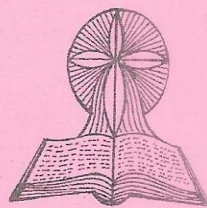


CATECHISTS' INTERMEDIATE EXAMINATION HAND BOOK



Prepared by
The National Catechetical Centre

CATECHISTS' INTERMEDIATE EXAMINATION

All of us are aware that the National Centre for Catechetics and Bible Apostolate has been conducting three Exams for Catechists such as Catechists' First Exam, Catechists' Intermediate Exam and Catechists' Final Examination, in view of updating their knowledge. All these Exams are conducted in Sinhala, Tamil and English. At present, from year 2017 we have been able to ensure updating the knowledge of English medium Catechists as well.

No doubt, it helps them to adapt new methods of imparting knowledge while expanding the horizons of Biblical knowledge and Sacred Tradition of the Church. Hence, we have treated certain themes of the Holy Bible, Sacraments, Documents of the Catican II, Method of teaching Religion, Methods of communication in religious education and History of the Church including Sri Lankan church history in this Catechists' Intermediate Examination text book.

Along with the hard efforts you have made in preparation for the First Exam and gained success, you will be able to study this book and prepare yourself to the best of your ability. Nevertheless we appreciate your dedication in Catechetical Apostolate in the work of Evangelization.

We wish you all success!

God Bless You!

Fr. Pradeep Niroshan Fernando,
National Director for Catechetics and Bible Apostolate
National Catechetical Centre,
19, Cotta Road,
Colombo 08.

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First Lesson

1. Study of the Holy Bible.

1.1. Introduction to the Pentateuch.

1.1.1. Authorship.

I. Identification:

The first five books of the Bible are referred to as the Pentateuch, which means "books in five volumes". They are: The Book of Genesis; The Book of Exodus; The Book of Numbers; The Book of Leviticus; The Book of Deuteronomy.

They are also referred to as the 5 Books of Moses. But that does not mean that Moses wrote these books. When we look at the style of the Pentateuch (Genesis 1:1-2,4, 2:5-25); the following are clear

- * The same event repeated. e.g. The Creation of the Universe.
- * The same event described in two ways. e.g. The Deluge, the number of animals (Gen. 6:5-8, 6:19, 7:2, 8-9).
- * As history is being built up the same event changes. e.g. The feast of Unleavened bread.
- * One story copying from another story. e.g. With reference to Isaac. (taken from Genesis 12)
- * Differences in the Law of Torah.

When we consider these factors, we can see that the Pentateuch was not written by one author. It seems to have been written in the context of four traditions of the people.

1.1.2 The traditions owned by the Pentateuch:

The spoken word age

1. The Yahwist's narrative
2. The Elohist's narrative
3. The Deuteronomist's document
4. The priestly document

The written word age

- | | | |
|-----|----------|-----|
| (J) | BC 950 | 900 |
| (E) | BC 750 | 722 |
| (D) | BC 700 | 621 |
| (P) | after BC | 400 |

1.2 JEDP tradition

1. The Yahwist's narrative (J) BC 950 900

J This letter was used as God's name was Jahweh. In some books 'Yahweh' is used. This came from the German language. Also in the Hebrew language there was no difference between the 'J' and the 'Y'.

(a) Special characteristics

- a combination of religion & law.
- begins with the narration of the second creation story and ends with Moses' death. (Gen. 2:4-25)
- More than half of Genesis is found here. (Deut. 34:4-6).

- A greater part of the rest is found in Exodus & Numbers.
- 'P' is not found in Leviticus.
- Just mentioned in Deuteronomy. (Deut.31:1-30,34:1-12)
- Presents a detailed report of ancient history.
- Priestly domain (southern region near Jerusalem) is also written.
- Jerusalem is the main city. King David's palace is highly described.
- Mentions the tribes of 'Juda' & 'Simeon'
- Bears witness to the fact that conventional & cultural programmes took place in Jerusalem and in David's palace.

(b) Characteristics of language & literature.

- Quite simple. Clear. Has variety.
- Shows dramatic & natural traits.
- The authors have included popular ideas.
- The characters that appear in the stories have been made special qualities.(e.g. Laban as a covetous person).
- Shows skill in introducing miraculous incidents.
- Plots in the stories are lively and natural.
- Reader's curiosity is aroused in the story. (e.g. the stranger who visited Abraham)
- Have made use of ancient stories of literature from their contemporary Mesopotamia & Egypt. (garden of Eden, creation stories, Noah's story, tower of Babel)

(c) Themes and the doctrines presented.

- A prominent place has been given to divine faith.
- The authors have encountered God the universe and in the history of man.
- God is shown in human form, but as the greatest man.
- Shows God in human condition as being very close to man.
- God interacts with people and travels,talks with them as a human person.
- That sin has estranged man from God and brought about sorrow, pain and death, but God will never abandon man.

2. The Elohist's Narrative.(E). B.C. 750-722

a) Special characteristics:

- Usage of Hebrew word 'Elohim' for God.
- Written before the invasion of Samaria by Assyria.(B.C. 770).
- During this era King Jeroboam reigned in the North.(B.C.785-744)
- This narrative adopts this form among the prophets of the Northern Kingdom. The united kingdom of the Israelites fell, and the refugees who came from the South might have brought it. This would have been written by the refugees who came from the North to the South after the fall of the kingdom of Israelites.
- It is included in Deuteronomy from the story of Moses(Genesis 15) to the death of Moses (Deuteronomy 34) About half of it is found in Deuteronomy and Exodus.
- It is not included in the book of Levi
- Nine chapters from the Book of Numbers and three chapters (31,33,34) from Leviticus is included.
- A special place is owned by Jacob & Joseph in the ancient shrines of Bethel and Shechem. This is seen in the blessing of Moses.(Deut.33).

b) Literary & language styles:

- Language Style is more artistic than the 'P' narrative. It is simple. Straightforward. There is no descriptive style. A high Hebrew language is been need.
- Though it is not as natural as the 'J' narrative, the ideas are thoughtfully presented.
- Life and nature has been presented as a response to the feelings of the characters.
- History is presented in a progressive, logical and respectful manner.
- The 'sacrifice' of Isaac is of a high standard of Literary narrative. (Gen.22).

(d) The themes and the doctrine presented.

- God is presented as totally different from mankind. He is Divine. He has no human figure.
- God is presented as someone far away from men's experiences. God does not have a close relationship with Man. Through apparitions, dreams, messengers (angels), God introduce as someone who communicate with man. (Genesis 20:3,6,21:7,28:12,31:11).
- God is higher than the gods of Polytheism in the Northern region.
- Thus, a traditional analysis is presented through a prophetic tradition.
- God is not just a witness to the covenant, He is a sharer of the covenant.
- The relationship between the people and God is described by making use of the covenantal service.
- A doctrinal history of the prophets is presented through the Sinai Covenant. Was able to speak to Moses face to face. Man approached God with fear and trembling.(Exodus 3:6)
- Honesty,loyalty,redemption (blessing),sin (not biased); these facts were found in the doctrine of the Covenant according to this Tradition.

3. Deuteronomy (D)B.C. 722- 621**a) Special characteristics.**

- This is tradition is limited to the "Deuteronomy Book of Rules". The religious rites and customs brought by the Levites, when they returned after the fall of the Northern Kingdom, is included here.
- This tradition belongs to the reign of King Josiah (B.C.906 -30).This king, presented this tradition including three patterns of instructions given by Moses. The new edition was created during the exodus peiod.
- According to this tradition, history is an image of God's love for His people.
- It is mentioned that this tradition was built up by making use of the ancient book of Rules found in 2 Kings Chapter 22.The authors are anonymous. According to the thinking of many, one priest scholar or many authors have written this based on Shechem's law. In this tradition includes a short period of time. The Sinai event and the giving of the Ten Commandments is well brought out. The only greatest person here is Moses. There is more newness than in the 'E' tradition. The rites and customs that were used during the the renewal of the Covenant with God are include here.

b) Language & Literary styles.

- There are two chains of instructions directed towards at the Israelites.
- The D Tradition was created through the renewal of rites & customs done in Shechem,the "D" convention appears.

- The people are invited to join the covenant and be faithful to it, through the style of a preacher, i.e. a Counsellor prophet.

c) The Doctrine that introduces the themes.

- The law must be observed, in order to be faithful to the covenant,
- Divine worship is responding to the Covenant or fulfilling the law.
- Responding to the Covenant must be at all times.
- The people of Israel were chosen by God's Word. There is an invitation to listen to God's Word. The God who is revealed by the Word is a God who surpasses all.
- The people were frightened not only by the appearance of God but by His very voice.
- God's face, hands and feet are examples of the analysis of the doctrine. They show God's power, strength and presence.
- There should be no images to represent God. (Deut:5-8)
- God is different from all other gods.(Deut 12:29-31)
- The Ark of the Covenant is not God's throne. It is the place where God's Word or the Law is placed.(Deut 10:3-5)
- According to the "D" tradition the chosen people are introduced, as a common community. The community was encouraged to protect the race.
- The only place of worship was the Temple of Jerusalem.

4. The Priestly Tradition (P) After 400 B.C.

a) Special Characteristics.

- It was written in about 500 B.C. and in about 422 B.C. it was re-written including "J", "E", "D", traditions. Due to new historical trends in the Babylonian Exile the faith of the Israelites was portrayed in a new style. Due to this the "P" Tradition was introduced by the Priests.
- It begins with the first chapter of Genesis and ends with the death of Moses. (Deut. 34:1-9).
- The last six chapters of Exodus is the largest section which belongs to this tradition.
- The entire Book of Leviticus and the first ten chapters of the Book of Numbers belong to this tradition.
- A special place is given to the rites and rituals of Liturgy and Priests.
- A special place is given to external cleanliness and sanctity.
- A prominent place is given to traditionally accepted ideas.
- Ancestry and statistics are widely used.
- Man's image is not used to depict God.
- Repetition, e.g. day dawned, that ...day was, was inquired, was happened.
- The language style has similarity.
- The language used sounds legal and scientific. Takes on a verse form.

b) Doctrines presented in the Themes

- As Moses and God's Commandments have been presented methodically, history is connected doctrines can be included.
- At the beginning man lived at peace with God and with the entire universe.

- Having being created in God's image, man was expected to be like God. He was invited to have dominion over creation and be co-creators with God.
- Being obedient to the law of the Sabbath was a sign of the unity between God and man.
- God reigns over all.
- God is presented as the Supreme Being.
- God revealed Himself to man through His power and glory. He created through His word. His majesty and power was revealed only to Moses. God's power was proclaimed in tents and in God's temple.
- As direct contact could not be held with man, priests were the mediators.
- The entire life of the Israelites was organised as worship according to the commandments.
- If one sinned against God, the ritual penance was given as stated in the Commandments.
- If man lived in favour with God, he received God's blessing and lived in God's presence.
- In this way there was a close connection between the rule, worship and history.
- In this way, we see God as one who acts according to His will and His word.
- The Sabbath is regarded as a day for worship, a sacred day, a day for relaxation and a day to meet God. (Exodus 24:16)

A Comparison of Traditions

Period of Time	"J" Tradition 10-9 BC	"E" Tradition 8 BC	"D" Tradition 7 BC	"P" Tradition 6-5 BC
Place of Origin	Jerusalem Southern Kingdom	Shechem Northern Kingdom	Shechem Northern Kingdom	Jerusalem & Babylonia Southern Kingdom
Connection to the Holy Place	Jerusalem, Hebron, Beersheba	Shechem, Bethel Beersheba		
Tribal relationship	Judah	Ephraim		
Style	A historical analysis of heroic characters	Historical	Literary style preaching. Prophetic, wise rituals	Historical & legal
Bent towards religion	Wisdom	Prophetic	Hezekiah	Legal
Political connections	Solomon & Rehoboam	Jeroboam II	Call to a Covenant Relationship	Kingdoms of Babylon & Persia
Fundamental theme	Blessings received by forefathers.	Covenant of Moses		Life is a worship
Superior historical persons	Abraham	Jacob, Joseph Moses	Moses	Adam, Noah, Abraham, Moses
The view of Israel	A Race	A unity of different religious groups	A community	A kingdom of believers of God.

1.3. Putting them into writing.

The beginning of the Biblical literary tradition goes back toward Oral tradition. The period of the oral tradition of the Bible is important because the written form came to existence much later. That is, after the reign of King David. The centuries before that, i.e. our forefathers Moses, the Israelites settling in Canaan, the Book of Judges, the reign of Saul- all these belong to the oral tradition.

This does not mean that there were no written documents during this period. Example: The Covenantal Commandments. (Exodus: 20:22-23:35).

The Ten Commandments (Exodus 20 & Deuteronomy 5 rules) are accepted as written down earlier. Except for some texts like these preserved by the Israelite guardians of discipline, the rest of history was proclaimed by the Oral tradition.

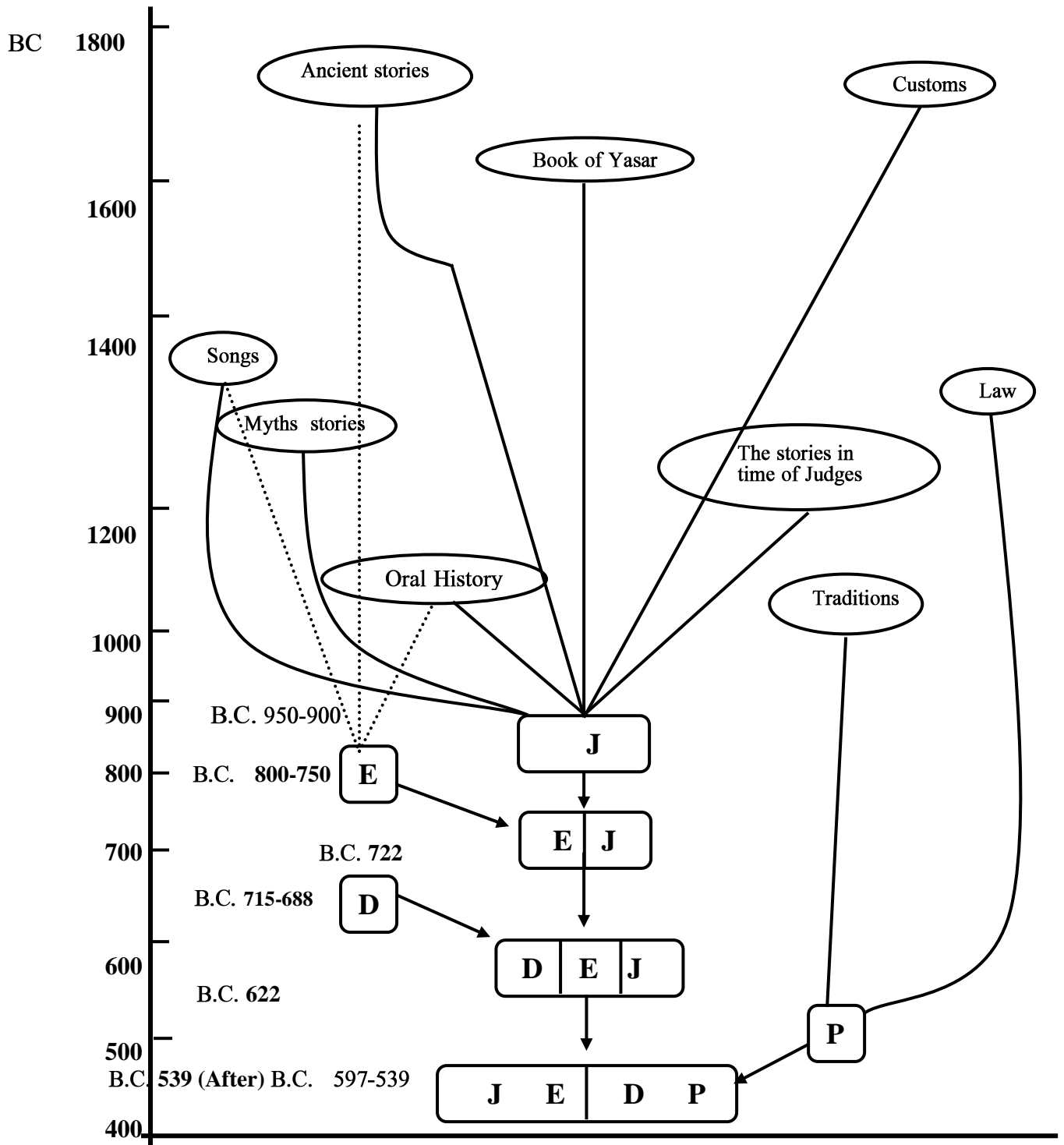
Because of this Oral tradition the experiences, habits, customs and rituals the people of old were preserved. To these were added their own experiences too. Thus the ancient tradition was preserved. The original purpose was not lost. Our forefathers, Moses, the religious witness of God's messengers were thus preserved for the future.

During King Solomon's reign (i.e. 950 BC) the faith experiences of the people carried on through the oral tradition, were written down. During David's and especially Solomon's period, there was, in the kingdom, the possibility of officially writing down. The ancient traditions which had been preserved orally until then were put into writing then. An important factor to be remembered here is, that not only was the cultural heritage written down, but also the ancient history even before the establishment of Israel, were included.

Another reason for the establishment of the literature of Israel is the building of the Temple and the experiences of faith which were shared among the people. To share such experiences written documents were needed. Hence the ancient traditions which were orally kept alive and the other experiences gathered from time to time were put down in writing. The purpose for writing them down was to use them to nourish the faith of the people.

When studying Scripture there are two factors which have to be remembered. They are

1. When an impartial text is written, the facts collected are from an ancient heritage.
 2. The experiences collected earlier by Scribes, are also included in the ancient tradition.
-



How the Oral Tradition was built up as Written Tradition

1.4 How these Traditions were put together.

The Israelites are not a nation which fell down from heaven. They had a history, a background. They lived as Tribes around their forefathers. Each Tribe had a history of its own. These people looked at history with the eyes of faith. The experiences they had were handed down

from one generation to the next. Later, these Tribes met together and settled down in Canaan. As Northerners and Southerners there were certain differences between them. The Yahwistic tradition originated from here. Also, based on the Northern historic experiences, about 750BC, the Eloistic tradition was established. These two traditions existed side by side among the people.

With the fall of the Northern Kingdom in 722 BC, this great text known as the Pentateuch, the Northern "E" Tradition and the Southern known as the "J" Tradition were amalgamated as one. A short time before the fall of the Southern Kingdom, the "D" Tradition merged with the earlier mentioned "J" & "E" Traditions. This happened after 622 BC. When the three Traditions merged, new ideas were added to them. namely, God should be one person. The nation too should be only one. Choosing was done by God's free will. After the Babylonian exile, compelled by the priests, the "P" Tradition was added to them.

The mixing together many traditions was like making a rope out of many strands. The historical stories, religious stories, faith stories, and experiences of the various tribes were mixed in the Traditions. These Traditions were revived again & again and the end-result was the Pentateuch of the Bible. The Pentateuch was revived again & again and what we have is the end result of 600 – 700 years of mixing of tradition.

Hence, it is clear that the Pentateuch has more than one author. Many compilers too. God writes the Bible through man. What we have in it is the Word made Flesh. God's word is born through man's society. That is why in the Bible there are betrayals, weaknesses and failures, regrets, murders. We can say that the Bible is a book where God's Word is incarnated. We can say this without any hesitation. That is why the merging of traditions does not become a question to us.

1.5. The influence of Moses.

The Judeo-Christian Tradition gives over the authorship of the Bible to Moses. If we are to discover the root and cause of this, and if we are to search for the reason why Moses is taken as the author, we have to go back to that period. We have to go into the Judean culture which differs greatly from our culture.

Moses' era was not like ours. Fraudulently giving over the authorship of a book to anyone was a common occurrence. Some person in a society writes a book. But he hides his name. He hands over the authorship to an elder, a leader, a patriarch or an ancestor. All this is done in good faith.

In the Bible we find so many references where the authorship is given over to someone else. The Good News was written by Christians of the second generation. But they did not forget to give over the authorship to the Christians of the first generation and to the Apostles. They received the good news from them. They were the forefathers of their faith. They were their origin. In the same way some of St. Paul's letters were written by his disciples. But they gave over the authorship to their teacher.

We must say the same thing about the Pentateuch. The authors of the **J.E.D.P.** Traditions wrote the Pentateuch. But the Judeans gave over the authorship to Moses. Moses was a leader of the people. The hero of the heroic tale of the Exodus. The chief navigator of the journey of the Pentateuch. Moses leadership and influence is seen in the Pentateuch. Some of the traditions, laws, covenants dates back to the time of Moses.

Looking at the Pentateuch in this way, even if Moses is not the author, the authority behind the book is he, maybe, in a roundabout way.

Second Lesson

2. Understanding (Knowledge about) Genesis and Exodus.

2.1 Book of Genesis

2.1.1. The view of Sacred Scriptures on primeval history.(Genesis 1-11)

Introduction:

The birth of humankind and the beginning of the universe is unfolded in these Chapters of Genesis. This is a preface to the sacred writings. Also, the meaning 'birth' (Greek word 'Genesis'), suits it well.

The authors depict the source and development of the earth and the whole universe, the people of Israel and the whole of humanity, as taking place according to God's wonderful plan. These stories were written many centuries ago. In trying to understand these stories there are some factors that we must pay our attention.

The subject primeval history includes to the long period from Creation until Abraham (Genesis 12). This is not a report of someone who has seen the creation take place. It is analysis about man's origin. It is a divine revelation made in 10 BC by the Yahweh Tradition (J), in 8 BC by the Elohim Tradition (E), 6-5 BC by the priestly Tradition (P).

In presenting facts about creation, the authors made use of stories, language and literature of the period prevalent at the time.

There were Divine and mythical descriptions were prevailing at the time about creation, the destruction of the earth and the origin of man.

For example heroic poems of this is in the Mesopotamian literature such as "Enumaelish", "Galgamesh" on Creation and the Floods. Hence, in trying to understand the ancient history behind Sacred Scripture it is essential that we have knowledge of the literature of the era.

Therefore when we studying these two chapters our aim must be to understand the divine message behind it. The aim of the author was not to reveal scientific or historical facts.

2.1.2. Creation of the Universe and Humanity (Genesis 1:1-2:25)

This is described in two parallel stories.

1. Genesis 1:1-2:4 story of Priestly Tradition news P)

11. Genesis 2:4-25 story of Yahweh Tradition news story J)

Though the authors have followed two different paths according to their backgrounds and experiences, the story of creation emerges in a broader sense.

The first story of Creation.

We can see that the process of creation is presented according to a definite plan. In the way God's word (command), fulfillment of the divine word accomplished, goodness of creation's is brought out, time (day) is mentioned.

We can see a repetitive, rhythmic poetic style here. " God said.....and so it was.....there was morning, there was evening the third day". From this we can see that there was a Liturgical purpose.

In keeping with the priestly tradition 'Elohim' is used to speak to God. The all-powerful, great majesty of God is well portrayed through these stories.

Analysis

1. Creation of the Universe:

The origin of history or the beginning of time is portrayed with the use of the words "In the beginning"; the universe, as understood by man's senses is portrayed by the use of the words " the heavens and the earth". God is the sole Creator of the Universe. (1:1)

"The earth had no form and was void" suggests that the universe was bereft of life. "I looked at the earth and it was formless & void" says Jeremiah in 4:23. Suggests a void, an emptiness. God's creation is truly the birth of life and atom.

In creation, everything has an identity- eg: "Light from darkness", "day from night". The rules of nature is one aspect of the process of creation. The regularity of the sun and the moon, the systematic way of nature is all done in keeping with God's plan in creation.(1:14).

In the ancient world, the powers of the sun, the moon and other natural forces were taken as gods (Egypt, Mesopotamia). In depicting all these as God's creation, the all-powerfulness of the one true God is well brought out.

2. The Creation of Humanity

The creation of man and woman is brought out as the climax of God's creation. The supremacy and the uniqueness of this creation is brought out in the words " "Let us make man in our own image and likeness."(1:26). This is not said when trees, animals etc. were created. This shows that the human beings are different from the other creation. Though there were various types of living creatures- birds, quadrupeds, creeping animals only one type of human being is mentioned.(1:26-28). The distinction that humans are made in the image and likeness of God Almighty seen how man act in creation. God is the author of life and He alone can give life. With human's existence and growth they contribute to the procreation of life. God's plan is enacted how meaningful. Is God's conversation with the first couple.

There is a broad meaning to the authority or power over nature given to man. The act of 'ruling over' (in Hebrew "raadaa") gives the meanings, of 'taking care of', 'guiding', 'preserving' according to the agricultural and pastoral backgrounds. It is not the meaning of domineering or taking under one's power. It is a responsibility given with God's blessings(1:28).

It clearly shows how man and woman were created with equality and respect, by God. (1:27). It is a life of unity. 'Ruling over' creation is the responsibility of both. The author depicts man and woman as a form of life in society.

In the agricultural background of creation, peaceful atmosphere is highlighted. Though there is mention of humans' survival by taking plant as food the, there is no mention of consuming meat. It is a hint to live as one with nature.(Isiah 11:9-9). This is also confirmed when at the end of His creation God saw that it was good. (1:31).

3. Sanctifying nature:

The act of creation will end when it is blessed and sanctified. When the loneliness and emptiness of the earth was transformed into a universe filled with life proclaim the holiness of God.

Here we see a liturgical awareness. Very often make holy (in Hebrew Kiddush) comes in a liturgical background. The seventh day or the Sabbath signifies that we acknowledge God's holiness and be partakers of it. The basis for this is the Covenant relationship. That is the deep relationship between God and humanity. (Exodus 19:4-5). The call of humanity is to be holy people. This is the basis of the commitment to the Sabbath.

At the end of each day God saw that His creation was good. On the seventh day it reaches a completion and receives God's blessings. (2:3). The entire universe is a reality filled with God's blessings and beauty. According to the blessing and making holy, "Sabbath" is not to put an end to the creation but to take it forward.

The second description of creation.

In this story, given by the author of the Yahweh Tradition, we can see much of the style of storytelling, and a dramatising. This story which unfolds an agricultural background, God's action is portrayed through human images eg: potter 2:7, (gardener 2:8), serpent, tree of life. These suggest examples in relation to the ancient world of history. The Creator God is introduced as "Yahweh" or "Lord".

Analysis

1. Natural Environment

The story of the author of Yahweh tradition flows parallel to the earlier story, but with a different plan. That is, creation of the universe, creation of man, creation of woman, the fall of humans taking place step by step.

In depicting the Garden of Eden, the fertile environment and its behavior of the ancient world is revealed. Through one geographical factor and the description of the four rivers, the Garden of Eden is shown as the centre of the universe. (Sirach 24:25-27). Yahweh God's action in the universe, taking place in the Garden of Eden as the centre, bears a resemblance to God's action in the Temple. (Ezekiel 47:1-12). 'Water' and 'land' are prerequisites of the basic needs of life, in an agricultural environment. We see how the Garden of Eden becomes the first step towards the action of the universe and in life. As the first scene of the drama takes place in the Garden of Eden.

2. The Creation of Man and Woman

Even if nature is beautiful it does not have life if there are no human beings. The action of tilling the earth shows that the universe becomes fruitful because of humanity's efforts. (2:5). God creates man out of the dust of the earth. The author of life creates an image or a shape for man (2:7, 3:19). God, the author of life, breathes the breath of life into man and gives him the gift of life. 2:7,....12:7.

The reality of man's life is shown by the relationship "man and land". This is confirmed by the Hebrew words –Adam-Adaman.

Unlike the first creation story, in the second creation story the creation of the woman takes place after the creation of man. Through this, the author takes steps to describe the nature and the tasks of man and woman. The woman's responsibility is to be a "helper" to man. A helper means not a servant or a slave, or someone inferior to man. It is living together, a life of union, mutual relationships.(2:18).

Animals which were created from the earth like man cannot fulfilled the need of being a helper (2:20). In sacred scripture, this 'helping' (Hebrew word 'essai') is used in relation to God (Leviticus 33:26, Exodus 18:4, Psalms 33:20). Help comes to humanity from God. Hence, we can understand that woman as a helper comes from God. This 'helper' has the same image and likeness as man. Woman, fashioned from the 'rib of man is recognize by man as his own flesh. The same qualities.(2:22-23). The life of unity between man & woman is s life of union with its aim as God. In Hebrew man and woman are – Ish, Ishan. This shows the relationship. This is a relationship that goes beyond that of children and parents.

The story describes how man gives names to all animals.(2:20). In naming them, man's dominion over them is shown. But there is no mention of such a name-giving where the woman is concerned. She is named 'woman'. (2:23). This shows even further the mutual respect and equality between them.

2.1.3. The reality of sin.

The life and freedom of humanity.

In the universe that God created we see the variety of nature, beauty and charm in its fullness. But its purpose is not be just a forest of trees but to be a dwelling for humanity. Whatever that is, there is mention of two special trees which were not within man's power to use. That is, the 'tree of life' and the 'tree of knowledge of good and bad'. The meaning was, that the first tree sustained life and domination of morality belonged to God by the second tree. The two trees were shown separately for this purpose.

A special characteristic of the life of human beings is freedom. Discerning or opting is a special gift given to them. Animals do not have that ability. The responsibility given to man to dominate and care for the earth is an act of free will.Using this background of freedom, humans fulfil their responsibilities. The two commands directed towards man by God – 'eat' and 'do not eat' are also carried out in freedom. It confirms that the two rights of 'choosing' or 'not choosing' is done in freedom by humans.

Sin is a misuse of that freedom given to humanity by God. The serpent was a symbol with many meanings, used by the ancient world. Complex or confused, hidden knowledge, were some of these. From this story we can see that the serpent symbolizes confusion or a psychological desire.

God's command to Eve was that she could eat of the fruits of any tree except of the tree of knowledge of good and evil. Eat or do not eat is in keeping with freedom of humanity. It is an invitation to live in freedom. It is not wrong to try to find out what is good and what is bad, But the ownership of choosing good or bad is under God's law and belongs to Him alone. Trying to steal God's dominion over the law is what is bad. Eve was trying to be like God; to be equal to God. That was the sin. (3:5)

Trying to take over the ownership of the knowledge of good and evil, that is, trying to snatch the ownership of moral behaviour, is a violation of one's God-given freedom. It is a confusion between the acts of 'eating' and 'not eating'. It is a misuse of the right of taking decisions in freedom. Instead of 'being in the likeness of God' they became 'in the likeness of Satan' by

confusing the ownership of choosing between right and wrong. The supreme truth is that we must be fully aware of God's attitude towards fallen man. All human actions take place in God's presence. Even if man tries to hide from God, all is exposed before God. (2:10). 'God passed them by' they 'heard God's voice' suggests that God is always close to man no matter what condition man is in. (2 Samuel 5:24, Ezechiel 3:12-13).

'Being naked' or 'being without clothes' suggests man's weakness and insecurity. Before the Fall man who co-existed with nature, it was not a hindrance or an obstacle. (2:25). In reality it was a symbol of peace and innocence. Because of the fall of man that peacefulness and innocence was lost. When giving an answer to God's question, they were blaming each other. It shows how the earlier unity was destroyed. God clothing them symbolizes how God protects man in his weakness in His Divine providence. (3:21,3:7).

What was the fate of fallen man? In this story a feature that is clearly seen is God's compassionate and just attitude towards humans in their weakness. This fall of humans before the author of life and the universe, was not a tragedy bereft of hope. God's cursing and punishing shows the result of sin. The equality or the balance between the universe and humanity has now been shattered.

