

Year 7 Humanities

Term 3 Religious Education Booklet

The Community of Jesus



Outcomes

RE 4.2 Assess the importance of religious figures in Church history

RE 4.4 Locate information from a variety of sources including Scripture and Church documents

RE 4.6 Communicate ideas and understandings with clarity

RE 4.7 Discuss how people have responded to God's call

Name: _____

Terminology

Archdiocese - The district for which an Archbishop is responsible.

Catacombs – Underground cemeteries constructed by Christians from about the late second to the early fifth centuries.

Diocese - The district for which a Bishop is responsible.

Divine – That which is sacred, holy or relating to God.

Epistles – A book in the New Testament in the form of a letter from an Apostle.

Gentile – A biblical term, from the Latin word of foreigners, meaning people who were not Jews.

Gospels - The four books in the New Testament that are written about the life and teachings of Jesus. Matthew, Mark Luke and John are the authors of the Gospels.

Leaven - A substance, typically yeast, that is used in dough to make it rise.

Martyr – Someone who has given up their life for their faith.

Monotheism – The doctrine or belief that there is only one God.

Pentecost: Jewish meaning - In Hebrew, it is called Shavuot meaning “weeks”—and so it is known as the Feast of Weeks. Pentecost comes from the Greek word for “fifty” since it occurs fifty days after the preceding holiday, Passover. Shavuot was originally a harvest festival.

Pentecost: Christian meaning - Is a Christian holiday which takes place on the 50th day after Easter Sunday. It commemorates the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ.

Pharisee - A member of a Jewish group noted for strict observance of rites and ceremonies of the written law and for strict belief in their own oral traditions concerning the law

Polytheism - The belief in, or worship of, more than one God.

Purification - The process of making something spiritually or ceremonially clean.

Sadducees - A wealthy upper class group, who were involved with the priesthood. They completely rejected oral law, and unlike the Pharisees; their lives revolved around the Temple.

Sanhedrin - A council of seventy men, Pharisees and Sadducees, who made all the decisions for the Jews.

Symbol – A sign used to reveal one or more truths about God.

Synagogue - A Jewish place of worship

Tabernacle: Jewish meaning - The tabernacle (Hebrew: meaning "residence" or "dwelling place"), also known as the Tent of the Congregation, was the portable earthly dwelling place of Yahweh (the God of Israel). Moses was instructed at Mount Sinai to construct and transport the tabernacle on their journey through the wilderness to the Promised Land. Solomon's Temple in Jerusalem, the First Temple, became the dwelling-place of God.

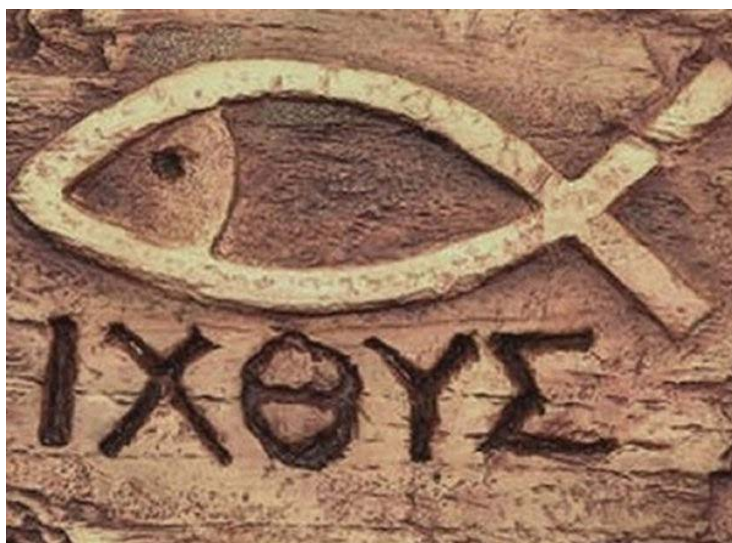
Tabernacle: Christian meaning - The place of the church that holds the ciborium containing the Eucharist.

Temple - The Jewish Temple was THE main place of worship and it was in Jerusalem. Only part of the original Temple remains today.

Unleavened - (of bread) Made without yeast or other raising agent.




Yeast - A greyish-yellow preparation of the yeast fungus used as a fermenting agent, to raise bread dough, and as a food supplement.



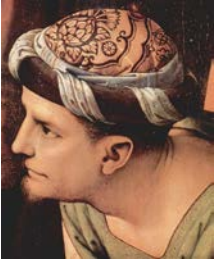
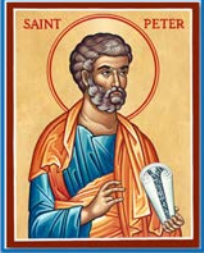
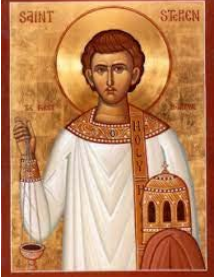
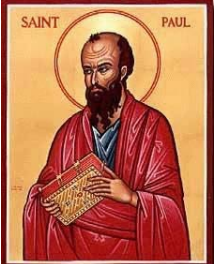
YHWH – The name for the God of the Israelites, representing the biblical pronunciation of "YHWH," the Hebrew name revealed to Moses in the book of Exodus. The name YHWH, consisting of the sequence of consonants **Yod**, **Heh**, **Waw**, and **Heh**, is known as the tetragrammaton.



Key Figures in the Bible - New Testament

There are many key figures in the time period we are investigating this term in RE in Hums. You are to research each person recording answers to the questions below.

Person	Who?/What? Who were they? What job did they have?	When? When did they live?	Why?/How? Why are they important or remembered? How are they connected to Jesus?	Image
Caesar Augustus				
King Herod (the Great)				
Herod Antipas				

Pontius Pilate				
Caiaphas, the high priest				
Joseph of Arimathea				
Saint Peter				
Saint Stephen				
Saint Paul				

Direction: Select TWO of the people above and write a sentence about EACH one. Your sentence should contain three things about the person and make use of an appositive.

Example

Person 1: *Joseph of Arimathea*

Sentence in full: *Joseph of Arimathea, a wealthy follower of Christ and a member of the Sanhedrin, generously offered his personal tomb to Jesus' friends who were looking for a place to bury Jesus before Sabbath.*

Red = appositive (start with the words - a, an or the)

What are three important pieces of information included in this sentence?

1.
2.
3.

Over to you...

Person 1: _____

Sentence in full: _____

Person 2: _____

Sentence in full: _____

The World of the Roman Empire

At the time of Jesus' birth the Roman Empire, led by Caesar Augustus, had conquered large parts of what we now call Europe, North Africa and the Middle East.

Locate the region of **Judea** on the **Map of the Roman Empire** below. Judea on this map is now called _____.



