of 1st-century Palestine from a 'behind the text' investigation of this parable?
- 3 People listening to this parable would have been quite shocked at some of the suggestions. List what people are expected to do in the parable. After conducting some research into the purity laws of 1st-century Palestine, note which actions would have been quite disturbing to a Jewish audience and why.

2.3 Conclusion

Parables use simple language to explain complex theological and ethical ideas. Jesus uses the well-known literary form of parable to help explain the Reign of God. On the surface, parables may appear to be simple stories but they have deeper meaning (or meanings). Miracle stories also make theological points and their placement with each of the gospel accounts provides insight to their meaning and significance, while at the same time demonstrating the salvific and creative work of God in the world.

▼ **Figure 2.9** Feeding the poor is a corporal work of mercy.



CHAPTER 3

Christian Spiritual Writings and Wisdom



3.1 Library of Texts

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

In this section, we will explore the life and some of the writings of six people – Nano Nagle, Catherine McAuley, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop – who responded to the needs of people in a variety of ways but particularly through education, works of charity and health care.

3.2 Nano Nagle



Born Honora Nagle in 1718, Nano Nagle founded the Sisters of the Presentation of the Blessed Virgin Mary (Presentation Sisters). Nano was born in Ballygriffin, County Cork, Ireland. The eldest of six children, her father was a wealthy landowner and he had managed to hold on to most of his land during the period of the Penal Laws. The aim of the Penal Laws was to 'reduce the Catholics in Ireland to a miserable populace, without property, without estimation, without education'. The Penal Laws meant that Irish Catholics were severely oppressed and were denied economic, political and social justice. Catholics were forbidden to attend school and, if they did, they were subject to heavy fines and even imprisonment.

Nano attended a 'hedge school' – an illegal school conducted by educated men who taught in the oral tradition during the time of the Penal Laws – before being sent to France to complete her education. Catholics were forbidden to travel overseas for education and it is believed that Nano and her sister were smuggled to Paris in a cargo ship in order to receive a Catholic education.

When her father died in 1746, she and her sister returned to Ireland and lived with their mother in Dublin. At that time, Dublin had many wealthy areas but there was also widespread poverty. Nano left Ireland to join the Ursuline Sisters, but she was advised to return to Ireland to work with poor children. She returned to Cork, where in defiance of the law and in secret, she established a school for the poor in 1754. The school, in Cove Lane, had approximately 30 students but within nine months of opening was educating over 200 girls. By 1757, Nano Nagle had opened seven schools: two for boys and five for girls. Her efforts to educate the poor were not considered proper in wider society and her pupils were referred to as 'beggars' brats'. Eventually, she also provided classes for adults in the evening. As well as teaching poor children, Nano visited the sick and elderly at night, often bringing them medicine and food. She was given the nickname of the 'Lady with the Lantern'.

Initially, Nano Nagle used her own and inherited wealth to support her endeavours and she sponsored an Ursuline convent in Cork to assist with the work for the poor. When the Ursuline convent was established in 1771, the sisters were not able to educate the poor because the convent was enclosed, which meant that the Sisters could not go outside the walls of the convent cloister.

Nano and the women who worked with her began to investigate how to establish a religious congregation that was not enclosed, thereby enabling them work with the poor. Eventually, in 1775, Nano established a religious congregation that would focus on the education of the poor.

The new religious order was initially called the Sisters of Charitable Instruction of the Sacred Heart of Jesus, but was later changed to the Presentation Sisters of the Blessed Virgin Mary (PBVM). Nano was professed in June 1776 and took the religious name Mother Mary of St John of God.

In 1782, the Relief Bill was passed, allowing Catholics to officially open schools in Ireland. The small schools Nano had established spread to many parts of Ireland and laid the foundations of an education system that was expanded by Edmund Rice, the Sisters of Charity (founded by Mary Aikenhead) and the Sisters of Mercy (founded by Catherine McAuley).

Nano Nagle died of tuberculosis on 26 April 1784. To mark her death, the Irish newspaper *The Hibernian Chronicle* wrote this about her:

Last Wednesday the indisposition of Miss Nagle was announced in the sorrowing faces of the Poor of this city to whom she was the best of benefactors and patronesses. She died about noon this day, and truly indescribable is the universal lamentation for the departure of this lady who for many years was the object of unexampled admiration and unlimited esteem of all ranks of people.

The work she began with the poor of Ireland spread to Newfoundland, Canada in 1833 and the first Presentation mission to Australia was to Hobart in 1866. The Presentation Sisters continue today with many ministries across the world. Nano was declared venerable on 31 October 2013 by Pope Francis, which means the case for her being made a saint was begun.

ACTIVITY 3.1

- 1 Complete further research on the Penal Laws imposed in Ireland. The links listed below will provide a useful basis.

<http://cambridge.edu.au/redirect/?id=5932>

<http://cambridge.edu.au/redirect/?id=5933>

<http://cambridge.edu.au/redirect/?id=5934>.

Write two diary entries on Nano Nagle's behalf that reflect on the effects of these laws. Include some reflections on some of the injustices that Nano would have encountered.

- 2 How do you think Nano Nagle's experience growing up in a society governed by Penal Laws might have shaped her ideals in relation to the poor and other marginalised in society? The video available at <http://cambridge.edu.au/redirect/?id=5935> might be useful for this activity.

Spirituality of Nano Nagle

Nano Nagle was conscious of the call of God within the business of everyday life. She had a very practical spirituality focused on everyday needs and she did not look for

extraordinary signs of God in the world: God was present in the everyday. Her spiritual life was nurtured by reading the Bible and the Spiritual Letters of Nicolas Barré. Each day she spent many hours in prayer and she also practised acts of penance. The symbol of the lantern has become a symbol for Presentation Sisters throughout the world as it is a sign of light in the darkness and hope in the face of injustice and oppression.



▲ **Figure 3.1** A statue of Nano Nagle with her lantern raised

Letters

The letters she wrote provide some insight into her relationship with God and how God inspired her life's work. Below are some extracts from her communication with various people.

To Miss Fitzsimons, 17 July 1769

When I arrived I kept my design a profound secret, as I knew, if it were spoken of, I should meet with opposition on every side, particularly from my immediate family as in all appearance they would suffer from it. My confessor was the only person I told of it; and as I could not appear in the affair, I sent my maid to get a good mistress and to take in thirty poor girls. When this little school was settled I used to steal there in the morning – my brother thought I was

at the chapel. This passed on very well until one day a poor man came to him, begging of him to speak to me to take his child into my school. On which he came in to his wife and me, laughing at the conceit of a man who was mad and thought I was in the situation of a school-mistress. Then I owned [that] I had set up a school. On which he fell into a violent passion and said a vast deal on the bad consequences which may follow. His wife is very zealous, and so is he, but interest blinded him at first. He was soon reconciled to it. He was not the person I dreaded would be brought into trouble about it. It was my uncle Nagle, who is, I think, the most disliked by the Protestants of any Catholic in the kingdom. I expected a great deal from him. When he heard it he was not angry at it; and in a little time they were so good as to contribute largely to support it.

...

And, by degrees, I took in the children, not to make a noise about it in the beginning. In about nine months I had 200 children. When the Catholics saw what service it did, they begged [that] I would set up schools at the other end of the town from those I had, for the convenience of the children, to be under my name and direction; and they promised to contribute to the support of them. With which request I readily complied; and the same number of children that I had were taken in; and at the death of my uncle I supported them all at my own expense.

...

At present I have two schools for boys and five for girls. The former learn to read, and when they have the Douai Catechism by heart they learn to write and cypher. There are three schools where the girls learn to read, and when they have the catechism by heart they learn to work. They all hear Mass every day, say their morning and night prayers, say the Catechism in each school by question and answer all together. Every Saturday they all say the beads, the grown girls every evening. They go to Confession every month and to Communion when their Confessors think proper. The schools are opened at eight, at twelve the children go to dinner, at five o'clock they leave school. The workers do not begin their night prayers until six, after the beads.

To Miss Fitzsimmons, 29 April 1770

But the Almighty is sufficient and will soon make up this loss to us.

To Miss Fitzsimmons, 13 May 1770

We must think the Almighty permits everything for the best. You'll see with His assistance everything promises well.

To Miss Fitzsimmons, 28 September 1770

I must say every disappointment we have had the Almighty has been pleased to make it turn out to our advantage; though my impatience very often made [me] not submit to His divine Will as I ought.

To Miss Fitzsimmons, 28 September 1770

By degrees with the assistance of God we may do a great deal.

To Miss Mulally, 29 September 1776

The Almighty makes use of the weakest means to bring about His works.

To Miss Mulally, 16 December 1778

We must leave it to the Almighty; He (will) do everything of the best in it, I hope.

▼ **Figure 3.2** Presentation Sisters at the convent in Cerlow, Ireland in the 1950s



ACTIVITY 3.2

- From the letters to Miss Fitzsimmons and Miss Mulally, which span 1769–78, how do you think Nano Nagle viewed God? What role did she see God playing in her life and the lives of others?
- What do you think Nano Nagle meant when she wrote: 'I must say every disappointment we have had the Almighty has been pleased to make it turn out to our advantage; though my impatience very often made [me] not submit to His divine Will as I ought.'
- Based on the longer letter to Miss Fitzsimmons dated 17 July 1769, and thinking also of her own experience with education, what do you think were Nano's thoughts on the importance of education as well as access to education? How might her own education have contributed to her ideas about learning and its importance?
- Why do you think Nano Nagle had to keep her work a secret, especially from her own family? For what reasons might she have thought they would be angry?

Prayers

The Presentation Sisters have created a number of prayers which highlight the spirituality of Nano Nagle and her relationship with God.

Woman of Hope

In the face of fear, she chose to be daring,
 In the face of anxiety, she chose to trust,
 In the face of impossibility, she chose to begin,
 To universal misery, she proposed ministry to persons;
 To ignorance, knowledge; to disillusionment, tenacity of purpose;
 And to multiple vexations, singleness of heart.
 Faced with failure, she held fast to hope;
 Faced with death, she believed in a living future;
 A programme for the future she gave in one word;
 LOVE.

Raphael Consedine, PBVM Melbourne

Presentation Sisters prayer through Nano Nagle

Lord God,
 You raise up people from age to age
 to speak anew Your Word to us and to show us your ways.
 Such is Nano Nagle.
 In days when courage is needed,
 You give us this woman of strength
 to walk before us with conviction.
 In days of great change,
 You present us with a prophet whose faith is firm.
 As the light of her lantern brought hope
 into the lives made wretched by poverty and oppression,
 So may she inspire us to compassionate action for those
 in need around us.

ACTIVITY 3.3

- 1 Examine each of the prayers about Nano Nagle. What are three key ideals that come out of these prayers?
- 2 Write a prayer that might be used in your classroom and that encompasses Nano's vision as well as the key ideals espoused in the prayers.

3.3 Catherine McAuley



Catherine Elizabeth McAuley was born in Dublin in 1778. Her father, James McAuley, used his carpentry and building skills to become one of the few relatively wealthy Catholics of his day, so Catherine's early life was spent in comparative comfort and in a warm family environment. Her father set a good example in caring for those less fortunate than himself and often fed and clothed poor children of the city. Catherine's life changed at the age of 5 when her father died. Her mother, Elinor, did not handle the family finances well and died when Catherine was aged 20. Catherine and her sister and brother went to live with Protestant relatives and experienced a change from a comfortable life to poverty, and later back to living a fashionable life again.

In 1803, she was invited by Mr and Mrs Callaghan to live with them at Coolock House, on the edge of Dublin, firstly as a companion for Mrs Callaghan and, later, when Mrs Callaghan became ill, as manager of the household. Even there Catherine also found time to work with the local parish priest to help the poor and to gather the children of the village for instruction.

When the Callaghans died, the house, property and a considerable inheritance were left to Catherine. She wanted to use this inherited fortune to provide shelter for poor women and to educate young girls. To allow her to reach

more people, she purchased a property in Baggot Street, closer to the centre of Dublin, where she built a large house where people could come for food, shelter and some elementary education. The House of Mercy, as it was named, opened on 24 September 1827, the feast day of Our Lady of Mercy. As well as running the House of Mercy, Catherine and her two friends would walk the streets of Dublin caring for the sick and poor.



▲ **Figure 3.3** House of Mercy, Baggot Street, Dublin

Although the worst of the Penal Laws had been repealed, it remained difficult for Irish Catholics to acquire education, employment and property, so they could do little to improve their terrible situation. Many suffered hunger and disease because of the conditions in which they had to live in urban slums and deprived rural conditions. The *Act of Catholic Emancipation* was not passed until 1829, and even then it took time to overcome the effects of great poverty.

Catherine's aim was to gather together a group of lay women who would spend time working to look after the poor and marginalised. The women wore a simple black dress and cape as a uniform. She thought that it would be good to combine the prayer of the Carmelites with the works of charity such as those conducted by the Sisters of Charity. She never intended to establish a religious order.

The bishop, while pleased with the work Catherine and the women were doing with poor children and young women, was not supportive of lay women working independently of Church authority. Catherine realised that if she was to continue her work she would need to conform more to the expectations of the Catholic Church hierarchy and form a religious congregation. So Catherine and two other women went to the Presentation Sisters' Convent to begin their religious formation and to prepare to establish a new religious order. On 12 December 1831, at the age of 53, Catherine professed her vows as a Sister of Mercy and returned to the House of Mercy. The Sisters of Mercy, as they were known, grew rapidly.

In 1832, a cholera epidemic swept through Dublin and Catherine and the sisters volunteered to assist at the hospital. Many hours were spent cleaning the wards before nursing could even begin. Once the hospital was cleaned, fewer people died. Catherine also received many requests to establish convents and Houses of Mercy in other towns in Ireland where people were suffering extreme levels of poverty. In response to these calls, the Sisters of Mercy spread to Tullamore (1836), Charleville (1836), Carlow (1837), Cork (1837), Limerick (1838), Bermondsey, London (1839), Galway (1840) and Birr (1841). In each case, Catherine was responding to the extreme poverty and degradation of Catholics, especially women and children. By the time of Catherine's death in 1841, there were over a hundred Sisters of Mercy in 14 foundations across Ireland and England.

From Ireland to Across the World

The Sisters of Mercy, led by Sister Ursula Frayne, arrived in Perth, Western Australia in 1846. Another group of sisters led by Mother Vincent (Ellen) Whitty, who also established the Mater Hospital in Dublin, arrived in Brisbane in 1861 just as Queensland was established as a state. Today, the Sisters of Mercy continue the works of mercy begun by Catherine McAuley through education, health care and hospitals, and social welfare.

In 1990, Pope John Paul II declared Catherine McAuley venerable.



▲ **Figure 3.4** Sr Mary Vincent (Ellen), who founded the Brisbane Congregation of the Sisters of Mercy

Spirituality of Catherine McAuley

Catherine's life shaped her spirituality and her prayer shaped her ministry to the poor. She spent her life discovering the mercy of God in the lives of the suffering and the poor. When she was asked what qualities women needed to become a Sister of Mercy, she said 'an ardent desire to be united to God and to serve the poor'. She achieved this by providing education and training centres, by visiting the sick in hospitals, the poor in the homes and people in prison, and by challenging society to make provision for the less fortunate. She was a humble woman who had a profound love of God and a deep love and respect for her Sisters. When asked how the Congregation began, she wrote this to Sister Elizabeth Moore in 1839:

It commenced with 2, Sister Doyle and I. The plan from the beginning was such as is now in practice. In '27 the House was opened. In a year and a half we were joined so fast that it became a matter of general wonder ... Seeing us increase so rapidly, and all going on in the greatest order almost of itself, great anxiety was expressed to give it stability. We who began were prepared to do whatever was recommended and in September 1830 we went with dear Sister Harley to George's Hill to serve a novitiate for the purpose of firmly establishing it. In December '31 we returned and the progress has gone on as you know.

In the Rule of the Sisters of Mercy, Catherine wrote:

No work of charity can be more productive of good to society or more conducive to the happiness of the poor than the careful instruction of women, since whatever be the station they are destined to fill, and where ever a religious woman presides, peace and good order are generally to be found. (Rule 2.5)

Mercy, the principal path pointed out by Jesus Christ to those who are desirous of following Him, has in all ages of the Church excited the faithful in a particular manner to instruct and comfort the sick and dying poor, as in them they regarded the person of our Divine Master, who has said, 'Amen, I say to you as long as you did it to one of these my least brethren, you did it to Me.' (Rule 3.1)

Letters

Catherine wrote many letters to Sisters who had been sent to various new foundations. Some of these letters provide spiritual and practical advice for the community. Below are some extracts from her letters.

To Frances Warde, 23 October 1837:

May God bless and animate you with His own divine spirit, that you may prove it is Jesus Christ you love and serve with your whole heart.

To Frances Warde, 17 February 1838:

You must be cheerful and happy, animating all around you.

To Teresa White, 1 November 1838:

[God] knows I would rather be cold and hungry than the poor in Kingston or elsewhere should be deprived of any consolation in our power to afford.

To Sr M de Sales White, 20 December 1840:

We have one solid comfort amidst this little tripping about: our hearts can always be in the same place, centered in God, for whom alone we go forward or stay back.

To Teresa Purcell, early 1841:

The Lord and Master of our House and Home is a faithful Provider. Let us never desire more than enough – He will give that and a blessing.

To Sr M de Sales White, 28 February 1841:

The simplest and most practical lesson I know ... is to resolve to be good today, but better tomorrow. Let us take one day only in hands, at a time, merely making a resolve for tomorrow, thus we may hope to get on taking short, careful steps, not great strides.

To Mary Ann Doyle, 24 July 1841:

Do not fear offending anyone. Speak as your mind directs and always act with more courage when the 'mammon of unrighteousness' is in question.

Letter 2283, 24 July 1841:

It is not a disposition to bestow gifts, like benevolent persons in the world, that bespeaks generosity of mind for the religious state. It is bestowing ourselves most freely and relying with unhesitating confidence on the providence of God.

Prayer

Catherine composed a number of prayers that show her devotion to God and provide inspiration for her work.

Morning Consecration

O compassionate Jesus, look on me today with tenderness

Give me the grace to walk on the path of mercy marked out for those who follow you.

May all I do today reflect your merciful love. Amen

Prayer of Catherine for a Person Critically Ill

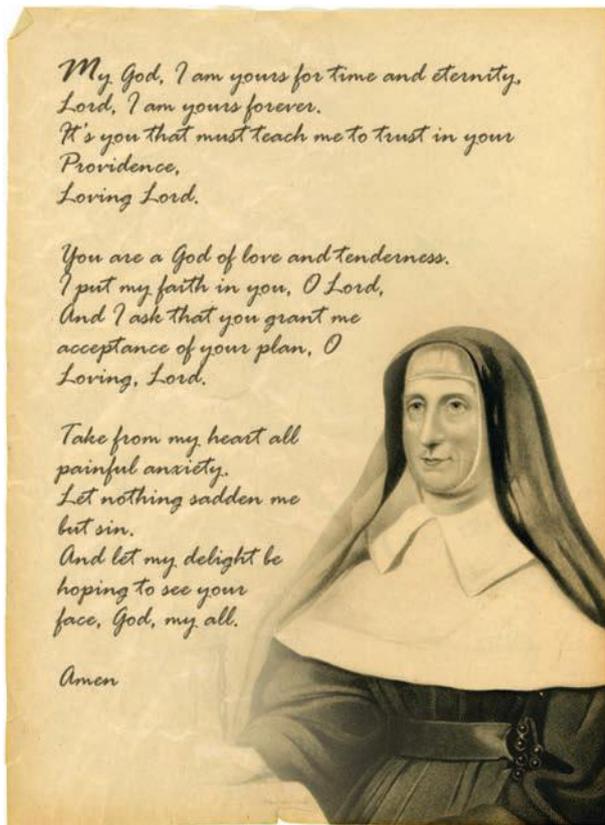
Healing God, give strength and courage to
as s/he patiently endures the suffering and pain of
her/his illness.

Take from her/his heart all painful anxiety. Help her/
him to place her/him-self in the arms of your loving
providence, trusting in your compassionate, tender
love.

Blessed Mary and all the saints gather round us as we
pray for our sister/brother. May we reach out to her/
him with compassion and support, bringing her/him
comfort. Through your intercession may we all look
forward to being united with you in God's presence.
Amen.

The 'Suscipe of Catherine McAuley' is her most well-known prayer and prayed by people across the world daily. *Suscipe* is a Latin word meaning 'receive' and it is the first word of the Eucharistic prayer in the Latin Rite, where the priest asks the Trinity to receive the offering of bread and wine in memory of the passion of Jesus. The 'Suscipe of Catherine McAuley' is about Catherine's complete surrender of her life to God.

Suscipe of Catherine McAuley



ACTIVITY 3.4

- 1 Look up the Mercy International website available at <http://cambridge.edu.au/redirect/?id=5936>. In the section titled 'Introducing Catherine McAuley', use the arrow on the bottom right to scroll to the section titled 'Moving to Baggot St'.
 - a After reading this section, outline Catherine's original purpose in opening the House of Mercy.
 - b Scroll to the next sections, 'Misunderstanding and Criticism' and 'A Difficult Decision'. Catherine McAuley did not set out to found a convent, but rather a place to help people. Why did she encounter so much opposition to this idea?
- 2 Returning to the main page, go to the section at the bottom of the page titled 'Chronology'. Read through the different sections on the history of the order.
 - a In 1829–30, Catherine and her associates decided that the convent would not be enclosed, enabling them to visit the poor and work with children. Complete some research to discover why this would have been a significant decision at this time.
 - b Using the five headings under 'Chronology', make a timeline of the communities that were established by Catherine during her lifetime.
- 3 Next, click on the heading 'Mercy Network' at the top of the page, and go to the map of the countries where there are Sisters of Mercy.
 - a In how many countries do the Sisters of Mercy work?
 - b Conduct some research to discover which country the sisters went to after England, and in what year they made this journey.
 - c When did the sisters of Mercy first come to Australia and who led their congregation?
- 4 When you examine the extracts of letters of Catherine McAuley you will note that they offer both spiritual and personal advice. Reading back through the extracts, copy the table below and populate it with advice from Catherine:

Spiritual advice	Personal advice

Examine your completed table. How are Catherine's words of advice relevant for us today?

- 5 The 'Suscipe of Catherine McAuley' is similar to an earlier 'Suscipe of St Ignatius of Loyola'. How has Catherine McAuley enriched this earlier *suscipe*?

Suscipe of St Ignatius of Loyola

Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

The 'Suscipe of Catherine McAuley' is a very well-known prayer. Why do you think this is a timeless prayer?

3.4 Edmund Rice



Edmund Ignatius Rice was born on 1 June 1762 in Callan, County Kilkenny, Ireland at a time when Catholics were oppressed by the Penal Laws of the British. His parents, Robert and Margaret, owned a farm called Westcourt. He was the fourth of seven boys and he had two half-sisters from his

mother's first marriage. Edmund was educated at home with some additional education provided by the small community of Augustinian friars in Callan. Despite the Penal Laws, he spent two years in a school in Kilkenny.

In 1779, he was apprenticed to his uncle who owned a merchant business of trading livestock and other supplies in the port town of Waterford, where the goods were loaded on to ships to be transported across the world to British colonies. His uncle died in 1784 and the business was left to Edmund. Edmund married in 1785. Little is known of his married life except that his pregnant wife, Mary, died in January 1789 as the result of an accident. On her deathbed, she gave birth to a daughter, also called Mary, who had a disability.

After the death of his wife, Edmund devoted his life to working with the poor. He established a school in a converted stable in Waterford in 1802, but for a number of reasons it was not a success. He decided to sell his business and devote himself to training teachers to work with children. After a period of time, two young men, Thomas Grosvenor and Patrick Finn, joined him and began teaching at the school. Edmund applied to the Church of Ireland (Protestant Church) for a school licence, which was eventually granted after some of his influential friends intervened on his behalf. By 1806, there were schools established in Waterford, Carrick-on-Suir and Dungarvan.

In 1808, Edmund, along with seven other staff, took religious vows in the Presentation Brothers, following the example of Nano Nagle's Presentation Sisters. Communities of Presentation Brothers spread throughout Ireland under the control of the bishop of each diocese. Edmund sought the approval of Pope Pius VII for the community to be made into a pontifical congregation, which meant that he

would be superior general of the group and leader, instead of the local bishops. It also meant that brothers could be transferred across diocesan boundaries when needed without interference from the local bishop.

In the 1820s, Edmund's religious foundation split into two congregations: the Presentation Brothers and the Christian Brothers. There were many invitations from bishops for the Brothers to open schools across Ireland and eventually in other parts of the world. The Christian Brothers arrived in Australia in 1868 under the leadership of Brother Patrick Ambrose Treacy.



▲ **Figure 3.5** A statue of Edmund Rice outside Trinity College in Perth

Spirituality of Edmund Rice

What we know of Edmund Rice's spirituality can be gleaned from the way he lived his life, in particular his work with the poor. Most of what we know of Edmund has been transmitted through an oral tradition.

From all reports, he was a deeply spiritual man who attended daily Mass and wrote all his important letters in the presence of the Blessed Sacrament. When professed as a brother, he took the religious name of Ignatius, probably because his spiritual adviser was a Jesuit priest (the Jesuits were founded by St Ignatius of Loyola). Edmund had deep devotion to Mary the Mother of Jesus, and was often seen praying the Rosary. We also know that he owned a Bible, which he used for prayer, and many notes and reflections are found written in the margins of his Bible. Notes are recorded beside the following biblical verses:

Exodus 22:25

If you lend money to my people, to the poor among you, you shall not deal with them as a creditor; you shall not exact interest from them

Leviticus 25:35–64

If any of your kin fall into difficulty and become dependent on you, you shall support them; they shall live with you as though resident aliens. ³⁶Do not take interest in advance or otherwise make a profit from them, but fear your God; let them live with you.

³⁷You shall not lend them your money at interest taken in advance, or provide them food at a profit. ³⁸I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God. ³⁹If any who are dependent on you become so impoverished that they sell themselves to you, you shall not make them serve as slaves. ⁴⁰They shall remain with you as hired or bound labourers. They shall serve with you until the year of the jubilee. ⁴¹Then they and their children with them shall be free from your authority; they shall go back to their own family and return to their ancestral property. ⁴²For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves are sold. ⁴³You shall not rule over them with harshness, but shall fear your God. ⁴⁴As for the male and female slaves whom you may have, it is from the nations around you that you may acquire male and female slaves. ⁴⁵You may also acquire them from among the aliens residing with you, and from their families that are with you, who have been born in your land; and they may be your property. ⁴⁶You may keep them as a possession for your children after you, for them to inherit as property. These you may treat as slaves, but as for your fellow Israelites, no one shall rule over the other with harshness.

⁴⁷If resident aliens among you prosper, and if any of your kin fall into difficulty with one of them and sell themselves to an alien, or to a branch of the alien's family, ⁴⁸after they have sold themselves they shall have the right of redemption; one of their brothers may



▲ **Figure 3.6** The house in which Edmund Rice spent his childhood

redeem them,⁴⁹ or their uncle or their uncle's son may redeem them, or anyone of their family who is of their own flesh may redeem them; or if they prosper they may redeem themselves.⁵⁰ They shall compute with the purchaser the total from the year when they sold themselves to the alien until the jubilee year; the price of the sale shall be applied to the number of years: the time they were with the owner shall be rated as the time of a hired labourer.⁵¹ If many years remain, they shall pay for their redemption in proportion to the purchase price;⁵² and if few years remain until the jubilee year, they shall compute thus: according to the years involved they shall make payment for their redemption.⁵³ As a labourer hired by the year they shall be under the alien's authority, who shall not, however, rule with harshness over them in your sight.⁵⁴ And if they have not been redeemed in any of these ways, they and their children with them shall go free in the jubilee year.⁵⁵ For to me the people of Israel are servants; they are my servants whom I brought out from the land of Egypt: I am the Lord your God.

Psalm 15:5

... do not lend money at interest,
and do not take a bribe against the innocent.
Those who do these things shall never be moved.

Proverbs 22:16

Oppressing the poor in order to enrich oneself,
and giving to the rich, will lead only to loss.

Proverbs 28:8

One who augments wealth by exorbitant interest
gathers it for another who is kind to the poor.

Ezekiel 18:12–13

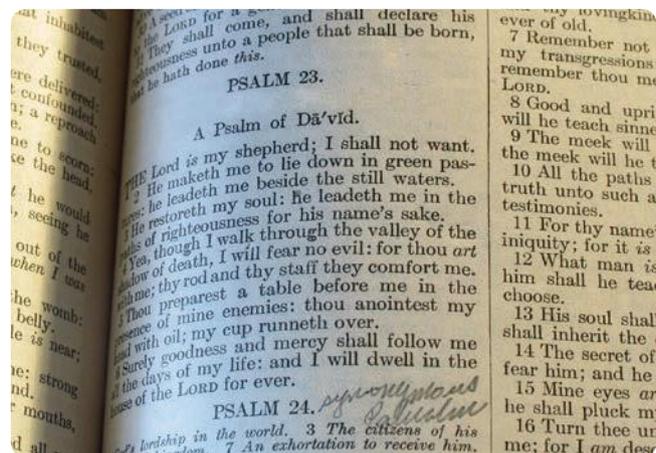
... oppresses the poor and needy, commits robbery,
does not restore the pledge, lifts up his eyes to the idols,
commits abomination, takes advance or accrued interest;
shall he then live? He shall not. He has done all these
abominable things; he shall surely die; his blood shall be
upon himself.

Matthew 5:42

Give to everyone who begs from you, and do not refuse
anyone who wants to borrow from you.

Luke 6:35

But love your enemies, do good, and lend, expecting
nothing in return. Your reward will be great, and you
will be children of the Most High; for he is kind to the
ungrateful and the wicked.

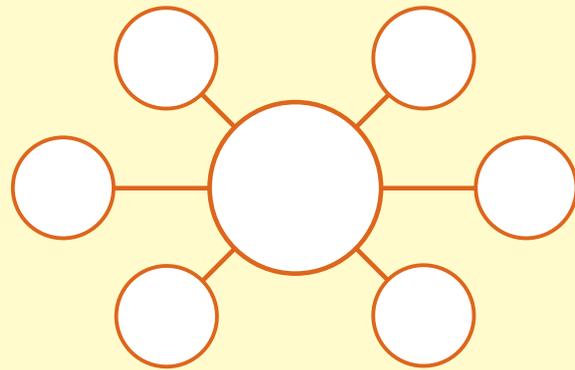


▲ **Figure 3.7** Edmund Rice was known to make notes next to passages in the Bible that inspired him.

ACTIVITY 3.5

The biblical extracts of Edmund Rice are all centred on one theme: the treatment of others, specifically those less fortunate. Make a copy of the mind map below and write what you think the theme is in the centre circle.

Choose six of the extracts and record the central message of each one in one of the outside circles.



Letters

Below are some extracts from letters by Edmund Rice.

Were we to know the merit and value of only going from one street to another to serve a neighbour for the love of God, we should prize it more than silver and gold. One thing you may be sure of, that whilst you work for God, whether you succeed or not, he will amply reward you. The will of God be done in this and everything we undertake.

Have courage; the good seed will grow up in the children's hearts later on.

Be intent on prayer and whatever may happen will turn to our good.

Cast all your cares into the arms of divine Providence.

Each Brother is an open letter from Christ – a message written not with ink but in the Spirit of the living God, with a faithful human heart to carry it.

Give to the poor in handfuls.

Never allow vain notions of your own sense, abilities, or other natural or acquired qualifications to take root in your mind, but always beseech God to make known to you, your sins and imperfections.

ACTIVITY 3.6

Take on the role of Edmund Rice and write a letter to a friend or relative. Talk about your work, and incorporate one of the quotes from his letters. The quote should not be isolated, but rather flow seamlessly with the rest of your writing. You will need to consider carefully what you write and how you structure your letter.

Try to include one of the biblical quotes from Activity 3.5 in your letter as well. Ensure you choose one that aligns with the body of your letter as opposed to simply randomly selecting an excerpt.

Prayers

The following two prayers were composed by the Presentation Brothers

Rice House Prayer

O God we thank you for the life of Blessed Edmund Rice. He opened his heart to Christ present in those oppressed by poverty and injustice.

May we follow his example of faith and generosity. Grant us the courage and compassion of Blessed Edmund as we seek to live lives of love and service. We ask this through Christ our Lord. Amen.

For a Favour

O God, you inspired Blessed Edmund Rice to follow your Son in a life of consecrated service of the poor and of all in need of a truly Christian education. Grant through his intercession the petition I now make I ask this through Christ our Lord. Amen.

Litany of Blessed Edmund Rice

Glory to you, God our Creator ... *Breathe into us new life, new meaning.*

Glory to you, God our Saviour ... *Lead us in the way of peace and justice.*

Glory to you, healing Spirit ... *Transform us to empower others.*

Blessed Edmund,
Model of strength ... *Be our guide.*

Model of risk
Model of gentleness
Model of trust
Model of courage
Model of patience
Model of openness
Model of perseverance

Teacher of the uneducated ... *Pray for us*

Teacher of the poor
Teacher of the marginalized
Widowed husband
Single father
Friend of a political prisoner
Friend of the condemned
Friend of the executed criminal

Liberator of the oppressed ... *Lead us to life.*

Comforter of the afflicted
Breaker of bondage
Sharer in Christ's ministry
Participant in Christ's passion
Seeker of God's will

Brother of mercy ... *Empower us.*

Brother of faith
Brother of contemplation
Brother of vision
Brother of wisdom and understanding
Brother of grace and truth
Brother, filled with hope
Brother, centred in God

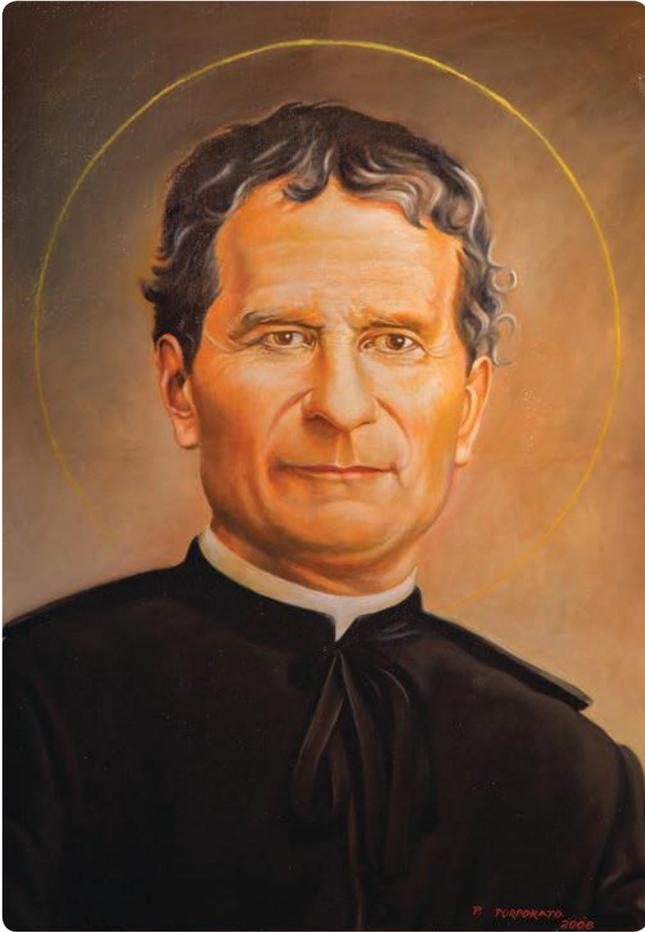
Closing Prayer

Blessed Edmund, in whose steps we follow, we entrust our lives to you. Shelter us from ignorance, selfishness and oppression. Teach us to live in peace, to educate ourselves for justice and peace. Inspire us to act justly, to revere all God has made. Plant peace firmly in our hearts and in our world. Amen.

ACTIVITY 3.7

- 1 Create a mind map that summarises what you have learned in this section about the life and work of Edmund Rice.
- 2 Read about the ministry of the Christian Brothers on the website available at <http://cambridge.edu.au/redirect/?id=5937>. How does the work the Christian Brothers are doing today mirror the ideals and values espoused by Edmund Rice during his lifetime?
- 3 How are Edmund Rice's values and the values/ministry of the Christian Brothers evident in the prayer, 'Litany of Blessed Edmund Rice'? Use quotes from the prayer to illustrate your answer.

3.5 Don Bosco



Don (John) Bosco was born on 16 August 1815 in Becchi, northern Italy. His father died when he was two years old, leaving his mother, Margaret, with three young boys to look after. Consequently, he spent most of his childhood in poverty working as a shepherd. He learned his faith from his mother and when he was nine years old he had a dream that he would work with young people so that they might have a better future.

The local priest, Father Colosso, noticed that he was a bright boy with a good memory and so he offered to tutor him. Father Colosso became a father-figure to John Bosco and when Father Colosso died he left John some money so that he could continue his studies, but John returned the money to the priest's family. In 1835, at the age of 20, he joined the seminary to study for the priesthood. Six years later, he was ordained a priest by the Archbishop of Turin and chose as his motto 'Give me souls, take all the rest' (Genesis 14:21) – this motto guided his actions for the rest of his life.

Turin in the 1840s was a factory town where young children worked for minimal wages under sweatshop

conditions using dangerous machinery. As Don Bosco walked through the slums with Father Cafasso on his way to visit the prisons of the city, he was shocked by the terrible conditions and he decided to devote his life to working with the poor of society. In December 1841, he met a young urchin, Bartolomeo Garelli, and it was through their friendship that the idea of the 'Oratory' was born. Initially, the Oratory was a gathering of young people, many of whom lived on the streets, who joined in recreational activities organised by Don Bosco; he also taught them basic religious instruction. Some of the recreational activities included sporting activities, attending band concerts and walking in the woods.

Each Sunday the boys would meet at a specific location such as a church, an empty allotment, the town hall or a cemetery. Don Bosco would say Mass and hear confessions, followed by an hour of religious instruction that included practical ideas about how to live a good life. The rest of the day would be a time of recreation and enjoyment. The Oratory day usually concluded with a final talk before the boys returned to their lodgings. In February 1842, there were 20 boys attending the Oratory; by March, 1846 there were over 400 boys.

In 1844, he was appointed chaplain to the *Rifugio* and the Archbishop allocated two rooms for use by the Oratory. Don Bosco began night schools where boys from the factories would learn to read and write after work each evening. Some people in Turin did not like that he was working to educate the poor and so made complaints against him and declared that his community was a nuisance to society. The Oratory was moved to various locations and eventually he set up the first Salesian home, which housed about 1000 boys. The home was an orphanage that also included a trade school. Don Bosco used an education method called the 'Salesian Preventive System'. This approach was based on three pillars: reason, religion and loving kindness. Other people who also used the method include Philip Neri and St Francis de Sales.

In 1859, Don Bosco founded a religious congregation with 17 other members. Known as the Salesian Congregation, named after St Francis de Sales, its focus was on the education and wellbeing of young boys. Don Bosco died on 31 January 1888. He was beatified in 1929 and canonised a saint in 1934.

The Salesian religious order continues the work of Don Bosco throughout the world today by working with young people in schools and homeless shelters, and capacity building in poor neighbourhoods.

Spirituality of Don Bosco

In 1877, Don Bosco wrote an essay called the 'Preventive System in Education of the Young', which explained his pedagogical method. Below are extracts from the essay:

There are two systems which have been in use through all ages in the education of youth: the preventive and the repressive. The repressive system consists in making the law known to the subjects, and afterwards watching to discover the transgressors of these laws, and inflicting, when necessary, the punishment deserved. According to this system, the words and looks of the superior must always be severe and even threatening, and he must avoid all familiarity with his dependents ...

...

Quite different from this and I might even say opposed to it, is the preventive system. It consists in making the laws and regulations of an institute known, and then watching carefully so that the pupils may at all times be under the vigilant eye of the rector or the assistants, who like loving fathers can converse with them, take the lead in every movement and in a kindly way give advice and correction; in other words, this system places the pupils in the impossibility of committing faults.

This system is based entirely on reason and religion, and above all on kindness; therefore it excludes all violent punishment, and tries to do without even the slightest chastisement.

This system seems preferable for the following reasons:

- 1 Being forewarned the pupil does not lose courage on account of the faults he has committed, as is the case when they are brought to the notice of the superior ...
- 2 The primary reason for this system is the thoughtlessness of the young, who in one moment forget the rules of discipline and the penalties for their infringement. Consequently, a child often becomes culpable and deserving of punishment, which he had not even thought about, and which he had quite forgotten when heedlessly committing the fault he would certainly have avoided, had a friendly voice warned him.
- 3 The repressive system may stop a disorder, but can hardly make the offenders better ... In the preventive system, on the contrary, the pupil becomes a friend, and the assistant, a benefactor who advises him, has his good at heart, and wishes to spare him vexation, punishment, and perhaps dishonour.
- 4 By the preventive system pupils acquire a better understanding, so that an educator can always speak to them in the language of the heart, not only during the time of their education but even afterwards. Having once succeeded in gaining the confidence of his pupils he can subsequently exercise a great influence over them, and counsel them, advise and even correct them, whatever position they may occupy in the world later on.

...



◀ **Figure 3.8** A statue of Don Bosco outside a school in Chennai, India

In addition to the advantages already mentioned, the following may be added:

- 1 The pupil will always be respectful towards his educators, and will ever remember their care with pleasure ... Wherever they may go, Salesian pupils are generally the consolation of their families, useful citizens and good Christians.
- 2 Whatever may be the character, disposition and moral state of a boy at the time of his admittance, parents can rest assured that their son will not become worse; indeed, it can be held as certain that he will always make some improvement.
- 3 If it should happen that any boys who have already contracted bad habits enter the institute, they could not have a bad influence on their companions, nor would the good boys suffer any harm from association with them, since there is neither time, nor place, nor opportunity, because the assistant, whom we suppose to be present, would speedily intervene.

A word on punishments

What rules should be followed in inflicting punishments? First of all never have recourse to punishments if possible, but whenever necessity demands stern measures, let the following be borne in mind:

- 1 An educator should seek to win the respect of his pupils ... When he succeeds in doing this, the withholding of some token of kindness is a punishment which stimulates emulation, gives courage and never degrades.
- 2 It has been noticed that in the case of some boys a reproachful look is more effective than a slap in the face would be. Praise of work well done, and blame in the case of carelessness are already a reward or punishment.
- 3 Except in very rare cases, corrections and punishments should never be given publicly, but always privately and in the absence of companions; and the greatest prudence and patience should be used to bring the pupil to see his fault, with the aid of reason and religion.
- 4 To strike a boy in any way ... to pull his ears, and other similar punishments, must be absolutely avoided, because the law forbids them, and because they greatly irritate the boys and degrade the educator.
- 5 The Rector shall make sure that the disciplinary measures, including rules and punishments, are known to the pupils, so that no one can make the excuse that he did not know what was commanded or forbidden.

ACTIVITY 3.8

- 1 The writings of Don Bosco outline his belief about teaching young people. Compare this belief with that of your school's mission statement. What similarities do you note between the two? What differences are there and why?
- 2 Point 5 of the punishments notes that rules and punishments should be known by all members of the community. Is this true of your school community? Explain.
- 3 Watch the video clip on Don Bosco available at <http://cambridge.edu.au/redirect/?id=5938>. What have you learned about the person of Don Bosco? What motivated him to make a difference for young people?
- 4 Don Bosco established the Salesian community and his writings noted: 'Wherever they may go, Salesian pupils are generally the consolation of their families, useful citizens and good Christians.' Access the PDF available at <http://cambridge.edu.au/redirect/?id=5939> and scroll down to page 11, 'The Don Bosco Movement and Don Bosco Youth-Net'. Youth-Net is an organisation that works to continue the mission of Don Bosco. After reading the pages on Youth-Net, respond to the following:
 - a How does Youth-Net both empower uneducated people and those who volunteer in its program?
 - b What is the Oratory and how does it work for volunteers and those seeking help to become educated and break free from poverty?
 - c Don Bosco believed that youth needed a place of their own. Why was this an important aspect of his ministry and how has this been continued in his work today?



▲ **Figure 3.9** The logo of the Salesians, who are involved in charitable works across the world

Prayers

Sometimes the prayers written by others provide us with insight into their spiritual life. Below are prayers by and about Don Bosco.

Prayer in Honour of Mary, Help of Christians

O Mary, powerful Virgin, Thou art the mighty and glorious protector of the Church; Thou art the marvellous 'Help of Christians'; Thou art terrible as an army in battle array; Thou alone hast destroyed every heresy in the whole world. In the midst of our struggles, our anguish, and our distress, defend us from the power of the enemy and at the hour of death, receive our souls into Paradise. Amen.

Our Lady, Help of Christians, will be the Foundress and perpetual Protectress of all our works.

It is Our Lady's own wish that we call upon Her as 'Mary, Help of Christians.'

Prayer about Don Bosco

St John Bosco

Friend of the young,

Teacher in the ways of God,

Your dedication to empowering the needy inspires us still.

Help me to work for a better world, where the young are given the chance to flourish, where the poor's dream for justice can come true, and where God's compassion is shown to be real.

Intercede for me as I bring my needs to you and to Our heavenly Mother, the Help of Christians.

ACTIVITY 3.9

- The images of Mary in the 'Prayer in Honour of Mary, Help of Christians' are not typical images of Mary. In a copy of the table below, list some of the images that we traditionally associate with Mary and those presented in this prayer.

Traditional images of Mary	Images of Mary in 'Prayer in Honour of Mary, Help of Christians'

- From your understanding of Don Bosco, why do you think this prayer presents different images of Mary?
- How are these images of Mary inspiring or comforting to those who follow in the footsteps of Don Bosco?
- The phrase 'Thou art terrible as an army in battle array' is describing Mary as being mighty and powerful. Why is the word 'terrible' used in this phrase to describe Mary?
- The first prayer refers to 'Mary, help of Christians'. Why would the Salesian community use this image of Mary in their prayer?
- The contemporary 'Prayer about Don Bosco' asks for 'a better world' where 'the poor's dream for justice can come true'. How is this prayer a reflection of the life and legacy of Don Bosco?

3.6 Elizabeth Seton



Elizabeth Ann Bayley, the daughter of a prominent physician, was born in New York in 1774. Her mother was the daughter of a Church of England priest and Elizabeth was raised in the Episcopal (Anglican) Church. Elizabeth's mother died when she was three and her father married Charlotte Barclay. Her step-mother often took Elizabeth with her when visiting the poor and distributing food to the needy. Unfortunately, her father and step-mother's marriage broke down and Elizabeth and her older sister went to live with an uncle and aunt.

In 1794, at the age of 19, she married William Seton whose family owned a successful import business; together they had five children: two sons and three daughters. Elizabeth, now socially prominent, continued to worship as an Episcopalian. She became good friends with her sister-in-law Rebecca Seton and together they continued her step-mother's charity work of visiting the sick and dying, and providing for the needy. Elizabeth was a founding member and treasurer of the Society for the Relief of Poor Widows with Small Children.

When her father-in-law, William Seton Snr, died the family business declined due to the prevailing economic climate of the early 1800s. Elizabeth and her husband took into their family William's six younger siblings aged between 7 and 17. There were now 11 children in the house, including five of her own children.

William, her husband, suffered from tuberculosis and in 1803, after experiencing significant business losses because of the sinking of his ships during the Napoleonic Wars, he was declared bankrupt and his health deteriorated rapidly. William wanted to travel to Italy in the hope that the weather would improve his health, and so Elizabeth left for Italy with her husband and 8-year-old daughter. Their other four children remained in America with relatives. In 1804, William died while in Pisa and Elizabeth was cared for by William's Italian business partners who introduced her to Roman Catholicism. When she returned to New York, Elizabeth became a Catholic on 14 March 1805. Interestingly, her daughter Catherine was the first American to join the Sisters of Mercy in America.

Elizabeth had to work out how to support five children on her own. She opened a school in her home but that failed, so she decided to seek employment elsewhere. She sought the advice of Archbishop John Carroll, and accepted an offer from the president of the first Catholic seminary in the United States, St Mary's, to establish a school for girls to meet the education needs of the small but growing Catholic community. In 1808, after moving to Baltimore, she opened a small school, which marked the beginning of Catholic education in the United States.

Spirituality of Elizabeth Seton

She was a prayerful woman who had a deep devotion to scripture, the Eucharist and Mary the Mother of Jesus. She embraced the spirituality of Louise de Marillac and Vincent de Paul. She decided that she wanted to join a religious order, and her original intention was to join the Daughters of Charity of St Vincent de Paul. However, because of travel restrictions due to the Napoleonic Wars, she was unable to travel to France to begin her training with the sisters. Instead, she founded a new religious congregation called the Daughters of Charity (note that this is not the same religious order as the Sisters of Charity, which was founded in Ireland and has schools and hospitals in Australia). Mother Seton, as she was known, died of tuberculosis on 4 January 1821 at the age of 46. The Sisters of Charity subsequently expanded and ran orphanages and schools across the United States, including in Cincinnati and New Orleans, as well as establishing the first hospital in St Louis. Some years later, in response to a request from President Lincoln, over 200 Daughters of Charity volunteered to nurse soldiers during the Civil War: they worked on the battlefields and in military hospitals.

Elizabeth Seton was beatified by Pope John XXIII on 17 March 1963 and was canonised by Pope Paul VI on 14 September 1975.

Prayers

Below is a prayer composed by Elizabeth Seton.

The Anima Christi of St Elizabeth Ann Seton

Soul of Jesus, Sanctify me.
 Blood of Jesus, Wash me.
 Passion of Jesus, Comfort me.
 Wounds of Jesus, Hide me.
 Heart of Jesus, Receive me.
 Spirit of Jesus, Enliven me.
 Goodness of Jesus, Pardon me.
 Beauty of Jesus, Draw me.
 Humility of Jesus, Humble me.
 Peace of Jesus, Pacify me.
 Love of Jesus, In flame me.
 Kingdom of Jesus, Come to me.
 Grace of Jesus, Replenish me.
 Mercy of Jesus, Pity me.
 Sanctity of Jesus, Sanctify me.
 Purity of Jesus, Purify me.
 Cross of Jesus, Support me.
 Nails of Jesus, Hold me.
 Mouth of Jesus, Bless me in life, in death, in time and eternity.
 Mouth of Jesus, Defend me in the hour of death.
 Mouth of Jesus, Call me to come to Thee.
 Mouth of Jesus, Receive me with Thy saints in glory evermore.
 Let Us Pray

Unite me to Thyself, O adorable Victim. Life-giving heavenly Bread, feed me, sanctify me, reign in me, transform me to Thyself, live in me; let me live in Thee; let me adore Thee in Thy life-giving Sacrament as my God, listen to Thee as to my Master, obey Thee as my King, imitate Thee as my Model, follow Thee as my Shepherd, love Thee as my Father, seek Thee as my Physician who wilt heal all the maladies of my soul. Be indeed my Way, Truth and Life; sustain me, O heavenly Manna, through the desert of this world, till I shall behold Thee unveiled in Thy glory.
 Amen



▲ **Figure 3.10** The New York Foundling, seen here in 1888, was established by the Sisters of Charity to take in abandoned children and unmarried mothers.

▼ **Figure 3.11** The shrine of St Elizabeth Ann Seton in Lower Manhattan, New York



ACTIVITY 3.10

- 1 The prayer 'The Anima Christi of St Elizabeth Ann Seton' contains some words that we do not often hear or use in everyday life; however, they do have special spiritual meaning. Look up the words listed in the following table, copy the table and then write an explanation of how the word is used in the prayer.

Word	Dictionary meaning	Spiritual meaning
Sanctify		
Receive		
Humility		
Pacify		
Inflame		
Purify		
Enliven		

- 2 There are phrases in the final section of the prayer that have spiritual meaning of asking God for something. For each of the following, write an explanation of what you believe the prayer is asking of God.
- 'Life-giving heavenly Bread, feed me, sanctify me, reign in me, transform me to Thyself'
 - 'seek Thee as my Physician who wilt heal all the maladies of my soul'
 - 'sustain me, O heavenly Manna, through the desert of this world'
- 3 Elizabeth Seton was influenced by St Louise de Marillac. Complete some research on St Louise de Marillac and her life, and answer the following questions. The websites available at <http://cambridge.edu.au/redirect/?id=5940> and <http://cambridge.edu.au/redirect/?id=5941> may assist your research.
- What similarities are there between the lives of Elizabeth Seton and Louise de Marillac?
 - Elizabeth and Louise became nuns late in life when they became widows; why do you think they would have done this?
- 4 St Vincent de Paul influenced the lives of both Elizabeth Seton and Louise de Marillac. Today we remember his legacy through the work of the charity organisation 'Vinnies'.
- Brainstorm with the class what activities Vinnies does in your local community.
 - In the times of Elizabeth Seton and Louise de Marillac there were no social services to help out people in need. How did the work and life of St Vincent de Paul influence both women?
 - How did Elizabeth Seton develop and build upon the work of Louise de Marillac and Vincent de Paul?
- 5 Psalm 23 was a favourite piece of scripture for Elizabeth Seton. Locate the psalm in the Bible. After reading it, list five ways that Elizabeth lived out this psalm.

continued ➤

ACTIVITY 3.10 continued

- 6 There are many quotes made famous by Elizabeth Seton. Each one gives us an insight into the life of a remarkable woman. Copy the table below and for each of the quotes provide an example from Elizabeth's life where this quote would have had great meaning or influence. The first one has been done for you.

Quote from Elizabeth Seton	An example of a lived expression of this quote from Elizabeth's life
The accidents of life separate us from our dearest friends, but let us not despair. God is like a looking glass in which souls see each other. The more we are united to Him by love, the nearer we are to those who belong to Him.	After her husband's death, Elizabeth became a Catholic, opened a school and increased her charitable work.
We know certainly that our God calls us to a holy life. We know that he gives us every grace, every abundant grace; and though we are so weak of ourselves, this grace is able to carry us through every obstacle and difficulty.	
Cheerfulness prepares a glorious mind for all the noblest acts.	
<p>Prayer of St Elizabeth Ann Seton</p> <p>O Father, the first rule of our dear Saviour's life was to do Your Will. Let His Will of the present moment be the first rule of our daily life and work, with no other desire but for its most full and complete accomplishment. Help us to follow it faithfully, so that doing what You wish we will be pleasing to You. Amen.</p>	

- 7 The writings of Elizabeth Seton open us up to a woman of great faith and belief in God. For each of the following quotes from her writing, provide an explanation of what Elizabeth believed about God.

Quote from Elizabeth Seton	Explanation of what Elizabeth believed about God
God is more within us than we are ourselves.	
We must pray literally – without ceasing – in every occurrence and employment of our lives – that prayer of the heart which is independent of place or situation, or which is rather a habit of lifting up the heart to God as in a constant communication with Him.	
<p>Spiritual Journal to Cecilia Seton August 10 to October 16, 1807</p> <p>14th The Soul with the Body is overpowered, the one wants rest the other sleeps when it should wake—Can it be indifferent that it will not be tomorrow under the Banner of its Blessed Mother while so many Faithful ones are offering up their vows—Divine Communion which neither absence nor Death (except the eternal) can destroy, the bond of Faith and Charity uniting All</p> <p>15th Assumption—Blessed Lord grant me that Humility and Love which has crowned her for Eternity—happy happy Blessed Mother, You are reunited to Him whose absence was your desolation—pity me—pray for me it is my sweet consolation to think you are pleading for the wretched poor banished Wanderer—</p>	

3.7 Mary MacKillop



Mary MacKillop was born on 15 January 1842 to Scottish parents living in Fitzroy, Victoria. The eldest of eight children, she was educated by her father who had spent some time in Rome studying for the priesthood. He migrated to Australia in 1838 and, after marrying, attempted to work a farm but without success. Consequently, the family was not well off and they frequently depended on relatives for financial support.

