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Component 3

3.1 – Judaism Beliefs

1.2 – Judaism Practices

Component 3: Judaism

Key Terms

Key Concept	2 Mark Definition.
Synagogue	A place of worship, study and of meeting in the Jewish faith.
Shekinah	The dwelling or divine presence of God – usually found where the Torah is kept. The place where God’s presence rests and can be felt
Shabbat	Day of spiritual renewal and rest. A day to remember God creating the world and resting on the seventh day.
Kosher	Meaning ‘clean’ or ‘fit’ – a word used to describe food that Jewish people can eat.
Messiah	The ‘anointed’ or ‘chosen’ one who is the promised deliverer of the Jewish nation – Jewish people believe a king will be sent by God to save them.
Covenant	A promise or agreement – Jewish people believe God has chosen them and has made several covenants with them throughout history.
Mitzvot	Actions Jewish people must perform or avoid – there are 613 actions in Judaism including the 10 commandments.
Torah	The Jewish written Law – The first five books of the Hebrew Bible.

Component 3: Judaism

What do Jews believe?

There is a **great diversity** within Jewish beliefs and practices.

The Jewish community is a **Diaspora**, being spread over the world, and so different cultures influence different beliefs and customs.

In the 12th century a Rabbi called **Maimonides** put together 13 principles beliefs that were in the Torah.

For many Orthodox Jews, these remain central beliefs.

Some principles are accepted by all Jews, such as the belief in one God.

For some principles such as a belief in a Messiah, there are many different views and interpretations.

The 13 principles of faith

1. God exists, is perfect and created everything in existence
2. Belief in God's unity
3. God does not have a physical body and so is not affected by the same needs as humans
4. God is eternal
5. Only God should be worshipped
6. God communicates with people through prophets
7. Moses is the most important prophet
8. The Torah was given to Moses by God
9. The Torah is God's law and cannot be changed
10. God is all knowing and knows everything that is going to happen
11. God will reward good and punish evil
12. The belief that the Messiah will come
13. The dead will be resurrected

Component 3: Judaism

What do Jews believe?

Secular Judaism

Do not believe in God.

Do not see teachings and Torah as sacred.

Born to Jewish parents.

Do not practice religious observances.

Judaism

There is only One God

Being Jewish is based on Mothers religion

Orthodox Judaism

Largest branch of British Jews

Torah is from God and cannot be changed

The laws do not change and should not be interpreted

All laws must be followed as closely as possible

Scientific and technological advances must be considered inside Jewish teaching

Reform Judaism

Often follow only the Ethical laws

Other laws were relevant in a certain time and place, not now.

The other laws are not absolute.

Torah and religion are important, but should be harmonised with modern life..

Reason and conscience are important in understanding how to live well.

Component 3: Judaism

Nature of God

God as One

There is only **one God** who is omniscient, omnipotent and omnipresent.

“I am the Lord and there is no other, besides Me there is no God.”

Isaiah 45:5

Everything in the world is divisible except for God.

Belief in One God makes Jews monotheists.

All things are united within One God

“Hear, O Israel, the Lord your God is One.”

The Shema, Deuteronomy 6:4

Creator

Reform and Orthodox Jews understand this differently

All Jews see God as the author of Creation, or responsible for it.

Creation is inherently good, as God is inherently Good.

“In the beginning God created heaven and earth” Genesis 1:1

Law-Giver

God established moral laws

The law allows a follower to live in harmony with God and his creation.

Obedience to the law brings Jews closer to God and fulfils their duty

The Ten Commandments

Exodus 20

Judge

Uses both Justice and Mercy

Will judge each person on their adherence to the law

Judges yearly during the festival of Rosh Hashanah

“You are not a God that has pleasure in wickedness”

Psalms 5:4

Component 3: Judaism

The nature and significance of Shekinah

What is it?

Sometimes used to refer to God Himself, but more often to God's presence in the world.

Some believe that the Shekinah refers to the feminine characteristics of God.

The Shekinah is more than just where God is, it is where the presence of God can be felt.

The shekinah rested in the temple, in Jerusalem.

After the destruction of the Temple.

Some believe Shekinah followed the Jews into exile.

Some believe the Shekinah never left the Temple area.

Sources

The actual word Shekinah is not mentioned in the Torah however there are several references to God's presence.

“They heard the sound of Yahweh walking in the Garden”

Genesis 3:8

Impact

The divine presence of God means they can have a personal relationship with God.

God is especially present in prayer when two faithful share the words of the Torah.

Component 3: Judaism

The Messiah and the Messianic Age.

The Messianic Age is a term used for a future time of peace on earth with no violence, hunger or crime.

There are no direct references to the Messianic Age in the Torah so scriptures are interpreted to understand it.

The first step to this age is the coming of the Messiah and the resurrection of the dead.

Differences in belief

A Jewish philosopher said that a belief in the Messiah was one of the 13 principles of Judaism.

For some, the Messiah remains central to their faith.

Many Reform Jews believe that the good actions of humans will bring a Messianic Age of peace.

Who is the Messiah?

The Torah contains no definite teachings about the Messiah.

Passages that Jews might think are relevant have to be interpreted.

Due to the lack of clear information, there is a strong belief that humans should focus on the here and now.

The world to come is beyond human understanding.

talks of it being a time in which the wolf shall live with the lamb, and in which the lion, like the ox, shall eat straw.

Isaiah 11: 1-9

Component 3: Judaism

The Messiah and the Messianic Age.

When might the Messiah come?



The Torah has no specific references about when the Messiah will come.

The Torah was written to show people that the idea of the Messianic Age is beyond human understanding.

Some Rabbis have tried to calculate the exact arrival of the Messiah leading several false Messiahs.

The focus



Many do not focus on a date of arrival, but the actions required to bring him.

Some Orthodox Jews believe that God has a specific date for the coming of the Messiah.

Most believe his coming will depend upon when he is most needed.

The sin of the world may bring the Messiah

A perfect world may bring the Messiah.

Reform Jews



There is little focus about the coming of the Messiah.

The main focus is on how to create a better society and working to that goal.

Component 3: Judaism

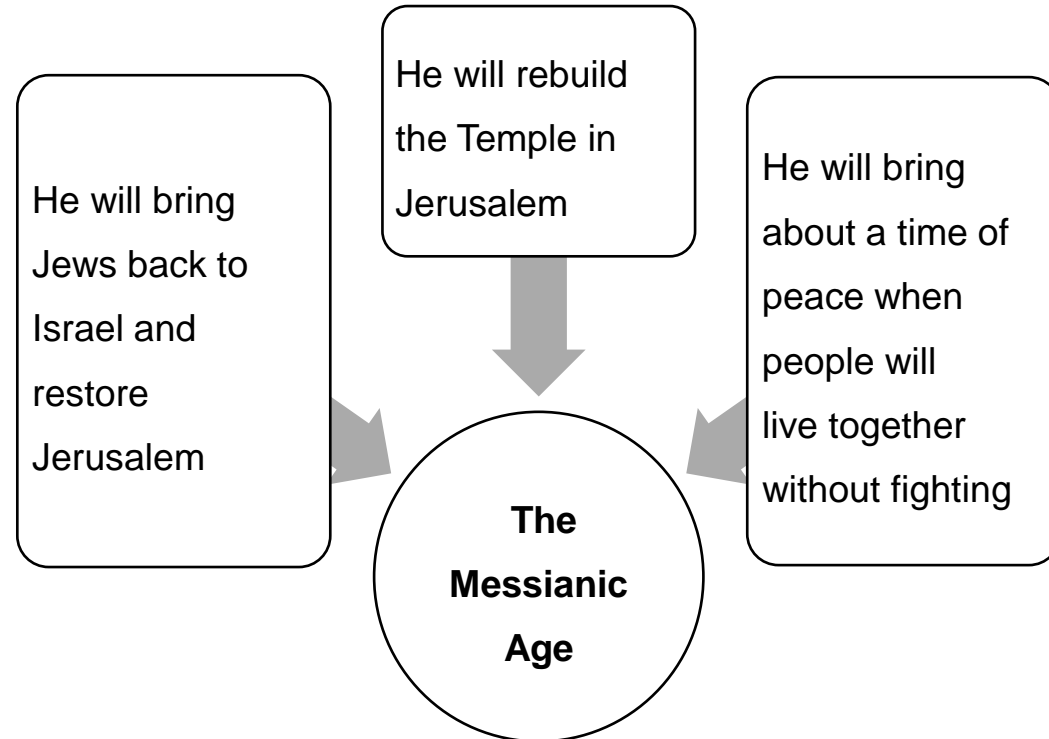
The Messiah and the Messianic Age.

What will the Messiah do?

The traditional belief is that the Messiah will be a great political leader and judge who will bring the world to an end.

Some Jews believe he will not be a supernatural being but a human who is descended from King David and an inspiration to others.

Many Jews believe that in every generation a person is born with the potential to be the Messiah.



Component 3: Judaism

The Messiah and the Messianic Age.

What will the Messiah be like?

The expectations of the Messiah come from the prophets.

The Messiah will be; kingly, righteous and powerful

Isaiah

The Messiah will bring peace to the nations.

Micah

Their writings in the Nevi'im

The Prophets can be interpreted in multiple ways leading to multiple views

The Messiah will bring the exiles back from the nations

Ezekiel

The Messiah will be a true descendent of King David.

Micah

The Messiah will end idolatry

Ezekiel

The Messiah will come unexpectedly.

Malachi

Component 3: Judaism

Abrahamic Covenant.

Who was Abraham

Abraham was 40 years old when he became aware of his Creator.

When he recognised and knew Him, he began to share God with the people of Ur.

He challenged them for not following a proper path.

He broke their idols and began to teach the people that it is fitting to serve only the G-d of the world.



Why Abraham

Abraham is regarded as the founder of the Jewish people and is often called 'father'.

He was called as he was the first person to teach that there was only one God.

The scriptures state that because of Abraham's purity, God called out to him, commanding him to leave his homeland behind for a new life.

Component 3: Judaism

Abrahamic Covenant.

Abraham's role:

Abraham was called out of Ur, to a new land.

Abraham had to leave his polytheistic religion, and follow the One God



The Promise of Descendants

God promised Abraham that a great nation would arise out of him.

God changed his name from Abram to Abraham, meaning **'father of many nations'**.

This promise is **shown in Genesis** where God promises that 'nations and kings will descend from Abraham'.



Blessings and Redemption

God promised to bless Abraham and the families of the earth through him

"Those that bless your name will be blessed, and those that curse it will be cursed." **Genesis**



The sign / seal of the covenant

Abraham, all males, and all Jewish boys at 8 days old are circumcised to seal this covenant.



The Promised Land

God promised to give Abraham a land that he would give him.

Abraham found their new home in Canaan

The land called the Promised Land because of God's repeated promises to give it.

Jews lived here from the time of its original conquest until present day.



Component 3: Judaism

Mosaic Covenant.



Who was Moses?

Moses was born of a Hebrew slave in Egypt.

During a culling of the Hebrews, Moses was saved by God and raised as an Egyptian within the royal house.

Moses saw injustice and took the life of a slave master

He was banished into the desert.

He found a wife and his true identity.

He encountered God in the burning Bush and responded to His commands.

He returned to free the slaves from Egypt and led them to the promised land.

Moses' Importance

Moses is regarded by Jews as the greatest prophet.

Moses had a special relationship with God like no other.

Moses was the only person to see God face to face.

Moses was a great leader, teacher and the first Rabbi.

Moses rescued the slaves that were in Egypt through his trust in God.

Moses led the Hebrews through 40 years of wandering the desert.

This events are celebrated each year at Passover and Sukkot

Component 3: Judaism

Mosaic Covenant.

After taking the Israelites out of Egypt Moses led them through the desert near Mt. Sinai.

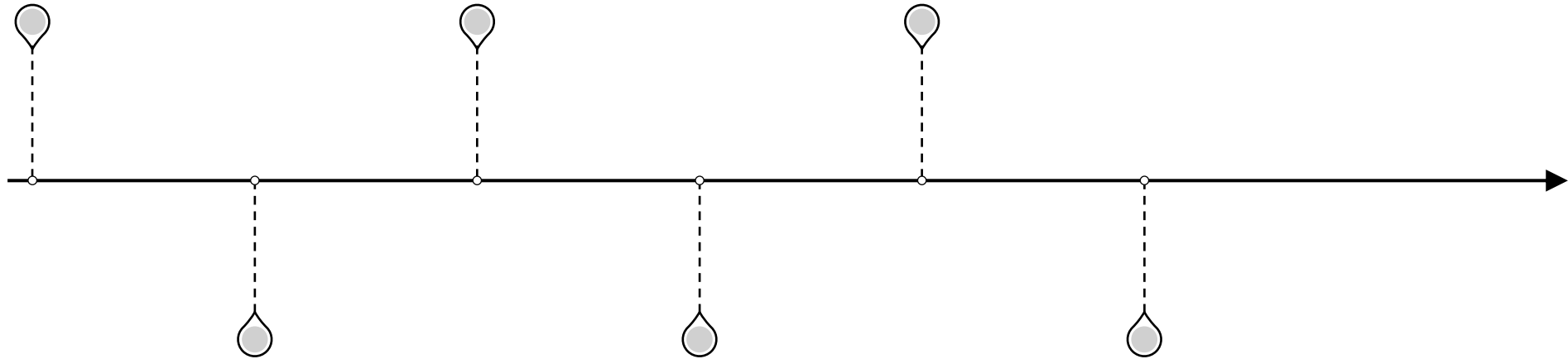
Moses was learning the commandments that God wanted him to teach the Israelites

Moses passed on the other 603 rules orally, by word

Here, Moses went up the mountain and disappeared in the thick cloud.

God gave the Ten commandments written on two stone tablets

Moses continued to understand and teach the commandments while leading the Hebrews through the desert for 40 years



Component 3: Judaism

Ten Commandments.

Ten Commandments

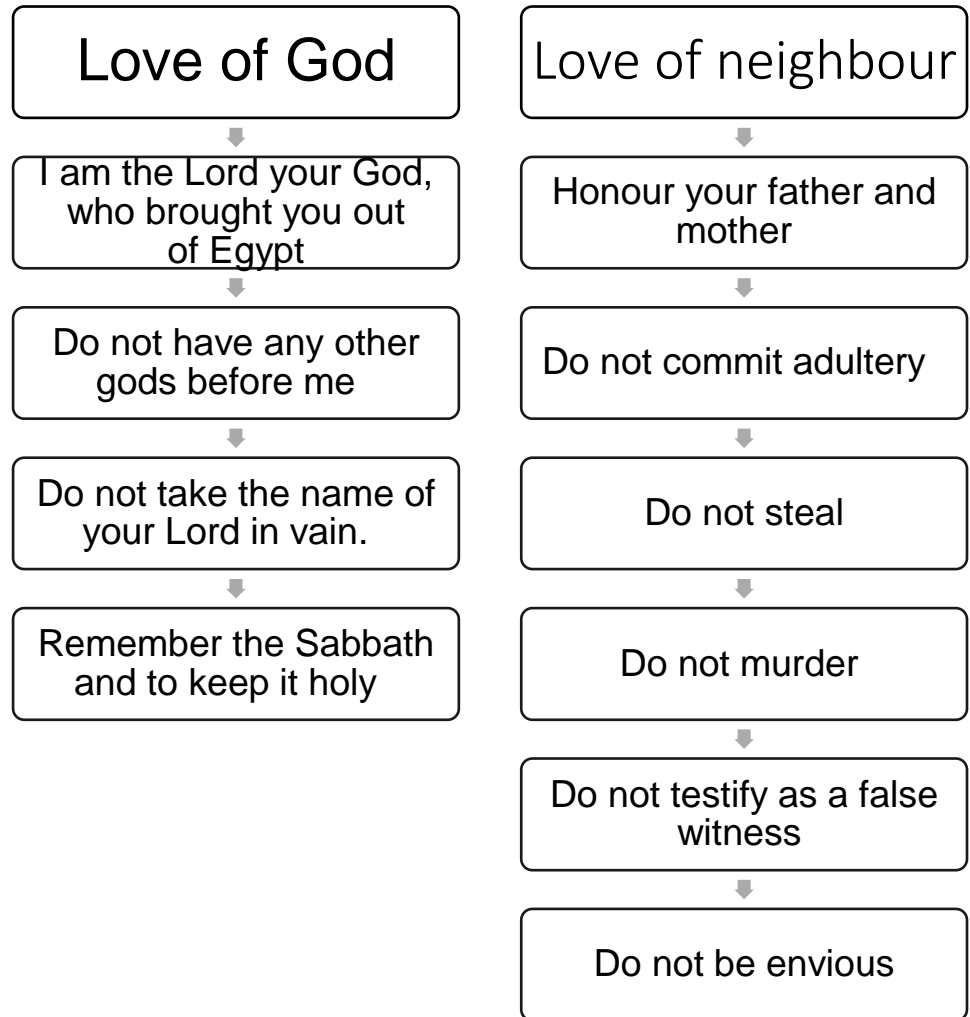
The Ten Commandments are in the Torah in **Exodus**.

They should be kept by every Jew. It doesn't matter if they are young or old, reform or Orthodox

They are central to Jewish belief and practices.

The Ten Commandments were written on two different tablets because they have different concerns.

The first four are referring to humans and God and the next six are to do with relationships between humans.



Component 3: Judaism

Life on Earth

Jewish people emphasise life not death.

Humans should respect their life and live it to the fullest.

It is the way they live their life that they will be judged upon.

The Torah is described as "The tree of life" because it's mitzvot can only be followed in this world.

Like a tree takes root and sprouts, good deeds take root and sprout more good deeds.

After death, the relatives are wished a "long life"

During Jewish celebrations, such as weddings, 'L'Chaim' is said, which means, 'To Life'.

God is the only creator of life and therefore life is sacred.

Only he can give and preserve life.

'My God, the soul you placed in me is pure. You created it, you fashioned it, You breathed it into me.

A morning prayer for Jews

'It is the tree of life for those who grasp it, and all who uphold it are blessed.

Proverbs 3

'Whoever destroys a single life is considered as if he had destroyed the whole world, and whoever saves a single life as if he had saved the whole world.

Talmud

Component 3: Judaism

Pikuach Nefesh

Pikuach Nefesh is the setting aside of certain mitzvot in order to save life.

To support life, all but three of the 613 mitzvot can be broken – idolatry, incest and adultery.

Torah is designed to promote life, and the saving of human life is more important than the observance of that law.

In the Talmud God says his people will ‘live by’ the Torah – as opposed to ‘dying by’ it.

To preserve a life it is permissible to:
remove organs from a dead body.
travel on the Shabbat
break the fast on Yom Kippur.

God is the only creator of life and therefore life is sacred.
Only he can give and preserve life.

'Before I formed you in the womb I knew you... a prophet to the nations I made you. '

Jeremiah 1:5

'For You created my veins, You covered me in my mother's womb, I shall thank you, for in an awesome, wonderous way I was fashioned.'

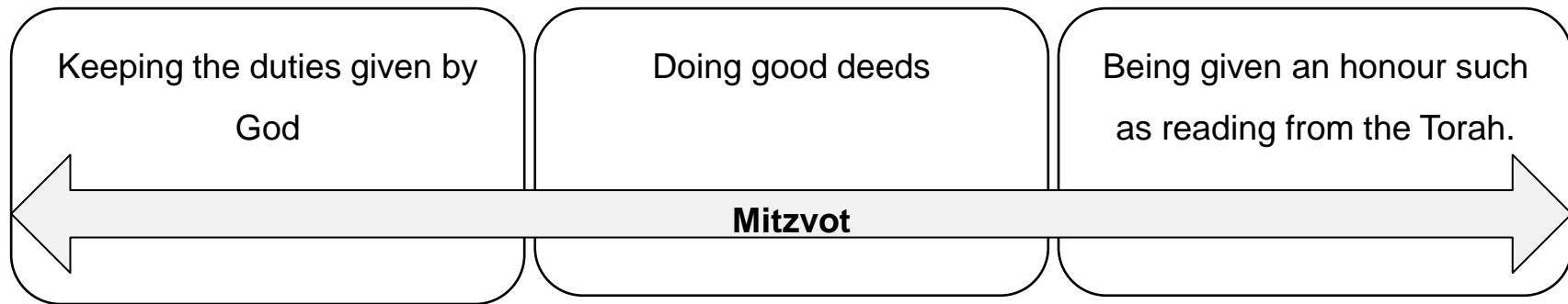
Psalms 139

'God said, "Let us make man in our own image and likeness...He created him, male and female He created them.'

Genesis 1

Component 3: Judaism

Mitzvot



Just as with the Ten commandments, the mitzvot either show how people should relate to God or other people.

Through these types of actions Jews believe they build a relationship with God.

The Torah explains that the purpose of human existence is to build a relationship with God which is attained through mitzvot.

Today it is impossible to keep them all as many were related to the Temple which is now destroyed.

For Orthodox Jews, keeping the mitzvot is an important principle of Judaism.

Reform Jews also try to keep the mitzvot many consider that some are no longer compatible to 21st century living.

Decisions about which to follow are based on personal choice and interpretation.

Component 3: Judaism

Free Will

Free will is the ability to make choices free from external control.

Jews have always discussed how far God intervenes in human lives and events, and how far humans have free will- that is, the ability to make their own choices

The Torah teaches that God has given Jews a choice whether to keep the mitzvot or not.

As humans they were made in the Image of God

They have the mind and soul to help with that choice

Judaism does not teach that people are born sinful

Each individual is born with the inclination to either do good or evil acts

Yetzer ha tov – The inclination or natural urge to do good actions

Yetzer ha ra – The inclination or natural urge to do evil actions

Jews believe it's human choices that make evil

It is not possible to hide acts of evil from God

Each act is considered separately by God on the 10 days of repentance

Any harm done to humans must be forgiven by them before God can forgive

Component 3: Judaism

The Afterlife

The nature of the afterlife is not frequently considered in Judaism. There are two reasons for this;

1. What is important is **living a good life now** in preparation for the world to come.
2. The ways of God are **not for humans to understand**, so there's no point trying.

The afterlife in Judaism is called Olam Ha- Ba (The world to come).

This term is used to refer to a person's afterlife and also the Messianic Age.

There are many different views about the nature of the world to come but a view shared by all is the focus should be on this life.

“This world is like a lobby before the Olan Ha-Ba. Prepare yourself in the lobby so that you may enter the banquet hall.”

Mishnah.

Focus on this life includes studying the Torah and observing the mitzvot.

This doesn't earn a better afterlife.

Judaism is not focused on the question of how to get a better afterlife but on how to live now.

There are no specific teachings about the afterlife in the Torah.

There are references to a physical place called Sheol, to which one 'goes down' following this life, but the nature of this place and who goes there is unclear.

This means that many Jewish beliefs on the afterlife are their own interpretations of texts.

Component 3: Judaism

The Afterlife

Resurrection

Most Jewish ideas about the afterlife were developed in post-biblical times. Many have discussed interpretations of passages from the Torah and found different answers.

Some Jews believe:

Olam Ha-Ba would come after the resurrection of the dead.
Olam Ha-Ba refers to a time even beyond the world of the resurrected.
the resurrected will eventually die a second death.

Others believe:

the resurrection will follow the Messianic Age
only the righteous will be resurrected,
everyone will be resurrected and then the day of Judgement will follow

A Few Jews believe

there is no need for a Day of Judgement due to Rosh Hashanah

Component 3: Judaism

The Afterlife

Orthodox Jews

Many believe in some form of resurrection.

This is stated in daily prayers and at funerals

Some prayers refer to the soul being at rest
under the wings of Shekinah

Some believe in a resurrection that includes the
body as well as the soul

This influences Jewish attitudes to cremation,
organ transplant and autopsies

Reform Jews

Most have rejected a belief in resurrection and
references have been taken out of prayer
books and worship.

Some believe that the memories of people live
on through their actions and good deeds

Others believe that the soul lives on after death

Some Jews believe in reincarnation

In some form the soul of the person will take on a
different body to live again on earth

Component 3: Judaism

Shabbat in the home

Starts

Shabbat starts a few minutes before sunrise on Friday night.

Ritual

The woman of the family lights two candles to bring the presence of Shabbat into the home. This is a ritual that happens worldwide at the same time.

In many families the father welcomes Shabbat in the Synagogue and when he returns the family share a meal

Family time

A big meal is held on Friday night, prepared the night before.

Meals begin with a blessing over two loaves of bread.

The Kiddush prayer is recited over a cup of wine at the beginning of Shabbat meals. The meal is a time of happiness and relaxation.

Saturday

In the morning the family usually go to the Synagogue.

Orthodox Jews will walk as driving would be considered as work.

Games, activities, reading, discussion and eating will follow

Ritual ending

At sunset on Saturday the family will say goodbye to Shabbat, this is shown through the lighting of the Havdalla candle.

Havdalla means separation and symbolises the distinction between Shabbat and the rest of the week.

Component 3: Judaism

Shabbat in the synagogue

Many attend synagogue services on Shabbat even if they do not do so during the week.

Services are on Shabbat evening, morning and afternoon.

Fixed periods of prayer correspond with the time sacrifices were offered in the Temple.

The Shabbat morning is the longest of the week and can last between 2-3 hours.

It will include such as the Shema, Amidah and Kaddish.

The rabbi may deliver a sermon about the Torah to help us to understand.

After the service a Kiddush is usually held. The special blessing recited over a cup of wine.

Reform Synagogues contains more of the home language and less Hebrew. As well as using music.

Exodus 20

Observing Shabbat means remembering the importance of it as a celebration of creation and also of the freedom of Israelites from slavery in Egypt. Keeping Shabbat means showing it is holy through worship both in the home and synagogue.

For many Jews observing Shabbat means recognising the types of activities and work that are not allowed, such as creating or destroying.

Shabbat is considered by many Jews as the most important festival. It is seen as a gift from God when weekday worries can be forgotten.

There are many different opinions among Jews regarding what can and cannot be done on Shabbat.

For Orthodox Jews all forms of work must be avoided unless a matter of life and death.

Component 3: Judaism

Worship in the home.

The importance of the family home is greatly valued by many Jews who consider it a sanctuary

It is a place where the values and beliefs of Judaism are learnt and reinforced

In most Jewish homes there will be a **Pushke box** where money is collected to give to the poor. Children add to this to learn to be fulfil Mitzvot as well.



Pushke box

The siddur is an important part of Judaism that guides Jews through daily prayers both in the synagogue and elsewhere.

It begins with the Mode Ani and contains prayers for daily services as well as those for Shabbat. Just as the Torah is considered a gift from God, so the siddur is a gift. The siddur is considered holy and if it falls it must be picked up and kissed.



The Siddur

Component 3: Judaism

Worship in the home.

Families will have a **Mezuzah** on the front of their house and each room within the house.

Inside, is a scroll and the Shema is written on it.

On the back of the parchment is the word 'Shaddai' this means 'almighty' and this is one of the many names for God.

The mezuzah case is on the right hand side of the door and placed at a slight angle with the top pointing to the room.

Often Jews will touch the case as they pass through the door and kiss their fingers as a reminder that family should live according to the words of the Shema.

For many, the mezuzah symbolises God's protection of the house.



Component 3: Judaism

Prayer.

Prayer is not simply something that happens in the Synagogue once a week but is part of everyday life.

Rabbis teach it is one of the best ways of communicating with God.

It forms a bridge between God and humans.

It is so important that it has a whole area of the Talmud, Berachot, dedicated to it.

Historically there were no special prayers but many set prayers have been established.

Some Jews will pray before performing mitzvot, seeing something unusual, when good or bad things happen, and when going to bed at night.

There are also prayers that are formal and said at the Synagogue.

Types of Prayer

Praising God and his qualities

Requests of God for what God wants not what people want

Thanksgiving for life and his blessings

The Shema is the most important prayer and speaks of the Oneness of God's nature.

The Amidah is the core of every Jewish worship service.

Literally translates to Standing Prayer.

The Modah Ani is the prayer spoken first thing in the morning.

It thanks God for restoring their Soul and granting them life.

Component 3: Judaism

Prayer.

Prayers may be said anywhere in Judaism.

For many though, it is important to join together for communal prayers.

For communal prayer to happen 10 men have to be present. (This is known as a Minyan)

In reform communities, 10 people may form a Minyan
The minyan creates a more spiritual experience than individual prayer.

It is believed that communal prayer is less selfish than individual prayers.

Although each synagogue usually has daily prayers, the main time communities come together is during Shabbat.

Each week the community comes together for Shabbat, this also happens for other key festivals.

The fixed period of prayer times often corresponds with the fixed times of temple sacrifice.

The prayer book, or **siddur**, contains these prayers and the versions for different points of the year.

Some Jews prefer to recite their prayers in Hebrew as they argue this is a holy language that unites all Jews.

Some Jews prefer to pray in their native language as it is more important to know what is being said.

Component 3: Judaism

Prayer.

The Amidah is the core of every Jewish worship service.

It is also referred to as HaTefillah.

Amidah literally means 'standing' and people stand throughout the prayer to show they are in God's presence.

The Amidah consists of 18 blessings and can be divided into three sections, each of which reflects a type of prayer.

The Amidah contains the three types of prayer; Praise to God, Requests of God and Thanksgiving.

The Amidah is recited silently by all members of the congregation or by individuals praying alone- and then aloud by the prayer leader.

The Amidah formally concludes with the recitation of the line,

“May God who brings peace to the universe, bring peace to us and all of the people, Israel, Amen. “

This is recited while taking three steps backward, bowing to both sides, and taking three steps forward again.

Component 3: Judaism

Purpose of the Synagogue

The synagogue is the central focus of Jewish life.

In Hebrew it is called **Beth ha Kneset** meaning **house of assembly**.

It has three main purposes.

Beit Tefilah,

A house of prayer

A place where Jews come together for community prayer services.

Jews can pray anywhere, but there are certain prayers that can only be said in the presence of a minyan e.g The Kiddish.

Beit Midrash,

A house of study

Many Jews refer to their synagogue as 'shul' from the Yiddish word for school.

For the observant Jew, the study of sacred texts is a life-long task.

Will have a well-stocked library of sacred Jewish texts for members of the community to study.

It is also the place where children receive their basic religious education.

A Social Hall,

The synagogue often functions as a sort of town hall where matters of importance to the community can be discussed.

An important role of the synagogue is its function as a social welfare agency, collecting and dispensing money and other items for the aid of the poor.

Component 3: Judaism

Features of a Synagogue

There are many different designs of synagogue. Often, they reflect the architecture of the country they are in. Older synagogues are often large whereas modern synagogues are a lot smaller.

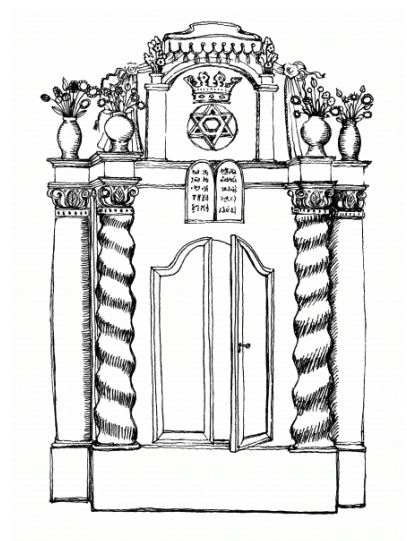
Aron Hakodesh (Ark)

The most important place in the synagogue as it is here that the Torah scrolls are kept.

During certain prayers the doors and curtain may be opened or closed.

Opening the ark emphasises the importance of the prayer.

The doors are kept open for Yom Kippur, signifying the opening of the gates of heaven.



Component 3: Judaism

Features of a Synagogue

Torah Scrolls

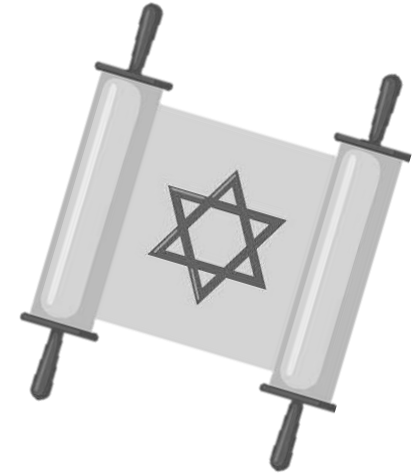
The Torah scrolls are the most sacred part of any synagogue.

They are made from animal skins and are handwritten.

Each scroll is one continuous Torah written in columns.

Each end is stitched to the “Tree of life”.

Each scroll is wrapped in silk or velvet when not being used.



Ner Tamid

In front of and slightly above the Aron Hakodesh, is the Ner Tamid.

This is kept continually burning and should not be extinguished.

It symbolises the menorah which was kept burning in the Temple.

Many consider it a reminder of God’s eternal presence.



Component 3: Judaism

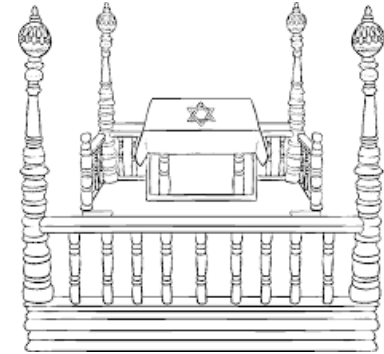
Features of a Synagogue

Bimah

The Bimah is a central platform in the synagogue on which the Torah scrolls are read.

In an Orthodox Synagogue this will be in the middle, so the rabbi faces the congregation.

In Reform synagogues this will be at the front, combined with the Ark.



Seating

Seating of women is one of the main differences for Orthodox and Reform synagogues.

Orthodox Jews will separate the men and women as The Talmud argues that men and women can concentrate more on worship if they are separated.

In Reform synagogues they have no separation between males and females and they may sit together during worship.



Component 3: Judaism

Items worn for worship

Many Jews consider it a duty to wear special clothing for worship.

There are many views about which items should be worn by whom.

Kippah

The exact meaning of the Kippah is unknown but for most Jews it is a symbol of identity and a sign of respect to God.

Throughout Jewish history the attitude to head covering has varied.

Drawings from the 3rd century depict Jews without hats but in the Middle Ages many wore it during both prayer and study.

There is a variation in views of whether it should be worn all of the time or just during worship.

The shape and size of it differs between communities.



Component 3: Judaism

Items worn for worship

Tallit

The tallit is a four-cornered garment which has fringes attached known as the Tzizit. The Tzizit relates to the duty in **Numbers** to wear fringes in the corners of clothes. Originally clothes were worn with fringes at each corner but later the practice was introduced of wearing a garment which had fringes to represent the 613 mitzvot.

There are two types of Tallit;

1. The **tallit gadol** is a large garment made of wool or silk. It is worn across the back and draped over the arms.

It is often called a prayer shawl as it is only worn during prayer and worship.

After death the tallit is sometimes wrapped around the body.

2. The **tallit katan** is a smaller garment.

Many observant Jewish males will wear this under their everyday clothes throughout the day.



Component 3: Judaism

Items worn for worship

Tefillin

Tefillin are worn by Orthodox Jewish males at morning prayer each day.

The Tefillin is made up of two leather boxes.

The tefillah shel rosh is bound to the head with a strap.

In each of its four compartments there is a small handwritten scroll containing the first two paragraphs of the Shema.

The tefillah shel rosh is a reminder that the wearer must serve God with his mind.

The second box is bound to the upper arm and leans towards the heart.

It has one compartment which contains a single scroll of the same passages from the Shema.

It is a reminder that the wearer should serve God with all his heart through acts of compassion. When the Tefillin is in place a special prayer is said.



Component 3: Judaism

Brit Milah

Brit Milah: The Covenant of cutting



Why?

The Relationship with God is shown through circumcision as it is a representation of the covenant made with Abraham.

During the Brit a prayer is said which shows the importance of the ceremony in a child's relationship with God.

Identity is reinforced through the ceremony.

It is a reminder that the child has entered the covenant. Reform Jews do not think converts need to be circumcised.

What

It is traditional for the child to receive his or her name at the first public gathering after their birth.

