

Name.....

Class.....

RELIGIOUS STUDIES REVISION GUIDE

Eduqas GCSE Route B

Component 1: Foundational Catholic Theology

Topic 1: Origins & Meaning

Topic 2: Good & Evil

Written examination: 90 minutes worth 37.5%

Component 2: Applied Catholic Theology

Topic 1: Life & Death

Topic 2: Sin & Forgiveness

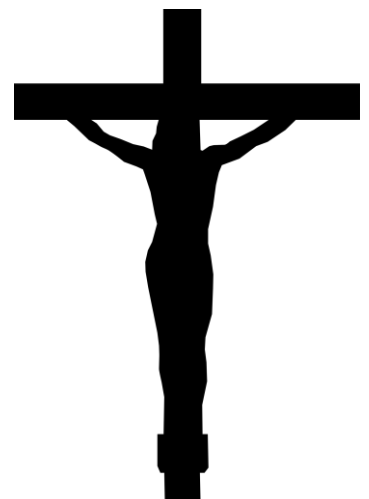
Written examination: 90 minutes worth 37.5%

Component 3: Study of Judaism

Topic 1: Jewish Beliefs

Topic 2: Jewish Practices

Written examination: 60 minutes work 25%

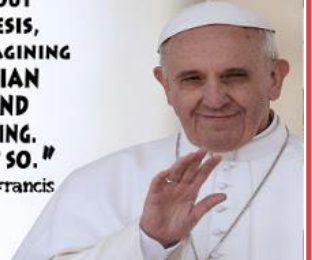


Key Quotes & Evidence for the Christianity Topics (Exam Components 1 and 2)

How to treat others and live your life...

- "Turn the other cheek" Matthew 5
- Exodus 20: The Decalogue (Ten Commandments)...
- "You shall not kill"
- "Honour your mother and father"
- "Do not commit adultery"
- "Love your enemies, pray for those who persecute you" Matthew 5
- "Treat others the way you would like to be treated" The Golden Rule
- "Anyone who does not do what is right is not a child of God" 1 John
- "Love the Lord your God... and Love your Neighbour as yourself" Greatest Commandment: Matthew 22

**"WHEN WE READ ABOUT
CREATION IN GENESIS,
WE RUN THE RISK OF IMAGINING
GOD WAS A MAGICIAN
WITH A MAGIC WAND
ABLE TO DO EVERYTHING.
BUT THAT IS NOT SO."
-Pope Francis**



The authority of the Church, Bible and Holy Trinity...

- Catholics believe the authority of the Church comes from the Magisterium (the Pope and his Bishops)
- "God is the author of Sacred Scripture (Bible)" Catechism of the Catholic Church
- "I am the way the truth and the life, no one goes to the father except through me" Said by Jesus: John 14:6
- 'Then God said, "Let there be light!" and there was light' Genesis 1 proves God's power

The Sanctity of Life: Life is Sacred and Belongs to God...

- "Life begins at conception" Catechism of the Catholic Church
- "Before I formed you in the womb I knew you" Jeremiah 1
- St Paul taught "You are all one in Christ Jesus"
- "God created man in his own image" Genesis 1

**Pope Francis
declares evolution
and Big Bang theory
are real and God is
not 'a magician with
a magic wand'**

Look after the world and yourself...

- "God took the man and put him in the Garden of Eden to work it and take care of it." Genesis 2
- "Your body is a temple" 1 Corinthians 6

Spreading the Gospel, Baptism and the Trinity...

- "So go and make followers of all people in the world. Baptize them in the name of the Father and the Son and the Holy Spirit." Matthew 24
- "The Lord our God, the Lord is one" Deuteronomy 6

Gospel Stories or Parables...

- The Parable of the Good Samaritan** (taught by Jesus) teaches that we should show love to everyone (no matter if they are our enemies or different races: as the injured Jew was to the Samaritan whom he helped)
- The judgment parables** (e.g. the Sheep and the Goats, or Lazareth & the Rich Man) teach that all humans will be judged on how they lived their lives and could be rewarded with heaven or sent to hell
- The story of Job teaches us** that life is like a test and that if we give into 'the devil' we are rejecting God but if we continue to have faith in Him we will be rewarded. It also teaches that God is not responsible for evil and suffering.
- The story of the adulterous women** teaches us that we should not judge people as we are not perfect just like Jesus did not judge the adulterous women... "Those who have sinned cast the first stone"
- The story of Job teaches us** that life is like a test and that if we give into 'the devil' we are rejecting God but if we continue to have faith in Him we will be rewarded. It also teaches that God is not responsible for evil and suffering.

Exam 1 Topic 1: Origins & Meaning

Key Words	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.
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 or true,
Omnipotence	the belief that God is all powerful.
Revelation	the word used to describe all the ways in which God makes <i>himself</i> known to human beings. 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.
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.

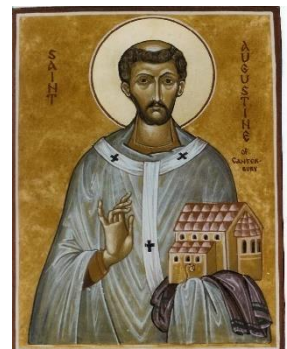
Catholic Beliefs about the Origins of the Universe

Catholics believe that God created ex nihilo (creation out of nothing). They believe:

- God is **transcendent** (existing outside of space and time). That is how he is able to create from nothing.
- God is **omnipotent** (all powerful), which is another reason he can create from nothing.
- "God alone created the universe, freely, directly and without any help." (CCC 317)

St Augustine was an early Catholic thinker who grappled with the origins of the universe. In his Confession he explained that:

- God is eternal. In the beginning, before the creation of the universe, before time exists, only God exists. **"You were, and besides you nothing was."**
- God is transcendent. God is beyond time and space. **"in the Beginning, ...created this thing out of nothing."**
- God is creator. **"You created heaven and earth.."**
- God is **omnipotent**. He was able to create something out of nothing. **"there is nothing that you cannot do."**



- God is omnibenevolent. God loves creation into being. **“You are good and all that you make must be good,”**

Catholic and Fundamentalist Understanding of Genesis Creation Accounts

Genesis 1:1-31 describes God’s creation of the universe over a period of six days. Some Christians believe the story to be literal; that it tells us exactly how creation happened. Others believe that Genesis is a myth – a story intended to convey a deep truth or message (not in a literal way)



Catholic Understanding

Catholics accept the Genesis creation stories as myths (a story that conveys a deep or complex truth). It is not meant to be taken literally. The message that the story conveys is what is important. Messages such as reveals different aspects of God – “all powerful, transcendent, benevolent”.

Catholics would say the “days” in Genesis can mean ‘a period of time’. Psalm 90:4 says that for the Lord “a thousand years are a single day.” Maybe God raised the level of development of the world at regular intervals over a long period of time (like evolution). Catholics would also say that to read Genesis as science is a mistake. They accept the Big Bang and evolution.

Evangelical or Literal Christian Understanding

Fundamentalist Christians believe that Genesis is literally true. Genesis can be taken as literally true because God is all- powerful (omnipotent) and all-knowing (omniscient), so God is capable of creating the world in just seven days, as described. Also because God loves all humans He would not mislead people by giving them incorrect information.

They do not accept the notion of the Big Bang and the theory of evolution. Where questions are raised about fossil evidence, this is seen as a test from God.

Scientific arguments for the origins of the universe

The Big Bang is a description of how scientists believe the universe began. They believe that the universe was caused by a huge explosion about 20 billion years ago. Evidence includes:

- Scientists know that the universe is expanding and that movement can be tracked back to a single point.
- Background microwave radiation can be detected in space.



Stephen Hawking (one of the most famous cosmologists living today) says that when we look closely at the number of galaxies and their development the universe can be aged at roughly 14 billion years old. He claims that the universe did not need a Creator saying: “Because there is a law such as gravity, the universe can and will create itself from nothing.”

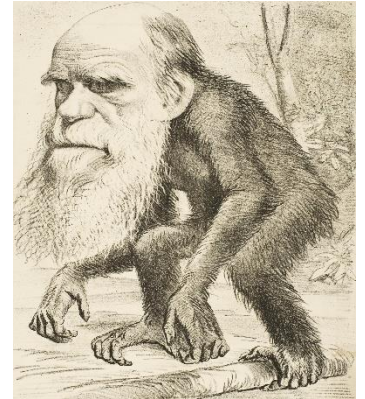
Problems with accepting the Big Bang Theory: The Big Bang Theory replaced the Steady State Theory as the accepted view of the origins of the universe. Therefore, there might be other theories waiting in the wings for that extra bit of persuasive evidence – like the Pulsation Hypothesis Theory. Science is open to change, development and revision – so can it be relied upon?

Catholic Responses

Catholics accept the Big Bang Theory and it was a Catholic priest, Georges Lemaitre, who first put forward the theory. However, they would argue that everything in the universe depends on something else. There must be something that is not dependent on anything – a First Cause - to start the Big Bang off. Catholics would point to this First Cause as God.

Christian views on Evolution

Charles Darwin suggested the theory of evolution in 1859 following a number of years of research. He suggested that the huge variety of creatures and species is the result of thousands of years of change and adaptation (evolution). This theory suggests that nothing was designed to look like it does today, or to work in the way it does. Things have changed so that they can survive – they were not made by God thousands of years ago.



Catholic Response

Several Popes, starting with Pope Pius XII in 1950, have taught that there is no conflict between Darwin's theory and the Catholic understanding of God's deliberate, purposeful creation of human beings. The Church teaches that there had to be an 'intelligent mind' behind evolution or there would have been total chaos. This 'intelligent mind' was God. God created the original lifeforms with the ability to adapt and change.

Saint John Paul II wrote an encyclical in which he emphasised that the Bible has to be read carefully and that science contributes to the Church's wisdom and understanding. He claimed that evolution is a theory of great merit which advances our understanding.



Jewish views on creation

In Jewish belief, God is the source of all life and referred to throughout the Torah as the sole creator. Prayers are said in Orthodox synagogues expressing this belief 'Blessed be He who spoke and the world existed.' The **modeh ani** prayer said by many Jews each morning and thanks God for allowing life for another day.

Genesis (the first book of the Torah) tells two creation stories:

Heaven and earth, animals and humans are created in six days with the seventh day being a day of rest. Each week observant Jews celebrate Shabbat and keep it as a day of rest.

The second creation story in Genesis describes how Adam and Eve were created and placed in the Garden of Eden. In both, humans are created on the sixth day. Adam, the first human being, was made in the image of God, from dust from the earth. Adam and Eve had power over all things.

Traditionally Rosh Hashanah is the celebration of the day when God created the world and marks the beginning of the New Year.

Some Orthodox Jews believe these stories are true accounts. Other, perhaps more Reform Jews, believe that the creation accounts are stories which shouldn't be considered as historical facts. Some may believe that God started the universe through the Big Bang and has guided the creation of life through evolution.

United Kingdom law on abortion.

The 1967 Act states that an abortion can be carried out if two doctors agree that.

- The mother's life is at risk.
- There is a risk of injury to the mother's physical or mental health.
- There is a risk that another child would put at risk the mental or physical health of existing children.
- There is a substantial risk that the baby might be born seriously handicapped.

The 1990 Act states that abortions cannot take place after 24 weeks of pregnancy, unless the mother's life is gravely at risk or the foetus is likely to be born with severe mental or physical abnormalities, because advances in medical techniques mean such foetuses have a chance of survival.

The Catholic Attitude

The Catholic Church teaches that all direct abortion is wrong whatever the circumstances and so can never be permitted.

- Life is holy and belongs to God; therefore only God has the right to end a pregnancy.
- Life begins at conception, abortion is therefore taking life.
- The Ten Commandments say that it is wrong to take life. (Thou shalt not kill)
- A foetus is a human being and abortion destroys its right to life, so it follows that abortion is wrong.
- They believe that adoption is always a better solution to unwanted pregnancy than abortion as it preserves life and brings joy to a new family.

The Liberal Protestant Attitude

Abortion is wrong, but it must be permitted in certain circumstances.

- Jesus told Christians to love their neighbour and abortion may be the most loving thing to do.
- Christians should remove suffering and abortion may be needed in order to do this.
- Life does not begin at conception but at some point during the pregnancy.
- Christianity is concerned with **justice**. If abortions were banned an unjust situation could arise. Rich women would pay for abortions in another country, but the poor would use **back-street abortionists**.

- Abortion is often a morally acceptable choice to make for some, this choice is personal.
- Humanists do not think all life is "sacred".
- They do not think that human life begins at conception. Usually more concerned with quality of life rather than the right to life.
- Would put the interests of the woman first as it's her happiness that matters. She exists already unlike those of the unborn foetus which is not a person, with its own feelings and consciousness.
- All possible options should be explored – adoption might be the best solution in some cases, or on reflection a woman might decide that she could look after a sick or disabled child.

What does Genesis 1 & 2 teach about the nature of God?

The Nature of God

- God is omnipotent – he can create from nothing. “In the beginning God created...” (Genesis 1:1)
- “God saw that it was good” (Genesis 1:10) emphasises His omnipotence as he created everything exactly as He wanted it.
- God is transcendent. He says “Let there be...” and it appears. He needs nothing beyond His own words to create.

The Nature of Humans

- Humans were created imago dei – “Let us make mankind in our image” (Genesis 1:26), “I will make a helpmate for man” (Genesis 2:18)
- All human life belongs to God. “God “breathed into his nostrils the breath of life, and man became alive.” (Genesis 2:7)
- God gave humans free will. “You are free to eat from any tree... but you must not eat from the tree of knowledge of good and evil” (Genesis 2:16-17)
- God gives humans responsibility – stewardship – of his creation. “they may rule over the fish... birds... livestock” (Genesis 1:26)
- Genesis 2 has God presenting the animals for Adam to name. this shows that humans have both authority and responsibility for them.
- Humans are also divided into two complimentary parts: male and female. “That is why a man leaves his father and mother and is united to his wife, and they become one flesh.” (Genesis 2:24)
-

Caring for the Environment - Stewardship

Catholics believe they have a duty to care for and protect the environment. They believe this because:

- ❖ They believe God created the earth as a gift to mankind. Therefore we must respect and preserve this gift for future generations.
- ❖ In Genesis 1 God gives humans power over nature and responsibility to look after it. In Genesis 2:15 God commands Catholics to ‘take care’ of the environment.
- ❖ The Church teaches that **all life is sacred** therefore we must protect all life and the environment in which we live.
- ❖ The Parable of the Talents teaches Christians to pass on “more” to the next generation.
- ❖ Loving your neighbour means caring for future generations and the world they will live in.

Pope Francis called all Christians to take care of the planet by... educating people on their responsibility, avoiding use of plastic, reducing water waste, using public transport

Concern for the environment
thus needs to be joined
to a sincere love
for our fellow human beings
and an unwavering commitment
to resolving the problems society.

Pope Francis

*Laudato Si:
On Care For
Our Common Home*



Humanists believe in stewardship because:

- Humanists believe in happiness so they need to support others to have fulfilling lives both today and in the future.