At the age of 14, Mary found work as a clerk, and later she took care of her uncle's children at Penola, South Australia. While there she met Father Julian Tenison Woods, who asked if she would assist in educating the children of the outback. In 1866, Father Woods invited Mary and her sisters Anne and Lexis to come to Penola and open a Catholic school. The school opened in a stable with approximately 50 children attending. At this time, Mary declared her dedication to God and began to wear black clothing.

Young women came to join Mary and the congregation of the Sisters of St Joseph of the Sacred Heart was begun. Mary took the religious name of Sister Mary of the Cross. The religious Rule for the community, developed by Father Woods and Mary MacKillop and approved by Bishop Sheil, emphasised poverty, depending on the providence of God, and faith that God would provide, and the willingness to go where needed. By the end of 1867, 10 other women had joined the Josephites, who had adopted a brown religious habit. Due to the colour of their habit, they became known as the 'Brown Joeys'. The Sisters devoted their lives to the education of the poor, particularly in rural areas: their ministries included schools, orphanages, homes for the aged and a reformatory.

In 1870, Father Charles Horan OFM recommended to Bishop Sheil that the Josephite constitution be changed. Mary MacKillop did not agree to the changes and Bishop Sheil excommunicated her because of her insubordination. Many Josephite schools closed and Mary was forbidden to have any contact with people in the Catholic Church. In 1872, when Bishop Sheil was dying, he asked Father Horan to lift the excommunication order on Mary MacKillop. After the lifting of the order, Mary decided to travel to Rome to have the Rule of Life of the Sisters of St Joseph approved by the Pope. The Church authorities in Rome approved the Rule after making changes to say that the Superior and her Council were the authorities in charge of the congregation, rather than the local bishop. While in Europe, Mary visited many schools to learn about new approaches to education. She returned to Australia in 1875 after having been away for nearly two years.

The Sisters continued to establish schools in rural and remote areas, as well as visiting the poor. Eventually, in 1885, Pope Leo XIII approved the Josephites as a congregation with final approval being granted to the Sisters of Saint Joseph of the Sacred Heart in 1888.

Mary suffered from poor health, particularly rheumatism, and in 1902 she had a stroke that left her paralysed on the right side. Mary died on 8 August 1909. The process to have Mary MacKillop declared a saint began in the 1920s, but it was not until 1995 that she was beatified by Pope John Paul II. She was canonised a saint on 17 October 2010 by Pope Benedict XVI.



▲ **Figure 3.12** A shrine set up to celebrate the canonisation of Mary MacKillop

Spirituality of Mary MacKillop

Throughout her life, Mary pointed out how her mother had influenced her spiritual development and how she had learned from her mother a deep trust that God would take care of them. This trust in God appears to have been foundational to her spiritual life.

Letters

Dearest mamma, you ever taught me to look up to and depend on Divine Providence in every trouble and when you saw me dull or unhappy you always had the same sweet reminder for me. Ah do not now forget what you were the first to teach me. (1867)

You used to tell me to love the Will of God – to submit to it in all things. Your words still often ring in my ears and I bless God that they were my mother's words to me. (1869)

Your submission to the Will of God, your resignation under affliction, and your always confiding simple trust in Divine Providence proved a wonderful comfort and example to me when it pleased God to exercise our community in those virtues. (1870)

Sayings

Believe in the whisperings of God in your own heart. (1868)

God's love is too deep for words to express. (1870)

God gave me such a sense of his watchful presence. (1873)

When I could not see my way, God kept my heart full of trust. (1874)

Have courage no matter what your crosses are. (1890)

Prayers

The following prayers have been developed by the Sisters of St Joseph and reflect the spirituality of Mary MacKillop.

God of the prophets you gifted Mary MacKillop with vision and courage.

In her we see one who was not afraid to speak fearlessly your gospel of love.

We pray for the sensitivity and imagination to read the signs of our times, and to articulate new possibilities for our own day. Like Mary, may we learn to confront all that is oppressive and unjust, and empower others towards true freedom and integrity. Spirit of wisdom, be with us as we face new horizons.

Amen

God of all blessings, you revealed in Mary MacKillop a sensitivity to the rights and dignity of every person, regardless of race or creed. May we learn from her to overcome the obstacles of prejudice and fear. Help us to value the goodness of each person and all the blessings of unity in diversity.

We ask this through the depth and unity of you, our bountiful God, who hold all things in being.

Amen

God of the Dreaming, you show yourself to us in dreamers, seers, and prophets.

We thank you for all those who, like Mary MacKillop, have helped us to see the possibilities for our country and its people.

As we struggle to realise our dreams for a just, compassionate world, may we witness to our world the true meaning of fair play and care for the oppressed. Help us to uphold the importance of spiritual realities. We pray that we will cherish particularly, the gifts of the indigenous peoples of our lands, and those new to our shores.

Teach us that, in the richness and strength of our diversity, lie our possibilities for becoming one.

Amen

Holy God, source of all goodness, you show us in Mary MacKillop a woman of faith who lived by the power of the cross.

Teach us to embrace what she pioneered: new ways of living the gospel that respect and defend the dignity of all in our land.

Through the example of Mary MacKillop, may we learn to recognise God's will for us and trust in God's providence.

May her life of service awaken in us a deep respect for the poor and a passion for justice.

May we share in her courage, see with her vision and love with her heart.

May almighty God bless us, the Father, the Son and the Holy Spirit.

Amen.

A well-known saying of Mary MacKillop is 'never see a need without doing something about it'. In the spirit of that saying, the Sisters of St Joseph continue the work begun by Mary and the founding Sisters by working with disadvantaged people in Australia, Peru, Timor-Leste and New Zealand.

ACTIVITY 3.11

- 1 Copy and complete the table below about the life of Mary MacKillop.

Where was Mary born?	
Who was her family?	
How did Mary serve the community?	
What are some significant events in her life?	
What qualities or characteristics did Mary have?	
Choose one of Mary's sayings and explain the meaning.	
Explain the legacy Mary MacKillop left behind.	

- 2 Access the Mary MacKillop website available at <http://cambridge.edu.au/redirect/?id=5942> and complete the following activities:
- According to the prayer, what does Mary MacKillop bring to 'the disheartened, lonely or needy'?
 - How did Mary MacKillop live her life according to the Gospel of Jesus?
 - Many pray through Mary MacKillop for hope, guidance and comfort. Write a prayer asking Mary MacKillop to intercede on your behalf.
- 3 Research the history and work of the Sisters of Saint Joseph through the website available at <http://cambridge.edu.au/redirect/?id=5943> and then copy and complete the table below.

Who are the Sisters of St Joseph?	Where are they located?	What ministries are they involved in?	How might people become involved?	What are the characteristics of Josephite spirituality?

- 4 Read the newspaper article about Mary MacKillop available at <http://cambridge.edu.au/redirect/?id=5944> then create a timeline of her life.
- 5 Reflect on Mary's hardships and write a letter to her stating how she has inspired you.

3.8 Conclusion

Nano Nagle, Catherine McAuley, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop all responded to the presence of God in their lives in different ways. Interestingly, each of them was challenged to work for the poor and marginalised in society by providing ways for people to

improve their living conditions through education, health facilities and social welfare. Each established a religious order that eventually spread to various parts of the world and reflected the presence of God in the world through the charisma of the founder.



▲ **Figure 3.13** The influence of the spiritual role models examined in this chapter has inspired many people to work to improve the living conditions of people across the world.

End of Strand Activities

Old Testament

- 1 The Old Testament provides us with a wealth of information about the history, trials, tribulations and lifestyle of the ancient Israelites.

The year 5s at your local primary school are being introduced to the world of the Old Testament and their teacher has asked your class to prepare information brochures for the students. Your brochure should be one A4 page folded in three. The brochure needs to introduce the students to an aspect of the Old Testament. This could be an explanation of the Old Testament as a collection of books with different genres. It could be about the Creation accounts in Genesis, the Flood story in Genesis, the Exodus or the Passover. Other topics of interest for the year 5s may include farming, inheritance laws, the Torah or sacred scriptures of the Jews. Remember to make your brochure colourful, informative and easy to follow.
- 2 Form a group of four. Within your group, you are to construct a board game that centres on one of the Creation stories from Genesis or the story of Moses in Exodus. Your board game can take any form, but must include a component that allows players to draw on their knowledge of your chosen story. You might choose to do a question/answer style of game that uses 'trivia' type cards, or you could choose to base your board game on a game-show format. The theme and overall 'goal' associated with the game should align with the themes featured in each of the stories.
- 3 When considering Old Testament stories such as the Flood narrative and the *Epic of Gilgamesh*, study of the text provides us with vital information as to how to read and understand the text. We know, for example, that the *Epic of Gilgamesh* is a narrative poem, while the Flood verses are also narrative. They provide us with important truths that can go beyond literal truth.

Using either of these texts, work in small groups to select the key parts of the narrative and then change the genre to allow for a very different presentation of the narrative. Present this as a comic book and have the main characters represented as superheroes. Include artwork, icons and symbols; and decide if your character would have a catch-phrase or logo that would clearly identify them. Would you change anything about the characters, such as merging them or changing their gender or age?
- 4 Imagine you are a tour guide working in the Holy Land and you have been commissioned to arrange a guided tour to some lesser-known historical places. Using the map of Ancient Israel in Activity 1.2 (Chapter 1), select five locations and find biblical references to them. Do some research into the geography of the area and put together a brochure that highlights the locations to be visited, their biblical significance and what geographical context your tourists may expect to encounter.

New Testament

- 1 Jesus' teachings, especially his parables, contain references to the Old Testament. If you carefully examine a page from the Gospels, you will notice footnotes at the bottom of the pages that refer to references in the Old Testament or other New Testament areas.
 - a Look up the parable of the Good Samaritan in Luke 10:29–37, and read the passage. Using either a hard-copy Bible or an online Bible (such as the New Revised Standard Version, Catholic Edition, available at <http://cambridge.edu.au/redirect/?id=5945>), investigate the footnotes. What information do you learn about this parable?
 - b Using the map on page 16, find the area known as Samaria. How does the situation of Samaria to the people of the time further complicate relations between the Samaritans and observant Jews?
 - c Look up Leviticus 19:8. How has Jesus used information from the Old Testament to inform his teachings in the Parable of the Good Samaritan?
- 2 You work for the *New Testament Times*, which is a single-page weekly news publication. Write up an edition of the *New Testament Times* using an online newspaper template, such as Presentation Magazine (available at <http://cambridge.edu.au/redirect/?id=5946>).

As part of your edition, you need to include news about Jesus' activity and teachings, reportage on some miracles and a section featuring Parables of the Week. You might also include some letters to the editor. While you are encouraged to be creative, your content should be based on events, miracles and parables featured in the New Testament. You will find some ideas in this chapter, but you could also access your own Bible for further inspiration.
- 3 Parables are an important way of story-telling and passing on critical theological messages and insights to a group of people. Often, in our modern society, we miss the importance of the message as the historical context is unknown to us; we therefore render a simplistic interpretation of the story. As the 'world behind the text' is of vital importance in understanding a theological message, your task is to investigate a more contemporary historical event and create a parable using the principles outlined in Chapter 2.

Given the commemorations surrounding the centenary of Gallipoli in 2015 and the centenary of the Battle of Villers-Bretonneux in 2018, your task is to research one of these campaigns and write a parable that utilises the context of war. Some worthwhile links are listed below.

<http://cambridge.edu.au/redirect/?id=5947>
<http://cambridge.edu.au/redirect/?id=5948>
<http://cambridge.edu.au/redirect/?id=5949>

Remember, your parable must also use parabolic form: repetition, contrast, folkloric threesome and rule of end stress. Copy the table on page 77 and write in your parable.

	Elements of your parable
1 Decide upon the parable narrative. What is the story you will create? Who is it about?	
2 What is the parable application? How does it invite people to reflect on God's action? What is God's promise or liberating message here?	
3 What is the parable response? What questions might our modern audience have? What questions may they ask? How might they see themselves in the story?	

Spiritual Writings and Wisdom

- The Penal laws in Ireland had a significant impact on the lives of Catholics at that time. Conduct some research to find out what the Penal Laws were and why they were introduced into Ireland.
 - Why would the government of the time seek to close down any Catholic schools?
 - What does this tell you about the government of the time?
- The founders of religious orders presented in Chapter 3 are a representation of people who responded to the needs of people and did something about changing the communities in which they lived. Conduct some research to discover other people who have founded religious orders and what prompted them to do this. How is their work relevant in the community today? Start with your own school community if it was not founded by one of the individuals presented in this chapter.
- People such as Nano Nagle, Catherine McAuley, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop reached out to those in need. How do our current religious orders reach out to people in need today? To help you in your investigation you could look to the religious order that founded your school, or you could consult the websites available via the following links:
 - <http://cambridge.edu.au/redirect/?id=5950>
 - <http://cambridge.edu.au/redirect/?id=5951>
 - <http://cambridge.edu.au/redirect/?id=5952>.
- Access the Fakebook site available at <http://cambridge.edu.au/redirect/?id=5953>. Watch the brief tutorial that shows you how to go about making a 'Fakebook' profile.

Revisit each of the key people featured in this section (Nano Nagle, Catherine McAuley, Edmund Rice, Don Bosco, Elizabeth Seton and Mary MacKillop) and imagine that each of these people had access to technology during their time. Choose one of them, and create a 'Fakebook' profile for that person. Your profile should be realistic in terms of dates, places and personal information. Much of this you can find in the text itself.

As part of your profile, you will need to create a series of 'friends' for your chosen person, and construct a news feed for him or her. In order to do this, you need to consider the person's work, the values they lived by and the people with whom they worked or communicated. Your news feed might include posts about things they saw in their communities, activities in which they participated, philosophical musings, and highs and lows from their life. You might also try to incorporate some key writings by your chosen figure as part of the news feed.

- In modern times, many people do not take the time out of their busy schedules to read spiritual writings that might assist them in reflecting on their relationships with others and with God.

Cambridge University Press has commissioned you and a partner to select one of the writers featured above and create a visual collection of their spiritual messages and reflections. You need to select a variety of writings and collect many and varied visual images that can act as a guide for visual inspiration. You are also encouraged to create your own artwork that responds to an aspect of the writing. You may select quotes or verses to include if need be. To enable presentation to the class, you may wish to present this on PowerPoint slides.

STRA



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2

Beliefs

The Curriculum strand 'Beliefs' encompasses three sections:

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

CHAPTER 4

Trinity: God, Jesus the Christ, Spirit



In every religion there are core beliefs that make that religion unique. These beliefs are expressed in peoples' lives in a variety of ways. In this chapter, we will explore three foundational beliefs of Christianity: the Incarnation, Resurrection and Ascension of Jesus. The Incarnation

teaches that Jesus is fully human and fully divine. The Resurrection of Jesus confirms his divinity and reveals God's gift of eternal life to all. The teaching of the Ascension states that 40 days after his resurrection from the dead, Jesus ascended into heaven.

4.1 Incarnation

The Incarnation is the doctrine that explains that the Word of God became flesh. The Incarnation, which literally means 'became flesh', is the term used by the Catholic Church to describe the mystery of the union of the divine and human natures in the one divine Person. Belief in the Incarnation is a distinctive sign of the Christian faith. It means that Jesus the Christ is fully divine and fully human. The Church teaches that Jesus has two natures, a divine nature and a human nature, that are not confused with each other but united in the Person of the Word.

The Angelus

'The Angelus', a prayer of devotion in honour of the Incarnation, is prayed three times a day: at 6 am, noon and 6 pm. In previous eras before personal timepieces were common, people knew when to pray because a series of nine bells, in three groups of three, were sounded from the local church or cathedral. It is believed that bells as a signal to pray 'The Angelus' began in the 15th century and that the pause between each group of three tolls should be long enough to pray one 'Our Father' and one 'Hail Mary' before the sounding of the next group of three bells. Angelus bells are still sounded in many churches today, and in Australia many Catholic school students stop to pray 'The Angelus' at noon.

'The Angelus' is a summary of the belief in the Incarnation: it begins with a statement of faith about the angel appearing to Mary, which is recorded in the biblical account of the Annunciation in the Gospel of Luke (Luke 1:26–38), followed by the central statement of faith, namely that the Son of God became flesh. When prayed by a group, a leader recites the opening statement and the group responds. After each response, the group prays the 'Hail Mary' together.

'The Angelus'

Leader: The Angel of the Lord declared unto Mary.

Response: And she conceived of the Holy Spirit.

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

Leader: Behold the handmaid of the Lord.

Response: Be it done unto me according to thy word.

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

Leader: And the Word was made Flesh.

Response: And dwelt among us.

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

Leader: Pray for us, O holy Mother of God.

Response: That we may be made worthy of the promises of Christ.

Let us pray

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection.

Through Christ Our Lord. Amen.



The prayer highlights the role of Mary in the Incarnation by quoting Luke 1:38: 'be it done to me according to your word'. Mary's 'yes' to God enabled her to become the Mother of Jesus. The summary of the Incarnation is completed with the statement from John 1:14: 'And the Word was made flesh, and dwelt among us'. The concluding sections of the prayer are an appeal for God to help people on their faith journey. In many ways, 'The Angelus' is a meditation on scripture because it helps people to focus on the major scriptural accounts that summarise the Incarnation. 'The Angelus' reminds people of a central tenet of the Christian faith and highlights the extraordinary dignity we all have as human beings because the Word became flesh and lived among us.

◀ **Figure 4.1** Pope Francis prays 'The Angelus' in St Peter's Square.

ACTIVITY 4.1

- 1 'The Angelus' is a very old prayer of the Catholic Church. Contained within the prayer are a number of words and phrases that we do not hear often in everyday language. Locate any words or phrases with which you are unfamiliar. Research the meaning of the words and then explain their use within the context of the prayer. Add to the list provided.

Word/s	Meaning	Explanation within the context of 'The Angelus'
Incarnation		
Declared		
Handmaid		
Pour forth we beseech thee		

continued ➤

ACTIVITY 4.1 continued

- 2 'The Angelus' is divided into three statements. Each statement relates to the story of Mary accepting God's will to be the mother of Jesus. Locate Luke 1:26–38 and read the Gospel account of the Annunciation. For each of the statements below from 'The Angelus', and using the scripture reference from Luke, write an explanation in contemporary language.

Statement from 'The Angelus'	Contemporary statement
The Angel of the Lord declared unto Mary	
And she conceived of the Holy Spirit	
Be it done unto me according to thy word.	
And the Word was made Flesh.	
And dwelt among us.	

- 3 In contemporary times we usually pray 'The Angelus' at noon, but traditionally it was prayed three times a day.
- Why do you think 'The Angelus' was traditionally prayed at 6 am, noon and 6 pm?
 - In earlier times, a bell would sound for 'The Angelus'. Can you think of other reasons for the ringing of the bell three times a day, especially at noon?
 - How might stopping to pray 'The Angelus' at noon assist people today? Consider your own school: do you stop to pray 'The Angelus'? Does the school ring the Angelus bell?
- 4 The painting in Figure 4.2 depicts a couple stopping work to pray 'The Angelus'. What does the painting tell us about life at that time?



▲ Figure 4.2 *The Angelus*, by Jean Francois Millet, 1857–59

- 5 The painting in Figure 4.3 is Salvador Dali's interpretation of Millet's painting.
- In the painting, the figures appear to be quite different from Millet's images. Examine the two images carefully and create a list of similarities and differences.
 - In your own words, describe why Dali's image of the Angelus is similar to or different from the original Angelus prayer. Use examples from the painting or the prayer to support your case.
 - Create your own image of 'The Angelus' for a contemporary audience.



▲ Figure 4.3 *Archaeological Reminiscence of Millet's Angelus*, by Salvador Dalí, circa 1934

Biblical and Non-biblical Sources

We know most about Jesus through the Gospels, but the Gospels were not written as historical documents. While they tell the story of Jesus' life and mission, they were written to explain the significance of Jesus, and they were written by men of faith for both women and men of faith. The Gospels are the product of a long period of development through oral and written tradition, and 35 to 60 years of reflection on the life of Jesus. The Gospels are complex documents because of the various stages of their development, the diversity of their origin, and the audiences to which they were originally addressed.

Biblical scholars use a special list of criteria to identify authentic sayings of the historical Jesus. The criteria include:

- 1 sayings in the Aramaic language spoken at the time of Jesus. Scholars believe that Jesus spoke Aramaic as it had replaced Hebrew as the language of the Jewish common people, probably during the Jewish Babylonian captivity.
- 2 that generally the shorter of two accounts is probably closer to the original
- 3 words and deeds that have a strong historical basis
- 4 words and deeds that are recorded by multiple authors.

Biblical scholars agree that the Gospels do not provide a literal, day-to-day account of what Jesus said and did, but they agree that as statements of faith, the Gospels provide significant information about the life of Jesus and his followers.

ACTIVITY 4.2

- 1 Look up the following passages, then copy and complete the table below:

Event	Matthew	Mark	Luke	John
Miracles	14:13–21	5:21–43	9:10–17	6:1–14
Passover: Holy Thursday	26:17–30	14:12–21	22	13
Death	27	15	22:39–46	18–19
Summary of events in each gospel				



▲ **Figure 4.4** *Nero's Torches*, by Henryk Siemiradzki, 1876, which shows the persecution of Christians by the Roman emperor Nero

Several documents aside from the Bible also provide information about the life of Jesus. Tacitus of Rome, who detested Christians and Jews, wrote about Jesus in the 1st century CE. In this extract, Tacitus was writing about a fire in Rome in 64 CE during the reign of Nero. He reported that Nero blamed the fire on the Christians:

Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, and the first source of the

evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular.

Josephus, a Jewish historian, wrote about Jesus who was ‘also called Messiah’ and Pontius Pilate who ‘condemned him to the cross.’ Another Roman historian, Suetonius, states that the Emperor of Rome, Claudius, expelled Jews from Rome because of trouble among them caused by ‘Chrestus’. Scholars believe that Suetonius mistook the Latin *christos* meaning Christ for a common Roman name, Chrestus. Information about Jesus can therefore be found in documents outside of the New Testament, adding to the substantial evidence of Jesus’ life on earth.

ACTIVITY 4.3

1 Use the sources on the website available at <http://cambridge.edu.au/redirect/?id=5954> to complete the table below.

	Summary of context and comment about Jesus	What evidence does it add to the historical Jesus?
Tacitus		
Flavius Josephus		
Talmud		
Mara Bar-Serapion		

2 Understanding that these sources were not promoting the Christian message, take the information provided and create a propaganda poster for the original, intended audience. Be sure to depict Jesus and his followers as the author intended. You may wish to conduct further research into the historical and political context of the author you choose.

Understandings of Jesus developed over time and biblical scholars use two terms to describe Jesus: the historical Jesus and the Christ of faith. The title ‘Christ’ or ‘anointed one’ was attributed to Jesus after the Resurrection. One simple way to understand the two terms is to think about the historical Jesus as Jesus before the Resurrection; and the Christ of faith as Jesus after the Resurrection. These distinctions can be understood in the light of three levels of tradition that contributed to the development of the Gospels:

- material from the time of Jesus
- interpretations from the apostles
- faith messages about Jesus shaped by each evangelist for their community.

Anyone, Christian or not, can acknowledge the existence of the historical Jesus because even non-Christian sources verify his existence. However, people of faith, particularly Christians, believe that the historical Jesus is also the ‘the Christ’, the Messiah, the Son of God. To call Jesus ‘the Christ’ is to make a statement of faith.

The understanding of Jesus as the Christ developed over time. Many biblical scholars believe that Peter’s speech in the Book of Acts (2:14–36) demonstrates the earliest expression of Christian faith in Jesus:

²²‘You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know – ²³this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. ²⁴But God raised him up, having freed him from death, because it was impossible for him to be held in its power.

...
³²This Jesus God raised up, and of that all of us are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. ³⁴For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord,

“Sit at my right hand,
³⁵until I make your enemies your footstool.”
³⁶Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.’

The Gospel writers also use a variety of titles for Jesus in an attempt to explain their beliefs about Jesus and his mission. The most common titles are Son of Man, Son of God, Lord and Christ or Messiah. When reading the Gospels, it is helpful to know and understand these titles.



▲ **Figure 4.5** The ruins of the Capernaum synagogue, where Jesus is believed to have taught

ACTIVITY 4.4

Refer to the Catholic Resources website available at <http://cambridge.edu.au/redirect/?id=5955>.

1 Copy and complete the table for the names of Jesus:

	English	Hebrew	Greek	Latin
Name for Jesus				
Meaning				

2 As people did not have two names in the time of Jesus, what are some titles given to Jesus in place of his family name? What purpose would such titles serve?

Son of God

‘Son of God’ is a term used to describe a special relationship with God. In the Old Testament it was used for kings and angels and means the ‘righteous one’. It was a way of

saying that the risen Jesus now ‘functions as God’, meaning that God carries out God’s will and plan through Christ. Importantly, Jesus never uses this title to describe himself.

Lord

In Aramaic, the word ‘Lord’ is *mara* or *mari*, and in Greek it is *kyrios*. The title is used as a form of respect; something similar to ‘sir’. When used in reference to Jesus, it indicates his power and authority given to him by God. It is a title that is used for Jesus after his Resurrection from the dead. When Jesus appears to Thomas after the Resurrection, Thomas exclaims, ‘My Lord and my God’ (John 20:28). The title ‘Lord’ was the earliest expression of belief in the divinity of Jesus.

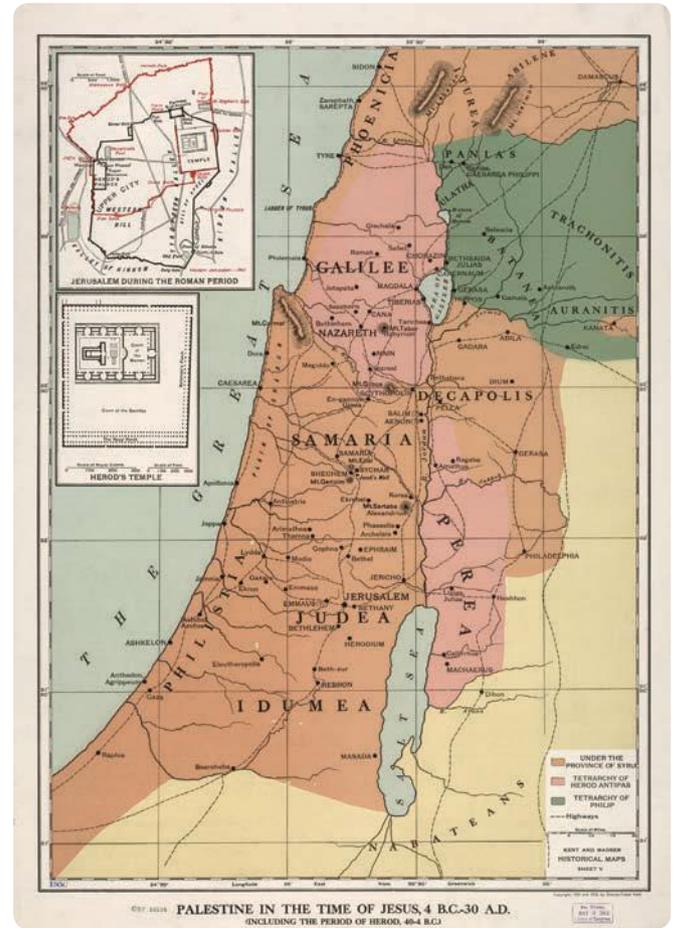
Messiah/Christ

The title ‘Messiah’ or ‘Christ’ is frequently used for Jesus. In Aramaic, the word for ‘Messiah’ is *mashiah* and in Greek it is *christos*, meaning ‘anointed one’. It indicates that the person is the anointed agent of God to bring peace and justice to the world. In the time of Jesus, there was an expectation that the Messiah would appear as the descendant of King David to establish a new and everlasting kingdom.

Son of Man

The title ‘Son of Man’ appears 81 times in the Gospels and it is used only by Jesus to refer to himself. In the New Testament it is used in three main ways:

- 1 referring to Jesus in his earthly life and ministry
- 2 referring to Jesus’ suffering and death
- 3 referring to future activity as messianic judge.



▲ Figure 4.6 A map of ancient Palestine

ACTIVITY 4.5

- 1 As the writings about Jesus became more important and central to his followers, many ways of expressing the nature and complexity of Jesus’ divinity and humanity became embedded into the written accounts. Divide the ‘Christological titles’ among the class and have each student conduct her/his own research into their allocated title. Your research needs to:
 - explain its general meaning
 - provide evidence of where it appears in the New Testament
 - identify any symbol that has come to be associated with the title or represent the title
 - decide whether you believe it to be a title that indicates High Christology or Low Christology.
- 2 High Christology and Low Christology refer generally to the status attributed to Jesus: High Christology is in reference to Jesus’ divine nature whereas Low Christology refers more to the humanity of Jesus. Use the categories above to examine the Gospel texts provided below. Each of the texts refers to the ‘Son of Man’.
 - a What is common to each text?
 - b What is the role of the Son of Man in each?

Group 1	Group 2	Group 3	Group 4
Matthew 8:20, 11:19	Mark 2:10, 2:28	Mark 8:31, 9:31, 10:33–34	Mark 8:38, 13:26, 14:62
		Luke 22:22	Matthew 24:27, 37
		John 3:14, 8:28, 12:23–24	Luke 17:22, 26; 18:8

4.2 Resurrection

The Resurrection is the central declaration of the Christian faith. It is not the end of the story but rather the beginning of the story. In the New Testament, the Resurrection is proclaimed by the disciples in three ways. They proclaim their faith in speeches in the Book of Acts; they celebrate their faith through hymns and creedal statements; and they tell about their faith through narratives such as the Resurrection accounts.

Mark's gospel, believed to be the first gospel in wide circulation, tells the story of the Resurrection in the following manner:

Mark 16

The Resurrection of Jesus

¹When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. ²And very early on the first day of the week, when the sun had risen, they went to the tomb. ³They had been saying to one another, 'Who will roll away the stone for us from the entrance to the tomb?' ⁴When they looked up, they saw that the stone, which was very large, had already been rolled back. ⁵As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. ⁶But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. ⁷But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' ⁸So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.



Known as the 'gospel in a hurry' because it contains phrases such as 'at once' and 'straightway', the Gospel of Mark provides a striking picture of Jesus. The Jesus of Mark's gospel is portrayed as the Anointed One, the Messiah. Throughout the gospel, Mark reminds his readers of the threat of persecution and that being a disciple of Jesus means that they have to share in suffering and rejection before sharing in glory. It is only after the Resurrection of Jesus that the disciples begin to know who Jesus really is and what discipleship means for them. The Gospel of Mark has two endings, known as the Shorter and Longer endings.

The Shorter Ending of Mark

And all that had been commanded them they told briefly to those around Peter. And afterwards Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.

The Longer Ending of Mark

Jesus Appears to Mary Magdalene

⁹Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ¹⁰She went out and told those who had been with him, while they were mourning and weeping. ¹¹But when they heard that he was alive and had been seen by her, they would not believe it.

Jesus Appears to Two Disciples

¹²After this he appeared in another form to two of them, as they were walking into the country. ¹³And they went back and told the rest, but they did not believe them.

Jesus Commissions the Disciples

¹⁴Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. ¹⁵And he said to them, 'Go into all the world and proclaim the good news to the whole creation. ¹⁶The one who believes and is baptized will be saved; but the one who does not believe will be condemned. ¹⁷And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; ¹⁸they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.'

◀ **Figure 4.7** *Entombment*, by Fra Angelico, circa 1438–40

The Ascension of Jesus

¹⁹So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.

The hearers of Mark’s gospel did not need to be told that God would raise Jesus up on the third day. They already believed it because they had heard it before and accepted the teaching. The abrupt ending to Mark’s gospel had a purpose.

Mark wanted the early believers to go out and share the good news of the risen Christ; he did not want them to be afraid or to be dissuaded by anyone. In Chapter 16:15 he says, ‘Go into all the world and proclaim the good news to the whole creation.’

After the death of Jesus, the disciples were convinced that he had risen from the dead and on the basis of their experience of the Resurrection they saw the life and death of Jesus in a totally new light.

ACTIVITY 4.6

- 1 Read the Empty Tomb narratives in each of the Gospels: Mark 16:1–8, Matthew 28:1–8, Luke 24:1–12 and John 20:1–18.
 - a What message is each evangelist trying to communicate through their account of the Resurrection?
 - b What characters are involved in each narrative? What were their reactions?
- 2 All four gospels speak of the Resurrection of Jesus. Read the accounts of the Resurrection as they are recorded in Gospel Parallels, available at <http://cambridge.edu.au/redirect/?id=5956>. Once you have read the accounts, search each gospel to complete the table below. The first couple have been completed for you.

Question	Matthew	Mark	Luke	John
Day	The first day of the week	The first day of the week	The first day of the week	The first day of the week
Time	Dawn	Very early, just after sunrise	Very early in the morning	Early, while it was still dark
Who was at the tomb?				
How many women were present?				
Purpose of visit to the tomb				
Conversation on the way to tomb				
What occurred when stone was rolled away?				
Which gospel mentions an earthquake?				
Who was said to be at the tomb?				
How was this person dressed?				
When did this person appear?				
Where did the person appear?				
What did they say?				
What did the women feel?				
What did the women do?				
What did the guards do?				
What was the reaction of the male disciples?				



▲ **Figure 4.8** Many believe that the Church of the Holy Sepulchre in Jerusalem is the site of Christ's crucifixion and resurrection.

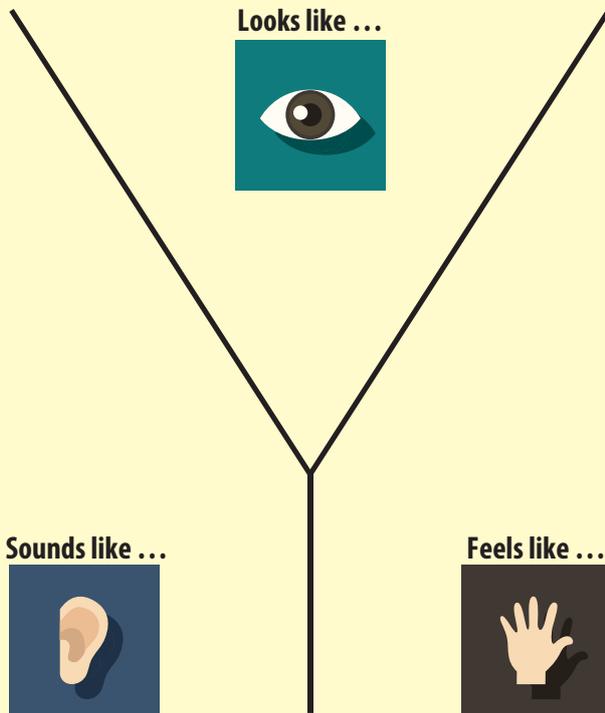
In spite of the differences in the gospel accounts, there are common elements in the accounts of the post-resurrection appearances:

- 1 Those to whom Jesus appears are in a state of shock or depression after his death (Luke 24:21).
- 2 Jesus initiates the appearances (John 20:19; Luke 24:15; Matthew 28:9, 18).
- 3 Jesus greets those present using a phrase such as, 'Peace be with you' (John 20:19; Matthew 28:9).
- 4 Those present recognise Jesus (John 20:21, 21:15–17; Luke 24:46–49).
- 5 Jesus commands them to go out and preach (Matthew 28:19; John 20:21, 21:15–17; Luke 24:46–49).

In the various accounts of the post-resurrection appearances, it is interesting to note that those present did not say 'we have seen Jesus', but they say 'We have seen the Lord' (John 20:18, 25; 21:7; Luke 24:34). In using the word 'Lord', the evangelists are telling the readers that the disciples were transformed with insight through a revelatory experience, an experience of God within ordinary human experience. The disciples also discovered that they had to proclaim the Reign of God by giving witness to the Lord through their words and actions – by baptising people, forgiving their sins and forming a new religious community.

ACTIVITY 4.7

Using the images below, complete a Y chart for each image by imagining you are present in or observing the artwork. When you have completed all the responses, compare and contrast your observations, sounds and feelings for each image. Which one was the most powerful? Why do you think this is so? Which one had the least impact on you? Why do you think that is so?



4.3 Ascension

The Ascension teaches that after 40 days, during which Jesus appeared to the apostles, the Risen Jesus ascended into heaven where he intercedes constantly for believers. The Ascension is recorded in the Bible in the Gospels of Luke (24:50–52) and Mark (16:19–20) and also in the Book of Acts (1:6–11).

Luke 24:50–52

The Ascension of Jesus

⁵⁰Then he led them out as far as Bethany, and, lifting up his hands, he blessed them. ⁵¹While he was blessing them, he withdrew from them and was carried up into heaven. ⁵²And they worshipped him, and returned to Jerusalem with great joy.

Mark 16:19–20

The Ascension of Jesus

¹⁹So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. ²⁰And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.

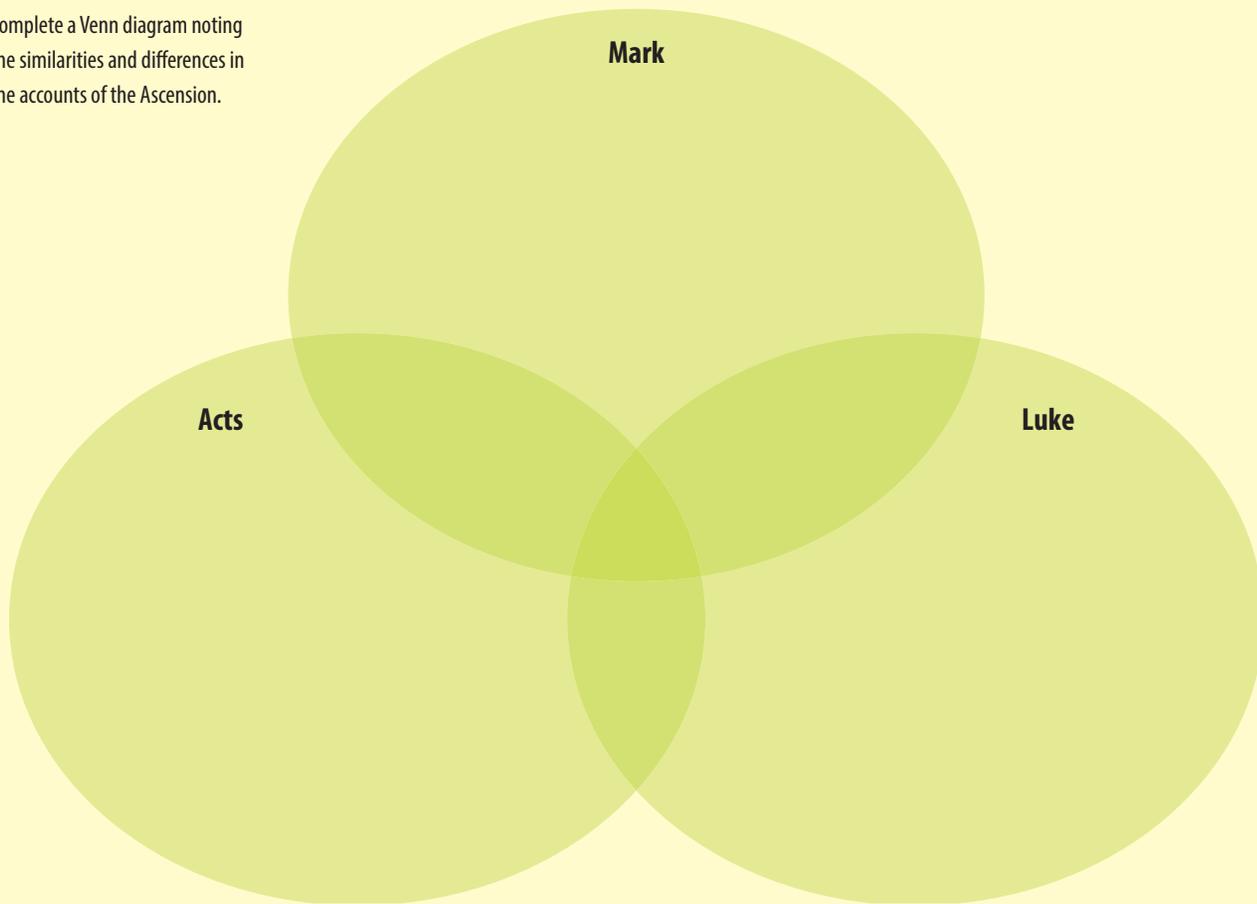
Acts 1:6–11

The Ascension of Jesus

⁶So when they had come together, they asked him, ‘Lord, is this the time when you will restore the kingdom to Israel?’ ⁷He replied, ‘It is not for you to know the times or periods that the Father has set by his own authority. ⁸But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ ⁹When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. ¹⁰While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. ¹¹They said, ‘Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.’

ACTIVITY 4.8

Complete a Venn diagram noting the similarities and differences in the accounts of the Ascension.



Implicit in all the biblical references to Jesus' Ascension is the confirmation that he, who died on the cross, is now alive after His resurrection and that he is also in an entirely new existence with God. While the Resurrection expresses the reality of Jesus' triumph over death, the Ascension expresses and emphasises the divine aspect of Jesus' identity. After reading the biblical accounts of the Ascension in Luke, Mark and Acts, followers of Jesus are left with no doubt that Jesus is now in the presence of God.

Jesus' Ascension into heaven and being at God's right hand identifies the unique messiahship of Jesus. In Peter's speech to the crowd in Acts 2:14–36 we read:

³²This Jesus God raised up, and of that all of us are witnesses. ³³Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. ³⁴For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, 'Sit at my right hand, ³⁵until I make your enemies your footstool.'

³⁶Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.'

Jesus' Ascension is a revelation of his status as Lord and Christ, and through His ascension he has dominion over all creation, filling the earth with His presence.

In the Book of Acts, Jesus' Ascension is the prelude of the sending of the Holy Spirit at Pentecost (Acts 1:4, 8; 2:1–4, 33). In the Letter to the Hebrews, the author, when writing about the Ascension, says that Jesus advocates on our behalf.

Jesus' presence in heaven with God affirms that Jesus will 'come again'. In the Creed, believers say: 'he ascended into heaven and sits at the right hand of God'. This statement provides the key to understanding many aspects of the Christian faith, including the affirmation that Jesus is the Risen Lord who ascended into heaven and who constantly intercedes for believers before God, and who also sends the Holy Spirit to give believers hope of one day reaching the place he has prepared for them.

Foundational Beliefs in the New Testament

Several New Testament texts summarise the key beliefs related to the Incarnation, Resurrection and Ascension of Jesus.

Romans 1:1–7

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God, ²which he promised beforehand through his prophets in the holy scriptures, ³the gospel concerning his Son, who was descended from David according to the flesh ⁴and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord, ⁵through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for the sake of his name, ⁶including yourselves who are called to belong to Jesus Christ, ⁷To all God's beloved in Rome, who are called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Corinthians 15:1–11

Now I should remind you, brothers and sisters, of the good news that I proclaimed to you, which you in turn received, in which also you stand, ²through which also you are being saved, if you hold firmly to the message that I proclaimed to you – unless you have come to believe in vain.

³For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, ⁴and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵and that he appeared to Cephas, then to the twelve. ⁶Then he appeared to more than five hundred brothers and sisters at one time, most of whom are still alive, though some have died. ⁷Then he appeared to James, then to all the apostles. ⁸Last of all, as to someone untimely born, he appeared also to me. ⁹For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. ¹⁰But by the grace of God I am what I am, and his grace towards me has not been in vain. On the contrary, I worked harder than any of them – though it was not I, but the grace of God that is with me. ¹¹Whether then it was I or they, so we proclaim and so you have come to believe.

Acts 1:1–12

¹In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning ²until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. ³After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the

▼ **Figure 4.9** The death and rebirth of Jesus is central to the Christian faith.



kingdom of God. ⁴While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. ‘This’, he said, ‘is what you have heard from me; ⁵for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.’

⁶So when they had come together, they asked him, ‘Lord, is this the time when you will restore the kingdom to Israel?’ ⁷He replied, ‘It is not for you to know the times or periods that the Father has set by his own authority.

⁸But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in

Jerusalem, in all Judea and Samaria, and to the ends of the earth.’ ⁹When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.

¹⁰While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them.

¹¹They said, ‘Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.’

¹²Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day’s journey away.

ACTIVITY 4.9

- 1 When looking at the ‘world of the text’ in the passages above, we can decipher meaning by investigating the text itself. Make a copy of the table below. Then, using the questions below as a guide, answer for each of the biblical texts above to assist your understanding of the world of the text.

Who is the main character or protagonist in the passage?	
Is there an antagonist? Is s/he implied or discussed?	
What happens to the protagonist? What emotions do they experience or reveal?	
What action/s occur? Who initiates the action?	
What does the main character say or have said about him/her?	
What feelings and emotions are being expressed by the main character? Others?	

- 2 When you have gathered all your responses to the above texts, it is your turn to respond to the text by creating your ‘world in front of the text’. Create a response using a different genre or medium of expression: you could write a poem or create an artwork or collage, music and lyrics or dance. You need to consider the feelings, actions and meaning of the texts and how they resonate with you in the 21st century. Your response needs a justification (either written or oral) that explains *your* understanding of the relationship between the Incarnation, Resurrection and Ascension.

Creeds

The Creeds, or statements of faith, illuminate teachings of the Incarnation, Resurrection and Ascension of Jesus. As Christianity spread across the Roman Empire, the Creeds were composed in an attempt to explain the beliefs of Christianity to non-believers. Creeds are simply lists of

beliefs. One of the earliest creedal statements can be found in 1 Corinthians 15:1–11 (reproduced on the previous page). Every Sunday during Mass, Catholics make a profession of faith by reciting a Creed that can be either the Apostles’ Creed or the longer Nicene Creed.

ACTIVITY 4.10

Examine the extract from 1 Corinthians carefully. Copy the table below. In the left-hand column, list each statement of faith. In the right-hand column, indicate which event or teaching of the life of Jesus each statement refers to. The first has been completed as an example for you.

Statements from 1 Corinthians	Event or teaching
Christ died for our sins in accordance with the scriptures	Crucifixion

The Apostles' Creed

The Apostles' Creed is believed to have developed from the 2nd-century Roman Creed. Originally used in baptismal liturgies for the Western Church, the Apostles' Creed is an elaborate form of a Trinitarian statement because it contains three main statements about God (Father, Son and Holy Spirit).



▲ **Figure 4.10** A 16th-century stained glass window of the apostles and prophets with the articles of the 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.

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

ACTIVITY 4.11

- 1 You have been given the task to provide the words for the latest musical version of the Apostles' Creed. The writers intend it to be used to teach children and adults the most important aspects of their faith, but want it to be short and catchy, so they will remember. You have been given the challenge to select the key teachings contained in the Apostles' Creed and put them into five to eight lines to be used in the new song. You may rewrite in modern English and change the order if you wish so the lyrics will appeal to a modern audience.
- 2 Following the success of the song, the writers need someone to create a design for their album cover. Your task is to use the five ideas, beliefs and concepts from question 1 and create an appealing, modern album cover. You may use symbols, words from your lyrics or an original interpretation of the main message of the Apostles' Creed.

Nicene Creed

The Nicene Creed was formally adopted at the Council of Nicaea in 325 CE and updated at the Council of Constantinople in 381 CE, and so it is sometimes referred to as the Nicene-Constantinopolitan Creed. The creed also contains the **filioque** clause, which was added at a later date and affirms that the Holy Spirit 'proceeds from the Father and Son'.

The Councils of Nicaea and Constantinople were both concerned with rebutting heresies put forward by particular people and groups. A heresy is a false teaching. One of the main heresies the Nicene Creed addressed was Arianism. Arius, a presbyter from Alexandria, the person who promoted the heresy, taught that Jesus was a great human being but that he was less than God. Arius was therefore denying that Jesus was both fully human and fully divine. The Arians (followers of Arius) believed that God was unknowable, unchangeable and unreachable; therefore, this God would not become human nor be involved in the world. According to their thinking, Jesus was subordinate to God and he mediated between God and the world.

filioque
 A Latin word
 that means 'and
 of the son'

In response to the Arian heresy, the Church Fathers stated in the Nicene Creed that Jesus was of the same substance as the Father, using the Greek word *homoousios*.

Another heresy that existed at the time Council of Nicaea was Docetism. The Docetists believed in the divinity of Jesus, but thought that Jesus only ‘appeared’ to be human: in other words, he only ‘seemed’ to have a human body.

The Council of Constantinople 381 CE reaffirmed the use of the word *homoousios*, but modified the statement related to the Holy Spirit. The Council pointed out that the difference between the Son and the Spirit is that the Son is ‘begotten’ of the Father, while the Spirit ‘proceeds’ from the Father. Basil of Caesarea, from the Eastern Church, emphasised single procession; that is, that the Spirit proceeds from the Father only. The Western Church promoted the idea of ‘double procession’, which means that the Holy Spirit proceeds from the Father and the Son. This difference between East and West was one of the factors that eventually led to the Eastern Schism of 1054 that divided the Eastern Orthodox Church and the Roman Catholic Church.

The recently revised 2011 translation of the Creed,

along with an earlier translation, are shown in Table 4.1. One change is that people now say ‘I believe’ rather than ‘We believe.’ Using the word ‘I’ makes the profession of faith personal and it is also a direct translation of the Latin *Credo in unum Deum* (‘I believe in one God’). The changes have been made so that the statements of faith are made more explicit for believers. In Table 4.1, the substantial changes have been highlighted so that you can clearly see what has been changed.

The use of the words ‘visible’ and ‘invisible’ more accurately reflect the Latin words *visibilium* and *invisibilium*. The use of the word ‘begotten’ signals the theological truth that the Son is not ‘born’ in the human sense of beginning one’s life, but eternally proceeds from the Father while always being fully God. The use of the phrase ‘consubstantial with the Father’ comes from the 4th century when the term *homoousios* (‘same substance’) was used to correct a heresy that said that Jesus was only like God, rather than the accepted statement that Jesus is of the same substance of God. In theological terms, the Son (Jesus) equally shares the Father’s divinity as a Person of the Trinity.

Figure 4.11 One of the oldest known copies of the Nicene Creed ►



▼ Table 4.1 The Nicene Creed

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

4.4 Conclusion

The Incarnation, Resurrection and Ascension are central tenets of faith for Christianity. The Incarnation teaches that Jesus is fully human and fully divine. The Resurrection of Jesus confirms his divinity and reveals God's gift of eternal life to all, and the teaching of the Ascension states that

40 days after his resurrection from the dead, Jesus ascended into heaven. These beliefs are found in the New Testament and are clearly stated in the Apostles' Creed and the Nicene Creed, which are prayed by Christians worldwide.

CHAPTER 5

Human Existence



One of the defining convictions of the Christian faith is that God is good and everything that God creates is also good. Therefore, God is the centre point and reference for all Christians. Belief in the goodness of God informs all elements of Christian life. As the people of God, Christians strive for good in all their actions and faith informs their thinking and their convictions. The Catholic Christian conviction about ‘the good’ is grounded in the stories of the Bible, particularly

those that focus on the life of Jesus, as well as in the theological traditions of the Catholic Church developed over 2000 years. Belief in God as good, and belief in the goodness of creation and the presence of God in the world enables and requires Christians to contribute to the goodness of the world. Belief in God informs people’s thinking and actions, and for Catholic Christians, faith and reason are two sources of moral knowledge within the Catholic tradition.

5.1 Faith and Morality

Most Christian people have a sense that their religious beliefs ought to make a difference to how they live their lives. We often hear the remark ‘that’s not a very Christian thing to do’, identifying that if a person professes to be Christian, then s/he should at least behave in a manner that is consistent with what the tradition professes. On the other hand, we know that a person does not need to be religious to be moral. So, if a person does not have to be religious to act morally, what difference should a Christian’s religious beliefs make to the sort of person they are and in the kinds of actions they take?

Christians are called to live a good life guided by the story of Jesus. St Augustine, one of the early Doctors of the Church, says that as human beings we are driven by desire: we chase after things that we think will make us whole in order to fill a hole that can never be filled. Desiring has



▲ Figure 5.1 Janet Erskine Stuart

both physical and spiritual dimensions and can be both positive and negative. If we do not desire to eat, we will die. In our consumerist society there appears to be a desire for more and more things, but accumulating these things does not necessarily lead to happiness. Studies have shown that lotto winners revert to their pre-winning state of emotional

equilibrium within a year of winning the jackpot. Each human being seeks to fill their emptiness in a variety of ways. Christians find their fulfilment in Jesus the Christ, whose life, death and resurrection offers people purpose, hope and solidarity with God. Christian anthropology has Christ as its centre – Christ who desires to be with people, a God who desires to be in the world and to be revealed through the world.

Janet Erskine Stuart RSCJ (1857–1914), after her conversion to Catholicism in 1882, entered the religious order of the Society of the Sacred Heart. She wrote the following hymn, which explores ideas of desiring:

Spirit seeking light and beauty,
Heart that longest for thy rest,
Soul that asketh understanding,
Only thus may ye be blest.
Through the vastness of creation,
Though your restless heart may roam,
God is all that you can long for,
God is all his creatures’ home.

ACTIVITY 5.1

As human beings we seek light and beauty. We also seek money, fame and power – things that nurture us and things that drain us.

- 1 In a group, compile an album for Year 9 students that focuses on the variety of ways people are encouraged to seek happiness, solace, peace and inner fulfilment in the 21st century. Your album is to include 10 tracks from modern artists, including a copy of the lyrics. You are to include a 250-word introduction/preface to your collection explaining why the songs you selected are important in encouraging nurturing of the human soul.
- 2 Using the hymn by Janet Erskine Stuart RSCJ as inspiration, create an artwork that evokes the emotions explored in the hymn.

Many great philosophers and theologians have highlighted the human capacity to think, feel and act freely. They point out that we take (or do not take) responsibility for our actions; that is, considering how we can affect others and imagine our future. Unfortunately, not all people

partake fully, or even adequately, in this freedom. Situations such as poverty, social and political unrest and slavery have in the past, and even in the present, affected how people are able to live a *human* life: a life that has the capacity to reflect the image of God; a life that meets basic human needs.

ACTIVITY 5.2

Explore the websites accessed via the links below, then read the statistics that follow.

<http://cambridge.edu.au/redirect/?id=5957>

<http://cambridge.edu.au/redirect/?id=5958>

- Almost half the world – over three billion people – live on less than \$2.50 a day.
- The total GDP (Gross Domestic Product) of the 41 Heavily Indebted Poor Countries (567 million people) is less than the wealth of the world’s seven richest people combined.
- Nearly a billion people entered the 21st century unable to read a book or sign their names.
- Less than 1 per cent of what the world spent every year on weapons was needed to put every child into school by the year 2000 and yet it did not happen.
- One billion children live in poverty (one in two children in the world), 640 million live without adequate shelter, 400 million have no access to safe water and 270 million have no access to health services. In 2003, 10.6 million died before they reached the age of 5 (roughly 29,000 children per day).

- 1 Study the statistics above. How do these statistics indicate that there are instances where people are unable to ‘think, feel and act freely’? In what ways are the people referred to in the statistics limited in being able to do these things?
- 2 How might other people better consider their own actions and the impact these actions have on others in light of the above statistics?
- 3 Access the article available at <http://cambridge.edu.au/redirect/?id=5959>. There are two distinct groups of people featured in the article; copy and complete the table below based around these two groups.

Which group is being irresponsible in terms of their words and actions? How are they being irresponsible?