Boys are usually named at a ceremony called Brit Milah.

This is a Hebrew term to describe circumcision of boys at eight days old.

The child sits on an empty chair known as the Elijah chair as a reminder that the prophet visits every circumcision.

Today

Brit Malah is a traditional ritual celebrated by most Jewish families.

Liberal and Reform Jews encourage all to be present regardless of gender.

In an Orthodox community only men will attend and a male must perform the circumcision

In the Reform movement women are able to perform the ceremony.

Component 3: Judaism

Bar Mitzvah

What?

At the age of 13 a boy becomes bar mitzvah – he enters Jewish adulthood.

From this time he is able to be part of the minyan.

According to Jewish law, the boy becomes fully responsible for fulfilling the mitzvot and Torah.

In the years before his bar mitzvah ceremony the boy learns Hebrew so he can read a portion from the Torah in the synagogue.

A rabbi teaches him about religious duties and importance of prayer.

How?

Traditionally the Jewish custom has been to mark the occasion with a ceremony.

This includes the boy being called to the bimah to recite from the Torah in Hebrew.

After this the boy recites a statement to thank God.

A boy is then able to wear the tefillin.

Component 3: Judaism

Bat Mitzvah / Bat Chayil

Traditionally girls did not have such large ceremonies because they don't have the same religious duties to fulfil.

Orthodox Jewish girls have a ceremony called bat chayil when they are 12.

Usually this includes a service and the girl giving a presentation of things she has learnt in her study of Judaism.

Reform Jewish girls become bat mitzvah at the age of 12 and can also form part of a minyan.

There are different customs among Reform synagogues but often there is a ceremony at her synagogue during the Shabbat morning.

She may lead prayers and read from the Torah scroll.

The bat mitzvah demonstrates that she is taking on these additional privileges and responsibilities.

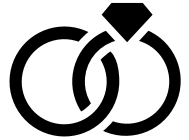
Component 3: Judaism

Marriage

Marriage

Marriage is seen as an important religious and spiritual ceremony in Judaism. It allows procreation, fulfilling the duty to '*be fruitful and multiply*' (**Genesis**). Marriage is considered as God given.

In twenty-first century Britain there are many different types of marriage services for Jews but most will try to include the main features. Differences might occur depending on whether the Jews are Orthodox or Reform or Ashkenazi or Sephardic. There are also differences if it is a same-sex wedding, as allowed in some synagogues.



Component 3: Judaism

Marriage



Ketubah

This is the marriage contract between the bride and groom



Intentions

Both parties must have the right intentions



Down the aisle

The bride will walk down the aisle to meet the rabbi



Declaration

In front of witnesses a ring is placed on the brides finger



Under the Chuppah

The Bride and Groom wed under the Chuppah



Stamping of the glass

At the end of the ceremony a glass is smashed by the groom



Happiness

In Judaism is considered an important value.



Index finger

The ring is after placed on the brides index finger on her right hand



Nisuin

Seven further blessings are said to finalise the marriage.

Component 3: Judaism

Daily Life



Daily Life

Tenakh in daily life

For centuries Jews have copied the Torah onto scrolls, studied it and meditated on it. It influences the way they worship, their home and their values.

The Tenakh is made up of the Torah, Neviim and Ketuvim. Although the Neviim and Ketuvim are not seen as having the same authority as The Torah. Jews read and reflect upon the meaning of these stories to their own life. Some of them are used in personal and communal worship. Extracts from the Neviim are read in the synagogue after the Torah readings.

The Talmud is a combination of Mishnah and Gemara;

Mishnah- Oral Torah.

Gemara- This is the commentary on the Mishnah

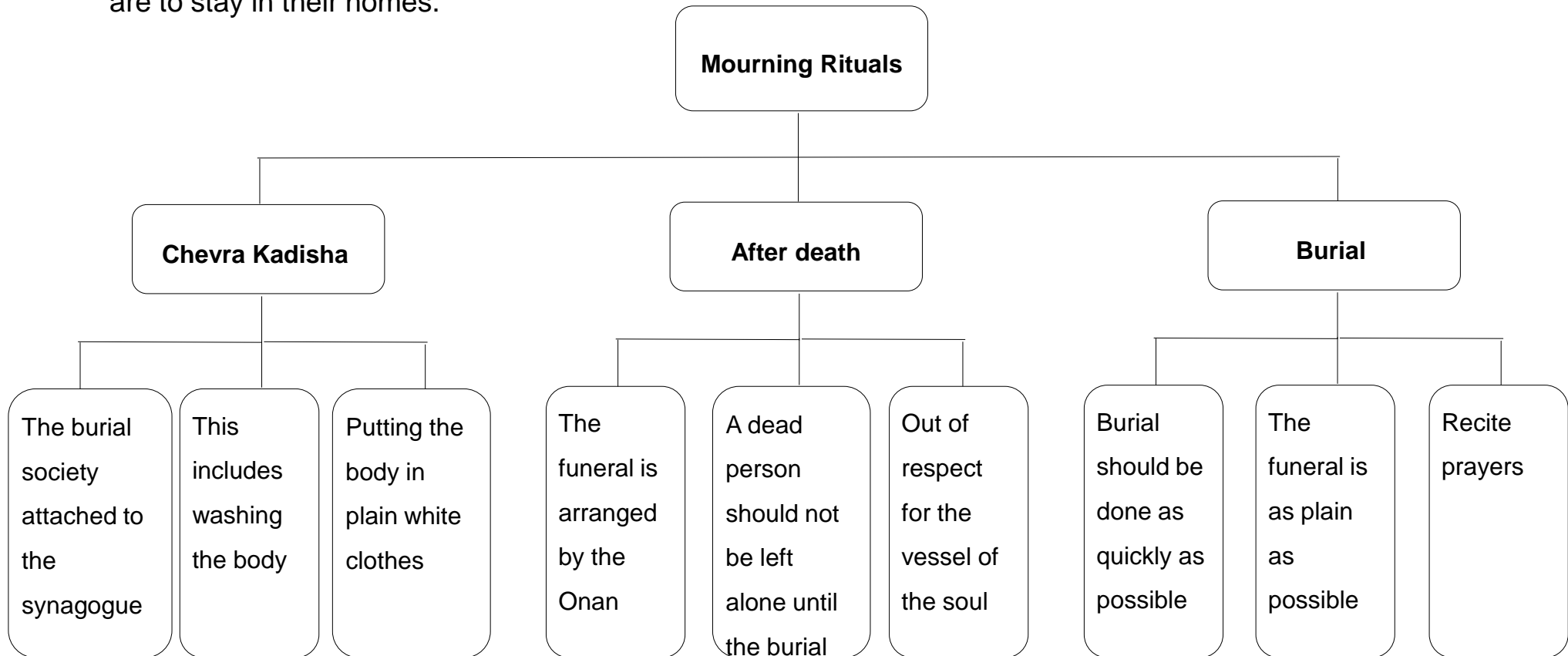
Extracts from the Talmud are used in public and private worship. When extracts of the Torah are unclear then explanations will be found in the Talmud. Today there are many colleges throughout the world where Jews continue to study The Torah and Talmud. These are called yeshiva.

Component 3: Judaism

Mourning Rituals

Mourning Rituals

There is a pattern of rituals that take place when someone has died. At death, if possible a person's last moments should be spent reciting the Shema. The first week of mourning is known as Shiva and mourners are to stay in their homes.



Component 3: Judaism

Kosher

Kosher Food **Laws** are found in the book of **Leviticus**.

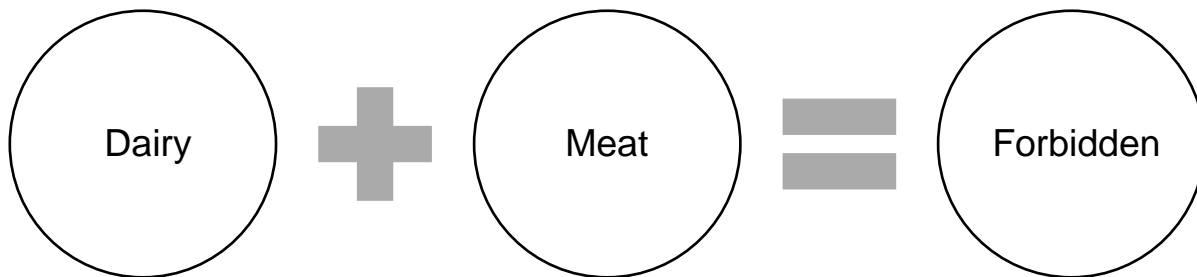
Kosher means something that **is fit or proper** according to Jewish law.

The opposite of Kosher is **trefah**, which is used to describe foods Jews cannot eat.

There are many references about not only what you can and cannot eat but also the way in which food is prepared.

According to Genesis the first humans were vegetarians, it was only after the flood God allowed Noah to eat meat.

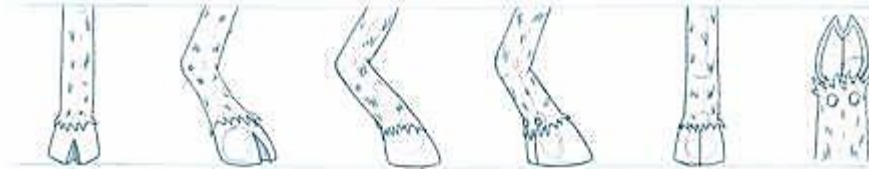
“...bring the best of the first fruits of your soil to the house of the Lord your God. Do not cook a young goat in its mother’s milk”.



Component 3: Judaism

Kosher

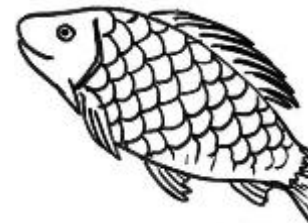
A true Cloven Hoof – This is the divided hoof of an animal – sheep, goats, cattle



Chew the Cud– The process of rechewing partly digested foods such as grass to gain the fullness of its nutrients.



Fins and Scales– The parts of a fish that help protect it from predators, and enable it move easily through the waters



Component 3: Judaism

Kosher

Can't eat - Trefah

Shellfish

Fish without Fins and scales

Animals that **don't** chew the cud or have true cloven hooves

Many type so f birds, especially birds of prey

Animals killed incorrectly

Meat and dairy

Can eat

Fish with fins and scales

Animals that Chew the Cud and have a true cloven hoof

Certain types of insect – according to the law

All fruit and vegetables

Meat totally separately to Dairy

Animals killed correctly.

Component 3: Judaism

Rosh Hashanah

What

Rosh Hashanah and Yom Kippur are known as the Days of Awe and both known to be connected to judgement and atonement
God judges people on their deeds for the previous year and notes them down

Why

It is the celebration of the day when God created the world and marks the New Year
Not only does it mark the end of the year but looking at the next ahead
Rosh Hashanah is a happy and serious festival

How

Special fruits such as pomegranates are bought
Evening prayers will address God as a king
At home Kiddush is made and slices of apple dipped in honey are eaten
The challah eaten is a different shape than the one eaten at Shabbat
At the morning service the shofar is blown 100 times to represent the crying of the soul asking to be reunited with God
Jews will recite a special prayer at a running stream or river, known as casting away

Component 3: Judaism

Yom Kippur

What / Why

The holiest day of the year when many people will attend the synagogue, a day to atone for your sins

The end of the 10 days repentance, a day of forgiveness

It is a day of self-denial in 5 areas; food, wearing of perfumes, drink, sex and wearing of leather shoes for 25 hours

How

The day before is a time of preparation

Some Jews take chickens to the poor or give money to charity

Begins at home with a meal before a visit to Synagogue

The table is covered with Jewish books to remind them that it is celebrated with fasting and prayer

Although it is a solemn day, many Jews look forward to it as it gives them a chance to atone for wrongdoings

How

Five prayer services throughout Yom Kippur.

At the heart of each is a confessional prayer to God

The story of Jonah is told to remind Jews about forgiveness

Jews will also remember friends and family who have died as part of a mourning service

After nightfall a single blast of the shofar announces the fast is over

Then customary for children to get ready for the festival of Sukkot

Component 3: Judaism

Sukkot

What

Sukkot begins on the 5th day after Yom Kippur.

It is counted as a mitzvot for Jews.

It is a harvest festival to thank God.

Sukkot lasts for 7 days and no work is permitted on the first and second day

Why

It commemorates the 40 years Israelites were in the desert

All of the parts of us have the potential to sin but should join together to perform the mitzvot.

Sukkot celebrates the journey through the desert on their way to the Promised Land.

How

Jewish families build a Sukkah (a temporary shelter).

Jewish families may live or eat within the Sukkah during the 7 days they should spend as much time as possible in it.

Many families decorate their sukkah with their children's drawings, prayers and explanations of the festival and there is usually a table and chairs.

On each morning except Shabbat, people put the lulav in the right hand and say a blessing to God.

The Lulav and Etrog are waved in six directions front, right, back, left, up and down. This indicates that God's power

Component 3: Judaism

Pesach

This celebrates the Israelites liberation from slavery in Egypt led by Moses.

Prayers are often said for people who are not free.

Many of the Jews remove all grain products from the house during the festival. **Chametz**

Chametz

Some Jews believe that it is a source of pride.

Others say it represents the way sin spreads through a person

Others say it is because when the Jews left Egypt there wasn't time for bread to rise.

Pesach is welcomed into the house by lighting a candle.

Families will go to the Synagogue and then eat a meal together

The Seder meal is a central part of the festival and is eaten on the first two days.

The meal is served with 4 glasses of wine to celebrate; joy, happiness, freedom and one left by an open door to welcome prophet Elijah.

Sedar Meal

It begins with questions by the youngest family members

A lamb bone- symbol of sacrifice

A roasted egg – a symbol of new life

A green vegetable to dip in saltwater – a sign of spring and for tears

Bitter herbs – reflecting on the bitterness of slavery

A thick paste – to represent the mortar of Jewish slaves

Matzahn – to remember the moment when pharaoh finally freed them, they did not time to have fully baked bread.

Component 3: Judaism

Sources of Authority

Sources of Authority

The following pages contain key texts that you can use to:

Support your arguments

Prove a point you are making

Give you wider background on why something happens

Help give context to rituals and festivals.

How to Use

Annotate your texts in class, or following a discussion from class

Turn your source into a flash card with the key points

Practice describe style questions

Create short revision quizzes that cover quotes and meanings.

Component 3: Judaism

Sources of Authority

Genesis 1

God said, 'There shall be light,' and light came into existence. God saw that the light was good, and God divided between the light and the darkness. God named the light 'Day,' and the darkness He named 'Night.' It was evening and it was morning, one day.

Summary of the source

God created out of nothing

God created everything in the universe

God is all powerful as he could create from spoken command

Everything God made was good

Links to the course

Creation

The Nature of God

The value of human life

Key Terms and Phrases

"And God saw that it was good"

"God said let there be light"

Omnipotent

Omniscient

The Goodness of God

Possible Exam Questions

Describe the Nature of God as found in Genesis 2

Describe Jewish beliefs about God's omnipotence

Component 3: Judaism

Sources of Authority

Genesis 1

God said, 'Let us make man with our image and likeness. Let him dominate the fish of the sea, the birds of the sky, the livestock animals, and all the earth - and every land animal that walks the earth' God created man with His image. In the image of God, He created him, male and female He created them. God blessed them. God said to them, 'Be fertile and become many. Fill the land and conquer it. Dominate the fish of the sea, the birds of the sky, and every beast that walks the land.'

Summary of the source

God created all life
Life belongs to God
Humans are made in the Image of God
Humans were given responsibility over creation
God blessed humans

Key Terms and Phrases

Image of God
"Dominate the fish of the sea"
"Be fertile and become many"
Omnibenevolent

Links to the course

Creation
Stewardship
Sanctity of Life
Marriage

Possible Exam Questions

Describe what Genesis teaches about the responsibility to the planet
Describe what Genesis teaches about the role of human beings

Component 3: Judaism

Sources of Authority

The Shema

Hear, O Israel: the LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door-frames of your houses and on your gates.

Summary of the source

The daily prayer said morning and night
There is only One God
Teach the importance of God to those you meet
Where the Tefillin when praying
Ensure you have a Mezuzah

Key Terms and Phrases

"The Lord is One"
"Tie them as symbols on your hands and bind them on your forehead"
Write them on the door frames of your house

Links to the course

The Nature of God
Prayer and worship
Items in the home
Items worn for worship

Possible Exam Questions

Describe what the Shema teaches about God
Describe the importance of religious dress

Component 3: Judaism

Sources of Authority

Numbers 15

The Lord said to Moses, 'Speak to the Israelites and say to them: "Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands of the Lord, that you may obey them and not prostitute yourselves by chasing after the lusts of your own hearts and eyes. Then you will remember to obey all my commands and will be consecrated to your God. I am the LORD your God, who brought you out of Egypt to be your God. I am the Lord your God.'"

Summary of the source

God gave Moses instructions about prayer

Jewish people are instructed to wear a prayer shawl with tassels on (613) to represent the commandments of God

The tassels remind Jewish people about God and how he delivered them from slavery

Key Terms and Phrases

Tallit (Prayer shawl)

"You will look at the tassels so you will remember the commands"

Links to the course

Items worn for worship

Prayer

Covenants

Possible Exam Questions

Describe Moses' instructions about prayer

Describe the purpose of the Tallit

Component 3: Judaism

Sources of Authority

Exodus 20

God spoke all these words, saying, I am God your Lord, who brought you out of Egypt, from the place of slavery.

Do not have any other gods before Me.

Do not represent such gods by any carved statue or picture of anything in the heaven above, on the earth below, or in the water below the land. Do not bow down to or worship them. I am God your Lord, a God who demands exclusive worship...

Do not take the name of God your Lord in vain. God will not allow the one who takes His name in vain to go unpunished.

Remember the Sabbath to keep it holy. You can work during the six weekdays and do all your tasks. But Saturday is the Sabbath to God your Lord. Do not do anything that constitutes work... God therefore blessed the Sabbath day and made it holy.

Honour your father and mother. You will then live long on the land that God your Lord is giving you.

Do not commit murder.

Do not commit adultery.

Do not steal.

Do not testify as a false witness against your neighbour.

Do not be envious of your neighbour's house.

Do not be envious of your neighbour's wife.

Component 3: Judaism

Sources of Authority

Summary of the source

God gave the 10 Commandments to the Hebrew people

God is One

4 of the commandments are about the love of God

6 are about the love of neighbour

God will punish those who go against His
commandments

God rewards those who follow his commandments

Key Terms and Phrases

Law giver and judge

"I am God your Lord, a God who demands exclusive
worship"

"I keep in mind the sin of the fathers for descendants"

"Keep My commandments, I show love for thousands"

Links to the course

Moses

Covenant

God as lawgiver and judge

God as One

Possible Exam Questions

Describe the belief of God as a law giver
and judge

Describe the Jewish beliefs about God as
One

Component 3: Judaism

Sources of Authority

Genesis

God said to Abram, 'Go away from your land, from your birthplace, and from your father's house, to the land that I will show you. I will make you into a great nation. I will bless you and make you great. You shall become a blessing. I will bless those who bless you, and he who curses you, I will curse. All the families of the earth will be blessed through you.'

Summary of the source

God made a conditional covenant with Abraham
God told Abraham to leave to go to another land and he will then give that Land to him
God blessed Abraham and those who followed him

Links to the course

Covenant
Abraham
Promised Land
Messiah

Key Terms and Phrases

Covenant
Land
Blessings

Possible Exam Questions

Describe the Abrahamic covenant
Describe God as Judge

Component 3: Judaism

Sources of Authority

Genesis 17

I will increase your numbers very, very much, and I will make you into nations - kings will be your descendants. I will sustain My covenant between Me and between you and your descendants after you throughout their generations, an eternal covenant; I will be a God to you and to your offspring after you. To you and your offspring I will give the land where you are now living as a foreigner. The whole land of Canaan shall be your eternal heritage.

Summary of the source

God made a conditional covenant with Abraham
God promised Abraham descendants
God made Abraham the 'Father of the Jewish people'
He promises land to Abraham's descendants

Key Terms and Phrases

Descendants
"I will increase your numbers very, very much"
"I will sustain My covenant between Me and between you and your descendants"

Links to the course

Covenant
Abraham
Promised Land
Messiah

Possible Exam Questions

Describe the teaching about descendants from the Abrahamic covenant
Describe the belief about the Promised Land

Component 3: Judaism

Sources of Authority

Genesis 17

You shall be circumcised through the flesh of your foreskin. This shall be the mark of the covenant between Me and you. 'Throughout all generations, every male shall be circumcised when he is eight days old. [This shall include] those born in your house, as well as slaves bought with cash from an outsider, who is not your descendant. All slaves, both houseborn and purchased with your money must be circumcised. This shall be My covenant in your flesh, an eternal covenant. The uncircumcised male whose foreskin has not been circumcised, shall have his soul cut off from his people; he has broken My covenant.

Summary of the source

God instructed the Jewish people to be circumcised as a permanent mark of the covenant
Circumcision should happen at 8 days old
Those who convert to Judaism must also be circumcised

Key Terms and Phrases

Circumcision
Brit Milah
"This shall be the mark of the covenant between Me and you."

Links to the course

Covenant
Abraham
Brit Milah
Rituals

Possible Exam Questions

Describe the link between Brit Milah and the Abrahamic covenant
Describe two parts of the Abrahamic covenant

Component 3: Judaism

Sources of Authority

Exodus 3

'Who am I that I should go to Pharaoh?' said Moses to God. 'And how can I possibly get the Israelites out of Egypt?' 'Because I will be with you,' replied God. 'Proof that I have sent you will come when you get the people out of Egypt. All of you will then become God's servants on this mountain.' Moses said to God, 'So I will go to the Israelites and say, 'Your fathers' God sent me to you.' They will immediately ask me what His name is. What shall I say to them?' 'I Will Be Who I Will Be,' replied God to Moses. God then explained, 'This is what you must say to the Israelites: 'I Will Be sent me to you.' God then said to Moses, 'You must [then] say to the Israelites, ' the God of your fathers, the God of Abraham, Isaac and Jacob, sent me to you.' This is My eternal name, and this is how I am to be recalled for all generations

Summary of the source

God asks Moses to free the Hebrew people

God asks Moses to trust him

Links to the course

Covenant

Moses

Key Terms and Phrases

Moses

Israelites

God of Abraham

Possible Exam Questions

Describe the Mosaic covenant

Describe how Moses showed faith in God

Component 3: Judaism

Sources of Authority

The Talmud

....because the possibility of danger to human life renders inoperative the laws of the Sabbath.

Our Rabbis taught: One must remove debris to save a life on the Sabbath, and the more eager one is, the more praiseworthy is one; and one need not obtain permission from the Beth din.

How so? If one saw a child falling into the sea, he spreads a net and brings it up — the faster the better, and he need not obtain permission from the Beth din though he thereby catches fish.

If he saw a child fall into a pit, he breaks loose one segment of the entrenchment and pulls it up — the faster the better; and he need not obtain permission of the Beth din, even though he is thereby making a step stairs.

If he saw a door closing upon an infant, he may break it, so as to get the child out — the faster the better; and he need not obtain permission from the Beth din, though he thereby consciously makes chips of wood.

One may extinguish and isolate the fire in the case of a conflagration — the sooner the better, and he need not obtain permission from the Beth din, even though he subdues the flames

Component 3: Judaism

Sources of Authority

Summary of the source

It is okay to break the rules of Shabbat in order to protect life

You do not need permission to save a life on Shabbat

Those who save a life on Shabbat are praiseworthy

Key Terms and Phrases

Pikuach Nefesh

Beth Din

Preservation of life

"The more praiseworthy is one"

Links to the course

Shabbat

Sanctity of Life

Image of God

Possible Exam Questions

Describe Jewish beliefs about the sanctity of Life

Describe Jewish beliefs about preservation of life during Shabbat

Component 3: Judaism

Sources of Authority

Psalm 139

For You created my veins, You covered me in my mother's womb. I shall thank You for in an awesome, wondrous way I was fashioned; Your works are wondrous, and my soul knows it very well. My essence was not hidden from You, when I was made in secret, I was formed in the lowest parts of the earth.

Summary of the source

God created all human life
God has a plan for each person
Human life is special
Human life belongs to God

Key Terms and Phrases

Sanctity of Life
Imago Dei
Pikuach Nefesh

Links to the course

The value of life
Preservation of Life
Pikuach Nefesh
Creation

Possible Exam Questions

Describe Jewish beliefs on the importance of life
Describe what Psalm 139 says about the importance of life

Component 3: Judaism

Sources of Authority

Jeremiah 1

When I had not yet formed you in the womb, I knew you, and when you had not yet emerged from the womb, I had appointed you; a prophet to the nations I made you

Summary of the source

God created all human life

God has a plan for each person

Human life is special

Human life belongs to God

Links to the course

The value of life

Preservation of Life

Pikuach Nefesh

Creation

Key Terms and Phrases

Sanctity of Life

Imago Dei

Pikuach Nefesh

Possible Exam Questions

How does Jeremiah 1 show the value of human life?

Describe the belief that human life belongs to God

Component 3: Judaism

Sources of Authority

Exodus 20

Remember the Sabbath to keep it holy. You can work during the six weekdays and do all your tasks. But Saturday is the Sabbath to God your Lord. Do not do anything that constitutes work. This includes you, your son, your daughter, your slave, your maid, your animal, and the foreigner in your gates.

Summary of the source

God instructed Jewish people to keep the Sabbath day Holy in the Ten Commandments
Jewish people are unable to do any work on the Sabbath Day and must not instruct others to work

Key Terms and Phrases

Sabbath Day
Holy
"Remember the Sabbath Day and keep it holy"
"Do not do anything that constitutes work"

Links to the course

Shabbat
Ten Commandments
God as a Lawgiver

Possible Exam Questions

Describe the Jewish beliefs about Shabbat
Describe the link between God as a Lawgiver and Shabbat

Component 3: Judaism

Sources of Authority

Exodus 20

Do not represent such gods by any carved statue or picture of anything in the heaven above, on the earth below, or in the water below the land. Do not bow down to such gods or worship them. I am God your Lord, a God who demands exclusive worship. Where My enemies are concerned, I keep in mind the sin of the fathers for their descendants, to the third and fourth generation.

Summary of the source

Judaism is a monotheistic religion

There is only one God

God states in the Ten Commandments that it is wrong to worship false idols

Idolatry is a sin

God will punish you if you go against His laws

Key Terms and Phrases

Idolatry

Ten Commandments

"God who demands exclusive worship"

Links to the course

God as One

God as Law giver

Ten Commandments

Possible Exam Questions

Describe the Jewish belief about idolatry

Describe how the commandments link to God as a Lawgiver

Component 3: Judaism

Sources of Authority

Genesis 2

A man shall therefore leave his father and mother and be united with his wife, and they shall become one flesh.

Summary of the source

Men and women are supposed to get married

The role of a married man and woman is to procreate

Links to the course

Marriage

Abortion

Life on Earth

Key Terms and Phrases

"Become one flesh"

Procreate

Marriage

Possible Exam Questions

Describe what Genesis 1 teaches about marriage

Describe the purpose of marriage

Component 3: Judaism

Sources of Authority

Leviticus 11: 1-23

Among mammals, you may eat any one that has true hooves that are cloven and that brings up its cud. You may eat any creature that lives in the water, whether in seas or rivers, as long as it has fins and scales.

Summary of the source

Jewish people are only permitted to eat what it states in Genesis

Jewish people can only eat mammals who have a cloven hoof and chew the cud

Fish can only be eaten if they have fins and scales

Links to the course

Kosher

Jewish practices

Law

Mitzvot

Key Terms and Phrases

Kosher

Trefah

Kashrut

Possible Exam Questions

Describe Jewish beliefs about Kosher food

Describe the animals that Leviticus states are

Kosher

Component 3: Judaism

Sources of Authority

Exodus 12 - Passover

This day must be one that you will remember. You must keep it as a festival to God for all generations. It is a law for all time that you must celebrate it.

Summary of the source

God commanded that the Jewish people should celebrate the Passover

It is part of the 613 mitzvot

Links to the course

Festivals

Covenant with Moses

Key Terms and Phrases

Passover

Pesach

Festivals

Possible Exam Questions

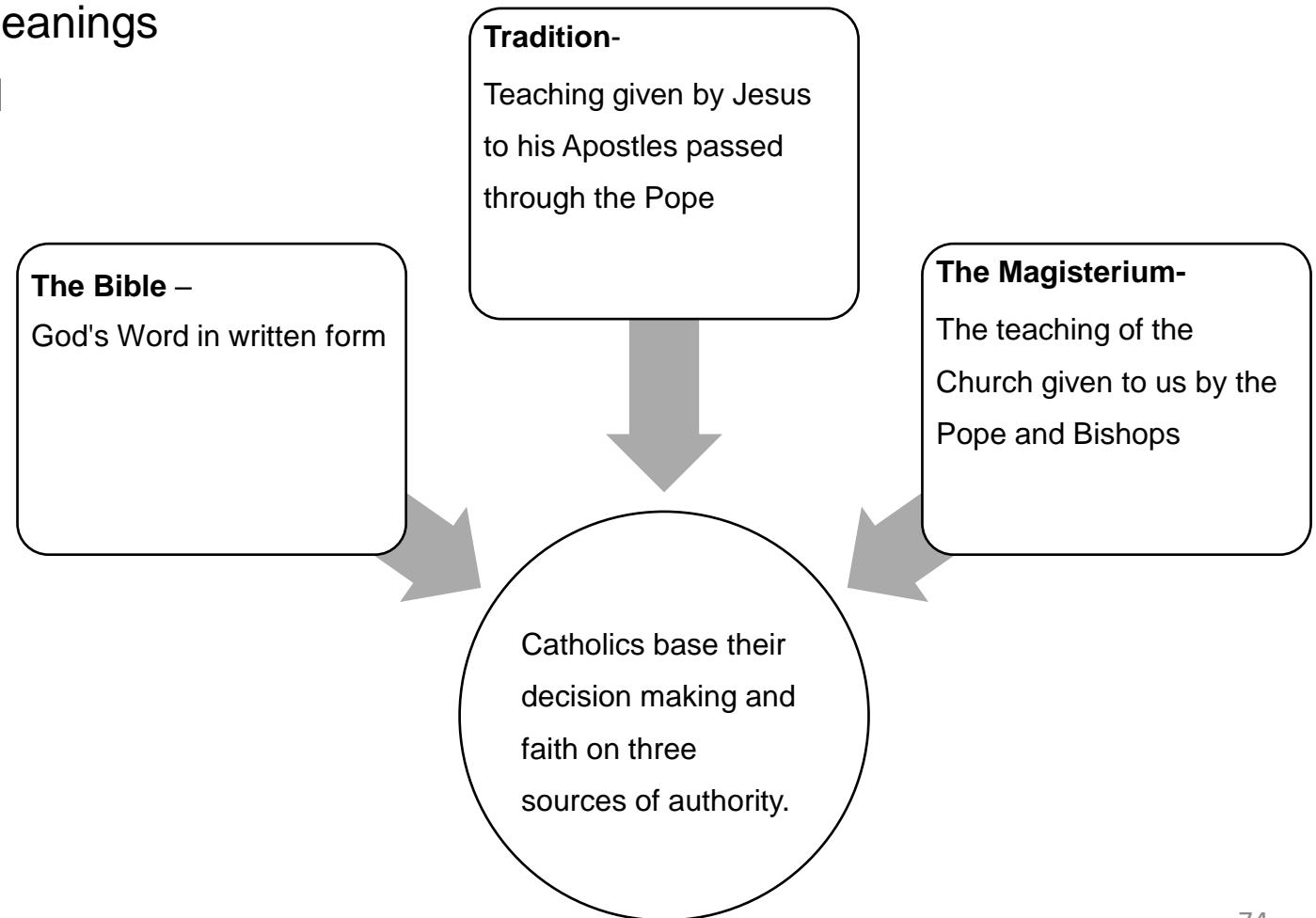
Describe what God instructed about Passover

Describe the link between Passover and Exodus

Component 1

1.1 - Origins and Meanings

1.2 - Good and Evil



Component 1: Origins and Meanings

Key Terms

Key Term	2-mark definition
Creation ex nihilo	Creation out of nothing. Before God created the universe, nothing existed. Only God can create out of nothing.
Evolution	The process of mutation and natural selection which leads to changes in species over time to suit particular environments. This is part of God's ongoing plan for creation
Imago Dei	In the image of God. The belief that human beings are uniquely a reflection of God's personhood. Unlike the other animals, human beings are rational, free and moral.
Inspiration	"God breathed." The belief that the Spirit of God guides an individual to act or write what is good and true.
Omnipotence	The belief that God is all powerful.
Revelation	The word used to describe all the ways in which God makes himself known to human beings. Christians believe that God does this finally and fully in the person of Jesus Christ.
Stewardship	The duty to care for creation responsibly, as stewards rather than consumers, and to protect it for future generations. This was given to humans in Genesis.
Transcendence	Existing outside of space and time; God exists in a way that makes him nothing like anything else that exists, above and beyond creation.

Component 1: Good and evil

Key Terms

Key Term	2-mark definition
Conscience	Human reason making moral decisions. The knowledge we have of what is right and wrong and the God-given compulsion within all human beings to do what is right and to avoid what is evil.
Evil	The absence of good and the impulse to seek our own desires at the expense of the good of others which often results in suffering.
Free-will	The decision-making part of a person's mind is called the will. A will is free if a person is able to choose right from wrong without being controlled by other forces.
Goodness	The quality of being like God: seeking the well-being of others selflessly.
Incarnation	"Made flesh" The Christian belief that God became man in the person of Jesus, fully human and fully divine.
Natural Law	The moral laws of right and wrong which are universal and not dependent on human laws. The belief in natural law is the belief that the moral law is discoverable by every human being and is the same for all human beings in all places at all times.
Privation	The loss or absence of a quality or something that is normally present. Evil is a privation of good.
Suffering	Pain or loss which harms human beings. Some suffering is caused by other human beings (often called moral evil); some is not (often called natural evil).

Component 1: Origins and Meanings

The Bible

The Bible is a library of books written and collated over many years and different time periods.

Each book is written for a different audience, in a different literary style and for a different purpose.

It is believed by Christians to be God's word.

It was first passed on through the oral tradition, then written down, then collected and organised.

The Bible is made up of the Old Testament (creation of the universe and God's relationship with the Israelites) and New Testament (the life of Jesus and the Early Church communities).

Old Testament

The Law: instructions of how to live

The stories of origins: where life came from

History: the story of the Israelites going to the Promised Land

Prophecy: those who spoke for God and tried to bring people to Him

Wisdom: teachings about life and how to live

New Testament

Gospels: the Good News of Jesus' life and the salvation of humanity

Historical: found in the Acts of the Apostles – how the Gospel was spread and the Early Church was formed

Letters: letters from Christian leaders such as St Paul to Christian communities to help them to develop

Apocalyptic: to encourage and strengthen the Church with the message that God is faithful and in charge of history

Component 1: Origins and Meanings

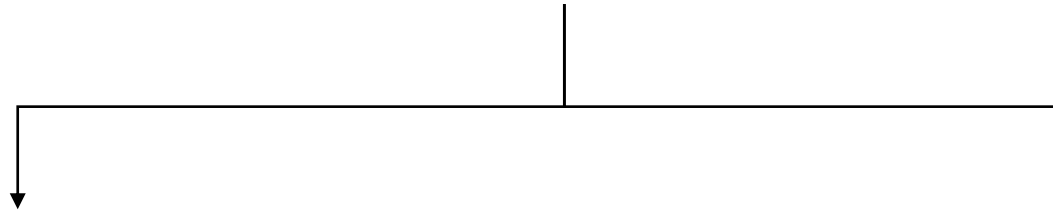
Interpreting The Bible

All Christians

Believe that the Bible is the Word of God.

Believe that the Bible contains both truth and meaning

Believe that the Bible was revealed to humans by God.