List SIX regions that were in the Roman Empire at the time of Jesus:

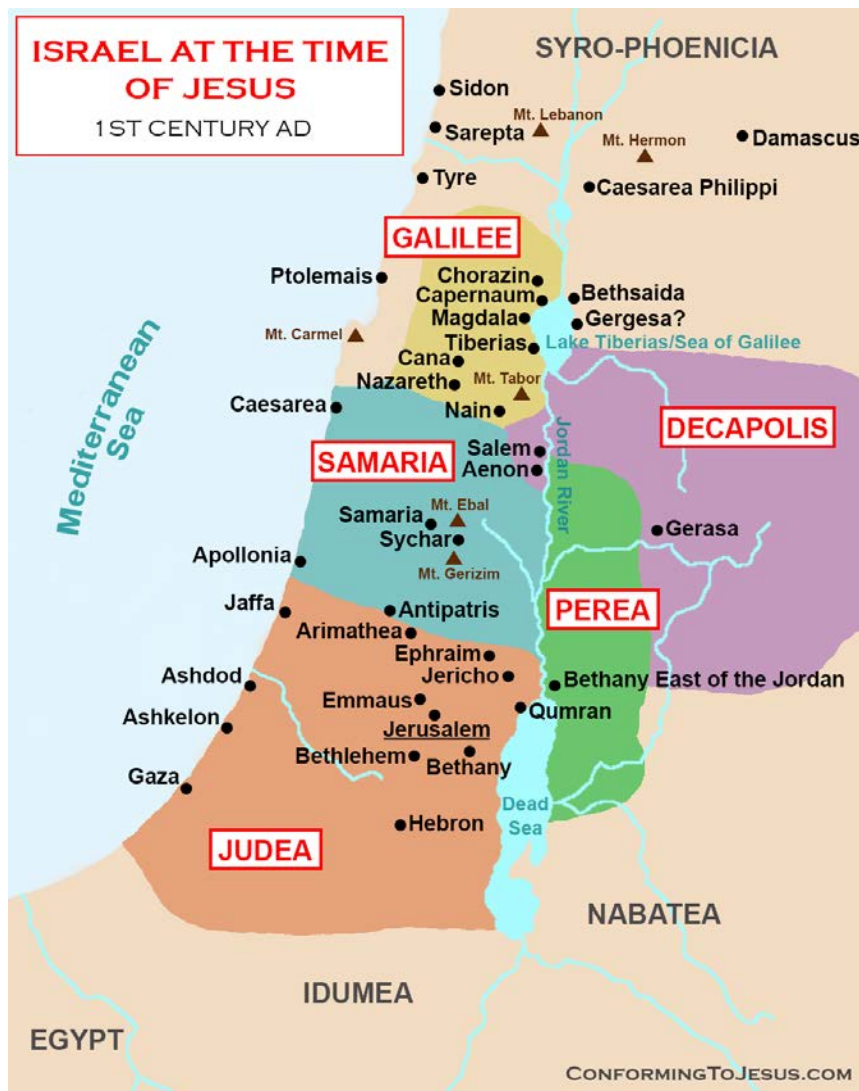
- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____
- 6 _____

Finish this sentence with a great adjective.

The Roman Empire at the time of Jesus was _____.

On the map of **Israel at the Time of Jesus**, locate the places below.

Research **why these places are important in the life of Jesus** and complete the sentences below.



Bethlehem is important in the life of Jesus because _____

Nazareth, the _____,
 is the region of Galilee.

The Jordan River is important in the life of Jesus as _____

Jerusalem, a/an _____,
 is the city where Jesus died and later rose to life again.

Jews in the Roman Empire

We will now read this following passage together. You are to UNDERLINE key words and information as we read. There are activities to complete at the end of the passage. The passage comes from *PBS The Roman Empire in the First Century*, "Jews in Roman Times."

<https://www.pbs.org/empires/romans/empire/jews.html>

Remember, when underlining key words and information, you are looking for information that answers the question, Who? When? Where? Why? What? or How? If you underline something, in the margin write the word connected to what you have underlined. For example, write WHO next to text you have underlined about Jews.

Jews in Roman Times

When

In the first century AD, lived across the Roman Empire in relative harmony.

Protected by Rome and allowed to continue their religion, everything was fine until rebellion in Judaea led to a major change in the practice of their faith.

By the beginning of the first century AD, Jews had spread from their homeland in Judaea across the Mediterranean and there were major Jewish communities in Syria, Egypt, and Greece. Practising a very different religion from that of their neighbours, they were often unpopular. As a result, Jewish communities were often close-knit, to protect themselves and their faith.

Jews in Rome

Jews had lived in Rome since the second century BC. Julius Caesar and Caesar Augustus supported laws that allowed Jews protection to worship as they chose. Synagogues were classified as colleges to get around Roman laws banning secret societies and the temples were allowed to collect the yearly tax paid by all Jewish men for temple maintenance.

There had been upsets: Jews had been banished from Rome in 139 BC, again in 19 AD and during the reign of Claudius. However, they were soon allowed to return and continue their independent existence under Roman law.

The temple in Jerusalem

Although each Jewish community worshipped at its own synagogue, the temple in Jerusalem remained the spiritual centre of their worship.

The temple had been rebuilt three times. The first was when it had been destroyed in 587 BC by Nebuchadnezzar II of Babylonia. The second was when it had been

plundered and wrecked by Judaea's foreign rulers. The third time, it had been rebuilt by Herod the Great in 20 BC.

It had several gates and chambers, some of which were open only to men, some only to women, while others were reserved for priests.

The temple was the meeting place of the Jewish Council, called the Sanhedrin. It also held Jewish holy scriptures and documents. Outside was the temple square – this was a marketplace, where pilgrims could buy sacrificial animals and convert foreign currency into temple coins.

Rebellion in Judea

Although Judea was ruled by the Romans, the governors there had practised the same kind of religious tolerance as was shown to Jews in Rome. However, Roman tactlessness and inefficiency, along with famine and internal squabbles, led to a rise in Jewish discontent.

In 66 AD, this discontent exploded into open rebellion. Four years later, the Roman army had crushed the revolt, but had also destroyed the temple. The sacred treasures were seized and shown off in a procession through the streets of Rome.

Destruction of the temple

The destruction of the temple fundamentally changed the nature of Judaism. Taxes that were once paid to the temple were now paid to Rome, and the Jewish tradition of worshipping in the temple was over. With only the Western Wall remaining of the temple in Jerusalem, the local synagogues now became the new centres of the Jewish religion.

Life for the Jews in Judea was sometimes a place of acceptance where they were free to live as they wished. At other times, the Romans pushed them out of their homes and places of worship and eventually they destroyed the Jews most sacred place of worship, the Temple.

Option 1

Direction: Complete the sentences by selecting the correct word in the blank space. Complete the sentence starters with information from the text above.

In the first century AD, _____ lived across the _____ Empire in relative _____.

_____ by Rome and allowed to _____ their
_____, everything was fine until _____ in Judaea
led to a major _____ in the practice of their faith.

By the beginning of the first century AD, Jews had spread from their homeland in
_____ across the Mediterranean. Practising a very different religion
from that of their neighbours, they were often _____. As a result,
_____ communities were often close-knit, to _____
themselves and their _____.

Direction: Complete the sentence.

For a time, Rome protected Jews until.....
.....

Jews had lived in _____ since the second _____ BC. Julius
_____ and Caesar _____ supported laws that
_____ Jews protection to _____ as they chose.

Synagogues were classified as _____ to get around Roman laws
_____ secret societies and the _____ were allowed
to collect the yearly _____ paid by all _____ men for temple
_____.

Although each _____ community worshipped at its own
_____, the _____ in Jerusalem remained the spiritual
_____ of their worship.

Direction: Complete the sentences

Two men who allowed Jewish people to practise their faith and educate
others in Judaism were J.....C..... and
CA.....

The temple in Jerusalem was very important to Jews because
.....

Option 2

Direction: Complete the following sentence starters with information from the text above.

Remember to ADD information, not just finish the sentence with a few additional words. You can add more sentences and use TRANSITION words to draw conclusions or add more detail.

1. During the 1st century CE, Jews living under Roman rule.....

.....
.....
.....

2. Both Julius Caesar and Caesar Augustus supported Jewish communities by.....

.....
.....

3. The relationship between Rome and the Jewish community declined in the year 66 CE as a result of.....

.....
.....
.....

4. The temple in Jerusalem was highly significant to the Jewish community because

.....
.....
.....