The balanced life of man and woman (Ish-Ishan), the balance between the earth and humanity (Adam – Adaaman), has collapsed. (3:16,17). That is, with the Fall of Adam and Eve, (God-humanity-nature), a negative force has been created in all relationships.

God's curse is not on man and woman but on the serpent and the earth (3:14,17). What is evident from that is, forces that go against man's power to take decisions in freedom, receives the curse of God. Tilling the earth, childbirth are human responsibilities given to humanity with God's blessings. These are experiences of human life. But, going against God-given freedom and listening to the 'serpent's sound' makes these experiences meaningless. (3:16,17-19). One feels that all the fatigue, pain related to it are void, negative 'punishments'. We can see how the author of sacred scripture analyses the reality of sin in the context of human's experiences.

Through this background we can view a positive scene emerging. That is, the protection God gives to humanity in its weakness. Clothing symbolized the refuge, respect and shelter that God provides. The battle against humanity and the forces of evil that prevents them from living in freedom is now shown (against the woman and the serpent 3:15). It is because of these struggles in the life of humanity that man has fallen in living in human freedom, unity in life, and equality in living. We also see here a hint of the liberty and freedom that will come with the new Testament and the life of Jesus Christ.

The story of Cain and Abel (Genesis 4:1-16)

This story relates to the first two Chapters and keeps in line with the main topic there. It shows how disobedience and the punishment related to it will continue through the whole world. Humanity that is fallen because of a fault will have the fate of constantly struggling against evil (Genesis 3: 15,4,7). Fraternity and unity are shattered because of sin. In the birth of Seth, God's justice is shown as going beyond the injustice caused by sin. (4:25)

Some biblical scholars suggest that to understand this story the historical background of the ancient Covenant can be used. According to that what gets highlighted here is the rivalry between the nomadic tribe and the agricultural tribe in the Old Testament. What is exposed here is that the agricultural life is more prominent than the nomadic life. Another scholarly idea is that the origin of the Kainanike tribe who were involved in metal industry going from place to place is connected to this story.

Whatever it is there are no historical facts to confirm the story though it is related to the beginning of the world. It can be seen that the agricultural tribe originated after 10,000 BC and the Kainanike tribe originated after 5000 BC. Also in 4:17 we can see that there other tribes mentioned at the time. Hence, it is important to note that this story is not a historical one. The Yahwistic author wanted to give a moral lesson on the subject.

Let us turn our attention to the story that is built around characters. From the beginning we see differences between Cain and Abel. Ex: Birth differences, occupation are not oppose to one another. But Cain takes it as an opposition. This opposition goes against his relationship to his brother. This is a violation of the freedom given to humanity by God at the beginning of creation. (6:6-7)

Abel makes use of his free will to be pleasing to God. Offering to God "some of the first lambs" and the "best portions" shows Abel's choice before God. (4:4). But Cain uses his free will to go against his brother Abel.(4:8). In saying "Am I my brother's keeper" Cain shows his rejection of his own brother.

In ancient times, blood was considered as the very life of the soul. Blood was seen as something that belonged to God alone. (Lev.17:11).According to the rituals of offering as sacrifice, sprinkling with blood on the altar was seen as the sacredness of the offering. In oneway, killing of human can be seen as stealing what belongs to God. On the other hand it is going against fraternity. Cain's killing of his brother and going against his conscience and not heeding the warning given by God makes his responsibility even more serious.(4:6-7). According to the law of Moses this is a crime deserving death sentence. The sighs and moaning of the oppressed and the destitute which reach God is clearly against God who is the source of justice.(Exodus 3:7).

The consequences of sin is a distancing from God. "Going away from God, "away from the earth" suggests a new situation of broken relationships of man due to Cain's evel act. (4:12). "An exile from the world " suggests man being cursed and entering a life deprived of natural human relationships.

The sign which God put on Cain was not a symbol of punishment. It was a symbol of God's protection. A notable teaching in sacred Scripture is that God's protection comes to humans in their weaknesses.(3:12). This story is an apt example to show that when there is harm, injustice or sin how God works to establish his will.

The birth of Seth is a good ending to this story. Lama's story reveals how Cain's going against his brother, began to grow. (4:23-24). But it could not go contrary to God's will. Seth is born to show continuation Abel's life. He confirms the hope of brotherhood.(4: 25). The act of offering in actual liturgy is always linked to good relationships.(4:26, Isiah 6:6).

The Flood (Deluge). Genesis 6:9.

This story of the Flood which is narrated in four chapters is a combination of the Yahwist (J) and the Priestly (P) tradition. In recent voyages, it has been discovered that this story was found in ancient world literature. Epic poems, like Gilgamesh and Athrahasish with a background from ancient Mesopotamia or Babylonia, are examples. Most scholars accept that this story in the Bible is very much similar to the epic poem Athrahasish. Hence,it is not a question of looking for historical facts about this story but, rather see what is the message that the scriptural author wished to convey through it.

We can see a common procedure in this story of the Deluge. Creation of humankind; going against God's plan, the Flood sent as a punishment, humanity's progress once again. Noah's

character (like those of Athrahasi, Utinapishtim in the ancient epic poems,) is portrayed as an example of the good man in the new creation. In Genesis 6-9 the story of the Flood is portrayed by the author as their idea of morality and their faith. God's plan as seen in Genesis 1 is blessed as it continues. In (1:28-31,9:1-7), the mention of human's descendants and the plan of God's creation as blessed and bearing fruit is brought out with force.

The dawn of the world as portrayed by the character of Noah.

In this story Noah is the main human character. "Noah was a just man blameless among the people of his time, a man who walked with God"(6:9)." But Noah found favour with God"(6:8). The author portrays Noah's virtues and his relationship to God.

Sin and evil began in the world because of humans acting contrary to God's initial plan. The rhythm and the corruption is well shown by the Yahwistic author in picturesque style. (4:6:57) The threat to human existence grew rapidly with violence. (6:11). Humanity's violent acts were totally condemned by later prophets. It was a total rejection of God's supremacy and His plan. (Ezekiel 28:16-17).

The purpose of the 'destruction of the world' that God reveals to Noah, is not to destroy the world. It is to eradicate the evil that humanity has brought about in the world. In a way, it is a process of 'purification' (6:13). Noah's ark takes us back to the first act of creation as mentioned in the earlier chapters. The animals that enter the ark are parallel to the creation of these animals by God. (Genesis 1:21,28). The significance of this event of the Flood is that God creates a 'new world' as he did at the beginning. It confirms that God has, as at the beginning, created a 'new creation, a new generation of people, a new humanity (8:20-22). The new creation begins to go into action with God's words of blessings over it (9:17). The progress and the growth of nature and humanity dawns anew. Once again, the noble responsibility of caring for the earth as God's ambassador is bestowed on humanity. (9:1-2). It is clear to the reader now through this event of the Flood, that God, has given new life, to the universe that was confused after the fall.

An important factor is, that we must be aware of the covenant relationship between God and humanity. In the Old Testament the whole set-up and conduct of humans is woven around this covenant – relationship. (Exodus 19:5-6, Deuteronomy 26:18-19). The evolution after the Flood is the renewal of this covenant-relationship. The 'reminder' that God made is actually the renewal of the covenant-relationship. The covenant-relationship becomes active again. (Genesis 9:15). The author states convincingly that safe-guarding this covenant-relationship is essential for the peaceful existence of the cosmos(mainly nature) and humans. The rainbow symbolizes the union between God and humans in the covenant-relationship that was subject to a renewal.(9:13).

The Tower of Babel (Genesis 11 1:9)

To understand this story we have to look at the description on chapter 10. The descendants and the tribes after Noah begin to spread all over the world.(10:32). Actually it shows how, the desire that God had at the beginning of creation, was carried out.(1:28). Also, it is confirmed, how through different periods the story spread.(5:1,6:9).

Land is an essential item in the life of human beings. The first few chapters bring out that it is God's plan to help in human's progress and progress of the universe and how portions of land became birthplaces and land was demarcated. The limitations of land began. In the tenth chapter by means of oral maps the geographical and language differences are shown. Initially, through Shem, Ham and Japheth we can see a geographical division.

Through the Tower of Babel we see an incident where human beings have contrary to God's plan.(9:19,10:5,20). Here man's effort to spread all over the world is going against God's

purpose. On the other hand, without being with God the Creator of the world, human's saying "come, let us build ourselves a city and a tower with its top reaching heaven; so that we may become famous" is pride.(11:4). "Shinar" mentioned here is a reference to Mesopotamia or Babylonia, the ancient land between the rivers Tigris and Euphrates. The background describes this city with its lofty towers.

Going against God's will or human's behaviour in disobedience does not make God's plan profitless. The consequences of that act of disobedience can change according to God's way of seeing it. According to the Hebrew language the word Babel means 'confusion'. Hence we see how God creates confusion in this word and the city it stands for. Because of God's reaction on this occasion, we see how through diversity God can effect human's growth and the development of the world. God's plan goes beyond humanity's sin. God's intervention brings about a new behavior and this is revealed through Abraham's response of obedient (12 1:4).

2.1.4. The History of our Patriarchs

We can comprehend that, in the book of Genesis when we go from Chapter 11 to 12, the time period is about 20 BC. From the characters mentioned in these chapters what interests us are those of Abraham, Isaac and Jacob. We see how God acts in the history of Israel through these characters.

In 20 BC during the reign of King Hammurabi in the Babylonian kingdom, with the background of the well-behaved Sumerians, the city of Ur was established. (About 4000 years ago, a steeple of a temple built there, also the foundation of many mansions built there, and the vast treasures buried in them, were displayed to the world in 1923, because of the competence of the Archaeological Department.)

From the city of Ur with such a background and history, there is mention of a certain man descended from Seth. We find this in the book of Genesis. Thira's son Abram set out from Ur and settled down in Haran.

Abram who was used to monotheism must have been cornered because of polytheism. It is a normal occurrence that, because of the want of spiritual independence and of the wellbeing of the family, Abram was compelled to leave the region and go elsewhere.

Abraham's wife Sarah was barren. The ancient Semitic people mocked and teased barren women and cornered them from society. Abraham often prayed to God he believed in, asking for a child for his barren wife. Another reason why he left for another land maybe because his family was cornered because of his barren wife.

The Sumerians who were polytheists, made gods out of natural powers. They worshipped Anuu, god of the sky; Enlil; god of air, Enki god of water. They offered bees honey, grapes and date cakes to these gods. Though the Sumerians were a civilized society there were ill-behaved, inhuman characters among them. Sacrifice of humans, child massacres, burying of live servants along with the bodies of dead kings were some of these customs. There was also a royal edict where the people were forced to worship the god known as "Maduk".

Abraham, who lived with such a background, received a call from God. The author of the Bible describes the incident: God spoke to Abraham and said, leave your homeland, your kinsmen, your father's house and go to the land I will show you. Through you I will make a great nation. I give you my blessing. I will make your name famous so that your name will be blessed.

Abraham bows to this call more with the heart than with the head. To Abraham who bowed in obedience to God's call, God gives a message. "Abraham, do not be afraid, I am the shield that will protect you. Your fortune is very great."

Abraham said, "O Lord God, what good are your gifts to me as long as I am childless and all I have will go to Eliezer of Damascus....a slave of mine will be my heir..Then God spoke, "These will not be your heirs...your own child will be your heir...Then the Lord brought him outside and said to him," Look up at the sky and count the stars if you can... your descendants will be like that."

Abraham believed the Lord. Because of this belief he was accepted as an upright man. From that time onwards, Abraham is the Father of Faith.

The sun goes down. Darkness comes. A smoking firepot and a flaming torch passes between the halves of the victims. That day the Lord made a covenant with Abraham saying, to your descendants I have given this country from the river of Egypt to the Great River the Euphrates. (Genesis 15 1:21).

According to the facts given so far the three Divine gifts received by Abraham were:

1. Ownership of a land.
2. Becoming a great nation.
3. Being a blessing to the whole nation.

The external sign of the Covenant God made with Abraham is the Rite of Circumcision.

It can be seen that in some Eastern countries this rite prevailed. It was used to show that a young man was accepted in society as an adult. Later it was established as a religious rite. For the Israelites this was a special sign to show that they were the chosen ones of God. If any foreigner wished to belong to the tribe of Israel he has to be circumcised, That ancient rite is today the sacrament of baptism which every Christian must receive.

Isaac.

As Sarah was a barren woman, it was not possible to have faith in God's promise. To believe, other factors were necessary. Acting on her own, Sarah asked for a child by her Egyptian maid. The result of this was that Sarah had to bear the mockery of others and had to send away the servant and the child.

God fulfilled His promise. Sarah gave birth to a child by Abraham. He was Isaac. As problems began to emerge Hagar and her son Ishmael had to be sent away. (Ishmael was the forefather of the Arab race.)

After the child was born, Abram, which meant good father, became Abraham—the father of the nation. According to the Semitic tradition a person's name was the sign of a former personality.

God, who wished to test Abraham's faith, requested him to offer his son Isaac, as a ritual sacrifice to Him. Abraham bows down to the Lord's command. But, this story ends with God's announcement: "Abraham, Abraham, do not lay your hand on the child. Do not do any harm to him. I can see now that you are one who has respect and fear of your Lord and you are ready to sacrifice your son, your only son at His command."

In Abraham's readiness to sacrifice his only son we get many messages.

- It was a custom to offer one's firstborn son as a sacrifice to God.
-

- Abraham too wanted to fulfil that custom. Abraham saw Isaac as a normal child. Yet, Abraham's hopes were all on him.
- God desired Abraham to sacrifice all his hopes. Without any regrets Abraham was ready to fulfil that desire.
- Abraham is the supreme example of fulfilling God's will.
- Today too, God is asking parents to sacrifice their children to God. On such occasions, our modern-day parents, give their children to God on whom they could all their hope and consider whether it happens in the same way.
- We can think of the response of the apostles when Christ called them. With such examples we can think of our ways. Consider how Peter being a married person, became a disciple of Jesus.
- Looking at it in another way, Isaac was a pre-model of Jesus. He bows before the demands of God. Innocent people are condemned to die. In this incident Isaac does not think anything bad about his father.
- Isaac understood how human sacrifices of the period, were rejected by God. The covenant made with God by Abraham was renewed with Isaac.

"I am the God of your father Abraham. Fear not, I am with you. I bless you. I will increase your tribe because of my servant Abraham. (Genesis 26:24).

The next account of our forefathers in the book of Genesis is about Jacob.

Jacob

Just like Abraham's wife Sarah, Isaac's wife Rebecca was also a barren woman. But according to God's plan she became the mother of twins. One of them was Esau the father of the Edomites. The other was Jacob, the father of the Israelites. From the beginning Jacob was not a God-fearing man like Abraham. To appease his brother's hunger he offered him a plate of meat and obtained the heritage of the elder. Taking advice from his mother, he cunningly received the paternal blessings, which rightly belonged to Esau, from his father.

This is a good example where God chooses persons who are weak and with defects to execute His promises. But, once they have been chosen, God gives them the necessary graces to fulfil the mission entrusted. (Those who are reluctant to accept responsibilities saying they are incapable to fulfil them can receive guidance from this example.)

It is useful to know what St. Paul admonishes in his letter to the Romans about vocations mentioning this event about Jacob. Rebecca's two children had the same father. But even before they were born, when they did not know right from wrong, 'the elder will serve the younger' said the Lord. It is confirmed here that when God chooses He chooses according to the vocation and not because of man's deeds. (Romans 9: 10-13).

The place God chose for Abraham was Hebron. Isaac had his experiences at Beersheba. Likewise, Jacob realized His Divine plan at Bethel. Its meaning (Beth-el) "God's house".

Like a travelling shepherd when Jacob was journeying towards Haran, while spending the night at a certain place, he had a wonderful dream.

A ladder was placed on the earth. Its top reached the heavens.

Angels were ascending and descending on it.

God was sitting above them and he spoke to Jacob and told him that He would carry on the Covenant that He made with Abraham.

The three stages of that Covenant were as follows:

1. God would give Israel a region which would belong to them.
11. Israel will have a nation which will be innumerable.
111. Because of Israel, all the inhabitants of the earth will be blessed.

Jacob who awoke from his dream believed that God was truly present in the place. He feared. This was no other than God's dwelling place. This is heaven's gate, he said. There are certain facts that you should be aware of from this incident.

The heavenly ladder and the tower of Babel:

The effort that man made to reach heaven by means of a building were useless. But now, there is a relationship between heaven and earth. Man cannot create divine relationships through pride, arrogance, conceit, egoism. Divine relationships can be created only by Divine mercy and grace. The heavenly ladder that Jacob saw was a sign that that period had now dawned.

We can understand now the good news (how it would progress), that was given by God in the garden of Eden. The heavenly ladder that Jacob saw, was a forerunner to the relationship that would be created between God and man, because of divine mercy. They can also be taken as signs of our Lord Jesus and Mother Mary.

As a remembrance of that wonderful dream of Jacob at Bethel, he took the stone on which he had placed his head and poured oil on it. It is a sign of God's action and domination.

Jacob's promise.

At Bethel, God made a promise to Jacob. The Bible writer presents it to us as follows:

'If God is with me and protects me on my journey, gives me food to eat and clothes to wear and without any danger provides me the way to return to my Father's house, then the Lord is truly my God. Further, this stone which I placed as a remembrance, is God's own dwelling place. I give back to you 10 percent of all you have given me.'

In keeping with this vow, Jacob's future life has been a success. Jacob went forward from this place and arrived at Haran where his relatives lived. There, whatever his dishonest deeds were, since God provided him with all that he needed, Jacob becomes the heir to a vast treasure - He owns two wives (Leah and Rachel), two substitute wives, eleven sons, many servants, the best of Laban's flocks of sheep.

Jacob escaped from his cunning relative of Aramid and returned with his vast treasure. Having thus arrived he offered many gifts from the treasure he possessed to win over the friendship of his brother Esau who had been angry with him. It is appropriate to mention here in brief, another incident which took place prior to the above-mentioned events. That is, Jacob's mysterious fight. It was a time when Jacob was in a state of hopelessness. The Lord who appealing to him, comes at a time when Jacob was bereft of all possessions. He comes to him as a stranger at night. Jacob fought with this angel until morning. Jacob allowed this angel to go only after he had received blessings from Him. From that time onwards, that individual called Jacob was named "Israel".

Jacob's journey to Egypt.

With the background of many stories about Jacob, the writer records the story of how Jacob went to Egypt.

Through Pharaoh, Joseph became the leader of Egypt. When Pharaoh heard the story of Joseph's brothers, he ordered that Joseph's father and his brothers be brought to Egypt. He also tells them to come and not to worry about their possessions. He had the intention of giving Joseph and his family the best and the most fertile of the lands of Egypt.

In keeping with this royal edict, Jacob arrived at his father Isaac's place, Beersheba and offered a thanksgiving sacrifice to God. After that God called Jacob and directed him to Egypt. God renewed the Covenant He had made with Abraham.

The E tradition writer, in mentioning all these events, wishes to confirm the idea that it is God who reigns over all and it all happens according to God's plan for the welfare of humankind. The writer wants to highlight that it is not due to human's strategies, deeds, economic and political actions but only through God's goodness and His divine plan.

Though the Hebrews settled down permanently in Goshen on the banks of the River Nile, the land that God promised to give them was not this. It was the land of Canaan, which Abraham and Jacob had visited with their flocks of sheep as nomadic shepherds. But it seems that when Jacob and his followers arrived in Egypt and lived and prospered there for four years, they completely forgot the Divine promises. It took many centuries for Moses to lead the Israelites into the promised land. This is a good example to show that God's plan cannot be realized instantly.

2.2 The Exodus

2.2.1 Introduction

We read in the book of Genesis towards the end, how the Israelites lived in Egypt for about four centuries. In Egypt, Joseph was given a prominent place and during the famine Joseph's kinsmen settled down in the Nile Valley. This is a historical event.

About the 20th century BC, the fertile Adasanda area was affected by the Amorite invasion and the Hurrian invasion; then the Hiksos invasion. The Egyptian term Hiksos means-foreign rule. This invasion extended up to Egypt. The majority of these invaders were Semites of Hebrew origin. Joseph was made the ruler of Egypt by the king Hiksos Pharaoh. The descendants of Jacob's sons were Semites. These are the Israelites. When they went to Egypt the Hiksos Hebrews were also there.

During the political rebellion that took place in 1600 BC in that country the local rulers came into power. Consequently, the Hiksos invaders were driven away as far as Palestine. But, the Israelites who had settled down in the Goshain delta in Egypt and the Hebrews who had settled down in various places, were a disturbance to the new rulers. Their rapid increase in numbers and their settling down in the fertile areas made the new rulers take firm steps to get rid of the Hebrew menace. The result was that the Hebrews were reduced to a state of slavery in the land.

Jacob's generation who settled down in the Delta area, increased by tens of thousands. Though they lived for four centuries in a foreign land, they had an identity of their own. Their customs and habits were different from those of the Egyptians. They lived as one tribe. As a family their beliefs were different from that of the Egyptians. Their language was different. But they, as a race, benefitted much from their stay in Egypt. We can take this as the plan of God for a people who were to be a great nation later. It was in the plan of God for them to be prepared in this way for the future.

According to the world historical reports, this was the renowned era in Egypt. Architecture, building, arts & crafts, literature, commerce and smithy art flourished in Egypt; these had a prominent place in the country. The Hebrews had a powerful experience of the Egyptian ways. But once they were made slaves they realized that Egypt was not a suitable place for them to continue living. Now it is known as the place of slaves.

Exodus means going towards liberation from a country of slavery. The most extraordinary event in the history of Israel is the Exodus. God, in His mighty power, divides the Red Sea and lets His chosen people enter the Promised land. This is the central event in the O.T. The author's aim in relating this story is to show fear and respect to the Lord, God; to help one to experience God's tremendous love through life's most painful and difficult situations. This Exodus, a great historical event, is not, as some social thinkers say given a sleeping drug to tranquilize people to bear pain and suffering with hope for eternal life; their idea is like being The Exodus is a grace-filled event which shows that true human liberation is not mere freedom from slavery, politics or economic situations.

The Exodus took place about five hundred years after the death of Abraham. When Abraham's descendants were living for about four hundred years in Egypt, they would have forgotten that this was not their real land of birth. But God's plan is indeed wonderful. Yahweh, God was active in taking His people to the promised land.

2.2.2. Exodus(1:2-22) The Service of Slavery.

During Joseph's time in Egypt, the families of the people who came with Jacob to the Goshen Delta are as follows: Ruben, Simeon, Levi, Juda, Issachar, Zebulun, Benjamin, Dan Naphtali, Shad and Asheri. The descendants from the tribe of Jacob were 70. But later, these people became prosperous, progressed very well and became a powerful race. The land became well populated by them. The time came when they became a threat to the country.

The new local ruler at the time knew nothing about the history of Joseph. He enacted adecree for foreigners. The Egyptian king Agmone 1 was a confirmed racist. He had a hatred for foreign rulers. The Israelites had to pay for this hatred which seemed to have taken root in him.

He made them into government slaves and forcefully got work out of them. The Israelite energy was made use of to build great cities like Rameses. The Israelites were engaged in work like masonry, pottery, brickwork and various agricultural industries. With this type of work they were paying heavily by being treated like slaves. Even worse, the midwives were given instructions to kill every first-born male infant.

But, the midwives Shishra and Puwa acted contrary to the king's edict. These two Egyptian women did not bow down to the anti national royal edict because they had the fear of God and they acted according to the conscience.

It is the nature of history to speak of the eras of great rulers; little is said of those people who were trampled down and suffered immense persecution under them. But the Biblical author has reported about these persecuted people. The Egyptian midwives who were on the side of the persecuted became receivers of God's great mercy and they were also blessed with children.

Pharaoh noticed that his edict was not carried out properly. He summoned all the people and announced the decree that all the male children born to the Hebrews must be thrown into the River Nile. The female children could be allowed to live.

This was one aspect of God's plan of salvation: the Israelites lived as slaves in Egypt for about a hundred years. During this time they learned the arts of ancient Egyptian culture. They experienced the power of a well-structured Egyptian state. The Israelites learned the agricultural and irrigation methods of the Egyptians.

Maybe, some of the Israelites were bent towards the Egyptians worship of many gods. As a result, many incidents took place where the belief of monotheism of the Israelites were also shattered.

2.2.3 The Call of Moses. (3:1-4:17)

In keeping with God's plan, without being caught to Pharaoh's death warrant a Hebrew son is chosen as leader. That is Moses. He is God's ambassador. He is the mediator of the Covenant. He belongs to the tribe of Levi, one of the twelve tribes of Jacob. But from infancy he grew up in Pharaoh's palace. He received a royal education through the mediation of the Egyptian leaders. Moses learnt the art of warfare. He had a good awareness of the ruling tribe. He also learnt the art of building. He studied law. He was well educated in every aspect of a leader. He received all this so that he could well accomplish his task as a future leader and liberator of his people.

Although Moses was brought up and educated in the royal palace of Egypt, he was always conscious of his Hebrew relatives. He showed himself proudly of his Hebrew nationality. This is very much evident when he saw one of the Hebrew slaves being beaten by an Egyptian and how he reacted to it. Through fear that this murder which was done in secret might reach the ears of the king, he fled to the land of Midian. Midian is an area in the Sinai sub-continent. It was ruled by the Midian shepherds. Moses married Jethro, the daughter of the Midian priest and he lived there. But he often thought of his brethren in Egypt who were undergoing immense suffering.

He often thought of how he could release his brethren from their sufferings. As a Midian shepherd searching for rich pastures for his flock, he gained a practical experience and good training for him training in guiding his people in the future.

The moment came when God heeded the prayers of the Israelites who were suffering in Egypt. On Mt. Horeb, God appeared to Moses in the midst of a burning bush. Moses who went to see this extraordinary scene, receives this message: " Do not come near this place. Remove your sandals, for the ground on which you are standing is holy ground".

Moses must approach the place where God is, in purity, after removing the dust of worldliness. If one is enveloped in worldliness he cannot come near God. Moses who realized that the God of his ancestors was speaking to him, covered his face.

According to the command that Moses received:

- * When humans are in trouble, God does not stay far away.
- * God reveals Himself through His actions.
- * Those actions are historical events.
- * The author of Exodus reveals these actions in a special style of language.
- * I saw the pitiful condition of my people.
- * I listened to their cries against their leaders.
- * I know very well about their sufferings.
- * I descended to conduct them to the land flowing with milk and honey. These are some examples.

Revealing God's name:

God said to Moses "I am Abraham's God, I am Isaac's God, I am Jacob's God. With whatever name I was addressed, all your forefathers worshipped me. I am who I am.". God gave Moses his mission and said, "I will be always with you."

We see many instances in sacred Scripture where God said: "I will be with you", to human beings who were called to a special service.

"I will be with you to the end of the world".(Mathew 28:20)

"The Lord is with you (Lk.1:28).

Moses knew what his limitations were and brought them has excuses to show his incapability to carry out the mission entrusted to him by God, finally he bowed his head to God's will. God gave Moses the power to even perform miracles so that Pharaoh would change his mind.

2.2.4. Liberation**(a) Interceding for Freedom**

Taking Aaron his brother with him and with Divine consent, Moses went to the People of Israel in Egypt. The Egyptians received them warmly. According to Divine command, these two went to Pharaoh and made an initial request. That is, to permit the Israelites to leave Egypt.

But Pharaoh without much thinking rejected this request. The country was ridden with plagues. (7:1-11,11:10). The powers of the professional magicians were disabled. Divine power was experienced. Pharaoh was confused and rejected the requests. The reason was that he needed the working energy of the Hebrews for his industrial projects. The tenth plague was the decision making factor.

The messenger of destruction killed every firstborn of Egypt. Pharaoh's firstborn was also among them. The houses of the Israelites were smeared with lamb's blood and the messenger of destruction bypassed them. (Pasch). As this was a national tragedy, this incident changed Pharaoh's mind and he harkened to Moses' request.

For many reasons we have to pay attention to the plagues that came to Egypt.

1. Were these plagues really destructive to the Egyptians?
2. Were these plagues natural? If so, can we take them as Divine punishment?
3. Is it just to punish the entire Egyptian nation because of a stubborn decision taken by Pharaoh?

What we can say about this first point is that these may be natural happenings in Egypt. But what is noted about them is that Moses had given a warning about the plague and they took place on a special occasion.

About the second what we can say is although these could have been natural disasters in one way these could have been signs of the times. The rulers must understand these situations and take the necessary and suitable precautions.

When we consider the third point what we can say is that we cannot ignore the cultural background that prevailed at the time the holy scripture was written. According to the writer's thinking,

Egypt was an anti-God country. In the same way, Pharaoh was an enemy of God. Hence, punishing the entire country was just. The farming and working population was not cared for.

(b) The feast of the Pasch and Exodus. (12:1-28-12:37-42)

The writer presents the Exodus as a great heroic poem of Israel. The Paschal rites which were observed by the Israelites were done by them even before they arrived in Egypt. These were observed by the Israelites as they travelled from place to place as nomadic shepherds. The rites were observed during the summer season at the same time when they saw the new moon for the first time. Before the Israelites left Egypt after being freed from slavery, they observed these same paschal rites.

- Choosing a two year old male lamb or sheep.
- Preserving the animal upto the 14th day of that same month and killing the animal in the evening.
- Sprinkling the blood of the animal on the lintels of the doorpost of their homes.
- Roasting the flesh of the slaughtered animal over a slow fire and eating it with bitter herbs and unleavened bread.
- Burning the leftovers if there are any.
- The day the Israelites were leaving Egypt must be observed as a day of feasting of the Lord.
- It was a rule of law that future generations must celebrate this day as a feast.

Take note of these facts.

Taking all their precious belongings and also what they had asked from the Egyptians, the Israelites went out of Egypt on that memorable night. They travelled from the city of Rameses up to the city of Succoth. As the writers mention, leaving out women and children, the men who were travelling on foot numbered six hundred thousand. This huge population shows how the Israelites multiplied during their stay in Egypt for 430 years.

The writer presents his work in an exaggerated manner. The writer wants to entertain the reader. He was free to use this exaggerated tone. (See how in the Sinhala literary work "Guttilla" the writer describes heaven with a lot of exaggeration.) Hence, it is accepted that in the Exodus the events are reported in a style of literature. Be aware of these facts.

- Is there enough space in the Goshen valley for these hundreds of thousands to live?
- There were only two midwives to serve this mass population of humans.

Crossing the Red Sea:

It is mentioned that God lead the Israelites through deserted places and on complicated routes(13:18). To say it in other words they departed from the city of Rameses and arrived at the desert on the banks of the modern Suez Canal.

There are various notions about the Red Sea. According to the description the writer gives, the Israelites cannot go towards the Red Sea. The Red Sea is far away from the route they were travelling on.

- Some say that they must have travelled towards valley which is close to the Mediterranean Sea.
- Another notion put forward is that they must have arrived at the marshlands of the Trisha valley.

- The term 'Red Sea' has been translated from a Hebrew word. Its real meaning is –the West Papyrus Sea.

Whatever it is, to believe that the people who departed from Egypt crossed such a vast stretch of water like the Red Sea is a story hard-to-believe. So, some have come to the conclusion that it was an incident relating to the ebb and tide in the Ville region. When Pharaoh got the news that the Israelites had passed the border and were lost in a desert, thinking that he could easily overtake them with his army, he came forward in the hope of catching them. But a great tragedy took place on the Red Sea.