Catholic Christians

Do not believe that the Bible can be read literally.

They would say that the Bible is a result of the inspiration of the Holy Spirit.

However, it does need to be read in context.

Being inspired by God and written by humans, it may contain error.

Literalist Christians

Say that the Bible is to be read as it is written, unless it is clear that the story is untrue, e.g. a parable

As the Word of God, it cannot be wrong.

Was revealed directly from God and as God is without error, the Bible is without Error

Component 1: Origins and Meanings

Jewish Views on scripture

The Torah is the first five books of the Tenakh and is believed to be the holiest and most authoritative scripture for Jews. Moses is believed to have received the Torah from God on Mount Sinai.

The Oral Torah

For many Orthodox Jews, the Oral Torah is also considered as a source of authority. It is believed to be God's words revealed to Moses and passed down to successors to and from the Mishnah and the Talmud. Many Reform Jews may refer to the Oral Torah but not see it as a source of divine authority.

The many different views among Jews derive from their consideration of the Torah as an authoritative test



Some believe it was given by God to Moses and so must be taken literally and not changed.



One of Maimondes' principles was that the Torah was given in its entirety to Moses and can never be changed



For many Reform and liberal Jews it is not necessary to take scriptures literally and they believe that sometimes they have to be adapted for modern life

Component 1: Origins and Meanings

Creation Ex-Nihilo

Creation Ex-Nihilo is Latin and means creation out of nothing.

Usually 'creating' means making something out of things that already exist

Catholics believe that God created the universe differently because it was created from nothing

There was nothing in existence for God to use to help with creation

This makes God solely responsible for everything that exists

Only God can create out of nothing because He is **omnipotent**

St Augustine explores this further in **Confessions**

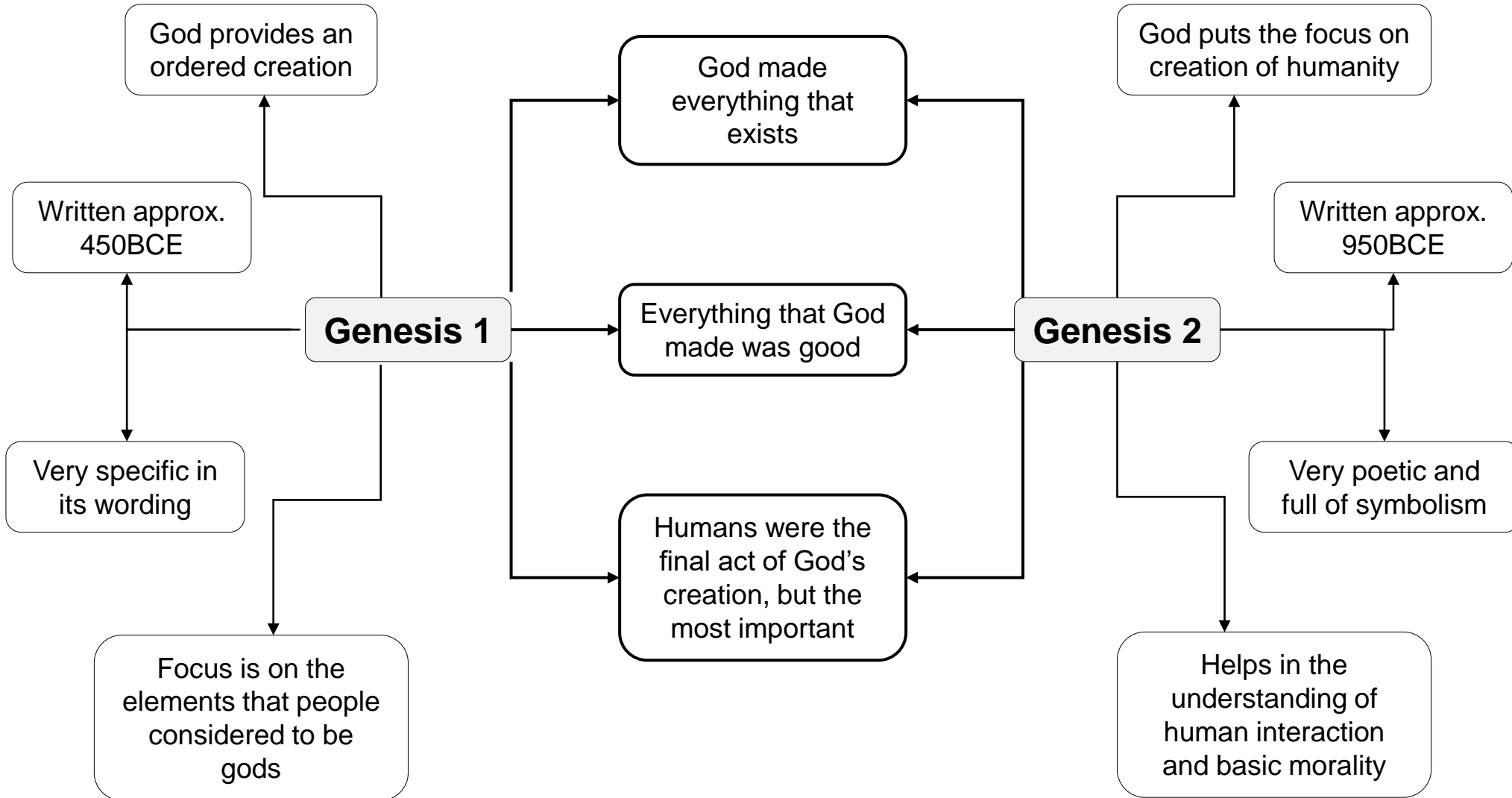
... you, O Lord... **made something in the Beginning**, which is of yourself, in your Wisdom, which is **born of your own substance**, and you created this thing **out of nothing**. You created heaven and earth but **you did not make them of your own substance**. If you had done so, **they would have been equal to your only-begotten Son**, ...

...Therefore you must have **created them from nothing**, the one great, the other small. For there is **nothing that you cannot do**. You are good and **all that you make must be good**...

...You were, and besides you nothing was. **From nothing, then, you created heaven and earth**...

Component 1: Origins and Meanings

Genesis 1 and Genesis 2



Component 1: Origins and Meanings

Interpreting Genesis

Catholic Christians – Liberal Christians

Say that the Bible was not written as a scientific or historical book.

The creation stories should not be treated as science or History. They are not fact.

The creation stories need to be read as symbolic stories that teach us that God is the source of life.

They teach of an organised and loving creation, mirroring the characteristics of God.

His creation is good and has a purpose.

Fundamental Christians - Literal Christians

Would say that the Genesis account should be read literally

The stories are both scientific and historical fact.

As it is the Word of God, it can't be wrong.

Theories and ideas contrary to biblical text are incorrect and lead away from the goodness of God.

Scientific developments are therefore rejected.

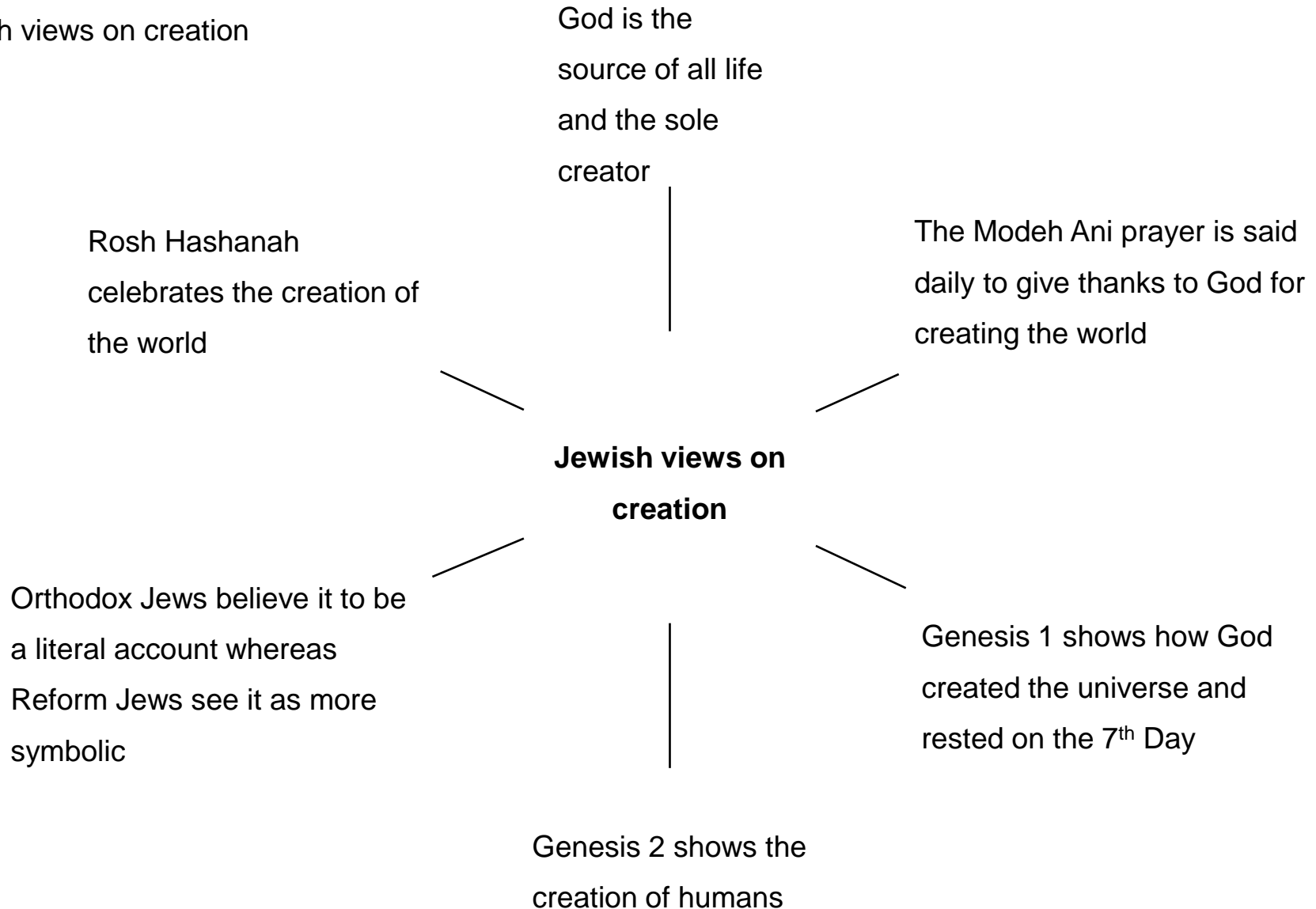
Component 1: Origins and Meanings

What Genesis teaches about God



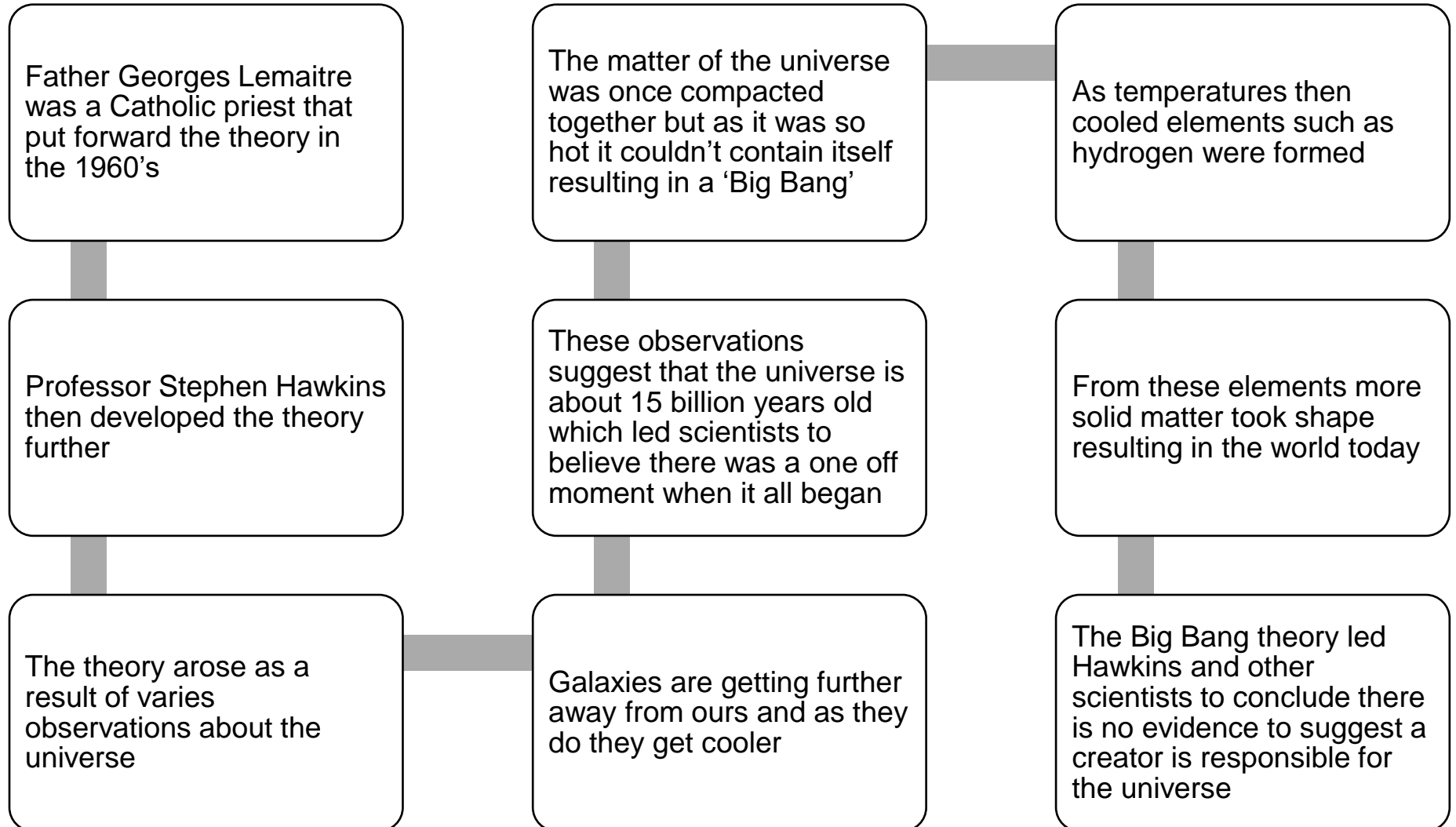
Component 1: Origins and Meanings

Jewish views on creation



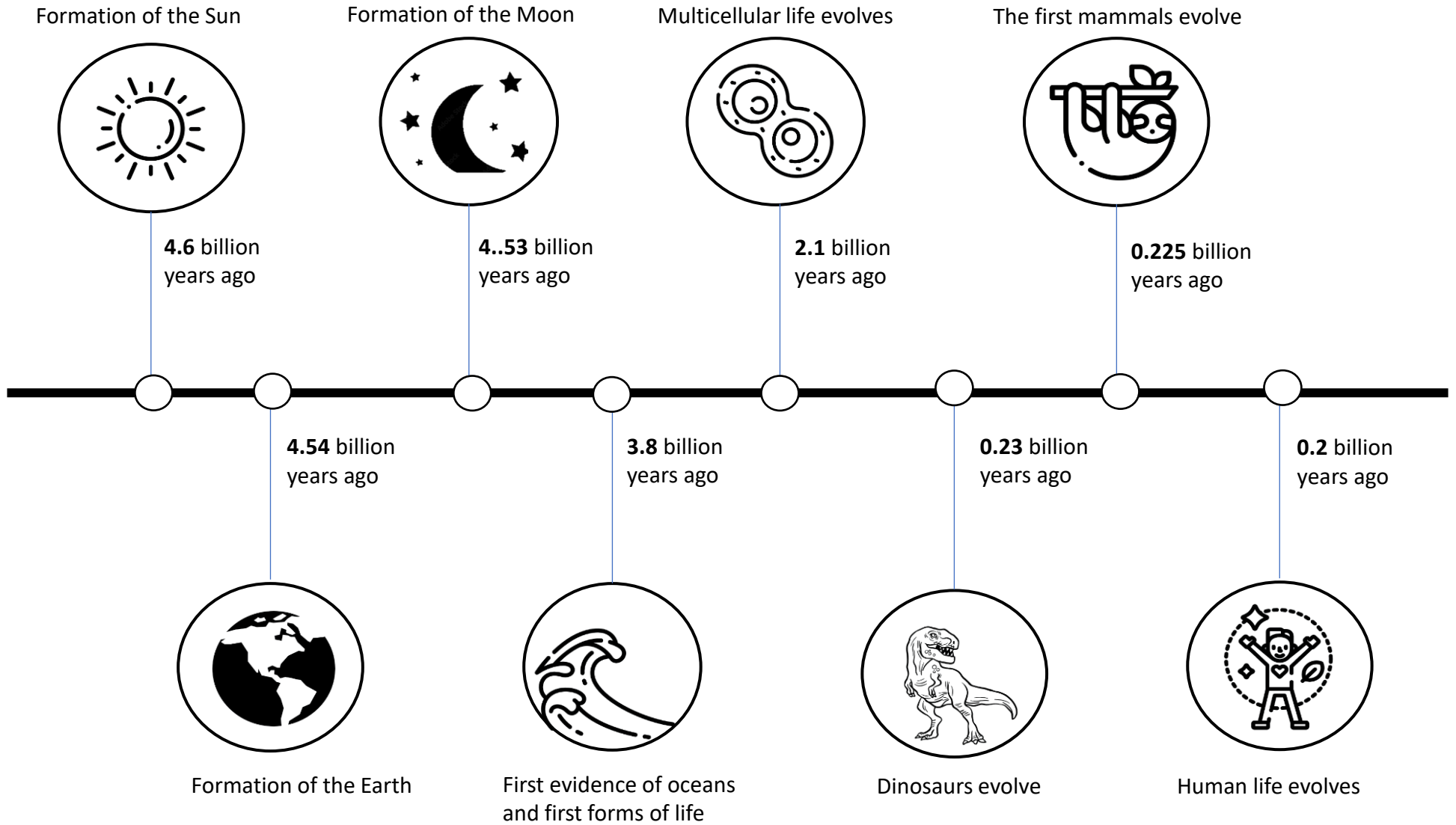
Component 1: Origins and Meanings

The Big Bang Theory



Component 1: Origins and Meanings

The Big Bang Theory



Component 1: Origins and Meanings

Catholic view of The Big Bang Theory

The Catholic Church has no reason to question the evidence that scientists present about the origins of the universe, it doesn't have to be a choice between religion and science.

Science and Theology are answering different questions:

Genesis is telling us why and providing meaning and purpose to creation. Science cannot do this.

Science tells us how. These events actually came to be. They fill in the gaps and give us the fullness of intelligence.

The theory raises as many questions as it does answers e.g where did the matter come from that caused the Big Bang?

These questions can be divided into questions for science to explore or theology to explore.

The Genesis story was told in a non-scientific age to explain that God created the world and made humans for a special purpose.

It used order to move from polytheism to monotheism – ordering the gods under one God.

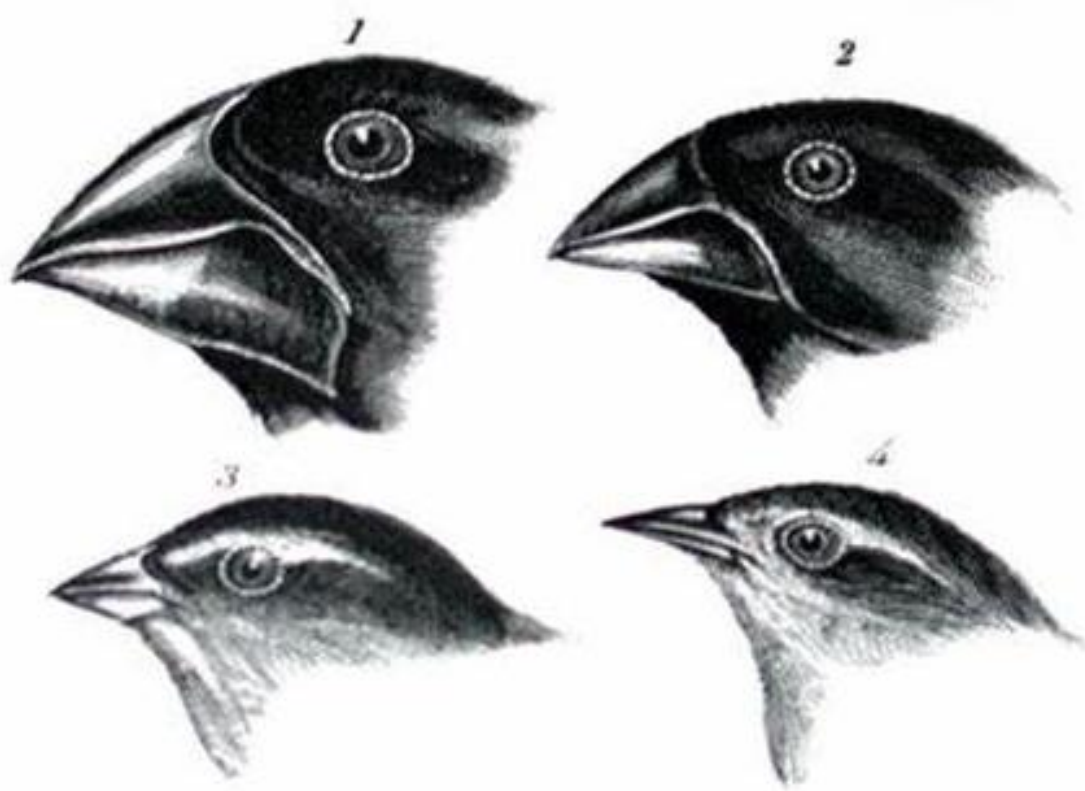
The conclusion for Catholics is that if the Big Bang Theory is correct then this is the way that God chose to create the world.

Our scientific discoveries help us understand the complexity and depth within the world.

Some may argue that the Big Bang proves God exists due to the complex nature of creation, being too complex to happen by chance.

Component 1: Origins and Meanings

Scientific theories of Evolution.



Darwin's observations of variation in the beaks of finches led to his theory of evolution.

Natural Selection:

The idea that certain characteristics help animals survive, so that animals with that characteristic are more likely to live long enough to breed and pass that characteristic on. This leads to a certain characteristic becoming more common over time and eventually leads to new species developing.

Atheism:

Believing there is no God.

Humanism:

A belief system based on rational and scientific thought and the importance of humans rather than a supernatural God.

Component 1: Origins and Meanings

Scientific theories of Evolution.

Charles Darwin

In 1859 Darwin published his book named 'The Origin of Species' whilst he was working as a naturalist

Darwin spent time on the Galapagos Islands studying animals across the islands

He noted that the birds on the different islands had different shaped beaks and concluded that these variations happened to improve survival chances

This process is referred to as natural selection or survival of the fittest

This process is referred to as natural selection or survival of the fittest

Richard Dawkins

Dawkins is a British scientist and often referred to as, 'the most famous atheist in the world'

He is in opposition with religion and has an outspoken support for Darwin's theory of evolution

He famously said, 'you cannot be sane and well-educated and disbelieve the theory of evolution'

Dawkins has developed Darwin's work on natural selection in his book, 'The Selfish Gene'

Darwin completely rejects any notion of a creator God and the concept of an immortal soul

Component 1: Origins and Meanings

Christian views on evolution

Catholic views

Darwin and Dawkin's views appear incompatible with the Catholic view as they are based on luck and random mutation.

Catholics, however do agree with the theory of evolution and only disagree with the part about humans not being special.

Catholics also disagree with life not being created by God.

Pope Pius XII stated that it is a Catholic duty to keep up to date with scientific research and stated that there is no conflict between religion and science.

The Catholic church does not expect Catholics to believe humans were created on the sixth day.

Genesis teaches that God created all life and did so with intent and a purpose. Evolution is part of His loving plan.

Fundamentalist views

Some Fundamental and Evangelical Christians see scientific views as an attack on their beliefs.

These Christians interpret scripture literally and believe the Bible has come directly from God.

They believe that the Bible is historically true and scientifically accurate.

The actions of the creator God brought about all life. A great variety of life all appeared at one moment in time. Plant and animal species were created with complete characteristics.

Human life was created last – fully and complete.

These beliefs would rule out the theory of evolution.

Component 1: Origins and Meanings

The Sanctity of Life

The fact that humans appear to be the only creatures capable of using reason to make moral decisions, has led many people, whether they are religious or not, to believe that human life has more value than other kinds of life and is precious.

For those with no religious faith, life is special because it is the only life we have.

For Christians, human life has special value because they believe that each person is unique because God made them and there is no one else like them.

All Christian denominations teach that life is special and a gift from God.

The Catholic Church teaches that all human life is sacred (holy) and that everyone has a right to life which should be protected and valued at every stage.

Sources:

Humans are **created last** in Genesis 1 and the highest point of God's creation.

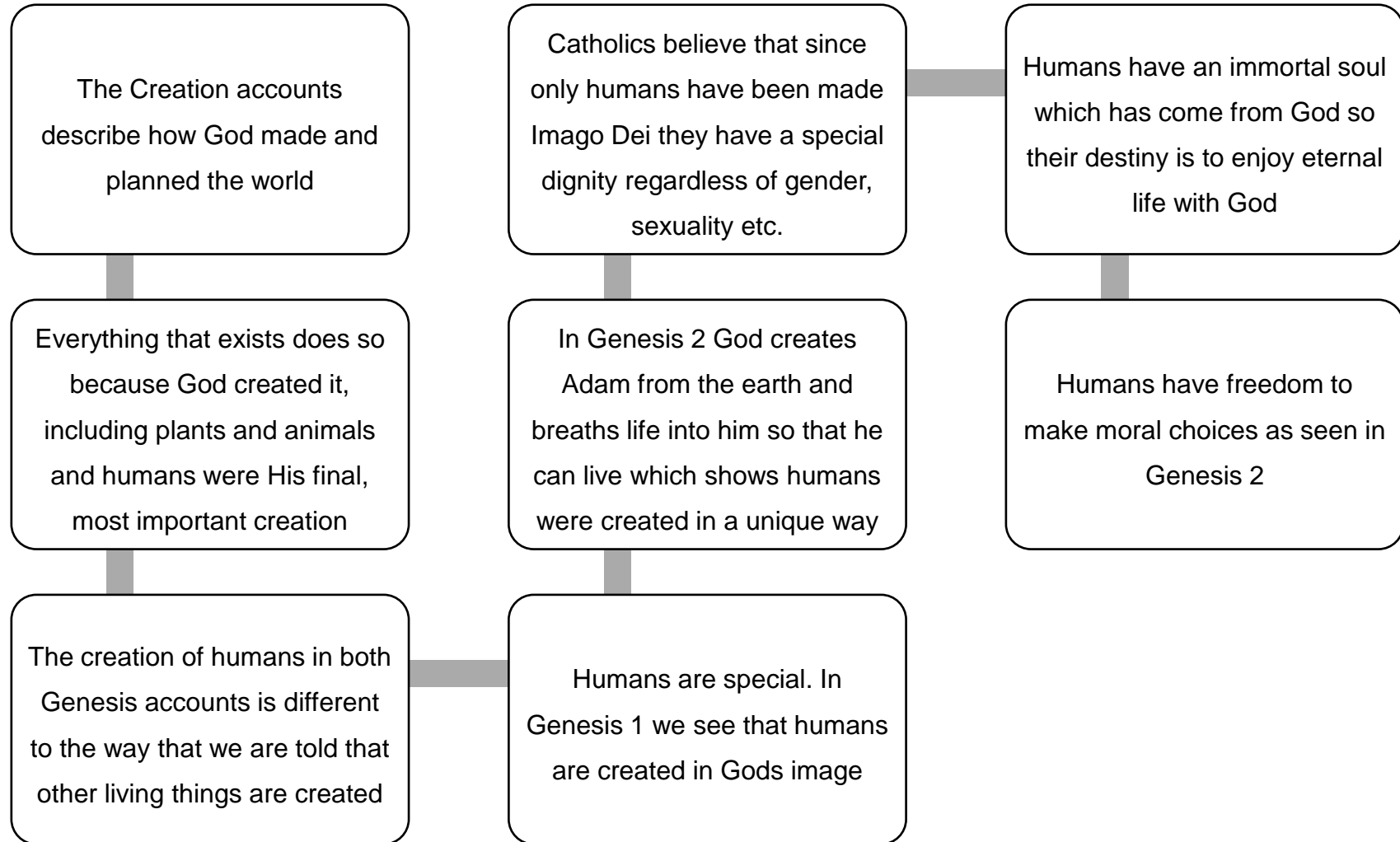
Genesis 2 shows God **actively** creating Adam and Eve in Genesis 2.

In Genesis 2 God **breathes the breath of life** into Adam. Placing part of himself into humans. – The Soul.

In Jeremiah, God claims **before I formed you in the womb I Knew you**. This shows that God has always had a relationship with humans.

Component 1: Origins and Meanings

Imago Dei

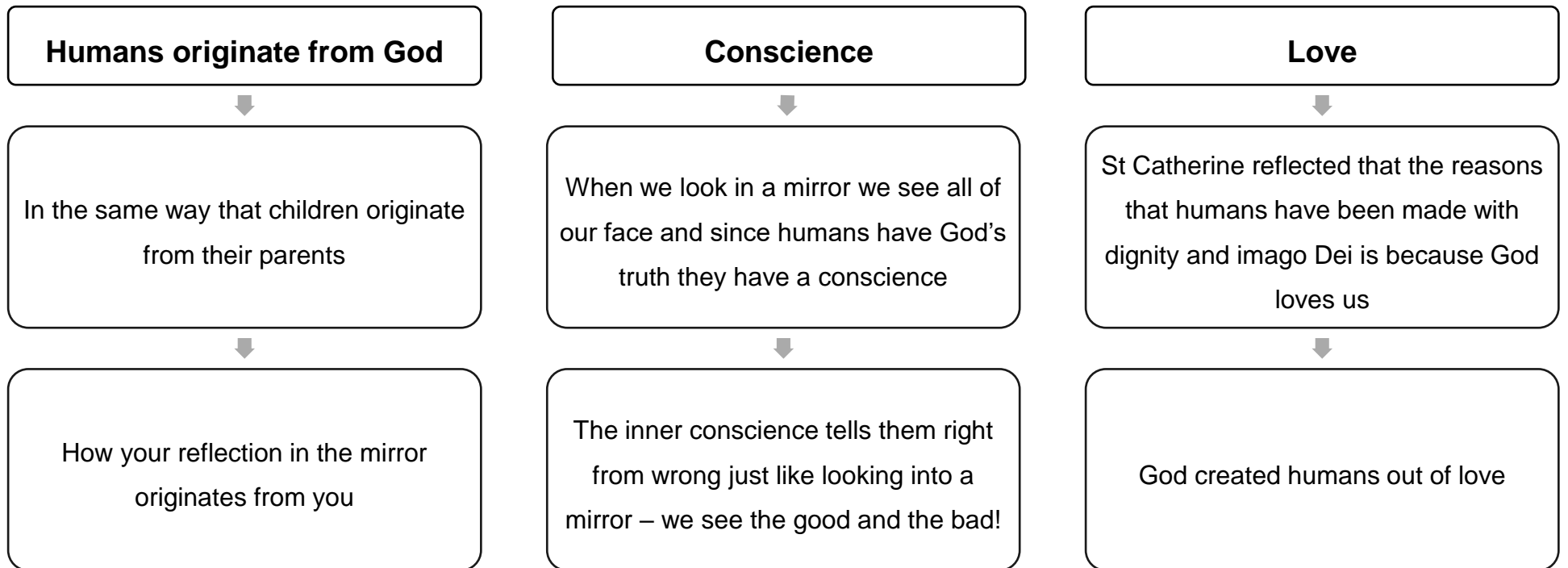


Component 1: Origins and Meanings

Imago Dei – Catherine of Siena

St Catherine was a woman who had a deep spiritual faith and was passionate about making people aware of God. She spent most of her time with sinners and outcasts because she knew that God loved them all as they were created in Gods image.

There are three important messages from St Catherine’s writing;



Component 1: Origins and Meanings

Abortion

Conception

Some believe that life begins at conception because the egg and sperm are a living source of life.

Some people believe that life begins when the fertilised egg attaches to the wall of the womb

Some believe that when the first movements in the womb can be felt (called quickening) from nine weeks onwards, perceptible life has begun

Conception:

The point at which the sperm fertilises the egg

Implantation:

The point at which the fertilised egg attaches to the wall of the womb.

Abortion:

The intentional termination of a pregnancy.

The Baby is Born

Many believe that life properly starts at birth. (about 40 weeks after conception.).



Component 1: Origins and Meanings

Abortion – Religious and non-religious views

Catholic views	Other Christian views	Jewish views	Humanist views
<p>Catholics believe that abortion is morally wrong</p>	<p>Agree that life is sacred</p>	<p>Life is created by God so is precious</p>	<p>Humanists do not believe in God and make decisions based on what is best for humans</p>
<p>God gives life and blesses it so we cannot end it through abortion</p>	<p>They believe that abortion can be acceptable in some very specific situations e.g to save a woman's life</p>	<p>All humans were made in Gods image</p>	<p>Humanists would argue with quality of life rather than sanctity of life</p>
<p>Catholics believe that the unborn baby is an independent life and has rights of its own</p>	<p>Abortion is better to be avoided and adoption and sex education is a better option</p>	<p>The 10 Commandments say taking life is forbidden</p>	<p>If the baby were to have a life limiting disability then abortion should be permissible</p>
		<p>Reform Jews may believe abortion can be allowed to save a mothers life</p>	

Component 1: Origins and Meanings

Personhood

Peter Singer is a well known Humanist and moral philosopher. He mainly discusses ideas about abortion and the value of human life.

Singer agrees with the Catholic position that life begins at conception.

His view is different as he describes this life as 'biological' and denies that embryos are human life.

A biological life and a human life are not the same.

Singer defines a human person as a being that can reason, feel, hope and make moral choices.

Singer suggests that if a life is not able to do these key elements, they are not the same as a human person.

Non- person humans

Singer would suggest that embryos, newborn babies and those in a coma, as well as people with dementia are all examples of biological life.

The stage of life or the illness makes these groups unable to perform the key elements identified .

If these lives are purely biological and 'non-person humans, then he argues it is morally acceptable to end their biological existence.

Singer is not wasteful of life, and only proposes this view if it will bring about less suffering and greater happiness for all involved

Component 1: Origins and Meanings

Speciesism

Singer is critical of the Catholic view that human life is more special than others.

He believes that treating animals as less important than humans is discriminatory and 'speciesist'

This is suggested in the same way as any form of discrimination that places one group of people as more important than another.

Singer argues that animals have similar responses to humans.

He suggests that they feel pleasure and pain therefore, their instincts must be taken into account.

Speciesism

A conscious animal such as a cat, has more mental capacity than an infant baby.

He argues that an African Grey Parrot has more cognitive ability than that of a person in a Coma.

He continues to state that this makes those animals more of a 'person' than the 'humans' referenced.

Singer argues that just as Racism, sexism and ageism is wrong, speciesism is also wrong.

Humans should not think themselves as superior, nor overtly protect 'non-human' life as it is no more special than other forms of life.

Component 1: Origins and Meanings

Catholic responses to Singer.

Catholics would argue that since God gave humans a soul, they are and remain 'persons' whether they are conscious or not, asleep or in a coma.

With regards to speciesism, Catholics would agree that human beings should respect and care for animals, since they are Gods creatures and part of the creation. These falls inline with the teaching of Stewardship.

Catholics would state that there is a distinction between humans and animals as humans are created in 'His image' therefore humans have a dignity that animals don't.

Catholics would state that the Soul humans have allows them a deeper level of understanding, and rational thought.

Human beings should care for animals and must not inflict unnecessary cruelty, but they can use animals for food and clothing.