Which group is being held back from living a human life and one where their basic needs are met?

Select a specific quote from the text to support your answer.

Jesus

For Christians, the best model of what it means to be human is found in the person of Jesus of Nazareth. Jesus, through his life, modelled self-sacrificing love. Christians have modelled their own lives on the life of Jesus and, as a reminder, some even use the popular slogan ‘What would Jesus do?’ to prompt them to make appropriate choices. Jesus also models the right relationship with God. Jesus teaches Christians, through prayer, to be open to God’s presence in everyday life. Jesus’ attitude towards his culture and world around him, his care of the poor and weak, reminds us to challenge social norms that keep certain people on the margins of society. In the Christian tradition, all understanding of what it means to be human is linked with the life and message of Jesus.



▲ **Figure 5.2** The life of Jesus has inspired Christians to improve the lives of others.

5.2 Existence of Evil

Although people on the whole are good, we have only to watch the evening news to be reminded of the presence of evil in the world. Evil is exhibited in national and international conflict, domestic violence, political and corporate corruption, and a wide array of other violations of justice such as sexism, racism and ageism. Evil and sin occur when we, for some reason or another, are unable to respond fully to God's call.

Racism

Racism is an evil that can exist in an individual, but often occurs in a group or a whole society. As a form of extreme prejudice, racism promotes one group of people as being better than another. The Australian Human Rights and Equal Opportunity Commission (HREOC; 1998) defines racism as 'an ideology that gives expression to myths about other racial and ethnic groups, that devalues and renders inferior those groups, that reflects and is perpetuated by deeply rooted historical, social, cultural and power inequalities in society'. Racism devalues people's identities, destroys community relations and is destructive to individuals and society as a whole. In its extreme form, racism includes ethnic cleansing and genocide.

Racist behaviour includes ridicule, racist abuse and harassment, racist propaganda and racial vilification, property damage and physical assault, as well as excluding members of particular groups from society. Former HREOC President, the Honourable Justice Marcus Einfeld, said in 1997:

Racism is a destructive and persistent evil that brings only harm. Sadly it is often a misinformed response to economic hardship. Rather than solving economic problems, however, racism fuels the fire of suffering by intimidating its victims and corrupting its perpetrators. Racial prejudice is a corrosive influence attacking the most fundamental values of Australian society – our commitment to justice, egalitarianism and a 'fair go' for all.

Racism is a social construct and racist attitudes are often founded on fear of difference in physical appearance, language, customs, appearance and even religion. Racist behaviour commonly takes two forms: overt or direct racism; and covert or indirect racism. Overt racism occurs when a person is not employed in a position because of the colour of their skin or their cultural or linguistic background. Covert racism is more subtle and difficult to detect, but occurs when a person might change seats on the train if a person of a different nationality sits next to them.

ACTIVITY 5.3

Review the definitions above for overt racism and covert racism. Read each of the examples below, copy the table and identify which type of racism is exhibited.

Example	Overt or covert racism?
A student at a Sydney school receives text messages from a fellow student about his lunch: 'Leave your murt-a-bah at home.'	
A children's cartoon film associates lightness with good and darkness with evil. The good characters talk using correct dialogue and grammar, while the evil characters maintain a 'street' style of dialect.	
A dark-skinned college student's apartment building manager asks him not to listen to music through his headphones while strolling on the premises. Supposedly other residents find it distracting. Daniel observes that a white youth in his complex has a similar device with earphones and that the supervisor never complains about him.	
A Chinese woman enters a shop and waits to be served, but the employees behave as if she wasn't there, continuing to rifle through shop shelves or sort through papers. Soon afterwards, a white woman enters the shop, and the employees immediately serve her. They help the Chinese woman only after they serve her white counterpart.	
An online blog featured the following comments: 'Asians take all our good Jobs and Careers leaving us Aussies to have to fight and often miss out on an opportunity for spots in our universities and good jobs.' 'Asian People Flood our city with their Asian shops with their language all over them, having their own dedicated "China town" and their own suburb.'	

Institutional racism, sometimes called systemic racism, occurs when organisations and governments deliberately or indirectly discriminate against certain groups of people or limit their rights. A historical example of institutional racism was the transportation of black people from Africa as slaves into the United States. These people were kept in slavery for generations and the legal system and even churches played a role in maintaining slavery and segregation.



▲ **Figure 5.3** Slavery of African people in the United States is an example of institutional racism.

Racism in Australia

The British colonisation of Australia has played a role in racism in Australia. When the first Europeans arrived in Australia in 1770, Captain Cook described the land as *terra nullius* – a Latin expression meaning ‘nobody’s land’, where in fact the land near Sydney was the home of the Eora people.

European law in the 18th century indicated that there were only three ways that Britain could take possession of another country:

- 1 If the land was uninhabited, Britain could claim ownership of the land.
- 2 If the land was inhabited, Britain could purchase land for its own use but could not take the land from the Indigenous people.
- 3 If the land was inhabited, Britain could invade and defeat the people in war. However, if Britain won the war they would have to respect the rights of Indigenous peoples.

None of the above conditions were followed. The British government acted as if Australia was uninhabited by declaring the land of Australia *terra nullius*. Yet there were people from over 600 different language groups living in Australia at the time.

ACTIVITY 5.4

- 1 Write a definition for the term *terra nullius* in your own words.
- 2 View the video clip available at <http://cambridge.edu.au/redirect/?id=5960>. What is the significance of the events depicted here in relation to the island and Captain Cook’s false claim of *terra nullius*?

After European settlement, Aboriginal and Torres Strait Islander people were dispossessed of their land and even moved off their traditional lands. Government policies that existed between 1788 and 1930 gave governments the power to control all aspects of Indigenous peoples’ lives, including employment, education and social restrictions. In colonial Australia, the Chief Protector could move people from town to town and place people on missions or reserves. Before an Aboriginal person could be employed, s/he had to be issued with a permit from the Chief Protector and employers did not have to pay wages if they fed the Aboriginal person and their dependants. If a person was paid a wage, the money was kept in the care of the Chief Protector and Aboriginal people had to request money to purchase anything, including personal items. Also covered under the *Protectionist Act* was the state government’s power to remove Aboriginal children from their parents. Children with light coloured skin were removed from ‘uncivilised’ parents and placed with either white families or on Christian missions to be educated and ‘made white’.

Responding to Racism: Freedom Ride

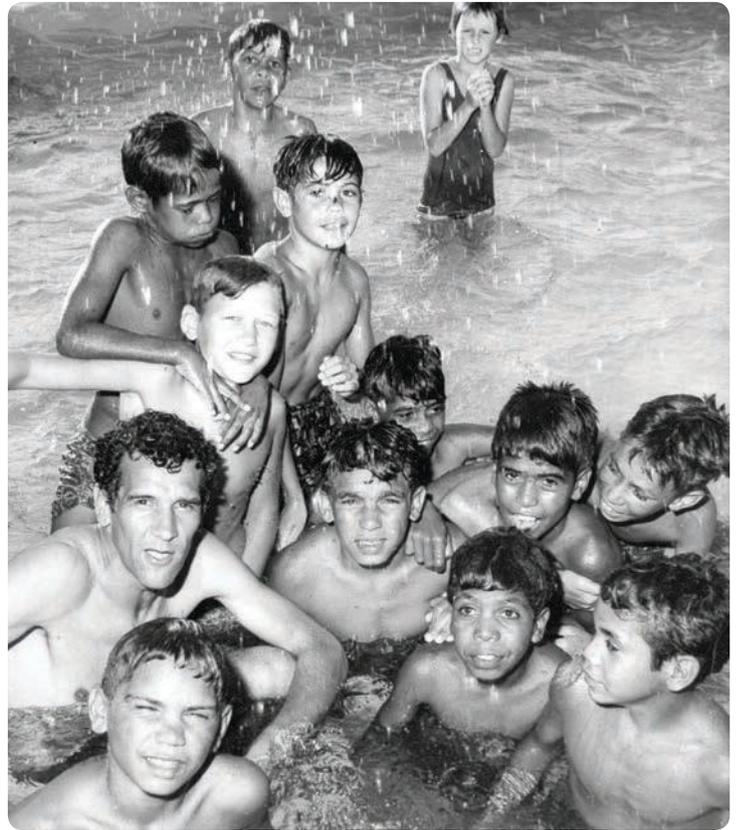
In 1965, a group of students from the University of Sydney wanted to investigate and draw attention to racial discrimination in Australia. They organised a bus tour to towns in western and coastal New South Wales as part of a fact-finding mission to see for themselves the living conditions of Aboriginal people. The students included Charles Perkins (an Arrente man who later became the first Indigenous person to head a federal government department), Ann Curthoys, Jim Spigelman and Darce Cassidy. They wanted to draw people’s attention to the living conditions of Aboriginal people, their poor state of health and the lack of educational opportunities for Aboriginal people in the hope that racial discrimination between Aboriginal and white people would be addressed. The students formed a group called Student Action for Aborigines (SAFA) and elected Charles Perkins as president.



▲ **Figure 5.4** A bus on the Freedom Ride

The students visited Walgett, Gulargambone, Kempsey, Bowraville and Moree and discovered that Aboriginal people were barred from entering swimming pools, cafes and clubs, as well as being refused service in shops and hotels. People called the bus trip the 'Freedom Ride' and the students protested about racist practices in various towns. One particular protest was at the Moree swimming pool. The Freedom Ride students collected Aboriginal children from the local reserve and brought them to the pool to swim where previously a race-based ban had existed. This resulted in angry clashes between the locals and the students. Darce Cassidy filmed the events and each night ABC television reported what the students had encountered on that day of the trip.

The Freedom Ride brought to the attention of Australians the overt racism that existed in some communities. When people talked about the events of the Freedom Ride, they also began to realise how covert racism existed within their own communities and many people decided to take action against racism. In 1967, the Australian people recorded the highest 'yes' vote in any Australian referendum when they voted to remove state control of Indigenous people; consequently, much-needed reforms were gradually implemented.



▲ **Figure 5.5** Charles Perkins swims with Aboriginal children in Moree pool on Wednesday 17 February 1965 (*The Australian*, 19 February 1965, p. 4). The original caption read: 'Mr Charles Perkins, the part Aboriginal student leader, frolics with children in the swimming pool he helped desegregate'.

Source: Photo courtesy of Newspix.

ACTIVITY 5.5

- 1 Locate the information about the Freedom Ride at the website available at <http://cambridge.edu.au/redirect/?id=5961>.
- 2 Study the list of university students involved in the freedom ride. Choose one. Create a free Basic Evernote account (available at <http://cambridge.edu.au/redirect/?id=5962>). When you have done so, you are to take on the role of your chosen student. Write a series of Journal Notes charting your journey on the Freedom Ride. Use the information located on the site to record things you saw, activities you were involved in, and the response of the locals in each town. You can also upload pictures as part of each Note you write.
- 3 Access the newspaper article available at <http://cambridge.edu.au/redirect/?id=5963>. Read through the article and respond to the following questions.
 - a Explain the incident about which the article is reporting.
 - b There are several examples of overt racism reported in this article. Give three examples.
 - c There is also an example of covert racism. Identify this and quote from the article to support your response.
 - d What do you think the man quoted at the end of the article was implying when he said: 'The students will be in real trouble if they are still here when the pubs close tonight'?
- 4 Troy Cassar-Daley's song *Freedom Ride* is about Charles Perkins and the Freedom Ride movement of 1965. Other than the fact that the song was released in 2015, the 50th anniversary of the Freedom Ride, why else might Troy Cassar-Daley have written a song about this movement?
- 5 When Troy Cassar-Daley wrote the lyrics 'All aboard the freedom ride/all aboard now, step inside/all aboard the freedom ride/come and join the freedom ride/fight for justice, fight for pride/all aboard the freedom ride', do you think he was only referring to the movement of 1965, or appealing to listeners today as well. Why or why not?

In 1975, the Australian government passed the *Racial Discrimination Act* and in 1995 the *Racial Hatred Act*: both Acts tried to address racial discrimination and racism. In 2008, the Australian government made a formal apology to the stolen generations. The then Prime Minister, Kevin Rudd, said:

Mr Speaker, I move:

That today we honour the Indigenous peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment. We reflect in particular on the mistreatment of those who were Stolen Generations – this blemished chapter in our nation's history. The time has now come for the nation to turn a new page in Australia's history by righting the wrongs of the past and so moving forward with confidence to the future.

We apologise for the laws and policies of successive Parliaments and governments that have inflicted profound grief, suffering and loss on these our fellow Australians. We apologise especially for the removal of Aboriginal and Torres Strait Islander children from their families, their communities and their country. For the pain, suffering and hurt of these Stolen Generations, their descendants and for their families left behind, we say sorry.

To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry. And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry. We the Parliament of Australia respectfully request that this apology be received in the spirit in

which it is offered as part of the healing of the nation. For the future we take heart; resolving that this new page in the history of our great continent can now be written.



▲ **Figure 5.6** Thousands of people watched Kevin Rudd's apology in Federation Square, Melbourne.

ACTIVITY 5.6

Examine Sources A, B and C and answer the subsequent questions. Refer to examples from the sources to support your responses.

Source A

Indigenous children were taken from their families from the very early days of the colony. On the frontier there were many instances of children who were kidnapped by settlers who often became servants for the newcomers. On missions and reserves across the country children were often separated from their families. They slept in dormitories and had very limited contact with their parents. This system helped convert the children to Christianity by removing them from the cultural influence of their people. But the removal of Aboriginal children intensified at the end of the 19th century. There were a number of Aboriginal children being born of mixed race. Colonial authorities believed the children with training and education could be absorbed into the white population ridding them of the so-called 'half caste' problem.

Imagine this scenario of police patrolling and observing things and noting down who was where and looking out for half caste children and then they might do an early morning raid so there everybody is sleeping, they might be just starting to wake up and police come thundering in on their horses. Aboriginal families had developed over time little ways of trying to stop the children from being taken away. They had look-outs and warning systems and kids might rush off into the bush. Some families put them in suitcases, sat on the suitcase, they might have, if they knew about it might have the children blackened up with charcoal.

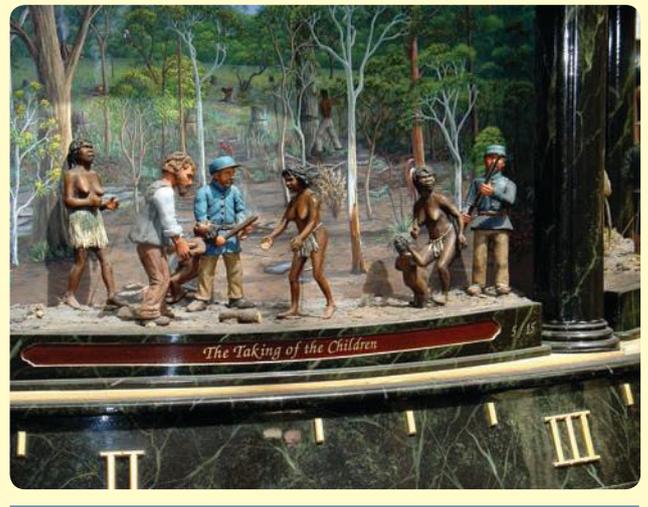
Professor Anna Haebich – historian

Aboriginal children across the country were taken from their families and placed in institutions and foster homes, often not knowing their parents were alive or searching for them. They were taught to reject their Aboriginality, and often experienced abuse and deprivation.

Source B



Source C



- Based on the excerpt, how do you think both the children and parents in the situations described would be feeling?
- Earlier in this section, you read about people acting and thinking without considering how their behaviour affects those around them. How do Sources B and C demonstrate this kind of thoughtless or irresponsible behaviour on the part of the white people?
- Think back to the definition of institutionalised racism given earlier in the chapter. How are Sources A, B, and C direct examples of institutionalised racism?
- In his 'Sorry' speech, Kevin Rudd spoke about how the Stolen Generations suffered indignity and degradation. How are these evidenced in Sources B and C?
- Watch a video clip of Kevin Rudd's apology speech, available at <http://cambridge.edu.au/redirect/?id=5964>. Based on your viewing, copy and complete the table below:

To whom was Kevin Rudd addressing his speech? Was the speech relevant for a small audience, or several groups in society?

What was the purpose of this speech? What 'truths' did he highlight?

Why might this speech still remain relevant for us today, despite being delivered seven years ago?



▲ Figure 5.7 Primary school children celebrate the apology in Redfern, Sydney.

Genocide

Genocide is an extreme form of racism and refers to violent crimes committed against a group of people with the specific intent to destroy the existence of that group. A Polish-Jewish lawyer, Raphael Lemkin, formed the word in 1944 by combining the Greek word for 'race' or 'tribe' (geno) with the Latin word for killing (cide), thus creating the word 'genocide' to describe the actions taken by Hitler to rid Europe of Jews. The intent of genocide is to destroy and it is used to describe actions by people or nations to:

- kill members of a group
- cause serious bodily or mental harm to members of a group
- deliberately inflict on the group conditions of life that bring about the group's destruction
- impose measures to prevent births within the group
- forcibly transfer children of the group to another group.

The **Shoah** (Holocaust) was the state-sponsored, systematic murder of six million Jews by the Nazis during the

Shoah

The Hebrew word for the Holocaust, literally translated as 'catastrophe'



▲ Figure 5.8 The Star of David that French Jews were forced to wear under the Nazi regime.

Second World War. When the Nazis came to power in Germany in 1933, they promoted the idea that Germans were racially superior and that Jews were inferior aliens and a threat to the community. Prior to the Second World War, over nine million Jews lived in Europe with approximately 500,000 living in Germany – less than 1 per cent of the population. At the end of the war, six million Jewish men, women and children had been murdered as part of a

systematic plan of genocide. Two out of every three Jews alive in Europe in 1933 were dead.

Before the Nazi Party came to power in 1933, Jews had lived in Europe for a thousand years; their culture was rich and diverse and their contribution to Europe was immense. Jewish communities were involved in regional and national life with people participating in a variety of Jewish religious practices.

ACTIVITY 5.7

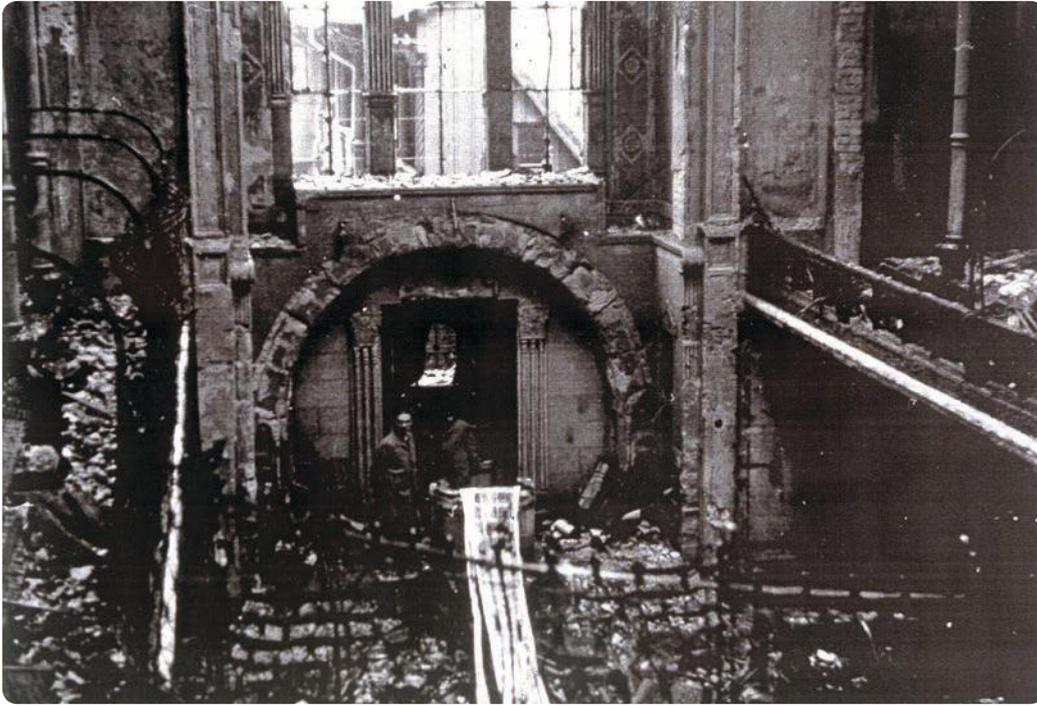
- 1 Look up the United States Holocaust Memorial Museum website available at <http://cambridge.edu.au/redirect/?id=5965>. This web page provides detailed information about some significant events prior to 1933. Using the dates, construct a timeline of events from 1914 to 1933.
- 2 Using the Australian History Timeline website available at <http://cambridge.edu.au/redirect/?id=5966>, construct a timeline of events that were happening in Australia from 1914 to 1933.
- 3 During the period 1918 to 1933, the people of Australia and Europe were recovering from the effects of the First World War. Examine your two timelines. What was similar and what was different about the events in Europe and Australia during this period?
- 4 As Australia was growing in prosperity and its population increasing, and its ethnic identity diversifying, people in Europe were having discussions about difference. Returning to the United States Holocaust Memorial Museum website, scroll down the page to the section, 'Adolph Hitler Issues Comment on the Jewish Question'.
 - a What was the Jewish question?
 - b Why do you think people were concerned with the Jewish population at that time?
 - c Why do you think that this concept of blaming another ethnic group at that time arose from the devastation of Europe after the First World War? Explain your answer.
 - d Why do you think that society allowed this to be raised at that time? In contemporary times, would we be tolerant of such debates?
- 5 Staying on the United States Holocaust Memorial Museum website, scroll down to the section 'Bela Weichherz Diary Entry'.
 - a Looking at the photographs, imagine you are Bela's father. What would you have written about your baby when they were first born? What would your hopes and dreams have been for the baby?
 - b What anxieties would you have had as a parent when you learned about what was happening to Jewish families under the Nazi rule?
 - c How would you feel if you were forcibly separated from your parents?
- 6 Next, read the section 'Beer Hall Putsch'.
 - a What was Hitler and the Nazi Party's concept of society under their rule?
 - b Why would everyday people have allowed these thoughts and ideas to be raised within their society?
 - c How do societies safeguard against such ideology? Do we see this ideology arising in contemporary society?

Anti-Semitism

When the Nazi Party came to power in Germany in 1933, they implemented anti-Semitic legislation that included nationwide boycotts against Jews. The Nazis worked to systematically remove Jews from all positions of influence in German society and then they attempted to segregate the Jews from the rest of society. The Nuremberg Laws (1935) removed citizenship from German Jews. Within Jewish communities, people worked to provide social and financial assistance to the needy, and they also developed strong educational and cultural programs. In the late 1930s, the anti-Semitic laws intensified and Jews were systematically removed from most fields of life, such as the public service, arts and culture, and the media and press in particular. All Jewish civil servants working in hospitals, universities and government office were removed. In 1938, anti-Jewish policy in the German Reich reached a peak and in November the pogrom *Kristallnacht* was instigated.

Kristallnacht

Kristallnacht means 'night of broken glass' or 'night of crystal'. It is so named because on 9 November 1938, the Nazis promoted a series of riots against the Jews in Germany, in areas of the Sudetenland in Czechoslovakia and in Austria. The rioters smashed windows of Jewish businesses, homes and synagogues, leaving the streets covered in glass. Within a couple of hours, a thousand synagogues were burned, thousands of Jewish businesses were destroyed, Jewish ritual objects and cemeteries were desecrated, and 30,000 Jewish men had been sent to concentration camps because they were Jewish. In the weeks after *Kristallnacht*, Jewish children were expelled from non-Jewish schools, Jews were prohibited from holding a driver's licence or owning a car, and Jews were forbidden to attend theatres, cinemas and concert halls.



◀ **Figure 5.9** A synagogue burnt down during *Kristallnacht*

ACTIVITY 5.8

- 1 Look up the Yad Vashem website available at <http://cambridge.edu.au/redirect/?id=5967>. This web page takes you to information pertaining to *Kristallnacht*.
 - a Go to the sections titled 'Visual Overview' and 'Kristallnacht in Baden Baden'. Examine each of the photos, and then write down words to describe what you see and what you feel. How would you have reacted to these events if you had been present?
 - b How much do you think we value knowledge and digital access to knowledge in our modern world?
- 2 One of the motivations of the *Kristallnacht* was the elimination of written material that was deemed to be inappropriate or corruptible to German minds. View the scene from the film *The Book Thief* available at <http://cambridge.edu.au/redirect/?id=6194>. In this scene, the main character Liesel witnesses the burning of the books in her local town.
 - a How do you think the character Liesel responds to the book burning?
 - b Do you think there is hesitation in her actions. If so, why?
 - c If you had been in Liesel's position what would you have done?
 - d What do you think burning books or suppressing information aims to achieve? Provide reasons for your answer.
- 3 Returning to the Yad Vashem page, read through the stories in the pages of testimony. Choose one of the testimonies, and then share your story with the class, explaining what happened to this person and your feelings and thoughts about this person. For example, you could mention the desperation and hopelessness that the person may have felt, or the disbelief that the people of a country they and their family had lived in for so many years could do such a thing.

In the midst of evil, however, we often find people who work for the greater good, often at great personal cost to themselves. During the Second World War, some people had the courage to stand out against the mainstream and worked to save Jewish families. Today, Jewish people call these rescuers 'the Righteous Among the Nations'. In many instances, the rescuers demonstrated extraordinary courage and resourcefulness. Often they had to make an instant decision – a moral choice – as to whether to help or not. Sometimes they agreed to hide someone during a raid and later, when no other help could be found, they sheltered them for months and even years. Most Righteous Among the Nations were ordinary people who took care of people and took actions to protect others. The rescuers included Christians from all denominations; people from all walks of life including peasants and highly educated professors, people from the margins of society, nuns, priests, resistance fighters and even a zoo keeper. The price rescuers had to pay was high. In Eastern Europe, individuals who sheltered Jews were shot along with their whole family. Rescuers lived in constant fear that they would be caught, often wondering if neighbours would report them to the authorities. These ordinary human beings serve as a model for others in working for good in the world in the face of evil.

Case Studies

The following case studies provide examples of how ordinary people worked for the good of others while evil surrounded them.

Case Study 1: The Assisi Network

There is no record of Jews ever having lived in Assisi, Italy except for during the Shoah, when the town, its churches, monasteries and convents became a safe haven for hundreds of Jews.

Shortly after the German occupation, when the man-hunt for Jews began, the Bishop of Assisi, Monsignor Giuseppe Placido Nicolini, ordered Father Aldo Brunacci to head the rescue operation of Jews and to arrange sheltering places in some 26 monasteries and convents. The Bishop went as far as to authorise the hiding of Jews in such places that were regularly closed to outsiders by the monastic regulations of the *clausura*. The Committee of Assistance Monsignor Nicolini had put in place and presided over transformed Assisi into a shelter for many Jews; others who were passing through the town were provided with false papers enabling them to survive in other places.

After the war Father Brunacci described the Bishop's resolution in face of danger:

I will never forget how insistent those threats were, yet how determined the Bishop remained. He would not let anyone intimidate him from performing what he, as a pastor, was required to do. I recall very well the strength Monsignor Nicolini showed in the face of repeated alarms of the 'big shots' who felt it was their duty to suggest prudence and moderation. There are times in everyone's life in which it is easy to confuse prudence with a calm life; there are times when heroism is required. Monsignor Nicolini took the path of heroism.

Father Aldo Brunacci, the canon of the Cathedral of San Rufino, served as the head of the Assisi network. One of the survivors, Mira Baruch was often invited to Brunacci's library, where he also taught her Latin. On 17 May 1944, one month before Assisi was liberated, the police came to arrest Father Brunacci. He asked the policemen to wait outside while he got his breviary. When he opened the door he found the Jewish family of Viterbi waiting for him – they no longer felt safe in the place where they were staying and came for help. Brunacci was able to warn them before he joined the policemen outside. He was tried by the court and was released by intervention of the Vatican.

Father Rufino Nicacci, the Father Guardian of the St Damiano Monastery, played an important role in the network. He arranged false papers and found hiding places in the monasteries and convents, disguising the Jews as monks and nuns.

The network not only secured the Jews' lives, but also made great efforts to supply the Jews with some of their religious needs. As religious people they had great respect for the religion of others. After the war, Brunacci described how Yom Kippur – the Day of Atonement and the highest holiday in the Jewish calendar – was celebrated in Assisi in 1943, and how in one of the convents the nuns prepared the meal for the end of the fast.

Not only people of the church participated in this collective effort. Luigi Brizi owned a small souvenir shop in Assisi that operated a small printing press. Brizi and his son became members of the Assisi rescue network and risked their lives by printing false papers for the persecuted Jews. Luigi's son, Trento, went on bicycle to Foligno, 20 kilometres from Assisi, to a friend who was an expert in etching and who was able to produce seals in order to stamp the false documents.

The Viterbi family was one of the families that were able to live openly because of false papers that were prepared for them by Brizi. In the forged papers they were registered as residents of the town of Lecce. The forger had chosen that town because it had already been liberated by the Americans, thus preventing any possibility of checking the validity of the documents. Despite the fact that the family had arrived in a place where they were assisted and protected, and despite the false papers they had, the fear of being hunted down and caught never left them. Grazia Viterbi – or Graziella Vitelli as she was called in her false papers – wanted to make sure that they would pass interrogation if caught. She went to the Assisi library and took notes about Lecce in order to familiarise herself with the place, so that on the off chance of accidentally meeting someone from that town, she would be able to talk about the place.

Looking back on that period after the war, Brunacci remarked:

In all about 200 Jews had been entrusted to us by Divine Providence with God's help and through the intercession of St Francis. Not one of them fell into the hands of their persecutors ... Jews and Christians venerate the same book, the Bible, whose opening chapter reminds us that we were created in God's image and likeness. God is our father and we are all brothers and sisters.

Father Rufino Nicacci was recognised as Righteous Among the Nations in 1976. Monsignor Giuseppe Placido Nicolini and Father Aldo Brunacci were recognised as Righteous Among the Nations in 1977. Luigi Brizi and his son Trento were recognised as Righteous Among the Nations in 1997.



◀ **Figure 5.10** The Yad Vashem memorial for Janusz Korczak and his children

Case Study 2: The Devoted Teacher

The elementary school of Hospitaliers St Gervais is situated in a small street by the same name in the heart of the Marais quarter in Paris. What is today a very chic part of town was known as ‘the Pletzl’ – the Jewish quarter – where many Jewish immigrants from Eastern Europe settled. The school itself was originally a Jewish school, established in 1846. The remains of the old inscriptions are still visible on the building. Although it became a public school in 1880, most of the students continued to be Jewish. The boys’ school was at number 6 and the girls were next door, at number 10.

Across the small street stands a very pretty market building, proudly bearing the inscription *Liberté, égalité, fraternité* (‘Liberty, equality, fraternity’): the motto that was inscribed on the pediments of public buildings to remind citizens of the legacy of the French Revolution. The promise of that inscription probably warmed the hearts of parents when they brought their children to school. It was these very values that had attracted them to come to France to seek a better life for themselves and their families.

During the Holocaust, 165 of the children of the Hospitaliers St Gervais School were deported. None survived. Soon after their arrest in July 1942, they were separated from their parents. For some reason, the Eichmann office in Paris sought permission from Berlin to deport young children to Auschwitz. There were no such scruples in what concerned their parents – the transports with the adults began rolling immediately, while their children were interned in camps. A month later, in mid-August, the authorisation was given, and the Germans began to add groups of children to the transports that were by then regularly leaving for Auschwitz. As a result, prior to their murder, these children had to endure

the horrors of internment and deportation all alone without their parents.

Joseph Migneret had been teaching at the school of Hospitaliers St Gervais since 1920 and was nominated as principal in 1937. The round-ups of the Jews practically wiped out the school. When he heard of the deportations, and his students, his former students and their families turned to him for help, he did not merely sympathise with their plight, but decided that the situation called for action. He became active in an underground network that provided false papers and aid to Jews on the run. He helped his students and their families in any way he could. One family testified that he hid them in his home for a long period of time.

Based on the testimonies of his former students, Joseph Migneret was honoured as Righteous Among the Nations by Yad Vashem in 1990.

A tree was planted in Migneret’s honour at a symbolic location: close to Yad Vashem’s Children’s Memorial. The tree faces the memorial of another great educator, Janusz Korczak, the Jewish writer and pedagogue who did not abandon the children in the Warsaw Jewish Orphanage that he headed and went with them to his death in Treblinka in August 1942 – about the same time that Migneret began his rescue work.

In June 2009, almost 20 years after Joseph Migneret was recognised as Righteous Among the Nations, the Department of the Righteous received a letter from Shlomo Fischer-Shenkar of Ramat Gan, Israel. Apologising for making the request so late, the Shlomo expressed the wish to honour the principal of his school, Joseph Migneret. When he was told that Migneret had already been included in the list of the Righteous, he broke out in tears.

Case Study 3: Anna of the Angels

Anna Borkowska was the mother superior of a small convent of nine Dominican nuns located near Kolonia Wilenska, on the road leading from Vilna to Vileika. When the killing of the Jews in Vilna began, Borkowska opened the convent's gates to a group of 17 members of the illegal Jewish Zionist pioneer underground movements. Despite the enormous difference between the two groups, very close relations were formed between the religious Christian nuns and the left-wing secular Jews. The pioneers found a safe haven behind the convent's walls; they worked with the nuns in the fields and continued their political activity. They called the mother superior of the convent Ima ('Mother' in Hebrew).

It was in the convent cells that Abba Kovner, a leader of the Hashomer Hazair Zionist movement in Vilna, wrote the famous clarion call of rebellion. With what can only be explained as an astounding intuition, Kovner grasped the full meaning of the murder in Ponary and realized that the killings were a part of a systematic and comprehensive plan to murder all the Jews of Europe. Years later Abba Kovner stated that the ideas for the ghetto rebellion were formed at the convent. 'Hitler is scheming to annihilate all of European Jewry ... Let us not go like sheep to the slaughter! It is true that we are weak and defenceless, but resistance is the only response to the enemy! ... Resist! To the last breath!', he wrote. The manifesto that Kovner read out to his friends on 31 December 1941 was printed in the convent and distributed in the ghetto.

By the end of December 1941 the pioneers decided to leave the safety of the convent and to return to the ghetto in order to establish the resistance movement. Borkowska

tried to dissuade them from leaving, but in vain. A few weeks after his return to the ghetto, Abba Kovner was called to the ghetto's gate. Borkowska had come and said that she wanted to join the Jews in the ghetto: 'God is in the ghetto,' she said. Kovner dissuaded her from taking that step. When she asked what they needed, Kovner told her that they needed weapons. It was Borkowska – the nun who was committed to spirituality and non-violence – who smuggled the first grenades into the ghetto.

In September 1943, as Nazi suspicions of her mounted, the Germans had Anna Borkowska arrested. The convent was closed and the sisters dispersed. Eventually Borkowska asked to be dispensed of her monastic vows, but remained a deeply religious woman.

Borkowska's helping hand was never forgotten by the Zionist pioneers who had migrated to Israel after the war, but only in 1984 was contact with her re-established. By that time she was 84 years old and living in a small apartment in Warsaw.

The same year Yad Vashem awarded the title of Righteous Among the Nations to Anna Borkowska and six nuns of her convent, and Abba Kovner planted a tree in her honour in the Avenue of the Righteous on the Mount of Remembrance.

Abba Kovner travelled to Warsaw to present Anna Borkowska with the medal. 'Why do I deserve this honour?' asked Borkowska, to which Kovner answered: 'You are Anna of the Angels'. He went on to explain: 'During the days when angels hid their faces from us, this woman was for us Anna of the Angels. Not of angels that we invent in our hearts, but of angels that create our lives forever.'



◀ **Figure 5.11** The Hall of Names memorial at the Yad Vashem museum in Israel

Case Study 4:

The Hand of a Child Around a Mother's Neck

Leokadia Jaromirska lived in the Warsaw suburb of Bialoleka. One morning in October 1942, while on her way to work with another woman, they heard the cries of children and saw a little girl and an eight-month-old baby abandoned near the fence of a convent. Years later she described how they picked the children up. Leokadia convinced the other woman to take the girls home with her. After work she hurried back to the other woman's home, where she found out that the woman had panicked and brought the older girl to the police station. Leokadia took the baby home with her.

As the situation of the Jews worsened, some parents, knowing that soon all the Jews would be killed, took the terribly hard decision to separate from their children in the hope that someone would adopt them. In a desperate attempt to save their child, Golda and Gershon Jonisz left their daughter near the convent wall and returned to the Warsaw ghetto.

Leokadia was childless. Her husband, Bolek, had been arrested in 1940 and taken to Auschwitz as a political prisoner. Although she was barely able to make ends meet working in a German factory, she decided to adopt the baby, whom she named Bogumila (God's beloved), nicknamed Bogusia. Out of her meagre income, Jaromirska paid for a girl to look after little Bogusia while she was at work. She somehow managed to support herself and the child as well as to find some money to send packages to her husband.

As the Russians approached, Leokadia was forced to evacuate. She took the child along and the two wandered from one place to another, constantly searching for food and for a place to sleep. Although conditions were terrible, Bogusia remembered only the warmth and love that Jaromirska enveloped her with. By force of her enormous love, Jaromirska managed to protect the child from the dangers and the cold, and nursed her when she fell ill.

When the war ended, Jaromirska's husband Bolek returned from Auschwitz weak and exhausted. The couple returned to Bialoleka where they lived in a destroyed house and tried to return to normal life.

In October 1945, three years after he had left her near the convent fence, Bogusia's father, Geniuk (Gershon) Jonisz, managed to trace her and arrived at Jaromirska's home. He had survived the ghetto and camps, but his wife had been murdered in Majdanek. Convinced that his baby daughter hadn't survived and that he had lost everything, he decided to leave Europe. He began to make his way to Italy. He later recounted that it was an Italian fortune-

teller who told him that 'a small soul was waiting for him', that made him retract in the last minute and return to look for his child. Somehow he found Jaromirska, and was able to identify the child through her birthmark. He demanded to take the little girl with him. The idea to part from Bogusia broke Leokadia's heart, and she pleaded with Jonisz to leave the child with her. Eventually she had to give in and was stricken with grief when the child left with her father.

Bogusia, whose real name was Shifra Jonisz (later Kocer), immigrated to Israel with her father. When she grew up she became a member of Kibbutz Sha'ar Ha-Golan in the north of Israel. Eleven years after they parted, Shifra began writing letters to Leokadia. Since she had never learned to read and write Polish, she used the help of a Polish-speaking Kibbutz member. However, it was Shifra's husband who enhanced the connection to her rescuer. Shifra and her husband Yoram Kocer had three children. It was the husband who began corresponding with Leokadia and asked her to fill in the gaps in his wife's early childhood. It was through this intermediary, that Leokadia told the story of their life together.

'Dear Yoram', Leokadia ended her long letters, 'I have finished telling my story. It is not my fault that there is not much joy in it. I tried as best as I could because I am unable to touch these matters and open old wounds. But you had asked me to, and I tried to fulfil your request. I know that my story may perturb your tranquillity for a long time, and I, too, will suffer the consequences. Now you will not reproach me for being upset that Bogusia is working in the [kibbutz] kitchen. I felt your anger from the first letter. In my eyes she deserves to have a royal crown. But love is the most important thing. You love each other and have your own treasures, and this is worth much more. Because the hand of a child around a mother's neck is the most beautiful necklace, and nothing can replace it.

I apologize if something I have said is not to your liking.

I kiss you, Mother'

In November 1968 Jaromirska was recognised as Righteous Among the Nations by Yad Vashem.

Again it was Yoram who had invited her to visit them in Israel. But the meeting was never to take place. By the time Jaromirska came to Israel in 1969, Yoram had been killed during his reserve military service. Leokadia came and spent six weeks with Shifra and her family, and the two of them planted a tree in Leokadia's honour in the Avenue of the Righteous at Yad Vashem.

ACTIVITY 5.9

- 1 Read each of the case studies. Copy the table below and list the qualities exhibited by each of the main people mentioned in the case studies.

Case study	Character	Qualities

- 2 Examine what you have recorded in the table. Why do you think these people did what they did? Because they had to, or were there other reasons? Create a list of reasons.
- 3 'There are times in everyone's life in which it is easy to confuse prudence with a calm life; there are times when heroism is required. Monsignor Nicolini took the path of heroism.' What does the word 'prudence' mean? In your own words, describe how each of the people mentioned in the case studies did ordinary things in an extraordinary way.
- 4 Case study 1 highlights how people in the village of Assisi worked together to protect the lives of the Jewish people. Construct a mind map of the villagers of Assisi, outlining how they worked together to save those they were protecting.
- 5 Case study 2 makes mention of children being removed from the school and taken to Auschwitz.
- Conduct some research to find out where Auschwitz was and what occurred there.
 - The inscription on the wall opposite the school stated 'Liberty, equality, fraternity', a motto that arose from the French Revolution. What happened in France during the Second World War and how was their motto compromised during this time?
 - If one of the roles of governments is to protect children, why do you think that the authorities targeted the children and had them transported to Auschwitz?
- 6 Read Case study 3. At the end of the case study the following is said by Kovner about the nun Anna Borkowska who had helped him during the war: During the days when angels hid their faces from us, this woman was for us Anna of the Angels. Not of angels that we invent in our hearts, but of angels that create our lives forever.
- How is this quote relevant to Anna Borkowska's actions during the war?
 - What does the quote mean when it says 'angels that create our lives forever'?
 - We learn during the case study that in 1984 Anna was living a humble life. Given her heroic actions during the war, why do you think she did not seek fame or attention for her actions?

- 7 Read Case study 4. Leokadia had many choices to make during the war arising from situations that she had some control over. Copy the table below and list the situations that Leokadia faced and the choices she made.

Situation	Choice

- Examine the information recorded in the table. What do you think motivated Leokadia to make the choices that she did?
 - Of these situations, what do you think was the most difficult choice that Leokadia made and why?
 - Each of the case studies reflects people making choices. What do you think would have happened if the people in the case studies had made different choices?
- 8 There are always two sides to a story and, just as these case studies mention those who risked their lives to help the Jewish people, there would have been people who did not. Some people would have been sympathetic to the Nazis. Others would have been sympathetic to those doing something to help the Jews, but chose not to make a stand and take action. Why do you think that the people who did help decided to make a stand? Why did some people not make a stand? Why did some people sympathise with the oppressors?
- 9 Yad Vashem is trying to record the stories of people who lost their lives during the war, as well as those who helped people. How is the following quote from the Yad Vashem website relevant to this work? If we wish to live and to bequeath life to our offspring, if we believe that we are to pave the way to the future, then we must first of all not forget.

Professor Ben Zion Dinur, Yad Vashem, 1956

Catholic Church Response to Racism

At the centre of Catholic Social Teaching is the belief in the dignity of the human person, which stems from the fact that all people are created in the image and likeness of God (Genesis 1:26–7); God is present in each person and therefore, s/he is of value and worth. Everyone should be treated with respect and dignity regardless of race, gender, culture or economic standing.

At the Second Vatican Council (1962–65) the document *Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World, said: ‘With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God’s intent’ (#29).

As a way of addressing racism in Australia, the Australian Catholic Bishops Conference released the document *A Generous Heart in the Love of Christ: Challenging Racism in Australia Today*. The document, the focus of Social Justice Sunday for 2003, traces the impact of racism from the time of early white settlement to today, and provides some helpful advice and practical actions people can take against racism. It includes a list of 10 steps people can take towards challenging racism in Australia today. The steps are:

- 1 Become informed. For example, read *Challenging Racism in Australia Today* or some other relevant material.
- 2 Access the internet for information such as ‘Racism. No way!’ project for school communities and education systems, the Human Rights and Equal Opportunity Commission, the United Nations High Commissioner for Human Rights and the Federation of Ethnic Communities Council.
- 3 Recognise difference as a gift. Share your own heritage and culture as well as be enriched by the cultures and heritage of others.
- 4 Become action-oriented. Work to overcome racism; identify and address racism in your own life and systems and organisations to which you belong. Reach out to someone who is different from you.
- 5 Challenge structural racism. Examine the organisation and structure of your school, community and neighbourhood to discover how inequalities are manifested. Investigate how these inequalities might be eliminated.
- 6 Welcome the stranger. Ensure newcomers to your school, neighbourhood, parish and community are included. Consider what might need to change in order for this to happen. Learn the names of people who look different from us and how to pronounce their names correctly.
- 7 Respect others’ beliefs and cultures. Diversity of culture in Australia enriches our lives and the nation.
- 8 Watch your language. Do not use inappropriate terms to describe others; speak up against racist words and actions; and evaluate the language and content of newspapers, television programs and magazines, and work to correct racist terminology.
- 9 Contribute to Australia’s multiculturalism by celebrating ethnic festivals in the local community. Participate in Reconciliation Week, NAIDOC Week and Refugee and Migrant Sunday.
- 10 Pray for those who are targets of racism and pray that racism may be overcome using a prayer similar to this:

A prayer for challenging racism

God,
 You are the source of human dignity,
 and it is in your image that we are created.
 Pour out on us the spirit of love and compassion.
 Enable us to reverence each person,
 to reach out to anyone in need,
 to value and appreciate those who differ
 from us,
 to share the resources of our nation,
 to receive the gifts offered to us
 by people from other cultures.
 Grant that we may always promote
 the justice and acceptance
 that ensures lasting peace and racial harmony.
 Help us to remember that we are one world and one family.
 Amen.



▲ **Figure 5.12** One way to reduce racism is to embrace multiculturalism.

The Catholic Church across the world has also spoken out against racism. Some of the statements against racism are:

In God’s Image: Pastoral Letter on Racism (2003)

[T]wo broad types of racism need to be recognized and resisted: individual and institutional. Individual racism is evident when a person adopts attitudes or

takes actions that are based on the assumption of racial superiority. Such attitudes and actions violate the rights and dignity of other people because of race.

A second type of racism is institutional or structural. This type of racism exists where patterns of racial superiority are embedded in the systems and institutions of society. Such racism is less blatant and more complex, but it exists nonetheless. It is present wherever systems and institutions are created and maintained in such a way that they provide privilege or prejudice for one race over others. This type of racism can be seen, to varying degrees, in many of our social, economic, and political structures, including the structures of our Church.

...

Racism is a serious offense against God precisely because it violates the innate dignity of the human person. At its core racism is a failure to love our neighbor. Since we cannot claim to love God unless we love our neighbor, we can only be one with God if we reject racism and work aggressively to remove it from our personal lives, our church, and our society.

Brothers and Sisters to Us, US Catholic Bishops Pastoral Letter on Racism (1979)

Racism is a sin; a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism

is the sin that says some human beings are inherently superior and others essentially inferior because of races. It is the sin that makes racial characteristics the determining factor for the exercise of human rights. It mocks the words of Jesus: 'Treat others the way you would have them treat you.' Indeed, racism is more than a disregard for the words of Jesus; it is a denial of the truth of the dignity of each human being revealed by the mystery of the Incarnation.

Crude and blatant expression of racist sentiment, though they occasionally exist, are today considered bad form. Yet racism itself persists in covert ways. Under the guise of other motives, it is manifest in the tendency to stereotype and marginalize whole segments of the population whose presence is perceived as a threat. It is manifest also in the indifference that replaces open hatred. Many times the new face of racism is the computer print-out, the graph of profits and losses, the pink slip, the nameless statistic. Today's racism flourishes in the triumph of private concern over public responsibility, individual success over social commitment, and personal fulfilment over authentic compassion.

Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.

ACTIVITY 5.10

- 1 Read the two quotes in the text from 'Brothers and Sisters to Us' and 'In God's Image'. Use these as a stimulus to create awareness of racism in your school. As the first step, construct posters using Glogster (see the link at <http://cambridge.edu.au/redirect/?id=5968>) to promote this issue and arrange a lunchtime activity organised by your class to raise awareness within the student body. Use excerpts from the texts above, as well as your own additional words and images.
- 2 Read the following excerpts from the Australian Catholic Bishops document published for Social Justice Sunday in 2003.

Extract 1

Although national wealth might have increased, people generally feel less secure. There is a growing gulf between the richest and poorest in society. Throughout the world, such economic inequalities have bred resentful attitudes to people who are different. These have been intensified by the anxieties caused by terrorism.

Extract 2

The detention for prolonged periods of people, including children, behind barbed wire fences in the most inhospitable parts of Australia is a powerful symbol of Australian exclusion.

Extract 3

The Gospel urges us to welcome strangers because we are all precious in God's sight. Our worth does not depend on the colour of our skin, our customs, or our religion. We are made in God's image, each deeply loved by God, and that is finally the source of our human dignity. Because each of us is infinitely precious, no one may be treated as a thing or used to achieve some grand goal. When we welcome the stranger, we welcome Christ.

- a How do ideas in the first two extracts directly contradict the Catholic Social ideal of upholding human dignity for all people?
 - b What evidence is there in Australia that we do not always adhere to the teaching that we are all 'precious, no one may be treated as a thing or used to achieve some grand goal'?
 - c How might we go about adhering more to the ideas presented in the third extract, and less to the first two?
- 3 The organisation Artists Against Racism has commissioned you to design the sleeve for their latest Benefit CD that is to be released soon. Read about the organisation's philosophy at <http://cambridge.edu.au/redirect/?id=5969>, and look at some of the Billboard Campaigns to give you some ideas for your CD cover. Your cover should promote Artists Against Racism, but also be creative and thought-provoking.



◀ **Figure 5.13** Demonstrating social justice for refugees

Family and Domestic Violence

Family and domestic violence is any form of violence that occurs within a family or within an intimate relationship. It is about power and control and can affect anyone regardless of gender, race, age, culture, religion, economic status or location. Family and domestic violence can take many forms and involves violent, abusive or intimidating behaviour to control, dominate or instil fear in people. It also includes emotional, psychological, financial, sexual and other types of abuse. Perpetrators of family and domestic violence often use fear, guilt, shame and intimidation to threaten and hurt those around them. While women and children are more common victims of domestic and family violence, men can also be the victims of domestic violence. Violence is not acceptable: every person should be respected and valued and they should feel safe.

Emotional Violence and Abuse

When people think of family or domestic violence, they often imagine someone who has been physically beaten; however, not all abusive relationships involve physical violence. Emotional violence can be just as destructive and includes yelling, blaming and name-calling. Sometimes people who use emotional abuse also threaten physical violence if you do not do what they want. The scars of emotional abuse are serious and just as damaging as physical abuse.

Physical Violence and Abuse

Physical violence includes pushing, shaking, slapping, forcing someone to do things against their will, throwing

things, damaging property and hurting or killing pets. Often the violence begins with a push or slap, but becomes more aggressive as time passes. Often the perpetrator of the violence will be apologetic after the assault and they may even regret their actions, which make it more difficult for the victim to leave the relationship. Sometimes the perpetrator blames others for their behaviour or says that their behaviour is the result of stress, alcohol or drugs.

Economic Violence and Abuse

Economic abuse – only recently recognised in Australian domestic and family violence laws – is any behaviour that negatively affects a person's finances and undermines their efforts to become economically independent. Economic abuse is also referred to as economic control, economic deprivation, economic violence, financial abuse or financial control. It includes: behaviours that deny a person financial autonomy; withholding financial support necessary for the maintenance of a partner; coercing a person to relinquish control over assets; coercing a person to claim social security payments; and preventing a person from seeking or keeping employment.

Social Violence and Abuse

Social abuse occurs when a person is prevented from contacting their family, friends or social networks. It can also include verbal or physical abuse in front of other people or the continual degrading or putting down of friends and family with the specific intent of disconnecting the person from their support network.

Spiritual Violence and Abuse

Spiritual violence or abuse is the ridiculing of a person's beliefs and culture and preventing them from practising their religion or taking part in groups that support their spiritual beliefs. Sometimes perpetrators of spiritual violence or abuse misuse scriptures to justify their behaviour.

Catholic Church Response to Family and Domestic Violence

The teachings of the Catholic Church clearly state that any form of physical, sexual, psychological or verbal violence and abuse is sinful and a crime because it fails to treat that person as someone worthy of love. Sometimes abusive men quote Ephesians 5:22: 'wives be subject to your husband' as a justification for violence and abuse, but they are taking the quote out of context and distorting it to support their own behaviour. A correct reading of scripture, beginning with Genesis, teaches that all of humankind – men and women – are created in God's image and therefore worthy of respect. No person is expected to stay in an abusive relationship.

Centacare

Centacare is a Catholic welfare agency that grew out of the traditions of Catholic Social Teaching and provides support for vulnerable families, people and children at risk, people with disabilities and elderly people. Centacare also provides accommodation for women and children who may have experienced family and domestic violence, as well as continuing counselling and support for victims.

Domestic violence is a difficult subject to discuss, but at least today it is somewhat more out in the open. With church and government agencies offering assistance and support, and the broader society becoming better informed about the issues, it is hoped that public perceptions will continue to change.

Figure 5.14 Centacare provides support for women and children who have experienced family and domestic violence. ▶

ACTIVITY 5.11

- 1 Go to the Lifeline website, available at <http://cambridge.edu.au/redirect/?id=5970> and download the Tool Kit for Domestic Violence (on the right-hand side of the page). Identify the various types of violence that are identified as a part of 'Domestic or Family Violence'.
- 2 As a class, watch the *Sydney Morning Herald* video clip (<http://cambridge.edu.au/redirect/?id=5971>) and read the ABC news article (<http://cambridge.edu.au/redirect/?id=5972>). Using the Tool Kit from Lifeline, identify the types of violence discussed in the video and the article.
- 3 Again, using the Lifeline Tool Kit, create a poster that includes the seven steps a victim of family violence can take to make themselves safe.
- 4 What myths exist around family and domestic violence? Discuss these in small groups and create a class *Mythbusters*-style script on family and domestic violence.
- 5 Visit the Centacare website available at <http://cambridge.edu.au/redirect/?id=5973>. In pairs or small groups, investigate the various services provided by Centacare. Complete a Venn diagram that identifies what is available to men, women and children. Why do you believe there are similarities and differences in the services provided to these three groups? Are there any 'gaps' in the services provided by Centacare? Write a proposal for a group you feel is not represented being included in the Centacare offerings.
- 6 Create a series of posters to be displayed at your school that can bring the message of family and domestic violence into the open. Try to make your messages and posters positive by providing information and strategies to assist people in moving away from violence in their lives.



5.3 Conclusion

In our own individual world we generally see much more good than evil, and the good that happens in our society is often less reported. Media do give us some examples of heroic action, but they do not tell us of the ordinary good neighbours whom we meet so often and who keep the local community going. On the other hand, we cannot ignore

the evil that also exists, but if we become aware of evil, then we can strive to be make the world a better place. When a community becomes aware that something is wrong, it is possible for the community to bring about changes in society as a whole.

CHAPTER 6

World Religions



In this chapter we will focus on three religions: Judaism, Christianity and Islam, collectively known as the Religions of the Book or the Abrahamic Traditions. The titles reflect what the three religious traditions have in common: similar characters, prophets and some stories. Judaism, Christianity

and Islam are monotheistic religions because each religion professes a belief in one God. While each religion is monotheistic, understandings of God differ in each religious tradition and these differences are reflected in the beliefs and practices of each tradition.

