

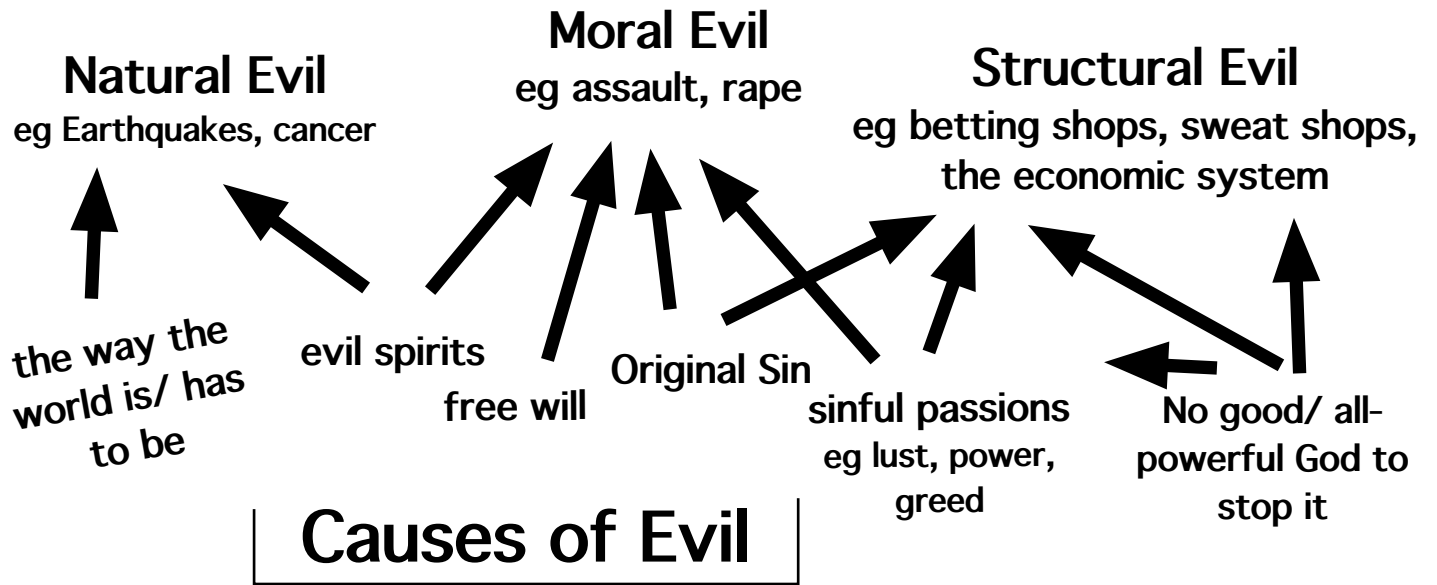
1.2 Good & Evil

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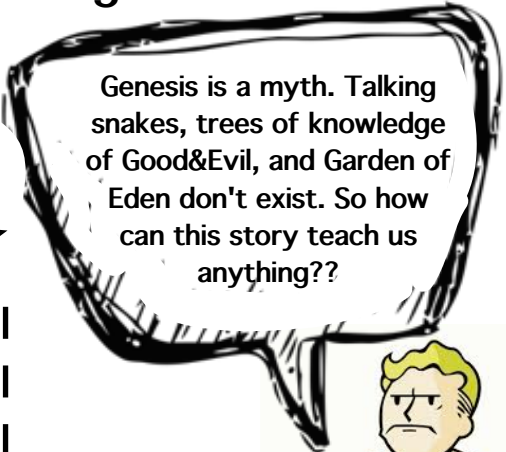
Natural evil - evil caused by nature
 Moral evil - evil caused by human free will
 Structural evil - evil caused by the way humans have organised society

Types of Evil



Original Sin - our free will is inclined towards making evil choices
 Gen.3 describes and explains what this means for us.

- Only Fundamentalists take this story literally !
- Catholics and most other Christians say it is more like a parable, teaching deep (theological) truths.
- it describes in a story-like way how humans began to realise the difference between good and evil. It shows how the human race, has evolved spiritually - and fallen from their original goodness.
- it describes how humans sin - by becoming proud and disobedient, preferring to trust the Serpent's words more than God's warnings.
- it describes the consequences of sin: how it causes us to turn away from God, so they have to hide from Him, and how they lose harmony with each other (man rules over woman), with nature (thorns and thistles) and themselves (work and childbearing is painful)
- All these things are true, even if they are not "scientific" !



