

THIS IS JESUS
THE KING
OF THE JEWS.

ELOI, ELOI,
LAMA SABACHTHANI

LET ALONE;
let us see whether



8

To Know,
Worship and Love



Recognitio



CONGREGATIO PRO CLERICIS

DECREE

Prot. N. 20081215

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

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

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

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

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

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

Cláudio Cardinal Hummes
Prefect



*Mauro Piacenza
Titular Archbishop of Vittoriana
Secretary.



James Goold House Publications

General Editor Most Rev Peter J Elliott
Auxiliary Bishop of Melbourne
Episcopal Vicar for Religious Education

Executive Officer Pat Sully

Project Leader and Manager (Sydney) Sr Leonie Crotty RSM

Production Manager Steven Siedlecki

Designer & Art Director Mary Ferlin, Clare Cannon

Art Research William Mezzetti, Yoko Chiu

Website William Mezzetti, Steven Siedlecki, Pat Sully

Art Administration Elisa Cugliari, Larissa Buckley, Pat Sully

Photographic Research William Mezzetti

Photographic Editing Emily Andrews

Coordination Luke Exell, Helen Cruickshank

Project Assistants Mary Rumney, Annemarie Atapattu,
Megan Blines, Antoinette D’Cruz, Allison Fairmon, Erin Kelaart

Production Brian Castanelli

Editorial Consultant Christian Moe, FSC

Research Consultant Dr Tracey Rowland

Financial Consultant Peter Green

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Reverend Gerard Diamond MA (Oxon),
LSS, D.Theol

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Most Rev Les Tomlinson DD

Titular Bishop of Siniti

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The Nihil Obstat and Imprimatur are official declarations that a book or pamphlet is free of doctrinal or moral error.

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



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All liturgical texts have been updated to conform to the ICEL translation of the Roman Missal published in 2011.

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To Know, Worship and Love



Writer Dr Richard Rymarz

Additional Material Helen Smith, Leonie Crotty RSM

Illustrators Jenny Mountstephen, Small Dog Design
Nahum Ziersch

Maps and Calligraphy Lynne Muir, Ian Faulkner

Photographers Fiona Basile, John Casamento
Judy Lang, Peter O'Keefe

Stained Glass Photography Bronwyn Hughes

Cover Image Colin McCahon, The Crucifixion according to Saint Mark

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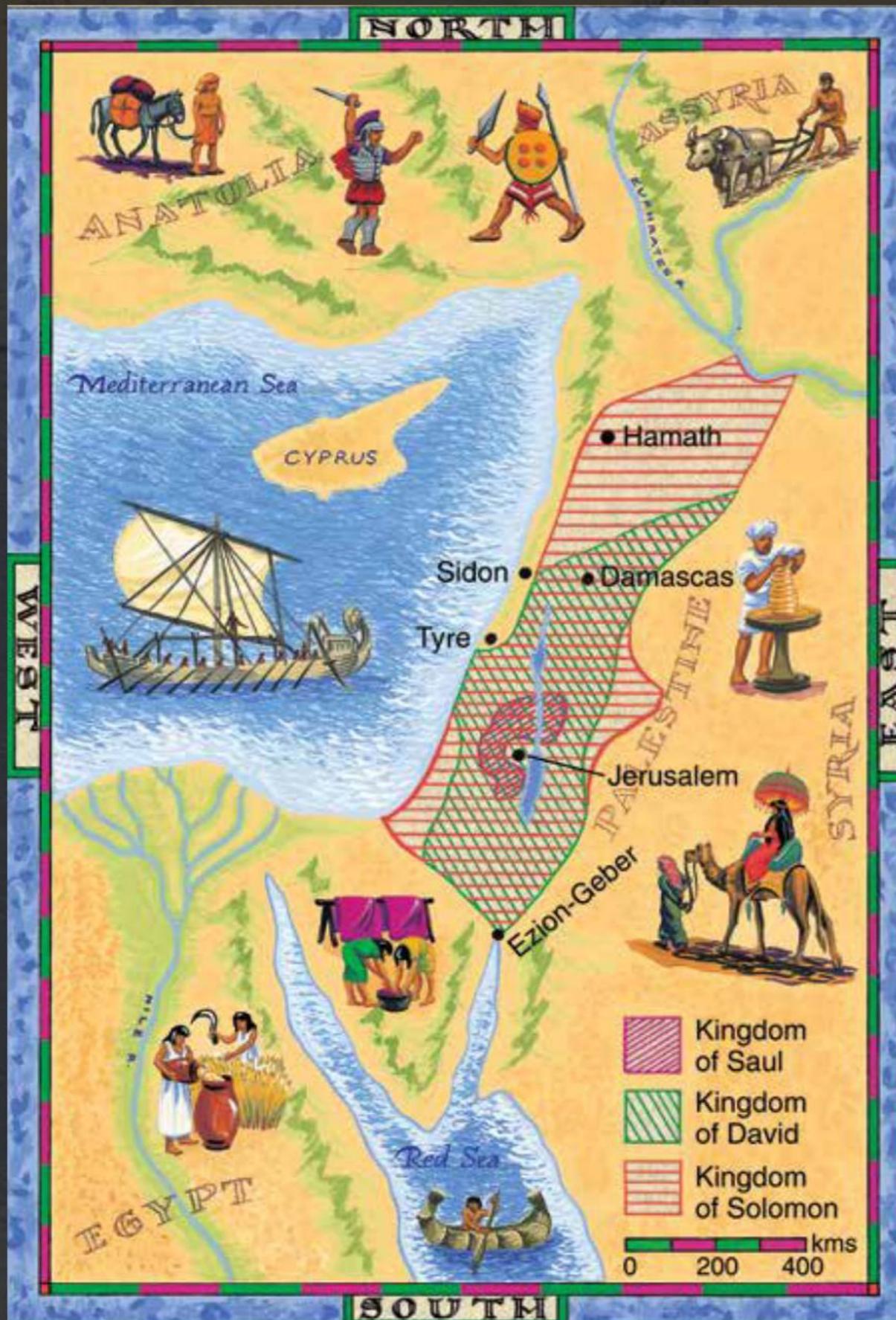
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1

BACKGROUND TO THE GOSPELS



Jesus was a faithful Jew.

Understanding Jesus' Jewish background helps us to understand His teachings.

> 1.1 Jesus, the Faithful Jew

In order to understand Jesus we need to know something of his background. Jesus was born in Bethlehem but grew up in the Galilean town of Nazareth. Knowing the locations mentioned in the Gospels helps us to follow the story of Jesus' life.



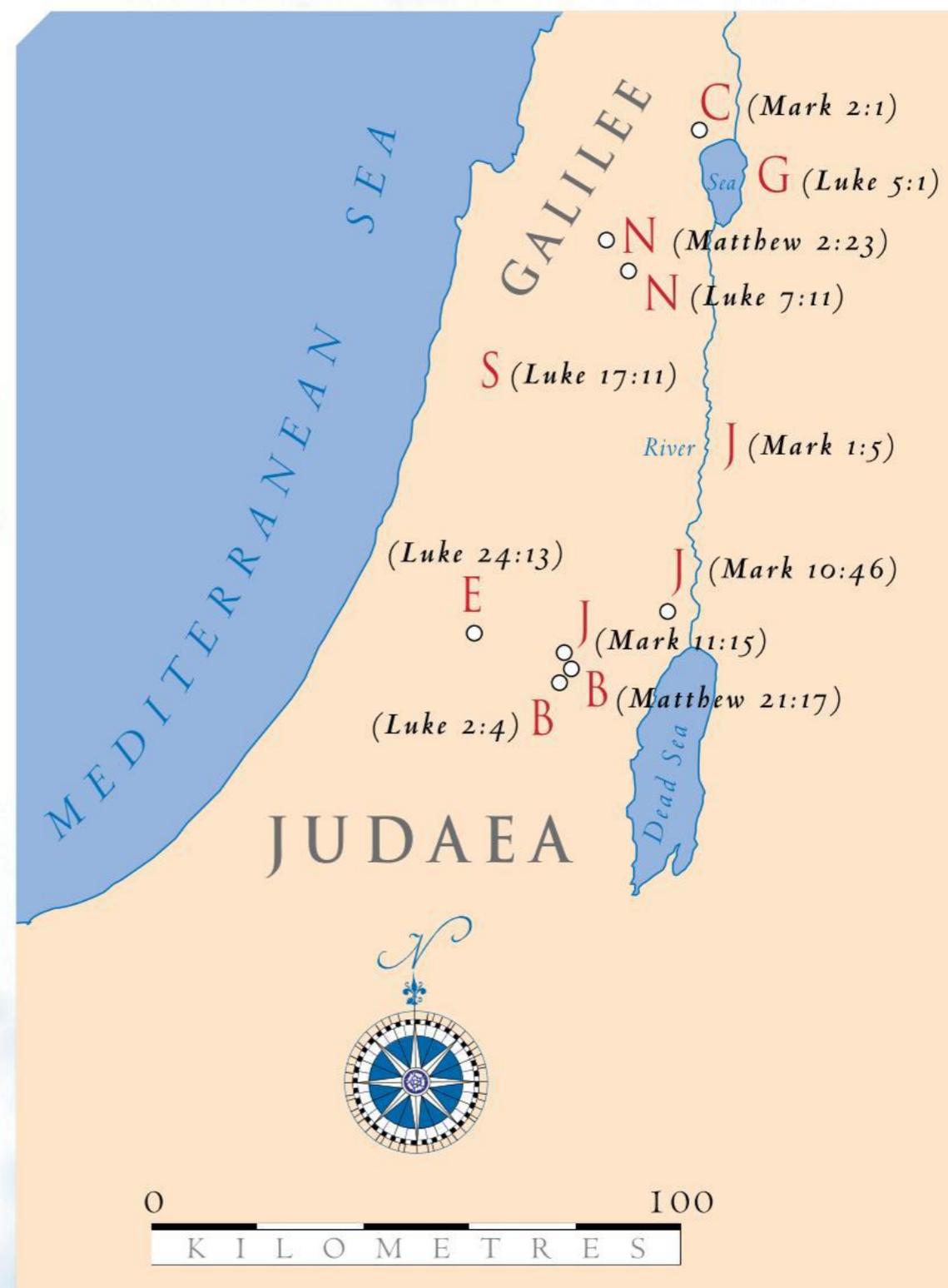
Activity

Draw the map on a full page in your workbook. Use the Scripture references given to write the names of the places referred to.

Jesus the Galilean

In Jesus' time there was some tension between Galileans and Judeans. Galileans were often looked down upon as backward country folk by Judeans.

During Jesus' time Palestine was divided into provinces. The southern province was known as Judea. Its capital was Jerusalem. Judea was ruled directly by Rome through its governor Pontius Pilate. The northern province was Galilee. Here a Jewish king, Herod Antipas, exercised Roman authority. Jews were unhappy with Roman rule but were not powerful enough to overcome the might of the Roman Empire. Jewish society at the time of Jesus included a number of groups that are mentioned frequently in the gospels.





Activity

Galilee was an agricultural area. It was bordered by the Mediterranean Sea on the West of the River Jordan and Sea of Galilee in the East. It was because of these natural features that Jesus used farming and fishing images to help people understand the message of God's Kingdom.

1. Read each of these stories and then write an explanation of what Jesus meant when he talked about the Kingdom of Heaven.
2. If Jesus were to visit the community where you live, he would probably use images that people today are familiar with to share his message. Using the statement below, give THREE contemporary images that Jesus might use:

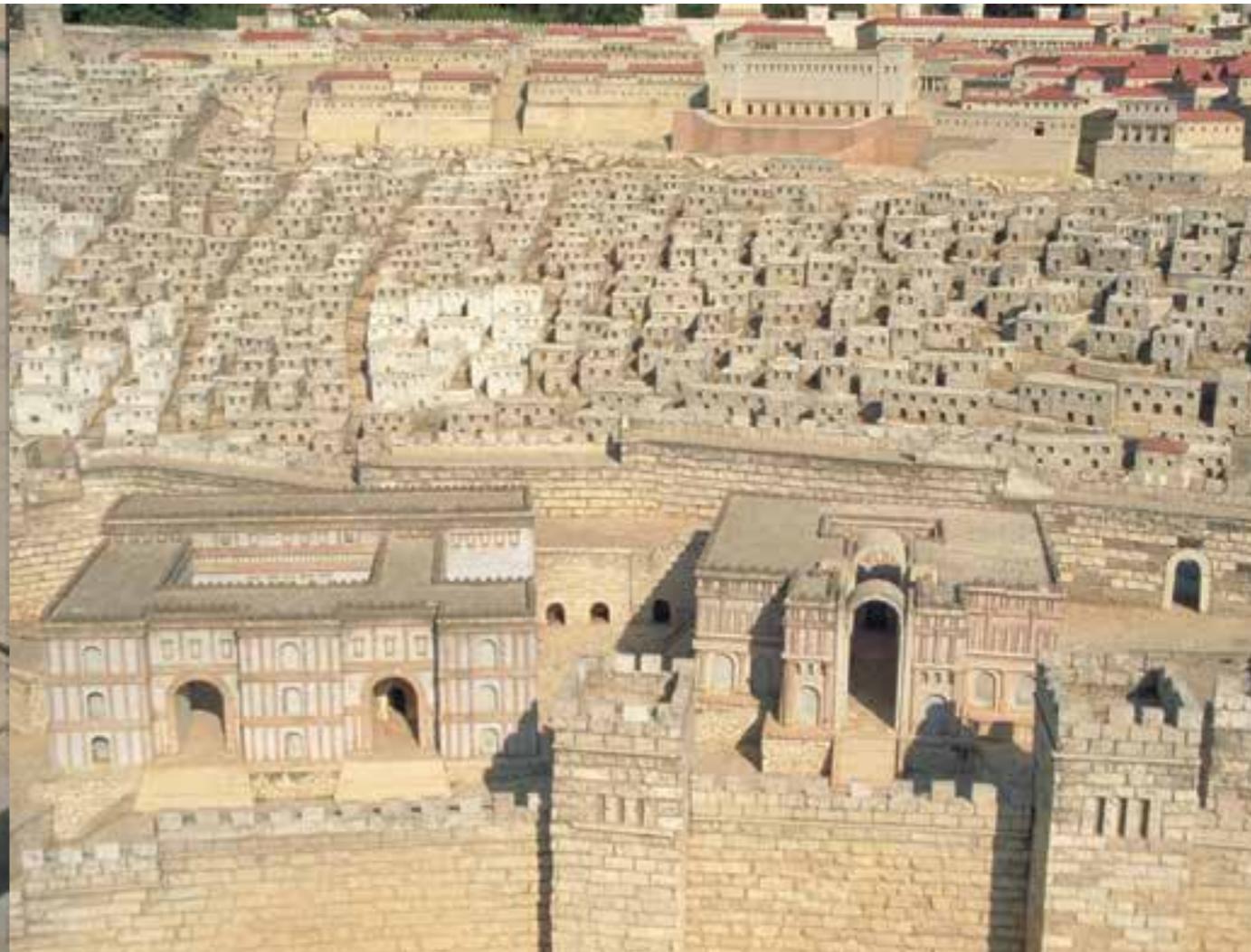
The Kingdom of Heaven is like

because

Model of the Temple of Jerusalem.



Model of Jerusalem.



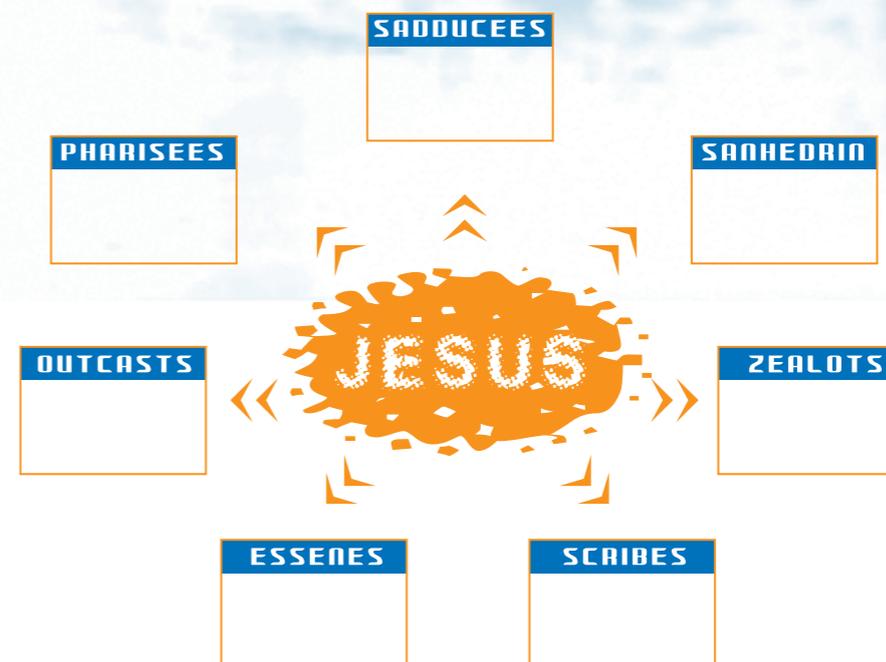
> Groups in Jewish society at the time of Jesus

Group	Summary
Pharisees	An influential group in Jewish society, the Pharisees were very keen to keep the laws of the Torah. They memorised these rules and even multiplied them so more important rules would not be broken. Jesus' friend Nicodemus was a Pharisee. Jesus often argued with the Pharisees about the law, especially when they made rules that were difficult to keep and not in the spirit of God's law.
Sadducees	Most of the priests of the Temple were Sadducees. They were wealthy and powerful. The only books of the Bible they accepted were the first five. Because of this, they rejected many religious ideas that other Jews accepted. This put them in conflict with the Pharisees. The Sadducees were well regarded by the Romans because they did not involve themselves in political affairs.
Sanhedrin	Sanhedrin was the council of Jewish officials who had authority both inside and outside Palestine. It consisted of priests, elders and scribes. It was headed by the High Priest. The Sanhedrin issued rules that controlled day-to-day Jewish life, but was not allowed to impose the death penalty.
Zealots	A political group who were trying to end Roman rule of Palestine, the Zealots recognised only God or someone sent by God as their leader. Like many Jews, they were waiting for a Messiah to lead a powerful army that would defeat the Romans. Simon, one of the apostles, was a Zealot.
Scribes	Well-educated Jews who explained and wrote out the law were known as Scribes. They were sometimes referred to as lawyers.
Essenes	Living in communities in the desert regions like monks, the Essenes regarded themselves as the only ones who were faithful to God, believing that all other Jews had gone astray from what God wanted.



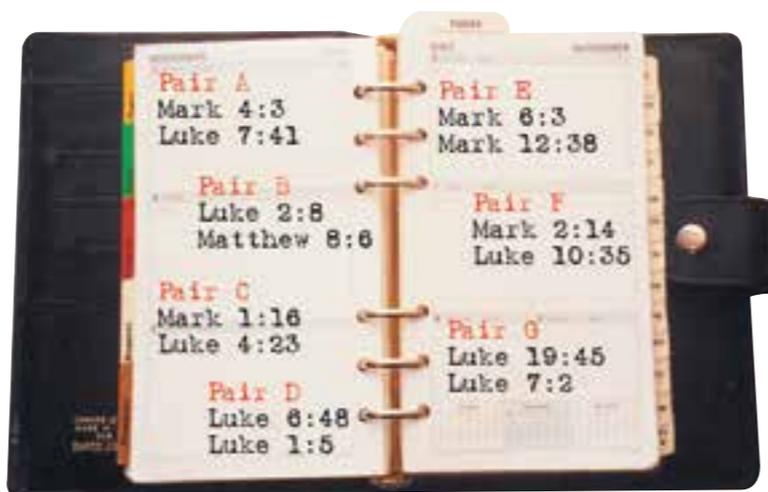
Activity

- Copy the diagram into your workbook. In each box, write a statement that describes the relationship which would have existed between Jesus and that group of people.

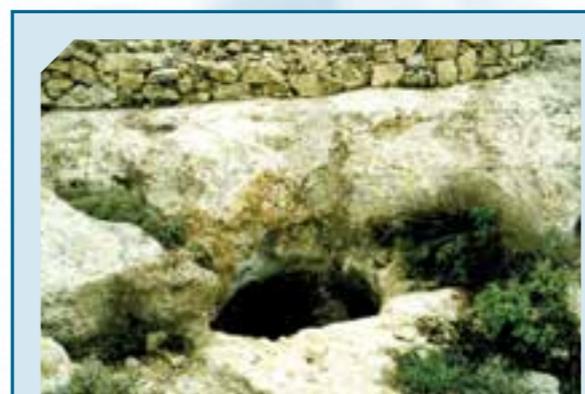


Activity - Occupations at the time of Jesus

Work in pairs to understand more about life during the time of Jesus.



1. Read the passage to find out which occupations are referred to.
2. Use the library / Internet to find out more about these occupations.
3. Develop a visual summary to explain your findings to the class.



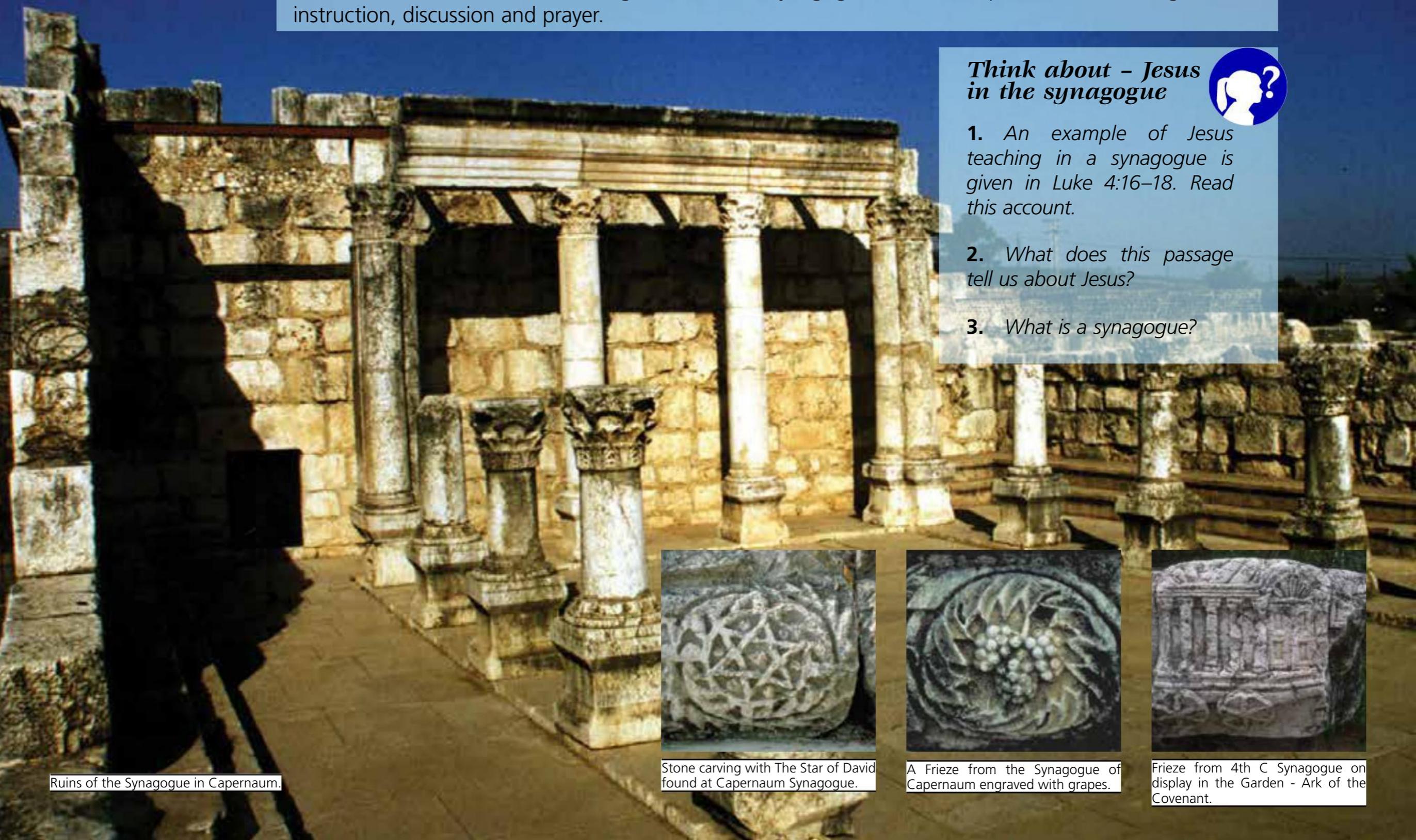
Lepers were outcast and were forced to live away from the community in places such as caves.

As a Jewish boy growing up in a religious community, Jesus would have been very familiar with the Jewish law contained in the Torah, the first five books of the Bible. Jesus' familiarity with the law is noted in the gospels when people refer to him as "rabbi". A rabbi is a teacher who is expert in Jewish laws and religious customs. Jesus often spent time discussing and arguing about the law with others, especially the Pharisees. He also attended meeting houses called synagogues. These are places where Jews gather for instruction, discussion and prayer.

Think about - Jesus in the synagogue



1. An example of Jesus teaching in a synagogue is given in Luke 4:16–18. Read this account.
2. What does this passage tell us about Jesus?
3. What is a synagogue?



Ruins of the Synagogue in Capernaum.



Stone carving with The Star of David found at Capernaum Synagogue.



A Frieze from the Synagogue of Capernaum engraved with grapes.



Frieze from 4th C Synagogue on display in the Garden - Ark of the Covenant.

- Jesus was an observant Jew. He performed those tasks expected of a faithful Jew. As a child he was presented at the temple in accordance with Jewish law. Jesus also observed the Sabbath and participated in Passover celebrations. The Last Supper was a traditional Passover meal.



Activity

1. Read the story of Jesus' presentation in the Temple. Luke 2:22–24
2. Read John 5:1–13. What does this story tell us about Jesus and the Sabbath?

What did Jesus look like?

We are not sure. The images of Jesus that are common today are artists' impressions. In the gospels no mention is made of his appearance. Jesus probably looked like most inhabitants of Palestine at the time, having dark skin, hair and eyes.



Test your knowledge

1. Where was Jesus born?
2. What was the capital of Judea?
3. Which group in Jewish society were actively working to overthrow Roman rule?
4. Which group often argued with Jesus about how to interpret the law?
5. Who was the High Priest and leader of the Sanhedrin when Jesus was put to death?

(Hint: Look at the end of the gospels.)



Rembrandt Harmensz van Rijn,
The Presentation of Christ in the Temple.

> Dead Sea Scrolls

Between 1947 and 1960 over 750 documents were discovered dating from the 3rd century BC to the 2nd century AD. The first scrolls were discovered in caves on the west side of the Dead Sea, by a young shepherd looking for stray sheep.

The scrolls are linked with the Essene community at Qumran and are at least 1000 years older than any previously known documents containing scriptural texts.

- Why would scholars regard these texts as one of the most important archaeological finds of all time?

Research more – for example tap here



Activity – The Setting of the Gospels – Internet Study

Go to www.bible-history.com > Jesus

1. This page will lead you to written and visual information about:
 - a) Geographical setting
 - b) Influence of Roman rule
 - c) Religious and social groups
 - d) Cultural and historical background
 - e) Gospel passages reflecting everyday life
2. The information is linked to specific Scripture passages to help you understand the connection of Jesus' message to the everyday life of people.
3. Research as an individual or in groups how Jesus was immersed in the Jewish religious culture of first century Israel and how he followed the laws, traditions and customs of His people.

Flock of sheep in Israel.



Reading the Torah.



2

PEOPLE AND MINISTRIES IN THE CHURCH

Christ is the Head of the Church.

The Church can be described as the Body of Christ.

All in the Church are called to holiness and service.

The Catholic Church is a family of ancient churches.

The parish is an important centre of activity.

Many people contribute to the life of a parish.

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



> 2.1 The Church is the Body of Christ



Activity

1. Read 1 Cor 12:12-31
2. Identify the key themes and ideas in the passage.
3. Use these themes to create a shape poem that expresses the ideas in the passage.
(For a shape poem, the words form the outline of a body.)



There are many ways of describing the Church. One of the most vivid ways is used by St Paul when he refers to the Church as the Body of Christ. All parts of the Church are united to each other, just as parts of the body are joined. All members of the Church have a role to play in making Jesus Christ real and alive in the world. Just as the body has a head, the head of the Church is Christ. He is the Supreme Teacher. Catholics believe that the Church was founded by God and that it is nurtured and guided by God.

MINISTRY

The word ministry means service in the Church. A minister is one who serves others. Through our Baptism we become part of the Church, part of the Body of Christ, which carries on the ministry of Jesus in the world.

It is important to understand that the Church is a place for all people, especially those who acknowledge their weaknesses and failings. Look at the individuals that Jesus attracted to him during his life on earth. Jesus reached out to the outcasts of his day, people who described themselves as sinners.

Take the tax collectors for example. Here was a wealthy group hated by the majority of Jews. This was because they cheated the Jewish people when they collected taxes for the Romans, who were ruling in Palestine at the time. Why did Jesus try to welcome people like this? He even made a tax collector, Matthew, one of his twelve Apostles. We have the answer in Matthew's gospel.

THE CHURCH

The term developed from two sources:

Greek kuriakos which means 'belonging to God'.

Latin ecclesia which means 'assembly'. Buildings are called churches because they are places where the people of God gather together for worship.





While he was at dinner in the house it happened that a number of tax collectors and sinners came to sit at the table with Jesus and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your master eat with tax collectors and sinners?" When he heard this he replied, "It is not the healthy who need the doctor, but the sick. Go and learn the meaning of the words: What I want is mercy, not sacrifice. And indeed I did not come to call the virtuous, but sinners." (Matthew 9:10-13)



Activity

1. Read the following stories about forgiveness from the Gospels: Matthew 9:2-6 and Luke 7:41-50. What do these stories tell us about Jesus and his attitude to people? Write a brief response in your workbook.
2. The Early Christians understood how important it was to follow Jesus' example. Read the Scripture passages in the first column and complete the table by describing the service (ministry) recorded there. What is this ministry called today?



Scripture	Service
Acts 2:42-47	
Acts 3:1-10	
Acts 4:32-37	
Acts 5:12-15	
Acts 6:1-7	

3. Each person is called to play an important part as a member of the Body of Christ. Record what you think this means.

RIGHT: Jan Sanders van Hemessen, **Calling of St. Matthew**, 1536, Alte Pinakothek, Munich. This painting shows the moment when Jesus called Matthew to be an Apostle. The painter represents this by showing Jesus interrupting Matthew's work at the tax office. Jesus gently captures Matthew's eye and calls him away with his hand.

> 2.2 Role of the Laity

Laity comes from the Greek word “laos” which means people.

When Catholics speak about the Church, they are not talking just about a building. The Church is made up of people and each individual has a role to play and a story to tell about his or her own faith journey. One of the most powerful ways of describing the Church is as “the People of God”. This is a term that was used at the Second Vatican Council (1962–1965), a meeting of the Pope and all the bishops of the Catholic Church. As members of God’s people, we each have a role to play in the Church and in the wider society. This also means that as part of God’s family, we have responsibilities to ourselves, each other and to God. At the heart of these responsibilities is a call to holiness, that is, to become more like Christ in everything we do, so that we can serve others.



Activity

1. *An early description of the holiness of the people of God is given in 1 Peter 2:9–12. Read the passage.*
2. *List two ways in which the people of God are described.*
3. *What are God’s people instructed to do?*

Most Catholics are lay people or “the laity”. This means they have not been ordained as bishops, priests or deacons. The laity work in the world in such a wide variety of ways it is impossible to list them all. The role of the laity is closely linked to the family, which is the basic community where most lay people live.



> The Family as Domestic Church

For many people, the family is their first and strongest experience of living as part of a Christian community. This is why the family is sometimes called the “Domestic Church” because it is where people begin to know and love Jesus Christ.

How do Catholics live their faith in Jesus?

Sandra, a teenager just starting secondary school, describes being a Catholic in terms of belonging:



For me, being a Catholic is like being part of a big family. I’m always really impressed that we have a lot of special ways of doing things. Like at Christmas time, when we all go to Midnight Mass, or when my brother, Anthony, was born, all the effort and planning that went into his baptism. This was a way of welcoming him into our family but, as Mum explained, it was also a way of welcoming him into the Church.

Paul, a retiree, describes being a Catholic as an essential part of his life.



Being a Catholic has always been such an important part of my life. It has had such strong and evocative memories for me. All the major events in my life have been associated with the Church. Marriage, the funerals of my parents, the baptism and education of my children, have all enriched my understanding of being a Catholic. Feeling close to God has also helped me during the difficult times in my life – and there have been plenty of those! It has also helped me try to live and work in a way that is consistent with what Jesus taught.

For Maria, being a Catholic is one way of expressing her culture.



Being a Catholic gives me a way to thank God for the blessings he has given me and my family. It’s also a way of getting to know Jesus better. In my culture, being a Catholic is a lot more than just going to Mass on Sunday. It’s a whole way of life.





Activity

1. Read what Sandra, Paul and Maria have to say about being part of the Catholic community.
2. List three words or phrases that reflect your own feelings. Add one further statement of your own. In a small group share your list with the others.



Lumen Gentium and the Church



Activity

The Second Vatican Council (1962-1965) produced a number of documents that extended our understanding of what it means to be a Catholic today. In one of the documents, called *Lumen Gentium*, the Church is compared with a vineyard.

1. Look at the picture of the field.

As a class, conduct a brainstorming session describing what you see in the picture. Include ideas on what has been planted, how it was planted, who has planted it, and how the plants survive.

2. Read the following extract from *Lumen Gentium*. Evaluate how it is a useful image for the Church.



“The Church is a cultivated field, the tillage of God... that land, like a choice vineyard, has been planted by the heavenly cultivator. Yet the true vine is Christ who gives life and fruitfulness to the branches, that is, to us, who through the Church remain in Christ without whom we can do nothing.”



Pope Innocent III, 13th century, San Benedetto Monastery (Sacro Speco), Subiaco, Italy.



Ritratto di Adriano VI
Portrait of Adrian VI – detail, Galleria degli Uffizi (Collezione Giovanna) Firenze.



Pope Benedict arrives in Sydney for World Youth Day 2008.

> 2.3 The Pope and the Bishops

The most prominent figure in the Catholic Church is the Pope. He is the Bishop of Rome and the successor of St Peter, the first leader of the Christian community. The Pope is the head of the Church on earth, but can best be described as the centre of unity for Catholics. If a dispute arises about exactly what the Church teaches on a particular topic, the Pope can make a final decision about what is in keeping with Catholic tradition. At those moments when the Pope speaks with the authority of Christ, he is guided by the Holy Spirit and protected from error. Without a centre of unity, disputes could arise and never be settled, leading to division and breaking up of the Church.

Popes

There have been 265 Popes in the history of the Church. Not many people know the name of the second Pope (St Linus). Only three have been designated “Great” by the Church: Leo (440–461), Nicholas (858–867), and Gregory (590–604). Brothers have been Pope: Stephen II (752–757) was succeeded by his younger brother St Paul I (757–767). Prior to the election of Pope John Paul II, who was a Polish cardinal, the last Pope not from the Italian Peninsula was Adrian VI (1522–1523). He was born in Utrecht, which is in the present day Netherlands.

Election of a Pope

How a College of Cardinals elects the Pope was decreed at the Second Council of Lyons (1274). Cardinals are usually bishops and meet together in a “conclave” in the Vatican after the death of a Pope. Secret ballots are conducted until one candidate has sufficient support and is formally asked by the presiding cardinal if he agrees to be Pope.

Pope and Saint – St Gregory the Great

St Gregory was born in Rome about AD 540. He came from a powerful Christian family and was chief magistrate of Rome. He was a monk before being elected Pope in AD 590. Gregory was a great leader and theologian. He sent missionaries to England and reformed the liturgy, promoting a style of singing later known as the Gregorian chant.

ECUMENICAL COUNCIL

A general Council of the Church is a meeting convened by the Pope to deal with issues of importance to the church and of society as a whole. Representatives include cardinals, archbishops, and bishops assisted by clergy and lay people who are experts in their field. They work to decide on the church’s response to current problems and questions. The first Church Council was held in Jerusalem to sort out disagreements between Jewish Christians and Gentile Christians.



Just as the Pope is the successor of St Peter, the bishops are the successors of the Apostles. The bishop is in charge of a diocese and there are thousands of dioceses throughout the world. An important historical area or major city is called an archdiocese, and so the bishop there is called an Archbishop.

The primary role of a bishop is to ensure that the local Church is well governed and doing all it can to bring Jesus to the world. A good way of understanding the role of a bishop is the image of a shepherd, which is represented symbolically by the crozier or pastoral staff that bishops use on ceremonial occasions.

The crozier is derived from the long stick with a curved top that shepherds have used for centuries in their daily work. In John 10:1–18, Christ is the “Good Shepherd”. Bishops try to display this love and concern of Jesus for the people they are called to lead and serve.

Bishops, Priests and Deacons

In the Catholic tradition all Christians share in the priesthood of Christ through their baptism, but in different ways. Through the Sacrament of Orders, some of the baptised are called to three levels of ordained ministry:

Bishop (Greek “episkopos” which means “overseer”)

This is the highest order of ordained ministry. A bishop can administer all the sacraments, including ordaining priests and deacons. The role of the bishop is to teach, to make holy and to govern.

Priest (Greek “presbyter” meaning “elder”)

Priests cooperate with bishops in exercising their ministry. The role of the priest is to preach the gospel, to shepherd the faithful, as well as to celebrate divine worship. At the Eucharistic celebration, priests exercise the supreme or highest degree of their ministry because they act in the person of Christ the Priest.

Deacons (Greek “diakonos” meaning “a servant”)

There are two classes of deacon. Transitional deacons will ultimately become priests. There are also permanent deacons. These can be married men. They may proclaim the Gospel, preach the homily, assist at Mass, baptise and preside at funeral services.



Anonymous, **The Good Shepherd**, 1892, Christ Church (Anglican) Echuca, Victoria, Australia.



Activity

1. Use the resources of your diocese to research something about its history, including the Bishops who have served it.
2. A good starting point is to try your Cathedral records by paying a visit or using a website such as <http://www.catholic.org.au/>



Test your knowledge

Group	Description	Role in Church
Baptised person		
Pope		
Bishop		
Priest		
Archbishop		
Deacon		

1. What is the term that St Paul uses to describe the Church? What do you think it means?
2. Why is the Church sometimes called “the People of God”?
3. Who is the head of the Church?
4. What is a lay person?
5. What is the role of the Pope in the Catholic Church?
6. What is the main role of the bishop?
7. How is the Pope elected?
8. List the three levels of ordained ministry.
9. Name one Archbishop or Bishop of the diocese where you live.
10. Discuss the images of Church that have been mentioned in this chapter. Which do you think is the best?

This table identifies key people in the Church. Describe your understanding of these people and also their role in contributing to the Church.

> 2.4 What Makes a Parish?



Activity

1. List first three words or concepts you identify with "parish".
2. Examine the words and images on the bulletin board. From this bulletin board, list three ideas or messages that you get about this parish.
3. Compare your two lists and determine how they are similar.

INVITATION
To The Parish Celebration
for The Golden Wedding
Anniversary of Sue and
Graham Marsh. All parishioners
are warmly invited to celebrate
this special occasion at The 10.30
Mass on Sunday August 12.
Morning Tea will be served in The courtyard following Mass.

I'm not involved in any
of the groups at
St. Johns, but when I
do get along I'm always
made to feel welcome.
The Parish has a
really good feel to it.

Why not give yourself a morning out and
join us at the Parish playgroup? We meet
each Tuesday morning at 10.00 in the hall.
The kids have a great time and it is a good
way to get to know other parishioners.
Leave your details at the office and we will
give you a call. Lia and Jenny,
Playgroup Co-ordinators.

I'm Tim and I've been part of
the Parish music group for 6
months. We play at the Saturday
night Mass. If you can play an
instrument or enjoy singing
please come along and join
us. Everyone is welcome.

I'm Father Denton. I was ordained
a year ago and am Assistant
Parish Priest at Sacred Heart
Parish, Croydon.

If you would like to join any of the existing parish groups or if
you have ideas you would like to share please get in touch with
the Parish Office. Your time and talents can make a difference to
our community!

We are Glad and Jim Davidson.
When we retired Fr Smith
suggested we become Catechists
at the local State School. It has
been one of the most rewarding
experiences we have ever shared.
New Catechists are needed.
Please come along to the information
evening on Tuesday August 14 to
have all your questions answered.
It keeps you young!

If you have a few spare hours
once a week or once a month you
could make a difference in the lives
of people in need in our local
community. Leave your details in the
SDVP box at the rear of the church
or contact the Parish Office.
Remember: Christ has no hands
but YOURS!

Hi! I'm Liz Hughes.
I co-ordinate the Children's
Liturgy Program for the 10.30
Mass. Extra hands are always
welcome!



- > If you drive through any town or suburb, you can find the Catholic Church without too much effort. Usually close by is a school and a community centre of some sort. If you look more closely you may be able to identify the presbytery, which is the home of the priests who serve the parish. There are hundreds of parishes all over the country and these are centres of Activity that draw people together. But it is important to realise that the parish is not simply a collection of buildings. The most important ingredient in the parish is its people! The parish provides Catholics with a way to come together to worship, to serve and to give support. Let us look at some of the people who contribute to parish life.



Activity

The Holy Spirit has been given to the Church and provides us with all we need to live as a Christian community. St Paul writes about the Gifts of the Spirit in his letter to the Romans.

1. *Read Romans Chapter 12:3-8 and use the following table to match the gift with the definition:*

Gift	Definition
Prophecy	Giving instruction
Administration	Giving money and goods to the poor
Teaching	Leading
Preaching	Proclaiming God's word
Almsgiving	Communicating God's message
Officials	Helping those in need
Doers of works of mercy	Organising

2. *Think about the gifts. Highlight the ones you recognise in your life. Recount one experience where you have put this gift into practice.*



> 2.5 The Priest

The most easily recognisable person in a parish is the priest, and some parishes are fortunate to have more than one. The priest leads the community in celebrating the Mass, and presides at other aspects of the sacramental life of the parish such as Baptism, Reconciliation and Anointing the Sick. He also has overall responsibility for the pastoral care of the parish. The priest is a busy person. The table on the opposite page lists some of the activities in which the parish priest may be involved.



Activity

Using the table on the next page as a guide, try and design a timetable for a typical day in the life of a parish priest.

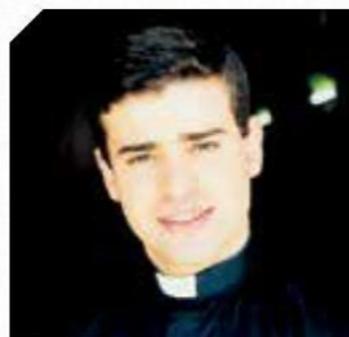
2.6 The Pastoral Associate

Many parishes have pastoral associates who play an important role in parish life. They are involved in a variety of tasks such as managing outreach programs and co-ordinating the efforts of all the other people who are involved in the parish.

One pastoral associate describes her work like this:



My main work is with the elderly, sick and housebound of the parish and I also train many of the parishioners. I also spend much time helping prepare the parish music for the liturgy, as well as working with readers, commentators and special ministers. I feel very fulfilled, and I thank God for being called to such a worthwhile mission.



> **Some Duties of a Parish Priest**

Daily	Weekly	Monthly	Three or four times a year	On-going
<p>Mass On Sunday, three or four Masses including Vigil on Saturday evening</p> <p>Prayer</p> <ul style="list-style-type: none"> • Divine Office or breviary (30 minutes) • Meditation or mental prayer (30 minutes) • Rosary <p>Parish Administration (Even with the assistance of a Parish Secretary this can be quite demanding)</p> <p>Being present and available</p> <p>Appointments</p> <p>Pastoral Activity</p> <p>Exercise</p>	<p>Administering Sacraments</p> <ul style="list-style-type: none"> • Penance • Baptism (includes visiting parents of each candidate) • Holy Communion for the sick (Assisted by lay people) • Anointing the sick in hospitals, nursing homes and other institutions <p>Visiting primary school to keep up contact with teachers and students</p> <p>Meeting with Principal of the primary school</p> <p>Preparing material for parish bulletin</p> <p>Preparing sermons for the week</p> <p>Instruction for new Catholics</p>	<p>Meetings</p> <ul style="list-style-type: none"> • Liturgy Committee • Finance Committee • Works Committee • Parish Council • Parish Groups • School parents association <p>Funerals (two-four per month; includes visiting the family before and after the funeral)</p> <p>Marriages (Approximately twelve – twenty per year, includes preparation and rehearsals)</p>	<p>Meetings</p> <ul style="list-style-type: none"> • Deanery • School committees or boards • Senate of priests • Meeting with parents prior to sacramental programs <p>Sacramental Programs</p> <p>Special parish devotions such as the Lenten program</p> <p>Fundraising events</p> <p>Parish/School social events</p>	<p>Parish building and maintenance</p> <p>Mass and Penance for school students</p> <p>Parish visitation (visiting parishioners in their homes)</p> <p>Hospital visits</p> <p>Visiting/giving Religious Education Classes at primary and secondary schools</p> <p>Dealing with parishioners on a personal basis, following up problems and helping in times of crisis</p> <p>Assisting with sacraments at other parishes</p> <p>Providing written references</p>

> 2.7 Parish Council

The parish council is of vital importance. The council is a group of parishioners, which provides leadership, direction and advice. They work closely with the parish priest. The council plans for the future and ensures that the parish is run efficiently.

Role of the parish council

Here is how one parish council describes its role:

Discerning the needs of parish and community

Endeavouring to involve the whole of the parish in the work of the Church in response to the present and future needs

Being a means of fostering a sense of community in the parish

Being a vehicle for communication between the parishioners and the parish priest

Taking a lead in establishing parish projects.



2.8 The Place of Young People

Many parishes run special groups and programs for young people. One of the most popular groups is the Antioch Movement.

Antioch

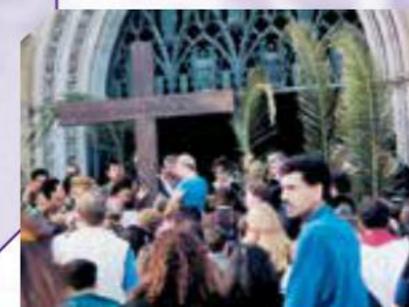
According to the New Testament, Antioch was the first place in which the followers of Christ were called Christians. The Antioch Youth Movement began at an American University and was brought to Australia about 20 years ago. It is now active in many parishes throughout the country. Members are aged between 16 and 22 years. Many groups have a weekday Mass and all groups have a Sunday night meeting. At this meeting, members give talks that they have prepared with the assistance of parent couples or the chaplain. There are also opportunities for discussion, music and prayer. Membership is by invitation and people join the group at the annual long weekend which serves as an introduction to Antioch.

Many parishes or groups of parishes known as deaneries have a youth worker who has the specific task of working with young people. Here is how one youth worker describes his role:



Being a youth worker, I have seen many lives of young people change through participation in parish youth groups and events. I have seen young people find a real place to belong, develop leadership skills and long-term friendships. I am continually amazed at the way Christ touches the hearts of young people by giving hope and meaning to their lives. It's great to be serving young people in the Catholic Church.

Many dioceses also have organisations that coordinate youth activities and provide support for parishes in the area.



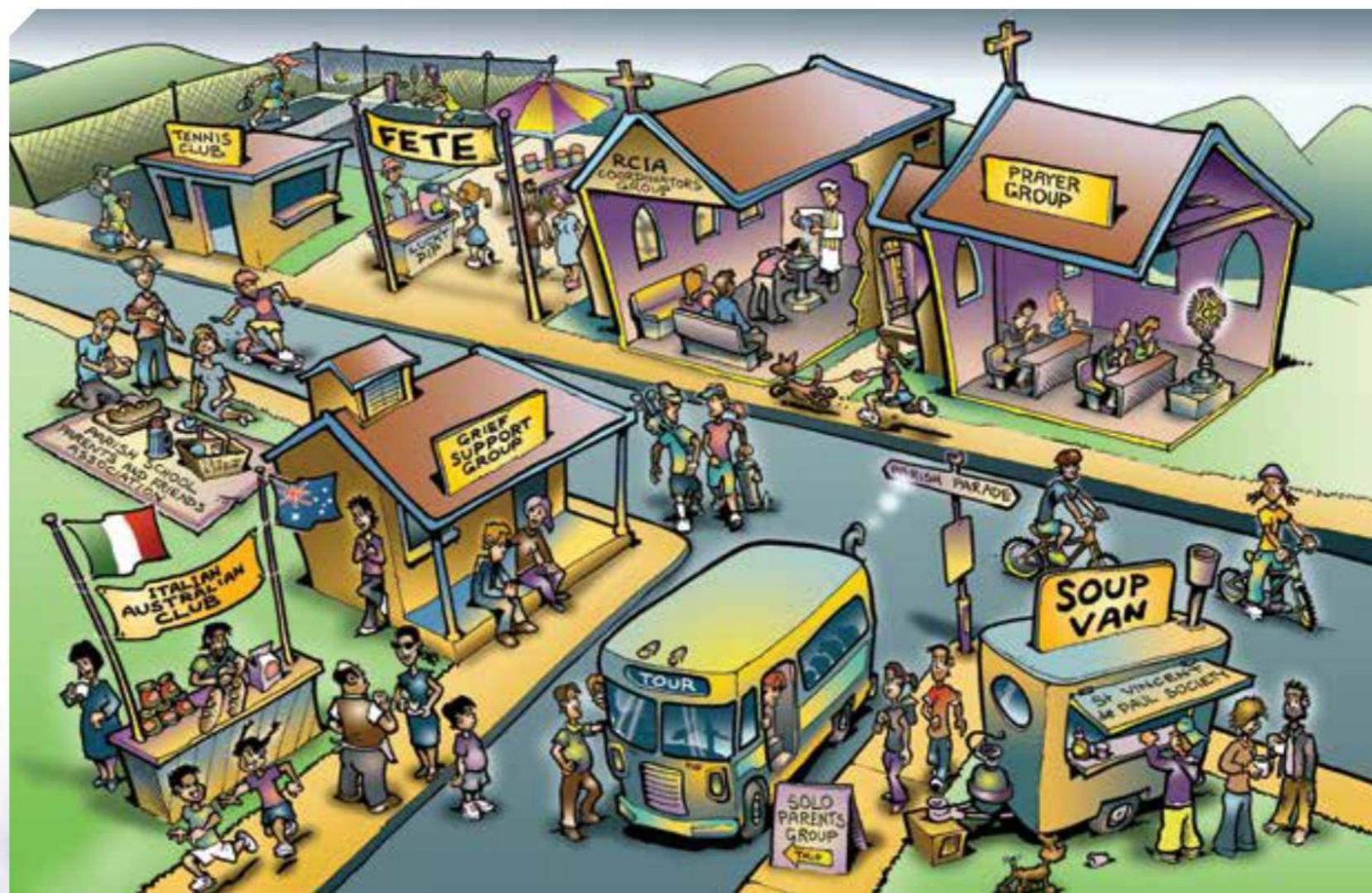
Palm Sunday Procession.

2.9 The Parish as Educator

One of the most prominent roles of the parish is providing education. The biggest commitment to education is through the parish primary school. Many other educative functions are provided by the parish, ranging from study groups to specialist programs. One of the most important education services is the Rite of Christian Initiation of Adults (RCIA), which welcomes new people into the Catholic Church.



Social gatherings.



> 2.10 Other Workers

There are many other people who are involved in the life of the parish. Below are some of the ministries undertaken in the parish:

Liturgy, Youth Ministry, Family Welfare, Pastoral Care, Prayer and Spirituality, Catholic Education, Social Activities and Administration.



Activity

List two activities that are carried out in each of these ministries.

Some groups that may be active in a parish include:

Fete Committee
 Mary Immaculate Prayer
 Groups
 Italian Prayer Group
 St Vincent de Paul Society
 Helping Hand Group
 Legion of Mary
 Knights of the Southern
 Cross
 Bingo Fund Raising Group
 Italian-Australian Committee
 Ladies Auxiliary for the Aged
 Persons Hostel
 Liturgical Committee
 Eucharistic Adoration Group
 Men's Parish Auxiliary Group
 Parish Ball Committee

Parish Education Board
 Parish Pastoral Council
 RCIA Coordinators Group
 Catholic Women's League
 Parish Golf Club
 Parish Netball Club
 All Night Vigil for Life Group
 Parish School Parents and
 Friends Association
 Solo Parents Group
 Christian Meditation Group
 Young Mothers Group
 Gardening Club
 Tennis Club
 Marian Prayer Group
 Grief Support Group
 Finance Committee



Activity

Make a note of the ministries that are carried out during the celebration of the Eucharist. Write an explanation of how the ministries work together to help the community worship.

Explanation Scaffold	
Purpose: to explain how or why something occurs	Use words such as "because", "as a result" to establish cause and effect.
Statement of what you are trying to explain.	
Explanation sequence:	
– Who was involved?	
– What happened?	
– Why did these things happen?	
– What was the result of the events that took place?	



Activity

1. Bring a parish bulletin to class and use it as the basis of a brief oral presentation entitled: *Ministry in my Parish*.
 2. Explain to your class how these ministries support the people of the parish.
- OR
3. Write an invitation to some of those who minister in your parish.



Test your knowledge

1. *Mention some of the people involved in parish life.*
2. *Who has the responsibility for the pastoral care of the parish?*
3. *What does RCIA stand for? What is its function?*
4. *When did the Antioch Movement arrive in Australia?*
5. *Name some of the ways young people are included in the parish?*
6. *What is the role of the parish council?*
7. *What is the main education Activity of the parish?*



Activity

1. *As a class group, prepare a Liturgy of the Word on the theme: To Minister is to Serve.*
2. *Work as teams who will be responsible for the following areas: readings, decoration of sacred space, welcome, music, and celebration.*
3. *Prepare for the liturgy by reading John 13:1-7. Use this Scripture as the basis of your liturgy.*



Pentecost marks the beginning of the Church.

The first Christians were divided on who could become part of the Christian community.

The Council of Jerusalem decided that Jews and Gentiles should both be welcomed in the Church.

3

THE FIRST CHRISTIANS



What happened to the first Christians after Jesus Christ had died and risen? This question is partly answered in the Acts of the Apostles and the Letters of Paul.



The first place where the followers of Jesus were called "Christians" was in Antioch, a city in modern Turkey. The Antioch Youth Movement, which is active in many parishes, is named after this event. You can read about the Church in Antioch in Acts 11:19–30.



Activity

1. *What was happening at Antioch?*
2. *Imagine you have travelled to Antioch to join the Christians. Describe your first impressions*

The first Christians struggled to understand all the things they had recently witnessed. They were frightened and unsure what to do. They had followed their master Jesus, many of them hoping that he would establish a mighty Kingdom and make Israel a great nation. They had been cruelly disappointed when Jesus was seized and put to death. Then he astonished them by rising from the dead in his own body. After a brief time, however, he left them, promising to be with them always through his Holy Spirit.



Activity

1. Create a symbol to illustrate how you would have felt as an early Christian after the death of Jesus. Compare your symbol with others.
2. What do they have in common?



Activity – The Road to Emmaus

In Luke 24:13–34 we read of a conversation between Jesus and two of his followers on the way to the town of Emmaus. Read the story.

1. How far was Emmaus from Jerusalem?
2. Name one of the people walking with Jesus.
3. What did Jesus do along the journey?
4. How was Jesus recognised?
5. Working in groups of three, prepare a role-play to dramatise the meeting on the journey to Emmaus.
6. What happens after the appearance of Jesus?
7. How do the followers react?
8. Working in groups of three, prepare a drama or role play to dramatise the meeting on the journey to Emmaus and the conversation between Jesus and the Disciples.

Ascension



Forty days after the Resurrection, Jesus Christ ascended or was taken up to heaven. This is described in Mark 16:19, Luke 24:50–53, Acts 1:9–11. Read these accounts.



Activity

In a table summarise the different accounts of the Ascension.

Mark 16:19	Luke 24:50-53	Acts 1:9-11



3.1 Pentecost: the Birth of the Church

Despite all their concerns and fears, the first Christians had the promise that Jesus would not abandon them but would send a special counsellor or protector to help and guide them. The transformation of the first Christians into people filled with faith and courage is told in the story of Pentecost. The Apostles, led by Peter, began to proclaim the message of Jesus to people from every nation who had gathered in Jerusalem for the Passover. The number of disciples began to increase.



Activity – Read the story of Pentecost in Acts 2:1-13

1. How is the Holy Spirit identified in the story?
2. Name some of the places that visitors to Jerusalem came from?
3. How did the people react to the preaching of the Apostles?
4. For the Sunday celebration of the Feast of Pentecost, create a card or bookmark that could be distributed to the congregation.

> This is what Peter said to the crowd at Pentecost.