- Empathy is also an important Humanist principle. Many humanists feel they must extend empathy to future generations.
- Humans are born with intelligence – we have a duty to help improve the environment to make the world a better place for other humans.
- It makes logical sense – if we don't care for the environment, humans will become extinct, to ensure our survival we must protect the environment.



Jewish views on care for creation

God is the source of all life and referred to throughout the Torah as the sole creator. Prayers are said in Orthodox synagogues expressing this belief, 'Blessed be He who spoke and the world existed.'

In the first book of the Torah, God gave humans a duty to take control over nature (Genesis 1. 26- 28). Many Jews believe it is their responsibility to continue the work of creation by making the world a better place to live in. This is referred to as Tikkun Olam (healing the world). This includes not wasting or destroying the environment (bal tashchit), not causing stress to living creatures and not causing pollution or harm to trees. This can be seen in the Torah when soldiers are told not to destroy trees in war.

Many Jewish festivals celebrate God's creation, such as Sukkot which is a harvest festival. The keeping of Sukkot is a mitzvah (duty or obligation). Living in the Sukkah (a temporary shelter often made of leaves and plants) during the festival is a reminder of human connection with nature and the environment.

Jewish people also have a festival where they plant trees (Tu BiShvat - New Year of the Trees/Ecological Awareness Day). Trees are vital to the well-being of our environment and the damage caused by having too few trees can be seen in the rainforests of South America which have suffered significant deforestation.

The Bible

Structure

The Bible is split into two parts, the Old Testament and the New Testament.

The Old Testament contains

- **the Law** (including the Ten Commandments),
- **the history books** (designed to show people the mistakes of the past so they could be avoided),
- **the wisdom books** (including psalms and prayers) and
- **the prophets** (people who challenged people to live in the way God wanted.)

The New Testament is based on the life of Jesus and his apostles. It contains...

- **the gospels** which record Jesus life and teachings
- **the Acts of the Apostles** is a continuation of Luke's Gospel and tells of how the early Church developed

- **letters** from apostles such as Peter, Paul and James which offer advice on how to live as a Christian
- The **Book of Revelation** which was written by John which some Christians believe describe the end of the world.

Inspiration - "God breathed"

"All Scripture is inspired by God and can profitably be used for teaching, for refuting error, for guiding people's lives and teaching them to be holy." (2 Timothy)

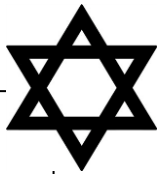
Catholics believe that the Bible emerged from certain events, which were passed on orally before being written down by human authors in different literary forms. The Holy Spirit influenced the writers, helping them to understand certain things about God and human beings.

Catholics believe that the members of the Church who gathered, selected and edited the books of the Bible were inspired by God in this task.

Different views

Catholic believe that the Bible needs to read it in the context in which it was written - the literary style of the writing and the beliefs of the author and his generation need to be taken into account.

Other Christians would read the Bible as a straightforward, literal description of what happened. They do not take into account different literary forms as they believe that the writers wrote what God instructed them to write.



Jewish views on The Torah

The Torah is the first five books of the Tenakh (Torah, Nevi'im and Ketuvim) 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 many different views amongst Jews derive from their consideration of the Torah as an authoritative text.

-For some they believe it was given by God to Moses and as such must be taken literally and not changed. Many Orthodox Jews will seek to obey the mitzvot as duties in life. Society may change but Jewish teachings don't. One of Maimonides' (a Jewish teacher) 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 the scriptures literally and they believe that sometimes they have to be adapted for modern life.

The Oral Torah

For many Orthodox Jews, the Oral Torah is also considered as source of authority. Believed to be God's words revealed to Moses and passed down to successors to form the Mishnah and Talmuds.

Many Reform Jews may refer to the Oral Torah but not see it as a source of divine authority.

Forms of Expression (Symbolism in Art)

Michelangelo's Creation of Adam painting

- ✓ Adam is shown as a perfect man. This reflects what is taught in Genesis: that **God made everything "very good"** (Genesis 1:31).
- ✓ God is powerful yet ancient. This evokes the idea that man is made in the image of God.
- ✓ Adam and God lie in similar positions - reinforces the idea that humanity is made in the image of God.
- ✓ The hands of Adam and God reaching out to each other reflect the longing for a **close relationship between God and man**.
- ✓ God is carried through the air by a group of angels, reflecting his transcendence. In contrast Adam is firmly on the ground conveying the greatness and majesty of God.

Tree of Life Mosaic

- Black cross in the centre - Christ died to redeem sinful human beings on the wood of the Cross, which is therefore the tree of life.
- Hand of God above the cross - symbolic of the transcendent God reaching down to earth from heaven.
- Green vine that winds round the mosaic - symbol of Jesus who said, "I am the Vine." (John 15:5).
- Inscription "We will compare the Church of Christ to this vine." - means that the Church only has life through Christ.
- The greenness also represents the Garden of Eden.
- Serpent – a symbol of the temptation that led to Original Sin. Also a symbol of how sin tries to ruin our life with God.
- Chi-Rho symbol is early Church symbol for Jesus.
- Alpha and Omega - Jesus is symbolically depicted as the first and the last. It is another way of speaking about Jesus as sharing the eternity of God.

Catholic Social Teaching

Catholics believe that:

- ✓ Everyone is made in God's image.
- ✓ Everyone is equal.
- ✓ Everyone should be looked after – Catholics have a duty to help the poor.
- ✓ Help should be practical.

For these reasons Catholics believe everyone possesses human rights such as the right to life, freedom and personal safety. Over the centuries many popes have spoke out about the social issues of their day after having reflected on the God's word in the Scriptures.

Gaudium et Specs – Called to Serve

During the Second Vatican Council in the 1960s the Church published Gaudium et Spec which reflected the Church in the modern world. Gaudium et Spec calls all believers to challenge situations where people do not have their human rights.

What should Catholics do to help bring about peace and justice?

- upholding the rights of individuals
- standing in solidarity alongside those who are treated unjustly
- caring for respect and care for the planet and the environment
- praying for justice and peace for all

The UK is a multi-ethnic and multi-faith society. Since the Saxons and Vikings settled in Britain there have been a range of different groups of people. After WW2 many immigrants came to Britain due to the shortage of workers. Britain relied on immigrants many of whom fought for Britain in the war. The diversity has continued to grow since the UK joined the European Union and free movement among EU countries began.

In Britain today all faiths have equal rights and so to ensure different religious groups understand and tolerate each other it is important to have inter-faith dialogue. People of different faiths and no faith (e.g. humanists & atheists) often meet together to support one another and address the challenges they may face (e.g. persecution, hatred, racism, discrimination, lack of opportunities & extremism).

Inter-faith dialogue includes...

- promoting mutual understanding, respect, tolerance and harmony
- identify common ground (e.g. what do you all agree on)
- engage in shared action for the common good in society

Pope Paul promoted community cohesion (communities working together) when he said... "We cannot call on God... if we refuse to treat our brothers as created in the image of God"

For these reason Catholics support charities like SVP and CAFOD.

Saint Vincent De Paul Society work in local areas in practical ways to help those in need.

Examples of who they help include:

- The sick, both at home and in hospital
- The lonely
- The addicted
- Those suffering from various disabilities
- People in prison
- The homeless

They run activities including:

- Organize Children's Camps
- Run food banks
- Provide counseling
- Give debt advice



CAFOD is a world-wide organization that offers both long term and short terms aid to communities in developing countries.

Long term aid includes teaching people new skills that will help them to work their way out of poverty. They also provide resources such as animals and health care that help people on a long term basis.

Short term aid is given after an emergency such as a flood or a drought. It includes things like tents, clean water, medicines and food.

They also raise awareness of causes of poverty and campaign the government to help these countries.

CAFOD is passionate about caring for our "common home". Pope Francis wrote an encyclical (letter) to the world campaigning for everyone to care for the world by reducing pollution and supporting the poorest countries impacted by climate change.

CAFOD
Just one world

The work of SVP and CAFOD is inspired by many key biblical and Church teachings such as...

- ***The Good Samaritan***, a parable taught by Jesus to his disciples, encourages everyone to take responsibility to their fellow human beings because everyone (even our enemies and strangers) are God's creation. Just like the 'Good Samaritan' we should "go and do likewise".
- Christians believe everyone has dignity and deserves respect... as Jesus taught we must "***Love the Lord... and love your neighbour***"

Exam 1 Topic 2: Good & Evil

Key Words	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 can 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).

Origins of Evil and Suffering

KEY CONCEPTS

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 the person is able to choose right from wrong without being controlled by other forces

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')

Goodness – the quality of being like God; seeking the well-being of others selflessly

- Many Christians believe in the existence of an evil force, called **the Devil or Satan**, who tries to tempt human beings into disobeying God. Therefore evil is the result of the Devil's work (as seen in Genesis 1).
- Many believe that God gave humans **free will** – the ability to choose our actions. Adam and Eve abused their free will in the Garden of Eden by disobeying God. This led to human suffering. Evil and suffering is therefore caused by humans misusing their free will.



St. Augustine and Privation of Good

St Augustine argued that the Bible shows that God is **wholly good** and that, according to Genesis 1, created a world perfectly good and free from defect, evil, and suffering: “God saw all that he had made, and it was very good” (Genesis 1:31).

He said that evil is the PRIVATION of good, just as darkness is the absence of light.

Augustine said that evil came not from God, whom is all-good, but from those entities which had free will – angels and humans who turned their backs on God, the Supreme Good, and settled for lesser goods.

Moral Evil is the suffering inflicted by people on each other e.g. murder.

Natural Evil is suffering not caused by people but by the natural world e.g. earthquakes.

Christians have to try to reconcile their idea of God with the reality of suffering and evil in the world.

Jewish views on evil and good



Unlike the Christian idea of 'Original sin', Jews do not believe that people are born evil. Rather, they are born free but with two inclinations: to do good or to do evil. 'Yetzer ha tov' is the inclination to do good actions and 'yetzer ha ra' is the inclination to do evil actions. The Torah teaches that God has given human beings choices and that it is important to struggle against the inclination to do evil actions by giving obedience to God.

Jews believe it is not possible to hide evil actions from God and the Ten Days of Return between the festivals of Rosh Hashanah and Yom Kippur give times for people to atone (make up for or make good) for the times when they have followed their inclination to do evil rather than given obedience to God. Therefore, Jews see evil and suffering as a consequence of human beings' wrong choices.

For Jews, God is the source of all good and is all-powerful as the creator of the world. Stories such as the fleeing of the Israelites from Egypt retold at Pesach show God's goodness and care.

Catholic Responses to the Problem of Evil

KEY CONCEPTS

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.

Some people cannot believe that a good God would have designed a world with natural evils in it.

- If God is **omnipotent** he must be able to remove evil and suffering from the world.
- If God is **Omni-benevolent** he must want to remove evil and suffering.
- If God is **Omniscient** he will see all the suffering caused.
- As there is evil and suffering in the world, either God is not omnipotent, or is not Omni-benevolent, or God does not exist.

Catholic responses to evil and suffering:

1. God knows the answer, but **people cannot understand**. Jesus showed us that God wants us to fight against evil and suffering so they follow the example of Jesus and pray for those who suffer and offer practical help
2. Some Christians think that God could not give humans **free will** unless they had the chance to do evil things (being free is part of being made in God's image). Humans have used their free will to do evil things and bring suffering into the world, not God. St Augustine believes both moral and natural evil is the result of mankind freewill explained in the Genesis stories... God is all-good and did not create evil.
3. Other Christians believe this life is a sort of **test in which people prepare their souls for heaven**. If there was no evil and suffering then they would not be able to develop as good people and help fight against evil and suffering.
4. Many Christians believe **evil is necessary to know what good is**. As St Augustine wrote "... we enjoy and value the good more when we compare it with the evil"

Christians believe they must respond to suffering by trying **to help those who suffer** by fighting against it.

Jesus (incarnation of God) Suffering & Death

Christians often see Jesus's death as saving us (atonement) from our sins. Humans are, by nature, sinful. They must be punished for disobeying God but God is loving and merciful, as Jesus made it possible for humanity to be forgiven through the incarnation and Jesus taking on himself the punishment for sin.

Catholics believe that Jesus is in everyone, so when people suffer, Jesus suffers as well. Jesus is often known as “the suffering servant”, rejected by his own people experiencing suffering he didn’t deserve so others can receive salvation

The Catechism teaches that God wanted humanity to live in paradise with no suffering. However, Adam and Eve disobeyed him and therefore had to leave the paradise where there was no suffering or evil. Although God cannot stop all suffering because he would have to stop freewill he did help people through suffering by sending Jesus to earth.

Catholics know that suffering is not eternal because in Revelation it says: “He will wipe away every tear from their eyes”

The Trinity

The Trinity explains Christians beliefs of how the one God has revealed his nature in three distinct ways;

- As the loving creator and sustainer of the universe (God the Father)
- As the saviour who became incarnate (born in human flesh) and lived, died and rose again (God the Son)
- As the source of strength which Christians find at work in their hearts (God the Holy Spirit)



The belief in the Trinity is found in Nicene Creed, which is one of the earliest statements of Christian belief. The Nicene Creed is a declaration of faith written by the early Christian Church to help all Christians understand key Christian beliefs such as the trinity.

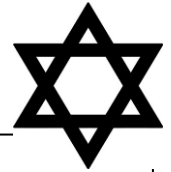
Trinity in the Bible

Although the bible never uses the term ‘trinity’ many bible verses support beliefs in the trinity...

- **Matthew 3** “the Spirit of God descending like a dove and alighting on him”
- **Matthew 28** “baptize them in the name of the Father and of the Son and of the Holy Spirit”
- **1 Corinthians** “there is no God but one”
- **Catechism of the Catholic Church** “one true God... three persons indeed, but one essence”

St Augustine: De Trinitate

- Many people during Augustine’s time opted to speak of the Trinity as a mystery of faith we cannot understand until the next life. **Some even believed in THREE Gods!**
- Augustine tried to combat this kind of **heresy** by explaining bible quotes and how they do not contradict each other.
- He did this by explaining that all persons of the Trinity as three equal persons
“Father = Son = Holy Spirit”



Jewish views on the trinity

Jews may think that Jesus existed as a historical person but they do not attach any significance to his life and death.... He was not God nor is he a prophet, because of this they do not believe in the trinity.

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.

Jesus as Incarnation

KEY CONCEPTS

Incarnation - "Made flesh" The Christian belief that God became man in the person of Jesus, fully human and fully divine.

- *The bible evidences the incarnation in the gospels, as it says in John 1 "God became flesh and made his dwelling among us".*
- Jesus was born as a human, took on a human body, a full human nature and lived among mankind as one of them.
- In doing this Jesus did not stop being God, he was fully God and fully man
- God became human by the power of the Holy Spirit so he could experience the true

Most Christians believe we cannot explain why there is suffering in the world but we can explain "how" ... all human beings are like two-year old children who will never understand why they suffer but like a parent Jesus is a loving presence that is with us during our suffering.

Jesus experienced suffering willingly and lovingly so he could save us from our sins.

In his letter *Salvifici Doloris*, John Paul II taught that if we give our suffering to God we can learn from it and use our suffering for good through acts of love

Jesus as Source of Moral Authority

Jesus lived his life as an example for all. Jesus spent his time with sinners (including prostitutes and tax collectors) and the sick (including those with leprosy). These people were rejected by society but Jesus said he came for everyone so his teachings apply to everyone.