6.1 Judaism

In Chapter 20 of the Book of Exodus, the **G-d** of Israel delivers a clear set of moral guidelines for the Hebrew people. These guidelines we know as the Ten Commandments, but in Hebrew they are called the Ten Statements (*Aseret ha-Dibrot*). The first commandment begins with a statement from G-d – ‘I am the Lord your G-d’ – which requires a religious response from the people. So for the Jewish people, belief in G-d is the first and most important aspect of their lives. The statement is followed by the phrase, ‘You shall have no other gods before me’. This second statement provides us with key insights into the nature of G-d in Judaism. Together the two phrases make a very clear statement: ‘I am the Lord your G-d’ refers to belief in the existence of one G-d only and ‘You shall have no other gods before me’ refers to worship of a single god, while admitting that other people believe in the existence of other gods. Judaism, therefore, expresses exclusive belief in and worship of the one G-d. Consequently, one of the most serious sins in Judaism is idolatry: the introduction or worship of ‘other gods’ before the One.

The Thirteen Principles of the Jewish Faith, expounded by the 12th-century Moshe ben Maimon, also known as *Maimonides*, provides the key elements of Jewish faith.

- 1 G-d exists.
- 2 G-d is one.
- 3 G-d is incorporeal.
- 4 G-d is eternal.
- 5 G-d alone should be worshipped.
- 6 G-d has communicated through the prophets.
- 7 Moses was the greatest of the prophets.
- 8 The Torah is the word of G-d.
- 9 The Torah is authentic and cannot be changed.
- 10 G-d is aware of all our actions.
- 11 G-d rewards the just and punishes the wicked.
- 12 The Messiah will come.
- 13 The dead will be resurrected.

G-d

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



▲ **Figure 6.1** The Wailing Wall, a religiously significant site in Jerusalem

The principles of *Maimonides* were eventually incorporated in a Yigdal hymn that is recited in synagogues each morning as part of Jewish daily prayer:

Exalted be the Living G-d and praised.
He exists – unbounded by time in His existence.
He is One – and there is not unity like His Oneness.
Inscrutable and infinite is His Oneness.

Another prayer used in the daily liturgy, which is taken from the Book of Deuteronomy, also reinforces belief in one G-d. The *Shema* (Deuteronomy 6:4–9) begins with the declaration ‘*Shema Yisrael Adonai Eloheinu Adonai Echad*’, which means: ‘Hear, O Israel: The Lord our G-d, is the Lord alone’. The text continues encouraging believers to love the one G-d with all of their hearts, mind and deeds, reminding them that the love of G-d should permeate all aspects of their lives: ‘when you lie down and when you rise’.

Deuteronomy 6:4–9

The Shema

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

The *Shema* is part of all evening and morning prayers and G-d’s oneness is proclaimed by Jews as the sun rises and sets all across the world each day.



▲ Figure 6.2 The tefillin

The *Shema* is not only prayed but is also worn on the body and fixed to doorways as a constant reminder of divine unity. The words of the *Shema* are contained in *tefillin*, small black wooden boxes containing parchment scrolls on which the words of four paragraphs from the Torah (Exodus 13:1–10, 11–16 and Deuteronomy 6:4–9, 13–21) are written.



▲ Figure 6.3 A young Jewish man wearing tefillin

The Hebrew letter *shin* (ש), the last letter of the Hebrew alphabet, is written on one of the boxes; the head strap is tied with a knot in the shape of the letter *daled* (ד); and the arm strap is tied with a knot in the shape of the letter *yud* (י). These three letters spell *Shaddai* (דיש) (Hebrew is read right to left), one of the names of G-d.



▲ Figure 6.4 Worshippers touching the mezuzah on their way into a synagogue

The text of the *Shema* is also enclosed in the *mezuzah*, which is a small rectangular container made of wood or brass attached to the upper part of the right-hand side of a door post. The *mezuzah* is slanted inwards to the room. There is normally a *mezuzah* on the front door of every house, and each room within the house except for the bathroom and toilet. In Jewish schools there is a *mezuzah* on the doorpost of each classroom and people touch the *mezuzah* with their hand when entering or leaving the room as a way of expressing their fulfilment of the commandment and of expressing gratitude to G-d.

The *tefillin* and *mezuzah* act as a constant reminder of the oneness of G-d in the daily lives of Jews.

The second line of the Yigdal hymn assists us to understand how Jews imagine or picture G-d: 'He has no semblance of a body nor is He corporeal; nor has His holiness any comparison.' Jewish theology does not anthropomorphise G-d; that is, it does not give G-d human attributes. While some of the Jewish scripture

and the Talmud occasionally refer to G-d's hands, eyes or mouth, Jewish theology insists that these descriptions are metaphorical only. *Maimonides* also stresses this in Principle 3, which says 'G-d is incorporeal'.

The second commandment ('You shall not make for yourself an idol, whether in the form of anything that is in heaven above or that is on the earth beneath or that is in the water under the earth. You shall not bow down to them or worship them; for I, the Lord your G-d, am a jealous G-d') not only warns against worship of other gods reaffirming the monotheistic principle but also tells people not to depict G-d. G-d is mystery and the otherness and invisibility of G-d is found in the Hebrew word *kadosh* meaning 'different' or 'holy'.

In Judaism, G-d is transcendent and so any attempt to depict G-d is imperfect and a failure. That is why there are no images, statues or paintings of G-d in synagogues or Jewish homes. For the Jewish faith, G-d is indivisible and invisible.

ACTIVITY 6.1

- 1 Explain what *Maimonides* principles mean for daily living. Copy the table below and write an extended explanation that breaks down each of the principles listed on the left-hand side.

1 G-d exists.	
2 G-d is one.	
3 G-d is incorporeal.	
4 G-d is eternal.	
5 G-d alone should be worshipped.	
6 G-d has communicated through the prophets.	
7 Moses was the greatest of the prophets.	
8 The Torah is the word of G-d.	
9 The Torah is authentic and cannot be changed.	
10 G-d is aware of all our actions.	
11 G-d rewards the just and punishes the wicked.	
12 The Messiah will come.	
13 The dead will be resurrected.	

- 2 Using the program Pixton (available at <http://cambridge.edu.au/redirect/?id=5974>), create a comic strip that incorporates 13 frames. In each frame, depict and describe how each of the above principles might be evidenced in day-to-day life.

- 3 Watch the video clip about the *tallit* and *tefillin* available at <http://cambridge.edu.au/redirect/?id=5975>. Based on the video content, write a series of steps involved with donning each garment. Along with writing the steps down, record each one on the figure below with a brief description of how each step is conducted as well as the special meaning behind the gestures and words.



- 4 Watch the video clips available via the following links:
 - <http://cambridge.edu.au/redirect/?id=5976>
 - <http://cambridge.edu.au/redirect/?id=5977>.
 - a What is a *mezuzah*?
 - b What purpose does the *mezuzah* serve?
 - c Describe the process of hanging the *mezuzah*. Where should it be located?
 - d Why is it important to touch the *mezuzah* upon moving through each entrance?

6.2 Christianity

When the followers of Jesus eventually separated themselves from Judaism, they retained the belief in one God. They also believed in Jesus and wanted to express their belief in words. The followers of Jesus struggled to represent in words and images the identity and significance of Jesus and his life, death and resurrection. Their first attempt came after the resurrection when they used the phrase 'Jesus is Lord'. Later, people referred to Jesus as 'Jesus the Christ'. Christ, from the Greek word *Christos*, means 'anointed one', which is a translation of the Hebrew term *masiah* ('messiah'). The statement that Jesus of Nazareth is the Messiah is one of the most fundamental differences between Christianity and Judaism. Some Jews still look forward to the coming of the Messiah, while Christians believe that Jesus is the promised Messiah.

As the early Christians attempted to use words to explain their experience of an all-expansive God, they began to speak of the Divine Being as one God but with three personas or expressions: God the Creator or Father; God the Son, Jesus; and God the Holy Spirit. These expressions eventually developed into the Christian doctrine known as the Trinity.



▲ **Figure 6.5** The New Testament contains one- and two-clause statements of faith that form the basis of the Creed.

It took several centuries for Christians to agree on both the concept and the most appropriate way of expressing the Trinity in language. Eventually, formal statements about God were recorded in creeds, which are concise statements of faith expressed in a set formula and approved by Church authorities. Through a study of the Creeds, we can see how understandings of God, and particularly the doctrine of the Trinity, developed.

Creeds

Creedal statements have their origins in the New Testament. While there are no creeds explicitly stated in the New Testament, there are short phrases that focus on the identity of Jesus and form the foundation for later statements that became creeds. Mostly, these are one-clause statements such as 'Jesus is Lord'.

ACTIVITY 6.2

Locate the following passages, copy the table below and record the one-clause statements.

Biblical reference	Statement of faith
1 Corinthians 12:3	
Romans 10:9	
Philippians 2:11	
Colossians 2:6	
Acts 9:21	
1 John 4:15	
1 John 5:5	

Evolving from these one-clause statements came more developed statements, such as this one from 1 Corinthians 15:3–5:

³For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, ⁴and that he was buried, and that he was raised on the third day in accordance with the scriptures, ⁵and that he appeared to Cephas, then to the twelve.

The statements of faith used by early Christian believers eventually developed into creeds. One of the earliest creeds is the Apostles' Creed, which developed from an early 2nd-century creed known as the Old Roman Creed. The Apostles' Creed was used in Western Christian baptismal

liturgies. The Nicene Creed, developed at the Council of Nicaea in 325 CE and then revised slightly at the Council of Constantinople in 381 CE, was used by Greek Christians in baptismal liturgies.

ACTIVITY 6.3

The Apostles' Creed and Nicene Creed are presented below. Read each of the creeds, taking note where the words and ideas are identical. Where the words and ideas are not identical, provide a possible explanation for the differences.

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

Images and Idolatry

In 726 CE, Byzantine Emperor Leo III issued an edict declaring that holy images contravened the second commandment and therefore all images and statues were classified as idols and had to be destroyed. This declaration was motivated by a variety of reasons, including a volcanic eruption at Thera, which was misinterpreted as God's displeasure against images; a desire to control the monasteries, which were the centres of icon veneration; and the idea that icon veneration acted as a hindrance to the conversion of Jews and Muslims to Christianity.

When the image of Christ on the gate of the palace in Constantinople was removed, a riot resulted. The destruction of holy images is called 'iconoclasm' from the word 'iconoclast', which means 'image breaker'. There were two occasions during the Byzantine period of the 8th and 9th centuries when veneration of religious images was forbidden and images were destroyed.

The monk, John Damascus, worked to overthrow the ban on religious images. He argued that the commandment forbidding images of God had been superseded by the Incarnation: God's son becoming human in the person of Jesus. In 787 CE, the Empress Irene organised a council of bishops that declared iconoclasm as a heresy and therefore wrong. In 843 CE, when a second period of iconoclastic destruction occurred, the Empress Theodora used her influence to restore icons to churches. Ever since that time, the restoration of images in churches has been commemorated in Eastern Christianity on the First Sunday of Greater Lent and is known as the Feast of the Triumph of Orthodoxy.

The Trinity has never been a major theme in Christian art because while it might be relatively easy to portray the Son (Jesus the Christ), it is more difficult to portray the Father or Creator and the Holy Spirit. In many of the instances where this is attempted, God the Father is portrayed as a bearded old man and the Spirit as a dove. Such representations may satisfy artists, but the representations are poor theology because they do not adequately represent the mystery of God.

Iconoclasm was also an issue during the Reformation in the 16th century. Protestant reformers John Calvin and Huldrych Zwingli condemned the use of statues, relics and other holy objects as idolatry. In 1556, several monasteries in Belgium and the Netherlands were attacked and statues destroyed. Protestant Christianity is characterised by its lack of religious imagery. Catholic and Orthodox Christianity, on the other hand, embraced the use of images and their churches are adorned by mosaics, murals, stained-glass windows, paintings and statues. Many of the images in Catholic and Orthodox Christian churches have the life

of Jesus as their focus, while others focus on Mary and the saints. One of the many things that distinguishes Christianity from the other monotheistic religions, Judaism and Islam, is its use of imagery to teach people and as an aid for prayer.



▲ **Figure 6.6** *Triumph of Orthodoxy*, created in the late 14th or early 15th century, celebrates Empress Theodora's victory over iconoclasm.

ACTIVITY 6.4

- 1 Access the New Advent website, available at <http://cambridge.edu.au/redirect/?id=5978>. As a class, use the information located on this site to create a class timeline of the events that occurred during iconoclast persecutions.
- 2 Write a list of perspectives (points of view) for Emperor Leo III and Christians. Consider Emperor Leo's reasons for wanting to eliminate religious art, as well as reasons Christians might have seen value in such art. Copy the table below to record your ideas.

Pope Leo III	Majority of Christian people

- 3 Examine the images in Figure 6.7 and Figure 6.8. In what way or ways does each one help to convey the significance of the birth and resurrection of Jesus? Refer to specific aspects within the artworks to support your response.



▲ **Figure 6.7** *Adoration of the Shepherds*, by Gerritt Van Honthorst, 1622



◀ **Figure 6.8** *Harbingers of the Resurrection*, by Nikolay Gay, 1867

For Christians, belief in one God is expressed in the doctrine of the Trinity and proclaimed by believers in the Creed and other prayers and blessings that invoke God as Creator or Father; God the Son as Redeemer; and God the Holy Spirit as Sustainer.

6.3 Islam

Muslims believe that there is only one God, Allah, who is without equal. The *Shahadah*, the first pillar of Islam, proclaims Islam's unshakeable belief in the oneness and uniqueness of God, a principle known as *tawhid*: 'Ashhadu Alla Ilaha Illa Allah Wa Ashhadu Anna Muhammad Rasulu Allah', which can be translated as 'I bear witness that there is no god but Allah and I bear witness that Muhammad is His Messenger'. This statement of faith is woven into every element of daily life for Muslims. The *Shahadah* is broadcast from mosques to call people to prayer, is whispered in the right ear of newly born children, and is the last thing whispered into the ear of a dying person.

The uniqueness and oneness of Allah is a recurring theme in the Qur'an and an oft quoted text is from the 112th chapter called *Al Ikhlas* (The Unity):

Say: He is Allah, the One,
Allah is He on whom all
depend,
He does not beget, nor is He
begotten,
And (there is) none like Him.

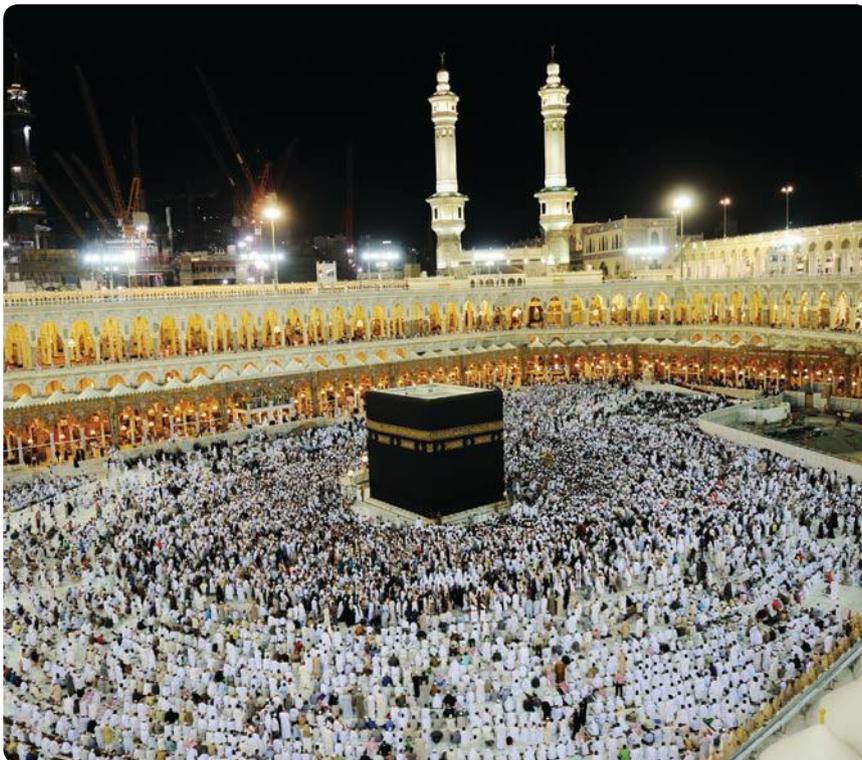
The opposite of *tawhid*, the oneness of Allah, is *shirk*, which means 'making a partner or an equal' and is usually translated as 'idolatry'. Designating a partner or equal to Allah denies the principle of Allah's uniqueness and unity, thereby undermining the foundations of Islam. *Shirk* is the gravest sin in Islam. For Muslims, understanding of the Christian doctrine of the Trinity leads them to consider it to be *shirk*. In the strict Saudi Arabian Wahhabi school of Islam, *shirk* can also occur when Muslim pilgrims display too much attention to the graves of saints, including the tomb of Muhammad in Medina.



▲ Figure 6.9 A Muslim woman during her daily prayers

For Muslims, belief in the oneness and unity of Allah does not restrict the richness of God. Islam has 99 names for Allah, and the litany of qualities contained in the 99 names begins with the two attributes that begin every chapter of the Qur'an: 'In the Name of Allah, the most compassionate, the most merciful'. Translated into English, the 99 names of Allah are:

- | | | |
|---------------------------|-------------------------------------|---|
| 1 The Greatest Name | 29 The Judge | 57 The Praised One |
| 2 The All-Compassionate | 30 The Just | 58 The Appraiser |
| 3 The All-Merciful | 31 The Subtle One | 59 The Originator |
| 4 The Absolute Ruler | 32 The All-Aware | 60 The Restorer |
| 5 The Pure One | 33 The Forbearing | 61 The Giver of Life |
| 6 The Source of Peace | 34 The Magnificent | 62 The Taker of Life |
| 7 The Inspirer of Faith | 35 The Forgiver and Hider of Faults | 63 The Ever Living One |
| 8 The Guardian | 36 The Rewarder of Thankfulness | 64 The Self-Existing One |
| 9 The Victorious | 37 The Highest | 65 The Finder |
| 10 The Compeller | 38 The Greatest | 66 The Glorious |
| 11 The Greatest | 39 The Preserver | 67 The One, the All Inclusive,
The Indivisible |
| 12 The Creator | 40 The Nourisher | 68 The Satisfier of All Needs |
| 13 The Maker of Order | 41 The Accounter | 69 The All Powerful |
| 14 The Shaper of Beauty | 42 The Mighty | 70 The Creator of All Power |
| 15 The Forgiving | 43 The Generous | 71 The Expediter |
| 16 The Subduer | 44 The Watchful One | 72 The Delayer |
| 17 The Giver of All | 45 The Responder to Prayer | 73 The First |
| 18 The Sustainer | 46 The All-Comprehending | 74 The Last |
| 19 The Opener | 47 The Perfectly Wise | 75 The Manifest One |
| 20 The Knower of All | 48 The Loving One | 76 The Hidden One |
| 21 The Constrictor | 49 The Majestic One | 77 The Protecting Friend |
| 22 The Reliever | 50 The Resurrector | 78 The Supreme One |
| 23 The Abaser | 51 The Witness | 79 The Doer of Good |
| 24 The Exalter | 52 The Truth | 80 The Guide to Repentance |
| 25 The Bestower of Honors | 53 The Trustee | 81 The Avenger |
| 26 The Humiliator | 54 The Possessor of All Strength | 82 The Forgiver |
| 27 The Hearer of All | 55 The Forceful One | 83 The Clement |
| 28 The Seer of All | 56 The Governor | 84 The Owner of All |
| | | 85 The Lord of Majesty and Bounty |
| | | 86 The Equitable One |
| | | 87 The Gatherer |
| | | 88 The Rich One |
| | | 89 The Enricher |
| | | 90 The Preventer of Harm |
| | | 91 The Creator of The Harmful |
| | | 92 The Creator of Good |
| | | 93 The Light |
| | | 94 The Guide |
| | | 95 The Originator |
| | | 96 The Everlasting One |
| | | 97 The Inheritor of All |
| | | 98 The Righteous Teacher |
| | | 99 The Patient One. |



◀ **Figure 6.10** Muslim pilgrims at the Ka'bah

It is common for Muslims to recite the 99 names while counting them on *tasbeih* (prayer beads), which is a circle of 99 beads divided into three sections of 33 beads each.

In pre-Islamic culture, Arabic people used to make an annual pilgrimage to a shrine that is now known as the Ka'bah. At the shrine, there were more than 300 statuettes representing the pantheon of local gods. In 630 CE, when Muhammad returned to Mecca, he ordered all the statuettes be destroyed. The Ka'bah was retained and transformed into a central focus of pilgrimage for Muslims. The Ka'bah is shaped like a cube and stands about 16 metres above a marble base. It is grey stone and covered by the *kiswa*, a black cloth embroidered with golden calligraphy. Islamic

tradition says that the Ka'bah was built by Adam, and then rebuilt by Abraham and his son Ishmael after being destroyed in the waters of the Flood. Five times a day, every day, thousands of Muslims recite their daily prayers facing towards the Ka'bah as they fulfil one of the five pillars of Islam, *Salat*.

Another key principle of Islam is *aniconism*, which means that no representations, images or statues can be made of Allah because Allah is beyond all images. Instead of anthropomorphic figures, abstract geometric forms or calligraphy of texts from the Qur'an are the only visual images seen in Islam.

ACTIVITY 6.5

To perform *Salat*, Muslims are required to perform *wudu* (ritual ablutions) and to remain clean during the prayer time. To this end, Muslims usually use a prayer mat to separate them from the ground below during prayer time.

- 1 View the images below and explore the Muslim Prayer Mats website available at <http://cambridge.edu.au/redirect/?id=5979> to complete research into the various images that might be acceptable as decorations for prayer mats.



- 2 Design and colour a prayer mat appropriate for use by a Muslim. You might include some geometric design, Arabic calligraphy, a dome shape or a mosque outline. You may either annotate its design or explain your design choices when presenting to the class.

6.4 Conclusion

While Judaism, Christianity and Islam are all monotheistic religions because they profess a belief in one God – indeed, in the same God – their understandings of God differ

significantly and these differences are most obvious in the teachings and practices of each tradition.

End of Strand Activities

Trinity: God, Jesus the Christ, Spirit

- Throughout the history of the church, individuals have created visual images of what they believe Jesus may have looked like, or images relating to the Gospel stories about Jesus. Create a visual timeline of images of the Trinity from the early Church paintings in the Catacombs to earliest times. Use the following headings as a guide for your timeline: Early Church (1st to 3rd centuries), the Middle Ages (4th to 10th centuries), 15th century, 17th century, 19th century and post Vatican II (after 1965). For each image, explain what you believe the artist was trying to convey about the Trinity.
- Prepare a class art exhibition called *Images of Jesus*. As part of this, each student is to create a contemporary piece of art revolving around Jesus and one of the titles used to refer to him by the Gospel writers (Son of Man, Son of God, Lord, and Christ or Messiah).

In addition to a piece of art, each student is to write a brief caption for the artwork, explaining the title chosen and referring to a biblical passage where this title is used. You might start with the biblical passage and use it as inspiration for your work.

- You are a member or participant in various organisations and groups in your life; these range from family groups to sporting clubs to school groups and beyond. Select one of these communities and respond to the following:
 - What are the core beliefs that are central to membership (belonging) to this group?
 - What is the purpose of this group or community? Does it have a key focus or specific outcomes or objectives it wishes to achieve?
 - What actions and behaviours are required of members and participants of this group? Is there anything that would result in temporary or permanent exclusion?
 - Think of three key words that exemplify the essence of this group.
 - When you have collected this information, you need to use it to write a creed or statement of beliefs for this group. It needs to be presented as a poster or document that is decorated with images, photos and symbols appropriate to the group being represented.
 - Compare your statement of beliefs for the group with the Creed (statement of beliefs) in Christianity.

Human Existence

In 2005, Australia experienced a race riot. Read the report on the Australian News Commentary website, available at <http://cambridge.edu.au/redirect/?id=5980>.

- What circumstances led to this event?
- The article mentions the term 'neo-Nazi'. What does this mean and could the term be offensive?
- Consider the information you have read on the United States Holocaust Memorial Museum page and the information provided on the Cronulla Riots. Why do people discriminate based on ethnicity? Discuss with your class.
- Why were people so quick to respond in a violent way rather than a peaceful way?

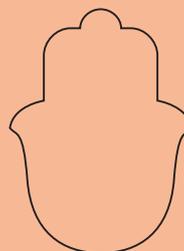
- As a class, create a survey investigating issues of racism and exclusion within your school. You might like to use a survey generating program such as Survey Monkey (available at <http://cambridge.edu.au/redirect/?id=5981>) which will help you to create an anonymous online survey.
- Collate the results of your survey, and analyse the responses. Depict the results graphically using a table or a chart.
- Prioritise ways to raise awareness of these issues within your school. Brainstorm activities or events you might organise that will promote the issue and provoke people to take a stand against racism and exclusion within your student body. You might like to use the Racism No Way website, available at <http://cambridge.edu.au/redirect/?id=5982>, as a starting point.

World Religions

- The religious traditions of Judaism, Christianity and Islam share a heritage found in the Middle East. Imagine you are a tour guide who will be taking an escorted tour group through the region showing and explaining to your group key sites associated with the three religions. You will need to design a 14-day tour through the Middle East. Mention what you will see each day, as well as explaining the significance of the site. Put this into a PowerPoint presentation to convince prospective tourists to take your tour. Your teacher will choose a grade level to come to your class to listen to your presentations. The students from this grade will then vote on which tour they would like to go on!
- Working in small groups, revise the elements of a creed. With your group members, write a creed that could potentially be used as part of whole school events. Your School Creed must include professions of your school ethos and the central beliefs of your school. You could look to your school's motto and mission or vision statement for some inspiration.
- A *hamsa* is an amulet shaped like a hand, with three extended fingers in the middle and a curved thumb or little finger on either side. *Hamsa* comes from the Hebrew word *hamesh*, which means 'five'. In Judaism, it is called the 'Hand of Miriam' (Moses' sister): some say it represents the five books of the Torah. The *hamsa* is also a popular symbol in Islam and is called the 'Hand of Fatima' (Muhammad's daughter): some say that it represents the Five Pillars of Islam. You may have seen it as a contemporary piece of jewellery and it is said to protect against the 'evil eye'.



▲ **Figure 6.11** Brightly painted *hamsa* amulets hanging in a Moroccan market



Copy the outline at left and create an Islamic *hamsa* and a Jewish *hamsa* that identifies the core beliefs in each tradition. What words and symbols will you include? What will you not use? The websites accessed via the links below may be of some benefit to you in gathering ideas to include in your design.

<http://cambridge.edu.au/redirect/?id=5983>
<http://cambridge.edu.au/redirect/?id=5984>
<http://cambridge.edu.au/redirect/?id=5985>

STRA



ND

3 Church

The Curriculum strand 'Church' encompasses three areas:

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

CHAPTER 7

Liturgy and Sacraments



7.1 Church

The Church is a sign to the world of the presence and work of God within the world. More specifically, the Church is a community of people called to recognise and cooperate with the work of God. They do this by expressing their faith

in a variety of ways, particularly through prayer and action. The Church is made up of people like us and, as part of the world, it is in continual need of God's grace and reform in response to that grace.

7.2 Sacraments

Sacraments are symbols of God's love in the world. Sacraments and what is known as the sacramental life are central to Catholic belief and identity. Sacraments are described as 'efficacious symbols', which means they point to what they represent: they make visible the mystery of God's love for people. Jesus, for example, not only signifies God's love for people – Jesus is God's love. Jesus' teaching, his miracles and his death on the cross all symbolise God's love for all people. The Church, too, is a sacrament because it is a sign of salvation; and through the Church, people can encounter Jesus. Christians are called to be a sacramental people through their life and to be examples of the presence of God in the world.

Within the Catholic tradition there are seven sacraments: Baptism, Confirmation and Eucharist (which are known as the Sacraments of Initiation); Penance and the Anointing of the Sick (which are known as the Sacraments of Healing); and Marriage and Holy Orders (which are known as the Sacraments of Commitment). In this section we will focus on the Sacraments of Healing: Penance and Anointing of the Sick.

Sacraments of Healing

The Sacraments of Healing call believers to conversion and loving trust in God's healing grace. Through the Sacraments of Healing, the Christian community continues Jesus' healing, care and compassion. Penance and the Anointing of the Sick are two sacraments that are celebrated by the Church as a sign and instrument of God's healing power. The Sacrament of Penance, also known as the Sacrament of Reconciliation, is for people whose relationship with God has been weakened or even broken by sin. The Sacrament of Anointing of the Sick is for people whose relationship with God has been weakened by illness. The purpose of both sacraments is to heal and restore the person to a full relationship with God and the Church.

sacrament

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

ACTIVITY 7.1

The film *Invictus* documents Nelson Mandela's struggle to unite a racially divided country. Despite being imprisoned for decades, Mandela chooses to embrace the white people, his former enemies, to enable the country to prosper and his own soul to remain free.

Watch the *Invictus* trailer (<http://cambridge.edu.au/redirect/?id=5986>) and a specific scene dealing with forgiveness (<http://cambridge.edu.au/redirect/?id=5985>). Mandela states, 'Forgiveness liberates the soul, it removes fear; that is why it is such a powerful weapon'; however, there is considerable opposition to this when it is presented in a practical way.

- After watching the video clips, copy and complete the following SWOT analysis, considering the challenges faced by all Mandela's officers when confronted with working with former enemies.

Strengths	Weaknesses
Opportunities	Threats

continued ➤

ACTIVITY 7.1 continued

- 2 Study the character of Jason in the video clip and complete the following table. There are various depictions of Jason at different times throughout the video clip. Consider each depiction, copy the table below and list as many descriptive words as possible to paint a picture of his demeanour and physical appearance.

Jason talking to Jessie at her desk	Jason on the couch surrounded by his men	Jason's initial discussion with the white men	Jason confronting Mandela	Jason collecting the schedules from Jessie	Jason after returning to his men

- 3 Compare and contrast the characters of Jason and Mandela. What assumptions can we draw about Mandela's mental health and outlook on life?
 4 What conclusions can you draw about the role and importance of healing and forgiveness in people's lives?

Sacrament of Penance

Reconciliation and healing are important in many aspects of our lives. All of us will at some point in our life need reconciliation with other people and sometimes even with ourselves. For Christians, it is also important to reconcile with God. We all experience times when we need forgiveness for how we have behaved. Over time, the Church has developed rituals that address the needs of people to be reconciled with God and with others.

Throughout the Gospels we read about Jesus' concern for outcasts and sinners, and how Jesus healed many people. Jesus' actions are characterised by compassion and challenge as well as welcoming people into the community.

Read the account of the healing of the paralytic, which is recorded in three gospels: Matthew 9:2–8, Mark 2:5–12 and Luke 5:20–26.

Matthew 9:2–8

²And just then some people were carrying a paralysed man lying on a bed. When Jesus saw their faith, he said to the paralytic, 'Take heart, son; your sins are forgiven.'
³Then some of the scribes said to themselves, 'This man is blaspheming.'
⁴But Jesus, perceiving their thoughts, said, 'Why do you think evil in your hearts?'
⁵For which is easier, to say, "Your sins are forgiven", or to say, "Stand up and walk?"
⁶But so that you may know that the Son of Man has authority on earth to forgive sins' – he then said to the paralytic – 'Stand up, take your bed and go to your home.'
⁷And he stood up and went to his home.
⁸When the crowds saw it, they were filled with awe, and they glorified God, who had given such authority to human beings.

Mark 2:5–12

⁵When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.'
⁶Now some of the scribes were sitting there, questioning in their hearts,
⁷'Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?'
⁸At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, 'Why do you raise such questions in your hearts?'
⁹Which is easier, to say to the paralytic, "Your sins are forgiven", or to say, "Stand up and take your mat and walk?"
¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins' – he said to the paralytic – 'I say to you, stand up, take your mat and go to your home.'
¹²And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, 'We have never seen anything like this!'

Luke 5:20–26

²⁰When he saw their faith, he said, 'Friend, your sins are forgiven you.'
²¹Then the scribes and the Pharisees began to question, 'Who is this who is speaking blasphemies? Who can forgive sins but God alone?'
²²When Jesus perceived their questionings, he answered them, 'Why do you raise such questions in your hearts?'
²³Which is easier, to say, "Your sins are forgiven you", or to say, "Stand up and walk?"
²⁴But so that you may know that the Son of Man has authority on earth to forgive sins' – he said to the one who was paralysed – 'I say to you, stand up and take your bed and go to your home.'
²⁵Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God.
²⁶Amazement seized all of them, and they glorified God and were filled with awe, saying, 'We have seen strange things today.'



▲ Figure 7.1 Baptism ceremony

ACTIVITY 7.2

- 1 In each of the passages above Jesus is speaking to groups of people. One of the groups is the scribes. In the table below identify what the scribes say to Jesus and then Jesus' response to them.

Passage	What the scribes say	Jesus' reply to the scribes
Matthew 9:2–8		
Mark 2:5–12		
Luke 5:20–26		

- 2 The scribes and Pharisees were devout Jews. Looking at the information you have written in the table above, why would the scribes be questioning Jesus?
- 3 Jesus makes a very powerful statement back to the scribes and Pharisees asking them what is more powerful to have your sins forgiven or get up and walk? What do you think Jesus intended by this response? What do we learn about Jesus' idea of forgiveness?
- 4 Thinking about the period of 1st-century Palestine, what would have been the plight of the paralytic man if Jesus had not healed him?
- 5 Each of these Gospel passages was written for a different community. While the stories have similar sentences and phrases, they also have their differences. Using coloured pens or highlighters, identify the sections in the passages that are the same, and those that are different. Looking at the passages that are similar, what message did all three writers want their audiences to know? Why do you think there are subtle differences?
- 6 In each of the Gospel passages the paralytic man is healed and goes to his home 'glorifying God'. Write a paragraph from the point of view of the healed man as he explains what Jesus has done for him, and how this will open up new possibilities for his life.

In all three accounts, there is a statement about the forgiveness of sin. In the New Testament, Baptism is seen as the primary way in which God forgives sin. In the early Church it was believed that through Baptism sin was forgiven once and for all, so many people delayed Baptism until they were close to death.

The Sacrament of Penance has a rich history in the Church. In this section we will trace the development of the Sacrament of Penance from the early Church to today.



▲ Figure 7.2 A pilgrim undergoing baptism

Early Church

In the 2nd century, the *Didache*, an early Christian text, invited Christians to ‘confess their sins’ before receiving Eucharist. At the Council of Nicaea in 325 CE, the direction was given that a dying person was to be reconciled before receiving Communion. During the 4th to 6th centuries, Penance had a public expression and was called Canonical Penance.

Canonical Penance was reserved for serious sin such as murder, **heresy** and **apostasy**, and they were matters of common knowledge. The person who had committed the sin would be excluded from the celebration of Eucharist from the point of the Offertory onwards: for less serious sin, a person would be required to fast, pray or give money to the poor.

Public penance required the person to demonstrate a change of heart, then present themselves to the bishop and the local community and join a local group of penitents. After a set period of time, depending on the seriousness of the sin, the person would be readmitted to the Christian community by a rite known as the ‘reconciliation of the penitent’. As the needs and circumstances of the Church

changed, private penance became popular and so did the ‘confession’ of sins. By the end of the 6th century, Canonical Penance was called Confession.

Middle Ages

During the 7th to 11th centuries, Irish monks developed a very different ritual related to the forgiveness of sin. Because the monks lived in **monastic** communities, they identified a holy person who they considered a ‘soul friend’ or spiritual counsellor and they would tell them their sins and ask for healing. Unlike the practice in earlier times, Celtic penance was for all sins and was repeatable: the emphasis was not on the ‘telling’ of the sin but rather on performing the penance so the monk would learn from the past and live a better life in the future. Eventually, individual and private confession developed. Penance was administered by priests as well as the bishop and, in order to help priests to select appropriate penances, a codification of penitential practices was developed called the penitential books (*libri poenitentiales*). The penitential book consisted of lists of every type of sin imaginable and the corresponding penance. Also at this time, a formula for absolution – which included the words to be prayed by the priest and the prayers to be said by the penitent – was developed.

From the 11th to the 14th centuries, four major changes occurred. The Sacrament of Penance developed four identifiable stages: satisfaction, confession, contrition and absolution. While in the early Church the emphasis was on reconciliation of the sinner with the Church and with God, the emphasis shifted to doing penance or making satisfaction for sin. Confession of sin came to be seen as having its own power to reconcile the sinner, so we see the development of arguments requiring the necessity of confessing to a priest. Also at this time, we see a shift to contrition, or, in other words, to a conversion of heart. The fourth shift required absolution by a priest.

heresy

A belief or opinion contrary to orthodox Christian doctrine

apostasy

The deliberate and complete abandonment of the faith by a baptised Christian

monastic

Relating to monasteries and associated with secluded and ascetic communities

Council of Trent

At the Council of Trent (1551), a document was promulgated entitled the *Doctrine on the Sacrament of Penance*, which taught that Penance is a sacrament instituted by Christ and that it is distinct from Baptism. The document outlined three acts of the penitent as contrition; confession of all sins in number, type and satisfaction; and that absolution is reserved to priests alone. This understanding of the Sacrament of Penance continued until the Second Vatican Council (1962–65).

Second Vatican Council

At the Second Vatican Council (also known as Vatican II), the new Rite of Penance was proposed in the *Constitution on the Sacred Liturgy*. It said that the rite should: clearly express the nature and the effect of the sacrament; emphasise the



▲ **Figure 7.3** In the new Rite of Penance, the penitent faced the priest rather than being separated by a screen.

role of the church community; make central the reading of the Word of God; accentuate the public form of worship over a private form; and, finally, be short and clear, free from repetitions and not require an extensive explanation. The most obvious change for individual penance was the opportunity for people to celebrate the sacrament ‘face to face’. For centuries, people had entered Confessional Boxes and knelt down in front of a screen with the priest on the other side. New Reconciliation Rooms were designed so that the penitent could either kneel or sit and speak with the priest face to face.

Another obvious change for people was they were encouraged to read or listen to a section of scripture during the celebration of the sacrament.

Following Vatican II, there are now four forms of the Rite of Penance:

- 1 individual penance
- 2 communal ceremony with individual confession and absolution
- 3 communal ceremony with general absolution
- 4 an abbreviated emergency ritual when death is imminent.

The new Rite of Penance emphasises how our actions affect others. As such, it is not just a matter of reconciling ourselves with God; we also need to reconcile ourselves with the believing community – the Church.

In previous eras, the focus was on the individual and their relationship with God, but now there is more of an emphasis on the social dimensions of sin and reconciliation.

ACTIVITY 7.3

- 1 Choose one of the periods from the history of the Sacrament of Penance. Your task is to create a character from this period. Give your character a name and then write a few dot points about their life; for example, George, an 18-year-old apprentice baker living with his widowed mother in the 12th century. Next, think of a situation your character has been in that will require them to seek forgiveness; for example, George may have stolen a loaf of bread from the baker he works for to feed his family. Write a small paragraph explaining what happened next when he confessed his sin.
- 2 Create a character timeline. Using the information you have written in your paragraph from the first activity, place all of the characters in your class on a timeline from the start of the early Church through to contemporary times. Have each character in the timeline speak about their need for reconciliation and what penance they received. When you have finished, have a class discussion noting why people chose their particular time period.

7.3 Elements of Practice

Penance

Some of the key elements of the Sacrament of Penance today include people listening to the Word of God in scripture; this reminds people of the need for true contrition for sin, which inhibits our relationship with God and with other people and even alienates us from ourselves. The Rite of Penance emphasises how much God loves us and wants us to be whole again. In the case of serious sin, such as deliberately causing physical harm to others, the Church requires people to confess the sin privately and individually to a priest. Confessing sin individually and privately to a priest is a concrete sign that we are sorry for our sin and it shows that we are ready to do something about changing our behaviour. The sacrament also includes penance that is performing some act of charity, giving up something or praying some particular prayers. The performance of penance demonstrates that we are willing to help heal the wrongs we may have caused and that, with the help of God, we will try to live better lives.

Types of Penance

The purpose of penance is to 'make satisfaction' for sins in order to grow in relationship with God. There are four major types of penance: prayer, fasting, almsgiving and works of charity. Prayer strengthens a person's relationship with God. A penitent could be asked to pray a single prayer such as the Lord's Prayer, to pray the Rosary or to pray using a passage of scripture. Fasting is a form of self-discipline or self-denial and usually requires a person to refrain from eating for a period of time. In Lent, for

example, Catholics are invited to partake in fasting and some people refrain from eating sweet things or drinking alcohol, or will eat fish rather than meat. Fasting reminds the person to focus on God rather than themselves. Almsgiving is giving money or assistance to those in need. The most usual form of almsgiving is donating money to aid the less fortunate. Works of charity include acts of kindness, which might be as simple as spending time with an elderly person who does not normally have many visitors, or simply speaking with or including a fellow student who is considered a 'loner'.

Generally, penances should be completed as soon as possible after the Rite of Penance. Penance is not meant to be open-ended: they are meant to be measurable, achievable and able to be completed. Sometimes, restitution might be required as part of the penance. In an instance of stealing, for example, the penitent may be required to either return the stolen goods or give an amount of money to a charitable organisation to 'make satisfaction'.

Absolution

During the Sacrament of Penance, the priest serves as God's representative and prays the words of absolution on behalf of the church. As he prays the words of absolution, the priest holds his hand over the penitent's head and says, 'I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit'.

▼ **Figure 7.4** Penitents usually undertake an examination of conscience when preparing for the Sacrament of Penance.



Three Rites of Penance

First Rite of Penance

The First Rite of Penance or individual penance in the first instance requires the person to prepare for the sacrament by placing themselves in the presence of God and thinking carefully about how they have lived their life in relationship with God and others. This is known as an ‘examination of conscience’. During the examination of conscience, the penitent might ask the following questions of themselves:

- Have I been rebellious towards God?
- Have I prayed?
- Have I lied or been disrespectful to others?
- Have I been angry, held grudges or refused to forgive others?
- Have I been selfish or spiteful towards others? Have I been jealous?
- Have I gossiped about others? Spread rumours or made fun of others?
- Have I mistreated my body through the use of alcohol or other drugs?
- Have I been patient, kind and self-controlled?

When the person, called the penitent, enters the Reconciliation Room, s/he is greeted by the priest. The penitent begins by making the Sign of the Cross.

The priest makes a statement that invites the penitent to trust in God; in response, the penitent tells the priest the time of their last confession and anything else that may be relevant. A passage of scripture is read, after which the penitent confesses his/her sins and accepts the prayers or actions the priest offers as penance. The priest asks the penitent to pray a prayer called an ‘Act of Sorrow’ or ‘Act of Contrition’, after which the priest prays the ‘Prayer of Absolution’. One of the changes from Vatican II was that there are a number of Acts of Contrition available for people, rather than the single formula that was the case in the former rite.

The ‘Prayer of Absolution’ (Rite of Penance #46) prayed by the priest is as follows:

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to Himself
and sent the Holy Spirit among us
for the forgiveness of sins;
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.

ACTIVITY 7.4

- 1 In visual form, outline the six-step process of the First Rite of Penance.
- 2 In the following table, there are two different versions of prayers of contrition used in the Catholic Church. Read each prayer carefully, copy the table and then rewrite them in your own words in the column on the right-hand side. Use language that people your age would be able to easily interpret and understand.

My God, I am sorry for my sins with all my heart. In choosing to do wrong and failing to do good, I have sinned against you whom I should love above all things. I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin. Our Saviour Jesus Christ suffered and died for us. In his name, my God, have mercy.

Forgive me my sins, O Lord, forgive me my sins;
the sins of my youth, the sins of my age, the sins of my soul,
the sins of my body; my idle sins, my serious voluntary sins;
the sins I know, the sins I do not know; the sins I have concealed
for so long, and which are now hidden from my memory.
I am truly sorry for every sin, mortal and venial,
for all the sins of my childhood up to the present hour.
I know my sins have wounded Thy Tender Heart,
O My Saviour, let me be freed from the bonds of evil through
the most bitter Passion of My Redeemer. Amen.
O My Jesus, forget and forgive what I have been. Amen.

ACTIVITY 7.5

Read the article below and think carefully about the actions of the man described.

Qld man charged over WA backpacker theft

A 25-YEAR-OLD Cairns man has been charged in Western Australia for allegedly stealing from backpackers in Broome.

Police say the man approached groups of the travellers in the Kimberley town last week, offering them work at a remote station.

At least nine backpackers gave him money to buy them swags, boots and camping gear, which they did not receive.

It is also alleged the man stole a 2011 Hilux utility from Broome Motors.

The man has been charged with stealing a motor vehicle and stealing, WA Police said on Sunday.

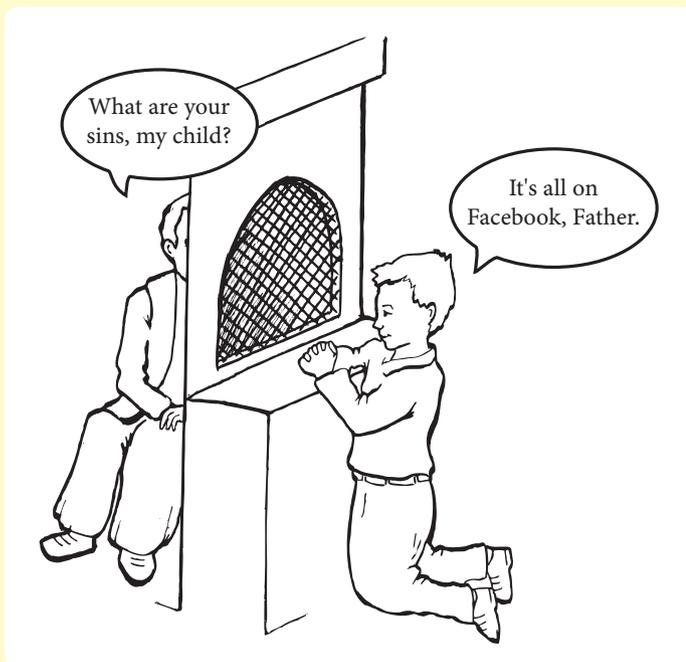
He is in custody in Roebourne Regional Prison and is due to appear in the Karratha Magistrates Court on June 30.

WA Police are working with police in Queensland and the Northern Territory about other offences possibly committed by the man.

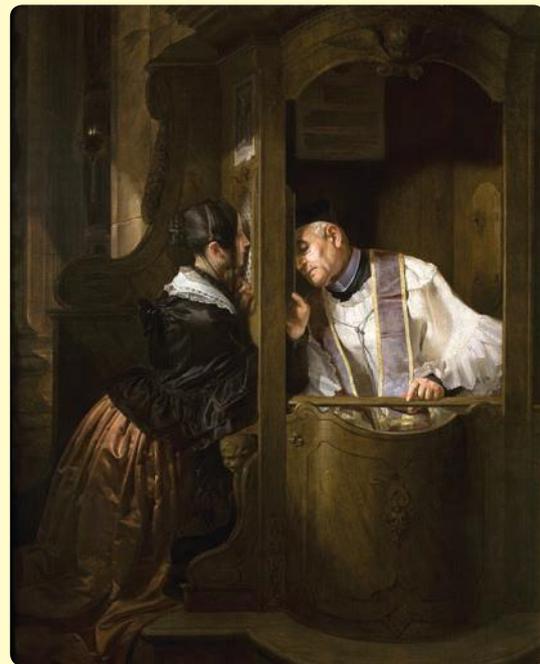
Anyone with any information is asked to call Crime Stoppers on 1800 333 000.

- 1 When we behave in a manner that is dishonest and malicious, we harm other people and the effects of our behaviour are far-reaching. How did the man's actions impact on people?
- 2 Think about how the victims of this crime would have felt. How did the man's behaviour affect them, both in a practical sense and also in a psychological way? How might this crime have changed the way they view other people?

ACTIVITY 7.6



▲ **Figure 7.5** Confession of sins



▲ **Figure 7.6** *La Confessione*, by Giuseppe Molteni, 1838

- 1 The cartoon depicted in Figure 7.5 is based on an older model of seeking penance where the penitent kneels in a confessional and the priest is behind the screened window. Write five points on why the Church changed from this model to the current model of seeing the priest face to face.
- 2 This type of confessional was popular in the Church until recent times. Using your skills of observation, examine the painting in Figure 7.6. What aspect of church life is the artist emphasising in the painting?
- 3 You are a tour guide in an old-style cathedral that has traditional confessional boxes. Write five points that you would tell a group of student visitors to the cathedral about the history of the confessional. Build into your explanation how the Rite of Penance has changed and how the sacrament is currently celebrated.

The Second Rite of Penance

The Second Rite of Penance, also known as the Second Rite of Reconciliation, is a public expression of the reality of sin in the lives of people and provides people with the opportunity to refocus their attention on how they live the Gospel daily. This rite involves the communal gathering of people, a communal preparation and examination of conscience, individual confession and absolution, and a concluding prayer of thanksgiving. The rite follows the following pattern:

- Introductory Rite
 - Hymn
 - Sign of the Cross
 - Greeting
 - Introduction and opening prayer
- Liturgy of the Word
 - Readings from scripture
 - Short homily
 - Examination of conscience
- Liturgy of Reconciliation
 - Individual confession of sin and individual absolution
 - Encouragement to do good works and live a better life
 - Prayer of praise for God's mercy
 - Concluding prayer of thanksgiving
- Concluding Rite
 - Blessing and dismissal.

This form of the Rite of Penance emphasises that as members of the church we live in relationship with God and with others. Therefore, all our actions affect not just us but also others, and so reconciliation with the community of the Church is important.

The Third Rite of Penance

The Third Rite of Penance follows a similar pattern to the Second Rite, but instead of individual confession of sin and individual absolution, the person confesses their sin silently and general absolution is given, and then the priest, in the name of Jesus, absolves the whole group of their sin rather than individuals confessing to a priest on a one-to-one basis. The use of the Third Rite of Penance is rare and general absolution is given only when there are very large numbers or if there is danger of death such as war or natural disaster. After general absolution is given, there is an understanding that the individual will go to individual confession as soon as is practicable.

In celebrating the Sacrament of Penance, the Church acknowledges that we are on a journey to perfection and to God, and the sacrament is another way of showing God's mercy in the world. Professor of Theology Richard McBrien

says that a Church that cannot admit its sin is not the Church of Jesus the Christ, and a Church that cannot forgive the sins of others is not the Church of Jesus the Christ. The Church uses Jesus as a model: Jesus was a reconciler, a healer and the forgiver of sins – the Sacrament of Penance is about acknowledging sin, asking for forgiveness, being reconciled and healed, and resolving to do better in future.

Anointing of the Sick

Theologian Barbara Beckwith tells this story about her mother who was anointed:

My mother had a stroke three and a half years ago and, somehow in all the confusion, received the Sacrament of Anointing of the Sick four times in as many days. Now 87, she survived – her mind intact but the left side of her body frozen. She now lives in a nursing home. I asked her recently if she remembers being anointed. 'Yes,' she said. 'What do you remember?' She replied 'I lived.'

The Sacrament of Anointing of the Sick used to be called 'extreme unction' or the 'last rites' because it was only available to a dying person. Since the Second Vatican Council, the sacrament has been made available for all Catholics whose health is impaired by sickness or old age, as well as for people who are close to death. It is common practice in many parishes today to have healing Masses where the sick and elderly are anointed as part of the Mass and where the focus of the anointing is on healing and providing spiritual support for people for their life's journey.

Anointing

Anointing – the rubbing of oil on someone – has been used since ancient times. Soldiers were anointed before going into battle and kings and queens were anointed as a sign of strengthening them for the role they were about to undertake. In Judaism, anointing was considered an act of hospitality. When Jesus enters the house of the Pharisee, a woman anoints the feet of Jesus (Luke 7:38–46).

In Catholic Christianity, the anointing of the sick grew out of a practice that is recorded in the Letter of James: 'Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord' (James 5:14). Later, in Verses 15 and 16, it says:

¹⁵And the prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.



▲ **Figure 7.7** A Catholic priest anointing a worshipper

History and Development of the Sacrament

In ancient cultures, sickness was often attributed to sin and so it posed a problem for the early Christian church. Often a presbyter (a local church leader) would be called to the house to pray for the sick person and to anoint him or her with oil in the name of the Lord. Oil was seen as a healing substance. So from the earliest beginnings of the Church, we can see there was a practice in place that required the leader of the community to pray, anoint and forgive sin, with the prime purpose of restoring the sick member to physical and spiritual health within the community.

However, in the early centuries there is no formally recorded evidence of a rite related to anointing, perhaps because it was not a public liturgical act such as the Rite of Initiation. Just as early Christians brought home the Eucharist from Sunday celebrations for communion during the week, they also brought home blessed oil for use as required. The first formal mention of the Rite of Anointing is in a letter of Pope Innocent I in the early 5th century, where he talks about anointing and links it to the text from James, noting that blessed oil is applied by a bishop or priest to a sick person.

In the early Middle Ages, anointing of the sick was established as one of the 'last rites'; that is, for people close to death. By the middle of the 12th century, it was known as *sacramentum exeuntium* ('the sacrament of the departing') or *extrema unctio* ('the last anointing'). By the end of the 12th century, anointing was a sacrament for the dying rather than something that was related to sickness with the real hope of recovery.

During the 13th and 14th centuries, the seven sacraments were formalised by the Catholic Church, and Anointing of the Sick was included as one of the seven. At the Council of Trent (1551), the sacrament was called

Extreme Unction and was available for those who were extremely ill and at the point of death.

Second Vatican Council

It was not until the Second Vatican Council (1962–65) that a new understanding of the Anointing of the Sick developed. The *Constitution on the Sacred Liturgy* stated that it 'is not a sacrament reserved for those who are at the point of death' but for those who begin to be in some danger of death 'from sickness or old age' (#73). It goes on to say that the last sacrament to administer to the dying is Viaticum (#68) – or final communion.

The new rite recognises that illness prevents people from fulfilling their role in society and in the church. Pope Paul VI pointed out that the sick are also anointed for ministry as a model of faith and hope. The ritual is administered by a priest and involves words of greeting to those present, a reading of a short passage from scripture, a litany or prayer, the priest laying on of hands, blessing of oil and anointing the forehead and hands of the person while saying: 'Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the Lord who frees you from sin save you and raise you up.' The sacrament can be administered anywhere: at home, in hospital, in church or at a road accident.

If the Sacrament of Penance has been requested by the person, it takes place before the anointing in the presence of the priest only. For the Anointing of the Sick it is common for members of the family of the person to be gathered at the ritual. The Rite of Anointing of the Sick follows this general pattern:

- Opening Rite
 - Greeting
 - Sprinkling with Holy Water (optional)
 - Instruction
- Penitential Rite
 - Liturgy of the Word
 - Scripture
 - Brief homily
- Liturgy of Anointing
 - Litany
 - Laying on of Hands
 - Prayer over the Oil (or Blessing of the Oil)
 - Anointing (forehead and hands are anointed)
 - Prayer after Anointing
 - Lord's Prayer
- Liturgy of Holy Communion
 - Communion
 - Prayer after Communion
- Concluding Rite
 - Blessing.

If anointing an older person the following prayer may be said by the priest:

God in heaven, through this holy anointing grant comfort in his/her suffering.
 When s/he is afraid, give him/her courage,
 when afflicted give him/her patience,
 when dejected, afford him/her hope, and
 when alone, assure him/her the support of your holy people.

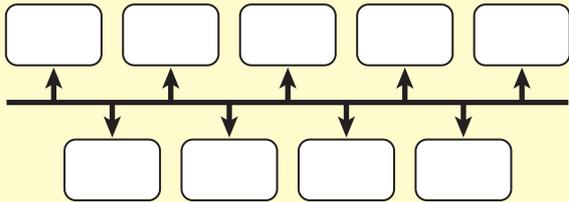
The prayer for a sick child is:

Caress her/him, shelter her/him
 And keep her/him in your tender care.

Through the Anointing of the Sick, Jesus is revealed as a healer of body and soul, as someone who ministers to the sick and the dying, and as someone who energises people's faith and their hope of eternal life.