God raised this man Jesus to life, and all of us are witnesses to that. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit. Acts 2:32-33

The message of Pentecost was the message of the Resurrection. The Apostles, empowered by the Holy Spirit and led by Peter, were determined to share the story of the Risen Christ. Pentecost, seven weeks after the first Easter, may be described as the birthday of the Church.

Pentecost and the Holy Trinity

Pentecost is also a feast that celebrates the Trinity, the term that describes the nature of God. The special Counsellor that Jesus promised was the Holy Spirit. With the Father and the Son, the Holy Spirit reveals to us the nature of God – three Persons, yet one God. Pentecost is important because it celebrates the coming of the Holy Spirit, the third Person of the Trinity.



Think about – Fruits and Gifts of the Holy Spirit

The event of Pentecost was a dramatic example of the action of the Holy Spirit, but it was not a once-only event. The Holy Spirit is alive and active in the lives of people today. There are many ways of describing how the Holy Spirit can change a person's life. One way is to talk about the Gifts of the Holy Spirit, and another way is to list the Fruits of the Holy Spirit.



Activity

1. Define the meanings of the seven gifts of the Holy Spirit and the twelve fruits of the Holy Spirit.
2. Select three from each group that are the most challenging for you.
3. Survey the class to determine which are the most challenging to live by. What reasons do your class members give for their selections?



> 3.2 Persecution

The first Christians were ordinary people. When they began to preach and proclaim the Resurrection and triumph of Jesus of Nazareth their audiences were astonished that simple people would have the courage and the knowledge to speak so well. This is especially true of the leaders of the first Christian community. When Peter and John addressed the Jewish leaders, their audience could not believe that they were hearing from two fishermen from Galilee. But the preaching of the first Christians led to persecution. St Stephen, the first martyr, was stoned to death in this period. St Stephen's feast day is on 26 December.

Martyrs

The word 'martyr' comes from the Greek word for a witness. A martyr is a person who is prepared to witness to his or her faith in Jesus Christ even when this may result in suffering and death. The history of the Church is full of people who have given this courageous witness.



Activity – Persecution in the Acts of the Apostles

Read Acts 4:1–22, 5:34–42. This passage gives some background to why the first Christians were persecuted. Draw cartoons that illustrate some of the events described in these passages. Working in small groups prepare a short play that dramatises an incident from these readings.

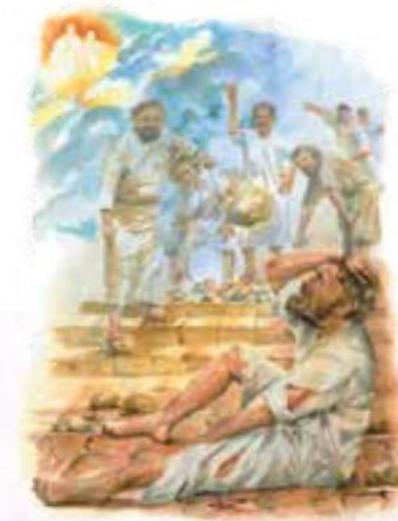
Martyrdom of Stephen

Read the story of Stephen, Acts 6:8–8.

1. How is Stephen described at the start of the passage? What do you think this means?
2. How was Stephen put to death?
3. What role did Saul play in Stephen's killing?

Persecution

An action that causes suffering or injury to others because of their beliefs. Describe some examples that you know about.





Eugene Romain Thirion, **Triumph of Faith - Christian Martyrs in the Time of Nero**, 65 AD (oil on canvas).

St Maximilian Kolbe – a Modern Martyr



Maximilian Kolbe.

Born in Poland in 1894, Raymond Kolbe took the name Maximilian when he became a Franciscan friar. During his life he travelled widely establishing monasteries and making great use of printing technology to spread the Roman Catholic faith.

During World War II he helped shelter 3000 Poles and 1500 Jews from the Nazis as well as continuing to print an anti-Nazi newspaper. In May 1941, as a result of these actions, he and four companions were taken to Auschwitz as prisoners.

The camp had a rule that for every man who escaped, ten men would be killed in retribution. In July 1941 following an escape ten men from Kolbe's bunker were selected to die. Maximilian offered to take the place of one of them saying, "I am a Catholic priest. I am old. He has a wife and children." The ten were placed in a cell and left to starve. Maximilian is said to have encouraged the others with prayer throughout their ordeal. After two weeks only he and three others were alive. They were killed with injections of carbolic acid on 14 August 1941.

> Prayer in honour of Maximillian Kolbe

Most loving Father, your Son Jesus Christ came to give his life as a ransom for many: Give us the grace, as you did to your servant Maximillian Kolbe, to be always ready to come to the aid of those in need or distress, not counting the cost, so that we may follow in the footsteps of your Son Jesus Christ, our Lord who lives and reigns with you and the Holy Spirit, one God now and forever.



Activity

1. *The prayer to Maximillian Kolbe says Jesus Christ came to give his life as a ransom for many. Describe the link between this statement and Kolbe's actions.*
2. *Explain how in both his life and death Maximillian Kolbe was a witness to Christ.*
3. *Think about the emotions involved in stepping forward to take someone's place as Kolbe did. What would you have done?*

3.3 Jews or Gentiles?

As the Church grew, a serious question arose about who could be included in the Christian community. This was the first important dispute in the history of the Church. In Jerusalem there were many Gentiles. These are people who were not Jews. When they heard about Jesus, they too wanted to be received into the community of Christians. But could Gentiles be followers of Jesus? Should this be allowed?

Peter, the leader of the Church, had a vision which greatly troubled him.



Activity

Read Acts 10:9–16. Make a heading "Peter's vision" and either write a summary of the vision or draw a picture to illustrate it.



- The dream ended with the commandment, “What God has made clean, you must not call profane (unclean)”. Peter then met a Roman soldier named Cornelius. Peter came to understand that just as it was not up to him to decide what was kosher, he should not judge who should be allowed to hear about Jesus. This was a very important decision in the life of the Church because the message of Jesus was now preached to all people.

The Influence of Judaism

One of the themes of the Acts of the Apostles is the relationship between Christianity and Judaism. Read the following passages:

Acts 2:42-47, Acts 6:11-15, Acts 7 8, Acts 7:44-54, Acts 11:1-18

List the Jewish customs and beliefs that are mentioned. Identify any that remain part of Christianity

3.4 The Council of Jerusalem

To finally settle the question of preaching the Good News about Jesus to the Gentiles, a meeting of the leaders of the Church was held around AD 50. This is known as the Council of Jerusalem. In his address to the Council, Peter stressed that there is no distinction in the eyes of God between Jews and Gentiles.



The apostles and elders met to look into the matter, and after the discussion had gone on a long time, Peter stood up and addressed them. “My brothers,” he said, “you know perfectly well that in the early days God made his choice among you: the pagans were to learn the Good News from me and so become believers. In fact God, who can read everyone’s heart, showed his approval of them by giving the Holy Spirit to them just as he had to us. God made no distinction between them and us, since he purified their hearts by faith. It would only provoke God’s anger now, surely, if you imposed on the disciples the very burden that neither we nor our ancestors were strong enough to support? Remember, we believe that we are saved in the same way as they are: through the grace of the Lord Jesus.” (Acts 15:7–11)



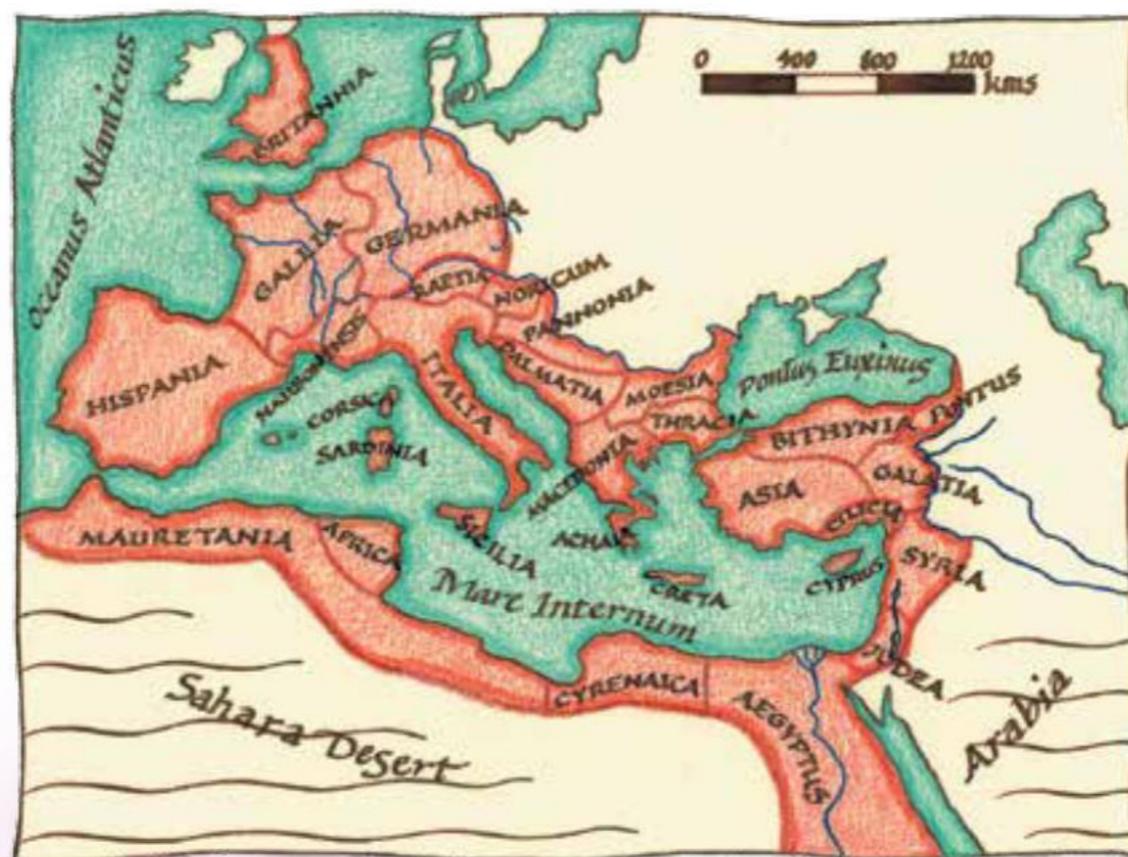
Activity

Peter's message needed to reach vast numbers of people. In our modern world, advertising reaches vast numbers of people.

Create a billboard advertisement proclaiming the most significant point in Peter's address to the Council of Jerusalem. It should be precise and catchy. You may also like to choose an image to accompany your slogan. Display the posters in your classroom to determine which is the most effective.

The Roman Empire

The dominant power in the world of the early Christians was the Roman Empire. This had been founded hundreds of years earlier and had gradually extended its influence until it dominated the Mediterranean region. At the time of the Council of Jerusalem it was still expanding and growing in power. The secret of Rome's power was its military might. The Roman armies or legions were feared throughout the world. The Romans were also sound administrators and allowed peoples they had conquered a level of freedom, provided they did not challenge Roman rule and paid their taxes. If this did not occur, punishment was fearsome. To be a citizen of the Roman Empire gave one many privileges such as being allowed to travel around the Empire easily



Extent of the Roman Empire.





Test your knowledge

1. *What event marks the beginning of the Church?*
2. *How many weeks after Easter is Pentecost?*
3. *Who was the first Christian martyr and when is his feast day?*
4. *Name one reason why the Jewish leaders were surprised by Peter and John's preaching.*
5. *Who was the leader of the first Christians?*
6. *Name the important dispute that arose in the early Church and how it was settled.*
7. *What was the dominant power in the world of the first Christians?*



Research Activity

1. *Investigate the life of a modern person who has been filled with the Holy Spirit in the same way that Jesus' followers were at Pentecost, a person who has shown the gifts and fruits of the Spirit in his/her life. Write a short report (1-2 pages) on this person.*
2. *Read chapter 15 of the Acts of the Apostles. What does this tell us about how the early Church was organised? Write a summary of the key events in the chapter.*

4

THE EARLY CHURCH

Two important events in the history of the early Church were:

The persecution by Nero; destruction of the Temple.

The early Christians lived in communities and were set apart from Roman society because of their beliefs and practices.



> 4.1 Persecution by Nero

Paul's journeys tell us that by the middle of the first century there were groups of Christians scattered throughout the Roman world. A large community of Christians had gathered in the imperial capital, Rome. It was here, around the year AD 64, that the emperor Nero launched a fierce persecution of Christians. Nero blamed them for a fire that engulfed the city. It was during this time that both St Peter and St Paul were martyred in Rome.



Finding the Source

Tacitus on the persecution of Christians by Nero

Tacitus was a Roman historian and a critic of the Christian community. Here he describes how Nero persecuted the Christians. Because of the harsh punishments they received, many Romans took pity on the Christians.

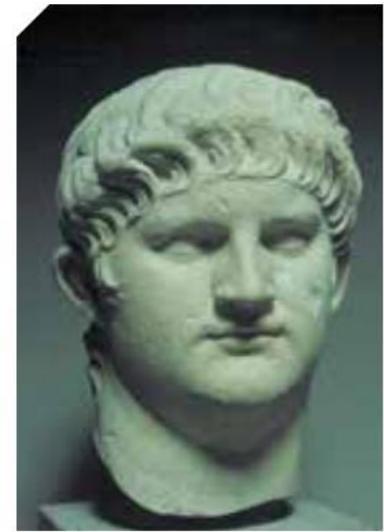


First of all, those who admitted they were members of the sect were arrested. Then, based on what they confessed, large numbers were convicted, not so much on the charge of arson as for hatred of the human race. They went to their deaths accompanied by derision; they were covered with skins of wild animals and ripped to pieces by dogs, or they were nailed to crosses and, when darkness fell, set on fire to become lamps in the night ... Therefore, pity was aroused for them, caused by the impression that they were being sacrificed not so much for the welfare of the state as to the ferocity of one man. ... (Tacitus. Annals xv, 44)



Activity

1. What is arson?
2. Describe some of the ways Christians were put to death.
3. What do you think is Tacitus' opinion of Nero? Give reasons for your answer.
4. What do you think is his opinion of Christians? Give reasons for your answer.
5. How many Christians were persecuted in Rome during this time? What does this tell us about the size of the Christian community?



Colossal marble head of Nero, AD 37–68, Roman, AD 65, Staatliche Glyptothek, Munich.

> 4.2 Destruction of the Temple

An important event in the history of the early Church was the destruction of the Temple in Jerusalem in AD 70. The Jews had been in open revolt against Roman rule but their rebellion was crushed. The Romans destroyed not only the city of Jerusalem, but also the Temple, the centre of Jewish life and worship. For those Christians who still kept Jewish customs, the destruction of the Temple marked a break with the past and helped them to see that the message of Jesus belonged to all people. The Church grew and developed in a world dominated by the power of the Roman Empire. The first Christians would have to deal with Roman laws, customs and beliefs.

4.3 Persecutions: End of the World or a New Beginning?

Many Christians believed that the persecutions marked the beginning of the end of the world when Jesus would return to judge the living and the dead. Here is a conversation between two Christians from this period on this point.





Activity

1. Identify three words that best describe Felix.
2. Identify three words that best describe Callixtus.
3. Callixtus asks, "But why all this suffering?" Write a response to Callixtus, outlining reasons to support your position.

4.4 The Christian Community

How did the first Christians live? To answer this we must first realise the importance of community. The first Christians were not isolated individuals but a faith-filled group who, despite differences, shared a common belief in the divine power of Jesus Christ and his message to transform lives. They met regularly in private houses and were baptised there, as meeting in public was often too dangerous. On Sundays, Christians would celebrate the Eucharist together. All the time they were trying to understand the extraordinary events that had occurred in living memory. The first Christians were deepening their understanding of who Jesus was and what he required of them. Their faith would lead to the formation of Creeds, which contained clear statements about what Christians believed.

The first Christians also wrote down the story of Jesus Christ and what happened after his Resurrection. The gospels were written and the letters of Paul were collected. These texts would later be examined and recognised by the Church as inspired writings about Jesus' life and teaching and would be collected together to form the New Testament.



This model shows the type of house in which early Christians may have gathered together. A house such as this would have provided discretion during this time of persecution. The front room is the **triclinium** (or dining room). Christians gathered here to eat before worshipping together. Christians may have been baptised in the pool shown in the atrium (centre).

> Latin and Greek

The language of the Roman Empire was Latin. This was used on official occasions and in legal matters. If, however, you were to meet Christians from this period, it is likely that they would speak Greek in their daily life. This was certainly true of educated people. Greek was the language of ideas and learning. It was also the language used by merchants and traders, which partly explains its widespread use.

Think about

The use of different languages is well described in the story of the crucifixion of Jesus in John's gospel. Read John 19:17–22. What languages are put on the Cross? Why was it necessary to use different ones?

Test your knowledge

1. *Which Roman Emperor launched one of the first persecutions of Christians?*
2. *In what year was the Temple in Jerusalem destroyed? Why was this a significant event in the history of the early Church?*
3. *Where did the early Christians celebrate Baptism and the Eucharist? Why did they do this?*
4. *In the Roman Empire what language did educated people commonly speak?*



Coin with head of Julius Caesar, 44BC.
Location unknown.

4.5 Making a Difference

The early Christians believed in one God: the God who acted in the world and was concerned about them; the God who loved them. This set them apart from much of Roman society. There were many different, even conflicting, religious beliefs at the time. Most people accepted the idea that there were many gods who often acted in cruel and unjust ways. But Christians refused to be part of this belief system. This eventually brought them into serious conflict with the authorities of the Roman world because Christians would not worship the Emperor as a god.

> Emperor worship in Roman times

In its early days, Rome was ruled by a group of leaders, the senate. In this period Rome was a republic. One of the most famous Roman leaders was Julius Caesar. He was at the height of his power about fifty years before the birth of Jesus. Julius Caesar established the Roman Empire. This later came to be ruled by one person, the Emperor, who had enormous power. Over time the Emperor came to be worshipped as a god. This worship was required first only of officials and soldiers but eventually extended to all people.

Another important belief of the early Christians, which created some conflict, was their acceptance of all people. The Council of Jerusalem decided that the gospel of Jesus should be preached to all. Women, men, people of different ethnic backgrounds and social standings all had a place in the Church. The Church was not the exclusive domain of any group. Even slaves were considered part of the community of faith.



SOCIAL CLASS IN THE ROMAN EMPIRE

Roman society depended on slaves doing most of the manual work. As this was a society with relatively few machines, manual labour was vital. There were enormous numbers of slaves throughout the Empire. How they were treated depended on their master or mistress and where they lived. At the other end of society were the nobles who were wealthy and treated with great respect. There were even separate laws, which applied only to them. But all citizens of the Empire had special rights and privileges.

James Tissot, **The Forum. The Praetorium & The Palace of Governor Pontius Pilate, Matt:27, 11-26.** 19th Century. *Rome's political power was established in Jerusalem at the time of Jesus.*

- The first Christians tried to live in a way that was pleasing to God. They rejected many of the practices of Roman society as unworthy of people created by a loving God. They rejected abortion, adultery, witchcraft and gladiatorial combat. The first Christians saw themselves as a part of a new creation and this placed demands on the way they lived. This is expressed in many of the letters contained in the New Testament. Here is a passage from Paul's letter to the Ephesians.

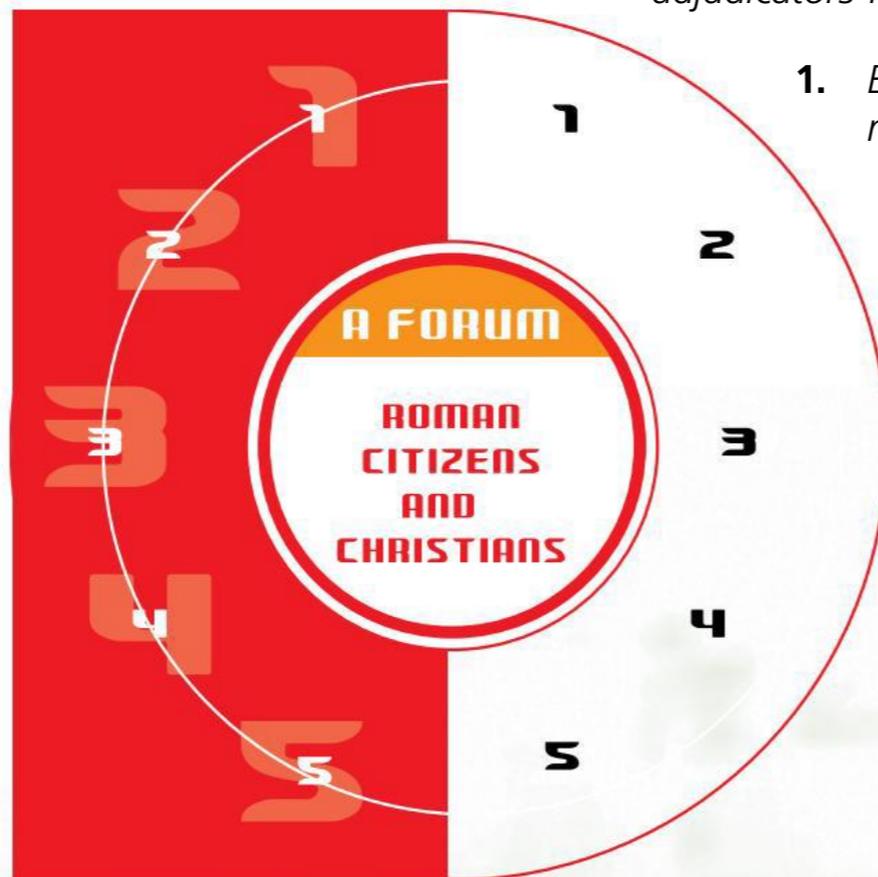


... lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all. (Ephesians 4:1–6)



Activity

Select five people to become Christians, and the remainder of the class is to be the adjudicators for the Forum.



1. Elect a chairperson to conduct the meeting.
2. Each group prepares three questions for the opposing participants and three suggestions about how to improve relations in the community.
3. Select one person from each group to speak to the Forum.
4. Following the Forum, the adjudicators prepare a recount that includes a summary of the significant outcomes.



Activity

How many of the apostles can you name? If you are having trouble, look in Mark 3:16.

The Fate of the Apostles

One of the most interesting stories in the history of the early Church concerns the fate of the apostles. Judas committed suicide after Jesus' arrest but what became of the other eleven? We know that the Apostles went far and wide to establish and strengthen existing Christian communities. Peter died in Rome, crucified upside down. James remained in Jerusalem. Thomas travelled to southern India via Persia. There are Christians in this part of India today who claim Thomas the apostle as their founder. Matthew went to Ethiopia and Bartholomew to northern India. Andrew reputedly journeyed to Asia Minor. Of all the apostles only John was not martyred. John died from natural causes in the town of Ephesus in modern-day Turkey, where tradition maintains he cared for Our Lady.

Ignatius of Antioch: an early saint

Ignatius died around AD 107. This makes him one of the first saints about whom we have information. Ignatius was bishop of Antioch, a flourishing trade centre on the Eastern Mediterranean. During the reign of the emperor Trajan, he was arrested for refusing to give up his Christian faith. Ignatius is best remembered for a number of letters he wrote while in captivity. These letters are an important source of information about the early Church, bishops, and the Eucharist.



Test your knowledge

1. Name three practices of the early Christians that set them apart from other members of Roman society.
2. Who established the Roman Empire?
3. Why were slaves so important in the Empire?
4. Which of the apostles died from natural causes?
5. What was the city where Ignatius was the bishop?



Rhenish School, **Martyrdom of St Bartholomew** – detail, c 15th century, Picture Gallery, Vatican.



French School (17th century), **Saint Ignatius of Loyola (1491-1556)**.



5

BEFORE CONSTANTINE: SNAPSHOT OF THE THIRD CENTURY

The third century saw the Church expand.

Christians were subjected to times of persecution.

Constantine issued the Edict of Milan
which allowed Christians to live and worship in peace.

- How did Christians live in the two hundred years after Christ? This is a difficult question to answer because they lived in different areas. St Paul had established a number of communities in Greece and Asia Minor and Christian traders carried the faith all over the Roman world.

Christians in the third century could not be distinguished by race, country or language. They lived in all parts of the Empire and worked in a variety of areas. Some positions, such as sorcery, gladiatorial combat, or working in Roman temples, were closed to them. An increasing number of Christians were of noble birth or wealthy and this gave the Church an increasing prominence in society. Christians followed the customs and laws of the region in which they lived, provided that these did not bring them into conflict with their religious beliefs. Living as part of society made it possible to spread the message of Jesus Christ to others, although in times of persecution it made Christians easily identifiable.



Roman Empire, 200AD.



Activity

Many of the places on the map are now known by different names. You may be able to identify some.



Activity

- Imagine you are part of a Christian family living in AD 200 and you have to decide whether to live in a bustling urban centre or an isolated rural area. Complete the following:



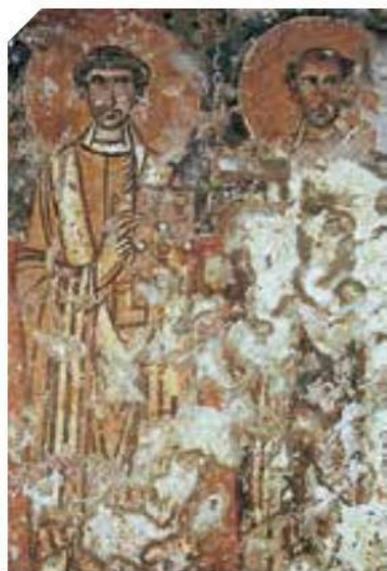
- The best choice is _____
because _____

5.1 Carthage

The North African city of Carthage was an important Christian centre. This fertile and prosperous part of the empire was famous for its climate and rich agricultural produce. Carthage had long been a political centre. In earlier centuries it had been the capital of an empire that had challenged the power of Rome. By the second century after Christ, however, it had long been conquered.



> St Cyprian



St Callixtus (d. 222) and St Cyprian (c 200–258), 6th century (mural painting), Catacombs of St Callixtus, Rome, Italy.

One of the most famous early Christians was the bishop of Carthage, St Cyprian. He was born in Carthage, the son of a prominent senator. He received a good education which served him well when he became a Christian in AD 246. Such was his influence in the city that he was soon elected bishop. During the persecution of Decius he went into hiding and directed the Church secretly. Cyprian was very influential because of his writing, much of which was about the nature of the Church. Some of his work survives to this day. He was beheaded in 258, during the persecution of the Emperor Valerian.

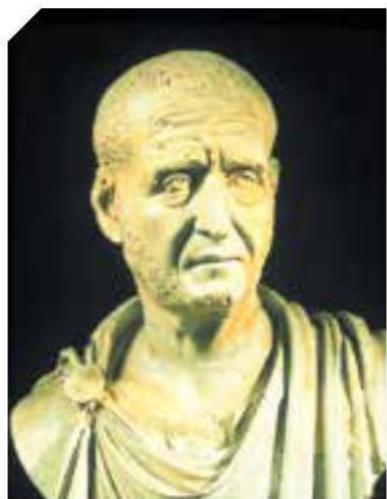
For much of the third century Christians lived in peace, but there was always the threat of persecution. One emperor who launched a savage attack on Christians was Decius, who reigned from AD 249–251. His persecution was the first to be carried out throughout the Empire. Until then, persecutions were confined to certain areas.



Test your knowledge

1. *Where was Carthage?*
2. *Name a profession that Christians were not allowed to practise.*
3. *In what year was St Cyprian martyred?*
4. *Which emperor launched the first general persecution of Christians?*

Decius' persecution soon spread to North Africa. In Carthage many Christians fled to the countryside rather than worship the Roman gods. Failure to do this brought with it execution, often after terrible and prolonged torture. Many of the Christians of Carthage renounced their faith and submitted to the Roman demands. They were known as the lapsed or "lapsi". Others, such as the bishop St Cyprian, were martyred; that is, they died rather than abandon their faith in Jesus Christ.



Marble head of Decius. Location unknown.

> 5.2 What to do with the lapsi

Here is a conversation between two Christians about what should be done about the lapsi.



Activity

Work in groups. Imagine that you are a group of Church leaders around the time when the persecution of Decius ended. You have to decide what to do with the Christians who worshipped Roman gods but now want to return to your community.

1. Decide on your course of action.
2. Present your decision and reasons for it to the class.
3. After all groups have presented determine which was the most "Christian" approach and why.

- Decius' persecution ended with his death. Many Christians who had renounced their faith now wanted readmission to the Christian community. What to do about the lapsi became a great controversy. Many argued that because their sins were so great they could not be forgiven. This argument was forcefully put by those who had suffered greatly because they refused to submit to Roman persecution. The matter was especially sensitive because a number of former leaders of the community, including some bishops, were among the lapsi. The argument became so heated that the whole affair was referred to the Pope in Rome to make a ruling. Pope Cornelius ordered that the lapsi should be readmitted to the Christian community, but only after they had performed severe public penance to show that they were sorry for their sins.



Think about

What does the ruling of Pope Cornelius tell us about the virtue of forgiveness? Do you think that the Pope made the correct ruling? Can you see any similarities between this incident and the parable of the prodigal son described in Luke 15:11–32?

Other early martyrs – Saints Perpetua and Felicity

About 50 years before the great persecution of Decius, another persecution of Christians took place in Carthage under the Emperor Septimus Severus. Perpetua was a young married noblewoman. Despite the pleas of her family she refused to renounce her faith and, along with her slave Felicity who was also a Christian, she was killed in the Carthage amphitheatre (an open-air stadium) in AD 203. This form of execution was public, designed to frighten others into bending to Roman law. Death in the amphitheatre was very cruel. In the case of Perpetua and Felicity it meant being thrown to wild animals. If you survived this, you were finished off by sword-wielding gladiators. The bravery of these Christians often inspired others, and even the executioners, to embrace the Christian faith.



Mosaic of procession of virgins Saints Felicity and Perpetua, carrying crowns symbolic of their martyrdom, 6th century, Sant' Apollinare Nuovo, Ravenna.



Roman amphitheatre, Tunisia, c 3rd century AD.

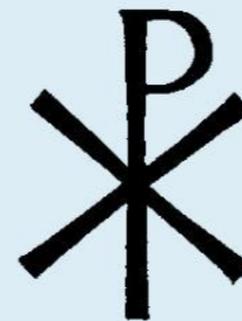
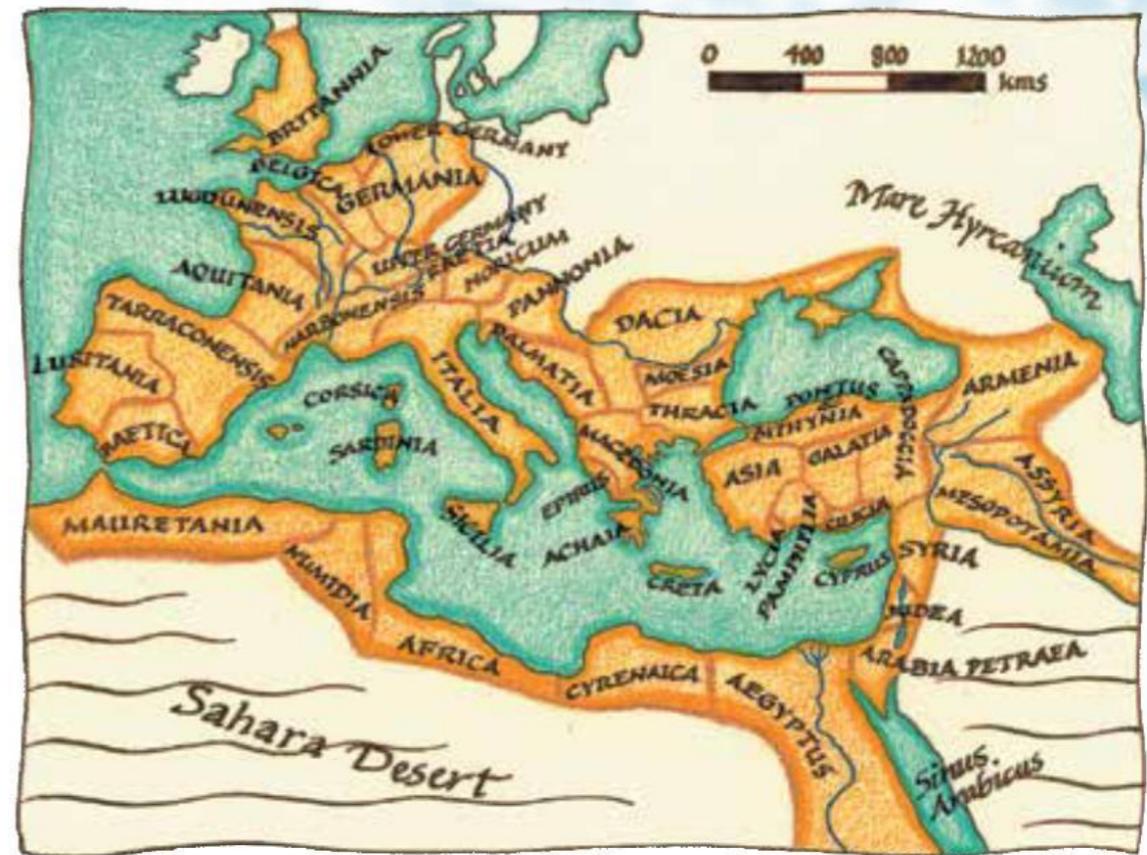
5.3 Constantine

Life for Christians in the third century was unsettled. Peace was followed by persecutions. But we are entering an era where this would change. Christianity would be respected and tolerated and eventually become the official religion of the Roman Empire. To understand how this transformation took place, we need to examine the life of the Emperor Constantine.

By the end of the third century the Roman Empire had become so big that it was difficult to administer and rule. The Empire was divided, with as many as seven different leaders struggling for control. Britain and Gaul (roughly modern-day France) were ruled by Constantine, a great soldier who was well disposed to Christians partly due to the influence of his mother Helena, who was a Christian. In a series of battles Constantine defeated his rivals and exerted his control over the western part of the Empire. His most famous victory was against the forces of Maxentius just outside Rome at the Milvian Bridge.



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



IN THIS SIGN YOU SHALL CONQUER

Before the Battle of Milvian Bridge, Constantine had a dream. He saw his armies victorious when they marched under the sign of Jesus Christ, the symbol of Christianity. On the symbol of Christ was written "In this sign you shall conquer". So impressed was Constantine by this vision that he had the words put on his imperial banner.

Barbarians

The power of the Empire was also being threatened by tribes who lived on the edges of the Roman world. These tribes were known collectively as Barbarians. They were fierce warriors who tested the overstretched Roman armies. Fighting the Barbarians became a huge concern for all Roman emperors and some died in these battles. Decius, for example, was killed in AD 251 fighting Germanic tribes near the Danube.



Think about- Investigate

Find out more about the Barbarians. How did they live? Where did they come from? Were any of them Christians?

Constantine was soon the undisputed leader in the West. In AD 313 he met with Licinius, the ruler of the Roman East, and they issued the Edict of Milan. This statement officially granted all people, including Christians, the right to practise the religion of their choosing. The age of persecution within the Roman world had come to an end.



Test your knowledge

1. *Who were the lapsi?*
2. *Whom did Constantine defeat at the Battle of Milvian Bridge?*
3. *What is a martyr?*
4. *What was the Edict of Milan and why was it so important?*



Think about

How do you think life for the Christian community changed once they were officially recognised?



Extension Activity

- 1. Investigate the life and times of one of these martyrs of the early Church: Cecilia, Polycarp, Agnes, Laurence, Agatha, Tarcisius, Lucy, Justin, Catherine, Alban, Anastasia, Aquila, Priscilla, Barbara, Irene, Sebastian, Martina, Januarius, Prisca, John and Paul, Thecla, Cosmas, Damian, Ursula, Cornelius, Pancras, Blandina, Denis, George.*
- 2. In your report include details of his or her life, such as:*
- 3. Where he or she lived.*
- 4. What he or she did for a living.*
- 5. Why he or she was martyred.*
- 6. Incidents from his or her life.*

A CLOSER LOOK AT ST PAUL: A CHRISTIAN HERO

6



Paul is a heroic figure.

Paul is an important figure in the early Church.

Paul visited and established many Christian communities.

At the centre of Paul's life was his relationship with Christ.



Activity – Brainstorm

1. What makes a hero?
2. Does a hero have to be a famous person?
3. Who is the most heroic person you know?

6.1 What is a Hero Like?

After discussing these questions make a list of the qualities that make a person heroic. Compare your list with others. What qualities appear most often?

The biggest hero I know is my mum. Since my parents divorced she has held down a stressful job as well as looking after us. Sometimes she loses her temper but I know that if I ever have a problem she is there for me. My brothers and sisters look up to her because we know how much she loves us.



Think about

Is a hero perfect? Discuss this and give reasons for your response.

A Modern Day Hero: Aung San Suu Kyi

Aung San Suu Kyi was born in Rangoon, Burma, in 1945. Her father was a famous and popular political leader who helped make Burma an independent nation after the Second World War. As a young woman Aung San Suu Kyi studied in India and England and worked all over the world developing a reputation as a scholar and an administrator.

In 1988 she returned to Burma to care for her sick mother and was drawn into the pro-democracy movement there. She soon became General Secretary for the National League for Democracy (NLD). The military who had taken control of the country placed her under house arrest to try and stop her influence. Despite this, in 1990 the NLD won a landslide victory in general elections. The military refused to recognise this result and Aung San Suu Kyi remained under arrest.



Adam Gilchrist 'walked' though the umpire had not given him out. It was an honourable gesture.



Aung San Suu Kyi, (AP).



In 1991 she received the Nobel Peace Prize for her efforts to bring about peaceful and non-violent change in Burma. In 1995 she was released and has continued to campaign for democratic reform but her movements and freedom of speech are still limited and on occasions, she has been rearrested.

Aung San Suu Kyi's struggle has come at great personal cost. For example, for much of the time since her return to Burma she has been separated from her husband and two sons. What do you think motivates or inspires someone like Aung San Suu Kyi?

6.2 Paul's Background



A road at the ruins of Tarsus, birthplace of Paul.

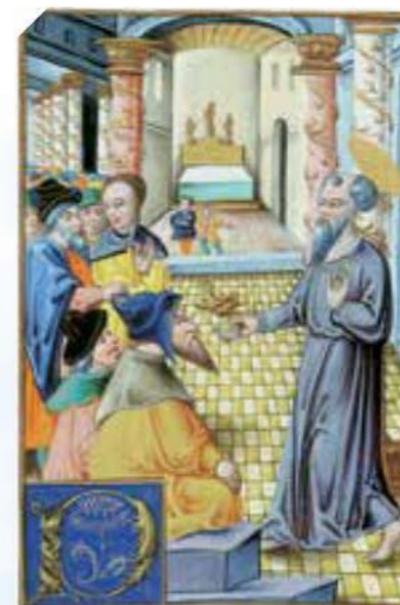
Paul, a member of the tribe of Benjamin, was born in Tarsus to a relatively wealthy family. The Jewish community in Tarsus were a minority although many of them had lived in the area for generations. Paul was well educated. We know this from the way he wrote Greek. He also learned a trade which was the custom for Jewish males at the time. He had a sister.

As a teenager he went to Jerusalem to rediscover his Jewish roots and learn more about the Jewish law. Here he studied in the school of Gamaliel. Paul identified himself with the Pharisees and was involved in persecuting Christians. At the time of his conversion he was probably in his early thirties. After that he is referred to in the Scriptures as Paul not Saul. When Paul wrote his first letter to the Corinthians he was single. Whether he was a widower or had never married is not clear. He travelled extensively spreading the message of Jesus. Paul was martyred, by being beheaded, in Rome around AD 64.



Activity

Divide up into small groups and each look at a section of the Acts of the Apostles. Prepare a brief account about how Paul is presented, what he does and what he says in your section. Present this to the class.



St Paul Preaching, St Paul's Epistles to the Romans, from 1526, French Manuscript Bible.

> 6.3 Paul's Conversion

One of the things that makes Paul such an interesting character is his conversion experience. When we first hear about Paul in the Acts of the Apostles he is known as Saul and is a fierce critic and persecutor of Christians.



Activity – Read the story of Paul's conversion in Acts 9:1-10

1. *By what name is Paul referred to?*
2. *Where was Paul travelling?*
3. *What did he see in his vision?*



Paul oversees the stoning of St. Stephen.



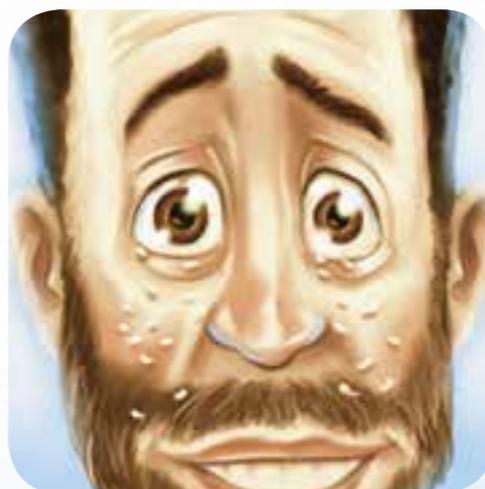
Paul falls to the ground.



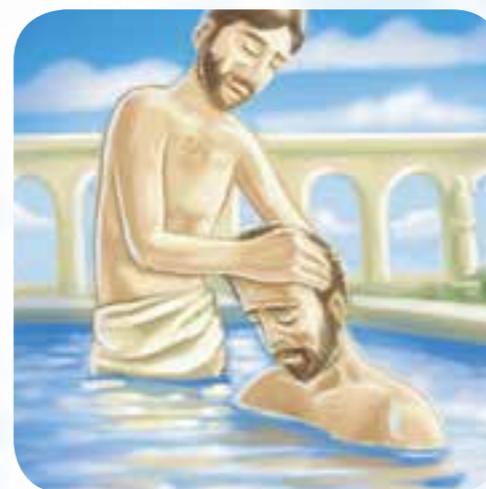
Paul is blinded.



Ananias prays for Paul.



Paul regains his sight.



Paul is baptised.



Carmina Prudenzi, **The Martyrdom of St Paul**, 1481. Bibliotheca Apostolica, Vatican.



The overwhelming experience of Paul's life was his vision of the resurrected Christ on the road to Damascus. This changed his whole life. The personal call by the risen Lord to Paul made his relationship with Jesus the absolute centre of his life. Jesus was his Lord and Saviour, the one he was proud to serve, the one whose sufferings he was prepared to share because of his passionate conviction of the reality of his friendship with Jesus. We cannot understand Paul and his writings if we do not fully appreciate that at the heart of his mission was his sense of being close to Christ and loved by him.

6.4 Paul's Journeys

As a result of his personal conversion, Paul was inspired to spread the Gospel. To do this he had to travel and travel he did! On his first journey, which was also the shortest, he was accompanied by Barnabas. This journey ended when Paul returned to Jerusalem for the Council. He was already working with Gentiles and was convinced that all, Jews and Gentiles, should hear about Jesus. He strongly argued for this position at the Council of Jerusalem.

In his second journey he travelled with Silas. They spent a considerable amount of time in Athens and Corinth, two major centres of Greek culture and learning. Paul preached to everyone. He went to the synagogues to speak to the Jews. He spoke in the market places to common everyday people, and to the learned in lecture halls. Paul's message was always centred on how Jesus had come for all and there was a place in the Christian community for everyone who put their faith in the risen Lord.

> Paul's First Missionary Journey

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Second Journey

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Third Journey

Paul revisited many of the Christian communities he had founded or written to. One of the groups he visited was at Ephesus. Here Paul preached against the worship of false gods. This enraged many of the local traders, especially the local silversmiths who made images of the local goddess, Armetis. Paul's preaching was putting them out of business. there was a riot and Paul and his friends had to face an angry mob.



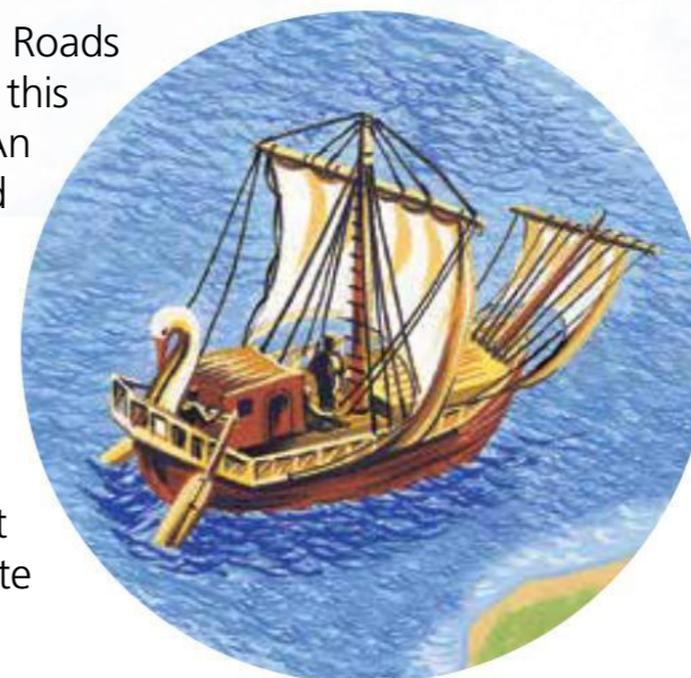
> Travelling Around the Roman Empire

Moving around the Roman world was not as easy as travel is today. Roads were extensive and well constructed, but were rough and unsealed. This made travel over long distances by cart or wagon uncomfortable. An alternative was to use a horse, although these were expensive and likely to become lame on unmade roads. A more sturdy horse and cheaper means of transport was the donkey. Many people simply walked the enormous distances. In some parts of the empire, there was also the serious problem of robbers who preyed on travellers.

By far the easiest way to get around was by ship. Most of the great cities of the Roman world were on the coast and could accommodate travellers.

Sea travel, although convenient, was dangerous as most ships were small and at the mercy of the weather. Paul, in his travels, was shipwrecked and this was a common occurrence.

The length of time required to complete a journey was unpredictable because most vessels depended on sails and, if the wind did not blow, ships were becalmed. The wealthy and powerful often used ships which were propelled by oars. One of the worst fates in the Roman world was to be an oar hand. This was an awful job, usually performed by slaves or prisoners.



Authorship of Paul's Letters

Paul was a great traveller and writer. Letters, such as those to the Thessalonians, the Romans and the Corinthians were certainly written by him or dictated to his secretary. Some later letters may have been written in his name by disciples or students of his, rather than by him directly. Paul established communities and attracted many disciples as part of his missionary work. In ancient times one way of honouring a great teacher was to write a letter that covered what they had been taught and attribute this to the master. This is like saying that "we did not invent this teaching but it came to us from St Paul, it is his teaching".



Think about

If Paul did not personally write a letter, does this make it less important?



6.5 Grouping the Letters

The Letters of St Paul can be grouped in a number of ways:

Group	Description	Example
Early letters	Written in the earliest part of Paul's ministry. Probably when he was at Corinth around AD 51.	1 Thessalonians. Thessalonica was a port north of Athens. Paul was writing to encourage the new converts there.
Gospel letters	Written later and contain some of the most important of Paul's teachings.	The Letter to the Romans was written to Jewish and gentile Christians whom Paul hoped to visit.
Prison letters	Paul was imprisoned in Rome for about two years. In this time he wrote a number of letters to Churches he had founded or visited.	The Letter to the Ephesians was written as a circular letter to the Churches around Ephesus, a city in modern day Turkey.
Pastoral letters	The last letters were written when Paul was old and he is aware that his own death is imminent.	The Second Letter to Timothy gives encouragement to one of Paul's co-workers.



Activity – St Paul's advice to the early Christian Communities

St Paul wrote letters to many of the early Christian communities or Churches. In these letters he often talked to the people about current problems. He would offer advice on how they should think and act as followers of Christ.

1. Complete this table in your workbook

Scripture References	Name of the city or community to which St Paul is writing	Key line from this passage of scripture	Explanation of the key issue St Paul is writing about	Describe St Paul's advice to the community
Romans 12:14-21	Rome	Bless your persecutions: never curse them, bless them		
1 Corinthians 1:10-15	Corinth	Brothers (and sisters) I urge you not to have factions among yourselves.		
Ephesians 4:25-32	Ephesus	Your mind was to be renewed in spirit.		
Colossians 3:5-11	Colossae	... you have put on a new self.		
1 Thessalonians 5:14	Thessalonica	Be at peace among yourselves.		

2. Write a short letter to a Christian community today.

Comment on a problem or an issue and offer advice on how to address it.

6.6 What Sort of Person was Paul?

Passionate

Music comes naturally

Early on in her life Nancy's parents realised that their daughter had a great gift for music. What other children found difficult and complex she was able to do with ease. Nancy eventually became a professional musician playing with a number of symphony orchestras. Did this come naturally? Becoming an accomplished musician takes a lot of hard work but this is much easier if you have a passion for what you are doing. Nancy speaks of her passion for music.

“My parents always encouraged me to play and to practise. They paid for lessons and all that, but it was never something I was forced to do. I just loved playing and once I got used to the practice it became part of my life. Some of my friends would say to me, “How can you spend so much time on the flute, piano and singing?” They were horrified when they noticed I had posters of opera singers on my bedroom wall. I was always thinking, “How is it that some people are not interested in music?”

One undeniable characteristic of St Paul was his energy and commitment. We can speak of him as a person of great passion. Paul did not believe in being half-hearted. He lived out his beliefs and acted as if they were the most important things in the world. As a Pharisee, he believed that to follow the law was the way to please God and live a holy and just life. After his conversion he brought the same passion to his Christian life.

One measure of this commitment was what Paul was prepared to endure for what he believed in.

Activity - Read 2 Corinthians 11:24-29

List some of the hardships that St Paul endured for his beliefs

Encouraging

Paul often wrote to the groups of Christians he had visited or established. He would speak to these communities with kind and gentle words which indicate to us that he knew the value of encouragement.

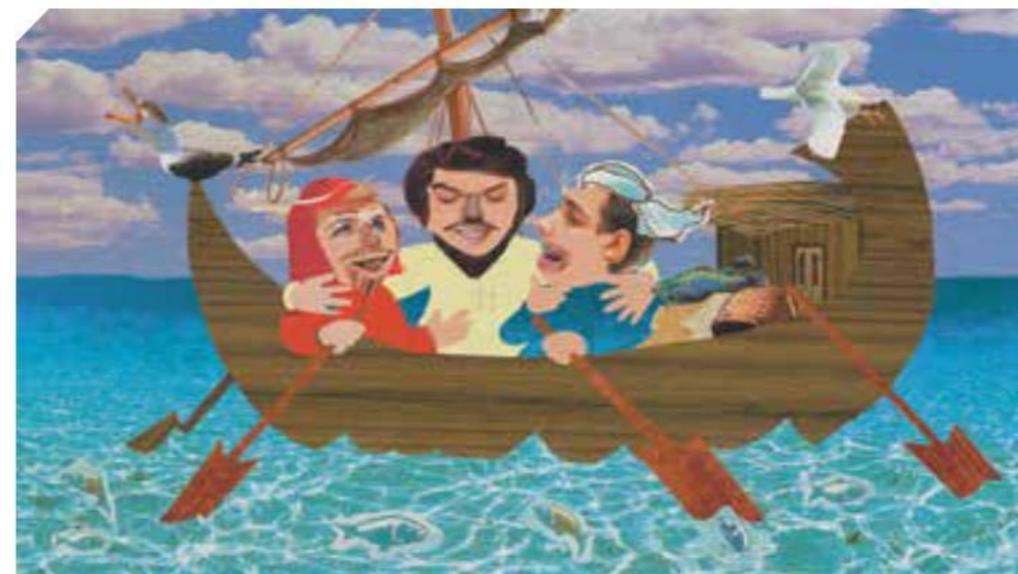


I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.

Philippians 1:3–6

A Friend

Throughout the Acts of the Apostles, Paul is described as travelling and preaching with companions. This is significant because it tells us that he valued friendship and enjoyed the company of others. This sometimes brought with it conflict but Paul saw that an important part of his mission was to come to terms with dealing with people.



Activity

1. *Look through the Acts and list as many of the friends Paul travelled with as you can.*
2. *If you needed to go on a significant journey, who would you take with you? What are the qualities of this person that would be helpful to you on this journey?*

A Good Speaker

Paul was a great speaker. Because of his education he was able to address people from a variety of cultures and backgrounds.



Activity – Read Acts 17:16–21

1. Where do these events take place?
2. Who does Paul argue with?
3. How would you describe the people who lived there?
4. Find an example of a speech made by Paul and described in the Scriptures.

A Person with Other Interests

We know from references made in the Letters that Paul had a number of other interests. He seems, for example, to have had a knowledge of athletics. As a Roman citizen he would have been able to view the various games that were part of Roman life. Certainly a wealthy centre such as Tarsus would have given him the opportunity to do this. He does not seem to have been a healthy man himself and his travels would have been very tiring as they involved a high level of physical exertion.



Activity – Read the following excerpts from scripture:

1 Corinthians 9:24–27, 1 Timothy 6:12, 2 Timothy 4:7–8, Hebrews 12:1, Philippians 3:12–15

1. Make a list of all the athletic imagery that Paul uses.
2. Do you think using this imagery is a good idea?
3. What does Paul see as the goal of life?
4. What do you see as the goal of life?
5. Create a personal motto to remind you of this goal.



The Christian victory, winged angel holding olive wreath, mosaic pavement from Basilica Aquileia, 4th century AD.



Think about

What do you think about describing life as a race? Do you agree? Can you think of a better description.

> Educated

We know from the Acts that Paul was well educated. He had a detailed knowledge of the Jewish law as part of his training as a Pharisee. He was familiar with Greek culture and wrote the language with great eloquence. Paul was also able to quote poetry; see Acts 17:28. His education extended to the practical skill of weaving the coarse but strong material that was used to make tents.



Weaving at Nazareth village.

Prepared for the hardships of leadership

Paul was a great leader of the early Church. Part of this involved giving instruction about Christian belief and practice. This meant that sometimes he had to remind others of what the gospel demanded of them.



Activity – Read Galatians 1:6, 10

1. *What do you think Paul's relationship with the Galatians was like?*
2. *Part of Paul's missionary role involved accepting the pain that comes from being misunderstood or having others undermine what you are trying to build up.*



Activity – Read 2 Corinthians 2:4-5

Here Paul speaks of another letter that he wrote, which has been lost. Paul reveals the hurt that the community at Corinth has caused him and this shows us another aspect of his character.



Activity

How do heroes deal with pain, rejection and failure?

1. *Working in groups choose a hero.*
2. *Together, script an interview with your hero that answers this question.*
3. *Present the interview to the class.*

> 6.7 Basic Structure of a Letter



If you look more closely at the structure of one of Paul's Letters we can describe a common structure. This can be described as four stages:

Greeting

The letters usually begin with a blessing to the people to whom the letter is addressed.



Paul, an apostle of Christ Jesus by will of God, to the saints who are in Ephesus and are faithful in Christ Jesus: Grace to you and peace from God our father and the Lord Jesus Christ. Ephesians 1:1-2



Activity

Work with a partner.

Based on the introductions in each letter, complete the following table.

The Introductions		
Letter	First Line	What does it tell us about Paul and his audience?
Romans		
1 Corinthians		
2 Corinthians		
Galatians		
Ephesians		
1 Thessalonians		
2 Thessalonians		
1 Timothy		
2 Timothy		
Titus		
Philemon		



Papyrus Reed at the Hula Valley in Galilee. This plant was used as writing material.



Prayer

After the greeting follows a prayer where Paul places himself and his audience in the presence of God.



Activity

Choose a letter and identify a prayer that Paul uses in it. Write it in your work book. (Give teachers a list of where there are prayers).

> Main message

The longest part of the letters involves an important teaching. Paul also encourages the recipients of the letter to try to live up to what is being explained to them. In the first letter to the Corinthians, Paul is writing to a community that he is very familiar with, but which is experiencing a number of difficulties. He gives the community much practical advice, as well as stressing that for Christians, love for others should determine how they live their lives. In another letter, Paul asks the Philippians to do all they can to imitate Christ. The letter to the Philippians is an example of Paul's great enthusiasm for his ministry. It was composed when he was in prison awaiting trial. Paul feels a real bond with this community and he knows that they are concerned about him. He reassures them not to worry but to put all their fears and anxieties before the Lord in prayer.



Activity

To get an idea of some of the main messages in Paul, read:

1. 1 Corinthians 13:1–7
2. Philippians 2:1–5

Conclusion

A farewell often in the form of a final blessing or benediction.

6.8 To Know Christ: a Key Teaching of St Paul



Tens of thousands of people gather at Barangaroo Wharf, Sydney for the World Youth Day opening Mass.

One of the great themes in the life of St Paul was his passion to live like Jesus Christ, to get to know him better and to help others realise that Jesus loved them too and that they could also have a personal relationship with him. Paul never saw Jesus preaching in Galilee and Judea. His conversion marked a complete commitment to Jesus. Christ became the centre and source of his life. So great was Paul's influence that he is traditionally named as one of the apostles. Just as Christ had entered his life and transformed it, Paul believed that this was possible for everyone.