Jesus's teachings are more important than the Old Testament teachings for Christians.

- In the Old Testament (the Law of Moses) it taught people to take revenge "an eye for an eye" but Jesus overwrote this teaching instead teaching "Forgive anyone who hurts you" and "love your neighbour"

Many people believe that the Old Testament teachings are out-dated as Jesus brought new teachings (New Testament) relevant for the rest of time.

The Beatitudes are clear teachings about how one should live their life. Jesus taught the beatitudes to his disciples at the Sermon on the Mount. The beatitudes speaks of how those who do what is right and just will be blessed by God e.g. *“blessed are the peacemakers for they will be called children of God”*

Conscience and Natural Law as a source of Moral Authority

KEY CONCEPTS

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.

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.

Conscience

Christians believe that **conscience** is the voice of God in their heart and soul. This means that God, through the Holy Spirit, guides each person to make the right choices.

The more a person ignores their conscience the more they go against what they feel is right. The more a person sins, the more they block their conscience.

Conscience has to be educated. They should be guided by bible teachings like the Ten Commandments and the two Greatest Commandments of Jesus (Love God and Love your neighbour). They should also listen to the teachings of the Catholic Church which are infallibly guided by the Holy Spirit. After taking these teachings into consideration, conscience is the final deciding factor.



Should you listen to your conscience?

“Personal conscience and reason should not be set in opposition to the moral law or Magisterium (official teachings) of the Church” (CCC 2039)

- For Christians, conscience helps them to live by high standards of doing good and avoiding evil. One person’s conscience can inspire other people.
- Christians believe that every member of the Church must listen to other people to ensure their conscience is guiding them properly.
- All Christians can affect other people’s conscience and so they should consider how they behave in case it alters other behaviour in a negative way.
- Equally Christians must respect the fact that Church laws are based on guidance from the Holy Spirit over hundreds of years. Therefore they must take serious account of Church teachings.
- Some people say that conscience is guided by natural law.

Natural Law

Natural Law is the moral principles and values that are considered to be present in all humans .

It was put forward by St. Aquinas who stated that nature has given all human beings a kind of “inner compass”. This compass guides us towards the good rather than the bad. He says that this is worked out by understanding what our purposes are as human beings.

These are sometimes summarised as follows: To preserve human life, to procreate, to educate and to seek truth, to live in society, and to worship God.

These ‘primary precepts’ form part of Catholic tradition. The Catechism says “If people are to do good and avoid evil, certainty about what is good and evil will be inscribed within them.” These primary precepts come from God.

Catholics believe that living a good life and obeying one’s conscience and primary precepts is something that requires practice.

Sculptures and Statues

The Catechism teaches “art is a form of practical wisdom, uniting knowledge and skill.” This means that the Church teaches that artistic works are a reflection of a human being’s inner riches.

Why use statues?

- Catholics use sculptures and statues to recall a person or an event. They can be a teaching tool (which was helpful in the past when people were illiterate). Catholics DO NOT worship statues – they are simply an aid to prayer.
- **Sculptures** are good because they are realistic as they are 3D. The sculptures that are placed in Catholic church have to be approved by the local bishop. This is to ensure that they are moderate (not profane and overtly decorated) and that they express the Bible faithfully.
- **Statues** help Catholics in prayer and meditation. Most Catholic churches have statues including at least one of Mary. Many Catholics have small statues in their homes, which remind them of their faith. Some of these statues may link to a pilgrimage (eg. a statue of Mary and St Bernadette from Lourdes) or saint that is important for the family.

HOWEVER some Christians believe that God should not be depicted in art or statues because people may try to worship them which is forbidden in the book of Exodus.

Catholics can show devotion to statues by:

- Lighting candles in front of them
- Touching or kissing them (particularly the crucifix on Good Friday for Veneration of the Cross)
- Kneeling in front of them
- Praying in front of them e.g. praying to Mary, asking her to intercede (speak to God on your behalf)

- Statues in churches can help one express their deeper commitment to the incarnation (God in human form – Jesus).



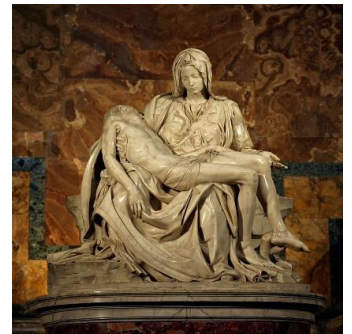
The Jewish view on Artwork & Statues of God

Jews reject the use of statues as a focus for prayer. In observance of one of the Ten Commandments; 'You shall have no other gods before me', Jews do not make images or representations of God. In the synagogue, there will be no statues or any artwork with a human representation of God.

Michelangelo's Pieta

Pieta means "pity" in Italian. This Pieta shows the body of Jesus on Mary's lap after his crucifixion and it is housed in St. Peter's Basilica in Vatican City.

- The face of Jesus in this sculpture does not show any signs of his suffering.
- It was the artist's intention to create an image that shows the serene face and vision of abandonment in Jesus.
- Mary's face appears peaceful in the *Pietà*, it is her left hand, turned upward in helpless resignation, that betrays the true depth of emotion, indeed the intensity of her grief (her suffering).



This pieta can be used to help us to see that God is with us in our human suffering. Suffering is a universal reality that is present to humans at every point in their life. Catholics are reminded that through His suffering we are united to Jesus through our own suffering.

Pilgrimage

Our Lady of Lourdes with St. Bernadette

The Blessed Mother appears to St. Bernadette Soubirous for the first of 18 times.

The Blessed Mother calls herself "the Immaculate Conception."

Feast Day: Feb. 11



Pilgrimages are journeys to special places of religious significance. For Catholics Lourdes in France is a particularly important pilgrimage destination as it is a place of healing and miracles. It is especially popular with the sick.

Each year more than five million people, of whom a great number are sick or handicapped, go to **Lourdes**, from every country of the world.

During their pilgrimage they will follow the instructions of the Virgin Mary by participating in certain activities. These include:

- Go to Mass daily
- Take part in the Blessed Sacrament and Marian (torchlight) processions.
- Go to the Baths or drink from the spring.
- Go to confession
- Anointing of the sick
- Pray at the Grotto of Massabielle
- Light candles for their own and other peoples intentions.
- Do the stations of the Cross.

The most important people in Lourdes are the sick and disabled. They will be placed at the front of the processions and all the Masses. The sick people can feel like a “person” again with a sense of belonging and worth.

Lourdes and Human Suffering

During the ninth apparition, when Bernadette scraped the earth the Virgin is said to have commanded her, "Go and drink at the spring and wash there." Pilgrims can be fully immersed in the **baths that contain water from the spring**. They do this in the hope that they may be healed by a miracle. However, they may also be praying that God will strengthen them to deal with their suffering.

Pilgrims complete the **Stations of the Cross**. One of the two sets of Stations at Lourdes are larger than life size and are situated on a winding pathway on a hill that overlooks the domain. By praying these Stations pilgrims remember the last day of Jesus life when he was condemned to death and crucified. Some may even walk on their knees and pray in front of the Station that depicts Jesus' crucifixion.

By **touching the rock of the Grotto**, pilgrims get the strength to face their moral or physical pain, and give meaning to their life. Lourdes is not also a place for spiritual healing or healing of the heart. The sick and the so-called healthy, meet each other at the Grotto of the Apparitions, in front of the Virgin Mary. Here they can support each other by the crossing smiles, the exchange of gesture and the shared prayers.

The sick pilgrims will have the opportunity to receive the Sacrament of the Anointing of the Sick. Some effects of this sacrament include:

- taking away sins
- raising up and strengthening the soul
- enables the sufferer to endure the trials and hardship of sickness
- strengthens them against anxiety over death
- and sometimes to regain bodily health

These results help the sufferer unite themselves more closely to Christ and his Cross: by healing the soul of sin and it's consequences, by conquering fear, anxiety and temptation - things that get in the way of us growing in love through suffering - and by enabling greater trust and courage.

The Jewish view Pilgrimage



Pilgrimage is not considered an obligation in Judaism. However, in practice, something like pilgrimage is an important feature of the devotional life of many Jews. The Torah refers to the traditional importance of all Jews going to Jerusalem for the three pilgrim festivals of Pesach, Shavuot and Sukkot.

For some Jews, it is important to visit Israel, particularly to visit or hold special celebrations at the Western Wall. In addition, for some Jews it is important to visit the graves of significant teachers and rabbis, such as Maimonides.

Popular Piety, especially the Rosary

Popular piety (sometimes called devotions on non-liturgical worship) is celebration or worship of God which is part of the official public liturgy of the Church. Vatican II teaches that “spiritual life...is not limited solely to participation in the Liturgy.” This means that Catholics should take part in other practices above just attending church services. This could include:

- praying the Rosary
- praying the Stations of the Cross
- attending Eucharistic adoration
- pilgrimages

The Rosary is a popular form of prayer for Catholics. By praying it Catholics remember important events both happy and sad from the life of Jesus and Mary, his mother. The **Sorrowful Mysteries** in particular help Catholics to reflect upon the suffering of Jesus and the incarnation.

“For this is how God loved the world: he gave his only son, so that everyone who believes in him may not perish but may have eternal life.” (John 3:16) The sorrowful mysteries show the significance of the Incarnation. Jesus suffering and death, as a man, allows us to see the goodness of God. He was prepared to sacrifice his only son for us.

What is the Rosary?

The **Rosary** is a Catholic form of prayer that the Church encourages Catholics to use to...

- Help us develop our faith and relationship with God
- Help us understand our suffering and be comforted when things are difficult or we need God’s help

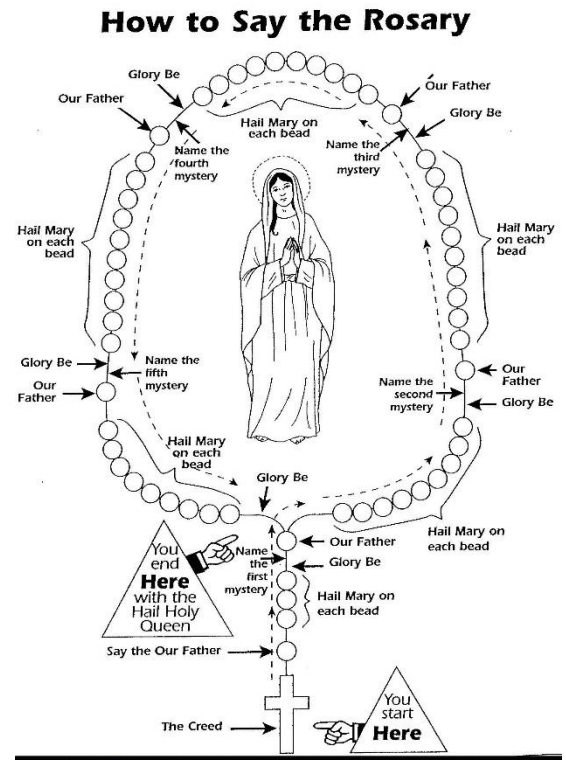
+ The great thing about the Rosary is it is a cycle of repeated formal prayers which means if you struggle to know what to say to God then the words are already written for you

+ The prayers included in the rosary include the, Glory Be, Lord’s Prayer (a prayer Jesus taught his disciples that includes adoration, thanks giving, repentance and petition) and the Hail Mary

+ The Rosary asks Mary to offer the prayers to God

+ The rosary can help someone remain focused in prayer when there is a danger their mind can wander

+ Rosary beads help people know what prayers to say and when. Each set of 10 beads (a decade) can also be used to help Catholics remember important events in the lives of Jesus and Mary.



Why is prayer important?

- It helps people connect with God, building their relationship with Him
- It brings people comfort in times of difficulty
- It demonstrates praise and worship, giving God the honour Catholics believe He deserves
- It connects people with the spiritual side of life reminding them what is important
- It allows people to ask God for help and intervention
- It is one way people can help make a difference to others

*“Prayer is the raising of one’s mind and heart to God” Here the **Catechism** teaches what prayer is and how it is essential to having a relationship with God*

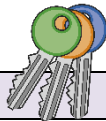
“Whether prayer is expressed in words or gestures, it is the whole man who prays” Here the **Catechism teaches that prayer doesn’t have to be said using words**

Exam 2 Topic 1: Life & Death

KEY WORDS

Key Word	Definition
Death	The end of physical life. When the physical body ceases completely to function.
Eternal	Lasting or existing forever; without end. Used to refer to life in Heaven after death.
Life	The existence of an individual human being or animal.
Heaven	A place regarded in various religions as the abode of God (or the gods) and the angels, and of the good after death. Eternity with God.
Hell	A place regarded in various religions as a spiritual realm of evil and suffering, often traditionally depicted as a place of perpetual fire beneath the earth where the wicked are punished after death. Eternal separation from God.
Judgement	At the end of our life, we will be faced with an ultimate choice to choose God or reject God. The decision we take leads to judgment by God on whether we 'go' to heaven or hell.
Magisterium	The teaching authority of the Roman Catholic Church, especially as exercised by bishops or the Pope.
Resurrection	The raising of the body to life again after death. Christians believe that Jesus has already experience resurrection and that all people will experience it at the end of time.

ADDITIONAL...



Key Word	Definition
Soul	The eternal part of a human being given at conception which lives on after the death of the body. Also a name for a human being's rational nature – their mind.
Euthanasia	The painless killing of a patient suffering from an incurable and painful disease or in an irreversible coma. - "Active euthanasia" = DOING – deliberately intervening to end someone's life. - "Passive euthanasia" = NOT DOING – withholding treatment which maintains life.
Assisted Suicide	This term is used to 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.
Palliative Care	Care for the terminally ill and their families, especially that provided by an organised health service; this can include medication, nursing care, supervision and practical help.
Sacred	Holy and connected with God and therefore deserving of protection.
Purgatory	A place or state of suffering inhabited by the souls of sinners who are atoning their sins before going to heaven.
Eschatology	This term is used in Christianity for the study of the 'last things' – Death, Judgement, Heaven & Hell.
Apostolic Succession	The line of Bishops dating back to the first apostles, called Christ.
General Council	When all the Bishops are called together with the Pope to debate and discuss.
Funeral	A ceremony or service held shortly after a person's death, usually including the person's burial or cremation.
Prayer	Communication with God for various reasons, which can be done anywhere at any time and in various ways including formulaic/extempore.

End of Life Care

What is death?

Catholics teach:

*"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 be changed.*"** (I Cor 15:50-51)

Life is 'changed not ended' – death is a transition. Death can only be understood in a context of a belief in **Eternal Life**.

CATHOLICS SEEK A 'GOOD DEATH'

- **Preparing themselves to die well**
- **To respect the integral value of their lives until their *natural death***
- **To provide *rituals, rites and liturgies***



END OF LIFE – 'Kill the PAIN not the PATIENT!'



Palliative Care:

Palliative Care provides comfort and control with the use of medicine for people in significant pain suffering from a terminal illness or a degenerative condition (e.g. Motor Neurone Disease).