The Israelites, with divine help crossed over the Red Sea and were completely free from the land of slavery. Their enemies were destroyed in the same waters. The Israelites experienced how with the same mass of water the bonds of slavery were destroyed and at the same time they marched forward to complete freedom. We can take this incident, in a way, as a foretelling of the Sacrament of Baptism. The waters which are used at Baptism cleanses us of our sins and at the same time makes us children of God; gives us Divine life. It will be useful for you to know what St. Paul has to say about this.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
And were all baptized unto Moses in the cloud and in the sea;
And did all eat the same spiritual meat;
And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.
But with many of them God was not well pleased: for they were overthrown in the wilderness.
(Cor.10:1-5).

(b) Divine Providence in the Wilderness.(16:1-17:7):

The writer has shown us how the Israelites as they journeyed towards the Promised Land, experienced Divine Providence in the wilderness.

It is very difficult to find food in the desert. Though the Israelites were slaves in Egypt, they received enough food to satisfy their hunger. Some of them, who placed food above their precious freedom, complained about their food. God had pity on these people. He provided food for them.

The people experienced God's love in the provisions they received in the form of manna and quails. Water was also provided for them from the rock crevices. They realized that God was with them not only in the joyful moments but also during the dark times.

According to some critics, happenings like these in the desert were normal occurrences. (What we can understand here is that God provides for His creation.)

Manna mentioned can be a sweet gummy substance that is found in the small tender sprigs of the Shale bush, made by small insects which suck the sap. When these fall the heat dries them up and a small shell-like structure remains. Ants carry away these sweet morsels. As these fall at night, the early-risers can gather them up for food. These small insects which live on vegetative sap are identified as "meat" by the Arabs. This sweet delicate stuff was known as manna.

It would have been better if we had died in the land of Egypt. We could sit down at pots of meat and eat them to our heart's content. Did you bring your people to this wilderness, to kill them? These were the lamentations and accusations thrown at Moses and Aaron by the people. The writer says that the manna was given to this type of people.

It was a natural event for thousands of quails to migrate to this area during the summer. As they were exhausted after journeying long distances it was easy to catch them.

With these incidents the Israelites believed that God provided for their daily needs and protected them. But even this belief did not stop them from complaining and murmuring against God.

What is the message that we get today from these incidents? That God provides us with our daily needs. When God calls us to walk on a difficult path, He helps us and guides us and provides us with our daily needs to walk that path. To better understand this, read the extract from the Deuteronomy (8:3).

He has humbled you and sent you away hungry. Then he provided you with manna which was unknown to your forefathers. He did this so that you may learn that you do not live on bread alone but on every word that comes from the mouth of God. To better understand this read from Mark 6:35 onwards about the miracle of the loaves.

What is obvious from this is that humans' sustenance comes from God. Jesus commanded the disciples to divide the people into groups and make them sit on the ground of green grass. They sat in rows; some were fifty and some were hundred. He took the five loaves and the two fishes, blessed them and gave them to the disciples to be distributed among the people. All ate and were satisfied.

We can see from this that God our Father leads His flock to green pastures, just like a shepherd does. He does not leave them to die of famine or thirst.

"I am the living bread. If anyone comes to Me he will never go hungry. Anyone who believes in Me will never thirst." (John 6:35).

The desert is parched.(no water). During the Exodus, the people in keeping with God's command, took up their abode in Rephidim. But they had no water to drink. The people shouted: Give us water to drink. At that moment Moses blamed the people for their lack of faith. The people began to grumble more and more against Moses. 'Moses, did you bring us out of the land of Egypt to kill us, to kill our herds of cattle with thirst?'

At this time of turmoil, Moses turns to God. Even the most determined, powerful leader has a limit to their powerfulness. Good, virtuous leaders knowing these limits will turn to God to find other means. Moses did the same. "What shall I do with these people? They are preparing to stone me" cried out Moses to God. He received an answer.

"Moses, lead the crowd along with a few leaders. Take the rod with which you struck the waters. I will be on Mount Horeb before you. You must strike on the rock. Then water will flow from the rock for the people to drink."

Water flowed in plenty from the rock. the people drank and were satisfied. Because the people murmured against God and doubted Him, the place was known as Massa and Meriba.

This rock is a sign of God dwelling among His people. It is the fountain of living water. As St. John writes in the New Testament, "If anyone thirsts let him come to me and drink. As it is written in Holy Scripture, 'he who believes in me will have fountains of living water flowing from him.' Christ proclaimed thus. When Christ was hanging on the Cross and a soldier pierced His side with

a lance, blood and water flowed from His side. This was a sign of the Holy Spirit who would flow as a fountain of living water from Christ.(19:34)

2.2.5. The Sinai Covenant

(a) Preparation for the Sinai Covenant.(19:1-25)

The Israelites left Rephidim and arrived at the Sinai wilderness. This place was one which had a powerful influence on the lives of the Hebrews and was the background for many incidents. From Exodus 19:1 to Numbers 10:11 the incidents described happened in the area of Sinai. It was here the formation of these people who were normal shepherds began to as chosen people of God. For this, the necessary preparation for the Covenant and the solemn events relating to the sealing of the Covenant are mentioned here. " You saw what I did to the people of Egypt, how I carried you on eagle's wings and brought you here. Hence now, if you listen to my voice in all sincerity if you observe my covenant, among all the nations you will be my treasure. Why? Because the whole universe is mine. You will be to me a priestly kingdom, a consecrated nation."

When Moses conveyed this message to the leaders, they announced it to the people. The whole nation exclaimed in one voice "We will obey all that the Lord our God has made known to us." You should be able to make your own comments on this event.

God is Lord not only of the Catholics but of all people on the earth. He is the Saviour of the whole human race. Choosing a special people from this mass of humanity was God's own will.

The people He chose were a holy nation. That means that they were people consecrated to God alone. Hence Israel, is a kingdom of God. Hence the leaders of Israel should be mirrors of justice according to God's divine will. The Israelites must be a free nation. They belong to God. Hence, they cannot have mythical beliefs. They cannot have improper beliefs. They must not be like others who appreciate worldliness.

The people of Israel were of a priestly kingdom. The priest is one who intercedes between God and man. He is the centre of media between God and man. According to this the Israelites are the ones who receive the priestly functions. Justice and divine holiness should be shown by them.

The writer makes use of a solemn, majestic traditional cultural style to portray the God who comes to proclaim His covenant to the people.

Thunder, lightning, thick clouds, earthquakes, flames of fire are examples of the signs used by the author. It is evident that the holiness, majesty and solemnity of God against the uselessness and the mortality of humans is portrayed by the author with this style.

With this event, we can understand Christ at His Last Supper when he made a solemn proclamation of His Covenant.

In John 17 we read the priestly prayer of Jesus at the Last Supper. Here He made of us a priestly nation to serve the living God.

(Refer Revelation 16). According to God's will, making the Israelites worthy of their calling, was a necessity. For this a set of rules or a constitution was essential. The Covenant was that constitution. The covenant proclaimed on Sinai were that set of rules.

(b) The Sinai Covenant

The people who were liberated from slavery while in Egypt needed some guidance to walk on the path of progress. A set of rules, a constitution is necessary. A youngster who is going into higher education needs to be shown the right path. He/she needs counselling to arrive at one's aim and not go astray. Discipline, good behaviour, selflessness, patience should develop in him/her. In the same way, the Israelites were given a code of conduct by God. All this time this nomadic tribe lived a life of selfishness, indiscipline and waywardness. They had to be molded into a well-mannered, polite lot. So they were given a constitution by God.

If any nation is to develop it must happen in two ways. That is spiritually and socially. So God gave the Israelites the rules known as the Ten Commandments

They are briefly:

1. I am the God who brought you out of the land of Egypt. There must be no other God for you, only me.
2. Do not use the name of God in vain, with disrespect.
3. After having worked for six days take care to keep the Sabbath holy.
4. Honour your father and mother.
5. Do not kill humans.
6. Do not commit adultery.
7. Do not steal.
8. Do not bear false witness against your neighbour.
9. Do not covet your neighbour's house, wife or servants.
10. Do not covet your neighbours goods.

Of these the first three relate to growth in spiritual life and the seven others to social life and good living.

In ancient times, kings made use of a code of conduct to rule their kingdoms in a fitting manner. The Sinai Covenant was something similar. We can take as an example the ancient code of conduct of King Hammurabi. It is said there that the rules 'must' be kept and not 'should' be kept. The Sinai Covenant was also rules that had to be kept. Two positive (must do) and eight negative (do not) rules.

We find mention of these Commandments in the New Testament. Let us look at some of them.

- I. For Moses said, 'Honor your father and mother,' and, 'Anyone who curses their father or mother is to be put to death.'(Mk.7:10).
- II. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.(Lk.18:20)
- III. The commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other command there may be, are summed up in this one command: "Love your neighbour as yourself."(Rom.13:9).
- IV. For he who said, "You shall not commit adultery," also said, "You shall not murder." If you do not commit adultery but do commit murder, you have become a lawbreaker.(James 2:11).

In addition to this, one can read in Matthew 5:6-7 the Sermon on the Mount, and see how God brings to perfection the commandments He gave.

(c) The Confirmation of the Covenant.

This Sinai Covenant was confirmed at two levels. The first was when Moses and the 70 community leaders accepted it on Mt. Sinai. The second was when at the foot of Mt. Sinai the covenant was approved before all, by sealing it.

This Covenant is received by Moses. He received it on behalf of the entire people of Israel. It is necessary to have witnesses so that later there will not be opposition about it. It was necessary to have people who witnessed the handing over. Hence, the 70 community leaders were the representatives of the Israelites who were the witnesses on Mt Sinai.

The serenity of the clear sky, the majestic, shining sun proclaimed the power and greatness of God when the people experienced God in some way. The second stage was when an offering was made to God and the Covenant approved.

Moses sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said we will do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.
(24:5-8)

Jesus, in establishing the new covenant did something similar. We can read it in Mark 14:24.

And he said unto them, This is my blood of the new testament, which is shed for many.

The stone tablets on which the covenant was written by God was considered by the Israelites as a visible sign that God was with them. That was why the Ark of the Covenant was built enclosing the two stones. If for any reason this Ark was removed from them they took it as a sign that God's blessing was not with them. The Ark of the Covenant was the first cultural sign of the liturgy.

Third Lesson

3. Common Introduction of Synoptic Gospels

3.1. Good News

In the New Testament 27 books are there including 5 history books, 21 Epistles and 1 Prophetic book.

The first four books of the history are the written Gospels of Jesus of St. Matthew, St. Mark, St. Luke, St. John. The fifth book is the history book, the history book of the early Christians. What we call Good News in Greek is 'Ev Angelion'

In the Roman lay society, the News about the birth or coronation of a prominent person like Cesar is called Ev Angelion. The news of the birth of the king of kings or the coming of his kingdom is called by Christian "Ev Angelion"

In the old Testament the word good news are used in the same places without any meaning. In the book of Samuel 18:27 King David told about Abhimasa who brought the news of the death of Aslom who was a rebellion, that he was a good person who brought him Good News. That was a good example (better to read 2 Samuel 18:19-31 1 King 1:42)

But in the book of prophets Good News was not only Good News, but also it is a good News that brings salvation.

*"Get you up to a high mountain
O Zion, herald of good tidings;
lift up your voice with strength,
O Jerusalem, herald of good tidings lift it up,
do not fear, say to the cities of Judah, " Here is your God" (Isaiah 40: 9)*

(Read also Isaiah 41:27, 52:7)

In the New Testament now here it is introduced as Good News, the news that is written.
In the Synoptic Gospels are known as Good News.

- The birth of John the Baptist foretold (Luke 1:19)
- The Annunciation (Luke 2:10)
- The sermon of John the Baptist (Luke 3:18)
- The instruction of Jesus and sermon about the kingdom of God. (Mathew 4: 3, Luke 4:43, 8:1)
- According to Mark 10: 29, for the sake of Jesus and His kingdom. One has to leave the family. By saying this the connection between Jesus and his good News is revealed .
- According to Mathew 14: 7 and Mark 1: 15 the good news about the kingdom of God is an invitation to repent.
- Jesus says to preach the good news in his mission he was anointed for this reason (Isaiah 61: Luke 4 :18) To preach the good news saying that "The kingdom of God is at hand" (Luke 9: 1-6)

According to Mark 1:1 there is a slight change in the meaning of the Word good news. As it is written there, it is not that the kingdom of God is at hand but it is the coming of Christ, the life, death and resurrection. After Pentecost the apostles tried their best to proclaim this Good

News. (Acts 5:12, 11:20) Jesus Christ too gave the disciples the responsibility of proclaiming the good news. (Mark 13:10, 14:9, 16:15)

For St. Paul the Good News is Christ (Roman 1:3-4)

He thinks it is a grace (Eph. 3:8, Roman 1:5)

It is a responsibility. He is bound to do it. "In fact preaching the góspel gives me nothing to boast of for I am under compulsi3n and I should be in trouble if I failed to do it....." In accordance with that mystery which for endless ages was kept secret but now is revealed. (Roman 16:26)

In this way the aim of the good news is Christ himself. He preached about Christ. The author is also Christ. It is not a number of sermon about Christ. It is to introduce Christ as the Saviour. He is the Messiah. He is the fulfilment of the Old Testament. The cross becomes the centre of the Good News (Corinthians 1:17-25), Gospels are about the life of Christ, his sermons and actions and at the same time presents a challenge to the reader. It is an invitation to live according to the noblest vision of Jesus Christ. "But you must always behave in a way that is worthy of the Gospel of Christ,..... I shall find that you are standing firm and united in Spirit, battling as a team with a single aim, for the faith of the Gospel undismayed by any of your opponents (Philippians 1:27-28)

3.2 Four editions of the same Gospel

We have received the Good News which the Apostles preached in four editions. They are St. Matthew, St. Mark, St. Luke, St. John. In the past it was known not as four Gospels, but as four books of one Gospel (MURATORIAN CANON) St. Ignatius has mentioned as four terms for the Gospels.

The early Christian named them as :

- Gospel of Jesus Christ according to St. Matthew
- Gospel of Jesus Christ according to St. Mark
- Gospel of Jesus Christ according to St. Luke
- Gospel of Jesus Christ according to St. John

Four symbols of the Gospels

They are based on the four animals in Ezekiel 1/10 and Revelation 4:7 in the New Testament. The four animals are symbolized as it was fitting the way how the Gospel starts.

3.3 Here is the edition of St. Ambrose:

<u>Good News</u>	<u>Starts</u>	<u>Symbol</u>
Matthew	The human ancestry of Jesus	human being
Mark	Preaching of John the Baptist in the desert	lion
Luke	Sacrificing of bull (Zechariah)	bull
John	Divinity of Jesus	Eagle

The conclusion is the four Gospels were honoured from the beginning.

3.4 Synoptic Problem:

The first three Gospels are very much similar to each other. As they are so similar, we can look at them in the same way. |So we call these three Gospels Synoptics. It is a greek Word that gives the meaning to see together.

Ex.

Matthew 3:17 -“ And suddenly there was a voice from heaven. This is my Son, the beloved my favor rests on Him.”

Mark 1:11 - “ And a voice came from heaven. You are my son, the beloved; my favor rests on you.”

Luke 3:22 - “ And a voice came from heaven. You are my Son today have I fathered you.

In the same way there are some differences also to be seen. So we call this the Synoptic Problem.

Similarities:

About contents :-

As a whole Jesus ‘words’, actions, miracles, Parables, sermons and important events were written in the same way in three Gospels. Some parts are common to the three Gospels. Some parts are only in two books. In one book contents only the parts limited to the good news and some incidents have written twice.

Eg. Luke 8:16, 11:32, 9:48, 10:6.

The shortest among the synoptics is Mark’s Gospel. It is already included in Matthew’s and Luke’s Gospels. What is particular only to mark is very few. 90% of the 600 verses of Mark’s Gospels are in the Gospel of Matthew. 50% of Mark’s Gospel could be seen in Luke’s Gospel. What is special for Matthew is only 30% of the whole Gospel 50% belongs to Luke.

Here is a an analization:

	<u>Matthew</u>	<u>Mark</u>	<u>Luke</u>
Total Verses	1070	677	1150
Personal	330	70	520
Unique Tradition	(1/3) (1/10)	(1/2)	-
Two fold Tradition	170-180	170-180	230
	Matthew-Mark	Mark-Matthew	Luke- Matthew
	230	50	50
Three fold tradition	Matthew - Luke	Mark - Luke	Luke - Mark
	350-370	350-370	350-370

Composition:-

Synoptic Evangelists have prepared the life of Christ, his ministry in the same way. Coming of John the Baptist, his mission, Baptism, temptation, public life, passion, crucifixion, death and Resurrection are mentioned as given below.

	Matthew	Mark	Luke
• Primary Preparation for the Mission	3:1; 4:11	1:1-13	3:1-4:13
• Mission in Galilee	4:12-18:35	1:14-9:15	4:14-9:50
• Journey to Jerusalem	19:1-20:34	10:1-52	9:51-18:43
• Passion & Resurrection	21-28	11-16	19-24

Language

All three evangelist agree many times; when quoting from the Old Testament. They write in the same way, when writing the words of Christ in Greek some times the sentence, version, are similar from word to word.

Differences

In the contents

Sometimes when presenting the points two persons agree. Sometimes the points can be found only in one book. There are differences even in two persons reports of the same point. Eg: Jesus ancestry, Matthew, Luke present the ancestry of Jesus. Yet there ia a difference. Mark keeps silence about it. We can say the same thing about the childhood of Jesus. The way they introduce the three temptations also differ from each other (Matthew 4:3-12, Luke 4: 3-12) The reports about the resurrection is also the same.

When editing

Though there are similarities in general, one person put them together in one place, the other, mention them in different places.

Parables are common for three of them, but the number is different. While Mathew, Luke mention the Sermon of Mount, Mathew include them into Jesus' long journey to Jerusalem (18:14)

Number of petitions of the Our Father (Matthew 6:9-15) Luke 11:2-6), beatitudes also differ.(Mtthew 5: 3-11)

Luke follows Mark when preparing the schemes. Matthew does not follow him.

Solutions for the Synoptic Problems

In the book (DE CONSENSU EVANGELISTANUM) written by St. Augustin (354-430) there is a Synoptic problem of this kind. But untio the middle of the 18th centiony it didn't come up. From that time many presented different solution for this problem. We do not mention here all these solutions, there appreciaton. The solution that we have now can be devided into two categories.

1. The cause for the synoptic problem in, the sermons given in the early Church became the oral tradition.
2. (Exept the original writer) the Evangelists were depending on the earlier authors of the Scriptures.

In this second category, there were many who had a different idea. We should know neither the oral traditions nor the written scriptures is not a complete solution.

So we produce this solution below, a mixture of the ideas of the two groups and one that many accept.

Jesus' words and action were reported not only in one book but in many books. Those books were used as hand books by the preacher, the catechists in the early Church. Those could be seen in many Christian Communities. As the time passes these were collected together. Later the authors

of the synoptic Gospels wrote their with the help of those hand books. At the same time oral traditions and it was formed.

PS – Many have tried to solve the problem of synoptic. Their efforts were not in vain. Though every solution is not a complete one, it has drawn our attention towards a solution. Until now we didn't have a complete solution. Sometimes we may never get it also.

3.5 History of Synoptic Gospels:

We count on the oral preaching of the apostles as the source of the Gospels. They were based on the points presented by the eye witnesses. Either the apostles, preaches in those who carried the good news (orally) in different places. They never intended to write or relate a history as we understand it to-day. Their aim is more nobler than that. Those who experienced Jesus Christ, having gone through an inner revolution and as a result having peace, justice and joy of the Holy Spirit wanted to share their experience with others. (Romans 14:17). The aim of the early Christians was to convert, to become a model, to prepare hearts to receive the gift of faith to deepen it and protect it. For this reason they were truthful, They give two testimonies, genuine witness. At the end those who did the editing of the Good news also had the same sincerity and faithfulness.

An honour to the first sources. Yet we don't want to say, that those events took place in the same way as it was written. We accept the general rules and regulation and traditions that took place when they gave their evidence and when it spread out.

In the sameway when things happened the reporters did not write down then & there. So we are not to think that they happened as they had reported. It is the same about the order that was written. The faith of the early Christian was not moved by that kind of theory. The Holy Spirit confirm only the spiritual message given through the writings, not the points that is written or the occasions that those things happened.

Three steps of the Good News

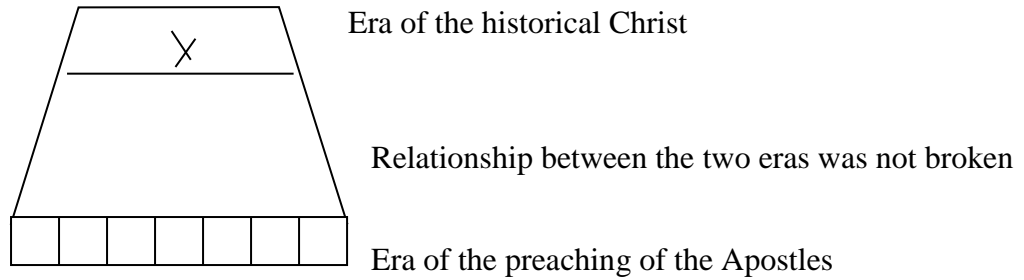
1. The era of the historical Christ

Historical Christ did not write anything. He chose a group of disciples. They were the witnesses to which he did or said. The disciples understand when Jesus spoke to them, in a way that they could understand. For this reason Jesus used parables. Jesus preached and performed miracles in Palastine. It was limited for 2 ½ or 3 years. Nearly all those who listening were Jewish people.

2. The era of preaching by Apostles

It is only after the Resurrection and the descending of the Holy Spirit that the Apostles understand clearly what Christ said and did (John 14:16-17:23,26 16: 13-18) Because of this complete knowledge, the knowledge that they received from the historical Christ was not changed. But it was confirmed.

When the apostles were preaching in different places they too adapt it according to their listeners. They preached for 30, 40, 50 years, they went on preaching throughout the world. The world they knew at that time. The listeners were not only Jews. But Gentiles too who came from different environments. Some problems that they had mentioned in St. Paul's letters. Yet the relating with the historical Christ was not changed.

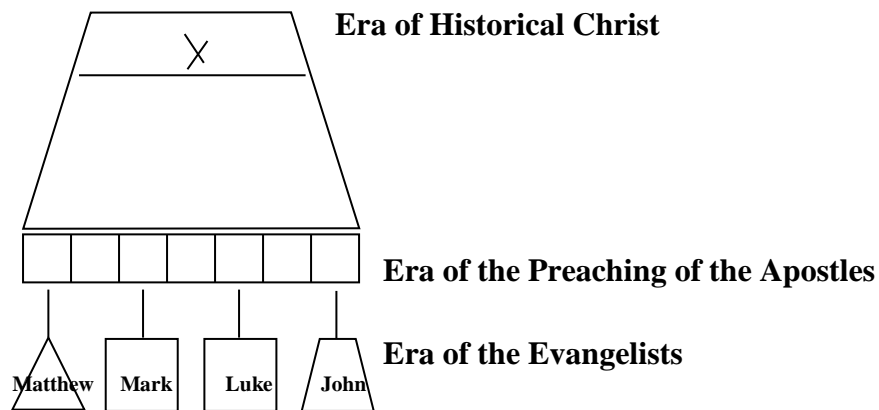


3. The era of the Evangelists

Though Christ did not command to write what they had heard and seen for two reason it was necessary to write them down.

- When time passess the number of those who heard and saw was diminishing.
- There was a need to evangelize.

When Mark was writing the good news the disciples specially St. Paul edited it. As it is fitting for those who are reading it. In the same way St. Matthew & St. Luke also wrote according to the needs. So there are differences in the three Gospels. Synoptic Gospel show the cleansing of the temple was the last act of Christ. St. Luke mentions that the appearance of the risen Christ took place in Jerusalem while St. Matthew mention that it happend at Galelee of Gentiles (Isiah 8:23) While they wrote all these, the evangelists did not forget the historical Christ.



P.S In the documents of Vatican II in the dogmatic Constitution on Divine Revelation No. 7: No.8 mentioned like this.

“In order to keep the Gospel forever whole and alive within the Church, the apostles left Bishop as the successors handing over there own teaching role. And so the apostolic preaching which is experinced in a special way in the inspired books, was to preserved by a continuous Succession of preachers until the end of time. Therefore the apostles handing on what they themselves had received, warn thefaithful to hold fast to the traditions which they have learned either by word of mouth or by letter and to fight in defense of the faith handed on once and for all”

3.7 The years in which the Gospels were written

27 AD	-	The sermon of John the Baptist Beginning of the public life of Christ
30 AD	-	Day before the feast of Paschal Over The death of Christ, Pentecost Decent of the Holy Spirit
36-37 AD	-	The death of Stephen Conversion of Saul
45-49 AD	-	1 st Journey of St. Paul
50 AD	-	Council of Jerusalem(Good News in answer to a call of St. Matthew)
50-52 AD	-	2 nd Journy of St. Paul
53-58 AD	-	3 rd Journy of St. Paul
61-62 AD	-	Imprisonment of St. Paul at Rome. Stoning of St. James in Jerusalem
64 AD	-	The Gospel of St. Mark
65 AD	-	The Gospel of St. Luke, the Gospel of St. Matthew (Greek Edition)
67 AD	-	The death of St. Peter and Paul in Rome
68-70 AD	-	The battle between Roman- Jewish Destruction of Jerusalem
70 – 80AD	-	The last edition of the Gospel of St. Luke & St. Matthew(Greek)
95AD	-	The Gospel of St. John
100AD	-	The death of St. John – the last apostles of Ephesians

3.8 The Good News and the divine inspiration

God himself speaks to us through the Good News, because it was written under the inspiration of God. God directs the human author to write only what he wants. So those human authors were like instrument with human knowledge and human culture, in God's hand. Let us recognize three steps of God's divine inspiration when writing the Gospels.

First step - Jesus himself revealed the truth about God to his apostles. He taught them through sermons, parables what they should believe and what they should practice. By his actions he showed them what salvation was everywhere.

Second step- The disciples fulfilled his commandment after the Resurrection and Pentecost, the decendent of the holy Spirit. The Holy Spirit helped them to contribute faithfully to another generation what the master taught them by his words and actions. We call this step The Aposltes' Tradition.

Third step - These devoted listeners have written down the sermons of the apostles. First they gathered all the parts together then they put them in order. They arranged them in order, so that it may give the full message of Christ. When writing the Gospels the Holy Spirit directed the four evangelists. The inspirations contains not only in the last edition but also in all those who took part in the work before it take its shape.

PS: In all these three steps The Holy Spirit was active. He helped them to understand the teaching of Christ.

- i. He helped them to understand the teaching of Christ.
 - ii He directed the early Church to proclaim faithfully what they understood.
 - iii When writing the message he helped the evangelists. The inspiration of God was there in each step of the writing of the Gospel.
2. The four Gospels were born as a result of Church's teachings, so that apostles did not write their personal ideas. They wrote the Good News as representation of the Church itself.
 3. In No. 7 of the Dogmatic Constitution the Divine revelation is mentioned like this. It is Christ himself fulfilled it and promulgated it with his own life. The communion was faithfully fulfilled by the apostles, who by their oral preaching by example and by ordinances handed on what they have received from the life of Christ, from living with him and from what he did or what they had learned through the prompting of the Holy Spirit continued the message of salvation to writings"

3.9 An introduction to the Gospel of St. Mark

1. Name

According to the Acts of the Apostles, 12:12,25, it is accepted that John, Mark is the author of this Gospel, because he owns a Jewish name John and a Greek name Mark. He is a Jew belonging to Jerusalem who spoke Greek. The name John meant, the Lord Yaweh is generous. Mark is a famous Roman name, Marcus.

2. The Authorship

Mark is a disciple of Peter. He put in writing what he could remember of the sermons of Peter, Mark had not been listening to Jesus, neither he did not associate with Jesus. Preached according to the needs of his listeners, Papias, the Bishop of Hereopolis confirms that Mark wrote as he could remember the sermons of Peter and he did it perfectly correct. In the same way Clement of Alexandria (150-215) Tertulian (160-240) and Origin (186-254) too confirm what Papias said. According to their thinking the Romans who were converted, after listening to the Good News, must have asked Mark to put them in writing so as a response to their request Mark's Gospel came alive to their request.

3. Life of the Author

John was (Acts 13:5) also called by the name Mark (Act 12:1, 25-37) He was related to Barnabas (Colossians 4:10). Barnabas too was a Levi. His home could be at Cypress (Acts 4:36) Papias says that Mark in his childhood has never been in Palestine, so he had not listen to Jesus. Later their family had come to Jerusalem and there, he embraced Christianity. He sold one of his fields and left that money at the feet of apostles,(Acts 4:36-37) He must have become a Christian after listening to Peter's sermon (1 Peter 5:13). It was confirmed with Peter's word ' My Son Mark'" It is mentioned that the family was a holy Christian family(Act.9:27). Mark's mother made her house available for the early Christians to meet, and when Peter was released from prison he came straight to their house (Acts 12:/12-17)

In 45-49 AD Barnabas and Paul had started a mission in Antioch a city in Palestine in this era. It was clear that Mark went to Antioch from Jerusalem (Acts 12:25) Afterwards Paul after being appointed as Bishop went to (Act 13:1-3) Cypress (Mini Asia) to Pergua of Pampilia. Due to a family problem Mark separated himself from Paul and went to Jerusalem(Acts 13:13). Paul did

not like this separation at all. So when Paul was to go on another mission he didn't want to accompany Mark. Yet Barnabas did not agree with Paul. Because of this decision in ideas, two journeys were planned. Paul with Silas went to Asia Minor, Barnabas accompanied Mark to Cyprus (Acts 15:36-41). In 60 AD we could know very few details about Mark. In 2 Peter 5:13 it is mentioned that he helped Peter (by the name Babylon the church in Rome is introduced)

In 61-63 AD Paul was imprisoned in Rome. In Colossians 4:10, Philemon 24, it is mentioned that Mark was helping him. In 64 AD Mark must have written his Gospel in Rome. 66-67 AD Peter must have died in the persecution of Nero in Rome. Paul was imprisoned in Rome for the second time. At that time, in the letter that Paul wrote to Timothy, the Bishop of Rome, he mentions that Luke alone was with him to bring Mark with him. So it is revealed that Mark was doing missionary work in Asia Minor. This is the last testimony that we have about Mark.

In Mark 14:51-52 it is said that a young man ran away naked from Gethsemane. Some say that it was Mark; but according to the above reasons we cannot convince it.

P.S

Mark's family members were early Christians from Jerusalem, so they must have had a good knowledge about the preaching and the actions of Jesus. Because Mark had associated with Barnabas, Peter and Paul more than 20 years, he must have had a thorough knowledge about the Christianity of the early Church. We can accept that his witness is genuine, because of this reason.

4. Structure of the Gospel

Including the places, where Christ did his mission he had written his Gospel in a Geographical Frame.

All accept the division below:

Introduction – Mark 1:1-13

- Sermon on the John the Baptist 1:1-8
- Baptism of Jesus and temptation 1:9-13 mission at Galilee
- Calling of the apostles
- First miracle
- First Sermon
- Rejection at Nazareth (6:1-6)
- Apostolic Journey of Jesus (Mark 6:6-10:52)
- Sending of the twelve
- Going through Galilee
- Third Journey (7:28-8:12)
- Fourth Journey (8:13-9:50)
- Preaching at Jerusalem (11:1-13:37)
- Passion 14: 1-15:47
- Resurrection of the Lord (Mark 16: 1-8)
- Apparition and Last instructions

The last verses of St. Mark 16: 19-20 are not sent by the authority of Mark. There is a conviction that these verses were written under the inspiration of God.