The Roman Empire - Leaders of their Time

We will now view this clip about the Roman Empire. You are to consider what the Jewish communities, as well as all the other people now under the control of Rome, gained from Roman leadership. Can you see why some Jewish leaders were quite happy for Rome to control things?

<https://www.youtube.com/watch?v=b9bcohq5TGk>



Direction: After viewing the clip, make a list of all the things that Rome invented or had that helped them to expand as they did.

Roman Empire - List of Inventions and Achievements

Social Groups in the time of Jesus

The world of the Gospels and the New Testament in general tells us a lot about life in Ancient times and how people were treated. With a lack of scientific understanding and knowledge, people who were sick were often treated with suspicion and disdain. Sick people were not the only outcasts. People with certain professions or ethnic or religious backgrounds could be treated differently as well.

Let's look at those who were accepted and those who weren't during the first century CE. *Understanding Faith* outlines the main religious groups in Jesus' time.

Religious Groups

There were a number of different religious groups among the Jews at the time of Jesus. While the members of these groups devoted their lives to God and knew the Scriptures really well, they emphasised different aspects of Judaism.

Pharisees

The Pharisees completely devoted themselves to strict adherence to the 613 commands of the Law. There were 248 positive commands (dos) and 365 negative ones (don'ts), and the Pharisees lived strictly according to them all. They even added their own rules. The Pharisees separated themselves from those who did not live according to the Law; this is why the word Pharisee means separated one.



The Pharisees refused to believe that Jesus was the Messiah. They were often in conflict with Jesus, who criticised them for being so determined to follow every single command in the Law to the letter that they failed to live according to the spirit of the Law. The Pharisees did not come from a priestly family, so they could not work in the Temple. Instead, they taught and preached in the synagogues, where they were very influential.

Sadducees

The Sadducees, on the other hand, did not believe in adding rules to the Law, and they did not accept additional interpretations of the Scriptures. They did not believe in life after death. Born of a priestly family, they controlled the Temple and the Sanhedrin, the ruling Jewish council.



Like the Pharisees, the Sadducees often argued with Jesus. They were unpopular with ordinary Jews, who mistrusted them because they felt exploited by the profits the Sadducees made at the Temple markets.

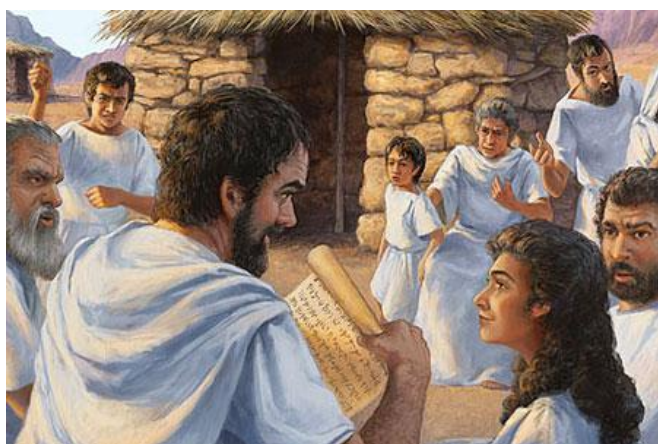
Scribes

The Scribes were even stricter in their interpretation of the Law than the Pharisees. They were sometimes known as lawyers, because they were well educated in the Law,



which they copied and interpreted. The Scribes regarded the Law as the exact expression of God's will.

They placed great value on the traditions of the elders, which had been passed on through the generations by word of mouth in the form of laws, right from the time of Moses. Like the Pharisees and Sadducees, the Scribes opposed Jesus when he began to teach in public. Jesus criticised them for turning away from the spirit of the written Law.



Essenes

The Essenes lived pure and disciplined lives, mostly in desert communities near the Dead Sea. They placed special emphasis on obedience, truthfulness, justice and self-control. In addition to helping the sick and being very kind and welcoming to strangers, they rigorously observed the Sabbath.

The Essenes tried to shield Judaism from outside influences. They prayed constantly for the final liberation of Israel and refused to partake in worship at the Temple in Jerusalem for fear of corruption.

Comprehending the Text

Direction: complete the following sentences to show your understanding of the religious groups in Jesus' time.

1. The Pharisees lived in strict accordance with.....
.....
.....
2. The word Pharisee means 'separated one' which suggests
.....
.....
3. Jesus and the Pharisees often argued over.....
.....
.....

4. Due to being born of a priestly family, members of the Sadducees controlled

.....
.....

5. The Scribes agreed with the Pharisees and the Sadducees about

.....
.....

6. The Essenes believed it was important to

.....
.....

7. The Essenes differed from the Pharisees and the Sadducees because

.....
.....

Samaritans

A group of people who appear in the Gospels are the Samaritans. Jesus interacts with Samaritans and uses them in his parables to teach people about respecting all people. But why were the Samaritans disliked by the Jews and why were they treated poorly?

Before reading the next passage, go back to the map on Page 8 to see where Samaria is in relation to Judea and Galilee.

Who Are the Samaritans in the Bible? Their Story and Significance

Who Were the Samaritans?

The Samaritans were people who lived in what had been the Northern Kingdom of Israel. The kingdom's capital, Samaria, was placed between Galilee to the north and Judea to the south. The Samaritans were an ethnically mixed nation with Jewish and pagan heritage. Although they revered Yahweh as did the Jews, their faith was not the common Judaism of that day. They affirmed only the first five books of the Bible as the only official books of the Bible and considered their temple and sacred place as Mount Gerizim rather than Mount Zion in Jerusalem (John 4:20).

Because of their seemingly imperfect adherence to Judaism and their ancestry, the Samaritans were despised by ordinary Jews. Rather than contaminate themselves by passing through the Samaritan territory, Jews who were travelling from Judea to Galilee or vice versa would cross over the river Jordan, bypass Samaria by going through Transjordan, and cross over the river again as they neared their destination. The Samaritans also showed hostility toward the Jews (Luke 9:52-53). Both groups disliked one another.

That the Samaritans were separated from and were looked down upon by the Jews makes them important in the New Testament. Jesus indicated a new attitude must be taken toward the Samaritans when he passed through their towns instead of crossing the Jordan to avoid them (Jn 4:4-5), when he spoke with a Samaritan woman, contrary to Jewish custom (Jn 4:9), and when he said a time would come when worshipping in Jerusalem or on Mount Gerizim would not be important (John 4:21-24). When asked whom to regard as our neighbour, Jesus told the story of the Good Samaritan precisely because Samaritans were despised.

The apostles recognized that in the Church, Samaritans must be accepted as equal to Jews. Peter and John conducted a special mission to Samaria to confirm Samaritans who had already been baptised by Philip (Acts 8:14-17). This initiation of the Samaritans was a middle stage between the preaching of the gospel to the Jews (Acts 2) and the preaching of the gospel to Gentiles (Acts 10).

Samaritans - Storyboard

In the passage above, it makes reference to at least two interactions between Jesus and Samaritans. You are to use the Bible to locate the Story of the Samaritan Woman at the Well - John 4:1-42. You are to then read the story of the Good Samaritan - Luke 10:25-37.

Read both stories. Select one and create a storyboard/comic strip of the story. Include dialogue or narration to add detail to the images.

You have 12 boards to tell the story you selected. Your last two boards must explain the meaning of the story and say what this tells us about Jesus and his message for the world. **You will be given a storyboard template to complete this task.**

Jewish Life at the time of Jesus

The Jewish faith is rich with traditions, ritual, symbols and celebrations. There are many festivals that recall important events. We are going to learn about some Jewish celebrations that tell us more about the world of Jesus during the Roman Empire.

The Feast of Unleavened Bread

The Feast of Unleavened Bread is a feast that is generally mistaken for Passover. Passover however is only one 24 hour period while Feast of Unleavened Bread lasts for seven days.