This is to enable the individual to retain as much **dignity and quality of life** as possible. Hospices are an example and are guided by doctors to provide pain relieving medication, nursing care, supervision and practical help **until natural death occurs**.

The Catholic Church support palliative care because **it respects the integral value of every person until their natural death**. Pope Saint John Paul II '*Evangelium Vitae*' (1995) **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,
- (b) Maintaining dignity and some quality is part of the proper processes of care.

Euthanasia and Assisted Suicide:

- **Euthanasia:** The term means a 'good' or 'gentle' death; a procedure where a medical professional gives medication to end the life of a person with a prolonged incurable condition who is suffering.
- **Assisted Suicide:** This term is used to when an individual seeks help to end their own life.

The Catholic Church says that these deliberate **actions to end a life before natural death are wrong** –

*"... 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.**"* (*Evangelium Vitae* #65 - Pope St John Paul II)



Why Catholics are AGAINST euthanasia:

- All human life is **SACRED**
- **SANCTITY OF LIFE** means that life is a **GIFT** from God and should be respected and protected from **CONCEPTION** through to **NATURAL DEATH**. . CCC 2280:
'We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of'



- It goes against the **Ten Commandments 'Do not murder'**.
'Voluntary cooperation in suicide is contrary to the moral law'. CCC 2282
- There are suitable **alternatives** (palliative care).
- Suffering does have a **purpose** in helping us to learn about ourselves and others.
- Some people are able to identify with the suffering of **Jesus at the crucifixion**.

Do we have a right to die?

Catholics, Jews and Muslims teach that all human life is valuable. **Palliative care that supports human dignity is acceptable and is centred on the importance of compassion for those suffering, while euthanasia and assisted suicide are not.**

Liberal Christians (e.g. 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 ('Do to others as you would have them to do to you')**. They would argue that truly loving others would permit euthanasia if an individual feels that the quality of their life has become completely diminished.

A 'right to die' argument - Humanism

The British Humanist Association (BHA) believe 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 because they are Atheists**. Rather, that all humans have dignity and any decision about prolonging or ending a life is part of the individual human right for self-determination. 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 patient-centred approaches to end of life care.

- *Slippery slope argument*: The worry is that whilst the motivations behind pro-euthanasia are reasonable, is it really possible to protect vulnerable people?
- *Quality of life*: There are numerous examples of people who have lived fruitful and valuable lives despite the difficult circumstances they find themselves in.
- *Do Not Resuscitate (DNR)*: This is not the same as supporting euthanasia or assisted suicide. Deciding not to resuscitate a person because the resuscitation procedures would be unreasonably burdensome, would be respecting their dignity and value, so many religious people support DNR decisions.

Beliefs about the Resurrection

Resurrection is the belief that Christians will mysteriously share in the bodily resurrection of Jesus.

*"But if it is preached that **Christ has been raised from the dead**, how can some of you say that there is no 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."* (1Cor 15:12-14)

Where do we learn of Jesus' resurrection?

- In the **GOSPELS** in the bible
- When **Mary Magdalene** went to anoint the body of Jesus on the Sunday – Jesus' body was gone.
- The **Apostles** along with other disciples tell of the events where they met the 'risen' Jesus.

Jesus had died and risen from the dead – this was a resurrection of the body. This resurrection is promised to all because Jesus has defeated sin and death.

St. Paul = a witness who met the risen Jesus (Acts 9:5) – Christianity’s most important missionary.

1 Corinthians 15

			
1. Jesus died and rose again.	2. We can rise again because Jesus rose again.	3. When Christ returns, all shall be raised and God will be in all things.	4. The resurrection body will be a mystery and far greater than this reality.

- ‘Christ **died** for our **sins**, in accordance with the **Scriptures**, and that he was **buried**; and that on the third day, he was **raised to life...**’ (1 Cor 15:3-4)
- Jesus is seen as the beginning of what will be a **general resurrection of the dead**: ‘Christ has been raised from the dead as the first-fruits of all who have fallen asleep’ (1 Cor 15:20)
- Paul makes a connection between the **moral life that humans** share through Adam and the **immortal life** that can be shared in **Jesus** who has redefined human nature by conquering death.
- Resurrection will be of a totally different order from our physical bodies ‘... what is sown is a natural body and what is raised is a spiritual body’ (1 Cor 15:44)
- At the second coming of Christ, the **Parousia**, when all will be transformed and raised up and history ended, then God's kingdom will reign and ‘God will be in all’ (1 Cor 15:28)

Did Jesus really rise from the dead?

Although the resurrection of Jesus remains a matter of faith, it cannot be proven or disproved, various alternative theories have been offered to explain the empty tomb.

- Some people suggest Jesus never really died he just revived over night... however he was crucified and to check he was dead soldiers stabbed his side surely no one could live through that?
- Some people suggest Jesus’ body was stolen by Romans to stop followers taking his body. However... someone could counter this view by questioning why didn’t the Romans reveal his body when the man who claimed to be the resurrected Jesus emerged

Humanists believe what cannot be observed and measured cannot exist. They would argue if you cannot prove something you should not believe it. However, someone might counter this view by suggesting that just because we cannot prove something now doesn’t mean it isn’t true or didn’t happen

The Soul

- Christians believe that the soul is the inner self of humans which is believed to survive death.
- Death is not the end – we have an eternal life after death. Eternal life is not restricted to ‘disembodied souls’ as it is not possible to understand human experience without a body.
- Our earthly physical identity is both body and soul; our heavenly spiritual body is both body and soul. So, according to Christians, the SOUL AND THE BODY ARE BOTH RESURRECTED.
-

This is the same view held by Jews. That body and soul are one **‘their union forms a single nature’** CCC 365. **In the fullness of resurrection – the redeemed have IMMORTAL SOULS in IMMORTAL BODIES.**

What are the alternatives?

The Material Body: The view that we are simply our physical bodies. There is no soul or spirit.

The Soul: Hindus and Sikhs believe that the 'soul' is reincarnated in to a new body after death and born again. For others there is the phenomenon of ‘near-death experiences’ (NDE), where some people claim to have temporarily separated from their physical bodies, often during traumatic events and medical procedures.

Beliefs about Eschatology (death & judgment)

Heaven

Heaven – those who have accepted God's grace and forgiveness in this life will enjoy an eternal existence in God's presence in the next life.

The reward for living correctly is to be eternally in the presence of God. Heaven is to be totally at one with God.

Hell

Hell – those who through the exercise of 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 all eternity is what is called 'hell' The two parables (The Unforgiving Servant and The Rich Man and Lazarus) demonstrate that it is the 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.

Heaven Sources of Wisdom

St. Paul - heaven is a glorious place of ‘unsayable words’ (2 Corinthians 12:4).

It is the presence of God, the source of life and love, where we finally know God, we finally know ourselves (1 Corinthians 13:12).

Theologians refer to beautiful things in the world as ‘Signs of Transcendence’ e.g. A baby’s first smile, falling in love.

Revelation 22:1-4 →

‘... angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God ... And the leaves of the tree are for the healing of the nations. ³ No longer will there be any curse...’

Hell Sources of Wisdom

Matthew 5:22 - *But I tell you that anyone who is angry with a brother or sister will be subject to judgment. ... anyone who says, ‘You fool!’ will be in danger of the fire of hell.*

Matthew 5:30 - *if your right hand causes you to stumble, cut it off... It is better ... than for your whole body to go into hell.*

Purgatory

This term comes from the same root as 'to purge'. It means to cleanse or get rid of sins. Eternal life with God is about being in a state of perfection. Cleansing or purging mistakes and errors enables a person to be fully in the presence of God. The idea behind this teaching is that of hope.

Purgatory Sources of Wisdom

'Purgatory is not in the bible but comes from 'pur' in Greek meaning 'fire' – this is where we get the word 'purify'.

2 Maccabees 12:46 - *It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.*

St. Paul – a cleansing fire will sift the soul, the fire of God's love, testing all its actions and attitudes so the soul is saved and belongs to Christ.

Jesus preached to those in Sheol – 1 Peter 3:18-19 – *For Christ also suffered once for sins, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive in the Spirit. ¹⁹ After being made alive, he went and made proclamation to the imprisoned spirits.*

Other Christian views on Judgement

Catholic teaching focuses on individual (or particular) judgment. Each person is responsible for their own actions. Jesus also talked about a 'final judgement'. This suggests that Jesus will come in glory at the end of time and the whole of creation will be judged. That imagery is in the Parable of the Sheep and the Goats (Matt 25:31-46) and in the Book of Revelation. Some Christians, such as Anglicans, do not accept the idea of Purgatory. They believe that people either accept God and are in a state of grace with God, or they reject God. Some Christians put the emphasis on a final judgement at the end of time, rather than an individual judgement

Judgement

The New Testament stories taught by Jesus, are very clear all humans will be judged on how they lived their lives

The Rich Man and Lazarus (Luke 16:19-31)
 The Unforgiving Servant (Matthew 18:21-35)
 The Sheep and the Goats (Matthew 25:31-46)

The bad	The Good
GOATS	SHEEP
	
Didn't give food	Gave food
Didn't give drink	Gave drink
Didn't give shelter	Gave shelter
Didn't give clothes	Gave clothes
Didn't look after the sick	Looked after the sick
Didn't visit those in jail	Visited those in jail

Lazarus

Lazarus is hungry

A - He has modest hopes for his hunger to be satisfied: "crumbs."

B - He lives in close proximity to the Rich Man, though he cannot get to him inside the gate.

C - He suffers from sores, and his sores are licked by dogs

The Rich Man

The Rich Man is thirsty

A' - He has modest hopes for his thirst to be quenched: "tip of Lazarus' finger being wet."

B' - He is in close proximity to Lazarus, though he cannot get to him because of a "great crevasse."

C' - He suffers from fire, and wishes for his tongue to be cooled by Lazarus (does he think of Lazarus as a dog?)



The Magisterium

The Magisterium is given grace by the **Holy Spirit** to faithfully interpret the Scriptures and Tradition. Jesus promised the Apostles that the **'Spirit will lead you into all truth'** (John 16:13).

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**. It was **inspired by the Holy Spirit**. Over the centuries important theologians have explained beliefs to the community – '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 a 'master' or 'teacher'. Jesus gave the apostles the authority to preach. 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**.

1

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).

The function of the Magisterium is to **present Catholic teaching in the modern context with clarity and confidence**.

2

Extraordinary Magisterium

General Councils: Sometimes the bishops of the Church are asked to sit in a General Council. This is an **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 the leaders of the Christian community gathered in Jerusalem to decide what procedures were required of new converts to Christianity; e.g. where new converts to Christianity became exempt from traditional Jewish practices such as circumcision. Such General Councils also resulted in the **Nicene Creed**.

3

Pontifical Magisterium

(Also known as 'Papal Infallibility')

Another form of 'extraordinary magisterium' are **specific and rare declarations by a pope**. The **Pope has the authority to make the final decision** on some disputed matters of **faith or morals**. They are called **ex cathedra declarations**.

This is based on the notion that the Pope is the **successor to Peter**, to whom **Jesus promised 'the keys to the kingdom of Heaven'** (Matthew 16:19). When a Pope makes an *ex cathedra* statement the teaching is considered to be **without error** (Infallible). Papal infallibility is **limited to faith and morals** and use of this form of extraordinary magisterium is **very rare**. One of only two was the **Immaculate Conception of Mary**.

APOSTOLIC TRADITION

Jesus → Apostles → Early Christians → Christians Today

The Magisterium is linked to matters of FAITH and MORALS... not just to anything. The Magisterium cannot be authoritative on art, science or economics in themselves, they can only decide on how they impact on FAITH and HUMANITY as a whole.

Second Vatican Council

The ‘Second Vatican Council’ was the 2nd General Council (1960s) in the Vatican, Rome. The **Second World War ended in 1945**. In the years that followed **there was considerable change in society, technology and in politics**. The Catholic Church wanted to **respond to these changes**.

The Four Key Documents - The ‘Constitution’.

<p style="text-align: center;"><u>Dei Verbum</u> <u>(Dogmatic Constitution on Divine Revelation)</u></p> <p>This is the document that sets out the relationship between the Bible, Tradition and the Magisterium. It encourages Catholics to use the bible as part of their prayer life.</p>	<p style="text-align: center;"><u>Sacrosanctum Concilium</u> <u>(Constitution on the Sacred Liturgy)</u></p> <p>This document has influenced the reforms to the Church’s liturgy. Words were translated into the local language and the altar moved so that the priest now faces the people.</p>
<p style="text-align: center;"><u>Lumen Gentium (</u> <u>Dogmatic Constitution on the Church)</u></p> <p>This document is about the nature and work of the Church. Lumen Gentium, with means ‘the light of the peoples’, raises the profile of all the people of the Church. All are called to serve Jesus.</p>	<p style="text-align: center;"><u>Gaudium et Spes</u> <u>(Pastoral Constitution on the Church in the Modern World)</u></p> <p>Aim for the Church to be a source of ‘joy and hope’. A response to the changes in society and to encourage the people of faith to engage with the modern world.</p>

Religious Artefacts


The Paschal Candle: A symbol of Christ’s Resurrection





- The **Flame**: The light of Christ which ‘darkness could not overpower’ (John 1:5).
- The **‘Alpha’ & ‘Omega’**: The first and last letters in the Greek alphabet. They symbolise Christ as the ‘first’ and the ‘last’; the **‘beginning of all things and the ‘end’ of all things**.
- 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 five studs represent **the five wounds Jesus received during his crucifixion**.
- The **Year**: Each year the candle is dated to remind us that Jesus is the same for all time.



Sarcophagi: The Tomb as a pace of hope

These are **stone coffins that have carved images** on them. One example is the Sarcophagus with Scenes of Jesus' Passion that is now in the Museo Pio Cristiano in the Vatican, Rome. It has a variety of images that reinforce the belief that **Jesus’ death and resurrection was a triumph**

Artwork	Explanation
	<p>The scene of Simon of Cyrene carrying the cross.</p>

	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.
	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 two letters of the title 'Christ' in Greek. (Chi = X, Rho = P). 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. This cross sits prominently above two soldiers sitting in awe at the symbols of resurrection.
	Jesus being presented for trial before Pilate.
	Pontius Pilate washing his hands.

The Catholic Funeral Rite

Symbols on the coffin

The coffin is covered in a **white cloth**, called a **Pall**. This is a reminder of **Baptism** when the newly baptised is presented with a white garment as a symbol of being washed clean of sin.

The **book of the Gospels** is placed on the coffin as a reminder that Christians live by the Gospel.

A **cross** is often placed on the coffin. It is through the cross and resurrection that people are saved and can now be sure that death has been defeated by Christ.

"In baptism, (name) received the sign of the cross. May he/she now share in Christ's victory over death."

The **Paschal Candle** is often placed beside the coffin as a symbol of belief in the resurrection.

Symbolic Actions

- A Priest would **wear white vestments** because white is the **liturgical colour** of the **resurrection**.
- The **coffin is sprinkled with holy water** as a **reminder of the waters of Baptism and the gift of eternal life**.
"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".
- 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**.



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 the sacrifice on the cross and the hope of eternal life**.