PS: Here is a speciality in the sentence in every beginning of his missionary journeys.
(Mark 1:14, 6:6,3 / 7:24 / 8:13/10:1)

5 Peter's Testimony

There is something special in Mark's Gospel. It is the testimony of Peter whom Jesus Christ appointed as leader of the Apostles, gave his testimonies in many ways about Jesus Christ.

a) Peter's first meeting of Jesus Christ

1:16-18 Christ calling Peter

1:21-22 Coming to Capernaum and Instructing as a one who has power & authority.

1:23-28 Healing the demoniac.

1:29-32 Staying at Peter's home.

1:32-34 Healing many on that day.

1:35 Prayer life of Jesus

1:36-39 The way of preaching and driving out devils in the cities.

Those above mentioned incidents are well remembered in Mark's mind. He must have preached with much zeal.

b) Some experience of Peter in some occasions.

Peter held the first place among the apostles (3:16). In these incidents below, Peter with James and Jacob had in a very close association with Jesus.

5:37 - Raising of Jairus' daughter from dead.

9:2 - Transfiguration

13:3 - The occasion in which Jesus was preaching about the future.

14:33-37 - Prayer at Gethsemane.

No one cannot preach about these incidents, he or she had seen them, At the same time Peter must have preached about them with much zeal and vigour.

c) The words that Peter used when speaking with Christ.

Mark has given some noble proclamations of Peter about Christ.

To the question 'Whom do you say I am?' Peter answered "You are the Christ" (8:29)

The Greek word Christ means the anointed one. In Hebrew language it is the Messiah or Messias. Peter must have proclaimed "You are the messiah"

- At the transfiguration "Master it is good for us to be here. We will make three tabernacles (9:15)
- When speaking about being emptied for the sake of the kingdom Peter said, "See, we have followed you leaving everything behind" (10:28)
Seeing the dried fig tree Peter said, "Master look, at the fig tree which you cursed is dried up (11:21)

(Though Matthew says this saying is common for all the disciples (12:20) for St. Mark it is a saying of Peter alone.) At the last supper Peter said though all be scandalized never do I" (14:29)

Peter acknowledges his own faults

One witness of Peter is mentioned in Mark's Gospel in another way. That is incidents that gave praise to Peter are never mentioned. So the walking in the water is mentioned by Matthew (14:28-31) Mark had not mentioned it. Instead, he shows Peter's weaknesses warning Peter (Mark 8:32-33) Peter's is mentioned with description (Mark 14:66-72) There we can take as examples.

6. Christ whom Mark represents.

Mark introduces Christ in two stages. Between there are two steps in Peter's life which are very important. Here are those three points.

I. First step is to wonder about Christ.

Here the people do not know who Christ is. They wondered about Christ's dignity. Christ also does not reveal that he is Christ. He advised firmly to those who came to know, not to publish it.

Examples about being in wonders

- 1:22 They wondered about the instruction
- 1:27 All those who saw it wondered
- 2:12 All were wondering saying we have never seen these kind of things"
- 4:41 They all were frightened and said "Who is this"
- 5:20 All were wondering when they heard of the healing of the demoniac.
- 7:37 Those who heard it wondered and said, he has never given speech to the dumb.

Command not to reveal His identity

- 1:43 He commanded the one who is healed from skin disease not to speak about it to any one.
- 3:11-12 He commanded not to reveal
- 7:36 He commanded who he was, not to tell anyone about it.
- 8:26 He asked the blind man of Bethsaida not to enter the city.

P.S Jesus' expectation of the Messiah was one who gives them political freedom. Christ wanted them to understand his teaching not as political teaching. His desire was to make them understand his teaching as a spiritual message. His first aim was their spiritual development and to make them realize his spiritual message to them only he revealed his identity.

II. The occasions where a change took place in the attitudes of the disciples including Peter.

It is by starting a discussion that Jesus made a change in their attitudes. "What do men say about who I am?" asked Jesus from them. After getting different answers Jesus made the disciple think on their own. He raised the second question "Whom do you think that I am?" This was answered by Peter. "You are Christ said Peter. In this way the incident that get a proclamation about his identity from his disciples is mentioned in Mark 8:27-30. We can think what kind of memories would have been registered in Peter's mind. Anyway Christ made them realize that he is the Messiah. (Matthew mentions it in 16:17) The proclamation which Peter did was done not by himself but it is revealed by God. The disciples realized that Jesus was a political redeemer but quite a different kind of Messiah.

III. Second step – Proclamation that he is the Son of Man

Christ uses this special name "Son of Man" in order to make them realize the nature of his mission (In Aramaic the Son of man is Bar Enosh) It is mentioned in the book of Prophet Daniel 7:13. But the Son of Man mentioned in this book is one who comes surrounded with clouds with authority, honour the kingdom. But the Messiah that Christ introduces is the Son

of Man who suffers much and rejected, killed, yet rising on the third day (Mark 8:31) The ideas that Christ implies to the Son of Man is taken from the prophecy about the suffering servant in the second book of Isaiah 52-53). In this way when Christ uses the name Son of Man, he joined the glories mention in the prophecy of Daniel and the nature of the suffering servant which is in the second book of Isaiah. Christ uses the name Son of man for himself alone. When he says that they will see the Son of man coming in great power....” Mark makes it clear what Christ meant when he uses the name Son of Man for himself.

- 8:31 “Son of Man was destined to suffer grievously and to be rejected by the eldersand to be put to death and after three days to rise again”
- 8:38 “Son of Man will also be ashamed of him when he comes in the glory of his Father with the holy angels”
- 9:12 “Son of Man must suffer grievously and be treated with contempt..”
- 9:32 “The Son of Man will be delivered into the power of men; they will put him to death and three days after he has been put to death he will rise again”
- 10:33 “ Now we are going up to Jerusalem and the Son of Man is about to be handed over to the chief priests and the scribes.”(Read also 10:45, 13:26, 14:41, 14:61-62) According to this it is clear that Mark introduces Christ step by step through his Gospel. There the two steps must be a contemplation of Peter, of the Life of Christ. First he must have wondered about the Life of Christ. Secondly he must have realized that he is the true Messiah (important spiritual event) Then little by little he must have realized the true mission (as abovementioned the mission of the Son of Man)

7. Parts that are special for St. Mark

Among all the Gospels the one that Mark wrote is the shortest. In it he gave a prominent place to his actions than His words.(what is not seen in other Gospels are not included here) all that is included in it could be found in other Synoptics Gospels. Here are few events that is mentioned only in Mark.

- 3:20-21 His family concerned about Jesus.
- 4:26-29 The parable of the seed fallen on the ground.
- 7:31-37 Healing of the dumb and deaf man.
- 8: 22-26 Healing of the blind man of Bethsaida.
- 14:51-52 The young man fled away from Gethsamany.

8. Special characteristics of Mark's Gospel

- a) Though Mark mentioned what the others have mentioned, he had described them more. We have compared earlier the story of the healing of the paralyzed man in Mathew 9:1-8 and Mark 2:1-12.
In some occasions Mark supplies more details.
 - During the storm that he was in the stern, his head on the cushion, asleep
 - James, John were named as “Sons of thunder”(Mark 3:17, Matthew 10:2, Luke 6:14)
 - The blind man of Jericho owned another name Bartimaeus. (Mark 10:46, Matthew 20:20, Luke 18:35)
 - When healing the person with a withered hand he looked around angrily.(Mark 3:5, Matthew 12:11,Luke 6:9)
 - When blessing the infants he corrected them, laid his hands on them, and blessed them.(Mark 10:31-16, Matthew 19: 13-16, Luke 13:15-17)

- b) Mark writes his Gospel as a child relates a story, he uses words like (at, once, then...) he shows desire to relate continually.
- c) He shows more the human side of Jesus' life. This idea is very prominent in his writings. So that the authors who wrote after him were some what reluctant and afraid to write what he wrote, and so have made some changes. For example. For Mark, Jesus is only a carpenter (6:3)

For Matthew, he is the Son of the Carpenter (Matthew 13:55) Regarding the temptations, Mark writes, the Spirit drove him to the desert(1:12). But Matthew and Luke write it in a more gentle way; Then Jesus was led by the Spirit into the desert (Luke 4:1) No one like Mark mentions about the emotion of Jesus; (7:34, 8:12) sighed, showed pity on them(6:34) looked angrily, rebuked Peter, he was indignant (3:5), 8:33, 10:14) filled with love (10:21) took pity on the (6:34) who understand the hunger and weakness (8:2-3).

Mark introduces Christ as a person like ourselves.

3.10 Introduction to the Gospel of St. Matthew

1. Name

As mentioned in Matthew 9: 9-13 no doubt the man who was at the tax office was Matthew.(Mark 2:13-17) According to Luke 5:27-32, his name is Levi. As Simons' name was changed into Peter Levi's name also must have been changed. In Hebrew Mathithgahu of Mathanyaho'(God's gift) and the short name in Hebrew. Maththai Greek translation is Mathihos.

2. The Authorship

1) Exterior Proofs

Papias, the Bishop of Herepolis mentions that the apostle Matthew wrote the sermons of Christ in Arami (130) St. James says (180 AD), St. Mathew preached among the Jews in Palestine when St. Peter and Paul were preaching and establishing the Church in Rome.St. Matthew wrote the Gospel in their (Jewish) language. Turtulian (160-240), Clement of Alexandria (150-215) Origan(186-254) Pantaveus (200) Eusebius of Secharia(265-340) and some authors of the early Church confirmed the witnesses of St. Ireneus.

2) Interior Proofs

Those points below are revealed while reading the Gospels.

- Matthew is a close disciple of Jesus.
- He has a thorough knowledge about Palestins.
- He has a personal knowledge about Jesus' rituals.
- He is a clever teacher who new the Old Testament very well.

3) Date

Only St. Ireneus gives us a clue about a date. He says, Matthew wrote the Gospel when Peter and Paul were in Rome. Therefore according to his thinking, the book should have been written before 68 AD. According to the inner witnesses many think that it was written after the destruction of the Temple of Jerusalaem.

4) Place

It is clear that Matthew had a thorough knowledge about the Jewish rituals. The village that was mentioned much is Galilee. Yet it was written in a place out of Palaetine. Many think that it could be Antioch of Syria. It is a place where Jews and Gentiles met, and also a place where many problems arose regarding the law and the good News. (It is mentioned later in the life of St. Luke)

5) General Plan of the Gospel

What Mattew wanted was to introduce Christ as the new Moses and the expected, Messiah the teacher. For this reason he had written the (like Pentateuch of Moses) Gospel centering the 5 sermons. With it he presents the life of Christ.

- | | | |
|-------|--|-------------|
| i) | Introduction - 1:1-2:23 | |
| | Story - Sermon. | |
| | • Davidic descent | 1:1-17 |
| | • Birth of Jesus Christ | 1:18-25 |
| | • The visit of wisemen | 2:1-12 |
| | • Flight to Egypt, The massacre of the innocents | 2:13-23 |
| ii) | First Book – Proclamation of the kingdom | 3:1-7 |
| | • Beginning of the mission | 3:1-4:25 |
| | • The Beatitude | 5:1-7:29 |
| | • Holiness of the kingdom | |
| iii) | Second Book – the mission at Galilee | 8:1-11 |
| | • Ten miracles through which revealed the power and love of Christ | 6:19-34 |
| | • Ministry of spreading the kingdom of God | 9: 35-11:1 |
| | • Holiness of the kingdom | |
| iv) | Third Book – debate and parables | 11:11-13:52 |
| | • Unbelief of Jewish people & their opposition | 11:2-12:50 |
| | • Parable of the kingdom | 13:1-52 |
| v) | Fourth Book – Formation of the disciples | 13:52-18:35 |
| | • Incident before the Jerusalem journey | 13:53-17:27 |
| | • The discourse on the Church | 18:1-35 |
| vi) | Fifth Book – Judea & Jerusalem | 19:1-25:46 |
| | • Jerusalem journey & Incident | 19:1-23:39 |
| | • Sermon on the last ages of the world | 18:1-35 |
| vii) | Sacrifice of his own life for the estabishment of the Kingdom of the New Testament | 26:1-27:66 |
| viii) | Resurrection and the beginning of the Kindom | 28:1-20 |

P.S.Every sermon is ended with the same sentence.Jesus had now finished what he wanted to say (7:28;19:1,26:1)

6) The aim of the Gospel and the basic theology

To prove to the Jewish people in Palestine that Jesus is the Messiah, the promised one in the Old Testament. He shows this in various ways.

- i Jesus comes from the clan of David (2 Samuel 7:8-16; Matthew 1:1, 6,17,20)
He is called the Son of David.(Matthew 9:27, 12:23, 15:22, 20:30-32,
- ii Jesus is the New Moses(Det. 18:15-19)
As the old law was given on Mount Sinai, the New Law was also given on a mountain(Matthew 5:1)Old Law was fulfilled by the New Law(Matthew 5:17-20,21. In the transfiguration there appeared Moses – the Pre-figure(Matthew 17:3-4)Jesus prohibits) the law of Moses regarding divorce.(Matthew 19:3-9)
- iii The prophecies about the Messiah are fulfilled in Jesus.
- iv It was revealed in different ways that he is equal to God.
 - Jesus is greater than the temple(12:6)
 - He is greater than Jonah, Solomon(12:42), greater than David(22:46)
 - Jesus performed miracles which only God could do –controlling the storm(8:23-27), raising Jairus' daughter from the dead(9:23-25)
 - Father himself testified that Jesus is his beloved Son(3:17, 17:5) Jesus knows all what his Father knows(11:27)
When baptising each human being Jesus is also present with the Father, the Holy Spirit is one God (28:19)
- v Jesus established the Kingdom of God. According to the real Jewish tradition the Word of God is never used. Instead the Word'Heavenly Kingdom is used. In all the five sermons details about the virtues that those who belong to the Kindom would practise.

- P.S** 1. Matthew quotes the Old Testament 41 times. Mark and Luke also mention it 21 times. Matthew mentions 20 times. Ten out of those 20 are not to be found in any other book of the New Testament.
2. 38 out of 41 quotations there is a verse like”to fulfil that saying...” It meant only the truth being fulfilled. It is not only fulfilling what is said earlier (eg. 1:22 All this happened.)

Propheies		Gospel	
Isaiah	7:14	born from a virgin	Matthew 1:23
Hosea	11:1	Flight into Egypt	2:15
Jeremiah	31:15	The massacre of the innocents	2:18
Isaiah	9:1-2	Ministry in Galilee	4:15-16
Isaiah	53:4	Miracles of healing	8:17
Isaiah	42:1-4	Hidden leadership	12:17-21
Isaiah	6:9-10	Blindness of people	13:17
Psalms	78:2	preaching in parables	13:17
Isaiah	62:11		
Zechariah	9:9	riding on a donkey	21:4-5
Zechariah	11:12		
Jeremiah	32:6-15	Jesus was betrayed	27:9-10
Jeremiah	18:1-2		

7) Parts that only Matthew mention**a) About the public life of Jesus**

- 9:27-31 - Healing of the two blind men
- 16:17-19 - Promising Peter the leadership
- 17:24-28 - Tax paid by Jesus
- 27:3-10 - Suicide of Judas
- 27:62-66 - The guard at tomb of Jesus
- 1:2 - About the childhood of Jesus
- 28:9-20 - Testamonies about Jesus' Resurrection

b) Parables

- 5:1 - City built on a mountain
- 7:6 - Throwing pearls in front of the pigs
- 7:15 - wolves disguised as sheep
- 13:24-30 - darnel sown among wheat
- 13:44 - The parable about the treasure
- 13:45-46 - Pearl
- 13:47-48 - The parable of the dragnet
- 13:52 - Homeholder & his storeroom
- 18:23-35 - Unforgiving servant
- 20:1-16 - The servants in the vineyard.
- 21:28-31 - The two sons who didn't like to work
- 25:1-13 - The ten virgins
- 25:31-46 - The ten virgins

c) Instructions

- 5:23-34 - Reconcile before the sacrifice
- 5:33-37 - Instructions about oaths.
- 6:1-8,16:18 - Almsgiving & fasting
- 11:28-30 - Carrying the yoke
- 18:15-20 - Power of binding & loosing
- 19:10-12 - Value of Continnence & Celibacy

Style

Matthew takes much interest about the teaching of Christ, rather than his life's events. In his Gospel he had given a prominent place to the sermons of Jesus. Only to arrange the background for these he quotes some parts of his stories.

He presents the sermon on the mountain, gathering together the sayings of Jesus which he preached in different places. When he mentioned some incidents he tried to present them in short descriptions.

Ex :

Healing of the paralyzed man. Mark present it with a long description, but Matthew with only eight sentences in short description(Matthew 9:1-18) Matthew did not mention that many people were

gathered, four people carried him....they led him down. In the same way, we can compare these incidents too.

Healing of the Jairus' daughter	Matthew	-	9:18-26
Healing of the Gerasene demoniac		-	9:28-34
Death of John the Baptist		-	14:1-12 Mark 5:21-43
Healing of the epileptic demoniac		-	17:14-21, 9:13-28
Problem regarding the greatest Commandment		-	22:34-40, 12:28-34
Preparing the Paschal Passover supper		-	26: 17-20, 14:12-17

St. Matthew presents a full account of the life of Christ. Yet all his efforts are aimed to show that Jesus Christ is the greatest teacher of the whole human race. He uses Jewish style of language in the Gospel because he writes it to the Jewish society. Jews honoured the name of God (Dent. 5:11) So that whenever they don't mention his name they use another method to speak about God. Matthew also followed that kind of style. So he used the word "heaven" whenever he wrote about God (14:17, 7:11, 16:1, 21:25) You will see the Son of Man seated at the right hand of the Father (26:64) Instead of "coming in divinity and sits on the throne of God he uses the words when the Son of Man comes in his glory" and then he will take his seat on his throne of glory(25:31). Instead of "Be honour to God, he uses "May your name be held Holy (6:9) Instead of Hosanna to God", he says "Hosanna in the highest heavens" This is fully a Jewish style (21:9)

It is clear through these examples.

Verse	Meaning
Blessed are those who mourn (5:4) Blessed are the merciful (5:7)	God consoles those who are in sorrow in his life God is kind to those who are kind
Set your hearts on his kingdom first, and on God's saving justice and all these other things will be given you as well (6:33)	It is your first desire to fulfil God's will and live a holy life. God will give you other things also
Do not judge, you also will not be judged.	God will judge you according to how you judge others.
The standard you use will be the standard used for you	As you are generous to others God also will be generous to you.

Fourth Lesson

4 Gospel according to St. Luke

4.1 Introduction

The Gospel of St. Luke is named the third Gospel. Many Bible scholars think that it is written after the destruction of the Jerusalem temple. It could have been between the year AD. 80-85. The Gospel and the Acts of the Apostles gives us a clue to think that it was written in an environment away from Palestine, where gentiles lived. Bible Scholars believe that place is Antioch.

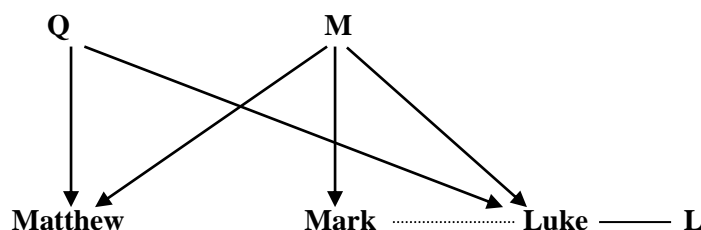
The autor has two aims in writings

1. To present a historical story about Jesus. To make it clear for the Gentiles, he includes historical events with the explanation of its back-ground. It presents the life of Christ in a historical mannar.
2. The other aim is to present what was not written about Jesus. The mission of Jesus is written as a journey."I in turn, after carefully going over the whole story from the beginning have decided to write and ordered an account for you. So that your excellency may learn how wellfounded the teaching is that you have received."(Luke1:1-4)

4.2 Sources

When Paul was imprisoned at Caesarea for two years, Luke had a chance of meeting persons who had already associated with Jesus. He must have met Philip the deacon, the Apostle of Samaria. Some of the points which Luke alone mentions must have been received from him. In the same way information about the repentant woman also has received during that short period. By accompanying St. Paul, St. Luke's attitudes were formed and enriched with his knowledge. We could see it in many places of the Gospel.(7:9, 10:7-39, 11:13, 17:7-10, 18:1, 14, 21:19, 28:34). We could see St. Paul, behind the theme of St. Luke's Gospel "Salvation is not of only for the Jews, but for the whole of humanity."

- Mark has taken from the common teachings that are in Matthew's Gospel We name it 'M'
- The traditions, that includes Jesus' teachings which Matthew used we name "Q"
- The tradition which was known only by St. Luke we name "L"



Because Luke has followed "M" when editing his Gospel, we see the same style of Mark in Luke's Gospel. But in some incidents he includes some points taken from "Q" and "L" traditions. His main collection is in the journey to Jerusalem. It is taken from "Q" and "L" Luke has excluded short journeys which Mark mention from 6:45 to 8:26

Besides the oral sources Luke employed several documents, and in fact drew from them rather freely. His most important written source was the Gospel of St. Mark. Luke incorporate 60

percent of Mark's 661 verses. In Luke's Gospel 1/3 150 verses are from Mark. Another document that influenced Luke is the Gospel of St. Matthew. Specially when reporting the sayings of Jesus, Matthew and Luke are very much similar, from Word to Word. This shows they both have received information from the same source.

Here are some examples:

<u>Luke</u>	<u>Mark</u>
9:7-9	3:7-10
4:13-12	4:3-7
4:19-35	11:4-19

Out of the 677 verses in Mark's Gospel, we see 170 or 180 verses in Matthew's too. So they both must have taken points from the hand books (M) That were supporting the preachers and counsellors. According to this St. Luke has taken points from three sources.

We can present the Gospel of St. Luke, which includes M,Q,L tradition.

- 1:1-4 Presentation.
- 1:5-2: 52 Childhood of Jesus (belongs to L)
- 3:1-9:50 Ministry of Jesus in Galilee (shows a similarity to Mark's)
- 9:51-19:28 Jesus' journey to Jerusalem sayings of Jesus (belongs to Q) Specially to St Luke (belongs to L)
- 19:28-23:56 Ministry of Jesus at Jerusalem. Last teachings, Common counsels. Passion(belongs to L)24:
- 24:1-53 Resurrection of Jesus (mainly belongs to Q)

4.3 Editing

We can divide the 24 chapters into six parts.

- 1) The promise of Salvation (Cp. 1 &2)
- 2) Ministry and the preparation for the public ministry(3:1-4:13)
- 3) Ministry in Galilee (4: 14-9:50)
- 4) Ministry on the way to Jerusalem (9:51-19:28)
- 5) Ministry in Jerusalem (19:29-21:31)
- 6) the death and victory of Jesus (22-24)

4.4 Aim

It could be seen that the main theme of the Gospel is the whole story of Salvation that it is for the whole humanity. Undoubtedly St. Luke proclaims the teachings of St. Paul the Apostle of the Gentiles and his own Bishop.

- a) Luke shows that the incarnation of Jesus is the centre of the world's history because in the Chornichal it is said that Jesus descends from Adam the father of whole humanity . Therefore Jesus Christ became a human being a man not only for the Jews but for the whole humanity (3:23-38). So the Gospel of St. Luke is connected to the world's history.
- b) The birth of Christ took place in the time of a general census of Roman citizens.(2:1-5) In the same way Christ began his public life, in the 15th year of Tiberius(3:1). In this way St. Luke connects his Gospel to the King of Rome.
- c) The second book of St. Luke is the Acts of the Apostles. It is connected to his first book.(Acts 1:1-2) The second book describes the history of the early Church. So his Gospel became the centre of the whole Church.

d) His Gospel is for the whole of humanity.

The Angel's wish at the birth of Christ was not only for the Jewish people.

- They sang "peace to all who have received the grace of God on earth"
- Simeon who was in Jerusalem taking the forty days old baby Jesus into his hand sang the same they saying "For my eyes have seen the salvation which you have made ready in the sight of the nations. A light of revelation for the Gentiles and glory for your people, Israel."(2:30-31)
- Luke quotes Isaiah 40:3-5). Here he mentions one verse extra than Matthew and Mark. Here it is " And all humanity will see the salvation of God." (3:6)
- Jesus in his last instructions to the apostles told them, to preach in his name, to repentance for the forgiveness of sins to all nations.(24:47) We come to know about the words and action of Jesus towards Samaritans because of St. Luke.
- Jesus rebuked Jacob and John who asked for vengeance(9:52-55)
- Out of the ten who were cured from skin disease it was a Samaritan who returned to give thanks (17:12-19).
- In the parable of loving neighbour, he presents the Samaritan as a model (10:25-37)

P.S – We see clearly, the attitudes of Luke towards the Gentiles is the same as of St. Paul. In the letter to the Ephesians 2:11-14 & 17, we can see it.

4.5 Presentation

Luke introduces his Gospel in the style of Greek classics. Similar introductions are found in Diocurides and Josephus and Aristeeas. Luke in thus claiming to write a work of literary importance has admirably succeeded in this goal. The grammar and diction of verses 1-4 carefully and majestically obey the classical names.

1st Verse - Theophilus According to his name he is from Greece. The meaning of

his name is a person loved by God.

Seeing that many others have undertaken to draw up accounts of the events.... Luke intends by this verse, that Matthew, Mark and those who have already prepared hand books before him.

2nd Verse - Those who wrote before him who already knew seen Jesus alive & associated with him(except Mark) Those books carry the teachings of the Apostles.

3rd Verse - I am not a person who saw Jesus.... Yet in my turn after carefully going over the whole story from the beginning, have decided to write an ordered, account for you.

4th Verse - Your Excellency may learn how well founded the teaching is that you have received .

P.S

Two points are revealed in this introduction.

1. It is clear that before writing the Gospel he had been teaching about the image of the Gospel(4th) when people gathered for the liturgy and for guidance he had been using the Gospel of St, Matthew, Mark.
2. According to Luke's mind Theophilus who was not a Jew was in need of a greater knowledge rather that what he had already knew. So to certify the old teachings to explain more he writes his Gospel.

4.6 Other Names

- Gospel of Jerusalem
- Gospel of Holy Spirit
- Gospel of prayer
- Gospel of Mercy and Compassion
- Gospel of Women
- Gospel of forgiveness
- Gospel of complete detachment
- Gospel of praise, gladness and Christian Joy

- **Gospel of Jerusalem**

The name of Jerusalem is mentioned 33 times; in this Gospel. Other towns are not mentioned by their names, but mentioned only by the word "a town" Luke tries to prove that Jerusalem is the only city that is important and to show that from Jerusalem the salvation was given to the whole human race.

- The Gospel beginnings and end in Jerusalem (1:9) and (24:52)
- According to St. Luke the Messianic era starts from Jerusalem. (1:25)
- Two incidents of Jesus childhood are connected to Jerusalem.(1:8;2:22-41)
- The women name Anna speaks about the salvation of Jerusalem(2:28)
- The last temptation was connected to Jerusalem;(4:9-12)
- Only Luke mentioned transfiguration in connection to Jerusalem (9:31)
- Present the passion and death and glory of Jesus in connection to Jerusalem.(9:31)
- Jesus wept over Jerusalem (13:34)
- Passion of Jesus will take place in Jerusalem(18:31-33)
- Jesus enters Jerusalem victoriously (9:28-48)
- After resurrection sending the apostles again to Jerusalem (21:13-35)
- Apparition of Jesus after resurrection at Jerusalem(24:15)
- Always journeying to Jerusalem(13:22; 17:11; 18:31)

- **Gospel of Holy Spirit**

- He mentions about the Holy Spirit, many times more than the other Gospels. He uses the word "Spirit of God" seventeen times. Fourteen times as the "Holy Spirit" twice as the "Spirit"(2:27, 4:1)Once as the Spirit of the Lord (4:18)
- In the first chapters, the words filled with the Spirit was mentioned four times. According to that, John the Baptist, Elizabeth, Zachariah, Jesus Christ and Blessed Virgin Mary were named.
- Luke presents Jesus as an instrument of the Holy Spirit and the person who gives others the Holy Spirit in the new era. (24:49; 2:26)
- Jesus was revealed to Simeon by the power of the Holy Spirit.
- Starts the public life of Jesus, in the power and guidance of the Holy Spirit (13:22; 4:14-18)
- Joy of Jesus in the Holy Spirit (10:21;14:25)
- Promise of the Holy Spirit to those who request. (14:13)
- At the end of the Gospel meeting the Holy Spirit once again (24:19)

- **Gospel of prayer**

- Before teaching the disciples how to pray Jesus gave an example by praying.
- Every time Jesus looks for a hill to pray. 6:12, 9:28, 22:39)
 - Jesus prayed in every important event of his life (3:21)
 - Before choosing the 12 apostles (6 :12, 9:28, 9:29)
 - At the transfiguration (only Luke mention the event)(22:32)
 - Before teaching the Lord's prayer (11: 1)
 - Before the great proclamation of Peter (22:32)
 - Before the passion (22:39)
 - At the Mount Olive (22:41)
 - On the Cross (22:46)
 - The whole ministry of Jesus was performed through praise 1:5,2:52)
 - The beginning and the end of Jesus' Ministry was performed in Prayer(3:21, 23:46)
 - He orders other to pray (6:28)
 - For the enemies
 - For the missionaries (10:2)
 - Everyone should pray always (22:40)
 - Pray that not fall into temptation (22:46)
 - People prayed, Zachariah (1:10) Anna (2:37), disciples of John the Baptist (5:33)
 - Jesus teaches disciples how to pray correctly.(11:1-5) 11:6-12, 18:1-6, 18:10-14)

- **Gospel of Mercy and Compassion**

- He shows that the ministry of Jesus was specially towards the poor.(both physically, mentally and spiritually and also the marginalized)
- He shows humility as a noble virtue(1:48), 52, 9:47, 10:21, 14:11, 18:14-17, 22:26)
 - He shows the punishment that befalls on those who do evil and the blessings that showers on the poor.
 - His birth was made known first to the poor shepherds.
 - Jesus came into the world to preach the good news to the poor.(7:28)
 - The kingdom of God belongs to the poor.
 - Incidents and parables are given to show the evil that falls as a result of becoming rich.

Parables

- Foolish rich man(12:16)
- Banquet (Luke shows that the poor are invited) (18:22)
- Lazarus and the rich man(16:19)
- The story of the rich Young man(18:22)
- How hard it is for the rich to enter the kingdom(18:25)
- The story of Zachariah (19:8)

The mercy and the compassion of Jesus is shown through the miracles

- The raising of the Young man at Naim (7:11-15)
- The woman who was crippled (13:10-17)
- Healing of a man the dropsical man (14:1-6)
- Healing the victims of skin diseases(17:11-19)

Regarding the poor

- It is a duty of every one to help the poor (3:10, 14:12-14)
- The evils that falls on those who do not help the poor (16:15)

Luke mentions the events regarding Jesus and the disciples very gently.

- Like Mark he does not mention that Jesus was angry(3:5)
- When healing the man with a withered hand (6:10)
- In the incident of the cleansing of the temple, he mentions only the driving of those who were selling.
- He doesn't mention the beheading of John the Baptist.

