

Name: _____

RE Group: _____

My target grade: _____



Homework

Topic	Date to be completed by
2.1 Jesus as God Incarnate	
2.2 God's message to Joseph	
2.3 Jesus, the Word of God	
2.4 Jesus as both fully human and fully God	
2.5 Christian symbols	
2.6 How the Incarnation affects Catholic attitudes towards religious art	
2.7 Interpreting statues of Jesus	
2.8 The moral teachings of Jesus	
2.9 Tradition and St Irenaeus' writings about Jesus	
2.10 Different understandings of the Incarnation	
2.11 Grace and the sacramental nature of reality	
2.12 The seven sacraments	
2.13 Imago Dei and abortion	

How do I use my homework book?

This homework book is designed to reinforce your learning that began in your lessons. After a topic is completed in lessons, read the topic section in your text book. Then, read and memorise the topic facts summary in this book. You will then be tested each week on your knowledge.

To access the RE digital text book:

Log on to Kerboodle: www.kerboodle.com

Choose the textbook Religious Studies B: Catholic Christianity

Use your homework book well and you will be better prepared for your assessment tests, and then the final summer exam.

The Incarnation

'Incarnate' means being made flesh. The doctrine of the incarnation teaches that God became human form in Christ Jesus.

Jesus had the power of God (100% divine) and all the joys and limitations of being a human being (100% human).

Jesus went through the whole cycle of a human life: conceived, born, matured, learned, worked, hungered and feasted, felt fear and loss, and died. God experienced empathy for the human race through Jesus.

The incarnation shows that 'God so loved the world, that he gave his only son; that whoever believes in him will not die but have eternal life.' John 3:16.

God was prepared to share Jesus to live and die for the sins of humanity.

Christians value God's love: God cannot be untrue to himself; his love and forgiveness is eternal and boundless.

The Annunciation

In Luke's Gospel, The angel Gabriel announced that Mary, a virgin, would, by the power of the Holy Spirit, give birth to the saviour of the world.

Mary, had found favour with God.

'Jesus' means saviour or God saves, meaning he is the Son of the Most High (God).

Mary is to be the Mother of Jesus and therefore the Mother of God.

God gave His free gift of grace to Mary and all of humanity.

Mary was humbly open to the will of God to be his servant: Mary was obedient to God's call and willing to serve Him.

Mary said "I will be called Blessed".

The Role of Joseph in Jesus' birth

Matthew's Gospel records the bloodline (**genealogy**) from Abraham to Joseph.

The list refers to Joseph as: 'Jacob the father of Joseph, Joseph the **husband** of Mary, of whom Jesus was born'.

This shows Jesus to be born of a virgin birth by the **power** of God - Jesus is **fully** human and fully **divine**.

'Look the virgin shall **conceive** and bear a son, they shall call him Emmanuel'. Matthew 1:23.

Joseph sticks by Mary even though he wanted to save Mary any **disgrace**.

God appeared to Joseph to reassure him not to be **afraid**, to take Mary as his wife and to name the boy **Jesus**.

Luke compared to Matthew

Luke wrote for non-**Jewish** Christians—the value of women was **higher** so he could write about Mary's role in Jesus' birth.

Matthew wrote for Jewish **Christians**—the men were the authority figure in Judaism so Matthew focused on Joseph's role in Jesus' birth.

Similarities

1. Mary is a **virgin**. 2. God became **flesh**. 3. Jesus was **conceived** by the Holy Spirit. 4. An angel **announced** Jesus' birth.

2.3 Jesus, the Word of God

Jesus the Word of God

John's Gospel echoes Genesis 1:

Genesis : In the beginning God created ...

John's Gospel: In the beginning was the Word ...

John shows the Word existed before all things.

Other Gospels show when the Word became human (as Jesus Christ).

Whereas John shows that the Word is an eternal being.

The Word is an expression of God as humans express themselves in words.

The Word of God is the how God and Jesus co-exist, it shows the power of God and how from God it is dynamic and creative.