For Paul, the Christian life was a new life – one where the old self was transformed into a new creation, and linked with others who shared a common faith and belief in Christ. Paul described this unity among Christians as being part of the Body of Christ. A sign of this new life was the way Christians lived, how they treated each other and lived out their commitment to Jesus.



I, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were all called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

Ephesians 4:1–6



Activity

1. What does Paul mean by “a life worthy of your calling?”
2. How does Paul describe God?



Activity – Read the following excerpts from Scripture:

1 Colossians 2:6, 3:1, Romans 8:1–2, 31–35, Ephesians 2:19–20.

What do they tell us about Paul’s understanding of the Christian life?

Story of Matt Talbot

Matt Talbot was born in Ireland in 1856. From the age of twelve, when he got his first job, to 28, Matt’s life was dominated by alcohol. Every evening after work he and his friends would drink until the pub closed. One day as he waited for his friends he realised he had no money. This did not worry him as surely his friends would shout. They didn’t, instead they ignored him. What sort of friends were these? Matt became troubled by the life he was living. Was getting drunk every night all that life had to offer? He felt the enormous presence and power of God in his life and took the pledge, a vow to stop drinking. And he did. The remaining 41 years of his life he lived in great simplicity, almost hidden from view. People around him, however, noticed the difference; he was once a drunk but had been transformed into a man of great virtue and prayer. He died in 1931 and the Catholic Church has recognised him as venerable, that is someone who has lived with great courage, whom we can imitate, who one day may be proclaimed a saint.

Matthew Talbot





Activity

1. *Explain in what ways Matthew Talbot is similar to St Paul.*
2. *Analyse how Matthew Talbot and his vision is needed in the community today.*



Test your knowledge

1. *Describe, in your own words, Paul's conversion.*
2. *How did Paul die?*
3. *Give one example of athletic imagery used by Paul.*
4. *Create a short, 50 word "pen portrait" of Paul.*
5. *Would Paul have been an easy person to live with?*
6. *Identify one important theme in Paul's writings.*
7. *Which letter was written to a community that Paul had not visited?*
8. *List the four parts of a Pauline letter.*
9. *Who was Matt Talbot? Give some details about his life.*
10. *Why was Paul such an important figure in the history of the Church?*



Activity

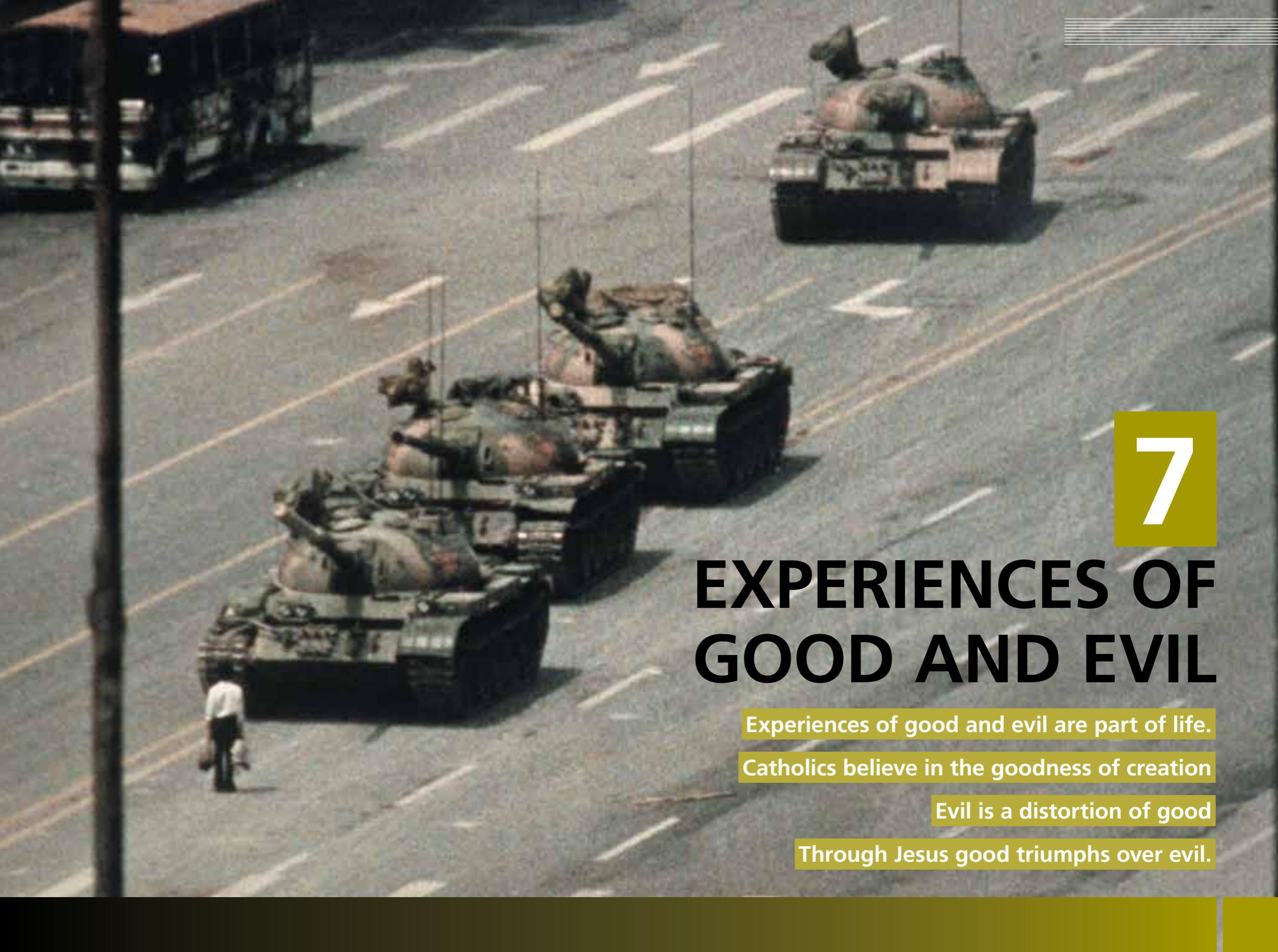
Send a letter or write an email:

We have discovered that Paul's letters tell us a great deal about the early Christians and their beliefs. We have also found out that Paul's letters followed a plan.

Use Paul's model of letters and write a letter to your local community about a concern you have.

- 1. Introduction: Who are you? Who are you writing to?*
- 2. Prayer: A blessing for your readers.*
- 3. The Main Message: What are the three main points you want to get across?*
- 4. Final greeting: Finish your letter with an uplifting and encouraging statement.*



An aerial photograph showing a column of four military tanks moving down a wide city street. The tanks are spaced out and moving away from the viewer. In the lower-left foreground, a lone pedestrian in a white shirt and dark pants is walking across the street, carrying a bag. The street has white lane markings and a yellow curb. The overall scene is a stark contrast between military power and civilian life.

7

EXPERIENCES OF GOOD AND EVIL

Experiences of good and evil are part of life.

Catholics believe in the goodness of creation

Evil is a distortion of good

Through Jesus good triumphs over evil.

> 7.1 The Good Things in Life

It is hard to imagine that any human being has ever, or will ever, make it through life without facing some sad and difficult times. Sometimes life is just plain tough! The other side of the story is that life is also very good.

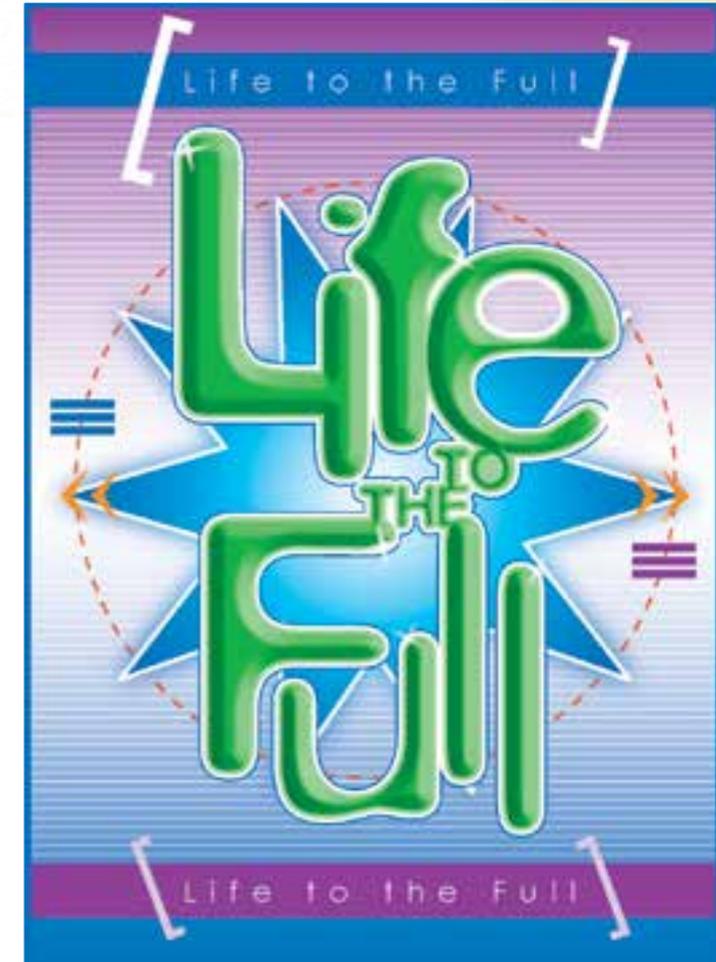
Think about all the aspects of your life – physical, social, emotional, religious, intellectual. Develop a mindmap or other visual format that highlights the good things in your life. The things that give you 'life to the full'. Aim for a minimum of 20 statements or symbols. Be creative and be positive!



Margaret Oates.

The Angel of Collingwood

Margaret Oates (1909-1998) was born on a farm in the Yarra Valley. After the Second World War she moved to Collingwood then a poor, inner suburb of Melbourne. Here she raised her four children, which was a struggle, especially, after the death of her husband. Margaret was deeply concerned about the struggles of ordinary people. She related to those with no money to buy food, the homeless mother trying to find accommodation for her family or the lonely outsider longing for companionship. Her response to these human problems was to work tirelessly for others. She was a familiar figure walking the streets of Collingwood, spending countless hours, along with other members of the Society of St Vincent de Paul, providing shelter, food, clothing as well as understanding for those in need. Many people were touched by Margaret's life. In 1993 she received an Order of Australia, in part, because of the number of ordinary people who nominated her for the work she had done over 40 years.



Activity

1. "Margaret was an ordinary person who did extraordinary things." Explain this statement.
2. Identify two "good" people that you either know personally or are aware of from other sources.
3. Explain the reasons for your choice of these two people, emphasising the qualities of 'goodness' that they possess.



Water reacts to movement, creating what is called the ripple effect

Actions have the same effect on the lives of individuals and communities. Whether these ripples will be good or bad is often a result of the choices people make.



Activity – Brainstorm

1. *What do you think this statement means?*
2. *Give examples of actions and events that fit this description.*



7.2 Experiences of Good and Evil

Below are three stories that reflect human experiences of good and evil.



Case 1

“When I was at school I got involved in the social justice group. This was a great experience and had a strong influence on my life. One of the first activities I was involved in was to go to a big display that was celebrating the work of the Society of St Vincent de Paul. The venue was huge with displays about this activity and that. It was okay but a bit overwhelming and impersonal – like it was all about other people and what they were doing. We were about to go when I started talking to this little old lady named Mary – she was so friendly, calm and peaceful. She asked me about what I was involved in and I told her that I hadn’t done much yet. She was very encouraging. Then I asked her about what she did about social justice. Mary had been involved in a group that visited prisoners. What really blew me away was when I asked her how long she had been doing this. After some thought, she said over seventy years! No way I said. She then told me how she started when she was a young girl and went with her father who had been involved in this sort of work in their parish and that she had never stopped.”



Still from the movie *Dead Man Walking*.



Activity

1. Discuss the reasons that may have motivated Mary to visit prisoners for such a long time.
2. Outline some of the positive and negative experiences that Mary may have had during her years visiting the prison.
3. Explain how she (and others who are involved in this ministry) would deal with the “negatives” of prison visitation.

Case 2

“Last year we watched this movie in Italian. It was called *Bicycle Thieves*. It was supposed to help us with our pronunciation and grammar. But it was so sad. It was about this father who finally gets a job pasting movie posters all over Rome. To do this he needs a bicycle. His whole world collapses when his bike is stolen. He is so poor he cannot replace it. It showed me what an impact our actions can have on others.”



Activity

1. Explain the “ripple effect” of the actions outlined in this story.
2. In small groups decide on an action that could have negative consequences for people your age. Present this in a visual form, eg: flowchart, labelled ripple image.



Still from the movie *Bicycle Thieves*.



Case 3



“When I was at primary school I remember when a new student, Jessie, started. She didn’t look great, I mean her uniform was tattered and dirty and her hair was long and greasy. All the students gave her a hard time. Like Jessie was a great skipper but the other kids would try and hit her rope to stop her jumping. It was so cruel. As it turned out she and her brothers and sisters – who were a very wild bunch – walked home the same way as me. She lived further away in a poor area that was famous for being a rough spot. One day on the way home she came up to me and starting talking. I thought the way she was treated at school was horrible but I ignored her and walked away. I felt really bad about what I had done. When I got home I told my mother about what had happened. She congratulated me on my behaviour and commented – you don’t want to make friends with people from that street. I was crushed. To this day I remember that girl, her name, my actions and what my mother said to me.”



Activity

1. There could be a number of reasons why the reteller is unhappy. Outline as many reasons as you can and then rank them to show which is the major reason for her unhappiness.
2. Explain what it means to be “crushed”.
3. Recount a situation that you are aware of where the actions of a person or group crushed others.



Activity – Reflection and Group Activity

1. Using a medium of your choice (drawing, lists, journal entry) outline some of your experiences or observations of good and evil.
2. Discuss these experiences in small groups.
3. Develop a role-play (or other performance style, eg. mime, frozen images) to present some of these experiences to the class.
4. Write a response to the presentations and associated discussion.

> 7.3 The Goodness of Creation

In the Catholic view of life the world is a good place in which to live. This is because the world is created and sustained by God. God is not absent from creation – like a watchmaker who having created the watch and set it running leaves it to eventually run down. God, through the Holy Spirit, is active in all creation. One way Catholics describe the action of God in the world is to use the word grace. This describes the sense of the presence of God and of God giving life. Grace is the gift that helps us to know God better, become stronger in faith and live a just life. One way that we can respond in faith to this gift of grace is in the care we show for creation. When our relationship with the earth is one of concern and nurture, we unite ourselves with God’s plan for our world.



Clean Up Australia Day.

God created a world where people are able to develop and flourish – grow to their full potential. The most basic way in which we do this is in relationship with others. The warmth and depth of the bonds between those who love each other are excellent examples of the goodness of creation. People seek out others to help fulfil themselves and give their lives meaning. The goodness of creation is also evident in other ways, such as the creative way that people express themselves. When we prepare a meal, sing a song or finish a piece of work this expresses our confidence in the goodness of creation.



Activity – Exploring the Goodness of Creation in Scripture

Psalm 104 is a hymn in praise of Creation. Allocate a few verses of this Psalm to pairs or small groups to complete the following task:

Design a poster that presents the imagery of the Scripture verses you are working on. This could be in the form of pictures from a variety of sources or you could draw, paint, create a collage, use found materials such as leaves, petals, feathers. Be creative! You could also incorporate a few significant words from your passage to add emphasis to your message.



Review

1. *Identify three key learnings from this chapter to date.*
2. *Design a symbol that portrays these ideas about good and evil.*

> 7.4 A Closer Look at Good and Evil

As people mature they realise that there are things in the world which cause suffering and pain. Evil is a word that describes many of these events. It is important to see evil not as a thing in itself. There is not a good universe and a bad universe that people move between. This is a dualistic (from the word for two) theory of creation. Catholics believe that evil is an absence or disruption of what is good. When a person makes racist remarks, for example, they do not create something new but deny the good of the dignity and equality of all people by saying that one race is superior to another.

When we talk about evil it is helpful to discuss it in at least two ways:



- One type is physical evil. Imagine a natural disaster such as a flood or a bushfire – these are examples of physical or natural evil. People who are caught up in these events can suffer from loss of possessions, disruptions to lives and, most importantly, death of loved ones.



- Another type is moral evil or sin. This results from freely chosen actions and attitudes of people. Moral evil can also result in great suffering. Sometimes this suffering is a result of actions I choose and at other times it is a result of the actions of others.



Activity

1. Work in pairs to develop two lists showing a range of examples that result from:
 - a) physical or natural evil
 - b) moral evil or sinful actions that we know are wrong.
2. Choose one example from each list and design a poster that illustrates some of the possible consequences of this 'evil'.
3. Sometimes physical and moral evils can overlap, e.g.:



The results of bushfires can be similar. However, it is far worse when someone makes a deliberate choice and lights a fire.

Continue working in pairs to develop your own example to illustrate this point.

> 7.5 Evil and Human Suffering



Think about

1. *Identify any questions you have about suffering.*
2. *Share your questions in small groups and choose one to present to the class.*
3. *Record the questions as they are presented. This will help during discussion. You can also refer back to these throughout the rest of this chapter.*



Why does God allow physical evil and the suffering that it can bring? This question has no easy answer. The reality of suffering is something that all people experience and like physical evil it cannot be avoided. We know that God chose to create a particular type of universe. In this universe some creatures survive and flourish at the expense of others. This can be seen in the world around us. Large creatures eat smaller ones, plants feed from soil that is nourished by the bones of dead animals, fire destroys trees, but also promotes growth. In the natural world physical evil exists alongside physical good. Some parts of the natural world fill us with wonder and sustain life, others can terrify us and bring destruction. The rising sun, for example, gives warmth and is spectacularly beautiful but a tidal wave destroys with ferocious power. God could have made a different type of world, but this is the model God chose. It is in this great world, that some of the best things exist, such as freedom, love and courage. Humans are part of the natural world so they cannot avoid experiencing physical evil as well as physical good.

Moral evil arises from the freely chosen attitudes and actions of people. When people knowingly choose to act in a manner that is morally wrong or evil the result is what we call sin. Sin occurs when our words or actions contradict God's law of love of God and love of neighbour. Moral evil does not have to occur.

- > It is the consequence of human actions. God made human beings with free will. Because human beings have the freedom to choose, it is possible that wrong or evil choices can be made. Choosing to sin never makes anyone happier in the long run – not even the evil doer. So, in allowing people the freedom to make these choices, God accepts that we may choose to do things that harm ourselves as well as others.



Think about

1. *Identify examples of choices that Australian teenagers make that harm them.*
2. *Explain why some teenagers would make these choices.*
3. *What motivates other teenagers to make good moral choices?*

One of the most deeply discussed questions in human history is why people choose to do things that are obviously wrong. Is it because they lack information, do not think things through thoroughly enough or have poor role models? Or is there, ultimately, a deeper explanation that tells us something profound about human nature?

7.6 The Nature of Good and Evil in Scripture



Activity

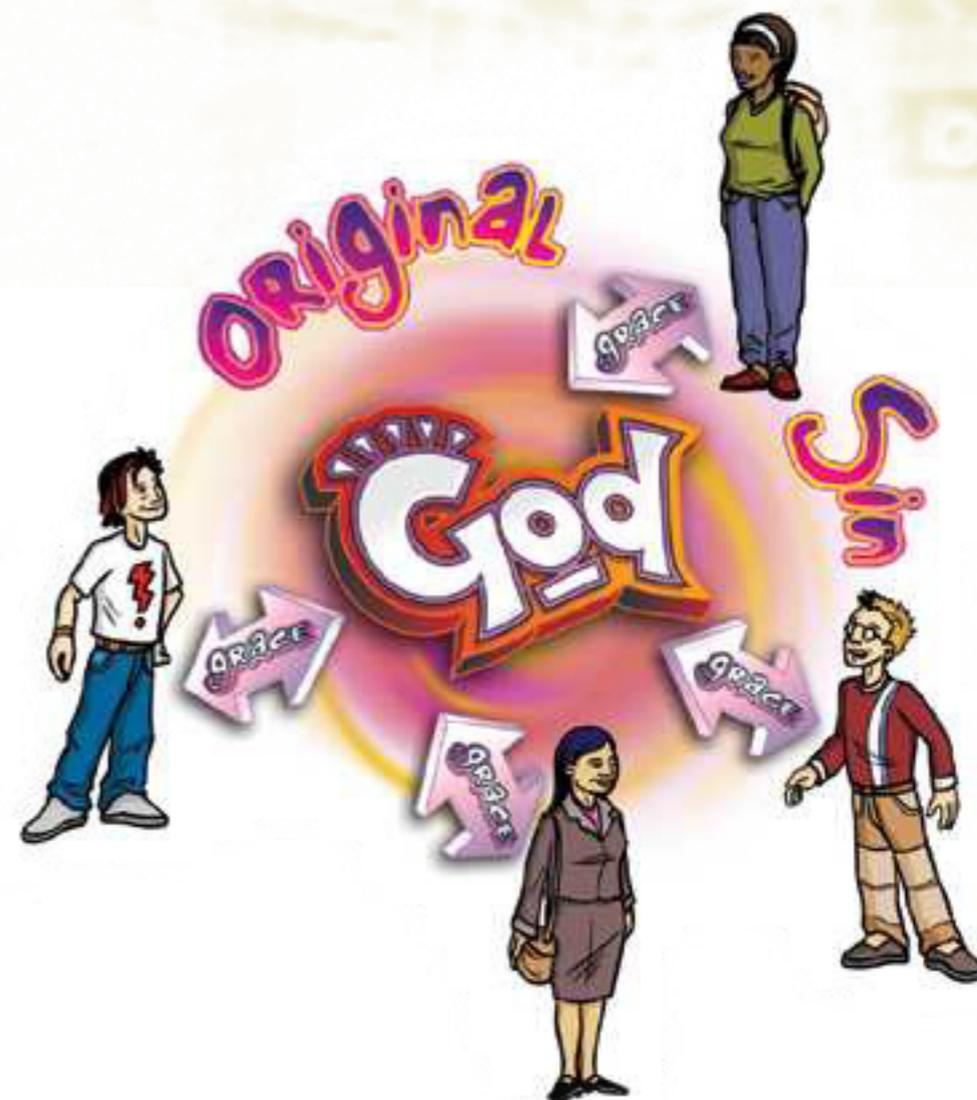
1. *In small groups recall as much as you can about the story of Adam and Eve's decision to ignore God's guidelines for living as part of creation. Make a list of the characters and outline the main events that occur in this story*
2. *Now read Chapter 3 of the Book of Genesis. Compare what is said in the text with what your group remembered.*

Exploring this text helps us to understand the nature of sin, and why people are often caught between the choice of good and evil.

The first three chapters of the Book of Genesis tell the story of creation. Here we read about God bringing order into the world, creating out of nothing. Humanity was created in the image of God and was created out of love.

- In the third chapter of Genesis we read about how evil became part of the human story. The human person is free and able to eat the fruit of all trees except the tree of knowledge. Here evil is presented as a distortion of what is good. God does not cause evil; it arises from the free choice of human beings and is not what God wants. The fourth chapter of Genesis continues the story of how the choices that human beings make cause goodness to exist or result in its absence. Evil does, however, have consequences.

The Genesis story describes how as a result of human choice and actions, relationships changed. The man and the woman become afraid, the trust that existed between them and with God was damaged. Reading this story in the light of its experience of Jesus, the Church teaches that under the influence of Satan, human nature lost its original holiness. This is called the doctrine of Original Sin. Catholic teaching emphasises both the goodness of creation and the ongoing effect of Original Sin. The impact of this is seen in a world affected by sinfulness and in the inclination of human beings to choose wrong as well as good in their lives.



Activity – Read Genesis 3:21 again

1. Describe what God does for the man and woman.
2. Explain what this action says about God's attitude to human beings.

Christians believe that despite their actions, God never abandoned people. Indeed, 'God sent his only Son into the world, so that we might live through him' (1 John 4:9).

DID YOU KNOW?

The name of Jesus means "God saves". The child born of the Virgin Mary is called Jesus, "for he will save the people from their sins."

(Matthew. 1:21)

> 7.7 The Triumph of Good



Activity – Read 1 Samuel 17:20-51.

1. Choose the banner that you think best matches the story of David and Goliath (or design your own). Explain the reason for your choice.
2. Create a storyboard that follows the story of David as it unfolds in this Scripture. Consider the emotions of those who were involved. Choose colours and words that will highlight these emotions in your drawings.
3. David did not have to go into battle – it was his choice. Identify the reasons that might have prompted his decision.
4. Describe the qualities that you think are revealed about David in this story. You can write a paragraph or design a visual summary.
5. Recount an experience that you are aware of where courage helped good overcome evil. This could be something in your own life (it doesn't have to be as "big" as the David story to be important!) or another story that has meaning for you.



People can be weighed down by the experience of evil in their lives. This thought is expressed in many ways – one of the strongest is in some of the psalms where the author cries out to God in despair seeing the triumph or victory of evil everywhere. But just as the Book of Genesis tells the story of how evil entered the human story, the New Testament tells of how good will finally triumph over evil. This happened in the story of the life, death and resurrection of Jesus. By sharing in our human nature Jesus experienced suffering and death. By his resurrection Jesus saves us from the power of evil and offers salvation, eternal life with God, given as a free gift. Through his bodily resurrection good triumphed over evil and this gives confidence to Jesus' followers that they too can overcome evil in their daily lives.



> 7.8 Five Ways of Striving for Goodness



Activity

1. Develop two lists:

Best advice I have ever been given...

Best advice I have given others...

2. Compare your lists in small groups to decide "the best of the best"
3. Read Romans 12:9-21. Describe the advice Paul gives in this passage.
4. In your small groups compare the advice from the Romans with your "the best of the best". Present your findings to the class.
5. Paul tells the Romans NOT to "repay anyone evil for evil". Copy the diagram below and describe the implications of his statement for our time.



Michael Leunig, (Everyday Devils and Angels, Penguin Group Australia).



> 1. The importance of others



Whoever fears the Lord makes true friends, for as a man is, so is his friend. – Ecclesiasticus 6:17

This passage of Scripture is from one of the Wisdom books found in the Old Testament. The author is anxious to define the qualities of true friendship.

(a) Discuss this passage of Scripture to explore its meaning.

(b) Following discussion write the meaning in your own words.

A little help from my friends – Blessed John XXIII

Blessed John XXIII, born Angelo Roncalli, was the Pope who called the Second Vatican Council (1962-1965). He was born in 1881 in the village of Sotto il Monte outside of Bergamo in northern Italy. He was one of nine children born to poor tenant farmers. What makes the story of his life so remarkable is that he would rise from these humble beginnings to be the earthly head of the Catholic Church. In recalling the significant events of his life Pope John XXIII often told of the influence of good people in his life who encouraged him and supported him when he needed it. These included members of his own family such as his parents Giovanni and Marianna, his great uncle Zaverio who was the barba or head of the family. He described his parish priest Father Rebuzzini as the saintly guardian of his childhood and his vocation as a priest. Another important influence that would help him later in his life was provided by the Bishop of Bergamo, Monsignor Tedeschi.



The farm at Sotto-il-Monte ("Under the Mountain") in Northern Italy where Pope John XXIII was born.

➤ As Pope writing to his brother Severo this is how he described the importance of family in his life:

“”

As I have now completed my eighty years, naturally all the others will be coming along after me. Be of good heart! We are in good company. I always keep by my bedside the photograph that gathers all our dead together with their names inscribed on the marble: grandfather Angelo, barba Zaverio, our revered parents, our brother Giovanni, our sisters Teresa, Ancilla, Maria and Enrica. Oh what a fine chorus of souls to await us and pray for us! I think of them constantly. To remember them in prayer gives me courage and joy.

Taken from Journal of a Soul. London: Geoffrey Chapman p 336-337

The Christian tradition recognises that people are called to come together and to live as part of a community. The people with whom we share our lives are very important because they provide us with companionship. They also give us a strong sense of how we should behave by modelling certain attitudes and actions.



Activity

John XXIII makes it clear that we are in part shaped by the people in our lives.

1. *In small groups choose an example of someone who brings out the best in others. Present this choice to the class. Use examples from the person's life to justify your choice.*
2. *Personal reflection:*

Who are the people who bring out the best in me? How do they achieve this?

How do I bring out the best in others?

How can I get better at "doing good?"



Pope John XXIII's mother.



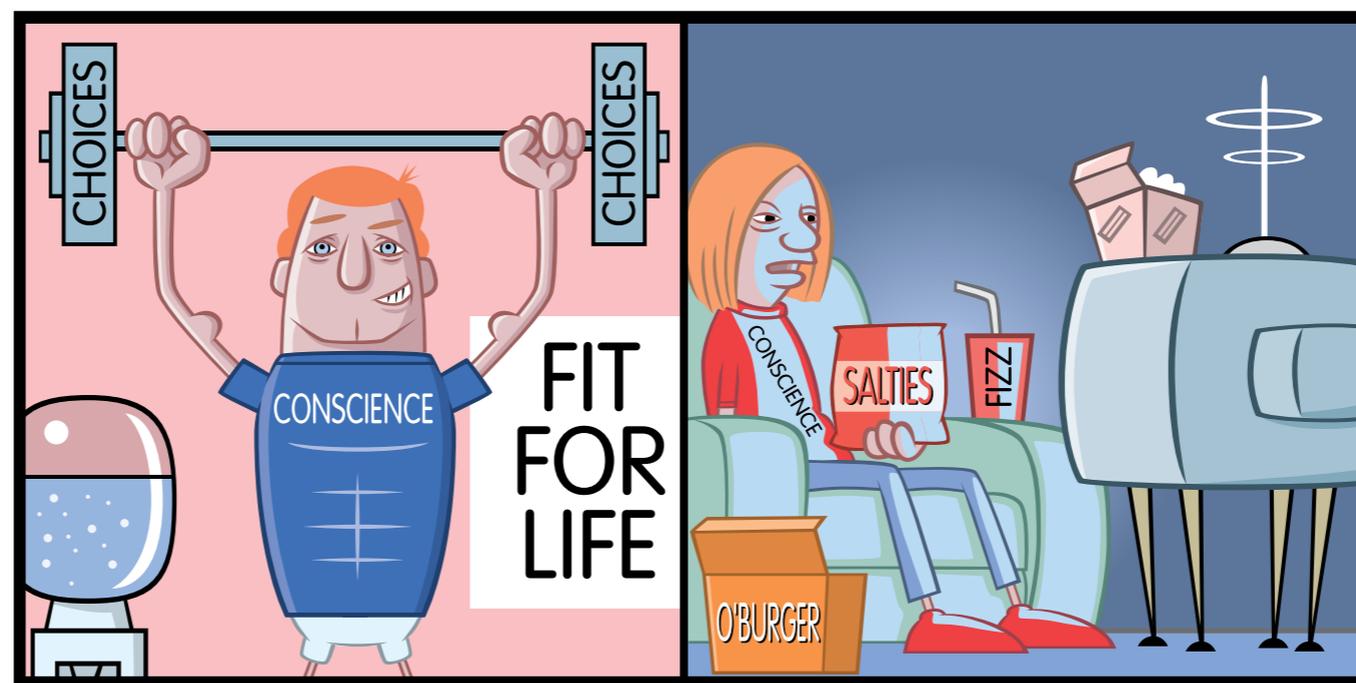
Pope John XXIII's father.



Pope John XXIII in his Italian army uniform.

> 2. Exercising your conscience

Conscience is our awareness of and judgement about what is right. It is a type of general knowledge about what people should do. Specifically, conscience is our knowledge of right and wrong and the application of this awareness and knowledge to particular situations in our lives. Like all forms of knowledge, conscience needs to be developed and put into practice. Developing our conscience is a lifelong task. Reflecting on the Word of God and the teaching of the Church will help us to think deeply about issues so that we can choose what is right. We then need to put our choices into practice. If we do not do this our conscience is weakened.



At the beginning of the unit we read the story about the boy in primary school who was very uncomfortable about the way a new student, Jessie, was being treated. He did not act on this judgement. The result is that he is unhappy, but what is likely to happen the next time this person sees an injustice being done?



Activity

In groups develop and present a short story which has both a good and a bad ending. Act out the scene twice:

- a) *showing the consequences of not following conscience and acting irresponsibly*
- b) *showing the consequences of following conscience and acting responsibly.*

> 3. Knowing More About Who Jesus Is

For Christians Jesus provides the perfect example of a life of goodness. By knowing more about Jesus and his teachings we can follow him more closely. The best place to learn about Jesus is in the Gospels.



Activity

In Matthew 4:1-11 we read the story of Jesus making decisions about the future direction of his life – whether he would choose good or evil. Explore this passage:

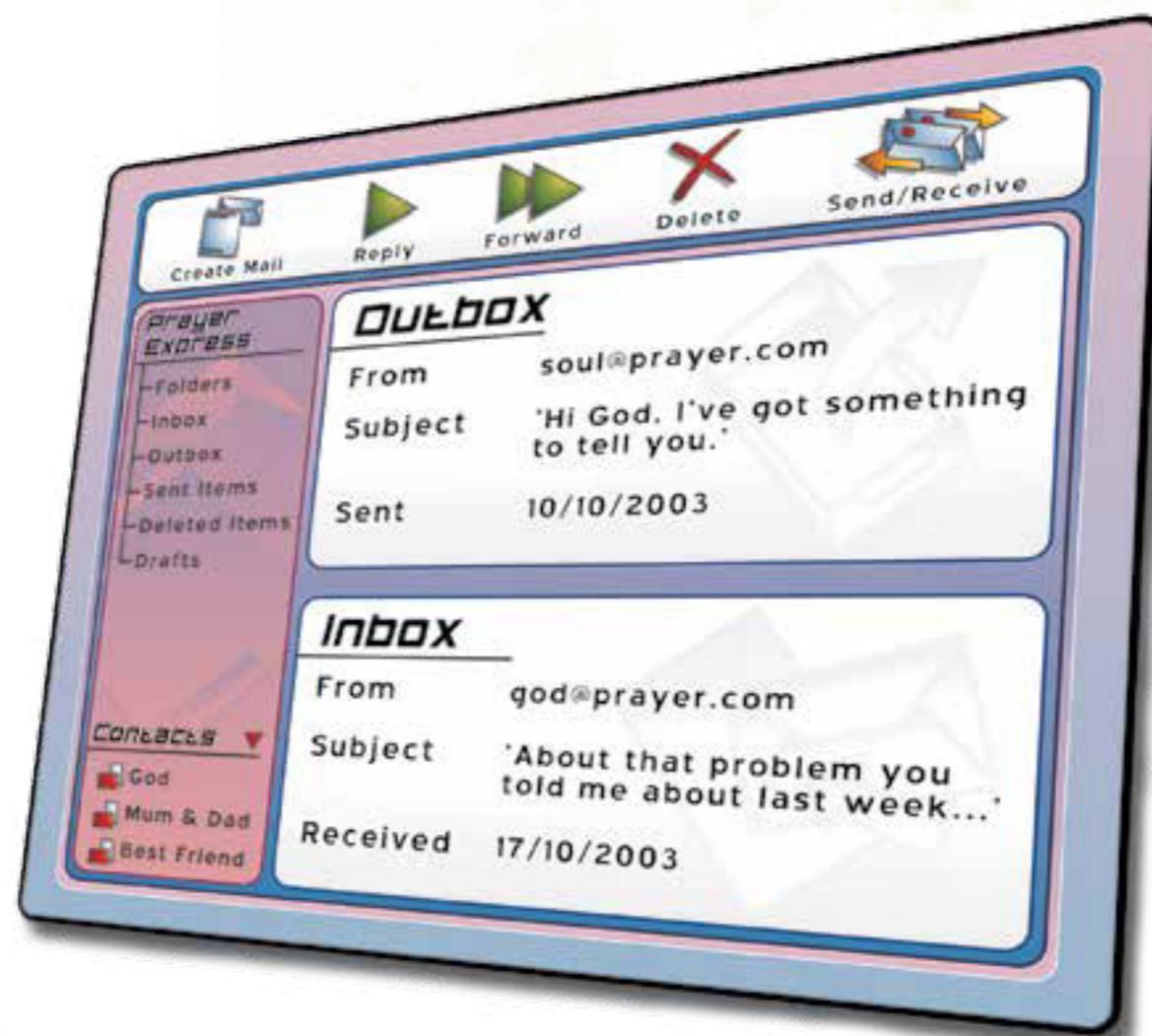
- 1. The Scripture tells us that Jesus went into the desert after his baptism and was 'to be put to the test by the devil'. What is the relationship between this passage and the way Jesus carried out his mission?*
- 2. There are three temptations listed in the passage. In your own words describe the temptations and Jesus' response to each.*
- 3. Connect this Scripture to your own life as you mature and have to make more complicated decisions by completing the following statement: If Jesus had to choose between good and evil in his life then ...*



Christ is Tempted by the Devil in the Desert, mid 14th century (fresco).

> 4. Praying

When we pray we put ourselves in the presence of God. Prayer is a living relationship between God and us. At the heart of this relationship is communication, a sense that we are speaking to a friend and that God listens and responds with love. This is especially true when we have a problem and want to know what is right and what is wrong, what we should do and what we should not do.



Activity

Choose one aspect of a choice between good and evil that concerns you. This could be personal or a reflection on issues affecting society. Write a prayer that could be used in a class liturgy that expresses this concern.

➤ 5. Strengthened by the Sacraments

Through the Sacraments we experience the power of God. In the Celebration of the Eucharist we are strengthened to do good by the grace of God. In the sacrament of Penance God offers forgiveness and reconciliation when we distort good by doing what is wrong. The sacrament reminds us that we cannot do good just by our own efforts. We need the friendship and power of God in our lives. When we fail we should never be discouraged because God is always offering forgiveness and reconciliation.



Test your knowledge

1. *Name two types of evil.*
2. *What is meant by 'physical evil'?*
3. *Where do we read about the story of creation?*
4. *How do Christians explain moral evil in the world?*
5. *Identify the ways that Christians strive for good.*



Caritas Australia
THE CATHOLIC AGENCY FOR OVERSEAS AID AND DEVELOPMENT

Overcoming Evil with Good

While the effects of evil can still be seen in our world, hope and goodness are always present. Caritas Australia is one agency within the Catholic Church that puts Christian love into action by seeking positive ways to fight evil with good.





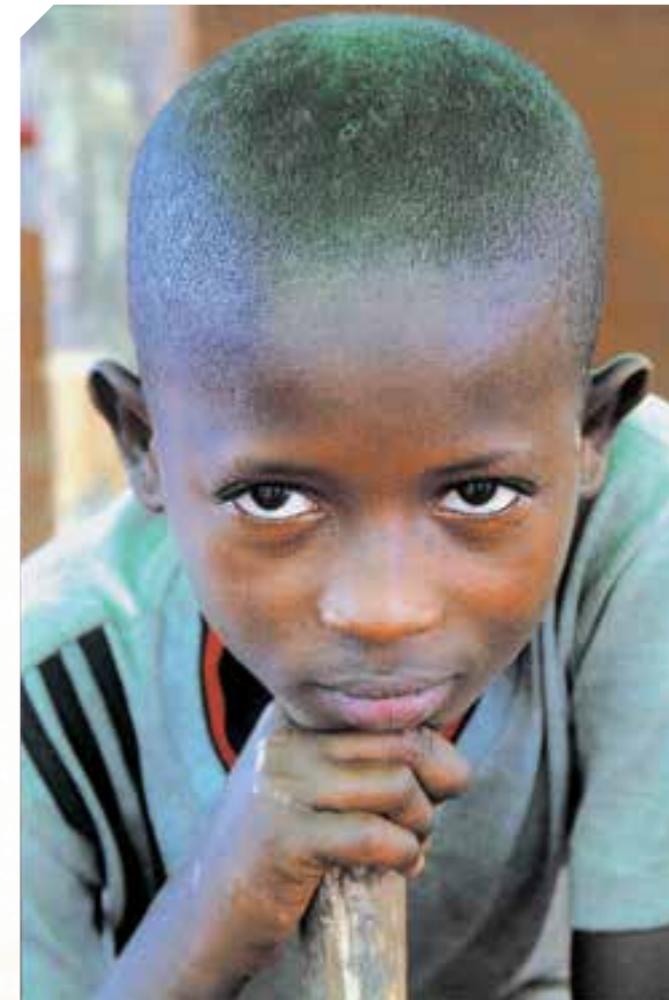
Activity

1. *Work in small groups to complete the following task using www.caritas.org.au as the basis of your research.*
2. *Prepare a report on the work of Caritas in the format of a current affairs TV program. Consider all the elements of this style of reporting when planning your presentation. Your report should include:*
 - a) *The vision and mission of Caritas – why the organisation exists.*
 - b) *The evils that Caritas fights against, especially in the lives of children.*
 - c) *At least one case study of a real life incident to highlight the work of the organisation.*
 - d) *An explanation of how all Australians could become partners with an agency such as Caritas in the fight against evil in the world.*

For our reflection . . .

When Amadu was 9 years old he was abducted from his family and forced to be a child soldier in Sierra Leone, which is on the west coast of Africa. It is estimated that there are 300,000 child soldiers throughout the world. Caritas Australia supports the Children Associated with War program in Freetown, Sierra Leone which aims at re-building the lives of these children. Through this work Amadu was re-united with his mother and was able to attend school. He was given the hope of 'life to the full'.

Jesus fasted in the desert for forty days preparing himself to bring the message of 'good news' to our world. Like us he had a choice ... the path to status and an easy life or the path which would make the world a better, more loving place to live in. Which path will you choose?



CATHOLIC BELIEF ABOUT LIFE AFTER DEATH

8

Catholics believe that:

In Baptism we share in Christ's death and Resurrection

Death marks the end of our life on earth

Life after death depends on how we respond to God's love

Judgment takes two forms

> 8.1 Life and Death

Here are the views of two young people about death.



I just don't think about it – I'm more worried about what I'm doing on the weekend. I mean who thinks about death, it's sick!



I never thought about people dying until my brother became very ill. He was such a happy and playful kid and then, all of a sudden, he began to lose weight and experience shocking headaches. He was in and out of hospital for months, lost all his hair, and just didn't get better. I can't really describe my feelings when he died – it was like something died in all of us – our lives would never be the same again.



Think about

An old piece of advice is to live every day as if it were your last. For example, in the second century after Christ, the Roman emperor and philosopher Marcus Aurelius (121–180) wrote that every action should be performed as if it were the last thing we would ever do. If you followed this approach to life how do you think you would live?



Michael Leunig, (Everyday Devils and Angels, Penguin Group Australia).

- For most young people death is something that they do not think much about. If contemplated at all it is something in the far distance that is unlikely to touch their lives for many years. For others, death is a much closer reality, usually as a result of a loved one dying. When we talk about death in a Christian context this leads to a deeper discussion about beliefs in life after death.



Think about

People are influenced in their views about life after death by what is presented in the media. Do you agree with this statement? Give reasons for your answer.

Here are two accounts of how life after death is treated on television and in movies.



In this show you get a chance to make up for the bad things you have done before you die, but what happens if you are hit by a truck and die unexpectedly? The Angel of Death comes to the characters when they are about to die and tries to comfort them and complete any unfinished tasks and prepare them. When the character dies the angel holds out his hand for the soul to hold on to and takes it to heaven.



In these movies there are special people, immortals, who never die but go through time fighting each other and trying to win the prize. You get this if you are the last immortal remaining. There are some great sword fights but no one is really immortal – it's just that some people can only die in strange ways like getting their heads chopped off. It would still be great, though, to live like this.



Activity

Investigate how life after death is portrayed in the media. Review movies, television and printed material. Can you find any common themes or ideas?

> 8.2 Life after Death

Brainstorm: Life after death

What do you think happens after death? Discuss this question and list as many responses as you can.

Below are views of some young people about what happens after death.

- 1. I believe there are spirits of dead people on earth that are on some kind of special mission to make us do what they have done in their lives.*
- 2. When you die you go up to heaven and they decide what you have done.*
- 3. Death changes life from one form to another.*
- 4. I believe that when you die you come back as something else like an animal or an insect.*
- 5. I don't believe in hell, I believe in purgatory. When you die you go to purgatory which is a place that Jesus and Mary decide where you go.*
- 6. I don't believe in hell. Hell is like your parents saying that, if you are not good, Santa will not give you any presents.*
- 7. When you die you are united with God.*
- 8. When you die you go to a place where you are judged, but in the Bible it says that God forgives everything, so it's not too bad.*
- 9. Heaven is where you go. Heaven is whatever you want it to be – it can be a garden with lots of flowers or clouds or anything.*
- 10. Some people believe in science which says that when you die, that's it.*
- 11. Which of the statements above do you think are Christian beliefs? Discuss this question in small groups, give reasons for your answer.*





Activity – Reflective Writing

Write a short passage about what you believe happens after death.

8.3 Death in the Ancient World

Death is a universal human experience – all people die. What happens after we die has been a question that has occupied people since the dawn of time. The belief that life in some form continues after the death of the body is to be found among peoples across cultures and over time.

The ancient Egyptians believed that after death life continued as before but in a New World. These beliefs are expressed in the manner in which funerals were carried out. To prepare for the New World the body was preserved; one of the most common ways of doing this was embalming. Supplies that could be used by the dead person in the New World were provided. For wealthy people this could mean providing a huge amount of material such as food for the journey and the implements needed to carry on their professions. After seventy or so days the body, with its mouth open in order that it could speak in the New World, was sealed in a tomb.

The ancient Greeks had many beliefs about life after death. An early one, attributed to Homer, the author of the Iliad and the Odyssey, was that when a person died his or her psyche or vital breath left the body and entered the world of Hades, King of the Dead, where it existed as a phantom. The separation between the living and the dead was absolute, and no exchange was possible.



Activity

Investigate beliefs about life after death from another culture.

8.4 Death in the Hebrew World

A primary concern of the Old Testament is for the importance of life. God is identified as a living God who gives life as a great blessing. For this reason, traditional Jewish spirituality has placed great emphasis on celebrating life. What happened after death was not something of equal importance or to be discussed at length. The God who gave life can also take it away and death was seen as part of the natural process, as in the story of the creation of Adam: God created Adam out of dust and at death he returned to dust. What happened after death was uncertain.



The Star of David.



Tutankhamen's funeral, fresco in Tomb of Tutankhamen, 1332–1322 BC Egyptian Pharaoh of 18th Dynasty, Valley of the Kings, Thebes, Egypt.



Activity – Death in the Book of Job

Read the passage below:



*There is always hope for a tree:
when felled, it can start its life again;
its shoots continue to sprout.
Its roots may be decayed in the earth,
its stump withering in the soil,
but let it scent the water, and it buds,
and puts out branches like a plant new set.
But man? He dies, and lifeless he remains;
man breathes his last, and then where is he?
Job 14:7–10*

1. *What do the following words mean: felled, sprout, decayed, withering?*
2. *What brings the tree back to life?*
3. *How is man different from a felled tree?*
4. *How would you describe the author's attitude to death?*

Central to the Hebrew understanding of death was the idea of Sheol, the realm of the dead. As described in Isaiah 38:18, Sheol was a somewhat mysterious place, dark and miserable, where the dead exist in some way but their relationship with God had been cut off. After the Exile, however, some Jewish thinking, as recorded in the Book of Daniel and the Books of Maccabees, began to reflect a view that the relationship between God and individuals might be able to survive death.

Eternal life

By the time of Jesus, Jewish beliefs about life after death had developed further. Some groups such as the Pharisees, maintained that eternal life, participation in the life of God, was possible even after death.



Activity – Read Mark 10:17

1. *What does the man ask Jesus?*
2. *What do you think he means?*

Kaddish

Kaddish is an ancient prayer that is used in a variety of Jewish liturgies. A kaddish, from a Hebrew word meaning holy, praises God and asks for the swift coming of the Kingdom of God. The best known form of kaddish is recited by mourners at funeral services. Part of the mourner's kaddish appears below:



Magnified and sanctified may his great name be in the world that he created, as he wills, and may his kingdom come in your lives and in your days and in the lives of all the House of Israel, swiftly and soon, and say all Amen! Amen! May his great name be blessed forever.



Activity

Why do you think this prayer is said at funerals?

8.5 Body and Soul

- Below are some expressions that reflect how people talk about the soul:
- Belinda is the soul of this team.
- When that little boy cried out in pain it touched my soul.
- Listening to the ocean is good for the soul.
- May the souls of the faithful departed rest in peace.



Activity

1. *What do these sayings tell us about the soul?*
2. *What do you understand by the term soul?*



- Many people have a sense of an inner energy or force that drives them. When people talk about another person as the soul of a team or an organisation they are referring to that person as the one who animates or gives life to the whole group. To say that something touched my soul is to recognise that there is also a part of us that cannot be reached easily but which marks us as individuals and which we regard as something very important and valuable. The soul can also be seen as something which is different but not separate from the body as when we describe food for the body as being different from food for the soul. When Catholics pray for the souls of the departed they recognise that the soul lives on after the body has perished.

When Catholics speak about the human person they refer to a unity of physical and spiritual elements. This is a recognition that the entire human person, made in the image and likeness of God, is more than just flesh and blood and that something is required to give life to the body.

The physical is what we can see and touch and is usually described as the body. The spiritual is the part of a person where he or she is most especially in the image and likeness of God. The spiritual principle in men and women is called the soul. The soul is created by God and it does not perish at the moment of death. The soul animates and gives life by integrating all the various parts and processes of the body into a functioning whole. The soul is, therefore, not separate from the body. The soul gives each of us our humanity and also our individuality, as each soul is unique.



Activity – Read Genesis 2:7

How does the person become a living being?

The second account of creation contained in the Book of Genesis gives a very powerful image for the unity of the body and the soul. God fashions or shapes the person out of dust. This is a creation of matter. A living person only comes into being when God breathes into the nostrils. A powerful symbol of the soul is to describe it as the breath of God.

Reincarnation

Christians believe that each person has a unique soul that is created by God at the moment of conception. The soul continues to exist when the body dies, but it did not exist before it was united with the body. Reincarnation is a term given to describe a number of beliefs, including the idea that a soul exists before the body is formed. From this idea comes the most common understanding of reincarnation – that of a soul after death returning in some other living form – human or animal. Christians believe that, in this world, we only have one life and we only die once. Each of us is unique and unrepeatable. Souls are not re-cycled or moved into different bodies.



Master Bertram of Minden (c 1345–c.1415), **The Creation of Adam**, detail from the Grabow Altarpiece, 1379–83 (tempera on panel) Hamburg, Germany.



Test your knowledge

1. In Ancient Greece, who was considered to be the king of the dead?
2. Describe the Hebrew understanding of death.
3. What is a kaddish?
4. Describe some of the ways life after death is portrayed in the media.
5. What is one way of describing the soul?
6. What is reincarnation?

8.6 Some Christian Ideas on Life after Death

I think that life is a struggle; when you die, that's when you begin your life with God.



Activity

Discuss this statement in small groups. To help your discussion try focusing on the following question: When do Christians think eternal life begins?

8.7 Eternal Life Starts Now

In order to understand something about the Christian view of life after death it is important to realise that Christians regard human life and all of creation as ordered; that is, people are created for a purpose and all have an ultimate destiny. This is not finally to achieve something during our seventy or eighty years of life here on earth. This is important but, for Christians, the deepest meaning of life is to be found in their relationship with God. God creates and loves us and calls us into communion. We are created to be with God forever.

Reflective writing

1. Do you think that every life has a purpose?
2. What do you think you would like to achieve in life?



- In Baptism, Christians are born to a new life in Christ. This is more than becoming a member of a group – it allows us to participate in the very life of God. Because we share in the life of God through Baptism, we also share in the Resurrection of Jesus who has conquered death by rising from the dead. Our relationship with God begins with our life on earth. Through responding to the love of God, prayer, receiving the sacraments and seeking to do what God wants of us, we can develop and strengthen this relationship.

The fullness of our relationship with God is not seen, however, until after death when we come into the presence of God in a fuller, more complete way. St Paul, in the first Letter to the Corinthians, describes this as seeing God not as a dim reflection in a mirror but face to face. Because our life with God, or our eternal life, starts at Baptism, Christians do not speak of death as a final or decisive break in the journey of faith. This idea is expressed in the statement that in death life is changed, not taken away.



Activity

Design a symbol which expresses the idea that in death life is changed, not taken away.

8.8 The Resurrection of the Body

Christian belief about life after death comes from the Resurrection of Jesus. Seeing the risen Lord Jesus among them changed the lives of the first disciples. Just as Jesus was raised to life not as a spirit but in his own body, Christians believe that they too will experience eternal life in bodies that will have been transformed and glorified, like the risen Jesus. The main quality of these bodies is that they will not age or decay.



Activity – Read 1 Corinthians 15:42–44

1. *What does perishable mean?*
2. *How does St Paul try to explain the idea of the Resurrection of the body?*

> 8.9 He Will Come in Glory to Judge the Living and the Dead



Think about

On what basis would you judge whether a life has been successful or not?

To believe in life after death does not mean that we take no interest in the concerns of the world, how we live our lives. Christians believe that what a person does during his or her life on earth will affect what happens after death. This idea is often expressed as a belief in judgment where those who have loved their neighbour as themselves and proclaimed the Good News, as well as those who have severed their relationship with God, will both see the consequences of their actions.

8.10 Particular Judgment



Activity – Read the story of the Rich Man and Lazarus in Luke 16:19–31

1. *How did the rich man live?*
2. *How did Lazarus live?*
3. *What is Hades?*
4. *Who does the rich man appeal to?*
5. *What happens to Lazarus?*
6. *What do you think is the point of the story?*



Christians believe in a particular judgment which occurs at the moment of death. The basis of this judgment, to use the words of St John of the Cross, is how much we have loved in our lives. If we die in the friendship of God we will live forever with God. To be united with God depends on our decision to love God. If we have not lived in this way, then death marks the beginning of living without our ever having the opportunity of establishing a relationship with God.

> 8.11 Heaven and Hell



Hieronymus Bosch, (c.1450-1516), **The Garden of Earthly Delights: Hell, right wing of triptych**, c.1500 (oil on panel) (detail).

In our lives we have the opportunity to love God and develop our relationship with God through the way we live. After death we can be united with God in a way that was not possible during our earthly lives. The Christian idea of heaven is to be with Christ. Over the centuries heaven has been represented in many ways. Often the inspiration behind this has been to imagine a perfect place where everyone has everything he or she desires. People have often represented heaven as a place in the sky or above this world – but it is really a state of supreme happiness where we participate in the very life of the Trinity.

Just as they see heaven as communion with God, so Christians have also understood that there is another possibility that awaits them at death. This is to live forever without God. This is what hell is. Heaven has been imagined as the perfect place and hell as the most awful. In the story of Lazarus the rich man is sent to a place of torment. The imagery here is one of heat and flames and terrible thirst. This is one way of describing life without God.

In the story of Lazarus the real agony of the rich man is caused by the gulf between him and Abraham and that this gulf cannot be crossed. This is a strong way of speaking about what hell is like – life separated from God and those who love God.

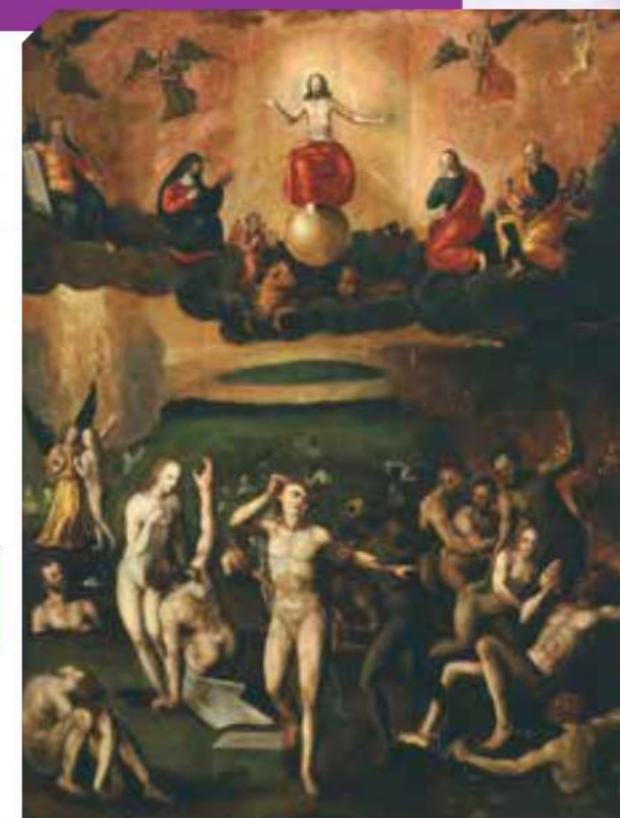


Activity

1. Draw a picture that represents your ideas of heaven and hell.
2. Share your pictures with others and explain what you have drawn.