On the evening after Passover God told the Hebrew people exiting Egypt not to allow their bread to rise, but to grab everything and leave. The ancient peoples used to gather yeast on grape leaves to leaven their bread if they needed to speed up the process, but God said "Don't even let any leavening touch the dough. Just bake it and go."

In their haste they grabbed the necessities and fled toward the land God was preparing for them.

God then told them that in the future they were to commemorate this feast by getting all yeast out of the house for seven days.

On a normal Passover eve a family that celebrates the Biblical feasts will leave a bit of bread in their home in hidden places for the children to find. The children will search out the pieces of bread containing leaven (yeast) from the house. The family then takes all the bread (leaven) found outside the house and burns it.

If you are trying to clean your house of all yeast you will realise just how tediously impossible that idea is. No matter how much one sweeps or dusts, yeast is in the air, hence how it lands on grape leaves, it always finds its way back into the home, a bit like dust.

So what does the yeast represent in this story? Yeast represents sin.

When you put a little yeast in flour and water it grows multiplies with each warm second they remain together. For anyone who has worked with whole wheat, they can attest to the fact that once the yeast is added, there is no way to get it back out.



—



On the Feast of Unleavened Bread, Jews clean out their homes of the yeast and eat Matzo, yeastless bread. They are reminded that whilst it is almost a hopeless case to remove sin from one's life, we should still try because if sin is left to grow and rise, it will take over our lives. This festival reminds Jews to stay close to God's commandments and do as God requires.

Because, but, so...

The Feast of Unleavened Bread is important to Jews *because*.....

.....

The Feast of Unleavened Bread is important to Jews *but*.....

.....

The Feast of Unleavened Bread is important to Jews *so/therefore*

.....

Sentence Kernels

Direction: Expand these sentence kernels with additional information from the text. Ask yourself, can I add *why?*, *when?*, *what?*, *who?*, *how?* to the sentence to make it more detailed and interesting?

Sentence kernel: *It is a feast.*

Expanded sentence: _____

Sentence kernel: Remove yeast.

Expanded sentence: _____

Locate

Using Bible Gateway, locate a quote from the Old Testament and from the New Testament that mentions the *Feast of the Unleavened Bread*. (TIP - make sure the Bible version is the "International Children's Bible" (ICB))

<https://www.biblegateway.com/quicksearch/?quicksearch=Feast+of+the+Unleavened+Bread&version=ICB>

Old Testament Quote: _____

Bible Reference: _____

New Testament Quote: _____

Bible Reference: _____

Jewish Dietary Laws

When God gave Moses the Ten Commandments, the Decalogue, God also gave Moses an additional 603 commandments that Jews should follow. Therefore, there are 613 commandments, or *mitzvot*, in all. Many of these commandments are about which foods Jews are permitted to eat, which foods are forbidden and how food should be prepared.

Read the passage below about food laws related to milk and meat. Underline important words and phrases as you read. Use the questions - Who? What? When? Where? Why? How? to guide you and to help you decide what is important information to identify.

Dietary prohibitions - Judaism - mixing of meat and dairy



The making of unleavened bread by Orthodox Jews follows strict rules that prevent the dough fermenting, Israel, 2011

Jews in Jesus' time, and practising Jews today, considered respecting **kashrut** and its food restrictions as fundamental. **Kashrut** is the body of Jewish dietary laws and customs stipulating the products that are either permitted or forbidden to be eaten and the manner in which they must be prepared.

Animals which can be consumed must be slaughtered in accordance with precise rules, called **shechita**. For example it is forbidden to consume the sciatic nerve or blood, which is equated with the principle of life.

Another dietary rule, cited three times in the Torah, concerns the separation of meat and dairy produce: "You shall not boil a kid in its mother's milk." (Exodus 23:19 and 34:26 and Deuteronomy 14:21) While this prohibition is interpreted in many different ways, it seems to be the one which the majority of Jews obey the most.

In Jewish tradition, the prohibition on mixing dairy and meat products has been interpreted in several different ways. Some see it as an implementation of the same

principle of separating animals authorised for consumption from those that are forbidden. Others associate it with the general prohibition on certain mixtures set out in the Torah, such as that of coupling animals from different species. Yet others see it as symbolic: the refusal to mix life (milk) and death (meat).

Several rules must therefore be followed to respect the prohibition on cooking and consuming meat products with dairy products. Traditionally, this separation begins in the kitchen as, in the refrigerator, these products must not come into contact with one other. Similarly, different cooking utensils and dishes are used and are washed and stored separately.

For practising Jews, respecting the laws of kashrut and its restrictions makes eating outside the home complicated. This means, for example, choosing restaurants under rabbinical supervision. However, kashrut laws which have structured the Jewish diet have also been adapted to the culinary traditions of host countries and countries of residence, borrowing their ingredients and their recipes.

Time between milk and meat

A certain amount of time must be left after consuming a meat dish before eating a dairy product, so that the meat and milk are not mixed in the stomach. The waiting time however is shorter if a meat product is eaten after a dairy product.

From Alimentarium, "Dietary prohibitions - Judaism - mixing of meat and dairy"
<https://www.alimentarium.org/en/knowledge/dietary-prohibitions-judaism-mixing-meat-and-dairy#:~:text=Another%20dietary%20rule%2C%20cited%20three,the%20majority%20of%20Jews%20obey>

Direction: Note taking - use abbreviations and symbols to record key information using the questions below.

- Who?
- What?
- Why?
- Where?
- When?
- How?

Direction: Using your notes, **compose three sentences** about the rules Jews follow related to eating dairy products and meat products. Pay attention to your transition words and use of conjunctions.

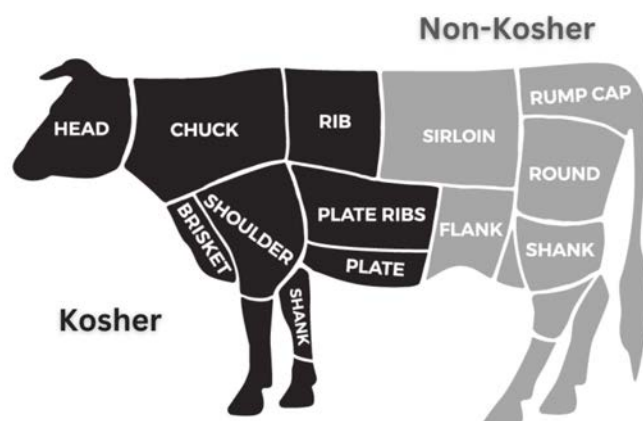
Below is a poster that explains which foods are considered clean or unclean for Jews. Jesus too would have followed these laws.

What surprises you about this list of foods? Which foods might you miss eating if you were Jewish?

Locate Leviticus Chapter 11 and read what it says about what foods can and can't be eaten by Jews.



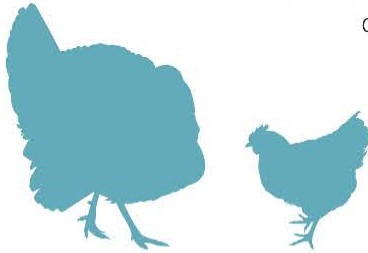
Kosher Cuts of Beef



CLEAN VS UNCLEAN MEATS

You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean. And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine (**Leviticus 20:25-26**).