The world depends on the Word of God that gives life, light and guidance to people who accept Jesus Christ.

The Word became flesh

Verse 14 is the great statement of the incarnation: 'the Word became flesh and lived among us'.

The Word, the self-expression of God, took on the human nature, coming down to earth to live as a full human being.

The Word as an expression of love: of God's love for humans.

The word 'grace' means 'free gift', and Jesus is God's free gift to the human race, to help humans learn to respond fully to the love of God. God's grace is extended to all people to embrace as they choose.

2.4 Jesus as both fully human and fully God

Jesus as the Son of Man

Throughout the Gospels, the **evangelists** showed how Jesus experienced all the joys and trials of what it means to be human. Jesus:

- was **tempted** (Matthew 4:1–11),
- ate and drank with all **types** of people (Luke 5:29–32),
- pitied the **widow** (Luke 7:11–17),
- **wept** when his friend had died (John 11:28–36),
- was **troubled** (Mark 14:32–42), and
- **suffered** and died in agony (Mark 15:33–36).

The phrase Jesus as ‘the Son of Man’ is used in two different ways in the Old Testament:

- to refer to the **speaker**, just like some people in England use the word ‘one’ instead of ‘I’. Also used in Ezekiel.
- used for a human who is taken up into the **heavenly** court and given power over the entire **world**. Daniel 7:13.

Jesus used the phrase ‘Son of Man’

- as a normal **person** (this might be the case in Luke 9:44),
- as someone who has special **authority** from God (Luke 5:24 + Mark 2:28),
- the **suffering** that he would have to endure.

Jesus was **distraught** about his predicted suffering (a normal human emotion).

Jesus also trusted in the promise that those who are faithful to God would be **raised** up to heaven.

Jesus as the Son of God

When Jesus was arrested and stood before the **Sanhedrin**, he was at first silent as he followed Jewish law. According to Jewish law, no **accused** person on trial could be asked a direct question and nothing that the accused said during the trial could be taken as **evidence**. The high priest, however, asked Jesus a **question** that he had to answer.

When Jesus was asked directly if he was the Son of God he replied, ‘**I am**’.

The words ‘I am’ are a translation of the phrase that God used to reveal himself to **Moses** (Exodus 3:14) ‘I am **who** I am’.

This acknowledges Jesus as the Son of **God**, and has a share in God’s **power**.

Jesus calling himself the Son of **Man** emphasises his **humanity** and his divinity.

Nobody can become God, as God by definition has no **beginning** or end.

The resurrection proves that Jesus always was **God**, and during his life on earth he **limited** himself to the condition of a **human** being.

2.5 Christian symbols

Ichthus (fish)

To avoid persecution for their faith, Christians would draw and erase the outline of a fish to show that they were a Christian or to point the direction of a prayer meeting.

The outer shape is very easy to draw, even with your foot on a dusty road, and only Christians would recognise the symbolism.

The Greek word ichthus means 'fish', used by Christians as an acronym, where each of the letters represent one word of a Greek saying about Jesus:

- I is the first letter of the Greek word Iesous, which means Jesus.
- Ch is the first letter of Christos, which means Christ.
- Th is the first letter of Theou, which means God.
- U is the first letter of (H)uios, which means Son.
- S is the first letter of Soter, which means Saviour.

= Jesus Christ, Son of God, Saviour. A Christian declaration of faith about Jesus.

Alpha and Omega

Alpha (A) is the first letter of the Greek alphabet.

Omega (Ω) is the last letter.

The use of these two letters indicates that God and Jesus are involved in everything from the beginning to the end.

Alpha and Omega is mentioned in the Book of Revelation.

The Alpha and Omega symbol can be used to refer to both God and Jesus.

The symbol is used in many places in churches, vestments and drawings.

It has a special place on the Paschal Candle (the large candle that is lit at the Easter Vigil to represent the Risen Christ).