Component 1: Origins and Meanings

Attitudes to the environment

Catholic views

Catholics base their ideas about caring for the environment on the belief that God made humans the stewards of creation. He gave them the special job of caring for the world.

Catholics would say that the world is God's gift to humanity and so humans must care for this gift. They would say that humans have the freedom and intelligence to be able to choose to care for the earth.

Catholics would say that not sharing the world's resources is like stealing – and one of the Ten Commandments is not to steal.

Jewish views

God is the source of all life and referred to throughout the Torah as the sole creator. God gave humans the duty to take control over nature.

The teaching of Bal Tashit tells Jews to 'not be wasteful'

Jews believe it is their responsibility to continue the work of creation by making the world a better place to live known as tikkun olam.

Jewish festivals celebrate God's creation including; Sukkot.

Jewish people also have a festival where they plant trees to combat deforestation.

Humanist views

Humanists agree that the environment is precious and needs to be looked after. They would say that we only have one world and that we have to care for it.

They say that as humans have intelligence they can understand the importance of caring for the environment and that it is a human responsibility. It makes logical sense to look after the world because it is where we live.

Humanists would also say that it is important for human life to flourish and be successful.

this responsibility comes from making sure the next generations have somewhere safe and pleasant to live.

Component 1: Origins and Meanings

The tree of life Apse



This is found in the Basilica of San Clemente (a church) in Rome.

It contains a number of symbols to connect the life and death of Jesus with the Genesis stories of creation and was created to show that Jesus is like a new Adam.

The image as a whole, and all the pictures and symbols that make the image up have deeper meanings.

The title, "The Tree of Life" is referring to the cross, which for Christians brings new life.

Component 1: Origins and Meanings

The tree of life Apse

The Chi Rho

The Greek word for Christ begins with XP. **Χριστός**

“Christ” means anointed one – the one who is sent with a special task.

The Alpha and the Omega

The first and last letters of the Greek alphabet. Christ is the beginning and the end.

Lamb

A reference to the belief that Jesus is the sacrifice, just as lambs were sacrificed as an offering to atone for sins. Jesus is the lamb at the centre of the image, and is set apart from the other sheep with a halo to show his divinity.

The twelve sheep at the bottom of the image are the twelve Apostles.

Doves

The symbol of the Holy Spirit – there are twelve doves to represent the Apostles filled by the Holy Spirit. The doves are also there to show peace: the peace that Jesus brought to us.

Jesus

Jesus is shown in the heavens at the top of the image. He is shown as resurrected overseeing the whole of creation and the whole of the Church.

Component 1: Origins and Meanings

The tree of life Apse

Four Evangelists

Matthew, Mark, Luke and John who wrote the Good News about Jesus.

The Symbols provide information about the style and purpose of their writing.

The Vine

In the Gospels the vine is used to show that we are connected to Jesus and that he can help us to bear fruit – e.g. develop good qualities.

It is also linked to the Church – showing the life of the Church. The vine spirals and contains different people all getting on with their lives in the Church.

The Cross

The Cross is used to show Jesus' death and to show the Christian belief that Jesus' death brought about new life. This is because Christians believe that after his death, Jesus rose again and opened the gates of heaven.

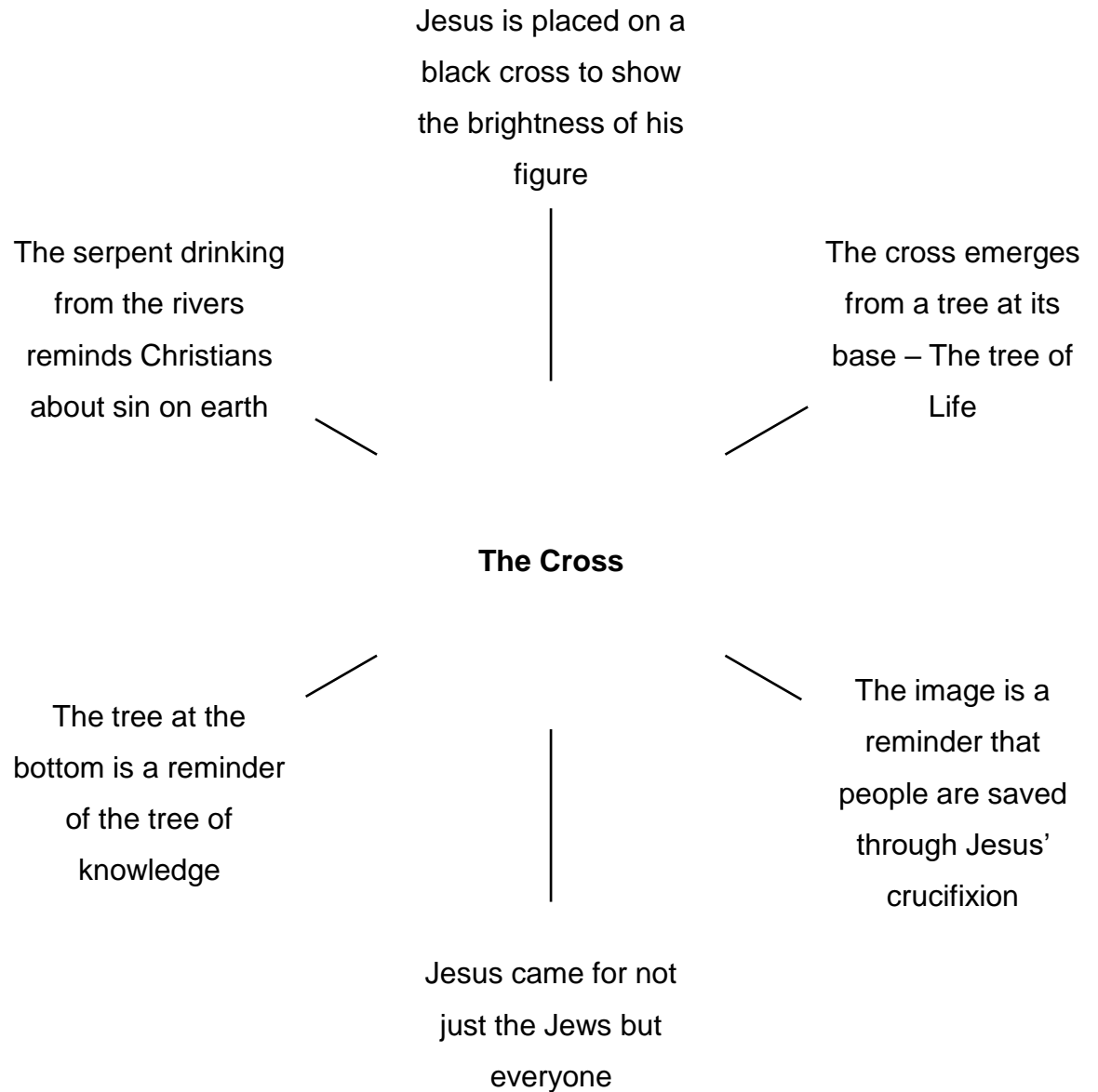
Component 1: Origins and Meanings

The tree of life Apse – The Cross

The cross is a complete crucifixion scene with Mary and St John present either side of the cross.

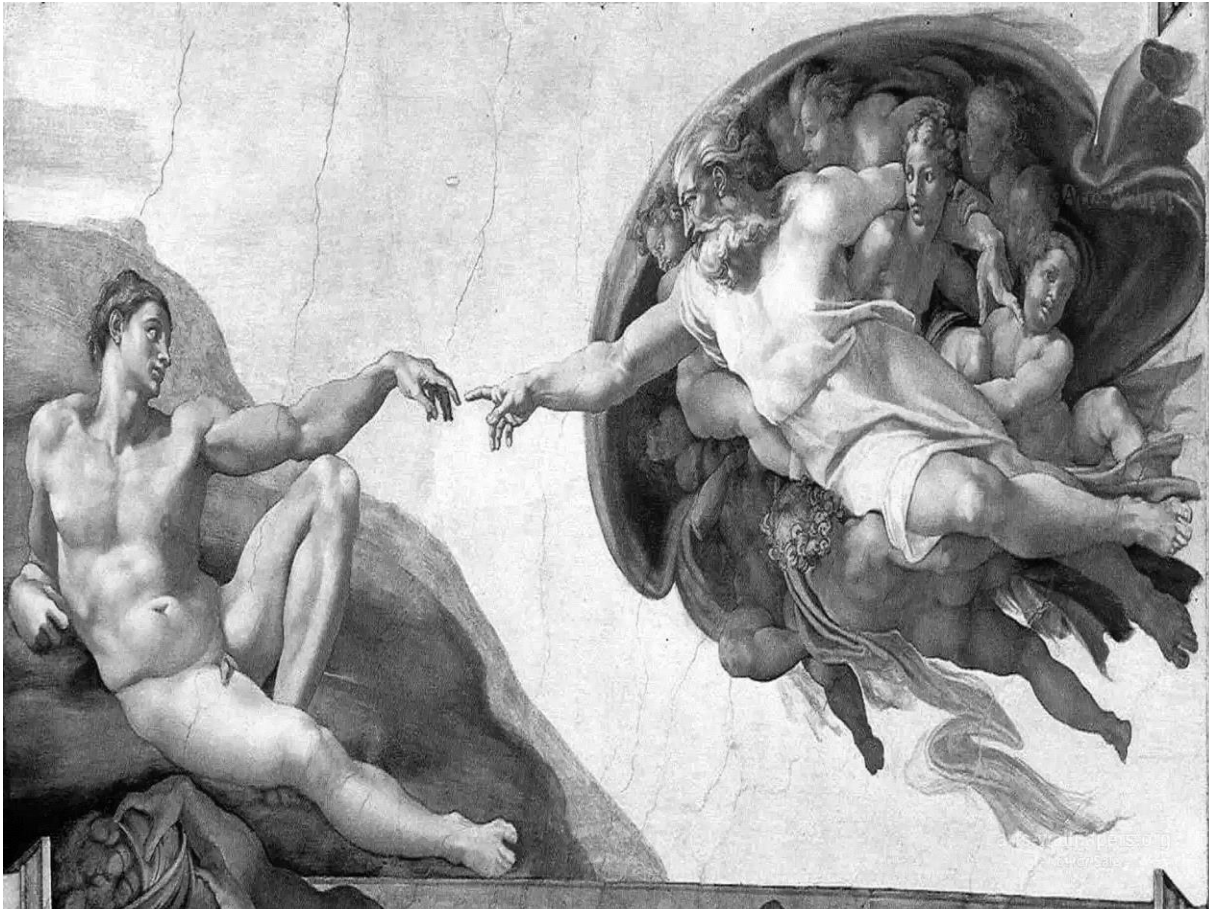
The hand of God the Father can be seen at the top of the cross reaching down to earth to crown Christ.

This symbolises how the transcendent God becomes immanent in the person of Jesus.



Component 1: Origins and Meanings

The Creation of Adam



Michelangelo's Creation of Adam

This is a part of a much larger piece of art showing Bible stories from the Book of Genesis.

These show key ideas about God creating, punishing and saving His people.

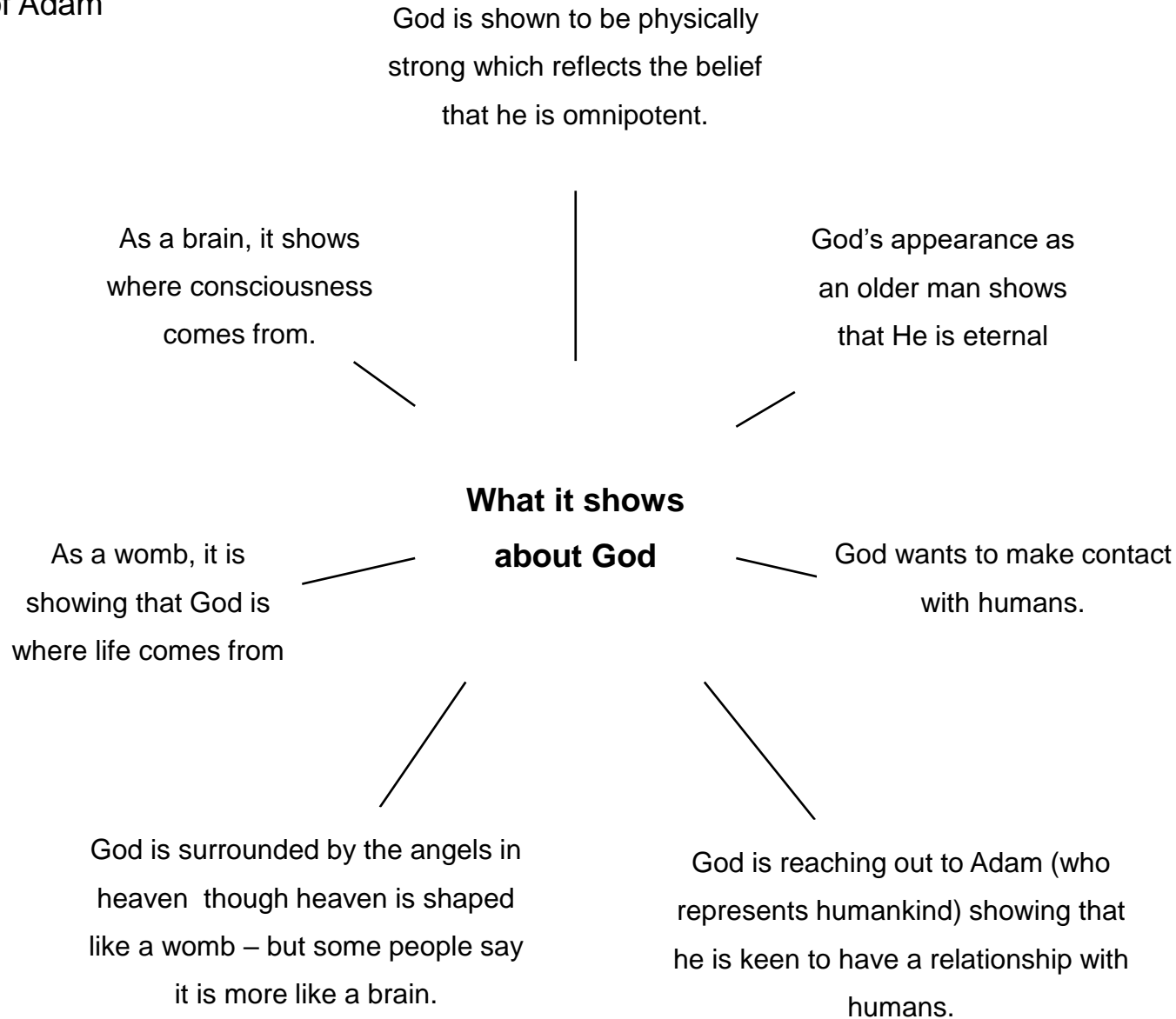
They are painted on panels on the ceiling of the Sistine Chapel, which is in Rome.

This piece of art shows the idea of God as the creator of Adam and is designed to give us an understanding about the relationship between God and humans.

Many people believe that this piece of art is showing the belief that human beings were created imago Dei.

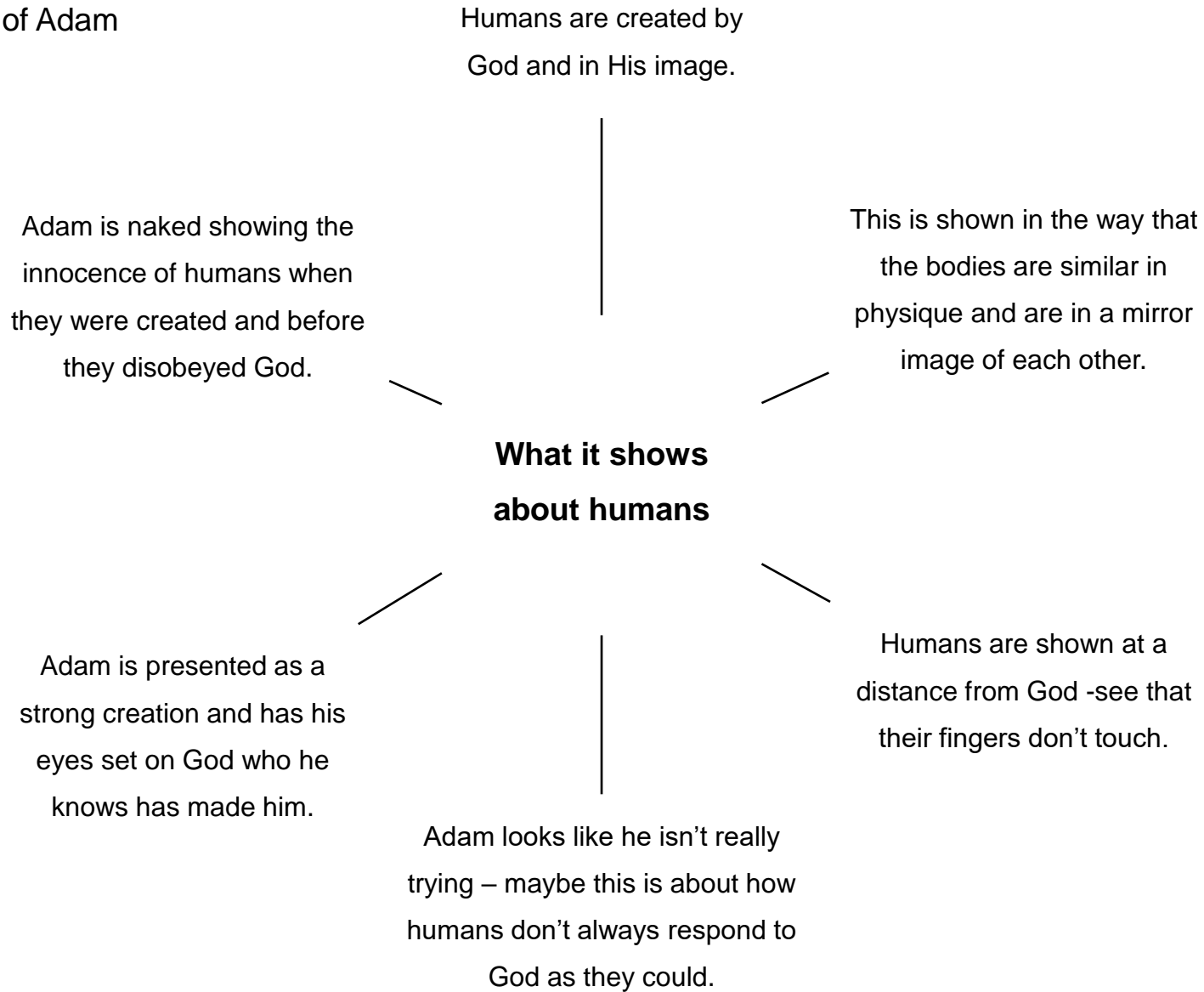
Component 1: Origins and Meanings

The Creation of Adam



Component 1: Origins and Meanings

The Creation of Adam



Component 1: Good and Evil

Human Rights

People will look at the Universal Declaration of Human Rights for an answer to the question about what human rights we have. The declaration contains 30 'articles' that state the rights that all human beings have. They include the right to;

Life, freedom and personal safety

A standard of living that ensures good health and wellbeing, including access to food, clothing, housing, medical care and social services

An education, employment and leisure time

Freedom of movement and residence in their own country, the right to seek and experience asylum from persecution in other countries.

All countries are legally required to uphold the UN declaration of human rights and many have formally agreed to do so. When any of these articles are broken countries will intervene to restore basic rights- the reason they do this is to ensure social justice.

For Christians these rights reflect the basic human principle to 'love thy neighbour'.

Social justice is the desire to achieve a just and fair society where everyone- regardless of their; sex, age, race religion or country of origin has access to the same basic provisions to live and can look forward to equal opportunities and human rights.

Component 1: Good and Evil

Catholic Social Teaching

Many popes have spoken out about the social issues of their day after having reflected on God's word in the Scriptures.

They have often chosen to do this through various encyclicals and these have become known as Catholic Social Teaching.

The first modern instance of this can be traced back to Pope Leo XIII who spoke in favour of oppressed factory workers who were demanding justice from their reluctant employers.

Encyclical:

A letter written by the Pope on a matter of faith or calling Catholics to action.

Catholic Social Teaching:

The way Catholics are called to interact and stand up for other humans, particularly those in most need.

Why Catholic Social Teaching?

During the Second Vatican Council the Church published the *Gaudium et Spes* which reflected the Church in a modern world

The document drew on the creation accounts which outline humans being created *imago dei* and this belief is the centre of CST

Since humans are made *imago dei* they are all God's children, sacred and holy, and possess special dignity. Therefore the Church fights for equality for all

Component 1: Good and Evil

Catholic Social Teaching - Peace

War and conflict



People who live in places affected by war often lose their homes, jobs and their chance at education.



Many become refugees because they are running away for peace



Wars cost people their lives and health, and many will be maimed due to violence or suffer from mental health conditions

Families



There can be tension and conflict within families due to the pressures of life e.g money problems.



Families can also suffer separation or divorce after these pressures



These situations bring about heartache and pain to all of these involved

Personal Conflict



People suffer from personal trauma from things such as bullying and racism



This can lead to people being too scared to go to school or work, attacks and breakdowns

Component 1: Good and Evil

Catholic Social Teaching – Working for Peace

The Catholic Church emphasises the importance of peace and reminds people there is a Christian duty to promote it. At every Catholic mass churchgoers are reminded of this as they give each other the sign of peace. This means that they're thinking about their relationships with others



Pope Francis spoke about peace calling war a 'madness' that 'ruins the most beautiful work of His hands'. Each week when he leads people in prayer he talks about ongoing conflicts



Pope Francis leads by example as the Vatican provided homes for two refugee families and he called for all parishes to host a family



Organisations such as Pax Christi have been formed in response to the Church calling for peace

Component 1: Good and Evil

Catholic Social Teaching – Working for Justice

Gaudium et Spes teaches that there is a clear link between peace and justice as there can't be true peace until there is justice because a lack of peace is usually caused by a form injustice



Many people in the world have their human rights abused and they are not treated with dignity and respect



Consequently, the Catholic Church calls on believers to challenge situations that show injustices



Catholics are called to stand up to discrimination as shown in Gaudium et Spes

Component 1: Good and Evil

Catholic Social Teaching – Working for reconciliation

When people are faced with unjust situations they can often become angry which can lead to an attempt to get revenge, as well as violence and conflict



Christians argue that sometimes anger is justified if it is directed towards tackling injustice (righteous indignation). Jesus got angry in the temple when people were cheating the poor



It can be hard to achieve peace after conflict because of the pain and suffering caused. However, true peace can only be achieved after reconciliation, healing the pain and bringing two sides together again



Jesus highlighted the importance of reconciliation when he told the Parable of the Forgiving Father. The message of the story is that God wants those who sin to come back to him

Component 1: Good and Evil

Catholic Social Teaching – Charities

At the heart of Catholic social teaching is **human dignity**.

Catholics believe that humans were created in the image and likeness of God, and that each human life is sacred.

Peace and reconciliation are at the heart of the gospel.

Catholic social teaching condemns the arms trade and supports those who refuse to take up arms on grounds of conscience.

Catholic social teaching also means caring for the **common good** and inspires interfaith dialogue and **Catholic charities**.

CAFOD: Catholic Agency for Overseas Development

It was started by the Catholic bishops of England and Wales in 1962 and tries to help those in need. It promotes **long-term development** so that less-developed countries can support themselves. CAFOD also has a **disaster fund** to help natural disasters and refugees. **Emergency aid** might mean sending food, medicines and shelters to victims of a disaster, or sending blankets and food to war refugees. About 5 per cent of CAFOD's budget is spent on **educating** the people and churches of England and Wales about the need for development and the ways in which Catholics can help less-developed countries. CAFOD works for **social justice** challenging unfairness and tries to bring an end to poverty.

SVP: St Vincent de Paul Society

The St Vincent de Paul Society is an **organisation of Catholics** who try to help those in need in the UK. Their activities include helping the lonely or bereaved and the housebound. **Visits** to individuals and families, to the sick at home or in hospitals and hospices, to residential homes and to offenders' institutions. Visiting **housebound** elderly people to prevent them from feeling isolated. **Organising** children's camps for children from poor or troubled homes, and holiday schemes to provide a break for family carers, to give poor families a holiday or a break. **Fundraising** in schools with groups such as the mini-Vinnies.

Component 1: Good and Evil

Interfaith Dialogue

What is its purpose

The Church sees the value of being in a dialogue (conversations with) other faiths and people of no faith.

They see that this helps to make relationships between the different groups in society and helps to strengthen communities.

They focus on looking for that which unites them and not what divides them.

It provides an authentic face to a religious view, and not one that is shown in the media outlets.

It is about recognising the **universal** and not the **particular** recognising that all people are created equal and imago Dei

To build up communities so that we can move towards peace and understanding

How does the Church do this?

Church leaders regularly meet other faiths to discuss big issues in the world today.

The Church teaches that while Christianity has the whole truth, other faiths have truth too.

They would always speak out against prejudice and discrimination based on faith or lack of faith because we are all created equally.

Church communities meet together with other faith communities to share prayer.

Catholic schools welcome students who are from other faiths and who don't have a faith.

Catholic schools also have to teach about other religions in RE.

Component 1: Good and Evil

The Origin of Evil and Suffering – Genesis 3

The Fall

Many Christians would say that this question is answered in **Genesis 3**.

The story in this chapter is about how the humans, **Adam and Eve**, disobeyed God by eating the fruit of the tree in the middle of the Garden of Eden.

They say that they didn't have to eat the fruit, but that they **chose to do this** and so humans now **suffer the consequences**

Moral Evil:

Evil and suffering caused by human decision and action

Some say it came about because Adam and Eve misused their free will.

We all have free will – the ability to choose to do what is good or to do wrong.

One suggestion St Augustine has is that we are all guilty of the Original Sin (the first sin – committed by Adam and Eve) and so now we live with some consequences.

Moral evil continues because humans have free will and don't always make the right choices.

Natural Evil:

Events uncontrolled by man that cause suffering, such as natural disasters.

St Augustine says that it came about because when humans sinned, they destroyed God's perfect world.

The balance between nature and humans was spoilt, meaning that nature could cause problems for humans.

On the other hand, **St Irenaeus** suggested that natural evil was needed for humans to experience both good and evil in their lives so that they can develop good qualities such as compassion.

Component 1: Good and Evil

The Origin of Evil and Suffering – Genesis 3

There are different ways that Christians read this story about the Fall (Adam and Eve sinning).

This often relates to how they interpret the Bible.

Literal Interpretation

The story in Genesis 3 is literally true. Humans live in a world now that was spoilt by the decisions and actions of Adam and Eve.

We all share in their sin.

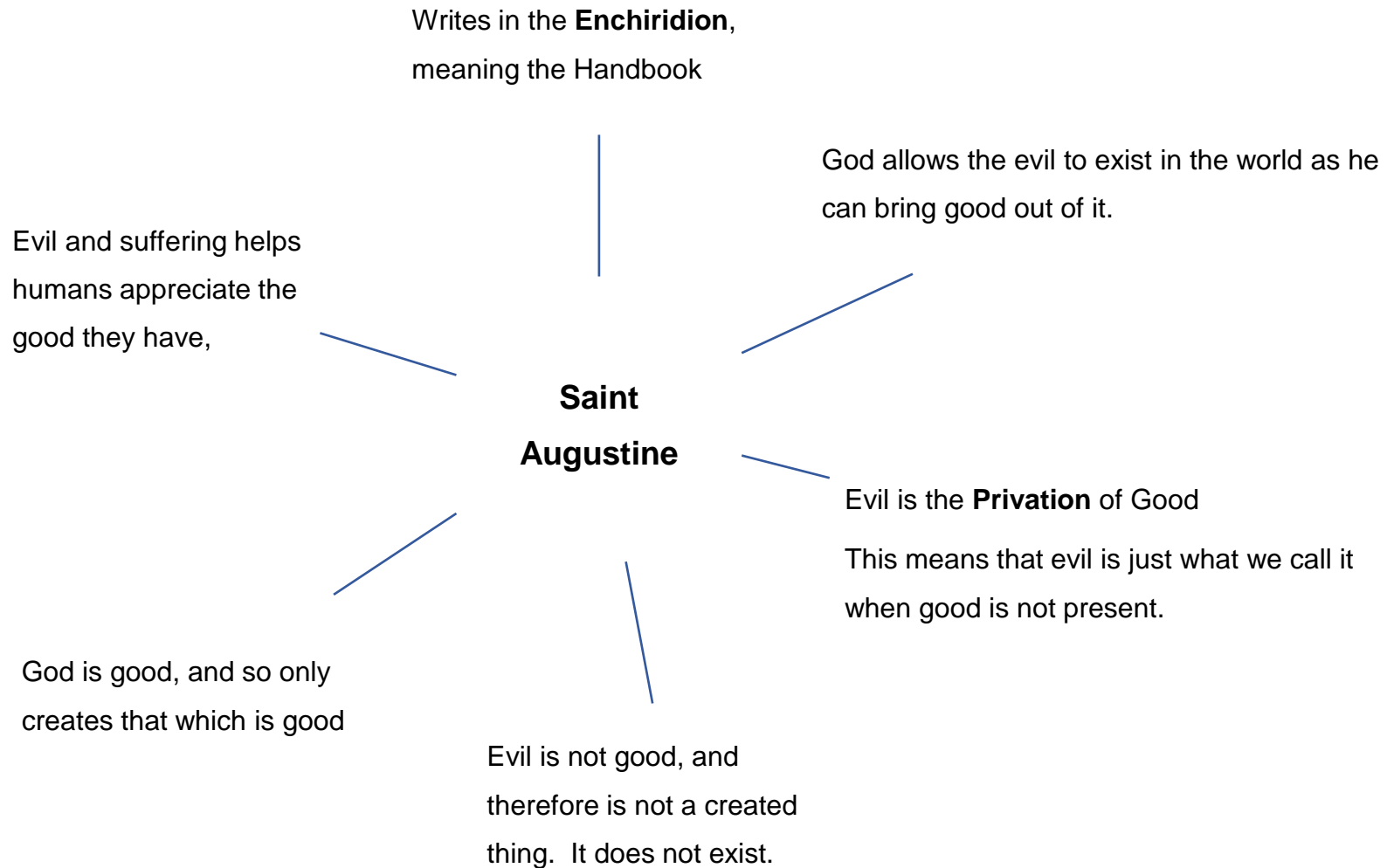
Liberal Interpretation

This story tells us about human nature. Catholics tend to take this approach and say that Adam and Eve represent humanity and the fact that humans use their free will for good and evil.

They might even say that evolution shows that humans became aware of wrong doing and sin as they became more evolved.

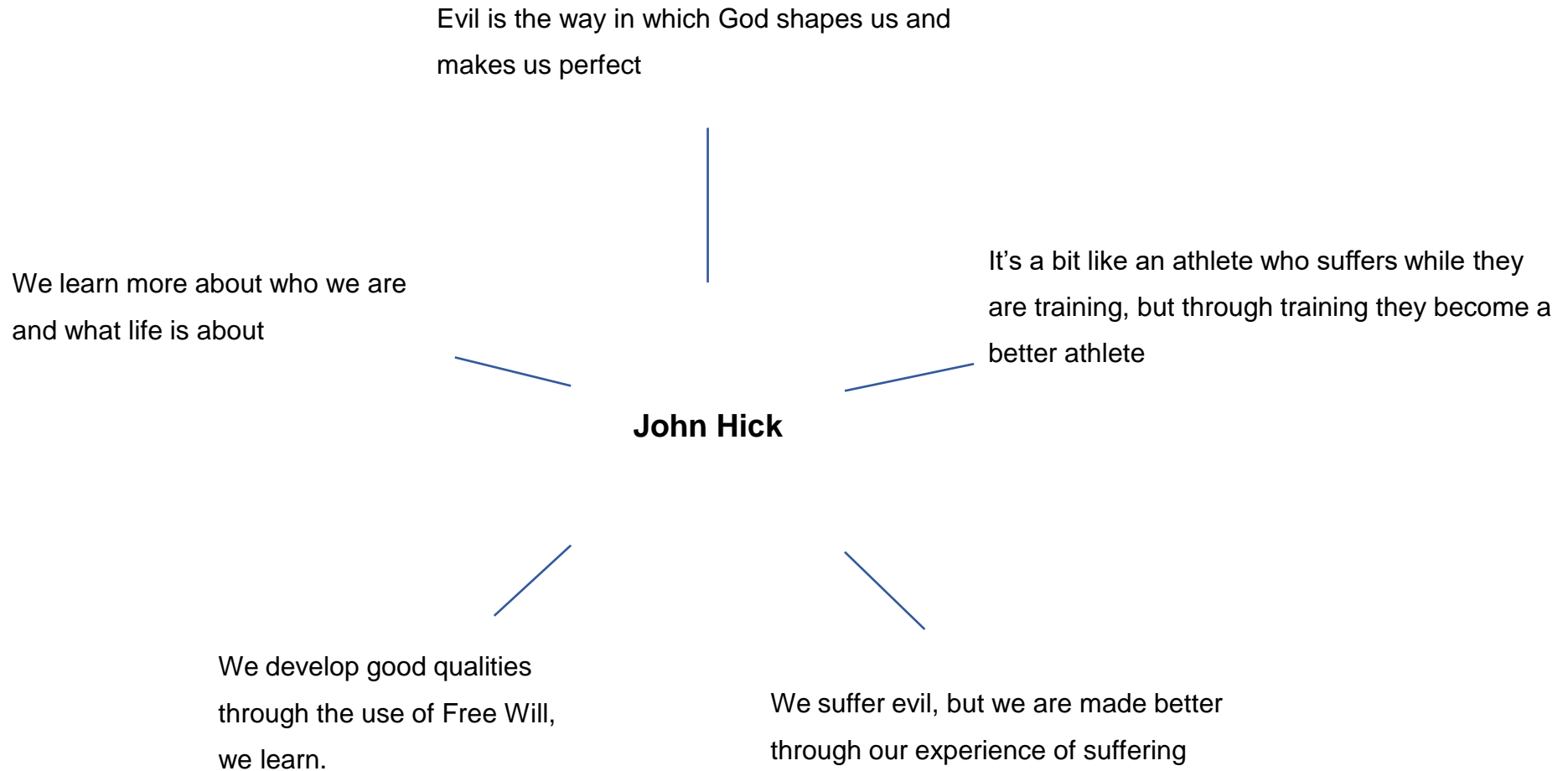
Component 1: Good and Evil

The Origin of Evil and Suffering – St Augustine



Component 1: Good and Evil

The Origin of Evil and Suffering – John Hick



Component 1: Good and Evil

The Origin of Evil and Suffering – Judaism

Jews do not believe in Original Sin and believe that essentially humans are born with the ability to choose good (**yetzer ha tov**) or evil (**yetza ha ra**).

God gives **freedom to choose** between good and evil but humans should try to avoid evil and stay close to God who sees and knows all.

The Ten Days of Returning between Rosh Hashanah and Yom Kippur are a time of atonement for Jews to make up for their sinful acts.

Evil and suffering comes from freely chosen human acts.

Jews and Christians share many views about God's goodness and the goodness of His creation however Jews don't believe in a devil or the opposite to God.

God is seen to be the source of all life and He cares for His creation.

This is seen in many stories in the Torah such as when He helped the Israelites to escape slavery in Egypt.

Jews recognise that evil and suffering can be both man made and natural.

They believe that sometimes evil and suffering can be a punishment or test however they also recognise that we can't always know the reason for evil and suffering.

Component 1: Good and Evil

The problem of Evil and Suffering

Evil and suffering in the world is a challenge to religious faith. Some people say that they can't believe in God as if He were to exist, then there should be no evil and suffering.

Epicurus, Hume and Mackie all make similar points about God.

If he is omnibenevolent and omnipotent then there should be no evil or suffering in this world.

This is because God would prevent it.