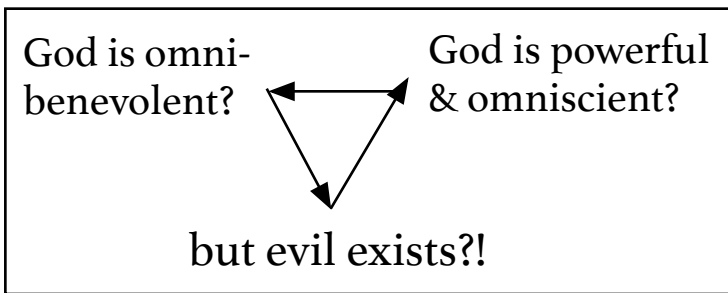
How the Genesis Story shows the causes of Evil

1. There is a spiritual force of evil, that makes evil suggestions to us, tempting us (represented by the snake)
2. Humans do evil by their own free will (no-one forced Eve to take the fruit - she herself decided to.)
2. Those first humans corrupted their free will - we, their descendants, have inherited this corruption as Original Sin. The story describes how humans have inherited a natural bias towards choosing evil, as a result of a spiritual Fall - and this explains a lot of evil in the world.

BUT REMEMBER! It is not exactly a literal story...the Fall could have really happened (to two individuals in the dim and distant past, who passed on its effects), OR it might just be describing how the Fall is part of every human being !



The Problem of Evil & Theodicies



The Problem of Evil: if God **was** all good/powerful, then he would want to stop evil, and be able to stop it, but it seems that evil does still exist...so God can't be good/ powerful/ exist...This makes evil a problem for people who have faith in God.

The three things don't fit together - one of the three claims has to go, so it is also called **the Inconsistent Triad**

Nobody with faith in God will want to say that God is bad, or God is not powerful, so how can we solve it? **A Theodicy** is an attempt to solve the Problem of Evil.



Job says there is no way of understanding suffering, God's will is powerful and mysterious

evil makes us better - more compassionate, more motivated eg relief efforts, discover cures

THEODICIES -

religious and non-religious

evil passions

eg greed, lust, for power

Jesus' suffering helped to redeem the world from sin - suffering may have spiritual benefits

Jesus suffered - God's will, even if don't understand it

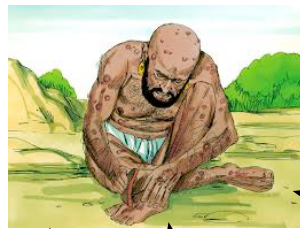
you need suffering as a **test of love and commitment**

Jesus taught that God is closest to those who suffer (**Beatitudes**)

original sin

spiritual evil (devil)

free will



need evil to **appreciate/contrast with the good**



John Mackie- disagrees with many of these theodicies...

- **contrast with evil?** You can still understand good without it. Also why so much evil, just to understand what good is?
- **free will?** God could have made us with a free will that only chose between doing good things, not good and evil things.
- **makes us better?** Evil makes some people more resentful and angry. We can be kind anyway, not just as a reaction to evil and suffering.
- if humans do evil, **it is "natural"** for them to be like this, because this is how God made us, so we can't be blamed for it. Evil is God's fault.

Is God Good?

(Is this part of the inconsistent triad wrong? **If God is not good, then we have solved the PoE** - evil exists because God is not good enough to stop it.)



DUALISTS - believe that

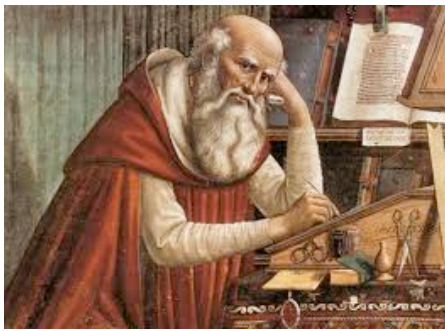
- they believe **the physical, material world is not good**, because material things decay, die, change & lose their goodness. A good and perfect God therefore cannot have created the material world.
- **a demiurge** created the material world, and the true God only created the perfect spiritual world. The two are always in **conflict** matter vs. spirit
- physical, **material pleasures must be reduced or avoided**, and we should only focus on spiritual things.

Dualists have solved the Problem of Evil, because they say evil is the result of having a bad material creation, created by a bad demiurge God.. but can Christians accept this solution?

Why Christians cannot be dualists - and therefore can't solve the Problem of Evil in this way...

The Bible teaches that material creation is good, and the work of a good and loving God (not a demiurge)

- "God saw all that He had made, and found it *very good*".
- "God's *spirit* hovered over the waters" when the earth was only a formless void, showing God himself was present in creating. (Genesis 1)
- God made man *both flesh AND spirit* (out of dust and breathed into him) Spirit and matter are *in harmony*.
- Jesus says "no-one is good, but God alone!"
- *God became flesh* as a physical human being, and resurrected to heaven in a human body - so God loves physical things, and has lived among them



St. Augustine on Evil (The Enchiridion)

Augustine wrote a handbook for new Christians, the *Enchiridion*, so that they could more easily understand what their faith was about. In it, he said FIVE important things relating to the Problem of Evil.