Chi-Rho

The Chi-Rho is a monogram that was first used by the early Christians and is still widely used today.

It is formed from the first two letters of the Greek word for Christ, when it is written in capitals (ΧΡΙΣΤΟΣ):

- The letter chi = Χ.
- The letter rho = Ρ.

For Christians it is a reminder of the death of Jesus.

It is also an affirmation that Jesus is the Messiah, the anointed one of God who was sent to save the world through his redeeming death.

As such it has a great power to inspire believers.

Many Christians wear the Chi-Rho as an alternative to a cross or crucifix as an expression of their faith.

2.6 How the Incarnation affects Catholic attitudes towards religious art

Reasons against religious art

Some religions are reluctant to **portray** God and some forbid it.

In both Judaism and Islam it is an offence to show God in any form, because:

- God is **infinite**. It is not possible to show the infinite using **finite** (limited) means like art and sculptures.
- Jews and some Christian groups (such as Baptists and Methodists) believe that the **second** commandment forbids people to make any form of statue or artistic **representation** of God: 'You shall not make for yourself an **idol**. You shall not bow down to them or worship them' (Exodus 20:4–5 (NRSV)).

When someone prays in front of a statue or picture, even though they are only using the image as a **stimulus** for prayer to God, other people can get the impression that the statue or image is actually being **worshipped** as a god.

Sometimes statues and images may give people wrong **ideas** about God, particularly when they are young. A common example of this is when people ask: 'Why is God an **old** man with a beard? Why does Mary wear a crown? They mistake the image for the **real** thing.

Catholic influence of the incarnation on religious art

For Catholics, the incarnation – when God took on the human **condition** in Jesus – has provided a unique opportunity to **portray** God.

God has taken on the **limitations** of human nature. It is therefore acceptable to **reflect** God in this limited form.

As Jesus was a full human being, he can be **shown** in a human form.

As Jesus is also God, it is acceptable to use human **images** to depict God.

While we do not have any **evidence** of what Jesus looked like, we know that he was a **man** with all the human qualities. Any representation of Jesus that captures these qualities has **value**.

God became a man for all people in the world. In fact Jesus was a **Jew**, but since Christians believe that all people are affected by the **salvation** that Jesus gave through his death and resurrection, they think it is reasonable to show Jesus as a member of any **ethnicity**.

Artistic representations can help people **focus** on spiritual ideas and aspects of God's work. As a focus for prayer and inspiration, they have a very **positive** role in religious life.

2.7 Interpreting statues of Jesus

In this topic you will look at some descriptions of statues of Jesus and explain their meaning and significance.

The Sacred Heart

A Sacred Heart statue is a statue of Jesus that usually features some or all of the following:

- holes in his hands = from where he was nailed to the cross.
- one of his hands pointing to the heart that is shown on his breast = an expression of peace and love.
- a crown of thorns surrounding the heart = the crown that was placed on Jesus' head when he was mocked by soldiers at his crucifixion.
- a piercing through the heart, to echo the words from John's Gospel: 'one of the soldiers pierced his side with a spear' (John 19:34).
- flames coming from the heart = a symbol of the burning love that Jesus has for everyone.
- 'I am gentle and humble in heart, and you will find rest for your souls' (Matthew 11:29).

2.8 The moral teachings of Jesus

In this topic you will examine Jesus' teachings in the Beatitudes and the Parable of the Sheep and the Goats.

The Law of Jesus

Throughout his teachings, Jesus led his followers to a new understanding of the law. Jesus said: 'Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfil it' (Matthew 5:17). Jesus showed his followers a deeper appreciation of the call to love God, not just through observing the commandments but also through a change of attitude, which in turn affects people's actions e.g. through the Beatitudes.

