



THE CREED

TEACHER'S GUIDE

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TEACHER'S GUIDE
For Eleventh Grade and Young Adults

by
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and
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INTRODUCTION

THE CREED is one of the most substantive books in our Archdiocese Sunday School curriculum. The Teacher's Guide was written by the late Presbyteria Frieda Upson, and the new revision has been prepared by Presbyteria Mary Hallick and includes resource material from the original edition.

In her original preface Frieda Upson states: "The greatest difficulty which confronts the teacher of this course is the fact that it deals with Orthodox theology. Theology is not easy for anyone, let alone teen-agers, but it represents the substance of our Faith. However, it is not necessary for the teacher to have a background in theology. Some teachers will be more interested than others, and for those who are there is plenty of material both in the lessons themselves and in the resource section at the end of each chapter. For those who find this difficult it is best to skip over it lightly and concentrate on the more concrete and historical aspects of God as revealed in the Bible. Students are more likely to be inspired by a teacher who is teaching something that he or she is interested in. Therefore concentrate on those things that interest you."

Before beginning the course it is suggested that you read through the material and then decide where you would like to place the emphasis. For example, lessons six through eleven deal with the nature of God. If you feel that student interest may wane in this section the lessons can be combined. By reviewing the course material, along with the number of your class sessions, you can determine the most effective way to utilize this fine material in THE CREED.

The resource section located at the end of each chapter is packed with information that can be very helpful in presenting the lesson. This revised Teacher's Guide should effectively assist the teacher in presenting this sound material in THE CREED in an informative and inspiring manner. We pray that it will.

Easter 1986

Department of Religious Education
Greek Orthodox Archdiocese



THE NICENE CREED

1. I believe in one God, Father Almighty, Maker of heaven and earth, and of all things visible and invisible.
2. And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten not made, of one essence with the Father, through Whom all things were made.
3. Who for us all and for our salvation came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became man.
4. Crucified for our salvation under Pontius Pilate, He suffered and was buried.
5. And on the third day He rose again according to the Scriptures.
6. And ascended into heaven, and is seated at the right hand of the Father.
7. And He shall come again in glory to judge the living and the dead; Whose Kingdom shall have no end.
8. And I believe in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified; Who spoke through the prophets.
9. I believe in one, holy, catholic and apostolic Church.
10. I acknowledge one Baptism for the remission of sins.
11. I await the resurrection of the dead.
12. And the life of the age to come. Amen.

LESSON ONE: WHAT IS RELIGION?

Session 1

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session.
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction.
Pose such questions to the class:
 - 1. What is religion?
 - 2. Who originated the idea of religion?
 - 3. What do human beings seek and find through religion?

II Objectives

III Methods for Instructional Input

Main Idea to be taught	How to Teach Main Idea
<p>A. (read this to class)</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none">1. Give a definition of religion.2. List the components of religion.	<p>A. Lecture - (This is the first session, the students are not prepared, so it is necessary for the teacher to give the substance of the lesson in her or his own words. It is recommended that the teacher NOT read the lesson to the class nor to have the class read it aloud.</p> <ul style="list-style-type: none">1. Definition of religion: Relationship between human beings and God.2. Some components which are common to all religions:<ul style="list-style-type: none">a. form of worship, prayer, ritual observances.b. story of God or gods.c. sacred book and sacred language in which mysteries are expressed.d. special teaching (dogma)e. a philosophy which synthesizes teachings of religion with observed phenomena of universe.
<p>B. This information is important, useful and relevant to present and future life situations such as:</p> <ul style="list-style-type: none">1. You will recognize the importance of religion for all.2. You will understand the intrinsic meaning of religion.3. You will apply the meaning of religion in your daily life.	

3. Define atheist
 - a. a person who does not believe in anything.
 - b. a person who denies the existence of God.

B. Visuals
Create a bulletin board depicting early man worshipping his gods. Use pictures of African natives South Sea Islanders, Early Egyptians, Norsemen and Ancient Greeks and Romans in acts of worship.

- C. Application
- a. Give examples of different ways of worship from today's living religions. What are some of the differences?
 - b. Give examples and discuss ways in which religion impacts on your daily life.

IV. Check for Understanding

- A. Define Religion.
Religion is that relationship that exists between human beings and God.
- B. Why is it important for human beings to have God?
People need God to live in security, happiness, and peace of mind.
- C. What is an atheist?
An atheist is a person who denies the existence of God and claims not to believe in anything.
- D. What does religion offer human beings?
See the five components of religion.

V. Independent Practice

Give assignment for next session.

- A. Read and study Lesson 1: What is Religion? pp. 6-10
- B. The following personalities are mentioned in Lesson 1. Assign students to give a two or three minute report on:
 1. Plutarch
 2. Robert G. Ingersoll
 3. Schleiermacher

VI. Reflection

- A. Summarize the main points of today's lesson
- B. Ask one or two students: what was the most interesting thing about religion that you learned today?
- C. End the class with a short prayer

LESSON ONE: WHAT IS RELIGION?

Session 2

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session.
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction.
 - 1. Have those selected students give oral reports on Plutarch, Ingersoll and Schleiermacher.
 - 2. Pose such questions to the class:
 - a. Is religion necessary in every person's life? Why or why not?
 - b. Has humankind always had the same religion? (Allow for several answers and do not try to "nail down" the right answer).

II. Objectives

III Methods for Instructional Input

Main Idea to Be Taught

How to Teach Main Ideas

A. (Read this to class

By the end of this session you will be able to:

- 1. Differentiate between Natural and Revealed Religion.
- 2. Define monotheistic and polytheistic religion.
- 3. Differentiate between religion and Christian religion.
- 4. List the ten principal living religions.
- 5. Today's Western civilization has its roots in Christianity.

A. Class Discussion

- 1. Review main points of previous lesson
- 2. Discuss Revealed Religions
 - a. Judaism
 - b. Christianity
 - c. Zoroastrianism
 - d. Mohammedanism/Islam
- 3. Discuss Natural Religions
 - a. idolatry of ancient people
 - b. confusion between Creator and creation
- 4. Discuss what all religions teach:
 - humanity's dependence on and obligation to God and society.
- 5. Discuss beginnings of Christian religion.
 - a. roots in Judaism
 - b. entire truth of God taught by His Son.

B. Visuals

B. This information is important, useful and relevant to present and future life situations such as:

1. You will be able to differentiate between Christianity and all other religions.
2. You will know better your own Orthodox Christian religion.

1. Create a Bulletin Board with a large circle graph depicting the ten principal living religions.
2. Create a Bulletin Board depicting the symbols of the 10 living religions.

C. Application

1. Which of the living religions do you find most interesting (other than Christianity).
2. Do you have any friends who are adherents of any of today living religions? What have you learned from them?

IV. Check for Understanding

- A. What is meant by "Revealed Religion"?
Revealed Religions are those religions that human beings have received by divine revelation from God.
- B. Name three Revealed Religions.
Judaism, Christianity, Zoroastrianism, Mohammedanism (Islam).
- C. What is meant by "Natural Religion"?
Those religions which man developed with his own powers.
- D. Name three "Natural Religions"?
Religions of the ancient Greeks, Romans, Egyptians, Babylonians and Persians.
- E. Define polytheistic.
Worshipping many gods.
- F. Define monotheistic.
Worshipping only one God.
- G. How did Christianity begin?
Christianity has its roots in the Hebrew religion. The Hebrew people were God's chosen people and He chose them as a means to bring His light to humanity. After many centuries of preparation of the Hebrew people God sent His Only-begotten Son to bring all people into His Kingdom.

V. Independent Practice

- A. Give assignment for next session.
Read and study Lesson 2: The Orthodox Church pp. 11 through the first 3 paragraphs pp. 13.
- B. Prepare for next class session a panel discussion on the ten living religions. Assign one religion to one or more students depending on the size of the class.

Assign a moderator. The panel will discuss similarities and differences. The discussion should take approximately 20 minutes.

VI. Reflection

- A. Summarize main points of today's lesson.
- B. What did you learn today that was most interesting to you?
- C. End class period with a short prayer.

VII. Extension/Enrichment/Application

Christians must examine the various religions sympathetically and not look on them with distain or contempt. The first step in being sensitive to other people's feelings is learning to recognize and evaluate our own feelings. This activity is designed to foster greater thoughtfulness and consideration by allowing the student to explore their own feelings and to compare their feelings with their classmates. This project should take several weeks to complete, but SET A TIME LIMIT.

Have each student make his/her own PERSONAL BOOK. Each book should include:

- A cover of his/her own design. It may be artwork, a photograph, or a collage. There should be an appropriate title for the book.

- Photographs of himself/herself. He/she may include baby pictures, family pictures, pictures of self-participating in favorite sport or acting in a play.

- An autobiography

- A list of favorite and least favorite foods, TV shows, movies, movie stars. rock groups, sports, books, songs, chores, colors.

- A profile of his/her feelings. Include what makes him/her happy, sad, afraid and why: strengths, weaknesses; what he/she likes about himself/herself; and what he/she hopes to achieve in the future.

- Credits. Include a list of people who have helped along the way and tell what specific way this person assisted him/her.

After the students have finished their book, randomly select pairs of students to exchange books and then have students write evaluations on how they are alike or different. Students can read each other's evaluations and discuss their feelings.

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Panel Discussion

The purpose of a panel discussion is to present and critically examine different views on a specific topic. The discussion should not only inform, but should also elicit questions from the listeners. The panel is led by a discussion leader. The panel is informed but there are no prepared speeches. Included below are some hints to assist the panel in presenting a good discussion.

1. A panel consists of 3-4 members and the discussion leader.
 - a. inform them of their responsibilities
 - b. provide sufficient time for preparation
 - c. suggest sources
2. Meet with panel members in advance.
 - a. reach common understanding of topic
 - b. decide how topic will be presented
 - c. decide general outline
 - d. decide how responsibilities will be shared
3. Discover major points to be discussed.
Discourage lengthy prepared speeches
4. Responsibilities of moderator
 - a. introduction
 - b. continuity
 - c. summary
 - d. group participation
 - e. time
5. Panel members should be well prepared
 - a. each contributes to discussion
 - b. be knowledgeable and informed about subject
 - c. present information to group clearly
6. Guard against three evils of discussion
 - a. pooling of ignorance
 - b. rearrangement of prejudices
 - c. overdependence on exchange of uniformed opinions

LESSON 1

RESOURCE MATERIAL

The Components of Religion

Almost every religion will include most or all of the following elements:

- A form of worship consisting of prayers, observances, and/or ritual.
- A story about its god or gods. This is termed a myth (mythos) whether it is objectively true or not.
- A sacred book and a sacred language in which its mysteries are expressed.
- A special teaching (dogma) which sets forth the knowledge and conduct required of its believers.
- A philosophy which synthesizes the teachings of the religion with the observed phenomena of the universe.

Hinduism

The oldest religion still existing today is Hinduism, the ancient religion of India. Its beginnings were similar to what is described as the origin of religious experience, and its ritual consisted of prayers and hymns to the gods contained in sacred books called the Vedas. The people who gave India its ancient Indo-European language (Sanskrit) were not oriental but Caucasian. They conquered the dark-skinned oriental people who inhabited the northern half of the peninsula and made themselves rulers. Out of their rulership grew what we know today as "the caste system", a society with distinct water-tight compartments consisting of groups of people following a single pursuit, for whom it was impossible to move from one means of livelihood or from one social level to another. At the top were the Brahmans, the priests. Since they were regarded as indispensable for performing the necessary religious rites, they acquired great power over the lower castes.

The Hindu idea of divinity consists of a "world-soul" called Brahma, and with him every individual hopes eventually to be united. Brahma is both matter and spirit in a single form. Alongside of Brahma exist many lesser divinities and spirits inherited from the primitive religion. Preeminent among them are the gods of light and darkness who wage unceasing war for the domination of the world.

During the period 800-500 B.C., when Brahman power was at its height, the idea of metempsychosis (transmigration of souls) was developed. According to this belief, when a

person dies, his "karma" (which is not his soul but the result of his mental and bodily actions) is required to atone for its mistakes by being born again into another life span (palingenesis). This process is continued until the karma reaches perfection and is absorbed into Brahma.

Buddhism

Nearly all religious systems have produced reformers when their demands have become too oppressive or their spiritual objectives obscured under too much ritual and formality. Buddha (567-487 B.C., whose real name was Siddhartha) was the son of a tribal prince in southern Nepal who was appalled by the social conditions which the Hindu religion had brought about. He wanted to free it from the domination of the Brahmans and its caste system. Much of his religious life was spent in contemplation under a tree, seeking "enlightenment". "Buddha" means "the enlightened one". The knowledge which was revealed to him was that worldly suffering is the result of DESIRE in various forms. In order to be at peace, one must free himself of all desire, all pride, and be patient and willing to sacrifice himself. In other words, Buddhism in its purest form was a complete renunciation of the world.

It gained many followers in India at first, but its greatest success was farther east in China, Japan, Burma, Ceylon, and toward the north in Tibet and central Asia. In India it died out in the face of Moslem incursions after AD 700. The elimination of Brahma or the idea of any permanent Divine Being, the discontinuance of sacrifices and all ritual observances, did not appeal to the Hindus. On the other hand, to the people of the far east, whose religion lacked both a spiritual approach to the Divine and a promise of salvation, Buddhism became very popular because of its emphasis on holiness and its promise of Nirvana.

Jainism

This was another reform movement in Hinduism which was contemporary with the beginnings of Buddhism. Its aims were the same, but its methods were different. Its purpose was liberation from the cycle of rebirths through right knowledge and right practices. This was to be achieved primarily through the monastic life which was very ascetic. Jainism did not, therefore, have as general an appeal as Buddhism which, although it required a limited period of monastic life on the part of its male members, offered a more practical scheme of existence.

Confucianism and Taoism

Both these religions bear the names of the Chinese philosophers who introduced them. Both men attempted to reform the ancient religion of China which regarded the universe and its parts as vaguely conceived divinities. Only Heaven had any resemblance to a personal deity. Taoism takes its name from Lao-Tse who was born about 604 B.C. He was an older contemporary of Confucius; his philosophy consisted in teaching complete freedom from desire to the extent of avoiding any activity which had a definite purpose. Among the more constructive things that Lao-Tse did was to protest against excessive luxury and engaging in war.

Confucius (551-478 B.C.) was really a political reformer whose philosophy was intended to produce harmony among the very numerous people of China. To this end he advocated a social system in which each person knew and accepted his place in society in willing subordination to the person or persons in authority over him. This applied also to the individual family. Incorporated in his system was the belief in the divine right of sovereigns. His motto, "What you do not want done to yourself, do not do to others" was designed to be the basis for individual happiness as well as national peace and tranquillity. He believed man's nature to be fundamentally good, requiring only right knowledge and proper practice to achieve perfection.

Since the period of the Han dynasty (the second century B.C. through the second century A.D.) Taoism, Confucianism, and Buddhism have been the main religions of China. They exist side by side, and anyone is free to belong to all three of them at the same time.

Shinto

Shinto has already been mentioned as the ancient religion of Japan. Since there was no writing in Japan before the fifth century A.D., prayers and ritual were all transmitted orally, and were only written down in the tenth century. In this religion there is no supreme being. The sun is the chief object of worship. There is little spiritual or moral teaching. The forces of nature are regarded with awe or dread and must be appeased. This applies also to the spirits of the departed (ancestors) and the spirits of animals. All of nature is thought to be invested with spiritual emanations which must be respected and appeased. Because of its support of the divine right of the emperor, Shinto is the official state religion of Japan, but it exists side by side with Buddhism which supplies the spiritual consolation needed by the people.

Zoroastrianism

This religion, which still has a few adherents in Persia (Iran) and south India, is interesting because of its early history. Zoroaster (660-583 B.C.) lived during the period when the Persian empire achieved great power under its kings Cyrus, Xerxes, and Darius.

Cyrus accomplished the destruction of the Babylonian empire which had taken the Jews captive. The religion of the Babylonians and Assyrians, like that of the Canaanites, whose country was the Jewish "Promised Land", had been inherited from the most ancient inhabitants of Mesopotamia (the Sumerians) together with its sacred language and ritual. It was a nature religion in which the emphasis was on the powers of life and death and the reproductive cycle of nature.

The Persians were not Semites like the Babylonians, Assyrians, Canaanites, and Jews. They were Indo-Europeans. Their religion is what we see reflected in Greek mythology; a sky god (Diaus-patir=Zeus-patir) and a whole assembly of lesser powers of nature (the Olympian gods). This religion was related to the religion of India whose Sanskrit-speaking people came from the same source.

Zoroaster's religion was based on the ancient Vedas (see Hinduism above), and among its gods were one representing the forces of evil or darkness and another representing the forces of light or good. These two forces were in constant battle to control the world. We see a reflection of this in the Greek myth about the Titans and the Giants which resulted in the victory of Zeus. In general Zoroaster tried to reform the Persian religion from domination by the Magi. The Magi were a form of priesthood who controlled the religion through their exclusive right to practice astrology, magic, divination, and even medicine. Herodotus mentions them, and we hear of them later in the story of the three wise men of the east who came to worship the new-born Christ.

It is interesting to reflect that Zoroaster's reforms in Persia were about half way between the great epics of Homer and the criticism of his anthropomorphic religion by Plato whose philosophy was to play such a large part in the Christian tradition. Zoroaster's contribution was by no means so lofty or so lasting. One of his reforms was the veneration of fire which he regarded as divine and pure. Every hearth was required to contain a sacred fire which should never be permitted to go out. Another interesting aspect of Zoroastrianism is that one of its gods, Mithra, was adopted by the Roman legions stationed along

the Euphrates and brought back to Rome. Mithraism swept through the legions like wild-fire and became one of the chief competitors to the spread of Christianity. It was a religion for soldiers, exclusively for men, and its principal rite was a blood-baptism. Mithra was identified with the sun, and even Constantine had a statue of himself erected in Constantinople with a diadem which looked suspiciously like the rays of the sun.

Judaism

Judaism is the term applied to the religion of the Jews. Its sacred book is the Old Testament which forms a large part of our Christian instruction because it was the antecedent of Christianity. It, together with Christianity and Islam (the religion of Mohammed), differ from the religions previously mentioned in that they recognize One God instead of many. They share a respect for the Old Testament as the revelation of God. They do not have a mythology in the sense that other religions do, because it is in the history of mankind that God has revealed Himself rather than in the actions of mythological divinities.

To say, however, that Judaism is the only religion before Christianity which recognized the One True God hardly does justice to the importance of its contribution. In the beginning the Jews regarded God as exclusively their own God. The miracle is that among all the peoples of the world, the Jews heard God's voice and answered His call. No other people achieved the concept of sin, the need for redemption and holiness as did the Jews, and they accomplished this many centuries before anyone else. The Jews have never been numerous. They are still only a small nation, but their history has influenced the world out of all proportion of their numbers.

Mohammedanism

The youngest of all the religions mentioned here is the religion of Mohammed (A.D. 570-632), who was born in Mecca and lived as a pagan until he was forty years old. At the age of twenty-five he married a woman much older than himself who bore him not only sons who died in infancy, but four daughters through whom the religious succession was traced. At the age of forty Mohammed had an inspiration which caused him to call himself a prophet. For three years he went about seeking followers; then for ten years he preached actively and publicly. At this point he was invited to the city of Medina to settle a civil war. He escaped from Mecca with some difficulty, and this event is known as the "Hegira". From its date in A.D. 622 Mohammedans reckon their calendar.

Eight years after the Hegira, Mohammed succeeded in capturing Mecca, which became the sacred city of his followers. It was undoubtedly while he was in Medina that he came in contact with Jews from whom he borrowed a great deal of historical tradition. The sacred book of Islam is the Quran (or Koran) a collection of the prophet's sayings, arranged with no regard to chronology or subject matter, which it is the duty of every male Mohammedan to learn by heart. Mohammed's expressed purpose was to restore the religion of Abraham, and indeed his religion is admirably adapted to the nomadic way of life. It prescribes prayer five times a day, and this can be done anywhere so long as the worshipper faces toward Mecca. It is, moreover, a militant religion. It prescribes a month of fasting which is helpful in developing physical restraint and endurance necessary for good soldiers, and also prohibits the use of intoxicating beverages. (Hence the great popularity of Coca Cola in Moslem lands.) It also stresses religious above family ties, which is also helpful in developing military discipline. Mohammedans will accept converts, but a Mohammedan who apostacizes is executed. Polygamy, which was practiced by Mohammed, has been gradually dispensed with, but divorce for men is extremely easy. Women have very little part in the religion and are under strict surveillance. Until World War I no woman could be seen in public without her face veiled, nor was she permitted to be seen in the company of men.

Islam spread rapidly from the time of its origin and is now the prevailing religion in Syria, Egypt, Iraq (Mesopotamia), Iran (Persia), Arabia, central and northern Africa, central Asia, Turkey, northern India, and parts of China.

Judaism, Christianity, and Islam are all exclusive; that is, they do not permit their members to participate in any other religion.

The Effect of Religion on Society

It is apparent even from such a brief and superficial survey as this that religion has great force in shaping society. A religion which concentrates on complete renunciation of the world, even to the point of excluding purposeful activity, will not produce much technology or comforts for its people. On the other hand, a religion which has little or no moral compulsion will be practical but probably not particularly humanitarian. The question we might keep in mind as we proceed with this course is, "How much is the policy of our own country influenced by religious or moral concepts?"

Note:

Plutarch (mentioned on page 6) lived about A.D. 46-120. Born in Greece, he studied in Athens and travelled in Rome. His most famous works are the Moralia, comments on all subjects, and his Parallel Lives, biographies of great Greeks and Romans, written in pairs.

Schleiermacher (Prof. Friedrich Ernst Daniel) 1768-1834, (mentioned on page 7) was a German professor of Lutheran theology at the universities of Halle and Berlin. The aim of his chief work, "The Christian Faith" in two volumes published in 1821, was to criticize the supernatural view of Christianity. He was pantheistic in his conception of God and rejected the idea of personal immortality.

BOOKS TO CONSULT:

Haskins, James --Religions, Lippincott, Philadelphia, 1973. Hinduism--p. 17 ff; Buddhism, p. 39 ff; Judaism p. 65 ff; Islam, p. 122 ff. The descriptions are clear and concise. No illustrations.

Savage, Katherine, --The Story of World Religions, Henry Z. Waleck Inc., Publ., NY, 1967 illustrated. Hinduism, pp. 52-72; A new light in the east (Buddhism) pp. 73-88; The religions of China, pp. 89-103; Land of the rising sun (Japan), 104-120; Judaism in many lands, 224-242. This book is most useful because of its simplicity, brevity, and pictures.

Seeger, Elizabeth --Eastern Religions, Crowell, NY, 1973 illustrated with photographs. Hinduism, pp. 7-56; Buddhism, pp. 57-102; Religions of China, pp. 103-156; Shinto, pp. 157-196. This book is confined to the religions of the far east but is easy to understand. Interesting pictures.

Voss, Carl Hermann --In Search of Meaning: Living Religions of the World, World Publishing Co., Cleveland & NY, 1968. Part I: Hinduism, Jainism, Buddhism, Confucianism and Taoism, Shinto, pp. 27-100. Part II: Judaism, pp. 101-121; Islam pp. 142-160. Good simple treatment of the subjects. No illustrations.

LESSON TWO: THE ORTHODOX CHURCH

Time Line

	1864	First Greek Orthodox Church in America
	1821	Greece Declared Independence
	1794	Russian monks introduce Orthodoxy to Eskimos in Alaska
American Revolution.....	1776	
	1767	First Greeks in America
	1517	Luther's 95 Theses
Discovery of America.....	1492	
	1454	Fall of Constantinople
Gutenberg Bible.....	1453	
	1204	Fourth Crusade
	1054	Great Schism
	988	Orthodoxy introduced to Russia
	863	Cyril and Methodios bring Orthodoxy to Slavs.
Pope Gregory.....	590	
	427	Justinian, Emperor in Constantinople
	476	Last Western Roman Emperor deposed by Barbarians
	410	Fall of Rome - Sack of Rome by Alaric the Goth
	330	Constantinople Founded
First Ecumenical Council-Nicaea	325	
	306	Constantine, Emperor
	49	St. Paul brings Christian religion to Greece
	33	Pentecost

LESSON TWO: THE ORTHODOX CHURCH

Session 1

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session.
 - 2. Begin the class session with a short prayer.
- B. Develop a readiness for instruction.
 - 1. Student's presentation of Panel Discussion on the ten living religions.
 - 2. Introduce the lesson on the Orthodox Church.

II Objectives

III Methods for Instructional Input

Main Idea to Be Taught

How to Teach Main Ideas

- | | |
|--|--|
| <p>A. (Read this to class)</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none"> 1. Define Orthodoxy 2. List the important cities of the ancient Christian Empire. 3. Explain the meaning of "diocese" and "Patriarch". 4. Explain how the Pope became powerful. <p>B. This information is important, useful and relevant to present and future life situations, such as:</p> <ul style="list-style-type: none"> 1. You will become familiar with Church History. 2. You will understand better the position of the Orthodox Church. | <p>A. Review highlights of previous lesson.</p> <p>B. Conduct a dialogue with the following:</p> <ul style="list-style-type: none"> 1. Discuss the meaning of the word Orthodox <ul style="list-style-type: none"> a. Ortho- right; correct b. doxa - opinion; teaching; worship. 2. Discuss the Roman Empire. <ul style="list-style-type: none"> a. hand out map b. size c. roads d. system of law and order e. one international language f. important cities of Empire <p>C. Visuals</p> <ul style="list-style-type: none"> 1. Time line 2. Create a bulletin board with pictures to correspond with dates on the Time line. 3. Map of Roman Empire <ul style="list-style-type: none"> a. reproduce map b. hand out to each student |
|--|--|

IV Check for Understanding

Pose questions such as:

- A. What does the word Orthodox mean?
True Faith; true teaching; true worship.
- B. Why was the Roman Empire so successful in its early days?
The Empire was large, included many nations under one government; easy to travel because of good roads; a system of law and order; people spoke many languages, but was possible to travel and speak one language.
- C. What was the international language of the Roman Empire?
Greek
- D. What is meant by "diocese"?
Land was divided by Church into regions like a state.
- E. Who governed the Churches of the diocese?
A Bishop
- F. Name the five important cities of the early Christian world and tell why each city was important?
Jerusalem - Christ was crucified and resurrected there.
Antioch - one of the largest cities of Empire
Alexandria- center of letters
Rome - first capital of Roman Empire
Constantinople - Second Capital of Roman Empire as Christian Empire; connecting Europe and Asia.
- G. What were the bishops of these cities called?
Patriarchs
- H. Name the cities in eastern half of the Empire?
Constantinople, Jerusalem, Antioch, and Alexandria

The city in the western half?
Rome.
- I. Why did the city of Rome fall in 410 A.D.?
Invaders came from across the Danube and Asia looking for rich lands, swept down Italian peninsula and destroyed Rome.
- J. How did the Pope of Rome gain so much power.
The Pope took over tasks that the weakened government was unable to perform and acquired lands which made him a temporal as well as a spiritual ruler.

V Independent Practice

Give assignment for next session.

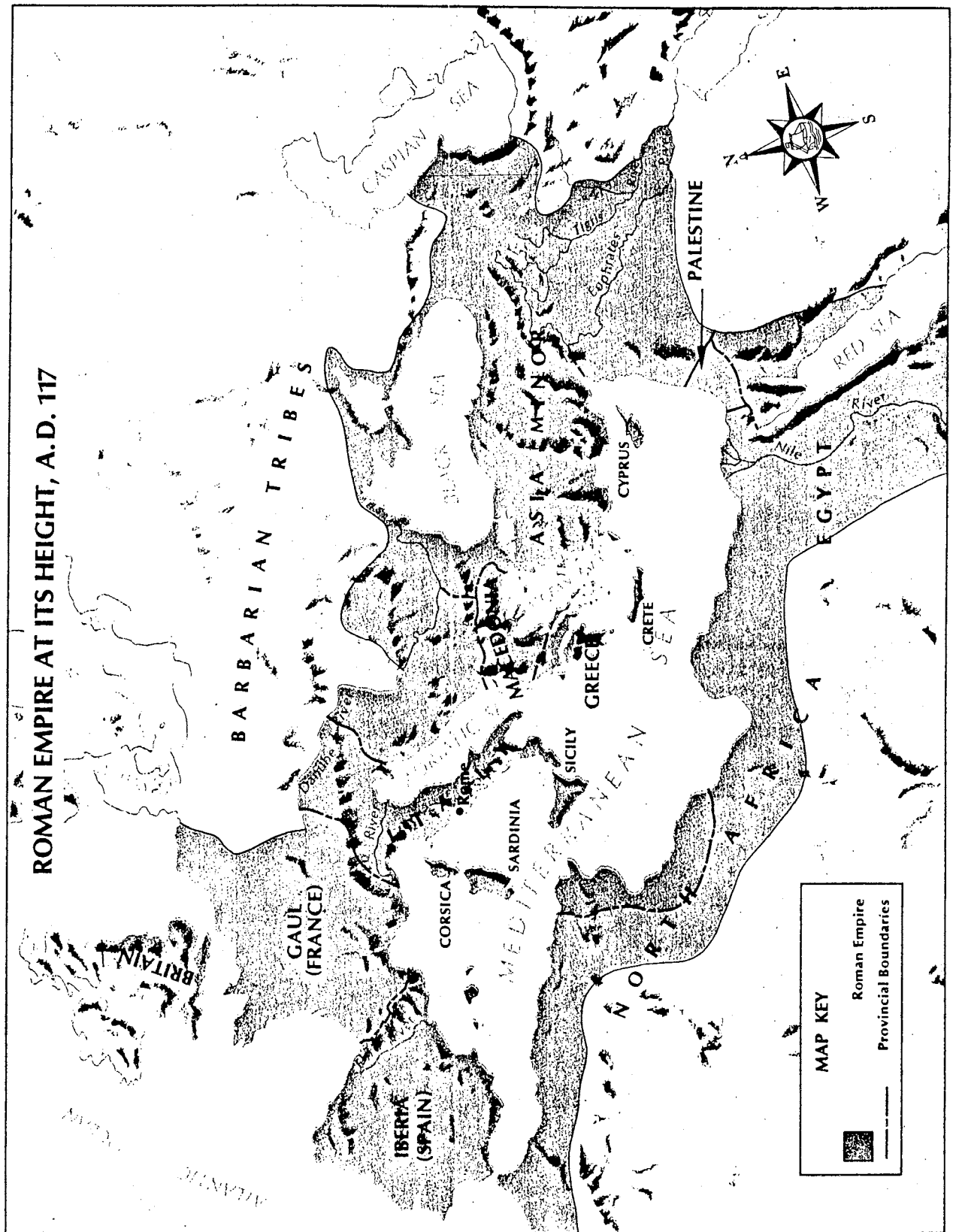
- A. Read and study from last two paragraphs of p. 13 to end of Lesson 2.
- B. Assign individual reports. These reports should be 3-5 minutes in length.
 - 1. Fourth Crusade
 - 2. Renaissance
 - 3. Martin Luther
 - 4. Constantine the Great
 - 5. Pope Gregory
 - 6. Reformation

VI Reflection

- A. Summarize mainpoints of today's lesson
- B. End class with a short prayer.

VII Enrichment/Extension/Application

Continue work on Personal Book



LESSON TWO: THE ORTHODOX CHURCH

Session 2

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 1. Bring the class to a quiet session.
 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 1. Ask such questions as:
 - a. What would the world be like if Gutenberg didn't invent the printing press?
 - b. What would the world be like if the Fourth Crusade did not go to Constantinople?
 2. What do you know about the different Protestant Churches:

II Objectives	III Methods for Instructional Input
Main Ideas to be Taught	How to Teach Main Ideas
<p>A. (Read to class)</p> <p>By the end of this lesson you will be able to:</p> <ol style="list-style-type: none"> 1. Relate the story of Fourth Crusade. 2. Define Renaissance 3. Explain the role of Martin Luther 4. Explain reasons for Reformation 5. Explain why there are so many Protestant groups 6. Explain how the Orthodox Church is one Church <p>B. This information is important, useful, and relevant to present and future life situations such as:</p>	<p>A. Review mainpoints of previous lesson</p> <p>B. Individual Reports by students (Use blackboard)</p> <ol style="list-style-type: none"> 1. Constantine the Great 2. Pope Gregory 3. Fourth Crusade 4. Renaissance 5. Martin Luther 6. Reformation <p>C. Discuss with class how the Orthodox Church is one Church.</p> <ol style="list-style-type: none"> 1. People worship same way and have same faith/doctrine 2. People use own language in Liturgy and Church services 3. Functions as a family united by faith and worship. 4. Each Orthodox Church is self-governing and all of them together make up the universal Orthodox Church. <p>D. Visuals</p> <p>Hand out map of <u>Divided Empire</u> and locate cities of Constantinople, Jerusalem, Antioch, Alexandria, and Rome.</p>

1. You will understand the divisions of Church History.
2. You will understand the positions of the Orthodox Church.

IV Check for Understanding

- A. In what year did the Great Schism occur?
1054 A.D.
- B. What were the Crusades?
Military expeditions sent by the Pope to the Holy Land to drive out the Moslems.
- C. What happened with the Fourth Crusade in 1204?
The Fourth Crusade was diverted to Constantinople where they attacked and desecrated the city.
- D. Explain the Renaissance.
Renaissance was the "rebirth" of learning in the West stimulated in part by fall of Constantinople. The scholars from the East fled to the West and took their learning with them.
- E. What was the most important thing the people discovered during the Renaissance?
Greek literature - ancient literature, philosophy and writings of Church Fathers.
- F. Who was Martin Luther?
A German Catholic priest monk who wanted reforms in the Catholic Church. Posted 95 theses on Church door which led to Reformation.
- G. What is meant by "Indulgences"?
Selling written statements promising forgiveness of sins.
- H. For what do we remember John Gutenberg?
The invention of the printing press which allowed many Bibles to be printed.
- I. What is meant by "Reformation"?
The attempt to reform practices in the Roman Church.
- J. What is meant by "Protestant"?
People who protested against practices of the Roman Church. Formed their own Churches.
- K. Why are there so many Protestant Groups?
Each group has found a different teaching in the Bible that they wish to stress, or was formed by a different leader.
- L. Explain why the Orthodox Church is one Church.
All her people worship in the same way, receive the same Sacraments and believe the same teachings.