The priest 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**.

The prayers of the **Final Commendation** express that faith with the words *"May the angels lead you into paradise: may the martyrs come to welcome you and take you to the holy city, the new and eternal Jerusalem"*.

The **prayers of intercession** will include prayers for the deceased, for the grieving family and friends and for the wider community.

Many funerals in Catholic churches would include the Liturgy of the Eucharist. Some funerals include a short 'eulogy'. This is where a relative or friend speaks about the deceased person.

Religious Music & Prayer

Music and prayer

Prayer can be greatly enhanced by music. Music leads people into expressions and feelings that aren't always possible in the spoken word alone. Live music is often used in church to bring prayers together.



What is prayer?

The Catechism of the Catholic Church (CCC): '*... the raising of the mind and heart to God, or the petition of good things from him in accord with his will*'. (CCC 534).

Different Prayers, Different **occasions**:

- **Adoration**: God is wonderful and worthy of praise.
- **Thanksgiving**: People give thanks for wonderful things.
- **Repentance**: From sorrow – people repent their sins.
- **Intercession**: Asking God to respond to the needs of others.
- **Petitions**: Asking God to help themselves.

Formulaic – 'Set Prayers' = prayers which have been said by Christians over centuries where the same words are said in the same way every time. They are often very well-known and a source of inspiration for many. For example, The Lord's Prayer.

Extempore prayers – 'Own Words' = when Christians use their own words to pray.

The Psalms

- In the Old Testament, the **Psalms** are ancient collections of prayers and hymns to God which express various emotions.
- The religious communities of monks and nuns built developed ways of **singing** the Psalms to add to the **beauty** of the prayers.
- At the Catholic Mass the **Liturgy of the Word includes a sung Psalm** which responds in prayer to the first reading.

Music in the liturgy

The Catholic Mass has several elements which are appropriate to sing.

Alleluia: This is a chant for welcoming the Gospel.

Eucharistic Acclamations: These are said/sung during the Liturgy of the Eucharist. They punctuate the great prayer of thanksgiving at which the bread and wine become the 'body and blood of Christ'.

The Gloria: This is a great song of praise.

Hymns: Many parishes use hymns for gathering at the start/end of Mass.

Ancient or Modern?

Some Catholics would say that **traditional Latin** music is the best way to appreciate the beauty 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. Yet others would say that the church needs to sing in the more **modern** style of the **younger generation**, otherwise it is not reaching them.

Faure's 'Requiem'

'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)

Music composed for funerals are called 'requiem' (Latin for 'rest').

Gabriel Faure (1845-1924) composed a requiem that is full of beautiful melodies. He offered music that acknowledges grief within the context of the hope of eternal life. Faure does not allow the natural sadness of grief to obscure faith in the resurrection.

The Lord's Prayer

The Gospels tell us that **these words were Jesus' instructions on how to pray** (Matt 6:9-13)

***Our Father, who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth as it is in
heaven.
Gives us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass against
us,
And lead us not into temptation,
But deliver us from evil.***

Exam 2 Topic 2: Sin & Forgiveness

KEY WORDS

Key Word	Definition
Sin	Acting against the will or laws of God.
Absolutism	The belief that there are certain actions that are always right or always wrong. The belief that moral laws exist eternally and are not just human inventions.
Relativism	The belief that there is no moral law and that rules that govern what is right and wrong are human inventions and change from place to place and from age to age.
Forgiveness	The act of pardoning someone for the offences they have caused you. Overlooking a person's faults.
Punishment	The consequences of a wrong decision and a penalty imposed by a person in authority on the person who has committed wrongdoing.
Salvation	The belief that through Jesus' death and resurrection humanity has achieved the possibility of life forever with God.
Eucharist	The central act of worship in the Catholic Church. Also the term used for the bread and wine as Jesus' body and blood after they are consecrated by the Priest.
Evangelisation	To proclaim to others and live out/embody the gospel, the good news brought to the world by Jesus.

ADDITIONAL



Key Word	Definition
Crime	An act committed which breaks the law.
Justice	Giving to others what is due/owed to them.
Object vs. Intention	Object: The act or action that we do. Intention: The motive for doing so.
Retribution	The idea that punishment should make criminals pay for what they have done wrong
Deterrence	To discourage, or put off, someone from committing a crime.
Rehabilitation	Correcting, helping and healing a criminal.
Capital Punishment	The death penalty used as a punishment for crimes.
Redemption	In religious terms this means 'to rescue from sin'.
Original Sin	The inherited human inclination towards sin. Originated from Adam and Eve's misuse of freewill.
Free Will	Having the ability as humans to make our own decisions.
Hell	Eternal separation from God in the afterlife.
Magnificat	The song of Mary from Luke 1:46-55
Consecrate	To bless or set aside for sacred (holy) purposes.
Liturgy	The Church's public prayer and worship of God, especially in the Mass.
Sacrament	A religious rite (ceremony) which is an outward sign of an inward grace.

Crime and Sin: Absolute & Moral Morality

What is a crime? Crime can be defined as any **offence** which goes **against the law**. 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.


What is a 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 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 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, than it may be acceptable.

Aims of 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 their crime.

1 Deterrence

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. However, many argue that deterrence does not work and that people are not really put off by the example of others receiving punishment.

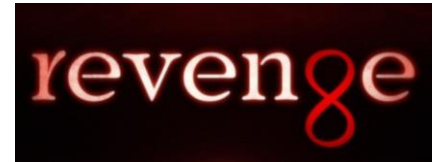


Deterrence also has to be just. Punishments should be no harsher than they need to be to put potential criminals off. For example, the threat of hanging would probably deter someone from speeding but it would not be fair

Exodus 21:12
Whoever strikes a man so that he dies shall be put to death

2 Retribution

Retribution is 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.



Romans 12:19 “Vengeance is mine, I will repay, says the Lord.”

3 Rehabilitation.

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 they can become productive members of society and avoid breaking the law again. 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 on **forgiveness**.



1 John 1:9 ”If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness:

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**.
- 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 and fairer society where people don't feel the need to, or don't have to turn to crime.

Teaching on forgiveness	What we learn about forgiveness...
The Parable of the Unmerciful Servant Matthew 18:	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, 'seventy-seven times'. > By saying this, Jesus made it clear that there was no limit to forgiveness.
The Lord's Prayer	Christians ask God to 'forgive their sins, 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.
Jesus' Life	Jesus forgave the woman caught in adultery (John 8:1-11) telling her to "go and sin no more." Jesus said "those who have not sinned may throw the first stone (at her)" suggesting that we all must forgive as we all have sinned
The Parable of the Prodigal Son	In the parable the father forgives his son and welcomes him back even though he had done wrong. > In this parable Jesus taught that everyone must truly forgive and not hold grudges just as he does.
Passion of Christ (Crucifixion)	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."
The Afterlife and Judgement	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.

Capital Punishment (The Death Penalty)

Capital punishment, or the **death penalty**, is punishment that **takes the life of the criminal**. Some people think it is a good form of punishment because it **deters** people from murdering others and takes a life for a life. Other people disagree with capital punishment because evidence shows it does not deter, and **innocent** people can be killed for crimes they did not commit.

The Catholic position on capital punishment has developed over many years. Traditionally the Catholic Church has allowed, but not encouraged capital punishment. The *Catechism of the Catholic Church* states:

"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).

• **Pope John Paul II** in his *Evangelium Vitae* 56, suggested that capital punishment should be **avoided unless it is the only way to defend society from the offender.**

• In recent years **Pope Francis** has stated that he is **against** the death penalty, saying that it is no longer justifiable and there is also the possibility that the **wrong person could be killed.**



CASE STUDIES:



TIMOTHY EVANS – accused and given death by hanging for killing his wife and their baby. His trial took just three days. Three years after he was killed by the death penalty, their neighbour Christie was found to be a serial killer who killed many people including Tim Evans’ wife and child.



ST AUGUSTINE:

St. Augustine emphasizes the need to seek other punishments if at all possible.

Letter 134 to Apringius, 4...we would prefer to have them set free than to have the sufferings of our brothers avenged by shedding their blood.

 ARGUMENTS FOR CAPITAL PUNISHMENT	ARGUMENTS AGAINST CAPITAL PUNISHMENT 
<p>Some Christians believe the death penalty is acceptable. They believe this because:</p> <ul style="list-style-type: none"> • Jesus never taught the death penalty was wrong. • The Old Testament teaches that the death penalty should be used for some crimes: 'He who sheds a person's blood, shall have his blood shed, for in the image of God humans were made' (Genesis 9:6). 'Life for life, eye for eye' (Exodus 21:24) • Some Christians would argue that the death penalty upholds the commandment "thou shalt not kill" by showing the seriousness of murder as a crime. • St. Paul teaches that Christians should accept and obey the laws of their country, which might include the death penalty (e.g. in some states in America). 	<p>Many Christians believe that capital punishment is un-Christian. They believe this because:</p> <ul style="list-style-type: none"> • 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. Matthew 5:38 "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." • 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 away life.

<ul style="list-style-type: none"> • The Catholic Church has not cancelled their statements that capital punishment can be used by the state. • Religious and non-religious people might argue that some crimes are so dreadful that the most extreme form of punishment is justified. They might also argue that it is wrong to spend money on keeping someone in prison long term, when that money is needed by others in society. 	<ul style="list-style-type: none"> • The overall message of Christianity is love and forgiveness so capital punishment goes against this. E.g. we should 'Love Thy Neighbour'. • The Golden Rules states that we should treat others how we would like to be treated. Many Christians would therefore say that we should look to other methods of punishment and rehabilitation over the death penalty. • 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'.
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Humanists look favourably at any approach that works. However because capital punishment does not seem to prevent people from murdering they may argue it doesn't work as a deterrence so shouldn't be used. US states with the death penalty have 50% more murders than those without.

Redemption

Salvation...

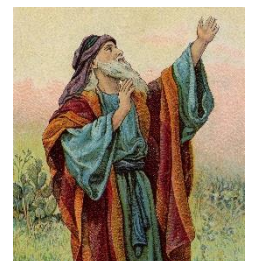
Christians believe that humans had rejected God by their sins. Humans are so important to God that **God took on human nature in God the Son (Jesus) to free humans from the effects of sinfulness.** In Christianity, 'salvation' means being freed from sin and its consequences. Christianity teaches that 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.**



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 53:5) 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 the sins they had committed.



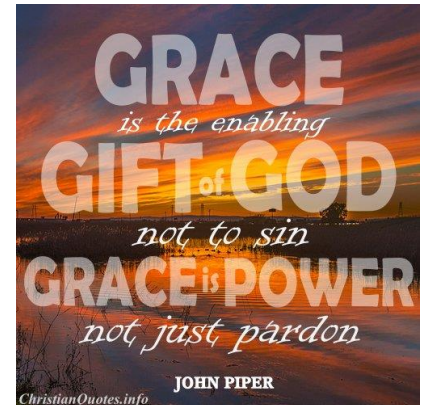
Christians believe that Jesus' total obedience to God, resulting in his suffering and death, was so powerful that it made amends for the sins of human beings in a way that other sacrifices could not. **This restored God's original relationship with humankind.** Human beings could not do this for themselves, 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 on behalf of all human beings. His death was the sacrifice needed to bring salvation to the world, so Jesus is the saviour of the world.

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.



Why is grace and salvation important to 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, healing and the Eucharist are at the heart of Catholic life.



Hell and the concept of 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, we have to accept it.





Hell is not a punishment, but a consequence of choosing to go against God. We choose our eternal destination by our choices through life. The concept of free will means that God can only offer salvation; it is up to the individual to accept that offer.

The Paschal Mystery

The Paschal Mystery is one of the central concepts of the Christian faith. It relates to the history of salvation – to the last few days of Jesus' life and death and the events after his death.

Key Concept	Description
The Last Supper	<p>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.</p> <p>Today, the symbols of bread and wine are an important part of Christian worship in a ceremony known as the Eucharist (or Mass, as Catholics call it).</p> 
Good Friday and Jesus' arrest, trial and crucifixion	<p>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 spent 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.</p> <p>Jesus was tried by the Sanhedrin (the Jewish religious leaders and authorities). 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.</p> <p>Christians commemorate Jesus' crucifixion and death on Good Friday, the Friday of Holy Week, and treat it as a day of mourning for his death. Christians believe that Jesus' death, ultimately had 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.</p> 

<p>The resurrection and its significance for Christians</p>	<p>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.</p> <p>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 (all powerful) God who holds ultimate power over the universe he created.</p> <p>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</p>	
<p>The ascension and the promise of the Holy Spirit</p>	<p>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</p> <p>Jesus' ascension prepared the way for the Holy Spirit to come to earth, as Jesus had promised at the Last Supper.</p>	

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 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.

The Four Marks of the Church	
<p>ONE</p>	<p>The Catechism notes that the Church is 'one' (united) for three reasons:</p> <ul style="list-style-type: none"> • Its source, which is the Holy Trinity, a perfect unity of three divine persons, Father, Son, and Holy Spirit • Its founder, Jesus Christ, who came to reconcile and unite <i>all humankind</i> 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. <p>The 'oneness' of the Church is also visible. E.g. Catholics are united in the Creed, the prayer which sums up what Catholics believe which is always the same. In the Church's oneness, there is diversity but all work together to continue the mission of Jesus.</p>
<p>HOLY</p>	<p>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, making the Church a visible sign of holiness.</p>

	Catholics believe that each member of the Church has been called to holiness. Through baptism, a Catholic has been freed from original sin, filled with God’s sanctifying grace, and incorporated into the holy People of God. Therefore, all Catholics should aim to live out their life as best they can.
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 (present everywhere) in the Church, and because He has commissioned the Church to evangelize. 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.
APPOSTOLIC	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 as 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.

Nicene Creed: ‘We believe in One, Holy, Catholic and Apostolic 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. This makes her a role model and a guide to the way Christians should serve God.
- **Faith:** Mary had 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 and throughout Jesus’ life she never deserted her Son.
- **Charity:** Mary’s life is an example of total self-giving. She did not hold back but gave her whole life to God. At the Wedding Feast at Cana (John 2:1-11) she asks her son to help, knowing that he would do what an example of how Jesus listens to his Mother and fulfils her request.

Why Mary is special to Catholics today

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. Without Mary, there would be no Jesus, no incarnation and therefore no salvation.



Mary is often called “**Our Lady**” by Catholics. 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. Catholics believe that she then prays for them. This is known as interceding.

Source: Read the ‘**Hail Mary**’ prayer. ‘*Holy Mary, Mother of God, Pray for us sinners now...*’

The Church is known as the ‘Body of Christ’

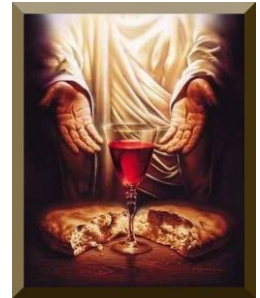
The Church is described as the Body of Christ in both the New Testament and the Catechism. Jesus gave his life as a sacrifice so that all could have a closer relationship with God. Through His physical body, Jesus demonstrated the love of God by his teaching (e.g. Love Thy Neighbour) and his actions (e.g. Healing the sick) and especially through His sacrificial death on the cross (Romans 5:8).