> 8.12 The General Judgment

As well as the particular judgment, Christians believe in a general judgment. This is when Christ will return in triumph and establish forever the Reign of God. This is described as the Second Coming of Christ or, in Greek, the Parousia. For the first Christians, the Second Coming of Christ was something they expected to happen in their own lifetime. We learn from scripture, however, that no one knows when Christ will return. St Paul, in the Second Letter to the Thessalonians, makes the point that Christians should not be alarmed or get too excited about when Christ will return. The General Judgment will be the Last Judgment and marks the end of time. At this time the bodies of the dead will be raised and united again with their souls.



Crispien van den Broeck (1500–1560), Flemish, **Last Judgment with Virgin Mary and Saints Mark, John and Luke.**

8.13 The Communion of Saints

Catholics believe that they are linked in a special way with the saints – those who have already died and are now with God. The Communion of Saints is another way of describing the Church which is made up of those in heaven, those who are being purified before seeing God face to face, and those who are journeying towards God on earth. This link explains the ancient practice of praying to the saints for help and inspiration and also praying for the dead that they too may be with God forever. The idea of a communion of those living and those who are with God is beautifully expressed in many prayers that speak of those who have died being met or greeted by the saints as a mark of their entry into eternal life with God.

Prayer of Commendation

The prayer of Commendation is said when a person is close to dying. Part of it is printed below:



*May you return to your Creator
who formed you from the dust of the earth.
May holy Mary, the angels, and all the saints
come to meet you as you go forth from this life...
May you see your Redeemer face to face.*

Prayer of Commendation 589



Activity

What do you think this prayer tells us about the Christian attitude to life after death?



Finding the source

Communion of Saints in Lumen Gentium

One of the most important documents of the Second Vatican Council was Lumen Gentium. Here is a quote from the document on the Communion of Saints

This Sacred Council accepts with great devotion this venerable faith of our ancestors regarding this vital fellowship with our brethren who are in heavenly glory or who having died are still being purified. (LG 51)

What do the following words mean: sacred, venerable and fellowship?

What do you think is meant by the phrase, who having died are still being purified?

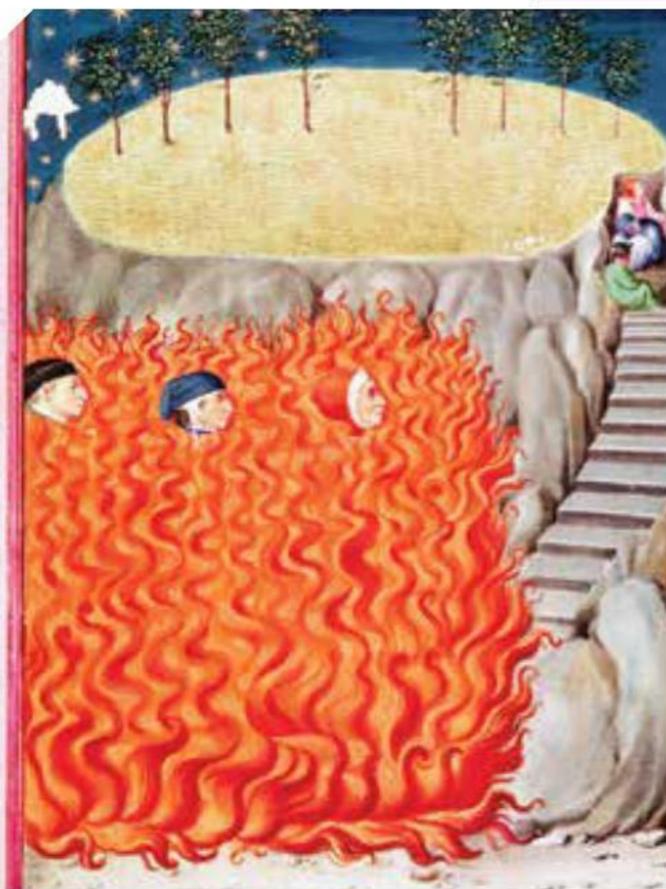


Activity – Do you think that Christians find it hard at all times to:

1. Love one another as themselves?
2. Live out the Beatitudes?
3. Obey the Commandments?
4. Help the poor and oppressed?
5. What does this mean for a Christian understanding of life after death? Discuss this in small groups.



> 8.14 Purgatory



Inferno, Purgatory and Paradise, illustration from Dante's "Divine Comedy", 14th century (manuscript).

Part of Christian life is imperfection, falling short of the love that God asks of us. Our relationship with God can change, being at times stronger than others.

What happens to those who have striven to live like Jesus but have not achieved this perfectly when they die?

Catholics have long believed that, at the moment of death, although they desire to be with God, many are not ready for this and these people go to Purgatory. The Catechism of the Catholic Church describes Purgatory as a place or state of final purification where the elect are prepared to meet God. Belief in Purgatory springs from the ancient Christian practice of praying for the dead. Behind this was an understanding that the dead still needed our prayers to help them meet God face to face. If particular judgment at the moment of death meant either life with, or separation from God, then why pray for the dead? Their fate was beyond the prayers of the living.

In the early history of the Church, leaders such as St Augustine spoke of a period of cleansing or purification after death that was designed to enable the departed Christian to love God in a perfect way. Only by loving like God loves, can we share fully in the life of God. The idea of Purgatory as a place or state where we are made perfect is underlined by the Catholic belief that a soul in Purgatory can never be lost, that is, is removed from God forever. This also shows the mercy of God.



Activity

Link the five terms below to give an overview of Catholic belief about life after death. Give a brief explanation of why you have made each link.

Heaven, hell, purgatory, particular judgment, general judgment.

The Beatific Vision

The beatific vision means that when we reach Heaven we shall see God as God really is, as far as this is possible for a creature. This is usually reserved for those who have died as the friends of God. Some saints are thought to have received this vision while still alive. For example, toward the end of his life, St Thomas Aquinas, a great Doctor of the Church, was filled with a sense of wonder at the beauty and power of God. Having realised that his efforts were not worthy of explaining what he had seen, he stopped writing. Indeed, he said that what he had written over his life was like straw compared to the true reality of God.



Activity – Do you believe that?

Below is an account of views about life after death that are often attributed to Christians:

Work hard, pray, pay up, don't complain, turn a blind eye to injustice and for doing this, God, an old man with a long white beard, will reward you by sending you to a place in the clouds with angels playing harps. If you mess up, it's down to hell with fire and brimstone. I don't believe any of this; for me life starts now and we have to make the most of it while we are still breathing.

1. *Is this a reliable statement of Catholic belief?*
2. *How would you answer this comment?*



Test your knowledge

1. *For Christians, what is the ultimate purpose of life?*
2. *What is the resurrection of the Body?*
3. *How do Christians describe heaven and hell?*
4. *Distinguish between the particular and general judgments.*
5. *What advice does St Paul give about Christ returning?*
6. *What is the Communion of Saints?*
7. *Why do Catholics pray to the saints?*
8. *Purgatory is often described as a place of purification. What does this mean?*



Activity – Research Project

Working in groups of four or less, prepare an oral presentation of no more than five minutes on Catholic belief in life after death. In your presentation, refer to scripture and statements about life and death in the Nicene Creed or the Apostles' Creed. Part of your presentation should also include a story or parable which tries to explain Catholic belief in this area.

ANTIOCHENE

ALEXANDRIAN

BYZANTINE

ROMAN

9

CELEBRATING BEING CATHOLIC

CATHOLIC

The Catholic Church is a communion of ancient Churches

All Catholic Churches share common beliefs and sacraments

Most Catholics belong to the Western or Latin 'Roman' Catholic Church

Eastern Catholic Churches have their own histories, liturgies and government

Catholics have a rich culture

Chaldean

Syrian

Maronite

Armenian

Coptic

Russian

Ukrainian

Ethiopian

Melkite



Activity – Survey

1. Conduct a class survey to gain a snapshot of the cultural heritage within the group. Use the following as a guide:

Student's name	Student's place of birth	Parent's place of birth	Religion	Place of worship
1				
↑ ↓				
25				

Then

2. On a map of the world locate all of the countries represented in your class.
3. List the various religious groups in your class. Place a tick next to the ones you have heard about and a cross next to those new to you.
4. Using the response text type comment on the things you have learnt from this class activity.

There are many ways that Catholics express their beliefs. Diversity has always been part of the history of the Church. Underlying this, however, is unity of belief or what Saint Paul calls being of the same mind.



Activity – Read I Corinthians 1:10-13.

1. Find definitions for any words that you are unsure of in this passage.
2. Explain what St Paul means when he says, *is Christ divided?*



9.1 Celebrating an Ancient Family of Churches

Most Catholics belong to the Western or Latin “Roman” Catholic Church. There are other Catholics, smaller in number, who belong to Eastern Catholic Churches. These Churches have their own history but share with all Catholics the same profession of faith. They celebrate the same sacraments - although in different ways – and are united by accepting the primacy of the Pope who protects the unity of the Churches and the integrity of the faith as he occupies Peter’s chair at Rome. Eastern Catholic Churches give a rich cultural diversity to the Catholic Tradition.

9.2 Eastern Catholic and Orthodox Churches

Eastern Catholic Churches, with the exception of the Maronites, have a common background and culture with other, larger Christian communities, usually called Orthodox Churches, that are not in communion with the Pope. For example, the Melkite Catholic Church is the mirror image of the Antiochian Greek Orthodox Church.

9.3 Why Study the Eastern Churches?

The first Christians lived in a world dominated by Roman rule and heavily influenced by Greek culture. The great cities of this period such as Rome, Antioch, Alexandria and later Constantinople soon became centres of Christian thought and life. From Rome developed what we now call Western or Latin Catholicism. From Antioch, Jerusalem, Alexandria, Constantinople, cities of the Roman Empire, and from Edessa in eastern Syria and Armenia there developed Eastern expression of Christian belief and practice. Over the centuries East and West drifted apart, sometimes marked by official splits and condemnations. Because of this Eastern and Western Christians often do not know enough about each other. In more recent times great efforts have been made to overcome these differences. This is more than just about sharing information. To flourish, the Church must be aware of both its Eastern and Western heritage. In the words of Pope John Paul II, the Church needs to learn to breathe again with its two lungs, Eastern and Western.



Historical Traditions	Eastern Catholic Churches	Liturgical Family
Antiochian* Tradition	Maronite Chaldean	Antiochian Rite – West Syriac* Rite East Syriac* or Chaldean Rite
Alexandrian Tradition	Coptic	Coptic Rite
Constantinople Tradition	Melkite Russian Ukrainian	(originated in the Patriarch of Antioch) Byzantine Rite Byzantine Rite
Armenian Tradition	Armenian	Armenian Rite

Source: To Breathe Again with Two Lungs, Catholic Education Office, Melbourne, 1999

* Amendment to the original



Finding the Source – Orientale Lumen –

The Light of the East.

In 1995 Pope John Paul II issued an Apostolic Letter, *Orientale Lumen*, which addressed, amongst other things, the importance of studying Eastern Churches.



Since, in fact, we believe that the venerable and ancient tradition of the Eastern Churches is an integral part of the heritage of Christ's Church, the first need for Catholics is to be familiar with that tradition, so as to be nourished by it and to encourage the process of unity in the best way possible for each. OL 1



Activity

1. Explain the following words: venerable, nourished and heritage.
2. What is described as an integral part of the heritage of Christ's Church? What does this mean?
3. How would you describe Pope John Paul II's attitude to Eastern Churches?



The church is... the Universal Church.



The church is... a diocese.



The church is... a diocese under the pastoral care of a Bishop - the local church.

9.4 Eastern Catholic Churches

When we speak about Eastern Catholic Churches it is important to realise that this describes ancient communities that display significant differences. For example, the Chaldean Catholic and Russian Catholic Churches are both Eastern Churches but their history, customs and liturgy are quite different. Eastern Catholic Churches can be distinguished according to their historical origin and also their liturgical family.

9.5 Eastern Churches – Eastern Rites Worship

When Catholics use the word Church, first of all, they refer to the whole Catholic Church around the world – the universal Church. The word Church also refers to a diocese, that is, an area under the pastoral care of a bishop – the local Church.

When Catholics speak about the Eastern Churches, the word Church means a communion of dioceses who share a common theology, history, liturgy and canon law.

- 'Rite' means all the liturgical practices and customs of a particular Church. To take it one step further, Rite refers to how Christians of that tradition live – how they pray, what customs they practise and how they worship.

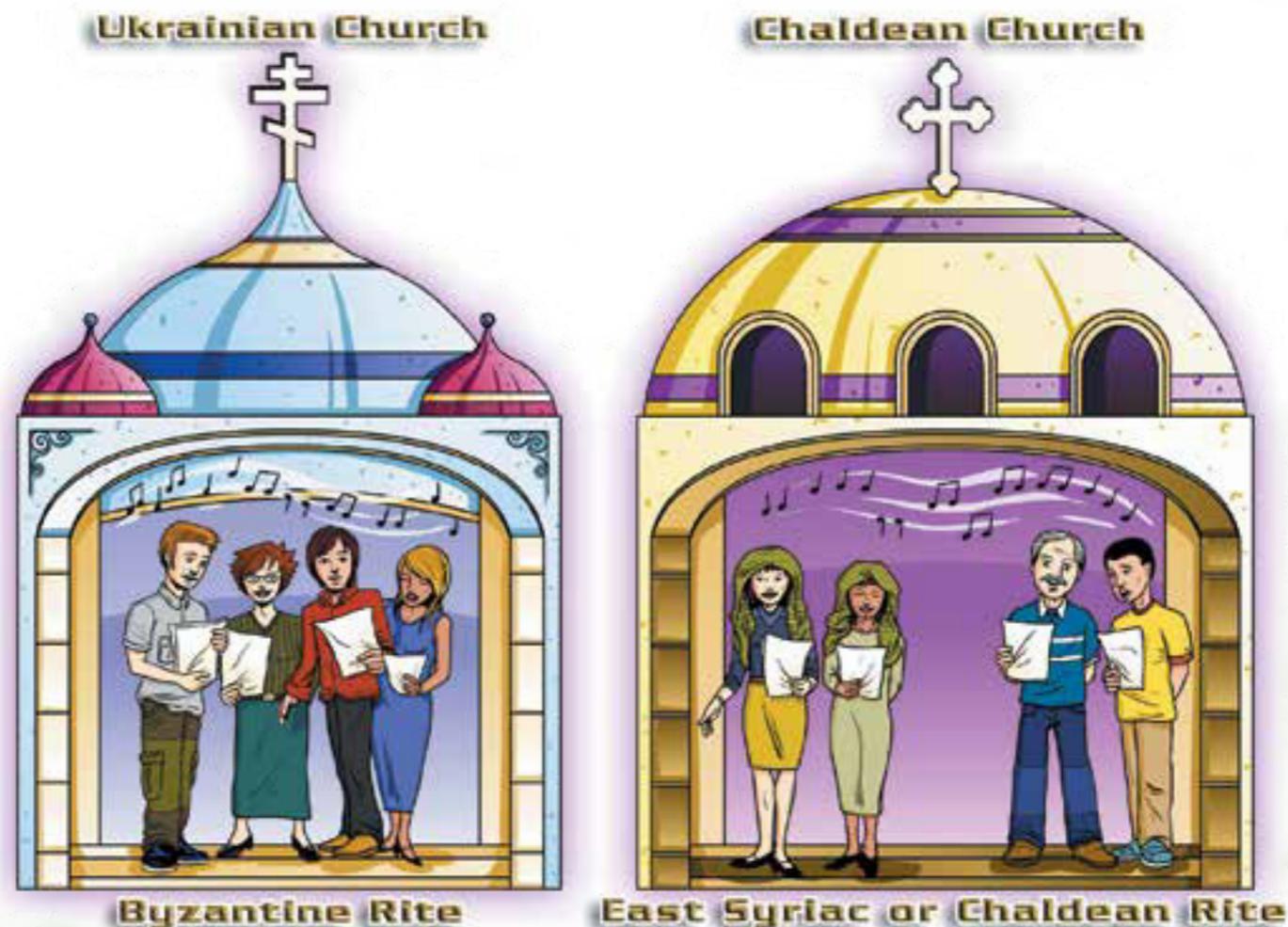
Two examples of the difference between Church and Rite are:

1. The Ukrainian Catholic Church follows a Byzantine Rite.
2. The Chaldean Catholic Church follows an East Syrian or Chaldean Rite.



Activity

The Ukrainian and Russian Catholic Churches both follow a Byzantine Rite. What would they have in common?



> 9.6 Eastern, Western or Sri Lankan?

Tony I don't understand this Latin Church stuff, aren't we all just Catholics?

Nandana Yeah, my parents are from Sri Lanka. Doesn't that make me a Sri Lankan Catholic, not a Western one?

Laura There is a big difference between where you come from and whether you are a Western or Eastern Catholic.

Tony What do you mean?



Laura All Western Catholics have the same liturgy, rules, many similar customs, a common history and system of government. Although Nandana's parents are from Sri Lanka the church there was established by missionaries from Europe. They brought with them Western or Latin Catholic practice.

Tony I have never heard of Eastern Catholics before.

Laura Most Catholics are Western and follow the Roman Rite of worship. Eastern Catholics are harder to find unless you went to places like Lebanon or Ukraine. If you went into a Catholic church anywhere in the world, chances are you would see a Roman Rite liturgy like we have at our beginning of the school year Mass.



Nandana No you won't - in Sri Lanka the Mass is in the local language, here it is in English.

Laura The language is different but the order of the Mass is the same, the same prayers in the same order.

Nandana What about some of our traditions - there are some things that we do that other Catholics don't - does that make us a different church?

Laura No.

Tony So what does?

Laura Things like different liturgies or rites of worship and history. Also, some of the rules are different in Eastern Churches. In the Melkite Church, for example, married men can become priests.



Nandana So what do all Catholic churches have in common?

Laura Unity of belief - on essential matters all Catholics believe the same thing.

Tony Do we have any Eastern Catholics at this school?

Laura Well there's Sam - he's a Maronite.

Nandana What do they do?

Laura Why don't you ask him?





Test your knowledge

1. *What do all Catholic Churches have in common?*
2. *Name some of the great cities of the early Christian era.*
3. *From what Christian centre did the Western or Roman Catholic Church develop?*
4. *Which Catholic Churches share a Constantinople Tradition?*
5. *Name three Rites of the Catholic Church.*
6. *Explain the differences between Church and Rite.*
7. *What is Orientale Lumen?*



Mystical icon of the Trinity.

9.7 Three Features of Eastern Catholic Churches

1 The life of the Trinity

In Eastern Catholic Churches great emphasis is placed on teaching about the Trinity. Christians believe not only in one God but that God is a trinity of Persons – God the Father, Son and Holy Spirit. This mystery is at the heart of the Christian faith. God is beyond human understanding, but because of the Incarnation, Jesus Christ the second person of the Trinity became one of us. Because of this, history has been transformed and we all have the possibility to become like God. This personal union with God is an important part of Eastern spiritual tradition which places great emphasis on contemplative or silent prayer.

2 Importance of tradition and love of the Fathers of the Church

Eastern Catholics have a great love of tradition as seen in the way many customs and practices are observed with great care and reverence. This love of the tradition is also seen in the high esteem that the writings of the Fathers of the Church are held. These figures were crucial in shaping Christian belief and practice in the centuries after the Resurrection of Jesus.

> Who are the Fathers of the Church?

The early Christian centuries were ones of great controversy. In this period many important debates and discussions were taking place about the Trinity, especially, about who Jesus is and how to live as a Christian. The leading writers who were active in this era have been given the collective name 'Fathers of the Church'. At this time in history women did not write for public discussion which explains why we do not have 'Mothers of the Church'. Since then, however, women have been recognised as Doctors of the Church. The word 'father' here is meant to take us back to the early Christian era and to remind us of the importance of these writings. Some of the Fathers include; St Basil, St Irenaeus, St Augustine and St Athanasius.

Basil the Great – Father of the Church

Basil (330-379) was born at Caesarea in Cappadocia which is in modern day Turkey. His saintly family was wealthy and distinguished and he had an excellent education. Along with his brother St Gregory of Nysaa and St Gregory of Nazianzus, Basil is one of the Cappadocian Fathers. In his life Basil formulated his own monastic rule which is widely followed today. In 370 he became bishop of Caesarea. Basil is remembered for his many writings and was a strong opponent of Arianism and clashed on many occasions with the Emperor Valens. Basil was also a great pastor, caring for the poor and establishing hospitals and relief centres.



Activity – Extension:

Investigate the life of one other Father of the Church.

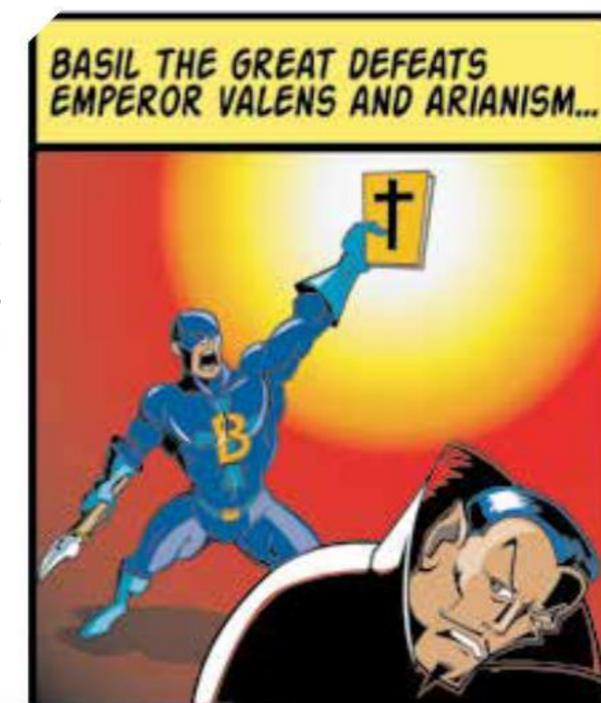
Finding the Source

Prayer of St Basil the Great

O God and Lord of the Powers, and Maker of all creation, who, because of your clemency and great mercy sent your Only-Begotten Son and our Lord Jesus Christ for the salvation of the human race, who His holy Cross tore asunder the record of our sins, and so conquered the rulers and powers of darkness. Receive from us sinful people, O merciful Master, these prayers of gratitude and supplication, and deliver us from every destructive and gloomy sin, and from all visible and invisible enemies who seek to injure us ... O eternal Father, with your Only-Begotten Son, and with your All-Holy, Gracious, and Life-Giving Spirit, now and ever, and unto ages of ages. Amen.

ARIANISM

A teaching of Arius, a 4th century priest of Alexandria, stated that the Son of God was not truly divine but was created. The teachings of Arius were condemned at the Council of Nicaea in AD 325.





Activity

1. Rewrite this prayer in your own words.
2. How does the prayer end?
3. What does this tell us about the importance of the Trinity to Eastern Catholics?

3 Liturgy as the heart of worship and belief

The Divine Liturgy, what Western Catholics call the Mass, is at the centre of Eastern worship. It also expresses, in the most perfect way, the mystery of the Church as the Body of Christ and reveals and makes present Jesus to us. The Eastern Catholic liturgy is celebrated with devotion and splendour. In the Byzantine Rite of worship different liturgies are celebrated on different occasions during the year. Two important ones are, the Liturgy of St Basil the Great and the Liturgy of St John Chrysostom. The fourth Eucharistic prayer in the modern Roman Rite is a shortened adaptation of the great Eucharistic prayer of the liturgy of St Basil the Great.

The Divine Liturgy: Preparation of the Gifts



Preparation of gifts at the table of Prothesis.



Cutting the bread.



The wine is poured into the chalice.



The water is poured into the chalice.



The bread is arranged in a symbolic way on the paten.



Veiling the Holy Gifts.

> **The Divine Liturgy: The Gospel**



The Little Entrance: Gospel Procession.



The Deacon reads the Gospel.

The Divine Liturgy: Procession of the Gifts



The Greater Entrance: The Procession of the Gifts.

The Divine Liturgy: The Eucharistic Prayer



The Eucharistic Prayer.

The Divine Liturgy: Communion



Communion.

The Divine Liturgy: Final Blessing



The Final Blessing.



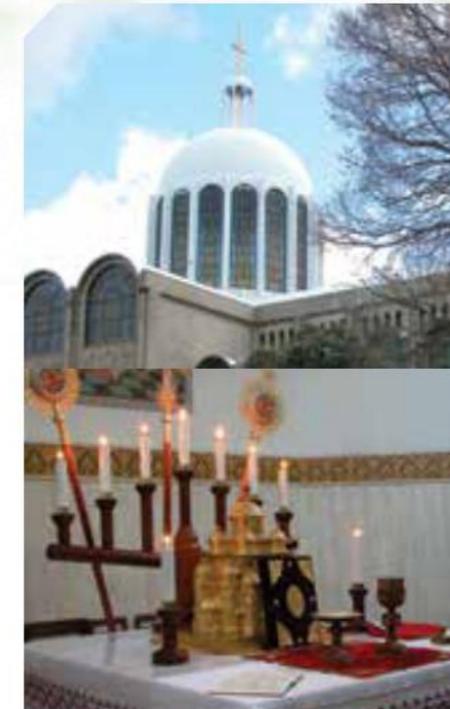
Activity

Compare this church with a church of the Western Rite that you are used to either in your own parish or through the school

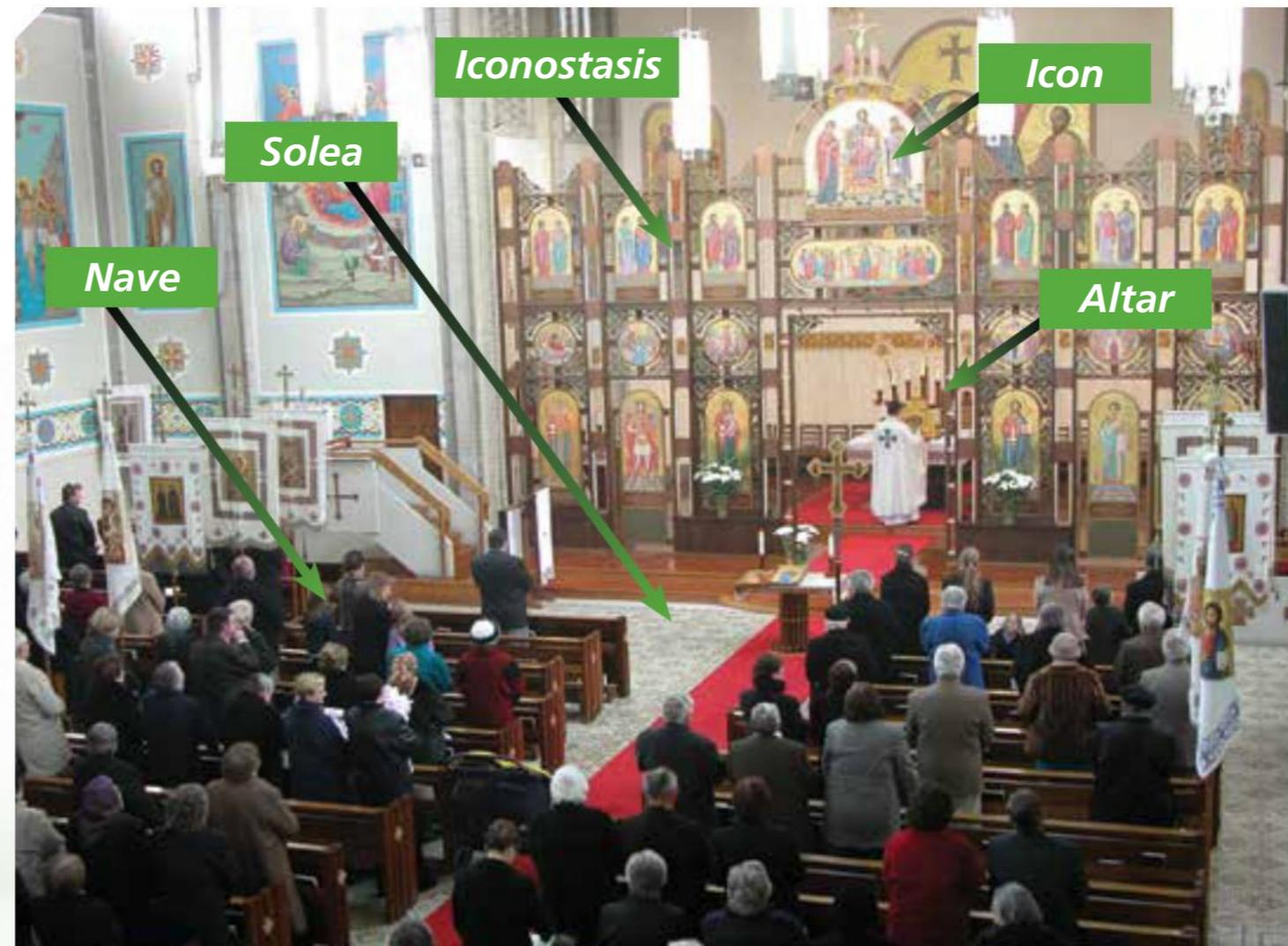
> Features of an Eastern Church

Many Byzantine Rite churches have some of the following features:

1. Are square and have many domes.
2. Are filled with candles and lamps – these are lit during services so that the inside of the church is filled with light.
3. At the front is the sanctuary where the Holy Table stands. This is where the priest stands when offering the Divine Liturgy. It is separated from the rest of the church by the iconostasis or icon screen.
4. The nave contains seats for the congregation. Between the nave and the sanctuary stands the solea, an open area, sometimes raised, where marriages and other services are held.
5. At the entrance is the baptistry.



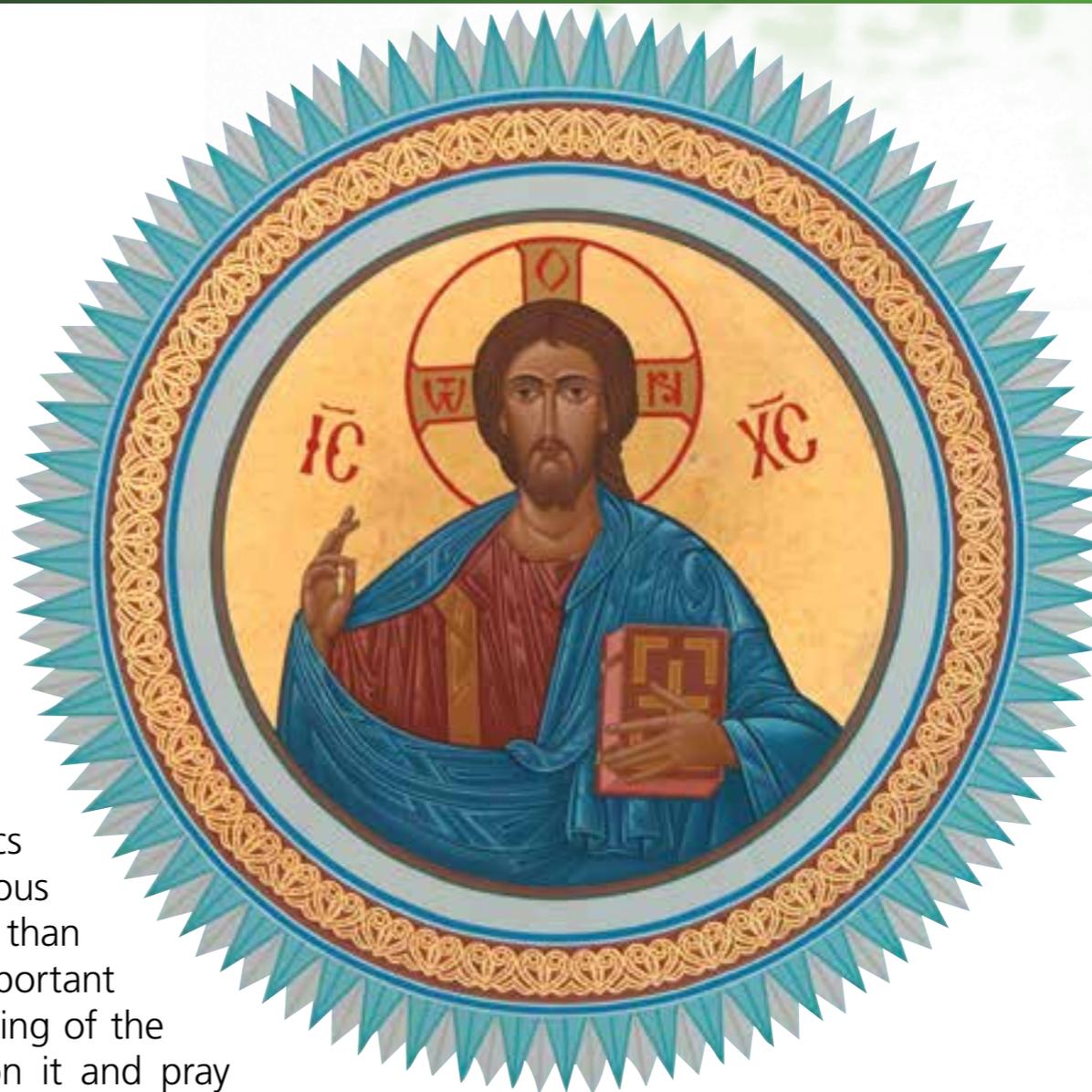
The Holy Table





Icons

A prominent feature of Eastern Churches, as well as in homes of the faithful, is the presence of icons. Icons are sacred paintings or mosaics in different styles that represent religious persons or events. The icon is more than just a painting. It tries to capture an important spiritual message and convey something of the peace of God to those who look on it and pray before it.



Activity

1. Use art books or the Internet to identify special features of icons as an artistic style.
2. Choose a religious image that has meaning for you – Jesus, Mary, a special saint or other. Draw or paint the image in icon-style, remembering the sacred nature of such art. Display the finished works as part of your classroom prayer space or feature on 'Celebrating being a Catholic'.



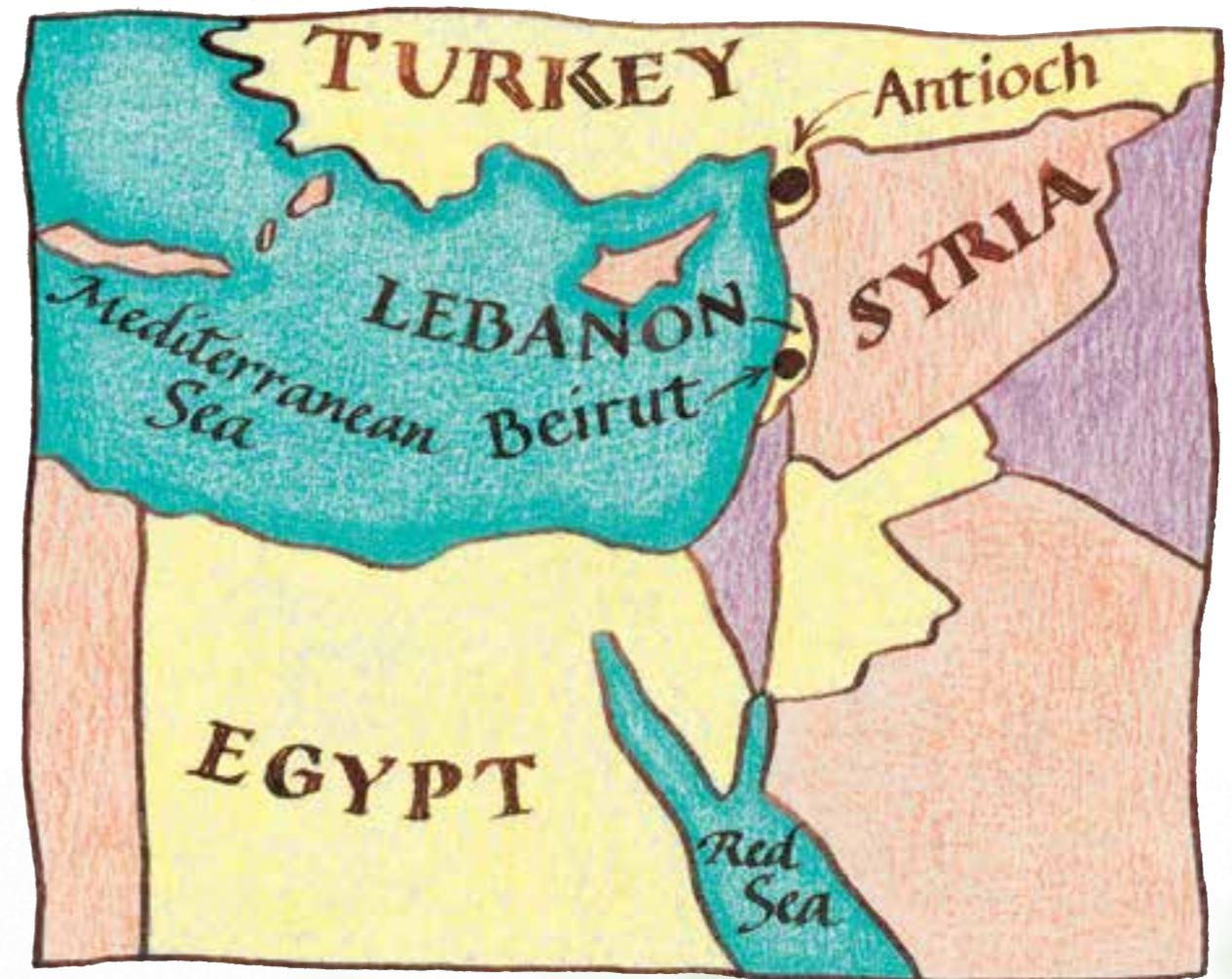
9.8 Case Study – The Maronite Church

Origins

The Maronite Church is one of the Eastern Catholic Churches. The name Maronite comes from St Maroun, or in Greek Maron, a monk who died in the early fifth century. He gathered around him a community who were inspired by his preaching and ministry. His monastic followers built, in northern Phoenicia (modern day Syria) the monastery of Beth Maron. Near here is the tomb of St Maroun. From these ancient origins came the Maronite Church. The monastery at Beth Maron had important links with the great Christian centre of Antioch. The church of Antioch was founded by Saint Peter and was the church where the followers of Jesus were first called Christians. Maronites are part of the Antiochian historical tradition. Today the largest Maronite community is in Lebanon, where the Maronite Patriarch of Antioch and all the East lives, just outside of Beirut. There are Maronite communities in Syria and Egypt. Maronites have spread throughout the world following widespread migration from Lebanon.

Liturgy

Maronites celebrate the Antiochene or West Syriac rite of worship. The liturgy is celebrated largely in Arabic, although some parts use Syriac, an ancient language of the Middle East, as well as English.



> Maronites in Australia

The first Maronite arrived in Australia in the middle of the nineteenth century. It was not, however, until 1889 that the first Maronite priests arrived, sent by the Patriarch in Lebanon to establish a mission in Sydney. From here further churches were established and today there are Maronite parishes in Melbourne, Adelaide and Brisbane as well. In 1973 a Maronite Archbishop Abdo Khalife was appointed to lead the Church in Australia. This gave the Maronites in Australia their own diocesan structure. The Cathedral of St Maroun is in Sydney.



Maronite Sisters of the Holy Family, St Maroun's College, Dulwich Hill, Sydney.



St Maroun's College, Dulwich Hill, Sydney.

Some Maronite organisations

The Maronite Church has its own structure and government. Maronites have organisations, such as schools and other educative facilities. They have their own religious congregations such as the Congregation of the Maronite Sisters of the Holy Family founded in 1895 in Lebanon by Patriarch Elias Hoyek. The sisters, who number about 330 are mostly involved in education. They also run day-care centres and provide support to the elderly.



Fr Geoffrey Abdullah, Parish Priest, St Maroun's Cathedral, Redfern, Sydney.



St Maroun's Cathedral, Redfern, Sydney.



Bishop Ad Abikaram, St Maroun's Cathedral, Redfern, Sydney.



Group Activity

Visit www.maronite.org.au to provide information to assist you in outlining the range of religious and pastoral services provided by the Maronite Diocese.



Test your knowledge

1. Who was Basil the Great?
2. Name three features of Eastern Catholic Churches.
3. What is at the centre of Eastern Catholic worship?
4. Where would you find an iconostasis?
5. Why is St Maroun so important to Maronites?
6. When was the Maronite Diocese in Australia established?

9.9 A Snapshot of Catholic Culture



Activity

Design a symbol that could be used to celebrate Australian multi-cultural diversity.

Culture

One way of describing culture is to think of it as the way communities live their lives, what is important to them and how they mark significant moments in their lives.

The way in which people express their beliefs is largely conditioned by the country in which they live. Catholics from countries such as Italy, Spain and Malta have a culture that is festive and communal. The emphasis here is on the community or family and public expressions of belief. In countries such as Ireland and Australia, the culture and history favours more individual and private expressions of belief.



Think about

"It's as Australian as ..."

1. *Make a list of the things that you believe identify Australians as a group.*
2. *Share your lists in small groups and pick your "Top 5" characteristics.*
3. *Present and discuss these in class, identifying how and why you think these characteristics have developed.*

What's that got to do with Christians? Here are some examples of Christian influences in Australia.



- *In Canberra, Parliament begins with a prayer – the Lord's Prayer.*
- *The custom of eating fish on Friday recalls a time when Catholics fasted by not eating meat on Fridays. Fridays were a day of abstinence and fasting. This meant that people were required to "give something up" to remind them of Jesus' suffering.*
- *Some place names in Australia have definite Christian links and this applies not only to obvious ones like St Mary's. Early European explorers of Australia lived in a time when people were much more familiar with the liturgical or Church calendar. The Whitsunday Passage in Queensland was named in 1770 by Captain Cook because his ship first entered the area on Whitsunday – another term for Pentecost which occurs fifty days after Easter Sunday.*

At the Heart of the Culture

At the centre of Catholic culture is the celebration of the Eucharist. Marie is a Maronite Catholic. Her Church celebrates an Antiochene or West Syrian liturgical rite of worship. Here is how she describes part of the liturgy.



The way Maronites celebrate Mass is different to other Catholics but we have the same beliefs about it and it is just as important to us. We have our own traditions and history that come out in the liturgy. Our Mass starts with preparation, this involves the offerings, the priest and the people. We prepare ourselves by blessing with incense and prayers to Mary, Mother of God and our mother. There are also hymns, often written by St Ephrem, and the singing of the Trisagion or Qadishat – Holy God, Holy Mighty, Holy Immortal have mercy on us.



Activity

Imagine that you had to explain to a student in Year 5 the idea that for Catholics the Mass or Divine Liturgy is the same but can be celebrated according to different Rites. Identify ways in which you could do this. Work on this explanation in groups using pictures, words or other media.

Feast Days

In many countries festivals are celebrated to commemorate the feast days of saints. One example is the feast day of St Anthony of Padua. This is an important day in Italy as well as among people of Italian origin all over the world. St Anthony was actually born in Portugal in 1195 but his name is forever associated with the city where he spent so much of his adult life, Padua in northern Italy. Anthony was a Franciscan friar famous for his good works, scholarship and preaching. In Padua his feast day is celebrated with a procession of his relics followed by a torchlight procession along the banks of the Bacchigilione River. Throughout the city there are statues of St Anthony holding the baby Jesus and a lily.

Here is how Claudia describes the feast of St Anthony at her church in Australia.



The feast of St Anthony is a big thing for my family, especially my parents and grandparents. The highlight of the day is Mass. Before this the men, in traditional dress, carry a statue of St Anthony into the church. Special bread is blessed during the service and we take this back to our home and eat it as part of a big family feast. A big activity is singing songs that come from my parents' village in Italy – knowing the songs is part of being in the family.



> Ritual and ceremony

Rituals are celebrated time and time again in a similar or identical manner. They often convey meanings at many levels, often symbolic. One of the great Christian rituals is the Stations of the Cross. Ivan explains how the Stations of the Cross are practised in his parish.



On Good Friday morning we all go down to the seminary and take part in the Stations of the Cross. I have been coming to this for years – it's a part of Easter for me. The event is huge, the crowd is five deep, with people coming from different churches in the area. At each Station, which is an event in the last day of Jesus' life, we all say prayers and read something from the Bible. We move around each station, with a person carrying the cross, and repeat the process. When we have finished we go to Reconciliation.



Activity:

1. What are some of the consequences of repeating something again and again?
2. What do you think symbols are and why are they important?

Celebrating Mary

Many Catholic customs relate in some way to Mary. Because Mary is the Mother of Jesus, Mother of God, she has a special place in Catholic life. Here Cora writes about how Mary is celebrated in her family.



My parents come from the Philippines where there are many special events honouring Mary. The whole month of May is dedicated to her. We have a statue of Mary in our home and every evening we gather around it to pray the rosary. Our family has a tradition of making important decisions on big Marian feast days. When my sister was deciding what course to do at university – we all said a novena, prayers for nine days, and went to Mass early every morning leading up to the Feast of the Immaculate Conception asking Mary for guidance. On the feast day, the 8th of December, she made her decision to study engineering. This is a decision she has never regretted.



Activity:

Recount a celebration in honour of Mary that you have participated in. This could be from a parish, home, school or other liturgical experience.

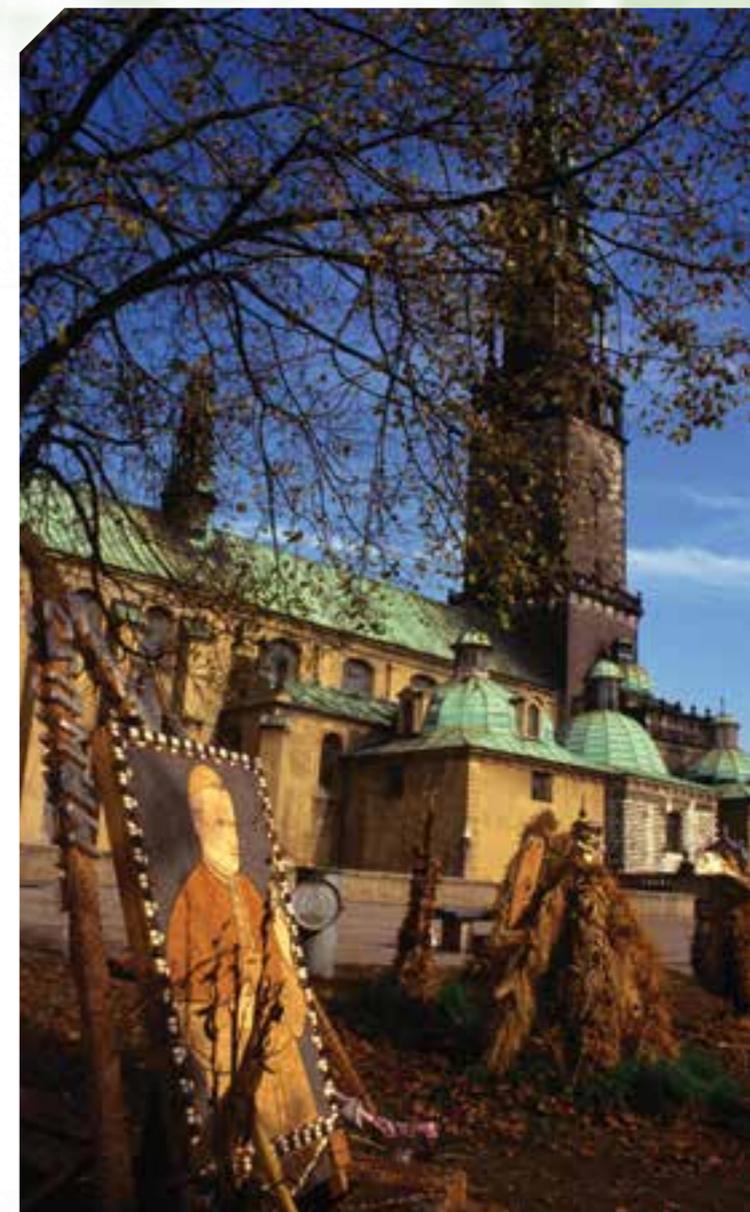


In many countries there are strong local Marian customs. In Spain, for example, 12 October is a major feast, honouring Our Lady of Pilar the patron of all Spanish speaking people. Marian shrines, special places of pilgrimage and prayer, are also a common expression of Catholic culture throughout the world. For example, in Poland the most important shrine is dedicated to the Black Madonna at Czestochowa. In United States there is a major shrine to the Immaculate Conception in Washington. In Malta the major Marian shrine to Our Lady of Ta Pinu is at Gozo. Vietnamese Catholics honour Our Lady of Laveng at her shrine that is just outside of Hue. In England Catholics go on pilgrimage to Our Lady of Walsingham in Norfolk.



Our Lady of LaVeng Shrine, Vietnam.

Left: The tiled dome of the Basilica of the National Shrine of the Immaculate Conception. Washington, DC.



Above: The Basilica and gardens of The Black Madonna Shrine, Czestochowa, Poland.

> Marking the big occasions and the everyday

Nick is a Ukrainian Catholic. Here he describes the custom of house blessings.



In our tradition an important event is the blessing of houses. This is done in two ways. When you first move into a new place, this is a big thing in your life, the priest comes and blesses the house with oil. In the main room he blesses the four walls with a sign of the cross and invokes the name of the most Holy and Blessed Trinity. We also get the house blessed every year around 19 January to commemorate Jesus being baptised in the River Jordan. This is called the Jordan Blessing. It is a good way to start the year and also reminds us to ask God into our home. Like all our customs the house blessing always ends with a huge meal and party.



Activity:

1. What are some other ways Christians make significant events in their lives?
2. How does Nick refer to the Trinity in his story? What does this tell you about the Trinity in the life of Eastern Catholics?
3. Why is celebration such an important part of Catholic culture?

Reaching out to others

An important part of Catholic culture is reaching out to those in need. An example of this is provided by Emma.



'At our school we mark the school's commitment to the poor by a special Mass linked to the feast of the Sacred Heart of Jesus. This is always held in first term and involves the whole school community. As part of the planning we collect food and other things that we then give to those in need. Each year this celebration has a special focus. Last year it was on helping refugees.'



Activity:

1. Identify the ways in which your school reaches out to those in need.
2. Reflect on your contribution to this outreach. Evaluate this contribution.



Small Group Task

Your group is to decide on a creative way to present the learnings from this unit. The theme is “Celebrating Being a Catholic”.

1. Identify the things you have learnt.
2. Decide on style of presentation, eg
 - art – mural, giant mind map, picture book
 - drama – telling the origins of Catholic tradition
 - IT – design a website to present the information, PowerPoint
 - writing – poetry, newspaper, dramatic script.

10

A CLOSER LOOK AT SOME CATHOLIC SYMBOLS

Symbols are an important way of expressing belief.

There are many symbols that are part of Catholic history and culture.

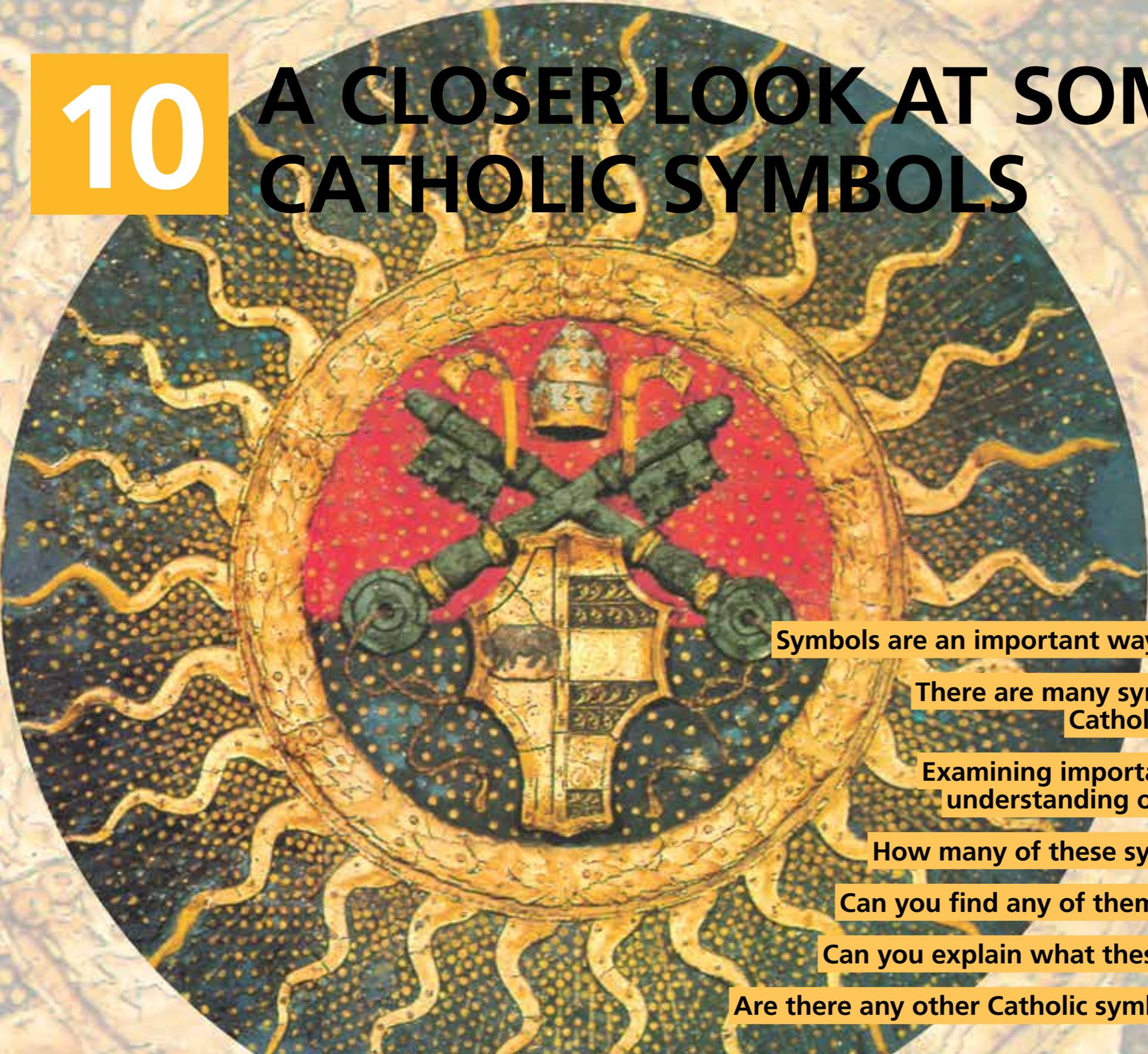
Examining important symbols helps our understanding of key Catholic beliefs.

How many of these symbols can you name?

Can you find any of them around your school?

Can you explain what these symbols represent?

Are there any other Catholic symbols you can identify?



- Advertising experts have determined that the McDonald's "golden arches" is one of the most recognised signs in the world.



Activity

1. *Explain why this might be the case.*
2. *List the things you think of when you see the McDonald's sign.*

The big M is a good example of a sign – anything that points to or represents something else. Smoke is a natural sign of fire while a red traffic light is a human or conventional sign for a car to stop.

Symbols are different to signs. They represent something unseen and deeper and are capable of touching people at many levels. Symbols can have many layers of meaning and they help people in expressing and understanding some of the most important aspects of humanity and spirituality.

Water is a universal natural symbol that communicates a range of meanings including life, rebirth and cleansing. A wedding ring is a human symbol that represents the unbroken love of a husband and wife.

Initiation: Learning to Belong

Learning to belong to a community takes time. Signs, symbols and rituals can help people to learn about the community and share its life.



Activity

1. *Use the work you have done so far to list the special signs, symbols and rituals that were used to help you become part of your school community.*
2. *What other experiences of welcome or initiation have you had?*
3. *What signs, symbols and rituals were used?*

> **Words We Use**

Sign – a notice or object that points the way and gives names, such as shop names, road signs;
 – a uniform can also be a sign, for example a fire officer, school uniform.

Rite – way an event is celebrated by a community, such as an initiation ceremony.

Ritual – action that is a regular part of a person’s life, such as brushing teeth;
 – action that has a regular place and meaning in an event such as exchanging pennants at the start of an international game;
 – action that has a regular place in worship such as blessing with holy water.

Symbol – an object which carries a special meaning for a person or a community such as a wedding ring, school badge;
 – an action that has a special meaning such as a handshake;
 – an object which carries a religious meaning, for example a crucifix or incense.



Activity

Develop your understanding of the relationship between signs and symbols. Identify up to three other signs and three symbols. Represent them visually and also develop a description showing your understanding.

SIGNS	SYMBOLS
 <p>E.g. The stop sign tells people to halt their journey, or come to a standstill. They are to check that it is safe to proceed.</p>	 <p>Wedding rings symbolise the love of a husband and a wife. They have no beginning or end and represent the vows of lifelong commitment.</p>

> Gifts of God

The Catholic Church celebrates stages of Christian life with seven sacraments. The actions and words of each sacramental celebration are a meeting that takes the form of a dialogue between God and the Christian disciples. Each sacrament deepens the relationship of the disciple with the Church.