ORIGINAL SIN

has corrupted our free will so that we are more inclined towards making evil, wrong choices, than good ones. Evil is due to choices made in Original Sin.



Original Sin

This is **our sin**, and our fault, because we were all present "in Adam" when he sinned, and we inherit his corruption, because we are all **descended** from him.

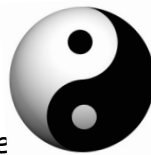
EVIL is a Privation of Good)

Remember how Augustine taught that God created everything *ex nihilo*? That means that having been made out of nothing, we can always go back to nothing - and evil is that lack of goodness.

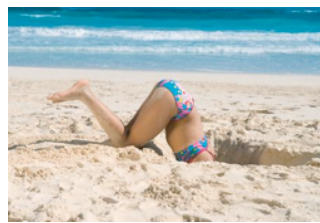
Our wrong choices are like a going back to nothingness - we deprive ourselves and others of the goodness in creation eg of peace, health and happiness, when we act out

Contrast with good

Augustine thought that evil helped people to appreciate the good things we have eg health, when we are sick.



"..we enjoy and value the good more when we compare it with the evil"



God **ALLOWS** evil in order to bring **GOOD** out of it

"God would never permit the existence of anything evil, if He were not **so omnipotent**, that He can bring good, even out of evil."

For Augustine, evil does not prove that God is weak - rather, evil can actually **show God's omnipotence**, because God can always use evil to bring some good out of it, if He wishes to.

Augustine also thinks that evil can make us much better people, and bring us to a much **greater happiness**, after we have overcome evil and suffering, than we could have done without it.

The Principle of Plenitude

teaches us that everything in Creation has its place, and everything as a whole is good, to God.

Just because something doesn't please us humans at a particular time, doesn't mean it isn't good as part of the whole Creation. A momentary evil eg volcano, can be understood as a necessary part of the whole: creating fertile soil rich in minerals.



Free Will

3 views of Free Will

The **FREE WILL DEFENCE** - says that evil is the result of humans having the ability to make free choices - some of their choices can be bad. Nothing forces them to do evil, apart from their own free decision.



1. **the Free Will Defenders** - human free will is absolute, and only this explains why evil happens. Nothing influences our ability to decide as we want. So (moral) evil is simply the result of our own free choice.
2. **Augustine**: Free will is **corrupted** by Original Sin. We are not perfectly free. Like an uneven set of scales, our free will is inclined to make **evil** choices. Only God can heal our corrupted human nature, and restore us to perfect freedom, by His grace. Original Sin is the fault of Adam and Eve, but **our fault** too - because we were "**all present in Adam**" when he sinned. We inherit his guilt and his corruption, because we are **all descended from him**.
3. **Mackie**: we do use our free will to make evil choices, but this is God's fault. God could have given us a free will that **only chose between good alternatives**, and was not inclined to making evil choices. (just like you choose between different kinds of food - you don't think about eating grass!)

Scripture on Suffering: JOB

THE STORY OF JOB

Job was a good, righteous, God-fearing man, who always did what was right and just. Satan challenges God, that Job is only God-fearing, because of all the blessings he has received. If they were taken away, Satan thinks Job would curse God to his face. God allows Satan to destroy all Job's possessions, his livestock, kill his family, and even attack Job's health - but not to kill him. Satan agrees. Job loses everything. At first, he continues to bless God "The Lord gave, the Lord has taken away, blessed be the Name of the Lord".

He continues to be blameless, but soon begins to complain. In fact, he becomes so angry and depressed, that he curses the day he was born, that God had created him to live and to see such misery.

Job's friends sit with him for 7 days in silence, commiserating with his misfortune. Job then begins to question them, about why this has happened. One of them thinks it is a just punishment from God, because Job must have sinned. Another one says it is for his pride; another one says God will restore Job's good fortune if indeed he is blameless. Job rejects all their answers, insisting that he is blameless. Job demands that God gives him an answer.

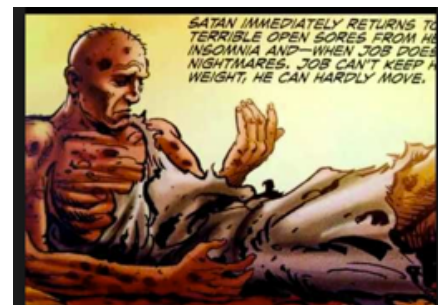
God appears in a thundercloud. God takes Job on a virtual tour of all creation, from the beginning of time, showing him all the marvels of creation. Job realises that he is incapable of understanding them. God even shows him two huge and destructive beasts, which God says are also a good part of his created world. God asks Job if he has any ability to understand any of this. Job understands then, that he doesn't. God dismisses Job's friends as ignorant, and confirms Job's blamelessness.