• Gospel of Women

Luke mentions that Jesus was compassionate towards women. Taking a different attitude away from the Jewish of that time, he treats men and women as equals, has given women a place rather than the other Gospels. He has given responsible places to women. (At that time in the Hellenist world (Greek) women were given prominent places, than the Jewish society. He must have followed their way of thinking.

- He shows very clearly the participation of the Blessed Virgin Mary and other women in the plan of Redemption. He proclaims, that the mother of Jesus is blessed among all women. (11:26, 56, 2:34-51, 14:26-28)
- Elizabeth (1:5-6)
- Anna (2:37-38)
- Compassion towards the widow at Naim
- Conversion of Mary of Magdala
- Some women participated in the ministry of Jesus (8:1-3)
- Jesus teaching in the home of Martha and Mary
- Healing of the crippled woman. (13:38-42)
- Consoling the women of Jerusalem (23:27, 27-31)

Present through Parables too

- Lost coin (15:18)
- The widow (18:1)
- Mention about those women in Matthew's and Mark's Gospel
- Simon's mother in law (4:38)
- Woman with an issue of blood (8:43)
- The woman who witnessed the passion (23:49)
- Woman who put one coin into the Temple Box.
- The woman who witnessed the resurrection (24:1-10)

• Gospel of Pardon & Peace

Only Luke mentions that the Son of Man came to seek the lost and to redeem them. (19:10) He mentions about the sinners. (22) and about forgiving. (18) and mercy of God (8) more than the other Gospels.

He presents parables and events regarding forgiving.

- The event of the sinful woman. (7:36-50)
- The meeting of Zachariah (19:1-10)
- Forgiving those who crucified him (23: 34)
- Forgiving the thief at his right hand.
- It is Luke who mentions the Word 'Peace' (16 Times)

- **Gospel of complete detachment**

He uses the Word 'Sacrifice' in connection to its meaning fourteen times, more than the other Gospels. He mentions that Jesus should suffer.

- The vocation of Peter and the others.
- The call of Levi (leaving everything)
- The sermon in the plain (6:20-26)
- After the great proclamation of Peter (9:22)
- Healing of the epileptic demoniac.
- The incident when he spoke about the coming of the kingdom.(17:25)
- The event of the rich Young man (selling everything (18:22)
- The event of calling the disciples to him & giving them directions (18:31)
- Widow sacrifices all what she had, only Luke uses the Word 'all'
- Who are not worthy to follow Jesus.(One who looks back after once the hand is laid on the plough) only Luke uses this saying. (9:57-62)
- Inability to serve two masters. (16:13)
- A follower of Christ must give up everything for the kingdom of God.(18:29, 14:33, 12:33)
- The difficulty for a rich person to enter the kingdom of God (19:8)
- Sacrificial generosity in the event of Zacchaeus (19:8)

- **Gospel of praise, gladness and Christian Joy**

- According to Luke's Gospel there was a time of happiness, peace & praise with the time of redemption (1:14-2:11)
- Return of the 72 disciples filled with joy. (10:27)
- The people were happy and joyful about what Jesus had said and done. (13:7)
- The joy of heaven at the conversion of one sinner. (15:7)
- Praising God for the great deeds performed by Jesus. (19:37)
- The disciples expressed their joy after the ascension. (24:52)
- There are hymns of joy included, Mother Mary's hymn of praise (1:46)
- Zacharia's hymn of praise (1:68)
- Praising of Angels (2:29)
- Praise of Simeon (2:29)

4.7 Specifics in Luke's Gospel

- Christianity is presented as a universal religion which spread beyond the limits of diverse nationalities.
- The action of the Holy Spirit was performed first in the ministry of Jesus, then continuously in the ministry of the Apostle.
- A special attention was given to the poor.

- Shows much zeal regarding the participation of women in the Christian communities. A special place was given for prayer.
- Forgiving sins was mentioned many times.
- Luke's Gospel has become the first part of a large book joined with the Acts of the Apostles. Theophilus, the person to whom Luke presented the Gospel, whom he mentions in the introduction could be a prominent person of the society which Luke closely associated. Some think that he would have been a rich person.

4.8 Authority

St. Luke is the author of the third Gospel. He was a citizen of Antioch. He comes from a Hellenist family. At that time Antioch was a prominent city of Christians, away Palestine. He became a Christian in the Community of Antioch. He is a physician. A disciple of the apostles. He joined St. Paul's ministry.

In the New Testament, Luke's name was mentioned three times as Our beloved Luke... 'Greeting from my dear friend Luke, the doctor and also from Demas'(Colossians 4:14)

In the letter to Philemon he says 'So do my fellow workers Mark Demas' Only Luke is with me'' 2 Timothy 4:11)

'Once he had seen this vision. We lost no time..... (Acts 16:10)

'On our arrival in Jerusalem ' (Acts 21:17,18,(27:1-28) It is accepted that the Word 'We' us connected to Luke.

Luke was not a Jew. He is a Gentile, lived in Antioch. He was a noble person and a physician. He wrote his Gospel at Achia, where the Greek culture was established. There are different witnesses to make sure that Luke himself wrote this Gospel.

a) Exterior Witnesses

In the 2nd Century the church accepted that St. Luke is the Author of the Luke's Gospel.

- The fathers of the early Church also give their witnessess (177-189 AD)
- St. Ireneas of Galilee'
- St. Clement of Alexandria (195 AD)
- Tertulian of North Africa (200 AD)
- St. Eusebius of Syria (325 AD)

He introduces St. Luke as a physician from Antioch & as the Author of the Acts of the Apostle.

- St. Jerome of Jerusalem (400 AD)
- It is mentioned in the Muratorian name list, that Luke was a physician

b) Proofs from the Gospel

The author of the Luke Gospel is a Gentile. He presented his book to a person named noble Theophilus. He was also a Gentile. Is a honourable name used for them who bore higher Rank of office in the Roman government.

By preaching the book to a person like that, means the book is not only for the Christian world, but for the whole world. It was mentioned that the Gospel was written by a physician. In general Jewish people had a very low esteem for the physician. So the author could not be a Jew. A clear discription was given about the Jewish customs.(Law of Moses 2:22, the rules regarding sacrifices 1:9, 5:14, welcoming guests 7:14) About towns (Nazareth, Capharnaum, Arimathiya, Emmaus) He has used only the Greek words.

The incidents in which the Gentiles were praised.

- The Samaritans who were so much despised were introduced as the models of gratitude & brotherly love.(10:25, 17:11) Gentiles were introduced as models of good behaviour & deep faith (7:9)
- Naaman and about the widow of Zarephath to whom Elijah was sent(4:25-27)
- Raising of the widow's son from death (7:11-17)
- Praising the faith of the centurion (7:9)
- The parable of the good Samaritan.
- Healing of the ten victims of the skin disease (17:18)
- The parable of the pharisee and the tax collector (18:10)

The Author of the book is a physician

The Word sickness is used ten times. Christ was introduced as a physician who heals, 14 times.

Example:

- Many who were suffering from sicknesses were brought to him (4:40)
- Many sick persons were brought to get healed (5:15)
- Healing of the man with a withered hand (6:8)
- The power went out of him and was healed (6:19)
- Healing of the servant of the Centurian. (7:3)
- Healing many who were sick (7:21)
- Woman with a haemorrhage (8:47)
- Healing all who were sick (9:11)
- Healing of a crippled woman (13:14)
- Healing a dropsical man (14:4)
- Healing of the victims of skin disease (17:14)
- Healing of the ear of the high priest's servant (22: 51)

It was mentioned seven times that Jesus is a giver of spiritual healing.

Ex:

- Jesus cures a demoniac at the Synagogue in Capernaum (4:35)
- Devils were shouting 'you are the Son of God' (4:41)
- Cure of people who were tormented by unclean spirits (6:18)
- He healed many who were affected by evil spirit & diseases (7:21)
- Cure of the demoniac of Gerasene (8:33)
- Healing of the epileptic demoniac (9:42)

According to Eastern culture physicians have a physical contact with the patients. Jesus too did the same while touching the patient (6 times)

Ex:

- Laying his hands on each person whom he cured (4:40)
- He stretched out his hand and touched him. (5:13)
- Then he went up and touched the bier (7:41)
- Taking her by the hand himself (8:54)
- He laid his hands on her (13:13)

- Touching the man's ear (22:51)
Two occasions were mentioned where the disciples healed the sick (9:6), 10:9
The author has used some words of physics; when reporting about healings.

Ex:

- In the grip of high fever (4:38)
- Covered with a skin disease(5:12)
- Right hand was withered (6:6)
- Suffering from a haemorrhage (8:43)
- into convulsion with foaming at the mouth (9:39)
- She was bent double and quite unable to stand upright (13:11)
- Man with dropsy(14:2)
The author shows the reaction of those who were around while healing took place.

Ex:

- Astonishment seized them (4:36)
- They were furious (6:11)
- Everyone was filled with awe (7:16)
- Her parents were astonished (8:56)
- Entire population was in great fear (8:37)
- The people were amazed (11:14)
- All the people were overjoyed (13:17)
- All the people gave praise to God.(18:43)

The author is an excellent writer. Luke had a thorough knowledge of Greek language. The people at Greece are clever writers. They used high class of language.(1: 1-4) Luke ushers the N.T. into the world of literary excellence. To express many ideas in one theme is the style of Greek language.

Ex:

- The sinful woman (7:36 – 50)
- The Pharisees and the Lawyers were attacked (11: 37-54)
- Welcoming guests (14: 7-24)
- Farewell discussion (last supper) (22:14-38)

The author has followed his own style (1:3)

- He has put together all the events of the life of John the Baptists in one place.
- Jesus' ministry at Nazareth and his entry into the country, he presents in one place.(4:16)
- He presents the whole life of Jesus more than other Gospels as one whole story.

When writing about a person, he has followed the popular method of Greek literature by presenting it as a journey or going on a journey.

- Mother of God visiting Elizabeth (1:39)
- Blessed Virgin Mary and St. Joseph journey to Bethlehem (2:4)
- Going up to the temple to consecrate Jesus (2:20)
- Jesus going up to Jerusalem with his disciples. (9: 51 – 27)
- Going to Emmaus (24:23)

The themes of journeys which St. Luke mentions

- Occasion that comes to man (human history)
- Jews and Gentiles journeying towards Jesus.(Their cultural and their desires could be fulfilled only by Jesus)
- Jesus and his disciples walks towards Jerusalem for his death resurrection.
- According to Luke the whole Church is on journey towards Rome the center of the world.
- The whole humanity is on journey. At the end of the journey they would be present before the Son of Man.

The author of this Gospel is a historian

Only St. Luke has tried to fill in the blanks of the written life of Jesus. So that St. Luke's Gospel has the flow of a life's story. Occasions of what was lacking.

- Lost and found in the temple and the life of Jesus he presents them as a parable.(2:41-50)

The life of Jesus, he presents them as a parable.

- The good Samaritan (10: 29-38)
- Taking seats of the invited guests (14:7-11)
- The lost sheep (15:1-7)

He mentions many historical events related to times.

- Appearance of an angel to Zacchariah 1:5)
- Informing Blessed Virgin Mary about the birth of Christ (The Annunciation) (1:26)
- Birth of Jesus (2:1-5)
- The mission of John the Baptist (3:1-2)
- Ancestry of Jesus (3:23)

Introduce the background of many persons

- Zachariah (1:5)
- Simeon (2:25)
- Jesus (3:23)
- Anna (2:36)
- Joseph (1:27, 2:4)
- Jairus (8:41)
- Simon of Cerani (23:26)
- Elizabeth (1:5)
- Roman Centurian (7:2)
- John (3:2)
- Herod (9:7)
- Gospel of Arimathea (23:30)

Introduce small hidden (unknown countries)

- Nazareth (1:2)
 - Capharnaum (4:31)
 - Arimathea (23:51)
 - Emmaus (24:23)
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4.9 This Gospel bears a similarity with the Acts of the Apostles & St. Paul's teachings and epistles.

The connection of St. Luke's Gospel with other books.

Connection with the Acts of the Apostles.

- Presents to the same person.
- Language & style is the same.
- The theme is very clear, 'that the salvation is for the whole humanity.'
- The theme 'journey' is in both.
- In the Acts of the Apostles it is mentioned about the Roman Connections.

The relatedness with the Paul's letter and his teachings

- Both were written to the Gentiles.
- Salvation is for all.
- Jesus was presented as the Lord.
- Last supper (1 Cor. 15:5)
- Luke is a disciple of St. Paul

4.10 The points only Luke mentioned:

- The birth of John & Jesus(1:5, 2:52)
- Martha & Mary (10: 38-42)
- Evil that falls on those who do not repent.(13:1-5)

Miracles

- Netted a huge number of fish (5:1-11)
- The son of the widow of Nain restored to life (7:11-17)
- Healing a crippled woman (13:10-17)
- Healing a dropsical man (14:1-6)
- Healing the ten victims of skin disease (17:11-19)
- Healing the high-Priest' servant (22: 50-51)

Parables

- A creditor & the two men in his debt (7:36-56)
- The good Samaritan (10: 25-37)
- The unfortunate friend (11:5-8)
- The rich fool (12: 13-21)
- The faithful servant (12: 35-40)
- The barren fig tree (13: 6-9)
- Parable of humility (14: 7-14)
- Lost coin (15:11-31)
- The crafty steward (16: 1-13)
- The rich man – Lazarus (16:19-31)
- Responsible servant (17: 7-10)
- The unscrupulous judge and the importunate widow (8:1-8)
- The Pharisee and the tax collector.

Fifth Lesson

5. The Sacraments The Seven gifts of Jesus Christ to the Church

5.1 Introduction

Jesus Christ instituted seven Sacraments. These Sacraments touch all the important moments of Christian life. They give birth and increase, healing, mission to the Christian life of faith' There is this a certain resemblance between the stage of natural life and the stage of the spiritual life (C.C.C 1210)

What is a Sacrament – a Sacrament is an external sign (visible sign) of inward grace, instituted by Christ for the Good of our spiritual life.

Sacraments are also gifts of the Holy Spirit. They are signs of God's life to us at different stages of life. We are the Body of Christ and the body is looked after by Christ. Who shows us their different signs of life and love which we call Sacraments. They make us holy.

The church is an institution a community of people of God with Christ as leaders and head who has given it the mission of bringing the message of salvation to all mankind Christ said 'Go make disciples of all nations, baptize them in the name of the father and of the son and the Holy Spirit". (Mt. 28:19)

Through Jesus Christ our Lord we have been made members of the family of God. The people of God therefore are with Christ, so in the context Sacraments are seven streams of grace flowing from the cross of Christ to the people of God.

5.1.1 The aim of Sacraments

1. To make the People of God, holy.
2. To build up the mystical body of Christ
3. To give due adoration to the Lord God
4. To increase the faith of the people of God and develop the spiritual life of them.

5.1.2 Every Sacrament has a visible sign.

Signifying gifts of God's grace. It is either in form or in matter. Matter is the visible element or symbolic gesture administering the Sacrament such as water holy oil, host wine etc. The form is the actual words or prayer used, which brings out the meaning or significance of the action performed.

e.g. In baptism matter is natural water

Form - The minister of Baptism pours water three times over the candidate's head saying as he pours "I baptize you in the name of the father and of the Son and of the Holy spirit" Amen.

In the Sacraments the signs are visible but the graces received inwardly are invisible e.g. we can see the pouring of the water on the head of the person being baptised, but we cannot see what happens to the soul of the person who is being baptized. We need a deep faith in God to see with the eyes of faith what take place inwardly. We can see host and wine offered during Mass but we need deep faith to accept that Jesus is present in the consecrated host and wine.

This shows that it is very necessary when preparing faithful for sacraments to instil in them a deep faith and make them experience the truth they learn.

5.1.3 All the Sacraments were instituted by Christ

According to the words of St. Augustine, Jesus Christ instituted the Sacraments of the new law. There are seven: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the sick, Holy Orders and Matrimony.

5.2 The Sacrament of Baptism

1. Holy Baptism is the basic of the whole Christian life, the gateway to life in the spirit and the door which gives access to the other Sacraments. Through Baptism we are freed from original sin reborn as Sons of God. We become members of Christ, are incorporated into the church and made sharers in the mission "Baptism is the Sacrament of regeneration through water in the Spirit " (CCC 1213)
The Sacrament is called "The washing of regeneration and renewal by the Holy Spirit" for it signifies and actually brings about the birth of water and the Spirit without which no one can enter the kingdom of God.
2. After this Jesus and his disciples (CCC 1215) (John 3:5) went into the Judea countryside and spent some time there with them and baptized them.
3. Jesus commanded his disciples about Baptism and told them, "Go therefore and make disciples of all nations baptizing them in the name of the father, and of the Son and of the Holy Spirit. (Mathew 28:20)

Right from the beginning of the Church the apostles believed the command that Jesus gave them and baptised all those who believed in Jesus after the coming of the Holy Spirit, after Peter's first sermon those who believed in Jesus Christ and accepted him as their Lord were baptised. On that day three thousand of them were added to their number.(Acts 2:4)

Peter's words confirmed that at the beginning of the Church so many people were baptised in the name of Jesus Christ. Peter answered, "Repent, and be baptised every one of you, in the name of Jesus will receive the gift of the Holy Spirit(Acts 2:38)

Peter's words confirmed that at the beginning of the Church so many people were baptised in the name of Jesus Christ. Peter answered, " Repent and be baptised every one of you, in the name of Jesus Christ so that your sins may be forgiven and you will receive the gift of the Holy Spirit" (Acts 2:38)

Right from the Apostolic times Christians were baptised in the name of the Holy Trinity, Father, Son and the Holy Spirit. Even today the Catholic Church baptises New entrants in

the same way in the name of the Holy Trinity. The first requirement to receive baptism is faith in the Lord Jesus Christ.

Eg: Ananias giving baptism to Saul (Act 9: 10-19) Philip the deacon baptising eunuch the Ethiopian. Those who baptise the people and those (Acts 8: 26-39) who receive baptism both parties have to fast from food before baptism.

Flowing stream was chosen as the place for baptism those early days. Afterward in the Cathedral or the in Church of Bishop they built octogen baptismal pond. Now there is a octogen baptismal pond in every church where they baptise new entrants.

In the beginning of the third century it was realized that to receive baptism not only the faith in Christ that there should be a period of time to prepare for baptism. Even 2 or 3 years should be there for a good preparation (Period of Catechumentate).

During that period Catechism classes to teach the fundamental teachings of the Church and various prayers could be learnt. The real day is East vigil to baptise new Catechuments. That is during Easter Vigil Mass.

5.2.1. Effects of Baptism

- Baptism wipes away original sin, it gives forgiveness of all personal sins (adults)
- It make us children of God and brothers and sisters of Jesus Christ himself.
- It also make us brothers and sisters of one another so that we can truly pray Abba Father.
- Baptism establishes a personal relationship with the three persons of the blessed Trinity.
- The Holy Spirit fills us with sanctifying grace which make us partakers of the divine nature (2 Pt. 4)
- Sanctifying grace brings us with it the three theological vitues of faith, hope and charity.
- Baptism also makes us share in the priesthood of Christ in his mission of priest, prophet and king.

5.2.2. What is Baptism

Baptism is the Sacrament which takes away the original sin and gives us a new life, the life of God making his Children of God.

Christ's Baptism

Christ Jesus begins his public life after having himself Baptised by St. John the Baptists in the Jordan. After his Resurrection Christ gave his mission to his apostles. Our Lord voluntarily submitted himself to the Baptism of St. John. Jesus' gesture was a manifestation of his self emptying. The spirit who had hovered over the the waters of the first creation descended then on Christ as a prelude for new, creation and the Father revealed Jesus as his "Beloved Son" (C.C.C 1123-1124)

Baptism in the Church

From the very day of Pentecost the church has celebrated and administered Holy Baptism. Indeed St. Peter declares to the crowd, astounded by his preaching, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins and you shall receive the life of the Holy Spirit. The apostles and their collaborator offer Baptism to anyone who believed in Jesus. Jews the God fearing pagans. Baptism is always connected with faith. Believe in the Lord Jesus Christ and you will be saved, you and your household, St. Paul's jailer in Philippi was

baptized at once with his family. The baptized have "Put on Christ" through the Holy Spirit Baptism is a bath that purifies, Justifies and sanctifies. (C.C.C 1227)

1. The Baptism of infants

From the earliest times the church has also baptized infants. For it would be wrong to "Prevent children coming to Christ through the gift of Holy baptism. When parents and God parents bring a child to be baptized, because they wish to pass onto him not only the gift of life but also the gift of faith according to the law of the Church (867/1) when a child is born he/ she should be baptized within few weeks after his birth.

God Parents

- It is the duty of the God parents to help the parents to take the infant for baptism.
- To help the child to develop his faith and lead him to live a true Christian life.
- As parents have a responsibility towards their child God parents also have a responsibility towards the spiritual life of the child. The infants are baptised because of the faith the parents have in God.
- As the child grows up, the God parents should see to the spiritual welfare of the child.
- The Holy Spirit fills us with sanctifying grace which make us partakers of the Divine nature (2 Pt. 4)
- God parents should have received the sacraments of Baptism, Confirmation and Holy Eucharist, the three Sacraments of initiation.
- The baptism imprints on the soul an indelible spiritual sign which consecrates the baptised for Christian worship.

2. Baptism of Adults

At the beginning of the church there was only adults Baptism. In adult Baptism the most important things that they should have faith in God.

1. The one who is going to be baptised should have a free will.
2. Correct understanding about the Catholic faith.
3. Enthusiastic to become a Catholic.
4. Be really sorry for one's own sins.

People who are preparing for baptism as adults should spend a period of time in preparation in order to learn the faith. This period is called catechumanate and it leads them in stages to baptism and their full incorporation into the church. The catechumanate is to be a formation in the whole Christian life the catechumens should be initiated into the mystery of salvation and the practise of Christian virtues and they should be introduced into the life of faith, liturgy and charity of the people of God (C.C.C 1248)

Baptizing the Adults

When those who are preparing catechumens for baptism feel that they are ready to receive baptism that they have a deep faith in God and enthusiastic and desire very much enter into the church of Christ with the consent of the church authorities they should be given Baptism. The best suitable time for adult Baptism is during the night vigil service of Holy Saturday.

2. Baptism of blood

The church has always held the firm convictions that those who suffer death for the sake of the faith without having received baptism are baptised by their death for and with Christ (C.C.C 1258) The catechumens who die before their baptism with their desire to receive it together with repentance for their sins receive the baptism of desire. (C.C.C 1259)

Christian name received at Baptism.

The name is important because God knows each of us by name. that is, in our uniqueness as persons. In baptism a Christian receives his or her own name in the Church. It should preferably be the name of a saint who might offer the baptised a model of sanctity and an assurance of his or her intercession before God.

Visible sign of Baptism

Water in the Baptism.

Water is certainly the main symbol of Baptism. It was more impressive for the early Christian who went naked into the Baptismal water than for us for all we do is to pour a little water over the child's head.

Water is the source of life, all life originates in water. Jesus meets Samaritan woman at the well known as 'Jacobs' spring' and tells her about the water that he will give her.

"Whoever drinks the water I will give him or her will never be thirsty again. For my gift will become a spring in the person himself or herself gushing up to eternal life" (John 4:14)

All religions and cultures also portray water as having the power of cleansing and renewal. The water of Baptism cleanses us from the mistakes (sins) of the past and renews us so that we can go on living a new life.

Anointing

It is another Baptismal symbol. In Baptism an infant is anointed twice.

1. Once with the oil of catechumens (it is healing, saving oil)

The saving power radiating from Jesus is stronger than the injuries the child will receive throughout life.

2. **Chrism Oil**

Anointing symbolizes the fact that we are Royal, Prophetic and Priestly people. God's blessing has come upon us.

Ancient Israel kings and prophets were anointed with oil to symbolize the fact that God's blessing was on them that they received a new authority.

Baptismal candle

When the priest light the Baptismal candle from the Paschal candle and hands it over to the candidate for the Baptism or to a godparent, the rite expresses the idea that every human being is a beam of light for this world.

Baptism is intended to open our eyes to the fact that with each child a new light shines out in this world.

The white robe

The placing of a white robe or white cloth on the child symbolizes what it means to be a Christian. I could say that this was an enactment of St. Paul's statement in the letter to the Galatians.

"For as many of you as were baptized into Christ have put on Christ as a garment."

5.3 The Sacrament of the Holy Eucharist

The Holy Eucharist completes Christian Initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation, participate with the whole community in the Lord's own sacrifice by means of the Holy Eucharist. (C.C.C1322)

At the last supper on the night he was betrayed, our Saviour instituted the Eucharist and the sacrifice of his body and blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again and so to entrust to his beloved Spouse, the church a memorial of his death and resurrection, a sacrament of love a sign of unity, a bond of charity, a Paschal banquet in which Christ is consumed, the mind is filled with grace and a pledge of future glory is given to us (C.C.C 1323)

The Eucharist is the source and Summit of Christian life

The other Sacraments and church other ministries and works of the apostolate are bound up with the Eucharist and are oriented towards it for in the Eucharist is contained the whole spiritual good of the church namely Christ himself, our Pasch (C.C.C 1324)

What is the Sacrament called

1. Eucharist (Thanks giving)

Because it is an action of thanksgiving to God. The Greek word Eucharistic recall the Jewish blessing that proclaim – specially during a meal – God's works: creation redemption and sanctification

2. The Lord's supper

Because of its connection with the supper which the Lord took with his disciples on the eve of his passion.

3. The Eucharistic assembly

Because the Eucharist is celebrated amid the assembly of the faithful the visible expression of the church.

4. **The Holy Sacrifice**

Because it makes present the one sacrifice of Christ the saviour. It completes and surpasses all the sacrifices of the Old Covenant.

5. **The Holy and Divine Liturgy**

Because the church's whole liturgy finds its centre and most intense expression in the celebration of this sacraments in the same sense we also call it celebration of the Sacred Mysteries. We speak of the most blessed Sacrament because it is the Sacrament of Sacraments.

6. **Holy Communion**

Because by this Sacrament we unite ourselves to Christ. who make us in sharing in his body and blood to form a single body.

5.3.2 **Trausubstantiation (the signs of bread and wine)**

At the heart of the Eucharistic celebration the bread and wine that by the words of Christ and the invocation of the Holy Spirit, become Christ's body and blood. Being faithful to the Lord's command the church continues to do, in his memory until his reform, what he did on the eve of his Passion, "He took the bread" he took the cup filled with wine the signs of bread and wine become the body and blood of Christ, they continue also to signify the goodness of creation. Thus in the offertory we give thanks to the creator for bread and wine, fruit of work of human hands but above all as fruit of the earth "and" of the "wine" –gift of the creator. The church sees in the gesture of the king priest Melchizedek, who brought out bread and wine" a pre figuring of her own suffering (C.C.C 1333)

5.3.3 **Pre sign of holy Eucharist in the Old Testament**

1. King Melchizedek of Salem brought out bread and wine he was a priest of God most high offered, a sacrifice to God and blessed Abraham (Gen 14:18-21)
2. The Israelites who were freed from the slavery of Egypt ate Manna (pre-sign of the Eucharist) in the desert.
3. Pass over meal which the Israelites had, just before they left Egypt from their slavery to the promised land.

5.3.4 **Pre -sign of holy Eucharist in the New Testament**

1. The miracle of feeding the five Thousand (Mt 14: 13-21, Mk6: 30-44, Luke 9: 10-17, Jn 6: 1-14)
2. **The Last supper**
The Lord, having loved those who were his own, loved them to the end. Knowing that the hour had come to leave this world and return to the Father, in the course of a meal he washed their feet and gave them the commandment of love. In order to leave them a pledge of this love, in order never to depart from his own and to make them sharers in his Passover, he instituted the Eucharist as the memorial of his death and

Resurrection and commanded his apostles to celebrate it until his return; "thereby he constituted them priests of the New Testament.(C.C.C. 1337)

The three synoptic Gospels and St.Paul have handed over to us the account of the institution of the Holy Eucharist, St John, for his part, reports the words of Jesus in the Synagogue of Capharnaum which prepared for the institution of the Eucharist: Christ called himself the bread of life, came down from heaven.

St. John does not speak about the Institution of the Holy Eucharist but he spoke about the washing of the feet of the apostles in detail at this last meal with his disciples, Jesus. performed an action which demonstrates that love is only real when it is expressed, in living service. The powerful symbolic action of foot washing is a wonderful summary of meaning of Jesus' whole life. On the night before his death he shows them what his life has been about and what his death will mean. In place of the Institution of the Eucharist recorded during the last supper in the other gospels St. John's gospel records Jesus washing his disciples feet. Both express, the self giving of Jesus washing his disciples feet. both express the self giving of Jesus and his love to the end.

5.3.5 Unleavened Bread

Moses said to the people remember this day on which you come out of Egypt, out of those of slavery because the Lord brought you out from there by strength of hand no leavened bread shall be eaten to day in the month A'bib you are going out when the Lord brings you out into the land of the Canaanites which he swore to your ancestors to give you a land flowing with milk and honey. You shall keep this observance in this month, seven days you shall eat unleavened bread, and on the 7th day there shall be a festival to the Lord. unleavened bread shall be eaten for seven days. No leavened bread shall be seen in your possession.

Then Pharaoh summoned Moses and Aron in the night and said rise up, go away from my people both you and Israelites go worship the Lord as you said. Take your flocks and your herds as you said and be gone. And bring a blessing on me too (Exodus 12: 31-34)

5.4 The Sacrament of Confirmation

Baptism, Holy Eucharist and the sacrament of Confirmation together constitute the "Sacraments of Christian Initiation. The sacrament of Confirmation is necessary for the completion of Baptismal grace. (Roman ritual) By the sacrament of Confirmation the Baptized are perfectly bound to the church and enriched with a special strength of the Holy Spirit. Hence they are as true witnesses of Christ more strictly obliged to spread defend the faith by word and deed.

Who is the Holy Spirit?

Holy Spirit is the third person of the Blessed Trinity, really God, the same as the Father and the Son are really God. Holy Spirit is the Love of the Father and the Son.

What is the work of the Holy Spirit in the World?

Holy Spirit was already at work in the world before Jesus rose and ascended into heaven. To complete the work of the salvation of all men Jesus sent the Holy Spirit from the Father. The Spirit now carries out his work of Salvation in the souls of men and women and spreads the

Church throughout the whole world among peoples who are willing to answer God's invitation to love him and one another.

What did Christ say about the Holy Spirit?

Jesus promised to send the Holy Spirit. "I will ask the Father and He will give you another advocate to be with you forever. The Spirit, of truth who the world cannot accept because it neither sees him nor knows him. But you know him because he dwells with you and will be in you." (John 14:16-17) "And I myself will send upon you what my Father has promised. But you must wait in the city until the power from above comes down upon you." (Lk. 24-49)

When did the Holy Spirit come into the world?

Holy Spirit came into the world on the day of the Pentecost never to depart. "When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. Now there were devout Jews from every nation under heaven living in Jerusalem. And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. Amazed and astonished, they asked, "Are not all these who are speaking Galileans? And how is it that we hear, each of us, in our own native language? Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs in our own languages we hear them speaking about God's deeds of power." All were amazed and perplexed, saying to one another, "What does this mean?" But others sneered and said, "They are filled with new wine." (Acts 2:1-13)

Confirmation is connected with Latin verb "fir" more

Confirmation is intended to strengthen young people in their Christian life and support them through the Holy Spirit so they can stand up for themselves in this world and live a Spirit-Centered Life.