M. What misconception do the people in America have about the Orthodox Church?
They believe that because each ethnic group in the Orthodox Church has their own name in the title of the Church that it is a separate sect like the Protestant Churches.

N. When did the first Greeks arrive in America?
1767.

V. Independent Practice

A. Give assignment for next session.

Read and study Lesson 3; The Sources fo the Christian Religion - pp. 19-25 - to "The New Testament".

B. Panel Discussion

Assign one or all of the following topics to be discussed.

1. The effect of the Fall of Constantinople on the Western World.
2. Compare the life and times of the Byzantine Empire and the Western Empire during the Dark Ages.
3. The Role of the Orthodox Church in the National Council of Churches.

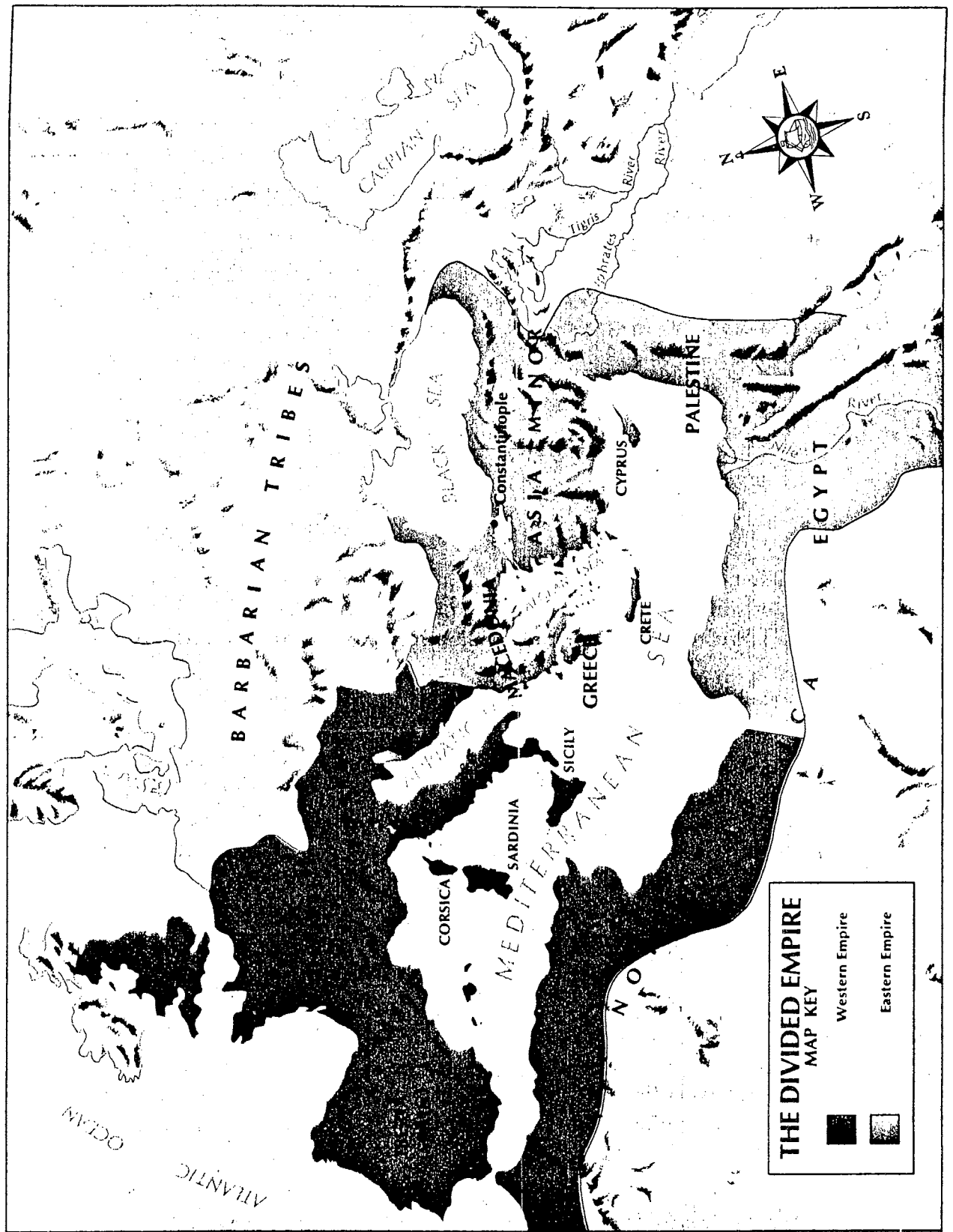
VI Reflection

A. Summarize the main parts of today's lesson.

B. End class period with a short prayer.

VII Extension/Reflection

Check on progressive of Personal Book. Set time to share.



LESSON 2

BOOKS TO CONSULT:

Constantelos, Demetrius J. -- The Greek Orthodox Church. Faith, History, and Practice, with Foreword by Archbishop Iakovos, Seabury Paperback SP 38, Seabury Press, NY, 1967
Chapter 1: The name of the Church, pp. 17-30.
Chapter 2: The historical development of the Church, pp. 31-62.
Chapter 9: A Church of optimism and hope, pp. 107-113.
Chapter 10: The Church in America, pp. 114-124.
The teacher will find this brief and easy to read, with excellent observations on the subjects treated in the lesson. Available from Holy Cross Press.

Runciman, Steven, -- The Fall of Constantinople 1453, Cambridge University Press, 1965, paperback edition 1969 (CAM 573)
A small book to be read entire by the teacher who wants a fuller treatment of the subject. Runciman is a scholar who has made a special study of the period of the Crusades and the Orthodox Church under the Turkish yoke.

Schmemmann, Alexander, -- The Historical Road of Eastern Orthodoxy, Holt, Rinehart & Winston Inc., 1963; Logos 51L-713 paperback edition, Henry Regnery Co., Chicago, 1966.
chapter 5: The dark ages, pp. 271-291
This chapter deals with the Orthodox Church during the Turkish supremacy. The preceding chapters will be helpful to an understanding of the circumstances which led up to this period.

Ware, Timothy -- The Orthodox Church, Pelican Paperback #A592, Penguin Books, Baltimore, Md., 1963, 1964, 1967
Introduction, pp. 9-17
Chapter 5: The Church under Islam, pp. 96-111
Chapter 9: The twentieth century III: Diaspora and Mission, pp. 180-199.
A convert to Orthodoxy and an ordained priest, Fr. Ware's book is one of the best brief treatments explaining the Orthodox Church to non-Orthodox.

LESSON THREE: THE SOURCES OF THE CHRISTIAN RELIGION

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 1. Bring the class to a quiet session.
 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 1. Presentation of Panel Discussions by selected groups.
 2. Introduce new lesson by posing comparable questions:
 - a. How many books are in the Holy Bible?
 - b. Who wrote the Holy Bible?
 - c. When was the Holy Bible written?
 - d. What does the Holy Bible tell us?

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class)</p> <p>By the end of this session you will be able to:</p> <ol style="list-style-type: none"> 1. Name the sources from which Christianity draws its truths. 2. List the three categories of the books in the Holy Bible. 3. Name the two main sections of the Holy Bible. 4. Name the three covenants. 5. Define the three covenants. 6. List three reasons why the Holy Bible is divinely inspired. 7. Give the name of the official text of the Old Testament for Eastern Orthodox Church. 	<p>A. Present and discuss terminology:</p> <ol style="list-style-type: none"> 1. Holy Tradition 2. Holy Scriptures 3. Second Canonical Books 4. Salvation 5. Covenant 6. Epistle <p>B. Class Discussion</p> <ol style="list-style-type: none"> 1. The Bible includes history, instruction and prophesy. 2. Each person's choice to accept or reject God's offer of Salvation. 3. The Old Testament Interpretation (translation) of the Seventy Elders. 4. Why there are books missing from the Protestant Bible. <p>C. Visuals</p> <p>Each student should have his/her own Holy Bible and allow time for examining the Holy Bible.</p>

- | | |
|--|--|
| <p>8. Recognize the books of the Old Testament.</p> <p>9. Recognize the books of New Testament.</p> <p>10. List the books missing from the Protestant Bible.</p> | <p><u>Bulletin Board</u></p> <p>Reproduce information from pp. 23-24 of the text. This gives the student another dimension for understanding the parts of Holy Bible.</p> <p>D. Reports</p> <p>1. St. Paul</p> <p>2. St. John Theologian</p> |
|--|--|
- B. This information is important, useful and relevant to present and future life situations such as:
1. Develop a deeper appreciation of the sources of your faith.
 2. An understanding of the Holy Bible provides insight to our problems and needs of today as it provided people throughout the ages.

IV Check for Understanding
Pose such questions such as:

- A. Name the two sources from which Christianity draws its truths.
Holy Tradition, Holy Scriptures.
- B. What is the Bible?
God's Message of Salvation.
- C. How was the Bible written?
By persons inspired by God.
- D. What is the most important choice we have in life?
To accept or reject God's offer of Salvation.
- E. Name the three categories of the books of the Bible.
Historical - telling; Diadactic - instructional; Prophetic - foretelling.
- F. Name the two main sections of the Bible.
Old Testament and New Testament.

- G. Explain the word "testament"
A covenant or agreement.
- H. What is meant by Oral Covenant"?
God spoke directly to certain people - Adam and Eve.
- I. What is meant by "Written Covenant"?
God spoke to Moses, gave him written code - Ten Commandments.
- J. What is the "New Covenant"?
Covenant of Jesus Christ - the New Testament.
- K. How many books make up the Old Testament?
Forty-nine.
- L. What is the Septuagint Bible?
Translation of Holy Bible from Hebrew into Greek in 250 B.C. by Seventy Elders.
- M. Name three reasons why the Orthodox Church believes that the Holy Bible is divinely inspired.
*1) certain clear truths regarding God, present life and life to come.
2) truths were spread to all nations despite of persecution.
3) these truths have changed human lives and civilization.*
- N. What is the full name of the Greek Old Testament?
"The Old Testament Interpretation of the Seventy Elders".
- O. What is meant by "Second Canonical Books"?
The ten books not found in the English Bible.
- P. How many books are in the New Testament?
Twenty-seven.
- Q. When was the final decision made regarding which books to include in the Bible?
In 692 A.D. at the 56th Council at Constantinople in Trullo.
- R. What does the word "gospel" mean?
Good tidings (news) - Evangelion.
- S. What is included in the Four Gospels?
Tells of the years Jesus Christ lived and taught on earth.
- T. What do we learn from Book of Acts of the Apostles?
How the Holy Apostles carried on Christ's teachings by spreading the "good tidings" and founding Christian communities.
- U. Why is St. Paul named "Apostle of Nations"?
He said that Christianity was intended for all people and he founded many Churches in cities of Roman Empire.

- V. Name the one book of prophecy of the New Testament.
The Book of Revelation.

V. Independent Practice

- A. Give assignment for next lesson.
Read and study "Lesson 4: Holy Tradition."

B. Individual Reports

1. St. Paul
2. St. John Theologian.

Ask the group to review the life and thoughts of each of the above mentioned saints. Either you or another group member can conduct the interview. Have one person answer as St. Paul or St. John might have answered. Interview each saint to find out about turning points in his life, his faith and particular beliefs, and why he did certain things.

VI. Reflection

- A. Summarize major points, concisely.
B. End with a short prayer.

VII. Extension/Enrichment

Plan to share Personal Books next week.

LESSON 3

RESOURCE MATERIAL

The Sources of the Christian Religion

The Written Tradition

A "tradition", according to the derivation of the word, is something that is given over or passed on. It is the Latin equivalent of the Greek "paradosis". It refers to knowledge or actions that are passed from one person to another, or from one generation to another. All religions last longer than the life span of their members. Our Christian religion is no exception. If it were not for the knowledge and practices which we have inherited from those who went before us, we would have no direct connection with Christ, no true knowledge of what He did and taught. As it is, we have two ways of knowing about Christ and about how the way was prepared for His coming. One of these is in writing; the other is in spoken words and actions. The first we call "Written Tradition"; the second we call "Unwritten Tradition". Both of these together are the Holy Tradition of the Church, which is the source of authority on which the teachings and practices of our Church are based.

How Writing Began

The Written Tradition of the Church is contained in the Bible. We are so accustomed to hearing about the Bible from the time we are little, that it may be a good idea to know how this important record came into being. The first five books, called the Pentateuch (the Jewish Torah) were written long after the events which they describe. The earliest events happened before there was writing.

Hebrew, the language of the Israelites or Jews, was not written to any great extent until the Jews became captives of the Babylonians in the eighth century B.C. The Babylonians had inherited the knowledge of writing from their cousins and neighbors, the Assyrians, who developed the oldest Semitic civilization in Mesopotamia. The Assyrians had learned in turn from the Sumerians, a non-Semitic people who lived in the valleys of the Tigris-Euphrates. These people had developed a high degree of civilization before 3000 B.C. Their religion, their ritual, and their system of writing were passed on to the Assyrians, then to the Babylonians, and later to the people of Canaan (Palestine).

These people wrote on clay by impressing it with a wedge-shaped stylus while it was wet and then allowing it to dry in the sun. At first the writing was pictographic; that is, each symbol gave a kind of picture of the word's meaning. Gradually the symbols were adapted to represent only a syllable, usually the first syllable of the original word. Only much later did the idea of a true alphabet occur to anyone. The first alphabet, as far as we know, was created by the people of Phoenicia (Syria) about 1200 B.C. The letters represented only consonants, because Semitic languages are very rich in consonants, but have only three vowels. A few Hebrew inscriptions have been discovered in this ancient script, but nothing we could call literature.

The system of writing on clay with wedge-shaped stylus was called "cuneiform". Archaeologists have uncovered huge libraries of cuneiform inscriptions, including grammars, dictionaries, as well as historical records, literature, and business transactions. With the help of these, not only the ancient language of the Babylonians and Assyrians has been reconstructed, but Hebrew as well. Hebrew is a related language.

In the person of the Patriarch Abraham we have a definite link with the ancient civilization of the Sumerians and Assyrians. Ur, where Abraham was born and brought up, was one of their principal cities. Later Abraham travelled to Egypt as well as to Palestine, and his descendants (the sons of Jacob) emigrated to Egypt and founded a Jewish colony on the delta which remained there for 400 years. The Egyptians had invented the antecedent of paper, which they called "papyrus". It was composed of reeds which grew in the Nile. These could be sliced lengthwise, laid side by side, and covered with another layer placed in a cross-wise direction. These layers were then pounded until they produced a pulpy, flexible sheet which could be written on with ink. The sheets were glued in a long strip and fastened at each end to a stick. The writing was arranged in columns the short way of the papyrus, so that by rolling the sheet on one stick and gradually unrolling it and transferring it to the other stick, the contents could be read. These rolled sheets were called "scrolls". The scrolls were encased in metal or wooden containers and stored. This constituted a library.

How the Bible was written

The first written portion of Jewish tradition was the Ten Commandments, which were inscribed on stone. Moses received them on Mt. Sinai during the exodus of the Jews from Egypt to Palestine. They were the sacred

written Covenant for which the Ark of the Covenant was built. Eventually all of the first five books of the Bible (The Torah) were inscribed on scrolls and kept in the Ark. Later we read that Joshua had the law inscribed on the altar at Bethel and read it to the people.

Most of the Old Testament was put into writing during the period of the exile, when it became apparent to the Jews that they must preserve their tradition in the face of being scattered widely throughout many different countries. It should not surprise us that so much material could have been passed on from generation to generation by word of mouth. When people are dependent upon memory for lack of an easy system of keeping records (as we have today), they remember very accurately. Only observe the amount of material which your Priest or the visiting Bishop has committed to memory! Moslems memorize the entire Quran (about the length of the New Testament). The priesthood which God asked Moses to institute was responsible for preserving this oral tradition. The Torah became the basis of Jewish education.

During the time of the monarchy (the time of Saul, David, and Solomon), Jerusalem became the center of Jewish worship. With the building of the temple by Solomon, where the Ark of the Covenant was enshrined, all minor places of worship fell into comparative disuse. When the Jews were conquered and many of them deported by the Assyrians and later by the Babylonians, it was only the priests who were able to continue the tradition of learning to read Hebrew. The rest of the people all adopted Aramaic, the Semitic dialect spoken by the Babylonians.

In 520 B.C. the Persian King Cyrus, who had ended the Babylonian empire by conquest, allowed the Jews to return to Jerusalem and rebuild their temple. By 323 B.C. however, another great change took place. The Macedonian Greek conqueror, Alexander the Great, had conquered all of Asia Minor, Syria, Palestine, and Egypt, as well as areas farther east. All of the places which he conquered, he populated with Greek-speaking soldiers who established new cities. These cities became centers of Greek learning and culture. We say that these areas were "hellenized". Among the great centers of learning was the newly founded city of Alexandria in Egypt. Many Jews settled there for commercial reasons, and before long they became so hellenized that they could no longer read or understand either Aramaic or Hebrew. They could speak only Greek. Jerusalem alone remained a stronghold of Hebrew scholarship.

It was at this time that the Greek king of Egypt, Ptolemy II Philadelphos (285-247 B.C.) decided to include

the Hebrew Scriptures in the great library at Alexandria. He accordingly invited Jewish scholars to come from Jerusalem and perform the translation. The high priest in Jerusalem sent six men from each of the twelve tribes, seventy men in all. According to tradition, they were given separate quarters in which to work and completed the translation in seventy-two days. When their work was compared, it was discovered that the translations were in agreement! It is this Greek version of the Old Testament, which is known as the Septuagint, which is used in our Orthodox Church and which was quoted by the Apostles and the Church Fathers. It is symbolized by the Roman numeral for seventy (LXX).

How the New Testament was written

The Old Testament differs from the New Testament in several ways. The Old Testament was written over a period of many years. Its contents describes the history and religious experiences of the Jews from their earliest tribal life through the rule of the Maccabees (second century B.C.), a period of more than 2000 years, even if we except the account of the Creation and the Flood. The New Testament, on the other hand, was written within a few years (A.D. 52-90) about events which took place between the years 4 B.C. and 60 A.D. A large part of it is in the form of letters (Epistles) and only a very little is history (the Four Gospels and the Book of Acts). Except for the missionary work of St. Paul, all the events take place within the confines of the small country of Palestine.

The New Testament, like the Old, was not immediately committed to writing. The first writings are those of St. Paul to the various churches which he founded in Greece and Asia Minor. The Gospels were transmitted orally for some time, until persecutions dispersed the Christians, and it became necessary to make them available in writing to the increasing number of new and scattered communities. The first parts written down were the sayings of Jesus (logia). These were repeated and memorized by the Apostles and priests, and around them were built the accounts of what Jesus had done. Two of the Gospels (St. Matthew and St. John) are the records of eye-witnesses. The other two (St. Mark and St. Luke) were written by men who had close fellowship with eye witnesses. St. Mark, according to an early historian, wrote his Gospel from the account he received from St. Peter while the latter was a prisoner in Rome awaiting martyrdom. St. Luke, who was physician to St. Paul, received his information directly from the Apostles with whom St. Paul was often in company.

The Language of the New Testament

The New Testament was written from the beginning in Greek. This is because the Apostles, such as St. Peter and St. Paul, who carried the Gospel as missionaries to the Gentiles (other nations), could only make themselves understood to non-Jews, and even to Jews outside of Palestine, in this language. Greek was the universal cultural language of the areas which had belonged to Alexander's empire. These areas, in the time of Christ, were part of the empire ruled by the Romans. The Roman military rulers spoke Latin, but this language was not understood by the subject people. The people of Palestine at this time were probably mostly bi-lingual, because the native dialect, Aramaic, was not understood outside of the limited confines of the country, while the Jews, being important traders, had to be familiar with the language of their tradesmen. Even the area across the Jordan, which is referred to in the New Testament as the "Decapolis" (ten cities) and today as the Golan Heights, was hellenized and Greek speaking. The Gospels tell us that Jesus preached in the cities of the Decapolis, which would seem to indicate that He, too, spoke sometimes, in Greek. Furthermore, it is unlikely that the trial before Pilate could have taken place in anything other than Greek, since a Roman procurator who had been in the country only a short time, would be very unlikely to know Aramaic, and he could scarcely conduct the trial in Latin, which was understood only by the soldiers.

By the time of Christ, writing had become quite common, and books were plentiful, but this must not be taken to mean that every individual owned books or could read and write. Everything had to be written by hand, and it was not possible to produce enough copies of any book for many individuals to own one. This is why reading aloud (as we read the Epistle and Gospel in Church) and memorizing important sayings were much more common than today. Books were valuable. Writings such as the letters which St. Paul sent to his churches, were not carelessly destroyed. They were delivered by messenger, since there was no postal service such as we know it. St. Paul always mentions the person by whose hand his letter was delivered.

The Transmission of the Text

About 1500 years lie between the writing of the New Testament and the first printed book. During this time the text of the Bible, both Old and New Testaments, preserved by continuous copying. This work was performed mainly by the monasteries. The form of the manuscripts was improved by introducing parchment (the skins of

animals) on which the text was carefully copied in ink and embellished with colored drawings called "Illuminations". The sheets of parchment were then bound together along one edge in the form we know as a book. This type of manuscript is called a "codex". It was naturally much more durable than papyrus scrolls. It is possible to trace the origin and relationship of manuscripts and date them by the type of script, the peculiarities of the text (errors, omissions, and additions). A great deal of scholarly work has been devoted to examining and comparing various texts in order to determine as nearly as possible the original wording.

It is a curious fact that many of our non-Orthodox neighbors get the impression that the Orthodox Church neglects the use of the Bible. They do not realize that our services are almost entirely taken from Scripture. It does not seem to occur to them that they would have no Bible at all if it had not been preserved and transmitted by the Orthodox Church. Furthermore, those who claim that they dislike anything "authoritarian" and reject the unwritten Tradition of the Church, set great store by the Bible. We of the Orthodox Church are especially fortunate in having the New Testament in the original language, and the Old Testament in its oldest extant form. (The Hebrew Bible has no manuscripts as old as those of the Septuagint.) We have here a priceless heritage. We can read and understand the language with only a little extra study, and we can always refer to it to verify any point in the meaning of the Written Tradition of our Church.

LESSON 3

BOOKS TO CONSULT:

Deuel, Leo--Testaments of Time, the search for lost manuscripts and records, Pelican paperback 14 021144, Penguin Books, Baltimore, MD., 1965
chapter 5: The papyrus of Egypt, pp. 79-95
chapter 17: More light on the New Testament, pp. 333-347

(on p. 339 is a diagram that shows the manuscript descent of our Bible)

chapter 19: Caves in the Judaeian wilderness (the dead sea scrolls), pp. 382-401

The book has excellent illustrations. It is written in the spirit of adventure.

Grant, Frederick C.--Translating the Bible, Seabury Press, Greenwich, Conn., 1961
chapter 2: The Greek Bible, pp. 18-33
The author is one of the editors of Hastings Dictionary. This work has the advantage of being concise.

Kenyon, Sir Frederick G.--Our Bible and the Ancient Manuscripts, Harper Bros., NY, 1958, revised by A.W. Adams,

Chapter 1: Ancient books and writing, pp. 19-46

Chapter 2: Variations in Bible text, pp. 47-55

Chapter 3: Authorities for Bible text, pp.

Chapter 4: The Hebrew Old Testament, pp. 61-88

Chapter 5: Ancient versions of the OT, pp. 89-154

Chapter 6: Text of the New Testament, pp. 155-178

Chapter 7: Manuscripts of the NT, pp. 185-219

Chapter 8: Ancient versions of the NT, pp. 220-249

Any part of this book by the foremost scholar in the field will be well worth reading and not too complicated. The book is illustrated.

Meyendorff, John, The Orthodox Church, chapter 1: The Apostles. Holy Scripture. The Apostolic Fathers. The Early Church, pp. 3-17

LESSON 3

ANSWERS TO ASSIGNMENTS ON PAGES 28 - 29

TRUE OR FALSE: (1) T (2) F (3) F (4) T (5) F (6) T (7) F

BOOKS OF THE HOLY BIBLE: Column 1, p.28 --OT, OT, NT, OT,
OT, NT, OT, OT, OT, OT, OT: Column 2, p. 28 --NT, NT,
NT, OT, NT, OT, NT, OT, OT, NT, OT.
Column 1, p.29 --OT, OT, NT, OT, OT, NT, NT, NT, OT,
OT, OT, NT, Column 2, p. 29 --OT, OT, OT, NT, NT, NT,
NT, OT, NT, OT, OT, OT,

MISSING WORDS:

1. Septuagint
2. history ...instruction...prophecy
3. second canonical
4. Sixth Ecumenical
5. Paul
6. St. Matthew, St. Mark, St. Luke, St. John.
7. Evangelists
8. Acts
9. Revelation
10. John...Patmos
11. Saints

LESSON FOUR: HOLY TRADITION

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 1. Bring the class to a quiet session.
 2. Begin with a short prayer.
- B. Develop a readiness for instruction.
 1. Presentations of interviews with St. Paul and St. John the Theologian.
 2. Introduce lesson by posing comparable questions:
 - a. How would you define "tradition"?
 - b. Do you have any traditions in your family?
 - c. Today we are going to discuss the meaning of Holy Tradition in the Orthodox Church.

II. Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class)</p> <p>By the end of this session you will be able to:</p> <ol style="list-style-type: none"> 1. Define Holy Tradition. 2. Explain the meaning of term "Holy Sacrament". 3. List the primary sources of our Holy Tradition. 4. Recognize some secondary sources of our Holy Tradition. 5. List the characteristics of Holy Tradition 6. Differentiate Holy Tradition as viewed by Roman Catholic Church and other Christian Churches. 	<p>A. Review main points of previous lesson</p> <p>B. Class Discussion</p> <ol style="list-style-type: none"> 1. Holy Tradition 2. Jesus Taught by doing 3. Holy Sacraments 4. Holy Tradition preserved through Nicene Creed, Seven Ecumenical Councils, and writings of Holy Fathers. 5. Marks of Holy Tradition 6. Roman Catholic Church's interpretation of Holy Tradition. 7. Protestant Church's interpretation of Holy Tradition. <p>C. Panel Discussion</p> <ol style="list-style-type: none"> 1. Orthodox Responses to Protestant Approaches in Sixteenth Century 2. Work of the Church Fathers - St. Basil, Gregory of Nazianzus and St. John Chrysostom

B. This information is important, useful and relevant to present and future life situations such as:

1. Understand how your Faith is rooted in Holy Tradition
2. Understand the differences in other Christian Churches.

D. Reports

1. Confession of Patriarch Jeremias
2. Melanchthon
3. The Orthodox Church under the Sultans

IV Check for Understanding
Post questions comparable to these:

- A. Cite two Biblical references that talk about tradition.
John 20:30-31; John 21:25; II Thessalonians 2:15; I Corinthians 11:2
- B. What is involved in Holy Tradition other than the written word?
Doing.
- C. Name three instances where Jesus taught His disciples by doing?
Baptism; Last Supper; Choosing new Apostles
- D. What does our Holy Tradition tell us about Holy Sacraments?
Most important part of Holy Tradition; Acts in which God's grace is given to believers.
- E. Why is it necessary to know Holy Tradition?
To understand more fully what the Bible teaches.
- F. How has Holy Tradition been preserved?
Primary sources. Nicene Creed, Decisions of Seven Ecumenical Councils, Writings of Holy Fathers
- G. Name and explain the characteristics of Holy Tradition?
 1. *Antiquity - traced to time of Apostles*
 2. *Catholicity - known to the entire Church*
 3. *Agreement - found in teachings of most eminent Fathers.*
- H. How does the Roman Catholic Church view Holy Tradition?
A depository of faith from which she has the right to formulate new dogmas.
- I. How does the Protestant Church view Holy Tradition?
Rejects Holy Tradition and says the Bible is self-sufficient and nothing else is needed for faith.

V Independent Practice

- A. Give assignment for next lesson
Read and study Lesson 5: What is A Creed?
- B. Panel Discussion (assign one or all) See information
for Panel Discussion
 - 1. Orthodox Responses to Protestant Approaches in 16th
Century
 - 2. Work of the Church Fathers - St. Basil, St. Gregory of
Nazianzus and St. John Chrysostom.
- C. Reports (assign one or all)
 - 1. Confessions of Patriarch Jeremias
 - 2. Melanchthon
 - 3. The Orthodox Church under the Sultans.

VI Reflection

- A. Summarize major points of lesson
- B. Share Personal Books
- C. End class session with a short prayer

LESSON 4

RESOURCE MATERIAL

Holy Tradition, the Unwritten Word of God

Why Holy Tradition is needed

From the account given regarding the origins and writing of the Bible, it will be obvious that if the Written Tradition of the Church were the only one, it would be easy for all kinds of errors and misinterpretations to creep in. Even small mistakes by the copyist might result in complete changes in meaning. Even more dangerous, as we shall see in connection with the theological controversies between the Eastern and Western Churches, are the changes that occur when words are translated from one language into another. Not only is there never an exact equivalent in meaning between one language and another, but a word translated from the Greek into Latin and from Latin into another language will carry with it certain connotations that are peculiar to the thought of that language. Holy Tradition teaches us WHAT MEANING WAS ATTACHED TO THE WORDS OF SCRIPTURE AT THE TIME IT WAS WRITTEN. Words in all languages can change their meaning with usage. When a new idea is introduced, an old word will be adapted to represent it. Therefore, it is useless, without the aid of a Tradition which fixes the original intention of the word, to argue about how a word may be interpreted several hundred years later in totally different circumstances.

What Holy Tradition is

In the lesson it is pointed out that Holy Tradition consists of actions or things we do. These are in general our Church Services, our acts of worship, and the Holy Mysteries or Sacraments. They are all actions accompanied by words. They are referred to in the New Testament, but they are not explained as to just how they are to be performed. This part of the Tradition was always passed on from person to person by teaching and personal example. The words that accompanied them were memorized. The Words or prayers that form a part of all services clearly show the meaning and intention of the act. In other words, the prayers of our Divine Liturgy make it certain beyond any doubt that we are not simply performing a symbolic act. SOMETHING IS REALLY HAPPENING. A change is taking place. This is true of all the Holy Sacraments.

When we compare the Orthodox Church to any of the Western Churches, either Catholic or Protestant, we find that their history consists of much discussion and controversy about the interpretation of words. Luther found a new meaning for "justification" and "faith". St. Augustine found new interpretations for "Original Sin", "Grace", and other ideas implied in Scripture such as predestination. The Calvinists extended this idea and emphasized it. The list is almost endless.

How do we Orthodox know how the Scriptures and the acts of worship of our Church should be understood? We have numerous writings from the first four centuries of the Christian era besides the Scriptures themselves. In the second and third centuries we have a number of men called "apologists" who tried to explain the Christian Faith either to Jews or pagans who had misinterpreted it. (These are listed in the notes on Lesson 5 because they often expressed their ideas in the form of a Creed.) We have the writings of martyrs such as St. Polycarp, the bishop of Smyrna, and St. Justin Martyr. They were active at the end of the first century and are regarded as apostolic, since they were contemporary with the Apostles. Polycarp, according to tradition, was made bishop of Smyrna by St. John the Evangelist.

The Church Fathers

There is no period up to the time when the Nicene Creed was formulated when someone was not writing about what Christians of the time believed, but our knowledge of this is somewhat fragmentary because much of it was destroyed during the persecutions. The largest amount of material we have, and the most informative, was written by the Church Fathers of the fourth century. These men were almost contemporary, and the most important of them are the family of St. Basil the Great, his friend Gregory of Nazianzus, and St. John Chrysostom.

St. Basil's family was a remarkable one. His family had fled to Pontus in Cappadocia (now Turkey) during the persecution of Diocletian (A.D. 303-305) and there made the acquaintance of the bishop of the city there known as Caesarea. This man, Gregory Thaumaturgos (the Wonder-worker), was a pupil of Origen, one of the earliest Christian philosophers (See the list in Lesson 5). Gregory inspired Basil's grandparents, particularly his grandmother Macrina, for whom his sister was named. Basil, his brother Gregory (known as Gregory of Nyssa), another brother Peter, and his sister Macrina are all remembered as Saints, but we are indebted to Basil and Gregory for the writings which explain Holy Scripture and the Holy Tradition of the Church.

Gregory of Nazianzus (called the Nazianzen from the tiny city to which he was assigned as bishop), was during early life the close friend and companion of St. Basil with whom he collaborated on works of interpretation and explanation. They attended the university of Athens together, and were educated in the literature and philosophy of the Greek world. With these tools they constructed the foundation on which our knowledge of early Christian tradition rests.

St. John Chrysostom, a younger contemporary who was born in Antioch, is by far the most voluminous writer of them all. There is hardly a word of the New Testament that he has not explained in full. When we consider the fact that the language used by Chrysostom and the other Church Fathers is the same in which the New Testament was written, the same which the Apostles and probably even Christ spoke, we can appreciate the very special heritage which the Orthodox Church treasures. It is his liturgy that we use almost every Sunday in Church.

Holy Tradition since the time of the Church Fathers

The belief of the Orthodox Church is that Scripture and Holy Tradition provide us with all we need to know about the Christian Faith. If we know how the words of Scripture are to be interpreted, and if we know how to live and worship God, we have no need of a further "development" in doctrine. From the point of view of the western Churches we are "fossilized", "petrified", "non-progressive", and many other things.

Part of this difference in point of view lies in the fact that the vitality of the Orthodox Church has always lain in the corporate acts and worship of her members. She has always been reluctant to make written statements of belief, because Faith to her is exhibited in acts more than words. Even the Nicene Creed was adopted reluctantly, out of necessity, because to the Orthodox the Faith is always a mystery under the control of God who is beyond our complete understanding.