Symbols in Schools

Many Catholic schools are represented by symbols, often in the form of a coat of arms, which contains a number of symbols or one key symbol.

Investigate whether your school has a symbol.



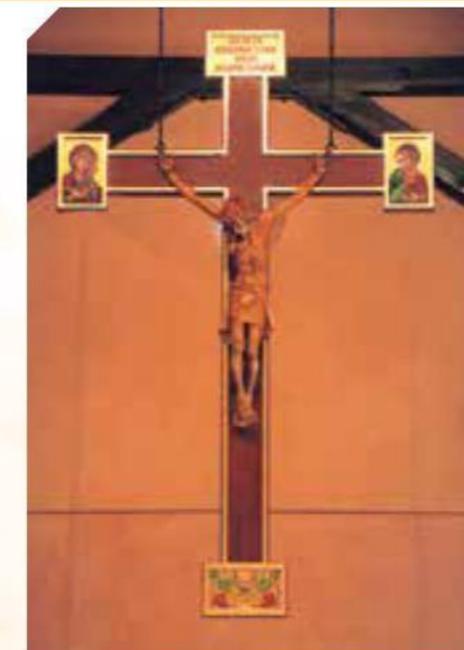
Think about

1. *What makes a good symbol?*
2. *Are symbols necessary?*
3. *Justify your answers.*

10.1 Some Important Catholic Symbols

Crucifix

The crucifix is a Cross with the figure of the body of Jesus attached to it. This is a very common Catholic symbol. It is placed, for example, on or above the altar where the Eucharist is celebrated. A crucifix often has the letters INRI written across the top. These letters are short for a Latin phrase, which translates as "Jesus of Nazareth, King of the Jews". These are the words which Pontius Pilate, the Roman governor of Judea, ordered to be written over the Cross on which Christ was crucified. A crucifix is a symbol of the sacrifice that Jesus offered by dying on the Cross for us.



Crucifix, Corpus Christi College, Melbourne.

> The Sacred Heart

The Sacred Heart is a symbol of the love of Jesus for all of humanity. The heart is a symbol of love. When depicted as the Sacred Heart it is shown as pierced, with a cross and with thorns twisted around it. This shows the depth of Jesus' love. He was prepared to suffer and die for all people. His love is eternal; that is, it goes on forever and does not depend on what we do.



Alpha and Omega

These are the first and last letters of the Greek alphabet. In the Book of Revelation 22:13, Christ refers to himself as the Alpha and the Omega, that is, the first and the last. Christ is the beginning and the end of all creation. The alpha and omega symbols are used at various times in the Church liturgical year. They are, for example, inscribed on the Easter candle at Easter time.



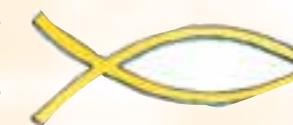
IHS and CHI-RHO

The letters IHS often appear on liturgical items, building plaques and gravestones. IHS is a shortened form of the Greek word for "Jesus". In a similar way, the letters X and P are often used as another symbol for "Christ". The first two letters of Christ's name in Greek are X and P. In the Greek alphabet X equals CH and P equals R.



The fish

One of the earliest Christian symbols was the fish. It was used by Christians to identify themselves, often in times of persecution. To understand this symbol you need to know what an acronym is. This is where a word is made up of first letters of other words. AFL is an acronym for Australian Football League. The Greek word for fish is Ichthus. This is an acronym for Jesus. Iesous CHristos THEou Uios Soter – this translates as "Jesus Christ, Son of God, Saviour".



THE CROSS

The most famous and widespread Christian symbol is the Cross. It is found wherever there is a Christian presence. In Roman times the Cross was seen as an instrument of torture and public humiliation. Criminals were put to death on crosses. For Christians, however, the Cross became a symbol not only of Jesus' death but also of his Resurrection. There are various forms of the Cross.

> The Lamb



The crossed keys
The crossed keys are a symbol of the Pope's authority. This is because Christ said to St Peter that he would give him the keys of the kingdom (Matthew 16:19). St Peter was the first Pope and those who succeed him share in the power Jesus gave him.

One of the most important symbols of Christ is the lamb. Christ as the Lamb of God is mentioned in John 1:35–36 and Revelation 5:6–14, and in the words of the Mass. The whiteness of the lamb symbolises innocence and purity. Lambs are often associated with sacrifice in the Old Testament. Christ, the sacrificial lamb, died for the sins of humanity. The lamb is sometimes portrayed with a flag, symbolic of Christ's victory over death in his Resurrection.



The fleur de lis

This is one example of a symbol of Mary. The whiteness and beauty of the lily is symbolic of the purity of Mary immaculate. The lily is often used to decorate shrines, chapels or grottos dedicated to Mary.



The dove

This is the symbol of the Holy Spirit. When Christ was baptised by John the Baptist a dove descended on him (Matthew 3:16 and Mark 1:10). Sometimes the dove is depicted with an olive branch in its mouth. This is symbolic of peace.

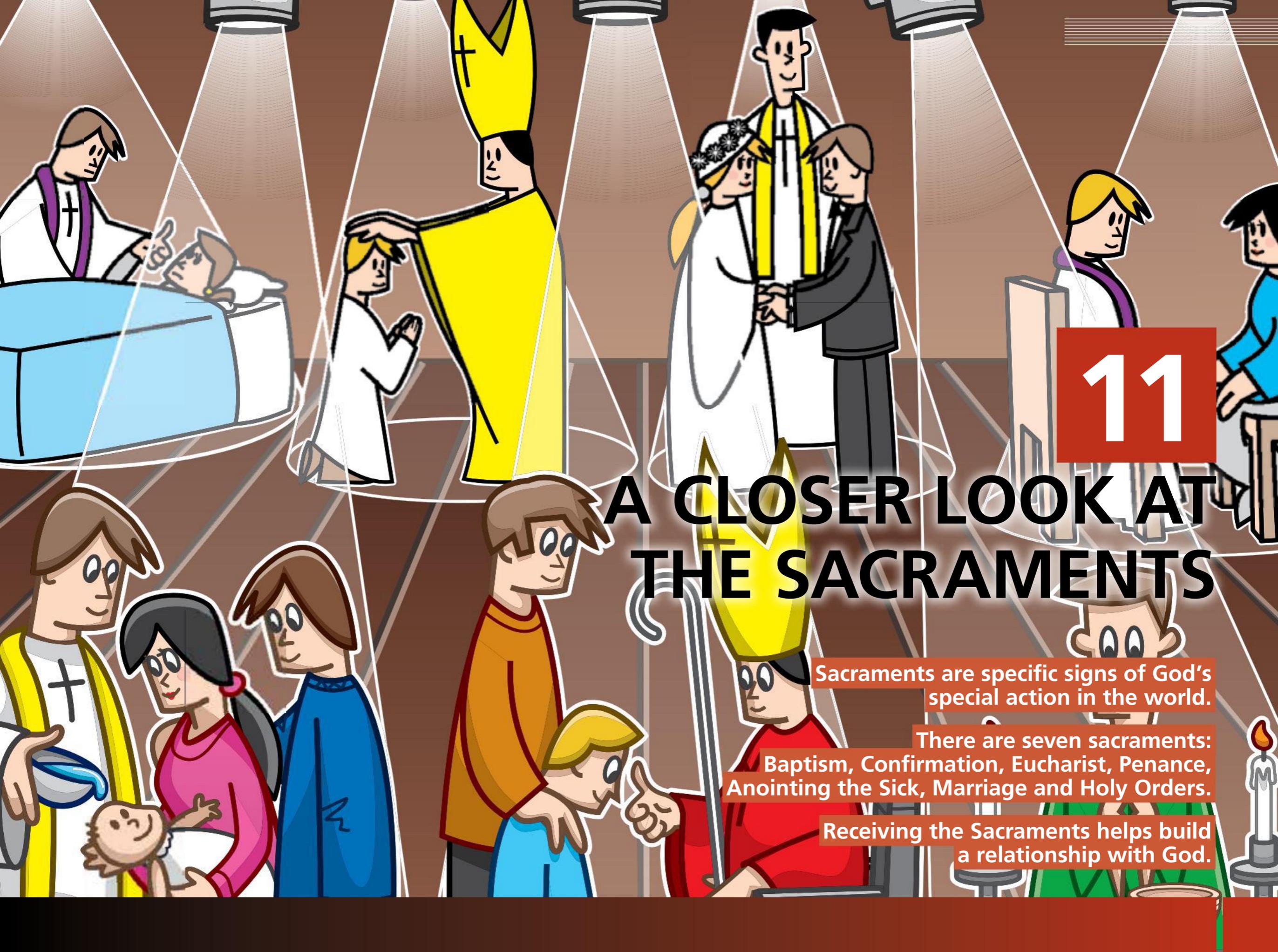


References: Lamb/Fleur de lis/Dove, Denis Kelly; Crucifix (pg 139), Corpus Christi College, Melbourne; Sacred Heart/IHS (Anonymous, Pugin style, former altar of St Francis' Church, Melbourne – detail, c 1845), Collection, The Melbourne Diocesan Historical Commission.



Test your knowledge

1. Name two symbols of Christ.
2. Why are the crossed keys symbolic of the Pope?
3. What is the most common Christian symbol?
4. What is the difference between a cross and a crucifix?
5. What does a lamb holding a flag represent?



11

A CLOSER LOOK AT THE SACRAMENTS

Sacraments are specific signs of God's special action in the world.

There are seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing the Sick, Marriage and Holy Orders.

Receiving the Sacraments helps build a relationship with God.



Brainstorm

1. What is a sacrament?
2. Try to come up with an explanation of what a sacrament is.

11.1 God Acting in the World

Sacraments are specific signs of God's special relationship with us. They are both a gift from God and a call to serve God and others. Celebrating the sacraments is also one of the most common and visible expressions of Catholic life. By receiving the sacraments, Catholics build up this relationship with God. Here are some examples of how the sacraments are celebrated.

The Eucharist is at the heart of Catholic worship. Some sacraments can be received only once because they have a permanent effect, but the Eucharist can be received daily. Eloise tells us about the first time she received the Eucharist:

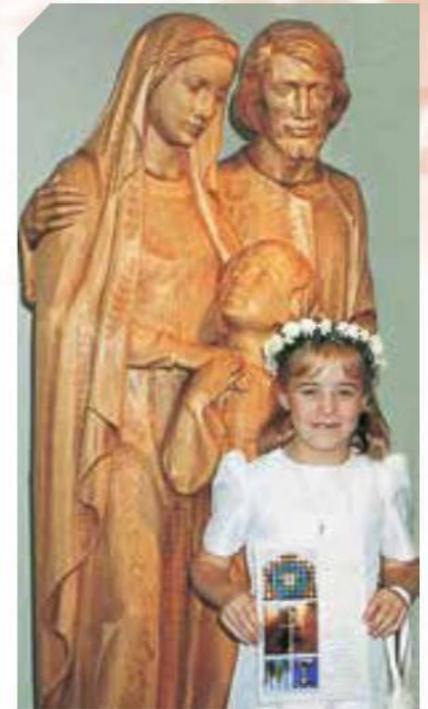


I still remember this day very well. It's hard not to, because we spent so much time preparing for it. We did lots of things at school and also at home – we even went into the parish centre at night for some meetings with other families. I felt privileged, being able to receive Jesus in this special way. All my relatives came over for a party in my honour. My Mum and Dad even started to treat me more like they treated my older brother and sisters.

Cathy remembers her brother's wedding as a time of great joy and festivity. It was a chance for the whole family to get together and celebrate the love of two people in the Sacrament of Marriage.



The liturgy was so beautiful. We put so much effort into organising the day and making sure that the Church and all the wedding party looked perfect but the moment that Steve and Angela expressed their love for each other before God and committed themselves to a lifelong relationship, it was as if all the other things didn't matter. I cried my eyes out so much that I couldn't see them exchange rings.



- Sacraments can also be associated with times of great sadness and loss. Rosa has strong memories of the Sacrament of Anointing:



My cousin Tony had been sick for a long time. One evening we all went to the hospital where Fr Peter anointed Tony. Although he had received this sacrament many times before, my mother explained that this time was special because he was likely to die very soon. I felt angry with God because the anointing wasn't making Tony better, but the way Mum explained the anointing, it made so much sense. The sacrament wasn't like magic – it was about bringing peace to Tony and to us. God was calling Tony to eternal life and we were trying to help him "go home" with dignity, as a child of God.



Sacraments often mark the major events in a Catholic's life. From birth to death, and at significant moments in between, sacraments are signs of the presence of God, moments when God changes us and helps us to grow.



Activity

Write a short account of your recollection of receiving or witnessing one of the sacraments of the Church.



Test your knowledge

1. *Name the three sacraments already mentioned.*
2. *Which sacrament can you receive every day?*
3. *Sacraments are often celebrated at significant moments in life. Which sacrament do newly born children often receive?*
4. *What are sacraments signs of in our lives?*

> 11.2 Understanding Sacraments

Sacraments

The Latin word sacramentum meant a holy oath made in the presence of the gods. The early Christians began to use the word to describe the holy moments that Jesus Christ had chosen to be with them.

Sacraments are visible actions but they also have deeper meaning and supernatural power, which is part of the mystery of God. To say something is mysterious does not mean that we know nothing about it. It means that we do not understand everything about it. What are some of the things the Catholic Church teaches about sacraments?

Catholics believe that God is present and active in this world. God is not a force floating in outer space, billions of miles from us. We come to know God through the Person of Jesus Christ because, in Jesus, God became one of us and lived among us and died for us. God became visible in Jesus. This is why Christ is described as the first sacrament. Jesus Christ continues to act in the world through the Church. The Church is a sacrament that shows God's love for all people and for all of creation. Catholics believe that the Holy Spirit acts through the Church in a life-giving way, which is called grace. The seven sacraments are visible ways through which the Holy Spirit acts. By participating in and receiving the sacraments, we come closer to Christ, who is present in all of them. The Church celebrates seven sacraments.



Master of Fossa, **Stories of the Passion of Christ – detail**, c 1340, **The Last Supper**. Pontifical Apartments, Vatican.

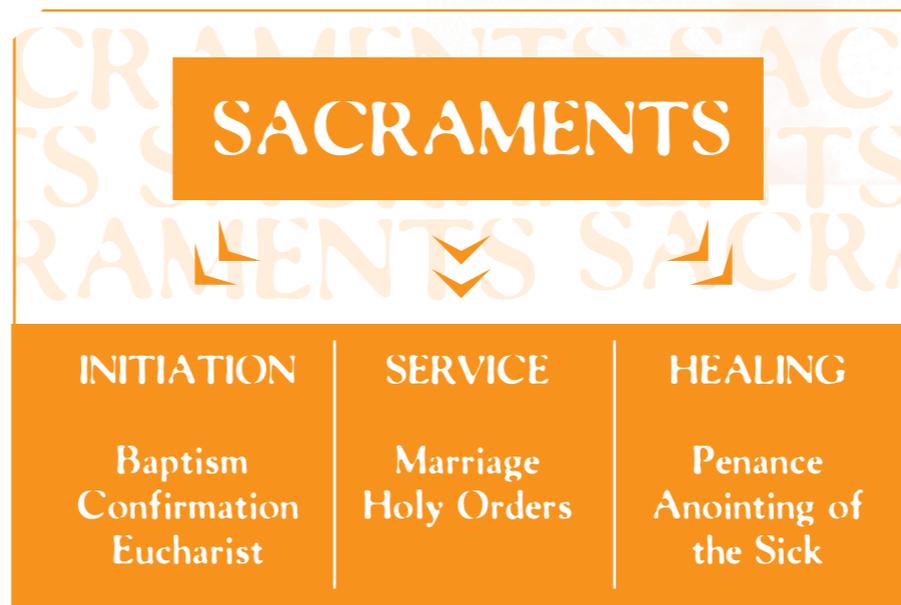
Grace

Grace is one way Catholics describe the action of God in the world. God, through the Holy Spirit, is active in all creation. When we pray, serve others or participate in the sacraments, we share in God's life. Grace is the gift that helps us know God better, become stronger in faith and live a just life.

Catholics speak about two major kinds of grace, sanctifying grace, and actual grace. Baptism takes away original sin and makes us a new creation. The action of the Holy Spirit in sanctifying grace makes us holy by giving us a share in God's life. Sanctifying grace is restored or strengthened when we receive the other six sacraments. Actual grace helps us to know and do what is right at a particular time. It is a temporary action of the Holy Spirit.

The sacraments can be grouped into three categories: the sacraments of initiation, healing, service.

> 11.3 Sacraments of Initiation



Baptism, Confirmation and the Eucharist are the sacraments of initiation. Baptism and Confirmation lay the foundation of Christian life. Both of these sacraments have a permanent effect and can never be repeated. In these sacraments God is present at the beginning of Christian life and when it reaches maturity. The central sacrament, and the one to which all other sacraments lead, is the Eucharist. The Eucharist is the heart of Catholic life. It recalls and celebrates the death and Resurrection of Jesus Christ and the new covenant between God and his people.

11.4 Sacraments of Healing

Penance and Anointing of the Sick are the sacraments of healing that can be received more than once. These sacraments are a sign that God is present and active in difficult times, such as when we need to be forgiven or are challenged by illness. Through these sacraments Jesus continues to forgive and heal us.



Activity - Read the following Gospel stories:

Matthew 8:1-4, 9:1-8, Luke 7:36-50, John 8:1-11.

1. Give a brief summary of each story.
2. What do they tell us about Jesus as a healer and his attitude to forgiveness?



Sacraments of Initiation.



Sacraments of Healing.

> 11.5 Sacraments of Service

Marriage and Holy Orders are the sacraments of service. In these sacraments, God is present and active when couples devote themselves to serve each other in married life, and when men respond to the call to serve the people of God as bishops, priests and deacons. Holy Orders has a permanent effect and can never be repeated.



Sacraments of Service.



Test your knowledge

1. *List the seven sacraments of the Church.*
2. *What are the three categories of sacraments? Give an example of a sacrament in each category.*
3. *Sacraments are described as a gift and a call. Explain this statement.*
4. *Sacraments can be described as mysteries. Can we know anything about a mystery? What are some of the things the Catholic Church teaches about sacraments?*
5. *What three sacraments can only be received once?*
6. *What is grace?*

11.6 Visible Signs of Sacraments

All the sacraments involve visible actions and are also associated with rituals that have developed over time. Each sacrament has an essential sign and action. When the sacraments are celebrated, the essential sign and action must be carried out. Other symbols rich in meaning and history are also associated with the sacraments. These help give meaning to the celebration and to explain the importance of the sacraments.

> The essential sign and action of each Sacrament



These wedding rings were engraved with the words (in Latin) "What God has joined together, let no man put asunder" – a reminder and a promise that the couple are devoted to each other. The heart represents their love. German, early 17th century.

	Sacrament	Essential sign and action
	Baptism	Washing with water, while saying, "I baptise you in the name of the Father and of the Son and of the Holy Spirit."
	Confirmation	Anointing with Chrism and laying on of hands to receive the Holy Spirit.
	Eucharist	Doing as Jesus did at the Last Supper – using bread and wine and his words and actions.
	Penance	Confessing sins with true sorrow and receiving absolution and a penance.
	Anointing of the Sick	Anointing with holy oil during a prayer asking for forgiveness and healing.
	Marriage	Mutual consent of a man and a woman to live together forever with the intention of raising a family.
	Holy Orders	Laying on of hands, with a prayer asking God to give the powers and ministry of a bishop, priest or deacon.



Activity

When a couple exchange their wedding rings, we associate this with the sacrament of marriage. It is a symbolic action that has developed over time.

1. *What does this symbolise?*
2. *What are some other actions that we associate with sacraments that have developed over time?*

> 11.7 Who Celebrates the Sacraments?

Sacraments in action

Sacrament	Candidate/recipient	Minister
Baptism	Any unbaptised person of any age	Bishop, priest, deacon or any person in case of an emergency
Confirmation	A baptised person	A bishop or a priest authorised by the bishop
Eucharist	A baptised person	Only a bishop or a priest can consecrate the Eucharist A deacon or authorised lay person can distribute Communion
Penance	A baptised person who has reached the age of reason	A bishop or a priest authorised to hear confessions
Anointing of the Sick	A baptised person who has reached the age of reason	A bishop or priest
Marriage	A baptised man and a baptised woman	A baptised man and a baptised woman
Holy Orders	An adult baptised man	A bishop



Think about - Age of reason

In order to receive some of the sacraments, a person must have reached the age of reason. Traditionally this has meant someone who understands the difference between right and wrong. At what age do you think a person is capable of starting to take responsibility for his or her actions? Give reasons for your answer.

> 11.8 Essential Action and Symbolic Custom in the Sacrament of Baptism



One example of a sacrament that has rich symbolism at many levels is the celebration of the baptism of a young child.

The essential action of the baptismal ceremony is the pouring of water. This is more than symbolic. Together with the words "I baptise you", this is the time when the Holy Spirit transforms a person into a Christian.

A white garment is given to the newly baptised Christian. It symbolises the freshness and newness of life of a new member into the Christian community, born again, freed from original sin.

A candle is given to the newly baptised Christian or parents of the child just after baptism. The candle symbolises the light of Christ and the light of faith, glowing in a new Christian life.



Baptismal prayer

This is a prayer that is recited at the baptismal service. It uses the imagery of light very powerfully. (Someone from either family lights the child's candle from the Easter candle.)

Parents and godparents, this light is entrusted to you to be kept burning brightly. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of faith alive in their hearts. When the Lord comes, may they go out to meet him with all the saints in the heavenly kingdom.



Activity:

1. *What symbol is used here?*
2. *To whom is the prayer directed?*



Test your knowledge

1. *What are the essential signs and actions in two sacraments?*
2. *When a person receives the sacrament of Anointing of the Sick, what is the essential sign and action?*
3. *Who can be a candidate or recipient for Baptism?*
4. *Who are the ministers of the sacrament of Marriage?*
5. *Identify a symbol associated with the sacrament of Marriage. What does it symbolise?*



Think about

Working in small groups try to name as many sacramental symbols as you can. Which do you think are the best symbols? Which do not, in your opinion, have a strong connection with the sacrament? Give reasons for your answer.



Research Activity

Investigate the history and development over time of one sacrament.

Write a short report on your findings showing:

- *Rituals and symbols associated with the sacrament.*
- *Developments over time.*
- *How the sacrament is practised today.*





12

A CLOSER LOOK AT BAPTISM

Baptism is a sacrament of initiation.

Baptism involves:
being welcomed into the Church, the Body of Christ
being reborn as a follower of Christ
being freed from all sin

Baptism has been practised since the time of Christ.

> 12.1 The Sacraments of Initiation: the Foundations of Christian Life

Baptism, Confirmation and the Eucharist are the sacraments of initiation. A good way to understand these sacraments is not to think about them separately but as the beginning, development and nourishment of a life. In Baptism we are born to a new life in Christ. In Confirmation we are strengthened in faith and in the Eucharist we receive the food of eternal life. This also helps us understand why these three sacraments are grouped together. These three sacraments help us to live as followers of Jesus Christ.



Brainstorm

1. *Initiation is*
2. *Initiation involves*

Baptism: Taking the Plunge

The word Baptism comes from the Greek verb baptizein, which means to plunge or immerse in water. In its earliest form, Baptism was performed by people being fully plunged into water. Emerging from the water was symbolic of the new life that Baptism brought about. In most Baptisms today, a small amount of water is poured by the priest over the head as a sign of washing.



Activity

Develop your own symbol to explain how Baptism, the Eucharist and Confirmation celebrate Christian initiation.



> 12.2 What is Baptism?

The Rite of Baptism has a long history. Virtually all Christians agree on the importance of Baptism as the beginning of the life of faith. Baptism is rich in meaning and symbolism and can be discussed on a number of levels.



Going to a Baptism

Angelo: *I'm going to a Baptism on the weekend.*

Pauline: *Who is being baptised?*

Angelo: *Laura, Kate's daughter, one of my friends at work.*

Gus: *I haven't been to a Baptism in a while, which is a pity, because it's such an important occasion.*

Pauline: *I love reading about the Baptism stories in the bible. Baptism is about the coming of the Holy Spirit. It's a time of transformation – changing the individual – that's where that phrase "born again" comes from.*

Angelo: *Yeah, that's true, but it's also about community – the faith community welcoming a new member. Our parish priest explains it as becoming part of the Body of Christ. That's the part that stands out for me. Kate and her family are having the Baptism as part of the Sunday liturgy to make it even more of a community celebration. And then there's the party afterwards and everyone is invited.*

Gus: *The welcoming aspect is really important, but I've thought about this a lot and Baptism is also about being made free – free from sin so that we can love God with all our heart and mind.*





Activity

1. Summarise each person's views about Baptism.
2. Which do you think is the most important?

Baptism involves welcoming a new member of the Christian community. It is an action of the Holy Spirit when we are transformed and born anew. Baptism frees us from sin.

12.3 Baptism: Welcome to the Church – the Body of Christ



Brainstorm

What are some ways our community welcomes people? Make a list and discuss which method is the best. Give reasons for your answer.

At Baptism we are welcomed into the Church. An important part of the baptismal ceremony is recognising that the baptised person is entering a faith community. Christians do not live out their faith in isolation. On a human level we need others to share our lives with and to help and guide us. There is also a deeper aspect to become part of the Christian community. The Church is more than just a group of people. The Church is the Body of Christ and when we become part of this Body at Baptism we receive a special character that unites us permanently to Christ. A person can only be baptised once as baptism lasts forever.





Activity – One Body in Christ

Read 1 Corinthians 12:12–13

1. What is Christ likened to?
2. What is Baptism compared to?
3. What is more important, a leg or an arm? What does this tell us about bodies?
4. What does describing the Church as a body tell us about its nature?
5. Can you think of any other ways of describing the Church?



Part of welcoming a new member of the faith community involves celebrations and festivities.

Roberta recalls some features of a Baptism:



My parents were born in Chile, where the Baptism of a child is an important event for the family and the whole community. When my youngest brother Juan was baptised, we began preparing for it even before he was born. We had to send out invitations to all our family and friends, some of whom we had not seen for a long time. Some of my aunties began to prepare the special clothes that Juan would wear during the ceremony. Planning for the fiesta that followed the Baptism was a big job. Special foods were served and prayers and blessings were said for the baby and our family.



Activity

Baptism is a sign of new life with God AND the Christian community. The initiated person is welcomed and called to become an active member in the life of the community.

Design an advertising brochure or flyer for a Baptism program at your parish. As well as details of times, place and so on, your brochure should emphasise the importance of the community in the celebration of the Sacrament of Baptism.

During the Baptismal ceremony special prayers are devoted to welcoming the new Christian into the Church.

> Here is how the celebrant welcomes the child to be baptised in the first part of the Rite of Baptism:



The Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his Cross. I now trace the Cross on your forehead, and invite your parents and godparents to do the same.

*Reborn in Christ, The Rite of Baptism for Children
The Liturgical Commission Brisbane*



Activity

What symbolic action is described here?

12.4 Baptism: Being Born Anew

John the Baptist

In the eleventh chapter of Matthew's Gospel, Jesus describes John the Baptist as being greater than any person "born of a woman". This explains the importance of John the Baptist in Christian life and culture. John was the son of Zachariah and Elizabeth. Zachary was a temple priest. Mary's journey to the pregnant Elizabeth is described in the first chapter of Luke's Gospel. When Elizabeth saw Mary, the child within her womb, John, leapt. This prefigures John's later role. In his adult life John recognises who Jesus is and prepares others to receive his message. He also baptised Jesus – hence the name John the Baptist. John was beheaded by Herod Antipas who feared his power and influence, and was enraged by John condemning his marriage to the wife of his half-brother Philip.

Just as birth marks the beginning of independent life, Baptism marks the beginning of the life of a Christian. The early Church placed great importance on Baptism as a new beginning. This follows on from the practice of John the Baptist. John baptised people with water as a sign of their repentance or turning away from sin. But John the Baptist also predicted a time when Baptism would take on a far greater significance. The early Christians saw Baptism as a gift of the Holy Spirit, a special moment of grace and blessing where the individual was transformed – changed into a new creature who was totally focused on serving Christ and becoming closer to him.



Activity

Read Matthew 3:1-17 to gain a better understanding of the Baptism of Jesus and its implications.

Vs 2 Explain what John means by the Kingdom of Heaven

Vs 4 What does John's clothing tell us about him?

Vs 5-6 People were obviously attracted to John's message. Why do you think this was the case?

Vs 7-10 The Pharisees and Sadducees were the leaders and priests of the Jewish community yet John deals harshly with them. Describe his accusations against them.

Vs 11 Choose one word to describe John's character based on this verse.

Vs 12 John is explaining what Jesus will do. Explain this message.

Vs 13-15 John was reluctant to baptise Jesus. Jesus however, insisted that he wanted to be immersed by John. Write an extended dialogue between the two where they give the reasons for their points of view.

Vs 16-17 Explain the significance of this moment.

Summarise the teachings of this passage using three descriptive words.



Activity - Read Acts of the Apostles 2:38

- 1. What instruction does Peter give?*
- 2. What gift is identified with Baptism?*



Activity

1. *Baptism in the early Church involved a radical conversion or change of lifestyle. Sometimes whole households including the servants were baptised together.*
2. *Work in small groups. Allocate one of the following passages to each group to discover more about early Baptism.*
 - a) *Describe the event contained in the passage.*
 - b) *What does this event teach about Baptism?*
3. *Choose a form of presentation that will best teach the class.*

Acts 9:10-19

Acts 16:14-15

Acts 2:37-41

Acts 19:1-7

Acts 10:44-49

Romans 6:1-4

12.5 Baptism: Being Freed from Sin



Think about

IF HUMAN BEINGS WERE PERFECT THEN . . .

HUMAN BEINGS
ARE NOT PERFECT
BECAUSE

BUT!

THEREFORE

HUMAN BEINGS NEED



The early Church placed great emphasis on the transforming power of Baptism. Christians began to think more about the nature of this transformation. How did it happen? What changes were made? How could we describe them? If Baptism was being transformed what state were we moving from, and into what state were we being changed? These were some of the questions that were explored. Great Christian thinkers and writers such as St Basil, St Cyril and St Augustine described Baptism as freeing us from all sin or, as one ancient prayer put it, being washed clean again. This is symbolised in the baptismal ceremony by water which is always used for cleansing. In Baptism, water is poured over the head of the baptised person as a sign of the cleansing action of the Holy Spirit.

Original Sin

A common phrase that you may have heard is “no one is perfect”. People sometimes do the wrong thing, make poor choices and can be cruel and unjust. The Catholic Church acknowledges that human beings are imperfect. We are not evil, but everyone has certain weaknesses. This is not just a matter of upbringing or conditioning but a basic characteristic of human nature resulting from the first humans rejecting God’s love and friendship. This imperfection we inherit is called Original Sin. The Catholic Church teaches that by Baptism we are freed from Original Sin and are filled with the Holy Spirit. Yet some of the consequences of sin remain and one of these is an inclination to do wrong or behave in ways that are not in accordance with human dignity.



Activity

**We often hear the phrase “human dignity”.
What does it really mean?**

Current issues from either your local community, the broader Australian community or international events will assist you in presenting your views.

Working in pairs OR small groups develop an explanation of the term ‘human dignity’. Use different examples to support your discussion.

> St Augustine

Augustine was born in AD 354 in North Africa. As a young man he travelled to the ancient city of Carthage to study and soon gained a reputation as a brilliant scholar and speaker. One of his great interests was philosophy which is the study and pursuit of wisdom. Augustine was deeply concerned about the human condition; what made people good or bad, happy or unhappy. When he examined his own life he found that he was lacking something. He became interested in the Catholicism of his mother, Monica, and in 387 he was baptised in Milan. Soon after he returned to North Africa and was made bishop of Hippo. He was a prolific writer and much of what he wrote survives to this day. Augustine died in 430.



Nicoletto Semitecolo, **St Augustine**, 14th century. Ceiling fresco. Venice, S. Maria dei Servi.



Test your knowledge

1. *What are the sacraments of initiation?*
2. *Why is Baptism such an important sacrament for Christians?*
3. *Name one ritual associated with Baptism.*
4. *How was John the Baptist put to death?*
5. *Who was St Augustine?*

12.6 Baptism in the Early Church

The accounts of Baptism described in Scripture are linked with the forgiveness of sin, the coming of the Holy Spirit and with new life in Christ. They don't tell us much about how Baptisms were performed. Sometimes Baptisms were performed outside in large bodies of water, in other instances they occurred inside the home. In the period following the writing of the New Testament, Baptism began to take on a number of significant forms, especially as Christians began to build Churches.



Baptism of Christ and the Apostles. Early Christian mosaic. Baptistry of the Arians, Ravenna, Italy.

> A Second Century Baptism

Here is an account of a second century Baptism taken from an early Christian writing:



The procedures for Baptism are as follows.

Immerse the candidate in running water, "in the name of the Father, and of the Son, and of the Holy Spirit". If no running water is available immerse in ordinary water. This should be cold, if possible; otherwise warm. If neither is practicable, then sprinkle water three times on the head, "In the name of the Father and of the Son, and of the Holy Spirit". Both baptiser and baptised ought to fast before the Baptism, as well as any others who can do so; but the candidate should be told to keep a fast for a day or two beforehand. – Didache 7



Activity

1. Outline the reasons why immersion is the preferred method of Baptism.
2. What prayer is used in the ritual for Baptism?
3. Why is this prayer a central part of the rite?
4. Describe the preparation required for Baptism and why this is important.

DIDACHE

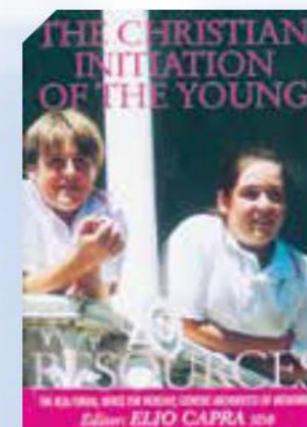
Greek word meaning "teaching". A brief manual dating from 2nd century AD that gives instructions on:

1. The duties of a Christian
2. How to conduct worship
3. Advice for Church Officers.
4. A call to Christians to be ready for Christ's return.

The Didache presents quotations from the Sermon on the Mount and is referred to as "The Teaching of the Twelve Apostles". The author is unknown.

Most people seeking entry into the early Church were adults. Before being baptised they received a long training which was called the catechumenate and candidates were called catechumens. Baptism was a serious step. Becoming part of the Christian community brought with it demands and expectations that clashed with the culture of many areas where Christians lived.

When adults were received into the Church their children were also baptised. As more and more people became Christians many children were born to Christian parents. In these cases the children were baptised at a very early age because their parents wanted them to be part of the Christian community – the Body of Christ. Why delay the great Sacrament of Baptism and the transformation it brings? Baptism is a great gift that God grants to those who ask for it. In this sense it is only natural for parents to ask for this gift on behalf of their children. As society became more Christian, adult Baptism gradually became rare. The catechumenate all but disappeared and Baptism became a sacrament for infants.



> 12.7 The Rite of Baptism Today

Rite of Christian Initiation of Adults, RCIA

There are many adults who want to become Catholics. The initiation of older people takes a different form from that of children and is called the RCIA. It is designed to return to the way the early Church prepared and welcomed new Christians. The RCIA is best understood as a process of conversion that leads a person into a lifelong journey of faith. The RCIA consists of a number of steps that can be summarised as:



1 Precatechumenate

This is like an inquiry time. Individuals are gently introduced to the beliefs and practices of the Catholic Church. This part of the process can take a number of months and ends with the candidate being accepted in the catechumenate.

2 Catechumenate

This is an extended period where the candidates are given guidance, pastoral formation and further instruction about the Christian life. When the candidates feel ready, they choose to enter a period of purification prior to receiving the sacraments of initiation.

3 Purification and enlightenment

This period usually corresponds with Lent – a time of prayer and spiritual preparation.

4 Sacraments of Initiation

At the end of this stage of the process the candidate receives the sacraments of initiation, often during the Easter Vigil. First, the candidates are baptised, then confirmed with the Oil of Chrism and then they share the Eucharist as full members of the faith community.

5 Catechesis after Baptism

This period is sometimes called mystagogy and builds on the work done in preparation for being received as a member of the faith community. The baptised are called to full life in the Church and to deepen their faith in prayer, in service to others and in worship. This period is a doorway to the rest of Christian life and the ongoing call to conversion.



Activity

1. Investigate the RCIA using literature from your parish and/or using an internet site such as <http://www.ecatholic2000.com/rcia/rcia.html> Present information, in a format of your choice, about the three points contained in the following visual.



2. Design a certificate symbolising the RCIA that could be presented to the newly initiated at the conclusion of the Easter Vigil.

Christian Initiation of Young People



Many Catholic schools are involved in welcoming students, who have not received the sacraments of initiation into the Church, through the christian initiation of Young People. One school begins the initiation process with a Rite of Welcome or Acceptance. Students who have accepted the invitation to participate are invited along with their families to attend an evening where they are liturgically welcomed to the Church community in the school chapel. This is followed by an information session for parents and the night concludes with supper. The goal of the whole process is to prepare candidates to embark on a lifelong faith journey. Here is how one student described his involvement:

Baptism of a young person



At first I had doubts about God, Jesus and the Bible – who, what, why and how – the normal questions. Getting involved in the initiation process at school opened my eyes. It is like being awakened to a new and wonderful world, much the same as normal life but with a new faith and belief, a new-found happiness, a profound connection with God and an incentive to live life to the full and let God lead me.

The Baptism of Infants

The Rite of Baptism of infants today places great importance on the role of the faith community. This is why many parishes celebrate the Sacrament of Baptism as part of the Sunday Eucharist. In this way Baptism is placed in the centre of the community's faith life.

The Rite of Baptism can be described in four parts:

1. Reception of the Child
2. Celebration of God's Word
3. Celebration of the Sacrament
4. Conclusion.

1. Reception of the Child

The priest welcomes the family, asks the parents to name the child and invites parents and godparents to join him in making the sign of the Cross on the child's forehead. This recognises the primary role of the parents in the training of the child in the practice of the faith. The godparents help the parents in their role as faith educators.

Role of godparents

Here is one description of the role of a godparent:



I have no children of my own but am godparent to five. I am of Italian background and to be asked to be comare (godmother) or compare (godfather) in the Italian tradition means to enter into a special relationship with the whole family who look upon you as a possible parent-substitute should the need arise.



Baptism of an infant.





The titles themselves, “comare” and “compare” derive from the Latin cum matre and cum patre and literally mean the mother and the father. Together with the parents I am called to be actively involved in the child’s development especially in the area of spirituality. I am asked to be seen as a person of faith, as one who will affirm and empower the children as they discover the person God invites them to be.

The role is indeed an important and responsible one and I do feel privileged each time I attend those festive rituals – birthdays, First Communions, Confirmations, graduations etc., where the uniqueness and giftedness of my godchildren are acknowledged and celebrated. One of the greatest compliments I have received is to be remembered on Mother’s Day even though I have no children of my own!



Activity

“The role of godparent is more important than ever”.

1. Explain the reasons behind this statement.
2. List the qualities you would look for when choosing a godparent.

2. Celebration of God’s Word

To respond with faith to the action of the Holy Spirit those present are prepared by readings from the Scriptures. Below is a reading that is often used as part of the Rite of Baptism:



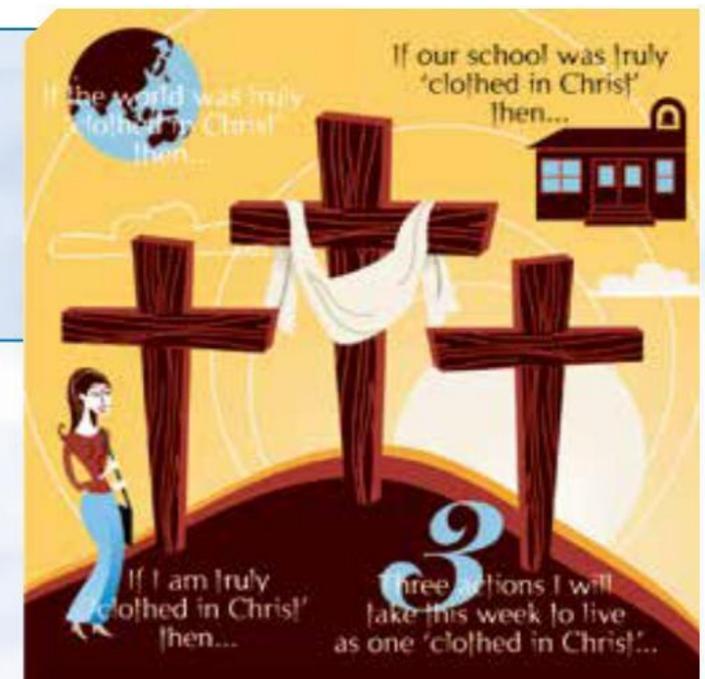
... and you are, all of you, sons of God through faith in Christ Jesus. All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus.

Galatians 3:26–28



Activity

Spend time reflecting on the above reading before completing the following exercise. Use specific examples to illustrate your understanding.



> 3. Celebration of the Sacrament

This is the most recognisable part of the baptismal liturgy. After blessing the water, the celebrant performs the essential actions of Baptism, calling on the parents and godparents to affirm their faith on behalf of the child. The essential action in Baptism is when the celebrant pours water over the head of the infant while saying I baptise you in the name of the Father and of the Son and of the Holy Spirit. The infant is anointed with the Oil of Chrism as a sign of being part of the body of Christ. The celebration concludes with the infant being clothed in a white garment, a symbol of purity and the family receive a candle lit from the Easter candle to remind them of the light of the risen Christ.



4. Conclusion

The Baptismal rite concludes with prayers. The Lord's Prayer is said and the mother and father are blessed, intercessions are said to help strengthen the faith of all present. This is important because the Rite of Baptism recognises that the faith of the infant is nurtured within a faith community, beginning in the family, the domestic church.



Activity

Australia is a nation of many cultures and therefore many faiths. Most of us at some time will meet people who have little understanding of Christianity.

You are asked to explain Baptism to a person from another religion.

Either write out your response OR develop a visual summary. Ensure that the stages of the sacrament's ritual and their meanings are included in your response.

> Another Kind of Baptism – A Melkite Baptism

Melkite Greek-Catholics use the Byzantine rite for Baptism. After the exorcisms and the anointing with the Oil of Catechumens, the priest names the child and baptises him or her “in the name of the Father, and of the Son, and of the Holy Spirit”. The infant is plunged three times into blessed water “in the name of the Most Holy Trinity”. As the infant is lifted out of the water, Jesus’ death and rising from the tomb is symbolically enacted. The choir and people sing, “Everyone baptised in Christ has put on Christ, Alleluia!” and the infant is immediately chrismated, which is the Eastern Christian preferred word for being confirmed. The priest, using Muron (Holy Chrism) blessed by the bishop, makes a sign of the cross on the newly baptised person’s forehead, eyelids, nostrils, ears, lips, chest, hands and feet, saying each time the seal of the Holy Spirit. This is the epiclesis of Baptism in which the Holy Spirit is called upon the newly baptised. The baby is then dressed in new white clothes.



Activity

Outline the differences you can identify between the Melkite baptism and other baptisms you may have been to or read about.



Test your knowledge

1. *What are the sacraments of initiation?*
2. *Why are the sacraments of initiation grouped together?*
3. *What does the word Baptism mean?*
4. *Outline the significance of Baptism for Christians?*
5. *Who was St Augustine?*



6. *At what age were people usually baptised in the early Church?*
7. *Why did the practice of baptising infants become common?*
8. *Briefly summarise the RCIA process.*
9. *What are the four parts of the Rite of Baptism of children?*
10. *What is the essential action of Baptism?*



Research

Investigate further the history of Baptism in the Christian community. Prepare a poster which addresses the following issues:

1. *How did the ritual change over the centuries?*
2. *Give a more detailed account of how Baptism was celebrated in one era.*
3. *Comment on some different signs and symbols used in the ceremony.*
4. *How is Baptism celebrated in the Catholic Church today?*

A CLOSER LOOK AT CONFIRMATION

13

Confirmation is a sacrament of initiation strengthens the faith and gifts we received at Baptism is identified as an action of the Holy Spirit

Confirmation calls us to a more adult commitment to Christ which is expressed in a call to serve others.

HOLY SPIRIT

Confirmation



Activity – Recalling Confirmation

Working in small groups;

1. Try and recall as many features of a Confirmation ceremony as you can
2. Discuss what you think Confirmation means

13.1 Confirmation as a Sacrament of Initiation

Confirmation is the second Sacrament of Initiation. Baptism marks the transformation of a person into a child of God and Confirmation signifies the strengthening of faith through the same Spirit received at Baptism. Confirmation is sometimes described as a call to become more like Christ by responding to the call to serve others as full members of the Christian community.



Finding the source

Lumen Gentium, a document from the Second Vatican Council (1962–1965), describes the link between Baptism and Confirmation and Christian life.

Incorporated into the Church by Baptism, the faithful are appointed by their Baptismal character to Christian religious worship; reborn as sons and daughters of God, they must confess publicly the faith they have received from God through the Church. By the Sacrament of Confirmation they are more perfectly bound to the Church, and are endowed with the special strength of the Holy Spirit. Hence, as true witnesses of Christ, they are more strictly obliged both to spread and to defend the faith by word and deed. Lumen Gentium 11



Baptism

DO GOOD!

HELP OTHERS!



Activity

1. *As a class, list any words or phrases that you do not understand in the extract from Lumen Gentium.*
2. *Work in small groups. Allocate to each group a few words or phrases from the list and develop an explanation of their meaning.*
3. *Design a symbol that explains the link between Baptism and Confirmation.*

The close connection between Baptism and Confirmation becomes clear if we examine the complex history of Confirmation in Europe. In early Christian Rome, Baptism was associated with two anointings, one by the priest and the other by the bishop as head of the local church. The second anointing took place immediately after the Baptism and was followed by the newly baptised person receiving the Eucharist for the first time, thereby completing the initiation of the baptised.

As Christian communities grew in size, it became more difficult for bishops to carry out the anointing and the time between the two rituals became longer and longer. This second anointing gradually became known as Confirmation from the Latin confirmare which means to strengthen. It was identified with an action of the Holy Spirit strengthening the faith of the baptised.

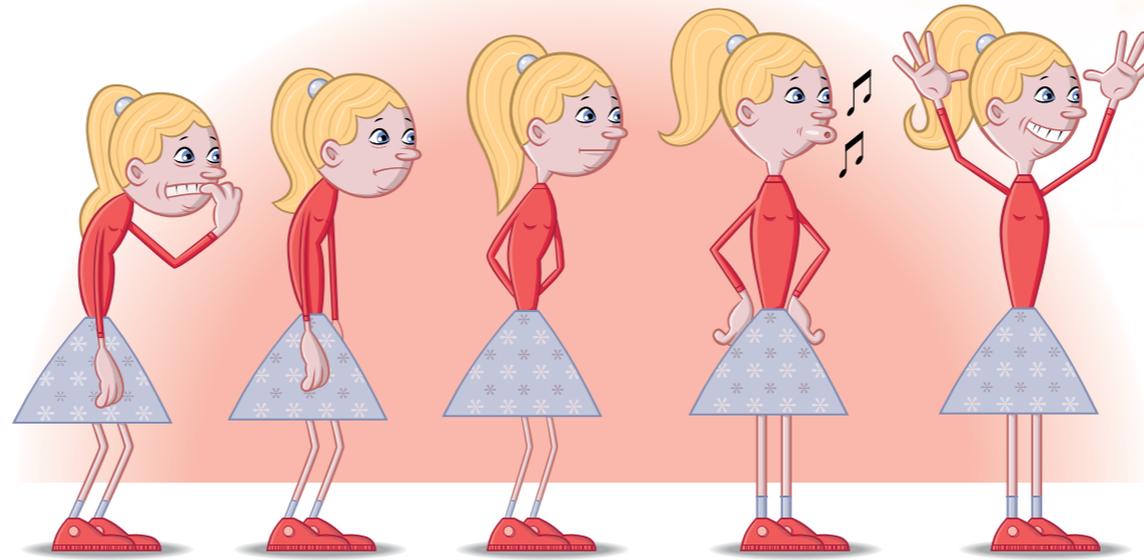
For Churches which follow an Eastern or Byzantine liturgy, the rite of Confirmation or Chrismation still occurs immediately after Baptism. In these Churches the close link between Baptism and Confirmation has always been maintained.

Charlemagne: King of the Franks

Charlemagne (Charles the Great) was born in AD 742. He was a great warrior and established a large European kingdom. In 800 Pope Leo III crowned him Holy Roman Emperor. Charlemagne tried to introduce similar practices for all churches in his kingdom. He is credited with introducing to northern Europe the Roman practice of a separate post-Baptismal anointing by the bishop. Charlemagne died in 814.



Albrecht Dürer (1471–1528), **Charlemagne, Charles the Great**, (747-814), King of the Franks, Emperor of the West, in his coronation robes, c.1512 (oil on canvas).



Evolution of the Fearless Proclaimer

Review

The Story of Pentecost

The transformation of the first Christians by the Holy Spirit is told in the story of Pentecost. The apostles, led by Peter, began to proclaim the message of Jesus to people from every nation who had gathered in Jerusalem for the Passover. One of the keys to understanding Pentecost is to recognise how the disciples of Jesus changed from frightened and timid individuals to fearless proclaimers of the message of Jesus. This is why the Pentecost story is a wonderful illustration from Scripture of the message of Confirmation; the Holy Spirit strengthening the faith of Christians.



Activity – Read the story of Pentecost in Acts 2:1-13

1. Summarise this teaching in your own words
2. Why is Confirmation often identified with the story of Pentecost?

> 13.2 The Rite of Confirmation

A bishop is normally the minister of the Sacrament of Confirmation. The first part of a Confirmation ceremony involves the bishop asking for those to be confirmed to come forward. Then the promises made at Baptism are repeated, but this time the candidate makes them personally. This is part of the emphasis at Confirmation to take adult responsibility for one's faith commitment. The bishop then extends his hands and calls on the Holy Spirit. The essential action of the sacrament occurs next. The bishop lays his hands on the head of each candidate and makes a sign of the Cross with the oil of Chrism on the forehead. Naming the candidate, the bishop says "Be sealed with the gift of the Holy Spirit". The newly confirmed respond with, "Amen".



The Seal of the Spirit

The words of the bishop "Be sealed with the gift of the Holy Spirit" tell us the Spirit is given to us forever, just like a permanent brand or a seal imprinted in wax. St Augustine compared this permanent gift to the brand a Roman soldier received in his flesh as a sign that he belonged to the emperor forever. But Christians are stamped or sealed with the image of Jesus Christ, King of Kings. The permanent character they receive in Baptism and Confirmation not only binds them to the Lord, but also calls them to be images of Christ in the way they live.



Activity

1. *A permanent seal or character is also given in a third sacrament – what is it?*
2. *Read the following passages from scripture, 1 Corinthians 3:16–17, Ephesians 1:13–14 and Revelation 7:1–4, 14:1. What do these tell us about being sealed?*

A seal and matrix, the seal of baptism is left on the soul like an imprint on wax.

> The Oil of Chrism

At Confirmation candidates are anointed with the Oil of Chrism. This is a mixture of oil and perfume that is blessed at the Chrism Mass during Holy Week. Chrism is the oil of priests, prophets and kings. In Old Testament times, oil was used as part of the coronation of kings and at the consecration or dedication of altars. The oil was a sign that this person or place now belonged entirely to God. This rich symbolism means that the Oil of Chrism can be used in a number of liturgical celebrations, such as the dedication of a new church or altar.



Activity – Confirmation name

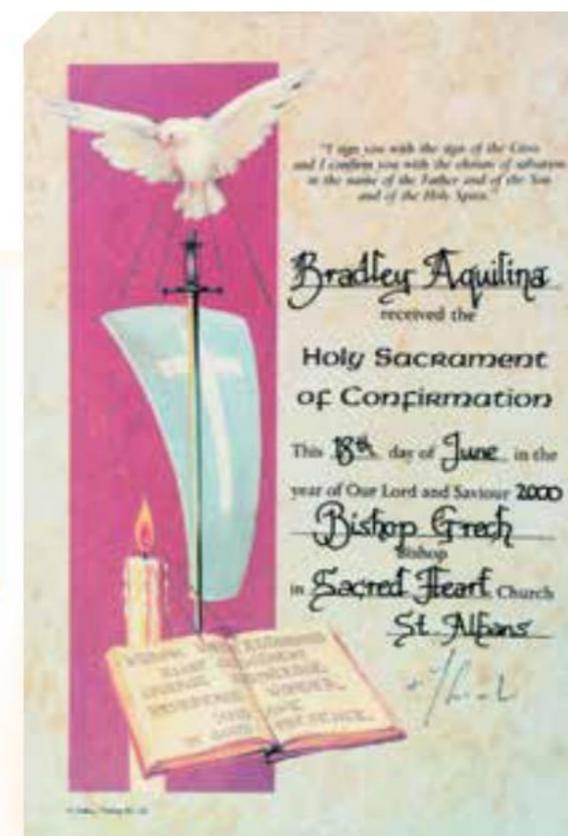
1. Prepare for display in the classroom a visual one-page summary of your Confirmation name.
2. Your summary should include information about the saint; and a short explanation of why you chose the saint as a model for your life.

OR

If you have not yet been confirmed, complete the same exercise for a saint on whom you would like to model your life.

The Order of the Sacraments of Initiation

Until recent times the reception of the Sacraments of Initiation usually followed the timing of the early Church, that is Baptism followed by Confirmation, then First Communion. This pattern was disturbed around the beginning of the twentieth century when children were allowed to receive First Communion at a much younger age than had previously been the case. Lowering the age of first Communion meant that it was received before Confirmation in many countries.



> **St Pius X**

The Pope who encouraged people to receive the Eucharist frequently and who allowed young people to make their First Communion was St Pius X. Pius died in 1914.

Find out some more information about St Pius X



Think about

Pius X was a pope and a saint. Does it surprise you that not all popes are saints? What does this tell us about the nature of the priestly ministry? Discuss these questions in small groups.

The Timing of Confirmation

When is the best time for the Sacrament of Confirmation to be received? In churches that follow a Byzantine liturgy, Confirmation follows immediately after Baptism. In many Australian dioceses Confirmation is received at around age 11 or 12. In other dioceses, Confirmation and first Eucharist are both received in Year 3. But some people argue that Confirmation should be received in late adolescence and this is widespread in North America.



Petit (19th–20th century), **Portrait of Pope Pius X (1835–1914).**



Activity

Complete the following table in your workbook as a basis for discussing the 'ideal' time for confirmation.

The ideal time for receiving the Sacrament of Confirmation		
FOR	AGE	AGAINST
	Birth	
	6–7 yrs	
	11–12 yrs	
	17–18 yrs	

> 13.3 Rites of Passage

In the Catholic Church, Confirmation often is associated with taking on a more adult responsibility for the gift of faith. The idea of a ritual marking the passing from childhood to adulthood is common to many traditions.

Bar and Bat Mitzvah



When a Jewish boy turns thirteen he is considered old enough to understand and carry out the duties of an adult. As part of his bar mitzvah, which means Son of the Commandments, he goes to a synagogue and says a special prayer committing him to keep God's commandments. For the first time he wears a prayer shawl and reads aloud in Hebrew from the Torah. At the conclusion of the service there is a blessing and this is followed by celebrations.

In recent times a similar service has been conducted for girls in some Jewish communities. This is known as a bat mitzvah and usually occurs when the girl turns twelve.

Upanayanam



Hindus pass through many stages in their lives but one of the most important is the tenth stage. This is the Upanayanam or sacred thread ceremony. This takes place when a boy is between eight and twelve years of age. The boy's head is shaved for the first time and three threads are placed over his shoulders. This signifies that the boy is now ready to be taught by a master or guru. He is given a stick to signify that he is now a student.



Activity

Can you think of any similarities between the Jewish and Hindu rituals and Confirmation?

13.4 Call to Serve

An adult Christian commitment involves trying to become more like Christ by responding to the call to serve others. Here are three examples of how some Catholics respond to this call.

> I was lonely

Many schools run programs designed to make new students feel welcome. One of the biggest traumas facing teenagers is the fear of being alone and not accepted as part of the group of community.

Here is how a student welfare coordinator at a school describes the importance of the buddy system.

“

There are over a thousand students at our College. In a typical year we have over twenty new students entering the school (not counting Year 7s). These students face significant challenges. Firstly, they have to find their way around and get to know the routine here and that takes some time. But the really important thing is to be made to feel welcome and this is an ongoing thing. It's a big responsibility and we take it very seriously; we ask students to do it only if we think they can handle it. The really interesting thing from a teaching angle is that the best buddies are peers, that is, students of the same age, gender and background of the new student. It's no good having the Year 12 school captain doing the work because she cannot connect as well with new students as a buddy of the same age and experience.