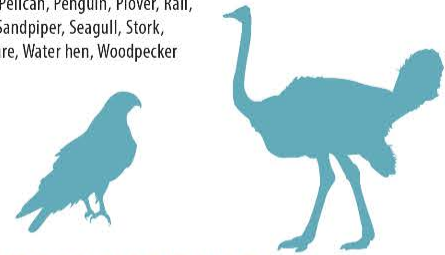
CLEAN FLYING ANIMALS LEVITICUS 11:13-19 UNCLEAN FLYING ANIMALS



Chicken, Dove, Duck, Goose, Grouse, Guinea fowl, Partridge, Peafowl, Pheasant, Pigeon, Prairie chicken, Ptarmigan, Quail, Sagehen, Sparrow (*and other songbirds*), Swan*, Teal, Turkey

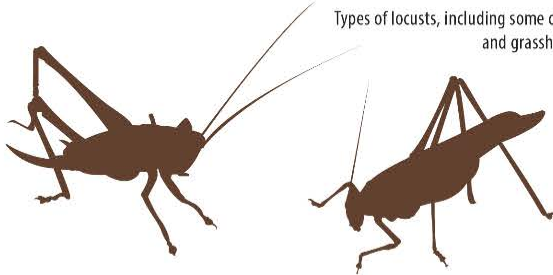
* In the King James Version, Leviticus 11:18 and Deuteronomy 14:16 list "swan" among unclean birds. However, this seems to be a mistranslation. The original word apparently refers to a kind of owl and is so translated in most modern Bible versions.

Albatross, Bat, Bittern, Buzzard, Condor, Coot, Cormorant, Crane, Crow, Cuckoo, Eagle, Flamingo, Grebe, Grosbeak, Gull, Hawk, Heron, Kite, Lapwing, Loon, Magpie, Osprey, Ostrich, Owl, Parrot, Pelican, Penguin, Plover, Rail, Raven, Roadrunner, Sandpiper, Seagull, Stork, Swallow, Swift, Vulture, Water hen, Woodpecker

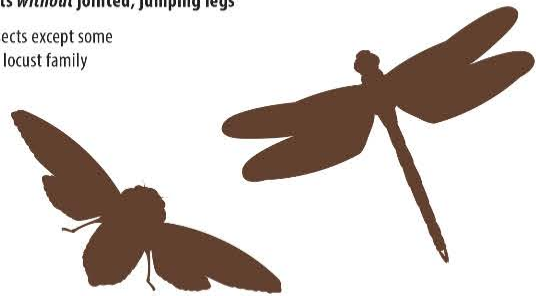


CLEAN INSECTS LEVITICUS 11:20-23 UNCLEAN INSECTS

Insects with jointed, jumping legs
Types of locusts, including some crickets and grasshoppers

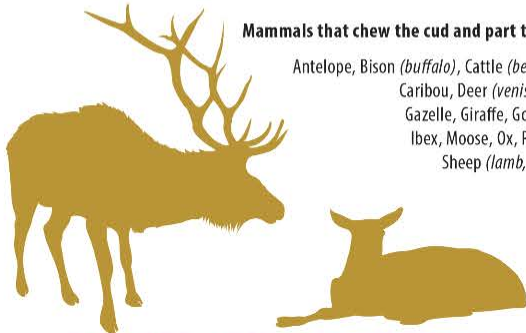


Insects without jointed, jumping legs
All insects except some in the locust family

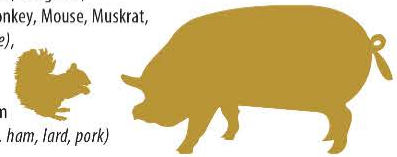


CLEAN LAND ANIMALS LEVITICUS 11:3-8 UNCLEAN LAND ANIMALS

Mammals that chew the cud and part the hoof
Antelope, Bison (*buffalo*), Cattle (*beef, veal*), Caribou, Deer (*venison*), Elk, Gazelle, Giraffe, Goat, Hart, Ibx, Moose, Ox, Reindeer, Sheep (*lamb, mutton*)



Land animals that do not chew the cud and part the hoof
Canines: Coyote, Dog, Fox, Hyena, Jackal, Wolf
Felines: Cat, Cheetah, Leopard, Lion, Panther, Tiger
Equines: Donkey, Horse, Mule, Onager, Zebra
Other: Armadillo, Badger, Bear, Beaver, Camel, Elephant, Gorilla, Groundhog, Hippopotamus, Kangaroo, Llama (*alpaca, vicuña*), Mole, Monkey, Mouse, Muskrat, Opossum, Porcupine, Rabbit (*hare*), Raccoon, Rat, Rhinoceros, Skunk, Slug, Snail (*escargot*), Squirrel, Wallaby, Weasel, Wolverine, Worm
Swine: Boar, Peccary, Pig (*bacon, ham, lard, pork*)



CLEAN WATER ANIMALS LEVITICUS 11:9-12 UNCLEAN WATER ANIMALS

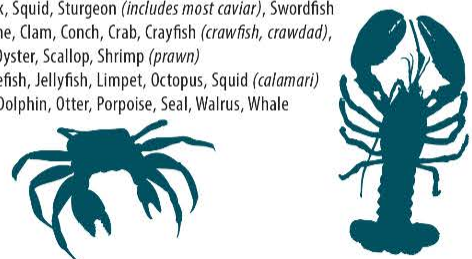
Fish with fins and scales

Anchovy, Barracuda, Bass, Black pomfret (*or monchong*), Bluefish, Bluegill, Carp, Cod, Crappie, Drum, Flounder, Grouper, Grunt, Haddock, Hake, Halibut, Hardhead, Herring (*or alewife*), Kingfish, Mackerel (*or corbia*), Mahimahi (*or dorado, dolphinfish [not to be confused with the mammal dolphin]*), Minnow, Mullet, Perch (*or bream*), Pike (*or pickerel or jack*), Pollack (*or pollock or boston bluefish*), Rockfish, Salmon, Sardine (*or pilchard*), Shad, Silver hake (*or whiting*), Smelt (*or frost fish or ice fish*), Snapper (*or ebu, jobfish, lehi, onaga, opakapaka or uku*), Sole, Steelhead, Sucker, Sunfish, Tarpon, Trout (*or weakfish*), Tuna (*or ahi, aku, albacore, bonito, or tomo*), Turbot (*except european turbot*), Whitefish



Marine animals without fins and scales

Fish: Bullhead, Catfish, Eel, European Turbot, Marlin, Paddlefish, Shark, Stickleback, Squid, Sturgeon (*includes most caviar*), Swordfish
Shellfish: Abalone, Clam, Conch, Crab, Crayfish (*crawfish, crawdad*), Lobster, Mussel, Oyster, Scallop, Shrimp (*prawn*)
Soft body: Cuttlefish, Jellyfish, Limpet, Octopus, Squid (*calamari*)
Sea mammals: Dolphin, Otter, Porpoise, Seal, Walrus, Whale



Food in the Time of Jesus

You are to research the sorts of foods found in Judea during the first century CE. Use the sites provided to help you. In the space below, take notes using the technique we have been learning this year (who/when/what/why/how?).

You are to then complete a SPO (single paragraph outline) for a paragraph about food at the time of Jesus.

Finally, locate or write a recipe that would have been common at the time of Jesus. Explain WHY this recipe would have been typical and where the ingredients would have come from.