It is as if we could view the moon only through a haze of cloud, and yet someone required us to make positive statements concerning its nature and composition. Partial glimpses through the clouds may add information, but we can never be sure that our conception of the whole is accurate as a result of seeing only parts. We are likely at any moment to see a breach in the clouds that reveals something inconsistent with our previous conclusions. For this reason the Orthodox Church has no quarrel with the discoveries of modern science. She has never made definitions and pronouncements that limit the

mystery of God's creation or place boundaries upon His omnipotence.

In the west the situation has been different. As the notes on Lesson 8 explain, Greek philosophy and science provided the Christian world with the tools for scientific speculation and inquiry. In its earliest phase, the union between Greek philosophy and Christianity was advantageous and fruitful, but just as Greek philosophy had been degraded by the dialectic of the Sophists, so the new Christian philosophy was carried to extremes by the scholastic philosophers of the Roman Catholic Church. Their passion for definition and categorizing led them to make statements which could not be maintained in the face of growing scientific knowledge and experiment. The result of this and other historical developments in the Roman Catholic Church was the Protestant reformation, inaugurated by men who employed the old system of dialectic and argued about words to introduce ideas into Christianity which changed it once again. These developments took place during the time when the Orthodox Church in the East, which had been intellectually and spiritually free for many centuries, was living under conditions of virtual slavery. The year 1453, which saw the fall of the Byzantine empire and the culmination of the power of the Turkish empire, marked the beginning of intellectual revival in Europe.

By the end of the sixteenth century interest in the Eastern Church on the part of both Romans and Protestants was reviving. As a result we find numerous efforts on the part of various Christian bodies in the west to obtain "affirmation" of their new beliefs and practices. Before we consider these, however, it will be necessary to understand the condition of the Orthodox Church under the Turkish sultan, and the position of her hierarchs with reference to these western approaches.

The Orthodox Church under the Sultans

After the fall of Constantinople, the conqueror promised the Church complete freedom, but in actual practice things worked out differently. Almost immediately nearly all Christian church buildings were confiscated, turned into mosques, or destroyed. According to the Turkish system of government, which was religious in organization, each non-Moslem minority was to be governed by its own religious leaders. These minorities were called "milet". The Orthodox Christians were under the leadership of the Patriarch of Constantinople, and the separate communities were governed by individual clergy. They were to be guided by their own

religious laws and customs except when these came into conflict with the rights or interests of Moslems, when they came under the jurisdiction of the Moslem courts. The Christian clergy were responsible for the conduct and education of their people. Any misbehavior resulted in the execution of the spiritual leaders.

Christians were taxed more heavily than Moslems; their boys were forcibly drafted to do military service as Janissaries and forcibly converted to Islam. Christians were required to wear distinctive clothes, and except for the Patriarch, were not permitted to ride horseback. Each new Patriarch had to be approved by the sultan, and for this service a fee was required. It did not take the sultans long to appreciate the fact that the more frequently Patriarchs could be removed and installed, the better it was for the coffers of the Sublime Porte (as the sultan's office of government was called.) The fee required for the service was increased until it became so exorbitant that the whole Church was impoverished in trying to meet this obligation.

The only source of wealth for Christians was in commerce and trade. This was carried on by sea, primarily with the Italians of Genoa and Venice, as it had been in the days of the Byzantine empire. The Turks, who were not skillful either as merchants or as seamen, permitted this for the benefits it afforded the country. The result of all these factors was that wealthy young men, finding it impossible to acquire a good education in Turkey, went abroad to Italy. This was especially true of the wealthier clergy. The Pope even founded a university for Orthodox clergy who wanted the benefit of a Latin education. The result will not surprise anyone. Many of these clergy, attracted by the conditions abroad and the educated manners of the Latin clergy, were also much influenced by their ideas. They even established a printing press in Venice to print Greek service books which the Turks would not permit to be printed at home.

Orthodox Response to Protestant Approaches

As more and more Orthodox clergy were educated abroad, they came into contact with Protestant theologians as well as Latin ones. The Protestant churches were sensitive to the fact that they were stigmatized as heretics. The Orthodox Church, in spite of her poverty, her lack of freedom, and the deplorable conditions under which her people lived, still carried the prestige of antiquity. In 1561 a German professor at Tübingen named Schwarzerter (called Melancthon), a friend and collaborator of Martin Luther, who had composed the first great statement of

Protestant belief, sent a letter to the Patriarch of Constantinople Jeremias, asking his opinion of the Lutheran confession of faith (The Augsburg Confession). The Patriarch did not reply for fear of offending the learned professor, but fifteen years later the Hapsburg ambassador to Constantinople brought with him a Lutheran chaplain who entered into correspondence with Jeremias. In the course of this he sent to Tübingen for six copies of the Lutheran confession. These were offered to various hierarchs including the Patriarch. They were accompanied by a letter stating that since the Lutheran faith was obviously so nearly the same as the Orthodox, would the Patriarch please make some comments? This was naturally very embarrassing to Jeremias, who was torn between his natural courtesy toward a guest and his honest devotion to Orthodoxy.

The Confession of Patriarch Jeremias--1576

Finally in 1576, finding no alternative but to yield to the pressure applied to him, Jeremias issued a document in which he replied individually to each of the twenty-one statements in the Augsburg Confession. He set forth the Orthodox belief concerning each one of these points. This document is known as the Confession of Patriarch Jeremias.

The meaning of Justification by Faith

The theory that man achieves Salvation through his faith in Jesus Christ alone, without regard to whether he has lived a moral life or not, is one that has played a large part in Protestant theology and has caused much controversy in discussion between Orthodox and Protestants. We need to have an idea how this idea came about and what it means.

The word which is used in the Old Testament is based on the word "dikaio" which gives us the abstract nouns "dikaiosness" and "dikaiosness" (justification). The word is derived from legal terminology, and means to declare righteous; in other words to acquit, absolve of guilt, or acquit. It is not used in the New Testament except in the Epistles of St. Paul, where it appears almost exclusively in letters addressed to the Jews. The Jewish religion prescribes an annual Day of Atonement on which the believer "justifies" himself; that is, he presents his case before God and asks to be acquitted. St. Paul speaks many times of man's justification by faith in Christ, as if it did not depend on moral achievement. From the Jewish point of view, this was undermining morality.

When the Bible was translated into Latin, the word used to translate "justify" was "justificare", which has a different meaning: it means to make righteous, that is to make guiltless. Luther seized upon this idea and interpreted it to mean that salvation is not a future goal, but an immediate privilege accorded those who declare their faith in Christ. The consequences of this idea are numerous. If a person who has led a sinful life can be suddenly rendered blameless merely by declaring his faith, then his Salvation does not depend on what he does at all. What about all that sin? The idea follows that salvation is not something we can earn. It has to be a free gift of God, --an undeserved free gift. How then are those who receive this gift to be distinguished from those who do not receive it, if it does not depend on their own efforts or on their conduct? It depends on the fact that God, being all-knowing, knows in advance who is to be saved and who is not to be saved. A person who is thus predestined to Salvation knows that he is thus chosen because of the fact that he belongs to those who have accepted Christ through faith. Needless to say, there is no free will involved. The basis on which an individual makes a choice as to whether he will live a moral life in accordance with the precepts of Christ is withdrawn in favor of complete dependence on the "mercy" of God.

It would require many volumes to explain the many lines of speculative argument that the Roman Church and her children, the Protestant Churches, have pursued. In fact, many volumes have been written on these subjects. This brief survey of the difficulties imposed on the Orthodox Church by the attempts of both Catholic and Protestant theologians to persuade her to bring her teaching in line with theirs brings out two important points:

1. The so-called confessions of faith written by Orthodox prelates in the sixteenth and seventeenth centuries were made in response to great pressures exerted by the western churches. They were not written because Orthodox people themselves felt the need for them.
2. None of these confessions represent more than a personal point of view on the part of the writers. The Orthodox Church consists as much of laity as of clergy, and the innovations of a few European-educated prelates could have no effect on the body of faithful who continued to believe what they had always believed.

LESSON 4

BOOKS TO CONSULT:

- Constantelos, Demetrius J--The Orthodox Church (for full reference, see lesson two)
Chapter 3: The faith of the Church
Chapter 4: The mysteries of the Church
Chapter 5: The worship of the Church
Chapter 6: Other Sacraments
Chapter 7: Traditional practices
Chapter 8: Church of Saints and Holy Fathers
pp. 63-106
- Nicozisin, Rev. George--A History of the Church,
Part II: Unit I: The Patristic Period, pp. 7-34
Unit II: lesson 7: Islam, pp. 49-55
Part III: Unit III: Scholasticism and the Renaissance pp. 55-87
Part IV: Unit I: The Reformation, pp. 7-50
Unit II: Jesuits, Uniates, pp. 51-66
Unit III: The Greek Orthodox Church
1453-1821, pp. 68-71
- Runciman, Steven, --The Great Church in Captivity,
Cambridge University Press, (England), 1968. A study of the Patriarchate of Constantinople from the eve of the Turkish conquest to the Greek war of independence.
Part 2: The church and the infidel state, pp. 186-207
The church and education, pp. 208-225
The Lutheran approach, pp. 238-258
The Calvinist Patriarch, pp. 259-288
The definition of doctrine, pp. 338-359
This book, though fascinating to read, is more for the teacher who wants to explore the subject in depth. Runciman has also written other books on Byzantine civilization which reward study.
- Ware, Timothy, --The Orthodox Church,
Chapter 5: The Church under Islam, pp. 96-111
Chapter 10: Holy Tradition: the source of the Orthodox Faith, pp. 203-215
Chapter 13: Orthodox Worship I: The earthly heaven, pp. 269-280
Orthodox Worship II: The Sacraments, pp. 281-303
Orthodox Worship III: Feasts, fasts, and private prayer, pp. 304-314

ANSWERS TO ASSIGNMENTS ON PAGES 36-37

TRUE OR FALSE:

- (1) F (2) F (3) F (4) F (5) F (6) T (7) T (8) T (9) T
(10) T (11) F (12) T (13) T (14) T (15) T

LESSON FIVE: WHAT IS A CREED?

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session.
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 - 1. Panel discussions by selected groups
 - 2. Oral reports by selected members of class.
 - 3. Introduce lesson by showing that the U.S. Constitution has the Preamble which states the beliefs of the people - ask questions such as:
 - a. what is a confession?
 - b. what is a belief?

II Objectives

Main Ideas to Be Taught

- A. (Read this to class):
By the end of this session you will be able to:
 - 1. List the values of the Nicene Creed.
 - 2. Give the proper name of the Creed.
 - 3. Explain how the Nicene Creed was developed.
 - 4. Give reasons for the writing of the Creed.
- B. This information is important, useful and relevant to present and future life situations such as:
 - 1. Understanding the central Christian truths about God as Trinity, about salvation, the Church, and future life.

III Methods for Instructional Input

How to Teach Main Ideas

- A. Class Discussion:
 - 1. Value of the Creed
 - 2. Arius and his views
 - 3. Macedonius and his views
 - 4. Read aloud the Nicene Creed.
- B. Oral Reports
 - 1. Arius
 - 2. Origen
 - 3. Macedonius
 - 4. Gnostics
 - 5. Comparison of Nicene and Apostles Creed
 - 6. Athanasian Creed
- C. Visuals
Map on Bulletin Board with pins depicting Constantinople, Nicaea, Alexandria, Athens, Rome, Carthage, Jerusalem, Cyprus.

2. Defending the truth and value of Christianity in a world of great progress in scientific and technical knowledge.

IV Check for understanding
Pose such questions:

- A. What is the Creed called in Greek?
Symbol of Faith.
- B. What is the Creed?
A summary of what our Church believes and what every member must believe in order to receive salvation.
- C. Of what value is the Creed?
Summary of doctrines of the Bible; guards against false doctrines and practice; aids to a sound understanding of the Christian Faith; and serves as a tool of instruction in religious education.
- D. What was the main reason for establishing the Creed?
To prevent the Church from splitting into little groups each believing something different.
- E. When was the Nicaeo-Constantinopolitan Creed formulated?
381 A.D.
- F. Who was Arius?
A priest in Alexandria, Egypt.
- G. What did he teach?
Denial of the full divinity of Christ by teaching that Christ was a creation of God.
- H. What did Macedonius teach?
The Holy Spirit was not part of the essence of God, but a creation of God.
- I. Why was the Second Ecumenical Council called?
To settle the controversy of Macedonius.
- J. How many Articles are in the Creed?
Twelve.

V Independent Practice

A. Assignments

1. Memorize Nicene Creed IF class does not know it.
2. Assign reports:
 - a. Arius
 - b. Origen
 - c. Macedonius

- d. Gnostics
- e. Comparison of Nicene and Apostle's Creed
- f. Athanasian Creed

3. Read and Study Lesson 6: Analysis of Nicene Creed

VI Reflection

- A. Summarize main points of lesson
- B. Share Personal Books
- C. Close with a short prayer.

LESSON 5

RESOURCE MATERIAL

What Is a Creed?

The Creed of Israel

A creed is a statement of belief about the nature of God. In the Old Testament this belief is expressed in Deuteronomy 6:4--"Hear, O Israel! The Lord your God is one Lord." It was never thought necessary to elaborate this simple creed, partly because it was enough to distinguish the religion of the Israelites from the polytheistic religions of their neighbors, and also because the Jews did not attempt to convert other people who might have challenged it.

The Earliest Christian Creeds

In the New Testament we have the Christian faith expressed by the Apostles in its simplest terms: in the confession of Peter (Matthew 16:16), of Thomas (John 20:28), and in certain statements in the Epistles of St. Paul (I Timothy 3:16 and Hebrews 6:1-2). The point in the Christian faith which seemed to contradict the Jewish belief in the oneness of God was the sonship of Christ. How could God be one if He had a Son? The question was further complicated when Christ promised His Disciples a guide and comforter in the form of the Holy Spirit; a promise which was fulfilled on the day of Pentecost when the Disciples were commissioned as Christ's Apostles. From this time forward the Christian God was not merely a duality but a trinity. This required explanation, first in answer to the Jews who challenged the Christian claim to monotheism, and secondly in response to educated pagans who were educated in Greek philosophy.

The first century of the Christian era is called the Apostolic Age because during that time people were living who had been taught directly by Christ or His Apostles. During the second and third centuries we find the writings of many Christian apologists; that is, defenders of the Christian faith against its detractors, or against those who tried to introduce ideas which were not compatible with Apostolic Christianity. It is also the period of persecutions and Christian martyrs. In the fourth century was seen the "Triumph of the Church", the official recognition of Christianity as the religion of the Christian Roman Empire. This recognition was given by Emperor Constantine in 312, and thirteen years later the First Ecumenical Council was convened to draw up the creed

which (with a few additions) has remained the Orthodox Christian declaration of faith ever since.

As will be explained in greater detail in the notes on the next lesson, this creed did not spring suddenly into existence out of the minds of the 318 bishops who attended the council. It was the result of two centuries of philosophical debate. Why should the Christian faith have fomented centuries of debate when the Jewish creed remained unchanged and unchallenged for centuries? The reason was that the Hellenistic world, into which Christianity was introduced, had prepared the way for the acceptance of Christianity through Greek philosophy. Greek philosophy had arrived at a concept of one God, the ruler and creator of the universe but lacked a precise revelation. Judaism and Christianity had never developed a system of philosophy to inquire into the nature of God and His relation to the universe. When they came in contact with each other, they found that they had a starting point in common. The God of the Old Testament was also the creator and ruler of the universe, but there were many other points that were more difficult to reconcile.

Greek philosophy provided one very important tool for Christian thought: it provided the system of logical thought and inquiry that made it possible to come to some understanding of the nature of God. We can trace the development of Christian theology in its struggles with Greek philosophy by means of the writings of the Christian apologists of the second and third centuries. They are given below as a source of reference because they will be referred to again in subsequent lessons, and they also furnish the sources for the chief creeds of Christendom: the Nicene Creed and the Apostles' Creed. These writers did not frame official creeds in the sense that the writers of the Nicene Creed composed theirs: these writers were in every case stating their own personal conception of the Christian faith in response to some definite heresy.

A.D. 107: Ignatius of Antioch was a pupil of St. John the Evangelist who became bishop of Antioch and was later martyred in the amphitheater in Rome. His statement of Christian faith was directed against the heresy of the Gnostics who declared that Christ's birth, death, and resurrection were mere appearances, not realities.

A.D. 180: Irenaeus was a pupil of the great martyr Polycarp and became bishop of Lyons in southern France. He wrote to the victims of Marcus Aurelius' persecution in Asia Minor, summarizing the faith which had been handed down

in all the churches through the presbyters.

- A.D. 200: Tertullian was a priest in North Africa who wrote a defense of Christianity in which he coined the Latin ecclesiastical vocabulary used later by St. Augustine and the Roman Church.
- A.D. 230: Origen, a teacher of Greek literature in Alexandria was converted by Clement and became head of the catechetical school at Alexandria. He tried to harmonize Platonic and Christian thought and was later condemned by synods under the influence of Epiphanius. He was the teacher of Gregory the Wonderworker who was the teacher of St. Basil the Great's family.
- A.D. 250: Cyprian, bishop and martyr from Carthage who championed church unity against heresy and schism, and favored readmission of Christians who had lapsed under persecution.
- A.D. 250: Novatian, a priest of Rome who entered into controversy with the Pope in defending Cyprian's policy of readmitting lapsed Christians.
- A.D. 270: Gregory the Wonderworker (Thaumaturgos), a pupil of Origen and teacher of the family of St. Basil who became bishop of Neo-Caesarea in Pontus.
- A.D. 300: Lucian of Antioch, a priest who was martyred in 311. His creed was discovered after his death.
- A.D. 325: Eusebius of Caesarea (in Palestine), bishop of that city and friend of the emperor Constantine, opened the sessions at the First Ecumenical Council. He wrote a history of the church from the beginning, a life of Constantine, and an account of the persecutions of the Christians.
- A.D. 350: Cyril of Jerusalem, bishop of that city, a defender of the Nicene faith, was present at the council at Constantinople in 381 which completed the text of the creed.
- A.D. 374: Epiphanius, bishop of Salamis in Cyprus, was of Jewish parentage, and after being a gnostic, became Orthodox, was responsible for the councils which condemned the work of Origen.

The Relationship between the Apostles Creed and the Nicene Creed

The creeds of Irenaeus, Tertullian, and Novatian are the basis for what is known as "The Apostles Creed", which was accepted as the standard in the Western Church as the Nicene Creed, based on the creeds of Eusebius, Cyril, and Epiphanius, became the standard in use by the Eastern Orthodox Church.

The Apostles Creed does not date from Apostolic times, any more than does the Nicene Creed. In its final form (given below) it dates from the sixth century. It is somewhat simpler in its wording because there was no need to give stronger expression to the nature of Christ, as was necessary in the East where the divinity of Christ was under attack by the Arians. Both creeds have as their sources the baptismal formulae which were required of converts. In the earliest days these formulae were committed to memory rather than written, for fear that they might fall into the hands of persons hostile to the Christian faith. Only gradually do we find them reproduced in the writings of the apologists.

In the form in which it was approved at the First Ecumenical Council, the Nicene Creed ended with the words, "and in the Holy Spirit." Then followed an anathema against the Arians. The additions that we are familiar with were added at the Council of Constantinople in 381, the anathema was removed, and it was universally approved and accepted at the council of Chalcedon in 451. The additional clauses are to be found earlier in the creeds of Epiphanius and Cyril of Jerusalem. The expression which caused the most debate was the word "omocousion" (translated into Latin as "consubstantial") because it finds no place in the Scriptures. More will be said about this in the appropriate place.

The Nicene and Apostles Creed Compared:

THE NICENE CREED

1. I believe in one God, Father Almighty, Maker of Heaven and earth, and of all things visible and invisible,
2. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages. Light of light, true God of true God, begotten not made, of one essence with the Father, through Whom all things were made.

THE APOSTLES CREED

1. I believe in God the Father Almighty, Maker of Heaven and earth;
2. And in Jesus Christ, His only Son, our Lord;

- | | |
|---|---|
| 3. Who for us all and for our salvation came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became man. | 3. Who was conceived by the Holy Spirit, born of the Virgin Mary; |
| 4. Crucified for our salvation under Pontius Pilate, He suffered and was buried. | 4. Suffered under Pontius Pilate; was crucified, dead, and buried. He descended into Hades. |
| 5. And on the third day He rose again according to the Scriptures. | 5. The third day He rose again from the dead; |
| 6. And ascended into heaven, and is seated at the right hand of the Father. | 6. He ascended into Heaven, and sits on the right hand of God the Father Almighty; |
| 7. And He shall come again in glory to judge the living and the dead; Whose Kingdom shall have no end. | 7. From thence He shall come to judge the living and the dead. |
| 8. And I believe in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified; Who spoke through the prophets. | 8. And I believe in the Holy Spirit; |
| 9. I believe in one, holy, catholic and apostolic Church | 9. The Holy Catholic Church; the communion of Saints; |
| 10. I acknowledge one Baptism for the remission of sins. | 10. The forgiveness of sins; |
| 11. I await the resurrection of the dead. | 11. The resurrection of the body, |
| 12. And the life of the age to come. Amen. | 12. And the life everlasting. Amen. |

The Athanasian Creed

The Athanasian Creed, named after the bishop of Alexandria who was the great champion of Orthodoxy at the Council of Nicaea, was not written by him since it is not

found among his writings nor mentioned in the proceedings of the Councils. It dates after the controversies of the fifth century regarding the nature of Christ, and makes its appearance only in the western churches of Gaul, North Africa, and Spain. In the east it was not known until the eleventh century, and then circulated in several poorly composed translations. It was rejected there because of its Latin theology concerning the Holy Spirit and ideas originated by St. Augustine.

It consists of 44 articles which are divided into two main categories. Articles 3-28 define the Holy Trinity according to Augustinian theology; and articles 29-44 describe the nature of Christ as defined by the councils of Ephesus and Chalcedon. The creed begins and ends with a declaration that the belief set forth is indispensable to salvation. It gained wide use and authority in the west, was used almost daily in church services throughout the middle ages, and was even adopted by some of the reformed churches (Lutheran and Anglican).

LESSON 5

BOOKS TO CONSULT:

Bettenson, Henry--The Early Christian Fathers. A selection from the writings of the Fathers from St. Clement of Rome to St. Athanasius, edited and translated by H. Bettenson, London & NY & Toronto, Oxford University Press, 1956, 1958

For the teacher who is interested in seeing some of the original writings and documents of the early Church, the following Fathers, mentioned in the lesson are represented:

Ignatius of Antioch, pp. 54-68

Apostolic Constitutions (Didache), pp. 69-72

Justin Martyr, pp. 80-88

Irenaeus, pp. 89-140

Tertullian, pp. 141-230

Clement of Alexandria, pp. 231-253

Origen, pp. 254-262

Cyprian, pp. 263-376

Athanasius, pp. 377-412

Daniel-Rops, Henry,--The Church of the Apostles and Martyrs, Dutton, NY, 1960, translated by Audrey Butler

Chapter 6: The sources of Christian Literature, 254-310

The Fathers of the Church, pp. 280-284

The need for philosophy, pp. 285-289

Apologists, pp. 289-295

Heresies, pp. 295-303

Irenaeus, pp. 303-308

Christian philosophy, pp. 308-310

Chapter 7: A world about to be born; a world about to die

Oriental religions in the third century 317 ff.

Christian centers: Alexandria(Origen), pp. 341-348

Africa (Tertullian & Cyprian) 348-352

Chapter 9: The Cross rises over the world, pp. 403-494

(Diocletian, persecutions, Constantine, New Rome, Arians, Athanasius, Nicene Creed)

This book makes an excellent reference book to read up on special subjects. The author is Roman Catholic, and displays his particular bias, but the parts referred to are historical.

Eusebius, Pamphili, Bishop of Caesarea,--The History of the Church from Christ to Constantine, translated with introduction by G. A. Williamson, New York University Press, 1966

For the teacher who is interested in reading a contemporary account of the period of the persecutions and the triumph of the Church under Constantine, this book by the contemporary biographer of Constantine will be of great interest.

Leith, John H.--Creeds of the Churches. A reader in Christian doctrine from the Bible to the present, Garden City, Anchor books, NY, 1963
This is useful as a reference book for the texts of various creeds:

Ignatius, p. 16
Justin, p. 18
Irenaeus, p. 21
Tertullian, p. 21
Apostles Creed and related, pp. 22-26
Council of Florence, p. 60
Lutheran confessions, pp. 61-63 (including Augsburg)
Dositheos, p. 485

Payne, Robert--The Holy Fire. The story of the Fathers of the Eastern Church, Skeffington & Son, London, 1958

This book is to be read by the teacher who wishes to become familiar with the Church Fathers in more detail. The book is very absorbing. It makes the men and the period live. It is written more in the spirit of a novel. The subjects covered are: The forerunners, Clement of Alexandria, Origen, Athanasius, Basil the Great, Gregory of Nyssa, Gregory Nazianzen, John Chrysostom, Dionysius the Areopagite, John Damascene, Gregory Palamas

Schmemmann, Alexander--The Historical Road of Eastern Orthodoxy,

Chapter 1: The beginning of the Church, pp. 3-61
Chapter 2: The triumph of Christianity, pp. 62-112

Stevenson, James (lecturer and editor),--Creeds, Councils, Controversies, Documents illustrative of the history of the Church A.D. 337-461, Seabury Press, NY, 1966
This book is suitable for reference only.

Ware, Timothy--The Orthodox Church

Chapter 1: The beginnings, 19-25
Chapter 2: Byzantium I: The Church of the Seven Councils, pp. 26-50
Chapter 3: Byzantium II: The great schism, pp. 51-81

LESSON SIX: AN ANALYSIS OF THE NICENE CREED

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson
 1. Bring the class to a quiet session
 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 1. Presentation of oral reports
 2. Pose questions such as:
 - a. How many of you agree with the statement: It is really difficult to know if there is a God.
 - b. How do you know God exists?

II Objectives

Main Ideas to Be Taught

- A. (Read to class):
By the end of this session you will be able to:
 1. Explain the basic truth of Christianity.
 2. Explain the two methods - natural and supernatural - of gaining knowledge of God.
 3. Explain how you can make the statement "I believe in One God."
- B. This information is important, useful and relevant to present and future life situations such as:

In a world of constant revolt and upheaval, faith in God is an anchor of salvation

III Methods for Instructional Input

How to Teach Main Ideas

- A. Discuss the following terminology:
 1. infinite -finite
 2. natural - supernatural
 3. polytheistic
 4. Divine Revelation
 5. visible -invisible
 6. Divine Providence
 7. Cosmological Proof
 8. Teleological Proof
 9. Ethical Proof
 10. Historical Proof
 11. Catholic
- B. Visuals

Construct a bulletin board titled "God Made Everything". Include pictures of space, earth, as photographed from space, oceans, mountains, deserts, people of all colors, animals, flowers, etc.

IV Check for Understanding

Pose questions such as:

- A. What does the word "creed" mean?
A statement of belief.
- B. Why is it necessary to have a written creed?
To combat false beliefs.
- C. What is the basic truth of Christianity?
Belief in one God, Creator of the World, and Father of all.
- D. Why is it difficult to attain knowledge of God?
He is infinite.
- E. What is meant by infinite?
Has no limit - no beginning - no end.
- F. Name two ways we gain knowledge of God.
Natural and Supernatural.
- G. What is meant by natural knowledge of God?
Knowledge gained through logical arguments.
- H. What is meant by supernatural knowledge of God?
Profound faith in God and through the Holy Spirit-God's revelation of Himself.
- I. Name the three steps of a scientific experiment.
Observation, Controlled experiment, and analysis.
- J. Explain why we can't use scientific experiments to prove the existence of God.
He is a Spirit and beyond human manipulation.
- K. Name and explain the four logical proofs of God's existence.
 - 1. *cosmological - existence of cosmos presupposes existence of God.*
 - 2. *teleological - purpose and beauty and harmony of universe.*
 - 3. *ethical - existence of strong moral law in all humankind*
 - 4. *historical - belief in God is universal.*

V Independent Practice

- A. Assignment
Read and study Lesson 7: The Father Almighty

VI Reflection

- A. Summarize the main points of the lesson
- B. End with a short prayer

VII Extension/Enrichment

Share some of the panel discussions with other groups in the Church - i.e. Church Board, Philoptochos Society.

LESSON 6

RESOURCE MATERIAL

Faith as a Means of Knowing God

Revelation and Reason

The foundation of our Christian faith rests on the belief in One Supreme God. This belief, as we have noted in the survey of other religions, is not simple and obvious. Some peoples never arrived at it at all. The Jews acquired their belief in God through revelation. By that we mean that it was not the result of observing nature, nor the result of logical thinking or experiment. It was a truth communicated to them directly by God. In the Old Testament God speaks to men directly through Prophets who receive their inspiration from God. God Himself is invisible, but people are made aware of His power through the consequences of obedience or disobedience to His will.

As early as 530 B.C. Xenophanes, a Greek philosopher, arrived at the conception of God as absolute unity. He did so, not by revelation, but by observing the unity of the cosmos. He and numerous other philosophers of Asia Minor made many scientific observations based on visible phenomena, mathematics, and astronomy. These men explored the possibilities of human reason as applied to science and religion. They developed the foundation of what in Socrates and Plato became the method of all future philosophy. Plato made the most important contribution, which was to enable Greek philosophy to become an integral part of Christian philosophy. Through Plato all previous conceptions of God as Absolute Unity, Absolute Being, were gathered together in the conception of Mind. The distinction between the world of matter and the world of thought enabled Greek philosophy to analyze and explain the Christian revelation.

The Jews developed no philosophy; that is, they never attempted to explain their revealed religion through any kind of rational analysis. This was also true of Christianity in its earliest stages, but it could not long remain so in a world that had been educated in Greek philosophy. As soon as Christianity began to conquer the pagan world, it was challenged by those who wanted it explained. Greek philosophy was there at hand with all the tools. The most influential one was its system of dialectic which had been made famous by Socrates. It was

a system of examining the truth of an idea by asking questions and following the stated answers to their logical conclusions. "If you say thus-and-so, it follows that" In its creative stages Greek philosophy was very fruitful. By the time of Aristotle it had lost its creativity and consisted largely of analyzing and categorizing what had been done before. Its method, as we mentioned before, was especially attractive to Roman Catholic theologians.

To return to the period of Christian history which preceded the formulation of the Nicene creed, it was Greek philosophy wedded to Christian revelation which made possible the triumph of the Christian Faith over paganism. The logical arguments for the existence of God which are given in the lesson were developed by Greek philosophers in the seventh and sixth centuries before Christ. Greek philosophy never became a religion because it lacked a revelation. Christianity had revelation but no philosophy. It was, therefore, a successful union.

Moral Consciousness

If God is the Creator of the Universe, the Creator of man, and He is absolutely good, how do we account for evil in the world? If God created evil, then He cannot be completely good.

It was this line of thought that caused Greek philosophy to arrive at a conclusion similar to that which the Bible tells us. Other religions (in China and India) had solved the dilemma by dividing the rule of the universe between two equal powers, a good divinity and an evil one, who are forever in conflict. Greek philosophy, which contended that God is one, all-powerful, and good, and cannot therefore be regarded as the author of evil, came to the conclusion that the cause of evil in the world is man's free will. Obviously this accorded perfectly with the Christian revelation as expressed in the story of Adam and Eve. They were also in accord in attributing to man an element of the divine. God makes man in His image and likeness. This image is not a physical one, but a mental and spiritual one. So the God of the Greek philosophers was not a material being; He was mind or thought. It is man's mind or soul that is divine and links him with God. Because man contains within himself a portion of the divine, he is able to comprehend God's revelation. Revelation speaks to man's divine intuition. It is also the element that tells him to do good rather than evil, and that torments him when he knows he has done wrong. We call this "moral consciousness".

LESSON 6

BOOKS TO CONSULT:

Gavin, Frank--Some Aspects of Contemporary Greek Orthodox Thought,
Faith and reason, pp. 30-45
Faith and knowledge, pp. 45-49
Revelation, pp. 11-16
Arguments for the existence of God, pp. 71-80
The author of this book relies on the writings of
Greek Orthodox Theologians, but gives their statements
in very condensed form.

Grant, Robert M.--Augustus to Constantine
Part 5: Chapter 19: Christian Ways of Life; Gnostic
ways of life.

Hatch, Edwin--The Influence of Greek Ideas on Christianity,
(Library of Religion and Culture), foreward by Freder-
ick C. Grant, editor of Hastings' Dictionary, c. 1957,
Harper & Bros.; paperback edition, Harper Torchbook
TB 18

Lecture 5: Christianity and Greek philosophy
pp. 116-138; especially pp. 125-138

Lecture 7: Greek and Christian theology I,
pp. 200-207 (the origin of evil)

Lecture 11: The incorporation of Christian ideas,
pp. 310-333

This excellent book can profitably be read at once
from pp. 139-282 as a background for the present lesson
and the next five. It can be re-read and referred to
according to the places cited for each lesson. An ex-
citing book. The best and most readable on this subject.

Chadwick, Henry--Early Christian Thought and the Classical
Tradition (Oxford University Press, 1966)

ASSIGNMENTS (Pages 49-51)

PERSONS:

Constantine the Great: made Christianity legal
called the first Ecumenical council

Alexander the Great: established Greek culture throughout
the Mediterranean world.

PLACES:

Byzantium: an ancient Greek city rebuilt by Constantine
to be the capital of the Roman Empire: the New Rome:
Constantinople.

Constantinople: the new capital built by Constantine and dedicated in 330 A.D. It remained the center of the Byzantine Empire until 1453.

Nicaea: the city where the First Ecumenical Council convened.

THINGS:

The First Ecumenical Council: formulated the Nicene Creed.