Ben, a buddy, describes his role in these words:

“

When I was asked to be a buddy I was a little scared. The teachers ran some sessions on the role. The best exercise we did was a role-play on being new in a school – it showed us how hard this can be especially if the student is quiet and shy. Showing the new students around the school is the easy part. Making sure that they are included in groups and discussions, getting them known (but not too known!) and generally being there for them when we are needed are our main jobs.



Activity

1. Design and perform a role play on some of the challenges facing a student at a new school
2. Does your school have a buddy or similar system? If so find out more about it.





Think about

Teenagers are too young for some types of service to others. Do you agree with this statement? Give reasons for your answer.

I was sick

Clare attends a Catholic school that is near a large hospital. She is involved in a program where she and some other students visit the sick. She is given support and training by the local parish and the school. Here is how she describes her involvement:



When Fr Adrian asked if anyone was interested in getting involved – we couldn't believe it. We're too young – that's something that old people do. Then he approached a few of us who he thought could do it. The way Fr Adrian explained it made us think, why not! We are involved in the parish, we have got some spare time and it's really important – Jesus said we should visit the sick. I'll never forget the first visit I made; the lady I saw was so surprised. I could see it in her eyes the questioning: she's so young what is she doing here? This only lasted a moment and I saw the unease in her eyes melt; she was so happy to see me.



Activity

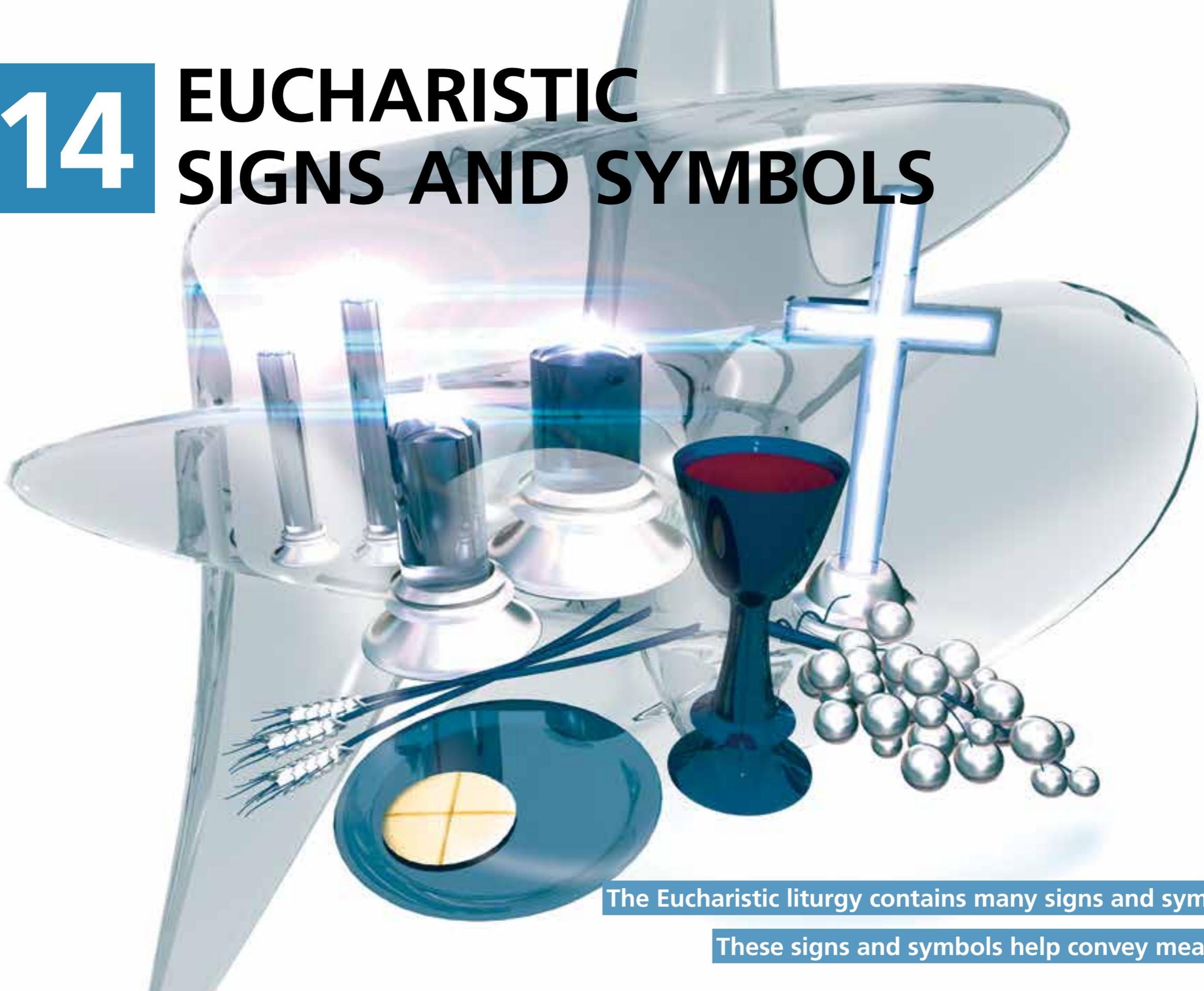
Many people say that they would like to do something for others but they are just "too busy."

Use the following outline to determine, as a class, how something that seems impossible can become possible.



14

EUCCHARISTIC SIGNS AND SYMBOLS



The Eucharistic liturgy contains many signs and symbols.

These signs and symbols help convey meaning.



Brainstorm

Think of as many signs and actions as you can that are associated with the celebration of the Eucharist. To get you started, a simple one is standing, at various times of the Mass. List as many as you can and then try to explain what they mean?

14.1 What is God Like?

Catholics often talk about God. God is revealed in scripture, tradition and through our own wonderings about the world. In the Sacrament of Penance we say sorry and are forgiven by God. When we celebrate the Eucharist we believe that God is really present among us. Prayer can be described as a conversation with God. All this talk about God doesn't hide the fact that God is not like us. So what is God like?

We can never comprehend the full power and glory of God. In this sense God is a mystery – which is not to say we cannot know anything about God. There are things that we know, but we can never understand God in the same way that we understand something of the created universe. God was not created. God has no beginning or end. God has no parts. God cannot be broken down into simple elements. When Catholics try, however, to explain how God touches their lives, they have to express this in a way that engages the senses – in ways we can see, hear, touch, taste and smell.



Activity – Doubting Thomas

Read John 20:19-29

Write a RESPONSE to this Scripture passage, using the scaffold as a guide.

JOHN 20:19-29 RESPONSE

ORIENTATION	Describe the reason for studying this scripture at this time	POSSIBLE VOCABULARY FEAR PEACE DOUBT DISBELIEF FAITH WONDER AMAZEMENT TO SEE
DEVELOPMENT	Outline the key teachings of this Scripture. Explain your personal reaction e.g. How do you relate to Thomas? What point does Verse 29 make for you?	
RE-ORIENTATION	How successful is this Scripture in helping you to understand how God touches your life?	

> 14.2 Sacraments as Signs and Symbols

In John's gospel we read about doubting Thomas, the apostle who refused to believe in Jesus' Resurrection until he could not just see Jesus, but put his fingers into his wounds. There is something of Thomas in all of us. We find it hard to accept the unseen. Until we can touch something, see it, or smell it, we find it hard to understand. When Catholics celebrate the sacraments there are many examples of signs and actions that engage our senses and which help give shape to the belief that God acts in this world and in our lives. These signs and actions are designed to express our beliefs and also to extend and deepen our understanding.



Giovanni Francesco Guercino, (1591-1666), **Doubting Thomas**, 1621. Canvas, 80 x 108 cm.

The Last Emperor

In the aftermath of the Second World War, China was in turmoil. Millions of people were on the move – displaced by civil war and lawlessness. In the teeming refugee camps, life was anonymous. Because of the huge numbers of people, no one really knew or cared about individuals. In one of the camps, was an observant commandant. He noticed that one individual was treated strangely by a small group. In the camp ground they would always surround him, but they would never make eye contact with him. They would not allow others to touch him. They always woke him early and collected certain foods for him to eat. When they spoke to him it was always in the third person as if they were not worthy to speak directly to him.



A Refugee and his family waiting in a refugee camp in China.



Activity

Who do you think this person was? What beliefs about him were shared by the group?

- Something about the refugees' actions revealed their beliefs about who this person was. The commandant realised that he was not just a leader to the others – he was almost like a god and they thought they were unworthy to be in his presence. The man in question was the last emperor of China, Pu Yi. Although his family had been deposed for decades and he was to many people a traitor, having sided with the Japanese invaders, his few followers regarded him as having received a special mandate or gift from God. God had made him emperor and no one could take this away. This almost made him different to other mortals. Their job was to care and protect him because he was their master.

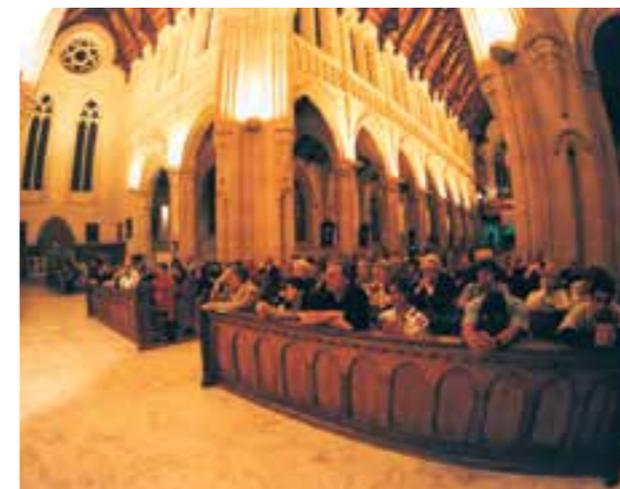


Brainstorm

The commandant at the refugee camp was a keen observer – by watching the actions of the people he came to realize something of their beliefs.

Work in pairs or small groups to complete this task.

Imagine you are preparing this chart for someone who has never participated in the celebration of the Eucharist. List the ritual actions of the Mass from beginning to end. Write a brief description of their meaning.



ACTION (DRAW OR WRITE)	MEANING

The Eucharist has been described as the source and summit of Christian life. If we examine the signs and actions associated with the celebration of the Eucharist we enrich our understanding of this sacrament. The signs and actions associated with the Mass also express and explain Catholic belief as powerfully as words.

> 14.3 Some Actions in the Liturgy: the Great Sign – the Sign of the Cross



One of the most recognisable Catholic actions is to make the Sign of the Cross. This signifies the beginning and the end of the Eucharistic celebration. This very ancient action can be traced as far back as the third century where it was mentioned in connection with reception of the Eucharist. The Sign of the Cross was also traced on the forehead of those seeking to enter the Church. The Sign of the Cross is such a powerful symbol because it recalls two of the most important Christian teachings. The Cross is a symbol both of the suffering of Jesus, and of his Resurrection. As we make the Sign of the Cross, touching our forehead, breast and left and right shoulder with our right hand, we name the Trinity the great Mystery at the heart of the Christian faith – “in the name of the Father and of the Son and of the Holy Spirit”. When it is done with reverence and respect, the Sign of the Cross is a prayer that recognises the death and Resurrection of Jesus, and the Holy Trinity.

Before the reading of the gospel we trace the Sign of the Cross on our forehead, lips and heart to signify our hope that the Word of God may transform what we think, say and feel. The priest makes the Sign of the Cross over the bread and wine as a blessing during the Eucharistic prayer. At the end of Mass, he makes the Sign of the Cross over the assembly during the final blessing.

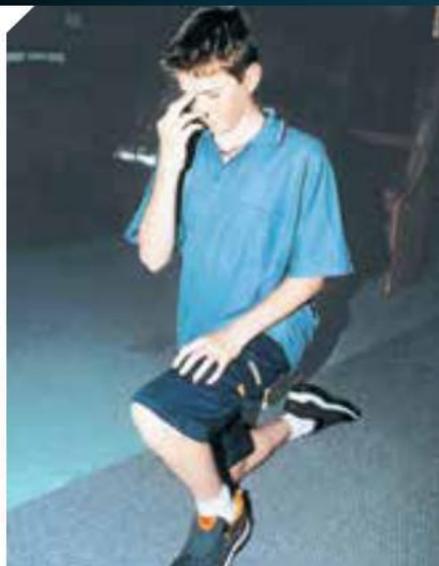


When Eastern Christians make the Sign of the Cross, the thumb and first two fingers are held together in a group of three as a reminder of the Trinity. The third and the little finger are folded together in a group of two to recall that Jesus is truly God and truly man. Eastern Christians also sign to the forehead, the right shoulder and then the left shoulder, which is the opposite of the Western way. During an Eastern Christian liturgy, people make the Sign of the Cross many more times than in a Roman Rite Mass, particularly when the Holy Trinity is mentioned, when the priest gives a blessing, when approaching Holy Communion or venerating the holy icons.



Activity

Investigate the practice of making the Sign of the Cross. Why did different ways of making the Sign of the Cross develop?



14.4 Genuflecting

Genuflecting or bending the right knee is a sign of reverence. This action has a rich history and has been associated with showing respect and deference to leaders such as kings and emperors. By kneeling, a person was made smaller and placed in an inferior position to the leader. Catholics genuflect toward the tabernacle when entering and leaving a church because the tabernacle contains the Body and Blood of Christ. The priest genuflects during the celebration of the Eucharist; after the elevation or showing of the Host and the Chalice, and before he receives Communion. These are all signs of reverence to Jesus really present in the Eucharist. Part of the liturgy on Good Friday is the veneration of the cross. This involves genuflecting before the cross. This acknowledges the significance of Jesus dying on the cross for us.



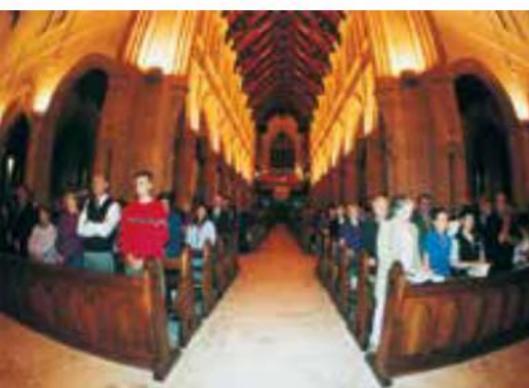
Genuflection is a sign of profound respect. This gesture is not universally understood. In many Asian societies the gesture which indicates much of the same feeling is a deep and reverent bow. In these cultures people bow in the direction of the tabernacle.

Recognising the significance of bowing is an example of inculturation, that is, adapting the liturgy to the culture of local people. Investigate this practice further and try to give examples of inculturation in the liturgy.



14.5 Bowing the Head or Body

Bowing is also a sign of reverence. The deeper the bow generally means the greater the symbolism. During Mass we bow our heads to receive a blessing. We also bow toward the altar as a sign of respect to this great sign of Christ. Bowing is an important action in churches that follow an Eastern liturgy. Like genuflecting, bowing is a sign of our humility towards God. It is thought to have developed from the ancient Roman practice of prostrating, or lying face down, before the Emperor who often claimed to be like a god. Bowing developed as a shortened or modified form of this practice. In Asia, bowing is a sign of respect shown to others.



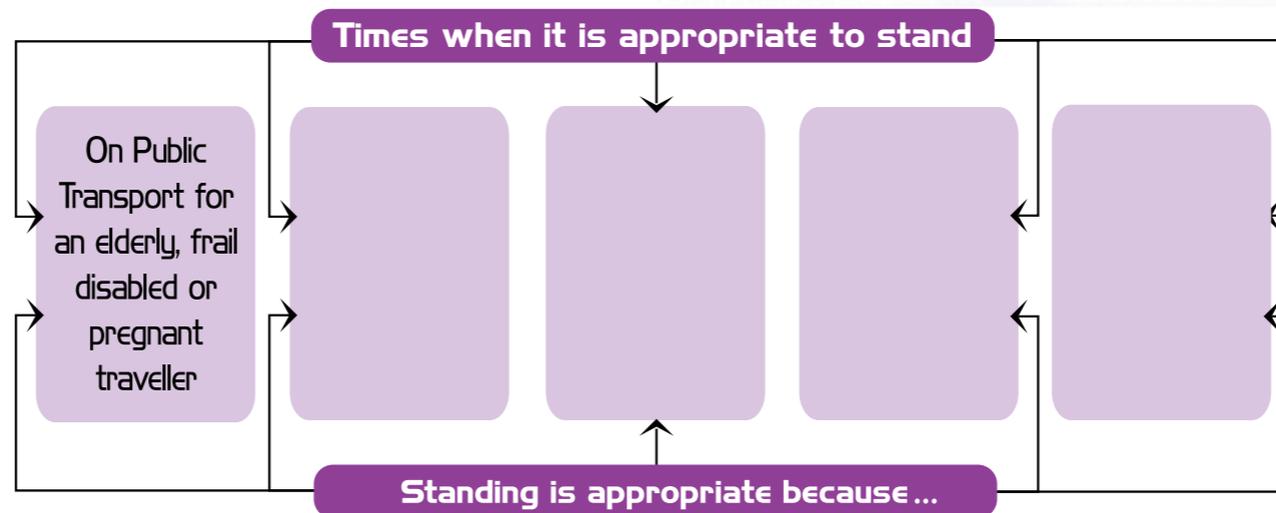
14.6 Standing

There are various parts of the Mass when the congregation stands. Standing is an ancient liturgical action. In Temple and in the early Church, standing was a common posture for prayer and worship. When we stand we show that what we are doing is important and worthy of our attention and respect. Standing also implies action as if we are ready to respond. We always stand when the Gospel is read, to acknowledge the importance of Jesus' words.

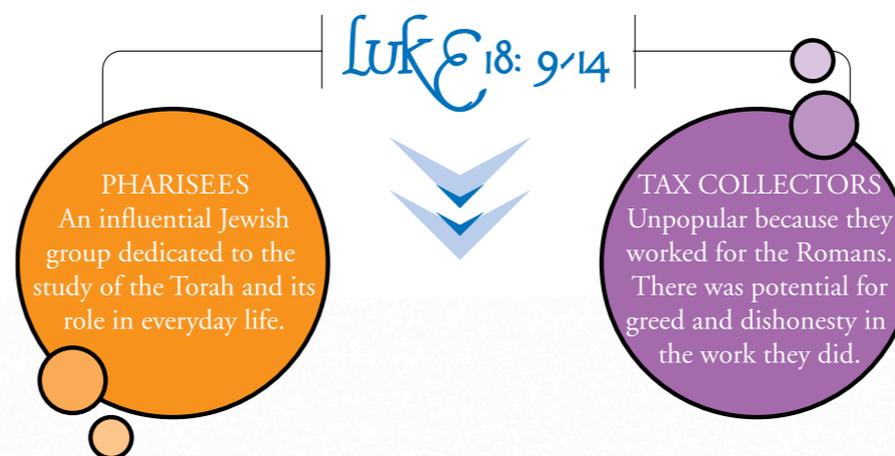


Activity

Complete the following visual summary in your workbook by providing four additional examples of occasions when it is appropriate to stand. Complete the summary statement 'Standing is appropriate because...'



Activity



1. In this parable, why did Jesus choose to contrast the prayer of the Pharisee with that of the Tax Collector?
2. Jesus used parables in his teaching. Describe the message of this parable.
3. Use a contemporary example to write a parable that presents a similar message for today's audience.



14.7 Kneeling

This action has a long history that can be traced back to the times of Jesus. In the Acts of the Apostles we read about St Paul kneeling in prayer. In Luke's gospel, Christ kneels in prayer when he goes to the Garden of Gethsemane after the Last Supper. As the liturgy became more developed in Western Europe, kneeling became identified with recognising the presence of Christ. By the ninth century, kneeling

had become a common posture during Mass. Some historians link the development of kneeling during the liturgy to the practice of

extended genuflection, when people would remain on their knees for longer and longer until kneeling became a separate action. The symbolism associated with kneeling is similar to genuflecting. This is why we kneel for the main part of the Eucharistic Prayer, the Consecration, when the bread and wine are changed into the Body and Blood of Christ.



14.8 Striking the Breast

This very ancient practice may be performed during the penitential rite as an expression of sorrow for sins. The early Christians had many ways of expressing repentance. The practice of striking one's breast was of Jewish origin. In Luke's gospel we read about the tax collector who beats his breast as a sign of sorrow and repentance.

14.9 The Sign of Peace

Before Communion, Catholics exchange a Sign of Peace. This is usually done by shaking hands. In some cultures, people bow to one another as a sign of peace.

What do you think the purpose of this action is?

Shaking hands is often used as a sign of friendship or greeting. When it is used as a Sign of Peace in the Eucharistic celebration, it has a much richer meaning. The Sign of Peace symbolises the unity of the Body of Christ. When we receive Communion we are united with Christ and also with other members of the faith community. The Sign of Peace before Communion is a symbol of the friendship and community that God offers to those who share the one Bread and one Cup.



- As part of the Sign of Peace a short greeting, “Peace be with you”, is given. These are the words that Jesus used to greet his disciples after his Resurrection and signify the peace that comes from being a follower and friend of the risen Lord.



Activity

Where in the gospels do we find Jesus greeting his disciples with “Peace be with you”?

14.10 Honouring the Book of the Gospels

Many parishes have a beautifully decorated book which contains the four gospels. The Book of the Gospels is carried in procession and held up for all to see. These actions signify its importance. From early Christian times the Book of the Gospels was a central object in all Eucharistic celebrations as it still is in Eastern liturgies. The Book of the Gospels is a symbol of Christ present in his proclaimed word. Other actions underline its importance. Before reading from the book the priest or deacon signs it with a cross and may honour it with incense. Altar servers stand around it holding candles to signify the light that comes from the word of God. After reading the Gospel, the priest or deacon kisses the book.



Activity

1. *Can you think of another object that is kissed by the priest during Mass? What does this signify?*
2. *Why is the Book of the Gospels treated with great reverence?*
3. *The Book of the Gospels is often richly bound and beautifully decorated. Design a cover for the Book of the Gospels which reflects this sacredness.*





> 14.11 Incense

During various celebrations incense is burnt in a thurible, a vessel hung from chains. Incense is made from precious resin taken from trees and has a strong fragrance. Burning incense is an ancient sign of prayer, offering sacrifice and of honouring people, places and things. Incense involves our sense of smell and creates a special atmosphere for worship.



14.12 Other Priestly Signs and Actions: Sitting in the Presidential Chair

The priest presides over Eucharistic celebrations. The chair he sits on is a symbol of this. The chair is placed on the sanctuary facing the congregation. The history of the presider's chair is linked to the early Christian tradition of the bishop's chair or cathedra, from which the bishop teaches the faith community.



Activity

What word is similar to cathedra? Why?

The image of a teacher instructing from a seated position can be found in the gospels.



Activity

In the fifth chapter of Matthew's gospel Jesus delivers the Sermon on the Mount. This is one of his most important instructions because it contains the Beatitudes which serve as a basis for how Christians should live. Read the first two verses of the fifth chapter of Matthew's gospel.

1. *What is Jesus' posture when he delivers the Sermon on the Mount?*
2. *Imagine what it would be like to address a large crowd sitting down. What does this tell you about the relationship between the crowd and the speaker?*

> 14.13 Hands Extended in Prayer

At many times during the liturgy, the priest extends his hands in prayer, for example during the Our Father. Raising the arms in prayer is an ancient practice. Frescoes in the Roman catacombs depict Christians praying in this way. This action is symbolic of calling on the Holy Spirit to renew the faithful. Some lay people also take this posture when saying the Lord's Prayer.



Extending hands to pray, **Archbishop Proculus**, fresco, 5th century.

14.14 The Laying on of Hands

The Laying on of Hands is an action that is common to all sacraments. The priest places his hands above or on an object or person. During the Mass the priest lays his hands over the gifts just before the Consecration. This is symbolic of the calling of the Holy Spirit over a sacrificial offering.



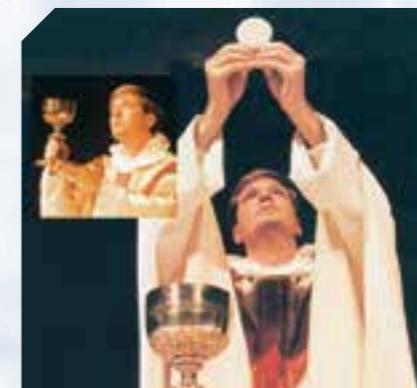
Activity

Can you recall other occasions when the laying on of hands occurs in other Sacraments?

14.15 Elevating the Host and the Chalice

There are a number of points in the Mass when the Host and the Chalice are raised or elevated. The first occurs at the preparation of gifts or offertory while the priest says "Blessed are you, Lord, God of all creation". The priest takes the paten, the plate on which the bread rests, and raises it slightly. He then does the same with the chalice of wine. Blessing of the bread and wine by raising it to heaven originated in the ancient Jewish practice of giving thanks to God for food, for example, at the Passover.

The next elevation is far more evident. After saying the words of Consecration, the words that Jesus said at the Last Supper, the priest elevates the Host so that it can clearly be seen. He then places it on a paten. After consecrating the wine, he then elevates the Chalice. These elevations became a prominent part of the Eucharistic prayer in the Middle Ages so the laity could see the consecrated Host and Chalice





and so acknowledge the real presence of Christ. Most of the other actions that the priest performed were not seen as the priest and the congregation both faced the altar.

At the conclusion of the Eucharistic prayer the priest says or sings the final doxology which begins with "through him, and with him and in him". As he says these words the priest raises the chalice and the paten as a sign of offering the Body and Blood of Christ to God the Father. Through Christ, in Christ and with Christ the perfect sacrifice of praise, thanksgiving, prayer and pardon for sins is offered to God. The assembly sings or says Amen at the end of the doxology.



Before Communion the priest shows the broken Host and the Chalice to the congregation once again. This is an invitation to receive the Body and Blood of Christ; "Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb."

A doxology is a hymn or prayer of praise to God. The word is derived from the Greek doxologia. Doxa means glory and logos means word. There are many doxologies that are common in prayer and liturgy. Another example is "Glory be to the Father and to the Son and to the Holy Spirit".



Activity

Use the following diagram to summarise what each of these scripture passages has in common.



> 14.16 Breaking the Bread

One of the earliest terms for what we now call the Eucharistic celebration was the breaking of the bread. In Luke's gospel we read how Jesus, after his Resurrection, encountered two of his followers on the road to Emmaus. They recognised him only at the Breaking of the Bread. This underlined the significance of Jesus' actions at the Last Supper. The Breaking of the Bread soon became a vital part of Christian life, described in the Acts of the Apostles and in Paul's letters. The symbolism of this action is retained in modern Eucharistic celebrations.



During Mass the priest breaks the Host after the sign of peace while Lamb of God is sung or said. This important sign is the third of the four actions that Jesus initiated at the Last Supper and remains part of the Eucharistic celebration to this day. He took, he blessed, he broke and he gave. Breaking the Bread has its origins in the Jewish Passover practice where the father, as head of family, breaks the bread and gives it to those gathered round the table as a sign of fellowship. Sharing food from a common source is symbolic of the importance of community in the celebration of the Eucharist.



Receiving the Eucharistic Cup

When Catholics receive Communion, they believe that Christ is completely present under the form of bread alone. In recent times, however, the ancient practice of receiving Communion under both kinds, bread and wine, has been revived. This recalls more closely the practice of the first Christians. Sharing of the Communion cup is also a powerful symbol of the unity of the faith community.



Finding the source

Here is how the Catechism of the Catholic Church describes how we can receive Communion.

SPECIES

A religious term that describes the physical elements of bread and wine used in the celebration of the Eucharist.

> Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace. For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite. But “the sign of communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly.” This is the usual form of receiving communion in the Eastern rites. CCC 1390

1. *What is the most common form of Communion in the Latin (Western) rite?*
2. *What is the most common form of Communion in Eastern rites?*
3. *Explain the following statement, “Christ is sacramentally present under each species”.*



14.17 Dismissal

The celebration of the Eucharist ends with a blessing and a formal dismissal. The final blessing is given with the Sign of the Cross. The dismissal expresses a commissioning or empowering of the people of God to go out and spread the good news of the gospel and live as Christians in the world. This final dismissal is also the origin of the word Mass, which comes from the Latin word *missa*. When the Mass was only celebrated in Latin people tended to remember the deacon or priest singing or saying the final words, “*Ite missa est*”. This means Go, this is the dismissal. Over time *missa* came to signify or mean Mass.





Test your knowledge

1. *What does studying the signs and actions of the Eucharistic liturgy tell us about Catholic beliefs?*
2. *List three actions associated with the celebration of the Eucharist. What do they mean?*
3. *Who was doubting Thomas? For what is he famous?*
4. *Describe two ways of making the Sign of the Cross.*
5. *What is the symbolism of standing during the liturgy?*
6. *Why do Catholics genuflect when they enter and leave a church?*
7. *Why is the Sign of Peace an important action?*
8. *What is the Book of the Gospels?*
9. *What was an early term for the celebration of the Eucharistic?*
10. *What is Communion under both kinds? Why has it been reintroduced in recent times?*



Research Activity

Take three of the signs and actions described in this unit and design a pamphlet or poster for senior primary students, that identifies and explains their meaning and significance. Remember that you are writing for a younger audience. Try and make your presentation interesting and imaginative so that it captures the attention of the reader.

Jesus was a faithful Jew.

The Gospels tell us about Jesus' humanity.

The Gospels portray Jesus as:

Messiah, Glorified Lord, Saviour, Son of God.

I'm staying
out of
this!

I'm going
to call the
Police!

15

THE INFLUENCE OF JESUS





Activity

THE *Great* COMMANDMENT

“*LOVE* the Lord your God
with all your *HEART*, with all *Your Soul*,
AND WITH all *YOUR Mind*...
LOVE YOUR NEIGHBOUR AS YOURSELF”

Matthew 22:37-39

1. Read Matthew 22:34-40 to fully understand the significance of the great commandment.
2. Why might the Pharisees have posed the question to Jesus about the Law?
3. What message was Jesus giving the Pharisees in verse 40?

15.1 Jesus in Matthew's Gospel

Jesus is presented as the Saviour who has come to fulfil the law, not to abolish it. Matthew's gospel was written for an audience who would have been familiar with the Old Testament and this is frequently quoted in this gospel. Matthew makes the point that Jesus is the Messiah that Israel had hoped for. Jesus is referred to as the Messiah Christ, the Son of David and King of Israel. He is presented as a great teacher who brings the new law just as Moses had been the one who brought the Jewish law to the people.



> Jesus as the Glorified Lord

In Matthew's gospel Jesus is presented as the promised Saviour. This portrait stresses the power of Jesus. One example of this theme is the story of the three wise men (Magi). Read this in Matthew 2:1–11.

1. What do the Magi do when they see Jesus?
2. What do they give Jesus?
3. Why does Herod want to stop them?



Activity – Read Matthew 2:1-11

1. *Given his reaction to the birth of Jesus, describe the kind of leader you think King Herod may have been.*
2. *In verse 5 Matthew quotes from the Prophet saying “out of you will come a leader who will shepherd my people to Israel.”*
 - a) *Identify the qualities a shepherd would have.*
 - b) *Why does the passage suggest that Jesus will lead like a shepherd?*

15.2 Jesus in Mark's Gospel

Mark's gospel presents Jesus through the eyes of Peter. Jesus is described with his disciples. He eats, prays and travels with them. They are present when he preaches; he spends time in their homes and families. Because Mark's gospel reflects the views of someone who was very close to Jesus, this account stresses the humanity of Jesus. He experiences pain and rejection and is presented as the suffering Messiah. Disciples of Jesus must also share Jesus' suffering and death before sharing the glory of his Resurrection.

Jesus as One who suffers

Mark's gospel presents Jesus as the suffering Messiah. Throughout his gospel, Mark reminds his readers that to be followers of Jesus is to experience pain and suffering, just as Jesus did.





Activity – Read Mark 8:34-38 “The Condition of Following Christ”

1. Describe your initial response to this Scripture passage.
2. Determine the key word(s) for each of the verses and provide a brief explanation of what the verse is saying.

VERSE	KEY WORD(S)	MESSAGE
8:34		
8:35		
8:36		
8:37		
8:38		

3. Summarise the challenge that Jesus puts to all Christians in this passage.



Activity

The most important part of Mark’s Gospel deals with Jesus’ passion and death.

Read Mark 15:16-27

Imagine that you are in the crowd watching the events described in this passage.

Write a recount of the story that highlights the emotions felt by those at the scene.



15.3 Jesus in Luke’s Gospel

Luke was a well-educated companion of Paul. He writes an account of events that reflects belief in the glorified risen Lord who showed himself on the road to Damascus. Luke frequently calls Jesus Lord. He presents Jesus as having a special concern for the poor and the outcast. Jesus brings healing, compassion and justice to all. Women are mentioned throughout this gospel. Luke shows Jesus’ friendship with women, and that many of his disciples were women.

> The compassion of Jesus

Luke presents Jesus as reaching out to the poor and outcast.

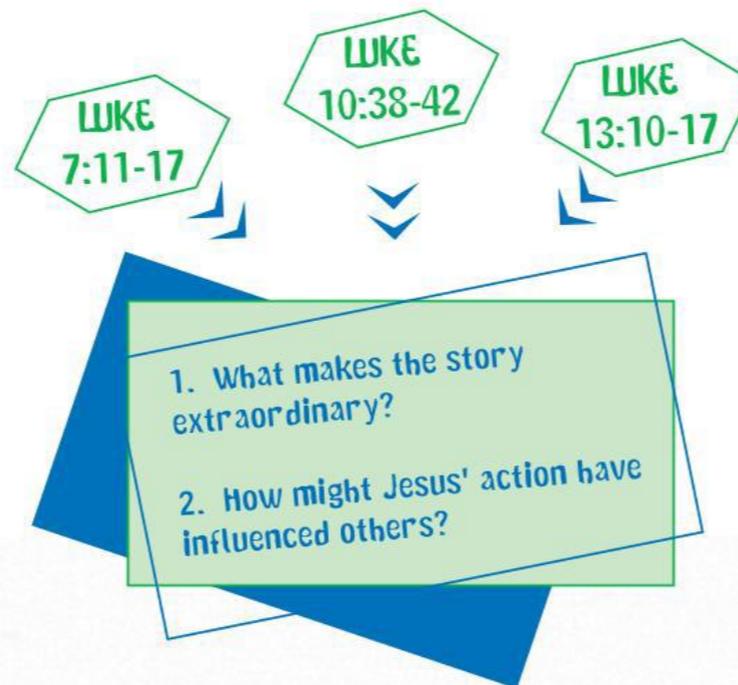
Read the story of the rich man and Lazarus, Luke 16:19–31. This story is only found in Luke's gospel.

What message does it have?



Activity

At the time of Jesus, women were often vulnerable because of the customs. For example, if a woman had no father, husband or son to support her, she could be left destitute. By the way he related with women Jesus taught that God's kingdom was one of justice and compassion for all people.



The Resurrection of Jesus.

15.4 Jesus in John's Gospel

John's gospel grew out of an eyewitness account of the life of Jesus. It was probably the last gospel to be written and draws on some material present in the other gospels. This gospel is the most theological, that is, it tells us much about what God is like. Jesus is presented as the Son of God. He is the One who was always with God, and who reveals God to us. Jesus is God, described as the Word of God who became a man and lived among people.

> Jesus the man

John's gospel also presents a very intimate and personal picture of Jesus. What do the following sections from John's gospel tell us about Jesus?

John 1:38–39, 2:13–17, 4:5–8, 11:33–35.



Activity

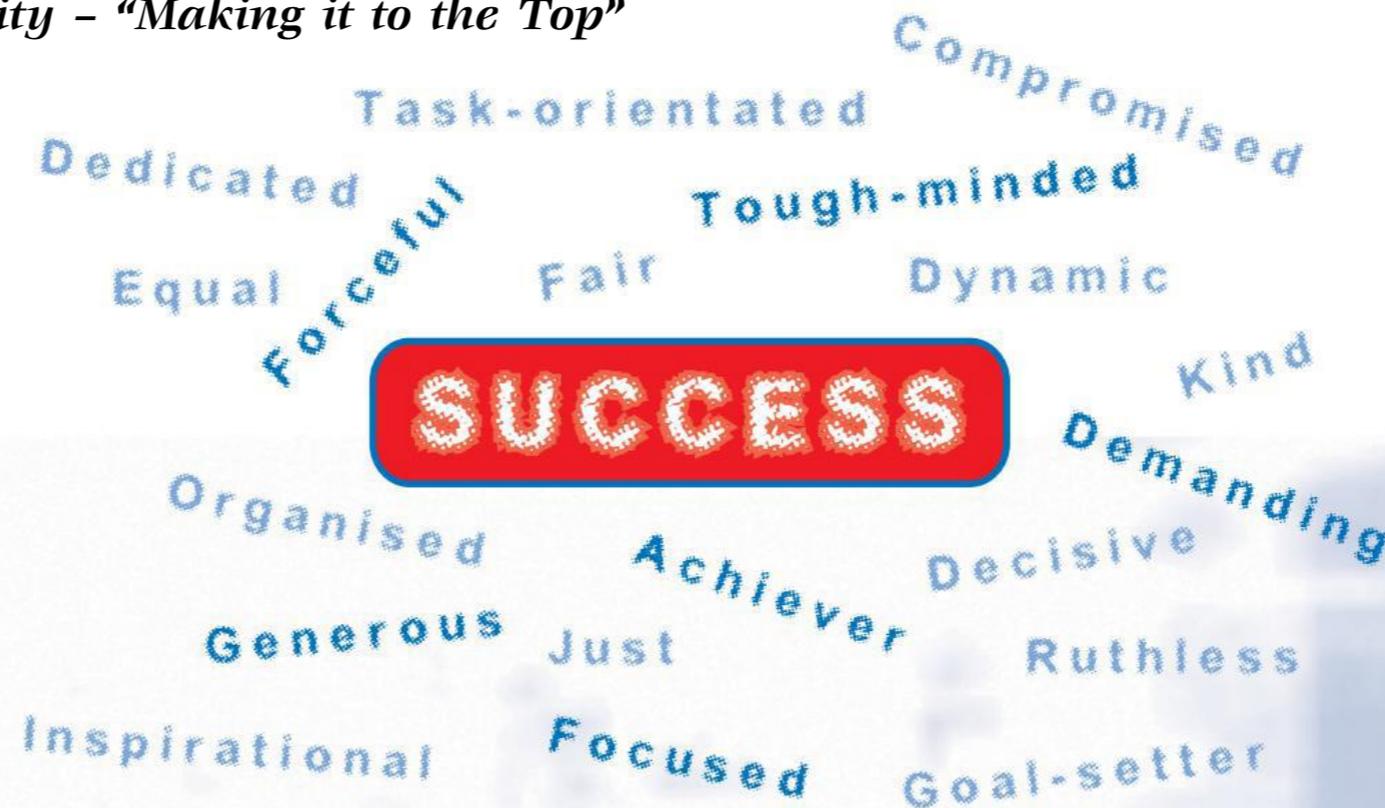
Each of the following references from John's gospel contains a statement of faith in Jesus. For each, write out what was said and who said it.

John 1:49, 6:68–69, 9:38, 11:27, and 20:28.

Basing your answer on these references, explain what John was saying about Jesus.



Activity - "Making it to the Top"



1. From the qualities listed above, choose five that you think are necessary for success in the today's world. In groups share your choices and present your "top five" to the class.



2. Read the following Scripture passages.:

LUKE 23:32-34, MARK 2:1-12, MARK 8:1-8, LUKE 19:45-48, MT 26:36-44

Construct your own wordboard to list the qualities that are highlighted about Jesus.

3. Compare the two lists that have been developed. Analyse which one you would choose for your life.



Test your knowledge

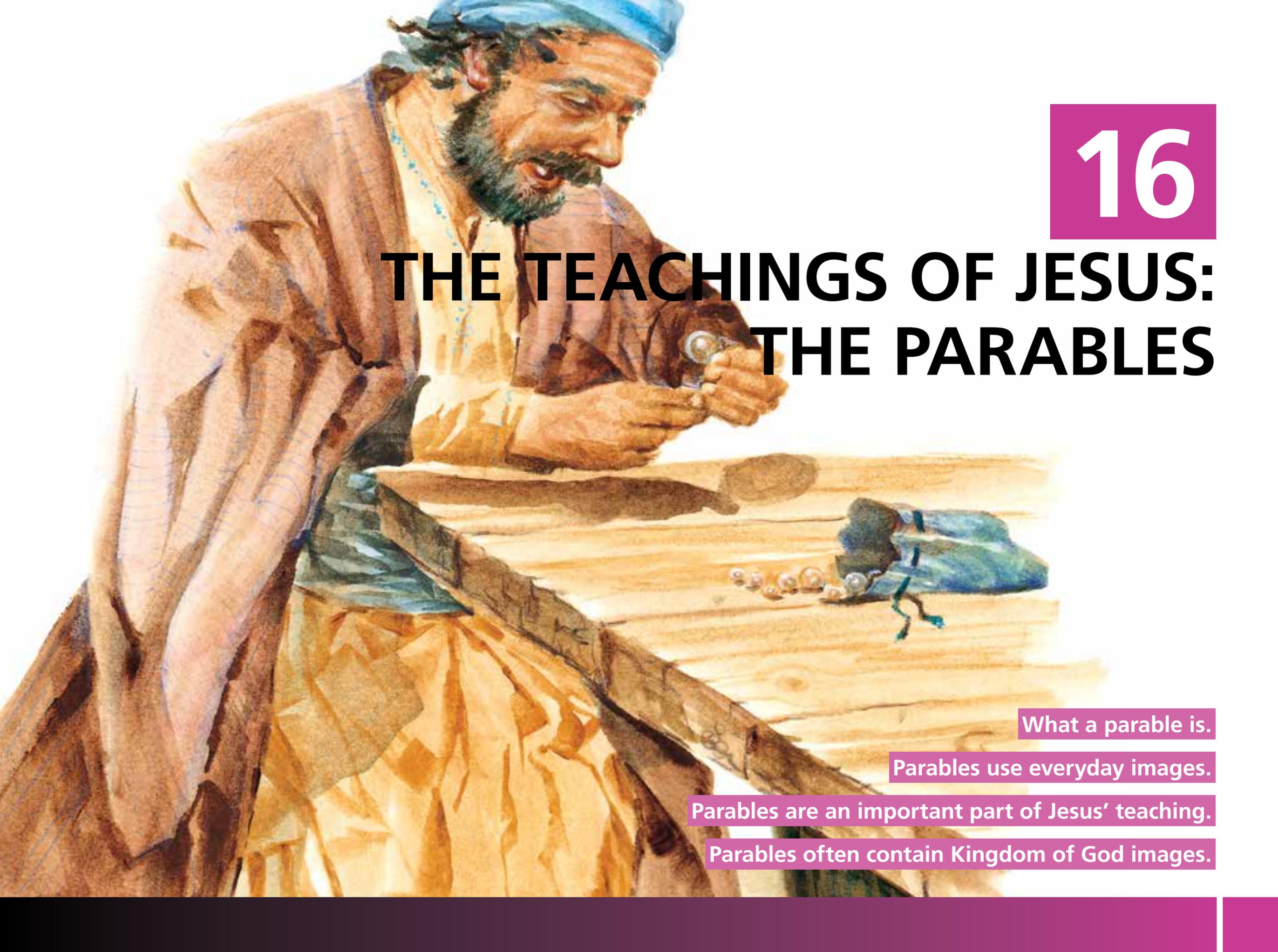
1. Which gospel has many Old Testament references?
2. Which gospel presents Jesus through the eyes of Peter?
3. In Luke's gospel is Jesus frequently called the Son of David and the King of Israel?
4. Which was the last gospel to be written?
5. In John's gospel name one way Jesus is described?



Extension Activity

Prepare a report on what we know about Jesus. In your report include:

- How Jesus was a faithful Jew.
- How he is presented in the four gospels.
- Use references from the gospels to illustrate your answer.



16

THE TEACHINGS OF JESUS: THE PARABLES

What a parable is.

Parables use everyday images.

Parables are an important part of Jesus' teaching.

Parables often contain Kingdom of God images.

> 16.1 What is a Parable?



Activity

Compose a simple story from everyday life that conveys an important message. Write it in a way that other people in your class will understand. Then try writing one for primary school children. Remember you have to keep it short, between 50 and 100 words.

A parable is a simple story, told in everyday language that contains an important message. There are many ways in which we can tell a story, especially a story with a meaning. Imagine that you have to write a story but in it you have to convey a message. You wanted people to remember the message and you want to present it in a way that encourages the listeners to think about what you have said. How would you go about it?



Think about

Parable checklist

Which of the following items is the most important in making a story interesting?

Length

Language

Characters

Relevance

Message

Other things

Give reasons for your answer.

The word parable comes from the Greek word parabole which means putting two things side by side so that they can be compared.



Rembrandt Harmensz van Rijn, **Return of the Prodigal Son**, c. 1668–69 (oil on canvas). The Prodigal Son is one of the most famous parables. The story is about a young man who squandered everything his father gave him. He then went back to his father and repented. This painting shows the father's love and forgiveness for his son.



- > Parables have a long history. Many of the early Hebrew writings contained parables. The Greeks also used a form of parable – the fable made famous by writers such as Aesop. Many of his stories are well known throughout the world, for example, the story of the tortoise and the hare. The hare and the tortoise set off in a race. The hare is very fast and opens up a huge lead but does not maintain the effort and is eventually beaten by the consistent tortoise. Each fable ended with a message or moral. In the case of the tortoise and the hare, the moral is sure and steady wins the race. The point about the message is that it is not just about winning races. It is a lesson for life that can be applied to many practical situations.



Activity

Jesus used parables to challenge the thinking and behaviour of his audience.

He used their everyday experiences to make sure they understood what he was saying.

There are many things in the modern world that Jesus would challenge. List at least five of these and give a brief explanation of why Jesus would consider each situation wrong or contrary to the values of the kingdom.



16.2 Use of Everyday Images

Parables are interesting and are usually concerned with one dominant message. They use many images that were very familiar to the people Jesus was addressing. There is nothing like recognising many of the places, things and people in a story to get you listening. Indeed, Jesus' parables are so well grounded in everyday life that they are still of interest today.

The Parable of the Mustard Seed



Activity

Read the parable of the mustard seed. Matthew 13:31–32.



Think about

What is the link between a mustard seed and the kingdom of heaven?





- > One of the features of parables is their length. This one is especially short, but see how rich in symbols and imagery it is. Have you ever seen a mustard tree? Chances are you have not. They are not common in our country. The people who first heard this parable would have been very familiar with the mustard tree which is particularly common in the region where Jesus preached. The mature mustard bush is also well known as a haven for birds which seek out its branches. The interesting thing about the mustard tree is the size of its seed. It is so small that it is almost invisible. The point is that it does not stay that size. It can grow into a tree of about two metres and is brimming with life. A living plant with birds nesting in its branches is an image of the Kingdom of God. This is the teaching that Jesus seeks to get across. The kingdom of God is not a place removed from people – something with which they are unfamiliar. Rather it is a place that protects and nurtures. We will look at some other kingdom images later in this chapter.



Parables often have people familiar to the audience as the main characters. These too would have been very familiar in Jesus' time.



Activity

Read the parable of the Pharisee and the tax collector, Luke 18:10–14.

Why is the tax collector praised and not the Pharisee?

We have seen that Pharisees were leaders of the Jewish community who strictly followed the religious laws. In the parable, Jesus is critical of the public way Pharisees drew attention to their religious practices. Tax collectors were also a very recognisable group in Jesus' time. They were hated because they collected taxes for the Romans and were known to be corrupt because they increased taxes so that they could keep much of the proceeds. The tax collector in this parable humbles himself before God. This parable contrasts the attitudes of two groups. What would have made this story memorable for those who heard it in Jesus' time was that he praised the hated tax collectors and not the Pharisees who saw themselves as leading members of the community.



In the parable about the Pharisee and the tax collector, the Pharisee refers to giving up a tenth of his income. This practice is known as tithing. Some Christian denominations today encourage their members to do this as a way of supporting their outreach and ministry.

Jesus praises the tax collector for being humble. Humility is a virtue. Being humble is not making yourself the focus of activity, but putting others first.

Can you be humble and proud at the same time? Discuss this with your partner.

- Many parables are connected with the imagery of working the land, a theme very familiar to Jesus' audience who were very close to rural life.



Activity

Read the parable of the fig tree in Luke 13:6–9.

What are some of the things the owner does to save the fig tree?

There is no mistaking the agricultural feel of this parable. It even goes into some detail, describing how the gardener will use manure to try and make the tree fruitful. As any fruit grower knows, it is not enough that a tree just survive. It must produce fruit. This idea would have been very clear to people who had their own fruit trees and were experienced in pruning them and trying to get them to be fruitful. This parable also gives us an insight into the life of the Father, Son and Holy Spirit. The gardener is clearly identified with Christ and the tree represents humanity. Just as the gardener tries to save the tree and make it fruitful, Christ intercedes for us with God the Father, the First Person of the Blessed Trinity.

In the Gospels, three plants are mentioned on many occasions and this reflects their importance to the people of Palestine. The olive tree was grown throughout the region, often in relatively poor soil, and the oil produced was a basic ingredient in cooking. Olive trees if cared for properly could produce fruit for hundreds of years. Grape vines were also common, as wine was also a basic commodity. Virtually anyone could grow vines but to produce good fruit required watering and seasonal pruning. Wheat was widely grown in the north and depended on good rains for an abundant harvest. A good harvest meant plenty of food for the whole year.

What are some of the characteristics of vines, olive trees and wheat which make them strong images for parables? What sacraments use oil, wine and wheaten bread?



Grinding stone made of black basalt, Herodian Jerusalem.



Wine Press, Beit Govrin, Israel.



Wine Press, Beit Govrin, Israel.



Activity

Group some of the themes used in the parables. These include agricultural images, images of nature, feasts and celebrations, and repaying debt. Give at least two examples of each image.



Think about

What is the point of telling a parable? Wouldn't it be easier just to tell people what the message of a story is?

16.3 Kingdom Images

Most parables are associated with telling us about the Kingdom of God, where God's will is done. Jesus announces the arrival of the Kingdom, when the power and authority of God will be revealed. We have already discussed the mustard tree as one image of the Kingdom. What other images of the Kingdom are used in parables? One of the most striking is the use of a feast to describe what the Kingdom will be like. Another is comparing the Kingdom to a treasure or item of great value.



Activity - Read Matthew 13:44-46

The Kingdom is compared here to objects of great value. Finding treasure in a field was the equivalent of winning the lottery. With the turbulent history of the Jewish people involving banishment and exile, people sometimes buried their most valuable things, in the hope of one day returning. Many never returned, so it was possible to dig up treasure in the most unlikely places. Finding a treasure brings great joy and this is an important aspect of the Kingdom. It will be a time of great happiness, which is why feasts are often used as symbols of the Kingdom.

The Kingdom is also compared to a pearl. In our time, pearls are of great value, but they are not nearly as precious as they were in the ancient world. Pearls were very rare and someone searching for a perfect example could spend his or her life looking. This also tells us something about the Kingdom. First, it is something that needs to be searched and hoped for with great purpose. Second, when it is found it is a treasure without equal, the joy and peace of God.



Paolo Veronese, **Feast in the House of Levi**, 1573. Galleria dell'Accademia, Venice. The banquet is one image of the Kingdom of God. Here Jesus eats with wealthy people; a reminder that he calls everyone, rich or poor.





Rupert Bunny, **The Prodigal Son**, c. 1904, oil on canvas, 119 x 158 cm. Wesley Church, Lonsdale Street, Melbourne.



Frank Wesley, **The Forgiving Father**. Indian Artist Frank Wesley's interpretation on the story of the prodigal son returning to his father.



Test your knowledge

1. *Give a simple explanation of what a parable is.*
2. *List some images that are used in parables.*
3. *Why were tax collectors hated by many people?*
4. *Name two plants that are mentioned in parables.*
5. *Give an example of how the Kingdom of God is described in a parable.*
6. *Using your Bibles, identify three parables and write a short summary of each.*



Activity
Read Luke 15:11-32

Examine the two artworks: "Forgiving Father" and "The Prodigal Son."

1. On a full page in your workbook expand the word-board provided to consist of:
 - a) words to describe the emotions you see in the images
 - b) words and phrases from the Scripture which reflect these emotions.

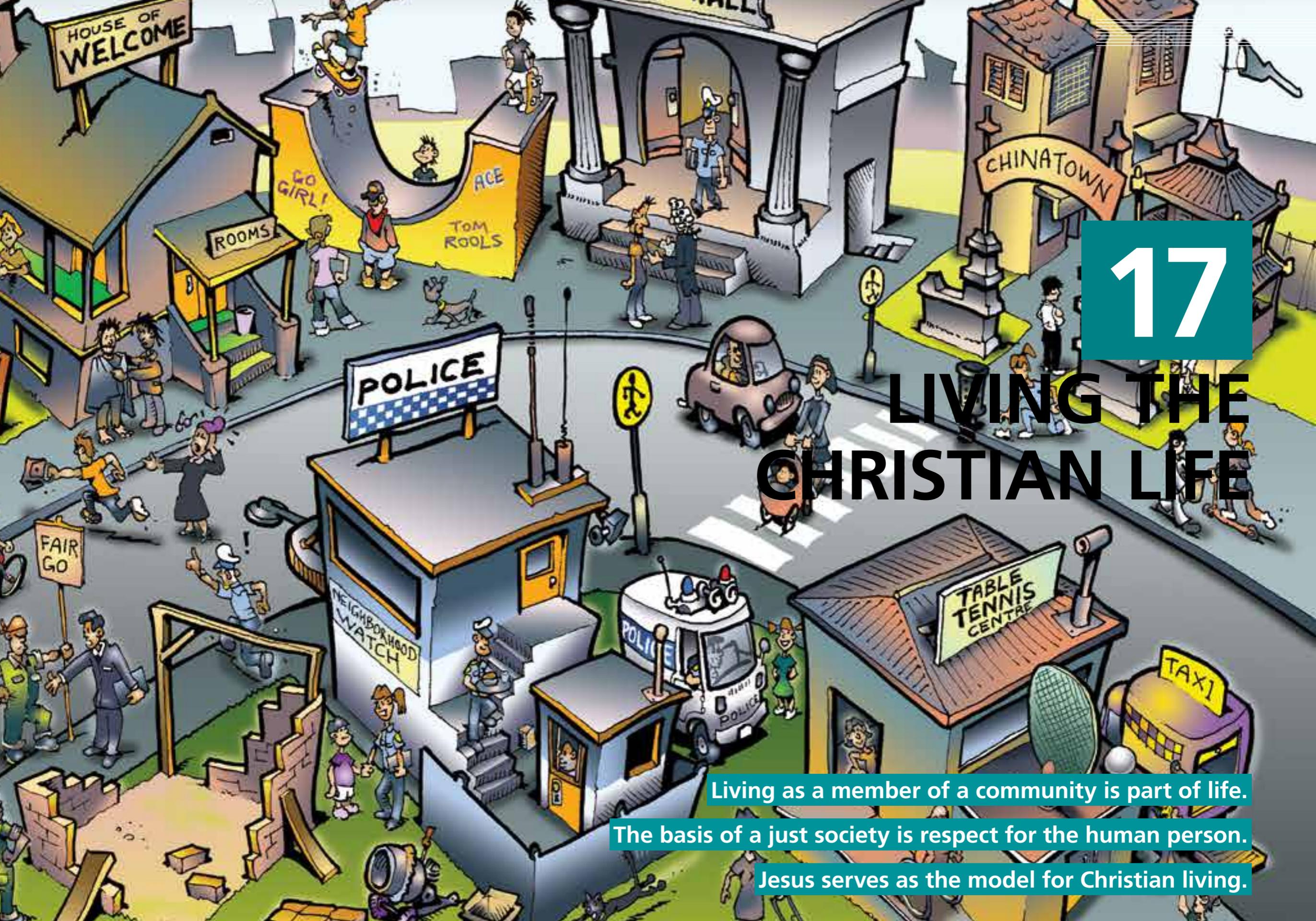
Anguish – 'I have sinned'

PRODIGAL SON/FORGIVING FATHER

2. Jesus used parables as one means of getting people to think about their own lives and their relationships with God and others.

Use a text type response to explain your reaction to the text. Use the scaffold as a guide:

RESPONSE TO THE PRODIGAL SON		
CONTEXT	THE REASON FOR STUDYING THIS SCRIPTURE	LANGUAGE • WORDS WHICH DESCRIBE YOUR FEELINGS • WORDS / PHRASES FROM YOUR WORD BOARD
DESCRIPTION	Content of the Scripture How it was studied Points from class discussion	
JUDGEMENT	Feelings you have as a result Does the Scripture help you think about your relationships	



17

LIVING THE CHRISTIAN LIFE

Living as a member of a community is part of life.

The basis of a just society is respect for the human person.

Jesus serves as the model for Christian living.

> A Just Society:

- builds up the common good
- has preferential concern for the poor
- values the dignity of work
- respects the environment.