1. Blessed are the poor in spirit for theirs is the Kingdom of Heaven.
2. Blessed are those who mourn, for they will be comforted.
3. Blessed are the meek, for they will inherit the earth.
4. Blessed are those who hunger and thirst for righteousness, for they will be filled.
5. Blessed are the merciful, for they will see mercy.
6. Blessed are the pure in heart, for they will see God.
7. Blessed are the peacemakers, for they will be called children of God.
8. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

The old law was given so that people could know how to respond to God's will. Jesus transforms this law by focusing on what people's attitudes should be. If people have the right attitude towards God, themselves and their fellow human beings, they will do the right thing.

The Sheep and the Goats

As a shepherd separates the sheep from the goats, so will God at the Final Judgement separate the good people from the bad people.

Sheep

Jesus tells his followers to care for everyone in need i.e. the least of my brothers and sisters. The reward for those who give food and water, welcome strangers, clothe the naked and visit the ill and imprisoned is eternal life in the Kingdom of God. Helping others is the same as helping Christ.

Goats

Jesus tells his followers that those who do not care for everyone in need i.e. the least of my brothers and sisters, will be damned forever in the fires of hell. Not helping others is the same as not helping Christ.

2.9 Tradition and St Irenaeus' writings about Jesus

In this topic you will look at the importance of tradition for Catholics and at St Irenaeus' teachings about the Incarnation.

Catholic tradition

For Catholics, tradition is part of the **2000**-year heritage that has helped Christians to **understand** more fully what God has **revealed**.

St Irenaeus' teaching about Jesus

St Irenaeus showed how Jesus, the incarnate Word, is a **meeting** point between God and humanity.

'He revealed God to men and **presented** men to God'

'Life in man is the **glory** of God; the life of man is the **vision** of God'.

The Son (Jesus) was with the Father (God) from the **beginning**. This echoes John 1:1–3. The Son, as the Word of God, was the one who **spoke** through the Old Testament prophets and who inspired people through **visions** and dreams.

It is through the Word (Jesus) that humans receive God's free gift: his **grace**.

God is beyond human **sight**: he is invisible because God is **unlimited** and humans can only see **limited** things.

People can get to know God in and through **Jesus**. This is also shown in the words of Jesus himself: 'Whoever has seen me has seen the **Father**' (John 14:9), and St Paul's statement about Jesus: 'He is the **image** of the invisible God' (Colossians 1:15).

The qualities that humans value in Jesus are also the qualities that are **found** in God. This means that humans can get a true, though limited, understanding of the **nature** of God through the life and actions of Jesus. God is not **hidden** from humans.

2.10 Different understandings of the Incarnation

In this topic you will look at the difficulties in presenting Jesus as both fully God and fully human.

Dei Verbum 4 (Word of God)

Jesus is fully God and fully human.

God is revealed to humanity in Jesus Christ as a human.

Jesus although divine, has the nature of a human.

Jesus as divine, defeated sin for all humanity.

Jesus as a human shared the pain and sorrow of all humans. His sacrifice was to raise all humans to redemption and joy with God in his Kingdom forever.

"The Word made flesh, was sent as 'a man to men.' God is with humanity to free us from the darkness of sin and death, and to raise us up to life eternal." Dei Verbum 4.

Verbum Domini 12 (the Word of the Lord)

In this apostolic exhortation, Pope Benedict XVI shows how:

"The Son himself is the Word, the Logos: the eternal word became small – small enough to fit into a manger." VD 12

The incarnation meant that the Word of God deliberately limited himself so that humans could make sense of God's love. This is most forcibly asserted in the phrase 'the eternal word became small – small enough to fit into a manger'.

Jesus Christ is God to the extent that he can be present to humanity and knowable to humanity. The Logos is God active in creation, revelation, and redemption. Jesus Christ not only gives God's Word to us humans; he is the Word.

"The new Adam, the true man, who unfailingly does not his own will but that of the Father." VD 12.

Jesus choose the will of God to his own cost - the supreme and ultimate example 'to listen and to follow the call from God' - His Will.

Jesus' death brought him to God.

Jesus' resurrection is his power and glory as the Son of God as the sacrifice for all the sins of humanity = salvation = free from sin and death in the presence of God for all eternity.