First Cause: God as Creator

Atmospheric Pressure: atmosphere has substance and therefore weight when attracted by gravity.

Gravity: the attraction of material bodies for each other.

Motion: change: the continuous creative process.

FILL IN THE MISSING WORDS:

1. A.D. 325 ...First Ecumenical Council--Nicaea---
Second Ecumenical Council in Constantinople in A.D. 381.
2. Constantinople-Istanbul
3. God --- Father
4. spirit
5. material
6. nature
7. order or plan
8. Divine Providence

QUESTIONS:

1. A creed is a statement of belief.
2. To combat false beliefs.
3. Observation (seeing); experiment (testing); analysis (drawing conclusions).
4. Because God is not made of material substance.
5. Each element of nature depends upon and gains sustenance from the other. They are "symbiotic".
6.
7.
8. No --- Yes.

MATCH THE COLUMNS

The numbers in the second column will read --
7,5,6,3,4,1,2.

LESSON SEVEN: THE FATHER ALMIGHTY

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.

1. Bring the class to a quiet session
2. Begin with a short prayer.

- B. Develop a readiness for instruction.

Divide class in groups of four. Give the following instructions. Think of the word God. Brainstorm definitions of God -as many as you can think of. Write them down quickly. Don't evaluate them yet. Ask each group to reach a consensus of one definition. Now reassemble total group. Compile one list from all groups.

This should take no more than 10-15 minutes.

II Objectives

Main Ideas to Be Taught

- A. (Read this to class)
By the end of this session you will be able to:
1. List descriptions of God as cited in the Holy Bible.
 2. Cite how God is addressed in Divine Liturgy.
 3. List physical attributes of God.
 4. List logical attributes of God.
 5. List ethical attributes of God.
 6. Define Holy Trinity
 7. Explain "Faith"

III Methods for Instructional Input

How To Teach Main Ideas

- A. Class Discussion:
1. Discuss the words from the list.
 2. In addition be sure these words are discussed:
 - a. Omnipresence
 - b. Omnipotent
 - c. Eternity
 - d. Holiness
 - e. Righteous
- B. Faith Shield See p 70
see pp. (Next two pages)
- C. Visuals
- Make a chart listing the attributes of God. Place in one column the qualities which are beyond our capacity to achieve, and in another column the qualities which we can attempt to acquire.

B. This information is
important, useful
and relevant to
present and future
life situations
such as:

1. Understanding the
nature and
attributes of God
as Almighty Father
of the Universe.
2. Appreciating God's
existence as the
source and rock of
your personal life.

IV Check For Understanding

- A. What is meant by "Alpha and Omega"?
The beginning and the end.
- B. Name some attributes of God from the Bible.
Father, Almighty, Love, Merciful, Gracious, Severity, Holy, Compassion, Just, Kind, Alpha and Omega.
- C. Name some ways God the Father is addressed in the Divine Liturgy.
Power, Good, Loves humankind, Holy, Mighty, Immortal, Ineffable, Incomprehensible, Invisible, Inconceivable, All-Holy, Sanctification, Father of Light.
- D. Explain the word "values"
A measurement of spiritual perfection
- E. List the physical attributes of God.
Omnipresent, Omnipotent, Eternity.
- F. List the Logical attributes of God.
Omniscience, Infinite, Wisdom.
- G. List the Ethical attributes of God.
Holiness, Righteousness, Love.
- H. What is the Holy Trinity?
God in Three Persons - Father, Son and Holy Spirit
- I. What is meant by Faith?
Faith is an act, an act of choice, an act of free will, a commitment to a way of life based on God.

V Independent Practice

A. Faith Shield (from Larson and Larson - Values and Faith, Winston Press, Minneapolis, 1976.)

1. Reproduce the Faith Shield
2. Have participants fill in each section of faith shield by drawing a picture, symbol, or design in designated area to represent their responses. (Written words are acceptable if response is difficult to translate pictorially)

Give the following instructions:

- a. In section A, depict key ingredients of your Faith.
 - b. In section B, depict an action you once took because of your religious faith.
 - c. In section C, depict a person who was important in the development of your faith.
 - d. In section D, depict one thing that sometimes interferes with your living your faith.
 - e. In Section E, depict one belief about which you are very certain.
 - f. In section F, write or depict three words that describe your faith.
3. Have participants share, in groups of 4, the drawings on their shields, explaining to each other the meanings behind the symbols. (A sharing option is to post all shields, having them available for everyone to see.)

B. Assignment

Read and study Lesson 8: God the Creator

VI Reflection

- A. Summarize main points of lesson
- B. End session with a short prayer.

LESSON 7

RESOURCE MATERIAL

The Father Almighty

The Incomprehensibleness of God

In the previous lesson emphasis was placed on the ways in which we can apply our reason to the knowledge of God. The passages quoted from Scripture in the lesson have been selected because they make the most sense to the mind of a young person. They compare God to a loving father, a comparison which is elementary to almost anyone's understanding. Another reason is that we want our young people to feel that God is near to them, that He is ready to help them, and that they should depend on Him at all times. We do not want to frighten them away or make God seem so remote and incomprehensible that He means nothing.

Nevertheless, if we reduce God to a mere loving father, we are leaving out some very important attributes which are undoubtedly conveyed in the experience of each of us when we attend Church, in those moments of deep beauty and reverence when we feel chills go up and down the spine, or when we feel the smallness and weakness of ourselves in comparison with the majesty and glory of God.

These feelings, which are most pronounced when we are affected emotionally by the beauty and solemnity of the Liturgy or by some profound or upsetting experience, are not the product of our rational minds. They are non-rational (which does not mean irrational, the result of not thinking properly); they are related to that part of our nature which responds to love and beauty (both of which are also non-rational). A great part of our spiritual nature is non-rational. There is a feeling on the part of some people, owing to the great stress we lay nowadays on science, that anything non-rational is not to be trusted. This is not so, for many things besides religion would be destroyed if we were to rely exclusively on reason. There would be no art, poetry or music if we relied entirely on reason. Each of these aspects of life, including religion, has a part that is subject to analysis and that can be taught, but also a part that must respond to something within us. When something happens to bring forth this response, we feel a tremendous emotional excitement or exhilaration.

In spite of the efforts of philosophers and theologians, we cannot understand God except in part with our rational minds. He is not merely our loving father; He is the awesome and incomprehensible Creator and Ruler of the universe. The more that science tells us about the universe, the more we realize our own incapacity to understand, the more awesome and mysterious God appears. If we cannot understand His universe, nor even conceive of the distances and parts which comprise it, how can we imagine that we can encompass with our minds a Power capable of conceiving and creating it? Because so many of us live in the city and spend our lives in man-made buildings equipped with man-made systems of heating and lighting, we are deprived of the experiences of more primitive people who are in daily contact with the wonders of nature, who look up into the sky and marvel at the stars and the planets, who stand in awe and wonder before the endless mystery of creation.

The Transcendence of God

What do we mean by the transcendence of God? We mean that He is not the universe itself; He is outside of it in the same way that the potter is not himself the clay of which he creates the pot. It also means that because He was able to conceive the idea of the universe with all of its innumerable complexities, and was able to produce the matter of which to compose it and form this matter according to His will, He is greater than the thing that He created. This fact, and the feeling of awe which it inspires in us, tends to make us feel very small and humble. It tends to widen the distance between us and God. It makes Him look different from the simple loving father that we began to talk about in the beginning. When God appears to be separated from us by His power, His majesty, His incomprehensibleness, we say that He is transcendent.

Since God is indeed transcendent, we would have no way of making contact with Him if it were not that He has established definite ways to make contact with us. In the Old Testament this was done through the Prophets; in the New Testament and in our Christian Faith it was done by Christ. Christ is the personal contact between us and the transcendence and incomprehensibleness of God.

The Fear of God

In the Divine Liturgy we find such passages as this:

In the secret prayer preceding the Gospel reading in the Divine Liturgy the Priest says, "Implant in us also the FEAR of Thy blessed commandments."

In the secret prayer preceding the Great Entrance the Priest says, "To serve Thee is a great and FEARFUL thing even for the Heavenly Powers."

In the ektenia following the Great Entrance one of the petitions reads, "For this Holy House, and for those who enter it with faith, reverence, and FEAR of God, let us pray to the Lord." And again, "A Christian ending to our lives, painless, blameless, peaceful, and a good defense before the FEARFUL judgment seat of Christ, let us ask of the Lord."

When the Priest comes out and invites us to partake of the Mysteries of Christ, he says, "With FEAR of God and faith and love, draw near."

In the prayer of thanksgiving after Communion the Priest says, "Having received the divine, holy, pure, immortal, heavenly, life-giving, and AWESOME mysteries of Christ, let us worthily give thanks unto the Lord."

The word translated here as "awesome" is different from the other words which are all related to "Phobos" (fear). The word is "phrikton", which means something that causes one to shudder or shiver with dread. What is the idea behind all this dread and fear of God? How do we reconcile this with the fatherly and kindly God that we have been speaking about? It is not enough to say that the word "fear" has changed its meaning in English. The Greek word has not changed its meaning, and it is not there by accident.

We are here face to face with an aspect of God which is a more important part of our heritage than we realize. The image of the severe father who punishes the disobedience of his children has become somewhat tarnished in our present society, and yet there is nothing that most people enjoy more than to recite tales of their past experiences that involve some confrontation with a severe parent, teacher, or other authority who insisted on strict observance of the laws of conduct. There is within us some instinct that respects a power that demands the best in us.

If a person in authority is too lenient, too wishy-washy, we lose respect for him. This is especially true of children, and with respect to God we are all children. We feel the need of someone in authority who will uphold the good in such a way that it seems difficult and yet desirable. We have need of that awesome dread of authority, providing it is a good authority which we can respect, and before which we feel keenly our own shortcomings.

This feeling of awe is the very opposite of self-pride. It is a recognition of our dependence upon God, but it is more than that. It is an emotion that can be evoked only by the right conditions. That is why we insist on the dignity and solemnity of music, incense, prayer (which is a form of poetry), and other aids to reverence which accompany the celebration of the Divine Liturgy. This atmosphere, plus the attitude of reverence on the part of the people are the instruments which excite this overpowering emotion in us. It can be communicated by contact but it cannot be taught. It is assisted (believe it or not) by the use of a sacred language which is not as down-to-earth as our ordinary forms of speech. All of these things elevate us emotionally and spiritually and enable us to experience God, not merely to apprehend Him with our reason.

When once the outward accompaniments of this emotional uplift become familiar, it requires only a partial repetition to recreate this condition. For example, the music and prayers and actions that lead up to the Communion in the Divine Liturgy become associated with this emotional exaltation which we feel when we reach the point of coming to receive Christ in the form of the consecrated bread and wine. In most cases just the sound of the music or the words spoken will recreate the appropriate feelings within us. This is a point that is overlooked by our friends in the western Churches who believe that by making religion like everyday life, they will make it more real and pertinent. What we really crave is a feeling of the tremendousness and awesomeness of God.

Other Attributes of God

Such physical attributes of God as His eternity, His infinity we derive from our observation of the universe whose size, nature, and duration in time are really beyond our comprehension. The logical and ethical attributes we derive from our concepts of perfection as compared with our finite experience of them. All of these concepts are the fruit of Greek philosophy which prepared the way for our loftiest concepts of God.

LESSON 7

BOOKS TO CONSULT:

Ware, Timothy --The Orthodox Church
Chapter 11: God and man, pp. 216-242

Ware, Kallistos--The Orthodox Way
Chapters 1-2.

ASSIGNMENTS (Pages 61-62)

THINGS AND WORDS:

Holy Tradition: the Unwritten Word of God
authority: source of knowledge
free will: freedom to choose
environment: conditions which are not of our own choice
attribute: characteristic
sanctification: a cause of holiness (such as Sacraments)
holiness: the goodness of God
faith: trust in God and belief in His Word of one's own free will
Alpha & Omega: the beginning and the end (of the Greek alphabet)

QUESTIONS:

1. Attributes of God

<u>Those which belong to God:</u>	<u>Those which we can acquire:</u>
God is transcendent	We can be creative
incomprehensible	loving
inconceivable	merciful
invisible	gracious
immortal (eternal)	steadfast
almighty (omnipotent)	faithful
all-knowing (omniscient)	kind
all-holy	holy
perfect in goodness	unselfish
	slow to anger
	good: i.e., obedient
2. OPPOSITES

bad	unfaithful, disloyal, fickle
sinful	cruel, unkind
slothful, uncreative	unjust, unfair

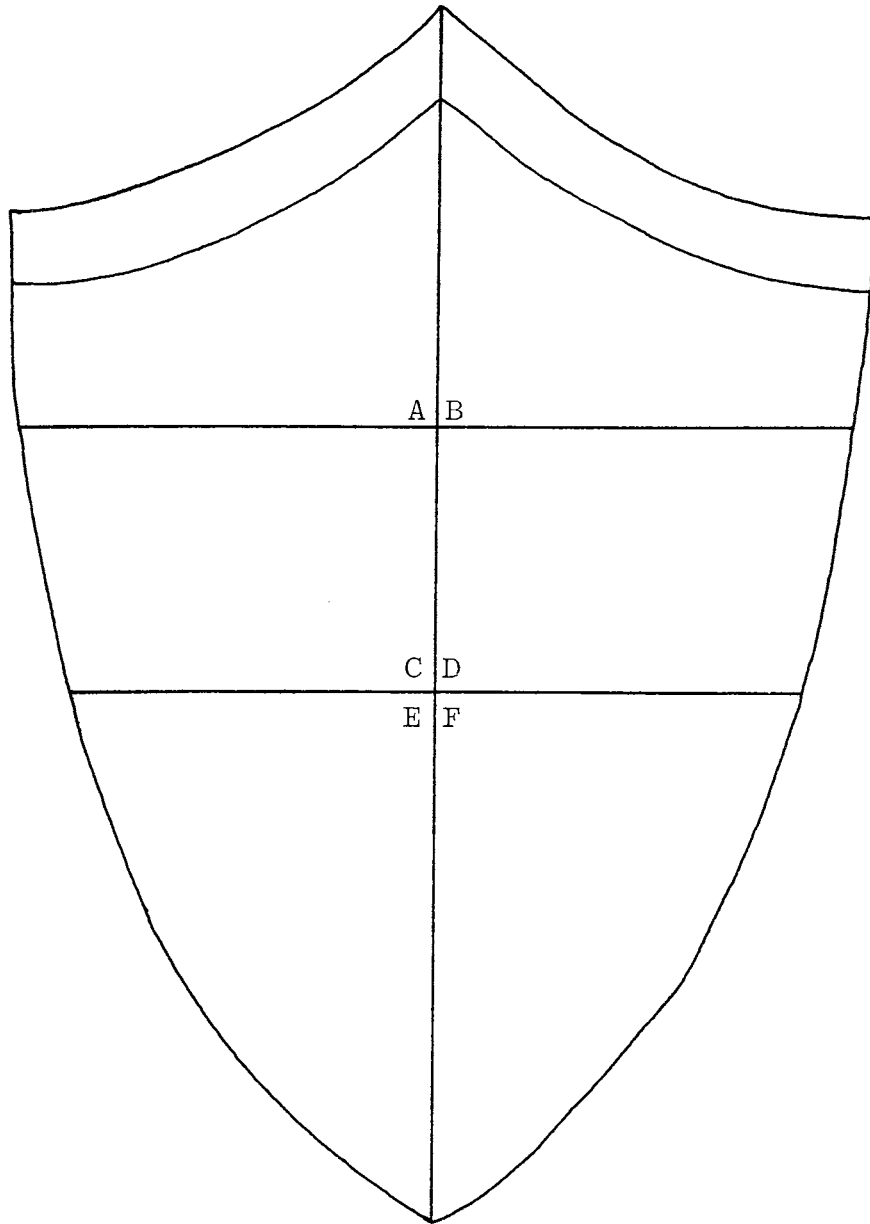
(There are many other possibilities)
3. God is always associated with light. Compare the story of the creation, the nativity of Christ, His Transfiguration, His words: "I am the light of the world"; the prayers in the Divine Liturgy, especially the prayer behind the ambon, "For every good gift and every perfect gift comes down from you, the Father of lights". Satan, being the farthest removed from God, is in the greatest darkness.

4. One's spiritual values (honesty, loyalty, goodness, kindness, etc.) are more important to God than worldly achievements such as becoming famous, wealthy, etc.
5. God is kind to those who repent, but severe with those who oppose or refuse Him.
6. The difference is that "philanthropia" refers to the spirit of love toward others, while "philanthropy" has come to mean the material gifts or money conferred.

MISSING WORDS:

1. values
2. eternal
3. authority
4. Bible --- Holy Tradition
5. church
6. choice, free will, and commitment.

FAITH SHIELD



LESSON EIGHT: GOD THE CREATOR

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction.
 - 1. Members of class present interviews as discussed in Lesson 7.
 - 2. Pose such questions as:
 - a. How did the Universe get started?
 - b. What is the nature of matter?

II Objectives

Main Ideas to Be Taught

- A. (Read to class:)
By the end of this session you will be able to:
 - 1. Explain how the Holy Bible and science agree in the story of the Creation.
 - 2. Explain how the Holy Bible and science disagree in the story of the Creation.
 - 3. Explain the main difference between science and religion.
 - 4. Discuss Darwin's Theory of Evolution.
- B. This information is important, useful and relevant to present and future life situations such as:

III Methods for Instructional Input

How to Teach Main Ideas

- A. Class Discussion:
 - 1. Creator
 - 2. Agreement of Bible and science.
 - 3. Differences of Bible and science.
 - 4. Darwin's Theory of Evolution
- B. Oral Reading
 - 1. Read parts of Psalm 104
 - 2. Discuss purpose of psalm

1. Clarify your thoughts about religion and science.
2. Understand that there is no necessary opposition between religion and science.

IV Check for Understanding

Pose questions such as:

- A. What is related in the first five verses of the Book of Genesis?
An account of the very beginning of our universe.
- B. How do the Bible and Science agree?
The orderly manner heavenly bodies were set in motion by some initial happening.
- C. How is the Biblical account of the Creation different from the scientific account?
The Bible tells why and for what reason for the creation; science tries to tell how Creation occurred.
- D. How has Darwin's Theory of Evolution caused distress?
Darwin's theory does not concern itself with moral relationship between God and human beings. It makes no distinction between human beings and other living creatures. Denies belief in God-active in creation process.
- E. What is the Orthodox Church's stance on the Theory of Evolution?
Continues to make a distinction between human beings and other living creatures; Continues to affirm that God lives and rules over creation as loving Father.
- F. What does Darwin's Theory try to do?
Show how living creatures and human beings evolved.
- G. How has Darwin's Theory failed?
Failed to take into account the purpose for which life and human beings were created
- H. What is the purpose of Psalm 104?
Shows the relationship between God and nature.

V Independent Practice

Assignment

- A. Review this lesson
- B. Read and study Lesson 9: Adam and Eve - Fall of Man

VI Reflection

- A. Summarize main points of lesson
- B. End with a short prayer.

LESSON 8

RESOURCE MATERIAL

God the Creator

The Origin of the Universe

As soon as people become old enough to be aware of the largeness of the world and the universe around them, they become curious as to how it came about. Almost all ancient religions have as a part of their tradition some explanation of the beginning of the universe, and usually this involves the activity of some god or gods. The reason for this is that it is almost impossible for us to imagine the existence of any well-ordered operation that is not the result of planning and thought. The only means of planning and thinking that we are aware of is through mind. Ancient people were just as much aware of this as we are, and they explained the origin of the universe by means of a story in which the agents were the gods. The ancient Greeks, too, had their legend about the origin, but they did not stop at that. They tried to understand the nature and operation of the universe by observation, deduction, and the use of geometry and astronomy. They laid the foundation for our present-day exploration of the universe through mathematics and physics. (You will notice that the terms for all these branches of science are Greek and of ancient use.)

Today we try to make a distinction between a scientific and a religious approach to the understanding of the universe. In other words, we try to separate the known from the unknown. Science deals with demonstrable truths, while religion derives its strength from the fact that not all things can be explained and that the origin of the universe is still veiled in mystery. Science has declared its independence of religion because it seeks to explain natural phenomena without allowing for "supernatural" intervention. By "supernatural" we are to understand forces which do not fit into the logical system of cause and effect which seems to control nature.

When it comes to explaining how the universe got started, we are up against a major dilemma. What is the origin of matter? Modern physics has opened great vistas of new knowledge about the nature of matter and the infinite number of ways in which it rearranges, recombines itself into various forms, but the question of where matter comes from and how it started is still a mystery.

There are various theories today as to the manner in which the universe began. They are, of course, very

complex, much too complex to explain here or even for most of us to understand, but they seem to follow two general alternatives: either there was a "big bang", some explosive reaction which set other forces in motion and resulted in the system we now know; or everything came about gradually in accordance with the nature of matter itself.

But what caused the "big bang" or how did matter come into being? It is at this point that both science and religion have their origin, and their explanations do not differ very much.

Science and Revelation

When Christianity came in contact with the Greek world, it brought with it the story of God's creation of the world. It was part of the way in which God revealed Himself to men. The world into which Christianity came was in many ways as scientifically oriented as our world today. Greek philosophers and astronomers had arrived at a very important theory. It was dependent upon the observation previously mentioned that mind was distinct from matter. God was mind, and matter was the material out of which He created. They solved the dilemma which science poses by saying that God, the Creator-par-excellence, created His own material. We finite creatures have to use material already in existence, material that had an origin before us, but God, being infinite and all-powerful, was able to create His own.

Following are some passages from the Divine Liturgy which clearly express this idea. The idea, which was implied but not clearly expressed in Genesis, is here clearly expressed in terms of Greek thought.

In the secret prayer which the Priest recites at the Trisagion, he says: "O Holy God, who rest among the Saints and are hymned by the Seraphim with thrice-holy voice, and glorified by the Cherubim, and worshipped by every Heavenly Power; WHO OUT OF NOTHING BROUGHT ALL THINGS INTO BEING, and have created man after your own image and likeness and have adorned him with all your gifts

During the Anaphora, after "Let us lift up our hearts", the Priest's prayer includes this: "For You are God ineffable, inconceivable, invisible, incomprehensible, ever existing and eternally the same, You and Your only-begotten Son and Your Holy Spirit. YOU IT WAS WHO BROUGHT US FROM NON-EXISTENCE INTO BEING."

Again after the Lord's Prayer, the Priest prays quietly: "We give thanks to You, O King invisible, who by Your boundless power have formed all things, and in the fulness of your mercy have brought all things from nothing into being."

The orderly arrangement and orderly movement of the heavenly bodies was observed in ancient times as much as now. Today we know more about the size of the universe, the speed with which bodies move, and some of the forces that compel them; we know more about the microcosm --the world of atoms which is so small that it is invisible to our naked eyes, but none of us could have conceived the idea or put it into operation. We can study and admire it with our minds, and as we do so, we are aware that such things as can be comprehended only with the mind could only have been devised by a Mind.

The Creativity of God

Creation is an activity. It requires mental activity (a plan or design), but it also requires activity in carrying out the plan or design. Some forms of creativity that we engage in are limited. We conceive of a picture, carry it out on paper with crayons or on canvas with paints, and it is completed. There are other forms of creativity, such as developing a skill, which require a lifetime.

It would be just as much of a mistake to imagine that when God made the universe and created man, He ceased to be a Creator as it would to deny Him the role of Creator altogether. God created, but He continues to create. His universe is not static; it is in constant motion. Matter is in constant motion; we ourselves are constantly moving through birth, life, death. All of this motion within God's created universe means that it must be guided and regulated. This guidance and regulation is part of His creative activity which is continuous. For this reason God is referred to as "the Governor of the universe".

In the secret prayer which the Priest recites during the Cherubim Hymn before the Great Entrance, he says, "For You alone, O Lord our God, govern all things in Heaven and on earth ...". In the previous sentence, God is addressed as "governor of all". The Greek word used here for "governor" or "ruler" is "Despotis", a title still often used to address a Bishop. From it our word "despot" is derived. In English it took on the meaning of tyrannical rule which is absent in the Greek. Another Greek word which is applied to God in His creative capacity is "Pantokrator" (ruler of all) and as such He is depicted in the dome of a traditional Orthodox Church.

LESSON 8

BOOKS TO CONSULT:

Ware, Kallistos--The Orthodox Way
Chapter 3

ASSIGNMENTS (Pages 70-71)

TRUE OR FALSE:

(1) F (2) T (3) T (4) T (5) F (6) F (7) F (8) F
(9) F (10) T

MISSING WORDS:

1. how --- why
2. seven
3. chaos
4. good
5. flood
6. earthquakes --- volcanoes
7. Charles Darwin
8. poetry
9. earth
10. mind --- soul

LESSON NINE: ADAM AND EVE _ THE FALL OF MAN

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
Pose such questions:
 - 1. What is meant by the phrase "everything visible"?
 - 2. What is meant by "perfect"? What is perfect?
 - 3. What is meant by "spiritual death"?
 - 4. What is meant by "soul"?

II Objectives

Main Ideas to Be Taught

- A. (Read to class):
By the end of this session you will be able to:
 - 1. Explain phrase "in the image of God"
 - 2. Analyze how a person is different from other creatures.
 - 3. Explain differences in Orthodox and Roman Catholic belief of perfection of humankind at time of creation.
 - 4. List the responsibilities God gave Adam.
 - 5. List the restrictions God placed on Adam.
 - 6. Recognize that Eve was Adam's partner
 - 7. Recognize first act of disobedience is called "Original Sin"

III Methods for Instructional Input

How to Teach Main Ideas

- A. Class Discussion
 - 1. Read to class Genesis 1: 28; end of Chapter 3.
 - 2. Discuss following major topics:
 - a. Image of God
 - b. Each human being has a soul
 - c. "let us" in Genesis
 - d. Responsibilities God gave Adam.
 - e. Original Sin
 - f. Morality
 - g. Natural and spiritual death.
- B. Panel Discussion
Discuss God's attribute as "Love". How do you define it? How is God's love expressed in creation? How can human beings relate to God's love?

B. This information is important, useful and relevant to present and future life situations such as:

1. Appreciating your self-worth as a person created in the image of God.
2. Understanding that you have a relationship with God.

IV Check for Understanding

Pose questions such as:

- A. What is meant by "invisible world?"
Part of God's creation which we cannot see around us.
- B. What is meant that each person is created in God's image?
Each person is like God in spiritual and moral capacity; a human being has mind and soul; has freedom of will.
- C. What is the Orthodox belief concerning Creation of humanity?
Humanity was not perfect at Creation, but had possibility of becoming perfect.
- D. Explain Roman Catholic and Protestant belief about creation of humanity.
Humanity was created perfect at beginning and fell from this state.
- E. Why is it difficult to reach perfection?
History of humanity has been long and sinful.
- F. How does a person differ from other creatures?
A person has a soul.
- G. Explain the meaning of "in our image."
A human being has the qualities God has -mind to think, to reason, to exercise his freedom of will; and will have eternal life.
- H. Explain the meaning of "after our likeness"
The moral power to be like God - to attain perfection through goodness and virtue.
- I. What responsibility did God give Adam?
To obey God's law.

- J. What restriction did God give Adam?
Not to eat of the tree of knowledge.
- K. What is the consequence of partaking of the tree of knowledge?
Spiritual death.
- L. Why did God give Adam Eve?
So he could have a partner.
- M. What is the first act of disobedience?
Original Sin.
- N. How did God punish Adam and Eve?
1. expelled them from the Garden of Eden; 2. Adam would have to work hard to provide food and shelter; 3. nature could cause destruction and hardship; 4. Eve would suffer pain in bearing children; 5. children would cause them suffering.
- O. What is "morality"?
One of the spiritual qualities defining a human being.
- P. Explain the change that Adam and Eve suffered after they decided of their own free-will to disobey God.
*Instead of harmony with God they were separated from God.
Instead of harmony with Nature they suffered disasters from Nature.
Instead of innocence they experienced guilt.
Instead of immortality they suffered death.*
- Q. What is "spiritual death"?
Complete separation from God.

V. Independent Practice

A. Assignment

- 1. Review the lesson
- 2. Read and study Lesson 10: The Invisible World-Angels

B. Panel Discussion

Love for God is more like outward acts of love for God
or is more like an inner devotion to God.

VI Reflection

- A. Summarize main points of lesson.
- B. End class with a short prayer.

LESSON 9

RESOURCE MATERIAL

Adam and Eve--The Fall of Man

The Origin of Man

The existence of man, like the existence of the world around us, is something we observe every day. If we were like other animals, we would simply take this for granted and assume that this had always been so, or what is even more probably -- if we were like dogs or horses or cats -- we would not think about it at all. As it is, we not only think about it, we inquire into it. We want to know who our ancestors were. We want to know where we came from and how. We have expressed this idea a little differently in the lessons about God and the creation of the universe. We have simply mentioned the fact that our likeness to God consists in our mental or spiritual nature, not in our bodily likeness.

In exploring our human ancestry we have advantages over trying to explore the universe. At least the physical materials are at hand where we can reach them with our physical senses. We can examine the remains of the past through the sciences of archaeology, biology, geology, and other "ologies". An "ology" is in each case derived from the Greek word "logos" which has many meanings. We will come to it again when we consider the nature of Christ and the Holy Trinity. It is most commonly translated as "word" or "reason" because it involves the activity of the reason. The "ologies" are all sciences which derive their information from the activity of our reason.

In the lesson some mention is made of Charles Darwin whose theory of evolution has played such an important role in theories about the nature and origin of different kinds of living things. Darwin's theory that varieties of living things "evolved" gradually was seized upon by rationalists of the nineteenth century to prove that man was not created, but evolved out of simpler forms of life. Darwin was dealing exclusively with physical phenomena. Actually he did not attempt to deal with the problem of the purpose of life or the origin of morality or any of the other things that are the special problems of human life. He confined himself to observation and reason.

The real heart of the matter lies in what we think man is, and here we are faced with the necessity of choosing between a religious or a scientific interpretation. The religious interpretation declares man to be different from other species of living things, not because he is biologically different, but because he is mentally and spiritually different. Above all, he has moral perception and the freedom of will to act in accordance with it. Whatever his biological past, man in the religious sense was created when God gave him his moral perception.

Religious and Scientific Concepts of Man

Since science deals with observed phenomena, it cannot attempt to explain the purpose of the universe or even the purpose of human life. Above all, it cannot deal successfully with the greatest problem in life, the problem of good and evil. A person who relies purely on observable phenomena to apply to the problem will argue that what we term "evils" are the logical consequences of cause and effect. They are not caused by any invisible spiritual power nor by man's free will, because man himself is conditioned by nature which is morally neutral. This is the basic theory underlying the behavioral sciences. By studying the nature of man, his mind and body, these sciences attempt to show ways in which nature can be manipulated or altered in order to effect a good practical end. This is usually social adjustment and material prosperity.

There is nothing wrong with good social adjustment and material prosperity in themselves, but they do not seem to contribute to moral improvement. In other words, better living conditions and better health standards do not always produce kinder or more honest people all by themselves. They seem to work most successfully when they are accompanied by certain spiritual and emotional forces which are not easy to isolate by scientific analysis.

The existence of evil is something that has been observed by people from a very early time in the history of man. If God is completely good and is the Creator of man and the universe in which he lives, how can we account for the introduction of evil? This question is one to which religion and philosophy provide a more satisfactory answer. The Old Testament tells us that it was man's free will expressed in the disobedience of Adam and Eve, that was the cause of evil. Strangely enough, Greek philosophy, without benefit of revelation, arrived at the same answer. They both arrived at an

awareness of man's sinfulness as compared with the goodness of God. They both came to the conclusion that the reason man is aware of his sinfulness is because he contains within himself a part of God. God breathed His spirit into man and imparted to him His image and likeness, but He also gave Him free will with which to choose whether to fulfill his divine destiny or follow another path.

The concept of moral perfection as the goal of man was present in Judaism as well as in Greek thought, but neither of them developed a really successful solution to the problem of how man is to redeem himself from the consequences of his sins. This was accomplished only by the coming of Christ.

LESSON 9

BOOKS TO CONSULT:

Lossky, Vladimir -- The Mystical Theology of the Eastern Church, James Clarke & Co., Ltd., London, 1957

Chapter 5: created being, pp. 91-113

Chapter 6: image and likeness, pp. 114-134

This is not an easy book to read, but the passages indicated are the most readable.

Ware, Timothy -- The Orthodox Church

Chapter 11: God and man, pp. 223-230

Ware, Kallistos -- The Orthodox Way

Chapter 3

ASSIGNMENTS (Pages 80-82)

MATCHING WORDS:

The order of numbers in the right hand column will read:
3,6,1,8,4,7,10,9,2,5.

MISSING WORDS:

1. soul
2. dust -- earth -- breath -- life.
3. man
4. Tigris -- Euphrates
5. alone
6. Adam's rib
7. original sin
8. obey -- eat of the tree of knowledge
9. death
10. Baptism

TRUE OR FALSE

(1) F (2) T (3) F (4) T (5) F (6) T (7) T (8) F

LESSON TEN: THE INVISIBLE WORLD - THE ANGELS

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 1. Bring class to a quiet session
 2. Begin with a short prayer
- B. Develop a readiness for instruction
 1. Panel Discussion (See Lesson 9 assignment)
 2. Read aloud First Article of Creed
 3. Pose such questions:
 - a. What is invisible?
 - b. What are some invisible things according to chemistry and physics?
 - c. What are some of the visible and invisible qualities of a human being?