The Signs and the Rite of Confirmation

In this Sacrament we find the sign of anointing and it signifies an imprint a Spiritual seal.

Anointing

It is an ancient Symbolism which is mentioned even in the Bible.

All these meanings are found in the Sacramental Life. Sacred CHRISM is used to anoint in the sacrament of Confirmation.

By this anointing the confirmed receives the “mark”, The Seal of the Holy Spirit, Christ himself declared that he was marked with his Father’s Seal. Christians are also marked with a Seal. It is God who establishes us, with you in Christ and has commissioned us. He has put his Seal on us and given us his Spirit in our heart as a guarantee.” (2 Cor. 1:21-22)

- * Consecration of the Sacred Chrism is an important action that precedes the celebration of Confirmation.
- * In the Latin Rite “The Sacrament of Confirmation is conferred through the anointing with ‘Chrism’ on the forehead, which is done by the laying of the hand through the words, “Be sealed with the Gift of the Holy Spirit.”
- * The sign of peace concludes the rite of the Sacrament of Confirmation.
Every Christian receives the Holy Spirit in the sacrament of Baptism and in the sacrament of Confirmation. Through the Holy Spirit we share in the life of grace, God’s life in our soul. We are always reminded that we are Holy, because the Holy Spirit dwells in us as St. Paul asks, “Do you not realize that you are God’s temple and that the spirit of God dwells in you.” (1 Cor. 3:16)

The effects of Confirmation

The effects of confirmation are the special out pouring of the Holy Spirit as once granted to the apostles on the day of Pentecost. Confirmation brings about a deepening of Baptismal grace.

- It roots us more deeply in the divine.
- It unites us more firmly to Jesus Christ.
- It increases gift of the Holy Spirit in us.
- It gives us a special strength of the Holy Spirit.

Like Baptism, Confirmation is given to us only once. It imprints on the soul an indelible spiritual mark.

Seven gifts of the Holy Spirit

- i. Wisdom
 - ii. Understanding
 - iii. Counsel
 - iv. Fortitude
 - v. Knowledge
 - vi. Piety and
 - vii. Fear of the Lord
-

Rite of Confirmation

Presentation of the Candidates

After the gospel the bishop and the priests who assist him are seated. The pastor or another priest, deacon, or catechist presents the candidates for confirmation according to the custom of the region. If possible, each candidate is called by name and comes individually to the sanctuary. If the candidates are children, they are not called by name, but take a suitable place before the bishop.

Parish Priest: Most Reverend Father. we ask to confer the Holy Sacrament of Confirmation to these our young people.

Bishop: Do you judge them to be worthy?

Parish Priest: After inquiry from their teachers, as to their instruction on the Sacrament of Confirmation and upon recommendation of those concerned with their training and formation, I testify that they have been found worthy.

Bishop: We rely on the help of the Lord God and our Saviour Jesus Christ and we choose these young people for their reception of the Sacrament of Confirmation.

Renewal of Baptismal Promises

After the homily the candidates stand and the bishop questions them. They respond together.

Bishop: Do you reject Satan and all his works and all his empty promises?

Candidtes: I do.

Bishop: Do you believe in God the Father almighty, creator of heaven and earth?

Candidtes: I do.

Bishop: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Candidtes: I do.

Bishop: Do you believe in the Holy Spirit, the Lord, the giver of life, who came upon the apostles at Pentecost and today is given to you sacramentally in confirmation?

Candidtes: I do.

Bishop: Do you believe in the holy Catholic Church the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Candidtes: I do.

The bishop gives his assent to their profession of faith and proclaims the faith of the Church.

This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.

The congregation responds:

Amen.

For this is our faith, some other formula may be substituted or the community may express its faith in a suitable song.

Imposition of Hands

The imposition of hands upon the candidates by the bishop and concelebrating priests express the biblical gesture by which the gift of the Holy Spirit is invoked.

While the priests who assist the bishop stand near him, he stands facing the people, and with hands joined, sings or says

My dear friends:

In baptism God our father gave the new birth of eternal life to his chosen sons and daughters.

Let us pray to Our Father, that he will pour out the Holy Spirit to strengthen his sons and daughters with his gifts and anoint them to be more like Christ the Son of God.

All pray in silence for a short time,

The bishop and the priests who assist him impose hands upon all the candidates. The bishop alone sings or says:

All-powerful God, Father of our Lord Jesus Christ, by water and the Holy Spirit.

you freed your sons and daughters from sin and gave them new life.

Send your Holy Spirit upon them to be their Helper and Guide. Give them the spirit of wisdom and understanding.

The spirit of right judgement and courage, the spirit of knowledge and reverence. Fill them with the spirit of wonder and awe in your presence.

We ask this through Christ our Lord.

People: Amen.

ANOINTING

Through the anointing with chrism (perfumed oil) the baptized person receives the indelible character, the seal of the Lord, together with the gift of the Spirit which confirms him more closely to Christ and give him the grace of spreading the Lord's presence among men.

The deacon brings the chrism to the bishop,. Each candidate goes to the bishop, or the bishop may go to the individual candidates. The one who presented the candidate places his right hand on the latter's shoulder and gives the candidate's name to the bishop, the candidate, however, may give his own name.

The bishop moistens his right thumb with chrism and makes the sign of the cross on the forehead of the one to be confirmed as he says;

Bishop: "N..., be sealed with the gift of the Holy Spirit,"

Celebrant: Amen (Newly Confirmed)

If priest assist the bishop in conferring the sacrament, all the vessels of chrism are brought to the bishop by the deacon or by other ministers. The bishop gives a vessel of chrism to each of the priests.

The candidates go to the bishop or to the priest, or the bishop and priest may go the candidates. The anointing is done as described above.

During the anointing a suitable hymn may be sung. After the anointing the bishop and the priest wash their hands.

General Intercessions(Prayer of the faithful)

As a priestly people we unite with one another to pray for today's needs in the Church and the world.

The celebrant introduces the Prayer of the faithful with the following form or a similar one approved by the competent authority.

Bishop: My dear friends: let us be one in prayer to God our Father as we are one in the faith, hope, and love, his Spirit gives.

Deacon or minister:For these sons and daughters of God, confirmed by the gift of the Spirit, that they give witness to Christ by lives built on faith and love; let us pray to the Lord.

People: *Lord hear our prayer*

Deacon or minister:For their parents and godparents who led them in faith, that by word and example they may always encourage them to follow the Way of Jesus Christ; let us pray to the Lord.

People: *Lord hear our prayer*

Deacon or minister: For these sons and daughters of God, confirmed by the gift of the Spirit, that they give witness to Christ by lives built on faith and love; let us pray to the Lord.

People: Lord hear our prayer

Deacon or minister: For the Holy Church of God, in union with N. our Pope, N. our bishop, and all the bishops, that God, who gathers us together by the Holy Spirit, may help us grow in unity of faith and love until his Son returns in glory; let us pray to the Lord.

People: Lord hear our prayer

Deacon or minister: For all men, of every race and nation, that they may acknowledge the one God as Father, and in the bond of common brotherhood seek his kingdom, which is peace and joy in the Holy Spirit; let us pray to the Lord.

People: Lord hear our prayer

Bishop: God our Father, you sent the Holy Spirit upon the apostles, and through them and their successors you give the Spirit to your people. May his work begun at Pentecost continue to grow in the hearts of all who believe, we ask this through Christ our Lord.

People: Amen.

St. Paul tells us in Galatians .5:22-25

What the Spirit brings is Love, joy, peace, patience, kindness, goodness, truthfulness, gentleness, and self control. There can be no law against things like that, of course. You cannot belong to Christ Jesus unless you crucify all self indulgent passion's and desires. Since the Spirit is our life, let us be directed by the Spirit.

5.5 The Sacrament of Penance or Reconciliation

Christ instituted the Sacrament of Reconciliation for all sinful members of his Church, for those who, since Baptism have fallen into grave sins and have lost their baptismal grace and wounded ecclesial communion. It is to them that the Sacrament of Penance offers a new possibility to convert and to recover the grace of justification (CCC 1446)

What is this Sacrament called:

It is called the **Sacrament of Conversion** because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father from whom one has turned away by sin. (CCC 1423)

It is called Sacrament of Penance. Since it consecrates the Christian sinner's personal ecclesial steps of Conversion, Penance and satisfaction. It is called the **Sacrament of Confession because confession of sin** to a priest is an essential element of this Sacrament. It is called the **Sacrament of forgiveness**. Since by the priests' Sacramental absolution God grants the penitent "Pardon and Peace"

It is called **Sacrament of Reconciliation**, because it imparts to the sinner the life of God, who reconciles "Be reconciled to God". He who lives by God's merciful love is ready to respond to the Lord's call, "Go first" be reconciled with your brother".

Jesus son of God, had power to forgive sins. "One day he said to a paralyzed man who was brought to Him, "Friend, your sins are forgiven. "Then the Scribes and the Pharisees began to ask each other...who can forgive sins but God alone?.. Jesus said in reply "Now you shall know that the Son of man has authority on earth to forgive sins", and Jesus said to the paralyzed man get up, take your mat and go home. At once the man stood before them. (Luke 5: 20-25)

Jesus gave the power to forgive sins to his apostles when he appeared to them on the eve of His Resurrection "Peace be with you", as the Father has sent me, so I send you." After saying this he breathed on them and said to them, "Receive the Holy Spirit. Those whose sins you forgive they are forgiven. Those whose sins you retain they are retained." (John 20: 21-25)

Forgiveness of sins in the Old Testament

- **Book of Jeremiah – 32:37**

"See I am going to gather them from all the lands to which I drove them, in my anger and wrath, in great indignation, I will bring them back to this place and will settle them in safety They shall be my people and I will be their God".

- **Book of Ezekiel - 34: 11-16**

Prophet Ezekiel shows how God forgave the sinful people and protected them. The following

words are the proof of them "I myself will search for my sheep and seek them out And I will bring them into their own land and I will feed them on the mountains of Israel I will seek the lost and I will bring back the strayed. I will bind up the injured..... I will feed them with justice."

- King David after committing two big grave sins cried out to God singing; Psalm 51 which is found in the Holy Bible, "Have Mercy on me God in your kindness....."
- Read the following passages of Old Testament to know more about God's mercy and forgiveness.
 - Daniel 9: 4-19
 - Isaiah 58:6-7
 - Ezekiel 9:9-11
 - Isaiah 53: 8-12

5.5.1 The Sacrament of Penance or Reconciliation

God's Mercy and forgiveness in the New Testament

- God is always ready to forgive the sins of a repentant sinner."repent, for the kingdom of heaven has come near" (Mathew 4:17) In the Gospel of St. Luke we find three parables to show how God is waiting to forgive sinners
 - The lost sheep (Luke 15:1-7)
 - The lost coin and (Luke 15:8-10)
 - The lost son (Prodigal Son) (Luke 15:11-32)

Through these parables of Jesus we can see his love and Mercy for sinners. Jesus said, "there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance" (Luke 15:7)

The effects of this Sacrament

- The Sacrament of Penance consists in restoring us to God's grace and joining us with him to an intimate friendship.
- This Sacrament reconciles us with the Church.
- Reconciliation with God is thus the purpose and effect of this Sacrament.
- Those who receive the Sacrament of Penance with contrite heart and religious disposition receive peace and serenity of conscience with strong spiritual consolation.

This Sacrament brings about a true "Spiritual Resurrection" restoration of the dignity and blessings of the life of the children of God of which the most precious is the friendship of God. (CCC 1468)

Preparation for this Sacrament

- The reception of this Sacrament ought to be prepared by an examination of conscience the best suited way for this is the Ten Commandments.
- **Contrition**
This occupies the first place, Contrition is "sorrow of the sould and strong dislike" for the sins committed together with the resolution not to sin again when it arises from a love by which God is loved above all else contrition is called perfect, such

contrition forgives venial sins, it also obtains forgiveness of mortal sin if it includes the firm resolution.(CCC1451 – 1453)

The Confession of sins

The Confession of sin frees us and facilitates our reconciliation with others. Through such an admission man looks honestly at the sins he is guilty of, takes responsibility for them, and thereby opens himself again to God to the communion of the church in order to make a new future possible.(CCC1455)

The Confession to a priest is an essential part of the Sacrament of Penance “All the mortal sins which penitents commit after a diligent self examination must be confessed in Confession.

Penance

The penance the confessor imposes must be taken into account and fulfilled immediately. It can consist of prayer, an offering, works of mercy, service to the neighbour voluntary self denial, sacrifices etc.(CCC 1460)

The minister of Sacrament

Jesus Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors and priests by virtue of the Sacrament of Holy Orders have the power to forgive all the sins, “In the name of the Father, and of the Son and of the Holy Spirit.

Sixth Lesson

6. The declaration of Vatican II on the Church and the declaration of Vatican II about the Church in the Modern world

6.1 The Mystical Body of Christ and the declaration of Vatican II on the Church

Church is the sign of liberation

Christ is the light of all nations” (John 9:5) Hence this sacred Synod which has been gathered in the Holy Spirit eagerly desired to shed the radiance of that light on the Church. This will be done by proclaiming the Gospel to every creature (Mark 16:15) The conditions of today there is an urgency in the Church of bringing all men to full union with Christ. Since mankind today is joined together more closely than ever before by social, technological and cultural bonds.

Hence the most important task of Church today is to build up a society where there is love peace and unity. The eternal Father created the whole world by his own wisdom and goodness. His plan was to dignify men with a participation in his own divine life. He did not abandon men after they had fallen into sin, but ceaselessly offered them help to salvation in anticipation of Christ the Redeemer, ‘who is the image of the invisible God, the first born of every creature”(Colossians 1:15)

He planned to assemble in the Holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. She was prepared for in a remarkable way throughout history of the people of Israel and by means of the old covenant.

2. The Son, therefore, came on mission from His father. It was in Him, before the foundation of the world that the Father chose us and predestined us to become adopted sons in Him it has pleased the Father to re-establish all things”(Ephesians 1:4-5 & 10) To carry out the will of the Father, Christ inaugurated the kingdom of heaven on earth and revealed to us the mystery of the Father. By His obedience he brought about redemption. The Church the kingdom of Christ now present in mystery, grows visibly in the world through the power of God.

This Inauguration and this growth are both symbolized by the blood and water which flowed from the openside of the crucified Jesus (John 19:34) ‘And I, if I be lifted up from the earth will draw all men to myself”(John 12:32). At the sametime, in the Sacrament of the Eucharistic bread, the unity of all believers who from one body in Christ(1 Cor. 10:17) is both expressed and brought about all men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our journey leads on.

When the work which the Father had given the Son to do on earth (John 17:4) was accomplished the Holy Spirit was sent on the day of the Pentecost in order that he might

forever sanctify the Church and thus all believers would have access to the Father through Christ in the one Spirit (Eph. 2:18)

The Mystical Body of Christ

In the human nature which he united to himself, the Son of God redeemed man transformed him into a new creation (Gal. 6:15; 2 Cor. 5:17) by overcoming death through his own death and resurrection. By communicating his spirit to his brothers and sisters called together from all peoples Christ made them mystically into his own body.

In that body, the life of Christ is poured into the believers who through the Sacraments are united to Christ who suffered and was glorified. Through Baptism we are formed in the likeness of Christ' For in one Spirit we were all baptized into one body"(1 Cor: 12:13)

Truly partaking of the body of the Lord in the breaking of the Eucharistic bread, we are taken up into communion with him and with one another. Because the bread is one we though many are one body, all of us who partake of the one bread (1 Cor. 12:5) 'but severally members one of another" (Roman 12:5) The head of this body is Christ. He is the image of the invisible God and in him all things came into being and in him all things hold together.

In the Old Testament the revelation of the kingdom had often been conveyed by figures of speech. In the same way the inner nature of the Church was now to be made known to us through various images.

1. Thus, the Church is a **sheepfold** whose one only door is Christ (John 10:1-10) Jesus Christ is the Good Shepherd who gave his life for his sheep.
2. The Church is a **field** (1Cor. 3:9) on that land grows the ancient Olive tree whose holy roots were patriarch's (Romans 11:13-26)
3. The Church is a **vineyard**. The true vine is Christ who gives life and truthfulness to the branches.
4. The Church is **edifice of God** - the stone which the builders rejected, but became the corner stone.
5. **Holy City, New Jerusalem** – As living stones we here on earth being built up along with this city (1 Pet. 2:7)
6. The Church is called **Our Mother**(Gal. 4:26-Apoc 21:1) She is described as the spotless spouse of the spotless lamb.

The People of God

'Behold the days shall come says the Lord I will make a new covenant with the house of Israel and with the house of Juda..... I will give my law in their bowels and I will write it in their hearts, that I will be their God and they will be my people...for all shall know me from the least of them even the greatest, says the Lord"(Jeremia 31:31-34) Christ instituted this new covenant with the blood (1 Cor. 11:25) by calling together a people made up of Jew and Gentile making them one in the Spirit.

This was to be the new people of God. For, those who believe in Christ, who are reborn of from a perishable but from an imperishable seed through the Word of living God(1Peter 1:23) not from the flesh but from the water and the Holy Spirit. (John 3:5-6) are finally established as a chosen race, a royal priesthood, a holy nation a purchased people.... you who in the time past were not a people, but are now people of God.”(1Peter 2:9-12). This people of God has Christ for his head, who was delivered up for our sins and rose again for our justification (Rom. 4:25) and who now having won a name which is above all other names reigns in glory in heaven. The heritage of the people have dignity and freedom of the Sons of God, in whose hearts the Holy Spirit dwells as in his temple. Its law is the new commandment to love as Christ loved us (John 13:34). Its goal is the kingdom of God. Then Christ our life(Col. 3:4) will appear and creation itself will be delivered from its slavery and corruption into the freedom of the glory of the Sons of God.(Rom. 8:21)

The Religious Life

From the very beginning of the Church, there have existed men and women who strived to follow Christ more freely and imitate him more nearly by the practice of the evangelical counsels of chastity, obedience and poverty. These people have led a life dedicated to God. Many of them pursued a solitary life or founded religious families to which the Church willingly gave welcome and approval for her authority.

And it so happened by divine grace that a wonderful variety of religious communities grew up. These religious communities contributed in a big way towards making of the Church experienced in every good deed. (2Tim. 3:17) and ready for a service in building up of Christ's body. All communities should participate in the life of the Church in various fields such as these the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary and social.

6.2 Church in the Modern World (Gaudem et spes)

Ours is a new age of history with critical and swift upheavals spreading gradually to all corners of the earth. They are the products of mans' intelligence and creative activity, but they record upon him, upon his judgements and desires both individual and collective, upon his ways of thinking and acting in regard to people and things. We are entitled to speak of a real social and cultural transformation whose repercussions are felt too on the religious level.

Dignity of the human person

The Scripture teaches that man was created to the image of God” as able to know and love his creator and he was made the ruler over all earthly creatures, that he might rule them and make use of them while glorifying God” What is man that ask mindful of him? Yet thou has him made little less than a God and dost crown him with glory and honour. Thou hast given him dominion over the works of thy hand; thou has put all things under his feet (Ps. 8:5-8) But God did not make man a solitary being. From the beginning male and female he created them. (Genesis 1:27)

So God as we read again in the Bible, saw all the things that he had made, and they were very good.

Man's deeper questioning

What is man?

What is the meaning of suffering, evil death?

What is the purpose of these achievements purchased so high a price? What man contribute to the society? What can he expect from him? What happens after his earthly life?

Teaching the Church, about these things.

The Church believes that Christ, who died and was raised for the sake of all, can show man the way to strengthen him through the Holy Spirit in order to be worthy of his destiny; nor is there any other name in heaven given among men by which they can be saved. The Church likewise believes that the key, the center and the purpose of the whole man's history is to be found in its Lord and Master. She also maintains that beneath all that changes there is much that is unchanging, much that has its ultimate foundation in Christ who is the same yesterday, today and forever.

Sin

Although man was made by God in a state of holiness, man abused his liberty. He lifted himself up against God, and sought to attain his goal, man set himself against God and sought to find fulfilment apart from God although he knew God he did not glorify Him as God, but his senseless mind was darkened and he served the creature rather than the creator.

The make up of Man

“God created man in his own image, in the image of God he created them (male and female).

(Gen. 1:27) of all visible creatures on the earth only man is able to know and love his creator; He is the only creature on earth God has willed for his sake and he alone is called to share by knowledge and love is God's own life. It was for this reason that he was created and this is the most sublime reason for his dignity.

Being in the image of God man possesses a dignity of a person, who is not just something, but someone He is capable of self knowledge and of self possession and of freely giving himself and entering into communion with other persons God created everything for man but man in turn was created to know love and serve God and offer all creation back to him.

The human person created in the image of God has a body and soul. The biblical account expresses this reality in symbolic language.

“Then the Lord God formed man out of dust from the ground; and breathed into his nostrils the breath of life and he become a living being (Genesis 2:7) Soul is a sign of spiritual principle in man. Therefore man is a spiritual being. It is the whole human person that is intended to become the body of Christ and the temple of the Holy Spirit (1Cor. 6: 9-20) “ The glory of the Lord is man fully alive”(St. Ireneus)

Dignity of the intellect of truth and of wisdom

Man as sharing in the light of the divine mind by his intellect he surpasses the world of mere things. By diligent use of his intellect he surpasses the world of mere things. The intellectual nature of man finds the last its perfection as it should in wisdom, which gently draws the human mind to look for and to love what is true and good. Filled with wisdom, man is led through visible realities to those which cannot be seen. Indeed the future of this world is in danger unless provision is made for men of great wisdom. It should also be mentioned that many nations, poorer as far as material goods are concerned richer as regard to wisdom, and be of the greatest advantage to others. It is by the gift of the Holy Spirit that man through faith comes to contemplate and save the mystery of God's design.

Dignity of the intellect of truth and of wisdom

Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, even calling him to love and to do what is good and to avoid evil, tells him inwardly at the right moment. For man has in his heart a law inscribed by God. His conscience is man's most secret core and his sanctuary, there he is alone with his God whose voice echoes in his depths. By conscience in a wonderful way, that law is made known which is fulfilled in the love of God and one's neighbour.

The excellence of freedom

It is however, only in freedom that man can turn himself towards what is good. The people of our time prize freedom very highly and strive eagerly for it. "For God's will that man should be left in the hand of his own counsel". So that he might of his own accord seek his creator, freely attain his full and blessed perfection by cleaving to him. Since human freedom has been weakened by sin, it is only by the help of God's grace that man can give his actions their full and proper relationship to God. Before the judgement seat of God on account of his own life he has done either good or evil.

Mystery of death

It is in the face of death that the riddle of human existence become more sense. Man is not only tormented by pain, but by the gradual breaking up of his body and also and even more by the dread of forever ceasing to be because he bears in himself the seed of eternity, which cannot be reduced to mere matter he rebels against death. For God has called man and still calls him to cleave with all his being to him in sharing forever a life that is divine and free from all decay. Christ won this victory when he rose to life, for by his death he freed man from death. Faith therefore, with his solidly based teaching, provides every thoughtful man with an answer to his anxious queries about his future lot. At the same time it makes him able to be united with Christ with his loved ones who have already died and give hope that they have found true life with God.

Kinds of Atheism and its causes

The dignity of man rests above all on the fact that he is called to communion with God. The invitation to converse with God is addressed to man as soon as he comes into being. For if man

exists it is because God has created him through love and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love entrusts himself to his creator. Atheism must therefore be regarded as one of the most serious problems of our time and one that deserves more treatment.

Without doubt those who wilfully try to drive out God from their heart and avoid all question about religion not following of the biddings of their conscience are not free from blame.

The attitude of the Church towards Atheism

In her loyal devotion to God and men the church has already rejected and cannot cease rejecting, sorrowfully but as firmly as possible those poison our doctrines and actions which contradict reason and the common experience of humanity and dethrone man from his native excellence.

The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by the God who created him. Even more important man is called as a son to communion with God and to share in his happiness. For it is the function of the Church led by the Holy Spirit who renews and purifies ceaselessly to make God the Father and His Incarnate Son present and in a sense visible.

Christ as the New Man

The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. Adam the man was a figure of him who was to come, namely. Christ the Lord. Christ the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear.

He who is "the image of the invisible God"(Col. 1:15) is himself the perfect man. To the sons of Adam he restores the divine likeness which had been disfigured from the first sin onward. Human nature by the very fact that it was assumed, not absorbed in him has been raised in us also to a dignity beyond compare. For by his incarnation He, the Son of God, has in a certain way united himself with each man. He worked with human hands. He thought with human mind. He acted with a human will and with a human heart he loved. Born of the Virgin Mary he has truly been made one of us, like to us in all things except sin.

As an innocent lamb he merited life for us by his blood which he freely shed. In him God reconciled us to himself and to one another, freeing us from the bondage of the devil and of sin, so that each one of us could say with the apostle the Son of God loved me and gave himself for me (Gal. 2:20) Christ has risen again destroying death by his death and has given life abundantly to us, so that becoming Sons in the Son we may cryout in the Spirit: Abba, Father!

The Community of Mankind

Communion nature of man's vocation

In his fatherly care for all of us, God desired that all men should form one family and deal with each other in a spirit of brotherhood. Since all men have been created in the likeness of God who "made one from one every nation of men who live on all the face of the earth" (Acts 17:26). Love of God and of one's neighbour is the first and greatest commandment. Scripture teaches that love of God cannot be separated from love of one's neighbour "You shall love your neighbour as yourself".

The Common Good

Because of the closer bonds of human independence and their spread over the whole world, we can see today a widening of the role of the common good which is the sum total of social conditions which allow people either as a group or as individuals to reach their fulfilment more fully and more easily. Every group must take into account the needs and aspirations of every other group and still more of the human family as a whole.

At the same time, there is a growing awareness of the sublime dignity of the human person who stands above all things and whose rights and duties are universal. Therefore he should have everything necessary for living a genuinely human life, for example food, clothing, housing, freedom to choose his state of life and set up a family right to education, work, to his good name right to act according to his conscience safeguard his privacy and right freedom in matters of religion.

Respect for the human Person

Today there is an inescapable duty to make ourselves the neighbour of every man, no matter who he is and if we meet him to come to his aid in a positive way whether he is an aged person abandoned by all, a foreign worker despised without reason, a refugee an illegitimate child wrongly suffering for a sin he did not commit by calling to mind the words of Christ” “As you did it to one of these least of these my bretheren you did it to me”(Mt. 25:40)

Respect and love for enemies

The teachings of Jesus Christ demand that we forgive injury and the precept of love, which is the commandment of the New Law includes all our enemies” You have heard that it was said, you shall love your neighbour hate your enemy. But I say to you love your enemies do good to them that hate you; and pray for those who persecute and calumniate you (Mt. 5: 43-44)

Responsibility and participation

To achieve greater fulfilment of their duties of conscience as individuals towards themselves and towards various groups to which they belong, men have to be carefully educated to a high degree of culture through the employment of the immense resources available today to the human race. Above all we must undertake the training of youth from all social backgrounds if we are to produce the kind of men and women so desperately needed by our aged-men and women not only of high culture but of great personality as well. But this sense of responsibility does not come unless circumstances are such as to allow men to be conscious of his dignity and to rise to his destiny in the service of God and of men.

The Word made Flesh and human solidarity

Just as God did not create men to live as individuals but to come together in the formation of social unity so he willed to make men holy and save them, not as individuals with any bond or link between them but rather to make them into a people who acknowledge him and serve him in holiness”

This communitarian character is perfected and fulfilled in the work of Jesus Christ for the Word made Flesh willed to share in human fellowship. He was present at the wedding feast of Cana. He visited the house of Zacchaeus. He sat down with the Publicans and sinners. He willingly observed the laws of his country and chose to lead the life of an ordinary craftman of his time and place.

Role of the Church in the Modern World

Mutual relationship of Church and World

Proceeding from the love of the eternal. Father, the church was founded by Christ in time and gathered into one by the Holy Spirit. It has saving and eschatological purpose which can be fully attained only in the next life. But it is now present here on earth and is composed of men, the members of the earthly city, are called to form the family of the children of God.

The help which the church strives to give the society

The human family is greatly fortified and fulfilled by the unity founded on Christ, to be sure, gave his Church no proper mission in the political economical or social order the purpose which she set before her is a religious one. Hence the Church by her very universality can be a very close, bond between diverse communities and nations, provided these trust her and truly acknowledge her right to truly freedom in fulfilling her mission. For this sake the Church admonishes her own sons but also humanity as a whole, to overcome all strife between nations in this family spirit of God's children and in the same way to give internal strength to human associations which are just.

Christ the Alpha and Omega

While helping the world and receiving many benefits from it, the Church has single intention that God's kingdom may come and that the salvation of the whole human race may come to pass. For every benefit which the people of God during its earthly pilgrimage can offer to the human family stems from the fact that the Church is the 'Universal Sacrament of Salvation' exercising the mystery of God's love for man.

The Lord is the goal of human history, the point of the longing of history and of civilization, the centre of the human race, the joy of every heart and the answer to every yearning. He it is whom the Father raised from the dead lifted on high and stationed at his right hand making him judge of the living and the dead. Enlivened and united in his spirit, we journey towards consummation of human history. 'To re-establish all things in Christ, both those in the heavens and those on the earth' (Eph. 1:10)

Sanctity of Marriage and Family

For God himself is the author of matrimony. By their very nature the institution of matrimony itself and conjugal love are meant for the procreation and education of children, and find them their ultimate crown. Thus a man and a woman, who by the marriage covenant of conjugal love are no longer two, but one flesh (Mt. 19:6) under mutual help and service to each other

through an intimate union of their persons and of their actions. Through this union they experience the meaning of their oneness and attain to it with growing perfection day by day.

Married love

Married love is uniquely expressed and perfected by the exercise of the acts proper to marriage. Hence the acts of marriage by which the ultimate and chaste union of the spouses takes place are noble and honourable, the truly human performance of these acts fosters the selfgiving they signify and enriches the spouses in joy and gratitude. Endorsed by mutual fidelity and above all consecrated by Christ's Sacrament. This love abides faithfully in mind and body in prosperity and adversity and hence excludes both adultery and divorce. The unity of marriage distinctly recognised by Our Lord, is made clear in the equal personal dignity which must be accorded to man and wife in mutual and unreserved affection. Outstanding courage is required for the constant fulfilment of the duties of this Christian calling. Therefore we need grace for leading a holy life.

The fruitfulness in marriage

The marriage and married love are by nature ordered to the procreation and education of children. Indeed children are the supreme gift of marriage and greatly contribute to the good of the parents themselves. God himself said "It is not good that man should be alone" (Gen. 21:18) and from the beginning (he) made them male and female (Mt. 19:4) God blessed man and woman with the words. "Be fruitful and multiply" (Gen. 1:28)

Married love and respect for human life

God, the Lord of life has entrusted to man the noble mission of safe guarding life and men must carry it out in a manner worthy of themselves. Life must be protected with the utmost care from the moment of conception; abortion and infanticide are abominable crimes. In the question of birth regulation the sons of the Church faithful to the principles of the Church, are forbidden to use methods disapproved of by the teaching authority of the Church in its interpretation of the divine law.

Fostering Marriage and family: A duty for all

The family is the place where different generations come together and help one another to grow wiser and harmonise the rights of individuals with other demands of social life as such it constitutes the basis of society. Civil authority should consider it a sacred duty to acknowledge the true nature of marriage and the family to protect and foster them. The rights of parents to procreate and educate children in the family must be safeguarded.