In humility, Job realises God's purposes and creative power is far above his own understanding. He repents, for having challenged God and questioned Him. He has not received a direct answer to why he himself suffered, but he realises that he must accept his own fate, in trust and humility before God.

The book of Job rejects the common Jewish idea that suffering is punishment for sin - Job is blameless, as God confirms.

Job never does receive an explanation for suffering - no theodicy is given. God only points to His own power and wisdom, and asks Job to trust and believe in it.

Even though no theodicy is given, maybe this is a better way of explaining evil and accepting it, then trying to give specific reasons for why it happened.



Scripture on Suffering: JESUS



Jesus suffered because suffering ALREADY HAD a meaning:

1. Jesus used suffering as a proof of his love and commitment

- Jesus is the "**Suffering Servant**" prophesied in the OT (Book of Isaiah), who would suffer rejection and abuse at the hands of his own people, even though this very suffering was making up for their sins.

- Jesus himself said that "**No man has greater love than he who lays down his life for his friends**".

Jesus did this, to show his love.

- Jesus asked his disciples to show this level of love and commitment as well - he told them to "**take up their cross and follow him**" to leave behind family and wealth, and follow Jesus, whatever it might mean.

Jesus gave suffering a NEW meaning - he transformed suffering

2. Jesus made suffering a way to defeat evil and sin

- Jesus did not retaliate or threaten: he patiently suffered evil. As a result, the power of **evil was defeated**, in his resurrection.

- those who suffer with Jesus, can share in his victory over evil and sin.

3. Jesus made suffering a way to be closer to God and enter heaven

- because Jesus, the man-God suffered, then he identifies with us, when we suffer. **God is especially close** to those who suffer.

- Jesus' suffering became the **route to heaven**, through the resurrection. So our suffering can help us to find this route.



Has Jesus managed to solve the Problem of Evil?

- has he proved that God is loving?
- has he proved that God is powerful?
- has he destroyed the power & suffering evil causes?



Suffering in Christian Tradition



Early Christians

- were persecuted by the Romans: thrown to the lions for entertainment, burnt as living torches, crucified on roadsides.
- their attitude was that they were suffering like Jesus, as witnesses to Jesus, so Jesus would give them strength in their suffering and welcome them into his Kingdom.

Tradition: how generations of Christians have lived and what they have believed, as Christians.

eg fasting on Fridays, celebrating the Eucharist, forgiving enemies, giving to the poor.



St. Paul

- shipwrecked, stoned, whipped, imprisoned, beaten by robbers, starving, cold, sleepless, beheaded.

Quotes:

"God works with those who love him, who have been called according to His purpose, and turns everything to their good".

"I consider the sufferings of this present time are not worth comparing to the glory that we are to receive."

"I will boast in my weaknesses and suffering, so that the power of Christ may rest on me. For when I am weak, then I am strong." (2Cor12.10)

"For I am convinced that neither death nor life, nothing in all creation, can separate us from the love of God in Christ Jesus".



Persecuted Christians

- in places like Iraq, Syria, Sudan, Pakistan, Nigeria, China, N.Korea
- beaten and killed for displaying a cross in public
- have to disown & leave their family for believing in Jesus
- are killed for loving others and trying to help them, as Jesus would (Sean Devereux)

Quotes, why someone might prefer to suffer than give up their life of faith:

"Greater love has no man, than he who lays down his life for his friends".

"He who acknowledges me before men, I will acknowledge before My Father in heaven".

"He who does loves father, mother, son, daughter, brother or sisters more than Me, is not worthy of Me".

Jewish beliefs about sin & evil

- there is no such thing as the devil
- there is no Original Sin
- human beings have free will
- human beings have equal inclination for either good or evil.
- humans do have to struggle against sin & evil in this world - and heal it "*tikkun olam*"
- God made the world, and He made it good (Gen.1)
- God did not create evil.



The Trinity

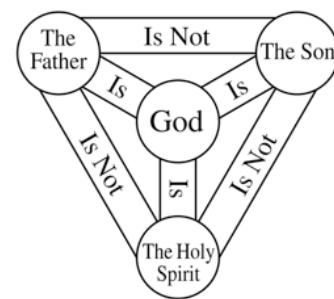


**There is only one God.
The Father, the Son and the Spirit, is, each of them, God.
The Father, Son and Spirit are not the same.**

But how can this be true?