II Objectives

III Methods for Instructional Input

Main Ideas to Be Taught

How to Teach Main Ideas

- | | |
|---|---|
| <p>A. (Read to class):</p> <p>By end of this session you will be able to:</p> <ol style="list-style-type: none"> 1. Explain creation of Angels 2. Explain mission of Angels 3. List the various names of Angels 4. Describe Lucifer and his mission <p>B. This information is important, useful and relevant to present and future life situations such as:</p> <ol style="list-style-type: none"> 1. The knowledge of the constant presence of "creator of evil" will aid in providing a framework for you to lead a life according to God's laws. 2. Appreciate God's providence in terms of angels serving God's purposes. | <p>A. Present vocabulary and discuss (put on board)</p> <ol style="list-style-type: none"> 1. Angels 2. Lucifer 3. Fallen Angels 4. Cherubim 5. Seraphim 6. Archangels 7. Ripidia/exapteriga 8. Guardian Angels <p>B. Handout</p> <p style="padding-left: 40px;">Give members of class handout "Sin and Forgiveness"</p> <p>C. Visuals</p> <ol style="list-style-type: none"> 1. Icons of Michael and Gabriel 2. Display Ripidia/exapteriga |
|---|---|

IV Check for Understanding

- A. When were the Angels created?
Before God created visible world.
- B. Why were the Angels created?
God wanted to share His love. Angels live in presence of God, glorify Him and do His bidding.
- C. What does the word "angel" mean?
Messenger. Angels are God's messengers.
- D. Compare Angels to human beings.
Angels are more perfect than human beings, have free-will, have received first rays of illumination from God, and are less affected by evil than human beings.
- E. Why was Lucifer cast out of heaven?
Lucifer was blinded by pride and arrogance and tried to usurp power of God and set himself as ruler of Creation.
- F. Why does St. Gregory call Satan and his followers "creators of evil"?
They revolted against God and constantly persuade us to do evil.
- G. Define "hosts"
A multitude or great number of persons or things; an army.
- H. What is meant by "Heavenly Host?"
The angels that remained faithful to God and serve Him.
- I. Which angels are closest to God?
Cherubim and Seraphim.
- J. What does the presence of the Cherubim and Seraphim proclaim?
Nearness of God.
- K. Why are they given a visible appearance?
For identification.
- L. When is the Cherubim Hymn sung during the Divine Liturgy?
Great Entrance.
- M. Why is it sung at this time?
The Holy Gifts are moved from side altar out into the Church and back through the Holy Doors to the Altar which represents Throne of God.
- N. Why do the altar boys escort the priest with the ripidia/exapteriga?
Symbolizes presence of God.
- O. Which angels are next to the Seraphim and Cherubim?
Archangels

- P. Name the Archangels.
Michael and Gabriel
- Q. Describe icons of the Archangels.
Michael has flaming sword, he contended with the Devil; Gabriel has lily, his mission was the Annunciation.
- R. What is a Guardian Angel?
Each person has one -to watch and protect us. It is the link, a living presence, between our earthly life and our heavenly life.
- S. In what form did satan appear to Adam and Eve?
As a serpent.
- T. When did satan tempt Christ?
After His fast of forty days and forty nights.
- U. What did satan offer Christ?
Power, glory, possessions, pleasure.
- V. How did Christ resist satan?
His thoughts were always turned toward God the Father in Heaven.
- W. How can we resist satan?
As Christ did, by turning our thoughts to God the Father in Heaven.

V Independent Practice

- A. Review this lesson
- B. Assignment
1. Read and study Lesson 11: Material and Spiritual World
 2. Handout Ranking Exercise: "Sin and Forgiveness"
- Time needed 10-15 minutes.

VI Reflection

- A. Summarize main points of lesson
- B. End with a short prayer.

VII Extension/Enrichment

Consult an English text of the Divine Liturgy and identify passages explaining the significance of references to Angels. Make a chart, to be placed on bulletin board, listing these references and where they occur in Divine Liturgy.

Ranking Exercise

The Ranking Exercise presents three or more possible choices for participants to rearrange in their order of preference a priority (for example, from best to worst, or from most important to least important).

Ranking helps participants consider different options and make their own personal choices. Through the process of ranking or prioritizing persons examine their thoughts, attitudes, feelings, beliefs and behaviors. Ranking gives participants practice in choosing among alternatives and provides opportunities to explain and defend their choices while being exposed to the thinking of others.

Procedure:

1. Hand out list.
2. Ask students to rank all items in order of importance or preference to them (1 = most important)
3. Invite volunteers to share their rankings and reasons. Sharing might also take place in small groups.

(Make copies of the following two pages for the class).

Sin and Forgiveness

When you think of the word SIN, which is it most like?
Rank each group of three.

_____ eating too much	_____ ruthlessly cutting down forests
_____ wasting money	_____ strip mining
_____ working on Sunday	_____ being cruel to animals

_____ Premarital sex	_____ a temper tantrum
_____ drug abuse	_____ a sulk
_____ alcohol abuse	_____ a put down

_____ not keeping your word	_____ divorce
_____ not keeping society's rules	_____ deceit
_____ ignoring people's needs	_____ abortion

_____ separation from God

_____ disobeying God's commandments

_____ following the flesh instead
of the spirit

_____ hating your brother or sister

_____ making money your number one priority

_____ stealing a TV set

For your past mistakes, which is most difficult
for you to accept?

- _____ forgiveness of God
- _____ forgiveness of others
- _____ forgiveness of yourself

Which is forgiving most like?

- _____ totally forgetting
- _____ restoring a relationship
- _____ taking a load off another's back
- _____ not judging another's behavior

Larson, R.S., Larson, D.E. Values and Faith. Minneapolis: Winston
Press, 1976.

LESSON 10

RESOURCE MATERIAL

The Invisible World of Angels

The Messengers between God and Man

In both the Old and New Testaments we find many incidents that involve Angels. Some of these are mentioned in the lesson, and we also observe that they are arranged in a kind of hierarchy with the Cherubim and Seraphim at the top, then the Archangels, and finally the Angels. Where do they fit in God's creation?

Here again, if we are to look for a logical explanation, we must go to Greek philosophy. When Christianity encountered the pagan world, the heathen philosophers made fun of a God who was so unique and perfect, so far away from ordinary mortals that He must be "solitary and destitute". "If like knows like," they said, "how can your God know the world?"

In the lessons dealing with the nature of God, the thing that naturally strikes the mind is the fact that God's "Attributes" do not convey any idea or feeling of personality, and it is through personality that we really know someone. Personality is conveyed through our mental and spiritual qualities as expressed in action. If we could imagine ourselves sitting in self-contemplation and not engaging in any form of activity, we can see that such a procedure would not be likely to offer opportunity for the display of personal qualities. Quite the contrary, in fact.

We understand that God is spirit, but we cannot really know Him unless His spiritual qualities are expressed in some active way that we can comprehend. The coming of Christ into the world was the supreme revelation of God in human form that has enabled us to comprehend Him in the most marvelous way, but this happening was confined to a very short period in human time. Is it reasonable to suppose that God confines His creativity to imparting His likeness to us here on earth only? Moral qualities are spiritual, not physical qualities, and if these can exist as a soul apart from the body, as they do after death, then why can they not exist without ever having had a body? The spiritual entities which God created without bodies we call "the bodiless powers", and since they are not affected by the physical demands and temptations of the body, they live on a higher spiritual level than we.

Spiritual qualities require some form of activity in which to express themselves. This is as true of God as it is of us. A totally inactive God could never communicate with us at all. God's activity is displayed, not only in the creation of the visible world, but in the creation of different kinds of manifestations of Himself. As one philosopher says, "It is as inherent a necessity for thought to reveal itself as it is for light to shine".

Angels, being on a higher spiritual plane than we are, but less than God, act as intermediaries between the two. They help to bridge the gap that otherwise would exist between God as a transcendent Being and us as finite creatures.

The Messengers have moral attributes

If God who is spirit has moral attributes, it is only reasonable that His Angels should also have them. It is in having moral perception and in having moral attributes that we human beings are linked with God; but as we mentioned in connection with God's Creation, morality implies the freedom to choose between right and wrong. If there is no choice, there can be no goodness. If there is no activity, there can be no choice. Therefore, Angels, too, must be endowed with some form of activity and some form of choice.

This being the case, it is inevitable that not all Angels make the right choice in favor of obedience to God. We know that there are evil spiritual entities as well as good. These cannot be merely mechanical forces, or they would have no moral qualities. It is as unreasonable to consider them as impersonal as it is to suggest that God is impersonal. Moral qualities are personal qualities as we understand them.

In the Greek world which accepted Christianity, the understanding of invisible moral personalities was already developed, so there was no problem in adopting the Biblical conception of Angels. The Greeks originally had another word for this -- daemon. A person's daemon was his spiritual self, his moral conscience. The word originally had no bad connotation, but it is obviously the word that has given us "demon", a word that now refers only to evil spirits. We find it in this sense in the New Testament, where Christ often frees some person from the influence of an evil spirit.

In distinguishing between matter and thought, between God's creation and God Himself, between matter and the form which He imposed on it, Greek philosophy paved the way for Christianity. Once again, in separating the products of God's thought (ideas and "logoi") from His creative activity itself, Greek philosophy provided logical support to the doctrines of bodiless spiritual powers and of the Incarnation of the Divine Logos. The latter is the subject of the twelfth lesson.

BOOKS TO CONSULT:

Buttnick, George--Interpreter's Dictionary of the Bible,
Volume 1, "Angel".

ASSIGNMENTS (Pages 89-90)

WORDS:

All refer to angelic or bodiless powers, but "Prince of darkness", "devil", and "fallen angels" refer to those who are separated from God by their own free will.

TRUE OR FALSE

(1) F (2) T (3) T (4) F (5) T (6) F (7) T (8) T

MISSING WORDS

1. Cherubim --- Seraphim
2. guardian
3. Satan
4. Gabriel --- Michael
5. Gabriel
6. Satan --- those who are un-baptized (non-Christians)
7. angels

LESSON ELEVEN: THE MATERIAL AND SPIRITUAL WORLD

I Anticipation

- A. Focus the student's attention for achieving the objective of the lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
 - 1. Members of class who constructed chart of references to angels in Divine Liturgy may share with class.
 - 2. Tell the class: The first article of the Creed deals with God the Father and His Creation. We will finish the study of the First Article today by examining the material and spiritual world.

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read to class):</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none">1. Review the agreements between science and religion.2. Define Deists3. Explain "Divine Providence"4. Describe Nature and Destiny of Humanity.5. Explain how God provided for salvation of humankind.	<p>A. Present and discuss vocabulary (Put on board)</p> <ul style="list-style-type: none">1. materialist2. physical world3. Deist4. Pristine State <p>B. Lecture</p> <ul style="list-style-type: none">1. Divine Providence2. Nature and Destiny of Humanity3. Pristine State of Humanity and His Fall into Sin <p>C. Brainstorm and share:</p> <p>God loves you even at your worst. What does this truth imply for your personal life?</p>
<p>B. This information is important, useful, and relevant to present and future life situations such as:</p> <ul style="list-style-type: none">1. You will not be caught up in age old argument of science and religion.	

2. Faith in Divine Providence gives meaning and existence of a religious life.
3. Knowing that God provides for salvation of humankind through Savior Christ will help in times of joy and distress.

IV Check for Understanding

- A. What are natural laws?
Changeless laws of material or physical world.
- B. How is humankind becoming the ruler and conquerer of nature?
Humankind discovers laws governing existence of nature through research.
- C. What do Materialists believe?
Only matter and powers of matter exist; there is no God or spiritual being.
- D. What is faulty with their thinking?
Unable to explain spiritual, moral and free life of human beings.
- E. Why is there no disagreement between religion and science?
Science does not deal with supernatural or things beyond our senses; religion deals with our relation to God.
- F. What do Deists believe?
God does not interfere any longer with the world after He created it. World moves and develops according to unshaken laws which were set by God.
- G. What is Divine Providence?
World is under supervision and government of God.
- H. Explain "Preservation of the World".
The continuance of creative energy of God, so that those things which have been created are kept in existence for some purpose or needs of humankind.
- I. Explain "Government of the World".
God governs and guides the world for its ultimate purpose - Kingdom of God and His Glory over all.
- J. On what is our belief in the providence of God based?
God is a living God, He is an All-good God who concerns Himself for the welfare of His creatures.

- K. What does Divine Providence do?
Watches over the life of ALL creatures.
- L. What does Divine Providence take into account?
Natural laws and free-will of human beings.
- M. How do miracles occur?
For special purposes and natural laws are superceded by God's power.
- N. Why does God allow moral evils to occur?
Humankind's freedom is responsible for this and God respects humankind's freedom.
- O. How is pain beneficial to humankind?
Protects human life, makes him wise, cautious, works to become lord over nature through inventions that advance civilization and improves living conditions.
- P. Explain "Nature and Destiny of Humanity."
Humankind is God's last creation. God breathed life into humankind. The body is of the material world; our soul relates us to God.
- Q. How did Plato and Orphic philosophers view the Body?
As a prison of the soul and source of evil to humankind.
- R. How do we Christians view the body?
Body is organ of soul.
- S. What special qualities was humankind endowed with by God?
Freedom, his mind, inclination toward good and perfection and lordship over nature.
- T. Why does humanity seem more inclined toward evil than good?
Sin has increased from generation to generation to generation. Human nature is now morally weak.
- U. How has God provided for salvation of humankind?
One of the descendants of Eve, Jesus of Nazareth would be the Savior.

V Independent Practice

A. Assignments

1. Review this lesson
2. Read and study Lesson 12: Our Redemption in Christ

B. Brainstorm (approximately 10 minutes)

1. In groups of 3-4 brainstorm: Does humanity incline more toward evil than good?
2. Share thoughts with entire group.

VI Reflection

- A. Summarize main points of lesson
- B. End class with a short prayer.

LESSON 11

RESOURCE MATERIAL

The Material and the Spiritual Worlds

The Universe Follows Systematic Laws

In the notes on previous lessons a great deal has been said about the contribution of Greek philosophy to early Christian thought. So far the philosophy mentioned was developed before Christianity was introduced. It deals with rational conclusions which were arrived at independently of the Christian revelation. In this lesson we are dealing with rational systems of argument which had no place in Christian thought before the formulation of the Creed. They are the result of the speculations of western theologians and were accepted by Orthodox theologians as a result of the confrontations which occurred in the sixteenth and seventeenth centuries.

We are already familiar with the idea that God created the universe and that the universe is an orderly system which operates according to observable laws. These laws are inherent in the plan according to which the universe was set in operation. Does this mean that when once the universe was created, it could continue to operate without further interference? that all future movements would be simply the result of causes already present? If the universe operates automatically according to this system of cause and effect, does this govern the lives of us human beings? Are we simply carrying out activities which are the inevitable result of natural causes?

Our Christian Faith tells us that this is not the case. While it is true that nature and the universe follow a predictable order, it is not true that we are the victims of this order, unable to act in accordance with our free will.

Free Will and Divine Providence

How can we reconcile the idea that nature operates according to foreseeable laws and we do not? Here we have to distinguish between the impersonal world of matter and the personal world of spirit and thought. We have to understand that God did not create once and for all and then cease; He continues to create, He continues to CARE FOR His creation. We call this concern for His created beings Divine Providence.

The Greek word for Providence is "pronoia", which means basically "foresight", "provision for", and "foreknowledge". It is used only once in the entire New Testament (Acts 24:2) and then only in the sense of providing for certain reforms.

In western theology Divine Providence became associated with the idea of Divine Grace (charis) which is frequently mentioned in the New Testament. Here it means not only God's good will or favor toward man, but His gift to man which enables man to be pleasing to Him. From this idea comes the thought that God's Grace is a generous gift which is undeserved and which man could not acquire by his own efforts. Hence, God's concern for man in the form of His Providence confers blessings which are not strictly in accordance with the "wages of sin". In other words, God interferes in the system of natural cause and effect in order to protect His creatures from the consequences of their own acts.

This system of logic presents two dilemmas. If God has to interfere in the order of nature in order to protect His creatures, and man is wholly dependent upon God's mercy rather than on the consequences of his own acts, what becomes of his free will? Furthermore, if God is utterly kind and merciful, seeking to protect man from the consequences of his sins, how do we explain the presence of pain and suffering in the world?

In the lesson notes on Holy Tradition (Lesson four), it was explained that this dilemma resulted in the doctrine of predestination. The Orthodox Church, though influenced by these western arguments, never subscribed to western solutions.

God's governance of the universe has as its purpose the salvation of man, that is, his deliverance from sin, and the ultimate glorification of God. He displays His governing power in two ways: by controlling the natural environment in which man lives (the physical world), and by influencing man's thoughts, memory, and purposes. In the second instance, He merely assists in helping man toward the good rather than toward evil. While man is free to choose his course of action, the consequences of his actions are under God's providential care and direction. God may know in general what course of action we will take, just as the mother of a young child may know that her child will fall from an improperly balanced chair, but her knowledge of this does not cause him to fall.

St. John of Damascus says: "It is well to know how it is that God foresees everything, yet does not foreordain everything." God has given us the material world on which to exercise our creativity. We can understand it and control it to some extent with our reason and make it conform to our purposes. God wants us to use it for good purposes, and He uses the laws of nature to punish us when we misuse it, but He does not limit our free will to choose whether or not these purposes will be good or bad.

LESSON 11

BOOKS TO CONSULT:

Gavin, Frank --Some Aspects of Contemporary Greek Orthodox Thought,
pp. 14-16: revelation and miracle
pp. 155-158: Divine Providence
pp. 218-236: Doctrine of Grace; Faith & good works
p. 222: quotes John Damascene on
"foreknowledge"

Lossky, Vladimir --The Mystical Theology of the Eastern Church
Chapter 5: "Created Being," pp. 91-113

LESSON TWELVE: OUR REDEMPTION IN CHRIST

I Anticipation

A. Focus the student's attention for achieving the objectives of the lesson.

1. Bring class to a quiet session
2. Begin with a short prayer

B. Develop a readiness for instruction

1. Read Article Two of the Creed. The Nature of Christ. A large part of the Creed deals with the Person of Christ.

II Objectives

Main Ideas to Be Taught

A. (Read to class):

By the end of this session you will be able to:

1. List five acts of God through which He prepared the world for the coming of the Savior.
2. Recognize the four major Christological heresies.
3. Define the Divine and Human Nature of Christ.
4. Differentiate between "omo-ousion" and "omoi-ousion".

B. This information is important, useful, and relevant to present and future life situations such as:

1. Understand the Church's teaching about the person of Christ.
2. Appreciate your common humanity with Christ.

III Methods for Instructional Input

How to Teach Main Ideas

A. Lecture

1. Acts of God through which He prepared way for coming of Our Savior
2. Disputes concerning Person of Christ.
3. Christological heresies
4. Divine and Human Nature of Christ

B. Public Hearing on the Nature of Christ. Participants will include Arius, Nestorius, Eutychus and a member of Monothelites.

IV Check for Comprehension

- A. What happened to the world that God had to send His Son?
Original Sin of Adam and Eve, humankind departed from God, humankind was leaning toward evil, corruption of human nature was too great and was impossible for humankind to be saved with its own powers.
- B. How did God prepare humankind for the coming of Our Savior?
1. *God chose the Hebrews to use them as an organ for His Divine revelations to Humankind.*
2. *God, through Moses, gave Hebrews the Law*
3. *God sent Prophets to teach Hebrews how to perform the Law and to worship God.*
4. *Philosophers appeared to Gentiles to relate their ideas regarding God.*
5. *There was one huge Roman empire and one language - Greek - to spread the universal religion.*
- C. Why hadn't Jews accepted Christ?
Waiting for the Messiah as conquering King rather than as Crucified Servant.
- D. Name and explain the four Christological heresies.
1. *Arius - denied Christ was consubstantial with the Father.*
2. *Nestorius - divided two natures of Christ - Virgin gave birth only to Christ (Christotokos) not to God (Theotokos).*
3. *Eutychus - emphasized the Divine Nature of Christ.*
4. *Monothelites - only one will in Christ - the Divine*
- E. What does our Church teach about Christ?
Christ is consubstantial with the Father, Very God from Very God.
- F. What do we believe about the Nature of Christ?
Two natures - divine and human- united in one person.
- G. What was the most important result of the Ecumenical Councils?
To express with words the mysteries of the Holy Trinity and the Incarnation.
- H. Explain the word "Lord"
Ruler; Master, King.
- I. Explain the word "Christ"
Anointed one; special Representative of God
- J. Explain the phrase "before all ages"
Refers to a time before time and creation. Christ as a Person of the Holy Trinity always existed.
- K. Explain "only begotten Son"
He originates from the Father but is not a creation. He is of one nature with the Father.

- L. Explain the following phrases:
1. "Light of Light" - *in Old Testament "light" is an attribute of God. Light refers to presence of God and God's wisdom and teaching.*
 2. "True God of True God" - *absolute reality of God*
 3. "Begotten not made" - *Christ is not a creation of God as all angels and lesser beings are.*
 4. "Of one essence with the Father" - *of the same nature or being.*
- M. Explain what OΩN on the icon of Our Lord stands for.
One who is/Exists.
- N. What is the difference between "omo-ousion" and "omoi-ousion"?
omo-ousion - of same being; omoi-ousion - of like being.

V. Independent Practice

A. Assignments

1. Review this lesson
2. Read and study Lesson 13; The Redemptive Work of the Lord - His Three Offices.

B. Public Hearing

Stimulate a public hearing (town meeting) which has been called to consider the Nature of Christ. The hearing will provide a forum at which the causes and specific effects of the various theories will be explained.

In attendance will be Arius, Nestorius, Eutychus, a Monothelite and members of this class. One class member will be moderator.

VI Reflection

- A. Summarize main points of lesson
- B. End class session with short prayer

LESSON 12

RESOURCE MATERIAL

Our Redemption in Christ

The Idea of the Logos

The Old Testament tells us that God made contact with people through Prophets. The New Testament tells us how God finally revealed Himself through Christ. The Bible does not attempt to offer a line of reasoning to explain exactly how these things could happen, but the philosophers were prepared with answers. The most perplexing problem that faced the Christian apologists in explaining Christianity to the pagan world was that of trying to explain how God could have a Son and still be one God.

Their attempt to explain this mystery was assisted by a concept which had been developed from the philosophy of Plato. Plato himself had declared that the material world is the reflection of an immaterial world of "ideas". Ideas, as Plato explained the word, represented the patterns of thought according to which God imposed form on matter. Meanwhile another school of philosophy, the Stoics, had followed a similar line of argument, but they had given the name "logoi" to these forms. We might compare them to the concepts which an artist has in mind before he begins to put his ideas into execution. The Stoic logoi were more than just ideas; they were creative forces. They represented the creative activity of God.

They went one step further. Instead of regarding God's creative power as many individual forces (logoi), they could regard it as the expression of a single force (Logos). In this way God could make contact with man, because in man existed a portion of this power of thought, a particle of the divine Logos.

The Fourth Gospel (St. John) begins with the words, "In the beginning was the Word (Logos), and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men."

What the Christian philosophers did was to adapt the theory of the Logos as God's creative power and explain that in Christ it simply took on human form. In this way the objections of those people were answered who argued that a son must be later than a father in

point of time and inferior to him in other ways. There could be no argument about the fact that God's creative activity was always a part of Him. It must have existed as a part of God always. Irenaeus (see notes on Lesson five) expresses it this way:

"No one can know the Father except by the Word of God, that is by the Son revealing Him: nor can anyone know the Son except by the good pleasure of the Father. But the Son performs the good pleasure of the Father; for the Father sends, and the Son is sent and comes. . . . The Father therefore has revealed Himself to all by making His Word visible to all: and conversely the Word showed to all the Father and the Son, since He was seen by all."

The Question of the Nature of Christ

Having argued that Christ is God's Logos in human form, it was only natural that the philosophers should continue by inquiring into the origin and nature of the Logos. The second and third centuries of the Christian era were times when educated men devoted a large amount of energy to definitions and explanations. Those who could not accept the Christian revelation as revelation, asked questions which had to be answered. It was vital to the Christian Faith that the belief in Christ as the Divine Son of God should be maintained. This meant that He could not be considered to be a creation of God the Father, for that would have reduced Him to the same level as Angels. The theory of the Logos helped to explain how God the Father and God the Son could be different aspects of the same God revealed under different forms, but another difficulty remained to be solved. How were the divine and human elements in Christ combined?

If Christ were purely God clothed in outward human form, He could not suffer as we human beings do. If He were mostly human with just a particle of the Divine element in Him, He would be no different from the rest of us. Most of the Christological heresies were the result of people assuming one or the other of these extremes, and the arguments that resulted simply serve to show how difficult it is to put metaphysical ideas into words. So Athanasius says:

"They seemed to be ignorant of the fact that when we deal with words that require some training to understand them, different people may take them in senses not only differing but absolutely opposed to each other."

What Athanasius says is especially true of the words used in this part of the Creed, such as "begotten" to illustrate the relationship between Father and Son. "Begotten, not made" is intended to deny the idea that God created the Son. "Light of light" refers to the Platonic conception of the Son being generated like the outflow of light from light.

The Problem of "Ousia"

By far the worst problem that confronted the logicians was, "If Christ the Son is not altogether the same as God the Father but is not inferior to Him in any way, in what does their likeness consist?"

In the Creed this likeness is expressed in the term "omoousion"; that is, they partake of the same "ousia". Now what exactly does "ousia" mean?

In Aristotle it has three distinct meanings:

- 1) It can be the material out of which the world is made.
- 2) It can be matter embodied in a certain form, such as a particular man or a particular horse, etc.
- 3) It can be the common element in a whole class of material things: i.e. what is common to all men, to all horses, etc.

Some people argued, for example, that animals should not be killed for food because they are "omoousioi" with men. Men are "omoousioi" with one another. So Clement of Alexandria says that Abraham washed the feet of the three strangers who came to him, thinking them to be men "omoousioi" with himself.

It is obvious to anyone with even the slightest inclination toward disputation, that this term presents difficulties when applied to God. God is immaterial, and according to the mystic philosopher Dionysius the Areopagite, He is "yperousios" -- above material substance. This difficulty was recognized no less by the formulators of the Nicene Creed, but they had to bow to the practical necessity of declaring that "God is", and logically, if He is, then He must partake of some "ousia". From this point of view, it was not illogical to declare the Father and the Son "omoousioi".

When we come to Lesson 18 and deal with the three "Persons" of the Holy Trinity, we will see, however, that the concept behind the substance and the persons of the Holy Trinity as expressed in Greek did not find its exact equivalent when translated into Latin.

LESSON 12

BOOKS TO CONSULT:

Lossky, Vladimir --The Mystical Theology of the Eastern Church

Chapter 7: the economy of the Son, pp. 135-155

Ware, Timothy --The Orthodox Church
pp. 230-242

Ware, Kallistos --The Orthodox Way
Chapter 4

ASSIGNMENTS (Pages 105-106)

MISSING WORDS

1. Constantine
2. Christ
3. Christ on the iconostasis
4. The One who is
5. the same
6. divine
7. unity

TRUE OR FALSE

(1) T (2) F (3) T (4) T (5) T (6) T

LESSON THIRTEEN: THE REDEMPTIVE WORK OF THE LORD-HIS THREE OFFICES

I Anticipation

- A. Focus the student's attention for achieving the objectives of this lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
 - 1. Presentation of "Public Hearing" (15-20 minutes)
 - 2. Read Third Article of Creed to class

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Idea
A. (Read this to class): By the end of this session you will be able to: <ul style="list-style-type: none">1. Explain the "anointed of the Lord".2 List the three Offices of Christ.3. Describe Christ as Prophet.4. Explain what the first part of the Divine Liturgy before the Cherubim Hymn represents.	A. Present and discuss Vocabulary (Put words on board.) <ul style="list-style-type: none">1. salvation2. reconciliation3. incarnation4. divine wisdom5. transfiguration6. parable7. atonement8. prophet
B. This information is important, useful and relevant to present and future life situations such as: <ul style="list-style-type: none">1. You will develop a deeper understanding of Christ's mission on earth.2. You will analyze and appreciate the Divine Liturgy.3. You will clarify your faith in Christ.	B. Lecture <ul style="list-style-type: none">1. Teaching and Work of Christ2. The Third Article3. Christ as Prophet C. Panel <p>Is it harder for us to believe in Jesus than it was for first century Christians?</p> D. Visuals <p>Icon of Transfiguration (Metamorphosis)</p>

IV Check for Understanding

- A. What did Christ teach?
God is love. God is Spirit and to worship God in a spiritual manner.
- B. What did Christ demand of those who followed and believed in Him?
Humility, repentance, prayer, communion with Heavenly Father, self-denial, priority of Kingdom of God rather than wealth and worldly things.
- C. What is the historical reference to "anointed of the Lord?"
The Jews anointed their Prophets, High Priests and kings with sanctified oil.
- D. Why was our Lord called the Christ?
He was anointed by Holy Spirit.
- E. Name the three Offices of our Lord.
Prophet, Priest, and King.
- F. What is the Third Article of the Creed?
Who for us and our salvation came down from Heaven, and was incarnate by the Holy Spirit and of the Virgin Mary, and became Man.
- G. For what purpose did Christ become Man?
To share His divine teaching and life with us.
- H. Explain the following:
1. salvation -
To save us from our sins; from the consequences of our evil acts.
 2. "came down from heaven" -
God's personal appearance to work out the salvation of humankind.
 3. incarnate -
To take on flesh/human nature
 4. "and was incarnate by the Holy Spirit and of Virgin Mary" -
Christ took on human flesh through the Holy Spirit and Virgin Mary to carry out His mission.
 5. "and became Man" -
To atone for sinfulness of humankind it was necessary for Him to be born, be tempted, and to suffer like a human being.
 6. prophet -
A person who interpreted the Will of God and made things known in advance.
- I. Name three purposes that God used the prophet.
1. *teachers to explain His Will.*
 2. *interpreters*
 3. *as representatives of the people with whom He wished to make a covenant.*

- J. For whom was the New Covenant intended?
For all humankind who were willing to accept it.
- K. What is the Metamorphosis or Transfiguration?
Christ took three Disciples to the mountain where they saw Him in His heavenly glory as the Messiah and King of Glory talking to Moses and Elijah.
- L. When is the Feast of Metamorphosis celebrated in our Church?
August 6th
- M. What does the first part of Divine Liturgy represent?
Christ's mission in the world as Teacher and Prophet

V Independent Practice

A. Assignments

- 1. Review this lesson
- 2. Read and study Lesson 14: Christ as High Priest

B. Panel Discussion

Is it harder for us to believe Jesus than it was for first century Christians?

VI Reflection

- A. Summarize main points of lesson
- B. End session with short prayer

LESSON 13

RESOURCE MATERIAL

The Redemptive Work of Our Lord

His Three Offices

Redemption and Salvation

We use the words "redemption" and "salvation" frequently with reference to Christ's coming into the world on our behalf. Why do we use these words?

If we look up the word "redeem" in the dictionary, we will find something like this: "Buy back; recover by expenditure of effort or by stipulated payment such as one's rights, position, honor, mortgaged land, pledged goods etc.; purchase the freedom of oneself or another."

In general, "redeem" refers to recovering something that one has lost, something that was originally one's own and which he must pay for in order to recover. What is it that we have lost? We have lost the ability to live sinlessly. We have lost the clear sight of God and the ability to submit to His will. These losses are not within our power to restore all by ourselves. To illustrate this, let us consider an example -- a rather extreme example -- of sinfulness that might occur in any age or any place under slightly altered conditions.

A man accidentally causes the death of another person. Let us say that he was driving a car at a high rate of speed on a city street. He did not intend to kill or hurt anyone, yet he was responsible, and the real cause was that he was misusing his freedom of will by driving too fast and showing poor judgment. He was putting his own immediate purpose above his consideration for the safety of himself and others. In other words, he was doing wrong even though he was not intentionally injuring anyone else. The result of his act was to cause a death. There is no human way in which he can restore a dead person to life. There is no way in which he can undo the deed he has done or make restitution. All he can do is feel desperately sorry and promise never to repeat his mistake again, but the GUILT of his act will remain with him permanently unless the relatives of the victim of their own free will decide to forgive him. In other words, there is no way in which the man alone by himself can rid himself of guilt. He is dependent upon the

generosity of others, but something is required of him also. He cannot receive forgiveness unless he himself is truly sorry. He must make the effort of acknowledging his own guilt, and accept the consequent suffering.

This little illustration is intended to emphasize several points. Sin is the result of misusing our free will. The story of Adam and Eve points this out. Through sin our will to obey God is weakened. Our guilt is increased as we continue to sin, and even though we recognize our sins and repent, we cannot by ourselves erase the consequences of our acts or receive forgiveness. To be saved from our guilt we are dependent upon someone to forgive us. In other words, we cannot accomplish our own salvation. This is why we need a saviour, a redeemer. This is why we need Christ.

Christ performed His act of redemption of His own free will, and in so doing He was acting in accordance with the will of the Father.

"because I seek not my own will but the will of Him who sent me" (John 5:30)

So also His Holy Mother Mary accepted her part in the divine Incarnation of her own free will.

"Let it be with me according to your word."
(Luke 1:37)

We too become recipients of the benefits of Christ's sacrifice for us only if we accept His gift of our own free will. Our acceptance implies an effort on our part. We have to acknowledge our guilt in order to enjoy the benefits of the salvation which He has prepared for us.

The Incarnation

We use the word "Incarnation" to designate the mystery of God assuming human form to come and live among men. It was His answer to the problem of restoring communication between the transcendent world of the spirit and the visible world of nature, in which sin and death separated man from God.

Through His Incarnation Christ bridged the gap between the unseen divine world and the visible created human world. Through His Crucifixion He redeemed us from sin; and through His Resurrection He redeemed us from death.

In taking on human form, Christ assumed all of the imperfections and limitations of human life except sin itself, so that He suffered hunger, thirst, pain, and

all of the discomforts and temptations to which we ourselves are subject, but He did not allow His human will to override the Divine Will. In this He set us the most inspiring example, for by submitting to the will of God OF OUR OWN FREE WILL we, too, can triumph over all these earthly difficulties.

Christ in His Role as Prophet

Christ has a very special role in connection with prophecy. In Him prophecy is fulfilled and completed. He is not only a Prophet in the sense that He speaks for the future, but He is a Prophet in the sense that He is what all preceding prophecy was about. He is the link between the old prophecy of the past and the new dispensation of the future in which prophecy is no longer needed. Why is it not needed?