Epicurus

Epicurus was an ancient Greek philosopher who founded a school of philosophy that focused on achieving happiness and tranquillity through simple pleasures, friendship, and rational thinking

341 - 270 BC

Hume

David Hume was a Scottish philosopher, historian, economist, librarian, and essayist. Hume strove to examine the psychological basis of human nature.

1711 - 1776

Mackie

J. L. Mackie was an Australian philosopher. He held influential views on his sophisticated defence of atheism

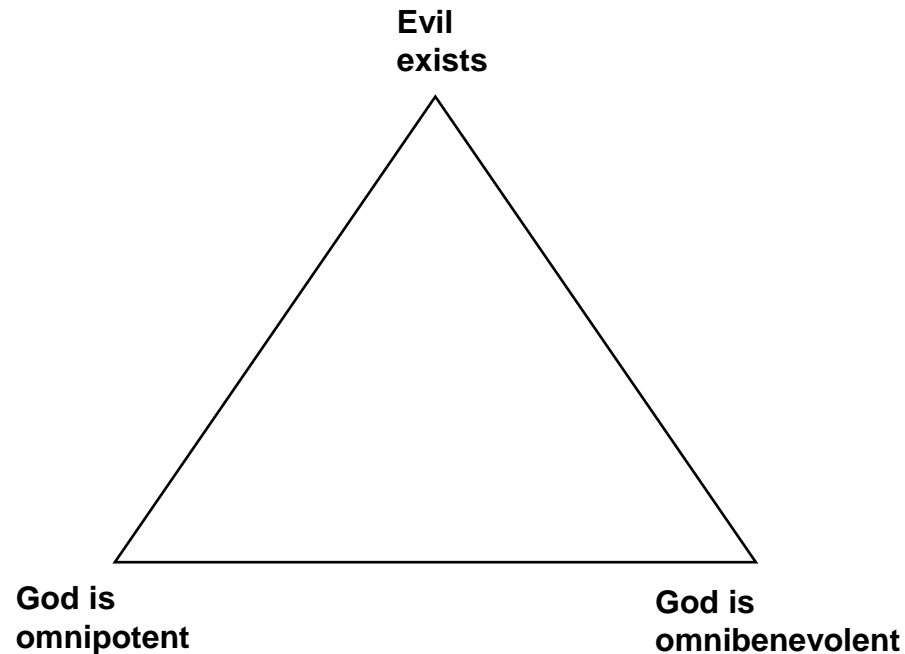
1917 - 1981

Component 1: Good and Evil

The Inconsistent Triad

Triad – A group of three things

Inconsistent – Not all things can be correct at the same time



We can't disagree that evil exists – we experience it in our lives. So, Mackie says that this means that God is either not omnipotent or He is not omnibenevolent.

The Triad states that God is:

Not omnipotent:

If He is omnibenevolent then He wouldn't want humans to suffer but they still do, so He doesn't have the power to stop evil.

Not omnibenevolent:

If He is omnipotent then he has the power to stop suffering but He doesn't, so He doesn't care about humans suffering.

For Mackie it goes further. If God isn't omnipotent or omnibenevolent, then **He doesn't exist**.

Component 1: Good and Evil

Mackie's non-religious views on Evil.

Evil is the **opposite of good**
since we can know good
without experiencing evil.



For example you know what
makes food taste good, and **don't
need** to taste bad food to know
this.

He disagrees that **suffering
makes us better people**
because if God is all powerful.....



He would be able to **make us
perfect in the first place** and
wouldn't need evil to do this for
Him.

He would say that evil and suffering
is an **unfair price to pay** for evil
and suffering in the world.



Mackie also disagrees with
the idea that **evil comes
from free will.**

Component 1: Good and Evil

Moral Authority – Natural Moral Law

Catholics identify that all humans share the same nature and that all humans need the same things that are natural and good in life.

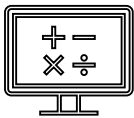
If your actions lead to these five precepts, they are morally right.



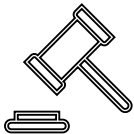
Preserving life (keeping life safe, keeping people alive)



Reproduction (making new life, having babies)



Educating children (making sure that the next generation are taught well)



Living in an ordered society (where there are rules and consequences that we know and understand and live by)



Worshipping God (honouring God and respecting Him)

These underpin the basic laws that we need to follow for the safety and goodness of others – e.g. not murdering or stealing.

Catholics, and others would say that to make a moral choice, we need to use Natural Moral Law to help us.

Aquinas said that humans are able to identify the Natural Moral Law by using reason (we can work it out for ourselves)

He said that Natural Moral Law is proof of the universe being created by a good God.

God also gives humans the ability to know good from evil.

Component 1: Good and Evil

Moral Authority – Virtues and Suffering

Virtues are positive attitudes and qualities that we develop, such as generosity or compassion.

We are not born with these virtues in place

As we experience life, including suffering – we are changed by these experiences

An example of virtue and suffering:

Suffering with poor health will make you compassionate towards other people who are unwell.

On the other hand, seeing someone suffer because they don't have enough money can help us to become generous and help them.

Virtues and Suffering

Many people would say that making good moral choices when we experience suffering means that suffering can help us to become better people.

It helps us identify areas of our character that we wish to improve

When we develop virtues, we overcome some of our more selfish attitudes and so become better people.

Selfish character traits are known as vices

Developing Virtues helps overcome the vices.

Component 1: Good and Evil

Moral Authority – The Conscience

We all have a conscience which helps us to work out what is right and wrong. We use our conscience to work out Natural Moral Law



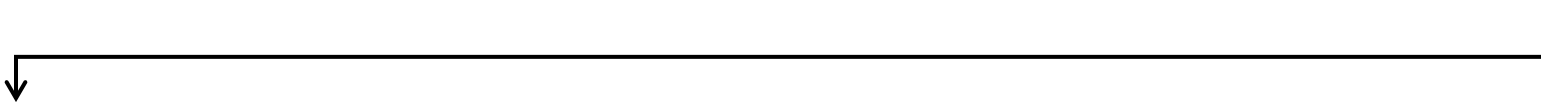
Catholics believe that the conscience helps us to know what is right and wrong in a situation and how to make a choice



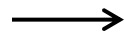
So when we have to make a decision, the conscience will help us to know what decision to make and to act on that decision



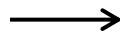
Catholics would say that the conscience is the voice of God in us, helping us to make the right moral choices



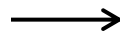
The Conscience has two parts, knowledge and action. When these are out of balance we experience guilt.



St Paul described that the 'Law is written on our hearts', we know it because God has put it there



This helps to prove for some people that God exists



Many people say there would be less evil and suffering if everyone listened to their conscience much more

Component 1: Good and Evil

Moral Authority – Non-religious views on The Conscience

Atheists and Humanists would disagree that our conscience comes from God.

In place they might suggest the following:

Our conscience comes from our upbringing: your parents and teachers, as well as other people in society show you right and wrong.

You pick up their ideas on how to behave and you make their ideas the way you behave too.

Our conscience comes from the experience of reward and punishment:

We know how bad we feel when someone tells us off for a bad action and we know how good it feels to be rewarded. We hold on to those feelings and they become our conscience because we realise we don't want to feel the negative feelings

When we make a moral choice we think about consequences. We need to make sure that the choice we make will benefit other people

Our conscience helps us to survive. If we didn't have a sense of right and wrong, life would be dangerous and societies could die out. It is more of an instinct.

Only those communities that have a clear idea of right and wrong can survive.

Component 1: Good and Evil

The Trinity

There are understood to be three persons of the Trinity. Each one is distinct from the other, but fully God.

The disciples came to realise that they experienced God in three key ways.

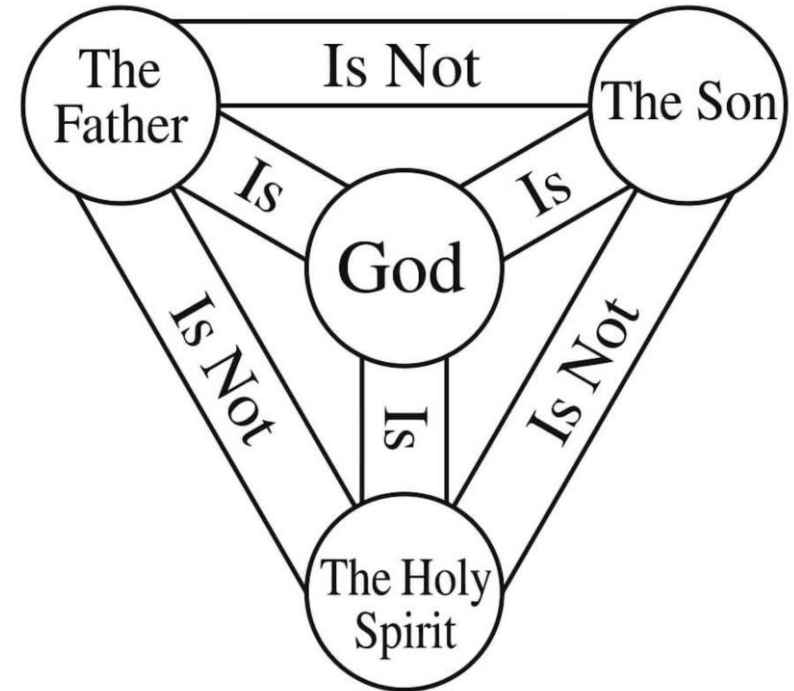
They understood God as the Creator, the Father of all life.

They recognised that Jesus was divine and had faith that He was the Incarnation and yet they heard Him speak to His Father.

They were promised the Holy Spirit and at Pentecost, the Holy Spirit gave them confidence to speak in many languages and spread God's Word.

The Trinity is shown in the Bible at Jesus' baptism **and** when Jesus told his disciples to baptise people "in the name of the Father, and of the Son and of the Holy Spirit."

A belief in the Trinity means believing that Jesus was truly God and that the Holy Spirit is God guiding and supporting us in the world today.



Component 1: Good and Evil

The Trinity – Saint Augustine

Saint Augustine wrote a whole book on the Trinity. **De Trinitate**.

One of the ideas that he used to make sense of the doctrine was the concept of love.

St Augustine believed, as do all Christians, that 'God is Love' as John talks about this in his Gospel.

He also realised that love needs three things; the person who is doing the loving, the person who is being loved and the love itself. If God is love, these three aspects must have been present in God

Augustine says that the Trinity of Father, Son and Holy Spirit is like the Trinity of love, lover and beloved. This idea of God as love is a helpful one for Christians because it makes it clear that love is important



Component 1: Good and Evil

The Trinity – Jewish Views

Jews may think that Jesus existed as a historical person but they do not attach any significance to his life and death.

Nor do they believe that Jesus was God. Equally, they do not believe in the Trinity.

They would see both a belief that Jesus is God and the Trinity as a challenge to the oneness of God.

For Jews, God is the only God and is all powerful. The belief in only one God is stated in the most important prayer for Jews, The Shema. It is also stated in the Ten Commandments.

There are different attributes of God such as 'judge' and 'merciful' but these are only characteristics of the one God.

Shekinah signifies God's presence on earth.

These attributes of God though are not separate persons, but are just the different ways in which human beings experience God.

Component 1: Good and Evil

The Incarnation

Incarnation means 'in flesh'

The Incarnation is **God in flesh**. For Christians this is **Jesus**.

This motivates Christians to want to help people who suffer because they follow Jesus' example as a way of serving Him.

Jesus comforted people who suffered and showed them how life could be different when people are given love, comfort and support.

Many Christians are comforted by the faith that Jesus knows what suffering is and is with them when they suffer.

This is the belief that Jesus is God made man.

The Incarnation

The belief that Jesus is God Incarnate helps us to understand that Jesus' teaching and actions have authority for us today.

Christians try to follow Jesus' teachings and live as He did because they have faith that He is God.

When we connect the Incarnation with suffering we understand that Jesus suffered for humans and with humans.

Component 1: Good and Evil

The Incarnation – Jewish Views

Jews don't accept that the person described by Isaiah in the suffering servant is Jesus.

Jews don't accept the belief that Jesus was the Messiah and say that they are still awaiting the coming of the Messiah.

When Jews read Isaiah's account of the suffering servant, they interpret this as a piece of writing about the Jewish nation and how it is destined to suffer on behalf of all people.

They have faith that their suffering will end when the Messiah comes in the future.

Jews would accept that a man called Jesus existed and died.

They do not share Christian views about the meaning of His life, mission, death and resurrection.

Jews would certainly not see Jesus as God, or accept the concept of the Trinity.

Judaism is a monotheistic faith, that accepts the idea that God has many qualities and they can be experienced by people on earth (Shekinah).

Component 1: Good and Evil

Pilgrimage

A pilgrimage is a journey made to a place of special importance for religious people.

People of all faiths make these journeys.

They involve prayer, reflection and rituals that help the pilgrim to feel connected with the place and with God.

To seek forgiveness

Pilgrimage can be an act of repentance

Removing yourself from normal life can help you view your actions more fully.

To be in a community with other believers

Seeking comfort in like minded people can help in times of struggle

It helps keep worship and prayer fresh and exciting.

To deepen their faith

Removing the everyday distractions allows opportunity to really focus on God.

Talking and experiencing new ways of prayer can form a deeper connection

To find healing and peace.

Going to a site where God has made himself known promotes the idea of healing.

Removing distractions can help find peace within.

Component 1: Good and Evil

Pilgrimage - Lourdes

There are many places of pilgrimage that Catholics and other Christians will go to.

They are places that are associated with a visions or appearances, miracles or events from the Bible.

One place associated with suffering is Lourdes, France where Mary appeared to St Bernadette in 1858. Lourdes is associated with healing, and there have been 69 verified miracle healings that have happened there.

Pilgrims believe that the water in Lourdes is holy and has healing properties.

Many of the pilgrims at Lourdes are sick or disabled and so are looking to be helped in their time of suffering.

They hope that they will receive a cure, or blessings to strengthen them and give them courage to face their illness or disability.

At **Lourdes** the sick and disabled are put at the heart of the community – they are the focus and priority of everyone there.

This is the opposite to what many may experience at home where they feel that they are unable to contribute or are isolated by their suffering.

There is a link here with the **Beatitudes** – they are blessed because they suffer.

There are many volunteers who come to help with the sick and disabled at Lourdes because they want to make it possible for the sick and disabled to be in a place of prayer, hope and peace.

They see the suffering of the sick and disabled and want to help them – as Jesus refers to in the Parable of the Sheep and Goats.

Component 1: Good and Evil

Pilgrimage – Jewish Views

Many Jews do go on pilgrimage but it is not a rule or a requirement in the faith for them to do so.

There are some very special places in the world for the Jewish community and many Jews do feel it is important to visit them.

In the Torah, it mentions going to Jerusalem for the festivals of Pesach (the Passover), and Sukkot (remembering the Israelites being sheltered and protected in the wilderness).

Some Jews find it important to go to Israel and to go to the Western Wall, which is the last remaining part of the Temple building.

Jews go to pray there, and to post prayer intentions in between the stones of the wall.

These journeys are important for Jews since they may feel especially close to God as they go to places that are of importance in their faith.

Jews may feel that they are bringing the Jewish community together from all the parts of the world when they travel to the holy places of Jerusalem.

They may also feel that they are sharing the journey of their ancestors.

Component 1: Good and Evil

The Rosary

This is a prayer of devotion to Mary said by Catholics.

They use a set of beads to help them to meditate and stay focused on the prayers of the Rosary.

The Rosary was first established by St Dominic who wanted to help people who couldn't read and write to help them to pray and learn prayers.

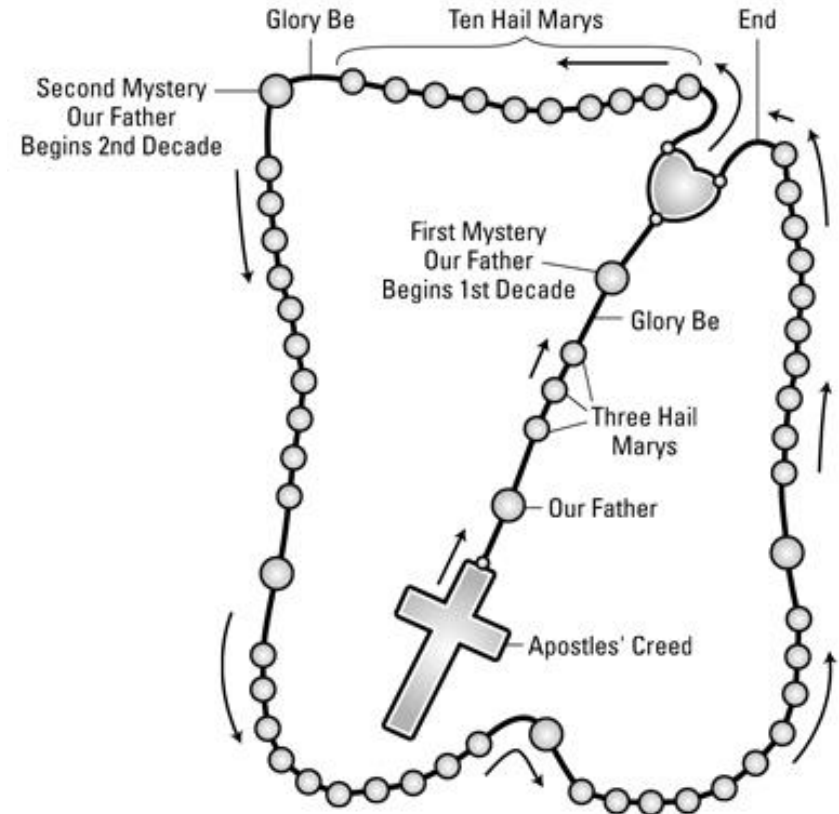
We remember four sets of mysteries as we say the Rosary:

- **The Sorrowful (sad times in Jesus' life)**
- The Joyful (happy times in Jesus' life)
- The Glorious (events that reveal the glory of God)
- The Luminous (events that show us more clearly who Jesus is)

The Rosary consists of a set pattern of prayers, comprised of the Apostles' Creed, the Lord's Prayer, Glory Be and the Hail Mary.

As the Rosary is a devotion to Our Lady, the Hail Mary is said the most.

Ten Hail Marys are said as we focus on each mystery.



Component 1: Good and Evil

The Rosary and suffering

The Rosary is a traditional way of seeking comfort in times of suffering.

The connection between the Rosary and suffering is found in the sorrowful Mysteries

All these events show Jesus suffering at the hands of humans.

They show that Jesus was suffering emotionally and physically and that his death was brutal.

By meditating on them, the person can feel united with and strengthened by Jesus in their own suffering



The Agony in the Garden.

Jesus prays to his Father to be spared what is to come



The Scourging at the Pillar

Jesus is physically beaten and his body mortified.



The Crowning of Thorns

Jesus is mocked and laughed at for His claim of kingship



Jesus takes up his cross.

Jesus has to carry his own method of death to his final place.



Jesus dies on the cross

Jesus pays the ultimate sacrifice for his belief in humanity

Component 1: Good and Evil

Sculpture and Statues

Use of Statues:

In Catholic Churches there are usually representations of Jesus on the crucifix, Mary, and the saints.

These are carved or moulded and are placed in prominent positions around the church building.

Sometimes they are by a side altar, or a kneeler and votive candles to let people spend time in quiet prayer.

Not all Christians would use statues and sculptures in their churches.

Against statues:

The Ten Commandments forbids making “graven images” and worshipping “false idols”

Many Protestant Christians would say that a statue is both a “graven image” and a “false idol” that Catholics pray to.

When Catholics light candles in front of statues or pray in front of a statue of a saint, they are not worshipping God which is breaking the Ten Commandments.

Jewish Views:

Jews would reject the use of statues of sculptures in in the synagogue

The Ten Commandments forbid making images and idols as only God is worthy of worship and can be worshipped directly.

Decoration in a synagogue is more ornamental and would never be the image / representation of a person.

Jews would say that God can never be depicted in a picture because He goes beyond human understanding

In favour of statues:

Catholics would say that the statues help them to focus their prayers.

The image helps them to recall the way in which the saint or holy person served God and lived a good life.

Lighting candles are therefore an important action to show respect and to focus on the person that the statue represents.

Catholics do not worship the actual statue.

Component 1: Good and Evil

Sculpture and Statues – La Pieta



This is a statue created by Michelangelo that depicts Mary holding the dead body of her son, Jesus following his crucifixion. It is found in St Peter's Basilica in Vatican City. In this statue Mary is shown to be sitting on the Rock of Golgotha, where Jesus' cross had stood. The male body is identified as Jesus as it has the wounds of the crucifixion. However, Jesus' face is peaceful and not the image of death – it almost looks like He is resting.

Mary looks very young and is also peaceful, despite holding her son's dead body. She seems to be at peace with what has happened – she has accepted Christ's sacrifice. It is odd to imagine a fully grown man being held by his mother, but this shows her deep love and care for Jesus at His death – and holds Him as she would have held Him as a baby in the happy moment of His birth.

This peaceful and dignified scene helps some Catholics to see the role of love in suffering and they try to be as loving and dignified when they suffer as we see Mary is as she holds her dead son.

Component 1: Foundational Theology

Sources of Authority

Sources of Authority

The following pages contain key texts that you can use to:

Support your arguments

Prove a point you are making

Give you wider background on why something happens

Help give context to rituals and festivals.

How to Use

Annotate your texts in class, or following a discussion from class

Turn your source into a flash card with the key points

Practice describe style questions

Create short revision quizzes that cover quotes and meanings.

Genesis 1 –Origin of the Universe

In the beginning God created the heavens and the earth...

And God saw that it was good. Then God said, “**Let us make mankind in our image**, in our likeness, so that they may **rule over** the fish in the sea and the birds in the sky...and over all the creatures that move along the ground...God blessed them and said, “**Be fruitful and increase in number; fill the earth and subdue it...**”

Summary of the source

- God created everything in the earth
- God is transcendent
- Everything God created was good
- Humans were made in the Image of God
- Humans were given Stewardship

Key Terms and Phrases

- And God saw that it was good
- Let us make mankind in our image
- Rule over
- Omnipotence
- Transcendence

Links to the course

- Creation (Christianity and Judaism)
- Sanctity of Life
- The Nature of God
- Stewardship

Possible Exam Questions

- Describe Catholic beliefs about creation
- Describe the belief that humans were made in the image of God

Augustine's Confessions: Creation Ex Nihilo

... you, O Lord... **made something in the Beginning**, which is of yourself, in your Wisdom, which is **born of your own substance**, and you created this thing **out of nothing**. You created heaven and earth but **you did not make them of your own substance**. If you had done so, **they would have been equal to your only-begotten Son**, ...

...Therefore you must have **created them from nothing**, the one great, the other small. For there is **nothing that you cannot do**. You are good and **all that you make must be good**...

...You were, and besides you nothing was. **From nothing, then, you created heaven and earth**...

Summary of the source

- God created 'ex Nihilo' – out of nothing.
- God created from love, but not of himself.
- If God created from himself, the universe would be equal to him, like Jesus was.
- God created out of love and so all creation is naturally good.

Key Terms and Phrases

- Creation ex Nihilo.
- ...Made something in the beginning...
- Goodness of God.
- Omnipotence.

Links to the course

- Creation (Christianity and Judaism)
- Goodness of God
- The Nature of God

Possible Exam Questions

- Describe Saint Augustine's teaching on the Origin of the Universe.

Genesis 2: Origin of Humans

Then the LORD God formed a man **from the dust of the ground** and **breathed into his nostrils the breath of life**, and the man became a living being...

...The LORD God took the man and put him in the Garden of Eden **to work it and take care of it**. And the LORD God commanded the man, "You are free to eat from any tree in the garden... but you must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die." The LORD God said, "**It is not good for the man to be alone**. I will make a helper suitable for him." ...Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man...

That is why a man leaves his father and mother and is united to his wife, and they become one flesh.

Genesis 2: Origin of Humans

Summary of the source

- God created humans from the dust of the earth.
- God was actively involved in the creation of humans.
- God breaths life, a soul, into humanity.
- God sets rules, a moral code for humans to live by.
- Men and women are of the same substance, they are equal.
- Humans have a responsibility to work and take care of the earth.

Key Terms and Phrases

- From the dust of the ground.
- Breathed...the breath of life.
- Take care, work it.
- Not good to be alone – Omnibenevolence.
- Leave father and mother and become one flesh.

Links to the course

- Creation (Christianity and Judaism)
- Purpose and origin of Marriage
- Role of humanity
- Equality of humanity
- Evolution

Possible Exam Questions

- Describe the origin of humans according to Genesis 2
- Describe the role of humans given in Genesis 2

Pope John Paul II's Message To The Pontifical Academy Of Sciences: On Evolution.

3. ...In his encyclical *Humani Generis* (1950), my predecessor Pius XII has already affirmed that there is **no conflict between evolution and the doctrine of the faith regarding man and his vocation**, ...draw attention to the necessity of using a rigorous hermeneutical approach in seeking a **concrete interpretation of the inspired texts**. It is important to set proper limits to the understanding of Scripture, excluding any unseasonable interpretations **which would make it mean something which it is not intended to mean**. In order to mark out the limits of their own proper fields, theologians and those working on the exegesis of the Scripture need to be **well informed regarding the results of the latest scientific research**.

4. Taking into account **the scientific research of the era**, and also the proper requirements of theology, the encyclical *Humani Generis* treated the doctrine of "evolutionism" **as a serious hypothesis, worthy of investigation and serious study**, ...Today, more than a half-century after the appearance of that encyclical, some new findings lead us toward the **recognition of evolution as more than an hypothesis**. In fact it is remarkable that this theory has had progressively greater influence on the spirit of researchers, following a series of discoveries in different scholarly disciplines. The convergence in the results of these independent studies—**which was neither planned nor sought—constitutes in itself a significant argument in favour of the theory**.

Pope John Paul II's Message To The Pontifical Academy Of Sciences: On Evolution.

Summary of the source

- There is no conflict between evolution and the teaching of the Church.
- As people understand scripture, they need to understand science.
- The church does not expect Catholics to believe that humans were created "on the sixth day" fully formed as they are today
- The emphasis is not on how God created, but that He created with purpose.
- All of creation is part of His loving plan.
- The focus for religion is on **why** not on **how** God created.

Key Terms and Phrases:

- There is no conflict between evolution and the doctrine of the faith regarding man and his vocation.
- A concrete interpretation of the inspired texts.
- Well informed regarding the results of the latest scientific research.
- "Evolutionism" as a serious hypothesis, worthy of investigation and serious study.

Links to the course

- Creation for Catholics
- Evolution
- Big Bang Theory
- Compatibility of science and Religion

Possible Exam Questions

- Describe Pope John Paul II's teaching on science and religion
- Describe the Catholic view on Evolution.

St Catherine of Siena: Imago Dei

...Her **dignity is that of her creation**, seeing that **she is the image of God**, and this has been **given her by grace**, and not as her due. In that same mirror of the goodness of God, the **soul knows her own indignity**, which is the consequence of her own fault.

Summary of the source:

- A dialogue of a Soul returning to God.
- Humans are valued, simply because they are created by God
- Humans are made in the image of God
- The soul is a free gift from God
- Through the Soul humans have conscience
- Humans are able to discern right from wrong.

Key Terms and Phrases

- Dignity is that of her creation
- She is the image of God
- Given her by grace
- Soul knows her own indignity

Links to the course:

- Imago Dei
- Conscience
- God's goodness

Possible Exam Questions

- Describe belief in Imago Dei according to Saint Catherine of Siena
- Describe Saint Catherine of Siena's teaching on Imago Dei

Gaudium et Spes 29 & 78: 29.

Since **all men possess a rational soul and are created in God's likeness**, since they have the **same nature and origin**, have been redeemed by Christ and enjoy the same divine calling and destiny, **the basic equality of all must receive increasingly greater recognition...** with respect to **the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent.** For in truth it must still be regretted that fundamental personal rights are still not being universally honored ... Therefore, although **rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about...** Human institutions, both private and public, must labor to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and **safeguard the basic rights of man under every political system.**

Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. **Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst after ever greater justice.** The common good of humanity finds its ultimate meaning in the eternal law ... **peace on earth cannot be obtained unless personal well-being is safeguarded** and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. **Hence peace is likewise the fruit of love, which goes beyond what justice can provide.**

Gaudium et Spes: Imago Dei

Summary of the source

- All people, though different, are equal.
- All humans are created in God's likeness.
- All humans possess a rational soul.
- Humans should fight to preserve equality and peace in all communities.
- Discrimination is against God's natural order.
- Peace is more than no fighting; it is about all human rights being met.
- Peace is brought about by the fruit of love between all people.

Key Terms and Phrases

- All men possess a rational soul and are created in God's likeness.
- Every type of discrimination,... is to be overcome and eradicated.
- Peace is not merely the absence of war.
- Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

Links to the course:

- Loving and serving in Catholic Communities in Britain and elsewhere
- CAFOD / SVP
- Imago Dei
- Peace

Possible Exam Questions

- Describe what Gaudium et Spes teaches about peace.
- Describe Gaudium et Spes' teaching on discrimination in the world.

St Augustine, The Enchiridion: Origin of Evil

And in the universe, even that **which is called evil**...only **enhances our admiration of the good**; for we enjoy **and value the good more when we compare it with the evil**....For what is that which we call **evil but the absence of good**? ... disease and wounds mean nothing but the absence of health; for when a cure is effected, that does not mean that the evils which were present—namely, the diseases and wounds—go away from the body and dwell elsewhere: they altogether cease to exist; ... Just in the same way, what are called vices in the soul **are nothing but privations of natural good**.

Summary of the source

- Augustine states that evil is not a created thing as God only created good. The **Privation** of Good.
- When it is in an appropriate amount, evil helps people to appreciate all the good things in life.
- God is so powerful that He can bring good out of evil.
- Evil can make us better people.

Key Terms and Phrases

- Enhances our admiration of the good.
- And value the good more when we compare it with the evil.
- Evil but the absence of good.
- Are nothing but privations of natural good.

Links to the course:

- Origin of Evil
- Hell, Heaven and Purgatory
- God's goodness
- Judgement

Possible Exam Questions

- Describe the Origin of Evil according to Saint Augustine.
- Describe the teachings found in Saint Augustines Enchiridion.

Isaiah 53 – The Suffering Servant

...He had **no beauty or majesty to attract us to him**, nothing in his appearance that we should desire him. **He was despised and rejected by mankind**, a man of suffering, and familiar with pain. Like one from whom people hide their faces **he was despised, and we held him in low esteem**. Surely **he took up our pain and bore our suffering**, yet we considered him punished by God, stricken by him, and afflicted. But **he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed**. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, **and as a sheep before its shearers is silent, so he did not open his mouth**. By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. **He was assigned a grave with the wicked, and with the rich in his death**, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. **After he has suffered, he will see the light of life and be satisfied**; by his knowledge my righteous servant will justify many, and **he will bear their iniquities**. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he **poured out his life unto death, and was numbered with the transgressors**. For he bore the sin of many, and made intercession for the transgressors

Isaiah 53 – The Suffering Servant

Summary of the source

- The source depicts a human that is of the lowest rank in life.
- A person that endures both a life of and intense suffering quietly and calmly.
- A person who is killed in a cruel and unpleasant way in order to take away human sin.
- The prophecy from Isaiah is suggested to mirror the life of Jesus.

Key Terms and Phrases

- He was despised and rejected by mankind.
- He took up our pain and bore our suffering.
- He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
- As a sheep before its shearers is silent, so he did not open his mouth.
- He will bear their iniquities.

Links to the course:

- Salvation
- Purpose of suffering
- Incarnation
- Afterlife
- Good and evil

Possible Exam Questions

- Describe the role of suffering according to Isaiah.

Nicene Creed

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

We believe in one Lord, **Jesus Christ, the only Son of God, eternally begotten of the Father**, God from God, Light from Light,

true God from true God, **begotten, not made, one in Being with the Father**.

Through him all things were made.

For us men and for our salvation, he came down from heaven by the power of the Holy Spirit he was born of the Virgin Mary, and became man.

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

On the third day he rose again in fulfilment of the Scriptures; he **ascended into heaven and is seated at the right hand of the Father**.

He will come again in glory to **judge the living and the dead**, and his kingdom will have no end.

We believe in the **Holy Spirit, the Lord, the giver of life**, who proceeds from the Father and the Son.

With the Father and the Son he is worshipped and glorified.

He has **spoken through the Prophets**.

We believe in **one, holy, catholic and apostolic Church**.

We acknowledge **one baptism for the forgiveness of sins**.

We look for the resurrection of the dead, and the life of the world to come.

Amen.

Nicene Creed

Summary of the source

- Spoken by Christians on Sundays and Holy days.
- States belief in Father, Son and Holy Spirit – The Trinity.
- Was established in 345AD at the council of Nicaea.
- States the fully human nature of Jesus, being born of Mary.
- Clearly state the life cycle of Jesus Christ to show his humanity.
- States the nature of the church as One, holy, catholic and apostolic.

Key Terms and Phrases

- Jesus Christ, the only Son of God, eternally begotten of the Father.
- Begotten, not made, one in Being with the Father.
- For us men and for our salvation, he came down from heaven by the power of the Holy Spirit he was born of the Virgin Mary, and became man.
- One, holy, catholic and apostolic

Links to the course:

- Incarnation
- Trinity
- Suffering
- Nature of the church

Possible Exam Questions

- Describe the belief in the Trinity according to the Nicene Creed.

St Augustine De Trinitate 8.10

There are **three things in love, as it were a trace of the Trinity**. But what is love or charity, which divine Scripture so greatly praises and proclaims, except the **love of good**? But love is of **someone that loves, and with love something is loved**. Behold, then, **there are three things: he that loves, and that which is loved, and love**. What, then, is love, except a certain life which **couples or seeks to couple together some two things**, namely, him that loves, and that which is loved?

Summary of the source

- Saint Augustine uses the experience of love to help describe the Trinity.
- The link between the lover and the loved is the love.
- The love only exists from the relationship between the others.
- The Holy Spirit only exists from the relationship between the Father and Son.

Key Terms and Phrases

- Three things in love, as it were a trace of the Trinity.
- There are three things: he that loves, and that which is loved, and love.
- Couples or seeks to couple together some two things

Links to the course:

- Trinity
- Incarnation
- Goodness

Possible Exam Questions

- Describe Saint Augustines teachings on the Trinity.

John 1:1-18

In the beginning **was the Word, and the Word was with God, and the Word was God.** He was with God in the beginning. **Through him all things were made;** without him nothing was made that has been made.

In him was life, and that life was the light of all mankind.

The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light.

The true light that gives light to everyone was coming into the world.

He was in the world, and though the world was made through him, the world did not recognize him.

He came to that which was his own, but his own did not receive him.

Yet to all who did receive him, **to those who believed in his name, he gave the right to become children of God**— children born not of natural descent, **nor of human decision or a husband's will, but born of God.**

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'") **Out of his fullness we have all received grace in place of grace already given.** For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

John 1:1-18

Summary of the source

- In the beginning of the world was the Word, message, image of God
- The Word was what moved the darkness aside and brought light and life into existence
- The same Word of God was what brought Jesus into the world
- Jesus is God in human form because of this Word.

Key Terms and Phrases

- .Was the Word, and the Word was with God, and the Word was God
- The light shines in the darkness, and the darkness has not overcome it.
- He was in the world, and though the world was made through him, the world did not recognise him.
- The Word became flesh and made his dwelling among us

Links to the course:

- Incarnation
- Goodness
- Good and evil

Possible Exam Questions

- Explain the importance of John 1 in understanding the Incarnation.
- Describe the teaching on the incarnation found in John 1

Philippians 2:5-11 – Kenosis Hymn

In your **relationships with one another, have the same mindset as Christ Jesus:**

Who, **being in very nature God, did not consider equality with God something to be used** to his own advantage; rather, he **made himself nothing by taking the very nature of a servant, being made in human likeness.**

And being found in appearance as a man, he **humbled himself by becoming obedient to death**—even death on a cross!

Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, **and every tongue acknowledge that Jesus Christ is Lord**, to the glory of God the Father.

Philippians 2:5-11 – Kenosis Hymn

Summary of the source

- God lowered himself to human level so humans could raise themselves to heaven.
- Jesus was God but did not use this power or position.
- Jesus sets humans an example of how to be godly in the world around us.

Key Terms and Phrases

- Have the same mindset as Christ Jesus:
- In very nature God, did not consider equality with God something to be used.
- He humbled himself by becoming obedient to death.

Links to the course:

- Incarnation
- Good and evil
- Morality
- Heaven and hell

Possible Exam Questions

- Describe the importance of Jesus' death according to the Kenosis Hymn.

Pope John Paul II, Salvifici Doloris13

But in order to perceive the true answer to the **"why" of suffering**, we must look to the revelation of **divine love, the ultimate source of the meaning of everything that exists**. Love is also the **richest source of the meaning of suffering**, which always remains a mystery: we are **conscious of the insufficiency and inadequacy of our explanations**. Christ causes us to enter into the mystery and to discover the "why" of suffering, as far as we are capable of grasping the sublimity of divine love. **Love is also the fullest source of the answer to the question** of the meaning of suffering. This answer has been given by God to man in the Cross of Jesus Christ. . . . Those who share in Christ's sufferings have before their eyes the Paschal Mystery of the Cross and Resurrection, in which Christ descends, in a first phase, to the ultimate limits of human weakness and impotence: indeed, he dies nailed to the Cross. But if at the same time in this weakness there is accomplished his lifting up, confirmed by the power of the Resurrection, then this means that **the weaknesses of all human sufferings are capable of being infused with the same power of God manifested in Christ's Cross**. In such a concept, to suffer means to become particularly susceptible, particularly open to the working of the salvific powers of God, offered to humanity in Christ. In him God has confirmed his desire to act especially through suffering, which is man's weakness and emptying of self, and he wishes to make his power known precisely in this weakness and emptying of self.

Pope John Paul II, Salvifici Doloris¹³

...In the Letter to the Romans, the Apostle Paul deals still more fully with the theme of this "**birth of power in weakness**", this spiritual tempering of man in the midst of trials and tribulations, which is the particular vocation of those who share in Christ's sufferings. "More than that, we rejoice in our sufferings, knowing that **suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us**, because God's love has been poured into our hearts through the Holy Spirit which has been given to us". Suffering as it were contains a special call to the virtue which man must exercise on his own part. And this is the **virtue of perseverance in bearing whatever disturbs and causes harm**. In doing this, the individual unleashes hope, which maintains in him the conviction that suffering will not get the better of him, that it **will not deprive him of his dignity as a human being**.

Pope John Paul II, Salvifici Doloris¹³

Summary of the source

- Pope John Paul II gives answers to the role of suffering in the world.
- Suffering is hard, difficult, but vital in building our character.
- Suffering is part of having love, to have love we must be ready to suffer.
- We may not know the fullness of suffering due to us not knowing the fullness of God.

Key Terms and Phrases

- we are conscious of the insufficiency and inadequacy of our explanations.
- Love is also the fullest source of the answer to the question.
- suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us.
- It will not deprive him of his dignity as a human being.

Links to the course:

- Suffering
- Euthanasia
- Death
- Funerals
- Ambivalence to suffering

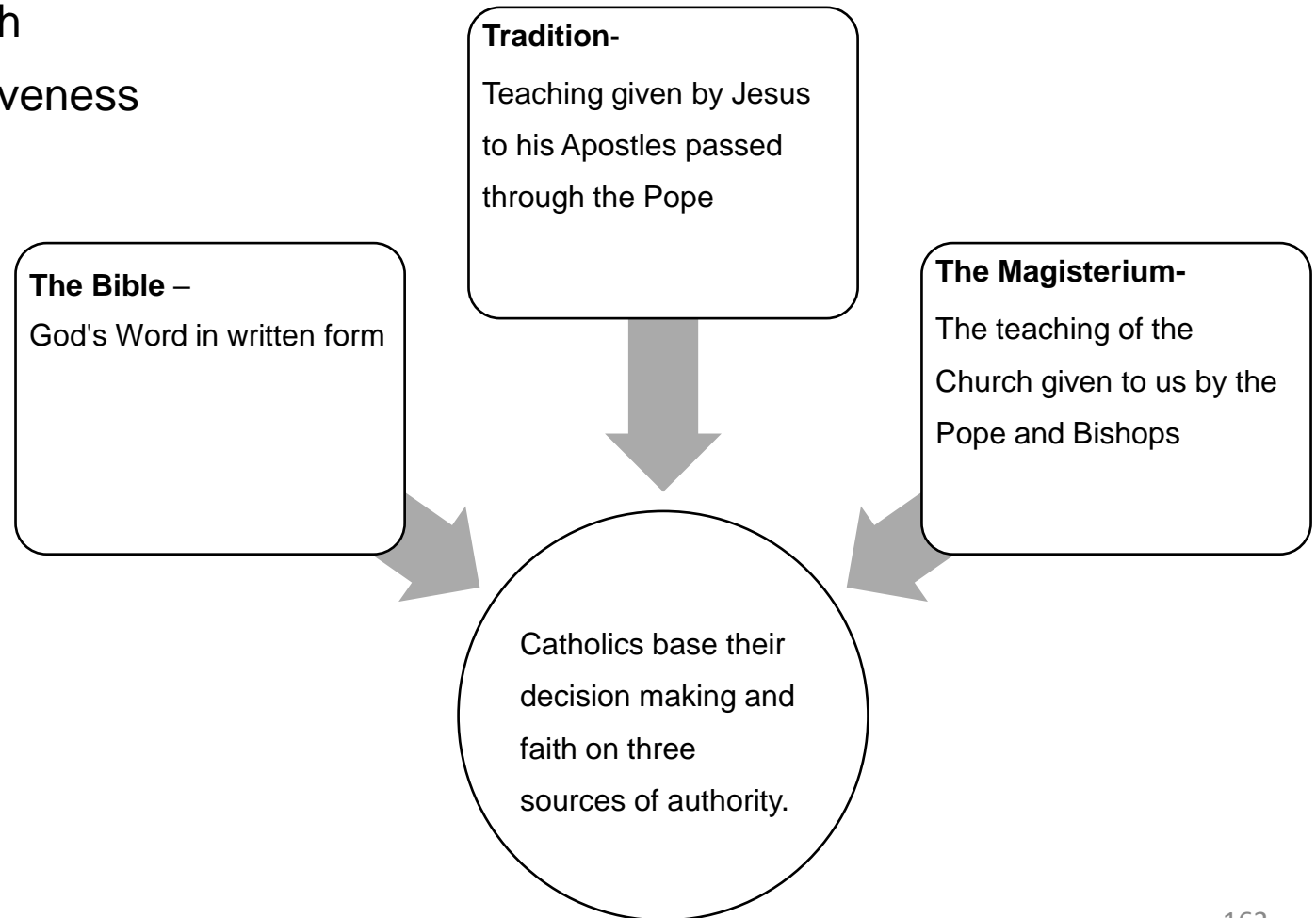
Possible Exam Questions

- Describe the role of suffering as taught by Pope John Paul II.
- Describe Salvifici Doloris' teaching on suffering.

Component 2

2.1 – Life and Death

2.2 – Sin and Forgiveness



Component 2: Life and Death

Key Terms

Key Term	2-mark definition
Death	The end of physical life
Eternal Life	The life after death in heaven with God, which lasts forever.
Heaven	An eternal place of reward for those who followed God in this life and did good.
Hell	An eternal place for those who did not follow God and did wrong without asking for forgiveness.
Judgement	The belief that God will judge everyone after death based on their actions in this life.
Magisterium	The teaching authority of the Catholic Church.
Resurrection	The rising of the soul after death. Some people believe the body will also rise.
Soul	The non-physical part of the human body, which begins at conception and lives on after physical death.

Component 2: Sin and Forgiveness

Key Terms

Key Term	2-mark definition
Absolutism	There are certain actions which are always right or always wrong.
Eucharist	Means 'thanksgiving'. The name that Catholics give to the rite when the body and blood of Jesus is received.
Evangelisation	Means 'spreading the good news'. The sharing of the Gospel.
Forgiveness	The act of pardoning someone for their wrongdoings towards you.
Punishment	The consequence for a wrong moral decision.
Relativism	The rules of right and wrong are human inventions and change in each moral situation.
Salvation	Humans eternal life with God because Jesus died and rose again to save humanity.
Sin	Actions which go against the will or laws of God.

Component 2: Life and Death

Catholic belief about Death

Death is a natural part of human experience.

Throughout human history religious believers, as well as those who are not religious, have explored what death means.

They seek to offer support to those approaching death and to those who are grieving the death of family or friends.

How people respond to the issues of death and the afterlife will be different.

Some understand death as simply the end of the life of the human body. In which case life ends once the physical body ceases to completely function (this is usually decided once brain function is no longer identifiable and/or heartbeat and breathing cannot continue.)

The belief that life is 'changed not ended' is part of a Christian way of understanding death.

As a consequence, Catholic teaching on death can only be understood in a context of a belief in Eternal Life.

For Catholics it is important to help those who are dying to;

Prepare themselves to die well

To respect the integral value of their lives until their natural death

To provide rituals and liturgies to support the grieving

Component 2: Life and Death

Catholic belief about Death – Dying Well

Prepare themselves to die well

Spending time with families, to make sure that their will is up to date and to discuss what they would like at their funeral.

For those in significant pain 'preparing' for death will include seeking palliative care in the final stages of their life

To respect the integral value of their lives until their natural death

This means that the Catholic Church rejects Euthanasia or Assisted Suicide as an appropriate ways of ending a life

Instead they promote the work of hospices that provide palliative care when life treatment to cure a medical condition is no longer available

To provide rituals and liturgies to support the grieving

This means that the funeral rite includes imagery and symbols that reflect belief and hope in eternal life.

Prayers are said for those who have died. Belief in eternal life is explored through music and art.

Component 2: Life and Death

Palliative Care

For some people the time leading up to death can be a long and burdensome.

For those who have a significant illness (such as cancer) or a degenerative condition (such as Motor Neurone Disease) there may be long periods of pain.

To control that pain is the aim of palliative care. Medication is provided to reduce pain and to enable the individual to retain as much dignity and quality as possible.

Hospices, and those organisations that offer similar care, are guided by doctors to provide pain relieving medication, nursing care, supervision and practical help until natural death occurs.

The Catholic Church, along with many other Christians, many people of other religious traditions and those with no religious belief at all, support those who provide such palliative care because it respects the integral value of every person until their natural death.

There are objections by some people because occasionally the medication is very strong and in some circumstances make death happen sooner.

In 1995 Pope Saint John II published a document called '**Evangelium Vitae**' that clearly stated that palliative care is an appropriate way of relieving pain because

(a) such care respects the right to reject treatment that is unreasonably burdensome and also that

b) maintaining dignity and some quality is part of the proper process of care.

Component 2: Life and Death

Euthanasia and Assisted Suicide

The term means a **'good' or 'gentle' death**.

This term is used to refer to a procedure where a medical professional gives medication to end the life of a person with a prolonged incurable condition who is suffering unbearable pain.

Most of the campaigns in support of Euthanasia concentrate on situations where an individual repeatedly asks for their life to be ended.

Such voluntary euthanasia is legal in the Netherlands.

Assisted Suicide- This term is used when an individual seeks help to end their own life in a pain free/reduced process. Some countries have changed their laws to permit Assisted Suicide.

, “..I confirm that euthanasia is a grave violation of the new law of God, since it is the deliberate and morally unacceptable killing of a human person.”

The Catholic Church maintains a consistent teaching on these matters; these deliberate actions to end a life before natural death are wrong

This teaching is rooted in the belief that all human life is sacred/holy.

Belief in the Sanctity of Life comes from an understanding that life itself is a gift from God, is precious and should be respected from conception to natural death.

Deliberate and unjustified killing, such as euthanasia and assisted suicide are seen as going against that sanctity of life and against the instructions of the Ten Commandments.

There are suitable alternatives available through Palliative Care. In addition, the Catholic tradition has long held that suffering does have a purpose in helping us to learn about ourselves and others and to understand that human condition.

The Church also acknowledges that some people are able to identify with the suffering of Jesus at the crucifixion.

Evangelium Vitae does point out that 'such heroic behaviours cannot be considered the duty for everyone.'

Component 2: Life and Death

Sanctity and Quality of Life.

Catholic teaching on the quality and sanctity of life are based on the interpretation of the basic integral value of all human life from conception to natural death.

All human life, however fragile or vulnerable, shares that integral value.

Palliative care that supports human dignity is acceptable, while euthanasia and assisted suicide are not.

Many other Christians reach similar conclusions.

There is consistency among other religious people.

Islam and Judaism place a similar emphasis on the sanctity of life and on the importance of compassion for those in pain.

Euthanasia and assisted suicide should not be an issue for consideration because the focus should be on supporting the dignity of each individual who is suffering and near to death.

The instruction not to kill innocent life is rooted in that belief in individual dignity.

However, some religious people across most faiths reach different conclusions on the issue.

For example, some Liberal Christians from the Church of England focus on the compassion that Jesus showed in his healing miracles and in his teaching.

They look in particular to Jesus' teaching to 'Love your neighbour as yourself' and the Golden Rule.

They would argue that truly loving others would permit euthanasia if an individual feels that the quality of their life has become completely diminished, because it clearly demonstrates loving compassion.

Such an argument is used to support voluntary euthanasia and to favour change to UK law.

A further argument offered is that there is a continuing increase in the number of people in the UK who express support for euthanasia and assisted suicide.

Component 2: Life and Death

Catholic views on the right to die.

Slippery slope argument-

The worry is that whilst the motivations behind the campaigns to change UK law are reasonable, is it really possible to put sufficient safeguards in place to protect people who may be feeling pressured to accept euthanasia.

Once it becomes legal at some level, there will be stopping the ever broadening band of eligible people.

Quality of Life-

There are numerous examples of people who have lived full and valuable lives despite the difficult circumstances they are in

Who decides 'quality of life'- the most common examples in favour are those with incurable conditions and pain.

Daniel James was paralysed from a rugby accident and wanted the right to assisted suicide due to a lack in quality of life whereas others live full and happy lives with paralysis

Do Not Resuscitate-

This is not the same as supporting euthanasia/assisted suicide.

Deciding not to resuscitate a person because it would be unreasonably burdensome, would be respecting their dignity and value, so many people support DNR decisions.

It is seen as respecting the natural end of life.

Component 2: Life and Death

The right to die

The British Humanist Association (BHA) has a very different approach towards the quality and sanctity of life.

Their view is that the decision about quality of life and whether or not life is tolerable, rests with the individual.

They reject that sanctity of life is granted by God. Rather, that all humans have dignity and any decision about prolonging or ending a life is a part of the individual human right for self-determination.

They conclude that legalised assisted dying would ensure that individuals would be free to make their own choices about their end-of-life care.

This is not to reject palliative care but to include euthanasia and assisted suicide as a patient-centred approach.

...defend the right of each individual to live by their own personal values, and the freedom to make decisions about their own life ...

...**We firmly uphold the right to life** but we recognise that this right carries with it the right of each individual to make [their] own judgement about whether [their] life should be prolonged in the face of pointless suffering.

Humanists UK

In 2012 the BHA supported a challenge to UK law on behalf of Tony Bland who had 'locked-in syndrome'. This condition meant that he was unable to move or speak. He repeatedly asked for the right to be able to choose an assisted death. He felt that the law condemned him to live with increasing indignity and misery. A few years earlier, Diane Pretty had asked the courts to permit her husband to be able to take her to Switzerland. Both of these people died without changes to the UK law.

Euthanasia is legally permitted in the Netherlands, Assisted Suicide is legally permitted in Switzerland and some states in the USA. Since 2010 the Director of Public Prosecutions for England and Wales has said it is unlikely that someone would be prosecuted for helping someone to travel for assisted suicide if,

- a) It was clear that the person had reached a voluntary, settled and informed decision
- b) the one helping was wholly motivated by compassion.

Component 2: Life and Death

Catholic belief in life after death

Catholics believe that life after death begins with the easter story.

The resurrection of Jesus is an essential part of Christian belief.

Each of the four Gospels include scenes of the disciples finding the 'empty tomb'.

The body of Jesus was laid in a tomb on the Friday evening. Early on the Sunday morning some women went to the tomb to anoint the body.

This was part of the burial rituals that were not completed in the rush to have Jesus buried before the start of the Sabbath. They found that the tomb was empty and Jesus' body was gone.

The Apostles and some other disciples, tell of the events where they met the 'risen' Jesus.

This led them to proclaim a new message; that Jesus had risen from the dead and that this was a resurrection of the body.

Jesus resurrection of body and soul led the early Christians to believe that eternal life with God was possible for all people.

Like these early Christians, Catholics believe that because Jesus died and overcame death by rising again, now humans will also experience the resurrection of the body.

St Paul, along with other early Christians, taught that Jesus' resurrection would be followed quickly by all people being taken to the presence of God.

They taught, and still teach, people to 'be ready' for the return of Christ and the end of time.

The second coming of Christ is spoken about especially during the season of Advent in the liturgy of the Mass.

"Be on your guard! Be alert! You do not know when that time will come."

The Lectionary

Component 2: Life and Death

Jesus' resurrection

The resurrection of Jesus remains a matter of faith.

It cannot be proven beyond all doubt but neither can it be disproved.

Belief in the Resurrection would be weakened if it were proven that Jesus did not rise from the dead.

Various theories have been offered to explain the empty tomb.

Jesus' body was stolen.

Is it possible that the Romans, or others, stole the Body?

By doing this, it removed the possibility of the disciples making extraordinary claims about him

This theory is countered by asking why the body was not presented as proof when the apostles started preaching about his resurrection.

Some suggest he apostles stole the body to 'prove' His resurrection.

This is unlikely as the accounts all state that the tomb was guarded to prevent robbery.

Jesus was simply revived.

Some suggest that Jesus' did not actually die.

The use of pain relief made Him appear dead

When the women went to the tomb, they used oils and scents to revive him.

This is countered by the lack of stories about Jesus life and death in the years that followed.

This is also countered by the 'flowing of blood and water' when he was pierced on the cross.

The presence of this is a sign of hyper-volumic shock, death by severe blood loss.

Component 2: Life and Death

The Soul

St Paul has an understanding of the Soul that informs his explanation of what resurrection means.

It is clear that he does not think that Jesus' body was simply revived.

St Paul also rejected the view that humans are mere physical bodies with a finite existence on earth.

There is something about being human that animates our identity, this is what he understood the soul to be.

He also rejected the view that eternal life was restricted to 'disembodied' souls.

It is not possible to fully understand human experience without a body.

For St Paul, because of his understanding, our physical identity is both body and soul and so our heavenly spiritual bodies are both body and soul.

Component 2: Life and Death

Other Views on Life after Death

The Material Body:

The view that we are simply our physical bodies.

There is no soul or spirit.

Our sense of self is found in thoughts, memories and experiences that have a physical explanation through growing understanding of how our brains work.

Most non-religious people believe this.

The Soul:

The spiritual aspect of being; that which connects someone to God.

The soul is often regarded as non-physical and as living on after physical death, in an afterlife.

Hindus and Sikhs believe that the 'soul' is reincarnated in to a new body after death and born again.

For some people there is evidence of reincarnation through memories of past lives.

For others there is the phenomenon of 'near-death experiences', where some people claim to have temporarily separated from their physical bodies, often during 'traumatic events such as accidents and medical procedures.

Some simply reject all explanations and any belief in life after death.

These people would simply say that death is the end of human life.

Component 2: Life and Death

Judgement

The New Testament has several stories told by Jesus that refer to a judgement being made about how people lived their lives.

The Unforgiving Servant

Jesus tells of a man who owes money to the king. Fearing being put in debtors' prison, he begs for mercy. After receiving that mercy and being free from his debt, the man then finds a man who owes him money. He rejects the requests for mercy. The king is furious about such hypocrisy and puts the first man in prison until he pays what he owes. Jesus finishes the story with these words:

“This is how my heavenly Father will treat each of you unless you forgive your brother and sister from your heart”

Matt18:35

The Rich Man and Lazarus

A rich man ignored the needs of the poor, in particular a beggar named Lazarus, who begged outside his house.

Lazarus would beg while the rich man enjoyed his luxuries.

The parable emphasises the situation by stating that Lazarus would have welcomed even the food that fell from the rich man's table. After death though, Lazarus is taken to be with God, while the rich man has an eternal life of 'torment' and misery.

The rich man asks for some comfort, but he is reminded;

“Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony”

Luke 16: 19-31

Catholic teaching about judgement flows from this Christin understanding that each individual will be held to account for the things they do, or fail to do, during our lives.

People may be tempted to deceive themselves, but in the end they will stand before God who will judge.

Component 2: Life and Death

Heaven and Hell

Heaven

Those who have accepted God's grace and forgiveness in this life will enjoy eternal existence in God's presence in the next life.

This face to face encounter with God is what Christians call 'heaven'.

Throughout history, Christians have tried to find language and imagery to describe what this might mean.

The language of 'up there', the 'presence of God', 'glorious splendour'; the 'beatific vision'; a 'transcendent place; and the imagery of 'clouds' and 'harp playing angels', all seek to offer ways of understanding a belief in eternal happiness in presence of God.

All such language and imagery are attempts to describe the indescribable.

The reward for living correctly is to be eternally in the presence of God.

Heaven is to be totally at one with God.

Hell

If being in the presence of God is the reward then being separated from God is the punishment.

Those who through their own free will ultimately reject God's grace and forgiveness will have chosen to live eternally outside of God's presence.

This total lack of God for alleternity is what Christians call 'hell'.

The two parables **The Unforgiving Servant and The Rich man and Lazarus** demonstrate that it is a free choice to exclude themselves from God that led to the consequences of punishment.

It is not that God chooses to punish, it is that the individual chooses to reject love, mercy, compassion and God.

The imagery of fire and torture have been used by artists, writers and poets to explore the concept of being separated from God for eternity, but again, these are just attempts to describe something that we cannot fully understand.

Hell is to be totally separated from God.

Component 2: Life and Death

Purgatory

This term comes from the same root as 'to purge' and means to cleanse or get rid of sins.

Catholic teaching accepts that people are not perfect.

While trying to do their best, there will be people who have been let down and actions that cause some harm.

In human relationships people seek to make up for those errors.

The same can apply to the relationship with God.

Eternal life enables the person to be fully in the presence of God.

That is what the teaching about 'Purgatory is seeking to help people to understand.

Purgatory should not be seen as a place, but as a process.

It is a process that returns to God a Soul in the same pure and perfect state it was created.

The process is one of hope and not of punishment.

Some art and literature presents Purgatory as a place with fire. This is because the Greek root word for fire is 'pur' and refers to the ancient practice of burning land in an attempt to cleanse it. St Paul uses the same imagery in his first letter to the Christians in Corinth.

“It will be revealed with fire, and the fire will test the quality of each person’s work. If what has been built survives, the builder will receive a reward”

1 Cor 3:13

Although useful for artists, it is not very helpful to see Purgatory as some of place half-way between heaven and hell.

This process is why, in the catholic tradition, people pray for those who have died.

Praying for the dead is to join with them in that hope for eternal life.

Component 2: Life and Death

The Magisterium

The Catholic Church has three distinct sources of authority to support its teaching about Christian beliefs.

The Bible as the Word of God is the primary source for all Christians.

It was inspired by the Holy Spirit and the Church believes that the Holy Spirit continues to work.

Over the centuries important theologians have explained beliefs to the community. This is called the **'Tradition'**.

In addition the leaders of the Church (Popes and Bishops) have further explored the faith.

Their particular authority is called the **'Magisterium'**.

The Latin word 'magister' means 'master' or 'teacher'.

Catholic teaching is that this particular authority rests with the Pope and bishops.

Jesus gave the apostles the authority to preach.

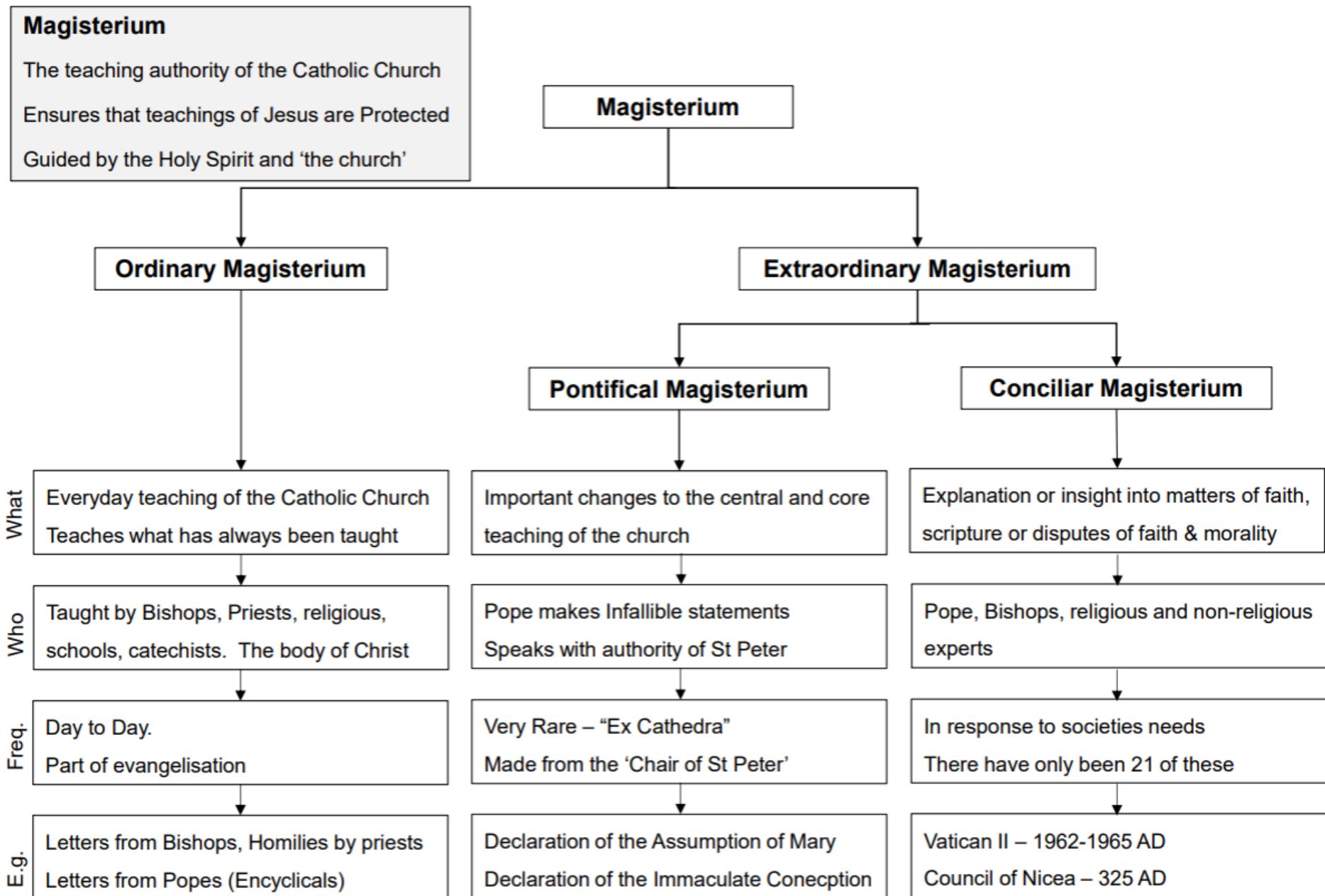
Jesus gave authority and the role of teaching and leading to Peter.

Catholics believe that the present Pope and bishops can trace their appointment and ordination back to the first apostles.

This is called the Apostolic Succession.

And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you- loose on earth will be loosed in heaven."

Matthew 16: 18-19



Component 2: Life and Death

Ordinary Magisterium

Popes and Bishops regularly preach the Good News in homilies and in their regular letters to their dioceses.

Most often, these are to encourage faith and devotion, clarify a point of faith or to give instructions.

The most well known are those written by the Pope.

These are called '**encyclicals**' and an example is *Evangelium Vitae* - Gospel of Life

This was written by Pope St John Paul II to clarify the Church's responses to a variety of modern ethical issues that affect the sanctity of life.

"Taking into account these distinctions, in harmony with the Magisterium of my predecessors and in communion with the Bishops of the Catholic Church, I confirm that....."

The function of the Magisterium is to present Catholic teaching in the modern context with clarity and confidence.

It is important for the Church to be able to respond to issues that were not considered by the writers of the Bible (such as IVF and genetic engineering) and to do so in ways that are consistent with that tradition.

The authority of the Magisterium gives that confidence to the next generation of Catholics.

The Ordinary Magisterium is the teachings of the Church that have always been taught.

It can be delivered by priests, deacons, teachers, catechists, parents.

Component 2: Life and Death

Extraordinary Magisterium

General Councils or Conciliar:

Sometimes the bishops of the Church are asked to sit in a General Council.

This is a special or extraordinary form of the Magisterium.

The task of a General Council is to explore matters of significance to the life of the Church.

The first record of such a council is in the bible **Acts 15** when leaders of the Christian community gathered in Jerusalem to decide what procedures were required of the new converts to Christianity.

The decisions made at these General Councils have particular importance and great significance to the life of the Church.

The decisions of the **Council of Nicea** resulted in the Nicene Creed, which is regularly said in Church.

The most relevant today is the **Second Vatican Council**

Pontifical Magisterium

Another form of 'extraordinary magisterium' are specific and rare declarations by a Pope.

The rules for such declarations were finally set down by a General Council in 1870.

The Pope has the authority to make the final decision on some disputed matters of faith or morals.

They are called **ex-cathedra** declarations. (**From the Chair**)

Before making this the Pope is expected to consult widely, have discussions with advisers and spend time in prayer.

When a Pope makes an ex-cathedra statement in this way the teaching is considered to be without error.

It is important that this **papal infallibility** is limited to faith and morals and use of this form of extraordinary magisterium is very rare.

There have only ever been two.

Component 2: Life and Death

Vatican II – The four key documents

Four of the Documents of Second Vatican Council were given the title of 'Constitution'.

This made them the most important of the 16 documents published.

These have been guiding the Catholic Church since 1965.

Dei Verbum – Dogmatic Constitution on Divine Revelation

This is the document that sets out the relationship between the Bible, Tradition and the Magisterium. It explains how these are each inspired by the Holy Spirit and have authority for the Catholic Church. Particular significance was the emphasis placed on proper biblical scholarship. Many Catholics at the time did not fully understand the variety of the literary styles within the Bible or the influence of the historical context on the Bible writers. It also encouraged Catholics to use the Bible as part of their prayer life. It has led to an increase in specialist biblical scholars and more bible study groups in parishes.

Sacrosanctum Concilium – Constitution on the Sacred Liturgy

This document has influenced the reforms to the Church's Liturgy. Prior to the Council most people attended Mass that was said in Latin. The focus of that Latin Mass was on the priest and the prayers said at the altar. Everyone, priest and people faced the altar to put emphasis on the act of sacrifice. The reforms encouraged by Vatican II were that the people should be more involved, have better understanding of the symbolism and be able to understand what was being said. So the words were translated into the local language and the altar moved so that the priest now faces the congregation.

Component 2: Life and Death

Vatican II – The four key documents

Lumen Gentium – Dogmatic Constitution on the Church

This document is about the nature and work of the Church. Previous writing on the Church placed the emphasis on the role of the Magisterium and the work of the priest. Lumen Gentium, which means, **‘the light of the people’**, raises the profile of all the people of the Church. All are called to serve Jesus. All are called to live out their baptismal promises to be ‘lights to the world’. All are called to be part of the mission of the Church to be of service to others. In this way, the Church is a ‘sacrament’ revealing God’s love to the world.

Gaudium et Spes – Pastoral Constitution on the Church in the Modern World

This document was published at the end of the Council in 1965. It is the completion of John XXIII’s desire for the Church to be a source of **‘joy and hope’**. In the years before the Council, the Catholic Church was seen as being apart from the world. It was not really how it understood itself but how it was perceived by some.

Gaudium et Spes was written to respond to the changes in society, the issues of poverty and social justice, the impact of science and technology, and, above all, to encourage the people of faith to engage with the modern world. That is how Catholics can be sources of ‘joy and hope’ in the modern world. It set the foundations and principles that later enabled CAFOD to be established to respond to the needs of the developing world.

The influence of this document has been dramatic. In the years since Vatican II, dioceses and parishes have set up Justice and Peace groups, international organisations like Pax Christi have been created and national organisations, such as Catholic Association for Racial Justice, have developed.

Component 2: Life and Death

Sarcophagi

These are stone coffins that have carved images on them.

The images often feature scenes from the Bible, or the lives of saints.

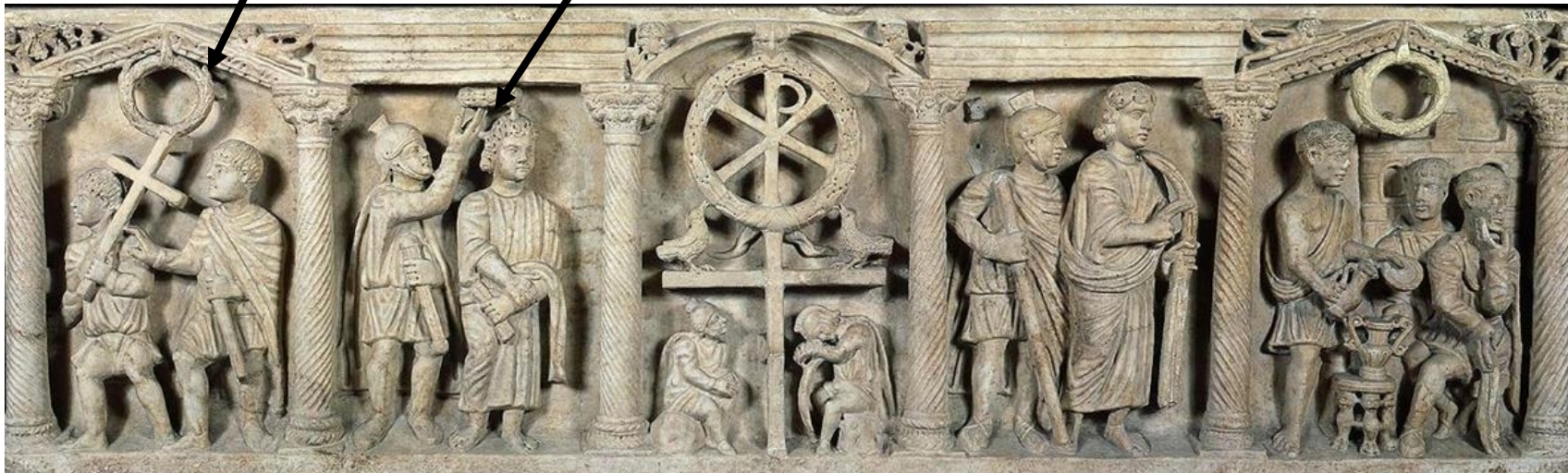
One example is the Sarcophagus with Scenes of Jesus' Passion that is now in the Museo Pio Cristiano in the Vatican, Rome.

It dates from the 4th Century and has a variety of images that reinforce the belief that Jesus' death and resurrection was a triumph over sin and a sign of hope.

The entire decoration is based on the Passion and Resurrection of Jesus.

On one panel there is the scene of
Simon of Cyrene carrying the cross

The next panel shows Jesus being given the crown of thorns. The contrast
between the suffering of Jesus and the triumph over sin is indicated by the style
of crown. It is no longer simply a crown of thorns but a jewel-filled crown.