After he rose from the dead, Christians believe that he ascended (went up) into heaven, bodily. This is known as the Ascension.

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**.

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.” Christian people are now the physical body of Jesus as he is no longer physically present in the world. Through Baptism, Catholics believe that the individual is united with other Christians and with Christ and become part of this 'body'

church = the *building*
Church = the *People of God*



Why the Church as the Body of Christ is important for Catholics

- The Church remains a unity because its entire people are working together as the body of Christ.
- At the Eucharist, Catholics believe that they receive and share in the Body of Christ.
- 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 the appearance of bread and wine, actually become the Body, Blood, Soul and Divinity of Christ – this is transubstantiation.

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; this phrase has expressed the belief that **only Catholics will go to heaven**. This is the most straightforward meaning which can still be found in the Catechism of the Catholic Church today (CCC 845).



But does the Church teach that anyone who is not a Catholic is going to Hell? The Church does not teach this; but what it does teach needs to be looked at carefully.

1. Firstly, the Church teaches that **everyone is saved through Jesus Christ’s death and resurrection** – whether they know it or not. And the surest way to receive this gift of Christ’s salvation is to be a baptised and practising member of the Catholic Church. Jesus *'explicitly asserted the necessity of faith and Baptism...'*. 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**” (Lumen Gentium 8) outside of the Catholic Church.
2. Secondly, they also teach that those **people who have not heard 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. *'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.'* (LG 16 cited in CCC 847)

The Catholic Church still believes that the surest route to salvation is to be a baptised and practising member of the Catholic Church, but it does believe that other good people outside


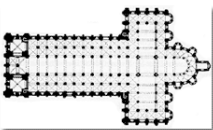
Why do people try to evangelise (spread the gospel teachings) if non-Catholics and non-believers can get into heaven?


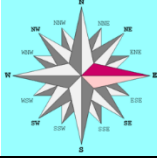


Some people wonder why the Church bothers with evangelising and spreading the word of God if non-Catholics and non-believers can be saved. Pope Francis says that 'if we have received the love which restores meaning to our lives, how can we fail to share that love with others? There is nothing more precious which we can give'. (Evangelii Gaudium 8, 264).

The Church Building




A Catholic church is the place of worship where Catholics gather as a community to celebrate their faith. Most Catholics will attend a local parish church. A parish is the local Christian community gathered around a church building. They are usually looked after by a priest, who leads the community and celebrates the sacraments. Christians speak of their church as the house of God.





Exterior features of a Catholic church...

What is it?	Description
Towers and Steeples 	These features help the church to stand out from other buildings. 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.
Cruciform Shape 	This means that they are in the shape of a cross to signify the importance of the crucifixion.
Modern Changes e.g. Circular	Modern church buildings tend to be simpler than those that were built

	<p>a long time ago. As a result of Vatican II. For example, some churches are circular in design with the altar in the middle. This signifies the oneness of the worshippers and the eternity of God.</p>
<p>East Facing</p> 	<p>Another word for East is Orient. This is where we get the word 'orientating' from. For the first Christians, it was customary to pray facing toward the Holy Land, where Jesus was born, lived, died and rose again. Also the sun rises in the east and is a reminder of the resurrection of Jesus bringing new life.</p>
<p>Domes and Vaulted Ceilings</p> 	<p>This creates a space which is pointing up showing a connection with God/heaven.</p>
<p>Stained Glass</p> 	<p>They usually display stories from the Bible or lives of the saints and are a beautiful feature of a church.</p>

Interior features of a Catholic church...

What is it?	Description
<p>Sanctuary</p> 	<p>Sanctuary means 'holy place'. This is where the altar, lectern and tabernacle are. The sanctuary is where the public worship is centred.</p>
<p>Altar</p> 	<p>A table structure, usually made out of stone. The main action of the Mass, the liturgy of the Eucharist, takes place at the altar. The priest consecrates (blesses) bread and wine here. The altar reminds Christians of the sacrifice and death of Jesus and it is also a reminder that they are sharing in a fellowship meal, as they recall the meal of the Last Supper.</p>
<p>Font</p> 	<p>This is a big stone basin filled with holy water where baptism is performed. Baptism is the sacrament by which a person becomes a Christian; it is the first to be received. The font tends to be at the front so that all those present can easily see a baptism when it takes place. Like the altar, the font is linked to the idea of salvation because it is a sign of cleansing original sin.</p>
<p>Lectern</p>	<p>Near the altar is the lectern used for the Liturgy of the Word. This is a book stand where the priest, deacon or reader stands to read to the</p>

	<p>congregation. The Word of God is proclaimed from here.</p>
<p style="text-align: center;">Tabernacle</p> 	<p>A tabernacle is a safe-like place in which the consecrated (blessed) hosts (body and blood) are kept. 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 reserved in the Blessed Sacrament.</p> <p>A sanctuary lamp is found nearby, which reminds Catholics of the presence of God in the tabernacle as the constant burning light represents Jesus as always being present as the light of the world.</p>
<p style="text-align: center;">Crucifix</p> 	<p>In Catholic churches there is always a crucifix, a cross with an image of the crucified Christ on it. It serves as a reminder of the suffering and death of Jesus.</p>
<p style="text-align: center;">Confessional</p> 	<p>This is a small room or box like structure in which the Sacrament of Reconciliation takes place. Inside there is a screen so that the person confessing their sins (penitent) 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.</p>

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 (God is **omnipresent**). 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 like Jesus.



The importance of the sacraments 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.

The seven sacraments originated in the life, work and teachings of Jesus.



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. 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.





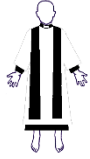
- Mass re-enacts the sacrifice of Jesus on the cross.
- Christ's Body and Blood spiritually sustain the believer. In the Eucharistic prayer, said by the priest to give thanks to God, the central part is the prayer of consecration, when the priest repeats Jesus' words at the Last Supper: 'This is my body ... 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'**.
- It makes individual Catholics part of the Body of Christ (the Church)

Catholics believe that Christ is present in the Mass:

- in the consecrated bread and wine, which are Jesus' body and blood
- in the readings (especially those from the gospels) since Jesus is the Word of God
- in the people because Jesus said, 'Where two or three are gathered in my name, I am there among them'.
- in the priest (Catholics believe that Christ works through the ministry of the priesthood)

The Seven Sacraments

Type of Sacrament	Sacrament	Description
Sacraments of initiation → lay the foundation of every Christian life.	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' (Trinity). 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. Sometimes people are baptised as adults. Sign = Holy Water.
Initiation	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 of the Church. Sign = The laying-on of hands.
Initiation	Eucharist	At the Last Supper, Jesus took bread and wine and asked his followers to re-enact the meal when they come together Catholics

		receive the Eucharist 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. Sign = Bread and Wine.
Sacraments of healing → celebrate the healing power of Jesus.	Reconciliation (Confession) 	By expressing sorrow for their sins in the sacrament of 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. Signs = confession of sins and the priest’s words of absolution.
Healing	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. In the past, this sacrament was only given to those close to death, but more recently the Church has encouraged its use for illness. Sign = Laying on of hands and anointing.
Sacraments of service → help individuals to serve/ bring salvation.	Matrimony (Marriage) 	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 promises (vows). Sign = Couple and rings
Service	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. Sign = the laying on of hands and anointing with oil by a bishop.

The Mission & Evangelisation

Jesus said to his disciples “Go out and make disciples of all nations...” (Matthew 28)

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.

The mission of the Church is to go out into the world:

- to go out to the ends of the earth
- to baptise people into the Church
- to teach the teachings of Christ

Going out to preach the gospel is known as **evangelisation**.



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 peoples, the elderly who are increasingly isolated and abandoned, 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, those who are usually despised and overlooked*’ (EG 48).

Why do Catholics evangelise?

Jesus brought salvation through his death and resurrection. He atoned the sins of humankind. However, to be ‘saved’, individuals have to have faith in Jesus. The Catholic Church believes it has a duty and an obligation to spread this faith as Jesus told his Disciples to do.

How do some Catholics evangelise?

- **Locally:** This basic message of God’s love is passed on by the Church, most importantly, through the whole life of the parish (celebration of the Mass, sacraments, Bible study, charitable work, social events, parish retreats, outreach events, etc.) and also across other faiths, communities and beliefs.
- **Nationally:** On a national level, the Bishops’ Conference of a country shares the gospel.
- **Globally:** The Catholic Church is a global presence, it has a worldwide platform and in *the Congregation of the Evangelization of Peoples* it has a specific department in the Vatican which looks after it. The global reach of Church proclaims the gospel to the whole world through, for example, the global figure of the Pope (e.g. World Youth Days) and through its own Vatican Radio and TV station. The Church also lives out the Gospel in the work of international charities and organisations like CAFOD and Mission.

Religious Diversity in Britain: 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 others
- Varied and rich cultural life
- 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 is religious persecution and hatred
- Tensions can exist
- Beliefs and values are sometimes ignored



Issues with evangelising and living in a multi-faith (religiously diverse) society...

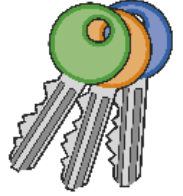
- **Conversion** –there can be issues where one group of religious believers try to convert another to their faith, which could cause conflict
- **Interfaith marriages**- when two members of different religions get married. This could cause conflict between families with different beliefs and values.
- **Raising Children** – within interfaith marriages both parents might want their children raised within their own faith. This could lead to confusion and arguments.

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



Exam 3 Topic 1: Jewish Beliefs



Key Word	Definition
Covenant	An agreement, contract or promise given to the Jews by God. For example, the covenant of Moses
Kosher	Food that is 'fit' or 'proper'. It includes the types of food that Jewish people are able to eat and the way in which it is prepared. For example, Jews are not allowed to mix meat with dairy in the same circumstances
Messiah	(or Mashiach) This means the 'anointed one'. Jews believe that their Messiah will be chosen by G_d to put an end to evil in the world. The Messiah will unite the nations and return the Jews to the Promised Land
Mitzvot	This means 'commandment'. Jewish people observe (follow) 613 mitzvot. Included in this number is the original 10 Commandments, given to Moses on Mount Sinai.
Shabbat	(or Sabbath) This is the holy day – or special day of rest – for Jewish people. Lasting 25 hours, it begins at sunset on Friday night and ends at sunset on Saturday night. It is a day of rest and celebration. No work can be carried out on this day.
Shekinah	This means 'dwelling'. It identifies the divine presence of G_d. For example, when Moses spoke to G-d through the burning bush
Synagogue	This means 'house of assembly' and is where Jewish people come together as a community to worship G-d. It can also be translated as 'school' as it is where people come to learn about G-d.
Torah	This means 'teachings' and is the law of God that was revealed to Moses and recorded in the first five books of the Hebrew Scriptures.

Key Quotes you can use in your answers...

- ✓ "Remember the Sabbath day by keeping it holy" Exodus 20
- ✓ "Rule over... every living thing that moves on earth" Genesis 1 (G_d speaking to Adam)
- ✓ "Anyone who destroys a human life is considered as if he had destroyed an entire world" Talmud
- ✓ "Before I formed you in the womb I knew you" Jeremiah 1
- ✓ "The Lord our God is one Lord" Deuteronomy 6
- ✓ "The illusion of design in the living world is explained... by natural selection" Richard Dawkins
- ✓ "Do not kill" Exodus 20
- ✓ "Seek good not evil" Amos 5
- ✓ "You are to take life for life, eye for eye" Exodus 21

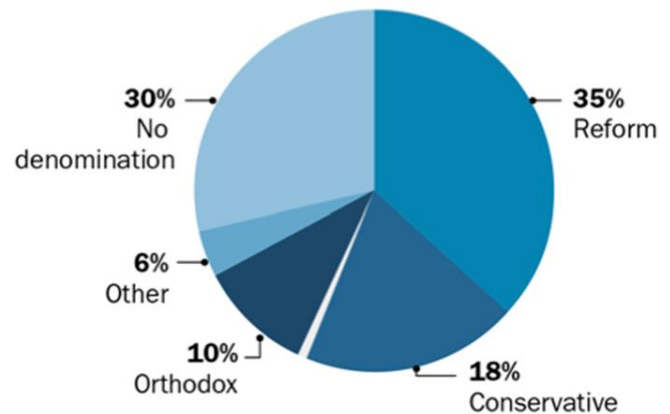
Jewish Denominations

There is great diversity of beliefs within the Jewish religion. Philosopher Maimonides put together 13 principle beliefs that were in the Torah. These are...

1. God exists, is perfect and created everything
2. God is One
3. God does not have a physical body and 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

The main Jewish groups in UK are:

1. **Orthodox Jews:** the largest branch of Judaism in Britain. Orthodox Jews believe that God gave the Torah to Moses on Mount Sinai and must follow it
2. **Reform Jews:** believe that Jewish practices have to be harmonised with modern life



Following the Torah: Each Jew must decide whether they will follow the Torah as it was originally intended or whether they believe that religion must adapt and change. The decision will make a difference on how they live their lives. These beliefs will be based on each Jew's individual interpretation of the Torah.

Orthodox Jews: Orthodox Jews live closely to the teachings of the Torah as it came from God and cannot be changed. God is the law-giver, so it must be obeyed and cannot be interpreted. They will try to observe all 613 mitzvot. God's rules are constant. Society may change but Jewish teachings do not. Some Jews are Charedi (ultra-orthodox) and spend their lives devoted to the study and practice of the Torah.

Reform Jews: Only the ethical laws of the Torah are binding. Reform Jews believe that some laws were products of their time and place, so it is not necessary to treat them as absolute. Religion should move with the times. They do not take the teachings of the Torah literally. Interpretation relies on individual reasoning and conscience.

Secular Jews: Some Jews do not believe in God and so do not see that the teachings of the Torah are sacred. They are 'secular' (non-religious) Jews who are born to Jewish parents, but who do not observe the religious practices and teachings of Judaism.

Creation

For Jews, God is the creator of the universe. They believe that whatever the exact process was that created the universe, God is the overall architect of that creation.

The main events in creation are:

1. Creation of the universe
2. Creation of the earth
3. Creation of Adam and Eve (humankind)
4. Temptation of Adam and Eve
5. The fall of humankind from grace (misuse of freewill & God sending them out of the garden of Eden)

Genesis 1 tells us:

"In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, 'Let there be light,' and there was light." (Genesis 1: 1-3)



The Big Bang is the idea that about 13,700 million years ago all the matter in the universe was concentrated at a single point. A huge explosion – A Big Bang – sent it all spiraling outwards, eventually creating the universe as we know it today. Scientists believe that they have found evidence for the Big Bang, including that the universe is still expanding.