In Christ, God's plan for our salvation was completed. All that remains is for us to accept it and live by it. Christ set the example, and our purpose is to follow it as closely as possible. It is no longer a question of following instructions in the form of prophetic words: it is a question of accepting what Christ has offered us. Therefore, instead of Prophets we have Saints. Saints are people who acquired holiness by accepting Christ's gift of redemption and living accordingly.

LESSON 13

BOOKS TO CONSULT:

Gavin, Frank -- Some Aspects of Contemporary Greek Orthodox Thought
pp. 171-179: Salvation and the Saviour--Incarnation
pp. 179-190: Doctrine of our Lord's Person
pp. 190-202: Doctrine of our Lord's Work (Three offices)

Ware, Kallistos--The Orthodox Way
Chapter 4

Lossky, Vladimir--Mystical Theology
Chapter 7

ASSIGNMENTS (Pages 114-115)

PEOPLE AND PLACES

Alexander the Great: the great conqueror who died in B.C. 323 and established Greek culture throughout the Eastern Mediterranean world

Roman Empire: the great political organization which conquered Alexander's empire.

Emperor Augustus: first emperor after Rome's great conquests in the east. He established peace throughout the empire.

Moses: the Jewish prophet who led the Jews from captivity in Egypt and received the Ten Commandments on Mount Sinai.

Elijah: a later prophet of Israel who called upon God to prove to the worshippers of the Canaanite gods that He is the One True God. He was received into Heaven in a whirlwind.

Israel: the name given to Jacob as leader of the chosen people. It means the "chosen one". From him the Jews took their name "Israelites"

WORDS:

salvation: being saved from sin

reconciliation: what Christ effected between God and man.

covenant: agreement or promise that will be fulfilled

incarnation: God taking on flesh as Christ

Divine Wisdom: (Agia Sophia) one of the gifts lost through original sin.

Transfiguration: (Metamorphosis) Christ seen in His Heavenly glory by three disciples.

parable: a story of every-day life illustrating a spiritual truth.

atonement: making amends for one's sins; this is what
Christ did for us.
remnant: remainder; the prophets said that Christ would
come to a remnant of David's line.
prophet: one who interprets the Will of God.

MISSING WORDS:

1. prophet -- priest -- king
2. death
3. the chosen one
4. teacher (prophet)
5. Moses --- Elijah
6. fullness
7. thirty

TRUE OR FALSE

(1) F (2) T (3) T (4) T (5) F (6) F (7) T (8) F

LESSON FOURTEEN: CHRIST AS HIGH PRIEST

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson
 1. Bring class to a quiet session
 2. Begin with a short prayer
- B. Develop a readiness for instruction
 1. Panel presentation: Is it harder for us to believe in Jesus than it was for first century Christians?
 2. Read Fourth Article of Creed: and was crucified for us under Pontius Pilate, and suffered and was buried.

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How To Teach Main Ideas
A. (Read this to class): By the end of this session you will be able to: <ol style="list-style-type: none"> 1. Explain the meaning of the Fourth Article of the Creed. 2. Recognize Christ's mission as High Priest. 3. Discuss the correctness of the Orthodox Church in using leavened bread in Divine Liturgy. 4. Explain the meaning of the Holy Eucharist. 	A. Present and Discuss Vocabulary (put on board): <ol style="list-style-type: none"> 1. crucified 2. holy 3. burnt offering 4. bloodless sacrifice 5. High Priest 6. Blood Covenant
	B. Lecture <ol style="list-style-type: none"> 1. Meaning of Fourth Article 2. Christ as High Priest 3. Significance of Last Supper
B. This information is important, useful and relevant to present and future life situations such as: <ol style="list-style-type: none"> 1. You have a clearer understanding of the Creed. 2. You will better understand the practices of Orthodox Church 	C. Oral Presentation <ol style="list-style-type: none"> 1. Pontius Pilate 2. Persecution of Criminals
	D. Visuals <ol style="list-style-type: none"> 1. Icon of Last Supper 2. Crosses (See p 122a)

IV Check for Understanding

- A. Why did the Romans condemn Christ to flogging and Crucifixion?
Christ was falsely accused of stirring up a Jewish rebellion and setting Himself up as their self-appointed King. This was the punishment for that crime.
- B. Explain the phrase "for us" in the Fourth Article.
Purpose of Christ's suffering was to redeem/pay for the sins of all of us.
- C. Why was Pontius Pilate included in the Creed?
It historically fixes the time of Crucifixion.
- D. What does "suffered and was buried" imply?
His Divine Nature spared Him nothing. He suffered as a human, buried same as other human beings and His body suffered death of a human body.
- E. What is a priest?
A person who performs a sacrifice to God for others whom he serves.
- F. How did Christ fulfill His second role as High Priest?
He sacrificed Himself on the Cross.
- G. What is a sacrifice?
Offerings of animals, fruits, grains, salt and/or wine to God as an atonement for sins committed.
- H. What is the "New Covenant" or "Blood Covenant"?
Christ's Crucifixion ended the need for blood sacrifices and His sacrifice took the place of all other blood sacrifices.
- I. What is the significance of the Last Supper?
Christ points ahead to His sacrifice on the Cross and the establishment of the New Covenant. We are able to participate in His Sacrifice through the Eucharist or Divine Liturgy.
- J. How is the Last Supper different from other Passovers?
When it happened, by Whom it was done, and why it was done.
- K. On what day was the Last Supper?
On Thursday
- L. How do we know this?
Saturday of Passover was 14 of Nisan. The day before was always a strict fast - no leavened bread was used. Leavened bread was used, so it had to be Thursday.
- M. By whom was it done? Why?
By Jesus. The bread He offered His Disciples would give them eternal life because it was His Body.

- N. Why was it done?
To be used as a pattern to be followed by all people who wanted to participate in His Sacrifice and would be mystically united with Him.

V Independent Practice

A. Assignment

1. Review this lesson
2. Read and study Lesson 15: Christ the King

B. Oral Presentation

1. Pontius Pilate
2. Roman persecution of criminals

C. Visuals

1. Icon of Last Supper
Question: Why is this not a correct representation
2. Bulletin Board

Create a bulletin board depicting the various crosses and identify them. Have members of class select one cross to research and give a short (1 minute) explanation next time.

VI Reflection

- A. Summarize main points of lesson
- B. End class with short prayer.

LESSON 14

RESOURCE MATERIAL

Christ as High Priest

The Lamb of God

In the first chapter of the Gospel of St. John, we are told that on the day after John the Baptist baptized Jesus, he was standing with two of the disciples. He looked at Jesus and said,

"Behold, the Lamb of God!" (John 1:36)
In the Great Doxology, there is a passage which reads,

"O Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us, you who take away the sins of the world."

In the prophecy of Isaiah, the Servant of God is described:

"like a lamb that is led to the slaughter".

This passage is quoted by the Priest during the first part of the Divine Liturgy (the Proskomidia) when he prepares the offering bread (Prosphoron).

What is meant by all these passages? The analogy is between Christ and a lamb that is sacrificed in atonement for sin. In Jewish sacrificial practice, the lamb was the most common offering. In the temple at Jerusalem a lamb was offered every day. At Passover a roasted lamb was eaten entire with bitter herbs and unleavened bread as a commemoration of Israel's deliverance from the Egyptians and a life of slavery. In other words, the lamb symbolized in Jewish religion the idea of sacrifice for sin and deliverance. The lamb also symbolizes innocence. It is used thus by Jeremiah (11:19).

We can see why the term Lamb of God suggests the kind of sacrifice which Christ made for us when He gave His life on the Cross and shed His blood for our sins. This thread of symbolism is still another aspect of the fact that Christ's coming into the world to act as Mediator between God and man was not disconnected from man's previous history. The idea and practice of sacrifice had long been in existence. The need for atonement was also recognized. A lamb was often sacrificed as atonement for sin, the idea being that with the animal's blood, compensation was made for the sins of the offerer.

Christ as Sacrificer and Sacrificed

We Christians do not, however, commemorate Christ's sacrifice by offering a lamb. He taught us a different way, and He taught this by way of an example which can be followed in its entirety. This example was the Last Supper. At the Last Supper Jesus was the Priest who Himself offered the sacrifice. In the words of the Priest's prayer which is recited during the Cherubim Hymn:

"Through your indescribable and boundless love toward mankind you became man, yet without change or alteration as Lord of all, you officiated as our High Priest; and delivered to us the celebration of this liturgic and unbloody sacrifice."

On the following day when He went to be crucified, Jesus was the sacrificial victim. In the Divine Liturgy we celebrate both aspects of the sacrifice.

Communion and Fellowship

There is another aspect to our commemoration of the Last Supper and the Crucifixion which is not present in the traditional concept of sacrifice. This is the fact that in our re-enactment of the events of Christ's betrayal, sacrifice, and death for us, we are united with Him. We make offerings of bread and wine, and as a result of the Priest's prayers and the invoking of the Holy Spirit, Christ is united with us in our offering.

It is interesting and important to note that the word used in Greek to denote "communion" (koinonia) also lends itself to be translated "fellowship". If you look in Hastings' Dictionary of the Bible, you will find no article under the heading "Communion", but under "fellowship" you will find mention of all instances in which the Greek word "koinonia" is translated. The author of the article, who is a Protestant theologian, while admitting that the Greek word is rich in possible interpretations, does not admit the possibility that St. Paul or the author of Acts (Luke) might be referring to Holy Communion, as must certainly be the case. However, this points out an important truth: that the teaching which Christ transmitted to His Apostles through the Last Supper not only makes possible Communion with Him (koinonia), but also fellowship with each other (koinonia) through mutual love in a divine society (koinonia).

The Last Supper

The Last Supper took place in "the upper room" where Jesus was accustomed to meet with His Disciples and share food and fellowship. The Gospels, with characteristic brevity, do not describe the room or its appointments. To people of the time this was unnecessary.

Why an upper room? This is because even today in the Near East, in the less industrialized areas, people live upstairs and use the downstairs for storage and keeping animals. This was particularly necessary in Jesus' time because all transportation depended on animals--either donkeys, horses, or mules. There was no refrigeration, so even in the city it was necessary to keep animals for such products as eggs, milk, etc. Note that the crow of the cock was the sign that reminded Peter that he had denied His Lord.

Unfortunately, Leonardo daVinci's famous painting of the Last Supper gives us a very inaccurate conception of what it must have look like. DaVinci painted it as if it had taken place in the Renaissance. Actually, in Jesus' day, men still reclined at meals in the Roman fashion. The table was left free on one side to provide room for service, while the other three sides were furnished with wide couches capable of accomodating three or four persons. The couches were made comfortable with cushions, and each diner rested on his left elbow, while he ate with his right hand. This explains the passage in the Gospel of St. John (13:23)

"One of His disciples, whom Jesus loved, was lying close to the breast of Jesus."

Some of our Orthodox icons come much closer to representing the Last Supper as it really must have been.

LESSON 14

BOOKS TO CONSULT:

Ware, Kallistos -- The Orthodox Church

Chapter 12: The Church of God

Chapter 13: Orthodox Worship I, the earthly heaven

Zernov, Nicolas -- Orthodox Encounter,

Part II, Chapter 4: The worship of Orthodox Christians

Chapter 5: The setting, the Eastern Eucharist

Chapter 6: The meaning of Holy Communion

ASSIGNMENTS (Pages 123-125)

PERSONS AND PLACES:

Pontius Pilate: the procurator (deputy governor) of Judaea under whom Jesus came to trial

Judaea: the name given to the province inhabited by the Jews at the time of Christ

Syria: the name given to the territory which included modern Syria, Lebanon, and Israel at the time of Christ. Judaea was a part of it.

Titus: the son of the emperor Vespasian who conquered and destroyed Jerusalem in A.D. 70. He later became emperor. His conquest destroyed the temple at Jerusalem for all time until the present

Tiberius: the Roman emperor under whom Jesus was crucified

WORDS:

holy: the purpose of sacrifice is to make men holy, that is, close to God

burnt sacrifice: consisting of animal flesh, cereal, fruit, or grain was burned on an altar in Old Testament times

bloodless sacrifice: the Christian sacrifice of bread and wine in the service of Holy Communion

crucifixion: being put to death by being nailed to a cross

cross: symbol of Christ's sacrifice

High Priest: in this capacity Christ was the Sacrificer and the Sacrificed

Blood Covenant: the New Covenant established by Christ when He shed His blood on the Cross.

QUESTIONS:

1. to put to death by nailing to a cross
2. for rebels against the Roman government. (It was never used on Roman citizens)
3. T --X--+
4. Christian love includes self-sacrifice

5. Pontius Pilate was deputy governor or procurator of Judaea A.D. 26-36. His name in the creed establishes the Crucifixion as a definite historical event at a fixed time.
6. to distinguish Christian from Jewish practice and faith; also because leaven represents new life.
7. Without accepting the sacrifice on the Cross and its consequent meaning for us, we cannot be redeemed from the effects of our sins.

TRUE OR FALSE

(1) T (2) T (3) T (4) F (5) T (6) T (7) T

MISSING WORDS:

1. King
2. death
3. deposed --- trial
4. animals, fruits, grain, salt, wine
5. Offerer (the one who makes the sacrifice) and
Offered (the victim or sacrifice itself)

DIAGRAM:

Christ restored to man all that he had lost through Adam's sin.

LESSON FIFTEEN: CHRIST AS KING

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
 - 1. Oral reports on crosses
 - 2. Report: Pontius Pilate
 - 3. Report: Roman persecution of criminals
 - 4. Read Fifth Article of Creed to class

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read to the class):</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none"> 1. Relate the events that led to Christ's Crucifixion. 2. Explain the conflict between Pilate and the Sanhedrin. 3. Relate that Christ provided us with means to share His Divine Life. 4. Discuss the Church as earthly part of His Kingdom. 	<p>A. Lecture</p> <ul style="list-style-type: none"> 1. Jewish and Roman law 2. Sanhedrin 3. Jerusalem at time of Crucifixion 4. Kingdom of God. <p>B. Group Discussion</p> <p>If Christ appeared today - in the 20th Century as a man of the 20th Century - how would He be treated? Why?</p> <p>C. Visuals</p> <p>Icon of Crucifixion</p>
<p>B. This information is important, useful and relevant to present and future life situations such as:</p> <ul style="list-style-type: none"> 1. You can find strength in suffering by reading the Gospels regarding Christ's sufferings. 2. Be inspired by Christ's sacrificial love for you. 	

IV Check for Understanding

- A. How did Christ prepare Himself for His suffering?
By praying
- B. How many times did Christ pray at Gethsemane?
Three.
- C. Why was Christ delivered to Pontius Pilate?
The Jews were not permitted to pass the death sentence.
- D. How many times did Peter deny Christ?
Three.
- E. Why did Pilate turn Jesus back to the Jewish religious court?
Pilate could find no legal reason to condemn Jesus; Jews refused to take Jesus because they wanted Him executed.
- F. How did Pilate overcome this problem?
He offered the Jews a choice between Barabas and Jesus to be freed, the Jews chose Barabas.
- G. What did the people believe about the Messiah?
That the Messiah would come to establish Himself as an earthly ruler.
- H. What has Christ promised us?
In our time of suffering He will be with us. He promised us a citizenship in His Kingdom.
- I. Explain why the inscription on the Cross of Jesus was in three languages.
Hebrew - sacred language of Jews; Greek - prevailing language; Latin - language of the military rulers.
- J. How can the Church relieve human suffering?
Only through inward change of spirit through Christ, and through compassionate help.

V Independent Practice

A. Assignments

1. Review this lesson
2. Read and study Lesson 16: The Resurrection and Ascension.

B. Group Discussion

If Christ appeared today-in the 20th century as a man of the 20th century - how would He be treated today? Why?

Break up into groups of 3 or 4, share ideas. Come back to large group and share ideas.

VI Reflection

A. Summarize main points of lesson

B. End session with a short prayer.

LESSON 15

RESOURCE MATERIAL

Christ as King

Christ as a historical figure

In the lessons dealing with the nature of God we noted two distinct sources of knowledge: Greek philosophy which was purely speculative (derived from reason) and the Old Testament in which God was REVEALED through His active part in the life of men. When we deal with the nature of Christ, we are dependent upon these same sources again. The New Testament gives us a historical account of the earthly activity of Jesus; Greek philosophy attempts to explain the dilemma of the spiritual, immaterial Logos becoming flesh and blood.

For all of us history is easier to understand than abstract philosophy. History is relative to our personal experience, while philosophy is in a sense mental gymnastics. By the same token, God is more real to us in the actual experience of worship than in theological definitions. Greek philosophy would surely be entirely dead if it were not for the fact that our religious history and experience have made it live. Furthermore, there is no human way to PROVE that philosophy is true. Philosophy merely attempts to attach to the mystery of the universe and its Creator a reasonable basis which is comprehensible to us, but actual proof is beyond its scope.

Historical records provide us with a different kind of material. Records of any kind depend for their accuracy on the nature and point of view of the observer. An observer is always subject to his human limitations. Therefore, history cannot be an absolute science, since it is subject to interpretation. We see evidences of this in the case of historical figures who are given a bad reputation by their biographers and later vindicated by persons doing research who have gathered new data that disprove the statements of the biographers.

The New Testament has not escaped criticism by scholars who have attempted to prove that it was written in the second century by writers who wanted to create proof for what they wanted to believe. After a lapse of a few hundred years it is much easier to create a myth about someone than it is while the person is alive. These critics of the New Testament contended that even though there was a historical figure named Jesus of Nazareth, He could not have been what the writers of

the New Testament said He was. In other words, if the Gospels were not written by eye-witnesses or written according to the description of eye-witnesses, much of their credibility would be lost. Among the arguments put forth by these critics was the fact that there were mistakes in the description of local topography and in the location of certain towns. The Fourth Gospel, which is known to be the latest committed to writing, but which is also the fullest of intimate details about the Person and activities of our Lord, came under particular attack.

Archaeological explorations have proved the descriptions in the Gospels to be correct. Because the Jews were expelled from Jerusalem in A.D. 70 and the city destroyed, there could have been no opportunity for a later writer to explore the territory, nor would anyone but an eye-witness have had the necessary information to describe the events accurately. Even the most perplexing question, that of the exact location of Christ's trial before Pilate, has been clearly established by archaeological investigation. The use by the Evangelist John of Greek words such as "didaskalos" for "rabbi", which were thought by scholars to be anachronisms have been found on Jewish tombs which must have ante-dated the destruction of Jerusalem in A.D. 70.

Pontius Pilate as a historical figure

There is something profoundly moving and exciting about the thought of Christ living and carrying out His mission of redemption among people and places that are fully recorded in history quite apart from the Gospels. Palestine in the time of Christ had been taken away from the Hellenistic kings, the successors of Alexander, and conquered by the Romans. The Romans were the most successful administrators of the ancient world, but their empire consisted of many nations, and among these nations the Jews were probably among the most difficult for them to understand. This was because of their incomprehensible attachment to One God which was reflected in their social and political organization. Because it was obviously impractical to organize them like Romans, they were permitted to follow their own religious laws and administer justice under the authority of the Sanhedrin, a committee of priests and scribes who governed the Temple. The only thing that was forbidden them was to put a criminal to death. This required due trial by Roman law.

The chief priests and elders of the Temple, as they are called in the Gospels, regarded Jesus as a blasphemer because He claimed to be the Son of God. This claim they could not accept, and they were afraid of His influence with the people. Pontius Pilate was at that time the Roman procurator before whom disputes outside of the authority of the Sanhedrin were tried. Pilate was not experienced in knowledge of the Jews or their religion. When first assigned to Palestine he created a riot by marching his soldiers through the city carrying banners with portraits of the imperial family. This was a grave insult to the Jewish prohibition against images.

The members of the Sanhedrin knew perfectly well that Pilate would neither understand nor be concerned with an internal religious argument. Therefore, they enlarged on the subject of the "Kingdom" which Jesus claimed to represent. They accused Him before Pilate of setting himself up as a rival king, an offense against the Roman government that incurred the punishment for treason against the state.

As a consequence of these circumstances, the trial, crucifixion, and resurrection of Jesus became events which concerned not merely a small group of isolated Jews, but happened under the direct observation of the Roman imperial administration in a well-defined historical setting.

The Kingdom of Christ

A kingdom is a territory under the rulership of a king. Normally it is a clearly defined geographical area. Jesus frequently mentioned "The Kingdom of Heaven" or "The Kingdom of God" in His teaching. He told numerous stories in the form of parables in which He began, "The Kingdom of Heaven is like" Each one of these stories described a spiritual state or condition, not a geographical area. When Pilate asked Jesus if He were a king, Jesus answered, "My kingdom is not of this world."

In analyzing Jesus' statements about His kingdom, some commentators have pointed out that sometimes He refers to it as here and now, sometimes as being in the future, and so forth. Actually these statements are not in conflict with one another if we consider that the Greek word "Vasileia" refers not only to the territory ruled by a king (Vasileus) but to his ruling power. Thus the word is used in the blessing which begins the audible part of the Divine Liturgy:

"Blessed is the kingdom of the Father and of the Son, and of the Holy Spirit. Amen."

Thus we express our submission to the ruling power of God. Whenever and wherever we submit ourselves, we belong to His kingdom. We are in His kingdom by virtue of the fact that we claim Him as ruler of our lives, and His kingdom is in us by virtue of the fact that He is within us if we accept Him in the Person of the Holy Spirit. The object of our Christian way of life should be to remain constantly under the ruling power of God, and not merely at stated intervals.

Jerusalem in the Time of the Crucifixion

Today with the help of archaeology and other historical source material, we can reconstruct quite accurately all of the happenings surrounding the Crucifixion. The books mentioned below will furnish illustrations and maps of Jerusalem which will be interesting and helpful to the students.

The praetorium where Jesus was tried was part of the Roman fortress where troops were garrisoned. It stood at the north-west corner of the Temple area. The route from there to Golgotha, where He was crucified is called today "Via Dolorosa" (Street of Sorrows). It is a narrow street in the old part of the city. One of the remaining portions of the Roman construction is a great arch called the "Ecce Homo" arch. "Ecce Homo" is Latin for "Behold the Man!" (John 19:5), the words spoken by Pilate when he brought Jesus out after questioning Him. Golgotha is a short distance to the west. Its location was disputed by scholars who pointed out that it must have been outside the city walls. Archaeology has established the fact that this area was indeed outside the city walls in Jesus' time. What has made it difficult to reconstruct the archaeology of Jerusalem is the fact that after A.D. 70 the city was completely destroyed and rebuilt as a Roman city called Aelia Capitolina. All Jews were driven out, and it was not until the time of Constantine, who was advised by the Bishop of Jerusalem that a pagan temple had been built on top of Golgotha, that the rock was uncovered and a Christian temple built there.

Crucifixion was a cruel form of punishment which the Romans learned from the Carthaginians and used to punish rebellious slaves or criminals plotting against the state. Roman citizens were exempt from it. Consequently, it was a humiliation as well as a torture. The upright part of

the cross was fixed permanently in the ground. The victim was required to carry only the cross bar, but in the case of Jesus, and probably also that of others, He was required to perform this sad duty after having been scourged (whipped) and otherwise tortured. We are told that a man from Cyrene named Simon was delegated to assist by carrying it.

The procession would have been led by a centurion (an officer of the Roman army) followed by a company of other soldiers all mounted on horseback. These men would clear the way of crowds. Behind another soldier would follow with a placard covered with gypsum and lettered in red stating the crime of which the victim was convicted. In Jesus' case this was the sign inscribed "Jesus of Nazareth, King of the Jews".

The Gospel of Mark tells us that Jesus was offered a drink of wine mingled with myrrh. This was a potion made by a group of philanthropic women in Jerusalem for the purpose of alleviating to some extent the pain endured by the victims of crucifixion. Jesus, we are told, refused it, being unwilling to accept any remedy that might lessen His suffering. According to Jewish law, to have a body remain all night on the cross would cause pollution (ceremonial impurity), rendering the faithful unfit to perform their religious duties. Since it was not only the eve of the Sabbath, but of the Pass-over as well, it was a matter of urgency with them to have the bodies removed. Therefore, the members of the Council (the Sanhedrin) went to Pilate and demanded that the legs of the victims be broken (the final cruelty in this form of punishment), and the bodies removed in time. In the case of Jesus, this proved unnecessary, since He was dead already. This is one additional proof that there was no deception involved, for the Jews would not have allowed Him to be spared if there appeared to be even the faintest breath of life left in Him.

Thus did Christ cause the cross, which had always been a symbol of death and shame, to become the symbol of life and joy. Even the centurion who had kept watch over Jesus as He died on the Cross was inspired to accept Him as his God and Saviour.

Christ Unites the Natural and the Supernatural

In order for us to understand anything, it must have some relation to our human experience. In making Christ's Passion realistic, we must not forget its super-worldly aspect, its grandeur, its transcendence. This is what we feel when we see it re-enacted in Church during Holy Week.

The services remind us constantly that this is not merely a series of human events we are witnessing. We are witnessing eternal truths.

On Holy Thursday evening, when we hear the twelve Passion Gospels read, we are elevated into a cosmic sphere where we can behold these events in their relation to the eternal plan of God. Nothing could be more sublime, more majestic, than some of our hymns:

He who clothes himself with light as with a garment,
 Stood naked at the judgment.
On His cheek He received blows
 From the hand which He had formed.
The lawless multitude nailed to the Cross
 The King of Glory.

And again:

Today is hung upon the Tree,
 He who suspended the land in the midst of the waters.
A crown of thorns crowns Him
 Who is the King of Angels.
He is wrapped about with the purple of mockery
 Who wraps the heaven in clouds.

The events are made more vivid because of the constant use of "Today". It is today that these things are happening for us: the Lord of Creation, the great Mystery of the universe is suffering for us. The Church brings this home to us. She bridges the gap between Heaven and earth.

LESSON 15

BOOKS TO CONSULT:

Albright, William F.--The Archaeology of Palestine,
pp. 244-245 relates an interesting discovery which
clarifies some of the historical details of Jesus'
trial and crucifixion.

Jerusalem, 40 color plates by Werner Braun; text by
Gabriella Rosenthal, Doubleday, NY, 1968
Plate 1: the citadel in Jerusalem (the temple area)
Plate 4: the valley of Kidron (by the wall of
Jerusalem)
Plate 18: the prison of Christ
Disregard the text.

Gavin, Frank--Some Aspects of Contemporary Greek Orthodox
Thought
pp. 198-202: Our Lord as King

Hastings, Dictionary of the Bible under the words ANTONIA
PALACE, JUSTICE (part 3): ROMAN PUBLIC LAW (part 2),
GETHSEMANE, KINGDOM OF GOD (OR HEAVEN), GABBATHA,
PILATE

Join-Lambert, Michel--Jerusalem, translated from the
French by Charlotte Haldane, Putnam, NY, 1958
This book is excellent for text as well as its
unusual pictures (black and white) which show places
not usually photographed
p. 63--the palace of Herod
p. 87--plan of the court of Antonia where Jesus was
tried
p. 95--the trees in Gethsemane
The teacher will find many others of interest also.

Thompson, John Arthur--The Bible and Archaeology, Wm.
B. Eerdmans Publ. Co., Grand Rapids, Mich., 1962
Chapter 18: "The Jerusalem that Jesus knew"
The author depends on the work of Albright, but
his exposition is brief and readable.

ASSIGNMENTS (Pages 131-132)

Judas identified Jesus with a kiss when he took the
soldiers to arrest Him. The thief who was cruci-
fied next to Jesus showed greater faith than the
disciple.

The inscription on the Cross (which was customary) was
written in
Hebrew because that was the sacred language of the
Jews
Greek because it was the prevailing language
Latin because it was the language of the military
rulers

PEOPLE AND PLACES:

Disciple Peter: denied Jesus three times
Judas: offered to lead Jesus' enemies to Him for 30
pieces of silver.
Barabbas: the thief who was released instead of Jesus
at the request of the mob
Pontius Pilate: the Roman deputy governor who tried
Jesus. The Jews, though largely self-governing,
were not allowed to carry out a death sentence.
Gethsemane: the garden outside the city walls where
Jesus prayed before His arrest.
Judaea: the province which included the Jews. It was
so called by the Romans who separated it on account
of the religious peculiarities of the Jews who would
not adopt the Roman religions.

MISSING WORDS:

1. praying
2. Gethsemane
3. kiss --- thirty
4. Peter
5. high priest --- Pontius Pilate
6. treason
7. fault
8. "Jesus of Nazareth, King of the Jews"
9. dressing Him in mock royal robes with a crown of
thorns, a straw scepter, and a red robe.
10. of this world
11. God

LESSON SIXTEEN: THE RESURRECTION AND ASCENSION

I Anticipation

- A. Focus the student's attention for achieving objectives of lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
 - 1. Group discussion: If Christ appeared today - in 20th century as a man of the 20th century - how would He be treated today? Why?
 - 2. Read Sixth Article of Creed to class.

II Objectives

Main Ideas to Be Taught

- A. (Read this to class):
By the end of this session you will be able to:
 - 1. Define the most crucial point of Christ's work and mission.
 - 2. Explain the meaning of Christ's Resurrection
 - 3. Recognize that the Four Gospels testify to the bodily Resurrection of Jesus.
 - 4. Relate the reason Greek crosses do not have the Crucifix - used only during Holy Week.

III Methods for Instructional Input

How to Teach Main Ideas

- A. Present and Discuss vocabulary (put words on board):
 - 1. Resurrection -Anastasis
 - 2. Ascension - Analepsis
 - 3. Hades
- B. Class Discussion
 - 1. Meaning of Resurrection
 - 2. The Four witnesses to bodily death of Christ.
 - 3. The five appearances of Christ after His Resurrection
 - 4. The great emphasis the Orthodox Church places on Resurrection (see Upson pp 98-99)
 - 5. The Royal Office of the Savior.

5. Analyze the meaning of the phrase "on the right hand".
- C. Oral Presentations
Hades as viewed by the Ancient Greeks and Jews.
- B. This information is important, useful and relevant to present and future life situations such as:
 1. You will understand the centrality of the Resurrection for the Christian Faith.
 2. Relate your new life in Christ, as well as your future Resurrection, to the Resurrection of Christ.
- D. Visuals
 1. Icon of the Resurrection
 2. Icon of the Ascension

IV Check for Understanding

- A. What is the most crucial point of our Christian faith?
Christ's Resurrection
- B. What is the meaning of Christ's Resurrection?
The bestowal of divine life and beginning of new creation.
- C. Name the four instances that witnesses were assured of Christ's bodily death.
 1. *Soldiers sent by Pilate to investigate and centurion confirmed it.*
 2. *Jewish priests and Pharisees sealed tomb and set a guard.*
 3. *Joseph and Nicodemus wrapped His body.*
 4. *Women from Galilee saw body and tomb and went to prepare spices.*
- D. What reasons did Pilate have to make certain Christ was dead?
He did not want any more trouble from Jews.
- E. What reasons did Jews have to make certain Christ was dead?
They did not want Him to reappear and justify His claim - as the Messiah.
- F. How do we know that neither Christ's disciples nor His friends understood what was to happen?
They were surprised to find an empty tomb and to see Him again.

- G. How did Mary Magdalene act when she went to the tomb?
She was distressed and mistook the risen Christ for a gardener.
- H. Name five times Christ appeared.
1. *stayed and ate with two men at Emmaus*
 2. *appeared in Jerusalem and ate with the Eleven*
 3. *appeared in Galilee*
 4. *appeared twice to His Disciples when they were meeting behind closed doors*
 5. *appeared by sea of Tiberias and filled the fishing nets of Disciples.*
- I. Why did Joseph hurry to put Christ's body in the tomb?
Burial had to be done before sundown which ushered in the Sabbath.
- J. How was the day counted in ancient times among the Jews?
From sundown to sundown.
- K. Explain the following:
1. "according to the Scriptures."
prophets had proclaimed these events
 2. "and sat at the right hand of the Father"
Christ is unconfined and unlimited; the right hand indicates position of honor and glory; ascension means enthronement at God's throne of glory.
 3. Christ is King
Christ is King over all creation by His Ascension. He also rules over Church which He established and governs through shepherds and teacher whom He appointed.

V Independent Practice

A. Assignments

1. Review this lesson
2. Read and study Lesson 17: The Second Coming and Last Judgment.

B. Oral Presentation

Hades as viewed by the ancient Greeks and Jews.

VI Reflection

- A. Summarize main points of lesson
- B. End session with short prayer.

LESSON 16

RESOURCE MATERIAL

The Resurrection and Ascension

The Descent into Hades

The Nicene Creed does not mention Christ's descent into Hades, but the Apostles' Creed does. It is also mentioned or referred to in several passages of the New Testament.

"For Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit: in which He went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark...." (1 Peter 3:18-20)

"For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God." (1 Peter 4:6)

"In saying 'He ascended', what does it mean but that He had also descended into the lower parts of the earth? He who descended is He who also ascended far above all the heavens, that He might fill all things." (Ephesians 4:9-10)

Peter, speaking to the Jews on Pentecost day, says: "But God raised Him up, having loosed the pangs of death, because it was not possible for Him to be held by it. For David says concerning Him: 'I saw the Lord always before me, for He is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; moreover my flesh will dwell in hope. For thou wilt not abandon my soul to Hades, nor let Thy Holy One see corruption.'" (Acts 2:24-27)

Holy Tradition tells us that Christ descended into Hades to free the souls of those who had died previous to His incarnation. Our Easter Resurrection Hymn commemorates this event, the Church Fathers mention it, and, as we have seen, the New Testament refers to it. Some theologians say that the souls whom Christ freed were merely those of the Prophets who believed in the Messiah, but whatever the interpretation, this tradition points out that provision is made for those who in their lifetime have not learned about Christ.

Where is Hades?