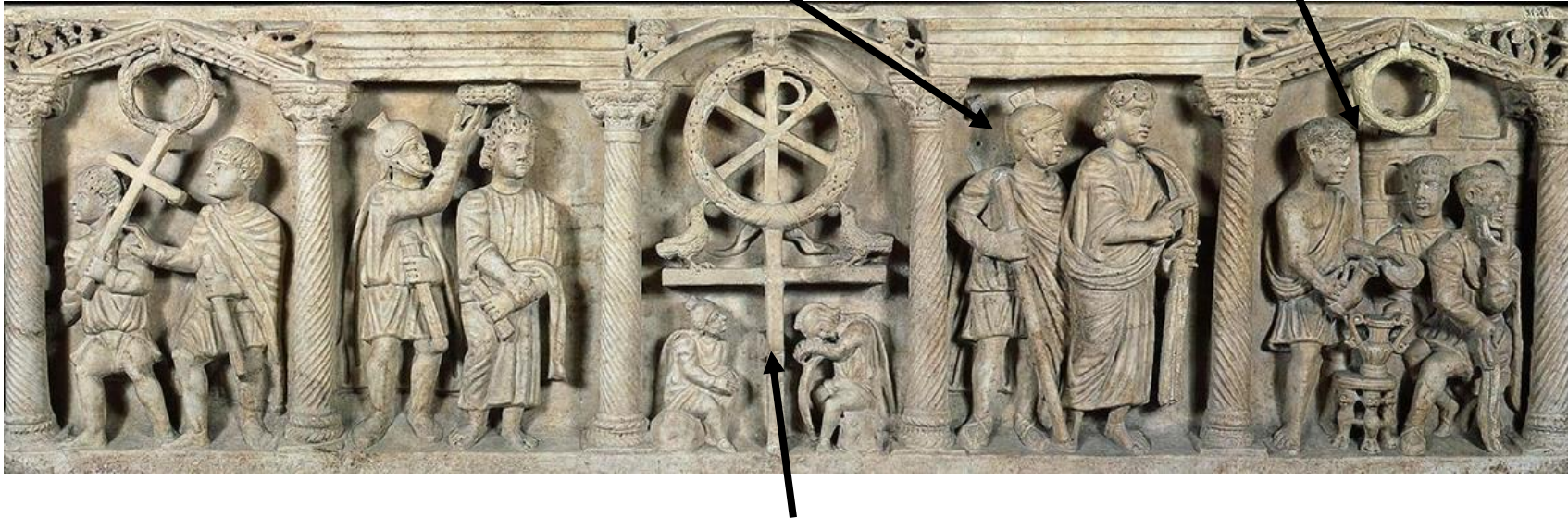


Component 2: Life and Death

Sarcophagi

Another panel shows Jesus being presented for trial before Pilate.

The scene of Pilate, who did not want to execute Jesus but gave into the pressure of the crowd and the Jewish authorities, washing his hands to symbolise that he wouldn't take responsibility for crucifying Jesus.



For the centre piece there is a formalised cross with the 'Chi-Rho' symbol representing Jesus. The Chi-Rho is an ancient symbol of the resurrection. The title 'Christ' means the anointed/chosen one. Jesus is the one who was anointed/chosen to save people from sin through his death and resurrection. The Chi-Rho is formed from the first letters of the title Christ in Greek. When merged together they form the 'Chi-Rho'. To reinforce the theme of victory the Chi-Rho is placed within a wreath that is held in the beaks of two eagles. The wreath is the Roman symbol of victory. The eagles represent God because in Roman religion they were used to represent the God Jupiter. The cross sits prominently above two soldiers in awe at the symbols of the resurrection.

Component 2: Life and Death

The Paschal Candle

In the liturgical life of the Church it is the Easter (or Paschal) Candle that is most visibly used to present the triumph of the Resurrection. Each year during Holy Week the events of the last week of Jesus' life feature in a series of liturgies. There are three that form the 'Triduum'; Holy Thursday, Good Friday and the Easter Vigil.

At the beginning of the Easter Vigil the Church is in darkness. The Paschal Candle is lit from the fire and processed into the Church. The light of Christ fills and overcomes the darkness of sin. The procession is completed with an ancient hymn, called the Exsultet, that proclaims Christ's triumph over sin because his resurrection defeats death.

The candle itself has a variety of symbols on it to reinforce belief in this triumph over sin:

The Alpha and Omega: These are the first and last letters of the Greek alphabet and symbolise that Christ is the first and last.

The Cross: This is the symbol of Christian faith because it is due to the crucifixion of Christ that the resurrection was possible.

The Five Wounds: The candle has five studs on it to represent the five wounds that Jesus received during his crucifixion.

The year: Each year the candle is marked with that particular year. It reminds people that Jesus is the same for all time and that salvation earned by Jesus is as real now as it was in the past.

The Easter Candle has a prominent place in the Church throughout Easter season. As a reminder of the triumph of the resurrection the Easter Candle is lit at every Mass from Easter Sunday to Pentecost.

Component 2: Life and Death

The Easter Candle and Baptism

Historically, Baptisms took place at the Easter Vigil.

Many will still baptise adults during this time.

The Easter Candle features in all baptisms to remind people of the resurrection and it is placed near the font.

A smaller candle is lit from its flame and given to the baptised person to remind them that the Light of Christ has defeated the darkness of sin.

A further link to Easter is contained in the instructions to priests that baptisms should take place on Sundays this is because it is the weekly reminder of the passion and resurrection of Christ.



Component 2: Life and Death

Music and worship

Prayer can be greatly enhanced by music.

Music leads people into expressions and feelings that are not always possible in the spoken word alone.

Recorded music can support an individual in prayer by helping with quiet adoration or thanksgiving prayers.

Live music is often used in churches to help the community bring their prayers together.

Psalms

In the Old Testament, the Psalms are ancient collections of prayers and hymns to God.

They express emotions from joy and praise to anxiety and despair.

These have been sources of prayer for the Christian community since the time of Christ.

This is because Jesus, and most of the first Christians, had lived most of their lives as part of the Jewish community.

The Psalms were important to their worship and it is no surprise therefore, that they brought these with them into the Christian faith.

The religious communities of monks and nuns built on that prayerful tradition.

Their daily prayers were based around the biblical prayer from the Psalms and were often sung

The most used style is known as 'Gregorian Chant'. It is a type of plainsong that was developed for them to sing together without accompanying musicians.

Singing of Psalms continues in monasteries, convents and cathedrals today.

At the Catholic Mass the Liturgy of the Word includes a Psalm. This is selected to respond in prayer to the main theme in the first reading.

Parishes are encouraged to sing the Psalm where possible.

Component 2: Life and Death

Music and worship

The Catholic Mass has several elements which are appropriate to sing.

Alleluia:

This is a chant for welcoming the Gospel.

To acknowledge the importance of listening to the teaching of the Gospel, the Alleluia should be sung where possible.

Eucharistic Acclamations:

These are the chants that the congregations says/sings during the Liturgy of the Eucharist. They are the **'Holy, Holy'**, the **'Memorial Acclamation'** and the **'Great Amen'**.

They punctuate the great prayer of thanksgiving at which the bread and wine become the 'body and blood of Christ'.

Marking these moments with sung responses highlights the solemnity and importance of that moment in the Mass.

The Gloria:

This is a great song of praise. The words can bring a greater sense of joy through music.

Hymns:

There is a wide range of hymns in Christian tradition. Many parishes use hymns for the gathering at the start and end of Mass.

Hymns can be appropriate to support quiet prayer at, or after, the distribution of communion.

Hymns are also used sometimes to accompany the procession of the gifts of bread and wine before the Eucharistic Prayer.

Component 2: Life and Death

Ancient or Modern

Through the centuries numerous composers and hymn writers have created music for prayer.

This has led to there being a wide range of musical styles.

In similar ways to other Christians, there are differences of opinion within the Catholic community about what is the best use of music in prayer.

Some Catholics would say that traditional Latin music is the best way to appreciate the beauty and majesty of the liturgy.

Others would say that the older hymns are more appropriate Church music and the words of the classic hymn writers are more poetic.

Others would say that the Church needs to sing in the style of the younger generation, otherwise it is not speaking to them at all.

The Catholic Church leaves the decision up to the pastoral needs of the parish community, and the direction of the local Bishop.

As a whole, the Catholic church believes that Organs are the most appropriate instrument to be used.

As a whole, the Catholic church believes that Gregorian Chant is the preferred form of singing.

Great importance should therefore be attached to the use of singing...

...with due consideration for the culture of the people and abilities of each liturgical assembly.

GIRM 40

All other things being equal, Gregorian chant holds pride of place...

...other types of sacred music...are in no way excluded, provided that they correspond to the spirit of the liturgical action and foster participation of the faithful.

GIRM 40

Component 2: Life and Death

Music and the Catholic funeral Rite

Faure's Requiem

Many classical composers have used Christian liturgy as a source of inspiration for their work.

There are several well-known versions of music composed for funerals.

These are known by the term '**requiem**' which is the Latin term for '**rest**'.

Gabriel Faure composed a requiem that is full of beautiful melodies, he wrote this just after the death of his father and first performed just before the death of his mother. He offered music that acknowledges grief within the context of hope and eternal life. Faure does not allow the natural sadness of grief to obscure faith in the resurrection. He said that he did not want to express a fear of death. Instead he presented a requiem that focused on the aspiration of heaven by using harps, violins and the sound of sopranos. The In Paradisum is a version of the Final Commendation in the funeral rite. It is a prayer that asks for the deceased to be welcomed into paradise. The gentle music conveys a final tranquillity as life's trials are left behind and the music rises and soars before fading. The music of this section is lighter and more ethereal in nature than previous sections, and is underpinned by a steady, rhythmic beat. The choir sings in a higher pitch to sound like angels in heaven. Like the symbols and symbolic actions of the funeral, his music helps the grieving to have faith, comfort and hope. It does not focus on the morbid but on the restful and fear-free nature of death. In contrast Verdi's Requiem 'Dies Irae' has loud, violent music that changes rapidly and conveys restlessness. The singing sounds like wailing and is very far from conveying calm and tranquillity in Faure's composition. Faure himself said, "My requiem is dominated from beginning to end by a very human feeling of faith in eternal rest."

"It has been said that my Requiem does not express the fear of death and someone has called it a lullaby of death. But it is thus that I see death: as a happy deliverance, an aspiration towards happiness above, rather than as a painful experience."

Gabriel Faure

Component 2: Life and Death

Symbols and the Catholic funeral Rite

The Pall

The coffin is covered in a white cloth, called a Pall. This is a reminder of Baptism when the newly baptised are presented with a white garment as a symbol of being washed clean of sin.

The waters of Baptism are a symbol of being made clean of sin and the Pall is a reminder that, because of Jesus, sin and death have been defeated.

It is also a reminder that all are equal in the eyes of God. There is no distinction, all are worthy of salvation through Christ.

The book of Gospels

This is sometimes placed on the coffin.

This is to remind people that Christians live by the Gospel and that faithfulness to Christ's teachings leads to eternal life.

A cross

This is often placed on the coffin.

The Baptismal rite includes the priest or deacon making the sign of the cross on the person to mark their joining to the Christian community. It is through the cross and resurrection that people are saved and can now be sure that death has been defeated by Christ.

The Paschal Candle

This is often placed near to or beside the coffin as a symbol of the belief in the resurrection. Flowers may be placed on the coffin but in moderation, so that they do not hide these important symbols of faith and hope.

Component 2: Life and Death

Symbols and the Catholic funeral Rite

Funerals, like all Catholic liturgy, use lots of symbolic actions

Holy Water

At the beginning and end of the funeral the coffin is sprinkled with holy water.

The coffin is also sprinkled with holy water before being buried or cremated.

Once again this is a reminder of the waters of Baptism and the gift of eternal life.

The accompanying prayer is;

“In the waters of baptism, (name) died with Christ and rose with him to new life. May he/she now share with him eternal glory”

Incense

At the end of the funeral the coffin is incensed as a sign of honouring the person, whose body was a temple of the Holy Spirit.

The incense also signifies the prayers of those gathered rising up to God.

Procession of the Coffin

Processions are a traditional way of acknowledging importance.

It is common for the coffin to be carried out of church in a solemn procession.

It brings the community together to show the grieving relatives and friends are in solidarity with them.

Component 2: Life and Death

Symbols and the Catholic funeral Rite

Prayers and Readings

The readings from scripture will be chosen to remind those present of the promise of resurrection and eternal life.

Those readings will be a source of comfort for those grieving and a declaration of hope.

The prayers throughout the funeral will refer to Baptism, to Easter and the resurrection, to sacrifice on the cross and eternal life.

The priest or deacon will use their homily to explain the Christian belief that death has been defeated and the Church community has sure and firm hope of eternal life.

This should bring further comfort to the family and friends.

The prayers of intercession will include prayers for the deceased, for the grieving family and friends and for the wider community.

Eucharist

Although not a requirement of the funeral rite, many funerals in the Catholic Church would include the Liturgy of the Eucharist.

This would be particularly appropriate if the deceased or members of the family regularly attend Mass.

Eulogy

Some funerals include a short 'eulogy'.

This is different to the liturgical homily. This is where a relative or friend speaks about the life of the deceased and can be a celebration of their positive contribution to the lives of family and friends.

Component 2: Life and Death

Prayer

“The raising of the mind and heart to God, or the petition of good things from him in accord with his will”. (CCC)

Prayer can be more than simply asking for something or reciting a well-known familiar prayer. As the definition above indicates, prayer is about setting aside time to be in the presence of God. Regular prayer can become a habit that deepens a relationship with God. This is what ‘*raising the mind and heart to God*’ can mean for Christians.

Prayer can be different on different occasions;

Adoration: This is when Christians simply acknowledge God is wonderful and worthy of praise. Such prayer can be said silently to worship God, other times words or songs may be used to express that adoration. In the Catholic tradition many parishes place the Blessed Sacrament on display for people to pray quietly to adore God.

Thanksgiving: As the term suggests, it is common for people to thank God. People give thanks for the wonderful things that happen, for answers to prayers or simply for the wonders of creation. For Catholics, the most important act of thanksgiving is the Liturgy of the Eucharist during the Mass. That part of the Mass is a prayerful thanksgiving for the sacrifice of Jesus.

Repentance: When Christians fall short of the expectations of faith there is sorrow. That sorrow is expressed through repenting of sins. Catholics repent during the Penitential Rite of the Mass. For more significant sins Catholics can seek the Sacrament of Reconciliation to experience more personally God’s forgiving response.

Intercession: These are the prayer for Christians that ask God to respond to the needs of others. Most Christians will have intercessory prayer during regular worship.

Petitions: Individual Christians will ask God to help them. They will petition God to respond to their needs.

Component 2: Life and Death

Formulaic Prayer

There are a great number of prayers that have been said by Christians over the centuries.

Some have been written down and collected in prayer books.

Many Christians like to use the words provide by those who are considered to have been close to God.

Some of these formulaic prayers are similar to a formula, in that the same words are said in the same way every time.

They are often very well known and a source of inspiration for many.

Examples:

The Lord's Prayer,

Glory Be and the

Hail Mary.

Some formulaic prayers have become extended into techniques to support reflection or meditation.

There is the tradition of using repeated reciting of simple formula prayers as a way of stilling the mind from the distraction and enabling prayer.

The Rosary is an example of this in the Catholic tradition.

There is a formula for reciting the most familiar prayers, so that Catholics can meditate on the 'mysteries' of faith.

More complicated use of formulaic prayer is in the **Liturgy of the Hours**.

This involves reciting Psalms, Scripture readings, and intercessions and different times of the day.

Priests, nuns and monks promise tot say these prayers every day.

Some lay people join in with part of these prayers when they can.

Component 2: Life and Death

Formulaic Prayer – The Lord's Prayer

The best known formulaic prayer is the Lord's Prayer.

It is called this because the Gospels tell us that these words were Jesus' instructions on how to pray.

We can see each of the elements of prayer within the Our Father;

Adoration:

Our Father....hallowed be thy name. To give 'hallows' is to make 'holy'. This prayer starts with a statement of adoration

Thanksgiving:

Our Father, who art in Heaven. It is an extraordinary privilege to be able to call God, Father. It suggests an intimacy in the relationship with God and it is Jesus who gives the courage to have this relationship. The creator God is beyond imaginings, Christians are encouraged to have a personal relationship with him. That is something to give thanks for.

Repentance:

Forgive us our trespasses. There is an acknowledgement of falling short of perfection. The prayer invites Christians to repent. Repentance comes with the challenge to forgive others.

Intercession:

They kingdom come, thy will be done. This is a revolutionary prayer! May the world be transformed into that state of perfection that is understood as the Kingdom of God. May life on earth be as wonderful as being in the presence of God. May there be more peace, more justice, more mutual respect, true equality- and may that be now.

Petition:

Give us our daily bread, deliver us from evil. Christians ask for their own needs.

Component 2: Life and Death

Extempore Prayer

The risk of formulaic prayers is that the familiarity of them can become repetitive.

Extempore comes from the latin **ex tempore** and translates to “**from the time**” meaning in the ‘spur of the moment.’

Extempore prayer is when Christians use their own words to speak with God.

There will be times when formulas do not express the feelings and wishes of that person.

It is possible for people to use their own words to ‘**raise their hearts and minds to God**’ in a more **spontaneous** way.

There are some Christians including Catholics who feel so **moved by the Holy Spirit** that they worship God with sounds.

These are called ‘charismatic’ prayers or praying in ‘tongues’.

Component 2: Life and Death

Praying for the Dead

Within the Catholic community there is a long tradition of prayer for the dead.

These prayers support the grieving and are consistent with beliefs about salvation, purgatory and the promise of eternal life in heaven.

These prayers are intercessions on behalf of the person who has died, asking God to welcome them into His presence.

This is an important feature of Catholic life as they believe that the dead can no longer speak up for themselves.

The most commonly used prayer is;

**Eternal rest grant unto them, O Lord
and Let the perpetual light shine upon them.**

May they rest in peace.

Amen

**May their soul, and the souls of all the faithful departed,
through the mercy of God rest in peace.**

Amen

Another feature of praying for the dead is the practice of asking priests to offer a mass for a relative or friend who has died.

On such occasions, the priest will remember that person in his own prayers during the Mass.

The person's name may be mentioned during the Eucharistic prayer.

Within that prayer there is always a formula of words to remember those who had died and a variation that enables an individual to be named.

Component 2: Sin and Forgiveness

Crime and Sin

What is crime?

Crime can be defined as any offence which goes against the law. Laws are made by the government of a country. As such they can be very different in different countries and what is lawful can change over time. Laws are there to protect the weak, give guidance on acceptable behaviour and so allow people to live safely and without fear. The role of the police is to detect and prevent crime, the role of the justice system is to enforce the laws and punish them.

Sin

A sin is an action which goes against the will of God. Some sins are crimes, for example, murder. Other sins such as adultery are not against the law.

Making Moral Decisions

Making decisions on how we behave is complex, but put very simply there are two common forms of morality;

Absolute Morality

This is when a person holds a principle such as “stealing is wrong” and never alters it. This applies to all situations, no matter what the context or circumstance. So even if someone was starving it would not be right for them to steal a loaf of bread. Stealing is always wrong. Another example would be the belief that it is wrong to kill. This would apply in all situations such as war, abortion and euthanasia.

Relative Morality

This is the idea that a moral principle can be adapted or adjusted in certain situations. So stealing in principle is wrong, but if someone has no other way to get food, then stealing is justifiable. Killing is usually wrong, but if someone kills in self-defence, then it may be acceptable.

Component 2: Sin and Forgiveness

Punishment

When a criminal is found guilty of a crime, there are a number of punishment options available to a judge, such as, fines, community service and prison.

A judge will consider several different purposes when sentencing a person for the crime they have committed.

Rehabilitation: Punishment should help the offender to see what they have done wrong and to change their behaviour so they do not repeat the offence. It is the idea that criminals can somehow be 'fixed' if we understand why they commit crimes and help them to change. This may mean providing criminals with education, counselling, skills or training so that they can become productive members of society. This is also known as reform. It is really the only type of punishment that works in the long term because if criminals are not reformed, they will continue to commit crime when they are released from prison. Rehabilitation is the aim of punishment which is most in line with Christian ideas of forgiveness. However, some see it as being soft on criminals and not really a punishment at all.

Retribution:

The idea that punishment should make criminals pay for what they have done wrong. To put it simply, this means getting even or taking revenge. It makes the victim of a crime feel a sense of justice that the offender got what they deserved. This goes with the Old Testament idea of "an eye for an eye, and a tooth for a tooth," but it does not reflect Jesus' teaching that we should turn the other cheek and not seek revenge. Sometimes victims feel that criminals do not get severe enough punishment, or there is a fear that the punishment could be too harsh. For Christians, the punishment has to be connected to justice and not revenge.

Deterrence:

Means to discourage, or put off, someone from committing a crime. Punishment may put someone off doing that action again. It also makes an example of the criminal and protects society from the danger they pose. Seeing the punishment given might put someone else off doing the same thing.

This is often one of the main arguments for the death penalty. Execution for murder should put others off doing it themselves. Many argue that deterrence does not work and that people are not really put off by the example of others receiving punishment.

Component 2: Sin and Forgiveness

Forgiveness

Forgiveness is at the heart of the Gospel message. Jesus' example and teaching shows Christians that they should treat others with compassion, love, mercy and forgiveness. In Matthew 18: 21-22 (Anthology) The Parable of the Unmerciful Servant, Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother and sister who sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times". By saying this Jesus made it clear that there was no limit to forgiveness.

The importance of forgiveness is emphasised in the Lord's Prayer. Christians ask God to 'forgive their sine, as they forgive those who have sinned against them.' this means Christians can only expect to receive forgiveness from God if they are forgiving towards others. Matthew 6: 14-15 'For if you forgive other people when they sin against you, your heavenly Father will also forgive you. But if you do not forgive others their sins, your Father will not forgive you yours.'

There are many examples from Jesus' life for Christians to follow,

- Jesus forgave the woman caught in adultery (John 18: 1-11).
- The Parable of the Prodigal Son is one of Jesus' best known stories where the father forgives his son and welcomes him back.
- Jesus showed forgiveness in the last moments of his life as he was being put to death. While he was on the cross he says, "Father, forgive them for they do not know what they are doing"
- As well as teaching about forgiveness Jesus also spoke about justice, he also spoke about God's punishment for wrong-doers in the next life. On Judgement Day, God will judge all humans according to how they have behaved. If they have behaved justly they will be rewarded in heaven.

It is up to God to judge people and he will forgive those who are truly sorry for what they have done and want to change.

Many Christians believe that punishment and forgiveness can go together. Many Christians would see the main role of punishment as being to help the person involved to reform. Christians also need lay great stress on trying to look at the motives and reasons for crime. Christians should be actively involved in trying to create a better, fairer society.

Component 2: Sin and Forgiveness

Capital Punishment – Arguments for

Some Christians believe that the death penalty is acceptable. They believe this because:

Jesus never taught the death penalty was wrong

The Old Testament teaches that the death penalty should be used for some crimes,

Some Christians would argue that the death penalty upholds the commandment, “*Thou shalt not kill*” by showing the seriousness of murder as a crime.

“He who sheds a person’s blood, shall have his blood shed, for in the image of God humans were made’

Genesis 9:6

St. Paul teaches that Christians should accept and obey the laws of their country, which might include the death penalty

Religious and non-religious people might argue that some crimes are so dreadful that the most extreme form of punishment is justified.

Some might argue that it is wrong to spend money on keeping someone in prison long term, when that money is needed by others in society.

‘*Life for life, eye for eye.*’

Exodus 21:24

Component 2: Sin and Forgiveness

Capital Punishment – Arguments against

Many Christians believe that capital punishment is un-Christian. They believe this because:

Jesus came to save (reform) sinners, but you cannot reform a dead person

The commandment says, *“Do not kill”*

Jesus said that revenge is wrong.

“You have heard that it was said, “Eye for eye, and tooth for tooth, But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.”

Matthew 5:38

Christianity teaches that all life is sacred and that humans are made in God’s image.

If abortion and euthanasia are wrong, then so is capital punishment. Only God has the right to give and take life away.

The overall message of Christianity is love and forgiveness so capital punishment goes against this.

Religious and non-religious people might say that there is always a risk that the wrong person might be executed and that killing a murderer is still killing and “two wrongs don’t make a right”.

Pity the person, hate the sin.

A person only has the chance to repent for their sins in this life.

Saint Augustine

Component 2: Sin and Forgiveness

Capital Punishment – Catholic View

“The Catholic position on capital punishment has developed over the years.

Traditionally the Catholic church has allowed its use but encouraged it.

“Assuming that the guilty party’s identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty.”

CCC 2267

“If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person.

Evangelium Vitae 56

In two famous letters, Saint Augustine clearly spoke against the practice.

“...We pity the person, but hate the offence or transgression. In fact, the more we dislike the vice in question, the less do we want the offender to die without correcting his vices...There is no space to reform character except in this life. After that, each person will have whatever he has won for himself here [in this life]. That is why we are forced to intercede for the guilty, out of love for the human race. For otherwise [capital] punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end.”

Letter 153 to Macedonius

“...we would prefer to have them set free than to have the sufferings of our brothers avenged by shedding their blood.”

Letter 134 to Apringuius

In recent years, Pope Francis has stated his position as firmly against capital punishment, saying it is no longer justifiable and that the wrong person could easily be killed

Component 2: Sin and Forgiveness

Redemption - Salvation

Christians believe that humans had rejected God by their sins. Humans are so important to God that God took on human nature in God the Son, to free humans from the effects of sinfulness. In Christianity, 'salvation' means being freed from sin and its consequences. Christianity teaches that Christians can only achieve this by repenting of their sins, asking God for forgiveness, and accepting Jesus Christ as the Son of God and saviour of humankind.

Christians believe that their relationship with God depends on Jesus' death and resurrection. Without it, they cannot be close to God or obtain forgiveness of their sins. Christians might accept the benefits of Jesus' death and respond to the love of God.

Christian tradition uses a range of images to describe how Jesus' death reconciled God and humans. The most common is the image of sacrifice. For example, John the Baptist describes Jesus as,

'the lamb of God that takes away the sins of the world'.

John 1:29

The New Testament uses the Old Testament image of the Suffering Servant (**Isaiah 53**) and applies it to Jesus. In the biblical tradition, animal sacrifice was a common practice. In making an offering to God, the person making the sacrifice hopes to make or mend a relationship with God. The animal was seen as taking the blame for something it did not do (a scape-goat) and the sacrifice was believed to free human beings from their sins.

Christians believe that Jesus' total obedience to God, resulting in his suffering and death, was so powerful that it made amends for the sins of human beings in a way that other sacrifices could not. This restored God's original relationship with humankind. Human beings could not do this for themselves, as they were sinners. Only the death of Jesus, who was divine, perfect and without sin, could offer redemption. Jesus achieved this by sacrificing his life, which meant he 'paid the price' for human sin. He earned salvation by suffering this punishment. Christians believe that, in turn, Jesus extends the salvation he earned to all those who believe in him. Christians believe Jesus came to earth in order for Christians to receive Salvation. His death was the sacrifice needed to bring salvation to the world.

Component 2: Sin and Forgiveness

Redemption - Grace

For Christians, grace is the love and mercy shown by God because God wants them to have it, not because they have done anything to deserve or earn it. It is a free, generous and undeserved gift from God.

If Christians repent of their sins, they are truly sorry for them. Catholics believe that this makes them children of God and gives them the desire to change and do good.

Grace comes about in a special way in the sacraments, which

Catholics believe are an encounter with God. Salvation brought by Jesus comes as to the world today through the sacraments of baptism, confirmation, reconciliation and the Eucharist. As a result of receiving these sacraments, Catholics should try harder to live a Christian life. All Christians are called to a life of holiness, so they should try to live up to the teachings of Jesus.

The importance of grace and salvation for Catholics.

Salvation from sin is important because without it, a person's sin will stop them from having a relationship with God and ultimately might mean hell or purgatory after death. The salvation of humankind was the purpose of Jesus' life, death and resurrection. Jesus is the saviour of the world for Christians. Christians believe they do not deserve this but are given it freely by God. They must accept this freely in faith.

Salvation is important for Catholics because it explains why the sacraments of baptism, reconciliation, confirmation, the Eucharist are at the heart of Catholic life.

The Paschal Mystery

The Paschal Mystery is one of the central concepts of the Christian faith as it relates to the history of salvation. It relates to the last few days of Jesus' life and his death and the events after his death.

Christians believe that Jesus was resurrected and that he was then taken from earth to be with God in an event known as the ascension. They believe this is the work God the Father sent his Son to do on earth. They believe this is how Jesus offers salvation to all.

The last few days of Jesus' life are remembered during Holy Week, the week running up to Easter Sunday..

Component 2: Sin and Forgiveness

Redemption – Jesus' last days

The Last Supper

The Last Supper was the meal that Jesus had with his disciples on the evening before he was arrested.

He reassured his disciples that, after he had left the earth, the Holy Spirit would be sent to them to help keep his message and teaching alive.

Jesus gave his disciples two symbols, in the form of bread and wine, to be used in remembrance of him.

The bread represented Jesus' body, which was to be sacrificed on behalf of all human beings, and the wine his blood.

The events of the Last Supper are also remembered on Maundy Thursday, which takes place on the Thursday of Holy Week.

Today, the symbols of bread and wine are an important part of Christian worship in a ceremony known as the Eucharist.

Good Friday and Jesus' arrest, trial and crucifixion

The Gospels record that after the Last Supper, Jesus went with his disciples to a garden called Gethsemane, where he prayed. This was a time of great sorrow and torment for him. Christians refer to the hours Jesus spend at Gethsemane as the '**agony in the garden**'. He was arrested there after one of his disciples, Judas, told the authorities where to find him.

Jesus was tried by the Sanhedrin. He was found guilty of blasphemy, the crime of either insulting God or pretending to be God. In ancient Jewish society the punishment for blasphemy was death. Pontius Pilate, the Roman prefect who was then in charge of the city of Jerusalem, sentenced Jesus to be whipped and crucified. Roman soldiers then mocked and beat Jesus before leading him away to be crucified.

Christians commemorate Jesus' crucifixion and death on Good Friday, the Friday of Holy Week, and treat it as a day of mourning his death. Christians believe that Jesus' death, ultimately had a good consequences for human beings. Christians believe that Jesus' suffering and death were part of God's plan, which can only be understood within the context of Jesus' resurrection after his death.

Component 2: Sin and Forgiveness

Redemption – Jesus' last days

The resurrection and its significance for Christians

The gospels record that after Jesus died on the cross, his body was buried, but he rose from the dead three days later. This event is known as the resurrection. It is the central belief of Christianity and lies at the heart of the Christian faith.

The reason for its importance is that Catholics believe Jesus' ability to overcome death proved he was the Son of God and had a divine nature. It confirms their belief in the Trinity and an omnipotent God who holds ultimate power over the universe he created, because only the creator of life could resurrect life after death.

Catholics also think the resurrection demonstrates that Jesus is their saviour. They believe he has the power to help anyone who believes in him to overcome death. By forgiving their sins, Jesus can grant them the gift of eternal life with God.

The ascension and the promise of the Holy Spirit

The gospels' account of Jesus' ascension tells how he was taken up into heaven 40 days after his resurrection, as witnessed by his disciples. The significance of the ascension for Christians is that it is the end of Jesus' time on earth. Catholics believe this means his mission, or reason for being on the earth, was successful. He had completed everything God the Father had intended him to do and could therefore return to heaven to prepare a place for his followers. Catholics also believe that Jesus' ascension prepared the way for the Holy Spirit to come to earth, as Jesus had promised at the Last Supper.

Hell and a loving God.

Some people might ask the question, 'surely a loving God would want to save everyone, He would not want to condemn anyone to hell'. God does not send anyone to hell. Humans have free will and must choose how to spend their life. If a person chooses to do evil then they will be far from God no matter how much God wants them to come to him. God's love is unconditional, but he cannot force it upon us. Hell is not a punishment but a consequence of choosing to go against God. We choose our eternal destination by our choices through life. Free Will means that God can only offer salvation; it's up to the individual to accept

Component 2: Sin and Forgiveness

The Church – The Nature of the Church

At the Councils of Nicaea and Constantinople in the 4th century CE, Church leaders agreed upon a single statement of faith.

This statement is called the Nicene Creed.

It identifies four marks, or distinguishing qualities, of the Church.

The 'four marks' of the Church are that it is **one, holy, catholic** and **apostolic**.

One

The Church is One because of three things.

Its source, the Holy Trinity, is a perfect unity of three divine persons

Its founder, Jesus Christ, who came to reconcile and unite all humankind through his death on the cross, taking away their sins.

Its 'soul', the Holy Spirit, who dwells in the souls of the faithful, who unites all of the faithful into one communion of believers, and who guides the Church.

The 'oneness' of the Church is also visible. Catholics are united in the Creed, the prayer which sums up what Catholics believe, the other teachings and the celebration of the sacraments, Mass is always the same all over the world.

In the Church's oneness, there is diversity: there is room for many different types of people with many different gifts, but who work together to continue the mission of Jesus. The Catholic Church teaches that these various cultures and traditions enrich the Church in their expressions of one faith.

Component 2: Sin and Forgiveness

The Church – The Nature of the Church

Holy

The Church is also holy.

Catholics believe Jesus is the source of all holiness.

Jesus makes the Church holy and uses it to make people holy.

The Church does this through its teaching, prayer and worship and good works.

'Holy' doesn't mean that there are no sinners in the Church. It is fully accepted that members of the Church are human and so make mistakes and have weaknesses.

However, Catholics believe that each member of the Church has been called to holiness.

Through baptism, a Catholic has been freed from original sin and filled with God's grace, therefore all Catholics should aim to live out their life as best they can.

Catholics recognise that they are weak human beings, and at times they sin and fall short of what God wants them to be.

They are taught to ask for forgiveness and try again.

Component 2: Sin and Forgiveness

The Church – The Nature of the Church

Catholic

The Church is also catholic.

Saint Ignatius of Antioch used this word, meaning, ‘universal’ or ‘whole’ to describe the Church.

The church is catholic in that Christ is universally present in the Church, and because he has commissioned the Church to evangelise.

The Church is catholic because Jesus gives the Church everything they need for people to be saved, and the Church has the task of reaching out to the whole world with the message of Jesus.

Apostolic

Finally, the Church is apostolic.

Catholics believe that Jesus Christ founded the Church and gave His authority to His apostles.

He entrusted a special authority to St. Peter, the first Pope and Bishop of Rome, to act as His representative on earth.

The Church is also apostolic in the faith found in both Sacred Scripture and Sacred Tradition was preserved, taught and handed on by the apostles.

Component 2: Sin and Forgiveness

The Church – The People of God

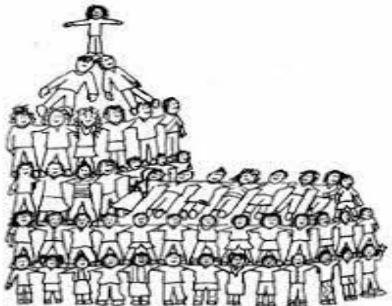
In Greek, 'ecclesia' is the word for Church. It means assembly, or gathering together, the Assembly of God's People.

The Church is the People of God gathered together.

The word church with a small c is used to refer to the building where Christians come to pray.

When it is written with a capital C, Catholics mean everyone who is a member of the Church, all believers together.

The Church is an important idea to Catholics.



Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which He looks
Compassion on this world,
Yours are the feet with which He walks to do good,
Yours are the hands, with which He blesses all the world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are His body.
Christ has no body now but yours,
No hands, no feet on earth but yours,
Yours are the eyes with which he looks
compassion on this world.
Christ has no body now on earth but yours.

St. Teresa of Ávila

Component 2: Sin and Forgiveness

The Church – The Body of Christ

The Church is described as the Body of Christ in both the New Testament and the CCC.

According to the Bible, when Jesus entered the world, He took on a physical body that was 'prepared' for Him.