2.11 Grace and the sacramental nature of reality

In this topic you will look at the meaning of the term 'grace' and why Catholics see reality as sacramental.

The meaning of grace

God's grace is **freely** bestowed on a person, and it seeks and summons him to respond in complete **freedom**. Grace does not compel. God's love wants our free **assent**. Youcat 340 The term 'grace' comes from the Latin word '**gratis**' which mean '**free**'.

Christians believe it is the free gift of God **himself** to all people.

Grace is the life-force of the Trinity, the mutual **love** of the Father for the Son in the Holy Spirit. This love that **unites** the three Persons of the Trinity is dynamic: it makes things **happen**. It is also **creative**: it pours out from the Trinity and gives life to all things.

Grace is poured into people's **hearts** to allow them to **share** in the divine life. The believer has the ability to **reject** or to ignore this gift, but it always available to those who choose to **accept** it.

Grace is God's free self-**communication** to humanity.

Grace is also the **inward** call of God to respond to God's love, by doing God's will and being **close** to God at all times.

Grace and the incarnation

The incarnation is the **ultimate** sign of God's love, since he freely gave his Son to the human race as a sign and pledge of his eternal **acceptance** of humanity.

The incarnation makes people aware of the **presence** of God among humans.

Even though Jesus is no longer present as a human being on Earth, his Holy Spirit is still fully **active**.

The Holy Spirit continues to work in the hearts and minds of **believers**, sharing the life and love of God with all people, directly through **grace** and in the loving **actions** performed by other people.

The sacramental nature of reality

The whole of Christian **life** is based around the incarnation, death and resurrection of Jesus = the greatest **transforming** events in all of creation.

In the incarnation, God and man are **united** and the whole of creation is made **holy**. This holiness is an enduring reality.

Jesus promised: 'I am with you always, to the end of the **age**' (Matthew 28:20). This promised **presence** of Christ is seen in those things that he has established, noticeably the **Church** and the **sacraments**.

A sacrament is 'an outward **sign** of inward **grace**, ordained by Jesus Christ, by which grace is given to our **souls**' (A Catechism of Christian Doctrine). The whole of creation is **infused** with the presence of God, not just because God created it but because God's presence in Jesus has **touched** it and made it holy. Before the incarnation, humans could only appreciate God as a **distant**, though caring, being. Since Jesus has lived on earth, Christians are able to see God as a living and **active** presence.

2.12 The seven sacraments

In this topic you will look at the names and purposes of the seven sacraments and how each sacrament helps to sanctify Catholic lives.

- Baptism / the pouring of **water** / the cleansing of **sins** / 'I baptise you in the name of the Father and of the Son and of the Holy Spirit.' / A person becomes a **child** of God.
- Confirmation / the anointing of the forehead with **chrism** (holy oil) / receiving the **gifts** of the Holy Spirit 'Be **sealed** with the gift of the Holy Spirit.' / The faith is **strengthened** and the power of the Holy Spirit is **renewed** in the believer's life.
- Eucharist / the receiving of the **consecrated** Bread and Wine, the Body and Blood of Christ / receiving the **fullness** of Christ / 'This is my body. This is my blood.' Catholics call this **transubstantiation**. / Through the Eucharist the life of Christ is **received**, enabling the believer to continue **growing** in God's love.
- Marriage / the **consent** / each partner **accepting** the other person as husband or wife for life / 'Will you, [full name], take [full name] here present as your lawful wedded husband wife according to the **rites** of our Holy Mother the Church?' 'I will.' / The couple accept that their love for each other is the love of God **active** in their lives.
- Ordination / the **laying** on of hands and the **anointing** of the hands with chrism (holy oil) conferring the dignity of the priesthood / 'Almighty Father, grant to this servant of yours the **dignity** of the priesthood.' / The priest **commits** himself to God and to the Church. He is given the power to **consecrate** at Mass, to preach and to **forgive** sins.
- Reconciliation / the **laying** on of hands / the passing on of God's power of **forgiveness** / 'I **absolve** you from your sins in the name of the Father and of the Son and of the Holy Spirit.' / The believer rejects those areas of **life** that have damaged the relationship with God and this relationship is **restored**.
- Sacrament of the sick / the anointing of the **head** and **hands** (the senses) with the oil of the **sick** / strengthening and **forgiveness** / 'Through this holy anointing may the Lord in his love and mercy help you with the **grace** of the Holy Spirit. May the Lord who frees you from **sin** save you and raise you up. Amen.' / The sick are made aware of the strength and **love** of Christ with them in their time of **need**.