The term "Hades" to refer to the place of the dead is, of course, borrowed from Greek mythology. In the Hebrew Old Testament it was called "Sheol". It was regarded as a definite place, within the lower confines of the earth, in which the souls of the departed led a shadowy kind of existence, much like the souls of the dead departed whom Teiresias, the seer described in Homer's sixth book of the Odyssey, summons before Odysseus. The description of Hades was made much more vivid in the epic poem of the Latin poet Virgil, and thence it passed into the poetry of Dante in the middle ages.

The point is, that the conception of Hades as a definite place below the surface of the earth had been common for centuries. It is always much easier to explain an idea in terms that are familiar than it is to introduce an entirely new abstract concept.

There are other passages (which are mentioned in the notes on the Last Judgment -- Lesson 17) which are translated "hell" in the New Testament. The word in Greek is in these instances not Hades, but Gehenna. Gehenna was an actual place, a valley south of Jerusalem, which was said to be the place where the Israelite kings Ahaz and Manasseh offered their sons to the pagan god Moloch. Later it was regarded as polluted, and became the city garbage dump. Here even dead animals were thrown and burned. Its disagreeable associations and its baleful appearance, with contents constantly smouldering, rendered it a symbol of punishment for the wicked. Gehenna became synonymous with a place of torment, of unquenchable fire, and consuming worms.

All of these figures are simply the means to express the spiritual state of souls who of their own free will reject God and imprison themselves in a state of suffering. The parable of Lazarus and the rich man (Luke 16: 19-31) makes this clear.

Christ's descent into Hades is intended to make it clear that there is no state of condition, even after death, when one is deprived of His redeeming power.

The Resurrection

The Orthodox Church places great emphasis in all her worship on the Resurrection. It is inseparable from the Crucifixion, in that the two things complement each

other. The one would have no meaning without the other. Even when we commemorate the Crucifixion in all its detail during Holy Week, we constantly foresee the triumph of the Resurrection. The processional Cross which we use in the Divine Liturgy and the Cross that lies on the altar are empty Crosses, symbolizing the Resurrection. At most, the Cross may be engraved with the figure of Christ, but only during Holy Week do we come forth with a Cross bearing the Body crucified.

If you attend the service of Orthros, you will find that most of the hymns and Gospel readings have as their subject the finding of the empty tomb, the appearances of the Risen Christ to His Apostles and friends. It is the triumph over death rather than the death itself which we celebrate.

The Ascension

The Ascension is the event which, like the Transfiguration, revealed to men on earth Christ's Divine Glory. When we read the accounts of the Four Gospels, we cannot help but be moved by the events in the life of Jesus and by His example and teaching, but we see all of this in such a human framework that we are in danger of forgetting the cosmic grandeur of this drama which is enacted against the background of eternity.

The purpose of the Ascension is not only to provide a glimpse of Christ in His glory; it is to show that by passing into Heaven without undergoing the corruption of death, Christ has united corruptible man with the incorruptible world of God. He has led the way and given promise that we may do the same. This is why He is represented as sitting "on the right hand of the Father", for this represents a position of honor, and Christ's incorruptible Body foreshadows the ultimate spiritualization of all the material world.

LESSON 16

BOOKS TO CONSULT:

- Join-Lambert, Michel--Jerusalem,
p. 96: the rock of Golgotha
p. 114: the tomb of Joseph of Arimathea
p. 115: sculptures from the arch of Titus showing
the Romans removing the treasures from the
temple
p. 117: Christian tombs of the first century on the
Mount of Olives
p. 121: facade of the Church of the Holy Sepulchre
p. 128: crypt of Eleona, constructed by St. Helena,
the mother of St. Constantine, over the site
of the Ascension.
p. 128: the rock of the agony.
These pictures will help to make the events vivid.
- Gavin, Frank--Some Aspects of Contemporary Greek Orthodox
Thought
pp. 199-200: Our Lord as King
pp. 200-202: Redemption, atonement, salvation
- Hastings, Dictionary of the Bible, under the words,
GOLGOTHA, HADES, SHEOL, GEHENNA
- Ware, Kallistos--The Orthodox Church
pp. 265-268

ASSIGNMENTS (Pages 142-144)

PEOPLE:

- Mary Magdalene: one of Jesus' women friends who followed
Him to Jerusalem and was the first to find the empty
tomb.
- Mary the mother of James: the wife of Zebedee, also
mother of John of Zebedee, both of whom were among
Jesus earliest disciples. She also came to Jerusalem
with the followers and friends of Jesus.
- Simon Peter: the brother of Andrew (the first-called dis-
ciple) who denied that he knew Jesus when questioned
outside of the high priest's house, but later was
entrusted with a special responsibility (See John: 21)
- Joseph of Arimathea, a man who belonged to the council that
ruled the temple (the Sanhedrin) but was a follower of
Jesus. He went to Pilate and asked permission to bury
Jesus.
- Cleopas: one of the women whom Jesus met on the road to
Emmaus after His Resurrection.
- Thomas: the one disciple who was not present when Jesus
first showed Himself. He would not believe that Jesus
was risen until he could touch and feel Him.

PLACES:

Jerusalem: the city in which the temple (first built by Solomon, then twice rebuilt, the second time by Herod) was located. It was the center of Jewish worship.

Galilee: the part of Palestine in which Jesus spent His public ministry. It included the Lake or Sea called Galilee.

Emmaus: a town about six miles northwest of Jerusalem. It was here that Jesus "broke bread" with two women.

Hades: the ancient Greek word for the king of the dead, which was later used to designate the place to which dead souls were sent after death.

SUBJECTS FOR DISCUSSION:

God appeared in a cloud (a) to lead Moses from Egypt,
(b) when He gave Moses the Ten Commandments on Sinai
(c) when He spoke at Jesus' Transfiguration

MISSING WORDS:

1. Joseph of Arimathea
2. myrrh
3. stone -- guard
4. four
5. Saints Matthew, Mark, Luke, and John
6. Judas had hanged himself
7. gardener
8. Thomas ---putting his hand in Jesus' side and feeling the print of the nails.
9. preparation (Paraskeve)
10. forty

TRUE OR FALSE:

- (1) F (2) F (3) F (4) T (5) F (6) F (7) F (8) T (9) T
(10) T

LESSON SEVENTEEN: THE SECOND COMING AND THE LAST JUDGMENT

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lessons.
 - 1. Bring the class to a quiet session
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 - 1. Oral Presentation: Hades as viewed by ancient Greeks and Jews.
 - 2. Read the Seventh Article of Creed to class.

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class):</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none"> 1. Discuss the meaning of "and He shall come again in Glory." 2. Explain what will happen at Second Coming. 3. Relate what is meant by "to judge the living and the dead." 4. Recognize difference between body and soul. 5. Discuss what happens between death and Last Judgment. 6. Explain clause "Whose Kingdom shall have no end." 	<ul style="list-style-type: none"> A. Present and discuss vocabulary (put words on board.) <ul style="list-style-type: none"> 1. Second Coming 2. Last Judgment 3. soul B. Class Discussion <ul style="list-style-type: none"> 1. Second Coming 2. The Soul 3. Last Judgment 4. "Whose Kingdom shall have no end." C. Oral Presentations <p style="margin-left: 40px;">St. Macrina (2-3 min)</p> D. Visuals <ul style="list-style-type: none"> 1. Icon of St. Basil the Great 2. Icon of St. Gregory of Nyssa.

B. This information is important, useful and relevant to present and future life situations such as:

1. Understanding the Christian teaching about the Last Judgment.
2. Recognizing that each person is accountable to God for his or her personal life.

IV. Check for Understanding

A. What is meant by the "Second Coming."?
Christ's return in glory.

B. When will Christ return?
No one knows - not the angels in heaven, nor the Son, (in His humanity) but only the Father.

C. What does St. Paul tell us about the Second Coming?
No one knows; it will come like a thief in the night but we should be prepared at all times for it.

D. What will happen at the Second Coming?

1. *Christ will come with glory, not humility*
2. *will arrive in clouds with Angels and sound of trumpets*
3. *He will raise bodies of those who died*
4. *He will change bodies of those who are alive and make them incorruptible*
5. *He will judge all.*

E. How will those be judged who did not have opportunity to know Christian Law?
On basis of Natural Moral Law.

F. How will those be judged who had opportunity to know Christian Faith and either accepted it or not?
On basis of Christian Law.

G. How will those be judged who did not accept Christianity or accepted Christianity but betrayed it and did not repent?
Suffer punishment.

H. What is the Soul?
Our inner, spiritual, conscious self which expresses itself in free will with which we made choices of right and wrong.

I. What happens to the Soul at time of death?
Soul is separated from the body and becomes aware of the spiritual world.

- J. What happens between death and the Last Judgment?
Soul undergoes preliminary Divine Judgment and experiences a foretaste of bliss or punishment.
- K. Why do we have Memorials for Dead?
To help those who may be in temporary punishment through our prayers.
- L. How did St. Macrina depict Final Judgment?
Soul struggles toward God, removes sinful foreign evil matter, so that it will return to communion of blessedness.
- M. According to our Orthodox Church, for how long are we responsible for our deeds and actions?
Until we draw our last breath.
- N. What is meant by "Whose Kingdom shall have no end?"
The Kingdom of Christ which is one Kingdom of the Father, the Son, and the Holy Spirit, will be eternal.

V Independent Practice

- A. Review the lesson
- B. Read and study Lesson 18: The Holy Spirit
- C. Oral Presentation
 - 1. St. Macrina
- D. Group Discussion (Use either one or both as time allows)
 - 1. Do you think Christians fear death because they fear eternal life?
 - 2. Do you find God's Word a source in thinking about death?

VI Reflection

- A. Summarize main points of lesson
- B. End session with short prayer.

LESSON 17

RESOURCE MATERIAL

The Second Coming and the Last Judgment

Orthodox Eschatology

The word "Eschatology" is used to describe the whole subject of what happens after our mortal life here on earth. The Greek word "eschatos" means "uttermost", "farthest"; in other words, "last things". Like all things that are outside of our direct experience, this subject is a mystery, but since our Orthodox Faith teaches us that our life here is a period in which we must try to perfect ourselves spiritually and morally in preparation for life after death, it is only natural that we should want to inquire what kind of existence we are preparing for.

We cannot admit into our Orthodox Faith any teaching that does not exist in the teachings of Christ and the Apostles. The scriptural passages on which the Church's teaching is based are Matthew 16:27 --

"For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done. Truly, I say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom."

and Matthew 25: 31-46 (quoted in the lesson book)

2 Corinthians 5:6-10

"So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by sight. We are of good courage, and we would rather be away from the body and at home with the Lord. So whether we are at home or away, we make it our aim to please him. For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body."

Hebrews 9:27

"And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him."

Because of the way in which Christ expressed Himself in Matthew 16:27 (above) and other times, there was at first confusion between the judgment which the soul undergoes immediately after death, and the final (general) judgment. This resulted in the widespread expectation of the immediate Coming Again.

The Condition of life after death:

In the parable of Lazarus and the rich man (Luke 16: 19-31) Jesus describes the rich man in Hades as being in torment, begging Lazarus to cool his tongue so as to bring him relief from the flames. Just what are we to understand by this?

As mortals we are restricted in our understanding of extra-worldly things by the limitations of our senses and our understanding. Jesus spoke in parables in order to make understandable things which would otherwise be beyond our comprehension.

From what the scriptures tell us and from what we know, we have to project what we can about the unknown. It is made very clear that what we do here on earth affects what happens to us at death. Our life here is intended to provide an opportunity for moral improvement. Our moral improvement is subject to our own free will. Death ends this period of moral activity. We are judged on the sum total of the moral picture that we present at that time. Obviously there will be as many varieties of moral pictures as there are individuals. That is why we are given individual judgments at this point. But there is an interval of time between this judgment and the final one. What happens during this period?

First of all, the passages that refer to Heaven and Hell as places are speaking figuratively. "Places" can exist only with reference to material beings. It would probably be more accurate to refer to both Heaven and Hell as "conditions" or "states" of existence. We know that Heaven is a condition of being close to God. Hell is a condition which is far removed from God. It is natural to suppose that very holy persons, like the Saints, can share the nearness to God that is enjoyed by the Angels, just as we can assume that persons who have willfully rejected God and His teaching will be punished by having to be without the joy of His proximity. The good are rewarded and the evil punished, but this is not to be understood in any physical sense. The punishment is not physical torture; it is a state of mind, a state of sorrow and remorse, the affliction of conscience. Father Ware in his book (The Orthodox Church, p. 266) puts it thus:

"Hell is not so much a place where God imprisons men, as a place where man, by misusing his free will, chooses to imprison himself... Even in Hell the wicked are not deprived of the love of God, but by their own choice they experience as suffering what the Saints experience as joy."

St. Isaac the Syrian, quoted by Lossky (p. 234), says:

"Those who find themselves in Gehenna will be chastized with the scourge of love ... For those who understand that they have sinned against love, undergo greater sufferings than those produced by the most fearful tortures ... Love acts in two different ways, as suffering in the reprovéd, and as joy in the blessed."

All this being so, it follows that there will be endless gradations of happiness and misery between the happiness of saints and the misery of those in torment. This leads us to two other questions:

What is the condition of those who are not good enough to attain immediate bliss but not bad enough for Hell?

Can the condition of a soul be altered between the first individual judgment and the final general judgment if moral activity ends with physical death?

The Church Militant and the Church Triumphant

All of our religious life, whether here in this world or in the next state of being, depends upon our inter-relationship with God and with each other. No one is ever in a vacuum by himself. Love is impossible if there is no one to give it or no one to receive it. Here on earth we pray for each other. Since we do so, and believe in the effectiveness of prayer, is there any reason why physical death should alter this? Our prayers are not dependent upon the physical existence of anything or anyone, since God Himself is immaterial. We Orthodox, therefore, pray for those who are no longer here on earth in their physical presence. Christ said that the Angels in Heaven rejoice over the repentance of a sinner. We know, therefore, that in prayer both spheres of existence are united, the world of here-and-now and the world of God.

We refer to these two parts of the Church as the Church Militant (meaning the church that is still fighting) and the Church Triumphant (the church that is united with

God). Death does not interrupt the concern of those on earth for those who are in Heaven, nor vice versa. All of us are united in our love and concern for each other, and this is expressed in prayer. Among those who are closest to God are the Saints. We not only respect them for their earthly achievement in following Christ, but we pray to them as members of the Christian Community to help all those who need help. This applies to the living as well as to the departed. We call this the "Communion of Saints". We ask them to intercede for us or for our loved ones.

The Veneration of Saints

The fact that we do not regard the departed as separated from the community of the faithful, as well as the fact that we hold the Saints in special regard, are the reasons why we honor the Saints on their feast days and remember them in Church with icons. The Greek language has many different words to describe the amount of honor and respect which we accord Saints, Angels, the Mother of Christ, and Christ Himself. True worship is accorded only to God the Father, God the Son, and God the Holy Spirit. The Greek words which are used are "latreia" and "proskynesis". To the Saints we devote a much milder form of reverence or veneration called in Greek "douleia". It really means "service", and is connected with the word "servant" (doulos) which is used in all our church services to denote "the servant of God so-and-so" when referring to one of ourselves. "Hyper-douleia" (special service or veneration) is accorded the Theotokos as being even closer to Christ than the Saints.

Icons are not objects of worship in the Orthodox Church. They are simply reminders of the spiritual presence of the members of the Church Triumphant. We have these reminders in great numbers in our churches and homes to show that when we pray, we are joined by the members of the Church who have passed beyond our limited range of space and time.

Another way in which we remember and pray for our loved ones who have departed from this world is through services held at the end of the Divine Liturgy. We call these "mnemosyna" (remembrances). These are held at specified times after the departure of the person. The first is held after forty days, then three or six months, a year, and then once a year for five years. At this time the family makes an offering of "kollyva" (boiled wheat, sugar, etc.) or offering loaves, and prayers are said asking for forgiveness of the sins of the departed one. In this way, and through other prayers, we contribute to the moral welfare of those who have passed beyond the sphere of active moral life.

Parousia

In St. Matthew 24:30 we have definite promise of the Second Coming of Christ. We also have many references to this in the Old and New Testaments (see Gavin, p. 416). This event will be heralded by five signs (a) the preaching of the Gospel to all nations (Matt. 24:14); Mk. 13:10); (b) the return of Israel to Christ (Hosea 3:5; Rom. II, 25-26); (c) the coming of Elijah and Enoch in the last days (Rev. 11); (d) the coming of Antichrist and (e) the falling away from the Christian Faith of many nations under the influence of false prophets, great portents, revolutions, and wars. (Matt. 24:4; Mk. 13:7-13; Lk. 21:4-19; 2 Thess. 2:2,4)

The (Second) Coming is called in Greek (Devtera) Parousia. At this time will occur "the redemption and glorification of matter". In other words, the world as we know it will come to an end and with it all bodily and material existence in its present form. There will be a complete renewal and regeneration of matter. The final judgment will take place.

All of these happenings are now, and will remain, a mystery to us. However, people cannot refrain from speculating, as they always have. Now that we understand more about the properties of matter, it is easier for us to conceive of a complete reorganization of the material universe. It is easier for us to comprehend the idea of invisible forces (electricity, for example), as well as the possibility of a universe within a universe.

Most important of all, however, is the fact of our moral responsibility in our present world. The moral state in which we leave this life will be an eternal one unless we truly and earnestly repent of wrong-doing. It has been argued that "eternal punishment" is incompatible with the lovingkindness and mercy of God. This is not so if we accept the fact of our free will. God does not force us to accept Him. We must do it of our own free will. Where there is free will, there must be consequences of wrong-doing. These consequences are the result of our own free choice.

LESSON 17

BOOKS TO CONSULT:

Gavin, Frank -- Some Aspects of Contemporary Greek Orthodox Thought

The doctrine of Last Things, pp. 394-422

Hastings, Dictionary of the Bible, under the words
ESCHATOLOGY, PAROUSIA

Lossky, Vladimir -- The Mystical Theology of the Eastern Church, pp. 234-236

Ware, Kallistos -- The Orthodox Church
The Last Things, pp. 265-268

Kalokyris, Constantine D.--The Essence of Orthodox Iconography transl. by Peter A. Chamberas, Brookline, Mass., 1971

Chapter 3: Iconography and Orthodox Worship,
especially part 2

ASSIGNMENTS (Pages 151-153)

PEOPLE AND PLACES

St. Gregory the Great--(Called "Dialogos" because he wrote dialogues) was Pope of Rome when the barbarians sacked Rome in A.D. 410. He negotiated with them, established the Church's authority in place of the collapsed civil authority, and acquired large amounts of land, even though he thought the world was about to end.

St. Basil the Great -- one of the Cappadocian Fathers who became bishop of Caesarea in A.D. 370 and built homes for orphans, the sick and aged. He wrote many treatises, established the rules for Orthodox monasticism, and fought for the Orthodox faith against the Arians. Among those of his family who are remembered as Saints was his sister Macrina.

St. Gregory of Nyssa -- a brother of St. Basil, a mystical theologian, was made bishop of Nyssa by his brother in order to combat the Arians. He presided over the second Ecumenical council in 381 and added some of the explanatory clauses in the Nicene Creed.

St. Macrina -- the sister of Basil and Gregory (of Nyssa) who lived a very holy life as a nun, whose remarks on death were written down by her brother Basil.

Corinth -- a city in Greece at the eastern end of the gulf of Corinth. Here St. Paul established one of the largest churches of his missionary period. The city was pagan, and St. Paul wrote two epistles contained in the New Testament to the people of Corinth to strengthen them.

Mount of Olives -- outside the wall to the east of Jerusalem. The site of the Garden of Gethsemane where Jesus prayed.

WORDS:

Second Coming (Parousia) -- when Jesus will come again in glory to judge the living and the dead.

Last Judgment -- the final general judgment which Christ will make at the Second Coming

computer -- a modern machine which performs some of the functions of the brain

brain -- the part of our physical bodies that stores information and controls the movements of our bodies.

soul -- the immaterial part of us which represents our total moral nature. It does not die when our bodies die.

tabernacle -- St. Basil compares the body to a tent which acts as a temporary dwelling-place for the soul.

sojourn -- the temporary residence of the soul in the body.

TRUE OR FALSE

(1) F (2) T (3) T (4) T (5) F (6) T (7) F (8) T (9) F
(10) T (11) T (12) T (13) T

MISSING WORDS:

1. the natural moral law
2. sheep --- goats
3. the earth --- God
4. Divine Liturgy --- Memorials
5. ten
6. right --- wrong

COMMENTS:

1. the soul
2. responsibility for what we have done

LESSON EIGHTEEN: THE HOLY SPIRIT

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring class to a quiet session
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction
 - 1. Oral Presentation - St. Macrina
 - 2. Group Discussion - See lesson 17
 - 3. Read Article Eight to class.

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class): By the end of this session you will be able to:</p> <ul style="list-style-type: none"> 1. Discuss the meaning of "Holy Spirit" 2. Cite examples from Old and New Testaments where Holy Spirit is mentioned. 3. Explain Pentecost 4. Differentiate between Hebrew and Christian Pentecost. 5. Differentiate between Disciple and Apostle. 6. Relate the date of Feast of Pentecost 7. Explain the erroneous teaching of "filioque" addition to the Creed. 	<ul style="list-style-type: none"> A. Lecture <ul style="list-style-type: none"> 1. The Third Person of Holy Trinity 2. "Who Spoke through the Prophets." 3. Pentecost 4. Filioque B. Oral Presentation St. John the Baptist C. Visuals <ul style="list-style-type: none"> 1. Icon of Pentecost 2. Icon of Beheading of St. John 3. Icons depicting the presence of Holy Spirit: <ul style="list-style-type: none"> a. Annunciation b. Christ's baptism c. Pentecost

- B. This information is important, useful and relevant to present and future life situations such as:
1. You will understand the Church's teaching about the Holy Spirit.
 2. You will recognize the divine work of the Holy Spirit in the Sacraments.
 3. You will appreciate that the Holy Spirit works in you when you partake of the Sacraments.

IV Check for Understanding

- A. Who is the Third Person of the Holy Trinity?
The Holy Spirit
- B. What is the Holy Spirit?
It is God, the Third Person of the Holy Trinity, and also the power of God which energizes the Church and the personal lives of believers.
- C. What evidences in the Old Testament do we have of the Holy Spirit?
Isaiah and other Prophets inspired by the Holy Spirit. Many individual passages such as Gen-1:2; Psalm 51:11.
- D. What evidences in the New Testament do we have of the Holy Spirit?
Annunciation; Zechariah; Simeon; Christ's Baptism; Breathing Spirit upon the Apostles after His Resurrection; Pentecost; Early Christian baptism in Acts.
- E. What is the Hebrew Pentecost?
Major Feast celebrated 50 days after Passover and commemorating the giving of the Law at Mt. Sinai.
- F. What is the Christian Pentecost?
Major Feast celebrated 50 days after Christ's Resurrection; commemorates the gift of the Holy Spirit and birth of the Christian Church.
- G. How are the Hebrew and Christian Pentecost similar?
Both are marked by symbols of rushing of wind and fire.
- H. What is difference between Disciple and Apostle?
Disciples are students and followers; Apostles - persons who are sent forth with an authoritative message and mission. The Twelve were both disciples and apostles.
- I. When do we celebrate Pentecost?
Seventh Sunday after Easter (50 days)

- J. What should Pentecost mean to us?
Re-affirmation that Christ came into the world for our own personal salvation; infusion of God's power to continue Christ's mission.
- K. What does "filioque" mean?
And from the Son.
- L. How is this erroneous?
It implies two sources in the Godhead.
- M. What is the Orthodox Church's position?
The Father is the One Source, Principle or Cause in the Godhead, from whom the Son is eternally begotten and the Holy Spirit eternally proceeds.

V Independent Practice

- A. Assignments
 - 1. Review this Lesson.
 - 2. Read and study Lesson 19: Holy Catholic and Apostolic Church.
- B. Oral Presentation
 - St. John the Baptist

VI Reflection

- A. Summarize main points of lesson
- B. End session with short prayer.

LESSON 18

RESOURCE MATERIAL

The Holy Spirit

Pentecost and "Speaking in Tongues"

The Holy Spirit is the active power of God; He is God's Will in action. He acts upon us in the Holy Sacraments. He acts within us if we are willing to receive Him by submitting ourselves to God's Will.

When the Holy Spirit came upon the Apostles on Pentecost Day, He inspired them to speak as they had never been able to speak before. The New Testament tells us that people who had come from far away to celebrate the Jewish Pentecost came and listened and were amazed because they heard the message in their own language.

Since that time, and even as early as a few years after the event, people have claimed to receive the Holy Spirit under the guise of "speaking in tongues". There is a great interest in this subject at the present time. They even use the Greek word "Glossolalia" to describe it.

After St. Paul founded the Christian Church in Corinth, some of the people who were converts had been pagans before and were accustomed to pagan cults in which a person appeared to go into a trance and then uttered unintelligible words which were interpreted as oracles. Some of these people claimed that the Holy Spirit entered into them and caused them to speak in the language of angels. This caused a great deal of trouble in Corinth, and the people wrote to St. Paul for advice. St. Paul replied in no uncertain terms, condemning the whole idea:

"There are doubtless many different languages in the world, and none is without meaning; but if I do not know the meaning of the language, I shall be a foreigner to the speaker, and the speaker to me. So with yourselves; since you are eager for manifestations of the Spirit, strive to excel in building the Church." (1 Corinthians 14:10-12)

On the other hand, the event described in Acts has quite different connotations. While there is no reason to doubt that God bestowed special gifts on the Apostles

on that day and special understanding to those who heard, there is an aspect of the event that is not often considered. This is the fact that the Apostles themselves had knowledge of more than one language. At this time in Palestine four languages were spoken: Aramaic, Hebrew, Greek, and Latin.

Aramaic was the daily spoken language of the Jews which they had acquired while captives in Babylonia. Hebrew, their original language which was related to Aramaic, was the language studied in school because it was the language of the Law and the Bible. Greek was the universal language of all educated people in the areas that had formerly been parts of Alexander's empire. This included all those areas which are mentioned in Acts as the sources from which the visitors came on Pentecost Day. In addition, the Romans themselves adopted the study of Greek language and literature as the basis of Roman education. Latin was the language of the military conquerors and remained the official language of the army during the period of the Roman Empire until the time of Justinian, and as such it had wide use, but in the east it was always secondary to Greek. It is not at all improbable that among the eleven Apostles who preached on Pentecost, all four of these languages were known to at least some of them.

The Greek Church Fathers, St. Gregory of Nyssa and St. John Chrysostom, believed that the event of speaking in tongues on Pentecost was the antidote to the "confusion of tongues" which had occurred when the Babylonians tried to build the tower of Babel and were defeated because God confused their tongues and they could no longer understand each other. The Fathers believed that the meaning of "tongues" was that it represented a special Gift of God which enabled His chosen ones to speak with unusual fervor and eloquence.

LESSON 18

BOOKS TO CONSULT:

Ware, Kallistos -- The Orthodox Way
Chapter 5

Lossky, Vladimir -- Mystical Theology
Chapter 8

ASSIGNMENTS (Pages 161-162)

PERSONS AND THINGS:

St. John the Baptist -- called the "Forerunner" because he paved the way for Christ by calling people to repentance and baptism. When he baptized Jesus, the Holy Spirit appeared in the form of a dove.

Zechariah -- the father of John the Baptist was visited by the Archangel Gabriel while he was sacrificing in the temple. Gabriel told him that the Holy Spirit would visit his wife and give them a son.

Gabriel -- the Archangel who brought messages from God to Zechariah and to Mary. He told Mary that she would become the mother of Jesus. This event is called "The Annunciation".

Disciples -- students. Jesus chose twelve to be His special students. Later they were visited by the Holy Spirit and became Apostles (all except Judas who betrayed his Lord).

"New" Chosen People -- the term applied to the Apostles as the founders of a new community of faithful. The "Old" chosen people were the Jews.

Pentecost -- means "fifty". The Jewish Pentecost celebrated the giving of the tablets of the law to Moses. The Christian Pentecost marked the birthday of the Church.

Trinity -- means "three". It refers to the three Persons of the Godhead: Father, Son, and Holy Spirit.

Comforter -- the term applied by Jesus to the Holy Spirit when He promised that the Disciples would be visited.

Spirit of Truth -- another term applied to the Holy Spirit. Thus in the Trisagion Prayers we address the Holy Spirit: "O Heavenly King, Comforter, Spirit of Truth, who are everywhere and fill all things---"

QUESTIONS FOR DISCUSSION:

1. One might use the element of fire in Spyridon's parallel as the active ingredient which helps to fulfill the purpose of the other two.
2. The first quotation refers to the Holy Trinity. The second quotation refers to the Holy Spirit.
3. John 15:26 and Acts 1:4
4. (1) The Annunciation (2) Zechariah, the father of John the Baptist, prophesied according to the Angel Gabriel's word, after being filled with the Holy Spirit (3) The promise to Simeon, the God-receiver, that he would see the Christ child (4) Christ's Baptism (5) Christ's promise to the Disciples that they would receive the Holy Spirit at Pentecost.
5. The coming of the Holy Spirit.
6. Both were marked by rushing wind and fire, by instructions from God, by the appointing of leaders, but they differed in that the second time the instructions were not written but conveyed by inspiration; the leaders were not prophets but Apostles (Saints).

MISSING WORDS:

1. Christ
2. Mount Sinai
3. ten --- Ascension into Heaven
4. Apostles -- Israelites (Jews)
5. John the Baptist (Forerunner) --- the Holy Spirit
6. Vespers
7. birthday
8. Apostles

LESSON NINETEEN: THE ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH

I Anticipation

A. Focus the student's attention for achieving the objectives of the lesson.

1. Bring the class to a quiet session
2. Begin with a short prayer.

B. Develop a readiness for instruction

1. Oral Presentation: St. John the Baptist
2. Read Article Nine to class.
3. Ask: What do you understand by "Church"?
What is the mission of the Church?
Who belongs to the Church?

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class): By the end of this session you will be able to:</p> <ol style="list-style-type: none"> 1. Explain that our Church was founded by Christ. 2. Explain what is meant by One Church. 3. Explain what is meant by "Church is Holy" 4. Define the word Catholic 5. Explain the word Apostolic. 6. Discuss why only our Church is one, holy, Catholic and Apostolic. <p>B. This information is important, useful and relevant to present and future life situations such as:</p>	<p>A. Review Nature of God</p> <p>B. Present and Discuss Vocabulary (put on board)</p> <ol style="list-style-type: none"> 1. Catholic 2. Apostolic 3. Church Militant 4. Church Triumphant 5. Ecclesia <p>C. What is the Church?</p> <ol style="list-style-type: none"> 1. One 2. Body of Christ 3. Bride of Christ 4. Holy 5. Apostolic <p>D. Small Group Discussions</p> <ol style="list-style-type: none"> 1. Quotation from Ephesians 4:11-16 2. Comparison of Christ and Church to relationship of husband and wife.

1. You will understand the nature of the Church.
2. You will appreciate that you are a member of the One, Holy, Catholic, and Apostolic Church of Christ.

IV Check for Understanding

- A. Who is the founder of our Church?
Jesus Christ - by His life, death and resurrection.
- B. Explain the following:
 1. The Church Militant-
Members of the Church who are living on earth and are actively fighting battle of life on the side of Christ and His mission in the world.
 2. The Church Triumphant-
Members of the Church who have died and live in God's glory. They have won victory over death.
 3. Church is One-
Christ came for all regardless of race, color, wealth, poverty, slave or freeman - and all those who accept Him are one body, The Body of Christ.
 4. Church is Body of Christ-
St. Paul compares Christ to the head upon which all other members depend for direction. Each member has a special function to perform so that the whole may be perfect.
 5. Church is Bride of Christ-
The Church stands in the same relationship to Christ as a woman to her husband.
 6. Church is Holy-
The Church is Holy because it is penetrated by the Holy Spirit and radiates the holiness of God.
 7. Catholic-
Universal.
- C. Who first used the term "Catholic" to refer to the Church?
St. Ignatius of Antioch around 110 A.D.
- D. What is meant by "the Catholic faith"?
The Faith which is held by the universal Church.
- E. How is the word "catholic" used in the name of the Roman Catholic Church?
As a technical term; as a name.
- F. Which office among the clergy has the highest authority?
Office of Bishop

- G. How are important matters for the whole Church decided?
By a Council of Bishops
- H. What is a synod?
A Council of Bishops deciding matters of a local area.
- I. What is meant by an "Ecumenical Council"
Meeting of all the Bishops of the Church in great Councils.
- J. Explain "The Church is Apostolic"
The Church is Apostolic because it originates from the leadership and preaching of the Apostles. It also continues the witness, teaching, worship, and faith of the Apostles.
- K. How were the Apostles able to do their work?
They received the Holy Spirit and when they chose new helpers they transmitted the Holy Spirit by laying their hands on these helpers-ordination.
- L. Who has this power today?
The Bishops and the Bishops delegate some of this power to Priests who are their representatives in local areas.

V Independent Practice

A. Assignments

1. Review the lesson
2. Read and study Lesson 20: One Baptism

B. Small Group Discussions

In the quotation from Ephesians 4:11-16 St. Paul talks growth- from children who are tossed every which way by uncertainties to mature adults with clear ideas. How does he apply this image to the Church? Who is the Church's center of unity and power of growth? Can you give examples of how your local Church can grow toward the maturity of Christ?

VI Reflection

- A. Summarize main points of lesson
- B. End with a short prayer.

LESSON 19

RESOURCE MATERIAL

The One Holy Catholic and Apostolic Church

The Apostolic Church -- The Church of Martyrs

In the lesson we have dealt mainly with the concept of the Church, her mystical relationship to Christ, but the Church also has a history consisting of the struggles, the successes and failures of her children to bring the blessings of Christ to an unbelieving world.