- If each of them is God, but they are not the same, why are there not 3 gods? How can there be just one God?
- Or if there is just one God, how can they not be the same?

The Trinity doesn't make logical sense, but Christians believe it is true, because of what happened in the New Testament: Jesus and the sending of the Spirit.



Heresies of the Trinity

A heresy is a false belief about God..



Arianism - that Jesus is just God's perfect creature, not actually God, or equal to God. (Jehovah's Witnesses)

Evidence against this: Jn 1:1



Modalism - that God just changes mode, or forms - shape-shifting. The Persons are not really different or distinct. **Evidence against this:** Jesus' baptism, Nicene Creed.

Quotes/ Evidence

"The earth was a formless void, and the Spirit of God hovered over the waters...and God said "Let there be...." (Gen1:26) *(God spoke the Word, creation happened, and in that act, the Spirit was present)*

Jesus said "When the Spirit comes, whom I will send to you from the Father..." *(if Jesus can send God's spirit, he must be God: no-one can send God's spirit, but God himself)*

In the beginning was the Word, and the Word was with God, and the Word was God. (Jn1:1) *The Son (Word, or expression, of the Father, existed eternally with the Father, from before time).*

At Jesus' baptism, the Spirit descended on Jesus and the Father's voice was heard "This is my beloved Son". *(Three divine persons were present at the same time)*

What do Jews believe about the Trinity?

They don't believe in it !

- Jesus was only a historical person, and a false messiah
- Jesus' life and death had no importance: he didn't forgive sins and he won't judge the world
- the Spirit is just God's presence on earth, or God's power, not a divine Person, or equal but distinct to God himself.
- God is One (Ten Commandments, Shema prayer)

Christians might respond by saying:

God didn't give the Jews enough information about himself in the OT (eg they never experienced the Spirit as being the Spirit of Jesus, sent by him, nor did they recognise Jesus as God.)

St. Augustine's Love analogy

The NT says that "God is love". So Augustine thought that maybe:

- God the Father is the lover (origin and source of love)
 - God the Son is the beloved, because he is begotten from the Father
 - God the Spirit is the love between them, uniting them as one.
- Because love is always in God, so wherever there is one of them, the others are there too, eternally (not as created), because God IS love.

If there is a lover, there must be love and a beloved (and so for the each of the others - **each one involves the others - each one is the whole Trinity**. This analogy avoids partialism, avoids Arianism, avoids modalism.

BUT - love isn't a person in the way that the other two are Persons, so this doesn't quite work in terms of describing the Spirit...



St. Patrick's shamrock - 3 equal leaves, or persons..but each Person in the Trinity is FULLY God - not 1/3 God...

THE INCARNATION & the Problem of Evil

Incarnation – to be made flesh

Jesus was not "created" or made, because **he already pre-existed** in God, with God, as the 2nd Person of the Trinity. Out of the love of the Trinity, He came down from heaven and took flesh from Mary, when the Holy Spirit overshadowed her, to become born as human.



John 1:1

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



In the beginning, the Word is with God. The Word is the perfect expression, and the perfect image, of the Father. The Word was with God from all eternity, equal to God.



God created the world **through his Word**.

The Word is the Son - the 2nd Person of the Trinity, equal to God and with God, from the beginning. The Word is the perfect image and the perfect expression of God. The Word is "begotten" from the Father - it is the Son.



The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

The Word already exists eternally with God. The Word appears on earth, by **taking on a human nature**, from Mary. He becomes the person Jesus. Jesus is fully God, because he is the Word, the Second Person in the Trinity, but **also fully lives as man**. This is because of KENOSIS.



KENOSIS

The Second Person of the Trinity, **emptied himself** of his divinity in becoming human. He limited his divine character (*like not allowing yourself to speak english, but only french/ spanish*). He did not act out of his divine glory and power. This is known as **kenosis**.

Though he was God, he also did not insist on the respect and dignity that was due to him as God. Instead, he became as humble as men are, capable of suffering - hunger, thirst, tiredness, pain. He was humbler yet - because he became the servant of all, obeying God completely, even to the point of dying the most shameful death.

Philippians 2 "Kenosis Hymn"

"...He emptied himself, and becoming as all men are, he became humbler yet"



SALVIFICI DOLORIS - John Paul II

20 years before he himself had to suffer with Parkinson's Disease, John Paul II wrote an Encyclical called **Salvifici Doloris** - "The Saving Power of Suffering". In it, he talked about the meaning and power that suffering can have.

- **only by trusting in God's love for us**, can we make sense of suffering - because only love gives anything its meaning and value. God's love for all creation was shown by Jesus, on the cross.