Genesis 2 and 3:

- In Genesis 2, Adam lives in the Garden of Eden – a paradise. God creates a 'companion' for Adam from his rib. Adam names her 'Eve'.
- "Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones, flesh of my flesh; she shall be called woman, for she was taken out of man."(Genesis 2:22-23)

- God gives Adam and Eve one command, which is to not eat from the Tree of Knowledge of Good and Evil that grows in the garden.
- God says, ***“you must not touch it, or you will die.”*** (Genesis 2: 3)
- The Genesis creation story makes it clear that humankind is unique among God’s creation, as we are ‘created in God’s image’.
- Genesis 2 describes ‘The Fall’ – when Adam and Eve are tempted by a serpent (the devil) to eat from the Tree of Knowledge of Good and Evil against God’s will.
- The serpent tricks Adam and Eve into thinking that if they eat from the tree, they will become ‘like God’ and be as knowledgeable as God. Eve gives in to the temptation and then gives some of the fruit to Adam.
- They confess to God but, as a punishment, God sends them from the Garden of Eden. They are no longer able to eat from the Tree of Life and therefore they are no longer immortal and death enters the world.
- For many Jews, the world is too wonderful and complex to have happened by chance, so it must have had a creator – God.
- Celebrating God as the creator is an important part of Judaism. Prayers are said in Orthodox services which illustrate how God created the world:
“Blessed be he who spoke, and the world existed.”
- Each week, Jews celebrate the festival of Shabbat. This is a day not only of rest but also of celebration of creation. Just as God rested on the seventh day, so observant (Orthodox) Jews do not work on Shabbat.
- Humans are made in the image of God, but are sinful and in need of God’s forgiveness. In Genesis, people have a clear purpose – to have ‘dominion’ or powers over the earth, but this must be exercised through Stewardship on God’s behalf.



Stewardship

The idea that people have a God-given duty to take care of the earth in a responsible way, looking after both the environment and animals.

Humans act as caretakers of God’s world, preserving and conserving the environment.

Dominion

Having control over the earth and managing God’s creation. This is a more active role and gives mankind more power and autonomy over their choices regarding the earth and the environment.

Original Sin

The ‘evil’ or ‘sin’ that is innate in all human beings, as a consequence of The Fall.

The Shema & the Nature of God

Hear, O Israel:
The Lord is our God,
the Lord alone.
You shall love
the Lord your God
with all your heart,
and with all your soul,
and with all your might.

Deuteronomy 6:4-5

The Shema is the basic prayer of Judaism and is said every morning and evening

- It states the basic belief of Jews which is that there is one G_d (monotheism)
- They believe G_d is the creator and designer of the universe
- G_d is supposed to be omnipresent (everywhere), omnipotent (all powerful) and omniscient (all knowing)
- When speaking about G_d, they often use the word Hashem which means 'the name', because when speaking of the One we should not use His name unnecessarily
- G_d is holy – which means special, sacred and to be respected
- G_d's rules are to be followed and obeyed

God is:

1. **One:** There is only one G-d in Judaism. This is stated in the schema: *"The Lord is one"*.
2. **Creator:** In *Genesis 1* it says that G_d created the world in seven stages. (*"And God said, "Let there be light," and there was light"*). Genesis also tells us about the creation of humanity, (*"So God created mankind in his own image"*) and how G_d gave humans dominion (control) over the earth. (*"They may rule over the fish in the sea and the birds in the sky"*).
3. **Law-Giver and Judge:** In Exodus 20, G_d gives the Jewish people the 10 Commandments, starting with, *"You shall have no other gods before me."* In Exodus 34, G_d is said to be, *"merciful and gracious, slow to anger, and abounding in steadfast love"*, but G_d is also a vengeful warrior.
4. **Present:** G_d is omnipresent (everywhere). This divine presence is called the **shekhinah**. When Moses received the covenant, he was *"not aware that his face was radiant because he had spoken with the Lord"* (Exodus 34). The shekhinah is also used to describe G_d's more feminine attributes and characteristics.



Shekhinah

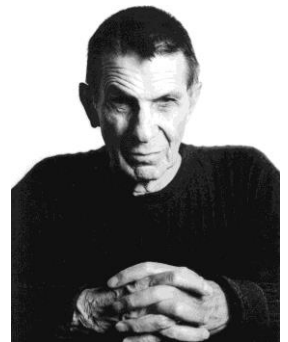
Shekhinah – Divine Presence: The place where God’s presence rests and can be felt.

Shekhinah is sometimes used to refer to God himself but more usually to God’s presence in the world. It comes from the word ‘shakan’, which means **God’s dwelling on earth**. Shekhinah can also be used to refer to the **female characteristics** of God.

There are different views regarding where the Shekhinah rested after the destruction of the Temple. Some believe that the Shekhinah followed the Jews into exile. Others believe that the Shekhinah never fully left the Temple area and that is why Israel has special spiritualism.

However, if God is meant to be everywhere (omnipresent), why is the Shekhinah important? For most Jews, it is not just about where God is, but where God can be felt and experienced.

Leonard Nimoy described it as ‘a state of grace, a sense of harmony, a sense of inner peace.’



Messiah (Maschiach)

Messiah: (or ‘Mashiach’) This means the ‘anointed one’. Jews believe that their Messiah will be chosen by G_d to put an end to evil in the world. The Messiah will unite the nations and return the Jews to the Promised Land.



Jewish beliefs about the Messiah:

- One day the Messiah will come to save the world. His arrival will signal the end of the world
- The Messiah will be descended from King David
- The Messiah will lead the Jewish people and show everyone in the world what to do
- Knowledge of G_d will fill the world
- There will be peace on earth and even animals will not kill each other
- Jews are still waiting for the Messiah to come
- The Messiah will re-build the temple
- Jews pray for the arrival of the Messiah
- This means that this life as we know it is temporary and one day it will all be different. It will become a spiritual world that is full of peace
- Most Reform Jews reject the idea of a personal Messiah at whose coming all the righteous dead would arise and live in bliss



Covenants

A covenant is a promise or an agreement between two parties. In the Torah, God makes three covenants. In Judaism, the relationship with God is seen as a covenant/ Often, the making of the covenant is marked by a special sign. Each covenant marks a special time in God's relationship with the Jewish people.

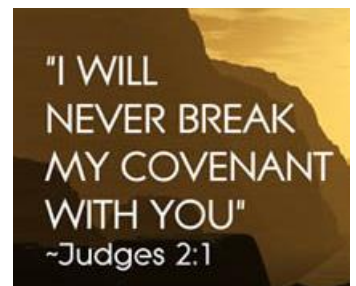
Abrahamic Covenant

Abraham is seen as the 'father' of Judaism because before him, people worshipped many gods, not the one God. Because of Abraham's purity, God called out to him, commanding him to leave his homeland behind for a new life. Abraham accepted this and took his wife, Sarah, with him.

The Abrahamic Covenant is the covenant (agreement or promise) made between God and Abraham. God wanted the Jews to live their lives in such a way as to show the world that God actually was the **one and only** all-powerful God, whom people should follow and worship.

God promises to:

- Make of Abraham a 'great nation'; guide Abraham
- Make Abraham fruitful (give him lots of descendants/children)
- Give Abraham and his descendants a land to call their own. This is known as the Promised Land (*the land of milk and honey*). *"The whole land of Canaan, where you are now an alien, I will give as **an everlasting possession** to you and your descendants after you; and I will be their God"*



In return Abraham promises to:

- Circumcise as a sign of the covenant. All boys, aged 8 days old, must be circumcised
- Follow the mitzvot (duties, commandments)



A Covenant with Moses

After taking the Israelites out of Egypt, Moses led them through the desert near Mount Sinai. Here, Moses went up the mountain and was given the commandments by God. These commandments make up the Torah. There are **613 mitzvot** (duties or commandments), which explain how Jews should live their lives. Some of the mitzvot are no longer relevant because they relate to the Temple in Jerusalem, which was destroyed in AD70. Ten of the mitzvot are the Ten Sayings or Ten Commandments. Moses is also believed to have been given the Oral Torah by some Jews. This is the whole commentary that discusses the Written Torah.

Moses is important because:

- God worked many miracles through Moses, such as sending the plagues on Egypt
- Moses spoke face-to-face with God
- God chose Moses
- God gave the Torah to Moses, including the Ten Sayings
- Moses established a covenant with God. As God's chosen people the Israelites would keep the commandments
- Moses was given both the Written and Oral Torah
- Without Moses, the Jews would never have become a people

- Moses was the first rabbi ('rabbi' meaning 'teacher')

Exodus 3: God also said to Moses, *"Say this to the people of Israel: 'The LORD,^[b] the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations."*

Exodus 20: God gave Moses the 10 Commandments. This is important because it gives Jews a guide for living. Each saying/commandment is sacred, binding and the word of G_d.



The Ten Sayings (Commandments)

- They were given to Moses by God and should be followed by all Jewish people
- Moses climbed up a mountain called Mount Sinai and after being up there 40 days, came back down with 2 stone tablets with the commandments written on them
- There are another set of rules Moses learned, and in total there are 613 commandments he was told
- Some of the rules show that God is to be respected (*do not worship false gods*)
- Some of the rules show that God cares about the Jewish people (*to give to charity*)
- Some of the rules show that God wants justice and fairness (*not to take revenge/not to take a bribe/Not to testify falsely*)

Breaking the covenant can lead to exile from the Promised Land (e.g. when King Solomon followed the gods of his foreign wives). In Exodus 3, God says, *"Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."*

Pikuach Nefesh (Sanctity of Life)

The Nature and Importance of Pikuach Nefesh or the sanctity of life (the belief that all life is special, sacred and belongs to God)

Pikuach Nefesh is the belief that, when life is involved, all Sabbath laws or mitzvot may be overruled to protect the health of an individual. The overruling of the laws is not just permitted but required if it will save a person's life. For example, Jews fast on Yom Kippur for ten days, however a sick person **must** break the fast. There are no consequences for breaking the mitzvot in these circumstances as it is not righteous to risk a life. In fact, it is foolish and sinful.



Genesis 1:26 Then God said, *"Let us make mankind in our image, in our likeness"*

Talmud B Yoma 84b *"One must...save a life on the Sabbath... He need not obtain permission."*

Psalms 139 "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made"

Jeremiah 1:5 "Before I formed you in the womb I knew^[a] you, before you were born I set you apart; I appointed you as a prophet to the nations"

Relationship between free will and the 613 mitzvot (duties) between humans and God

If humans do not have free will—the ability to choose—then actions are morally and religiously insignificant. We know this is not true, otherwise stealing and murder wouldn't be unacceptable. The Jews were given the Torah and commanded to follow its rules, with the promise of reward and revenge. For Judaism to make sense, then, humans must have free will, otherwise there was little point in giving the Jewish people a Torah.

The Torah gives Jews 613 commandments and tells them to do good and not to do evil. Therefore, it is within a human's power to do either good or evil and they have the free will to choose. The Torah says that, with God's help, we all have the ability to do good.

Mitzvot & Mitzvah Day

Mitzvot means:

- > *Commands or rules*
- > *Keeping the duties given by God to Moses*
- > *Doing good deeds*
- > *Being given an honour such as reading from the Torah*

The Talmud refers to the 613 mitzvot in the Torah. This number is represented but the number of knots on the tallit, which is worn by many Jews during worship.

For Orthodox Jews, keeping the mitzvot is an important principle of Judaism. Although many Reform Jews try to keep the mitzvot, they consider that many of the mitzvot are incompatible with modern life. Decisions about which ones to observe are often based on individual choice.

Regardless of whether a Jew is Orthodox or Reform, a Jew believes that the mitzvot help them to build a relationship with God and to gain closeness with God. Although there are many mitzvot, Jews believe that it is through the practice of treating people with respect that Jews build their relationship with God.

How each mitzvot may be related to modern day developments may be interpreted differently between Jews, e.g. abortion, contraception, self-defence, nuclear war, killing animals and turning off life support machines.

Mitzvah Day started in Britain in 2008 and has now spread across the world. It encourages people to join together to make a positive impact on their community. Jews and non-Jews work together to reduce poverty, care for the environment and care for others.

The day is rooted in the values of the 613 mitzvot. There are 3 Jewish concepts that are particularly important on Mitzvah Day:

1. **Tikkun olam:** Healing or Perfecting the World: This concept looks at protecting the environment and defending human rights. Projects have included providing care to the elderly and planting trees in local areas
2. **Gemilut hasadim:** Giving of Loving Kindness: With this concepts, you should expect nothing in return. It is simply about acts of kindness
3. **Tzedakah:** Righteousness and Justice: Shown through social action and acts of loving-kindness - not because it feels good but because it is the right thing to do.



The Afterlife

There is **no set view** on Jewish beliefs about the afterlife – no one agrees! Jews have a special term for the afterlife – **Olam Ha-Ba**, which means, ‘the world to come’.

In the Tenakh we read, "**Dust you are and to dust shall you return**" – so some believe that you just die and end up in the ground.

The book of Daniel says “Many of those who sleep in the dusty earth will awaken: these for everlasting life and these for shame, for everlasting abhorrence.” They believe this will happen when the Mashiach comes as he will bring about resurrection of the dead.



Jews believe that **the importance of life is the way in which it is lived on earth**. Whatever happens after death is in G-d’s hands and should be left to G-d to arrange. The attitude of Judaism might best be summed up as "We really do not know, but if there is a life after this one, and a reward for what we do, then surely it will be dependent upon the kind of life we have lived ". The Torah states that **God rewards and punishes** members of the Covenant on the basis of their faithfulness to the mitzvot (duties) outlined in the Torah.

Reform Judaism does not have an official opinion - and generally considers *there is no afterlife*. Those that do believe in the afterlife do not have a literal meaning of the afterlife, but they consider it to be more of a spiritual survival.

Orthodox Jews sometimes believe that the souls of all are resurrected. After death, the souls come together in Sheol (a place where the dead live, not dissimilar to the Christian idea of heaven). Some Orthodox Jews can believe that the souls of the wicked are tormented by demons of their own creation, or that wicked souls are simply destroyed at death.

Not all Jews agree on what the afterlife is like, however these are two theories:

1. In heaven, one story teaches, Moses sits and teaches Torah all day long. For the righteous people this is heaven; for the evil people, it is hell. However, this raises the question of whether God is truly ‘good’, rewarding the good people and punishing the bad. Especially if, at the end of time, Moses and Hitler share the same fate.
2. Another folktale teaches that in both heaven and hell, human beings cannot bend their elbows. In hell people are perpetually starved; in heaven each person feeds his neighbour.

Exam 3 Topic 2: Jewish Practices

Jewish Worship

Reform and Orthodox services can differ because of specific mitzvot (duties). Another reason for differences between Orthodox and Reform Jewish services is because the feature could remind Jews about an important part of their history.