The Apostles themselves were responsible for creating an organized community of believers. We are told about their activities in The Acts of the Apostles. This community of about 120 persons met together for prayer and Holy Communion. The Apostle James (Adelphotheos, called the "Brother of the Lord" because he was either a cousin of Jesus or a son of Joseph by a previous marriage) was the presiding Bishop of the Church in Jerusalem. As the work of the Church increased, particularly the work of caring for the poor, the widows and orphans, it was decided to ordain seven deacons to assist. (The word "deacon" means "helper".) Among the deacons ordained was a man named Stephen. He was a gentle person, an eloquent preacher, and completely devoted to Christ. His success in converting other Jews was so great that he incurred the enmity of the conservative Jews who governed the Temple.

One of the persons who was most strongly aroused against Stephen was a man named Saul. Saul came from a family of tentmakers in the city of Tarsus which is at the base of the Asia Minor peninsula. Saul had been taught the Law by a Pharisee named Gamaliel, and he became a fanatical disciple. He aroused the people of Jerusalem against Stephen. As we know from learning about Jesus, it was not permitted the Jews to try and put a person to death. They were, however, permitted minor punishments such as stoning. Accordingly, one day when the mob was stirred up against Stephen, they stoned him to death. Stephen thereupon became the first Christian Martyr. (The word "martyr" means "witness".)

The same man Saul, who had so viciously persecuted Stephen and other Christians, experienced one of the most profound conversions that has ever been recorded. On a journey to Damascus on behalf of the Temple rulers, he was blinded by a great light and heard the voice of the

Lord Jesus. In response to this, Saul was led into Damascus where he was received into the Christian fold by a man named Ananias, and given the name Paul. Paul became the greatest missionary of the Apostolic age. He and the Apostle Peter were fired by the idea that Christ had come, not merely to save Jews, but all men. Their missionary work laid the foundation of the Christian Church as a world-wide community of believers.

The Church of the Diaspora -- Friction with Jews and Pagans

Jesus had preached in the synagogues. The Apostles did likewise. In many cases they were welcomed by the people who heard them, but eventually they incurred the hostility of the teachers of the Law and the conservatives who believed that Christ was an imposter and His teachings were blasphemy. There was another difficulty. Jesus had plainly said that He came to fulfill the Law, not to destroy it. Therefore, those Jews who had accepted Christianity felt that Gentiles who accepted it should also fulfill all the ritual requirements of the Law, among which was circumcision. At first even the Apostles required this rite of their Gentile converts for fear of offending their Jewish brethren. Eventually however, St. Paul came to the conclusion that such excessive conformity to the Old Law was not necessary. A riot was caused in Jerusalem when it was reported that Paul had brought an uncircumcized gentile into the Temple area. As a final result, he was imprisoned and sent to Rome for trial. Eventually he died a martyr's death.

The importance of this for the Christian Church was that henceforth Jewish Christians would not associate with Gentile Christians. The missionary work of St. Paul, St. Peter, and the other Apostles had been caused by the fact that the Christians of Jerusalem had been dispersed by the persecutions on the part of the Jews. The nuclei of the Churches scattered throughout Syria, Asia Minor, and Greece were the Jewish Christians who had fled there from Jerusalem. They were unwilling to accept gentiles on the same basis as themselves unless those gentiles first became Jews. This issue threatened to split the infant Church wide open, creating separate enclaves of Jewish Christians and Gentile Christians. The very first Council of Bishops of the Christian Church had been held in Jerusalem with the Apostle James as presiding Bishop to decide on the question of admitting gentile converts. As a consequence James had been martyred by being thrown from the Temple parapet.

Once the problem of Gentile converts was decided, the Church was faced by another problem. These Gentiles had been educated, not in the Jewish tradition of the

Law, but in the disciplines of physical science, philosophy, and Classical literature. Many of them wanted "explanations" of the new religion. They were, in fact, very much like people of our day and age who want everything explained in scientific terms which "make sense" to their reason. In the notes on Lesson five and following, we have already discussed some of the contributions made to Christian thought by Greek science and philosophy.

These two influences -- the hostility of Judaism and the skepticism of the pagan world -- were the fire and the anvil that tempered the Christian faith.

The One, Holy, Catholic and Apostolic Church

To the student of history, it will be evident that the concept of "one Holy, Catholic, and Apostolic Church" is an ideal that is most difficult for human beings to achieve in the concrete sense. It is a spiritual ideal and our Church is above all a spiritual edifice. The oneness and catholicity of our Church is best expressed in the oneness and universality of her worship. We have only to consider the fact that when we are united in the prayers and mystery of the Divine Liturgy, that there we are indeed truly united with all the faithful throughout the world, regardless of their national or political differences.

It is true that not all people express their Christian faith in the Divine Liturgy, and therefore we cannot be united with them as we are united with those who express their faith in Christ after this fashion. However, the tremendous emotional impact which we feel when we experience our union with Christ, with the whole Christian community both past and present, and with each other, should teach us one very important truth: no matter how much we relish the idea of putting our faith into words and defining it in doctrinal statements, these things tend to emphasize and prolong differences which might more easily be healed by means of community of worship.

We cannot help but be moved and thrilled by the zeal of those men who gathered at Nicaea in A.D. 325 for the purpose of restoring unity among the faithful. We are indebted to the many who sacrificed their lives rather than betray their faith, and to those who labored to bring the Church to all men. We are indebted to the Emperor Constantine for having made Christianity a world religion and having brought together its leaders to agree on a statement of belief, for by this means we are acquainted with what the early Church believed to be the foundation of her faith; but neither the Nicene Creed nor any other can by itself convince a skeptic or an unbeliever. The

Nicene Creed did not put an end to heresy. The history of western Christendom teaches us that the more creeds or doctrinal statements issued, the more will be needed. We are fortunate to have one creed and one worship. Our worship is indeed fully "one, holy, Catholic, and Apostolic."

LESSON 19

BOOKS TO CONSULT:

- Schmemmann, Alexander -- The Historical Road of Eastern Orthodoxy,
chapter 1: The Beginning of the Church, pp. 3-62
chapter 2: The Triumph of Christianity, pp. 62-112
An excellent brief account by the Dean of the Russian Orthodox Seminary at Crestwood, NY.
- Zernov, Nicolas -- Eastern Christendom,
Chapter 1: The Church in the east during the struggle for survival. First to fourth centuries, pp. 19-38.
This book has excellent illustrations of Byzantine churches and icons. Dr. Zernov is Russian Orthodox on the faculty of the University of Oxford in England.
- Ware, Timothy -- The Orthodox Church
Chapter 12

ASSIGNMENTS (Pages 173-174)

PERSONS AND PLACES:

- St. Paul -- The greatest Christian missionary of the early church whose letters to the scattered churches which he founded in Asia Minor and Greece comprise most of the Epistles in the New Testament. Several of his letters are quoted in the lesson.
- St. Ignatius of Antioch -- flourished about A.D. 107. He was a pupil of St. John the Evangelist, became bishop of Antioch, and was later martyred in the amphitheater in Rome. His statement of Christian faith was directed against the heresy of the Gnostics who declared that Christ's birth, death, and resurrection were mere appearances, not realities. In the lesson is quoted one of his letters to the church at Smyrna concerning the nature of the Catholic Church.
- Ephesus -- an important city on the coast of Asia Minor where there was a great temple dedicated to the pagan goddess Artemis (Diana). St. Paul spent two years there on his second missionary journey, and was driven out because the silversmiths, who made a lot of money selling little statues of the goddess, were afraid that St. Paul would spoil their trade (see Acts 19). One of St. Paul's epistles (quoted in the lesson) was addressed to the Ephesians.
- Apostles -- the name used to designate the Eleven/Twelve Disciples of Jesus after they were commissioned by the Holy Spirit on Pentecost.

WORDS:

Catholic -- Greek "kath (kata) olikos (pertaining to the whole)". The word is used of the Christian Church to indicate that it is the Church which pertains to everyone, everywhere, at all times.

Apostolic -- is used to describe the Orthodox Christian Church because it preserves not only the teaching of Christ and the Apostles, but it transmits its authority through the Bishops who are the successors of the Apostles.

Church Militant -- The term comes from the Latin word for soldier (compare our word "military") and refers to the part of the Church whose members are still struggling with life here on earth.

Church Triumphant -- refers to those members of the Church who have passed out of this life and are sharing the good things to come.

COMPLETING SENTENCES:

- (1) a.b.d.e
- (2) b
- (3) b.c.d.
- (4) c.d
- (5) a.b.d.

MISSING WORDS

- 1. spiritual house--the Temple of God--the Church
- 2. Jesus Christ
- 3. Jesus Christ
- 4. Ephesians
- 5. Apostles (Bishops)
- 6. Jews and Gentiles (to God)

LESSON TWENTY: ONE BAPTISM

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson
 - 1. Bring class to a quiet session.
 - 2. Begin with a short prayer
- B. Develop a readiness for instruction
 - 1. Small Group Discussion (see Lesson 19)
 - 2. Read Article 10 to class

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas
<p>A. (Read this to class):</p> <p>By the end of this session you will be able to:</p> <ul style="list-style-type: none"> 1. Differentiate between the Baptism by John the Forerunner and Baptism by the Apostles. 2. Explain the elements necessary for Baptism. 3. Recognize in case of necessity even a layperson can perform a Baptism. 4. Recognize only clergy can perform Sacrament of Chrismation. 5. Explain why Orthodox Church performs Sacrament of Chrismation immediately after Baptism. 6. Explain why only "One Baptism". 	<ul style="list-style-type: none"> A. Present and discuss vocabulary (put words on board): <ul style="list-style-type: none"> 1. Repentance 2. Divine Grace 3. Aspersions 4. Absolute Predestination 5. Baptism 6. Seal of Holy Spirit 7. Unction 8. Triple Immersion B. Lecture <ul style="list-style-type: none"> 1. Baptism of Jesus by John 2. Importance of Holy Spirit 3. Sacrament of Baptism 4. How a baptism is performed C. Visuals <ul style="list-style-type: none"> Icon of Christ's Baptism D. Film <ul style="list-style-type: none"> 1. Holy Baptism Film Strip and Cassette 2. Video tape of a baptism

- B. This information is important, useful and relevant to present and future life situations such as:
 - 1. You can baptize a person in case of emergency.
 - 2. As a parent, you will recognize to baptize your child early in its life.
 - 3. You will be more informed and able to explain the teachings of the Orthodox Church about Baptism and Chrismation.

IV Check for Understanding

- A. Who baptized Jesus Christ?
John the Forerunner/John the Baptist
- B. How was baptism of Christ performed?
In River Jordan with water accompanied by the descent of the Holy Spirit.
- C. What does baptism mean to Christ's followers?
A rebirth; the beginning of new life in Christ.
- D. Explain what Christ told his disciples to do?
Make disciples of all nations, baptize them in the name of the Father, Son and Holy Spirit.
- E. What is most important part of baptism?
Holy Spirit.
- F. What is Chrism:
Visible and tangible symbol of the gift of the Holy Spirit. In early Christian times the Holy Spirit was also given through the laying on of hands.
- G. Why does our Church perform Sacrament of Chrismation immediately after Sacrament of Baptism?
Baptism and the gift of the spirit belong together according to the New Testament and the practice of the early Church.
- H. Explain St. Gregory of Nazianzus' definition of Baptism -
"The Gift, the Grace, Unction, Illumination, Clothing of Immortality, the Water of Regeneration, the Seal"
See page 178 of the text.
- I. How important is Baptism?
Absolutely necessary to enter the Kingdom of God.
- J. Why is it unnecessary to rebaptize a person if he/she has been baptized in the name of the Trinity?
Once original sin is washed away and person is spiritually reborn, baptism is not repeated. As we have one physical birth, so we have one spiritual birth. Baptism is so fundamental that the main Christian Churches have agreed not to repeat it.

- K. How is Baptism performed?
see page 181 of text.
- L. Explain the following:
1. Divine Grace-
Action of God by which He forgives a human being and leads him to salvation through His infinite love.
 2. Absolute predestination-
Erroneous teaching. Abolishes free will of a human being and is contrary to love and righteousness of God.
 3. Chrism-
An ointment combined with sweet spices blessed by the Patriarch at Divine Liturgy on Holy Thursday; used in Chrismation.
 4. Unction-
Another word for anointing.
 5. Triple immersion-
Dipping in water three times.
 6. Aspersions-
Sprinkling; a form of baptism used by western churches.
 7. Seal of Holy Spirit-
Refers to Chrismation; the "anointing" by the Holy Spirit.

V Independent Practice

A. Assignments

1. Review the lesson
2. Study Lesson 21: The Resurrection of the Dead and Life After Death.

VI Reflection

- A. Summarize main points of lesson
- B. End session with short prayer

LESSON 20

RESOURCE MATERIAL

One Baptism

John the Baptist as a historical person

The lesson treats baptism as one of the Church's Mysteries, but again, as in the case of the Church itself, there is a fascinating historical background. John the Baptist is more than a symbolic representation on our ikonostases; he was a man of towering spiritual strength and courage. His mother Elizabeth was the cousin of Mary, the mother of Jesus. Elizabeth and her husband Zachariah (or Zacharias, as it is spelled in Greek) had been married many years and were still childless when the Archangel Gabriel announced to Zacharias that they would have a son.

Zacharias was serving in the Temple at the time that Gabriel appeared to him. At that time priestly duties were divided among twenty-four different families, and each took the responsibility of providing service during a specified part of the year. We are told that Zacharias at first doubted Gabriel's word, and as a punishment, was unable to speak until John was born. John was born not long before Jesus, and for several months before the event, Elizabeth and Mary visited together.

John grew up to be very ascetic. He is pictured in ikons as wearing a hair shirt and living in the desert where he ate only very simple food (locusts and honey). (Father Ewing's book, *The Ancient Way*, offers an explanation of the "locusts".) He was a great preacher, and his theme was repentance: "Repent! The Kingdom of Heaven is at hand!" When asked who he was, he replied,

"I am a voice crying in the wilderness -- 'make straight the way of the Lord'!"

When asked why he was baptizing, he said:

"I baptize with water, but among you is Someone you do not know, but He will come after me. I am not worthy to untie the lace of His sandal." (Matt. Ch. 3)

John and Jesus were very fond of one another. About John Jesus said,

"Among those born of women there has risen no one greater than John the Baptist."

When news came of John's death, Jesus was very sad and withdrew to pray. The Gospel accounts of John's death are to be found in Matthew 14:1-21; Mark 6:14-44; Luke 9:7-9.

The Death of John the Baptist

John the Baptist not only called upon people to repent of their sins: he never hesitated to call a sin a sin, even if it had been committed by a person of position and power.

At the time when Jesus and John were preaching, Palestine was divided into three separate areas, each ruled by a son of King Herod the Great who had died in 4 B.C. (the year of Jesus' birth). The man who ruled the area of Galilee (where Jesus preached) and Trans-jordan was also named Herod, but with the added name Antipas to distinguish him from his famous father. This division of territory had been made by the Romans in order to prevent a single individual from becoming too powerful and causing troublesome revolts. The Herods were not actually Jews but Edomites (traditionally descended from Esau, the brother of Jacob). They followed the Jewish religion, but were disliked by the Jews because they were not Jewish and furthermore were very much hellenized. Herod Antipas had built as his capital a city at the southern end of the Sea of Galilee called Tiberias (in honor of the Roman Emperor whose favor he was always courting). He not only built it like a Roman-Hellenistic city, but he built it on the ruins of an old Jewish cemetery, so that no Jew could enter it without becoming ritually "unclean", which meant that he had to perform ablutions for seven days thereafter. He also built a great fortress in the wild mountainous area of Moab across the Jordan. It was here that he imprisoned John the Baptist.

Jesus referred to Herod Antipas as "that fox" because he was sly and crafty, not inclined toward noisy display as his father had been. Herod also had no morals. He was already married, but he took a fancy to his brother's wife Herodias, who was a cousin. Herod met her in Rome on a visit there, and found her bored with the city and with her husband, Philip. They returned to Galilee with Herodias' daughter Salome. John the Baptist was not mild in his denunciation of this sordid union, and Herodias took offense. She bore John an undying hatred. She was not even satisfied to persuade Herod to put John in prison. One evening, when Herod was celebrating his birthday and had enough wine to make him more genial than usual, Herodias managed to have her daughter dance for Herod. He was so pleased with her performance that he offered her as a reward anything that she chose. Prompted by her mother, she chose the head of John the Baptist on a platter.

LESSON 20

BOOKS TO CONSULT:

Hastings, Dictionary of the Bible under the words
JOHN THE BAPTIST

Hollis, Christopher, and Brownrigg, Ronald--Holy Places.
Jewish, Christian and Muslim Monuments in the Holy
Land, Praeger, NY, 1969
Well illustrated with pictures of the palace of
Herod, the Jordan river where Jesus was baptized, etc.

Kotker, Norman -- The Holy Land in the Time of Jesus
Chapter 3: Voices in the wilderness-pictures relating
to the Essenes and John the Baptist

Schmemmann, Alexander--Of Water and the Spirit (1974)

ASSIGNMENTS (Pages 184-185)

MISSING WORDS:

1. the Forerunner --- right (as you face the screen)
2. with water
3. Jordan
4. a dove --- His voice
5. born again
6. the Holy Spirit
7. belong to the Church --- to be purified of Original Sin
8. Satan --- Creed
9. martyrdom

TRUE OR FALSE

(1) F (2) F (3) T (4) F (5) T (6) T

LESSON TWENTY-ONE: THE RESURRECTION OF THE DEAD AND THE LIFE AFTER DEATH

I Anticipation

A. Focus the student's attention for achieving the objectives of the lesson.

1. Bring class to a quiet session.
2. Begin with a short prayer.

B. Develop a readiness for instruction.

Read Articles 11 and 12 to class

II Objectives

Main Ideas to Be Taught

- A. (Read this to class):
By the end of this session you will be able to:
1. Define "being born again".
 2. Explain why Orthodox Church does not allow cremation.
 3. Discuss benefit of prayers for dead.
 4. Explain why Orthodox Church does not accept belief in purgatory.
- B. This information is important, useful and relevant to present and future life situations such as:

1. You will appreciate the importance of your body according to the Christian Faith.
2. You will know the Orthodox Church's position on cremation.

III Methods for Instructional Input

How to Teach Main Ideas

- A. Present and discuss vocabulary (put words on board):
1. Eschatology
 2. Particular Judgment
 3. General Judgment
 4. First fruits
 5. Purgatory
 6. Regeneration
- B. Lecture
1. Immortality of the Soul and Resurrection of Dead
 2. Particular Judgment
 3. General Judgment

IV Check for Understanding

- A. Why are the last two articles of the Creed important?
Our life is temporary and all our hopes lie with eternal life of the future.
- B. What is Eschatology?
Part of Catechism that deals with end of world and life after death.
- C. What proof do we have of the immortality and resurrection of man?
Resurrection of our Lord.
- D. Of what does faith in Christ consist?
Being born again through Baptism, receiving the Holy Spirit in Chrismation, sharing with Christ the Last Supper in the Liturgy, leading Christian lives, and hoping for eternal life with Christ in His Kingdom.
- E. What are we told about the bodies after resurrection?
Bodies will be different, but will be suited to our individual traits; body will be free of ailments, diseases, pain, physical needs and desires.
- F. Why does the Orthodox Church not permit cremation?
Out of reverence for our bodies as temple of the Holy Spirit.
- G. What happens between death of the body and final judgment?
Soul is in a state of wakeful consciousness enjoying nearness to God, if its life on earth has been good; judgment after death will be partial and particular. Souls remain in an intermediate state where they foretaste only a portion of rewards or punishment.
- H. What is purgatory?
A belief of Roman Catholic Church about a physical fire where souls are punished for sins that were not forgiven at death. Venial sins are punished in purgatory.
- I. Why doesn't our Church accept belief in purgatory?
*1. no evidence in Scriptures and writings of Fathers to support this.
2. Our Church does not believe in such a punishment as a way of cleansing to enter God's Kingdom.*
- J. What is the benefit of prayers for the dead?
God in His mercy may give relief to sinners who have died. Prayers are beneficial to the living to remind us to prepare for Eternity. Prayers express fellowship of love of living and dead.

- K. What is General Judgment?
The Last Judgment which will take place at the Second Coming of Christ.
- L. What will occur with Second Coming of Christ?
All bodies of dead will be resurrected and reunited with their souls; bodies of living will be changed and judged; righteous will inherit Kingdom and sinners will go to everlasting fire.
- M. What will "life of ages to come" be like?
Life will be eternal, lived in company of God and His angels. We will still be individuals, we will not live in family or social groupings and renewal of all physical world will take place.
- N. What is meant by "regeneration"?
Renewal of the physical world.

V. Independent Practice

A. Assignments

- 1. Review this lesson
- 2. Read and study Lesson 22: Doctrinal Differences Between the Churches

- VI
- A. Summarize main points of lesson
 - B. End session with short prayer

LESSON 21

RESOURCE MATERIAL

The Resurrection of the Dead: Life after Death

The Problem of Time and Eternity

Lesson Seventeen has already dealt with the subject of the particular and general judgment and what happens after death. It is, therefore, not necessary to repeat what has already been said on the subject. The most important aspects of the question, as far as the students are concerned, is the fact that they are morally responsible in this life for what they do, and also that death does not cut us off absolutely from those who have gone before us. When it comes to explaining a condition of which we have no experience (i.e.--life after death), we get into difficulties because we are forced to express our ideas in terms of our present experience. No matter how much we try, we cannot imagine what an incorruptible body will be like. Most of all, we find it impossible to imagine any condition as eternal, particularly if it is divorced from the idea of activity. To most of us the things that make life interesting, and that make time pass quickly, are the activities that we engage in. The vision of eternity with nothing to do is something that baffles our finite minds.

We have to remember that all our concepts in this present life are conditioned by time and space. We cannot clearly conceive of time except as something that unrolls at a specified rate. In our case time is derived from the movements of the heavenly bodies. The rotation of the earth gives us our twenty-four hour cycle of day and night, the revolution of the earth around the sun gives us our year, and so on. Astronomers tell us of distances and periods of time that are measured in "light years"--the distance that light travels in the space of a year. These periods of time, these distances, and the speed with which light travels almost stagger the imagination. The light of a star that we perceive may have started on its way toward the earth millions of years ago, long before man walked on earth. We cannot even know whether the star still exists. As we look at the starry heavens at night, we perceive simultaneously light that originated at widely differing times in widely separated places in space. This alone is enough to make us realize that our conception of time and space is conditioned by the peculiar circumstances under which we live. It has no validity outside of the very limited sphere of our existence.

We are tied to our concept of time and space by the physical conditions under which we live, --of birth, of slow development to adulthood, of aging and decay and finally death, unless at some point the development is cut short by some unusual circumstance. It does not require very much imagination to realize that God is not tied to any such finite conditions. God can be everywhere without the necessity of "travelling" through space under the limitations of time, leaving one place and arriving at another. Similarly He can be cognizant of all eternity (which to us is only conceivable as a chain of moments following one another) without having to perceive it in relation to time. All of us no doubt have moments of particularly lofty emotion when time seems to stand still, or when we are not aware of time. Perhaps at such moments we catch a glimpse of eternity.

Purgatory, the "In-between" state

In lesson sixteen, mention was made of the fact that there are many intermediate possibilities between pure bliss (Heaven) and utter misery (Hell). Since these represent moral conditions rather than physical places, it also follows that people in these in-between states are in various conditions of goodness and badness. If it is reasonable to suppose that we are punished for what we have done wrong, it is reasonable to suppose that there must be some way for a soul to divest itself of the unforgiven sins after departing this life. The prayers which we offer at funerals and at mnemosyna clearly ask forgiveness for the sins of the departed one. We believe that we can accomplish for the departed what they can no longer do for themselves.

Orthodox teaching goes no further than this, but it is easy to see that it does not require much added reasoning to arrive at the idea of an in-between state in which souls are offered the opportunity to divest themselves of guilt for sins committed in life. The Roman doctrine of Purgatory is such a logical extension of reasoning on the subject. During the middle ages, this idea was elaborated to the point where it was predicted just how many days or years a soul must spend in expiation for a given offense. Likewise, people were offered means whereby these periods could be shortened through the performance of special offices for their departed loved ones. This practice led to the sale of indulgences; that is, for a sum of money a person might purchase a document stating that a certain soul in purgatory would thereby be relieved of a stated period of punishment. This was one of the practices that came under the special criticism of Martin Luther.

LESSON 21

BOOKS TO CONSULT:

The same books may be consulted as for Lesson Sixteen

ASSIGNMENTS (Pages 196-198)

WORDS:

eternal	see the quotation on page 196:
everlasting	II Cor. 4:16-18--the things that
	are seen are <u>transient</u> (tempor-
temporary	ary) but the things that are
transient	unseen are <u>eternal</u> (everlasting).

first fruits: see the quotation on p. 187 (I Cor. 15:20)
Christ is the first fruits compared with the harvest.

sow:raise	see the quotation top of page
perishable:imperishable	189. (I Cor. 15:42-44). What
	is <u>sown</u> is <u>perishable</u> , what is
	<u>raised</u> is <u>imperishable</u> .

(p. 187) What you sow does not come to life unless
it dies.

life:death	see the quotation top page 189 :
body:spirit	It is sown a
	<u>physical</u> body, it is raised a
	<u>spiritual</u> body.

see also p. 188 (John 12:24-25) Unless a grain
of wheat falls into the earth and
dies it remains alone; but if it
dies, it bears much fruit. He
who loves his life loses it, and
he who hates his life in this
world will keep it.

corruptible:incorruptible--	p. 196 (Rom. 8:12) Creation
	itself shall be delivered from
	the bondage of <u>corruption</u> . (i.e.
	We shall have <u>incorruptible</u>
	bodies.)

cremation: (burning body of the deceased) forbidden by
the Orthodox Church

burial: the accepted rite for the body after death. (com-
pare the sowing of the seed which brings forth new life)

purgatory: a condition of punishment for earthly sins developed by the western church but contrary to Orthodox teaching which says that the souls of the departed are in a place of peace. (Compare the prayer p. 191).

QUESTIONS:

1. The wheat represents the kernel which in the new life will be given a new form (body). See I Cor. 15:35-38 (p. 197). In order to live spiritually, we must die to the things of this world.
2. St. Paul means that the present life is only a moment as compared with eternal life.

MISSING WORDS:

1. witnesses
2. alive
3. Baptism, Chrismation, Holy Communion
4. Lazarus
5. St. Paul
6. rooms
7. transient --- eternal

TRUE OR FALSE

(1) T (2) T (3) F (4) F (5) F (6) F (7) T (8) F (9) T

LESSON TWENTY-TWO: DOCTRINAL DIFFERENCES BETWEEN THE CHURCHES

I Anticipation

- A. Focus the student's attention for achieving the objectives of the lesson.
 - 1. Bring the class to a quiet session
 - 2. Begin with a short prayer.
- B. Develop a readiness for instruction
Allow students to answer the following questions:
 - 1. What are the main Christian Churches in the world?
 - 2. What are some of their basic differences?
 - 3. Now that we have studied the Creed-what difference does it make in our daily life?

II Objectives	III Methods for Instructional Input
Main Ideas to Be Taught	How to Teach Main Ideas

- | | |
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| <p>A. (Read this to class)
By the end of this session you will be able to:</p> <ul style="list-style-type: none">1. Name the three main Christian Churches.2. Identify some of the basic differences between them.3. Recognize the unity of the Orthodox Faith flowing from Scripture, Tradition, Worship and the Creed.4. Appreciate the value of the Creed for our daily life. | <p>A. Lecture on Lesson Twenty-Two
Present highlights of lesson as follows:</p> <ul style="list-style-type: none">1. Make three columns on blackboard or large paper and list the three main Christian Churches on top.2. On the left of the first column list the following main issues on which they agree and differ:<ul style="list-style-type: none">a. Scriptureb. Traditionc. Salvationd. Filioquee. Churchf. Treasury of Meritsg. Purgatory3. Within the three columns indicate the differences and similarities by "Yes", "No" and "Yes, but....."4. Explain briefly the crucial differences by focusing on key words and phrases that should be added on the board. |
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(Note: In our century the Roman Catholic Church has permitted the translation of the Bible into local languages and no longer emphasizes the official traditional teaching about the treasury of merits).

5. Invite comments, questions and discussion.
- B. Discussion on the Summary of the Creed.
 1. State in your own words the unity of the Orthodox Faith reflected in Scripture, Tradition, Worship and Creed—we live what we believe.
 2. Present sharply the consequences in our view of the Church and ourselves if we did not believe in Christ as the Son of God and in each human being as the created image of God.
 3. Affirm these two principles:
 - a. the Creed gives us eternal values to judge values that change.
 - b. The spirit of the Creed requires a total daily Christian life.
 4. General discussion either during or after the presentation of the above points by asking for concrete examples and applications of the above.
- B. This information is important, useful and relevant to present and future life situations such as:
 1. Belief in Creed gives you a clear identity as an Orthodox Christian.
 2. Belief in Creed makes a difference in the way you live now.

IV Check for Understanding

- A. What brought about the schism between Eastern and Western Churches?
Differences in matters of faith.
- B. What are sources of our Christian Religion?
Holy Tradition and Holy Scripture.
- C. How does our Church view Salvation?
Divine Grace and free will cooperate for Salvation.
- D. How do Protestant Churches view Holy Tradition:
Reject it as necessary to salvation.
- E. How do Protestant Churches view Salvation?
Person is justified before God and is saved by faith alone in Christ, without good works.

- F. How does the Orthodox Church view the procession of the Holy Spirit?
Proceeds from the Father who is the eternal source and cause of the Son and the Spirit.
- G. How does Roman Catholic Church view the procession of Holy Spirit?
Proceeds from the Father and the Son-Filioque.
- H. Explain the Nature of Church according to Roman Catholic Church.
Rests on infallibility of Pope - decreed in 1870 places Pope above Ecumenical Councils.
- I. Explain the Nature of Church according to Protestant Churches.
Church does not have need of special persons as representatives of Christ, does not acknowledge Priesthood as a Sacrament and rejects idea of Apostolic Succession.
- J. How does the Orthodox Church view Nature of Church?
It is a divine institution, Jesus is its Head, Bishops and Clergy are His Representatives who deal with problems at local or general Councils. Ecumenical Council is supreme authority in regard to doctrinal matters.
- K. What is meant by "Treasury of Saints?"
The excess of merits due to good works done by saints stored in a treasury and Pope has power to dispose of some of these merits and apply them to other Christians for remission of sins.
- L. What prompted Martin Luther to rise against the Roman Catholic Church?
The selling of indulgences which to him perverted the morality of Christians.
- M. What is purgatory?
An intermediate place for souls where they can be cleansed of venial sins by fire and/or by indulgences.
- N. What is the stand of the Orthodox Church on purgatory?
Refutes erroneous teachings of Treasury of Merits of Saints and Purgatory.

V Reflections

- A. Summarize main points of lesson
- B. End session with a short prayer

LESSON 22

RESOURCE MATERIAL

Doctrinal Differences between the Churches

The reasons for doctrinal differences

It is hard to understand the meaning of doctrinal differences among the Christian Churches apart from the historical reasons which underlie them. The Orthodox Church, which has always relied on the conciliar theory of Church government, by which we mean a Church Council, has not tended to construct new dogmas. This is due, not only to the fact that it has been impossible to convene a true Ecumenical Council in the absence of the western Churches, but also because a council tends to be more conservative than a single person. It is harder for a group of people to agree on anything than for one man to make decisions. Therefore, the Roman Church has had greater freedom in making definitions and in stating doctrines than the eastern Church.

Added to this is the fact that from the time of Pope Gregory the Great, when the Goths overran the western Roman Empire, the western Church had to contend with a larger proportion of uneducated people. It also had to contend with more out-and-out pagans, for even at the end of the fourth century, Rome was still predominantly pagan. Between the pagans and the barbarians, the Church of Rome was confronted with a particularly difficult problem. The Romans had never been much interested in philosophy, and therefore, did not have some of the advantages offered eastern pagans. In order to make Christianity understandable, it was often thought necessary to reduce it to a simpler, more logical system. This tendency to over-simplify and to categorize led to the use of Aristotelian logic in the form of scholasticism. The Christian Faith was confined to a strait-jacket of scientific logic from which it could not escape. With the development of rational sciences in the centuries following the Renaissance, the divergence between science and religion became insurmountable. In order to free religion from its prison of logical speculation, the Protestant reformers also cut the ties of the Church with Holy Tradition. From our Orthodox point of view this was a loss for them, but at the same time it is not true to imagine that all Protestant groups cut these ties to the same degree. Some of them still hold to certain parts of the Tradition.

Doctrine and Practice

One can spend a lifetime studying Church history and the dogmas of different Christian groups in the form of creeds or confessions of faith, but such study will not tell us about the inner religious life or the worship of any of the groups involved, any more than the words of the Nicene Creed will convey the experience of participating in the Divine Liturgy or sharing the life of the Orthodox Community. We need to remember that the Christian Faith is not contained in any statement of belief; it is contained in the life and worship of its loyal believers. Statements of belief are only drawn up after they have become a matter of living faith, not before. The Nicene Creed is a product of the Orthodox Church, just as the Bible is. It is not the other way around. A creed need be re-written only if it no longer reflects the faith and worship of the Church. The Nicene Creed, which states our belief in the Holy Trinity and in the divinely founded Church, still finds its expression in the worship of the Orthodox Church today. There is no reason to suppose that it shall ever be otherwise.

As far as the students of this course are concerned, it is far more important for them to realize the moral and spiritual implications of the Creed, than it is to know in how many respects other creeds may differ. All the studies in the world will not help us if we fail in our moral obligations to Christ, if we fail to admit our sins and mistakes, if we fail to accept Christ's offer of Salvation in faith and humility, if we fail to take advantage of the Sacramental life of prayer, penance, and communion which the Church offers us. If we cannot show forth the truth of our Faith in our daily lives by living honestly, selflessly, and with pure conscience, then no amount of hair-splitting of words will save us.

BOOKS TO CONSULT:

The same books may be consulted as those listed for lesson Five.