- **God can work through our suffering**, bringing the power of the resurrection to it, so that it becomes a way of sharing in Jesus' saving suffering.

- **suffering gives us a virtuous character** - it teaches us to endure with patience, to persevere, to have hope. These are virtues that give us a more noble character.

- **suffering is a way of kenosis for humans** - it empties us because we become weak and dependent on God and on others. This cures us of pride and of our opposition to God. It makes it possible for God to work through us by His power. It is like Jesus' kenosis.



What does the incarnation teach us about suffering?

- Jesus emptied himself in the incarnation (kenosis). He emptied himself of his divine power and glory, and became fully human, capable of knowing pain. He did this, so that God's life and power could be seen on earth.

- this teaches Christians also to follow the way of kenosis - to be humble, and accept suffering, weaknesses, disappointments, trusting in God's love. Then God's resurrection power, will act in them, as it did in Jesus. They know that when live in this way, they are close to being like Jesus was.

Jesus' Example and Teachings

Jesus gave his most important teachings on the "Sermon on the Mount", to a large crowd of people. These included the Beatitudes and the teachings on the perfect fulfilling of the Jewish Law.



The Beatitudes

Meaning

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.	<i>those who put their trust in God, and depend on him, rather than in themselves.</i>
Blessed are they who mourn, for they shall be comforted.	<i>those who experience God's comfort in their pain and sorrow</i>
Blessed are the meek, for they shall inherit the earth.	<i>those who are humble, and give way to others, not trying to lord it over them.</i>
Blessed are they who hunger and thirst for righteousness, for they shall be satisfied.	<i>those who long for God to restore justice and right order.</i>
Blessed are the merciful, for they shall obtain mercy.	<i>those who show kindness to others, whoever they are</i>
Blessed are the pure of heart, for they shall see God.	<i>those who are clean from sin, and avoid sin.</i>
Blessed are the peacemakers, for they shall be called children of God.	<i>those who offer forgiveness, peace and healing to others, bringing people together again</i>
Blessed are they who are persecuted for the sake of what is right, for theirs is the kingdom of heaven."	<i>those who follow Jesus, no matter what the cost</i>



Beatitudes are **blessed attitudes** - attitudes which Jesus tells his disciples that, if they have them, they are blessed by God.

They are the attitudes that Jesus himself lived by. Following them, makes a person Christian.

Some of them don't sound very positive, but there is a great promise attached to each one. The 1st and the 8th (last one), are both promised **eternal life** in God's kingdom.

Attitude to Sinners & Outcasts

Jewish Law stated that sinners and outcasts were 'unclean', and should be avoided. Sinners should be punished according to the Law. Jesus was not afraid to mix with them, and treated them with kindness, and healing. **He hated the sin of pride** - he preferred sinners who knew their need of mercy and forgiveness, to the Pharisees & Teachers of the Law, who thought they were perfect.

The woman in adultery: Jesus said "Let him who is without sin, cast the first stone". Since no-one is without sin, no-one stoned her. Jesus went up to her and said "Has no-one condemned you? Neither do I condemn you, go and sin no more". His message was that none of us has the right to judge others, still less to condemn them. Only Jesus does, and he forgives - but also warning sinners against sin.

To the leper who went up to Jesus and said, that if Jesus wanted to, he could heal him. "Of course I want to:" said Jesus, and reached out and touched him. He did not turn away from someone in need, or from an unattractive illness.

Jesus also made a fuss over identifying the **woman with the haemorrhage**, when she was healed by secretly touching his cloak. He wanted her to know, that she could be part of society again - just like his touch helped the leper to feel human again.

Jesus' point, is that his way is a more perfect way of doing what God wants. You are not being particularly good, if you just give back as good as you get, or love those who love you.

He is also saying that it is more important to focus on your attitudes : committing a sin (like adultery, murder, or swearing falsely), happens because we have allowed ourselves to develop bad attitudes - anger, lust, deceit. If you purify your heart from these evils, then you will not only avoid committing such bad actions, but you will also be perfect, as God is perfect. That is why Jesus' teaching is a "fulfilment" of the Law - it is the more challenging, and the more perfect way.

The Fulfilment of the Law

Jesus reminded his listeners a few things that the Jewish Law said . He then said: "**But I say to you....**"

He was teaching them, that God wanted them to follow the Law in a more perfect way .

The Law said - do not murder

Jesus says - do not be angry

The Law said - do not commit adultery

Jesus says - do not even look at a married woman lustfully

The Law said - do not swear falsely

Jesus says - do not even make oaths - just mean yes when you say yes.

The Law said - love your neighbours, and hate your enemies

Jesus says - love your enemies, and those that do you harm

The Law said - an eye for an eye

Jesus says - do not return one wrong for another, if someone slaps you on one cheek, offer him the other as well..."