Proper Development of Culture

It is a fact that man can become an authentic and full human being only through culture, that is through the cultivation of natural goods and values, where human life is involved, therefore nature and culture are quite intimately connected. It includes the fact, that by improving customs

and institutions he renders social life more human both within the family and in the civic community.

Faith and Culture

Christians who are on pilgrimage towards the heavenly city should seek and taste the things which are above. For when by the work of his hands or with the aid of technology, man develops the earth so that it can bear fruit and become a dwelling worthy of the whole human family and when he consciously takes part in the life of social groups, he carries out the design of God. Manifested at the beginning of time, the Divine plan is that man should subdue the earth bring creation to perfection and develop himself when a man so acts, he at the same time obeys the great Christian commandment. That he places himself at the service of his brothers and sisters.

Further more, when man works in the field of philosophy, history, mathematics and science and cultivates the art, he can greatly contribute towards bringing the human race to a higher understanding of truth, goodness and beauty, to points of view having universal value; thus man will be more clearly enlightened by the wondrous wisdom which was with God from eternity.

Relation between Culture and the Good News of Christ

The Good News of Christ continually renew the life and culture of fallen man; it combats and removes the error and evil which falls from the ever present attraction of sin. It never ceases to purify and elevate the morality of peoples. It takes the spiritual qualities and endowments every age and nation and with super natural riches. It causes them to blossom as it were from within it fortifies, completes and restores them in Christ. In this way the Church carries out its mission and in that very act it stimulates and advances human and evil culture, as well as contributing by its activity, including liturgical activity to man's interior freedom.

Proper harmony between forms of culture

In their own way literature and art are very important in the life of the Church. They seek to give expression to man's nature, his problems and his experience in an effort to discover and perfect man himself and the world in which he lives, they try to discover his place in history and in the universe to throw light on his suffering and his joy; his needs and his potentialities and to outline a happier destiny in share for him. Hence they can elevate human life which they express under many forms according to various times and places.

Some aspects of Economic life

While an enormous mass of people still lack the absolute necessities of life, some even in less advanced countries live luxurious lives. Luxury and misery rub shoulders. While the few enjoy very great freedom many are deprived of almost all possibility of acting on their own initiative and responsibility and often live and work in conditions unworthy of human beings.

Now in this area the Church maintains certain principals of justice and equity as they apply to individuals, societies and international relations. Justice and equity also demand that the livelihood of individuals and their families should not become insecure and precarious through a kind of mobility which is a necessary feature of developing economics.

Politics and the Church

It is very important, especially in pluralistic societies a proper view is established of the relation between the political community and the Church. Thus the faithful will be able to make a clear understanding between what a Christian conscience lead them to do in their own name as citizens whether as individuals or in association, what they do in the name of the Church and in union with her leaders of the Church.

In their proper spheres, the political community and the Church are mutually independent and self governing. For man is not restricted to the temporal sphere while living in history he fully maintains his eternal vocation.

The Church, founded on the redeemer's love contributes to the wider application of justice and charity within and between nations. By preaching the truth of the gospel and shedding light on all areas of human activity through her teaching and the example of the faithful she shows respect for the political freedom and responsibility of citizens and foster these values.

The apostles and their successors have been sent to announce to men, Christ the Saviour of the world. Hence in the exercise of their apostolate they must depend on the power of God, who very often reveal the might of the Gospel through the weakness of its witnesses. For, those who dedicate themselves to the ministry of God's word would use means and helps what is proper to the gospel. In many aspects these differ from the supports of the earthly city.

The fostering of peace and the promotion of a community of nations

"Blessed are the peace makers for they shall be called the sons of God" This is a message of Christ. On his birthday the Angels sang peace be to the men of good will. Peace is not merely the absence of war. Peace results from that harmony build into human society by its divine Founder, and actualised by men as they thirst after ever greater justice.

By his cross the incarnate son, the Prince of peace, reconciled all men with God. By thus restoring the unity of all men in one people and one body, he slew hatred in his own flesh. After being lifted up on high by his resurrection. He poured the Spirit of love into the hearts of men.

For this reason, all Christians are urgently summoned to practice the truth of love (Eph. 4:15) and to join with all the peace makers in pleading for peace and bringing it about.

In so far as men are sinful, the threat of war hangs over them, it will until the return of Christ. "They shall beat their swords into ploughshares and their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again" (Is. 2:4)

Labour Disputes

In the case of economic-social disputes all should strive to arrive at peaceful settlements. The first step is to engage in sincere discussions between all sides; even in the circumstances of today a necessary (although an ultimate) means for the defence of workers' rights and the satisfaction of their lawful aspirations. As soon as possible however avenues should be explored to resume negotiations and effect reconciliation.

Earthly goods destined for all

Everyman has the right to possess a sufficient amount of the earth's goods. In his use of things man should regard the external goods he legitimately owns not merely as exclusively to himself but common to others also, in the sense that they can benefit others as well as himself and his family; this has been the opinion of Fathers and Doctors of the Church. Their idea is that they come to the aid of the poor, out of their superfluous goods. When a person is in extreme necessity he has the right to support himself with what he needs out of the riches of others. Faced with a world today where so many people are suffering from wants. The Council asks individuals and governments to remember the saying of the Fathers; "Feed the man dying of hunger, because if you do not feed them you are killing him"

Investment and money

Investment in its turn should be directed to providing employment and ensuring sufficient income for the people of today and of the future. Those responsible for investment and planning of the economy (individuals, associations, public authority) must keep these objectives in mind. Always before their eyes they must keep the pressing needs of under developed countries and areas. In financial matters they must be careful not to do harm to their own country or to any other. Care must always be taken that economically weak countries do not unjustly suffer loss from a change in the value of money.

Ownership of Private Property

Property and other forms of private ownership of external goods contribute to the expression of personality and provide man with the opportunity of exercising his role in the society and in the economy; it is very important, then that the acquisition of some form of ownership of external goods by individuals and communities be fostered.

Economic and social activity and the Kingdom of Christ

Christian actively engaged in modern economic and social progress and in the struggle in the justice and charity must be convinced that they have much to contribute to the prosperity of mankind and to world peace. Let them, as individuals and as group members give a shining example to others. Endowed with the skill and experience so absolutely necessary for them. Let them preserve a proper sense of values in their earthly activity in loyalty to Christ and his gospel, in order that their lives, individual as well as social, may inspire the spirit of the Beatitudes and in particular by the spirit of poverty.

Anyone who in obedience to Christ seeks first the kingdom of God will derive from it a stronger and pure love for helping all his brethren and for accomplishing the task of justice under the inspiration of charity.

Avoidance of war

It is our clear duty to spare no efforts in order to work when all war will be completely outlawed by international agreement. All must work to put an end to the arms race and make a real beginning of disarmament on the basis of agreement and backed up by genuine and effective guarantees.

Seventh Lesson

7. Audio Visual aids and Teaching Methods

7.1 Audio Visual aids and Religious Education.

Through Communication methods we convey messages and news and information of various kinds about all religions to all peoples of every kind. Science and technology today make a powerful impact on human life. Human life becomes empty without some of these communication methods. Some of the powerful communication means are Radio, Televisions, News papers , books, magazines, picture, films, etc. We can make use of these communication methods for religious education for children and adults.

7.2 Radio

Radio is one of the powerful means of communication. Through the radio you can broadcast a religious message straightaway. Thought for the day, religious programmes for special feast days, religious hymns, speeches, religious dramas, songs and poems connected with various religious topics etc. These carry a long way for religious knowledge.

7.3 Television

Television is another powerful and forceful means of Communication. Seeing is more powerful than hearing. Through different programmes on T.V. when good values are highlighted that helps religious education. Through different stories and true incidents creatively done could be used for religious education.

7.4 News papers, books and picture stories

These too help us for religious education. Now the reading habit is disappearing from children. Bible stories, stories about the life of Jesus and lives of Saints and short story books they read with much interest. These books will help them to improve the religious, social, mental and educational knowledge and Christian values.

7.5 Preparing Lessons

Every lesson that a catechist is going to give to the children whatever class it may be should be prepared very carefully and well. There are certain things that one has to consider when preparing a lesson.

- To read the lesson, that one is going to teach and try to grasp the meaning of the subject matter.
- To understand the meaning of certain things that they do not know or do not understand either to ask some one who knows about it or to read the books about it and get to know the subject matter thoroughly.
- To get a clear understanding about the subject matter to read the Teacher's Guide to know the presentation of the lesson and how to organise it.
- To prepare beforehand all the audio, visual aids.
- To write clearly the notes of lesson and mark in red the summary that is going to be put on the black board.

- To have a clear aim about the lesson and have full confidence in oneself to teach the lesson.
- To pray to the Holy Spirit for guidance to do the lesson well.

7.6 Personality of a teacher

We can identify the personality of each teacher by her behaviour and actions in front of the children in her class room.

- The main qualities of personality of a teacher.
- The good qualities that are clearly seen in her life example which are evident through her actions.
- The way she carries out her teaching career successfully through her inborn speaking ability and using various gestures.
- Finding her own ways and means using her creative ability discover new ways of getting the attention of the children in her class.
- Make the children learn by their teachers' personal life and their outward appearance.
- Display their inner good virtues such as inner strength, faith in God, mental courage, charity, kindness and enthusiasm through their activities with children.
- The ability that teacher shows in class control and organize her class work and activities.
- Make the children recognise who their teacher is by answering the following questions.

Who is our teacher? Does he/ she believe in what he/she teaches? Does he/she lives according to what he teaches Does he/she prove these through his/ her life example?

7.7 Class control and discipline

- When the children are studying in a class room there should be a pleasant environment there.
- There should not be outside disturbances and and undue noises to disturb the childrens' attention.
- To have a good class control and discipline there are certain elements that should be there. It is very difficult even for a well educated and clever teacher to be a good teacher. That person should have a good knowledge of Educational principles and child psychology. Class control and class discipline can be acquired after a long experience of teaching .
- To have class control and class discipline it is not right to have very strict rules and regulations, to give physical punishments and scold children using strong words.
- For good class control and discipline it is very necessary for the class teacher to understand each and every child in the class, their mental state, their family background and their home condition.
- The class teacher should prepare her lessons taking into consideration the above mentioned facts and should use a very simple language in teaching so that every child in the class can grasp.
- Audio, visual aids are an immense help to keep class control. By using these aids the relationship between teacher and the class children will increase and childrens' participation will definitely be good.
- Teacher's personality, outward appearance the way she carries herself counts a lot with regard to class control and class discipline.

Things that should be considered when writing notes of lessons

- The theme
- The lesson according to the set theme
- Time limit
- Gen. Aim – Common aim

Special aims

- knowledge about the theme
- attitudes
- skills
- content of the subject
- teaching aids (audio visual)
- performance of children, performance of teachers
- activities
- evaluation

7.8 Special Methods for Primary classes

Children from 5-11 years of age belong to primary education.

When teaching religion to these children very simple things should be taught in a very simple way. How Jesus loved small children, Mother Mary and child Jesus, Jesus' birth and his infancy, as children of God how we should live and act at home with our parents and brothers and sisters and in school. The following methods can be used for Primary school children.

1. Story method

At the beginning of the lesson in keeping with the theme of the lesson the teacher relates a very interesting story to the children. So that the attention of the children is drawn towards the teacher. After that the teacher can start a conversation with the children asking questions and arousing their interest and get them to express their ideas.

2. Picture method

The Teacher can teach the full lesson with series of pictures connected to each other. Display the pictures to the children one by one discuss what is in them and build up a conversation with them, the miracles that Jesus performed, the parables etc. Can be taught through the pictures.

3. Discussion method

After participating in the Holy Sacrifice of the Mass with the children, go back to class and discuss with the children each part of the Holy Mass. It is more profitable if they have booklets of the Parts of the Holy Mass with them.

4. Activity method

Make the children do some activity and get them to share their experiences with the class and building the lesson the following activities can be used.

Act a drama (from the Holy Bible, a life of a saint)

After visiting an orphanage

After going on a pilgrimage with parents.

Post Primary classes

❖ **Project Method**

One unit of the syllabus is given to a group of students to study thoroughly in every possible way. Finding all the facts about that unit after studying it, make a report about that unit.

❖ **Group Work**

A group is given some subject matter to study, collecting all the facts about that subject after that they have to make a report and present it to the class teacher.

❖ **Finding solutions for problems**

The class teacher presents a problem to the class that is closely connected with their life or society. The students have to find a solution that is in keeping with Christian values. At the end collecting all the ideas and facts with the help of the teacher they come to the conclusion and find the right solution.

At the beginning of the 20th century new findings of Anthropology brought a big change in the field of Education. New methods of education came into being with the dawn of the educational Anthropology. Old teaching methods disappeared the Catechetical methods build on new anthropological basis, came to be known as the new Anthropological method.

Some characteristics of Anthropological teaching

- When explaining something to the students go from unknown to the unknown from simple things to complicated things and from open things to the hidden things.
- Instead of teachercentered and subject centered education to start child centered education.
- Prepare the lesson taking into consideration children's ages, desires and their mental capacities.
- To use as much as possible audiovisual aids to make it easy to give knowledge and to receive knowledge. It will make it more sensible.
- There should be a clear aim for every religion lesson.
- There should be enough facts and ideas to increase the knowledge of children about the subject, to find out ways and means to build up the skills of the children.
- To devise methods ways and awareness to inculcate Christian attitudes and values into childrens minds through the lessons taught.

Preparing a lesson in the Anthropological Method according to the 5 steps mentioned here we can prepare a lesson.

1. Preparation
2. Presentation
3. Explanation of the lesson
4. Summary
5. Activities and evaluation

❖ **Preparation**

Prepare the lesson according to the method given earlier.

- To bring about a religious atmosphere in the class room begin with a prayer or have a few minutes silence or a short introduction by the teacher about the lesson.
- Present the topic of the lesson for the day and prepare the children for it.
- Remind the children about the past lesson they had and connect the lesson to that one. To arouse their interest and enthusiasm of the children to show them the visual aids that is going to be used.

❖ **Presentation**

Begin the lesson by relating a story in keeping with the lesson or something that happened or a picture and introduce the lesson to arouse the interest of the children and get the children to ask questions, explain what they seem not understood and start a conversation or discussion with them.

The good ideas and main points that was said by the students put them on the black board.

❖ **Explanation of the lesson**

This step is the most important section of the lesson. You have to spend more time to complete this section.

- Connecting all the facts put forward during the presentation, now is the time to reach from known to the unknown and to go from simple things to complicated or confused things, and from open things go to the hidden things.
- Use the black board write everything systematically. So that children will understand the explanation.
- Using audio visual aids to explain complicated and difficult things so that children will grasp using their own intelligence and the teachers' explanation will help them to understand more fully.
- Ask question from children to see whether they have grasped what is explained. If not explain the things once again.

Summary

Ask questions from what they have learnt. Children will answer those questions on their own effort.

To copy in their exercise books what is written on the black board.

At the end of the lesson divide the class into two groups, one group asking questions on what they have learnt and the other group answering the question.

Evaluation of the activities

Whatever the child has learned from the lesson he should have time to put them into practice through activities Religion should not be limited only to book knowledge. This is the step that gives an opportunity for the child to buildup religious attitudes and values, desires and thoughts.

Activities - Answering questions

Write down the experiences, prepare a report, get more information from parents, draw a picture, do a project on that, group work, write a report to a magazine.

The Human-Centred Catechetical Method

Introduction

So far traditional Centre for Catechetics was God. It was God Centred and all that connected with God was the main theme for Catechetics. But today it is changed. Because of the influence the Psychology the eminent Catechists thought it is more profitable for man to speak about man whom they can see than talking about God whom they cannot see. Therefore Human Centred Catechetical Method came into being.

Special Characteristics of this Method

- ❖ Not to limit the religion lesson only to gain knowledge but to connect it with the society.
- ❖ Through the day-to-day events to experience God.
- ❖ During the religion lesson take examples from the school, their own home, the village, the country and world at large, discuss what is happening in each place, analyze those incidents and try to build up Christian attitude and values through them. Make a prayer and recite it.
- ❖ Present to pupils the human rights, human duties, human good qualities and human dignity through them, make them understand the value of human life and show ways and means to improve human life, presenting Christian way of life.
- ❖ To improve inter religious relationships and to make them turn towards God to begin study of other religious beliefs and to pick up what is good in them and study them. When following the Human Centred method you have to follow four steps. Use a lot of audio visual aids and passages from Holy Scripture.

First Step – Human Experiences

For the step you can begin the lesson with a human experience. That is one or more incident that took place in day to day life. It can be an incident a news item, a story connected with an incident an unusual thing that they came across on the way. Story in a film or T.V. programme etc. The teacher can start the class on one of these topics. The teacher can start a conversation with the class, evaluate and discuss.

Second Step – Gospel Story

Choose a suitable Gospel passage read it respectfully and clearly explain the passage with respect to the children and then to speak out their views and ideas.

Third Step – Explanation of the lesson

The teacher must use the black board audio visual aids etc. should be used. The subject matter should be systematically build up on the black board, so that the students could take notes clearly. Simple language, clear ideas etc. should be used.

Fourth Step – Students' Activities

Here they can consider how they could answer the challenges they receive. Various activities, exercises, questions and reporting.

Eighth Lesson

8. History of the Church: - The middle ages and the contemporary

8.1 The Church influencing the west (700 – 1300)

Europe was divided into different independent states, some belonging to the West and the rest to the East. These states had their civil wars. In 750 AD, the city Ravenna came under the rule of Lombardies. This happened owing to the fact, that the Emperor of the East did not help Rome. So, Pope Stephen II sought the help of the Franks. In order to get this help, in 754 AD, the Pope reconsecrated the king of Franks – the king Pepin as the Monarch of the Romans. This new arrangement became a reality, only in the year 800 AD, on Christmas day, when Pope Leo III solemnly crowned the son of king Pepin, Charlemagne as the Emperor, placing the Empire of the West under his care. With this coronation, king Charlemagne had to accept more responsibilities. He had to be the protector of the whole Christendom; maintain the Roman Rituals all over the kingdom; (Latin to be used in all the Religious ceremonies) Also, it was the responsibility of King Charlemagne, to observe the Roman discipline, rules and regulations in this kingdom.

Besides, he had to attend to some of the responsibilities of the Pope too. That is To appoint bishops and the Abbots of Religious orders, to maintain Diocese of the Church too. This way Pope was relieved from some of his responsibilities. This type of functioning bridged the gap, that was existing between the church and the Emperor's kingdom.

By 1050 AD, Europe had begun to reach socio-Economic and Political stability. Even the ordinary lay people were interested in studying Philosophy, Theology and Civil law. This the Renaissance had entered Europe. Seeing the implications of changes, some of the learned church personnels started to work for the spiritual growth within the Church. A few of them could be named as follows. Peter Damian (1072) and Cardinal Humbert (1061). Their sole aim was the renewal of the whole Christendom and also to get it, to move towards doing good. Pope Gregory VII (1085) as a Church leader and worked hard to get the state to stay away from interfering in Church affairs such as taking over of the important positions or seeking the status of the Church, and from selling the Church properties or distributing Church properties among the families of bishops and priests and taking over of the (Roman Curia) the Papal court of Law, and treating their commands as those of the Popes. Owing to these efforts, during the time of Pope Innocent III (1216), the Western European states and the church were able to enjoy equality in power. This helped the Church to come forward with its Canon Law or the Ecclesiastical Authority.

Somehow or other, within the Church the Sacraments lost the value of the spiritual aspect of theirs and the legal aspect gained more weight over them. By 1234 AD, the Church became an institution that gives priority to legality. Everybody whether Lay Feudalism related oath taking started to function within the Church. Therefore the bishops had to take an oath to be faithful to the Pope. The central power of the Church was in the hands of the Pope. The coronation of a Pope, with all the pomp and power came into existence during this period. It

did exist in the Church till 1978. Pope John Paul I and John Paul II rejected the crown and gave prominence to the shepherding aspect of their service.

As the Church began to gain more and more secular powers, its inner spiritual life began to decline. Yet it was a must for priest to live a chaste life. Besides, many new religious orders began to appear.

A few such Religious Orders are:

The order of Camaldolis by St. Romuald in 1027

The order of Cathusians by St. Bruno in 1101

The order of Siprasian by St. Robert Molesme in 1111

The Nights of Malta by St. Bernanrd in 1153

The Templar Nights and The Tutonic Nights by St. Bernard

(The name Nights were used for a group of religious who engaged themselves to do a Heretic Service.

Their duties were to promote Good behaviour to work for Rights of others and Justice)

Such activities as these, brought up a new revival of Spirituality in the Church. Besides these, some lay groups got organized, as Biblical circles. They ended up becoming consecrated seculars.

The Church had to get back the land of Palestine from the hold of Sarasons who were holding it. This led the Church to engage it self in Crusades.

The results of such wars were:

- The Christians in Europe found a kind of regeneration in their religious vigour.
- The power of united Christianity was visible.
- Christians in the West were able to see the light of the Eastern civilisation.
- As a result of this new understanding in the Western Church, there was a new development in Theology and Philosophy appearance.

In the middle ages the Church had St. Bernard as its guide. He did guide the Popes to come out of their worldly spirit as leaders of the Church. He guided them to become Evangelizers and Prophets and to become visible representatives of Christ in the Church and to work accordingly. He promoted the devotion to Our Lady in the Church.

St. Anselm is another great learned person who worked hard to strengthen the Theological Foundation of the Church in Europe. He was also the Archbishop of Centerbury in England. The Birth of the University of Paris, in the 13th century, was one of the outcomes of St. Anselm's untiring efforts to raise the standards of Theological institutions of the Church in Europe. He worked hard to get those Theological institutions to be amalgamated. Thus the university of Paris was the result of those efforts. The university of Paris too expanded more universities came up in different places in Europe. Some of them could be mentioned here as the university of Bolongnga, Padua, Maples, Montipelier, Oxford, Cambridge, Salamanna and Valentia. Mean while some heresies like Albigenian and voldensian raised their heads against the Church. Some learned Heroes like St. Francis of Assissi and St. Dominic of Spain, got the Church organized against them by starting their own religious communities. This helped the Church to subdue them. These religious communities engaged themselves

in Evangelisation work of the Church by living the Evangelical counsels of the Church, ie. Poverty, Obedience and Chastity and set the example of Christian living. This type of exemplary lives, brought in the conversion of many a Christian and got them to leave the Heresies behind.

Followings are some of the Religious who helped the Church to come up with its Renaissance

- The Dominicans : St. Albert (1280)
St. Thomas Aquinas (1274)
Master Eckhard (1328)
- Franciscans : Alexander of Hailse (1245)
St. Boneventure (1274)
Duns Schotus (1308)

The special quality of life seen in these Religious Groups: Life of Poverty, Work of Evangelization , Firm Faith and Devotion.

8.1.1 The Origin of the Greek, Othodox Church

From 451 AD, the relationship between the Eastern Church and the Western Church was not that healthy or steady. The reasons behind this situation was nothing but the historical complexity that existed in the Church of that time. No one can blame one party for it, as it would be unjust, to do so. Bishop Michael Serularius was appointed as the leader of the Eastern Church, in 1043, had a very low estimate about the Papacy. Pope was the leader of the Western Church. Bishop Serularius did not have a clear understanding about some renewals the Pope had introduced into the Western Church as its leader. He could not find any value in these new steps taken. Besides he could not understand the use of Latin rites and Greek rites. Thus there existed a certain disagreement between the two leaders of both sections. The Eastern leader had different ideas about the leadership of the Pope and chaste priesthood and the breaking of unleaven bread etc. Seeing the differences between the two were growing, the delegates and the representatives of the Pope, took action of their own. Against Serularius and the king of the East. They prepared a declaration saying that these were excommunicated and left it on the Altar of St. Sophia's Church in Constantinople and went away. This made the people there rise against the Latin Rights. They took hold of the Declaration placed on the Altar, and burnt it in public and the Papal delegates and representatives were all condemned. Thus the problem between the Western Church and the Eastern Church got aggravated.

In 1099 AD, Pope Urban II opened the path for unity between the two Christendoms. Yet a problem started during the fourth Crusade (1202-1204), about the city of Antioke. This took owing to a disagreement between the Emperor of the East and the commanders of the Crusaders. The chief leader of the Crusaders took the steps to drive away the Greek Patriach and to appoint a Latin leader and also to destroy the city of Constantinople in 1203. Owing to this the earlier problem got aggravated. Peace efforts started. Both the General Council of Lyons in 1276 and later the Council of Florence in 1439, tried to settle

this problem and bring peace. Yet nothing could be achieved. This breach existed until the time of Vatican II.

8.2 **The Permanent Breach between the two Christendom resulted in widening the Evangelical services within the Church (1300 – 1750)**

A kind of progress was taking place in the Western Christendoms by the end of the 13th century. The liturgy was organized according to the Roman Criterion. Roman art (Roman building Technics) Gothic (French, German and Spanish building Technics) were used by building huge beautiful churches. Devotion to the Rosary, special devotions to saints, Lenten Pilgrimages, Christmas cribs, indulgences, attached prayers etc. had become popular Christian customs and exercises.

There were religious courts established out of this practice is a question. The custom acceptable to the new Christianity. It was an unwanted and unpleasant scene to educated persons, such as St. John Christendom and Great St. Bernard. In the middle ages, the Christian Europe had similar religious and political understanding and values. Perhaps, owing to that, they may have felt that heresies were anti social events. Here you may be beginning to understand, that human weaknesses are surfacing within the Church. Yet, it is to be accepted that if we do learn to place these historical events in their proper background in our studies, we would be enabled to come up with some just explanation about those Historical writing the period between 1300 – 1500, the power within the Papacy was very high. With such powers, if it would get entangled with Regional Political struggles, was a question. Yet, during this period, Patriotism was rising in many European Regions, the Church could not use that absolute power. Meanwhile the German influence on Rome during this period was very high. This influence brought in a kind of worldiness, to the Church too. The Pope was staying in Avignon in France at that time. It may have been a blessing to the Church. Before long the Church had to face a very unfortunate situation. Another person appeared in Rome, declaring to be the Pope. Thus, it happened that there were two Popes' at the same time. One was in Rome, and at the same time the other was in France in Avignon, This was really a disedification to the world. In 1417 this problem was solved by the General Council held at Constance. Yet it is to be understood that by the time the error was removed, the western Christendom had become very weak.

The Church was in possession of a great wealth, the leaders of the Church were in different places. They had no knowledge about the proper handling of this wealth. This situation led them to use that wealth in a scandalous way spoiling the good name of the Church. The need of a reorganization and a renewal was seen. Yet nothing of the sort happened. By 1400 the Renaissance was on. With that the Popes paid attention to an artistic renovation in Italy. Yet it is a fact, that they did not pay any attention to the Religious and social aspects, or to the mission, Christ had entrusted to them. This negligence paved the path for the Protestant Revolution.

8.3 The Christendom in Europe gets divided

8.3.1 Background of Division of the Church

16th Century was a time in which Europe enjoyed a kind of Economic and social growth. Besides, it was a period of growth of Scientific knowledge too. Also growth of trade at local level as well as international level. During this time special progress in Arts was visible. The Medieval Church too was caught up in the trade, and the worldliness was also seen to exist to a greater extent. Many a Pope of that time, had no spirituality in their lives. Cardinals, Bishops and priests were aligned with kings and were bound to attend to their needs. Theology, morals and their behavioural conduct were at a very low ebb. The lives of the ordinary lay people were estimated as lower than those of the Religious and priests. The Church had come up with many restrictions about the use of the Holy Scripture. Indulgences were being sold. Many priests and religious were living luxurious lives. The ordinary lay people were gradually moving away from the Church.

8.3.2 The revolt of Martin Luther (1483 – 1546)

Martin Luther was a German professor of Theology. He is the Founder of Protestantism. He was born on November 10th of 1483. He was a very bright student in School. He became an Augustinian Priest in 1507. He received his Diploma as a teacher, in 1512. Later he became a professor of Theology in the University of Wittenburg.

While travelling in Rome, once he noticed the weaknesses and scandals in ecclesiastical lives. He was disheartened about the scandals taking place within the Church, and the scandalous situation, he managed to give publicity to it, by writing about it, on October 17th 1517. There were 95 statements publicly announced by him. The main complaint was about the sale of Indulgences. In 1520 on the 15th of June, Pope Leo X rejected Luther's Teachings. Later in 1521 January, Luther was excommunicated. As a result of this action, the Western Christendon, which was under the Jurisdiction of the Pope in Rome, got divided as two different Churches.

Teachings of Luther

- Belief and faith alone are enough for salvation.
 - Ten Commandments help a person only to recall his sinfulness.
 - Only Baptism and the Eucharistic service could be treated as Sacraments.
 - Consecration does not change the nature of bread and wine.
 - The sovereignty of papacy is not acceptable.
 - Priesthood and Chastity not acceptable.
 - Owing to original sin every human person has become a slave of sin.
 - Man cannot achieve his salvation, because of his slavery to sin.
 - It is useful to have religious services in one's own language. Latin is not necessary.
 - After death one faces either Heaven or Hell. There is no place of state called Purgatory.
 - We cannot help the dead, by means of Indulgences or any other meritorious acts.
 - Granting Indulgences by the Pope is a Profit seeking trade.
 - Some of the Scriptural texts were not written under the inspiration of the Holy Spirit.
-

8.3.3 John Calvin and Swingly

John Calvin (1509 – 1564)

He was born in France. Studied Theology and Law in Paris. As a young man, he started working as a leader, for the progress of Lutheran Protestantism. He came up with the book called “Christian College” through which he explained his teachings. Calvin refused to accept anything that is not mentioned in the Bible. While doing so, he approved that his followers should base their faith only on the teachings of the Bible. That was an unavoidable rule. Calvin is the founder of Protestant and Presbyterian.

John Calvin's Teachings

- He speaks of the Supremacy of God and utter weakness of man.
- While man is unable to do good or bad on his own, everything takes place according to the will of God.
- Discipline in life is essential.
- The wealth one has got with him, should be used (handled) with discipline.
- He does not accept, the Devotion to Our Lady or praying homage to saints or the Holy Sacrifice of the Mass.

Ulrich Swingly (1483 – 1531)

Swingly is another heretic Leader who came from Switzerland, to work against Catholicism. He did not accept, that the free will of man has anything to do with his choice of Heaven or Hell. Instead he taught that from the beginning God's will had destined some for Heaven and some others for Hell. Another teaching was, that man has no responsibility, in his choices of good or bad. It is just a matter of his fate or destiny. Besides all these we find him teaching; that the Last Supper of Our Lord was only a commemoration and we offer Holy Mass only to remember that event and when we receive Holy Communion, Christ does not come into us in reality. In 1529, Swingly met Luther and tried to come into an agreement of their teachings. Yet he did not succeed in it, as their ideas were different. Later he got involved in a civil war with Catholics and Swingly died there in the Battle field.

Ulrich Swingly's Teachings

- He rejected Holy Mass and the use of statues in religious services.
- The Salvation of man has nothing to do with his free will, while it depended on God's will.

8.3.4 The Birth of the Church of England

King Henry VIII of England (1507-1547) was a person who kept his Catholic Faith. When Luther came up with his Lutheranism, in 1517, King Henry III, had a very strong dispute with him. Rejecting Lutheran ideas, the king wrote a book called “**The Defence of the**

Seven Sacraments” In acknowledgement of this book, Pope Leo X, bestowed on him, The title of ‘Defender of the Faith’ in 1521.