This is known as the incarnation; God become human.

Whilst on earth Jesus showed God's love in the things he said and did.

He taught people how God wanted them to live and he cared for the sick and the infirm by curing them.

Ultimately, he gave his life as a sacrifice so that all could have a closer relationship with God.

Through his physical body, Jesus demonstrated the love of God by his teaching and his actions especially through His sacrificial death on the cross.

After he rose from the dead, Christians believe that he ascended into heaven, bodily.

The teaching that the Church is the Body of Christ means that Catholics believe that the work of Christ on earth did not end with the Ascension.

According to this teaching, Jesus lives on through his followers, and in the Church, which is his 'body' on Earth.

In this way, it is believed that Christ continues His work in the world through those He has redeemed, or saved by dying on the Cross.

The Church made up of all those who are redeemed, now demonstrates the love of God through the work of its people. In this way, the Church functions as "The Body of Christ".

The Church is not a club or association to belong to, it isn't just a gathering of people. It continues the work that Jesus started by making the world holy.

Christians are now the physical body of Jesus.

Through Baptism, Catholics believe that the individual is united with other Christians and with Christ and has become part of this 'body'

Component 2: Sin and Forgiveness

The Church – The importance of The Body of Christ

In the New Testament, the Church is described as **‘the Body of Christ’** especially by St. Paul in his first letter to the Corinthians. As Catholics consider themselves to be the physical form of Jesus on Earth, they must continue with his physical work; ministering help and teaching.

For Catholics, this also shows that Jesus is still active in the world. His work didn’t end with his death, but it continues in those that follow and believe in Him.

Following this teaching, individual Catholics can perform different tasks and yet be united.

Each person within the Church has a different talent that they can use for the good of the Church in the same way that each part of the body has a different function and is used for the good of the whole body.

The Church remains a unity because its entire people are working together as the Body of Christ.

It is for this reason that the Mass is so important for Catholics.

At the Eucharist, Catholics believe that they receive the Body of Christ.

By sharing the consecrated host at communion, Catholics believe that they share in the body of Christ.

They are fed by Christ and are strengthened. Coming together to share the Eucharist reaffirms their unity.

Roman Catholics believe that Christ is fully present in the Eucharist. This is known as the Real Presence.

At Mass the bread and wine, while keeping its appearance actually become the Body, Blood, Soul and Divinity of Christ.

Component 2: Sin and Forgiveness

The Church – Mary as a model of the Church

Mary as a model of the Church

Mary is a model of the Church. Her life embodies what it means to be Catholic:

Discipleship

Catholics look to Mary as the greatest example of true discipleship. She spent her whole life dedicated to Jesus. When Mary was told by the angel that she was to be a mother of the Christ, she accepted willingly and joyfully. This makes her a role model and a guide to the way Christians should serve God.

Faith

Mary had total faith in God and in her son. She did not question God when she was told that she would have a child, even though she was a virgin. At the very end she did not desert her son, but was one of his few followers to follow him right up to the foot of the cross.

Charity

Mary is also a model of charity. Her life is an example of total self-giving. She did not hold back but gave her whole life to God. This is how Christians should be too. At the Wedding Feast at Cana **in the gospel of John** she asks her son to help, knowing that he would do what was needed.

The celebration had run out of wine, but Mary knew that Jesus had the power to help.

As a result of Mary's request Jesus performed his first miracle and turned water into wine.

This is also an example of how Jesus listens to his Mother and fulfils her request. Catholics pray to Mary knowing that she will pray for us to Jesus.

Component 2: Sin and Forgiveness

The Church – The importance of Mary

Catholics hold Mary in great honour.

She was chosen to be the human mother of God the Son, Jesus Christ, and you will often hear her described as Mary, Mother of God.

Mary is important in the work of salvation.

Mary is often called '**Our Lady**' by Catholics.

This is a special title given to no one else showing how special she is.

As Mary has such a special relationship with God, Catholics believe that she acts as a mediator between them and God.

Catholics pray through Mary. She pleads to God to help.

Catholics do not pray to Mary in the same way as they pray to God.

They do not believe that she can answer prayer, they believe she prays for them.

Catholics might light a special candle called a votive candle and place it on a special stand by her statue as a symbol of their prayer.

Component 2: Sin and Forgiveness

The Church – Outside the Church there is no salvation

The phrase, 'outside the Church there is no salvation' is a very old one and comes from the writings of early Christian thinkers for example it occurs in a letter of St Cyprian, a Catholic Bishop.

To him and many others since this phrase has been used to express the belief that only Catholics will go to heaven.

This is the most straightforward meaning of the phrase and can still be found in the CCC.

This does not mean that anyone who is not Catholic will go to Hell.

Firstly, the Church teaches that everyone is saved through Christ's death and resurrection whether they know it or not, the surest way to receive this gift is to be baptised and a practicing member of the community.

However, they also teach that the Church of Christ is wider than the Catholic Church.

The Catholic Church is where the Church of Christ exists in all its fullness but there are elements of '**sanctification and truth**' outside of the Catholic Church so that other Christians can also be saved.

Secondly, they also teach that those people who have not heard of the Gospel of Jesus but have lived good lives can be saved because it is not their fault that they are not Christians.

They are sometimes referred to as '**anonymous Christians**'. This is because Catholics believe that if anyone is saved, it is through the death and resurrection of Jesus. So these people are living good lives because of Jesus, even though they do not know this is the reason. So the Church also believes that people who are not Christians can also be saved.

The Catholic Church still believes that the surest route to salvation is to be baptised and practicing.

Component 2: Sin and Forgiveness

Church Buildings

Often Cruciform in Shape
Highlight the death of Jesus

Towers or steeples
Stands out from far away
Prayer and worship rising up
Physical representation of what is happening inside

Modern Church buildings
can be very different
Vatican II
Circular or horseshoe
Shows the eternity and
oneness of God
Community and church

Traditionally Face East following Jewish Practice
The sun rises in the East
Reminds of Jesus Resurrection

Very tall with Domes or vaulted ceilings
A space to point up
Creates a connection with God

Stained Glass
Display stories of the Bible & Lives of Saints
Beautify the space of God

Crosses or other symbols to show a
Christian place
Outside model pilgrimage sites of Mary ,
Lourdes Grotto

Vatican II The Second Vatican Council (1962-65) was the first ecumenical council of the Roman Catholic Church since the Council of Trent (1545-63). It was convened by Pope John XXIII in 1962 and lasted until 1965. It was a significant event in the history of the Catholic Church, as it led to a series of reforms and changes in the way the Church operated. The council was held in St. Peter's Basilica in Rome, Italy.

Component 2: Sin and Forgiveness

Church Buildings

Of all buildings in any town or village, churches are among the most recognisable. Some churches have towers, others have steeples. The tower or steeple can be seen from long distances away. These features help the church to stand out from other buildings as something special that can be recognised by non-believers. Towers and steeples represent prayer and worship rising up to heaven, a physical representation of what takes place inside the building. Many towers have bells that are rung to call people to worship. It is also common for churches to be cruciform in shape. This means that they are in the shape of a cross, this is to signify the death of Jesus.

Modern church buildings tend to be simpler than those that were built a long time ago. As a result of Vatican II and the changes it made to worship, some churches built since the 60's are radically different. For example,, some churches are circular in design with the alter in the middle. This signifies the oneness of worshippers and that they are all sharing in the sacrificial meal at the altar. It can also stand for the eternity of God.

Traditionally, churches face towards the East. The Jewish custom of fixing decoration of prayer influenced Christianity during its early years.

For the first Christians, it was customary to pray facing toward the Holy Land. Also the sun rises in the east and is a reminder of the resurrection of Jesus. Churches are often very tall with domes or vaulted ceilings. This creates a space which is pointing up showing a connection between God and heaven. Very often stained glassed windows are used in Churches. They usually display stories from the Bible. Many also have crosses or other symbols to mark them out as Christian, it is not unusual for Catholic Churches to have a recreation of the Grotto in Lourdes to show where Mary is.

Component 2: Sin and Forgiveness

Features inside a Catholic church

The interior of Roman Catholic churches can vary from being very plain and simple to fancy and ornate but whatever the design, the whole church will be focused on the sanctuary.

Sanctuary means 'holy place'. This is where the **altar**, **lectern** and **tabernacle** are.

The sanctuary is where the public worship is centred. These are the features you would see in a Catholic Church;

The Altar

A table structure, usually made out of stone. The main part of the Mass, the liturgy of the Eucharist, takes place at the altar. The priest consecrates bread and wine here. The altar reminds Christians of the sacrifice and death of Jesus on the cross. The altar is also a table, reminding Catholics that they are sharing in a fellowship meal, as they recall the meal Jesus shared with his disciples at the Last Supper. On or near the altar are candles, representing the Christian belief that Jesus is the light of the world.

Lectern

Near the altar is the lectern, or it is sometimes called an ambo, used for the Liturgy of the Word. This is a book stand where the priest, deacon or reader stands to read to the congregation. The Word of God is proclaimed from here. Catholics believe that during Mass you are spiritually nourished.

The Tabernacle

A tabernacle is a safe-like place in which the consecrated hosts are kept. The sacrament is reserved here so that it can be taken to the sick and those who are unable to come to church. It is also a focus for private prayer and devotion. Catholics will genuflect; go down on one knee, towards the tabernacle in honour of the presence of Jesus. The tabernacle is often behind the altar, but in some modern churches it is sometimes in a side chapel so that people can pray in private.

Component 2: Sin and Forgiveness

Features inside a Catholic church

The Crucifix

In Catholic Churches there is always a crucifix, a cross with an image of the crucified Christ on it. It is usually on or near the altar. It serves as a reminder of the suffering and death of Jesus. Catholics believe that the death of Jesus was the price he paid for their salvation. Catholics, like all Christians, believe that Jesus died for them to forgive their sins and give them eternal life.

The Baptismal Font

This is a big stone basin filled with holy water where baptism is performed. It used to be by the main door to the church to show that people entered the Christian life through baptism. Now, the font tends to be at the front so that all those present can easily see it happening. Baptism is a reminder of Jesus' baptism. Like the altar, the font is linked to the idea of salvation because it is a sign of cleansing original sin.

The Confessional

This is a small room or box like structure in which the Sacrament of Reconciliation takes place. The fact there is a room dedicated to it shows how important the Sacrament is to Catholics. Inside there is a screen so that the person confessing their sins can make their confession anonymously. The priest sits on one side while the penitent kneels in the other. When the penitent has confessed their sins, the priest gives them a penance, such as a prayer and then absolves them; tells them their sins are forgiven by God. By penance and absolution they are reconciled to God, which means that their relationship with God is restored.

Component 2: Sin and Forgiveness

The Sacraments

What is a sacrament?

According to the Catholic Church, a sacrament is **'an outward sign of inward grace, ordained by God, by which grace is given to the soul'**.

Catholics believe that while Jesus was on earth, everything he said and did was a visible sign of God's love.

People could see him, hear him and touch him.

When Jesus returned to heaven, Christians believe that he left the Church to be his body, and the way to 'see', 'hear' and 'touch' him is through the sacraments.

The Sacramental nature of reality

Catholics believe that the whole of creation shows the presence of God.

This means that God's presence and love are not distant things but realities all around us every day.

This involves seeing every natural and human thing as a way for God to communicate with us.

Through the sacraments, Catholics experience God's nourishing, forgiving, healing, strengthening power in a special way.

This helps them to build their relationship with God and become more like Jesus.

Component 2: Sin and Forgiveness

The Sacraments – Importance to Catholics

Catholics believe that God's grace is at work in the sacraments. Central to every sacrament is the idea of a 'sign' which becomes something through which God acts.

Catholics believe that God gives grace to people through ordinary things, like bread and wine in the Eucharist, or water in Baptism.

This is what is meant by 'outward signs' of 'inward grace'.

To Catholics the Sacraments are a meeting point with God. Each one builds up an individual's relationship with God in a different way.

There are seven sacraments in the Catholic Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders and Matrimony.

These sacraments originated in the life, work and teachings of Jesus.

There are three categories of sacrament;

Sacrament of Initiation- these lay the foundation for every Christian life

Sacrament of Healing- these celebrate the healing power of Jesus

Sacrament of service of communion- these help individuals to serve the community

Component 2: Sin and Forgiveness

The Sacraments – Initiation

Baptism

For Catholics, Baptism is the first step in a lifelong journey of commitment and discipleship. At the service of Baptism, water is sprinkled on a baby's head while the priest says, **“I baptise you in the name of the Father, and of the Son and of the Holy Spirit”** the person being baptised becomes part of the family of God. Baptism takes away Original Sin and gives a new birth in the Holy Spirit. Its sign is the pouring of water. Catholic families are encouraged to baptise their children soon after birth, however sometimes people are baptised later, or even as adults.

Confirmation

Confirmation completes the sacrament of Baptism. If Baptism is the sacrament of re-birth to a new life, confirmation is the sacrament of maturity and coming of age. It gives the strength to follow Jesus and to become involved in the mission he left to the Church. Its signs are the laying-on of hands on a person's head, most often by a bishop, and the anointing with oil. As most Catholics are baptised as babies, confirmation is done when they are older.

Eucharist

At the Last Supper, Jesus took bread and wine and asked his followers to re-enact the meal when they come together. Its signs are the bread and wine that Catholics receive at Mass- the body and blood of Christ. Catholics believe the Eucharist, or Communion, is both a sacrifice and a meal. They believe in the real presence of Jesus, who died for humanity's sins. As they receive his body and blood, they are nourished spiritually.

Component 2: Sin and Forgiveness

The Sacraments – Healing

Penance (Reconciliation)

By expressing sorrow for their sins in the sacrament of penance or reconciliation, Catholics experience God's forgiveness and healing through absolution by the priest.

Their relationship with God and their unity as a Church is made whole again.

The signs of this sacrament are the confession of sins and the priest's words of absolution.

Catholics believe that Jesus is the one who forgives **through the ministry of the priest**. It is not the priest that forgives.

Anointing of the sick

This unites a sick person's suffering with that of Jesus and brings forgiveness of sins.

The individual is anointed with oil, a symbol of strength, and receives the laying-on of hands from a priest.

The anointing of the sick contains within it the sacrament of reconciliation.

In the past, this sacrament was only given to those close to death, but more recently the Church has encouraged its use for illness which isn't life-threatening.

Component 2: Sin and Forgiveness

The Sacraments – Vocation or Service

Matrimony

In matrimony, or marriage, a baptised man and woman are united as a sign of the unity between Jesus and his Church.

Matrimony needs the consent of the couple, as expressed in the marriage vows.

The couple and their wedding rings are the signs of this sacrament.

The matrimonial covenant, by which a man and woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring.

CCC 1601

Holy Orders

In Holy Orders, men are ordained as Priests, Deacons, or Bishops.

Priests serve as spiritual leaders of their communities, and deacons serve to remind us of our baptismal call to help others.

Bishops carry on the teachings of the Apostles.

The signs of this sacrament are the laying on of hands and anointing with oil by a Bishop.

Holy Orders is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time.

CCC 1536

Component 2: Sin and Forgiveness

The importance of the Eucharist for Catholics

For Catholics, the most regularly celebrated sacrament is the Eucharist or the Mass. The Mass or Eucharist is the liturgical service where Catholics gather to recall the Last Supper, when Jesus took bread and wine and asked his disciples to remember him when they did the same.

Sunday, the day of the Resurrection, is the most holy day. To attend Mass on a Sunday and certain holy days is obligatory for all Catholics capable of doing so. Mass is celebrated every day except Good Friday and Easter Sunday.

Eucharist is said to be **'the source and summit of the Christian life'**, because being unified with God is the most important thing to Catholics. It is at the heart of their spiritual life; they become closer to God because they receive Jesus in communion.

Mass re-presents the sacrifice of Jesus on the cross, so it is the highest form of prayer that a believer can make.

By receiving the Eucharist, Christ's Body and Blood spiritually sustain the believer.

In the Eucharistic prayer, said by the Priest to give thanks to God, the central part is the prayer of consecration, when the Priest repeats Jesus' words at the Last Supper: **'This is my body...This is my blood.'**

Catholics believe that the bread and wine are transformed into Jesus' body and blood. The technical word for this is 'transubstantiation'.

Catholics believe that Christ is present in the Mass:

In the consecrated bread and wine, which are Jesus' body and blood

In the readings since Jesus is the Word of God

In the believers gathered together because Jesus said, **'Where two or three are gathered in my name, I am there among them'**

In the person of the priest.

Component 2: Sin and Forgiveness

Mission and Evangelism

Evangelisation

‘Go out and make disciples of all nations...’

At the end of Matthew’s Gospel, Jesus gives his apostles their mission.

Mission means the calling to go out into the world and spread the faith.

This mission is also the mission of the Church to the world.

The mission of the Church is to go out into the world:

- 1. To go out to the ends of the earth**
- 2. To baptise people into the Church**
- 3. To teach the teachings of Christ**

The Church began in Jerusalem and within a few decades after the resurrection of Jesus it had spread through the Roman Empire. Soon it reached the centre of the empire, Rome itself. St Paul who wrote the epistles in the New Testament, was one of the first missionaries. From Rome, missionaries went to many parts of the empire. Many were persecuted or even killed for their beliefs. In the last 500 years, the Church has become truly worldwide. Missionaries have gone from Europe and started churches in Africa, South America and Asia. Going out to preach the gospel is known as evangelisation. In recent years the Church is no longer evangelising in places that have not heard the Gospel before, but in the largely secular West, where many people have heard of the Gospels but are not particularly interested.

Component 2: Sin and Forgiveness

Mission and Evangelism

Evangelii Gaudium

In 2013, Pope Francis wrote a letter to the world, called Evangelii Gaudium, which, in Latin means, **'The Joy of the Gospel'**.

Its theme is the Church's mission of evangelisation in the modern world.

Pope Francis says that the heart of the Christian message is love for one another, which must motivate Christians to share the gospel, help the poor and work for social justice.

Catholics must **'care for the homeless, the addicted, refugees, indigenous people, the elderly and many others.'**

Pope Francis says that God, in Jesus, made himself lowly and poor. For this reason, the Pope wants **'a Church which is poor and for the poor' - EG 198**

He wants the Church to have a special love and care for **'above all the poor and the sick.'** - EG 48

He also says that the parish is important in spreading the message, as well as the Church the Catholic schools should help as these spread the message of Jesus.

Parishes should be welcoming places and the Pope states that Catholics should be outward, meaning finding new ways to spread the Gospel.

Component 2: Sin and Forgiveness

Mission and Evangelism – How and Why?

Why?

Catholics believe that Jesus brought salvation through his death and resurrection. In doing this he atoned for the sins of humankind.

However, to be ‘saved’, individuals have to have faith in Jesus and believe in his atoning death.

The Catholic Church believes it has a duty to spread the faith.

Locally:

This basic message of God’s love is passed on by the Church, through the whole life of the parish. Pope Francis talks a lot about the parish and says it **‘possesses great flexibility’**.

Also the parish can engage with agencies and partners to show the Church’s work for justice, social cohesion and the common good. There may also be local diocesan newspapers that the Church uses to help people learn more about faith.

Nationally:

On a national level, the Bishops’ Conference of a country helps Catholics to know and share the gospel. For example, the department for Evangelisation and Catechesis of the Bishops’ conference of England and Wales has a ‘Home Mission Desk’. In 2015 a national evangelisation initiative called *‘Proclaim ‘15: building missionary parishes’* was introduced by the Church. It was designed to affirm the good work that is already being done by the Catholic community. There may be national Catholic publications used by the church to evangelise such as, **The Tablet, The Catholic Herald** and **The Catholic Times**.

Globally:

The Catholic Church is a global presence, it has a worldwide platform and in ‘the Congregation of Evangelisation of Peoples it has a specific department in the Vatican that looks after it. The global reach of the Church proclaims the gospel to the whole world through figures such as the Pope. The Church lives out the Gospel in the work of charities such as CAFOD. Specific organisations also exist such as Missio which is concerned with overseas evangelisation.

Component 2: Sin and Forgiveness

Mission and Evangelism

Religious Diversity in Britain: Benefits and Challenges

The UK is a multi-faith society in which people of different religions and no religion live alongside each other. According to the 2011 census, the profile of religious belief in Britain has changed considerably. Half of the people questioned still consider themselves as Christian, but Britain is now a place which has an increasingly diverse pattern of religious and non-religious beliefs and practices. This diversity brings benefits and challenges. The Catholic Church teaches that people of other faiths should be respected and Catholics should be sensitive to those who have no religious beliefs yet still seek to do good.

Benefits

- Greater tolerance and understanding of the beliefs of others
- Varied and rich cultural life from experiencing the religions and traditions of others
- Better understanding of different viewpoints
- New ways of living and enjoying life

Challenges

- It is not always easy to be open and understanding towards the views of others
- There are examples of religious persecution and hatred
- Tensions can exist between different faith groups
- Beliefs and values of some people may be ignored

Component 2: Sin and Forgiveness

Mission and Evangelism

Many issues can occur with evangelisation when living in a multi cultural society.

Conversion

There can be issues where one group of religious believers try to convert another to their faith, which could cause conflict
If not presented carefully, it can appear that one group is trying to convince another on a belief structure to follow.

Interfaith marriage

When two members of different religions get married.

This could cause conflict between families with different beliefs and values.

This can cause issues with how a belief is celebrated or followed, for example which religious day to observe.

Raising children-

Within interfaith marriage both parents might want their children raised within their own faith.

This could lead to confusion for the children

This issue could raise arguments in the home or with extended families.

It may lead to children not feeling a sense of belonging in either religion.

Component 2: Sin and Forgiveness

Mission and Evangelism

Interfaith Dialogue

Religious leaders are often involved in interfaith dialogue. This is led by the following principles;

Recognise the common features between faiths

Respect differences

Listen to each other

Learn to live and work in unity

Share common values such as respect, tolerance, charity and non-violence.

Christian Traditions, Non-Christian and non-religious Traditions

In the UK laws, festivals and traditions are rooted in the Christian tradition. Two of the main holiday periods in the UK are Christmas and Easter, although it is much more common now to see celebrations of Eid, Diwali and Chinese New Year to name a few.

In recent times we have also seen the emergence of humanist celebrations of births, weddings and funerals. These occasions have traditionally been linked with religious celebrations but many non-religious people can see the benefit of celebrating these events in an open, honest and sincere way outside of a faith tradition and without the mention of God.

Component 2: Applied Theology

Sources of Authority

Sources of Authority

The following pages contain key texts that you can use to:

Support your arguments

Prove a point you are making

Give you wider background on why something happens

Help give context to rituals and festivals.

How to Use

Annotate your texts in class, or following a discussion from class

Turn your source into a flash card with the key points

Practice describe style questions

Create short revision quizzes that cover quotes and meanings.

1 Corinthians 15

The Resurrection of Christ

Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born.

Summary of the source

Jesus died and then resurrected three days later
Jesus appeared to Peter and then the disciples
Jesus was seen by both men and women after he resurrected

Links to the course

Death
Resurrection
Afterlife

Key Terms and Phrases

"He raised on the third day"
Resurrection
Apostles

Possible Exam Questions

Describe how 1 Corinthians shows the Resurrection of Christ
Describe who Jesus appeared to after he resurrected

1 Corinthians 15

The Resurrection of the Dead

If there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. For if the dead are not raised, then Christ has not been raised either. And if Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost. If only for this life we have hope in Christ, we are of all people most to be pitied. Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them? And as for us, why do we endanger ourselves every hour?

1 Corinthians 15

The Resurrection of the Dead

Summary of the source

The resurrection of the dead is an imperative part of Christian beliefs
It is through the resurrection of Christ that Christians have an afterlife
If Christ did not resurrect then humanities sins would not have been forgiven

Key Terms and Phrases

Resurrection
Sin
Afterlife

Links to the course

Resurrection
Death
Beliefs about the afterlife

Possible Exam Questions

Describe what 1 Corinthians says about the resurrection of the dead
Describe the link between the resurrection and forgiveness of sins

1 Corinthians 15

The Resurrection of the Body

So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man. I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: “Death has been swallowed up in victory.” “Where, O death, is your victory? Where, O death, is your sting?”

1 Corinthians 15

The Resurrection of the Body

Summary of the source

Death is not the end

The dead will raise

When bodies are raised from the dead they will not be the same as the earthly body, they will be 'changed'

Our raised bodies will not be limited like our bodies are now

Links to the course

Resurrection

Death

Beliefs about the afterlife

Key Terms and Phrases

Changed

Resurrection

Bodily

Possible Exam Questions

Describe what is meant by bodily resurrection

Describe the changes to the body after resurrection

Matthew 18:21-35

The Parable of the Unmerciful Servant

Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times. “Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand bags of gold was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. “At this the servant fell on his knees before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’ The servant’s master took pity on him, cancelled the debt and let him go. “But when that servant went out, he found one of his fellow servants who owed him a hundred silver coins. He grabbed him and began to choke him. ‘Pay back what you owe me!’ he demanded. “His fellow servant fell to his knees and begged him, ‘Be patient with me, and I will pay it back.’ “But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. When the other servants saw what had happened, they were outraged and went and told their master everything that had happened. “Then the master called the servant in. ‘You wicked servant,’ he said, ‘I cancelled all that debt of yours because you begged me to. Shouldn’t you have had mercy on your fellow servant just as I had on you?’ In anger his master handed him over to the jailers to be tortured, until he should pay back all he owed. “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart.”

The Parable of the Unmerciful Servant

Summary of the source

There should be no limits on the number of times we forgive people

If Christians are expecting to gain forgiveness from God, we must forgive others

If Christians don't forgive others, then God will not forgive them

Links to the course

Forgiveness

Sin

Afterlife

Key Terms and Phrases

Parable

Forgiveness

"Not seven times but seventy-seven times"

"This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart."

Servant

Possible Exam Questions

Describe what Matthew teaches about forgiveness

Describe the Parable of the Unmerciful Servant

Luke 16:19-31

The Rich Man and Lazarus

“There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man’s table. Even the dogs came and licked his sores “The time came when the beggar died and the angels carried him to Abraham’s side. The rich man also died and was buried. In Hades, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, ‘Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.’ “But Abraham replied, ‘Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been set in place, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.’ “He answered, ‘Then I beg you, father, send Lazarus to my family, for I have five brothers. Let him warn them, so that they will not also come to this place of torment. “Abraham replied, ‘They have Moses and the Prophets; let them listen to them. ’No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ “He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”

The Rich Man and Lazarus

Summary of the source

Christians must live their life on Earth according to God's word

Faith in God should be all Christians need- proof is not necessary

Those who receive bad things in this life will gain their rewards in the next

Your afterlife is eternal and not interchangeable

Key Terms and Phrases

Parable

Lazarus

Abraham

"Remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony."

"If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead"

Links to the course

Forgiveness

Sin

Afterlife

Suffering

Possible Exam Questions

Describe what the Parable of the Rich Man and Lazarus teaches about the afterlife

Describe how Christians are rewarded in Heaven

1 Corinthians

For no one can lay any foundation other than the one already laid, which is Jesus Christ. If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. If what has been built survives, the builder will receive a reward. If it is burned up, the builder will suffer loss but yet will be saved—even though only as one escaping through the flames.

Summary of the source

Christians should base their life around Jesus' teachings
If you don't live your life according to Jesus and focus more on material things this will be revealed at death
Those who lived a good life will be rewarded
Those who did not, will be punished

Key Terms and Phrases

Foundations
"If what has been built survives, the builder will receive a reward"

Links to the course

Death
Afterlife
Judgement
Forgiveness

Possible Exam Questions

Describe what 1 Corinthians teaches about judgement
Describe how 1 Corinthians talks about a good life

Evangelium Vitae 65 – Pope John Paul II

Taking into account these distinctions, in harmony with the Magisterium of my Predecessors and in communion with the Bishops of the Catholic Church, I confirm that euthanasia is a grave violation of the law of God, since it is the deliberate and morally unacceptable killing of a human person. This doctrine is based upon the natural law and upon the written word of God, is transmitted by the Church's Tradition and taught by the ordinary and universal Magisterium. Depending on the circumstances, this practice involves the malice proper to suicide or murder

Summary of the source

Euthanasia goes against the law of God
Euthanasia can be considered to have the same
intention as suicide or murder

Links to the course

Euthanasia
Dying Well
Palliative Care

Key Terms and Phrases

Euthanasia
Death
"Euthanasia is a grave violation of the law
of God"

Possible Exam Questions

Describe Pope John Paul II teaches on
euthanasia
Describe why the Magisterium teaches
euthanasia is wrong

St Augustine in Letter 153 to Macedonius, 3

... we pity the person, but hate the offence or transgression. In fact, the more we dislike the vice in question, the less do we want the offender to die without correcting his vices. It comes easily and effortlessly to hate the bad because they are bad. It is an uncommon mark of piety to love the same people because they are human beings, so that at one and the same time you disapprove of their guilt while approving of their nature. Indeed, you have more right to hate their guilt precisely because it mars their nature, which you love. Therefore if you take action against the crime in order to liberate the human being, you bind yourself to him in a fellowship of humanity rather than injustice. Moreover, there is no space to reform character except in this life. After that, each person will have whatever he has won for himself here.

That is why we are forced to intercede for the guilty, out of love for the human race. For otherwise punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end.

Summary of the source

We do not want the offender to die before they have made up for their sins

We should hate the crime but pity the criminal

The only place a person can seek forgiveness in this life

We should give a person chance to reform in this life otherwise we are condemning them to a life in Hell

St Augustine in Letter 153 to Macedonius, 3

Key Terms and Phrases

Capital Punishment

Guilt

Reform

"Less do we want the offender to die without correcting his vices"

"Punishment will end this life for them, and once it is ended, they will not be able to bring their punishment to an end.

Links to the course

Capital Punishment

Aims of Punishment

Forgiveness

Possible Exam Questions

Describe St Augustines view on punishment

Describe what St Augustine teaches about reforming a person

St Augustine, in Letter 134 to Apringius

Now if there were no other established method of restraining the hostility of the desperate, then perhaps extreme necessity would demand the killing of such people. Even then, as far as we are concerned, if nothing milder could be done, we would prefer to have them set free than to have the sufferings of our brothers avenged by shedding their blood

Summary of the source

Capital Punishment may only be permissible if it is an absolute last resort
It would be better for the person to die rather than cause more harm to others

Key Terms and Phrases

Capital Punishment
Protection
"No other established method"

Links to the course

Capital Punishment

Possible Exam Questions

Describe what St Augustine said about Capital Punishment being permissible
Describe what St Augustine said about protecting society

Pope John Paul II, *Evangelium Vitae*

... The primary purpose of the punishment which society inflicts is "to redress the disorder caused by the offence". Public authority must redress the violation of personal and social rights by imposing on the offender an adequate punishment for the crime, as a condition for the offender to regain the exercise of his or her freedom. In this way authority also fulfils the purpose of defending public order and ensuring people's safety, while at the same time offering the offender an incentive and help to change his or her behaviour and be rehabilitated. It is clear that, for these purposes to be achieved, the nature and extent of the punishment must be carefully evaluated and decided upon, and ought not go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent. In any event, the principle set forth in the new Catechism of the Catholic Church remains valid: "If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means, because they better correspond to the concrete conditions of the common good and are more in conformity to the dignity of the human person"

Pope John Paul II, Evangelium Vitae

Summary of the source

Punishments for crimes should be adequate to protect society

Offenders should be offered a chance to rehabilitate

Capital Punishment should only be carried out in extreme circumstances and only when there is no other way to protect society

Bloodless methods should be used in almost all circumstances

Key Terms and Phrases

Capital Punishment

Protecting the public

Rehabilitation

"If bloodless means are sufficient to defend human lives against an aggressor and to protect public order and the safety of persons, public authority must limit itself to such means"

Links to the course

Capital Punishment

Aims of Punishment

Possible Exam Questions

Describe what the Evangelium Vitae

teaches about Capital Punishment

Describe three things Pope John Paul II

said about Capital Punishment

Genesis 9

“Whoever sheds human blood, by humans shall their blood be shed; for in the image of God has God made mankind.

Summary of the source

All life is made in the image of God

God created all life

If someone has killed another, they themselves should be killed

Key Terms and Phrases

"God made mankind"

Image of God

Sanctity of Life

Links to the course

Capital Punishment

Possible Exam Questions

Describe what Genesis 9 teaches about punishment

Describe what Genesis says about Capital Punishment

Exodus 21

Eye for eye, tooth for tooth, hand for hand, foot for foot

Summary of the source

If someone does something to you, they should experience the same thing to them

Links to the course

Aims of Punishment

Capital Punishment

Key Terms and Phrases

Retribution

Punishment

"Eye for an Eye"

Possible Exam Questions

Describe the link between Exodus and punishment

Describe how Exodus teaches retribution

Matthew 5:38-39

Eye for Eye “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also

Summary of the source

Matthew updated the Old Testament teaching saying that we should not seek revenge
A person will receive their punishment from God
"Two wrongs don't make a right"

Key Terms and Phrases

"Turn the other cheek"
Rehabilitation

Links to the course

Aims of punishment
Capital Punishment

Possible Exam Questions

Describe how Matthew updated the teaching about revenge in Exodus
Describe Matthews teaching on punishment

The Catechism of the Catholic Church

How are we to understand this affirmation, often repeated by the Church Fathers? Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body: Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it. This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church: Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation. "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."

The Catechism of the Catholic Church

Summary of the source

Salvation comes from Christ and being a part of the Church

Christ taught about the need for Baptism for salvation

A known rejection of the Church would mean that salvation is not achievable

If someone does not know about the Gospel but lives according to Gods will, will be able to achieve salvation

Links to the course

Outside the Church there is no salvation

Baptism

Key Terms and Phrases

Salvation

Church

Gospel

Possible Exam Questions

Describe what the CCC teaches about salvation

Describe Catholic beliefs about salvation outside the Church

Pope Francis' Evangelii Gaudium

15... evangelization is first and foremost about preaching the Gospel to those who do not know Jesus Christ ... John Paul II asked us to recognize that “there must be no lessening of the impetus to preach the Gospel” to those who are far from Christ, “because this is the first task of the Church”. Indeed, “today missionary activity still represents the greatest challenge for the Church” and “the missionary task must remain foremost”.

48. If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you”

Summary of the source

Evangelisation means to spread the Gospel
Pope John Paul II taught that Christians should teach everyone about the Gospel – even those that are disinterested
Spreading the Gospel is the biggest challenge the Church faces

Summary of the source

Evangelisation should start with those who are poor and sick
The Church is 'for the poor'

Pope Francis' Evangelii Gaudium

49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ ... I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security ... More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat"

Summary of the source

The Church should go out into the world to evangelise rather than staying closed

There is no point in staying within the 'Church' and judging others

Christians should go out and help those who are in need

Pope Francis' Evangelii Gaudium

197. God's heart has a special place for the poor, so much so that he himself "became poor" The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the "yes" uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb

Summary of the source

The Church has a special place for those who are poor and in need

The reason that the Church is for the poor is because of the 'poor' life that Jesus led

Pope Francis' Evangelii Gaudium

198. ... Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness”...This is why I want a Church which is poor and for the poor.

264. The primary reason for evangelizing is the love of Jesus which we have received, the experience of salvation which urges us to ever greater love of him. What kind of love would not feel the need to speak of the beloved, to point him out, to make him known? ...There is nothing more precious which we can give to others ...

Summary of the source

The poor are the most important within Christian charity
The Church is poor (through Jesus) therefore it should be for the poor

Summary of the source

Christians evangelise because of what they have received through Jesus in terms of salvation
Evangelisation is the most loving thing Christians can do for Jesus
The ability to give salvation to another is the greatest gift a Christian could give another

Pope Francis' Evangelii Gaudium 15,48-49,197-198,264

Possible Exam Questions

Describe why the Catholic Church is 'for the poor'

Describe how evangelisation links with salvation

Describe how Jesus' life reflects the Catholic Churches views on evangelisation

Describe what the Church means by not closing its doors