Do not show off! At the end of the sermon (Matthew Ch.5), Jesus warns people to avoid doing good things, so as to win praise and admiration from others. If we give to charity, fast, pray - we should do these things without showing off, so that only God sees them - and God will reward us.

Natural Law

At the Nuremberg Trials, Eichmann tried to claim that he was only following orders, in sending millions of Jews to the gas chambers. The judges rejected this defence.



GUILTY

NATURAL LAW = the idea that **we all share the same basic human nature**, and so we all have the same natural rights. To deny these rights, is wrong. It would prevent humans from finding fulfilment in their lives.

Natural Law can be known by all people, at all times, and is the same everywhere.

So Eichmann was judged guilty, even though he was "just obeying orders" because he knew, by Natural Law, that what he did was wrong.

What would be wrong, according to NL? Why?

Against 1: abortion, euthanasia, murder. Self-defence would be OK, as would fighting in a just war.

Against 2: contraception, homosexual sex, rape, sterilisation. It would be OK to use a condom if the husband or wife had AIDS (to preserve life)

Against 3: child-slavery, no free education, denying girls the right to education, having a very biased education

Against 4: war, corruption, fraud, persecution, lawlessness

Against 5: religious persecution, coercion, preventing free speech, restricting information



Thomas Aquinas in the C16th listed 5 natural rights, that all humans have in common, and which it is wrong to deny.

1. the right to preserve life
2. the right to reproduction
3. the right to educate children
4. the right to live in an ordered society
5. the right to freedom of Conscience and worship of God



Conscience

Conscience = our knowledge of what is right and wrong, and the God-given impulse to do good, and avoid evil. *"the law of God written on human hearts, to do what is good, and avoid what is evil"*. Following conscience helps us to live a good and happy life.

Aquinas taught that conscience has 2 parts to it:

1. the part that to do with **knowledge** - our ability to know the difference between right and wrong, in different situations (synderesis)
2. the part to do with **action** - the impulse that motivates us to do the right thing, and to avoid what is wrong.

Conscience has to be formed, otherwise it remains weak, and can be too easily confused, or ignored.

- **parents & role models** - teach us moral principles to live by
- **education:** school and society encourages moral behaviour. Learning history, english and RE helps us to learn about mistakes people make.
- **Church:** religious teachings show us how God wants us to live.

Virtue

= a good moral habit & an excellence of character.
Need to be developed, like skills, to "play" the game of life.

Justice - to give to each person his due

Temperance - to put appropriate limits on pleasure

Courage - the strength and will to do the right thing

Wisdom - to know and understand the right thing to do, in different situations

Virtues must be learned, like skills, so that they become natural to us, and become part of our character.

Suffering can help us grow in virtue:

eg illness or poverty -> can bring out patience, perseverance, courage to face difficulties, even compassion towards others and generosity.

God's Goodness

Conscience & Natural Law all show God's goodness, because in creating humans, he gave them the natural ability to be able to tell right from wrong.

Natural Law allows humans to recognise that everybody deserves the same rights to live a happy and fulfilled life.

Conscience allows humans to recognise and be motivated to do good and avoid evil.

Virtues show God's goodness in giving us freedom to develop our own personality, but also the ability to make it

MORAL AUTHORITY = the right that someone, or something, has, to instruct us about what behaviour is right or wrong eg the Bible, the Police, the Headmaster





Worship with Statues

Jews say...

- 1st Commandment: "You shall have no other gods before Me, nor shall you make any graven images...." This forbids the making of statues for worship.

- God is transcendent, beyond human imagining. Any human representation of God would therefore be a false idol.

Protestant Christians say...

- our faith should focus only on God. Images distract us from having faith. Protestant might only have crosses, not crucifixes, in their Churches.



Catholics say...

- **incarnational view:** God became a physical being, in Jesus. Therefore it is a right to represent God by representing Jesus in a physical form (eg Crucifix). It is helpful as a visual aid and a focus for prayer. It is not a false idol, because Jesus is a true representation.

- Jesus himself chose bread and wine to represent himself. Therefore it is right to connect to God through physical reality.

- the Saints are our older brothers and sisters, close to God in heaven. They care for us, and can pray to God for us. We ask them to do this, as we might ask a living person to pray for us. This does not mean we worship them!

- Statues are like photographs - they remind us of their holy lives, to inspire us to follow their example.

Importance of Crucifix

Focus for prayer - that God became human in Jesus, to show us his love and to save us.

Help in suffering - gives us strength and courage to accept and put up with our suffering as Jesus did

Michelangelo's Pietà

Pietà means "devotion" - Mary is contemplating and reflecting on Jesus' death, in faith.