ACTIVITY 7.7

- Use the information in *The History of the Anointing of the Sick* (available at <http://cambridge.edu.au/redirect/?id=5988>), as well as any other information you may have, to complete an annotated timeline that charts the historical roots of the Sacrament of Anointing the Sick. Draw your own copy of the template provided below.



- Complete further research on the words, symbols and actions involved in this sacrament. Write a brief description for each image below, identifying the important words, symbols or actions that are shown.









- Your local parish priest has just spoken to your class about the Sacrament of Healing. In his discussion, the priest noted that he is often called upon to give the sacrament to many different age groups. The priest has asked your class if they could assist with the choosing of appropriate scripture passages and the writing of opening prayers that he could use when conducting the Sacrament of Healing. The following examples were suggested by the priest:

- a sick child
- a Year 9 student
- a mother of a young family
- a grandparent of a large family.

Working in pairs, choose one of the examples above, then write an opening prayer for a liturgy suitable for the Sacrament of Healing, as well as an appropriate scripture passage. Write a paragraph explaining to the parish priest why you chose that particular scripture.

7.4 Conclusion

The Sacraments of Penance and Anointing of the Sick, like all sacraments, symbolise the empowering, forgiving, sustaining and healing love of God. The symbols used in the sacraments are symbols of ordinary life and they speak profoundly of the power of God in people's lives. The Sacrament of Penance symbolises our efforts at forgiveness

and peacemaking and celebrates the never-ending love of God for all humankind. The Sacrament of Anointing of the Sick symbolises our efforts of healing the ill and assisting the elderly, and celebrates God's power to restore people to health spiritually and psychologically, or to enable people to prepare for death.

CHAPTER 8

People of God



8.1 Christian Vocation

All Christians, through their baptism, share a calling or Christian vocation and are invited to live their life to their full potential by sharing their gifts, talents and abilities with others. All people participate in the priesthood of Jesus when they pray, participate in Eucharist and other sacraments, and participate in the life of the Church. They also proclaim the message of Jesus when they speak out against injustice in their home, neighbourhood and wider community. People live out their Christian vocation in a variety of ways. In this section we will explore how people share their calling or vocation.

Teresa of Avila, a saint of the 16th century, famously said these words:

Christ has no body but yours.
No hands, no feet on earth but yours.
Yours are the eyes with which he looks with
Compassion on the world.
Yours are the feet with which he walks
to do good.
Yours are the hands with which he
blesses all the world.

Her statement explicitly points out how important it is for Catholic Christians to be the face and hands of God in the world. Every person is called to play a role in the Church; some do this through ordained ministry but most of us live our lives as lay people. As lay people, we too have a specific role to play within the Church and we do this through a variety of ways.

The Laity

In ordinary everyday terms, the word 'lay' means a non-specialist: you may often hear people say 'she explained it in layman's terms'. Within the Church, when we use the term 'lay' we are generally referring to people who are not ordained deacons, priests or bishops. It is interesting to note, however, that in early Church documents there is no distinction made between 'clergy' and 'laity'. Early Christianity was on the whole a 'lay' movement.

Paul, in 1 Corinthians, describes the Church as consisting of a variety of parts that function differently, and in his explanation he uses the metaphor of the human body:

1 Corinthians 12:4–27

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of services, but the same Lord; ⁶and there are varieties of activities, but it is the same God who activates all of them in everyone. ⁷To each is given the manifestation of the Spirit for the common good. ⁸To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another the working of miracles, to another prophecy, to another the discernment of spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹All these are activated by one and the same Spirit, who allots to each one individually just as the Spirit chooses.

¹²For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. ¹³For in the one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.

¹⁴Indeed, the body does not consist of one member but of many. ¹⁵If the foot were to say, 'Because I am not a hand, I do not belong to the body', that would not make it any less a part of the body. ¹⁶And if the ear were to say, 'Because I am not an eye, I do not belong to the body', that would not make it any less a part of the body. ¹⁷If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸But as it is, God arranged the members in the body, each one of them, as he chose. ¹⁹If all were a single member, where would the body be? ²⁰As it is, there are many members, yet one body. ²¹The eye cannot say to the hand, 'I have no need of you', nor again the head to the feet, 'I have no need of you.' ²²On the contrary, the members of the body that seem to be weaker are indispensable, ²³and those members of the body that we think less honourable we clothe with greater honour, and our less respectable members are treated with greater respect; ²⁴whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honour to the inferior member, ²⁵that there may be no dissension within the body, but the members may have the same care for one another. ²⁶If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.

²⁷Now you are the body of Christ and individually members of it.



▲ **Figure 8.1** Lay people play an important role in the Church.

ACTIVITY 8.1

Re-read the extract from Paul's letter to the Corinthians and answer the questions below.

- 1 What does Paul mean by the 'interpretation of tongues'?
- 2 Paul writes that 'we are all baptized into one body – Jews or Greeks, slaves or free'. How would this have been interpreted in that time by observant Jews, and by wealthy Greeks and Romans?
- 3 How would this letter be received by oppressed people, including women of the time?
- 4 Paul writes that 'on the contrary, the members of the body that seem to be weaker are indispensable'. What does he mean by this statement?
- 5 'But God has so arranged the body, giving the greater honour to the inferior member.' What do we learn about Paul's vision for the early Church from this statement? What do we learn about God?
- 6 Paul refers to the parts of Christ's body in his letter to the Corinthians. Why would he have used this as a metaphor for the early Church?
- 7 Using Paul's letter and Teresa of Avila's prayer as stimulus, create your own prayer.

Lay people are very important in the Catholic Church because they have the opportunity to bring the love of God to all people. The Second Vatican Council emphasised the importance of lay people for the Church. It said:

The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary

circumstances of family and social life from which the very web of their existence is woven. They are called there by God so that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity (*Lumen Gentium*, #31).

In a special way, the laity are called to make the Church present in the world through their daily lives. Pope John Paul II called everyone within the Church, especially the laity, to the **New Evangelisation**. In using the term 'new' he did not mean a new message, but rather that the Christian message be told with a new energy and enthusiasm and in a new way. In fact, he said: 'evangelization can be new in its ardour, methods and expression and be adapted for the people of today'.

Pope John Paul II outlined six characteristics of the new evangelisation, which can be summarised as follows:

- 1 The new evangelisation, like all **evangelisation**, must be founded on the person of Jesus Christ and the Gospels.
- 2 The new evangelisation is the responsibility of the entire People of God.
- 3 The new evangelisation is not just for the foreign missions but what is needed is a re-evangelisation for all people.

New Evangelisation

The call for each Catholic to deepen their faith, believe in the Gospel message and go forth to proclaim the Gospel

evangelisation

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

- 4 The new evangelisation is directed to individuals and to whole cultures in the process of **enculturation**.
- 5 The new evangelisation is not limited to the presentation of the basic Gospel message (*kerygma*), but is a comprehensive process of Christianisation. While the proclamation of the Gospel is the essential first step, it is the foundation of a lifelong process. Evangelisation, according to Pope John Paul II, also involves catechetical instruction, moral doctrine and the social teaching of the Church.
- 6 The new evangelisation calls for a missionary spirituality where every member of the Catholic community is called to holiness and to mission.

Through baptism, everyone within the Church is called to be the People of God. As the People of God they are called to be in the world – not separate from the world – and to be examples of holy living in the world. They are to be examples of God's presence in the world. Pope Francis, too, has emphasised the importance of the laity when he said:

You are protagonists in the work of evangelization and human promotion. Incorporated in the Church, each member of the People of God is inseparably a disciple and a missionary. We must always start again from this foundation, common to all of us, children of Mother Church.

Because people belong to the Church, they participate in its mission. Lay movements are a vital link to parishes

and to the church's 'mission in the city', and Pope Francis encourages all people to work for the social inclusion of the poor. Pope Francis also explained what it means to be a Christian today and he warns people not to become 'starved', 'lethargic' or being 'museum Christians'. He encourages Christians to participate in the Church and to become missionaries of Christ.

enculturation

The process of learning the culture of a group

ACTIVITY 8.2

- 1 Pope Francis has called Christians to be involved in the Church and not be 'museum Christians'. What do you think he means by this statement?
- 2 Pope John Paul II identified six characteristics as the new way forward with evangelisation. Looking at two pages from the Archdiocese of Brisbane (available at <http://cambridge.edu.au/redirect/?id=5989> and <http://cambridge.edu.au/redirect/?id=5990>), see if the organisations identify with Pope John Paul II's six characteristics.
- 3 As the laity are called to make the Church present in the world, draw up some recommendations that you would make to your school to motivate your year level to be less 'museum Christians' and more involved as Christians in the modern world.

Within the Church, there are many groups of people who work in a specific way to bring about the Reign of God. Some specific ways people engage in the mission of the Church is through volunteering in groups such as St Vincent de Paul, Caritas or Centacare. Other people choose to live out their vocation as members of a religious order or lay association.

▼ **Figure 8.2** Serving the poor is an expression of missionary spirituality.



ACTIVITY 8.3

All too often, our society publicises the activities of the affluent and encourages us to celebrate them and their achievements, and to deride the fringe members of our society. This can happen to the extent that such fringe dwellers become invisible. As Christians, it is our responsibility to assist the invisible to become visible again and to reclaim their rightful space in society; however, it is often too difficult to know where to find them.

- 1 As a framing activity, bring along popular current magazines to class and flick through the celebrity pages to identify who is being celebrated and what 'achievements' are being praised. In small groups, create a collage using cut-outs from the magazines that show the powerful and celebrated members of society.
- 2 To find the invisible people in our societies requires some sleuthing. You will need to first identify who the invisible people might be and where they can be found. To assist you in doing this, visit the websites accessed via the links listed below, and in the following table briefly describe the type or range of visibility identified in the link, and where these invisible people are hidden.

<http://cambridge.edu.au/redirect/?id=5991>

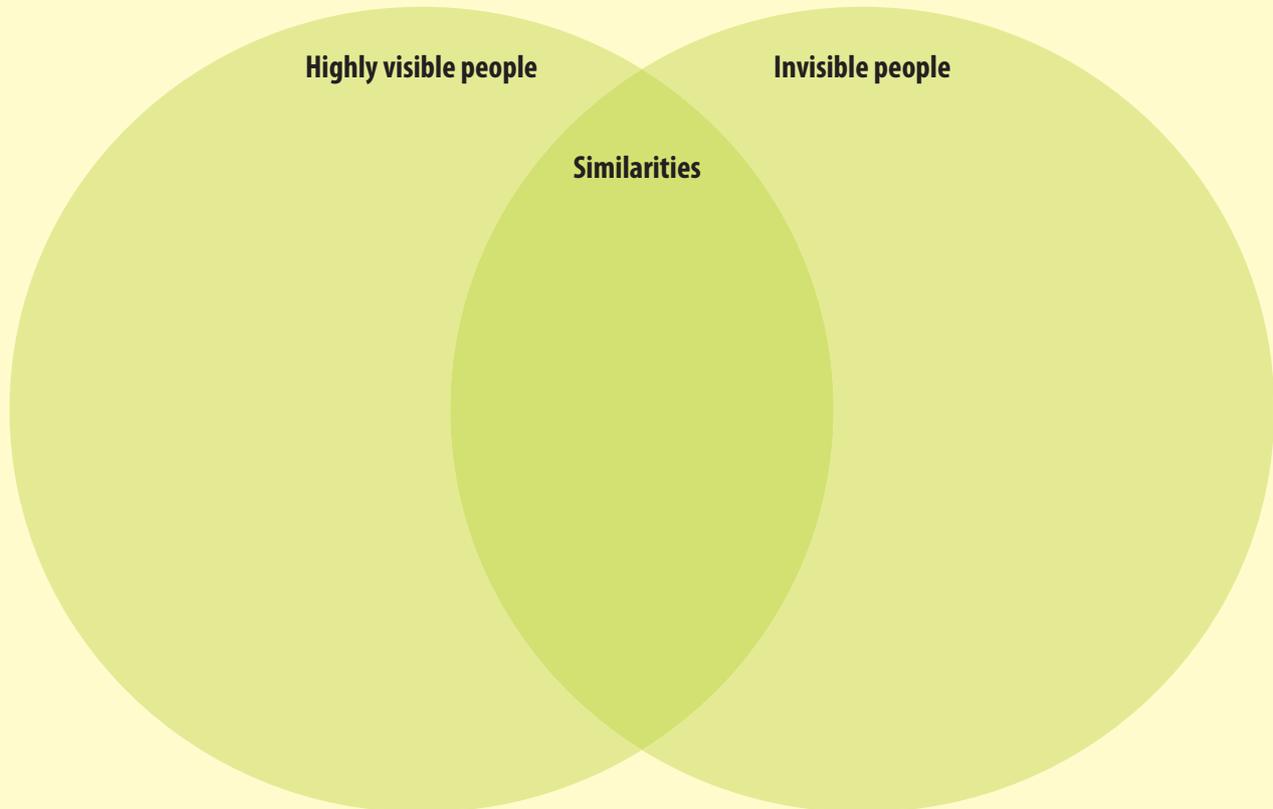
<http://cambridge.edu.au/redirect/?id=5992>

<http://cambridge.edu.au/redirect/?id=5993>

<http://cambridge.edu.au/redirect/?id=5994>

Website	Description
Queensland Government Emergency Accommodation	
Rosies: Friends on the Street	
Micah Projects	
beyondblue: Stop. Think. Respect.	
<i>The Australian</i> : Old and invisible	

- 3 Consider your own local community. What church organisations assist the invisible? Who are they and what do they do? Using your collage from Question 1 to assist you, complete the Venn diagram below to compare and contrast different types of people in society.



From earliest times in the Church, people have supported each other as well as cared for the sick, homeless and needy. So powerful was the care and support in early Christian communities that the life expectancy of people in

those communities increased. Below are a series of stories. Read each story and identify how a caring community could support the people.

Malola's story

Malola and her two children have recently arrived in your town after spending a year in a detention centre. Malola's husband is missing and it is feared that he may have been killed. With only a few clothes and toys to call their own, Malola and her two children moved into a sparsely furnished flat. The flat is small, but it is the first home the family have had in a long time; however, it is missing those homely comforts such as a television. Malola worked as a volunteer nurse assistant in the refugee camp and she would love to get her qualifications as a nurse, but with two small children, no family and no internet, she is not sure how she would achieve this.

TJ's story

TJ left home at 16 when the fighting and difficulties with one parent's gambling became too much. At first TJ 'couch surfed' at a few friends' parent's homes, but after a few weeks and feeling as though she had worn out her welcome, she started sleeping 'rough' around town. Sometimes at night, TJ feels very lonely and scared, and wonders where it all went wrong. She had wanted to go to university and become a teacher, but after missing months of school and trying to survive, this dream has 'floated away'.



◀ Figure 8.3 Who are the invisible people in your community?

Daphne's story

Daphne and her husband raised a large family of children. The house had been very busy with children coming and going and friends dropping by for cups of tea. After raising their family and retiring, Daphne and her husband became involved in many organisations and charities. After her husband's death, Daphne felt quite alone. Her children live interstate and overseas and while they try to ring and visit, it is not the same busy household. Recently, Daphne had a fall and was hospitalised for six weeks. Back home again, Daphne is finding it hard to do the shopping, clean the house and keep from feeling so lonely.

Bob's story

Bob has had a hard life. He was orphaned as a baby and after leaving the orphanage at 16 he worked on the railway and then as a cane cutter in the sugar industry. Having learning difficulties, Bob found it difficult to read and this has been a major barrier for him getting a better job. Living and working in difficult conditions have taken their toll on Bob's health. He had to give up full-time work and now rents a little one-bedroom granny flat under a person's house. The people are not very nice and treat Bob inappropriately. They sometimes steal from him and call him dreadful names. Bob is sometimes too intimidated to leave the flat to go shopping or visit the doctor.

8.2 Organisations

St Vincent de Paul Society

The St Vincent de Paul Society was founded by Blessed Frédéric Ozanam and Sister Rosalie Rendu in Paris during the 1830s as a direct response to widespread poverty, disease, homelessness and starvation. In 1832, a severe cholera epidemic swept through Paris, killing over 1000 people a day. Frédéric Ozanam was a Professor of Law at the Sorbonne University in Paris at the time and, after seeing the terrible situation of people in the streets, he called a meeting of his friends and university students on 23 April 1833. At the meeting, the university students decided that the best way to respond to the situation was to address two areas: visiting poor families and focusing on the spiritual lives of people in the group. Sister Rosalie Rendu, a Daughter of Charity Sister, was already working with people in the slums of Paris and so the group contacted her to assist them with their plan.

Seven university students formed the first group who would visit the poor, naming their group after St Vincent de Paul who was the patron saint of Christian charity. The young men visited the poor of the city and met weekly as a group to pray and to discuss how they could best assist the poor. Within a year there were three groups called conferences. Within a short period of time, conferences were established in Rome (1842), England (1844), Belgium, Scotland and Ireland (1845) and the United States (1846). In 1856, a women's group was founded in Italy. The women's group focused on the care of widows, orphan girls and mothers.

St Vincent de Paul groups were founded in Australia during the Gold Rush of the 1850s by Father Gerald Ward, who had worked with the St Vincent de Paul Society in London before coming to Australia. The first conference was St Francis in Melbourne where an orphanage was

established in South Melbourne. In Queensland, the Society was established in 1894. Today, there are over 210 conferences in Queensland with over 9000 members. Mini Vinnies has been established for school students, and there are many students continuing the work of Blessed Frédéric Ozanam and Sister Rosalie Rendu today.

Centacare

Centacare, a social service arm of the Catholic Church, was established in Brisbane more than 50 years ago to work in partnership with the community and government. The idea for Centacare began in the 1950s when a small group of lay people sought approval from the Archdiocese of Brisbane to form a Catholic Marriage Advisory Council to support people who might be struggling in married life. Since that time, the support services have expanded to include disability support, childcare and pastoral care. Today, Centacare has more than 3000 volunteers and 200 service sites throughout Queensland.

Centacare staff and volunteers provide pastoral care to people in prison and hospitals, provide HIV/AIDS education and work with Indigenous communities. The aim of Centacare is to work for social change through supporting people and communities who might be struggling.

ACTIVITY 8.4

- Thinking about the four stories in Activity 8.3, develop a plan to assist the people so that they are supported but independent. In your planning you might like to consult the St Vincent de Paul (<http://cambridge.edu.au/redirect/?id=5996>), Ozcare (<http://cambridge.edu.au/redirect/?id=5997>) and Centacare (<http://cambridge.edu.au/redirect/?id=5998>) websites.
- Mini Vinnies is a practical way for young people to get involved in helping people. Look through the information in the Mini Vinnies Starter Kit (available at <http://cambridge.edu.au/redirect/?id=5999>) and develop a proposal to deliver to your school principal about setting up a Mini Vinnies Group at school. You will need to consider your purpose, who will you help and how you will achieve this.

ACTIVITY 8.5

- You are a member of the School Social Justice Committee and your school has committed to raising awareness of the work of Centacare Disability Services. This service will be your main focus throughout the year ahead and you hope to fundraise throughout the year to support their work.
You and your team have been given the task of presenting at the school assembly and you are required to introduce Centacare Disability Service to the student body. The aim is to inform your peers about who they are, what they do and why they need your support.
Using information on the Centacare website (available at <http://cambridge.edu.au/redirect/?id=6000>), you and your team are to create a five-minute, multi-modal presentation that addresses the history, the current work and the needs of the organisation. You are aiming to generate as much support as possible, so be creative and persuasive in your presentation.
- You have just had a talk from Marie and Jane who volunteer at a local women's prison. The two women discussed how they work through Centacare and find the work very fulfilling. They mentioned how many of the women need their support. During the talk the women also mentioned that Centacare supports other groups in the community. Again, using information from the Centacare website, create a table where you identify who can be supported by Centacare and what services are available.



▲ **Figure 8.4** Centacare assists people with disabilities and their families.

As well as working for justice or working to assist people to respond to the challenges of life, some people fulfil their vocation as part of a religious community.

Carmelite Teresian Order

In the Brisbane bayside suburb of Ormiston, there is a community of women who have committed their lives as religious sisters in the Carmelite Teresian Order. The women in the community spend most of their day in prayer, praying for the world and people across the world.

Initially, the Carmelite Order was only for males, but in 1452 women were admitted to the order. A famous Carmelite Sister of that period was St Teresa of Avila. Teresa founded a monastery, St Joseph's, where four young women from poor families joined her: they were known as the Discalced Carmelite Nuns (discalced means 'without shoes'). The Sisters at Carmel in Ormiston belong to this religious order.

The sisters live a Teresian Carmelite way of life, which is spent in solitude with God. They spend much of their day in contemplation and prayer. Each day they spend two hours – one in the morning and the other in the evening – in quiet personal prayer. At other times during the day they pray the Liturgy of the Hours and undertake spiritual reading. While they spend their lives in seclusion, many people ask the sisters to pray on their behalf.

At mealtimes they gather in the dining room but the meal is usually eaten in silence, unless it is a special feast day when they converse with each other. Two times in the day are set aside for community recreation, which may involve board games, music rehearsals or relaxing and talking to each other. The sisters also spend part of their day working at the farm, which is part of the property, or other domestic chores such as cooking and cleaning.

ACTIVITY 8.6

- 1 Watch the brief scenic video clip available at <http://cambridge.edu.au/redirect/?id=6001>. Think about some of the things that might have distracted you while you watched the clip: your laptop, another student, a sound outside, something you saw through the window or perhaps your phone.
- 2 Watch the clip again, this time making a concerted effort to be completely still, silent and focused. What are some of the benefits associated with this quiet stillness? What do you notice in the video that you failed to notice when you were distracted?
- 3 Read the information on the Carmelite Order and the story of Sister Cynthia Mary found at the websites accessed via the links listed below.
<http://cambridge.edu.au/redirect/?id=6002>
<http://cambridge.edu.au/redirect/?id=6003>
<http://cambridge.edu.au/redirect/?id=6004>

Based on the information you have read, complete the diary page below, noting the activity that the sisters would do at each time of the day. As part of each entry, write down how their silent way of life is beneficial and enhances the way they experience daily life. Some of Sister Cynthia Mary's reflections will be helpful for you here.

Appointment Schedule	Activities	✓	ABC Priority		
8 _____					
9 _____					
10 _____					
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Date Due	Future Planning/ Goals	✓	Daily Expenses	Amt.	Chg.

Taize Community

The Taize Community is an ecumenical monastic order. People who join the community are encouraged to live in the spirit of kindness, simplicity and reconciliation. Each year over 100,000 people make a pilgrimage to Taize for prayer, scripture study and communal work.

The Taize Community was founded in France by Brother Roger Schultz Marsauche, a Protestant, in 1940 just after the beginning of the Second World War. He bought a house just south of the separation line that divided wartime France and opened his home to refugees. In 1942, when he was in Switzerland collecting money to assist his refugee ministry, his home was taken over by the Gestapo, so he did not return to France until 1944 at the time of liberation.

In 1941, Roger printed some brochures describing his way of life and his dream for the future. Two young men applied. Over the next few years other men joined the community and by Easter 1949 seven brothers had committed themselves to simplicity, celibacy and community. In 1951, some of the brothers travelled to India to work with the poor. Since that time small Taize communities have been established in Bangladesh, the Philippines, Brazil, Kenya and Hell's Kitchen in New York City. The men in these communities work with others to demonstrate that they are 'signs of the presence of Christ ... and bearers of joy'. In 2005, at the age of 90, Brother Roger was killed by a mentally ill woman.

The Taize community has developed a particular style of music for worship, which has become popular across the world. The music is very chant-like with repeated simple melodies using words from the Psalms or scripture. Often the music is designed so that it can be sung as a round: the repetition is designed to help meditation and prayer.

ACTIVITY 8.7

Following the success of a pilgrimage to Australia and New Zealand, you and some friends have decided to spend a few months at a Taize community when you graduate from school, but you are searching for something in the meantime. You decide to form a junior sub-group of the Taize community in your own area that caters for teens.

Create a brochure or a poster that identifies the philosophy of the group, its links to your group and the activities and opportunities it offers to teens. Create a slogan or catch-phrase that may have developed as a result of the success of the pilgrimage in your local city and include this in your work. You may use the websites available at <http://cambridge.edu.au/redirect/?id=6005> and <http://cambridge.edu.au/redirect/?id=6006> to get you started. Also, conduct your own research to find any articles, podcasts or video clips produced from the 2015 Australian & New Zealand Pilgrimage.



▲ **Figure 8.5** A member of the Taize community holds a sign for silence during the annual pilgrimage.

ACTIVITY 8.8

- 1 Both the Carmelite and Taize communities value times of silence. Brainstorm with your class why some individuals find being silent difficult, then discuss the value of silence.
- 2 Watch the video clip on the Taize community available at <http://cambridge.edu.au/redirect/?id=6007>.
 - a The narrator describes the Taize community as a 'booming monastic community'. What evidence is there on the clip that would support this statement?
 - b People are thought to visit the community to escape the 'fast-paced material world'. Why do you think people would visit and stay at Taize?
 - c The Taize community practises a simple lifestyle. List five examples that are given on the clip that demonstrate this belief.
 - d Using the website community available at <http://cambridge.edu.au/redirect/?id=6006>, list the main objectives of the Taize community.

8.3 Conclusion

The Church community is very diverse and people live out their Christian vocation in a variety of ways. Some people choose to live in a religious community with others, but most people live out their Christian community by providing example through their daily life. The challenge for all people is to live their life in partnership with God, by working to the best of their ability, and being conscious of the needs of others and working to achieve a better world through works of charity and justice.

CHAPTER 9

Church History



9.1 Catholic Church: 1750–1918

The world of the 18th, 19th and early 20th centuries was characterised by rapid scientific discoveries and increased industrial development, as well as political and intellectual revolutions. Many of the discoveries and revolutions challenged people's faith and the foundations of their lives. Following the **Reformation** in Europe in the 16th century, a sharp division existed – countries were either Catholic or Protestant depending on the religious allegiance of the local monarch or leader. Another development that challenged religious thinking was a movement called the Age of Reason, where thinkers used reason to criticise formal religion; some even said that science had replaced God. The Industrial Revolution (1760–1830) had a significant impact on people's lives and it ultimately transformed Europe from an **agrarian society** to an industrial society. If the Reformation prompted the Church to reform itself, the Age of Reason (also known as the Enlightenment), the Industrial Revolution and political changes forced the Church to defend itself. Nevertheless, despite all these challenges, the Church continued to grow and missionary activity in far distant lands became a feature.

The Age of Reason

At the beginning of the 1700s, the reforms resulting from the Council of Trent – the Catholic Church's response to the Reformation – were implemented, but the influence of the Church in wider society had diminished. Within society at that time, a new attitude towards life was being developed by philosophers such as Descartes, Spinoza and Leibniz who claimed that reason alone could help people arrive at truth. These philosophers were called 'rationalists' because they believed the universe to be completely ordered and reasonable, and that everything that happened within the world could be explained with the help of science. The rationalists were sceptical of the idea of a personal God who was revealed in Jesus; according to their thinking, such a God would have represented interference in the natural order of the universe. In other words, they did not believe in the presence and action of God in the world and in people's lives. Some rationalist philosophers denied the existence of God, while others believed that while God had created the world, God had abandoned the universe to universal laws. Still others believed in God but believed that God was removed and distant from the world. The **deists**, as they were called because of their belief in God, included Jean-Jacques Rousseau and Benjamin Franklin.

Empiricism

A philosophy related to rationalism that also challenged religion was empiricism. These philosophers were known as 'empiricists' because they were convinced that all knowledge comes through either the senses or through experience. That is, they believed that what people saw, tasted, heard, touched and smelled provided the only basis for knowledge. Revelation, which is central to Christian faith, was considered irrelevant.

John Locke, a famous British empiricist, tried to show that some Christian teachings were correct because they could be based on people's experience of them. Locke thought that God existed because the world must have been made by an all-knowing intelligence. While Locke used empirical methods to prove the existence of God, other philosophers used the same method of empiricism to prove that God did not exist. The philosophers who did not believe in the existence of God were known as sceptical philosophers.

What appeared to give the empiricists more confidence were advances in science by people like Isaac Newton. Newton did not believe that science was at odds with religion, but other philosophers such as David Hume promoted ideas that the universe was guided by laws that were outside of a divine being. An emphasis on reason and proof became popular. The rationalists and empiricists placed human beings, not God, at the centre of the universe and ultimately their teaching raised questions about the divine right of kings and queens; that is, the claim by monarchs that their right to rule was given to them by God. Consequently, the concept of an absolute monarchy was questioned.

Reformation

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

agrarian society

A culture in which the economy is primarily supported by farming and agriculture

deist

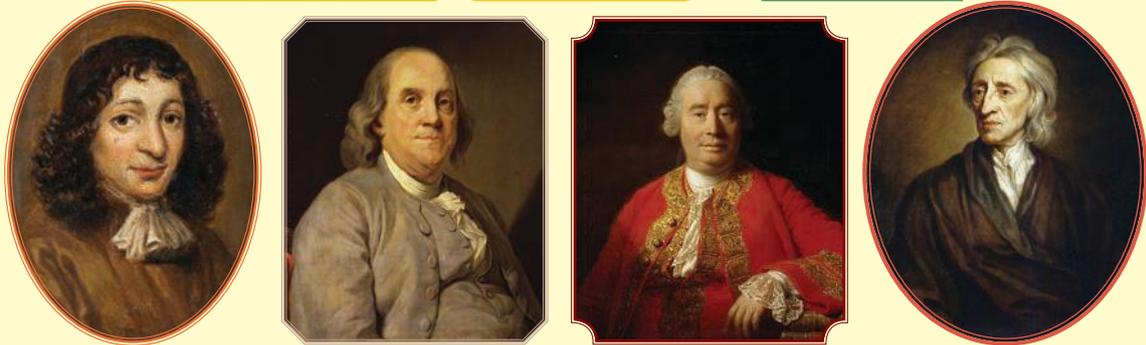
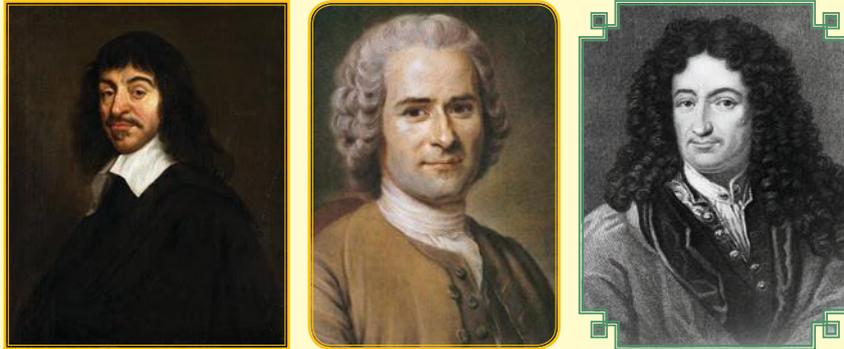
From the word 'deity' meaning 'God'

ACTIVITY 9.1

1 The curator of a portrait gallery has mixed up the name tags of the following philosophers. Using your internet skills see if you can match the portrait with the following philosophers:

- Rene Descartes
- Benjamin Franklin
- David Hume
- Gottfried Leibniz
- John Locke
- Jean-Jacques Rousseau
- Baruch Spinoza.

So that the curator does not confuse the portraits again, create a text box with five biographical points about the individual to accompany the portrait in the gallery.



The websites accessed via the links below will help you with your quest.

<http://cambridge.edu.au/redirect/?id=6008>

<http://cambridge.edu.au/redirect/?id=6009>

<http://cambridge.edu.au/redirect/?id=6010>

<http://cambridge.edu.au/redirect/?id=6011>

<http://cambridge.edu.au/redirect/?id=6012>

<http://cambridge.edu.au/redirect/?id=6013>

<http://cambridge.edu.au/redirect/?id=6014>

2 In your class, design a wiki titled 'The Age of Reason'. Building on your work from the previous activity, design a wiki page for one of the philosophers. You will also need to include the following:

- a a picture or painting of the individual that personifies their ideals and values (you will need a small introduction to the picture or painting that explains your choice)
- b a text box with a famous quote or saying from your individual
- c a text box with examples of how they directly influenced the society of their time
- d a text box with three quotes from other people who admired the work of your person
- e a text box where you write a statement as a group explaining why your individual should be remembered as a person who influenced the time with their philosophy.

Share your wiki with the class!

3 You have been chosen to create a bronze statue of one of the great philosophers from the Age of Reason mentioned in the first activity. Select a picture or painting of the person that you believe best describes the person in art. You could use web-based images to help. Using this picture or painting as a basis for your bronze, describe in words how you would enhance the image to best reflect the person and their contribution to society at that time.

The Age of Reason or the Enlightenment developed ideas such as the 'social contract' that influenced how people thought about government. The social contract meant if all people could reason towards truth, then all people were capable of directing their own destinies. Therefore, governments should reflect the will of the people. Rousseau decided that society was based on a social contract and that all members of the society agreed to treat everyone as a reasonable person, thereby giving people dignity. The social contract not only recognised the rights of individuals but also led to an Age of Revolution. The most influential revolution was the French Revolution.

French Revolution

For centuries, many French peasants had been living in poverty while much of the nobility lived lavishly. Some priests like Vincent de Paul and John Baptist de La Salle worked with the poor, but the majority of priests were loyal to the French monarchy and were supported by gifts from nobles. In addition, belief in the divine right of kings to rule was central to daily life. Many people saw the Church as closely aligned with the monarchy and so believed that both the Church and the monarchy had kept them in poverty. By 1780, the ineffectual leadership and extravagance of King Louis XVI meant that the discontent of the people was at a peak.



▲ **Figure 9.1** *The Storming of the Bastille*, by Jean-Pierre Houel, 1789

In June 1789, a National Constituent Assembly proposed major reforms to reorganise French society into 83 states. Land that once belonged to the Church was now publicly owned with the profits going to funding the new social system. The assembly also decreed that priests and bishops were to be elected by the people and that they had to swear allegiance to the new French government in all matters except religion.

Many clergy supported the changes, but they refused to have elections for priests and bishops because becoming a priest or bishop was not like being elected to public office. Over 80 per cent of the clergy refused to swear loyalty to the government, which in effect was requiring them to renounce the Pope.

In July 1789, a mob of people attacked the Bastille Prison in Paris and freed many prisoners: some of the prisoners were opponents of the king and many were poor people who could not afford to pay the heavy taxes imposed by the king. The storming of the Bastille is considered the beginning of the French Revolution.

The National Assembly became even more radical, declaring priests and aristocrats who refused to pledge their support of the Revolution to be disloyal to the people of France. By 1792, any unpledged priest who was denounced by 20 citizens was deported. As a result, 30,000 to 40,000 priests were forced into exile. In September 1792, French revolutionaries killed over 1200 priests in what is now known as the September Massacre. On 21 January 1793, King Louis XVI was beheaded and the Reign of Terror, which lasted for two years, began.

Reign of Terror

The Reign of Terror was designed to remove all opposition to the revolutionaries. The Committee for Public Safety executed approximately 30,000 people as counter-revolutionaries: many of the counter-revolutionaries were priests, brothers and nuns. The leaders of the Reign of Terror, Jean-Paul Marat, Georges Danton and Maximilien Robespierre, implemented a new calendar that removed all saints' feast days and all references to Christmas and Easter. All references to the Christian religion were forbidden and penalties were applied to Christian practices. France was in chaos and neighbouring armies were beginning to take advantage of the situation. A new leader, Napoleon Bonaparte, emerged. He united France under military rule and soon began campaigns against the other powers in Europe: he conquered Western Europe and threatened Russia. Napoleon invaded Rome and in 1801 signed a formal agreement, known as a *concordat*, with the Pope. By signing the *concordat* the Pope recognised the French revolutionary government and allowed the

government to veto the appointments of bishops and priests. The government was supposed to pay the salaries of priests, but Napoleon soon reneged on this agreement.

In 1804, Pope Pius VII was invited to Paris to crown Napoleon as emperor; when the pope arrived he was taken prisoner and, as an added insult, Napoleon crowned himself. While the pope was imprisoned in Fontainebleau for six years, Napoleon declared the Papal States the property of France. When Napoleon was defeated, Pope Pius VII, sick and mentally drained, returned to Rome in 1814. Following Napoleon's defeat, the monarchy was re-established with limited power, and priests and religious institutions began to grow again. Education of children and people was considered a priority and so religious orders such as the Society of Mary and the Marists were founded.

ACTIVITY 9.2

In 1862, Victor Hugo's famous novel *Les Misérables* was published. Hugo's novel highlights the difficulties faced by everyday people in their fight for democracy and justice in France in the early years of the 19th century. The novel was made into a very successful musical and film. One of the famous songs from the musical is 'Do You Hear the People Sing?'. In the video clip available at <http://cambridge.edu.au/redirect/?id=6015>, the cast sings this song in celebration of the 10th anniversary of the musical.

- 1 What is meant by the lyric 'Do you hear the people sing? Lost in the valley of the night. It is the music of a people who are climbing to the light'?
- 2 Another significant lyric is 'For the wretched of the earth there is a flame that never dies'. Who are the wretched and what is significant about the flame?
- 3 The lyrics reference a famous quote from Isaiah 2:3–4 of people beating their swords into ploughshares. Why would the writers of the lyrics choose this scriptural reference?
- 4 One of the final lyrics of the song notes: 'It is the future that they bring when tomorrow comes'. What are the people longing for in this future?

Missionary Activity

During the papacy of Pope Gregory XVI (1765–1846) many new missions were established under the direction of new religious orders such as the White Fathers, Congregation of the Holy Spirit, Society of the Divine Word and the Congregation of the Immaculate Heart of Mary. Much of their missionary activity took place in Africa and Asia.

ACTIVITY 9.3

Follow each of the links below and conduct some research about the various religious orders listed in the table. Copy the table, recording in the middle column information about the origins and history of the religious orders, as well as some of the work they carried out when they were first formed. In the right-hand column, record how the order has since evolved, as well as the areas on which they focus today.

<http://cambridge.edu.au/redirect/?id=6016>

<http://cambridge.edu.au/redirect/?id=6017>

<http://cambridge.edu.au/redirect/?id=6018>

<http://cambridge.edu.au/redirect/?id=6019>

Order	Past	Present
White Fathers		
Congregation of the Holy Spirit		
Society of the Divine Word		
Congregation of the Immaculate Heart of Mary		



▲ **Figure 9.2** A member of the Society of the Divine Word working in a remote Indigenous community

Italian Revolution

For centuries Italy had been divided into territories ruled by different families and the country had struggled in its efforts for unification. In 1820, a revolutionary movement known as the *Carbonari* (Charcoal Burners), which were motivated by the French Revolution, tried but failed to unify Italy. Another group, led by Giuseppe Garibaldi, wanted to install a constitutional monarchy. In 1848, when a republic had been declared, Pope Pius IX fled Rome. Much revolutionary

thought was anti-religious and the calls for reform and democracy applied as much to the Church as it did to governments. Pope Pius IX saw the move towards reform and democracy as anti-Church and anti-religion, partly because many of the revolutionary leaders were Freemasons, who opposed the Church.

By 1859, with the support of the British and French, Garibaldi took Sicily and Naples; and in 1861, Victor Emmanuel II was declared King of Italy. The pope lost the

Papal States and was left only with Rome. Pope Pius IX called himself a 'prisoner of the Vatican' and as a form of protest no pope set foot on Italian soil from 1870 to 1929. The year of 1870 was the beginning of the end of worldly power for the church of Rome.

Pope Pius IX led the Catholic Church from 1846 to 1878. He proclaimed the dogma that Mary, the mother of Jesus, was free from original sin from the moment of her conception – this dogma is known as the Immaculate Conception. Concerned by the many philosophical and social movements of the time, he published a *Syllabus of Errors* that listed eight errors that Catholics should reject. These included rationalism, liberalism, freedom of religion and progress. In order to cement the spiritual authority of the papacy, Pius IX called all the bishops to Rome for the First Vatican Council.

First Vatican Council

In the midst of controversy, the First Vatican Council (also known as Vatican I) was held in Rome from 1869 to 1870. Of the 714 bishops who attended, a third were Italian and the rest from other countries. It was the first time Church leaders had met since the Council of Trent 300 years earlier. Interestingly, Bishop James Quinn, the bishop of the newly formed state of Queensland, attended Vatican I. Pope Pius IX wanted to reaffirm papal authority in spiritual matters, as well as clarify certain church teaching in light of attacks by Enlightenment thinkers.

The major decree of the Council was the declaration of 'papal **infallibility**', which says that the pope is preserved from error when teaching *ex cathedra* ('from the chair of Peter') on matters of faith and morals. Infallibility can be exercised by the pope or by an ecumenical council. Infallible teachings require the consent of the Church in the sense that what the pope teaches must be consistent with the faith of the whole Church. Infallibility is a negative gift in that it guarantees that a particular teaching is *not* wrong.

Only two doctrines have been defined as *ex cathedra* and are considered infallible. The first is the Immaculate Conception of Mary (declared by Pope Pius IX in 1854 and grandfathered at Vatican I in 1870), which states that Mary was free from sin from the first moment of her existence, and the second doctrine is the Assumption of Mary (declared by Pius XII in 1950), which says that the body of the Blessed Virgin Mary was taken directly to heaven after her life on earth had ended.

Papal Infallibility

Sometimes people are confused in their understanding of papal infallibility. Table 9.1 makes clear what papal infallibility is and what it is not.

▼ **Table 9.1** Papal infallibility

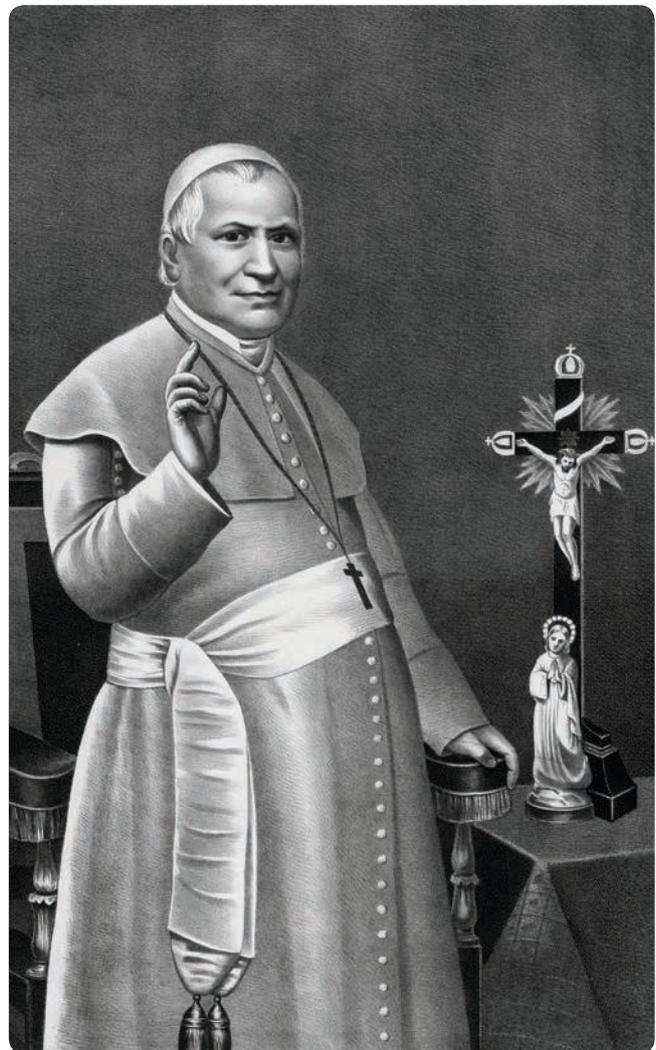
Papal infallibility is ...

- a belief that the pope is preserved from error when teaching on matters of faith and morals. It is built on the understanding from Matthew's Gospel which says: 'You are Peter, and on this rock I will build my community ... I will give you the keys to the kingdom of heaven' (Matthew 16:18–19).
- concerned with the teaching of the gospel that are necessary for salvation
- addressed to the whole church by the pope after consulting the traditional faith of the church
- an *ex cathedra* teaching; that is, from the pope in his role as the official teacher for the whole church.

Papal infallibility is not ...

- absolute power given to the pope as a person; it belongs to the office of the pope
- dependent on numerical acceptance (it depends on truth, not a vote of the majority)
- a guarantee that the pope is free from error in his personal judgements
- a guarantee that the pope will never sin.

infallibility
Literally 'immunity
from error'



▲ **Figure 9.3** Pope Pius IX, who convened the First Vatican Council

The teachings of Vatican I had both a negative and positive side. Negatively, the teachings were formulated against **rationalism**, **materialism**, **pantheism**, **semi-rationalism**, **fideism** and **traditionalism**. Positively, the Council taught that revelation can include truths of the natural order and that there are mysteries or truths of faith that are entirely beyond the power of reason which can and have been revealed. Revelation, God's self-disclosure to humankind, is through creation, events, people and especially Jesus the Christ. The teachings of Vatican I must be understood against the background of this period of world and church history.

The Italian Revolution of 1870 and the Franco-Prussian War (July 1870 – 10 May 1871) interrupted the First Vatican Council before discussion of other issues could take place.

▼ **Figure 9.4** *Coalbrookdale by Night*, depicting an English coal mine during the Industrial Revolution, by Philip James de Loutherbourg, 1801

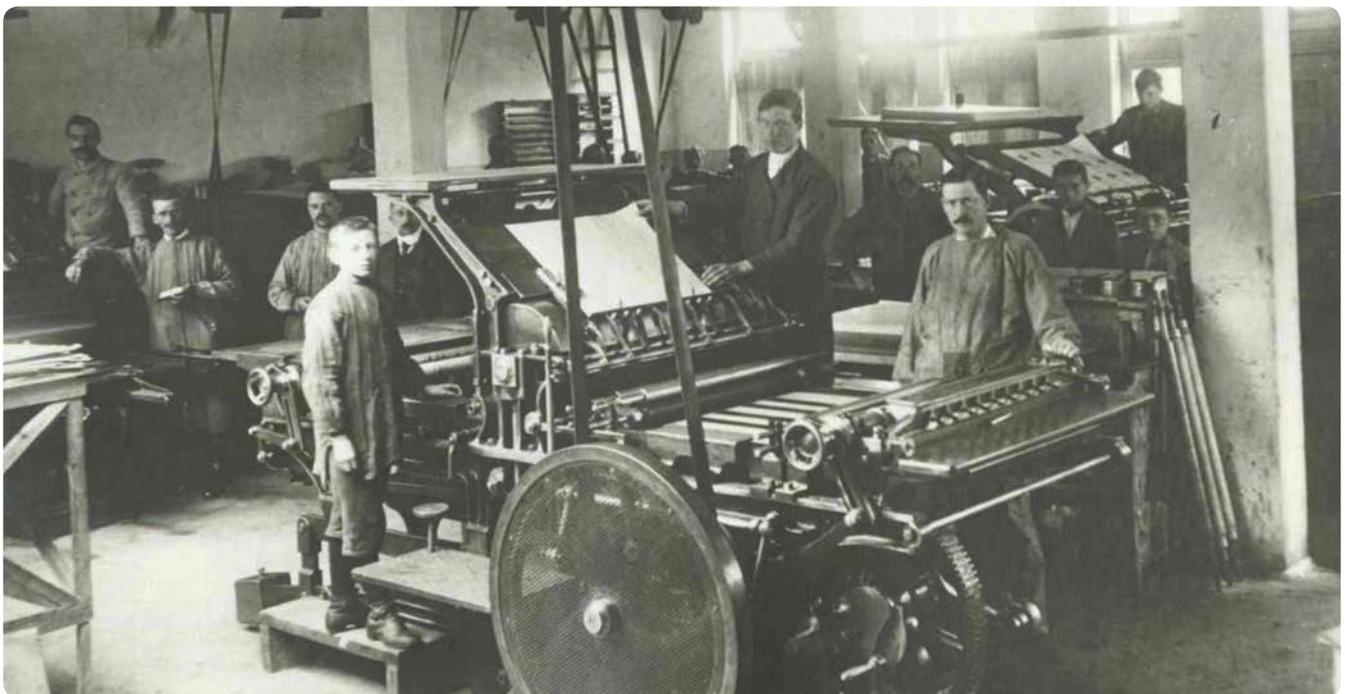


By the end of the 19th century, the Church as an institution had lost the Papal States, which it had administered for thousands of years, leaving the church free to attend to other movements of the 19th century, such as the Industrial Revolution.

Industrial Revolution

The Industrial Revolution was so named because it was a time of industrial growth and expansion where the invention of machines increased production, causing the need for more markets. One of the outcomes of such rapid industrial expansion was the movement of people from rural areas to cities for jobs in industry. Such dramatic changes in the way of life for people caused many problems. The cities became extremely overcrowded and industrial areas were littered with slums; factory owners exploited workers, many of whom were children; people were paid very low wages; and many were seriously injured using very dangerous machinery.

▼ **Figure 9.5** A factory in the late 19th century, with a child labourer in the foreground



rationalism

Proclaims the complete autonomy of human reason

materialism

Denies immaterial and spiritual reality

pantheism

Speaks of everything as being not only a manifestation of God but also identical with God

semi-rationalism

Accepts the fact of revelation but affirms the power of reason to apprehend the truths of revelation without divine assistance

fideism

Accords no significant role at all to reason

traditionalism

A form of fideism

ACTIVITY 9.4

Read the extracts below taken from testimonies of people who worked in mines during the Victorian era.

No. 14 – Isabella Read, 12 years old, coal-bearer

Works on mother's account, as father has been dead two years. Mother bides at home, she is troubled with bad breath, and is sair weak in her body from early labour. I am wrought with sister and brother, it is very sore work; cannot say how many rakes or journeys I make from pit's bottom to wall face and back, thinks about 30 or 25 on the average; the distance varies from 100 to 250 fathom.

I carry about 1 cwt. and a quarter on my back; have to stoop much and creep through water, which is frequently up to the calves of my legs. When first down fell frequently asleep while waiting for coal from heat and fatigue.

I do not like the work, nor do the lassies, but they are made to like it. When the weather is warm there is difficulty in breathing, and frequently the lights go out.

No. 72 – Mary Barrett, aged 14, June 15

I have worked down in pit five years; father is working in next pit; I have 12 brothers and sisters – all of them but one live at home; they weave, and wind, and hurry, and one is a counter, one of them can read, none of the rest can, or write; they never went to day-school, but three of them go to Sunday-school; I hurry for my brother John, and come down at seven o'clock about; I go up at six, sometimes seven; I do not like working in pit, but I am obliged to get a living; I work always without stockings, or shoes, or trousers; I wear nothing but my chemise; I have to go up to the headings with the men; they are all naked there; I am got well used to that, and don't care now much about it; I was afraid at first, and did not like it; they never behave rudely to me; I cannot read or write.

No. 7 – Benjamin Miller, Underlooker at Mr. Woolley's, near Staley Bridge, April 14, 1841

How do you account for women being used so frequently as drawers in the coal-pits? – One reason is, that a girl of 20 will work for 2s. a-day or less, and a man of that age would want 3s. 6d.: It makes little difference to the coal-master, he pays the same whoever does the work; some would say he got his coal cheaper, but I am not of that opinion, the only difference is that the collier can spend 1s. to 1s. 6d. more at the alehouse, and very often the woman helps him to spend it.

Do women ever become coal-getters? – Not one woman in a hundred ever becomes a coal-getter, and that is one of the reasons the men prefer them.

- 1 Based on the extracts, describe in your own words the working conditions for Mary Barrett and Isabella Read. Support your writing with a direct quote from one of the extracts.
- 2 What would be some of the negative effects on Mary and Isabella as a result of working in these conditions?
- 3 Consider the age of the two girls. Compare the life of these two people with the life of a 13–14-year-old now. Other than the working conditions, what are some other differences?
- 4 Why might the Catholic Church have needed to establish a greater number of schools and hospitals for people such as Mary and Isabella?
- 5 Pope Leo XIII criticised capitalism and socialism because of the inherent lack of human dignity within these systems. How do the extracts above contradict the concept of dignity for workers?
- 6 How does the extract 'No. 7' demonstrate the exploitation of women workers at the time? Quote evidence from the document to support your claims.

The Catholic Church worked for social reform and many welfare agencies were established to help the poor. Female and male religious orders opened schools and hospitals in the cities, especially for the working class. In England, Cardinal Manning supported labour workers and even encouraged the workers to strike for a just day's wage for a just day's work. In countries such as Italy, Holland, Germany and Belgium, the Church formed political parties to represent workers in parliament.

In 1878, Pope Leo XIII was elected as leader of the Catholic Church. Pope Leo XIII took a stand with the poor and marginalised, demanding that the conditions of workers be improved. His ground-breaking encyclical, *Rerum*

Novarum ('On the Condition of Labour', 1891), addresses the dehumanising conditions of many workers and argues that all workers have the right to a just wage, decent working conditions and the right to form unions and strike for better conditions. Pope Leo XIII also upheld the right of individuals to own property; this was a direct response to Karl Marx (*Das Kapital*, 1867), who believed that the class system in society allowed the rich to get richer and the poor to remain poor. Pope Leo also criticised extreme forms of both capitalism and socialism because both had the potential to deny human dignity. *Rerum Novarum* is the foundation document for the Catholic Church's social doctrine referred to as Catholic Social Teaching.

ACTIVITY 9.5

- 1 Read the extracts below from *Rerum Novarum* and make a copy of the table below. In the second column, translate each quote into your own words. In the third column, record whether or not the edict expressed in the quote is upheld today. In the fourth column, provide a real-world example.

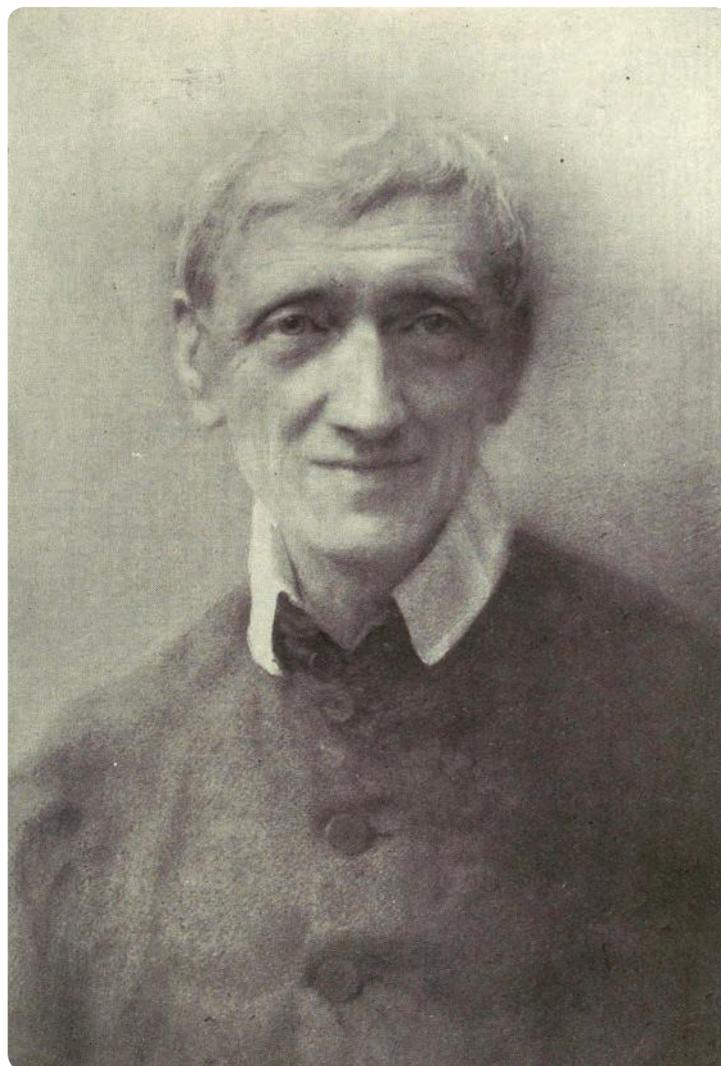
Extract from <i>Rerum Novarum</i>	Your translation	Application to modern society	Real-world example
In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place.			
It is neither just nor human so to grind men down with excessive labour as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go.			
His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labour, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman.			
Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the public authority should intervene, to see that each obtains his due, but not under any other circumstances.			
In the last place, employers and workmen may of themselves effect much, in the matter we are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together.			
We may lay it down as a general and lasting law that working men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul, and property.			