Brainstorm

In a just society people would

17.1 Justice!



Activity – Here is how some students described justice



- >
1. *List the words that appear most frequently in the students' descriptions of justice.*
 2. *In small groups, discuss each of these descriptions and evaluate which you think is best. Give reasons for your answer.*

The word justice means to give to someone what is owing to him or her. Many people think of justice as being fair to others. We can describe a just society as one that gives its members what they deserve, not as a gift or charity, but as a right. People deserve to be treated with respect and dignity at all times. People deserve to feel that they are part of a community.

17.2 What is a Just Society Like?

We can describe some key features of a just society as being like a banquet or a great celebration. A good example of a modern type of banquet is the celebration of Christmas by many families, one of which is described below.



The biggest celebration we have in our family is at Christmas time. We usually go over to an aunty's place and spend the first part of the evening catching up with our relations and other friends. Then we have the meal which is just great. There are three or four courses and a lot of the food we only eat at Christmas. Last year one of my cousins was overseas and rang up to tell us how much he missed being a part of this celebration. In the last few years, the number of people coming to this feast has grown and we make a special effort to introduce ourselves to the newcomers and make them feel welcome.

A Just Society

The actions of Jesus serve as a model for how Christians should live. In keeping with the idea of a just society being like a banquet or a great celebration, Jesus taught us how to come together and celebrate. A good example of this can be seen by Jesus' conduct at the Wedding at Cana in John 2:1-12. Jesus modelled for us how to live a life that is just.

- Another example of a modern banquet is a wedding reception. Angelina tells about her experience of receptions.



I am of southern Italian background, therefore weddings are an exciting occasion. Italian weddings can be quite large and extravagant. I've attended a wedding with over 800 guests. The reception is often held in large centres that are beautifully decorated. When I arrive at the reception it's great to catch up with cousins and other relatives who I haven't seen for a while. Food is of particular importance, sometimes seven courses are served! During the evening, the bridal couple will visit every table and spend a few moments with their guests. The couple give their guests a bonbonniere, which is a token of their gratitude for their attendance and gift. A bonbonniere is a small gift, usually given with an odd number of sugar coated almonds wrapped in a veil. The odd number of sugar almonds is indivisible, symbolising that the newlyweds will remain indivisible. Throughout the evening, we dance, listen to speeches, eat, chat and have a wonderful time. I feel honoured when I attend a wedding because I have been specially chosen by the couple to spend one of the most important days of their new life together.



Activity

1. Name the most memorable celebration you can remember.
2. List the things that made it so memorable.
3. If people attending this celebration did not relate well or know each other, how might the celebration have been different?
4. What makes a celebration special?

HOSPITALITY

In Jesus' time it was customary for the people of the Middle East to welcome guests and strangers with kindness and generosity. Poor treatment of the stranger reflected badly on the host.

In Luke 7:36-50, Jesus challenges Simon for not showing hospitality to his guests.

This hospitality continues in Middle Eastern countries today.



> 17.3 Communities and People are Important



What gives banquets or other celebrations their energy and makes them special, is that they involve different people coming together to celebrate, and where each guest feels welcomed and valued. A banquet can be used to describe what a just society is like in two important ways.

Firstly, individuals are part of a community. Just as we cannot have a party on our own we need to see our lives as connected with those around us. This is a simple point but it tells us something important about ourselves. The Christian tradition recognises that people are called to come together and to live out their lives as part of a community.

Secondly, in a just society people should be treated with respect and dignity. When guests arrive at a banquet they are welcomed, given a place to sit, introduced to others and looked after during the feast. All these actions signify the importance of the guest.

The Christian tradition teaches that human persons have dignity or worth because they are made in the image and likeness of God. This means that all people are creatures of God and have human dignity. This value can never be lost or taken away. This makes all people equal and very precious, just like guests at a banquet.



Activity

1. a) *Read the following scripture passages that outline the teachings of Jesus about how we should act. Record the teachings as a list.*

Matthew 22:37-39 **Luke 5:12-16**

Mark 9:33-50 **Luke 8:5-13**

Mark 10:42-45 **Luke 11:1-4**

John 13:34-35 **Luke 19:45-48**

- b) *Drawing on the Scripture passages, write a list of ten qualities you want people to have.*
- c) *Share your list with others. As a group, create a list of the five most important qualities and justify your decision.*
- d) *In your group, dramatise one of these qualities.*

> Mary MacKillop Outreach

The work of Mary MacKillop Outreach is inspired by Mary's original vision and based on the philosophy of the St Vincent de Paul Society. It offers training programs and social contact for people with a mental illness and/or disability who live in boarding houses and group homes in Sydney's Inner West.

From breakfast every morning in a local park to bus trips and picnics, Mary MacKillop Outreach offers the gift of friendship to people who would otherwise spend their days on their own.

L'Arche and the dignity of the human person

L'Arche is a French term and means the ark. L'Arche communities are found throughout the world and are made up of people with intellectual disabilities and those who choose to join them. Those who live in L'Arche share their lives together in an atmosphere of friendship and belonging. The first community was established in France in 1964. The inspiration for L'Arche has been Canadian Jean Vanier, a retired naval officer and philosopher, who saw that those with an intellectual disability, whilst having a great spiritual openness, craved acceptance, stability and friendship, and many suffered profoundly because they could not find this on a permanent basis. To Vanier, the way to address this need was to establish a community based on the fundamental dignity of the human person.



L'Arche Logo.



Activity

1. *Research the life and work of L'Arche and its founder, Jean Vanier.*
2. *Create a table comparing the values of Jesus and the values of L'Arche.*

> 17.4 Some Features of a Just Society

Considering others – The Common Good

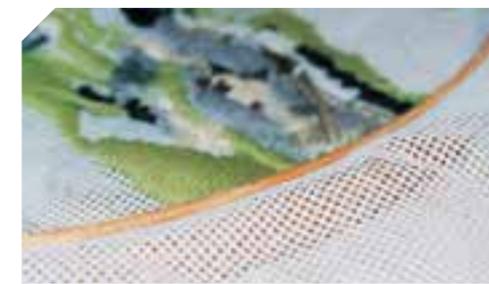


Think about

'The most important thing about any decision is how it affects me and my interests.'

Do you agree with the above statement? How would you argue against it?

An important part of living in a community is to consider the needs and rights of others. The Catholic Church teaches that this concern for others should not be a vague feeling but rather a firm and continuing determination to seek the good of all. In a just society, therefore, consideration needs to be given to how decisions affect the community as a whole. This concern for the whole community is sometimes called the common good. When we speak about the common good we are recognising that society is more than just a collection of individuals and that our lives are interconnected in many ways.



The common good is like the backing of a tapestry – it holds society together so that people can be effective in themselves and with others.



Activity – Changing time

Imagine that your school has decided to start and end the school day half an hour earlier. Working in small groups make a list of how this decision would affect members of the school community. Compare your list with others. Is this a good decision? Give reasons for your answer.



THE COST OF GAMBLING

Australians gamble over 11 billion dollars every year with 40% of the population gambling regularly. Approximately 330,000 Australians have significant gambling problems. Problem gamblers lose, on average, \$12,000 per year. Problem gambling is directly related to having easy access to gambling venues, especially to poker machines.

> In the World

How many poker machines are enough?

Belinda: I think that we should limit the number of poker machines in the community.

Mark: Why?

Belinda: Because they cause so much harm. Many people lose their life savings feeding those machines and that is not a good thing for our community.

Mark: But gambling is a matter of choice. If I want to go down to the local pub and blow twenty bucks, why shouldn't I be allowed to do this? It's my money.

Belinda: You might be able to find a better use for your money. My main point is that some people find it hard to control themselves and besides I don't think we should ban them, just make sure they are not on every street corner so that if you want to gamble you have to make some effort to find machines.

Mark: This sounds like a restriction of freedom to me. How can that be in the best interests of society?



Activity

Draw up a list of the claims. Evaluate each list and explain which is right.



Finding the source

Gaudium et spes is a document of the Second Vatican Council that deals with some of the issues that face the Church in the modern world. The extract below addresses the relationship between groups in society:

COMPASSION

Compassion is a word that comes from the Latin *compassio* meaning 'to suffer with another'. Compassionate people can acknowledge and feel the sufferings of others. Dorothy Day and Caroline Chisholm showed compassion for the poor.

People are compassionate when they are moved to action for others.



As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family. GS 26



North Korean children in kindergarten, victims of famine.



Activity

Your task is to compare the ideals of Gaudium et spes with these on the graffiti wall.

1. Work in pairs to list as many values as you can that are implied in each.

GAUDIUM ET SPES	GRAFFITI WALL



2. Choose one value from each list and present an example of the actions or behaviour that would result from putting this value into practice.
3. Decide which list is best represented in today's world and explain the reason for your choice.



Think about

The list that describes my attitude is

> 17.5 Option for the Poor

Dorothy Day

Dorothy was born in New York City in 1897. Her family was comfortably middle class and not religious. After leaving university she worked mainly as a journalist and had a profound interest in the plight of the poor in large American cities. After becoming a Catholic, Dorothy founded, along with Peter Maurin, the Catholic Worker Movement. This was devoted to helping the poor and disadvantaged in practical ways as well as questioning why poverty existed. Dorothy's commitment to the poor was total. She was deeply moved by Matthew's gospel where Christ is identified in those we serve. Dorothy lived out her beliefs in many ways. She and her daughter lived with the poor so as to try and share their concerns and sufferings. Dorothy died in 1980. In introducing her cause for canonisation Cardinal O'Connor of New York described her life as "a model for all in the third millennium".



Dorothy Day with seminarians from Duns Scotus College, serving soup at St Francis House in Detroit.

Caroline Chisholm

Caroline was a prominent Catholic in the early history of Australia. Caroline was born in 1808 in England into a family which had a long tradition of helping others. In 1830 she married a British army officer and moved to India where she founded a school. In 1838 she came to Australia and began to work with unemployed immigrant women, many of whom lived in desperate poverty. Caroline provided them with food and shelter, and helped them find work. She also established schools and refuges, and wrote about the plight of many immigrants. Caroline was widely known as the immigrants' friend. In 1866 she returned to England for good and died in 1877 poor and largely forgotten. Her contribution to Australian society was recognised when her portrait was used, for many years, on the five-dollar bill.



Caroline Chisholm.

A just society tries to help the poor and disadvantaged. For Christians, the poor are important because of the special concern God has for them. This is recorded in the scriptures.

Who are the poor and disadvantaged of society today?



Activity

Read the Seven Corporal Works of Mercy on page 285 of this text. Also read the following Scripture passages:

Ecclesiasticus 29:8

Luke 4:16-22

Matthew 25:31-40.

1. What do these Scripture readings tell us about how Christians should respond to people who are living in poverty?
2. Complete the following table in your workbook listing a range of actions that you could do to show mercy and compassion to others. Some examples are given for you:

Corporal Works of Mercy	Acts of Mercy and Compassion
Feeding the hungry	(e.g. giving money to Caritas during Lent)
Giving drink to the thirsty	
Clothing the naked	(e.g. recycling old clothing in the St Vincent de Paul bin)
Visiting the imprisoned	
Sheltering the homeless	
Visiting the sick	
Burying the dead	(e.g. taking the time to attend the funeral of ...)

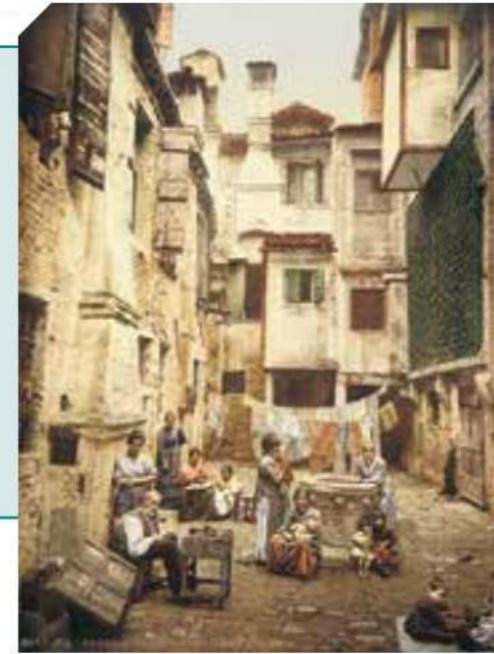
3. List a range of attitudes that are part of a Christian way of life.

- Poverty robs people of their human dignity. Without basic requirements, such as enough to eat and a suitable place to live, life becomes a never-ending struggle. In the 1930s Carlo Levi, a doctor and writer, was exiled to the south of Italy for criticising the government. He witnessed great poverty among the local people who lived in degrading conditions that made it impossible to live with respect and dignity. In the quote below he relates a story from his sister who describes the living conditions among the people of the area.



The houses were open on account of the heat, and as I went by I would see into the caves, whose only light came in the front doors. Some of them had no entrance but a trap door and ladder. In those dark holes with walls cut out of the earth I saw a few pieces of miserable furniture, beds, and some ragged clothes hanging up to dry. On the floor lay dogs, sheep, goats, and pigs. Most families have just one cave to live in and there they sleep all together men, women, children and animals. This is how twenty thousand people live.

From Christ Stopped at Eboli by Carlo Levi



The poor in the patio of their living quarters.



Activity

1. Look at the images on this page. Complete the grid in your workbook:

WHAT DO YOU SEE?	HOW DO YOU FEEL?



Poor area of Mexico.

2. Outline ways that you can show compassion for people living in circumstances such as these.



There are many ways to tackle poverty and people can disagree on the best solution. What is critical, however, is that the issue be addressed. For Christians the plight of the poor and disadvantaged must be a major concern. This concern has been called the preferential option for the poor. This means that the needs and rights of the poor and disadvantaged must be a priority in economic, political and social decisions.

The Preferential Option for the Poor

Above: Sydney Catholic school student with Filipino 'scavenger' children from a rubbish tip in Manila. **Think Globally Act Locally** provides Year 11 and 12 Catholic school students with an immersion experience in other countries to learn and be educated about the structural causes of injustice.

As early as 1891 Pope Leo XIII wrote that the poor deserved special consideration. The bishops of Latin America introduced the phrase preferential option for the poor in 1979 at their meeting in Puebla, Mexico. At this meeting the bishops made a firm commitment to address the huge problems caused by poverty in their countries.



Above: Sydney Catholic school student with Filipino farmers. Caribou are very valuable and farmers depend on them to work on crops and transport good to markets. This visit was part of an immersion experience by **Think Globally Act Locally**.

GRACE OF GOD

*There but for the
Grace of God go I*



Think about

As a journalling exercise, reflect on what this statement means to you.



Above: Sydney Catholic school students with former asylum seekers from Sierra Leone and Afghanistan.



Test your knowledge

1. *In what ways is a just society like a banquet?*
2. *What is a L'Arche community?*
3. *Describe in your own words, the common good. Can you give an example of how decisions can affect the common good?*
4. *Who was Dorothy Day?*
5. *What does preferential option for the poor mean?*
6. *Describe some of the conditions that the poor of southern Italy lived in.*



St Vincent de Paul Society

17.6 Special Study: Society of St Vincent de Paul

St Vincent de Paul



Vincent was born in the latter part of the sixteenth century, the son of a farmer in the south of France. In 1600 he was ordained a priest and for some years sought to gain an influential and well paid position in the Church. It was only when he became a parish priest of a poor region just outside Paris that he realised that he should direct his energies into helping the abandoned and homeless. The impact of living and working with the poor had a profound and lasting impact on him. This experience was to shape the rest of his long life. Vincent was something of a human dynamo who led an extraordinarily busy and active life. In 1625 he founded the Congregation of the Missions, a group of priests and brothers who preached to the poor and also were responsible for training new priests. In 1633 he helped Louise de Marillac found the Daughters of Charity, a community of women who care for the sick, especially those who are also poor. Vincent did not, however, found the Society of St Vincent de Paul. This was established over 150 years after his death in 1660. Such was his reputation as a friend and protector of the poor that he was chosen as a patron for the new society.



Activity

Find out more about St Vincent de Paul and St Louise de Marillac.

The Society of St Vincent de Paul

The Society of St Vincent de Paul is one of the largest organisations in the Catholic Church. It is present in 130 countries and has close to a million members. It was founded in 1833 in Paris by Bl Frederic Ozanam, a twenty year old university student. At this time the Church was being criticised for being only interested in the rich and powerful. Frederic and his friends were often challenged by others who taunted them with charges that Christianity was a dead religion because although the words of Christ were bold and noble, nobody seemed actually interested in living them out. At university, questions like "What was the Church doing to help the poor in Paris?" were often asked of Frederic and other Catholic students. Frederic responded to these critics in a personal way. He realised that the critic had a point but instead of blaming the Church the question was what was he, Frederic Ozanam, doing to help the poor? This question is the beginning of the Society of St Vincent de Paul. A vow was made by a number of young Catholics to be of service, to strengthen their own faith and to visit the poor in their homes.



Soup at Les Halles market, Paris, France, 1893 engraving.

Poverty in the Nineteenth Century

It is important to realise the depth of poverty that confronted Frederic and his friends. The poor were everywhere, not just in the cities but also in rural areas. There was no social security such as pensions or welfare payments, so people without a source of income were in desperate trouble. The poor lived in filthy, crowded conditions. Already malnourished they were prone to infectious disease for which there was often no treatment. If it was available, the poor could not afford it.

More about Frederic

Frederic was born in 1813 in Milan, Italy where his parents had gone to escape political turmoil in France. His father was a merchant, but his business failed and he became a doctor who often treated the poor for no charge. As a young man Frederic went to the great university of Paris, the Sorbonne, to study law. He took an active part in discussions and debates and developed a lifelong interest in understanding and defending his Catholic faith. As well as an emphasis on practical action, Frederic was also concerned about the causes of poverty and many other important questions. He was a brilliant student and eventually became a university professor. He married and had a daughter. He died in 1853 aged only 40. He was beatified by Pope John Paul II in 1997



Frederic Ozanam.



The Work of the Society of St Vincent de Paul

If we consider a group as large as this, and remember that it is active in so many different cultures, it is impossible to list all the things that the Society is involved in. A core activity is providing direct assistance to those in need. This may be in the form of food parcels or helping with getting furniture and other basic items. The critical part of this ministry is that it is personal, it's not just about giving things to people. It also involves giving of oneself and trying to respond to the human needs of those who are served. This may involve taking time to listen and attempting to develop a bond of trust and respect. An expression that dates back to the time of Ozanam which members of the Society use to capture this idea is, "that we never should become just porters or carriers of bread". Those in need do not only require food, clothing and shelter. They also need warmth, understanding and compassion which can only come from a personal contact.

17.7 St Vinnies Today

The Society of St Vincent de Paul was founded by a young person. This is why the Society places great importance on the role of young people within its ranks. Young Vincentians or Vinnies are not part or trainee members of the Society. They are full, active and essential contributors. Many parishes and secondary schools have special groups for young members of the society. The Society of St Vincent de Paul is also active in many schools. Here is how a member describes how the St Vinnies group meets at her school.



We start each meeting with a prayer. After this we have a short discussion about some aspect of our faith and the work we are trying to do. Then we go over what we did at the last meeting and any issues that need to be followed up. We also review what we have done since the last meeting and plan our future activities. This is the best time because we are planning for the future and we come up with really great ideas on how to reach out to others. At our last meeting we organised a visit to a nearby nursing home. Before the closing prayer we discuss general issues and talk about letters we have received from other groups.

Why do young people get involved in St Vinnies? Here are two answers to this question.



Why do I volunteer my time to help others? To bring it down to a simple term, I volunteer my time because I can.



I became involved with St Vincent de Paul because I thought that I could contribute my ideas and time to help others. I enjoyed the time I spent at the centre, meeting the people that use the service and hearing of their amazing stories.



Think about

The first person quoted above helps others because she is able to. What do you think are our obligations to others? Discuss this question in small groups.



St Vinnies in action Ozanam House, Matthew Talbot Hostel

The Society of St Vincent de Paul runs centres throughout Australia which provide for the needs of the homeless. In Sydney there is the Matthew Talbot Hostel. In Melbourne one centre is called Ozanam House. These centres provide accommodation, meals and a host of other services. Volunteers help in a variety of ways such as serving of meals and providing a welcome.

Other Visits Nursing Homes

Many school-based members of the Society visit nursing homes as a way of reaching out to those in need.

Vanessa describes her experience:



The first time I went I was really scared. It got worse once we were introduced to some of the residents. They were so old! It was hard to be understood and hard to listen but we made an effort. The real buzz came on the next visit. You could see that the people we tried so hard to communicate with last time were so happy to see us.

Reaching out to the Poor

Here is how one student from a country school's St Vinnies group described her experience of helping out with a soup van in the inner city.





When we arrived at the senior citizens' building, we were confronted with bags and bags of bread donated by local bakeries. We faced the task of turning all of these into sandwiches! How many people would there be? How hungry are they? What do they like? These and many more questions passed through our minds as we buttered, sliced, spread, wrapped and packed. On the street at around 8 pm, we met heaps of people. All had a story to tell, stories of loneliness and going without, yet above all, stories of courage and hope. I've often conceived this type of work as being one of giving; soup, sandwiches, time, energy... but in truth, our group went away with the sense of having received as much as we gave. The smile from an old man, the hug from a young mum, the praise from a man struggling with drug dependency. We saw a different side to our city that night. None of us went back the same person, that's for sure.

17.8 The Dignity of Work



Brainstorm

1. Is it important to work?
2. What would your ideal job be? Why?



Finding the source: *Laborem Exercens*

Below is a quote from Pope John Paul II on the importance of work.



If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. Work is a good thing for man – a good thing for humanity – because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfilment as a human being and indeed, becomes “more a human being”. – LE 9.3



Activity

1. Why is work a good thing?
2. What do you think the phrase, “becomes ‘more a human being’” means?

> Pope John Paul II – the Worker

Pope John Paul II is an unusual Pope in many respects. Most people realise that he is the first non-Italian Pope for over 400 years. Less well known is the fact that for part of the Second World War he was a worker. John Paul had a job in a chemical plant, among other places, which gave him a special insight into the lives of people who do manual work.

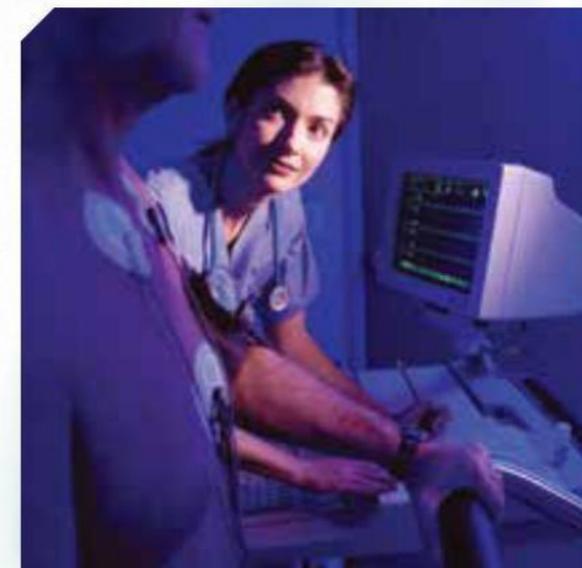


Activity

Compile a list of some of the jobs the families of your class are involved in. The list can comprise jobs done by parents, grandparents, sisters, brothers, aunts or uncles. Try and arrange jobs into groups. What is the basis for your classification? What areas are most represented?

A just society encourages and allows people to work, and unemployment is a major cause of concern. When people are unable to find employment this causes great distress and hardship. In a similar way, when people lose a job they often feel very insecure and can be deeply affected. This is because work is such a crucial part of life.

Work is important for a number of reasons. Firstly, it gives the means to provide for food, clothing and housing. Most people are paid wages for their work and this gives them the money they need to maintain themselves and their families. It is important that workers are paid a just wage, that is, an income that is a fair reward for the work they have done. If workers are not paid fairly this can cause great hardship and suffering.





Think about

Thuy is an outworker. This means that she works from home sewing together shirts that will eventually be sold in expensive stores. She is very skilled at what she does and produces beautiful garments. Thuy has to work long hours because she is paid only \$1 for each shirt she completes. If she is sick she doesn't get paid and she has no holidays or money put away for retirement. Thuy cannot complain about her situation because if she does the supplier whom she deals with will use someone else who will work for even less. As well as sewing, Thuy has a young family to care for and sometimes the children have to help her sew because Thuy is under so much pressure.



Activity

1. In one paragraph describe Thuy's life.
2. List four difficulties Thuy faces due to the condition and nature of her work.
3. Do you think Thuy is paid a just wage? Justify your answer.
4. How could the situation for Thuy and other outworkers be improved?

One way to help outworkers

The clothes that Thuy and other outworkers make are sold at hugely inflated prices. The top or pants that you pay lots of money for may have been made by a person like Thuy. The profit goes to the stores and other people involved in the selling. As part of a campaign to help outworkers, a trade union negotiated with a number of stores to sell only garments that had been made by workers receiving a fair wage.



Activity

1. Visit the "Fairwear" website www.fairwear.org.au and list the companies who refuse to sell goods made by outworkers.
2. Describe your reaction to the information on this website.



Think about

How fair are the clothes I wear?

Secondly, work helps improve society and make the world a better place to live in. This is an important part of living in a community. What we do affects others and the work we do can build up the community by contributing to the common good. There are many ways that this can be done. Everyone can contribute to improving society by the work they do.

Brett the plumber

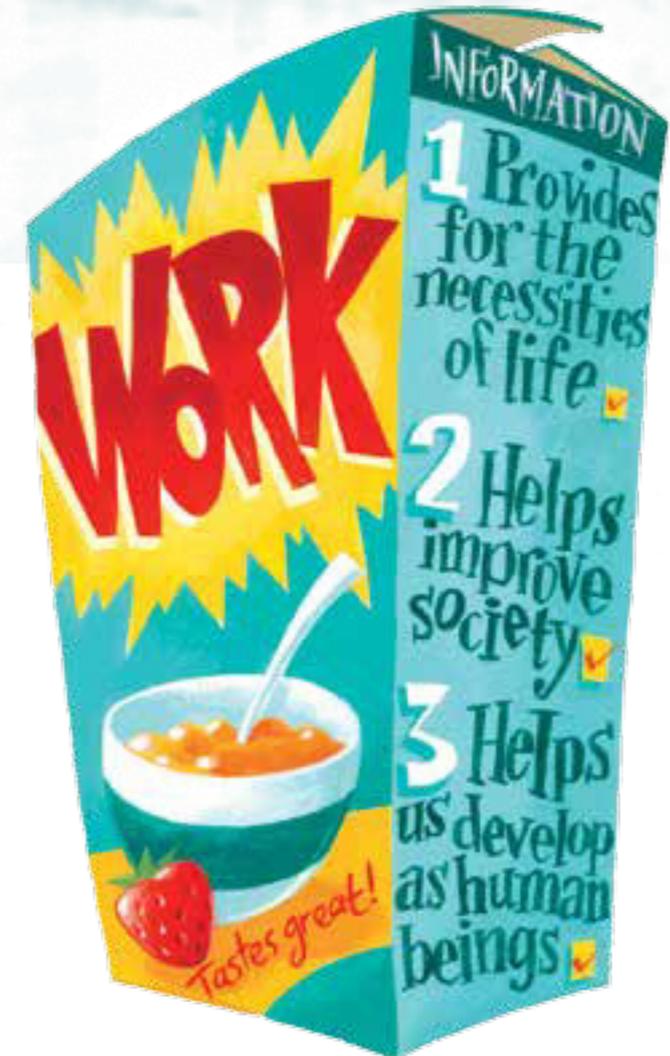
Brett is an apprentice plumber. In two years time he will be fully qualified. At the moment he is working on a large construction site installing the pipes that will carry water to and from the building. He starts work at 7 am and finishes about four in the afternoon. He also attends school, which helps him learn the technical aspects of his trade.



Activity

1. *What would society be like without plumbers?*
2. *How is Brett's life different to someone who was at school full time? Which would you prefer? Give reasons for your answer.*
3. *What jobs contribute most to the common good? Justify your answer.*

Thirdly, work also helps us develop as human beings. Most people spend a large part of their lives working. Just think about how many hours a person in his or her sixties may have spent working. Work is important because it helps us grow and develop as a person. What we do helps shape the type of person we become. This happens in a number of ways. Work involves contact with others and being able to deal with a variety of people and situations. It involves disciplining ourselves in many ways such as having to get to a job at a certain time and using our skills well. It also enables us to serve those we come in contact with and the wider community.





Think about

Rosalie was born with Down's Syndrome and works in a special factory that employs people with intellectual disabilities. Most of her time is spent sorting and packaging items for bulk mailing, which is one of the centre's main sources of income. Rosalie has worked here for fifteen years and has recently taken her long service leave when she travelled to Queensland with her family. She is president of the social committee and is involved in training new workers.

1. How is Rosalie's life affected by her working?
2. How can work help you develop as a person?
3. To work is to be part of a community. Do you agree with this statement?



Activity

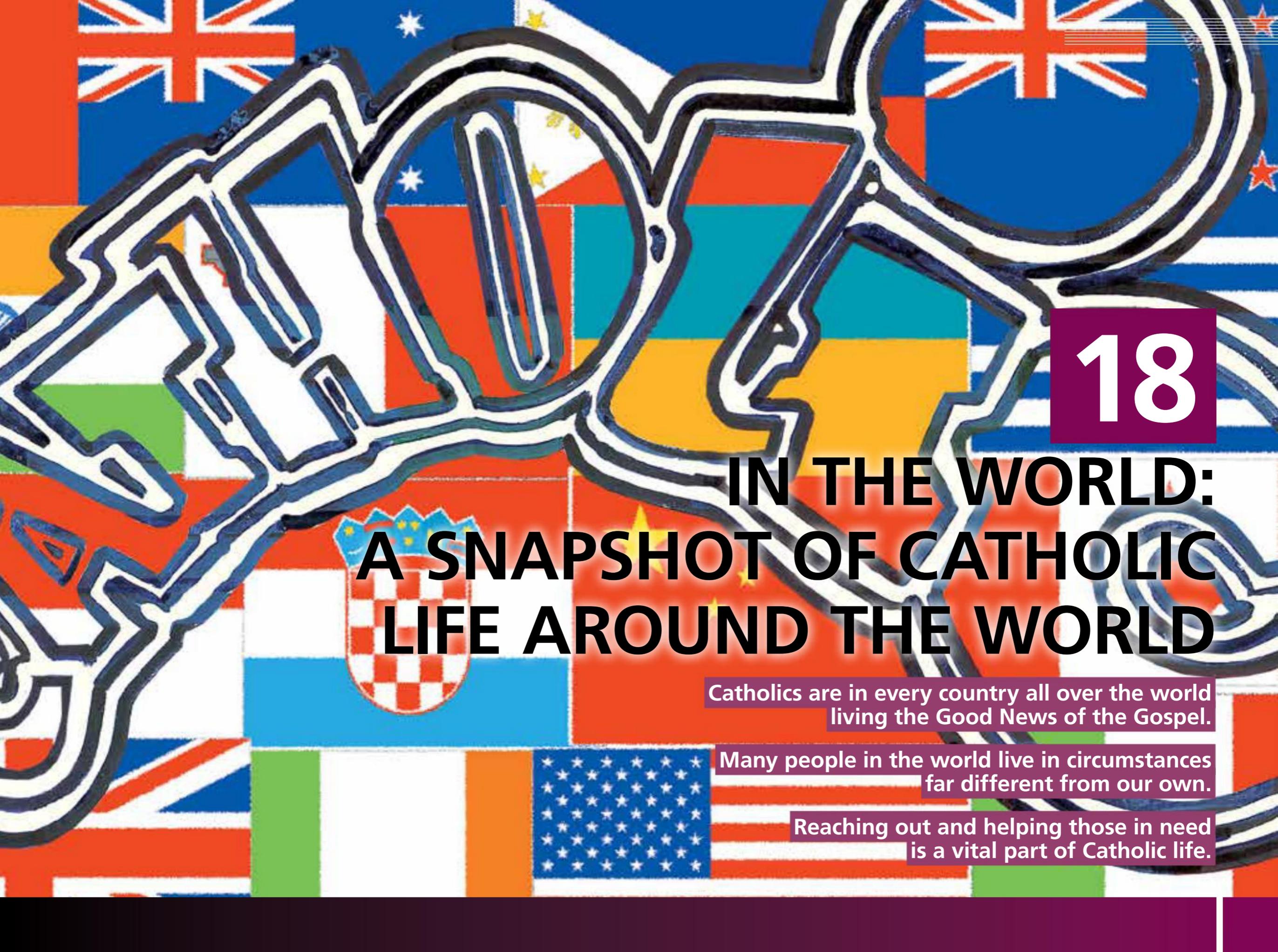
In small groups discuss how what we do affects the type of person we become.

In pairs use newspaper/magazine images to create 2 collages

A JUST Society

An UNJUST Society

1. Which collage did you find the most difficult to develop?
2. Would you describe society today as just or unjust?
3. Using an argument scaffold, argue that Christian values are not reflected in our society.



18

IN THE WORLD: A SNAPSHOT OF CATHOLIC LIFE AROUND THE WORLD

Catholics are in every country all over the world living the Good News of the Gospel.

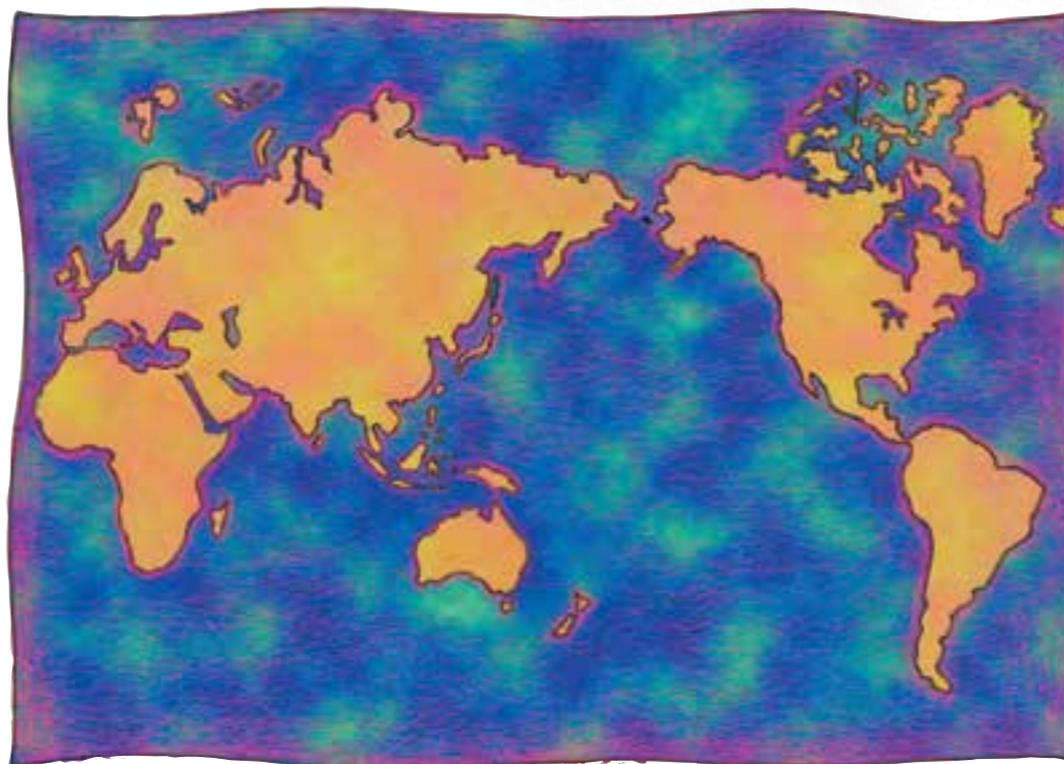
Many people in the world live in circumstances far different from our own.

Reaching out and helping those in need is a vital part of Catholic life.

- > The word Catholic is derived from a Greek term that means universal or found everywhere. Catholics can be found on every continent, in every region of the world and their lives are closely linked with the culture and history of the countries in which they live.



Activity



1. *Survey the students in your class to identify the countries their families are connected with.*
2. *Label these countries on a wall map.*
3. *In groups research something about the activities of the Catholic Church in each country identified.*



18.1 Snapshot 1: Peru

The largest number of Catholics in the world live in Latin America. Latin America is those parts of the Americas that share a Spanish or Portuguese heritage. These areas were conquered and settled from the sixteenth century, sometimes with great cruelty to the native inhabitants.

> St Peter Claver



St Peter Claver.

Peter was born in Verdu, Spain in 1581. As a young man he entered the Society of Jesus and was sent to do missionary work in the Americas. When he arrived in Cartagena in what is now Colombia he was horrified by the conditions that black plantation workers lived under. These slaves were transported from Africa to work on plantations established by the Spanish. Peter devoted his life to working with these people. He died in 1654.

Peru has a population of over 25 million of whom 90% are Catholic. It is a republic of over one million square kilometres and has many different landscapes, ranging from dry plains along the Pacific coast, to high mountains and dense jungle. Peru is also a poor country. It has a huge foreign debt and a range of social problems that spring largely from the crippling poverty which affects most of its people. Most Peruvians work in agriculture. It is estimated that over half the population live in great hardship. Peru was the centre of the Inca Empire which was destroyed by the conquering Spanish in the sixteenth century. Many Peruvians today are descended from the Indians who lived in the region before the Spanish arrived.

The Story of Gustavo

Gustavo is ten years old and is the eighth child in a family of ten. Peru has a very high rate of infant mortality, although none of his brothers or sisters have died. He lives in the capital, Lima, a city of over eight million. Lima has such a large population because many people who cannot find work in the countryside migrate to the big cities. Here their situation is not much better and they live in crowded conditions often with only the most basic shelter.

After his father died, Gustavo's mother found it very difficult to care for her family. Because of this Gustavo lives in a Church-run centre which provides him with accommodation, food and an education. It is like a boarding school except the students there all come from families who could not afford to pay for any of this. He still sees his family regularly. Gustavo eats a lot of potatoes. These are very popular in Peru because they are easily grown and cheap. Other staples include rice and fish. Gustavo speaks Spanish, the national language, although the first languages of some of his school mates are Indian ones such as Quechua. Like most Latin Americans, Gustavo's favourite pastime is playing soccer.



Peru



Activity

1. The rate of infant death in Peru is 45 per 1000. This means that 45 out of every thousand infants die before the age of one. In Australia the rate is 5.1 or about nine times less. What impact do you think the high infant mortality rate would have for families such as Gustavo's?
2. Gustavo lives away from his family. Why is this necessary?
3. Why do over a third of the population of Peru live in one city?



Edwin and Jesus, this whole area behind them was built over a previous dumpsite. There is a terrible smell in the area, little water and high rates of tuberculosis, cancer and typhoid.



Reflective writing

Millions of children in countries such as Peru will never have the opportunity to attend school. This means that their lives will be very different to yours.

Write a response to this information which incorporates the benefits you are receiving from attending your Catholic School.



INFANT MORTALITY

The term refers to the death rate among children under 4 years of age.

- In Australia this is 5 out of 1000 live births.
- In metropolitan Peru the figure is 17 out of a 1000 while in rural Peru it is 71 out of 1000.



St Martin de Porres

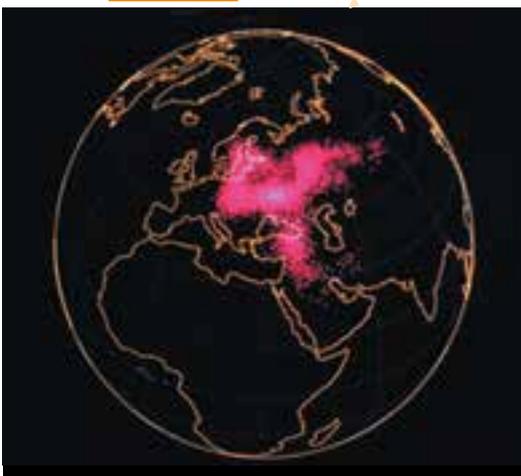
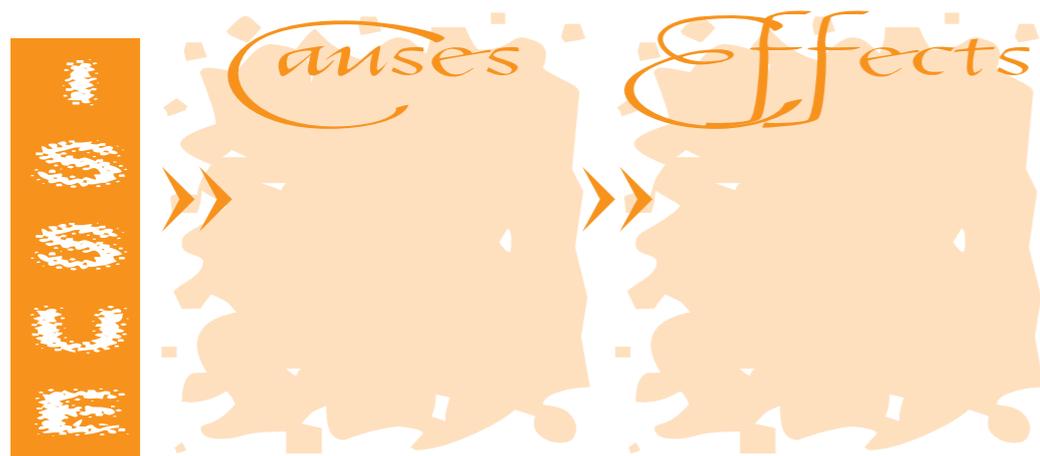
Martin was born in Lima in 1579. His father was a Spanish nobleman and his mother was a coloured freewoman. His parents were not married and he was of mixed descent. Both these factors made him the subject of discrimination and humiliation. At the age of fifteen he entered the Dominican Friary in Lima and eventually became a lay brother. But he was not an ordained priest. Martin worked at a variety of jobs, most notably that of nurse or infirmarian. He was well known for his extraordinary kindness and humility. Countless stories about his life illustrate this. For example at his friary he was for a time in charge of maintaining the grounds. When Martin established a garden he made sure that it was open so that all people could have access to the fruit of the fig trees that grew there. He died in 1639.



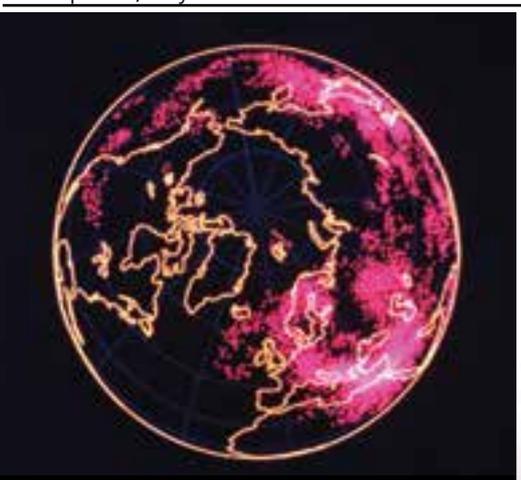


Activity – Martin was a victim of discrimination

1. In pairs develop a description of “discrimination.”
2. Select one example of discrimination.
3. Develop a cause and effect diagram to explain the reasons why discrimination occurs and what effect it has on people. Use this diagram as a guide, or develop your own.
4. Outline practical strategies that address the causes of this act of discrimination.



Chernobyl Radioactive Release Simulation. This plot shows the spread of radioactive material from Chernobyl around the northern hemisphere, day 4.



Chernobyl Radioactive Release Simulation. This plot shows the spread of radioactive material from Chernobyl around the northern hemisphere, day 10.



18.2 Snapshot 2: Ukraine

Ukraine is a European nation with a long Christian history. For most of the last century, it formed part of the Soviet Union. When this disintegrated in 1991, Ukraine achieved independence. Ukraine is larger than France and has a population of close to 50 million. The eastern section of the country is heavily industrialised but many of the factories are old and in need of repair or replacement. Because of the expense involved this has not happened and, as a result, pollution is a major problem. The capital is Kiev. Ukraine’s recent history has been dominated by:

- the collapse of the former Soviet Union, of which Ukraine was an important part
- the nuclear disaster at Chernobyl which is in the north of the country
- the struggle for economic prosperity.



Ukraine

- Christianity began in Ukraine from the ninth century and was fully established during the reign of Prince Volodymyr the Great. Ukrainian Christians followed the liturgical and theological traditions of the Byzantine East but they were in communion with both the Church of Constantinople in the East and the Roman Church in the West. The tension and division between Orthodox and Catholics eventually became part of the history of Christianity in Ukraine.

In 1596 the Greek Catholic Church was established which, while retaining the traditional Eastern practices of the Ukrainian Church, re-established communion with the Pope and the Western Church. Many Ukrainians refused to accept this agreement and remained loyal only to the Patriarch of Constantinople. The division between Orthodox and Greek Catholics remains to this day. At present there are about six million Greek Catholics living largely in western Ukraine.



Think about - The conversion of Prince Volodymyr

The decision of Volodymyr in 988 to establish Christianity as the national religion is often described as the beginning of the Ukrainian nation. When he became a Christian it was assumed that his subjects would follow. What does this tell us about society at that time?



Prince Volodymyr.

The Story of Lena

Lena lives in L'viv, the capital of western Ukraine. She is an only child and lives in a small apartment with her parents. The family depends on pensions her parents receive as former government employees. At one time they worked as research scientists in large state-run laboratories. Since the fall of communism many of these centres have closed. Lena goes to the local high school and would like to go to university.

Ukraine is a very fertile country where it is easy to grow food. Despite this, food prices are high and her parents worry about whether it has been contaminated by radiation.

Over the past few years Lena and her family have been worshipping at a reopened Greek Catholic church. Under the Communists the Greek Catholics were severely persecuted and had to practise their faith in secret if at all. This explains why many of Lena's friends have been baptised as teenagers and why her parents are attending classes that help them understand their traditions.



Activity

Write a letter to Lena telling her something about yourself.



Volodymyr Pryjma.

> Church of the Martyrs

For most of last century Christians in Ukraine suffered fierce persecution. Both the Communists and Nazis inflicted enormous hardship on the people. In 2001, during a visit to Ukraine, Pope John Paul II beatified 27 Greek Ukrainian Catholics who were martyred between 1941 and 1973. During the same visit he remembered Orthodox and other Christians who had died during the persecutions. He also made a visit to Babi Yar, a ravine outside Kiev, where thousands of Jews were executed and buried by the Nazis. Below are details of some of the Greek Catholics martyrs.

- Vladimir Pryjma was djak and rehent, that is, the cantor and choirmaster, in the village church. On 26 June 1941, he accompanied Fr Mykola Konrad to the home of a sick lady who wanted the sacrament of reconciliation. On their way back through the woods, they were both caught by enkavedysty (Soviet secret police), and viciously tortured, and then killed. (Fr Mykola was also beatified.)
- Sister Ohla Bida and Sister Leukadia Harasymiv offered Greek-Catholics spiritual assistance. Much of their work was in secret, as priests and religious were quickly arrested if their activities became known. Captured while leading prayers during a funeral, they were sent to Siberia where they died from torments and exhaustion.
- Bishop Mykola Charneckyi was arrested by the Soviet secret police in 1945 and condemned to forced labour in Siberia. He died in L'viv in 1959, shortly after being tortured. His reputation for holiness is great. Every week, the city authorities have to cover his tomb with fresh earth, as many pilgrims take handfuls of soil away after praying there.
- Father Omeljan Kovch was a married priest (Ukrainian priests can marry) with six children. He was a victim of both Communists and Nazis. Arrested in 1941 by the Soviet Army, he was released and then imprisoned by the Germans in Majdanek concentration camp in Poland where he died.



Sr Ohla Bida.



Bishop Mykola Charneckyi.



Think about – the Blood of the Martyrs is the Seed of Christians

This is some of what John Paul II had to say about the Ukrainian martyrs.

Their memory must not be lost, for it is a blessing, We admire them and are grateful to them. Like an icon of the Gospel of the beatitudes, which they lived, even to the shedding of blood, they are a sign of hope for our times and for the times to come. They have shown that love is stronger than death.

What does the Pope mean when he says “love is stronger than death”. Discuss this question in small groups.



Think about – Atheists in the Ukraine

Up to 40 per cent of Ukrainians are atheists, that is, they do not believe in God. What challenges does this place before Christians trying to re-establish their churches?



Test your knowledge

1. *What is Latin America?*
2. *From whom are many modern day Peruvians descended?*
3. *What is the main language spoken in Peru?*
4. *What order did St Martin of Porres belong to?*
5. *What is the capital of Ukraine?*
6. *What is one major issue confronting modern-day Ukraine?*
7. *When did Ukraine become a Christian country?*
8. *Name one of the Greek Catholic martyrs.*



18.3 Snapshot 3: Uganda



Uganda

Lying on the northern shore of Africa's largest body of water, Lake Victoria, is the republic of Uganda. It has a population of over 22 million and about eight million are Catholics. The capital city is Kampala and the official language is English but other languages such as Luganda are widely spoken. Although Uganda sits on the equator, most of the country has a mild climate because of its elevation.

Uganda was once described as the pearl of Africa because of its fertile soil and natural beauty. The recent history of Uganda has been dominated by civil war. It is estimated that between 1966 and 1986 over half a million Ugandans were killed in these conflicts. Infant mortality remains high with around 90 infants out of every thousand dying. In recent times a new

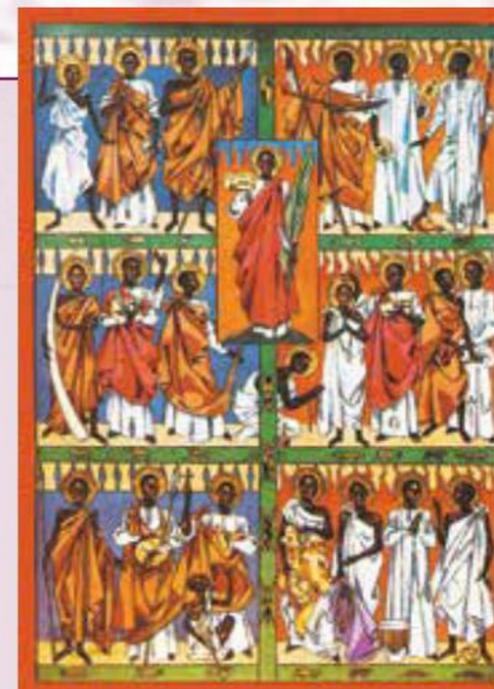
scourge has struck the country. It is estimated that over one million Ugandans are infected with the HIV virus. This places a huge strain on the country's health services.

Towards the end of the nineteenth century Christian missionaries, both Catholic and Anglican, arrived in Uganda and were initially welcomed by the Ugandan kings. When King Mwanga took the throne, this attitude changed because he saw the Christians as a threat to his absolute power. When a number of his pages or servants rejected his sexual advances he had them killed along with their teachers and they became the first Christian martyrs of Uganda. The day of their martyrdom is a national holiday in Uganda.

> St Charles Lwanga and Companions

Charles succeeded St Joseph Mkasa as the supervisor of the royal pages at the court of King Mwanga. Mwanga was a cruel and violent ruler who had Joseph put to death for keeping the pages away from him and for protesting against the murder of an Anglican missionary, James Hannington.

The King thought that his action would frighten Christians into accepting his absolute authority. Rather it inspired them to greater acts of defiance. When Charles refused to stop protecting the pages, the King flew into a rage and ordered all of them to be rounded up. Those who would not renounce Christianity were, along with Charles, marched off and imprisoned at a site outside the capital. On 3 June 1886 Charles and eighteen others were burned alive.



St Charles Lwanga and Companions.

Mary's story

Mary lives in a rural village in the Bugandan Kingdom which is in the south of the country. She has four brothers and two sisters. Each day starts with different chores. Mary's job is to collect water from the nearby river. This water will have to last the whole day. Before breakfast the whole family works in the garden. This is a very important activity. Mary's family earns about \$400 per year and this is not enough to buy food, so growing your own is critical. She is now ready for school. This is 7 kilometres away and she walks there and back. School lasts from 8 am to 5 pm.

Because Mary and her family are Catholics they often attend school on Saturdays as well to prepare to receive the sacraments. When she gets home from school she again works in the garden. The family always eats its supper together and after this they pray and then go to bed. Mary likes to play with her friends. When time allows they often play with balls made out of plastic bags tied together. Mary's family's food comes largely from the garden. She eats a lot of sweet potato, cassava and beans. Because her village is close to Lake Victoria, fish is also an important part of the family diet.



These children, like Mary, are fortunate to have the opportunity of an education.



Activity

1. With the help of your family at home, compare your life with Mary's story:

	YOUR FAMILY	MARY'S STORY
WATER: Where do you get it? How do you use it? How much do you use? (check the water rates notice)		
COOKING: List all the appliances you have. How much power do you use? (Check the electricity and gas bills)		
FOOD: What are your favourite foods? How much is your family's food bill each week?		
TRANSPORT TO AND FROM SCHOOL		
HOURS SPENT AT SCHOOL		
LEISURE ACTIVITIES: What do you and your family do? How much time do you spend on leisure?		

2. Compare and contrast your family's life with that of Mary's.



Think about

Mary's family always eats together. How important is this in family life?

> A missionary order Missionary Oblates of Mary Immaculate

The Oblates are a worldwide order of priests and brothers who are dedicated to bringing the gospel of Christ to all peoples, especially the poor and those at the margin of society. They were founded by St Eugene de Mazenod in 1816 in France but now they are found all over the world. Some examples of the missionary outreach of the Oblates include:

- Running an orphanage for abandoned children in Recife, Brazil
- Supporting Christians in Indonesia
- Establishing missions to newly established states of the former Soviet Union such as Turkmenistan
- Working to heal the divisions between blacks and whites in South Africa.

The Oblates arrived in Australia in 1894 and run a number of schools, parishes and outreach programs.



Australia: An Oblate priest with junior school students at Mazenod College, Lesmurdie, Western Australia.



Brazil: A priest celebrating the first anniversary of the struggle for land ownership in rural Brazil.



18.4 Snapshot 4: Papua New Guinea



Papua New Guinea



Liturgical procession with Bishop Panfilo SDB, Alotac, Papua New Guinea.

Papua New Guinea (PNG) is situated just to the north of Australia and consists of the eastern half of the island of New Guinea as well as over 600 smaller islands. PNG has a population of close to five million of whom about 22% are Catholic. The capital city is Port Moresby and there are three official languages, English, Pidgin and Motu although over 700 other languages are spoken throughout the country. Most people rely on agriculture, and crops such as coffee are grown for export. There are many mineral resources in PNG but the rugged terrain of much of the country makes mining difficult.

In 1882 three members of the Missionaries of the Sacred Heart, a religious order entrusted with spreading the gospel to PNG, landed near Rabaul, which is west of the PNG main island. Other Christian missionaries had been active in this area for some time and had done great work.

From Rabaul, Catholic missionaries eventually moved out to other parts of PNG. During this period of colonisation, PNG was divided between British and German control and missionaries worked under different administrations.

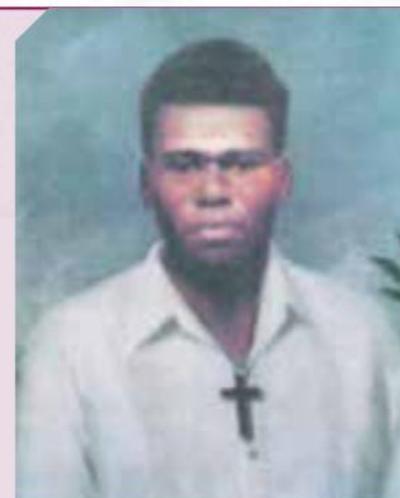
The work of lay catechists, or teachers, who provided invaluable assistance to the missionary priests and religious, was essential. Lay

catechists were local people who had unmatched knowledge of local languages, customs and terrain. They could move around easily and understood the peoples of the area. After receiving some training, the lay catechists played a vital role in the task of evangelisation, spreading the good news of the gospel in PNG.

> Blessed Peter To Rot: Lay Catechist

Peter was born in 1912 on the island of New Britain. His parents belonged to the first generation of Catholics on the island. In 1930 he began his training as a lay catechist and was then assigned to his own village of Rakiunai. Here he taught young and old about the Catholic faith, led prayers and also got to know about people and real life situations. In 1936 he married Paula la Varpit and together they had three children.

In 1942 during the Second World War, Peter's island was occupied by the Japanese and all priests, religious and mission staff were imprisoned. Peter was left alone to care for and guide the Catholics of the district. The Japanese tried to stop Christian worship and encouraged the local people to resume the practice of polygamy, that is where men have more than one wife. Peter opposed the Japanese and was arrested. He died in prison in 1945 after being given a lethal injection.



Blessed Peter To Rot.



Activity

Why were lay catechists such an important part of Catholic life in New Britain?

James' Story

James lives in Lae, a coastal town on the main island of PNG. He has four sisters and two brothers. Lae has a hot, wet climate and most buildings in the area are built on stilts with a large space underneath the house to help catch the breeze and provide shelter from the rain. James and his family have had to move house on several occasions to try to escape the flooding that often follows heavy rain. Lots of water lying around also encourages mosquitoes to breed. This is a major problem as they carry malaria – a serious disease in the region.