2.13 Imago Dei and abortion

In this topic you will look at the concept of imago dei and how this influences Catholic teachings about abortion.

The concept of *imago dei*

Genesis 1:27 says: 'God created mankind in his image, in the image of God he created them; male and female he created them.'

The Latin phrase for the 'image of God' is 'imago dei'.

Catholic teachings stress that because all humans are made in imago dei, all humans are holy and should be respected and protected.

'When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. (Luke 1:41–42 (NRSV)).

For Catholics, these verses are clear proof that Jesus was truly present in his mother's womb from the moment of his conception. Catholic teaching says that the same holiness applies to all humans.

For Catholics, human life begins at the moment of conception. From this moment the whole person is present. All that happens afterwards is that the baby develops following its natural course. There is never a moment when anything extra is added to change the nature of what is developing in the womb. The relationship between the foetus from conception to birth is just the same as the relationship between a 4-year-old girl and the 84-year-old grandmother she becomes.

Development and changes take place, but it is the same person who is being developed and changed. This means that it is one person who is conceived, develops and eventually dies. This person is in *imago dei* at every step of the way.

The Catholic views on abortion

1. Abortion is always wrong no matter the circumstance.
2. Every human being has the right to life beginning at conception, the start of the continuum of life; Abortion is a violation of a human's right to life.
3. All life is sacred as it is God's creation.
4. Abortion is killing and against the fifth commandment.

Many Catholics feel it is their duty not only to ensure that their own children are allowed to live full lives, but that the same applies to all children.

Many belong to pro-life organisations like SPUC (the Society for the Protection of Unborn Children) and Life. Pro-life organisations campaign to reduce the abortion limit – the point at which an abortion becomes illegal during a pregnancy – or to ban abortion completely. Many Catholics also support organisations and individuals that care for women who have decided not to abort their child but who are having problems, possibly financial or emotional, during pregnancy and in the early years after the child is born.

Catholics also believe that children with severe disabilities are loved by God and should be cared for as well as possible throughout their natural lives. *Imago dei* does not mean that everybody looks perfect; it means that every person has divine qualities that must not be destroyed.

Paper 1, 2. Incarnation : Topics 1-3 : Evaluation No. 1

'The Gospels help Christians understand the meaning of the Incarnation.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

Paper 1, 2. Incarnation : Topics 5-7 : Evaluation No. 2

'Christians should be able to depict Jesus in art form.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

Paper 1, 2. Incarnation : Topics 11-12 : Evaluation No. 3

'Belief in *imago dei* means Christians cannot accept abortion.'

Evaluate this statement. In your answer you should:

- Give detailed arguments to support this statement.
- Give developed arguments to support a different point of view.
- Refer to Catholic beliefs and teachings in your answer.
- Reach a justified conclusion. [12 marks]

Structure your essay like this... and use these sentences starters.

(Your position/view) **In this essay I will argue that...**

(Argument for your position 1) **The first argument to support my thesis is...**

(Counter argument 1) **Other would argue against this by saying...**

(Response 1) **I don't accept this counter argument because...**

(Argument for my position 2) **Furthermore, I would argue that...**

(Counter argument 2) **Again, other would disagree because...**

(Response 2) **However, their arguments are not good arguments because...**

(Conclusion and judgement) **In this essay I have shown that... I think my view is right because...**