- 2 While many societies have fair and equitable working conditions for those in the workforce, some do not. Read the articles accessed via the following two links: <http://cambridge.edu.au/redirect?id=6020> and <http://cambridge.edu.au/redirect?id=6021>.
- What are some of the issues regarding working conditions that each of the articles highlights?
 - How do the working conditions described differ from your real-world examples from the first part of the activity?
 - Select two of the quotes from *Rerum Novarum*. Copy the table below then discuss how the working conditions described in the articles contradict the values espoused in *Rerum Novarum*.

Quote	How is this quote contradicted by the conditions described in the article?

England

The *Roman Catholic Relief Act 1829* enabled Catholics to freely practise their religion; they were also granted civil rights. At the time, Catholicism was considered un-English because the Church was ruled by a foreign pope. In Oxford, a group of students called the Oxford Movement were very committed to the Catholic faith. One of the men in the movement was John Henry Newman (1801–1890). Newman was originally an Anglican priest, but he became convinced that the Roman Catholic Church was more in line with the traditions of the early Church and so in 1845 he converted to Catholicism. Newman wrote numerous books and papers explaining his decision, many of which are still read today. In 1877, Newman was made a cardinal because of his profound influence on Catholicism in England, as well as being influential in establishing the Catholic University of Ireland. In 2010, he was beatified by Pope Benedict XVI.



▲ **Figure 9.6** Cardinal Newman

ACTIVITY 9.6

Below are extracts from the writings of Cardinal Newman. Read each extract and answer the subsequent questions.

Source 1

I sought to hear the voice of God
And climbed the topmost steeple,
But God declared: 'Go down again –
dwell among the people.'

Source 2

God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons.

He has not created me for naught. I shall do good; I shall do His work.

I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments.

Therefore, I will trust Him, whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him.

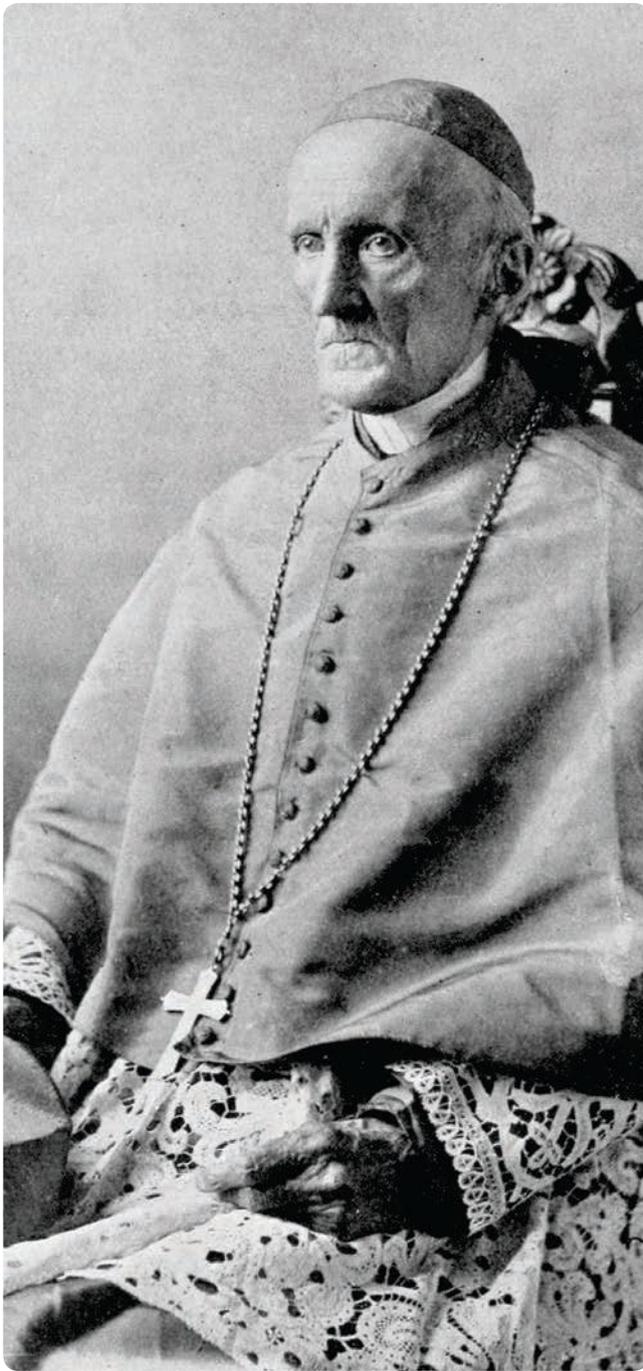
If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers.

He may make me feel desolate, make my spirits sink, hide my future from me. Still, He knows what He is about.

We can believe what we choose. We are answerable for what we choose to believe.

Cardinal Newman, Letter to the Duke of Norfolk, postscript, 1875

- 1 Read the famous quote by Cardinal Newman in Source 1. What is Newman's understanding of God?
- 2 Reading the information in Source 2, what can you learn about Cardinal Newman's life work, how he lived out this belief, and his dedication to the Catholic Church of the time?
- 3 What do you think Cardinal Newman is implying when he wrote, 'We can believe what we choose. We are answerable for what we choose to believe'?
- 4 How is the final quote in Source 2 indicative of Cardinal Newman's conversion to Catholicism and his life work to promote the Catholic Church?



▲ **Figure 9.7** Cardinal Henry Manning

Another member of the Oxford Movement was Henry Manning. He also converted to Catholicism and later became a Catholic priest, and eventually the cardinal archbishop of Westminster. Manning was an activist: he assisted Protestants to set up a trade union as well as helping to settle a dock strike. He was also influential in developing social welfare policies of the poor.

ACTIVITY 9.7



▲ **Figure 9.8** A caricature of Cardinal Manning, published in 1882

Two years after the caricature in Source 9.8 was published, Manning wrote in the *Dublin Review*:

Starving men may be locked out with impunity. The hunger of their wives, the cries of their children, their own want of food, will compel them to come in. It is evident that between a capitalist and a working man there can be no true freedom of contract. The capitalist is invulnerable in his wealth. The working man without bread has no choice but either to agree or to hunger in his hungry home. They forget that when thousands of women and children suffer while they are refusing to grant a penny more in wages, or an hour less in work, there is a wide field of misery caused by their refusal, which prolongs a strike. It is then no private affair, but a public evil which excites the public condemnation.

- 1 The quote above refers to Cardinal Manning's involvement in the Great Dockland Strike that began in 1889. The Cardinal mediated a workable truce between the workers and the business owners. From reading the Cardinal's opinion on the strike, what were his main concerns?
- 2 It is 125 years since the Great Dockland Strike. In your opinion, do you think Cardinal Manning was ahead of his time in his views about workers and business owners?
- 3 Examining the cartoon in Source 9.8, what do you think the artist was trying to project about Cardinal Manning? Comparing the cartoon with the text, do you think the cartoonist was justified in their portrayal of Cardinal Manning? Explain your answer.

9.2 The Church in Australia

In 1770, when Captain Cook arrived on the east coast of Australia, Aboriginal people had been living in Australia for at least 40,000 years. At the time of European contact, there were approximately 300,000 Aboriginal people on this land, separated into over 600 language groups comprising more than 250 Indigenous languages. Aboriginal and Torres Strait Islander cultures vary across the country as each group is virtually an independent sociocultural group that belongs to a certain area. Just as it is not possible to speak about one Aboriginal and Torres Strait Islander culture, so also one must speak in the plural of Aboriginal and Torres Strait Islander religions or spiritualities. There are, however, some similarities related to ritual expression, even though there may be differences in practice, meaning and interpretation.

Aboriginal and Torres Strait Islander culture is characterised by a fusion of the spiritual and the material: the daily tasks of life are imbued with religious meaning and ritual functioned to sustain and reaffirm the community relationship with the land. The natural environment is significant to Indigenous people not only because it provides food, medicine and shelter but also because tools, weapons and ceremonial objects are made from the natural environment and certain features of the landscape are invested with spiritual meaning. For Aboriginal and Torres

Strait Islander peoples, the land is a text that they learn to read, and the paintings, rock carvings and sculptures express and maintain their cultural and spiritual beliefs. Aboriginal and Torres Strait Islander peoples have various understandings of country, some of which might be based on traditional or generational knowledge, although other understandings may be the result of colonisation.

Government Policy

Government policies of control and protectionism existed between 1788 and 1930 and gave governments the power to control all aspects of Indigenous peoples' lives, including employment, education and social restrictions. Before an Aboriginal person could be employed, they had to be issued with a permit from the Chief Protector and employers did not have to pay wages if they fed the Aboriginal person and their dependants. If a person was paid a wage, the money was kept in the care of the Chief Protector and Aboriginal people had to request money to purchase anything including personal items. Also covered under the *Protectionist Act* was the state government's power to remove Aboriginal children from their parents.

In 1967, a referendum was held asking Australians to vote whether to change the Constitution by including

Indigenous people in the Census and to give the Commonwealth the power to make laws with regard to them. The result of the 1967 Referendum remains the largest affirmative vote in all 44 constitutional referenda held in Australia, with 90 per cent of voters approving the changes.

Consequently, much-needed reforms were gradually implemented.



◀ **Figure 9.9** Ancient rock paintings of fish in Ubirr, Kakadu. The natural world is a common focus of Aboriginal and Torres Strait Islander peoples' art.

ACTIVITY 9.8

Refer to the website available at <http://cambridge.edu.au/redirect/?id=6022> that provides a detailed timeline of important events regarding the Stolen Generations. Using information from the website, create a poster or visual essay that captures the main issues, events and attitudes towards the Stolen Generations.

Christianity in Australia

The First Fleet (1788) consisted mainly of Christians who came from the British Isles: the group included Anglicans, Catholics, Presbyterians, Methodists, Congregationalists and Baptists. However, not all of the denominations were given equal status. The colonial government gave special rights and some financial support to the Church of England (Anglicans), since it was the established church of the British government, and at the same time discouraged activities of the other denominations such as the Catholics.

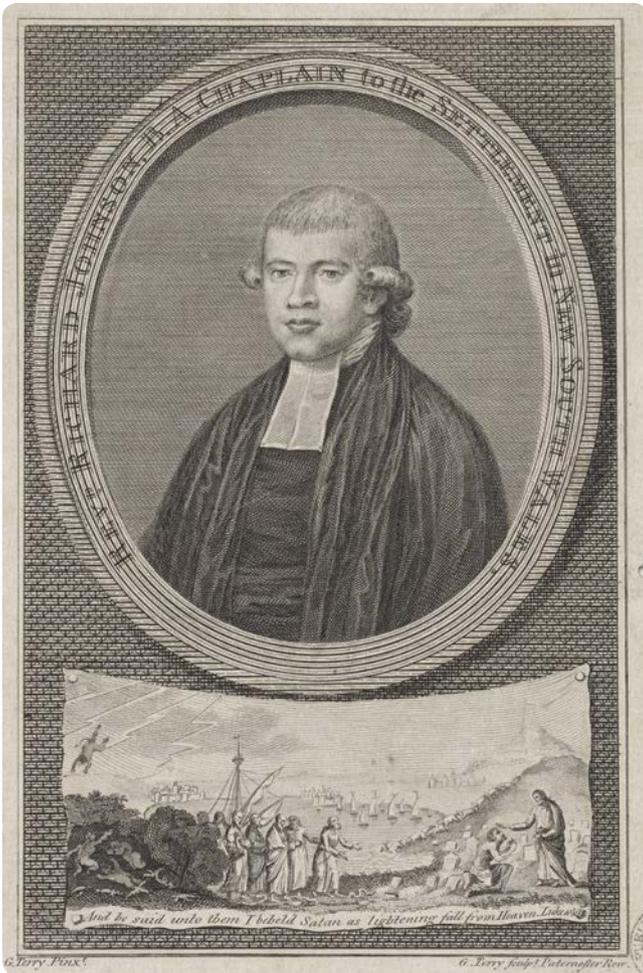
Consequently, for the first 40 years of the colony, Catholics and other Protestant groups faced great difficulties in establishing their churches.

The colonial government required a 'due observance of religion' and so all convicts, whether believers or not, were forced to attend services. Many of the convicts were Irish Catholics who, when forced to attend Anglican services, responded angrily.

Reverend Richard Johnson, an Anglican, was the chaplain assigned to the First Fleet and he conducted the first Christian service in Australia on 3 February 1788. He was the only clergyman in the colony for six years, ministering to the entire convict population, which in 1877 numbered over 700. In addition to his religious duties, he also managed a farm and served as a magistrate. The fact that chaplains served as magistrates, and could sentence convicts to up to 1000 lashes, created an atmosphere where convicts were highly suspicious of the clergy.

▼ **Figure 9.10** A painting of Captain Arthur Phillip raising the Union Jack at Port Jackson in 1788





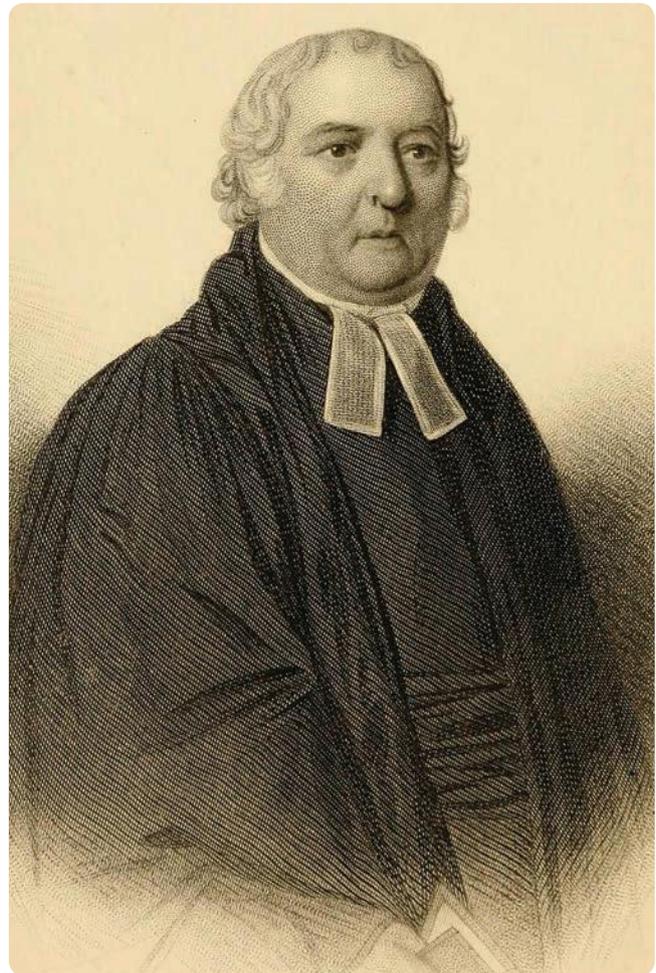
▲ **Figure 9.11** Richard Johnson

Most of the convicts respected Johnson, but the colonial government did not share their admiration and provided him with little support. In fact, when the government refused to provide him with a building for church services, he used his own funds to build the church, the first in Australia, which opened in 1793. The church was burnt down in 1798 and in 1800 Johnson returned to England.

Johnson was replaced by his assistant, Samuel Marsden, also Anglican, who arrived in 1794. Marsden was anti-Catholic and referred to the Irish convicts as 'a savage race'. He maintained that Catholic convicts did not need their own clergy and that they should worship as Anglicans. Not only did he disapprove of Catholics but he was also critical of other Christian denominations, such as Congregationalists, and tried to stop them from worshipping.

Catholic Convicts

During the 1700s and 1800s, thousands of Irish convicts, making up a quarter of the population, were transported to



▲ **Figure 9.12** Samuel Marsden

Australia. The Irish convict crimes ranged from petty theft to rebellion, and Irish convicts included priests, intellectuals and ordinary Irish men, women and children. Catholics, unlike most other convicts, were keen to maintain their religious identity and took a serious interest in religion. Because of the restrictions placed on worship by Johnson and Marsden, and because there was no Catholic clergy for the first few years, some services led by lay people were conducted in secret. In 1800, an Irish priest arrived, not as official clergy but as a convict accused of aiding rebellion in Ireland. Governor King decided that Irish convicts would be better behaved if they were allowed access to a priest and to celebrate Mass. The first recorded Catholic Mass was celebrated in Sydney on 15 May 1803 by the convict priest Father James Dixon.

On 4 March 1804, alarmed at the harsh conditions under which they lived, more than 300 Irish convicts armed with pikes and rifles rallied at Castle Hill crying 'death or liberty'. They intended to march on Parramatta but were intercepted by government troops who demanded they

surrender; however, the convicts refused and they were fired upon by the troops: nine convicts were killed and many others were wounded. Some of the rebels were hanged, others flogged, and many were sentenced to hard labour in the Newcastle area.

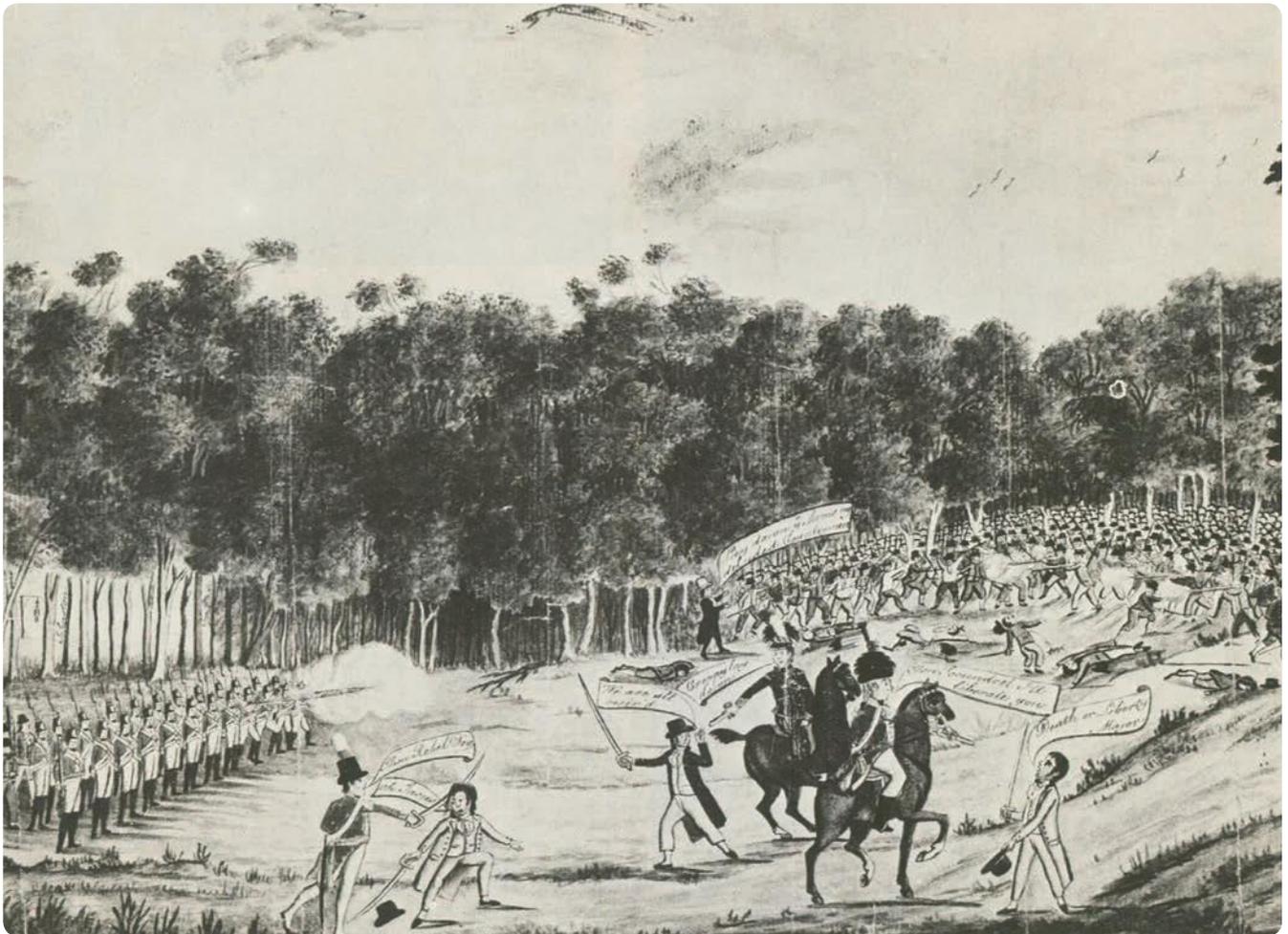
After the 1804 uprising, Marsden claimed that Irish Catholics were using their religious gatherings to plot rebellion, so Catholic worship services were banned. Father Dixon returned to Ireland in 1808 and Catholics were again without a priest until the arrival of the non-convict priest Jeremiah O'Flynn in 1817. The problem with O'Flynn was that he did not have the approval of the British or colonial governments to officially operate as a chaplain, and so in 1818 he was arrested for conducting illegal worship services and ultimately deported. He did, however, leave behind the Blessed Sacrament (the consecrated bread from Mass) at a Sydney home that became the centre for Catholic devotion until priests arrived two years later.

Up until the 1820s, the Catholic Church in Australia had few rights and no proper buildings, clergy or education system. Some Protestants in the colony were outraged at the deportation of Father O'Flynn and began to criticise

the colonial government for its unfair treatment of Catholics. In 1802, two Catholic priests, Fathers John Therry and Phillip Connolly, the first priests to arrive with government approval, disembarked in Sydney. Father Therry was allowed to minister to Catholics, but he was forbidden to proselytise or to conduct marriages between Protestants and Catholics. Therry took little notice of the directives and in 1825 he was dismissed, even though he was reinstated in 1837.

In 1829, the English Parliament passed the *Roman Catholic Relief Act*, which gave Catholics the same political rights as Protestants and the right to hold public office, and this eventually improved the situation of Irish Catholics in Australia. In 1803, the New South Wales government gave permission for Catholics to have a bishop in Australia: Bishop Bede Polding was the first Catholic Bishop of the colony, serving from 1835 to 1865. However, Polding was English, not Irish, and was culturally different from the Catholic population he was sent to serve.

▼ Figure 9.13 The Castle Hill rebellion



ACTIVITY 9.9

Each of the individuals listed in the first column of the following table made a major contribution to Catholicism in Australia.

- 1 Copy and complete the table using information found on the websites accessed via the links below to create a character profile for each of individuals, noting their contribution to Australian Catholicism then and now.

<http://cambridge.edu.au/redirect/?id=6023>

<http://cambridge.edu.au/redirect/?id=6024>

<http://cambridge.edu.au/redirect/?id=6025>

<http://cambridge.edu.au/redirect/?id=6026>

<http://cambridge.edu.au/redirect/?id=6027>

<http://cambridge.edu.au/redirect/?id=6028>

<http://cambridge.edu.au/redirect/?id=6029>

Person	Picture of the individual	Contribution in the early colony	Legacy today
Father Jeremiah O'Flynn			
Father John Therry			
Father Philip Connolly			
Bishop Bede Polding			

- 2 Choose one of the founding priests mentioned in the first activity question. Write a letter home to your family or religious community after your arrival in Australia and explain how difficult it has been to establish yourself and the church in the early colony. You could mention the lack of funding, trying to build a church, the treatment of Catholics at that time and the needs of the growing community.

Education

No provision was made for education in the original plan for the colony as the settlement was intended for convicts. However, as the number of children in the colony grew, two schools were established in 1792 for the children of military officers and children of convicts; by the end of the century, settlers' children also attended. One of the first Catholic schools in the colony opened some time between 1803 and 1806. Father Therry opened a Catholic school in Parramatta in 1820, and by 1833 there were 10 Catholic schools in the colony catering for both Catholic and Protestant students.

In 1836, the government passed the *Church Act*, which provided funding, in the form of subsidies for buildings and salary for clergy, for all the main Christian denominations. At the same time education became a concern. The colonists believed that the government should support the education of children and that religion should be part of the curriculum. Disputes arose, not only over who would teach religion but also over which Christian denominational beliefs would be taught and whose catechism would be used. The dispute became bitter and involved four groups: Anglicans, Catholics, other Protestants and the government. It seemed that every time one group would offer a solution, the other groups would disagree. Eventually, the government

set up a dual education system: national schools (similar to state schools) and denominational schools (schools run by different churches); both systems were government funded to some extent.

In 1872, state aid to church schools was abolished and Catholics either had to send their children to government schools or fund their own schools. The bishops turned to religious congregations of nuns and brothers, mainly from Ireland, to run Catholic schools. An era of expansion and a dramatic increase in the number of religious orders in Australia followed. In the late 1890s there were approximately 2000 nuns and brothers in Australia, but by 1910 there were more than 6000 and in 1950 the number had grown to 13,000.

▼ **Figure 9.14** St Joseph's Catholic School, Mackay, circa 1880



ACTIVITY 9.10

Using information found on the websites accessed via the following links, copy and complete the table below.

<http://cambridge.edu.au/redirect/?id=6031>

<http://cambridge.edu.au/redirect/?id=6032>

<http://cambridge.edu.au/redirect/?id=6033>

<http://cambridge.edu.au/redirect/?id=6034>

<http://cambridge.edu.au/redirect/?id=6035>

Religious order	Year of founding and name of founder	Year of establishment in Australia	Australian founders*	Vision and beliefs central to the order	Works carried out by the order today
Sisters of Mercy					
Christian Brothers					
Presentation Sisters					
Sisters of Charity					
Augustinian Priests					

*Each state may have different founders.

When the colony of Queensland was established in 1859, its population consisted of all the Protestant denominations as well as Lutherans, who spoke German until the early 1900s. James Quinn, the first Catholic Bishop of Brisbane, arrived in 1861. He requested the aid of an Irish Catholic group of nuns, the Sisters of Mercy, who arrived on 10 May 1861. The leader of the small band of sisters, Ellen Whitty (Mother Vincent), established the first secondary girls' school in Queensland: All Hallows' School.



▲ **Figure 9.15** All Hallows' Convent in the grounds of All Hallows' School

Church–State Relations

Church and state have had some memorable battles throughout Australian history. One notable debate was between the Catholic Archbishop of Melbourne, Daniel Mannix, and Prime Minister Billy Hughes regarding Hughes' policy on conscription.

Mannix, an Irishman, was one of the most prominent voices of the anti-conscription campaign of the First World War and he opposed Australia offering any military assistance to Britain. Mannix defended his position on conscription saying that he thought Australia's efforts were already enough and that Australia needed to put the interests of its own country before those of the British Empire. Mannix went on to denounce the war altogether, labelling it a 'sordid trade war' and was quoted at the time as saying: 'Conscription is a hateful thing, and it is almost certain to bring evil in its train ... Australia has done her fair share – I am inclined to say more than her fair share – in this war'. The issue of conscription divided Australian society. Because of its strong ties to England, the Anglican Church in Australia strongly supported conscription. On the other hand, many Irish Catholics agreed with Mannix.

ACTIVITY 9.11

Examine the documentary sources provided and then answer the questions below.

Source 1

Address by Dr. Mannix

The Argus, Monday 18 September 1916

When opening a bazaar held in the Albert Hall, Clifton Hill, in aid of the funds of St John's Roman Catholic parish, Clifton Hill, on Saturday night, Archbishop Mannix referred to conscription.

Dr. Mannix said: 'I am as anxious as anyone can be for a successful issue and for an honorable peace. I hope and believe that that peace can be secured without conscription. (Applause.) For conscription is a hateful thing, and it is almost certain to bring evil in its train. (Applause.) I have been under the impression, and I still retain the conviction, that Australia has done her full share – I am inclined to say more than her full share – in this war. (Applause.) Her loyalty to the Empire has been lauded to the skies, and the bravery of her sons has won the admiration of friend and foe alike. (Applause.) There may be in the Commonwealth those who have not borne their fair share of the common burden, but I think their number is comparatively small. It seems, therefore, truly regrettable that Australia should be plunged into the turmoil of a struggle about conscription, which is certain to be bitter, and which will give joy to Australia's enemies. (Applause.)

Source 2



- 1 Look up the word conscription and record its meaning.
- 2 Reverend Dr Mannix was opposed to conscription during the First World War. What words or phrases from Source 1 indicate his opinions on the subject?
- 3 What do you think Dr Mannix believes when he says: 'For conscription is a hateful thing, and it is almost certain to bring evil in its train'?
- 4 The poster image depicted in Source 2 was distributed during the time of conscription in the First World War. How does this poster mirror the sentiments of Dr Mannix?

9.3 Conclusion

Between 1750 and 1918, the Catholic Church was challenged by revolutionary movements. What appeared to be a disaster – political and industrial revolutions, rationalism and liberalism – eventually turned out to be an opportunity for the Church. The Church changed its focus from territorial struggle with political powers to focusing on its spiritual and moral mission. The promulgation of

the first social encyclical *Rerum Novarum* issued by Pope Leo XIII began a movement within the Church that has continued to this day, enabling people to work for justice and to stand with the marginalised of society. What we learn from studying Church history is that the Church has adapted over time and survived significant challenges, while at the same time continuing to support the lives of believers.

End of Strand Activities

Liturgy and Sacraments

- 1 Read the following column from a local newspaper.

Police File

A SIXTEEN-YEAR-OLD girl has been charged with three counts of stealing and one count each of unlawful use of a motor vehicle, armed robbery, demanding property with menace, and obstructing police, after the assault and robbery of two teenage boys in Zillmere. The crime allegedly took place at approximately 4:30 pm on June 16, when the two sixteen-year-old boys were approached by a black 4WD on Crowley Street. The three occupants of the vehicle allegedly threatened and assaulted the two boys before stealing their mobile phones and leaving the scene. The vehicle used in the alleged crime is itself alleged to have been stolen from a property in Helensvale at some point between June 13 and June 17. The vehicle was recovered in Bracken Street, Bracken Ridge, on June 17 at approximately 9:45 am, having crashed into a light pole. The teenage girl charged with the offences will be dealt with under the provisions of the Youth Justice Act.

A POTENTIAL robbery has been thwarted, with a would-be thief apparently interrupted while attempting to break into a property on Macaranga Crescent, Carseldine, some time between 8 am and 10.30 am on June 20. No property was stolen.

THREE teenage boys were witnessed attempting to illegally enter a house on Yalumba Street, Carseldine, between 10 am and 11 am on June 20. They fled the scene without stealing any property after unsuccessfully attempting to force open a sliding door.

TOOLS were stolen from the garage of a residence on Craigan Crescent, Aspley, between 9 pm on June 12 and 8.30 am the following day.

CASH and computer equipment were stolen from a Seaton Street, Bald Hills, residence between 2 pm and 11.20 pm on June 13.

Each of the behaviours in this file is negative, and has repercussions not only for the person carrying out the behaviour, but also for those who are victims of these actions.

- a Choose one of these examples. Based on the Acts of Contrition in Chapter 7, write a contemporary prayer as one of these people, seeking penance for his or her crime.

- b Most of the time, we deal with crimes such as these using the judicial system. However, there are alternative ways of 'punishment' that seek to repair the relationships between the perpetrator and the victim. A good example of this is known as 'restorative practices'. Do some research on this concept. A good starting point is the website available at <http://cambridge.edu.au/redirect/?id=6036>. Based on this information, write up a case file for your chosen offence, suggesting restorative ways to resolve the problem. What could the offender in each case do to repair the harm done to each victim? In your file, you need to outline what occurred and who was affected. You then need to make recommendations for the harm to be repaired.
- 2 Your religion teacher has mentioned that the children in the primary school next door to your school are about to receive the Sacrament of Penance. Your class has been asked to prepare a presentation for the students on the three rites of reconciliation. You will need to prepare a brief PowerPoint slide that explains the history of the sacrament as well as the obligations of the individual who seeks reconciliation.
 - 3 One of the students in the reconciliation class sits in front of you on the bus home. During the ride home today, the student asked you why they had to speak to the priest in person. You have told the student that you will think about this and email them a reply. Write a one-paragraph response to the student explaining the significance of the First Rite of Reconciliation.

People of God

- 1 Do some research and find three newspaper articles that demonstrate 'People of God'. These could be about religious orders, charities or lay people who are working to help those less fortunate or simply those working towards the common good.
- 2 Construct a folio entitled People of God, and for each article write a paragraph about how the actions of the people mentioned demonstrated God-like work. As part of your paragraph, refer to a Bible verse to support your response.

Church History

Imagine you are addressing a group of people who wish to become members of the Catholic Church. They might be a group of adults participating in the RCIA (Rite of Christian Initiation of Adults) program.

As part of your address, you are required to give a brief history of the Catholic Church in Australia. Begin your history with Catholic convicts, and move through to today. As part of your overview, you might also focus on Catholic education and missionary work conducted by the Catholic Church in Australia. You can use the information in this chapter, as well as other research.

Once you have conducted sufficient research, put your information into a PowerPoint presentation that would be appropriate were you to actually give this address. Include relevant graphics and/or multi-modal elements such as brief video clips or audio files.

STRA





ND

4 Christian Life

The Curriculum strand 'Christian Life' encompasses three areas:

- Moral Formation
- Mission and Justice
- Prayer and Spirituality.

CHAPTER 10

Moral Formation



Each religious tradition encourages its followers to live their life according to beliefs, traditions, rituals and customs of the tradition. Catholic Christianity encourages people to have faith and belief, and it also encourages people to demonstrate by their life and action that the message of God is central to their lives. This strand explores three key

areas of Christian life: moral formation (how people live out belief in God in their ordinary everyday lives); mission and justice (what they do to care for others and to ensure that all elements of society treat people justly); and prayer and spirituality (the ways believers nurture and develop their spiritual selves in order to live a good Christian life).

10.1 Human Dignity

Catholics believe that human beings are created in the image and likeness of God and so should be accorded basic human dignity. People think and love in relationship to others. They do not act in isolation: all actions impact on others, whether we realise it or not. Our conscience helps us to direct the decisions we make in life and it is important that we shape or train our conscience to assist us in the best way possible. However, although as human beings we are created fundamentally good, sometimes we make bad choices. Doing good and living a good life requires knowledge and understanding, patience, perseverance and practice.

One of the most important principles of Christian morality is contained in the statement 'to be moral is to be human'. Every person should be afforded basic dignity because s/he is created in the image of God. Our sense of dignity is affirmed when others recognise our uniqueness and when people value us as individuals. We, in turn, should also respect the human dignity of others. Respecting a person means being aware of and considerate of people's feelings, their social situation, their ethnicity and their religious beliefs and practices, even if these are different from our own. We begin to respect the dignity of all people when we acknowledge our own human dignity.

Personal Identity

ACTIVITY 10.1

- 1 Close your eyes and picture yourself. What do you see?
- 2 What shape are you in?
- 3 Are you happy with what you see?

Your self-image can be positive or negative and it has a strong impact on your outlook on life and on your personal happiness – and so it can affect the people around you. If you have a positive self-image, other people are more likely to see you as a capable and positive person and to enjoy your company. Some people think that a person's self-image is shaped by the events of their life; others believe that the

individual person's self-image shapes events. Probably both have an influence so it is important to have a realistic and positive self-image. If a person's self-image is negative, they tend not to challenge themselves and often settle for second best. On the other hand, if a person has an overly positive and unrealistic self-image s/he can appear arrogant or complacent. It is important to find the balance about feeling positive about oneself and at the same time having realistic goals.

ACTIVITY 10.2

Respond to the following statements, which will provide some insight into your self-image.

- 1 I am a happy person.
- 2 I constantly criticise myself.
- 3 I feel valued and needed.
- 4 What other people think about me dictates how I feel about myself.
- 5 A partial failure is a complete failure.
- 6 If I do not do as well as others, it means I am not as good as they are.
- 7 It is easy for me to forgive and forget.
- 8 I can accept criticism without feeling put down.
- 9 I make friends easily.
- 10 I speak up for myself and put my views across.
- 11 I do not need the approval of others to feel good.
- 12 I deserve love and respect.

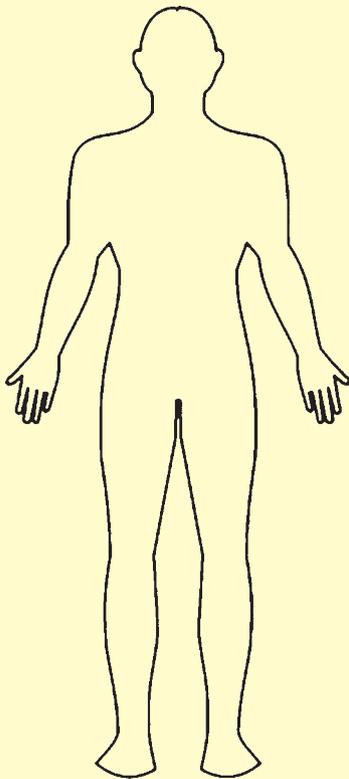
We can improve our self-image by working from the inside to the outside, but it takes time and practice. Positive thinking is one way of building your self-esteem and self-image, and this can be achieved by encouraging a positive and realistic attitude towards yourself, others and the world. One way of improving your self-image is to work on positive thoughts. You can do this in several ways:

- Accentuate the positive – instead of thinking about your shortcomings or negative qualities, focus on your strengths and assets.
- Avoid negative exaggerations – try to avoid thinking in extreme terms such as 'I will never be able to do this' or 'I always get this wrong'.

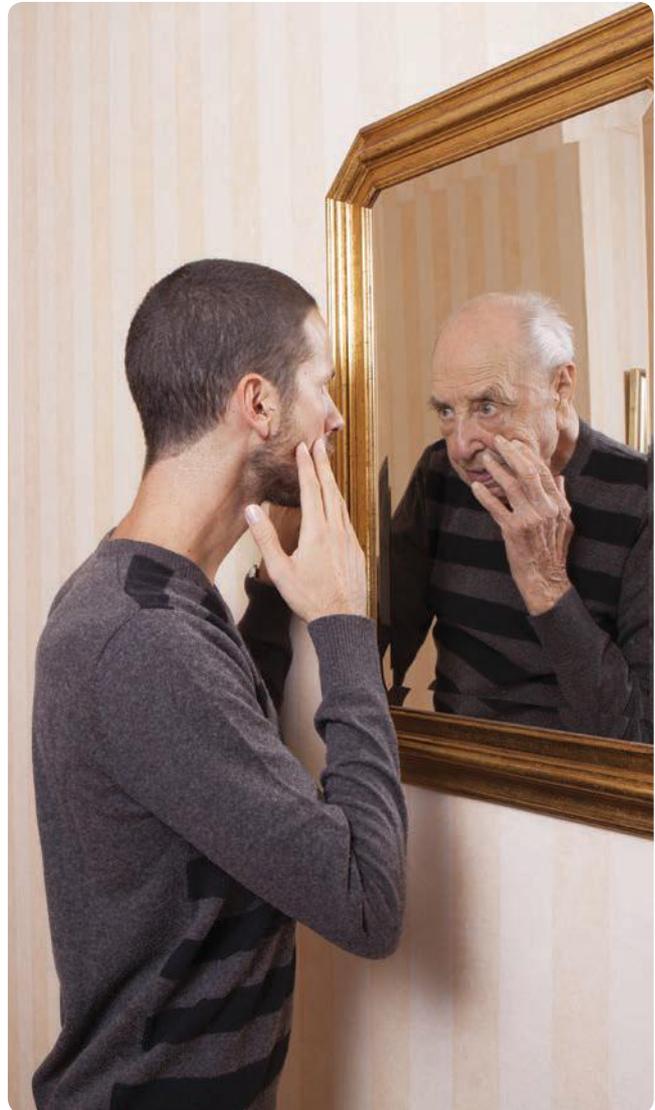
- Accept imperfections – everyone has flaws and makes mistakes; that is what being human is about. The important part of being human is trying and not giving up, and forgiving yourself when you make a mistake.
- Resist negative thoughts – try to stop thinking negatively about yourself; if you notice you are doing this, tell yourself to stop!
- Replace criticism with encouragement – try to give yourself positive encouragement. ‘Maybe if I tried to ... it will be better next time’.
- Focus on what you can do rather than what you cannot do – recognise your own accomplishments.
- Make internal changes – this will increase your confidence and, in turn, enable you to make external changes and improve your life.
- Be aware of your self-language – if you are critical of yourself, most likely you will be critical of others too. Think positively and act positively.

ACTIVITY 10.3

Draw a body shape like the one below. In and around your drawing, list words that describe your self-image.



Our self-image is the result of many things and a product of what we have learned about ourselves. Our parents, caregivers, teachers and friends all contribute to our self-image. These people often act like mirrors, reflecting back to us an image of ourselves. From this we develop either a positive or a negative self-image. A positive self-image is realistic about our potential, our strengths and our limitations. A negative self-image focuses only on our weaknesses, imperfections and faults. Our self-image is important because it affects how we feel about ourselves and how we live our life. It can also determine the quality of relationships we have with other people and how we respond to events and challenges in our life. Self-image also affects our physical, mental, social, emotional and spiritual wellbeing.



▲ **Figure 10.1** Our parents, caregivers, teachers and friends contribute to our self-image.

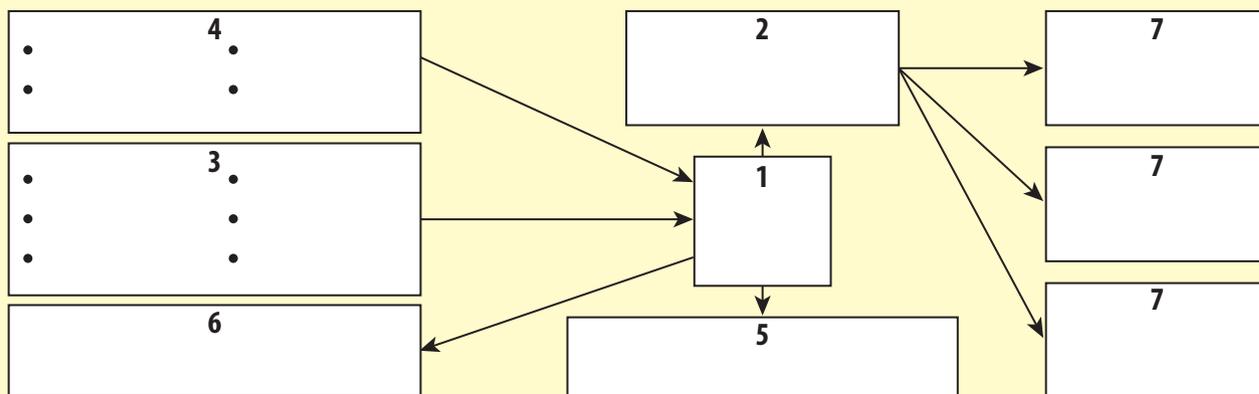
ACTIVITY 10.4

- 1 Create a self-portrait that demonstrates something of how you see yourself – your self-image. The portrait could be in the form of visual art, poetry, prose, music, video, photo montage, etc.
- 2 Social media present an opportunity for people to represent themselves to the world in a carefully constructed and managed way. Choices of photos, status updates and links, as well as comments made on others, can all work to project an overall picture of 'self'.

You have decided to join the latest social media craze called CERTUS. Having a profile that reflects you and your attributes accurately is not only wise but also essential for this site. CERTUS will instantly cancel or suspend anyone's account if they are misleading, dishonest or negative, using cutting-edge, lie-detecting software. Create your profile by copying and adapting the template below.

Use the checklist to assist you in adding all the required information.

- 1 Happy photo of me
- 2 My signature phrase, 'XXX'
- 3 Six things others would say about me
- 4 Four attributes of myself I like to show to others
- 5 My life motto
- 6 Background: my favourite colour/s and images that make me happy
- 7 The qualities I look for in friends



- 3 In June 2012, the Australian Human Rights Commission launched the 'Back me up' campaign to assist bystanders in combating cyber-bullying. The following year, the National Children's Commissioner, Megan Mitchell, announced the winners of the 2013 campaign by selecting five short videos that represent various ways young people can support each other in dealing with cyber-bullying. Visit the Australian Human Rights Commission website (available at <http://cambridge.edu.au/redirect/?id=6037>) and watch each of the winning short videos from 2013. After watching the videos, copy the table below and complete a SWOT analysis for each.

Title	Strengths	Weaknesses	Opportunities	Threats

- a Using the findings of your SWOT analysis, make a recommendation to your school to use one of the videos in its cyber-bullying campaign. Your recommendation should include a justification using specific evidence to support your choice of video.
- b View the 2013 campaign launch (available at <http://cambridge.edu.au/redirect/?id=6038>) aimed at encouraging bystanders to play a role in overcoming cyber-bullying. Create your own poster that encourages young people to play a more significant role in stamping out cyber-bullying.

Gender Stereotypes

Gender is an essential and important part of being human. The word 'gender' is used to define the social roles occupied by females and males in society. We do not pay much attention to gender roles because they appear to be a natural way of behaving, but in fact we learn gender roles through a number of avenues. Gender stereotyping may begin from the moment we are born. Think about babies' clothes, which are often colour coded: blue for boys and pink for girls. The kinds of toys we give children also shape their perception of gender roles: cars, trucks and superhero costumes may be identified as masculine, while dolls, tea sets and fairy costumes are often identified as feminine. Gender roles are informed by a variety of sources: fairy tales

and children's books, toys, television programs, marketing, war, sports and even school, friends and family.

These and other influences all contribute to the shaping of gender roles and often pressure people to conform to the dominant culture. Gender roles have been shaped throughout history by politics, economics and even religious beliefs and practices. Gender stereotypes, when rigidly enforced, can cause problems in relationships as they maintain inequality between females and males. For example, if boys have unhealthy attitudes towards girls, it may lead to domestic violence. We all have a choice about how we act and behave. This can be informed by gender stereotypes or we can balance our gender roles and enter relationships with respect and view the other person as an equal.



▲ **Figure 10.2** Gender stereotyping may begin from the moment we are born.

ACTIVITY 10.5

Think about the ways in which males and females are unconsciously taught gender stereotypes. The following activities will assist you to explore these ideas.

- Copy the table below and complete it by listing colours, occupations, interests, and film or television characters that are commonly associated with either males or females.

	Colours	Occupations	Interests	Television or film characters
Male				
Female				

- In groups of four, examine the responses in the table. Identify any evidence of gender stereotyping. Highlight the examples and then provide some alternative responses that would balance the stereotyping. What is the danger in stereotyping genders?
- Which roles that were once common for one gender are now common for both genders?
- Language is another way of either including or excluding people according to their gender. Read the following biblical extracts. Copy the table and in the right-hand column rewrite the passage using inclusive language. The first example has been completed for you.

John 6:51

⁵¹I am the living bread which came down from heaven: if any man eats of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:51

⁵¹I am the living bread which came down from heaven. If anyone eats of this bread, they will live forever; and the bread that I shall give is my flesh, which I shall give for the life of the world.'

Genesis 1:26–28

²⁶And God said, Let us make man in our image, according to our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

²⁷So God created man in his own image, in the image of God created he him; male and female created he them.

Genesis 1:26–28

James 5:14–15

¹⁴Are any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: ¹⁵The prayer of faith will save the sick, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

James 5:14–15

Exodus 12:4

⁴If a household is too small for a whole lamb, let him and his neighbour next to his house take it according to the number of men; every man according to his eating will divide the lamb in proportion to the number of men who eat of it.

Exodus 12:4

- How might the use of inclusive language make a difference in how text is received by readers?

Dignity of the Human Person

At the foundation of the moral vision of the Catholic Church is the dignity of the human person because all people are made in the image and likeness of God. Therefore, all life is sacred and the Church actively works to protect human life because people are more precious than things. Therefore, people in the Church should do all

they can to protect life by speaking out against, for example, war, terrorist attacks, abortion, euthanasia, cloning and the use of the death penalty. The dignity of the human person is grounded in the understanding that everyone is equal before God regardless of birthplace, culture, employment, gender or life situation.

The Sacred Texts of Christianity highlight the importance of the dignity of the human person.

ACTIVITY 10.6

Examine each of the following biblical texts. Copy the table and, in your own words, explain how these quotes encourage people to respect the dignity of the human person.

Biblical reference	Explanation
Genesis 1:26–31	
Deuteronomy 10:17–19	
Psalms 139:13–16	
Proverbs 22:2	
Luke 10:25–37	
John 4:1–42	
Romans 12:9–18	
1 Corinthians 3:16	
Galatians 3:27–28	
James 2:1–8	

The dignity of the human person is at the centre of Catholic Social Teaching and it means that the Church takes a strong position on issues not only about the beginning and end of life but also all parts of life in between: it is about the whole of life. Human life is important because it reflects God among us. The dignity of human life is at the centre of Catholic morality.

The dignity of the human person is reflected in how society supports civil rights, how people with disabilities are treated, how the poor and marginalised are supported and how global peace is achieved. The Catholic tenet of the dignity of human life influenced the development of the United Nations Universal Declaration of Human Rights. While the Declaration of Human Rights says that each life is important, Catholic Social Teaching grounds its idea of human dignity in Church teaching about the sanctity of creation, as told in the Book of Genesis; and the

Incarnation (God becoming flesh in the person of Jesus), as told in the Gospels.

In addition to biblical statements, the Catholic Church, through a body of material known as Catholic Social Teaching, has expressed the importance of the dignity of people in a variety of situations.



▲ **Figure 10.3** The dignity of a person should be respected regardless of their social situation, gender or age.

ACTIVITY 10.7

- 1 Examine each of the extracts from Catholic Social Teaching documents in the following table.
- 2 Copy the table and in your own words, explain how these quotes encourage people to respect the dignity of the human person. Place this information in the middle column. (Note that each document has a name in English followed by the Latin. The hash sign and number indicates paragraph within the document.)
- 3 Complete some research to find the date on which the document was published and record this information in the right-hand column.

Extract	Explanation	Year
The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner. <i>Charity in Truth (Caritas in Veritate)</i> , #32		
This teaching rests on one basic principle: individual human beings are the foundation, the cause and the end of every social institution. That is necessarily so, for men are by nature social beings. <i>Mother and Teacher (Mater et Magistra)</i> , #219		
Whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. <i>The Church in the Modern World (Gaudium et Spes)</i> , #27		
Human persons are willed by God; they are imprinted with God's image. Their dignity does not come from the work they do, but from the persons they are. <i>On the Hundredth Year (Centesimus annus)</i> , #11		
Every individual, precisely by reason of the mystery of the Word of God who was made flesh (cf. Jn 1:14), is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church's very heart; it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the Gospel of life in all the world and to every creature (cf. Mk 16:15). <i>The Gospel of Life (Evangelium vitae)</i> , #3		
The following duties . . . concern rich men and employers: Workers are not to be treated as slaves; justice demands that the dignity of human personality be respected in them . . . gainful occupations are not a mark of shame to man, but rather of respect, as they provide him with an honourable means of supporting life. It is shameful and inhuman, however, to use men as things for gain and to put no more value on them than what they are worth in muscle and energy. <i>On the Condition of Labour (Rerum Novarum)</i> , #31		

Review the extracts from the Catholic Social Teaching documents in Activity 10.7. Take note of the years in which the Catholic Social Teaching documents were written.

Draw a conclusion about the centrality of the dignity of the human person in the teachings of the Catholic Church.

ACTIVITY 10.8

The following are stories from everyday people in different circumstances around the globe.

No. 1 – Tarek's story

Tarek* has been unable to walk since an illness cost him the use of his legs when he was three. When crossing the border while escaping his war-torn homeland of Syria into the Domiz refugee camp in the Kurdish province of Dohuk in northern Iraq, his father had to carry him for over three kilometres. Back in Damascus he would journey to school in a wheelchair, but since coming to the camp he rarely goes outside. While his family believe it is due to shyness, Tarek claims he just doesn't want to. In his self-imposed confinement, Tarek dreams of being cured and becoming a pilot, though he doesn't even know the name of his condition.

The situation in Damascus worsened for Tarek and his family. War came to the suburbs, causing food to become scarce. The increased sense of fear forced them to leave their home. Tarek was unhappy when he arrived at the Domiz camp. The scene was chaotic and crowded, and he and his family had to live with another family for the first two months. Every day Tarek would ask his father when they were returning to Syria. He didn't truly believe they would stay there.

Tarek spends much of his time in his room on his laptop, sometimes playing games but also learning English through a software program. He is very interested in learning as much as he can, watching National Geographic documentaries on television. He enjoyed his friends and his schooling in Damascus, but he doesn't like to go to the school in the camp because he feels it's too hard for his family to get him there and back. But he does want to continue his schooling when he returns to his homeland. Tarek refuses to play with the camp children, but luckily for him some friends of his from Syria are also at the camp, and they come and visit him regularly.

Tarek dreams of travelling to Europe, where he envisions himself being surrounded by educated people, people with humanity. He has done research on the internet and believes Western doctors would be able to cure him.

*name has been altered



▲ **Figure 10.4** The Domiz camp in Northern Iraq

- 1 Tarek's story is an example of the difficulties of both being a refugee and living with a disability. He and his parents are refugees from the war in Syria. Refer to the table in Activity 10.7: how has Tarek's human dignity been compromised by the war?
- 2 Some individuals could read Tarek's story and think his access to a laptop and the internet indicates he has a good life compared with others. Examining this story through a Catholic Social Teaching lens, how could you refute this statement and illustrate the real issues behind Tarek's story?

continued ➤

ACTIVITY 10.8 continued

No. 2 – Chinnamma's story

Despite the chilly winter air, Chinnamma's day begins at 5 am. Wrapping a length of her sari over her head and hugging her shawl around her shoulders, the 48-year-old makes her way to Jawaharnagar municipal dump on the outskirts of Hyderabad. The smell from the mountains of rotting refuse is overpowering, but Chinnamma hurries in. A delay could mean a day of no earnings as the gates are locked after 7 am and she must get in and out before that time.

An hour later, Chinnamma has filled a plastic bag with her precious collection: empty bottles, empty cans, rags, torn shoes, scraps of plastic and pieces of metal. Sorted neatly in separate bundles, she will later sell this collection to a scrap dealer for around Rs 5 [10 cents] a kilo. On a lucky day, she will make about Rs 150 – a little under [\$4]. Chinnamma is an unofficial or 'free-roaming' waste-picker, one of an estimated 8000 men and women in Hyderabad who scrape a livelihood by sifting through garbage, looking for items to recycle and sell on.

Sorting through the rubbish in the semi-darkness is fraught with risk. Infection and illness aside, Chinnamma's worst fear is getting buried under a sudden avalanche of refuse. In the past year alone, six waste-pickers – three of them women – have been buried in this way in this dumping ground. Of those six, the body of only one was recovered – the rest are still untraced. After this the city authorities started to lock the gates of the dumping site

to stop the waste-pickers from getting inside. A further 7000 recognised waste-pickers work for the Greater Hyderabad Municipal Corporation (GHMC). They each collect rubbish from around 200 homes and get paid Rs 30 each month by each of the families, bringing in a total of Rs 6000 [\$140] a month.