King Henry VIII had married Princess Catherine. She did not have a son. The King was sad over this situation, because he was expecting to hand over his Kingdom to a son. To get this desire fulfilled he thought of giving a divorce to Catherine and marrying another Princess. Pope Clement VII who was the leader of the Church declined to attend to that wish. The king had another plan. He applied through the Archbishop Cardinal Volsy of Cantabury and that effort too was of no use. He too declined the petition. Seeing this the king removed Cardinal Volsy from his position in 1529 and thought of one of his close friends, Sir Thomas Moor, by name. He was a Catholic Lawyer. The king appointed him as the Patriarch of England. Sir Thomas Moor was a straight forward person, loyal to the Pope as a Catholic. So, before accepting the position the king had suggested to him, he explained his inability to get involved with the king’s divorce problem.

At the end, the king took another step in 1534, King Henry the Eighth, founded the Church of England and announced that he was the Leader of that New Church. He was very angry with the Catholic Church very specially with Rome. Thomas Moor too, declined to accept the position given to him, by taking its oath in the presence of the king, what he did here was against the Law. Yet, as the English Law too kept silence, no step was taken against Thomas Moor. King Henry did not forgive him. Thus, Thomas Moor was beheaded in 1535. That is how he became a martyr facing death for his faith. Later John Fisher who was the Bishop of Rechester was also beheaded. The Catholic Church later raised both Thomas Moor and John Fisher to the Altar by proclaiming them as saints.

In the beginning The Church of England refused to accept the authority of the Church and got separated from it and got caught to Calvinism and put on the nature of Protestantism. In the 16th and 17th Centuries, the Catholics in England were oppressed to a greater extent. The Faithful who obeyed the Pope, were named political enemies of the king. In spite of this situation, later a greater number of people from the Church of England, began to accept the nature of the Catholic Church. In the meantime, the higher section of the Anglicans, especially preferred to accept the Catholic nature of life, rather than that of the Protestants.

8.4. Renovation and Reformation

8.4.1 Council of Trent (1545 – 1563)

Different Teachings of different Reformers had to be given clear answers to their different understandings. Therefore as a reply to these challenges, the Catholic Church called the General Council, called the Council of Trent under the Leadership of Pope Paul III. The followings were the decisions that were presented as replies.

- All the Lutheran teachings were rejected.
 - Both the Holy Bible and Traditions are the sources of the Truths.
 - All the books in the Old Testament and the New Testament were written by the Inspiration and the Power of God. The scripture passages are from God. Therefore the right to explain them is the monopoly of the Church.
-

- The Church has received the power of preaching and teaching from Christ Himself.
- St. Peter and those that take his place continually one after another become the real Leader of the Church. Pope is a person, on whom the power of Infallibility is vested.
- The Holy Bible which is named Vulgate has been accepted by the Church.
- All the seven Sacrament were instituted by Christ Himself.
- Holy Sacrifice of the Mass, the sacrifice of Calvary, hell, paying homage to saints, use of statues, Indulgences, are all accepted and approved by the Church.
- Matrimony is a Sacrament. It is permanent and everlasting.
- Faith produces virtuous acts. As man bears witness to his faith, he becomes a judge.

New steps proposed by the Council

- The method of preaching about indulgences was abolished.
- Paying proper homge to Our Lady and Saints encouraged.
- To start a seminary in every Diocese for Priestly formation.
- Holy Communion to be received by Catholics at least.
- Catholics to attend to the Sacrament of Reconciliation often.
- To encourage the Faithful to attend the adoration of the Blessed Sacrament, and the Eucharistic Benediction.
- The book called “Catechetics of Trent” was written by Pope Pius V for Catechists in (1566)

8.4.2 Founding of New Religious Groups

❖ Society of Jesus

St. Ignatius of Loyala is the Founder of this society. It was founded in Spain, in 1534. These Religious who were well educated, lived a very deep Spiritual life. They fought against the errors of Protestantism, which had spread almost all over Europe and brought many a people back to the right path. Their Priority was to obey the Pope and to protect the Doctrine of the Church, by teaching it to the people

The book written by St. Ignatius Loyala, “Spiritual Exercises” is popular even today. There are other Popular Jesuit writers to be found. Among those books, the popular one is “The Catechetics of Catholic Faith” written by St. Peter Canicius. Sts. Norbert and Belarin were two Jesuits, who worked as Doctors of Theology in the Council of Trent. The Jesuits were called “The Great Apostles of Asia” St. Francis Xavier a Co-Founder of the society. Today the Jesuits are found working all over the world.

❖ Order of Carmelites

Its origin took place on Mount Carmel in Palestine. A set of Rules and Regulations needed for discipline in Religious life was produced here in the 12th century.

St. Simon Stock, managed to promote Carmelite life style in England, by introducing it in that country.

St. Teresa of Avila, was a Carmelite nun (1515-1582) who worked to bring about a revival within her own Order. She saw God in different forms. She focussed her attention on the former style of life that existed in the Carmel at its beginning and the type of contemplative life lived there and worked to bring back those alive into her own Carmel. She managed to get revival to take place in there. The two spiritual books "The road leading to a full life" and "Interior Castle" were written by her.

With the guidance and the influence of St. Teresa of Avila, St. John of the Cross (1542-1591) too, got involved in the spiritual revival work. He too wrote some books on spiritual life like:

"Climbing The Mount Carmel", "Dark night of the soul" Spiritual songs and The flame of love life".

Spiritual books of this sort, written by these two saints, brought great relief to many a soul. Their spiritual works of this sort were very useful to many, in experiencing Prayer Life and Contemplative Prayer in their lives.

Little Flower of Jesus too bears witness to the teaching that humility is essential to achieve union with God in our spiritual life.

❖ **Capuchin Order**

The Founder of this group is St. Francis of Assisi. It was founded in the 13th Century. They too were of the opinion that they too had to revive their lives.

So in the 16th century, many Franciscans got together under the leadership of a person called Matheo Passi and decided that they must be very faithful in living the Rules and Regulations given by St. Francis Assisi himself, and also restart living according to the Biblical Teaching that were there in the beginning of their order.

This revival moved forward slowly. They combined their service of teaching and their religious living. Also, while caring their living by looking after the sick, lived a mortified life. Their teachings were against the teaching of the Reformers.

8.5. Contemporary Era (1750 – Upto the present time)

8.5.1 French Revolution (1789 – 1795)

In 1788 there existed an Economic Crisis in France. All the cultivations of the country were destroyed. A Famine was on. People died of hunger. Unable to bear all these difficulties in life, the poor and ordinary workers, revolted against the Government, demanding a change in rulers and regulations of the country. They wanted a constitutional change. Priests and the Leaders of the lower class of the country, too joined the Revolutionaries. Rousseau's teachings about the supremacy of the people's will was one of the causes of this uprising. They killed king Louis, their king, who ruled the country at the time. They killed the people who did not accept the people's Government.

Among those massacred thousands of Authoritative Priests and religious were found. Some Authoritative and a big number of land owners were expelled from the country. The rest gave up their right to own the Patrimony. Something had to be done to calm down

this uncontrollable situation of the country. So, the states general which was the legislative council of France was called. It took place in 1789 on May 5th, it gathered in Lersseilsil, and came up with a new Constitution for the country. Hundreds of Bishops and Priests who did not accept it, were forced to accept that. Some were killed. Some others were expelled from the Country. In 1793 they started to take different steps to wipe away the Catholicism from France. The Govt. Interfered with the Liturgy of the Church and made it impossible for the Church to celebrate its Feasts and Sundays by celebrating some of their own Cultic Feasts on those days. Those feasts could be mentioned as: Feasts of their livelihood, of good conduct, and that of knowledge. Finally it set up in place of Catholicism, the cult of reason, and an actress was enthroned as the Goddess of reason, on the high altar of Notradam.

When Napoleon was in power, in 1797, he managed to sign a treaty with Pope Pius VI with that treaty, he got, a good amount of Church Land, Countries and hand written copies of some very valuable books and some pieces of Art. Then surfacing a death of a France man, that had taken place in Rome in 1798, claiming that to be a murder committed in Rome, the Pope was blamed for it. Thus on account of that, he managed to confiscate Pope's belongings and then expelled him from Rome and sent him to Venice. Pope died there in 1799.

Napoleon managed to enter into a treaty with Pope Pius VII, in 1801. According to that, Pope's rights were given back to him. The church was opened. Religious institutions could start their services again, Catholicism was accepted in public. Yet, the properties of the Church, confiscated by him earlier, were not given back. Instead, Priests were given a salary. Soon Napoleon began to show his true colours. He changed his ways and became a dictator. Rome was made the Metropolitan and began to show his power over the Church. Yet Pope Pius VII was courageous enough to stand on his own ground, and protect the Church. In 1814, Napoleon lost in the battle at Voterloo. Thus the Church was free to carry on, on its own, and its growth took place in France.

During the time of Pope Pius VII new religious began to spring up. Among such groups, one could find Marianists; Marist, De lasalle Brothers, Charity Sisters, Loretto Sisters, Paulists, Sa;asoams and the Society of the Divine Word, who were called White Fathers. They engaged themselves in Evangelical works, social services and education. These services of theirs brought in a newness and a new life to the Church. In 1815 the Society for the Propagation of Faith was started.

8.5.2 The first Vatican Council (1869 – 1870)

- The Vatican Council started in Rome in 1869, on December 8th. There they discussed certain Fundamental Truths such as:
- God is alive
- The inherent quality of Nature
- God and His Revelations
- Ordinary wisdom and God's Revelation

The first set of questions they discussed and managed to get settled, came out in the form of a declaration called "DEI FILIUS". Besides this, the council rejected the idea that there is no GOD AND OTHER MATERIALISTIC FERRIBEIY ideas.

Another important thing that took place in this Council was the Proclamation on of the infallibility of the Pope. When he teaches something, taking the place of St. Peter, The power of the Holy Spirit gives him the power to speak the truth. This is the meaning of the infallibility of the Pope At the same time the Council accepted the Leadership of the Pope.

In 1870, the war between France and Prussia started. Therefore the Council had to be stopped. This prevented the Council from discussing about the duties of the Church of Christ and the status of the Laity and Religious.

Half way, in the 19th century the difficulties of the Church disappeared. His spiritual and moral rights were approved and given back to the Pope.

8.6 Popes who did a Meritorious Services to the Church in the Modern World

8.6.1 Pope Pius IX (1846 – 1878)

The first Vatican Council was called by him. That was between 1869 – 1870. The Council declared the infallibility of the supreme Pontiff. He declared the Dogma of the Immaculate Conception of Our Lady, in 1854 Dec. 8. It was during his Papacy that Our Lady appeared in Lourdes in 1858 February 11th. He reigned as Pope for 32 years. This is a long period as Pope.

8.6.2 Pope Leo XIII (1878 – 1903)

As a learned Theologian, he brought about a renovation in the Educational system of Theology. Also he paved the path to study the Holy Bible in a scientific way. All were allowed to have access to the Vatican Archives for Educational purposes. He wrote a number of books on various subjects. At the same time, he wrote many Evangelical Exhortations, such as (The devotion to the Holy Rosary, Holy Spirit, Blessed Sacrament...) **RERUM NOVARUM** the first Encyclical was written by him. There, he explains the Christian view about the rights of the workers, in 1902, he started the Biblical commission in Rome.

8.6.3 Pope Pius X (1903 – 1914)

He was virtuous. He had a special concern over the young and the youth, that made him work for their upliftment. He made it possible for the young ones to receive Holy Communion, by reducing the age level for First Communion. He approved frequent or daily Communion. Also he paid special attention to the Liturgy, and took some steps to renovate it in various ways. After some time of his death, Pope Pius XII raised him to the Altar.

8.6.4 Pope Benedict XV (1914 – 1922)

He was a Progressive Pope. During his reign, the First World war broke out. Communism too was spreading all over the world. It was an oppressive time for Catholics. In 1917, in Portugal Our Lady appeared to three children in the city of Fatima. This took place in the time of Pope Benedict XV.

8.6.5 Pope Pius XI (1922 – 1939)

During his Papacy, Benito Mussolini was in power in Italy. He was a Dictator. The Italian Government and the Pope entered into a treaty in 1929. This was called the Lateran Treaty. It did accept that Vatican is an Independent Country. Holy Father, the Pope is its ruler. Pope Pius XI worked to promote Lay Evangelization services. Also he wrote various Encyclicals about Laity. He celebrated the 40th anniversary of Leo XIII's **RERUM NOVARUM** with a new Encyclical on Labour questions by name **Quadro Jessimo Anno**.

8.6.6 Pope Pius XII (1939 – 1958)

He is an educated Pandit. A Linguist who knew several languages. A Pope with a very deep spirituality. The second world war was on during his Papacy. He worked with an untiring effort to bring peace and to promote it in the world. He tried various methods to save the Prisoners of war. Promulgated the Dogma of the Assumption of Our Lady into Heaven, body and soul. The Rules and Regulations for the preparation for Holy Communion were made lighter and easier. One of his special Encyclicals is **Mystical Body of Christ**. He is a Pope who had some special enthusiasm to promote the Apostolic services of the laity. In his Encyclical "**DIVINO AFFIANTE SPIRITUI**" written in 1943, he speaks about the need to have a scientific understanding about the Biblical Message.

8.6.7 Pope John XXIII (1958 – 1963)

He brought in a marvellous historical transformation of the Church. He is the Pope who took the initiative to call Vatican II Council. Much trouble was taken by him to bring peace into the world. **Pacem in Terra** – Peace on Earth was written by him. He wrote **Mater et Magistra** – Christianity and social Progress too.

8.6.8 Pope Paul the VI (1963 – 1978)

The II Vatican Council which was stopped half way through was brought forward and continued by Pope Paul the VI. In 1965 the II Vatican Council brought to an successful ending by Pope Paul VI. He was a very active and enthusiastic Pope. It was he who started visiting various countries and he too paid a brief visit to Sri Lanka in 1970. He made history being the First Pope to visit Sri Lanka. He wrote the Encyclical **Populorum Progressio**. He wrote an Apostolic Exhortation on Evangelization.

8.6.9 Pope John Paul II (1978 – 2005)

After 600 years a Pope was selected from another country other than Italy. It was Pope John Paul II from Poland. He was a very enthusiastic and active Pope. He had visited many countries. He came to Sri Lanka in 1995 and raised Fr. Joseph Vaz to the state of Blessed. He has published a number of Encyclicals "Stepping into the third Millennium" is one of his Apostolic Encyclicals Catechism of the Catholic Church. Mother of the Redeemer, Christian Family in today's world, Exhortation to the laity and Apostolic Encyclical for religious priests. It was very popular religious leaders among many countries. He died in 2005 and he was Canonized in 2015.

Eight Lesson

8. Church History of Sri Lanka (Before the Portuguese Period and during the Portuguese Period)

8.1 Factors starting that there were Christians in Sri Lanka before the arrival of Portuguese.

It was in 1505 that Christianity began to spread in an organized manner. Yet, there are factors to prove that even before this period there had been Christians living in this country. Following are some of the main factors.

1. Statement by Cosmos

In the 6th century AD, a monk named Cosmos who had been touring in many countries wrote a book titled “**Christian Photography**” In this book he has mentioned about Sri Lanka. There’s a big island called “Sinhala Deepa” in the Indian Ocean. Indians called it by that name Greeks used the name ‘**Thaprobane**’ and their lived two kings. They were at rivalry. Persian who lived there had a Christian Church belonging to them. A Priest and a deacon lived there appointed by the Persians. They had with them all the religious articles needed for Liturgical services.

According to this statement we can trace the idea that Nestorians, who were Christians could have lived during that Period.

2. The Holy Cross at Anuradapura

In 1912, a cross carved on a stone rock was discovered among the ruins. A similar cross had been discovered in India too. Nestorian Christians had a great devotion to the Holy Cross. No sufficient facts to prove, whether this cross is the same cross belonging to the Church of the Christian mentioned in the book of Cosmos or the one discovered from the house where they used to live. No evidence is found to prove, whether Nestorian Christians lived around Anuradhapura area or not.

3. Captain Migara

Christian soldier ‘**Migara**’ by name had served under king Kashayapa I, who originally had come from India in (473-491AD) had built a church giving the name “**Abisheka Jinna**” He had organized a ceremony at the consecration of this church. This is mentioned in Chula Wansa too (39:6-7, 40-41)

‘Jina’ is a word derived from Pali and was interpreted as one who disciplined oneself or rather one who triumphed over oneself. This pali word has a reference to Lord Buddha and Vardamana the religious teacher of Jaina Religion also Makkali Gosala- who started ‘Ajeevana’ period. Dr. Paranavitharana says, the word ‘Christus’ means anointed has derived or coined with word ‘Jina’ Thus it could be introduced as Christ.

Christians lived in South India as far back as the 3rd, Century, and they would have come to Sri Lanka quite often. Particularly, Indian ie. Christian army soldiers like Migara would have served under Sinhalese kings.

4. 'Sigiri' testimonies reveal the fact that there were gold coins with Christian art and symbols during the period of King Mugalan.
5. Arabian Archeologist, AL Idrid, say, during Polonnaruwa period for Buddhist, Islam, Christian and Jewish religions four representatives lived in the Sinhalese King's court. Apart from foreign Christians there were no local Christians at that time. Probable evidence unfolds the fact that there was the possibility of Christians living in this country even before the Portuguese Period. Yet no sufficient proof to prove about an organized Christianity spreading around.

8.2 Portuguese Era (1505 – 1658 AD)

Sowing the seeds of Christian religion

Portugal is a small country situated in the west Europe. Helped by the Prince of Burgandi the Portuguese Liberated themselves from the power of the Islamists (Muslims) They tried to destroy the trade monopoly of the Muslims. To achieve this, they made every effort to find a sea route in the East. They were successful, when Vasco de Gama in his voyage reached the port of Calicut in 1497.

Eight years later Francisco de Almeida was appointed as the Eastern Governor of India. He was strongly in the hope to chase away the Muslims from Sri Lanka, Pagnea and Mallakka. Muslims on the other hand, having lost their usual sea route through Mallakka, Red Sea and Persian Bay sailed across Maldives. Francisco de Almeida tried to obstruct this plan and organized a group with seven ships to defeat the Muslims. This group set out from Cochin under the leadership of his son, Lorenzo de Almeida. Unfortunately the fleet of ships got caught to a heavy sea storm and accidently reached the Galle harbour. Having come to know about the Island they had reached, he sailed again a little further and disembarked in the Colombo Port which at the time was the capital city.

The kings who ruled at the time were king Weera Parakramabahu at Kotte, King Wickramabahu in Kandy, the hill country and Pararajasekeram in Jaffna. Eventually Portuguese built up a friendly relationship with the King of Kotte and were able to put up a fortress in Colombo.

King of Portugal informed, the Pope Julius in Rome that Portuguese had landed In Sri Lanka which at that time was called as "Thaprabone" by the ancient Greeks, and this incident would basically cause the spreading of the "Good News" in the new land and its people.

A pact was signed between the king of Kotte and Portuguese. The king sought help, from the Portuguese to protect his country. Portuguese supported the king of Kotte in his battle against the king of Seethawaka. King Bunekaba has sent a delegate Salappuarachchi to Lisbon in Portugal to strengthen the relationship between Sinhalese and Portuguese nation.

As a result of this friendly delegation, King John III assured, that the Prince Dharmapala the grand son of Buwanekabahu would be the next King of Kotte. To symbolize this future occurrence the statue of Prince Dharmapala was ceremoniously crowned there. This particular statue was carried to Portugal by the delegation headed by Sallappuarachchi. More so, in 1543, Rev. Fr. John de Villa and five other missionaries came to Sri Lanka with Salappuarachchi as requested by king Buwanekabahu. The king welcomed them and allowed them to spread Christianity in the Kingdom of Kotte.

New religion gained its popularity. Several reasons caused it, to be so. Life of missionaries, compassionate love for the poor and the sick, their closeness to the people and their service and ministries rendered to the common man and society irrespective of caste and other differences. Though ignorant of the Sinhala language, the missionaries preached with the help of translators. We could understand the difficulty they would have experienced in teaching the Christian concepts as the natives were deeply accustomed to Buddhist concepts and philosophy.

After the death of King Parakramabahu Prince Dharmapala came to the throne. Five years later about 70,000 natives living in the coastal area converted themselves to Christianity. King Dharmapala too became a Christian. Then it was very advantageous to both missionaries and Portuguese. Opportunities were provided to build churches, to start schools and charity organizations. The Buddhists rebelled against them and flocked round King Mayadunne, the king of Seethawaka. King Rajasinghe the son of Mayadunne waged a war and got the kingdom of Kotte under his dominion. This incident made King Dharmapala to select Colombo as his Kingdom. He was childless and had no heir to the throne after his death. Thus he wrote his last will in 1580 naming the king of Portuguese as the heir to the throne. In this way Portuguese were given the kingdom of Kotte in 1597 after the death of King Dharmapala. Veediya Bandara, the faith of King Dharmapala rebelled against the Portuguese. He burnt the churches in Panadura, Kalutara, Maggone, Beruwala, Galle and Weligama. Killed missionary Priests and Catholic devotees. The Franciscan Priests i.e. Francisco de Braga Javocalvo, Anthonio Padravo were martyred in 1555 during the cruel persecution.

King Wickramabahu, the brother of Bunekabahu VII of Kotte ruled in Kandy. He sought help and assistance from Portuguese against King Mayadunne. There are the evidence that King Wickramabahu converted himself to Christianity very secretly and invited missionary Fathers to Kandy to please the Portuguese.

Karalliyadde Bandara, the son of Wickramabahu chased out his father from his throne and became king. He was awfully afraid of Mayadunne and sought assistance from Portuguese. He too converted himself to Christianity. His relatives and officials of the King's court too received Baptism. Dona Margarita, the sister of Koralliadde Bandara got married to Dharmapala the King of Kotte. As a result a favourable time had begun to spread Christianity in Kandy. In 1582, Rajasinghe, the King of Seethawaka defeated Karalliyadde Bandara and the Kingdom of Kandy was taken over to his command. Karalliyadde Bandara fled away to save his life. But on the way he died of small pox. His daughter and grand son Yamasighe had to seek protection from the Portuguese. Later they were Baptized. Gamasinghe became 'Don Philip' and the Queen, 'Dona Katharina'.

Rajasinghe was chased away by the people of Kandy. Then Francisco the Son of Queen of Gampola was enthroned. When Prince Yamasinghe heard about it, he claimed his rights to the Kingdom of Kandy. But he died in a few day's time. His son Don Javo, just 12 years old came to the throne. But commander Konnappu Bandara together, with Don Java and Portuguese were chased away by Yamasinghe and came to the throne as Wimaladharma I (He was earlier Don John)

The Portuguese armies entered Kandy to take back the throne in Kandy from Wimaladharma and to enthrone Princes Dona Katharina. But Konappu Bandara drove them out and got married to Princess Katharina. King Wimaladharma was very much against the Christians and Portuguese, yet did not harass them because of Dona Katharina.

After him Prince Senerath became the king. He was a devout Buddhist. Dona Katharina too was one of the Queens to king Senerath. Due to this reason he did not harrass the Christians. Senerath had the intention of giving the Kingdom over to his son after killing the son of Wimaladharma. Coming to know this plan Queen Dona Katharina was in great distress and died of this pain and sorrow. The generation of Catholics in Kandy came to a halt with her death. Similarly the Last Sinhala kind i.e. Weera Parakrama Naranendrasinghe (1706 – 1739) too had provided some facilities to the Catholics in Kandy. The king who ruled Kandy before him Rajasinghe II was a son of Dona Katharina by Senerath. He and King Wimaladharma II (1687 – 1706) had given refuge and support to Christians who suffered under Dutch. We read this fact in the history. The above mentioned King Narendrasinghe was the one who had given all the support to Fr. Joseph Vaz and Fathers of Oratorion Congregation. Eventually Catholic Church began to spread around Kandy and the hill country.

Christianity Spreading in Seethawaka

After the death of King Rajasinghe the I, Nikepitiya Bandara became the heir to the Kingdom of Seethawaka. Portuguese were against this, and so they sent him to Colombo. He was Baptized there by the name Don Philip. Later he was sent to Porotal. In 1611 he died in a Franciscan monastery. Missionary activities would have been possible flourishing during this period.

A Poet named Alagiawanna, lived during this period (era) of Seethawaka. He had written several Literary books. "Constanthinu Hatana" a Literary work by him could be considered as the first book of the war poetry written in Sinhala Language. The background for this poetry book, most probably would have been the armed fight between Constanthinu the Portuguese governor and the Sinhalese army captain Anthonio Baretu. This literary work has been considered as the climax of the Sinhala Christian literature. Poetry written on the Blessed Trinity.... Description on Blessed Mother Mary in Poetic Languageare to be heighted here.

Christian Spreading in Jaffna

Commenced during the ruling period of Pararajasekaram (Hendagamanasinghe) With the permission of the king, the Franciscan Fathers, built a church and a monastery near the King's palace. Sangili who succeeded Pararajasekeram was against the Portuguese and the Catholic Church. He began to torture the Catholics in Jaffna, massacred 600 Catholics lived in Mannar

sending his troupes there. The records of this dreadful event, state that small children too were included in that massacre. King Sangili surrendered himself and later Portuguese sent him to Goa. There he was sent to the Gallows.

In 1623, Son of King Hendagamansinghe received Baptism by the name of Don Constanthinu. His conversion into Christianity influenced others in the king's family to accept Christianity. So much so, the missionary campaign in Jaffna was strengthened. Don Constanthinu had his higher studies in Goa, was ordained a priest in the Franciscan Order. His sister Dona Isabela and Dona Maria entered Religious Life. They were considered as the first local religious sisters. Some kings were very honest in receiving Baptism. The Royal family accepting Christianity and receiving Baptism was a great advantage for the missionary activities.

Torture and harassing the Christians still continued. Enemy kings tortured the Christians. The spreading of Christianity began to be slowed down due to external harassments, religious rivalry, competition between the rulers and governors and also the cruel behaviour of the Portuguese governors.

When the Dutch conquered the Jaffna Peninsula in 1658, Catholic apostolic ministries and activities completely came to a stand-still.

Congregation that planted the seeds of Christianity

It is evident that religious congregations such as Franciscans, Augustineans, Dominicans and the Society of Jesus had played a leading role in implanting the Christian Faith in Sri Lanka. It was mentioned before that five Rev. Fathers of the Franciscan Order, founded by Francis of Assisi came to Sri Lanka in 1543 accompanied by Salappuarachi, A Sinhalese Royal representative. These missionaries served in propagating Christianity almost 60 years alone by themselves, facing untold difficulties, suffering and persecution. It was a praiseworthy heroic task indeed. They built churches in Navagammuwa, Dompe, Wattala and Colombo. They were able to construct 40 churches from Colombo to Dondra; a church and a convent in Galle and another church dedicated to St. Joseph in Koggala.

We read in history that Rev. Fr. Antonio Pecsoto had written in Sinhala a book in verse form and another in Prose form. Also a few religious dramas. The first Passion play staged in Matara was a production of Rev. Fr. Antonio Pecsoto.

Untiring apostolic zeal and honesty in the service influenced other Religious Congregations and orders to come to Sri Lanka. It was a great Blessing to the people of Sri Lanka.

Jesuits in 1602, Dominicans in 1605, Augustinians in 1606 came to Sri Lanka, rendered their services, worked hard propagating Christianity in this soil. Rt. Rev. Bishop of Cochin gave over to Jesuits Fathers, the region beyond Mahaoya and Sabaragamuwa Area to Augustinians, Sath Koralya to Dominicans and the rest of the territory to the Franciscan Order. Thus the religious congregations were given in charge of different regions to take care of the Catholics.

St. Ignatius Loyola The Founder of Jesuit Order, instructing said so, "Missionaries going out to teach Catechism must teach and instruct the people in their native language. Therefore the first duty of the missionaries is to learn the language of the People." Adhering to these instructions of

their founder Jesuit Fathers who served in our land learned and studied Tamil and Sinhala languages and became scholars Matheo Pellangotti, John Mathella who were martyred in 1616, were wellknown scholars. Fr. Lamber Ruis a scholar in Tamil Language – prayed in Tamil Language just before he breathed his last.

The books written by the fathers were of two categories

- Books to be used by the European Fathers as helps to learn local languages.
- Books for the locals as means to learn the religion.

Even in our times we recall this literary foundation.

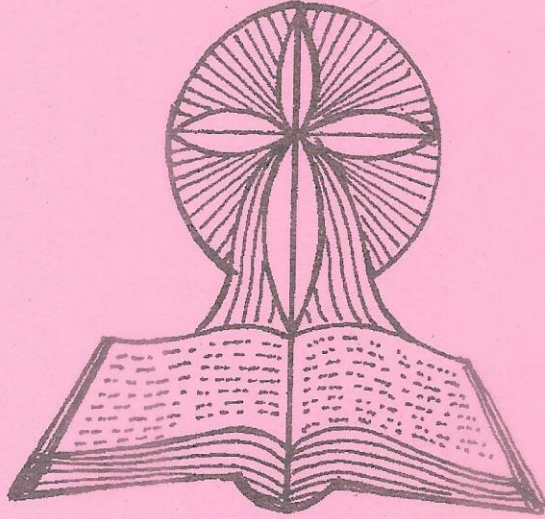
Parishes were established in Rambukkana, Dunagaha, Attanagalle, Weliveriya, Pitagaldeniya Mapitigama, Ampe, Bentota, Narahenpita. It was the result of the missionary activities carried out by Dominican Fathers and Augustinean Fathers. Historian Querosse had stated that there were 500-3000 Catholic devotees living in these regions.

Gifts to our education, culture and social services

As it was customary in Europe, The clergy in Sri Lanka too had the responsibility to look after the education in the country. Portuguese rulers made the clergy in charge of education in Sri Lanka. Eventually Franciscan Fathers started schools near the Catholic churches. They taught subjects such as, Religious, writing, singing, Latin and morals. Jesuit Father who came to Sri Lanka did the same. There were colleges in the cities and village schools beside the parish church. It is mentioned in the history that they had put up colleges in Colombo, Jaffna, Navagamuwa and Franciscan Fathers had a teacher training college under their direction. In keeping with the usual custom of the church the missionaries started hospitals in Colombo, Jaffna and Mannar. It was recorded in the annals that there was another Institution called “Society for charity works” Educating the orphans, burying the dead were some of the charitable acts carried out by this society. Hospital expenses were covered with the donations received and the historical records pointed out that Catholic volunteers to do the hospital work free of charge as a charitable service. Influenced by the Portuguese, several other functions and items entered into the Tamil and Sinhalese culture.

They are as follows:

- Eventually caste system began to be ignored.
 - Catholic rites and customs regarding marriage got recognition and respect.
 - Some Portuguese words were included into the Sinhalese vocabulary. Names such as Pedro, Paulu, Juse and words like ‘Bentinghe, Kurase, Konthe, comisama etc.
 - Western architecture, painting and sculpture music, clothes, etc. began to be popular and some of them got rooted in our country.
 - Religious drama.
 - Considered Sunday as a day of rest.
 - Celebration of Christmas Festival
 - Lenten Season as time of fasting
- Some were of the view that Portuguese tried to spread Christianity using guns and weapons. If that was true, Christianity would have completely wiped out at the cruel torture and persecution prevailed during the Dutch Period.



The National Catechetical Centre,

**19, Balcombe Place,
Cotta Road, Colombo - 8.**

Tel : 011-2685459

Fax : 011-2665021

E-mail : natcatbible@gmail.com

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