SITES TO USE

Watch this clip as a class

Foods from the time of Jesus

<https://www.youtube.com/watch?v=7L0igGdqEHI>

What sorts of food were common in the time of Jesus? pdf

<https://hcscchurch.org/wp-content/uploads/2014/08/food.pdf>

Food: what people ate in Nazareth

<https://www.jesus-story.net/food-in-nazareth/>

Recipes - 1st century Israel

<https://sites.google.com/site/patristictheancientchurch/recipes>

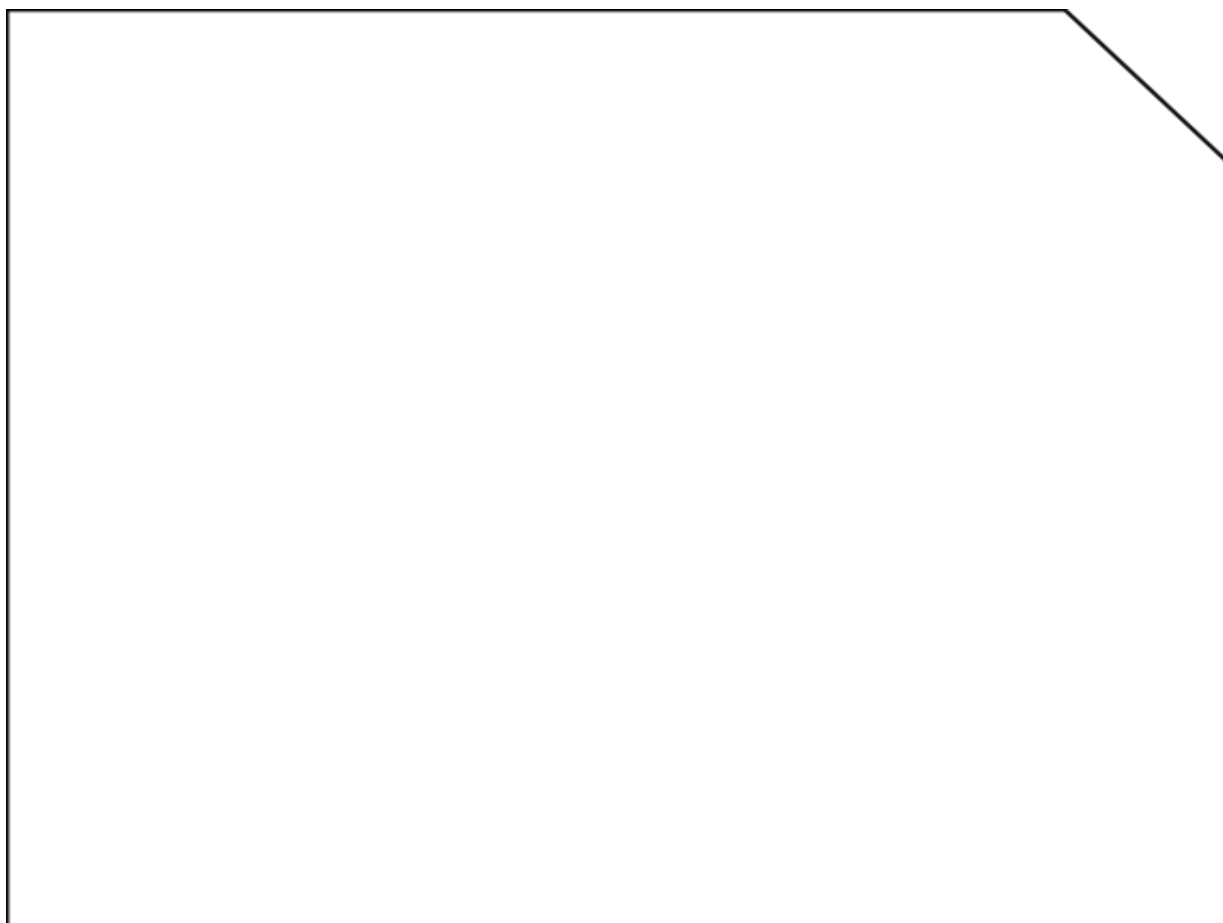
Cook a classical feast: nine recipes from ancient Greece and Rome

<https://blog.britishmuseum.org/cook-a-classical-feast-nine-recipes-from-ancient-greece-and-rome/>

What did Jesus eat?

<https://www.faithward.org/what-did-jesus-eat/>

NOTE TAKING



SPO - Single Paragraph Outline

T.S. = Topic sentence. Must relate to food in Jesus' time.

1,2,3,4 = space for abbreviated notes and symbols of your supporting details. All points must be about food in Jesus' time. Be specific.

C.S. = Concluding sentence. Must be about food in Jesus' time.

T.S. _____

1.

2.

3.

4.

C.S. _____

A Jewish recipe from the time of Jesus



This is a typical Jewish recipe from the time of Jesus because

.....

.....

.....

.....

The Gospels and their Authors

When we read about Jesus in the Bible, we are reading from one of the four Gospels by Matthew, Mark, Luke or John. Whilst the New Testament is dedicated to the life and teachings of Jesus, only these four Gospels tell the story of His life.

Watch this clip about the four Gospels to help us all understand what they are and who wrote them.

The reason why 1 Gospel is not enough

<https://www.youtube.com/watch?v=a-7GF7HISNQ>



You are going to create an A3 sized poster about the four Gospels. You will be given a worksheet to help you. The worksheet has two pages full of necessary information about the Gospels and their authors. You can also use the information below as it has lots of details about each Gospel.

The poster **MUST** contain the following information:

1. The names of the four Gospel writers
2. When the Gospels were written
3. A little about EACH author and his symbol
4. A little about each Gospel and how they presented Jesus
5. The audience of the Gospels (who did the authors write for/to?)
6. Images, headings, subheading

You will be given feedback on your poster so make sure it is your best work.

THE GOSPEL WRITERS

The gospels are not biographies in the modern sense of the word. Rather, they are stories told in such a way as to suggest a particular image of Jesus for a particular audience. They aim to communicate a message about Jesus, about his significance to the audience and thus we have to think of them as preaching, as well as story telling. That is what the gospel, The Good News, is really about.

The four gospels that we find in the New Testament, are of course, **Matthew, Mark, Luke** and **John**. The first three of these are known as the "synoptic gospels," because they are similar in the way that they tell the story, often in the same sequence. Tradition holds that the authors were two of the Twelve Apostles of Jesus, John and Matthew, as well as two "apostolic men," Mark and Luke.

Of these then, Mark is the earliest, probably written between 65-70. Matthew is next, written between 75-85, followed by Luke in being written between 80-90. Lastly, John's gospel is dated around 95, although it may have been completed slightly later than that, as well.

Matthew – a former tax collector who was called by Jesus to be one of the Twelve Apostles
Mark – a follower of Peter and so an apostolic man
Luke – a doctor who also wrote the book of Acts (or Acts of the Apostles)
John – a disciple of Jesus and possibly the youngest of his Twelve Apostles

They are called evangelists, a word meaning "people who proclaim good news," because their books aim to tell the "good news," the Gospel of Jesus.

Matthew the Evangelist, is symbolised by a winged man, or angel. Matthew's gospel starts with Joseph's genealogy from Abraham; it represents Jesus' incarnation, and so Christ's human nature.

Mark the Evangelist, is symbolised by a winged lion – a figure of courage and monarchy. The lion also represents Jesus' resurrection (because lions were believed to sleep with open eyes) and Christ as king.

Luke the Evangelist, is symbolised by a winged ox or bull – a figure of sacrifice, service and strength. Luke's account begins with the duties of Zacharias in the temple; it represents Jesus' sacrifice in His Passion and Crucifixion, as well as Christ being High priest (this also represents Mary's obedience).

John the Evangelist, is symbolised by an eagle – a figure of the sky, and believed by Christian scholars to be able to look straight into the sun. John starts with an eternal overview of Jesus the Logos and goes on to describe many things with a "higher" Christology than the other three (synoptic) gospels; it represents Jesus' Ascension, and Christ's divine nature.



THE GOSPEL WRITERS

The Gospel of Matthew Matthew is the first gospel of the four. This gospel was written for people familiar with the Old Testament, both the Law of Moses and the prophets. Matthew makes more references to the Old Testament than any other gospel. Matthew takes great care to show how Jesus fulfilled the prophecies made about him earlier in the Bible—especially focusing on Jesus' role as the Messiah. (The promised king descended from David.)