Between them they help to collect, sift and process the city's waste – an estimated 3800 metric tons of waste every day, the equivalent of 322 double-decker buses – providing an informal and environmentally friendly recycling service. It would be hard to call it a 'living' but waste-picking allows Chinnamma to pay the Rs 1500 monthly rent on her hut in a nearby slum. Without it she would be evicted. However, her means of survival is now under threat.

This month GHMC is handing over management of the city's rubbish to Ramky Enviro Engineers, a waste management company which already runs 14 waste management facilities across India. The city's refuse will be used to fuel a gas-based power plant, while the rest of the waste will be supplied to two similar government-owned plants that are currently under construction. As a result there will be nothing left for the waste-pickers to collect or sell. Some will find temporary work at construction sites, while the women will look for work as domestic maids. However, without a reference letter they are unlikely to be hired. The only other option is illegal sex work.



◀ **Figure 10.5** There are countless waste-pickers like Chinnamma in India and around the world.

- 1 Chinnamma's story is reflective of many individuals who survive by raking through the rubbish of society. Referring to the table in Activity 10.7, how has her dignity as a person been compromised?
- 2 At the end of the story we learn that the local authorities are going to prevent the waste-pickers from entering the tip. What document above illustrates how her dignity as a human person will be further compromised if she cannot work at the tip?

No. 3 – Kate's Story

Watch the short film on the Tagged website, available at <http://cambridge.edu.au/redirect/?id=6039>. This website was created to help educate teenagers about the dangers of sexting and cyber-bullying.

- 1 Examining the story from a Catholic Social Teaching perspective, how does the film illustrate the importance of ensuring human dignity?
- 2 Discuss with your class how sending, receiving or forwarding sext texts or film footage is a violation of human dignity.
- 3 Looking through the lens of Catholic Social Teaching, how can individuals be educated about not engaging in sexting?

10.2 Human Rights and Responsibilities

The idea of human rights as we understand them today emerged between the two World Wars, when the horror of the *Shoah* (Holocaust) forced the international community to think about human rights. Under the leadership of Eleanor Roosevelt, the widow of former US President Franklin D Roosevelt, the new Commission of Human Rights worked to develop the United Nations Universal Declaration of Human Rights, which was proclaimed in 1948. Christianity made a significant contribution to the Declaration of Human Rights. For the full version of the Declaration of Human Rights, see the website available at <http://cambridge.edu.au/redirect/?id=6040>.

ACTIVITY 10.9

Read the history section of the Universal Declaration of Human Rights available at <http://cambridge.edu.au/redirect/?id=6041>.

- 1 How and why was the Declaration of Human Rights written?
- 2 The document was written in 1948. If you were asked to update the document, what suggestions would you make to address issues that are present in today's society but may not have been present in 1948?
- 3 What are some of the ways that governments and other groups in society try to uphold these rights for individuals?
- 4 Create an informative and engaging brochure illustrating the 30 articles and their implications for people and governments.
- 5 In your opinion, what rights are most at risk today? Provide evidence to support your claims.

Rights and Responsibilities

Rights and responsibilities are closely linked. To emphasise one without the other threatens the common good. Human rights in Catholic Social Teaching are related to the basic necessities of life and should not be confused with desires or wants. When Pope John Paul II visited the United Nations in New York in 1999, he described human rights as:

The right to life, liberty and security of the person; the right to food, clothing, housing, sufficient health care, rest, and leisure; the right to freedom of expression, education and culture; the right to freedom of thought, conscience and religion; the right to manifest one's religion either individually or in community, in public or in private; the right to choose a state of life, to found a family and to enjoy all conditions necessary for family life; the right to property and work, to adequate working conditions and a just wage; the right of assembly and association; the right to freedom of movement, to internal and external migration; the right to nationality

and residence; the right to political participation and the right to participate in the free choice of the political system of the people to which one belongs.

Sometimes we might have to sacrifice our individual right so that others can enjoy theirs.



▲ Figure 10.6 United Nations Building, New York City

ACTIVITY 10.10

Consider what we each have a right to enjoy and experience, and some of the things we only *want* to enjoy and experience. Copy and complete the table below. Start by looking at each of the things listed below on the left, all of which are considered 'rights', and identify material or **experiential** aspects that might align with those rights, but which are not *necessary* for living. The things listed in the right column are considered *desires*. The first has been completed for you.

Right	Desire
A safe place to live	An expensive and spacious house
The opportunity to share gifts and talents as part of the workforce	
Nourishment and sustenance	
The opportunity to learn and have an education	
Access to possessions necessary for living a healthy life	
Time for rest and rejuvenation	

experiential
Involving or arising from direct experience

Each person has individual responsibilities, but together we all have broader responsibilities for the promotion of the common good. While it is important that we care for

ourselves and our families, we also need to pay attention to wider society and to check that others are not taking advantage of the marginalised and the vulnerable.

ACTIVITY 10.11

Consider how we have a responsibility to help foster the rights of everyone. In order to enjoy the rights we each have, it is necessary to give back to society and other people. Copy and complete the table below, thinking about some of the actions and behaviours necessary for everyone to have access to the rights on the left. The first has been completed for you.

Rights	Responsibilities
Access to beaches, parks and other environmental gifts	Care for these environments and the wildlife inhabiting them; minimisation of 'human footprint' (litter, carbon emissions, etc.)
Freedom of speech, expression and religion	
Access to clean food and water	
Opportunity to participate in cultural life of the community	
Access to basic standards of living, such as clothing and shelter	

10.3 Conclusion

As human beings created in the image and likeness of God, we live in relationship to others and all our actions have an impact on others. As we grow into the people we want to be, we have to consciously be aware of how we are shaping our

futures through the choices we make today. To live a good life, we need to shape our conscience and persevere to make the best choices we can on a daily basis.

CHAPTER 11

Mission and Justice



11.1 Catholic Social Teaching

Catholic Social Teaching (CST) is grounded in the biblical understanding of justice and developed in the light of experiences of people in many different cultures. CST is not a static, unchanging body of literature but rather a developing body of thought within the Catholic tradition that analyses social, political and economic issues. It provides a set of key principles that can be used to evaluate situations, policies and approaches used in contemporary society. CST also provides guidelines for action.

CST represents the Church's social doctrine and position on social justice. It is about building a just society for all, and the moral principles that underpin CST often resonate with people of other faith traditions. With its foundations in the Bible, CST is concerned with every element of human life – social, cultural, educational, economic and political. Pope Paul VI said it was important to 'promote the good of every person and of the whole person' (*Populorum Progressio*, #14). The social mission of the Church offers a vision of a more just and equitable society.

CST is established by a series of documents including *Rerum Novarum* ('Of New Things', 1891), which examined

working conditions in industrialised countries and insisted on workers' rights; *Pacem in Terris* ('Peace on Earth', 1963), which responded to the imminent threat of nuclear war and suggested a framework for the rights and duties of individuals, public authorities and the world community; and *Caritas in Veritate* ('Charity in Truth', 2009), which critiqued economic development and associated business ethics. CST is generally communicated to people via formal Vatican documents such as **encyclicals**. While CST has existed for over a hundred years, it is not commonly well known by many people; in fact, some scholars have referred to CST as 'our best kept secret'!

Since 1891, CST has developed and a number of key themes or principles have been identified. Sometimes the principles have been listed under seven headings, at other times under 10 headings. The focal point of CST is the human person who is made in the image of God, and so the person has fundamental freedom and dignity – the basis of human rights.

encyclical

A letter written by the pope and 'circulated' throughout the whole Church and (more recently) beyond

11.2 Ten Themes of CST

There are many documents related to CST that have been written over the past 120 years. An analysis of the documents reveals 10 key themes that are common across the documents. The themes are listed below: try to remember what you learned about them in Year 8!

- 1 *Human dignity*. Every person is created in God's image and likeness, therefore each person is valuable and worthy of respect.
- 2 *The common good and community*. As human beings we are both sacred and social people. We achieve our fulfilment within community, so how society is organised – its economy, law and policy – directly affects human dignity and how individuals are able to grow and flourish within a community. While it is very important to love our neighbour, it also requires us to have a broader view of life and to take responsibility to contribute to the good of the whole of society; to contribute to the common good.
- 3 *Rights and responsibilities*. The dignity of each person can only be protected if human rights are protected. Every person has the right to life and to those things that are essential to human decency such as food, shelter, clothing, employment, health care and education. Corresponding to these rights are duties and responsibilities that encompass each other, our families and the wider society.
- 4 *Option for the poor and vulnerable*. A basic test for society is how it treats its most vulnerable members. The poor and vulnerable should be highest priority for all in society. All public policy decisions should be examined for how they affect the poor. The option for the poor means that one of the first questions asked when decisions are being made is: 'How will this affect the poor?' The option for the poor is an essential part of society's effort to achieve the common good, and the common good can only be achieved if the needs of the poor and those on the margins of society are considered.
- 5 *Participation*. Everyone has the right to participate in the economic, political and cultural life of society. It is wrong for a person or group to be excluded unfairly or to be unable to participate in society. The principle of human dignity requires that all people be assured of a minimum level of participation in community.
- 6 *Dignity and rights of workers*. The economy must serve people – not the other way round. All workers have the right to productive work, to decent and fair wages, and to safe working conditions. They also have the right to organise and to join unions.

- 7 *Stewardship of creation.* Catholic tradition insists that we show respect for the Creator by stewardship of creation. The goods of the earth are gifts from God and intended for the benefit of everyone. How we treat the environment is a measure of stewardship. We are entrusted with caring for the gifts of creation and preserving them for future generations.
- 8 *Global solidarity and development.* CST proclaims that we are our brothers' and sisters' keepers. We are one human family, whatever our national, racial, ethnic, economic or religious differences. Authentic development must respect and promote the personal, social, economic and political rights of people and nations. It must avoid the extremes of underdevelopment on the one hand and super-development on the other hand. Solidarity means recognising that we live in an interdependent world: what I do affects others.
- 9 *Constructive role for government and subsidiarity.* The state must promote human dignity, protect human rights and build the common good. People have the right and responsibility to participate in political institutions so that government can achieve its proper goals. One of the important functions of government is to assist citizens in fulfilling their responsibility to others in society. According to the principle of subsidiarity, decisions should be made at the lowest level possible – a decision that can be made at a local level should not be made at a national level.

- 10 *Promotion of peace and disarmament.* CST promotes peace as a positive and action-oriented concept. Peace is not just the absence of war; peace is the fruit of justice and is dependent upon right order among human beings. It involves mutual respect between peoples and nations.



Figure 11.1 The option for the poor and vulnerable is one of 10 themes of CST. ▶

ACTIVITY 11.1

- 1 Visit the Caritas Australia website, available at <http://cambridge.edu.au/redirect/?id=6042>.
 - a Identify three countries where more than 10 per cent of the population lives on less than \$1.25 per day.
 - b Identify three countries where more than one million people live on less than \$1.25 per day.
 - c What similarities and differences do you notice about their geographic locations?
 - d What factors can be identified as influencing the potential prosperity of the people?
 - e What might happen if all the countries where more than 10 per cent of the population lives on less than \$1.25 per day were able to triple their income?
 - f What changes might be needed for this to occur?
 - g What aspect of CST would you select to encourage the wealthier countries to assist the poorer ones? Why?
- 2 Consider the consumption of chocolate in Australia and other countries. Use the World Vision website, available at <http://cambridge.edu.au/redirect/?id=6043>, to answer the following questions.
 - a How would you summarise the chain of processing chocolate?
 - b If you were able to interview the CEO of one of the global chocolate corporations, what questions would you ask in relation to their sourcing of chocolate? What CST principles would you base these questions on?
 - c What angle might you use to encourage consumers of chocolate and other such products to consider how they spend their money?
 - d Create a list of reasons, both for and against, for conducting a fundraising event in your school selling chocolate to raise money for the plight of farmers in the developing world.

Common Good and Community

In this section, we will pay particular attention to the themes of the common good and community, stewardship of creation, and the promotion of peace and disarmament.

The common good was described by Pope John XXIII as ‘the sum total of those conditions of social living whereby people are enabled more fully and readily to achieve their own perfection’ (*Mater et Magistra*, #65). If we enact the principle of the common good, then there should be no hunger, no homelessness, no unemployment and no injustice. The principle of the common good means that each person is connected to the good of others and therefore human flourishing exists. The government has a role to play in the common good: it should not be a passive observer but rather it should intervene in society to uphold and safeguard justice. The good is ‘common’ because it is as a community the good is achieved: therefore all people are obliged to work towards making the common good a reality.

Sometimes the common good is misunderstood to mean the common desires or interests of the majority. The common good is not the ‘combined good’. It is not simply a matter of adding up all the good and getting the average and so all people are equal. It is more like a sports team where all players have individual tasks and goals to achieve but what they do benefits the whole team. As members of the team, individual players have to think about how they connect to others in the team. In sport, it is better to have a champion team than a team of champions!

The same principle applies to the common good: as individuals we exist with and for others. If there is someone struggling on the team, we should help them. To think of the world as the team is a difficult concept because we do not experience team spirit unless we are involved, so one way to do that is to be involved at the local level while remembering and considering the national and global levels. In *Veritatis Splendor* (1993), Pope John Paul II makes the point that we cannot live in a way that pretends an individual’s happiness is independent of the team and its members.

ACTIVITY 11.2

- 1 As a class, divide into groups of three or four and go to the website available at <http://cambridge.edu.au/redirect/?id=6044>.
 - a For 10–15 minutes, play the game *3rd World Farmer* with your group, making decisions in the best interests of the family. Remember to regularly check on the health status of the family members and to make decisions regarding medical needs and education.
 - b Allocate one person as scribe to record the adverse conditions that face the family. Pay particular attention to the annual reports.
 - c Upon completion of your game, identify one strategy that the global community could have employed to assist your family.
 - d Make the issues and the problems facing your family more accessible to a first-world audience by making a personal and emotional plea for global rights. Create an advertising campaign around the story of one of the family members. Discuss the disease, poverty and adverse conditions they face and identify the lack of education and medical aid that impacts their ability to change their situation. You can choose to record a video, make a poster or a pamphlet.



▲ **Figure 11.2** Coffee beans drying at Gibbs Farm, Tanzania

- 2 Go to the BBC website, available at <http://cambridge.edu.au/redirect/?id=6045>, and read the article, ‘In Search of the Perfect Cash Crop’. Use the information from the article to complete the table below.

What I already know about: <ul style="list-style-type: none"> • farming in Kenya • cash cropping • growing coffee and tobacco • subsistence farming 	
What does the article tell me?	
What else do I need to find out? Where can I get information?	
I now understand ...	

Global Common Good

We live in a global society and the common good applies universally – at both national and international levels. The common good enables human flourishing, which includes physical health and psychological health. If the universal common good is violated through conditions that result in lack of food, lack of clean water, poor health care, inappropriate sanitation or limited access to education, then the rights and dignity of people are not respected. If a country does not have enough food, clean drinking water and a toxin-free environment, people will not flourish.

The idea of the global common good is that no nation should be left unable to participate in the global economy because it is too poor or too much in debt. In many cases, huge debt was imposed when some of the wealthier nations lent money at interest rates that the poorer nations could not afford. Such debt is nearly impossible to repay. If the global common good is to be realised, strong nations need to assist weak nations; that is, developed nations need to protect and assist vulnerable nations so the latter can develop and eventually participate more equitably in the global economy. The developed world will also need to stop imposing harsh economic adjustment programs on poor countries because this severely limits how much the poor country can spend on health and education.



▲ **Figure 11.3** Without access to basic resources such as clean drinking water, a community cannot flourish.

ACTIVITY 11.3

Read and view the sources below then answer the subsequent questions.

Source 1

The Culprits – Who's to Blame?

The Textile Clothing & Footwear Union of Australia estimate that 50–70% of clothing made in Australia is outsourced, usually to migrant women working at home or in backyard sweatshops. The clothing industry in Australia is characterised by long contracting supply chains where designers and clothing labels contract work out to factories. These factories often then subcontract work out to other factories, backyard sweatshops or outworkers. Sometimes the work may have passed through 3 or 4 contractors and subcontractors before it finally reaches the hands of the person who will sew it together.

Source 2

TCFUA Campaign for Outworkers' Rights: Background to Outwork in Australia

Home-based work has always been a feature of the clothing industry. But today, home-based outwork accounts for the majority of Australian clothing manufacturing. Since import tariffs were reduced beginning in 1992, Australian manufacturers have been cutting their labour costs to compete with cheap imported clothing from low-wage countries. As a result, there has been a substantial increase in sub-contracting to sweatshop factories and home-based outworkers. While the closure or down-sizing of many large companies creates the impression that much clothing production is moving off-shore, a sizeable industry slips under the radar here in Australia, hidden and largely unregulated, in small sweatshop factories and private homes.

continued ➤

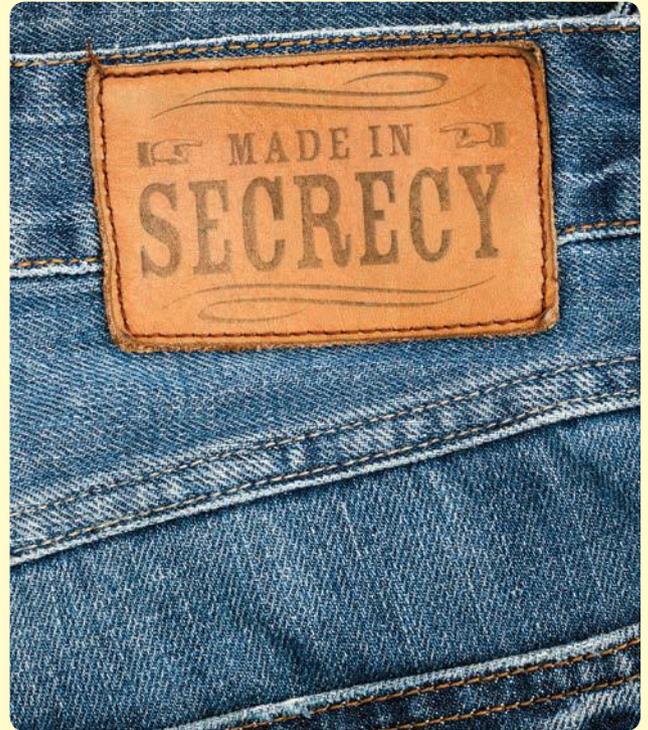
ACTIVITY 11.3 continued

Source 3



ALL THIS STUFF'S MADE IN SWEATSHOPS-- IT'S AWFUL! I'M NOT BUYING CLOTHES SOMEONE'S SWEATED ON!

Source 4



- 1 What is meant by outsourcing? Who are outworkers?
- 2 What does the colloquial term 'sweatshop' mean?
- 3 How do contractors and subcontractors fit into the manufacturing industry?
- 4 What are import tariffs and how do they affect prices?
- 5 Why is clothing and footwear made in sweatshops?
- 6 What does the label, 'Made in secrecy' imply? Why is it on a label?
- 7 Using the sources above, what assumptions can you make about the type of people who work in the sweatshops and the type of people who buy the products they produce? Use specific evidence to support your view.
- 8 Change, redesign or modify either the cartoon (Source 3) or the jeans' label (Source 4) to reflect a manufacturing approach that promotes the principles of CST.
- 9 Consider the information provided on the Ethical Clothing Australia website available at <http://cambridge.edu.au/redirect/?id=6046>, along with the details above and the principles of CST, to design a poster to raise awareness about the issues around outworkers for your school community.

ACTIVITY 11.4

Read the following sources and answer the questions at the end.

Source 1

Opinion

Business as usual is no longer an option

By Justine Nolan

First posted 23 Apr 2014, 7:58am

Updated 24 Apr 2014, 10:04am

Some Australian clothing brands have signed a new initiative to improve conditions in Bangladeshi factories, while other brands stay conspicuously absent. Burying one's head in the sand is no longer an option, writes Justine Nolan.

One year ago this week on April 24, 2013 a nine-storey factory collapsed in the industrial outskirts of Dhaka, the capital of Bangladesh, killing more than 1100 garment workers and crippling thousands more. The Rana Plaza disaster dominated global headlines for a few weeks and then the world moved on.

One year on from the tragedy, Bangladeshi workers still labour in unsafe conditions and work long hours for low pay. The collapse of the Rana Plaza building was the worst industrial accident anywhere in the world for the last 30 years but manufacturing continues unabated.

Thirty years ago in Bangladesh there were less than 400 garment factories employing about 120,000 workers. Today there are more than 4000 factories with more than four million workers and these jobs have lifted many people out of the destitute poverty that village life might otherwise offer them. Garment workers routinely toil in factories for long hours for low wages, but the jobs can often offer a glimpse of a better life than the one they left behind. But at what cost?

There is no doubt that the garment business has been a driving force for societal development in Bangladesh. But industrialisation also has come with significant costs, especially for the health, safety and wellbeing of workers.

The global garment manufacturing industry is a business built on low wages and lax regulation. While wages for workers in Bangladesh have risen in the last year, they are still the lowest paid garment workers in the world and no one can pretend a family can live on a single salary. If we pay \$10 for a shirt, what can we really expect of the factory conditions in which it was made?

A new report released this week by researchers at NYU's Stern Center for Business and Human Rights pinpoints the sourcing practices of many global companies as a major reason why dismal working conditions persist in places like Bangladesh. The report exposes the practice of 'indirect sourcing' whereby manufacturing is subcontracted out among factories, often through agents and in a manner that is not always transparent to the global buyers, to increase margins and boost production capacity while keeping costs low.

As orders are subcontracted and in some cases re-subcontracted, production moves into factories that are outside the scope of current regulation and often have little regard for minimum standards for safety and workers' rights.

continued >

ACTIVITY 11.4 continued

Source 1 (cont.)

Western buyers, and ultimately consumers like us, profit from this indirect system of sourcing and many global brands devote little time and attention to understanding the nature and scope of this practice. The report quotes one factory owner as saying, '[Some] brands want to ignore subcontractors. They have their targets, too – 98 per cent on-time shipment – and they don't care how they get the products.' Another owner recounted how customers will sometimes subtly suggest the use of a subcontractor, asking the factory owner if he has an 'alternative source' to complete production.

The prevalence of substandard garment factories that lack basic protections for workers' safety is not an issue isolated to the manufacturing industry in Bangladesh, but it is particularly prevalent in Bangladesh because of the country's meteoric rise in cornering a portion of the world's garment manufacturing in the last few decades.

Bangladesh has become one of the world's leading suppliers of apparel, and today garments represent more than 80 per cent of the country's export economy. But substandard working conditions are not just a Bangladeshi problem. Rather, it's a global problem fuelled by our desire for 'fast fashion' whereby clothing trends can be copied, manufactured and in the stores in a matter of weeks.

Whether it is a dress instantaneously popularised by Kate Middleton or the latest release of a new iPhone, we want it today and that usually means someone, somewhere is working around the clock to fulfil that demand.

The solution is not to abandon Bangladesh or other countries like it but rather for companies and consumers to practically reassess how manufacturing is done, the timeline for doing it and for each of us to increase our awareness as consumers of the way our goods are made.

In the last year since the Rana Plaza building collapse, there have been two significant initiatives (developed in concert with a number of high-profile global clothing brands) established to improve working conditions in Bangladesh's garment factories. These innovative collaborations are a step in the right direction in a country where the government regulatory scheme is woefully inadequate and lacking resources to improve anytime soon.

However, progress in the last year has been slow and there is still no consensus on who will pay for the much-needed infrastructure upgrades to factories, which simply means many factories continue to operate in the same dilapidated state they did a year ago.

Some Australian companies including K-Mart Australia, Cotton On and Pacific Brands have signed onto one of these initiatives, but other Australian manufacturing powerhouses, like Best and Less and The Just Group (which operates Just Jeans, JacquiE, Peter Alexander, Jay Jays, Portmans and Dotti) are conspicuously absent.

It is not a viable strategy to simply bury one's head in the sand and then throw our hands up in the air in horror when unsafe working conditions are discovered in countries like Bangladesh or it is revealed that our footballs are made by child labour in India. Business as usual is no longer an option.

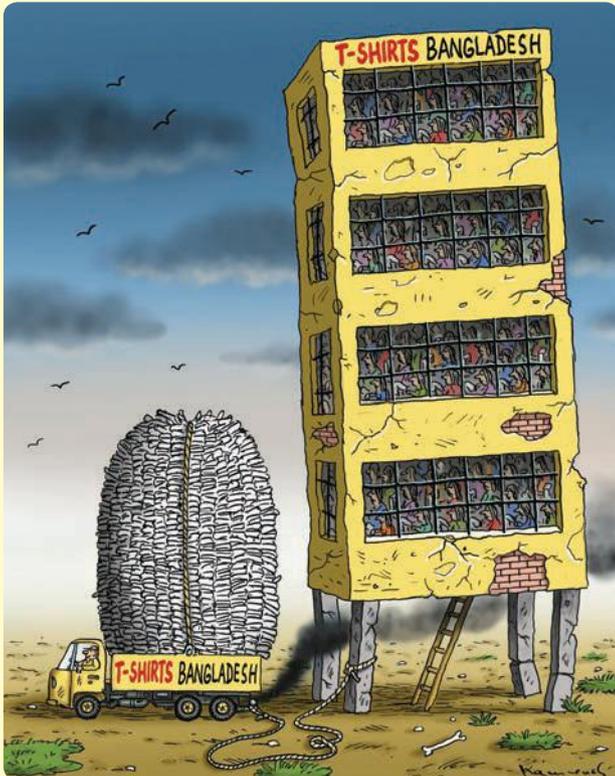
continued ➤

ACTIVITY 11.4 continued

Source 2

Watch the video clip available at <http://cambridge.edu.au/redirect/?id=6207>.

Source 3



- 1 Make a copy of the table below. Of the 10 principles associated with CST discussed at the start of this chapter, identify and explain which ones you believe are being upheld and which ones are being violated by the textile industry in Bangladesh.

CST principles upheld	Reason
CST principles violated	Reason

- 2 Whose responsibility is it to ensure these workers are treated justly?
 3 What role should Australian consumers play? Explain where you believe the responsibility lies and why.
 4 Compose a list of actions that you, your friends and family could take to make a difference in Bangladesh. Select one of these and explain why you would recommend it as a course of action that would support the CST.

ACTIVITY 11.5

Watch the video clip available at <http://cambridge.edu.au/redirect/?id=6047>, then copy and complete the table below.

What do you know?

What is the difference between theology and ideology?

What is the difference between totalitarianism and individualism?

What groups of people come together to discuss elements of CST?

What do you understand?

Father William Rehg, SJ, says that CST includes the following three ideals: basic rights, interpersonal flourishing and society integration. Explain these in your own words.

How can you apply it?

1 Corinthians 12:26–27:

²⁶If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it. ²⁷Now you are the body of Christ and individually members of it.

Using your understanding of CST and the quote from 1 Corinthians, identify an unjust situation in your community and explain how the quote could assist in approaching and striving for change.

Can you analyse?

Why do you think the analogies of an ensemble, a sports team and a deep friendship were used to explain excellence in human flourishing?

Can you synthesise?

What might happen if the advocates of CST were to have a conversation with political leaders? Suppose you could convince them to agree on one action, what would it be and why?

Can you evaluate?

Father William Rehg, SJ, says 'the church should be silent about legal and administrative means of pursuing the common good'. Do you agree with this statement? Why or why not?

Stewardship of Creation

To be a steward means to take care of something; to protect its value and to be responsible for it. Today, concepts of **stewardship** can be applied to many things such as the environment, economics, health and information. Being a Christian steward requires people to receive God’s gifts gratefully, cultivate them responsibly and share them in justice with others.

The Second Vatican Council points out that, through work, we build up not only our world but also the Kingdom of God, already present among us. Work is a partnership with God – our share in a divine human collaboration in creation. It occupies a central place in our lives as Christian stewards.

Stewardship is a central motif in both the Old and New Testaments. In the Old Testament, stewardship is about generosity, hospitality and care of the earth. In Leviticus 25:2–4 and 10–12 we read how the people are to look after the earth:

²Speak to the people of Israel and say to them: When you enter the land that I am giving you, the land shall observe a Sabbath for the Lord. ³For six years you shall sow your field, and for six years you shall prune your vineyard, and gather in their yield; ⁴but in the seventh year there shall be a Sabbath of complete rest for the land, a Sabbath for the Lord: you shall not sow your field or prune your vineyard.

...

¹⁰And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you: you shall return, every one of you, to your property and every one of you to your family. ¹¹That fiftieth year shall be a jubilee for you: you shall not sow, or reap the after-growth, or harvest the unpruned vines. ¹²For it is a jubilee; it shall be holy to you: you shall eat only what the field itself produces.

stewardship

Looking after the world and the environment so that future generations can benefit from it

ACTIVITY 11.6

- Copy the table below and create a visual glossary for the words listed in the left-hand column. Your glossary needs to include a definition (your own words) and a basic ‘prompt picture’ that might help you associate meaning with the word in the future. The first one is completed for you.

Word	Definition	Illustration
Stewardship	Responsibility and care for something valuable and worthy of protection	
Responsibility		
Cultivation		
Collaboration		
Generosity		
Hospitality		
Hallow		

- Refer to Leviticus 25: 2–4, 10–12.
 - This text says it is fine to work with the land for six years, but to rest during the seventh year. Why do you think this advice is given?
 - How does resting during the seventh year and not working the land align with the idea of stewardship and responsibility for the environment?
 - Rewrite this text for a person living in contemporary society. Consider the type of instruction you might offer him or her in relation to our environment and working with the environment responsibly.

In Psalm 8:3–9, the psalmist praises and thanks God for creation:

³When I look at your heavens, the work of your fingers, the moon and the stars that you have established;

⁴what are human beings that you are mindful of them, mortals that you care for them?

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

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

you have put all things under their feet,

⁷all sheep and oxen,

and also the beasts of the field,

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

⁹O Lord, our Sovereign,

how majestic is your name in all the earth!

The idea of stewardship is also present in the New Testament; for example, 1 Peter 4:10: ‘Each of you has received a special grace, so, like good stewards responsible for all these varied graces of God, put it at the service of others.’ Stewardship of creation means caring for and cultivating the world by:

- appreciating the God-given beauty of nature
- protecting and preserving the environment
- respecting human life and doing all that can be done to enhance the gift of life
- developing the world through human effort such as work.

All members of the Catholic Church are called to be stewards by continuing the work of Jesus in the mission of the Church. This involves proclaiming, teaching, serving and sanctifying carried out in a variety of ways, such as:

- giving generously through time, money, prayer and personal service to parish, diocesan and other programs
- working to make parish a community of faith
- serving the wider community.

Stewardship is about a way of life that responds to the God-given gifts of the environment with gratitude and therefore treats the world and the environment with respect, sharing it with others in justice. Stewardship of the earth enables people to be participants in God’s act of creating and sustaining the world.

Stewardship in the Catholic Christian tradition urges people to work for an equitable and sustainable future in which all people share in the goods of the earth. When we apply the idea of the common good alongside stewardship, it also means that all people share the burdens of the world equitably. Stewardship of the earth requires solidarity among all creatures because they are created by God and reflect the beauty of God. We need to care for the earth, use its resources wisely, and preserve these resources for future generations. We must also respect the integrity of all creation.

▼ **Figure 11.4** Stewardship of the earth encourages people to respect nature and work to sustain it.



ACTIVITY 11.7

Read the following extracts from CST documents related to stewardship. Copy the table below and explain what each means and what practical implication/s it has for today's world.

CST statement	Explanation	Practical implication
<p>The Bible, from the first page on, teaches us that the whole of creation is for humanity, that it is men and women's responsibility to develop it by intelligent effort and by means of their labour to perfect it, so to speak, for their use. If the world is made to furnish each individual with the means of livelihood and the instruments for growth and progress, all people have therefore the right to find in the world what is necessary for them. <i>On the Development of Peoples</i>, #22</p>		
<p>At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both 'the human environment' and the natural environment. It is about our human stewardship of God's creation and our responsibility to those who come after us. With these reflections, we seek to offer a word of caution and a plea for genuine dialogue as the United States and other nations face decisions about how best to respond to the challenges of global climate change. <i>Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good</i>, USCCB, 2001, #3</p>		
<p>Freedom and the capacity for moral decision making are central to what it means to be human. Stewardship – defined in this case as the ability to exercise moral responsibility to care for the environment – requires freedom to act. Significant aspects of this stewardship include the right to private initiative, the ownership of property, and the exercise of responsible freedom in the economic sector. Stewardship requires a careful protection of the environment and calls us to use our intelligence 'to discover the earth's productive potential and the many different ways in which human needs can be satisfied'. <i>Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good</i>, USCCB, 2001, #16</p>		
<p>True stewardship requires changes in human actions – both in moral behaviour and technical advancement. Our religious tradition has always urged restraint and moderation in the use of material goods, so we must not allow our desire to possess more material things to overtake our concern for the basic needs of people and the environment. Pope John Paul II has linked protecting the environment to 'authentic human ecology', which can overcome 'structures of sin' and which promotes both human dignity and respect for creation. Technological innovation and entrepreneurship can help make possible options that can lead us to a more environmentally benign energy path. Changes in lifestyle based on traditional moral virtues can ease the way to a sustainable and equitable world economy in which sacrifice will no longer be an unpopular concept. For many of us, a life less focused on material gain may remind us that we are more than what we have. Rejecting the false promises of excessive or conspicuous consumption can even allow more time for family, friends, and civic responsibilities. A renewed sense of sacrifice and restraint could make an essential contribution to addressing global climate change. <i>Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good</i>, USCCB, 2001, #18</p>		
<p>God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity. <i>The Church in the Modern World</i>, #69</p>		

Environment

Stewardship of Creation is remembering that the earth's resources, created by God, are limited and therefore we need to care for them in ways that enable sustainability and regeneration. Links between humankind and the earth are important and mistreatment of the natural world not only damages creation but also diminishes our dignity as human beings. The Catholic tradition calls people to protect the dignity of all and it is impossible to do that if people do not care for creation. Environmental issues intersect with many other areas such as energy, economics, ethics and equity.



▲ **Figure 11.5** Clean energy is one way of protecting the earth's limited resources.

Many people are committed to the environmental movement, but for Catholic Christians care of the environment is a response to a sacramental vision of the world where God is present in all things. In 1963, Pope John XXIII issued *Pacem in Terris* ('Peace on Earth'), which emphasised the world's growing interdependence. Today, with our heightened awareness of interdependence, we are even more aware of how environmental problems affect everyone. The universal common good is central for a global environmental ethic. In 1990, Pope John Paul II wrote:

Today the ecological crisis has assumed such proportions as to be the responsibility of everyone ... its various aspects demonstrate the need for concerted efforts aimed at establishing the duties and obligations that belong to individuals, peoples, States and the international community. (*The Ecological Crisis: A Common Responsibility*, #15)

Often, the conditions of the poor are entwined with environmental issues and are the direct or indirect result of industrialisation. Pollution of the environment seriously

affects the health of the poorest members of society.

Sustainable development is one way in which poorer nations can avoid the effects of **environmental degradation** and over-development.

The Catholic Christian tradition is guided by some fundamental principles with respect to how people engage with the environment and exercise stewardship. Of prime importance is the interrelatedness of human beings and the rest of creation: the flourishing of all forms of human and non-human life forms is encouraged.

A second principle of stewardship of creation recognises that human beings alone have the capacity for conscious self-reflection and therefore they can be ethical beings. Because God created everything and 'indeed

it was very good' (Genesis 1:31), human beings strive to preserve the good of creation. Stewardship of creation includes developing norms for ethical behaviour for individuals and for the community. The goods of the earth belong to all people and, as Pope John Paul II reminds us, 'the monopoly of a few who often spoil it and sometimes destroy it ... creates a loss for all humanity' (1991).

In 2004, the Catholic Bishops of Queensland issued a letter entitled *Let the Many Coastlands be Glad: A Pastoral Letter on the Great Barrier Reef*, which reminds people of their shared responsibility for ecology and how care for the environment is a key moral issue.

environmental degradation

The deterioration of the environment through the overuse of natural resources such as water and soil

ACTIVITY 11.8

The letter 'Let the Many Coastlands be Glad: A Pastoral Letter on the Great Barrier Reef' is available at <http://cambridge.edu.au/redirect/?id=6048>.

Read the letter and then respond to the following questions.

- 1 Who wrote the letter and why was the letter written?
- 2 Explain the meaning of the following sentence from the letter: 'The wondrous beauty of this place, our Reef, demands that we see things "otherwise", that we occupy our land and its beauties as a blessing to be shared, not as a resource to be mindlessly plundered.'
- 3 What can be learned about the land and sea from Indigenous Australians?
- 4 What was John Paul II's message about the environment and what was the Australian Catholic Bishops' response?
- 5 Write a blog titled 'A Common Cause for the Common Good' and state the following:
 - a your concerns about the environment
 - b the mission of the Church
 - c the lessons that can be learned from Indigenous Australians
 - d ways that everyone in society can assist for the common cause.
- 6 Create a hope-filled prayer about the future of the environment.



▲ **Figure 11.6** Protecting environments such as the Great Barrier Reef is part of our shared responsibility.

Catholic Earthcare Australia, an agency of the Catholic Bishops' Commission for Justice and Development, was established in 2002 with the aim of promoting the understanding that creation is sacred and endangered, and therefore must be looked after for present and future generations.

Catholic Earthcare Australia specifically responds to Pope John Paul II's call for ecological conversion through research, education, advocacy and outreach.

Catholic Earthcare Australia's vision is to:

- stimulate and sustain ecological conversion
- respect the central role of humankind in safeguarding creation
- work towards making the life of all creatures more dignified
- protect the radical goodness of life in all manifestations, especially human life
- work for a sustainable ecology for present and future generations
- discover the voice of the Creator transmitted in the natural world through the life, death and resurrection of Jesus Christ
- celebrate the community of life

- strive for sustainable development that seeks to overcome poverty and injustice
- prepare an environment for future generations that is closer to the plan of the Creator.

One of the initiatives Catholic Earthcare Australia began is a partnership with CarbonSystems to provide Catholic organisations with a way of measuring and reporting on their environmental performance.

Communities of faith are now taking a stand on environmental issues as they seek to understand the ethical and religious dimensions of stewardship. A particularly Catholic contribution to environmental stewardship comes from the theological perspective of God's existence and purpose in the world. Pope John Paul II said that when people protect natural systems they are safeguarding the 'moral conditions for an authentic **human ecology** in urban planning, work environments and family life' (*Centesimus Annus*, #38). Bishop McRait, a member of the United States Bishops' Committee on Stewardship, said: 'Once one chooses to become a disciple of Jesus Christ, stewardship is not an option.'

human ecology

The relationship between humans and their physical and social environments

ACTIVITY 11.9

Read the short article and then follow the instructions below.

Our Top 10 Environmental Problems

We've asked the experts to nominate the 10 biggest environmental issues facing Australia and what to do to combat them.

Like the rest of the world, Australia has its share of environmental problems. But what are the ones most likely to affect our wide, brown land?

ABC Environment asked experts ranging from Australian of the Year, Dr Tim Flannery, to Environment Business Australia chief, Fiona Wain, to nominate the 10 biggest environmental issues facing Australians and what we can do to fix them.

1. Water

It's hardly surprising that on the world's driest inhabited continent, experts are concerned about how Australia looks after its water.

'We need to get smarter about how we manage water – that means everything from replacing our ageing infrastructure to ensuring we capture rain water when it does fall,' urges Kim McKay, author of *True Green Life*.

'Most rivers in southern Australia are suffering from decades of over-extraction for irrigation,' says Dr Linda Selvey, Greenpeace Australia Pacific CEO. 'This is being exacerbated by drought, and the pressure will continue as climate change takes hold.'

Selvey and former Australian of the Year, Tim Flannery, are some of the many voices calling for urgent action in the Murray-Darling Basin, while the Australian Conservation Foundation (ACF) continues to remind the public of the far-reaching effects of unhealthy river systems in general.

'Blue-green algae outbreaks kill fish and make water unsafe for drinking or swimming, while salty water isn't useful for anything,' ACF spokesperson Josh Meadows said.

continued >

ACTIVITY 11.9 continued

Conduct research and construct a brief PowerPoint presentation that examines the issues around Australia's water problem, and make suggestions for people and families to take action in order to help alleviate this problem at an individual level.

Use the steps and questions outlined below to inform both your research and your subsequent PowerPoint. You must incorporate appropriate visuals and/or multi-modal elements (such as brief video clips) as part of your presentation.

Part A

Conduct research that provides answers to the focus questions below, as well as any other focus questions you might think of:

- 1 What do statistics say about Australia's current water levels and the health of our water?
- 2 What are the primary ways in which water is wasted by individuals, households and companies?
- 3 What are some of the reasons that people might be thoughtless about how they use or misuse water?
- 4 What are the consequences of not thinking wisely about our water use?
- 5 What are other ways that individuals, households and companies influence the health of our water (for example, how we treat our oceans, rivers and waterways)?

Part B

Now that you have collected appropriate data, you need to think about Australia's water situation. Copy and complete the following table:

Should lack of water and unhealthy water be an issue in a country such as Australia?	
Who is affected by this problem?	
Who can help to change this problem?	
What actions can the following groups consider to help alleviate the problem? <ul style="list-style-type: none"> • individuals • households • companies 	

Part C

You now need to synthesise your research and your reflection to the tabulated questions. Begin constructing your PowerPoint presentation using the information from Parts A and B to inform your content. To conclude your presentation, you need to make recommendations regarding how we might respond effectively to this issue.

Consider the following questions:

- What are some of the ways individuals, households and companies might respond?
- What actions do each of the groups mentioned above need to take?
- How might they go about putting these actions into practice?
- Who could they call on to help them?
- To whom could they communicate the importance of this issue?



Figure 11.7 The Hume Lake, a reservoir of the Murray River system, during drought ▶

Promotion of Peace and Disarmament

CST on peace and disarmament dates back to the Gospel call of non-violence. Within the contemporary CST tradition, we are reminded of the significance of peace in the document *Pacem in Terris* (1963), which was released within weeks of the Cuban Missile Crisis and two months before Pope John XXIII died. To better understand the encyclical, we need to understand the time from which it emerged. After the Second World War (1939–1945), representatives from 50 nations met to establish an international peace-keeping force that was to become the United Nations (UN). The first resolution of the UN was to promote the elimination of weapons of mass destruction and the peaceful use of atomic energy. Even though the Second World War was over, there were conflicts across the globe, including the Cold War between the Soviet Union and the United States, and the Korean War, as well as tensions due to the spread of communism in Europe and Asia and the erection of the Berlin Wall, which divided East and West Germany.

In Cuba, Fidel Castro overthrew the dictator Fulgencio Batista and nationalised US firms in Cuba in order to keep their profits in Cuba. The United States retaliated by imposing a trade embargo on Cuba, prompting Russia to step in to purchase Cuban exports. The relationship between Cuba and Russia grew stronger and by 1962 Russia had a nuclear missile base in Cuba. The United States said it would not invade Cuba if Russia withdrew its nuclear

missiles. A very tense period of history followed when the world was on the brink of nuclear war, and it was not settled until Russia and the United States signed the Nuclear Test Ban Treaty in 1963. In the midst of this world turmoil, Pope John XXIII **promulgated** the encyclical *Pacem in Terris*. One commentator noted that *Pacem in Terris* is the ‘fullest general treatment of political morality found in modern Catholic social teaching’. Over the past 50 years, the document has inspired Catholic social action in Chile, South Korea, Poland, El Salvador, Timor-Leste, South Africa and the Philippines.

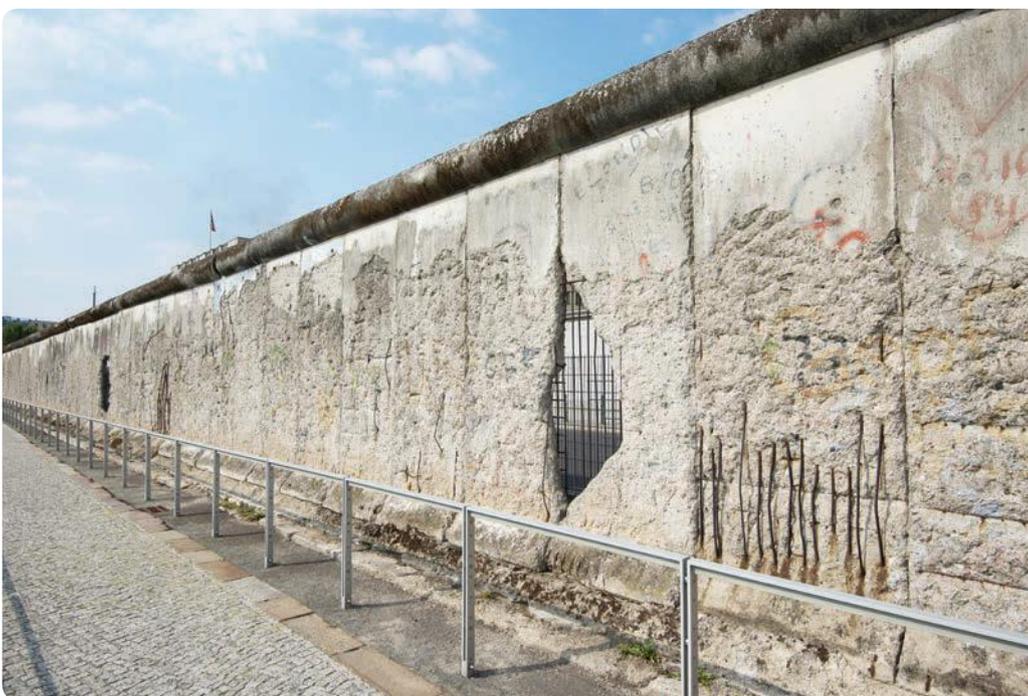
The document is divided into five parts. Part I lists the universal and unbreakable human rights of people and gives a positive assessment of the development of workers’ rights, the **emancipation** of women and the freeing of countries from colonial powers. Part II speaks about the authority of God and contemporary society of the 1960s. Part III focuses on the relationship between states and nations, and the need to operate with understandings of justice and in solidarity with others. In particular, Part III speaks of the need for disarmament and notes how easily people resort to war rather than reach decisions through negotiation. Part IV speaks about the world as a community and introduces a new concept to CST: a ‘*universal common good*’. Part V reminds Catholics that they should be involved in public life, particularly in matters related to social and economic affairs.

promulgate

To make publicly known

emancipate

To free a marginalised person or group from the social and political restrictions imposed upon them



◀ **Figure 11.8** The Berlin Wall was a barrier that existed from 1961 to 1989, which completely cut off West Berlin from East Berlin and East Germany.

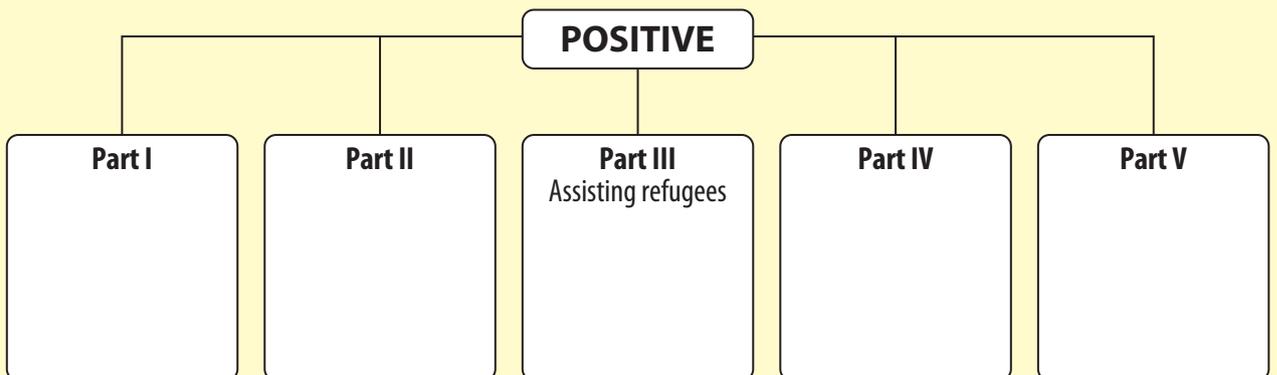
ACTIVITY 11.10

The Vatican document *Pacem in Terris* is split into five parts. The table below lists the title of the part; provides a succinct summary of the part; and provides a quote from each of the parts.

1 Read the summary and quote from each part below. In the final column explain the meaning of the quotes using your own words.

Part title	Summary	Quote	Meaning for people today
I. Order between [people]	Lists the universal and unbreakable human rights of people	Finally, we are confronted in this modern age with a form of society which is evolving on entirely new social and political lines. Since all peoples have either attained political independence or are on the way to attaining it, soon no nation will rule over another and none will be subject to an alien power. (#42)	
II. Relations between individuals and the public authorities	Speaks about the authority of God and contemporary society of the 1960s	Hence every civil authority must strive to promote the common good in the interest of all, without favouring any individual citizen or category of citizen. (#56)	
III. Relations between states	Focuses on the relationship between states and nations, and the need to operate with understandings of justice and in solidarity with others	All people are united by their common origin and fellowship, their redemption by Christ, and their supernatural destiny. They are called to form one Christian family. In Our encyclical <i>Mater et Magistra</i> , therefore, we appealed to the more wealthy nations to render every kind of assistance to those States which are still in the process of economic development. (#121)	
IV. Relationship of [people] and of political communities with the world community	Speaks about the world as a community and introduces a new concept to CST: a 'universal common good'	#140. The same principle of subsidiarity . . . must also apply to the relations between the public authority of the world community and the public authorities of each political community. The special function of this universal authority must be to evaluate and find a solution to economic, social, political and cultural problems which affect the universal common good.	
V. Pastoral exhortations	Reminds Catholics that they should be involved in public life, particularly in matters related to social and economic affairs	Let us, then, pray with all fervour for this peace which our divine Redeemer came to bring us . . . May He transform all [people] into witnesses of truth, justice and brotherly love. May He illumine with His light the minds of rulers, so that, besides caring for the proper material welfare of their peoples, they may also guarantee them the fairest gift of peace. (#171)	

2 Copy the diagram below and list positive effects for each of the parts. An example has been given.





▲ **Figure 11.9** Pope John XXIII, author of the encyclical *Pacem in Terris*

Pacem in Terris was not addressed to Catholics but to ‘all men and women of goodwill’: it was the first Vatican document to address the wider community. The document says that peace is ‘founded on truth, built according to justice, **vivified** and integrated by charity, and put into practice in freedom’ (#167). The document is grounded in human rights and points out that public authorities should pay particular attention to the needs of the less fortunate in society and it argues that people should not be coerced or act out of fear. The document also calls for a new understanding of international relations and that nations should act to protect the human rights of all people because ‘every human is a person endowed with intelligence and free will, who has universal and inviolable rights and duties’ (#9).

In *Pacem in Terris*, the Church speaks strongly about non-violence and demands that the arms race stop, that countries reduce their weapon stockpiles, that nuclear weapons should be banned and that there should be disarmament. *Pacem in Terris* is grounded in a theology of non-violence and presents a vision of peace with justice:

Justice, right reason and humanity urgently demand that the arms race should cease; that the stockpiles which exist in various countries should be reduced equally and simultaneously; that nuclear arms should be banned,

and a general agreement reached for a progressive disarmament... All must realize that there is no hope of putting an end to the building up of armaments... unless everyone sincerely cooperates to banish the fear and anxious expectations of war with which men and women are oppressed. (#109)

Fifty years ago when the document was released, it was revolutionary and inspiring – even the United Nations held a three-day special conference on the document. No other social encyclical of the Catholic Church has had such attention. *Pacem in Terris* reminds all Catholics that it is their duty to:

- acknowledge and respect rights of others (#30)
- collaborate mutually (#31)
- act for others responsibly (#39)
- preserve life and live it becomingly (#42).

In 1976, the Vatican issued a statement on disarmament, stating ‘armaments kill the poor by causing them to starve’. When Pope John Paul II visited Ireland in 1979, he made a plea for peace saying:

Why is it then that our convictions do not always match our behaviour and our attitudes? Why is it that we do not seem to be able to banish all conflicts from our lives? ... Peace cannot be established by violence; peace can never flourish in a climate of terror, intimidation and death ... To all of you who are listening I say: Do not believe in violence; do not support violence. It is not the Christian way. It is not the way of the Catholic church. Believe in peace and forgiveness and love; for they are of Christ ... turn away from the paths of violence and to return to the ways of peace... Violence only delays the day of justice. Violence destroys the work of justice ... True courage lies in working for peace.

vivify
To bring to life

When Pope John Paul II visited Hiroshima in Japan and the Peace Memorial Park in 1981, he said:

... to remember Hiroshima is to abhor nuclear war. To remember Hiroshima is to commit oneself to peace. ... Humanity owes it to itself to settle differences and conflicts by peaceful means ... Let us not repeat the past, a past of violence and destruction. Let us embark upon the steep and difficult path of peace, the only path that befits human dignity, the only path that leads to the true fulfilment of the human destiny, the only path to a future in which equity, justice and solidarity are realities and not just distant dreams ... Let us pledge ourselves to peace through justice ... I repeat the words of the prophet: ‘They shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. (Is. 2:4)



▲ **Figure 11.10** The Museum of Science and Industry in Hiroshima, seen here shortly after the bomb fell. It has been left in its wrecked state and become the Hiroshima Peace Memorial.

Pax Christi

Pax Christi ('the Peace of Christ') is an international Catholic peace movement established in France in 1945 with a mission to transform a world shaken by violence, terrorism, deepening inequalities and global insecurity. It was established by Bishop Pierre-Marie Théas and Marthe Dortel-Claudot, French citizens interested in reconciling French and German people after the Second World War. During the 1950s the movement grew particularly in Europe: members not only worked for peace but also prayed for peace. In 1983, Pax Christi International was awarded the UNESCO Peace Education Prize.

Today, members of Pax Christi work for and campaign for peace. The following is an extract from an article by David Hartsough posted on the Pax Christi website:

May 15, 2014

I have recently returned from three weeks in Korea and Vietnam, countries which have in the past and are still suffering from the ravages of war.

Korea – North and South are caught in the tragic cold war mentality with a divided country imposed on them by the United States (and not opposed by the Soviet Union) back in 1945 and solidified in 1948. Ten million families were separated by the division of North and South. People in South Korea cannot phone, write or visit relatives or friends in North Korea and vice versa. One Catholic priest from South Korea I met spent three and a half years in prison in South Korea for visiting North Korea on a peace mission. The border between North and South Korea is a battle zone where hot war could break out at any moment. The US and South Korean military regularly do full scale live fire war games [involving] up to 300,000 troops simulating both defensive and offensive war including armed war planes

right up to the border of North Korea. North Korea regularly makes threats of war as well ... I spent most of my time in Korea on Jeju Island, a beautiful island 50 miles south of the South Korean mainland where between 30,000 and 80,000 people were assassinated back in 1948 under orders from US military command. The people of Jeju island had strongly resisted the Japanese occupation during World War II and along with most people in Korea, were looking forward to a free and independent nation. However, instead of a unified country, the US imposed a strongly anti-communist government on South Korea and especially on Jeju Island, all who resisted a militarized and anti-communist South Korea were assassinated (more than 1/3 of the population at that time). Because of the anti-communist dictatorships for decades after 1948, the people of Jeju Island were not allowed to even talk about this past or they would be suspected of being communist sympathizers and severely punished. Only in 2003 President Roh Moo-hyun apologized on behalf of the Korean government for the massacre of the people on Jeju Island in 1948. Jeju Island was then declared an 'Island of Peace' and was also declared a 'World Heritage Site' because of its coral reefs and natural beauty. But now the US government has decided on the 'pivot to Asia' and plans to move the focus of US military operations to Asia – presumably to encircle China with military bases and prepare for the next war. The village of Gangjeong has been chosen as the port for a massive military base which officially will be a Korean military base, but in reality is seen as a place for US military ships to help 'contain' China. Thus, the fear is that Jeju Island could become a focal point for a new war – even a nuclear war between the US and China. Since plans for the base were first announced seven years ago, the people of Gangjeong have been resisting the construction of the base and for the past four years have been nonviolently blocking bulldozers and cement trucks coming onto the base. Activists from South Korea (many in the Catholic church) have joined in this nonviolent resistance. Every day there is a Catholic Mass in which priests and nuns block the main entrance to the base and each day are carried off by the police when many cement trucks are lined up trying to get onto the base. When the police step aside after the trucks have entered the base, the priests and nuns carry their chairs back to continue blocking the entrance to the base – all the time in deep prayer. I joined them for the last two days I was on Jeju Island. After the Mass each day which lasts about two hours, the activists come and do a dance blocking the main gate for another hour or so. Some of the people acting on their conscience blocking the entrance have spent over one year in prison. Others have had heavy fines imposed on them for their acts of conscience. But still the nonviolent resistance continues.