It shows Catholic **ambivalence to suffering:** death and suffering are not always and ultimately evil, even though they are always painful. Catholics have mixed feelings about it.

This is shown in the sculpture, for example:

- the bodies of Mary and Jesus are idealised - no sign of the torture or suffering that they have been through. Both are youthful, beautiful and strong.

- Mary is not clinging onto her son in grief: she is offering him out to the world, to show him. She has faith and trust in what God is doing through the suffering. It has a meaning.

- Mary does not touch his naked body, but holds him through the cloth. This is because of the holiness of his body, sacrificed to God and for us. His suffering is a positive thing - the reason for our salvation.

The Pietà is a powerful sculpture to reflect on in suffering:

- it teaches us trust and acceptance of God's will, in the midst of the greatest pain. It identifies with mothers who have lost their children, literally and metaphorically.



Info about the sculpture:

- found in St. Peter's Basilica in Rome (the Vatican)
- carved out of a single block of marble, C16th, by Michelangelo
- Mary's body is larger than Jesus: she supports the body of a grown man, as if he was her child again.



THE ROSARY

The Rosary is an example of **popular piety** - a type of prayer, that is not part of the formal rites of the Church, but a way in which many ordinary Christians have liked to pray in their own time.

The frequent repetition of the Hail Mary prayer means that the Rosary is primarily addressed to Mary, but it focusses on the life of Jesus.

How do you say the Rosary?

Make the sign of the cross
Say the Apostles's Creed
Say Our Father + 3 Hail Mary's

On each of the 5 decades:

- say 10 Hail Mary's
- one Our Father prayer
- followed by Glory Be.

Then start the next decade etc.

What are you thinking about as you say it?

There are 4 "**mysteries**" - glorious, sorrowful, joyful, and luminous. These are said **on different days** (eg Sorrowful are said on Tues and Fridays)

Each mystery has **5 events** from the life of Jesus.

So when you say the rosary on a Friday, you think about each of the five events of the Sorrowful mystery, meditating on one event for each decade you say. The Hail Mary words remind us of Mary's faith, and also that she was present by Jesus' side throughout his life, and is still very close to Him in heaven.

How would praying the Rosary help someone to cope with suffering?

eg. by praying the Sorrowful mystery (Tues & Fri)

1. Agony in the garden - eg. remember how Jesus had to struggle with doing the right thing, and wanted to run away, but didn't. This can give us courage to face up to our situation.
2. Scourging at the pillar - eg how people can mock us and make life difficult for us, without reason
3. Crowning of thorns
4. Carrying the cross - eg how it is hard to carry your burdens sometimes, but with Jesus, we can. Jesus was helped to carry his cross, maybe we can be grateful to those who help us with our burdens.
5. Crucifixion

PILGRIMAGE

= **journey to a holy place.**

Can be alone, or with others.

The time and effort involved, is already a kind of offering to God.

Reasons to go on pilgrimage:

- to ask, or to thank God for something special.
- to show they are truly sorry for some sin (**repentance**). They may choose to do a particularly difficult pilgrimage for this eg Croagh Patrick, walking barefoot.
- to find time and space **to pray and reflect**, so that they can strengthen their faith. The holy place itself may bring them to feel a closer connection with God eg Bethlehem.
- to seek **healing**, spiritually, emotionally, physically (eg Lourdes is famous as a place of healing)

Jewish Pilgrimage

Traditionally, Jews would go up to the temple in Jerusalem, at three specific times in the year.

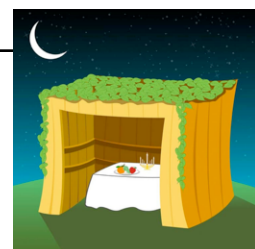
Shavuot - to give thanks for the harvest, and the fruits of the earth.

They would offer fruit and bread in the Temple, sing happy songs.

Sukkot - to remember the time of wandering in the Sinai desert, after they left Egypt. So Jews travel to Jerusalem and nearby, build temporary shelters, in which they live for a week.

Passover - to remember the 10th plague, when the lamb's blood saved Jewish families from the death of the firstborn. Jews sacrifice lambs and goats at the Temple, and eat them roasted over a fire, with bitter herbs.

Modern Jews may also travel to Jerusalem, visit the **Wailing Wall** (all that is left of the Temple) and visit the graves of important Jewish teachers and Rbbis.)



What do Christian pilgrims do on Pilgrimage?

- walk long distances, towards their holy place
- eat simple food, sleep in modest accomodation
- pray as they journey eg say the rosary, pray in front of the Blessed Sacrament if in a church.
- attend Mass and the Sacrament of Reconciliation wherever they can

Component 1.2

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