The Gospel of Mark This is the shortest gospel according to early church tradition, this gospel was written by the same man who backed out of his missionary journey with Paul and Barnabas (Ac 15:37-39), but aided the apostle Peter later in life, and this gospel is an arranged collection of Peter's memories of Jesus. Mark was written for a wide audience. This gospel focuses on Jesus' role as the suffering servant and son of God. While the other gospels contain long discourses and sermons of Jesus, Mark is all about action. This is where we see Jesus doing many things.

The Gospel of Luke This is the longest of the four gospels. Luke is the historical, journalistic Gospel: a thorough account of the episodes in Jesus' life arranged in chronological order. This gospel was written to establish believes in the teachings of Jesus (Lk 1:1-4). Jesus is portrayed as the seeking saviour of all nations (Lk 2:30-32). It was and continues to be a rich story of Jesus' life and ministry.

The Gospel of John John is the persuasive Gospel. It's written to show the miracles of Jesus, so that those who read his story will believe in him and have everlasting life (Jn 20:30-31). John's account of Jesus' teachings and miracles show the divine nature of Jesus Christ and has a very different feel from the other three. The way the gospel starts is a good illustration of this... Mark begins with Jesus' baptism. Luke begins with the happenings surrounding Jesus' birth. Matthew begins with Abraham, and traces the generations down to Jesus. But John takes us all the way back to the very first words of the Bible: "In the beginning" (Jn 1:1). John is telling the story of the divine being who became flesh, dwelt among us, and died so that we might have everlasting life.



Gospel	Presented as	Audience	Emphasis	Begins with	Ends
Matthew	King	Jews	prophecy fulfilled	Abraham David	Resurrection
Mark	Servant	Romans	action	none	Ascension
Luke	Man	Greeks	ideas	Adam	Promise of Spirit
John	God	All men	spiritual	Eternity	Invitation

As you read the gospels, ask these questions:

- What does Jesus say about himself? (Who is Jesus talking to? (This is vital. Is he talking to his disciples, his enemies, a massive crowd?))
- What does Jesus say about God?
- How does Jesus react to different situations? What pleases him? What upsets him? What does Jesus tell people to do?

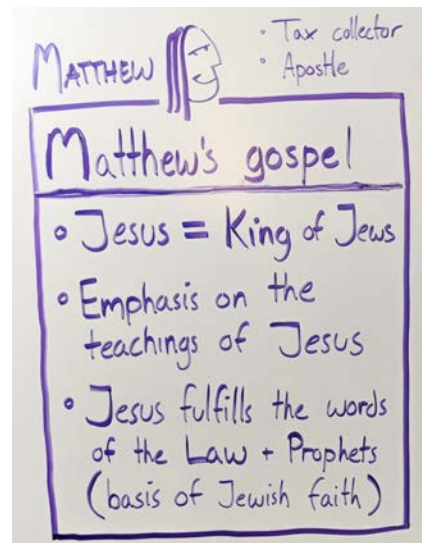
The Gospel of Matthew

Written by the apostle Matthew, this is the first gospel of the four.

This gospel was written for people familiar with the Old Testament, both the Law of Moses and the prophets.

Matthew makes more references to the Old Testament than any other gospel.

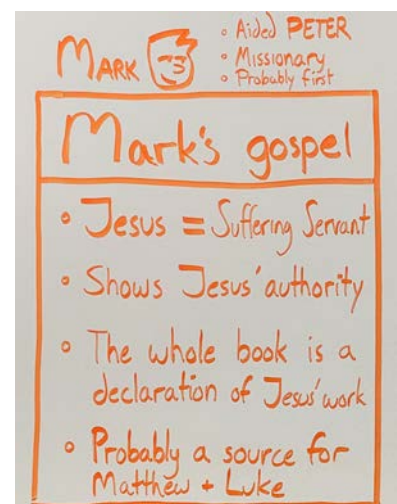
Matthew takes great care to show how Jesus fulfilled the prophecies made about him earlier in the Bible - especially focusing on Jesus' role as the Messiah.



The Gospel of Mark

This is the shortest gospel. In fact, it's possible that this gospel was written so that it could be easily memorised and told aloud to new audiences.

Written by Mark, this gospel might have aided the apostle Peter later in life, and this gospel is an arranged collection of Peter's memories of Jesus.

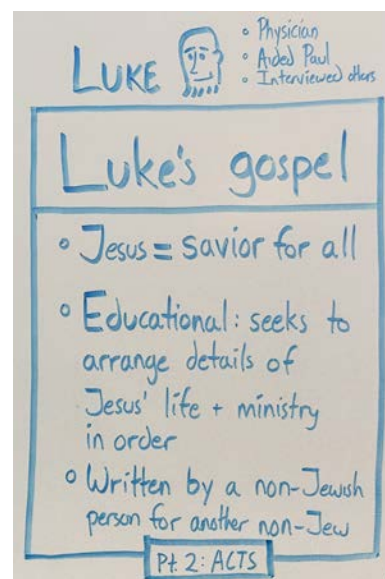


Mark was written for a wide audience. This gospel focuses on Jesus' role as the suffering servant and Son of God. Mark's gospel is all about action. This is where we see Jesus doing things, and then doing more things. It's very action-oriented and of the four gospels, Mark reads most like a story.

The Gospel of Luke

This is the longest of the four gospels. Luke is the historical gospel: a thorough account of the episodes in Jesus' life arranged in chronological order. This gospel was written to educate believers in the teachings of Jesus.

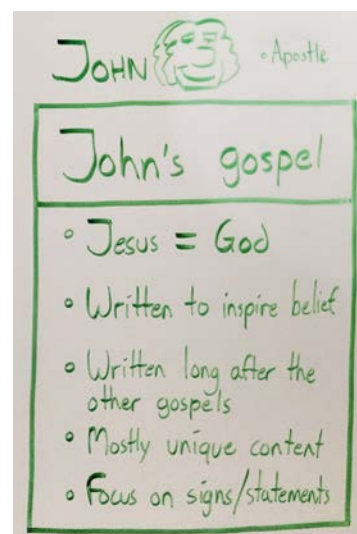
Luke, a first-century physician, may be one of the only non-Hebrew authors of the Bible based on a few clues we pick up in the New Testament. It was and continues to be a rich story of Jesus' life and ministry for both those who don't know much about Jesus and those who have a great deal of familiarity with the Old Testament.



The Gospel of John

John is the persuasive Gospel. It's written to show the miracles of Jesus, so that those who read his story will believe in him and have everlasting life.

John's account of Jesus' teachings and miracles emphasise the divine nature of Jesus Christ. To John, Jesus is the Son of God, come to destroy the works of the devil. The whole book is arranged to present Jesus this way. The gospel of John has a very different 'feel' from the other three gospels.



Early Christianity

As we can read in the Terminology above (Page 2) the Feast of Pentecost has significance in Judaism and Christianity. For Jews it is a harvest festival held 50 days after Passover. For Christians it is the time when the Holy Spirit gave the disciples the gifts of the Spirit so that they could continue the work of Jesus on earth. It is known as 'The Birthday of the Church'. *Understanding Faith* provides this summary of Pentecost for us.

Pentecost

After Jesus had risen to life, he stayed with his Apostles, disciples and friends for 50 days. Then it was time for Him to return to heaven to be with His Father, God. However, Jesus had promised his disciples he would always be with them "... I am with you always; yes, to the end of time."(Matt 28:20) He had promised His disciples He would send the Holy Spirit to strengthen and guide them.