ACTIVITY 11.11

Read the full text of David Hartsough's personal account (available at <http://cambridge.edu.au/redirect/?id=6049>) and examine the related pictures below.



In light of these texts, respond to the following:

- 1 How does the establishment of a US military base on this site contradict the tenets expressed by Pax Christi and in the Vatican document *Pacem in Terris*?
- 2 Similarly, how does the treatment of the non-violent protesters and Catholic priests and nuns by the police and government contradict what Pax Christi is working towards?
- 3 Despite the fact that they live in a violent society, the people in the article are protesting and behaving non-violently. Why do you think this is? What message are they sending by objecting in this manner?
- 4 Focus especially on the two pictures. What effect does the juxtaposition of the cement trucks and the police authorities against the peaceful protesters have on the viewer? What do these pictures say about the state of affairs in this particular region?

Campaign to Clear Landmines

Since 1990, the Jesuit Refugee Service (JRS) has been working in Cambodia to deal with landmines and cluster munitions. The aim of the campaign is to ban landmines, to clear land and to monitor and implement the various landmine treaties. The JRS works with Cambodian people, many of whom are victims of landmines, as well as assisting displaced people and urban refugees. Every year more than 26,000 people are injured or killed by landmines. Often the people killed or wounded are displaced people who are prevented from returning to their home because the roads and the farmlands are littered with landmines and scatter bombs. Sister Denise Coghlan, a Brisbane Sister of Mercy who works on the Thai–Cambodian border (one of the most heavily mined areas), has been involved in the landmine campaign for more than 20 years. In 2008, she was awarded a Member of the Order of Australia for her work of service to international humanitarian aid.



▲ **Figure 11.11** Rusty grenades in the Landmine Museum in Siem Reap, Cambodia

One of the programs Sister Denise is involved in is a vocational training centre for people who have had their arms or legs blown off by mines. At the centre the people learn carpentry, and wheelchair and furniture production. In 1994, JRS members from across the world decided to join the effort to ban landmines. JRS also works with people to:

- enable those affected by landmines to tell their own story
- ask Jesuit universities across the world to engage in ethical reflection and bring those arguments to the movement
- work through a national campaign structure
- ensure the needs of the people affected by mines are met and their rights upheld.

Sister Denise knows hundreds of people affected by landmines: below are four stories of the people with whom she works.

This morning our team here in Siem Reap left on two motorbikes on a flooded village road to go to another village with a wheelchair for a man who had lost his leg to a landmine. The people who went on these bikes were four men with three legs between them. On one bike was one man with the wheelchair. On the second bike there were two men with one leg between them. These survivors were leaving here to go and help others.

Second, this week I met the man whose arm was blown up by a cluster bomb in Preah Vihear in February. This man cannot forgive himself because this same submunition killed two people and injured 7 others. He just didn't know what it was.

At the same time my friend Kosal went to the hospital here and met a man who lost his hand and lost his eye because he picked up a weapon very close to Phnom Penh. It killed his 10 year old nephew. He has his physical wounds to deal with but he also has the wounds of his heart. Landmines and other explosive remnants of war are still causing horrible suffering.

To end with a happy story of another friend Sok Leng. At 12 years old she went to collect water for her mother. She stepped on a mine which blew off both her legs. In the aftermath of the Pol Pot era there were no prostheses. Years later she learnt to walk again and signed up to a course in Banteay Prieab and was the only woman on the course. But the night I remember was the graduation ceremony – somebody had made her a beautiful red silk dress and there she was dancing on the basketball court, legs wobbling and heart dancing.

ACTIVITY 11.12

- 1 Consider the following image from the perspective of an advertising agency executive in charge of launching a campaign to encourage people to surrender their weapons, then copy and complete the SWOT analysis below.



Strengths

Weaknesses

Opportunities

Threats

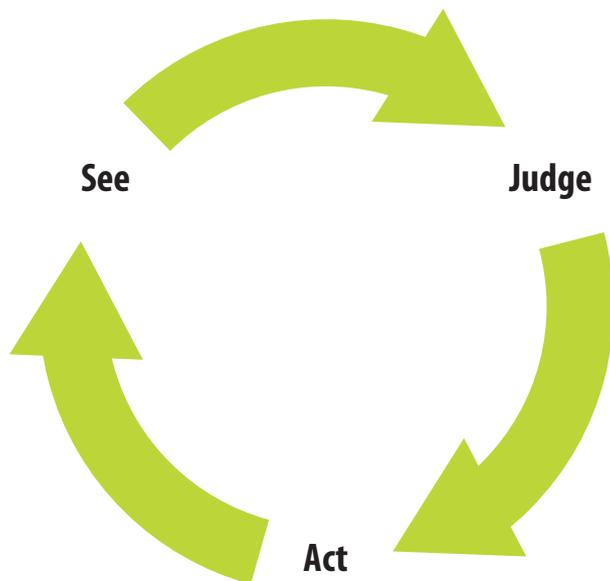
- 2 You have been asked to submit your conclusions to the advertising agency's senior management, along with any recommendations to change, modify or retain the final poster for the campaign launch. Your submission can be in the form of a speech or a PowerPoint presentation.

11.3 Action for Mission and Justice

There are a number of methods that can be used to analyse issues related to justice. These methods help us to reflect on what is happening in society, what issues need to be addressed and what action might be taken as a result of our analysis. In this section we will explore one method of analysis called 'See, Judge, Act'.

See, Judge, Act

See, Judge, Act was developed by the Belgian Cardinal Joseph Cardijn (1882–1967) who founded the Young Christian Workers and the Young Christian Students movements. Cardijn used to say, 'We are always at the beginning' and his method is about continually experiencing a situation; reflecting on and analysing it in the light of the scriptures and the teachings of the Church; and then, having evaluated it, taking non-violent action to restore, alleviate or change the situation. In order to act well, he said, it is necessary to see and judge well.



The See, Judge, Act approach can be followed in the following manner.

- 1 See – explore details of events, facts and situations:
 - Where did it take place?
 - Who was involved?
 - What actually happened?
 - How often does this occur?
 - How did the situation affect those involved?
 - What was said? Why did this happen?
 - Why did people act as they did?
 - What are the causes and consequences of what happened?

- 2 Judge – examine the rights and wrongs relevant to the situation, taking note of what has been examined in 'See':
 - Should this situation be happening?
 - Do you think this is right? What makes it right or wrong?
 - Is there anything that we can do to change the situation?
- 3 Act – ways of responding and acting individually and as a group:
 - Is there anything we can do, no matter how small, to improve the situation?
 - Is there anything more we need to find out?
 - How can we do this?
 - Is there anyone we can influence to improve things?
 - What action are we going to take?

Once you have completed the three-step process, it is helpful to review your actions to see what you have learned from the process. In reviewing the actions, you might consider:

- Did we carry out the action?
- Did we achieve the original purpose? Did it change the situation of the person(s) who originally brought the situation to our attention?
- What difficulties did we come up against?
- What effect did our action have on us and on others?
- What did we learn from the action?
- How did we feel before? During? After?
- Is there anything we would do differently?
- Is there any further action we can take?



▲ **Figure 11.12** The See, Judge, Act approach is one way to analyse justice issues and to take action.

ACTIVITY 11.13

Apply the See, Judge, Act method to each of the case studies provided below.

Case Study 1

Africa: G77 Warns Against Misuse of Science in Development

20 June 2014

Science, technology and innovation must be used to advance rather than undermine development, and developing nations should not be blocked from acquiring affordable technology or from benefiting from their genetic resources, a major political grouping of developing states has warned.

The heads of state and government of the Group of 77 (G77) and China have issued a declaration following a summit in Santa Cruz de la Sierra, Bolivia, last week (14–15 June) marking the 50th anniversary of the group's creation. The G77's mission includes promoting global social and economic equality, and advancing the interests of the developing world.

The declaration, 'For a New World Order for Living Well', touches on issues including climate change and the next set of global development goals.

It affirms the importance of science, technology and innovation, and their links to industrialisation and infrastructure 'as essential elements for developing countries to attain higher development levels in a sustained way' and 'in improving the quality of life of our people and in the sustainable development of our countries'.

But it also expresses concern that science and technology can be used to undermine nations' sovereignty, their sustainable development and attempts to eradicate poverty.

Martin Khor, executive director of the South Centre, an intergovernmental organisation of developing countries, said in a press release that the declaration is a 'valuable and quite remarkable document which encompasses the political state of thinking of leaders of the South'.

Indigenous knowledge and rights

The declaration reaffirms indigenous peoples' 'holistic traditional scientific knowledge, innovations and practices, which play a significant role in strengthening the livelihoods of the local populations, ensuring food security and addressing climate change'.

It calls for a strengthening of the 'interscientific' dialogue between traditional or indigenous knowledge systems and modern sciences through the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services, an independent body that assesses knowledge in these areas.

The declaration highlights coca leaf chewing as a traditional cultural activity in the Andes that the international community must respect, and expresses interest in knowing the results of international scientific research on the leaf's properties.

And it welcomes progress on implementing the Convention on Biological Diversity, including actions to promote access to genetic resources and to fairly share the resulting benefits.

'We stress the need to protect the knowledge of developing countries, indigenous peoples and local communities with regard to genetic resources, biodiversity and traditional knowledge, and especially from continuing attempts by persons or companies to patent such resources and knowledge without the approval of the countries, indigenous peoples and communities concerned,' the declaration says.

'We call for intensified efforts by our negotiators and policymakers to establish legal mechanisms, internationally or nationally, to prevent biopiracy by requiring disclosure of the country of origin and proof of benefit-sharing arrangements by applicants for such patents. We also call for strong provisions and effective mechanisms for technology transfer, including appropriate treatment of intellectual property, in the international climate change regime in the United Nations Framework Convention on Climate Change,' it says.

Misuse of ICTs

'We express our concern that science, technology and innovation can be abused as instruments

continued ➤

ACTIVITY 11.13 *continued***Case Study 1 (cont.)**

to limit and undermine countries' sovereignty, sustainable development and poverty eradication,' the declaration says.

In what appears to be a reference to recent revelations such as the global scale of US spying through the internet, the G77 calls 'for an end to the use of information and communication technologies, including social networks, in contravention of international law and in detriment to any state, in particular members of the Group of 77 or their citizens.'

It further commits to 'intensifying international efforts directed at safeguarding cyberspace and

promoting its exclusive use for the achievement of peaceful purposes and as a vehicle to contribute to both economic and social development'.

And it says that 'international cooperation, in full respect of human rights, is the only viable option for fostering the positive effects of information and communications technologies, preventing their potential negative effects, promoting their peaceful and legitimate use and guaranteeing that both scientific and technological progress is directed at preserving peace and promoting the welfare and development of our societies'.

Case Study 2**Global Water Stewardship Organization Open For Business**

June 19, 2014

The Alliance for Water Stewardship (AWS), a global collaboration focused on sustainable water resource management, today announced an agreement with The Water Council to represent AWS in North America.

This announcement builds on recent commitments from top corporations, including Nestlé and General Mills to support AWS, and on the recent launch of the AWS International Water Stewardship Standard, a voluntary global framework for responsible water management.

AWS has received funding, expertise and test piloting from the following companies: A.O. Smith, Badger Meter, Bucyrus International (now Caterpillar), Diversey (now Sealed Air), MillerCoors, Quad/Graphics, Spirit of Milwaukee Foundation, Veolia North America and the Wisconsin Economic Development Corporation.

The Nature Conservancy, an international conservation organization that co-founded AWS, engaged companies, utilities and other stakeholders in developing and testing the Standard in North America.

The AWS Standard was designed to align with other sustainability initiatives and support independent certification. AWS builds on the success of other voluntary standards such as the US Green Building Council's Leadership in Energy & Environmental Design (LEED), the organization says.

To encourage understanding and engagement around water, AWS is launching a training program and membership opportunities.

Companies including AT&T, Deloitte, MillerCoors and Veolia see water scarcity as a business risk and a barrier to economic growth, according to a blog by Environmental Defense Fund published earlier this month.

continued ➤

ACTIVITY 11.13 continued

Case Study 3

A Letter to Graduates: Whatever Happened to the Common Good?

When considering what's next after graduation, think of others.

It's that time of year, when eager graduates celebrate the fruit of their hard work and look forward to their first job or graduate school. The air is full of excitement of untapped potential and bright futures. So to those graduates, I offer you a challenge: in the lives you choose to lead from this point forward, consider how to ensure a bright future for all – not just yourselves or your group.

Because the moral question for the society you're about to enter is the spiritual battle between 'I' and 'We.' In culture the 'me first' ethos dominates real concern for others. In economics, the metric of 'short termism' trumps 'stewardship.' In politics, winning replaces governing and instead of solutions, we prefer blame. In religion, private piety is preferred over sacrifice. It is a 'selfie' culture, in which the camera is focused on us and our friends, ignoring the beauty of the world. Depending on someone else to take our picture isn't even necessary anymore.

The spiritual term for these problems is, of course, 'selfishness' – a familiar human seduction and sin. The only redemption from it is to rise above ourselves for something greater.

Yet, almost every day, the news from Washington, Wall Street, and Hollywood raises a very pointed question: *Whatever happened to the common good?*

Public polling shows that most of us believe our country is headed in the wrong direction. Many of us feel that our society's major institutions have failed. Many feel politically and spiritually *homeless* in the raging battles between ideological extremes. And most of us would agree that the common good has become very *uncommon*.

Still, many of us are *hungry* for authenticity when we see it and desire something larger than our own self-interests – as the response to Pope Francis has demonstrated, from the religious and non-religious alike. As the Pontiff said during his visit to the Middle East: 'The time has come for everyone to find the courage to be generous and creative in the service of the common good.'

The public discussion we need about the common good concerns all the decisions we make in our personal and public lives. The common good may come last to places like Washington, Wall Street, and Hollywood, but can turn history in different directions. And it begins with our own personal decisions – the way all social movements start.

It's in your power now, to choose work and make decisions in those workplaces that restores trust in economic decision-making, mobility, and opportunity. It's up to you to make choices that will promote a 'moral economy' by embracing values like human dignity, the common good, and stewardship. Let's take on the big question about the role of government – how can it best serve the common good in partnership with other sectors?

It's in your power now to seek the common good in the places we call home. How we live well with those closest to us will shape or undermine a common good culture. Whether religious or not, how can we learn to see our neighborhoods, our nation, and the world as our 'parish' for which we are all responsible?

And that is my challenge to you. As you continue your education or embark on your career, consider the personal decisions you can make to seek the common good and promote our best values.



▲ **Figure 11.13** What can you do to improve the common good and protect the dignity of all people?

11.4 Conclusion

Catholic social teaching provides people with principles for reflection and criteria for making decisions as well as guidelines for action. By using a method such as See, Judge,

Act, we are able to investigate issues of injustice and work for justice applying principles of Catholic Social Teaching.

CHAPTER 12

Prayer and Spirituality



Prayer involves talking and listening to God either as an individual or gathered together as a community. The word ‘prayer’ comes from the Latin word *precari*, which means to ask or request. While we might think of prayer as asking God for something, it is more precisely a conversation with God. The act of praying is the recognition of the presence of God in the world. Praying strengthens people’s relationship

with God and reminds them of the presence of God in their lives and the lives of others. The Church recommends that people pray frequently. There are a variety of ways to pray, including praying using words, actions, music, silence, nature and symbols. When people pray they can draw on the rich tradition of scripture as well as the formal prayers of the Catholic Christian tradition.

12.1 Praying with Scripture

Christianity has a long history of using scripture as a basis for prayer, and often prayer grounded in scripture takes the prayer form of meditation. The word ‘meditation’ comes from the Latin *meditari*, which means to reflect and to practise. Also known as mental prayer, meditation engages ‘thought, imagination, emotion and desire’ (Catechism of Catholic Church, #2708) and involves the process of consciously focusing on a particular biblical passage, icon or idea that helps people to dialogue with God. Christian meditation requires people to engage their mind in prayer and it is helpful to develop a routine of daily prayer. It is also helpful to set aside a consistent time for prayer and a consistent duration for the time spent meditating.

When beginning a period of scriptural meditation, it is helpful to begin with a prayer such as: ‘Speak, Lord, your servant is listening’ (1 Samuel 3:9). Begin by becoming aware of being in the presence of God and mark the beginning of your prayer time with a gesture such as bowing or making the sign of the cross. Offer God all your will and actions asking God to be present with you at this time. Open the biblical text you have selected and then:

- Read the biblical text slowly, thinking about what was contained in the text.
- Reflect on the text, noting what God wants to teach you in the text.
- Contemplate the meaning of words, phrases and sentences.
- Focus on two or three words, phrases or ideas that stand out for you.
- Welcome what God is saying to you.
- Become aware of what is going on inside you as you pray (joy, sorrow, peace, confusion, love, etc.).
- If you are distracted, gently return to the biblical text.
- Practise colloquy – enter a short personal conversation with God, speaking as if talking to a close friend.
- Conclude by praying a familiar prayer such as the Our Father or Hail Mary.
- Mark the end of your prayer with a gesture such as bowing or the sign of the cross.

The following exercise provides one way of meditating on scripture. The meditation begins by responding to the question Jesus poses: ‘What are you looking for?’

Find a quiet location and do not rush the meditation. If your mind wanders, gently return to the question: ‘What are you looking for?’

- Begin in silence. Pray for guidance of the Holy Spirit.
- Read John 1:35–38 slowly:

The next day John again was standing with two of his disciples,³⁶ and as he watched Jesus walk by, he exclaimed, ‘Look, here is the Lamb of God!’³⁷ The two disciples heard him say this, and they followed Jesus.³⁸ When Jesus turned and saw them following, he said to them, ‘What are you looking for?’

- Allow two to three minutes of silence.
- Read the passage again.
- Allow two to three minutes of silence.
- Consider: what are you looking for today? If Jesus asked you this question, what would you say? What are you searching for?
- Spend five to eight minutes thinking about the question, then record your response.
- Conclude the reflection by noticing how you felt during the exercise. Did you sense the presence of God? What contributed to freedom?



▲ **Figure 12.1** Use a favourite biblical passage as a focus for meditation.

Dialoguing with Scripture

Another form of meditation is to dialogue with scripture – or ‘talk back’ to scripture. You will require a pen and paper for this meditation.

- Choose one of the following scripture passages: 1 Samuel 3 (The Call of Samuel) or Luke 10:38–42 (Jesus visits Martha and Mary).
- Read the passage slowly; you may want to read it a second time.
- Think about which character in the story you would like to interact with. It could be someone you agree with or it could be someone you want to question or debate.
- Record your conversation.
- Hold an imaginary conversation with the character from the scriptural text. Let your imagination take you to the place and time.
- When you have finished, read the conversation.
- Think about what it was like to have a conversation with a biblical character. Did anything in the conversation surprise you or upset you? What did you learn about yourself as you engaged with the biblical character?
- End your reflection with a time of prayer for what you have experienced.

Mantra

Many people pray using a mantra. A mantra is simply a word or phrase that is repeated throughout the prayer meditation time. Originally from a Sanskrit word, mantra means a ‘clear mind’ and so repeating the word or phrase helps keep the mind clear of distractions so that complete attention can be focused on God during the prayer period.

Mantras are useful for a number of reasons:

- Mantras focus the mind and reduce distractions.
- Mantras are simple, short statements, so they are easy to remember.
- Mantras are statements and so you do not have to be able to read to use them; therefore, they are useful for illiterate people and young children.
- Mantras are often statements of faith.

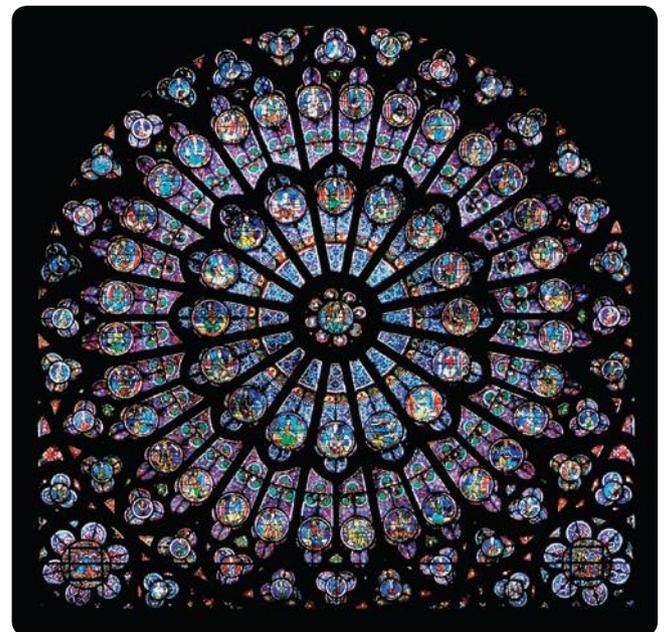
Sometimes the name of Jesus is used as a mantra. The Catechism of the Catholic Church states: ‘The invocation of the holy name of Jesus is the simplest way of praying always. When the holy name is repeated often by a humbly attentive heart, the prayer is not lost by heaping up empty phrases, but holds fast to the word and “brings forth fruit with patience” (Luke 8:15). This prayer is possible at all times because it is not one occupation among others but the only occupation: that of loving God which animates and **transfigures** every action in Christ Jesus’ (Catechism of Catholic Church, #2668).

A mantra is a discipline, not a technique, because it helps believers to move beyond distraction to focus on the present moment and to move into contemplation. Some common mantras include repeating a single word such as ‘Jesus’, ‘Abba’ or ‘Maranatha’ – an Aramaic word meaning ‘Come Lord’. Phrases can also be used as a mantra; some examples include: ‘O God, come to my assistance. O Lord, make haste to help me’, a phrase used by St John Cassian in the 5th century; or ‘Lord Jesus Christ, Son of God, have mercy on me, a sinner’; or ‘Come Lord Jesus, Come!’.

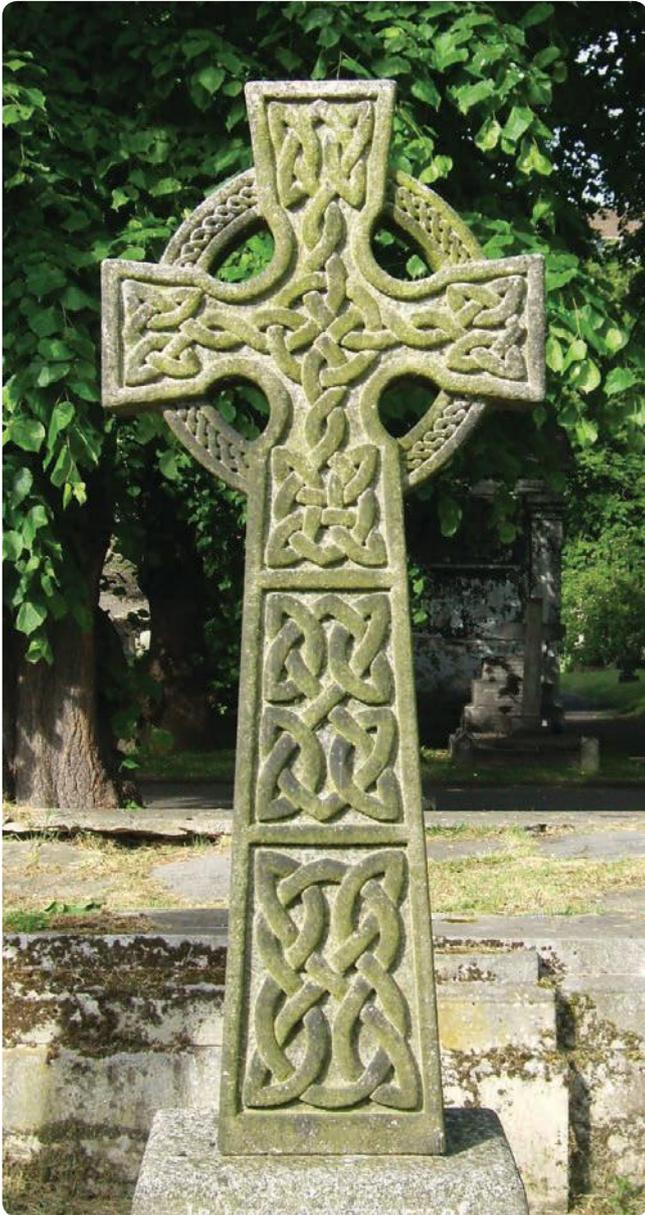
Mandala

The word ‘mandala’ is from the Sanskrit language and means ‘circle’, but it is actually a complex shape that can remind people of God. Some people think that mandalas are only used in Hinduism, but mandalas have been common in Christianity for centuries. Mandalas are symbols of the whole self through which people gain self-knowledge and ultimately knowledge about God. Mandalas are used to focus attention for meditation; symbols such as the Celtic cross, rose windows and labyrinths are forms of mandalas. There is a labyrinth on the floor of Chartres Cathedral in France. A labyrinth is an ancient prayer practice that requires walking along a circular path that leads to a centre point and then walking back out to the point where it began. A labyrinth is not a maze – there are no dead ends. The labyrinth path is symbolic of the journey of life that leads to God and then out again to act in the world as the face and hands of God.

transfigure
To change form
or appearance



▲ **Figure 12.2** The *rayonnant* north rose window of the Notre Dame Cathedral in Paris



▲ **Figure 12.3** A Celtic cross marking a grave



▲ **Figure 12.4** The labyrinth on the floor of Chartres Cathedral



▲ **Figure 12.5** Buddhist monks painting an ornate mandala

ACTIVITY 12.1

How to make a mandala:

- 1 Using a compass, draw a large circle on an A3 page – the circle should fill most of the page.
- 2 Trim the paper so that the circle is in the centre of a square (the circle stands for you – your conscious and unconscious self).
- 3 Divide the circle into eight segments.
- 4 Draw a small circle about the size of a five-cent piece in the centre.
- 5 Draw another circle octagon around it.
- 6 Make a semi-circle in each of the eight segments, just inside the outer edge of the circle.
- 7 Add geometric shapes or flowers to the segments of the circle.
- 8 Decorate the corners of the square of paper.
- 9 Colour your mandala.

Hildegard of Bingen



Known as the greatest mystic of the 12th century, Hildegard was born in 1098, the 10th child of noble family from the Rhineland in Germany. As a young girl, possibly just 8 years of age, she was sent by her parents to live at the Benedictine Monastery at St Disibodenber. Hildegard was believed to be very religious because she experienced visions. While in the abbey she was looked after by Jutta, a daughter of Count Stephan of Spanheim. Jutta taught Hildegard to read using the Psalter, a book of psalms and prayers.

When she was older, a priest advised her to record what she saw and experienced in her visions. After writing over a period of 10 years, her experiences were published in a book known as *Scivias* ('Know the Ways'). When Pope Eugene III read her early writing in 1147, he encouraged her to continue and she completed two further books: *Book of*

the Merits of Life and *Book of Divine Works*. In these books, which some people call a trilogy, she describes the visions and explains their meaning. *Scivias* is an illustrated work that provides a comprehensive guide to Christian doctrine addressing the themes of divine majesty, the Trinity, creation, the fall, the stages of salvation history, the Church and its sacraments, the Last Judgment and the world to come. Hildegard was also the first woman to write a sung **morality play**; she wrote over 400 letters to popes, emperors, abbots, monks, nuns and lay people. She was also famous for her work as a healer, dietary specialist, botanist and composer. Her musical works, which express her love of God in song, are still performed today.

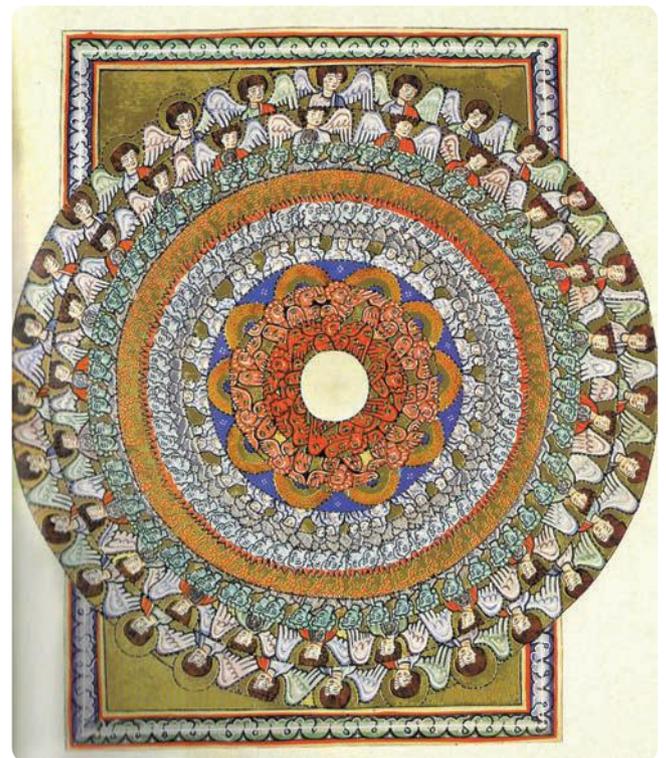
A visionary woman within the Catholic Church, she founded two convents in the Benedictine tradition and she led preaching tours across the Rhineland, which was most unusual at the time because religious women were **cloistered** and often not allowed out; thus, her preaching tours are unique.

morality play

A form of theatre popular in medieval and early Tudor times, usually highlighting the difference between good and evil

cloistered

Sheltered from the outside world



▲ Figure 12.6 St Hildegard's 'Vision of the Angelic Hierarchy' from the *Scivias*

In many of her songs, she expresses her gratitude to God and encourages people to be thankful with her.

Life-Altering Love

Endless Strength!
Your love authored life
when you spoke that one Word.
You're the One ordering
order, creating
creation, your own
way.
And your Word dressed himself
in flesh, embracing the disobedience-stained
form we inherited from Adam,
and that's how Jesus removed the sadness from his
clothes.

The Saviour's love liberates the world,
for what's ever been kinder than his incarnation?
His sinlessness breathed life into compassion,
cleaning that sad smudge from the boney outfit every
human wears.

Glory to the Father and the Son and the Holy Spirit!
He erased the anguish from our flesh.

To Wisdom

You soar, sustain, and animate,
climb, dive, and sing
your way through this world,
giving life to every beating
heart.
You never end.
You keep circling, crossing over us
on three wings –
one speeds through heaven,
one holds the earth together with a kiss as light as dew,
and one whooshes over, under, and through our lives.
We praise you, Wisdom!

The First Fire

Spirit of fire,
Paraclete, our Comforter,
you're the *Live* in *alive*,
the *Be* in every creature's *being*,
the *Breathe* in every breath on earth.
Holy Life-Giver,
Doctor of the desperate,
Healer of everyone broken past hope,
Medicine for all wounds,
Fire of love,
Joy of hearts,
fragrant Strength,
sparkling Fountain,
Protector,
Penetrator,
in you we contemplate
how God goes looking for those who are lost
and reconciles those who are at odds with him.

Break our chains!
You bring people together.
You curl clouds, whirl winds,
send rain on rocks, sing in creeks,
and turn the lush earth green.
You teach those who listen,
breathing joy and wisdom into them.
We praise you for these gifts,
Light-giver,
Sound of joy,
Wonder of being alive,
Hope of every person,
and our strongest Good.

ACTIVITY 12.2

- 1 Answer the following questions in response to the song, 'Life-Altering Love'.
 - a Consider the line: 'Your love authored life'.
 - i Who is being addressed?
 - ii By whom?
 - iii Explain what the authorship metaphor means. What event is it referring to?
 - b Identify the various uses of the clothing metaphor in the poem:
 - i 'Your Word dressed himself in flesh' is referring to whom?
 - ii What created the sadness on his clothes?
 - iii What does, 'cleaning that sad smudge from the boney outfit every human wears' mean?
 - iv Do you think the clothing metaphor is effective in this poem? Explain your response using examples to support your point of view.
 - c The last line, 'He erased the anguish from our flesh', places the speaker at one with the audience. How is this achieved and why do you think it is important in achieving the overall meaning of the song?
- 2 The following questions are in response to 'To Wisdom'.
 - a The ancient Israelites understood the nature of God as a verb, not a noun. Explain how the opening lines of this song link to this concept of God as an action or force. Use examples to support your answer.
 - b The Trinitarian notion of God is embedded in the lines, 'on three wings – one speeds through heaven, one holds the earth together with a kiss as light as dew, and one whooshes over, under, and through our lives'. Identify which 'person' of the Trinity is being referred to in each example. Do you think this is an effective metaphor for the Trinity? Why or why not?
 - c Why is the song called, 'To Wisdom'? Who is being referred to?
- 3 Read through the song 'The First Fire' to answer the following questions:
 - a Identify all the environmental metaphors in the song. What impact does this have on the beauty of the song? Justify your response.
 - b There are also references to healing. List them and explain why they might be included with environmental metaphors.
 - c Your class has been asked to create a series of postcards in response to this song. Using the song as inspiration, create an A5 postcard and give it a title.



▲ **Figure 12.7** An image from the *Scivias* showing St Hildegard experiencing a vision

Through singing, Hildegard expressed her gratitude to God, and her songs invite people to be thankful with her. The songs were originally written in Latin, as illustrated in Table 12.1.

▼ **Table 12.1** Songs of St Hildegard in English and Latin

'Love Overflows'	'Caritas Habundat'
in all things, from the planetary depths to her highest dwelling place beyond the stars, and love is surpassing herself in all things, because she has given the kiss of peace to the highest King.	<i>in omnia, de imis excellantissima super sidera, atque amantissima in omnia, quia summo Regi osculum pacis dedit.</i>
'Praise be to the Trinity'	'Laus Trinitati'
who is sound and life and creator of the very life that animates all things, and who is praised by the angelic host, and who radiates the marvel of secrets that are unknown to men, and who in all things is the life.	<i>quae sonus et vita ac creatrix omnium in vita ipsorum est, et quae laus angelicae turbae et mirus splendor arcanorum, quae hominibus ignota sunt, est, et quae in omnibus vita est.</i>

ACTIVITY 12.3

- Hildegard's music is reflective and contemplative. Go to the video clip available at <http://cambridge.edu.au/redirect/?id=6050>. During this piece of music there is the repetition of 'Kyrie Eleison'. These are words said in Latin. Look up the words and find what they mean in English. Having discovered what the words mean, why would Hildegard have used them in a reflective piece of music?
- Watch the video clip of Hildegard's 'Ave Maria', available at <http://cambridge.edu.au/redirect/?id=6051>. Hildegard had a great devotion to Mary the Mother of Christ. After listening to the clip, find appropriate images of Mary that could accompany the music. Then design a PowerPoint presentation or video clip that incorporates your images and the music as a reflective activity on Mary the Mother of Christ.
- Hildegard also wrote about creation and the wonders of nature. Watch the video clip available at <http://cambridge.edu.au/redirect/?id=6052> and note any images that evoke a response in you about the world in which we live.
 - The images may not have been what you expected to see. Why do you think the maker of this clip may have chosen the music of Hildegard to accompany the images?
 - If Hildegard were alive today, what genre of music do you think she would use to express her beliefs about creation and nature? Explain your choice.

12.2 Penitential Prayers of the Catholic Tradition

As human beings we are not perfect and there are many times when we need to acknowledge our weakness and sin and ask forgiveness so that we can return wholeheartedly to a path of love of God and neighbour. The prayers that acknowledge our shortcomings and ask forgiveness are called penitential prayers. The Mass also contains a Penitential Rite that is located at the beginning of the Mass and is a time of reflection for people when they focus on any wrong they may have done and ask for God's mercy, knowing that God is an all-forgiving Creator. Normally, the *Confiteor* (a Latin word meaning 'I confess') is the prayer used during the Penitential Rite.

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,
[striking their breast]
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.

Instead of the *Confiteor*, one of the following alternative prayers may be used as the Penitential Rite:

Form A

Celebrant: Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. Have mercy on us, O Lord.

People: For we have sinned against you.

Celebrant: Show us, O Lord, your mercy

People: And grant us your salvation.

Celebrant: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People: Amen.

Form B

Celebrant: Brothers and sisters, let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. You were sent to heal the contrite of heart: Lord, have mercy.

People: Lord, have mercy.

Celebrant: You came to call sinners: Christ, have mercy.

People: Christ, have mercy.

Celebrant: You are seated at the right hand of the Father to intercede for us: Lord, have mercy.

People: Lord, have mercy.

Celebrant: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

People: Amen.

Penitential prayers have existed since biblical times. Some of the Psalms are classified as penitential psalms because they are focused on seeking forgiveness. Psalm 51 is an example of a penitential psalm. It begins as a lament prayer for pardon and forgiveness of sin and concludes by looking forward to the rebuilding of the Temple in Jerusalem.

Have mercy on me, O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.

²Wash me thoroughly from my iniquity,
and cleanse me from my sin.

³For I know my transgressions,
and my sin is ever before me.

⁴Against you, you alone, have I sinned,
and done what is evil in your sight,
so that you are justified in your sentence
and blameless when you pass judgement.

⁵Indeed, I was born guilty,
a sinner when my mother conceived me.

⁶You desire truth in the inward being;
therefore teach me wisdom in my secret heart.

⁷Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.

⁸Let me hear joy and gladness;
let the bones that you have crushed rejoice.

⁹Hide your face from my sins,
and blot out all my iniquities.

¹⁰Create in me a clean heart, O God,
and put a new and right spirit within me.

¹¹Do not cast me away from your presence,
and do not take your holy spirit from me.

¹²Restore to me the joy of your salvation,
and sustain in me a willing spirit.

¹³Then I will teach transgressors your ways,
and sinners will return to you.

¹⁴Deliver me from bloodshed, O God,
O God of my salvation,
and my tongue will sing aloud of your deliverance.

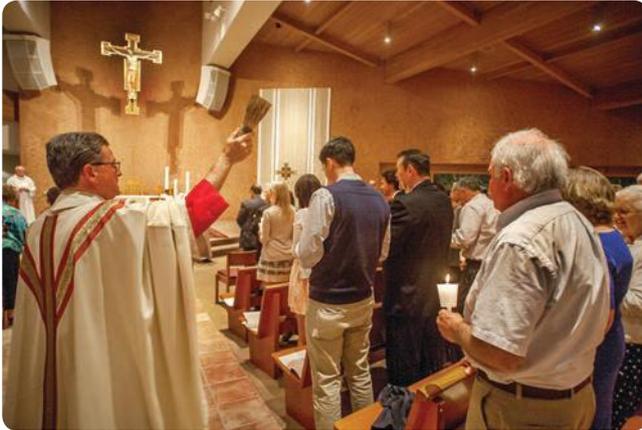
¹⁵O Lord, open my lips,
and my mouth will declare your praise.

¹⁶For you have no delight in sacrifice;
if I were to give a burnt-offering, you would not be pleased.

¹⁷The sacrifice acceptable to God is a broken spirit;
a broken and contrite heart, O God, you will not despise.

¹⁸Do good to Zion in your good pleasure;
rebuild the walls of Jerusalem,

¹⁹then you will delight in right sacrifices,
in burnt-offerings and whole burnt-offerings;
then bulls will be offered on your altar.



▲ **Figure 12.8** Priest blessing congregation with holy water

In Roman Catholicism, there are a number of penitential prayers that are commonly used by people. The most common penitential prayers are the *Confiteor* and Acts of Contrition. The Act of Contrition (meaning sorrow or remorse) is used when seeking forgiveness, usually during

the Sacrament of Penance. Many Catholics pray an Act of Contrition daily as part of their normal prayer life. By acknowledging sin and asking God for forgiveness, they express their desire to repent as they try to live better lives.

Below are three well-known Acts of Contrition:

O my God,
I am heartily sorry for having offended You
and I detest all my sins,
because I dread the loss of heaven and the pains of hell,
but most of all because they offend you, my God,
who are all good and deserving of all my love.
I firmly resolve, with the help of your grace,
to confess my sins, to do penance and to amend my life.
Amen

My God, I am sorry for my sins with all my heart.
In choosing to do wrong and failing to do good,
I have sinned against you whom I should love above all
things.
I firmly intend, with your help, to do penance, to sin no more,
and to avoid whatever leads me to sin.
Our Saviour Jesus Christ suffered and died for us.
In His name, my God, have mercy.
Amen.

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.

12.3 Prayers of Christian Spiritual Mothers and Fathers

Throughout history, Christians have written many types of prayers and some of these have entered the prayer **lexicon** and are well used today. Prayers like the *suscipe* (which is the Latin word for ‘receive’) are often used by people when making a difficult decision. As discussed in Chapter 3, St Ignatius of Loyola (1491–1556) wrote this *suscipe*:

Suscipe of St Ignatius of Loyola

Take, Lord, and receive all my liberty,
my memory, my understanding,
and my entire will,
All I have and call my own.
You have given all to me.
To you, Lord, I return it.
Everything is yours; do with it what you will.
Give me only your love and your grace,
that is enough for me.

This prayer was used by Christians for many years. Catherine McAuley, the founder of the Sisters of Mercy, also wrote a *suscipe*:

Suscipe of Catherine McAuley

My God, I am yours for time and eternity.
Lord, I am yours forever.
It is you who must teach me to trust in your providence,
Loving Lord.
You are a God of love and tenderness
I put my faith in you
And I ask that you grant me acceptance of your will,
Loving Lord.
Take from my heart all painful anxiety.
Let nothing sadden me but sin.
And let my delight be hoping to see your face,
God my all.

lexicon

The vocabulary of a certain person or group



▲ **Figure 12.9** Catherine McAuley

Francis of Assisi believed that everything in the world is a gift from God and therefore it should be valued and appreciated. In his prayer, the 'Canticle of the Sun', St Francis praised God for the wonders of the world:

Canticle of the Sun

Be praised, my Lord,
For all your creatures,
And first for brother sun,
Who makes the day bright and luminous.
He is beautiful and radiant
With great splendour
He is the image of You,
Most high.
Be praised, my Lord,
For sister moon and the stars.
You placed them in the sky,
So bright and twinkling.

Hildegard of Bingen wrote this prayer called the 'Prayer of Awareness':

Prayer of Awareness

God is the foundation for everything
This God undertakes, God gives.
Such that nothing that is necessary for life is lacking.
Now humankind needs a body that at all times honours
and praises God.
This body is supported in every way through the earth.
Thus the earth glorifies the power of God.

St Therese of Lisieux, who lived between 1873 and 1897, wrote this prayer that she said at the beginning of each day:

A Morning Prayer

O my God! I offer Thee all my actions of this day for the intentions and for the glory of the Sacred Heart of Jesus. I desire to sanctify every beat of my heart, my every thought, my simplest works, by uniting them to Its infinite merits; and I wish to make reparation for my sins by casting them into the furnace of Its Merciful Love. O my God! I ask of Thee for myself and for those whom I hold dear, the grace to fulfil perfectly Thy Holy Will, to accept for love of Thee the joys and sorrows of this passing life, so that we may one day be united together in heaven for all Eternity.
Amen.

ACTIVITY 12.4

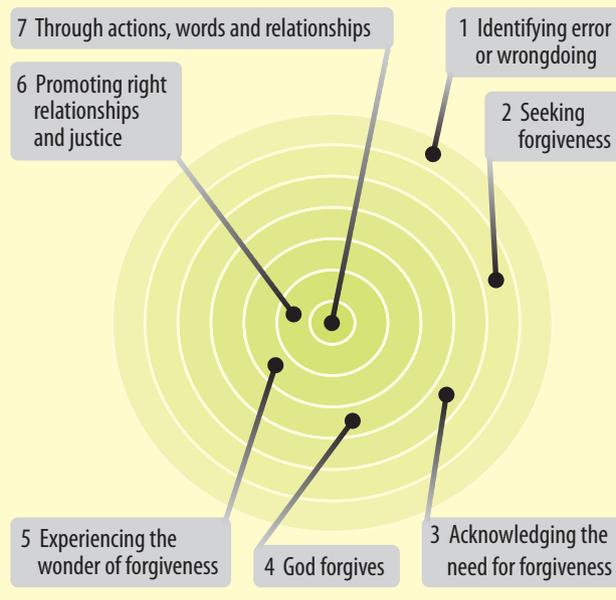
In groups of three or four, create a prayer ritual for the class based around forgiveness. Use the circular concept of the mandala to work towards the centre in seeking the forgiveness of God, then returning to the community to act out and live the beauty of God's forgiveness.

Using the diagram below as your template, select seven prayers for your ritual, beginning with despair or anguish in your actions and subsequent feelings of loneliness or isolation in your relationship with God and others, towards the elation and unity achieved through God's loving grace, then back to community acceptance and fulfilment, showing praise for God and joy in humanity. You can use only prayers or a combination of prayers, poems, hymns, classical music and contemporary songs supplemented and supported with images and symbols for each stage. Some of the prayers in this chapter may be incorporated, but you can find more looking at the websites accessed via the links below.

<http://cambridge.edu.au/redirect/?id=6053>

<http://cambridge.edu.au/redirect/?id=6054>

<http://cambridge.edu.au/redirect/?id=6055>



ACTIVITY 12.5

- 1 Copy the following table and use information found on the websites accessed via the links below, to write phrases about each of the Christian spiritual mothers and fathers.

<http://cambridge.edu.au/redirect/?id=6056>

<http://cambridge.edu.au/redirect/?id=6057>

<http://cambridge.edu.au/redirect/?id=6058>

<http://cambridge.edu.au/redirect/?id=6059>

<http://cambridge.edu.au/redirect/?id=6060>

Christian spiritual fathers and mothers	Websites	Phrases
Catherine McAuley	Sisters of Mercy in Australia and Papua New Guinea	
Nano Nagle	Union of Presentation Sisters of the Blessed Virgin Mary	
Edmund Rice	Edmund Rice Global Network	
Don Bosco	Salesians of Don Bosco	
Mary MacKillop	Sisters of Saint Joseph of the Sacred Heart	

- 2 Use the phrases to create a prayer about a Christian life.
- 3 Investigate one of the prayer types in this chapter. Use your information to create a multi-modal presentation that incorporates all of the following:
- text-based information describing the type of prayer
 - some wider research and information in relation to who, what, where and how the prayer is performed
 - appropriate pictures relating to the prayer
 - an appropriate sound and/or visual clip relating to the prayer.

For ideas relating to your multi-modal presentation, have a look at the website available at <http://cambridge.edu.au/redirect/?id=6061>.

12.4 Conclusion

Prayer is both communal and personal. Communal prayer is the Church gathered together in 'one heart, one mind and one voice' – united as one. Individual prayer is personal, so it is helpful to experiment with a variety of approaches to find which approach is comfortable for you. Traditional prayers and devotions enable believers to draw on the rich heritage of the tradition in order to recognise the presence of God in daily life.



End of Strand Activities

Moral Formation

- 1 Choose three different texts (film, novel, song lyric, poem, art work, newspaper article, etc.) that address a moral issue.
- 2 Create a folio that explains the following for each text:
 - a What is the moral issue?
 - b Which Catholic Social Teaching (CST) does the issue relate to?
 - c How would you respond to the moral issue?
- 3 Write a letter to the artist/creator of one of the texts stating your concerns about the issue. Provide suggestions as to how the moral issue could be resolved by applying your knowledge of the key principles of CST and the model of See, Judge, Act.
- 4 Investigate some of the influences within our society that work to shape how adolescents see themselves and each other in relation to personal identity and gender roles. Collate your investigation into a series of research notes. Present your information in the form of an information brochure aimed at young people around your age. In your brochure, outline some of the pitfalls associated with social media, peer pressure and mass media influencing our personal identities and gender roles.

Allow one page of your brochure for recommendations to your audience. Provide some advice regarding how to surmount some of the challenges posed by social media, peer pressure and the media generally. Offer some advice to young people about the importance of positive self-talk and how to adopt this kind of thinking.
- 5 Many people work for causes that aim to promote and uphold the dignity of people around the world. Choose one of the following people:
 - Moira Kelly – Children First Foundation
 - Jean Madden – Street Swags
 - Sister Denise Coghlan – anti-landmines campaigner and refugee worker.

In pairs, research your chosen person in terms of the work they do for humanitarian causes. Your focus should be how this person contributes to upholding the human dignity of people in our society.

Mission and Justice

- 1 Select one of the themes from Catholic Social Teaching (CST) and locate a passage (or passages) in the Gospels that identifies how Jesus lived out these principles during his lifetime. Create a cartoon that incorporates both messages into a three-part visual.
- 2 Imagine you have been chosen by your school to travel to a village in a developing country as a student ambassador promoting CST.
 - a Create an A4 profile page that will be sent to the schools you will be visiting. Consider your role and your aims as well as any personal information you wish to share.
 - b Identify what aspects of CST are most important to you. Create a poster that you can take with you that communicates this message without the need for language.

- c Write your farewell speech to your school community and express your hopes and concerns, beliefs and aims for the trip ahead of you.
 - d As there will be times when you will be alone, homesick and challenged – as well as inspired, awe-struck and amazed – by what you see and experience, you will need to prepare a ‘Spiritual Survival Kit’ for your journey. Collect a Bible passage, a poem, a prayer, some music and a hymn that you can use to pray with. You also need to take along two objects or artefacts that you can use to assist your prayer or meditation. Explain the importance of each one and justify your choices.
- 3 Identify an issue, which you believe is unjust, associated with outworkers in Australia or a developing country with connections to Australia through the products they create. Research the situation and complete the following tasks:
 - a Write a letter to your local Member of Parliament identifying the issue and why you believe it is unjust. Offer your perspective on possible approaches for altering the situation or finding a more just approach.
 - b Write an article for your school’s newsletter highlighting the issue for your community. Provide people with some options that enable them to act on the situation.
 - c Create a meditation to music that acts as a prayerful reflection for you and others regarding the chosen issue.
- 4 Construct an engaging five-minute presentation about an issue relating to a scientific or a technological advancement (for example, stem cell research, cloning, genetic engineering or weapons of mass destruction). In the presentation, examine the issue in light of a Catholic response. The websites available at <http://cambridge.edu.au/redirect/?id=6062> and <http://cambridge.edu.au/redirect/?id=6063> may help you.
- 5 Your principal has asked you to conduct an investigation focused on ‘How sustainable is your school?’ As a school works to adhere to the CST, s/he is concerned that your school does not do enough to address the teaching on ‘stewardship of creation’. As part of this investigation, you are required to work in small focus groups and do the following:
 - a Investigate areas of your school where waste and care for the environment could be improved. Consider things such as water, energy, waste and litter.
 - b Consider ways that the things you discover could be improved.
 - c You are to compile a report for the principal that addresses three sections:
 - i areas where your school could do better
 - ii suggestions for improving your school’s sustainability
 - iii connections to how the improvements suggested would mean that your school better aligns with CST on stewardship
 - iv any other recommendations you think are appropriate for raising awareness of these issues in your school.

Your response should adhere to report conventions, and be written in a formal manner.

Prayer and Spirituality

- 1 The Indigenous people of North America used totem poles as a way of telling stories about creation, their tribes and their spiritual beliefs. They would use images of nature to represent certain traits; for example, a bear could represent strength, or an owl wisdom.

Using an A4 piece of paper create a collage totem pole based on the theme of the care of the earth in today's world. Draw an outline of your totem pole and then, using images from magazines or drawings, create the totem pole that tells your story about the state of the earth today and how we should care for it. You do not have to use animals to represent your theme – you could find, for example, a picture of a car that represents to you problems with carbon emission.

- 2 In Chapter 12 you learned about different ways to express spirituality; for example, the music of Hildegard of Bingen or the drawing of mandalas. You have also read of the prayers of different individuals such as Catherine McAuley and St Therese of Lisieux. These prayers and expressions of spirituality grew from their lives in their time in history and they are still relevant for us today. You live in contemporary times where the world is different but the themes of wonder, forgiveness and love of God still exist. Spend some time in reflection then consider how you would express wonder, forgiveness or love of God in a spiritual way in modern times. This could be digital, performance, musical or another medium, as fitting our contemporary times. Your reflection should include a prayer based on one of the mentioned themes.
- 3 In small groups, create a video tutorial about mandalas. Your tutorial should comprise two parts:
 - a a three-minute segment on mandalas and their significance; you can use the information in this chapter, but you might also do some further research
 - b a segment where you explain and demonstrate how to make a mandala, as described in Chapter 12.

You could have a look at some YouTube tutorials to see the way people speak and present in short online video tutorials. Make your video tutorial engaging and interesting – you might create your tutorial as though it could be part of a broader series of video lessons.

Glossary

agrarian society

A culture in which the economy is primarily supported by farming and agriculture

antagonist

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

apostasy

The deliberate and complete abandonment of the faith by a baptised Christian

chametz

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

cloistered

Sheltered from the outside world

deist

From the word 'deity' meaning 'God'

emancipate

To free a marginalised person or group from the social and political restrictions imposed upon them

enculturation

The process of learning the culture of a group

encyclical

A letter written by the pope and 'circulated' throughout the whole Church and (more recently) beyond

environmental degradation

The deterioration of the environment through the overuse of natural resources such as water and soil

evangelisation

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

experiential

Involving or arising from direct experience

fideism

Accords no significant role at all to reason

filoque

A Latin word that means 'and of the son'

G-d

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

Gentile

A person of non-Jewish faith or ancestry

heresy

A belief or opinion contrary to orthodox Christian doctrine

human ecology

The relationship between humans and their physical and social environments

infallibility

Literally 'immunity from error'

laity

Members of the Christian faith who are not ordained clergy

lexicon

The vocabulary of a certain person or group

materialism

Denies immaterial and spiritual reality

Mishnah

An authoritative collection of exegetical material embodying the oral tradition of Jewish law and forming the first part of the Talmud

monastic

Relating to monasteries and associated with secluded and ascetic communities

morality play

A form of theatre popular in medieval and early Tudor times, usually highlighting the difference between good and evil

New Evangelisation

The call for each Catholic to deepen their faith, believe in the Gospel message and go forth to proclaim the Gospel

pantheism

Speaks of everything as being not only a manifestation of God but also identical with God

patriarchal

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

promulgate

To make publicly known

protagonist

The main character or hero of a narrative

rationalism

Proclaims the complete autonomy of human reason

Reformation

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

sacrament

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

Seder

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

semi-rationalism

Accepts the fact of revelation but affirms the power of reason to apprehend the truths of revelation without divine assistance

Shoah

The Hebrew word for the Holocaust, literally translated as 'catastrophe'.

stewardship

Looking after the world and the environment so that future generations can benefit from it

traditionalism

A form of fideism

transfigure

To change form or appearance

vivify

To bring to life

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