James attends St Patrick's College which is a short walk from where he lives. School starts and finishes very early because of the heat. Due to the humidity he has to wash his clothes every night. His favourite food is rice, chicken and vegetables. His most important job after school is to mind his younger brothers and sisters until his parents get home from work. After finishing school James would like to be a pilot.



A Catholic Mission Volunteer with a community in rural Papua New Guinea.



Activity

What effect does the climate of PNG have on the way people live?



Think about – Church in Action

In PNG here are some of the services provided by the Catholic Church:

- *51 hospitals*
- *157 dispensaries where medicines and other goods are distributed*
- *1 home for lepers*
- *6 homes for the handicapped*
- *165 orphanages*
- *213 kindergartens*
- *852 primary schools*
- *85 secondary schools*



Medicine dispensary in Papua New Guinea supported by Catholic Mission, Australia.



Test your knowledge

1. *Where is Uganda?*
2. *Why is 3 June a national holiday in Uganda?*
3. *When were the Missionary Oblates of Mary Immaculate founded?*
4. *Name one way Catholic Mission supports people in need.*
5. *Who was the founder of Catholic Mission?*
6. *What is the capital of Papua New Guinea?*
7. *How old was Bl Peter To Rot when he died?*

> 18.5 Christian Service in Action

An Interactive Case Study of the Work of Catholic Mission and Caritas



Jesus said:

*The Spirit of the Lord has been given to me,
for he has anointed me.
He has sent me to bring the good news to the poor,
To proclaim liberty to captives,
And to the blind new sight,
To set the downtrodden free,
To proclaim the Lord's year of favour."*

Luke 4:18-19



Think about

The Spirit of the Lord has been given to me, for he has anointed me.

- 1. Before commencing the study, spend some time reflecting on the meaning of this passage and the challenge it throws out to all Christians.*
- 2. Useful resources for completing this study:*
 - *Catholic Mission: www.catholicmission.org.au*
 - *Caritas: www.caritas.org.au*
 - *Guest speakers and videos available from each organisation.*
 - *Information packages available by phoning/emailing each organisation.*

> Catholic Mission at a Glance

Reaching out to those in need is a vital part of Catholic life. There are many Catholic agencies dedicated to helping people all over the world. One of these is Catholic Mission, which is the work of the Pontifical Mission Societies. It is an international agency which exists to spread the Good News by providing practical, spiritual and emotional support to all peoples in need. Catholics all over the world are called to this mission.

Catholic Mission invites all into a deeper awareness of their call to proclaim the Good News to all people so that they may have life. Catholic Mission provides support to millions of people in 160 countries worldwide.



Pauline Jaricot, helping the needy.



Pauline Jaricot

A French laywoman, Pauline-Marie Jaricot (1799–1861), was the founder of Catholic Mission. As a young girl Pauline led the protected life-style of the rich. She was beautiful and loved going to parties. As a teenager her life began to change as she grew to be more aware of the suffering of the poor not just in France but all over the world. At eighteen, she began one of her most amazing works – to raise funds for the work of mission in far-off lands. Every Friday she begged for money from factory workers and servants with whom she was already associated in other works of charity. Soon small groups would collect funds and pray together for the “missions”. By 1822 a well-organised mission aid work was established which today is known in Australia as Catholic Mission. Pauline herself died in poverty.

Explain how you think today's society might judge Pauline.

Catholic Mission in Action: Hogar La Aurora

Earlier in this unit we read about Gustavo from Peru. His school Hogar La Aurora, Spanish for Hail the Dawn, is supported by Catholic Mission. The school looks after boys aged between 5 and 13 years and offers accommodation, tuition and a strong community atmosphere.

All the boys come from families who would have great difficulty providing for their sons. The centre has its own garden which provides vegetables and fruit and the centre also raises pigs and chickens. All the boys keep in regular contact with their families. In order to encourage friendship and an atmosphere where everyone is known and valued, the number of boys staying at the centre is kept at a maximum of 25. Hogar La Aurora is also supported by the local parish church.



Catholic Mission helping the needy in Peru.



Gustavo Acuna Saromo at Hogar la Aurora.



Caritas Australia
The Catholic Agency for Overseas Aid and Development



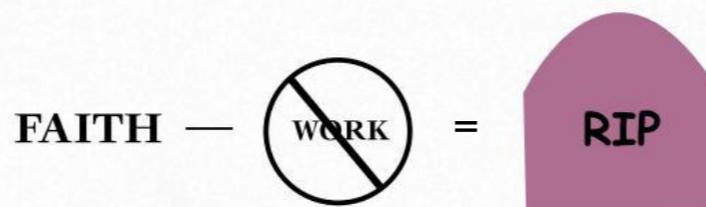
Caritas at a Glance

Caritas (Latin for love and compassion) is the Catholic agency for overseas aid and development. It is a worldwide network of agencies working in over 190 countries to help people help themselves. The vision of Caritas is to create a world that is just and compassionate. The main way that Caritas Australia raises money to help others overseas is through the Project Compassion. This raises millions of dollars every year. Every school in Australia is invited to be part of Project Compassion each Lent.

Caritas in Action: Training for Street Children in Uganda

Because of poverty, civil war and the HIV/AIDS pandemic there are many children in Uganda without parents. For many of these orphans, life is very hard and it is estimated that over 10,000 live on the streets. Here they are likely to be exploited in a number of ways. Caritas Australia along with its local partner the Rugaba Youth Development Association has supported a community-based training program aimed at street children and other disadvantaged youth in the poorest parts of Kampala. The program provides shelter, health care and other services as well as providing vocational training, that will help them to re-establish their lives.

The Mission of Your Class



If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them "I wish you well; keep yourself warm and eat plenty," without giving them the necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead.

James 2:15-17



Ugandan boy learning how to weave.



Activity

Faith In Action Research					
Team Names	Area for Research	Specific Area being Examined	Research Complete ✓	Presentation Complete ✓	Ideas for Action
A	Catholic Mission: Example of a Project				
B	<i>Catholic Mission:</i> Profile of People Who Are Serving				
C	<i>Catholic Mission:</i> Ideas for Faith in Action				
D	<i>Caritas:</i> Example of a Project				
E	<i>Caritas:</i> Profile of People Who Are Serving				
F	<i>Caritas:</i> Work with Refugees				
G	<i>Caritas:</i> Ideas for Faith in Action				
H	<i>Catholic Mission & Caritas:</i> "Drop the Debt" Campaign				

> Step One:

Assign teams to the areas shown on the chart. Make a poster of this for the classroom so that each team can write up the specifics of their work to avoid overlap and to keep a record of progress.

Step Two:

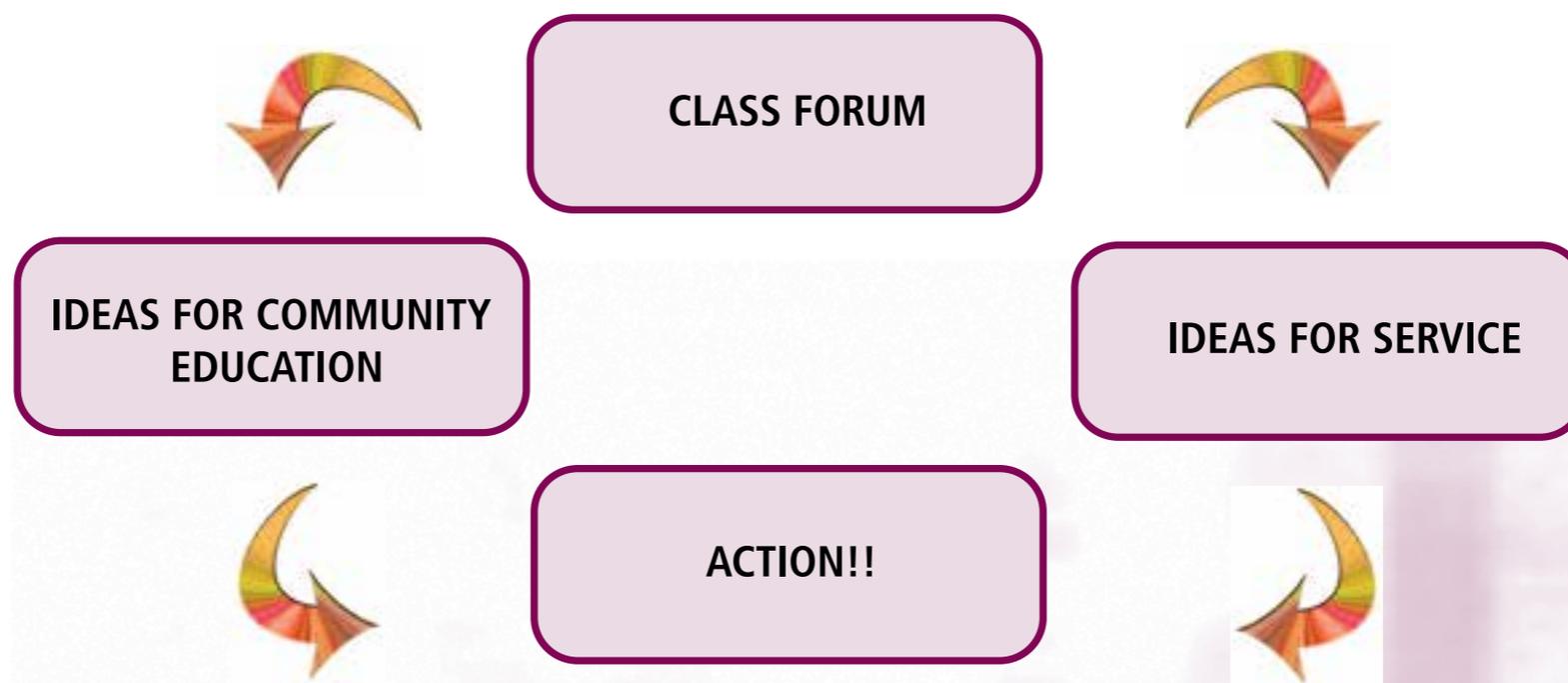
Gather as much data as you can on your area of study.

Step Three:

Prepare a dynamic presentation for the class. Aim to share three significant points.

Step Four:

Based on your research, think of ways that the class could become educators and promoters of Christian service initiatives in the school community.



A

Actual Grace

When God gives us specific help at a particular time.

Anointing of the Sick

One of the seven sacraments of the Catholic Church administered to those who are sick or dying. The person is “anointed” with holy oil by a bishop or priest. The verb “to anoint” comes from the Latin *inungere* – to smear.

Apostles

Generally an “apostle” is one who is sent to deliver the message or teaching of another. From the scriptures we learn that Christ had twelve particular Apostles: Simon Peter, Andrew, James the Greater, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon the Zealot, Jude, and Judas Iscariot who was replaced by Matthias. Christ had other followers as well who are mentioned in the scriptures but these twelve correspond in the New Testament to the leaders of the twelve tribes of Israel of the Old Testament. St Paul is also counted as an Apostle.

Ark of the Covenant

A sacred chest in which the Jewish people kept the stone tablets of the Ten Commandments given to Moses on Mount Sinai. It was constructed from acacia wood and gold. It was captured by the Philistines but later recovered. King David placed it in the Temple in Jerusalem where it remained until the Temple was destroyed, when it was lost. It has never been found.

Baptism

The first of the seven sacraments of the Catholic Church. It is given by immersion in water or by pouring water over the candidate to be baptised while saying the words “I baptise you in the name of the Father and of the Son and of the Holy Spirit”. The candidate is initiated into the life of grace which flows from the Holy Trinity. The Trinitarian formula is necessary for a valid baptism. In circumstances where a priest or deacon is not available, anyone may validly baptise by pouring water or by immersion. Baptism has a permanent effect and cannot be repeated.

B

B

Beatification

The process by which a person is declared to be a Beatus from the Latin beatus, blessed or happy. The Church declares that the person, having led an heroically virtuous life, is now enjoying the beatific vision, that is, the vision of God. Beatification is the last stage on the road to canonisation.

Canonisation

The process by which a Pope declares a person to be a saint. Whereas a Beatus is usually only honoured locally, a saint is honoured throughout the Church. The process is called canonisation because the person's name is added to the canon or official catalogue of the saints.

Catacomb

An underground burial chamber used by Christians at the time of the Roman persecutions. By Roman law the cemeteries in catacombs were immune from disturbance. The places where martyrs were buried were frequently marked by altars where Christians sometimes gathered in secret for Mass. These can still be visited today in Rome and some other cities.

Catechism of the Catholic Church

The official statement of the Church's faith and of Catholic doctrine, attested to by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium. The Pope has declared it to be a "sure norm for teaching the faith". These texts are based on the Catechism.

Chalice

One of the sacred vessels of the Mass. It is the cup which holds the wine to be consecrated. It is usually made of a precious metal and sometimes studded with jewels. If it is not made of precious metal, the interior of the chalice has to be gold-plated. Before a chalice is used for the first time it is blessed by a bishop or priest.

Confirmation

One of the seven sacraments of the Catholic Church and the second sacrament of Christian Initiation. Through the laying on of hands, anointing with chrism and prayer, those who have already received the sacrament of Baptism are strengthened by the Holy Spirit. Confirmation has a permanent effect and cannot be repeated.

C

Congregation

The people gathered at Mass or another celebration.

A religious order of sister, brothers or priests.

A major Vatican department.

Consecration

During the eucharistic prayer, the priest says the words of Christ at the Last Supper and the bread and wine are changed into the Body and Blood of Christ.

Creed

An official statement of essential Catholic doctrines. When one refers to “the Creed” this usually means the Nicene Creed which is recited or sung in the Mass. However the “Apostles’ Creed” which is slightly shorter than the Nicene, is recited at the beginning of the rosary. The Nicene Creed was accepted by the Councils of Nicea and Constantinople. The Apostles’ Creed is a profession of faith before Baptism.

Crucifix

A cross with a representation of the body of the crucified Christ. It is the most common Christian symbol. The altar cross is always a crucifix to remind us that the Mass is the same Sacrifice Jesus offered on the Cross.

Doctor of the Church

An honorary title given to particular saints who were also great scholars and whose teaching was particularly significant for passing on and explaining Christian doctrine. Some of the most famous Doctors of the Church include: St Augustine, St Thomas Aquinas, St Gregory the Great, St Teresa of Avila and St Thérèse of the Child Jesus.

Doxology

A prayer of praise, giving glory to God, for example “Glory be to the Father ... ”

C

D

E

Eucharist

The greatest of the seven sacraments of the Catholic Church. The word "Eucharist" means "giving thanks". The Church teaches that it is the "true Body and Blood of Jesus Christ, who is really and substantially present under the appearance of bread and wine". The expression "taking Communion" or "going to Communion" means participating in the sacrament of the Eucharist. The Eucharist may be received daily.

Golden Calf

A statue of a calf which was made by the Israelites to represent a god, when they had grown impatient with waiting for Moses to return with God's laws from Mount Sinai. The expression "worshipping a golden calf" is often used to refer to the tendency of people to set up rival gods or to worship money.

Golden Rule

The principle that I should treat other people as I would want them to treat me. This is found in Matthew 7:12.

G

Gospels

The Catholic Church recognises Four Gospels or accounts of the life and teachings of Christ: Matthew, Mark, Luke and John. These authors are called the "evangelists". The word "gospel" in Greek is "evangelion", meaning "good news".

Gothic

A style of architecture and vestments and other objects used in church. Gothic architecture is characterised by pointed arches and ribbed vaulted ceilings. Gothic vestments worn by the priests at Mass are circular in shape whereas Roman vestments are rectangular. Most Australian cathedrals are gothic.

Holy Orders

One of the seven sacraments of the Catholic Church by which a man becomes a deacon, a priest or a bishop. Whereas the sacrament of marriage is for life, priesthood lasts for all eternity. The orders of deacon, priest and bishop are not three separate sacraments. There is only one sacrament with three successively higher sacramental effects. Because the Sacrament of Holy Orders has a permanent effect, it cannot be repeated.

H

H

Homily

A commentary or talk on a part of Sacred Scripture. A bishop, priest or deacon delivers a homily at Mass, after the Gospel has been read.

I

Incarnation

The event in which God the Son, the second Person of the Holy Trinity, took human flesh in the womb of the Virgin Mary and thereby united his divine nature with our human nature in the Person of Jesus Christ. The term comes from the Latin *incarnare*, to take flesh. The Incarnation is especially celebrated on the Feasts of the Annunciation (when Jesus was conceived) and Christmas (when he was born).

L

Laity

From the Greek word "laos" meaning the people. The laity are those members of the Church who have not received the sacrament of Holy Orders.

Lapsi

Those who "lapsed" from the practice of the Catholic faith for various reasons during times of persecution in the early Church.

M

Magisterium

The teaching voice of the Church exercised by the Pope and the Bishops.

Marriage

One of the seven sacraments of the Catholic Church by which a man and a woman give themselves to each other in a sacred union for life, and are open to the procreation of children. God gives them grace to be faithful and fruitful.

Paten

One of the sacred vessels used in the Mass. It is a plate usually made from a precious metal which holds the Host consecrated by the priest during the Mass.

P

P

Penance

One of the seven sacraments of the Catholic Church. The words "Reconciliation" and "Confession" are synonyms for the Sacrament of Penance. In this sacrament the priest, standing in the place of Jesus Christ, absolves the penitent from his or her sins. More generally, "penance" refers to the prayers or acts requested of the penitent by the priest to make up for sins and to demonstrate sorrow for sins and a desire for reconciliation with God and others.

Pentecost

A major feast in the calendar of the Church which commemorates the coming of the Holy Spirit to the apostles. The term "pentecost" is derived from the Jewish feast which takes place fifty days after Passover.

Pharisees

Devout teachers of the Jewish law who formed a distinct movement at the time of Christ. They are the subject of criticism throughout the Gospels but especially in chapter 23 of the Gospel of Matthew.

Revelation

The events and words through which God is made known to humanity. Jesus Christ is the full revelation of God.

R

Sacrament

An outward sign, instituted by Jesus Christ, by which an interior grace is communicated to the soul. The Church recognises seven sacraments: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Marriage and Holy Orders.

Sadducees

A powerful group within Jewish society at the time of Christ who would acknowledge only those elements of the Jewish tradition for which scriptural support could be found. They are often described as "lawyers". They had different views from the Pharisees - for example they did not believe in spirits or angels.

S

Sanctifying Grace

The presence and work of the Holy Spirit which we receive first in Baptism and which is restored or strengthened in the other sacraments.

S

Sanhedrin

This was the Jewish court or council comprised of 71 members chosen from the elders of the chief families, the priests and the scribes. Many of the scribes were also Pharisees. The Sanhedrin met in the Temple area.

Second Vatican Council

An Ecumenical Council of the Catholic Church which took place in Rome, at the Vatican, in the years 1962–1965.

Ten Commandments

The moral commandments God gave to Moses on Mount Sinai. They are found in Exodus 20:1–17 and Deuteronomy 5:6–18.

T

Theotokos

The Greek title of Mary as the “Mother of God”, literally meaning “God Bearer”.

Time Line from Abraham to Christ

Approximate dating is indicated by c.

c 13,000	End of the Second Ice Age	722	Assyria conquers Kingdom of Israel Destruction of Nineveh Beginning of reign of King Nebuchadnezzar
c 3,500	Beginning of Writing		
c 3,000	Building of Egyptian pyramids	587	Babylon conquers Judah: destruction of Solomon's Temple deportation to Babylon begins
c 1850	Time of Abraham and Sarah Mincan civilisation		
c 1700	Period of the Hebrew Patriarchs, Epic of Gilgamesh written	555	Cyrus, King of the Persians, revolts against the Medes
c 1550	Era of Joseph in Egypt	538	Return from Babylonian exile
c 1500	Late Bronze Age	537	Foundation of the second Temple
c 1349	Beginning of reign of Egyptian ruler Akhnaton	400s	Period of rise of Greek philosophy
c 1340	Beginning of reign of Egyptian ruler Tutankhamon	490	Battle of Marathon, Battle of Salamis
c 1290	Beginning of reign of Egyptian ruler Rameses II: Hebrews used as slave labour in Egypt	404	End of Peloponnesian War
c 1250	The Exodus and beginning of Mosaic Law	399	Death of Socrates Gaul's first attack on Rome
c 1220	Joshua invades Palestine	336	Beginning of era of Alexander the Great
c 1200	Beginning of period of the Judges, Trojan War	167	Beginning of period of the Great Persecution of the Jews, Maccabean revolt
c 1040	Period of Samuel	63	Roman General Pompey captures Jerusalem
c 1030	Period of King Saul and the victory over the Philistines	51	Cleopatra VII becomes Queen of Egypt
c 1012	Beginning of reign of King David	48	Julius Caesar defeats Pompey at Pharsalia
c 1000	Capture of Jerusalem by David	44	Julius Caesar is assassinated
c 970	Solomon begins construction of Temple	37	Herod the Great is effectively King of Judea
931	Beginning of period of two kingdoms: Israel and Judah	30	Suicide of Antony and Cleopatra
872	The Founding of Carthage	c 4	Birth of Our Lord Jesus Christ
789	First Destruction of Nineveh		
776	First Olympic Games		
753	The Founding of Rome Isaiah's prophecy of Emmanuel		

Time Line for the Christian era

c 4 (BC)	Birth of Our Lord Jesus Christ	325	First Council of Nicea and formulation of Nicene Creed
27 (AD)	Beginning of the public life of Christ	335	St Basil writes his rule for monks
30	Death and resurrection of Christ	387	Baptism of St Augustine of Hippo
43	St James the Greater is martyred	410	Rome sacked by Alaric
45	St Paul begins his journeys	431	Council of Ephesus
c 51	Council of Apostles held in Jerusalem	432	St Patrick's mission to Ireland
64	First Persecution of Christians by Roman Emperor Nero and martyrdom of St Peter and St Paul	451	Council of Chalcedon
70	Destruction of Jerusalem after Jewish revolt fails	496	Baptism of Clovis, King of the Franks
95	Persecution of Christians by Roman Emperor Domitian	529	St Benedict founds the monastery of Monte Cassino
107	Persecution by Roman Emperor Trajan	563	St Columba founds monastery at Iona (Scotland)
169	Persecution in the era of Marcus Aurelius	570	Birth of Mohammed
195	Council of Caesarea, to settle on a time for celebrating Easter	596	St Augustine sent to England by Pope St Gregory the Great
202	Persecution of Christians by Roman Emperor Severus	637	Fall of Jerusalem to Moslems
235	Persecution by Roman Emperor Maximinus	664	Synod of Whitby, England
250	Persecution by Roman Emperor Decius	c 700	Arab conquest of North Africa complete
257	Persecution by Roman Emperor Valerian	719	St Boniface sent to preach in Germany
258	Martyrdom of St Cyprian	787	Second Council of Nicea, called to deal with the iconoclast issue
270	Persecution of Christians by Roman Emperor Aurelian	800	Charlemagne crowned Holy Roman Emperor by Pope Leo III
303	Persecution by Roman Emperor Diocletian	848	Mission of Saints Cyril and Methodius to the Slavs
312	The conversion of the Emperor Constantine	900	Christian re-conquest of Spain commences
313	Edict of Milan by Emperor Constantine provides for Freedom of Christian religious practice	910	Abbey of Cluny founded
		988	Baptism of Vladimir of Kiev, Christianity comes to Russia
		1054	Division of Christianity into East and West

Time Line for the Christian era

1066	Battle of Hastings	1300s	Black Death in Europe
1095	First Crusade proclaimed by Pope Urban II	1309–77	Papacy based in Avignon, France
1098	Foundation of Citeaux, first Cistercian Abbey	1377	Pope Gregory XI returns papal curia to Rome
1099	Crusaders capture Jerusalem	1378	The Western Schism
1119	University of Bologna founded, first in Europe	1378	St Catherine of Siena succeeds in bringing peace between Papal States
1147	Second Crusade	1417	Election of Martin V and Council of Constance ends the Western Schism
1150	University of Paris founded	1431	St Joan of Arc burned at the stake
1167	University of Oxford founded	1450	Invention of the printing press by Gutenberg
1170	Archbishop Thomas à Beckett murdered	1453	Constantinople is taken by the Turks
1179	Death of St Hildegard of Bingen	1492	First voyage of Christopher Columbus to America
1189	Third Crusade, Richard The Lionheart	1493	Pope Alexander VI divides the New World between Spain and Portugal
1198	Pope Innocent III elected	1498	Michelangelo sculpts the Pietà
1201	Fourth Crusade	1506	Re-building of St Peter's Basilica begins (Rome)
1209	St Francis founds Order of Friars and of the Poor Clares	1515	St Teresa of Avila born
1215	The Order of Preachers is founded by St Dominic	1517	Martin Luther begins the Protestant Reformation
1219	Fifth Crusade	1519	Spanish conquistadors arrive in Aztec capital
1228	Sixth Crusade, Emperor Frederick II	1532	Spanish conquistadors conquer the territories of the Inca
1246	Feast of Corpus Christi established	1534	Henry VIII establishes the Church of England and begins persecution of Catholics
1248	Seventh Crusade, St Louis IX	1540	Foundation of the Jesuits
1265	Birth of Dante	1545–63	Council of Trent
1270	Eighth Crusade, Charles of Anjou		
1273	St Thomas Aquinas ceases work on the Summa Theologica		
1275	Marco Polo visits China		
1284	Cambridge University founded		

Time Line for the Christian era

- | | | | |
|-------|---|-------------|---|
| 1560s | Presbyterian Church becomes the national Church of Scotland | 1691 | Treaty of Limerick |
| 1564 | The Congregation of Oratorians founded by St Philip Neri | 1697 | Beginning of Jesuit missions in California |
| 1566 | St Pius V elected pope | 1746 | "Bonnie Prince Charlie" defeated at Culloden Moor |
| 1570 | Excommunication of Elizabeth I by Pope St Pius V | 1770 | Captain Cook explores coast of Australia |
| 1571 | Turks defeated at the Battle of Lepanto | 1772 | Beginning of Franciscan missions in California |
| 1572 | Massacre of Protestants in Paris on St Bartholomew's Day | 1773 | Pope Clement XIV suppresses the Jesuits |
| 1577 | Intensification of persecution of Catholics in England | 1775 | Beginning of American Revolution |
| 1581 | Jesuit Mission to England under Campion and Parsons | 1788 | First Fleet lands at Botany Bay |
| 1587 | Execution of Mary Queen of Scots | 1789 | Beginning of the French Revolution |
| 1588 | Defeat of Spanish Armada | 1793 | Massacres of Catholics in the Vendè, France |
| 1607 | First English settlement in North America | 1809 | Napoleon arrests Pius VII |
| 1616 | Death of Shakespeare | 1812 | Retreat of Napoleon from Moscow |
| 1620 | Pilgrim Fathers' colony in Massachusetts | 1814 | Restoration of the Jesuit Order |
| 1626 | Dedication of St Peter's Basilica by Urban VIII, Rome | 1815 | Defeat of Napoleon at Waterloo |
| 1633 | Trial of Galileo | 1829 | Emancipation of Catholics in England |
| 1642 | English Civil War, rise of Oliver Cromwell | 1833 | Foundation of Society of St Vincent de Paul by Bl Frederick Ozanam |
| 1665 | Bubonic plague in London | 1835 | Bishop Polding arrives in NSW to begin work in the Diocese of Sydney |
| 1666 | Great Fire of London | 1837 | Beginning of reign of Queen Victoria |
| 1683 | Jan Sobieski defeats the Turks | 1830s–1840s | Caroline Chisholm works to support immigrant girls in NSW |
| 1688 | English Revolution, James II flees to France | 1845 | Conversion of John Henry Newman to Catholicism |
| 1690 | Defeat of James II at the Battle of the Boyne | 1846 | Election of Blessed Pius IX |
| | | 1848 | Year of revolutions in Europe |
| | | 1854 | Dogma of the Immaculate Conception of Our Lady defined by Blessed Pius IX |

Time Line for the Christian era

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|-----------|---|---------|--|
| 1858 | Marian apparitions to St Bernadette near Lourdes | 1942 | Beginning of Jewish Holocaust following years of persecution |
| 1861 | American Civil War begins | 1945 | End of World War II and beginning of Communist persecution of Catholics in Eastern Europe |
| 1866 | Mary MacKillop and her sisters open a Catholic School in Penola, SA | 1947 | Independence of India and Pakistan |
| 1869–70 | First Vatican Council | 1948 | Declaration of the State of Israel |
| 1872 | Beginning of Bismarck's Kulturkampf against German Catholics | 1949 | Mao Tse-tung's Communist government takes over China, persecution of Catholics begins |
| 1880s | Jules Ferry, French Minister of Public Instruction, forbids religious orders to run Catholic schools | 1950 | Korean War begins
Dogma of the Assumption defined by Pius XII
Mother Teresa of Calcutta founds Missionaries of Charity |
| 1899 | Boer War begins | 1953 | Death of Stalin |
| 1900 | Boxer Rebellion in China | 1954 | Communist takeover of North Vietnam |
| 1901 | Federation of Australian States | 1956 | Suez crisis and Soviet invasion of Hungary |
| 1902–1904 | Expulsion of religious orders under Emile Combes (France) | 1957 | Viet Cong (Communist guerillas) begin raids on South Vietnam |
| 1907 | Condemnation of Modernism by Saint Pius X | 1962–65 | Second Vatican Council
Beginning of US military involvement in Vietnam |
| 1914–18 | World War I | 1968 | Encyclical Humanae Vitae published by Pope Paul VI
Soviet invasion of Czechoslovakia
Student riots in Western universities |
| 1917 | Marian apparitions at Fatima, Portugal
Bolshevik Revolution in Russia | 1969 | Apollo II spacecraft lands on the moon |
| 1925 | Canonisation of Thérèse of Lisieux by Pius XI | 1975 | Both North and South Vietnam now Communist |
| 1929 | Wall Street Stock Market Crash
Treaty of the Lateran | 1978 | Deaths of Pope Paul VI and John Paul I
Pope John Paul II elected |
| 1930–33 | Great Depression | | |
| 1933 | Adolf Hitler Chancellor of Germany, beginning of Third Reich
The Catholic Worker Movement founded in America by Dorothy Day and Peter Maurin | | |
| 1936–39 | Spanish Civil War | | |
| 1939 | Beginning of Second World War | | |

Time Line for the Christian era

- 1989 Communism collapses in Central and Eastern Europe
- 1991 Execution of Irene McCormack, a Josephite sister who was working with the poor in Peru
- 1993 Catechism of the Catholic Church promulgated, Pope John Paul II issues encyclical Veritatis Splendor on morality.
- 1995 Beatification of Mother Mary MacKillop by Pope John Paul II
- 2000 Year of Jubilee to celebrate 20 centuries of Christianity
- 2003 Silver Jubilee of Pope John Paul II, Beatification of Mother Teresa of Calcutta
- 2003 Archbishop Pell appointed Cardinal by Pope John Paul II
- 2005 Death of Pope John Paul II, Pope Benedict XVI elected
- 2008 World Youth Day - Sydney
- 2010 Canonisation of Bl Mary MacKillop by Pope Benedict XVI
- 2011 World Youth Day, Madrid

Time Line for the Catholic Church in Australia

- 1606 Spanish naval captain Pedro Fernandez de Quiros calls Vanuatu "La Australia del Spiritu Santo" – Southland of the Holy Spirit
- 1616–1697 Era of Dutch exploration
- 1770 Captain Cook explores Australia's east coast, claimed for Great Britain
- 1788 Arrival of First Fleet at Sydney Cove, British settlement
Possible first Mass celebrated on Australian soil by Fr Receveur
- 1802 Foundation of Christian Brothers by Bl Edmund Ignatius Rice, Ireland
- 1803 First public Mass celebrated by Fr Dixon in Sydney
- 1808 Rum Rebellion in New South Wales
- 1813 Blaxland, Wentworth and Lawson cross the Blue Mountains
- 1817 Arrival of Fr Jeremiah O'Flynn "Prefect-Apostolic of New Holland"
- 1818 Fr O'Flynn deported after the British Colonial Office opposes his appointment
- 1820 The first official priests, Frs Therry and Conolly, arrive
- 1821 Construction of first Catholic church as a permanent building at Richmond, Tasmania
- 1825 Tasmania established as a separate colony from NSW
- 1829 Catholic Emancipation Act
Foundation of the Swan River colony (later Perth, Western Australia)
- 1833 Fr William Ullathorne OSB arrives in Sydney as Vicar General
- 1835 Pope Gregory XVI appoints Fr Bede Polding OSB as Australia's first Catholic bishop
- 1836 Fr Ullathorne publishes book criticising harsh treatment of convicts
Proclamation of the colony of South Australia
- 1838 Arrival of Caroline Chisholm in Australia
- 1839 Arrival of Fr Patrick Geoghegan in Melbourne
- 1842 Beginning of Representative Government in Australia
Robert Wilson appointed first Bishop of Hobart
- 1845 John Brady appointed Bishop of Perth
Archbishop Polding complains of injustice to Aborigines at NSW Parliamentary Committee Meeting
- 1846 Dom Salvado founds New Norcia Abbey in WA
- 1847 James Alipius Goold appointed first Bishop of Melbourne
- 1848 The Catholic Church in Australia is divided into provinces and dioceses
- 1851 Beginning of the Gold Rush
Victoria becomes a separate colony from New South Wales
- 1852 Abolition of transportation of convicts to Eastern Australia
- 1854 Eureka Stockade, Ballarat
Establishment of the St Vincent de Paul Society in Australia
- 1855 Eight hour day policy accepted for workers
- 1857 St Vincent's Hospital opens in Sydney

Time Line for the Catholic Church in Australia

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|-----------|--|---------|--|
| 1859 | Queensland becomes a separate colony
James Quinn appointed first
Bishop of Brisbane | 1891 | Foundation of the Australian Labor
Party in Barcaldine, Queensland |
| 1861 | Mercy Sisters arrive in Queensland
First Melbourne Cup Race | 1891–93 | Economic Depression
follows 1888 drought |
| 1865 | St Mary's Cathedral Sydney
destroyed by fire | 1893 | St Vincent's Hospital, Melbourne
opened by Sisters of Charity |
| 1866 | Mary MacKillop and Fr Julian Tenison
Woods found Sisters of St Joseph | 1897 | Consecration of St Patrick's
Cathedral, Melbourne |
| 1868 | Christian Brothers arrive in Melbourne
Re-building of St Mary's
Cathedral, Sydney begins | 1901 | Federation of Australian States |
| 1869 | Bishops' Pastoral Statement complains
of injustice to Aborigines | 1906 | Beginning of Missionaries of the Sacred
Heart missions in the Northern Territory |
| 1872–85 | Colonial governments end state-aid to
Church schools
Marist Brothers open a school
at the Rocks, Sydney | 1909 | Death of Bl Mary MacKillop |
| 1877 | Roger Vaughan OSB appointed
Archbishop of Sydney | 1913 | Arrival of Archbishop Daniel
Mannix in Melbourne |
| 1878 | Arrival of the Jesuits in Sydney | 1914 | Beginning of First World War |
| 1880 | Trial and execution of Ned Kelly | 1915 | Australian and New Zealand
troops land at Gallipoli (Turkey) |
| 1881 | First permanent St Vincent de Paul
Society established in Australia | 1916 | Defeat of First Conscription Referendum
Establishment of the Catholic
Women's League |
| 1882 | Fr Steele SJ named Apostolic
Administrator of what will become
the Diocese of Darwin | 1917 | Defeat of Second Conscription
Referendum
James Duhig appointed
Archbishop of Brisbane |
| 1882–1906 | Jesuit missions in the Northern Territory | 1922 | Foundation of the Knights
of the Southern Cross |
| 1884 | Patrick Francis Moran appointed
Archbishop of Sydney | 1923 | Archbishop Mannix founds Corpus
Christi College (seminary), Melbourne |
| 1885 | Archbishop Moran created
cardinal by Pope Leo XIII | 1928 | International Eucharistic
Congress, Sydney |
| 1889 | Opening of St Patrick's College
(national seminary), Manly | 1929 | James Scullin, first Catholic
Prime Minister |
| | | 1930 | Phar Lap wins the Melbourne Cup |

Time Line for the Catholic Church in Australia

- | | | | |
|--------|--|------|---|
| 1931 | Formation of the Campion Society
First attack on Nazism in the Melbourne Catholic newspaper, The Advocate | 1957 | Formation of the Democratic Labor Party |
| 1932 | Sydney Harbour Bridge completed | 1958 | Arrival of Ivan Prasko, first Bishop for Ukrainian Catholics |
| 1934 | National Eucharistic Congress, Melbourne | 1960 | Melbourne doctors John and Evelyn Billings pioneer Natural Family Planning research |
| 1939 | Beginning of World War II
Robert Menzies becomes Prime Minister of Australia
St Patrick's Cathedral, Melbourne completed | 1962 | Resumption of State Aid to Catholic schools |
| 1940 | Norman Thomas Gilroy appointed Archbishop of Sydney | 1963 | Archbishop Mannix dies |
| 1941 | "Rats of Tobruk" seize control of Syria
Japanese attack on Pearl Harbor | 1965 | Australian troops sent to Vietnam |
| 1942 | Japanese invasion of New Guinea; over 100 Catholics martyred during Japanese occupation for continuing to catechise. | 1967 | James Robert Knox appointed Archbishop of Melbourne |
| 1944 | Formation of the "Movement" by Bob Santamaria
Formation of the Liberal Party by Robert Menzies | 1970 | Paul VI visits Australia, ordains first Papuan-born Bishop |
| 1945 | Ben Chifley, Australian Prime Minister
End of World War II
Beginning of arrival of European immigrants | 1971 | James Darcy Freeman appointed Archbishop of Sydney |
| 1946 | Archbishop Gilroy created first Australian-born Cardinal by Pope Pius XII | 1972 | Liberalisation of anti-abortion legislation |
| 1948-9 | Friction between Movement and Communists in trade unions | 1973 | Paul VI establishes Maronite diocese in Australia
International Eucharistic Congress, Melbourne |
| 1951 | Referendum to ban the Communist Party of Australia defeated | 1974 | Archbishops Freeman and Knox created cardinals by Pope Paul VI
Thomas Francis Little appointed Archbishop of Melbourne |
| 1954 | The "Petrov Affair" | 1975 | Dismissal of Whitlam Labor Government |
| 1955 | Labor Party Split | 1983 | Edward Bede Clancy appointed Archbishop of Sydney |
| 1956 | Olympic Games, Melbourne | 1986 | Pope John Paul II visits Australia |
| | | 1987 | Pope John Paul II establishes Melkite diocese in Australia |

Time Line for the Catholic Church in Australia

- 1988 Archbishop Clancy created cardinal by Pope John Paul II
- 1990 Foundation of Notre Dame University, Western Australia
- 1991 Foundation of the Australian Catholic University
- 1995 John Paul II visits Australia for Beatification of Mary MacKillop
- 1996 George Pell appointed Archbishop of Melbourne
St Francis Xavier Cathedral, Adelaide completed
- 1997 Euthanasia legislation of Northern Territory defeated
- 1999 Major General Peter Cosgrove leads deployment of Australian troops to East Timor
Native Title Agreement reached
- 2000 Olympic Games, Sydney
Completion of St Mary's Cathedral, Sydney
- 2001 Archbishop Pell appointed Archbishop of Sydney
Opening of John Paul II Institute for the Family, Melbourne
Denis Hart appointed Archbishop of Melbourne
- 2005 Tsunami disaster and response
- 2008 World Youth Day Sydney, visit of Pope Benedict XVI
- 2010 Canonisation of BL Mary MacKillop by Pope Benedict XVI, Rome



+ The Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord's Prayer

Our Father, who art in heaven;
hallowed be thy Name
Thy kingdom come;
Thy will be done,
on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation
but deliver us from evil. Amen.

The Hail Mary

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

Doxology (Glory Be)

Glory be to the Father, and to the Son,
and to the Holy Spirit:
As it was in the beginning, is now,
and will be for ever. Amen.

Short Act of Contrition

O my God, I am sorry
that I have sinned against you,
because you are so good,
and with your help
I will not sin again.

Act of Faith

O my God, I believe in you and all that
your Church teaches, because you have
said it, and your word is true.

Act of Hope

O my God, I hope in you for grace and
for glory, because of your promises,
your mercy, and your power.

Act of Love

O my God, because you are so good,
I love you with all my heart, and for your
sake I love my neighbour as myself.



Morning Offerings

O Jesus, through the most pure heart of Mary, I offer you the prayers, works, joys and sufferings of this day for all the intentions of your Divine Heart.

Or

Lord, I give you today my prayers, thoughts, works, and actions, that they may be for your glory and for the good of the world.

Or *(For younger children)*

O my God I give to you
all I think, or do or say
all my work and all my play
I will give to you today.

Or *(De La Salle Offering)*

Guide me this day God Our Father in
your love, for this day is yours.

May I share this love with others,
for all humanity is yours.

Help me with my work this day,
for my work is yours.

May I love and respect myself,
for I am yours.

Prayer to the Guardian Angel

Angel sent by God to guide me,
be my light and walk beside me;
be my guardian and protect me;
on the paths of life direct me.

Blessing Before Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

Bless + us, O Lord, and these your gifts
which we are about to receive from your
goodness.

Through Christ our Lord.

R. Amen.

Blessing After Meals

Let all your works praise you, O Lord.

R. Let all your people bless you.

We give you thanks for all your gifts,
almighty God,
living and reigning now and for ever.

R. Amen.



Confession of Sin (Confiteor)

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have
failed to do,
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

The Jesus Prayer

Lord Jesus Christ, Son of God;
have mercy on me, a sinner.

Come, Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful.

R. And kindle in them the fire of your love.

Send forth your Spirit and they shall be created.

R. And you will renew the face of the earth.

Let us pray.

Lord, by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit help us to relish what
is right and always rejoice in your consolation.
We ask this through Christ our Lord.

R. Amen.

Prayer for the Dead

Eternal rest grant to them, O Lord,

R. And let perpetual light shine upon them.

May they rest in peace.

R. Amen.

May his/her soul and the souls of all the
faithful departed,
through the mercy of God, rest in peace.

R. Amen.



The Divine Praises

Blessed be God.
 Blessed be his holy Name.
 Blessed be Jesus Christ, true God and true Man.
 Blessed be the Name of Jesus.
 Blessed be his most Sacred Heart.
 Blessed be his most Precious Blood.
 Blessed be Jesus in the most holy
 Sacrament of the altar.
 Blessed be the Holy Spirit, the Paraclete.
 Blessed be the great Mother of God,
 Mary most holy.
 Blessed be her Holy and Immaculate Conception.
 Blessed be her glorious Assumption.
 Blessed be the name of Mary, Virgin and Mother.
 Blessed be St Joseph, her most chaste spouse.
 Blessed be God in his Angels and in his Saints.

Prayer Before Work

Lord God,
 may everything we do
 begin with your inspiration,
 and continue with your help,
 so that all our prayers and works
 may begin in you,
 and by you be happily ended.
 We ask this through Christ our Lord.
 Amen.

The Angelus

(said in the morning, at noon and evening)
 The angel spoke God's message to Mary,

R. And she conceived of the Holy Spirit.

Hail Mary ...

"I am the lowly servant of the Lord:

**R. Let it be done to me
 according to your word."**

Hail, Mary ...

And the Word became flesh,

R. and lived among us.

Hail, Mary ...

Pray for us, holy Mother of God,

**R. that we may become worthy
 of the promises of Christ.**

Let us pray.

Lord,
 fill our hearts with your grace
 once, through the message of an angel
 you revealed to us the incarnation of your Son;
 now, through his suffering and death
 lead us to the glory of his resurrection.
 We ask this through Christ our Lord.

R. Amen.



The Regina Cæli

(replaces the Angelus in Easter Season)
Queen of heaven, rejoice, alleluia.

**R. For Christ, your Son and
Son of God, alleluia,**

has risen as he said, alleluia.

R. Pray to God for us, alleluia.

Rejoice and be glad, O Virgin Mary, alleluia.

R. For the Lord has truly risen, alleluia.

Let us pray.

God of life,
you have given joy to the world
by the resurrection of your Son,
our Lord Jesus Christ.
Through the prayers of his
mother, the Virgin Mary,
bring us to the happiness of eternal life.
We ask this through Christ our Lord.

R. Amen

Hail, Holy Queen (Salve Regina)

Hail, holy Queen, Mother of Mercy,
hail, our life, our sweetness and our hope.
To you we cry, the children of Eve;
to you we send up our sighs,
mourning and weeping in this land of exile.
Turn, then, most gracious advocate,
your eyes of mercy towards us;
lead us home at last
and show to us the blessed fruit
of your womb, Jesus:
O clement, O loving, O sweet Virgin Mary.

Sub Tuum

We fly to your protection,
O Holy Mother of God.
Do not despise our prayers,
but graciously hear and answer them.
O ever glorious and blessed Virgin



The Memorare

Remember, most loving Virgin Mary,
never was it heard
that anyone who turned to you for help
was left unaided.

Inspired by this confidence,
though burdened by my sins,
I run to your protection
for you are my mother.

Mother of the Word of God,
do not despise my words of pleading
but be merciful and hear my prayer.
Amen.

How to Pray the Rosary

We meditate on the Mysteries of the Rosary, thinking about each event in the life of Jesus and Mary, as we say one Our Father on each large (or separate bead) and ten Hail Marys on the beads gathered in tens (decades).

Joyful Mysteries

1. The Annunciation of the Lord
2. The Visit of the Virgin Mary to Elizabeth
3. The Birth of the Lord
4. The Presentation of the Lord
5. The finding of Jesus in the Temple

Luminous Mysteries

1. The Baptism of Christ in the River Jordan
2. The Marriage Feast at Cana
3. The Proclamation of the Kingdom
4. The Transfiguration
5. The Institution of the Eucharist at
6. the Last Supper

Sorrowful Mysteries

1. Jesus in the Garden of Gethsemane
2. Jesus is scourged
3. Jesus is crowned with thorns
4. Jesus carries his Cross
5. Jesus dies on the Cross



How to Pray the Rosary (continued)

Glorious Mysteries

1. The Resurrection of the Lord
2. The Ascension of the Lord
3. The Descent of the Holy Spirit
4. The Assumption of the Virgin Mary into Heaven
5. The Queenship of the Virgin Mary

Or

Short Version for Occasional Use

1. The Annunciation of the Lord
2. The Birth of the Lord
3. The Crucifixion
4. The Resurrection of the Lord
5. The Descent of the Holy Spirit

*At the end of each decade, we say one
Glory be, and it is customary to add:*

“O My Jesus, forgive us our sins, and save us
from the fires of hell. Bring all souls to heaven,
especially those who most need your mercy.”

Prayer to Saint Michael

Holy Michael, Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him we humbly pray, and by the power of God, O Prince of the heavenly armies, thrust down to hell Satan and all evil spirits who prowl throughout the world for the ruin of souls. Amen.



Stations of the Cross Version One - Traditional

1. Jesus is condemned to death
2. Jesus takes up his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Simon of Cyrene helps Jesus carry the cross
6. Veronica wipes the face of Jesus
7. Jesus falls the second time
8. The women of Jerusalem weep for Jesus
9. Jesus falls the third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the cross
12. Jesus dies on the cross
13. Jesus is taken down from the cross
14. Jesus is laid in the tomb

Stations of the Cross Version Two - Scriptural

1. The Last Supper
2. The Garden of Gethsemane
3. Jesus before the Sanhedrin
4. Jesus before Pilate
5. Jesus is whipped and crowned with thorns
6. Jesus carries his cross
7. Jesus is helped by the Cyrenean
8. Jesus speaks to the women of Jerusalem
9. Jesus is stripped and nailed to the cross
10. Jesus and the good thief
11. Jesus speaks to Mary and John
12. Jesus dies on the cross
13. Jesus is buried
14. Jesus is raised from the dead.



Apostles' Creed

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

Nicene Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial
with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
All bow during the next three lines:
and by the Holy Spirit was incarnate
of the Virgin Mary,
and became man.
For our sake he was crucified
under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day

> in accordance with the Scriptures.
 He ascended into heaven
 and is seated at the right hand of the Father.
 He will come again in glory
 to judge the living and the dead
 and his kingdom will have no end.
 I believe in the Holy Spirit, the
 Lord, the giver of life,
 who proceeds from the Father and the Son,
 who with the Father and the Son
 is adored and glorified,
 who has spoken through the prophets.
 I believe in one, holy, catholic
 and apostolic Church.
 I confess one baptism for the forgiveness of sins
 and I look forward to the
 resurrection of the dead
 and the life of the world to come.
 Amen.

The Ten Commandments

1. I am the Lord your God. You shall have no other gods besides Me.
2. You shall not take the name of the Lord, your God, in vain.
3. Remember to keep holy the Lord's day.
4. Honour your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbour.
9. You shall not covet your neighbour's wife.
10. You shall not covet your neighbour's goods.

The Summary of the Law

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.

MATTHEW 22:37-9

Christ's New Law of Love

Love one another as I have loved you.

JOHN 15:12



The Precepts of the Church

1. **To worship at Mass on Sundays and to observe Sunday as a day of rest.**
2. To confess one's grave sins at least once a year in the Sacrament of Penance.
3. To receive Holy Communion at least once a year during the Easter Season (between Ash Wednesday and Trinity Sunday).
4. To attend Mass on Holy Days of Obligation.
5. To do penance by prayer, works of piety and charity, and fast and abstinence on the days commanded. The days of penance are each Friday of the whole year, and the season of Lent.

The days of fasting and abstinence from meat are Ash Wednesday and Good Friday.

The Church also requires all her members to contribute, as best they can, to the support of their priests, parishes, schools and the Church's works of charity, and to observe the laws of the Church about the sacrament of Marriage.

Holy Days of Obligation in Australia

Christmas Day

Assumption of Our Lady (15 August)

The Virtues

Faith, hope and love (charity) – theological virtues

Prudence, justice, temperance and fortitude – cardinal virtues

The Beatitudes

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are those who mourn, for they shall be comforted.
3. Blessed are the meek, for they shall inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the pure of heart, for they shall see God.
7. Blessed are the peacemakers, for they shall be called sons of God.
8. Blessed are those who are persecuted for righteousness' sake for theirs is the kingdom of heaven.



The Apostles

Name Feast Day

Peter	22 February, 29 June
Andrew	30 November
James ("the Great")	25 July
John	27 December
Philip	3 May
Bartholomew	24 August
Matthew	21 September
Thomas	3 July
James (son of Alphaeus)	3 May
Simon ("the Zealot")	28 October
Jude (or Thaddeus)	28 October
Matthias (Chosen to take the place of Judas)	14 May
Paul	25 January, 29 June

The Four Evangelists

Matthew, Mark, Luke, John

The Seven Sacraments

- Baptism
- Confirmation
- The Eucharist
- Penance, or Reconciliation
- Anointing of the Sick
- Marriage
- Holy Orders

The Seven Gifts of the Holy Spirit

1. Wisdom
2. Understanding
3. Right Judgement
4. Courage
5. Knowledge
6. Reverence
7. Wonder and awe in God's presence

The Twelve Fruits of the Holy Spirit

- | | |
|-------------|------------------|
| 1. Charity | 7. Generosity |
| 2. Joy | 8. Gentleness |
| 3. Peace | 9. Faithfulness |
| 4. Patience | 10. Modesty |
| 5. Kindness | 11. Self control |
| 6. Goodness | 12. Chastity |



The Seven Spiritual Works of Mercy

1. To convert the sinner
2. To instruct the ignorant
3. To counsel the doubtful
4. To comfort the sorrowful
5. To bear wrongs patiently
6. To forgive injuries
7. To pray for the living and the dead

The Seven Corporal Works of Mercy

1. To feed the hungry
2. To give drink to the thirsty
3. To clothe the naked
4. To give welcome to strangers
5. To visit the sick
6. To visit the imprisoned
7. To bury the dead

The Seven Deadly Sins and the Contrary Virtues

- | | |
|------------------------------|----------------------|
| 1. Pride | 1. Humility |
| 2. Avarice
(Covetousness) | 2. Generosity |
| 3. Envy | 3. Love of Neighbour |
| 4. Anger | 4. Gentleness |
| 5. Lust | 5. Charity |
| 6. Gluttony | 6. Temperance |
| 7. Sloth | 7. Diligence |

The Seasons of the Liturgical Year

Advent

Christmas and Epiphany

Ordinary Time (first part)

Lent and Holy Week and the Paschal Triduum

Easter, Ascension, and Pentecost

Ordinary Time (second part)



First Rite of Reconciliation

Preparing

First you examine your conscience by asking God the Holy Spirit to help you remember how you have sinned:

1. against God,
2. against other people,
3. against yourself. These are the sins you will confess.

You may add a prayer such as:

Lord Jesus Christ, I come to this sacrament of reconciliation to receive the pardon and peace of your forgiveness.

Mary Mother of God and my mother, help me to come closer to your Son.

When you come to the reconciliation room or confessional, kneel down or sit in the chair. You can choose either to face the priest or to talk to him anonymously through the screen.

1. The priest welcomes you. Say with him: + In the name of the Father and of the Son and of the Holy Spirit. Amen. He may read some Scripture and discuss it.
2. Tell him how long since you last came to reconciliation. Then tell him all the sins you have remembered.

3. The priest may give you advice then he gives you a penance to do, usually a prayer to say afterwards.
4. Say the Prayer of Sorrow (Act of Contrition). O my God, I am very sorry that I have sinned against you because you are so good and with your help I will not sin again.
5. The priest extends his hand and absolves you: ... through the ministry of the Church may God give you pardon and peace and I absolve you from your sins + in the name of the Father and of the Son and of the Holy Spirit. Amen
6. Thank him before you leave the place of reconciliation. Then go and say your penance if it is a prayer. You may add some other prayers, such as:

Thank you, Lord Jesus Christ, for forgiving me and taking away my sins. I also thank you for the priest who reconciled me today.

Help me to be a better person.

Help me to love you more.

Help me to love other people as you love them.

Help me especially to grow daily in faith and hope and love.

Mary, Mother of God and my mother, pray for me.

> Receiving Holy Communion

Preparing

Lord Jesus Christ, Son of the living God, I come to receive you in trust. I believe that you are really here as our Bread of Life. I am sorry for anything wrong I have done. Keep me faithful to you. Let me never be separated from you.

When you come to the priest or eucharistic minister you can either receive the Host directly on your tongue or on the palm of my hand.

To receive in the hand:

First raise and extend your hand with the other hand underneath it. If you are right handed you have your left hand on top; if you are left handed you have your right hand on top.

Reply **"Amen"** to **"The Body of Christ"** and the host is placed in your hand. Then step to one side. Keep facing the altar as you carefully put the Host in your mouth with your other hand. Then return to your place.

To receive directly in the mouth:

Reply **"Amen"** to **"The Body of Christ"**.

Open your mouth wide and extend your tongue, keeping your head up while the Host is placed on your tongue. Close your mouth and return to your place. (If the Host is dipped in the chalice, you receive it this way, directly in the mouth.)

If you receive from the chalice, reply **"Amen"** to **"The Blood of Christ"**. Take it firmly in both hands and carefully drink a little, then hand it back to the priest or eucharistic minister and return to your place.

It shows respect if you keep your hands joined while you walk back to your place.

After Communion, be very quiet and still. Kneel down or sit quietly to thank Jesus Christ for coming to you and all those present in this Sacrament of his love. Pray for other people in this holy time. The following prayers may be helpful.

Giving thanks

Lord Jesus Christ, Bread of life, I thank you for gift of yourself in this great sacrament of the Eucharist. Help me to give myself each day, by serving other people, as you have taught us. Guide me in my life. Especially help me to know your plans for me. Be with my family and friends, and now I especially pray for...

Mary, Mother of the risen Lord, pray for me and everyone who will receive your Son in the Eucharist today.

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 p.238cl, 238bl, 238br Catholic Mission, www.catholicmission.org.au;

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 p.240cr National Bank of Ukraine;
 p.241tl, 241cl 241bl Lviv Theological Academy Ukraine;
 p.244tr, 244br Missionary Sisters of St Peter Claver;
 p.246cl, 246cr Fr. Vincent Ryan OMI -The Missionary Oblates of Mary Immaculate;
 p.247bl Missionaries of the Sacred Heart;
 p.248br Catholic Mission, www.catholicmission.org.au;
 p.248tr Port Moresby/Hagiography Circle;
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Additional Illustration

Shaun Britton	Ned Culic	Stella Danalis
Oliver Georgiou	Tracie Grimwood	Dean Gorissen
Steve Hallam	Roger Harvey	Wai-Heung Hui
Michelle Katsouranis	Shane McGrath	William Mezzetti
Courtney O'Neill	Gregory Roberts	Steven Siedlecki
Michael Weldon	Josh Young	

Additional Photography

Emily Andrews	Anna Wright	Peter Casamento
Clare Cannon	Mary Ferlin	Fr Anthony Denton
Shane Hill	Richard Neath	Steven Siedlecki
Steven Tanner		