I shall ask the Father and He will give you another advocate to be with you forever, the Spirit of truth... I shall not leave you orphans... but the advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you. John 14:16-26

After his ascension, Jesus' disciples returned to Jerusalem. They often gathered together in a locked room. They were afraid the Romans would persecute them, as they had persecuted Jesus. Jesus' mother, Mary, was with them.

When Pentecost day came around, they met as usual to celebrate the Jewish festival. Suddenly,

... there came from heaven a sound as of a violent wind which filled the entire house in which they were sitting; and there appeared to them tongues of fire; these separated and came to rest on the head of each of them. They were all filled with the Holy Spirit and began to speak different languages as the Spirit gave them power to express themselves. Acts 2:2-4

With the power of the Holy Spirit, the disciples began preaching about Jesus. They preached that Jesus had risen from the dead.



Jesus the Nazarene was a man commended to you by God by the miracles and portents and signs that God worked through him when he was among you... God raised this man Jesus to life, and of that we are all witnesses. Now raised to the heights by God's right hand, he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit. Acts 2:22, 33

People began to believe in Jesus and thousands were baptised. They were faithful to the apostles' teaching and groups met together for the breaking of bread. They shared their faith, told stories of Jesus and prayed together. These were the beginnings of the first Christian communities.



Pentecost and Punctuation

Direction: Below are four summary sentences about Pentecost. You are to rewrite the sentence using the correct punctuation.

1. jewish people celebrate pentecost a harvest festival held 50 days after passover

2. Pentecost, the birthday of the church, is an important Christian festival that celebrates when Jesus' promise of the Holy Spirit came into being

3. Jesus, apostles, and disciples gathered in Jerusalem for the feast of Pentecost where they met in a locked room for fear of Roman persecution

4. The Holy Spirit gave the disciples of Jesus the gifts they needed to spread His message, and it helped them to start a new religious community, Christianity

St Peter & St Paul

St Peter and St Paul were extraordinary men and role models in the early Christian Church. As leaders in the early Christian community, they were instrumental in shaping the identity of the Christian Church so it was firmly founded on Jesus' teachings and His ways of doing things. *Understanding Faith* tells us about these two important figures in the Early Christian Church.

St Peter

Peter exercised his leadership with honesty and decisiveness. As the undisputed leader of the Church, the apostles looked to him for decisions on important

issues. Peter explained the coming of the Holy Spirit to the crowds at Pentecost. His cure of the lame beggar is the first recorded miracle of an apostle.

Peter said, 'I have neither silver nor gold, but I will give you what I have: in the name of Jesus Christ the Nazarene, walk!' Acts 3:6

Peter visited many Christian communities, and during his travels cured a paralytic, raised Tabitha from the dead and received the centurion, Cornelius, into the Church.

Peter spent his last years in Rome. He became the first bishop of the Church of Rome and the first Pope or leader of the whole Church. The special position assigned to the Bishop of Rome as Pope can be traced right back to Peter's time.

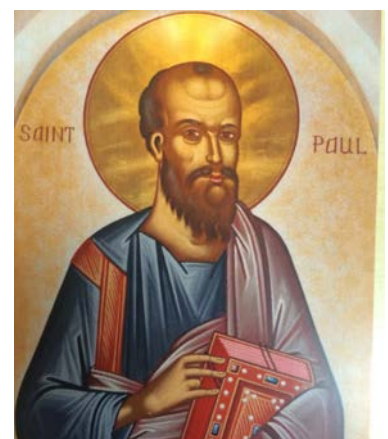
At his own request, Peter was crucified upside-down by the Roman authorities because he considered himself unworthy to die in the same way as Jesus. He was buried on Vatican Hill, and his relics can be seen in St Peter's Basilica, Rome.



St Paul

Paul was born of Jewish parents, probably a few years after Jesus was born. His parents named him *Saul*. Born in Tarsus of Cilicia, he was also a Roman citizen and so he also had a Roman name which was *Paul*.

Saul was brought up in the strict tradition of the Pharisees. By the time he became an adult, Saul was learned in the Law and the Jewish Scriptures, and he would be well versed in the oral law, along with its many detailed rules, and the teachings of the rabbis. Saul, being a rabbi, was not allowed to make money from teaching the Law and so he learnt the trade of a maker of tent cloths (Acts 18:3). Although it was an obligation for rabbis to marry, Saul never did so.



Saul became one of the most terrifying persecutors of the Church. He regarded Christianity as the greatest enemy of Judaism.

And so, Saul went from house to house dragging out men and women and putting them into prison.

Saul had set out from Jerusalem to the city of Damascus. His plan was to harass the Christian community there. As he was approaching the city, Saul suddenly fell to the ground as he heard the words, 'Saul, Saul, why are you persecuting me?'

Acts 9:4

Saul continued:

'Who are you, Lord?' he asked, and the answer came, 'I am Jesus, whom you are persecuting. Get up and go into the city, and you will be told what you are to do.'

Acts 9:5-6

Blinded, Saul was ordered to go to Ananias, who baptised him.

After being baptised, Saul spent three years in the semi-desert southeast of Damascus, learning about the Lord. Then he returned to Damascus, but was forced to leave because the Jews there had planned to kill him. He headed for Jerusalem, where once again the Jews plotted to kill him. Eventually Saul moved to Tarsus.

From Tarsus Saul set out on many missionary journeys, and it was from this point in time that he was referred to as Paul. Paul's greatest achievement through these journeys was to bring Christianity to the Gentiles in many different countries. Paul also wrote many epistles before being arrested, instructing the Christian communities in the teachings of Jesus and how to live according to Jesus' teachings.

Paul was arrested in Jerusalem around the Pentecost of 58 CE. He was taken to Rome sometime between 60 and 61 CE. On the way to Rome he was shipwrecked at Malta where he was placed under house arrest for another two years. During this time, Paul was allowed to preach the Gospel to his visitors.

It is likely that Paul was set free after the two years under house arrest. From Malta he travelled east and to Spain. Eventually Paul was arrested and imprisoned in Rome where he was beheaded around 67 CE.



Carrying on Jesus' Mission

Direction: As a class we will view Episode 10 'Courage' of The Bible series.

*This clip is from Clickview and includes the previous episode 'Passion'. Begin clip at 48 minutes 50 seconds.

<https://online.clickview.com.au/exchange/series/23256/the-bible/videos/29373/passion-courage>

Discussion questions:

- ★ What mission were St Peter and St Paul carrying out?
- ★ Why were they (and the Apostles) willing to risk their lives for this mission?
- ★ Why were they persecuted for this? Who was persecuting them?
- ★ What impact did their commitment to Jesus have on Christianity?

Using Transition Words

Direction: Complete the following sentences making use of the transitions word(s) in the sentence.

1. The early Church was blessed with very strong leaders to help the Church establish herself in a world that did not want the Church to grow. **In particular,** _____

2. Saul began his life as a member of the Pharisaic community and was one of the most active persecutors of the early Church as he saw them as a threat to Judaism. **However,** _____

3. Paul's missionary journeys took him to many hundreds of communities and he continued to write them letters to ensure they kept the faith. **As a result,**

-
-
-
4. The life of the early Christian leaders was very dangerous and they risked their lives to spread the message of Jesus. **As a consequence,** _____
-
-

Early Christianity

You are now going to conduct independent research into one of the topics below. You will be given information about each topic on the Google Classroom in a supplement to this booklet. You are to create an 8 -10 slide presentation on your topic that you share with your teacher(s). You can create your own questions and explore the topic as you like.

The topics are:

- St Stephen and St Barnabas - early leaders you may not have heard about
- St Paul's Journeys
- An underground faith - catacombs
- Roman Persecution