Reform	Orthodox
Men and women sit together	Men and women sit separately
Could be male or female rabbi	Male Rabbi only
Services are in the language of the country in which it is taking place	Services are normally in Hebrew
Minyan (prayer group) can be made up of 10 men or women	Must have a minyan (prayer group) – at least 10 men
Women have an equal role to men in Jewish services	Women do not touch the Torah, read it or lead prayers



Worship in the home

1. **Siddur:** Jewish prayer book containing daily prayers
2. **Recitation of Shema:** The Shema is one of two prayers specifically commanded in the Torah. It is recited in the morning and before bed.
3. **Recitation of Modeh Ani:** This is a prayer of thanks to God for returning your soul to your body and granting another day of life. They are the first words spoken every morning.
4. **Mezuzah:** This is on the doorposts to remind Jews of the constant presence of God and a reminder of God's mitzvot (duties).
5. **Shabbat:** This is the Sabbath (day of rest) in Judaism and is insisted in the Ten Commandments as God himself 'rested' on the seventh day. It is a day (25 hours) of spiritual enrichment and is at the centre of Jewish life. Shabbat starts at sunset on Friday night and ends at sunset on Saturday night.
6. **Tallit:** Prayer shawl worn during services by Jewish men in Orthodox Judaism. It is worn by men and women in Reform Judaism. It has tzitzit (fringes) to remind Jews of the 613 mitzvot.
7. **Tefillin:** Worn during morning prayers, the tefillin are small, black boxes tied to the upper arm and placed on the forehead. It is a 'sign for you upon your hand, and for a memorial between your eyes' that God is in to their hearts and minds.
8. **Kippah:** Traditionally, Jewish men cover their heads during prayer with a kippah (yarmulke) as a sign of respect to God and as a reminder that God is always above them.

Exodus 20: 8-10

"Remember the Sabbath day by keeping it holy. ⁹Six days you shall labour and do all your work, ¹⁰but the seventh day is a Sabbath to the *LORD* your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns"

The Synagogue

Features of a Synagogue:

1. **Bimah:** The raised platform in the centre of the Synagogue from which the Torah and the Prophets are read.
2. **Aron kodesh:** This is also known as the 'Ark' and it is the most important part of the sanctuary (the part of the synagogue where prayers are said). It holds the Torah scrolls.
3. **Torah scrolls:** These are the Hebrew Bible, written on scrolls. It contains Jewish law and teachings.
4. **Ner tamid:** This is a light above the Ark. It symbolises the light, truth and presence of God.
5. **Seating:** This is where the congregation sits during the service. In Orthodox synagogues, men and women sit separately so as to focus on prayers and God. Usually there is a balcony for the women to sit on. In Reform synagogues, however, men and women can sit together.
6. **Minyan:** a prayer group consisting of ten or more members over the age of 13. It is required for Jewish worship. In Orthodox Judaism, the minyan must be male. In Reform, the minyan could also be female.



Worship, social and community functions of Orthodox and Reform synagogues in Britain

- Synagogues function as a school ('schul') as it has an important role as a place of study
- 'Synagogue' translates as, 'House of Assembly', meaning it is where the Jewish community come together – not just for prayer but also for ceremonies such as weddings and bar/bat mitzvahs
- Reform Jews can call the synagogue a 'temple' as it is a meeting place equivalent to (or a replacement for) the temple in Jerusalem
- Most synagogues also have a hall for religious and non-religious activities. It often functions as a 'town hall' where matters of importance to the community can be discussed
- The synagogue can also be a social welfare agency, collecting and giving out money and other charity for those within the community who need it



Jewish Rituals

1. **Brit Milah** is a ceremony circumcision. It includes:
 - a. **Covenant:** "On the eighth day, the flesh of his foreskin shall be circumcised." The act of circumcision, marking the completion of the body, is a human act and is a physical sign of the covenant made between Abraham and God.
 - b. **Identity:** Circumcision identifies a male as a part of the Jewish community and is a sign of the covenant and a man's partnership with God.
 - c. **Features of the ceremony:** The *mohel* (ritual circumciser) places the



boy on the chair of Elijah (ritual chair) and recites blessings. The father hands the **mohel** a sharp knife with which to remove the foreskin. After the circumcision, the community respond by saying, *“Just as he has entered into the Covenant, so may he enter into Torah, into marriage, and into good deeds.”*

2. **Bar Mitzvah** is a coming-of-age ceremony meaning ‘son of the commandments’ for Jewish boys who have turned 13.

- a. **Law and personal responsibility:** Becoming a bar mitzvah is an important ceremony because it marks the boy’s coming-of-age and his adult identity in the Jewish community.
- b. **Features of the ceremony:** The boy must recite one of the blessings over the Torah, which is considered an honour. After the ceremony, the boy can now wear tefillin as an adult member of his community. After the ceremony, the congregation have a party where they share a festive meal that is followed by music and dancing. The bar mitzvah may also deliver a speech containing a thought from the weekly Torah portion and a ‘thank you’ to family and friends.
- c. **Importance of Bar Mitzvah:**
 1. Important event in the process of growing up.
 2. Something they will remember for the rest of their life.
 3. Important family occasion.
 4. Enter the covenant.
 5. Become responsible for keeping the commandments.
 6. Wear tefillin.
 7. Learn to read Hebrew.
 8. Take on religious responsibilities.
 9. Be counted as part of the minyan.
- d. **Bat Mitzvah/Chayil:** In Reform synagogues, girls from aged 12 have a bat mitzvah, meaning ‘daughter of the commandments’. The features are the same as during a bar mitzvah. However, in Orthodox synagogues, girls may have a Bat Chayil ceremony instead, meaning ‘daughter of excellence’. Girls prepare by studying their responsibilities as women - the laws of Shabbat, festivals and kashrut (food laws) as well as Jewish history, prayers and blessings. Bat Chayil usually happens on a Sunday. Synagogues are decorated and family and friends join in the celebrations. The girl often makes a short speech and reads a passage in Hebrew. She is often presented with a siddur (prayer book).



3. **Marriage**

- a. Genesis 2:24 *“a man leaves his father and mother and is united to his wife, and they become one flesh”*
- b. Features of the ceremony:
 - i. Bride and groom host a reception before the wedding
 - ii. **The ‘bedeken’** or the ‘veiling’ where the groom veils his bride. He says, *“I will love, cherish and respect not only the ‘you’ which is revealed to me, but also those elements of your personality that are hidden from me. As I am bonding with you in marriage, I am committed to creating a space within me for the totality of your being -- for all of you, all of the time”*

- iii. **The Chupah** (marriage canopy) is a covered area where the bride and groom meet in this unifying act to become married. The ceremony takes place beneath a canopy that is open on all sides. This is a demonstration of the couple's commitment to make a home which will always be open to guests, as was the tent of Abraham and Sarah.
- iv. **Ketubah** is the marriage contract. After the groom places the ring on the bride's finger, the *ketubah* is read aloud. It details the husband's obligations to his wife, showing that marriage is more than a physical-spiritual union; it is a legal and moral commitment.
- v. **Reception:** After the ceremony, there is a party. The singing, dancing, and celebrations are the central feature. After the first dance, the bride and groom take their seat at the head table. Participating in the wedding feast and rejoicing with the bride and groom is a great mitzvah. According to Jewish tradition, joyous occasions are always celebrated with food.

4. Mourning Rituals

- a. **Onan:** 'Onan' is the name given to the person in the first stage of mourning. The onan is exempt from performing any mitzvot (e.g. wearing tefillin) so that they can arrange the funeral. The onan still, however, must keep the Ten Commandments.
- b. **Kaddish:** A prayer called kaddish will be said many times over the week of shiva, this prayer being about God's greatness and the hope for peace
- c. **Shiva:** The 7 days after someone is dead are known as shiva and people must wear black during this time, must not shave, bathe, have sex, wear perfume or wear leather shoes. They sit on low chairs and don't do things of pleasure or comfort. Visitors come to see the mourners during shiva, but no food is served as nothing is to be taken from the mourning family. During the intense mourning of shiva, a *jahrzeit* candle is burnt and is also burnt a year after the person's death.
- d. **Yarzheit:** This is the anniversary of someone's death – usually a parent's. Mourners may take an *aliyah* (bless the Torah reading) in the synagogue and light a candle in honour of the deceased that burns for 24 hours.
- e. **Role of chevra kaddisha:** Most Jewish communities will have an organisation to care for the dead, known as the chevra kaddisha. These people are volunteers. The chevra kaddisha will have someone stay with the body until it is buried, which is normally as quickly as possible. The work of the chevra kaddisha is considered extremely admirable because they are providing a service for someone who can never repay them.



Mourning in Judaism

1. Visit the home of the person who has lost a loved one. This is an important mitzvah.
2. Sit close to the floor to express the painful mourning
3. Cover mirrors (shouldn't be concerned with vanity at this time)
4. Tearing of clothing. This is an expression of pain or sorrow over the death.
5. Burning of a 7-day candle. The candlelight is a symbol of the human being. The wick and the flame represent body and soul and the bond between them.



Daily Life

1. The **Tenakh**: The Tenakh is an acronym of the combination of the **Torah** (Te), the **Nevi'im** (Na) and the **Ketuvim** (Kh). Together, they are also known as the Jewish Bible. Non-Jews might refer to this collection as the Old Testament. The Torah tells Jews about the laws and teachings within Judaism. The Nevi'im contains the writings of the prophets (holy men chosen by God). The Ketuvim contains the 'writings'. In this section, you would find stories and poems.
2. The **Talmud**: This is the 'oral' Torah – the spoken Torah. Orthodox Jews believe God taught the oral Torah to Moses, who taught it to others, down to the present day. However, around 2nd Century CE, the oral Tora was compiled and written down in a document called the Mishnah. Since then, there have been additional commentaries on the Talmud by Jewish scholars. The Talmud is, in essence, an **ongoing discussion on the meanings and interpretations of the Torah**.

3. Dietary Laws

- a. **Kosher food**: Kosher food, or '*kashrut*' means food that is 'fit' or 'proper' for a Jewish person to eat. These laws are outlined in the Torah but we are given no specific reason for these laws. An Orthodox Jew will follow these laws regardless of the lack of justification. They believe that they should show their obedience to God by following all the laws written in the Torah. On one level, that God has commanded it is enough.
- b. **Milk and meat**: The laws of kashrut demand the total separation of meat and dairy. They cannot be prepared, cooked or eaten together. This means that in Jewish kitchens there will be two sets of utensils, accessories, ovens, sinks, worktops and other kitchen equipment – one set for each of meat and dairy! If a home does not have separate utensils, worktops, etc, then everything that has been touched by either dairy or milk must be thoroughly cleaned before it can be used to cook again.
The waiting period between eating meat and milk can be up to six hours, to ensure that the milk/meat product has properly digested. This is because Exodus forbids, "*boiling a (kid) goat in its mother's milk*".

- c. **Parev**: Parev describes foods that are 'neutral' – they contain neither meat nor dairy and therefore can be eaten with either.

Kosher permitted	Trayf forbidden
Ritually slaughtered beef, sheep, goats and deer with no flaws or diseases	Pork, camel, rabbit, rodents, reptiles, and any animal that died of natural causes
Chicken, turkey, quail, geese	Eagle, hawk, vulture (birds of prey)
Salmon, tuna, carp, herring, cod (all fish that have fins and scales)	Crab, lobster, octopus, clam, swordfish, sturgeon
Meat eaten separately from dairy	Meat with dairy (e.g., cheeseburger, burger with a milkshake, chicken cordon bleu, etc.)
Wine or grape juice made under Jewish supervision	Any other wine and grape juice
Soft cheese and kosher hard cheese	Most hard cheese



4. Keeping Kosher in Britain: Benefits and Challenges

Benefits of Keeping Kosher in Britain	Challenges of Keeping Kosher in Britain
The 'KLBD' logo or a 'K' of the Beth Din (the united synagogue) is on kosher food	Not all food packaging has this logo. Sometimes it can be difficult to tell
The government regulates ritual slaughter but allows it as part of a person's human right to freedom of thought, conscience and religion	Kosher meat must be slaughtered in a particular way – cutting across the jugular vein with a sharp knife
Eating out in restaurants can be tricky – especially if you do not know how the food is made	There are kosher restaurants available, especially in larger Jewish communities
It is healthier to separate kitchen equipment. You wouldn't cut up a salad on a board that you had just used to dice chicken on.	Having two of everything in your kitchen is difficult – for space and money reasons! Not everyone can afford the luxury of essentially having two kitchens.
Meat has been 'ethically' killed according to the rules of your conscience.	Kosher meat is more expensive than regular meat. In fact, the kosher lifestyle is much more expensive.



Festivals

- Rosh Hashana:** Literally meaning, 'head of the year', Rosh Hashana celebrates the Jewish New Year. It is the anniversary of the creation of Adam and Eve, the birthday of mankind, highlighting the special relationship between G-d and humanity.

The primary theme of the day is the acceptance of G-d as King. Much of the day is spent in the synagogue. The central observance of Rosh Hashanah is the sounding of the *shofar*, the ram's horn. The sounding of the *shofar* represents the trumpet blast of a people's coronation of their king. The cry of the *shofar* is also a call to repentance because Rosh Hashanah is also the anniversary of man's first sin and is therefore the first of the "Ten Days of Repentance" which will conclude in Yom Kippur, the 'Day of Atonement'.

Jews eat a piece of apple dipped in honey to symbolise their desire for a sweet year, as well as many other special foods. They go to a lake, river or to the sea and recite prayers and symbolically cast their sins into the water, thus starting the new year with a clean slate. And as with every major Jewish holiday, women and girls light candles on each evening of Rosh



Hashanah and recite blessings.

2. **Yom Kippur:** This is the holiest day of the year – the day on which Jews are closest to God. It is the Day of Atonement – Jews apologise and make amends for their sins. Leviticus 16:30 says, “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before God.” Yom Kippur is a solemn day with undertones of joy as Jews are confident that God will forgive their sins.
 - a. For 26 hours, Jews do not eat, wash, put on perfume or have sex
 - b. We request and receive honey cake, in acknowledgement that we are all recipients in God’s world, and in prayerful hope for a sweet and abundant year
 - c. Eat a festive meal
 - d. Immerse in a mikvah (a ritual bath)
 - e. Give extra charity
 - f. Eat the pre-fast meal, following which Jews bless their children, light a memorial candle as well as the holiday candles, and go to the synagogue

3. **Pesach:** Pesach – the festival of Passover – remembers the time the Jewish people were saved by Moses from Egypt. Jews celebrate by:
 - a. Attending worship and special readings in the synagogue
 - b. Throwing out foods containing yeast (e.g. bread) and homes will be cleaned in preparation
 - c. Eating a special meal on a Seder Plate. Each element of the meal reminds Jews of a part of the story of Exodus. For example, salt water to remember the tears of the slaves or charoset to remember the bricks and the mortar they had to build



During Pesach, Jews are reminded that they are God’s chosen people as the Angel of Death passed over their homes during the last plague of Egypt. God saved them!

4. **Sukkot:** Sukkot is celebrated between September and October (the date varies each year) and has a double significance. Firstly, it marks the end of harvest time. Secondly, Sukkot remembers when the Jews escaped Egypt and lives in the desert for 40 years. Sukkot lasts for 7 days and on each day it is required to perform a waving ceremony with the Four Species (four plants mentioned in the Torah).
On the first day of Sukkot, Jews celebrate with special services at the synagogue and holiday meals. Jews will also build a hut and for seven days and nights they eat their meals in the sukkah. Some will also sleep there!

"On the first day you shall take the product of hadar trees, branches of palm trees, boughs of leafy trees, and willows of the brook" (Lev. 23:40), and "You shall live in booths seven days; all citizens in Israel shall live in booths, in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt"

Diversity of practice between different Jewish traditions

During festivals, Orthodox Jews will refrain from ‘work’ – just as on Shabbat. Reform Jews, however, do not necessarily refrain from ‘work’ but instead do as they see fit.

