

9B

LEARNING STRAND > HUMAN EXPERIENCE

The Life and Times of Jesus



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RELIGIOUS
EDUCATION
PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS
IN AOTEAROA NEW ZEALAND



THE LOGO

The logo is an attempt to express Faith as an inward and outward journey.

This faith journey takes us into our own hearts, into the heart of the world and into the heart of Christ who is God's love revealed.

In Christ, God transforms our lives. We can respond to his love for us by reaching out and loving one another.

The circle represents our world. White, the colour of light, represents God. Red is for the suffering of Christ. Red also represents the Holy Spirit. Yellow represents the risen Christ.

The direction of the lines is inwards except for the cross, which stretches outwards.

Our lives are embedded in and dependent upon our environment (green and blue) and our cultures (patterns and textures).

Mary, the Mother of Jesus Christ, is represented by the blue and white pattern.

The blue also represents the Pacific...

Annette Hanrahan RSJC

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Māori words and advanced words are **highlighted in red** in the text. You can click on highlighted words in the text to view their meaning.

You can also view all the Māori words in a glossary on **PAGE 85**.

PART ONE

Who is Jesus?

Focus:

- Jesus is fully human, Jesus is the Christ, Jesus is truly God, Jesus is Saviour
- We learn about Jesus in the Gospels

WORDS TO UNDERSTAND

symbol
culture
divine

The Fish

Early Christians used the symbol of the fish as a clear and convenient way of identifying each other. They drew fish on their doors and elsewhere to show that they were followers of Christ. But it was a sign that puzzled other people, especially their enemies, who did not know what it meant.

Many groups use signs and symbols to identify themselves but why did the Christians choose the fish? The answer to this question has to do with the meaning of the word itself.

The Greek word for fish is ichthys, each letter of which begins a word or phrase about Jesus:

I = Jesus

CH = Christ

THY = Son of God

S = Saviour



Mosaic in the church at Tabgha, Galilee.

ISTOCKPHOTO.COM

So the fish is really a clever sign for *Hehu* (Jesus) which points to four important truths that Christians believe about him:

- Jesus is fully human
- Jesus is the promised Christ or Messiah
- Jesus is truly God
- *Hehu* saves the world from sin

Let's take a closer look at what each of these statements means.

Jesus is fully human

The most personal thing about us is our name. It is the way our friends address us and other people speak about us.

Jesus' name did the same for him. It identified *Hehu* as belonging to the human family and being *he tino tangata* (fully human). Jesus' name was the way his family and friends addressed him and others spoke about him.

But Jesus' name also revealed something special about him. The name Jesus means "God saves." And so his name shows Jesus as having a human nature but also a special mission from *Te Atua* (God).

Jesus is the Christ

When we hear people speak of *Hehu Karaiti* (Jesus Christ) it is easy to understand why many might think that Christ is Jesus' surname. Christ is not a name at all, but a title given to Jesus. It is a Greek translation of the Hebrew word Messiah and means "Anointed or Chosen One"

According to the Hebrew Scriptures the Messiah, a descendent of the great king, David, would come to rule over all people and his reign would never end. The title Christ identifies Jesus as being the long-awaited one, anointed or chosen to establish *Te Rangatiratanga* (the reign or kingdom of God) on earth.

Jesus is the Son of God

When Christians call Jesus *Te Tamaiti a Te Atua* (the Son of God) they are saying Jesus is one with God. By having a divine nature as well as a human nature, Jesus joins together all that is God with all that is human.

Jesus is the Saviour

The expression “Saviour of the World” tells us that Jesus is the one who will save the human race from sin. Sin is the human **tendency** to try to work apart from God. It results in broken relationships not only with *Te Atua*, but also with other people, **the natural world** and ourselves. Because Jesus is *he tino Atua* (fully God) as well as fully human he is able to bring people back to a complete and whole relationship with God. In Jesus, God shows us the way to live. By becoming more like **Hehu** we become more like God.

Task One

Draw a large picture of a fish or ichthys. Around it or inside it write down in your own words what you now understand by the expression: “Jesus, Christ, Son of God, Saviour”.



The Gospels

The New Testament Gospels (Matthew, Mark, Luke, and John) are our main sources of information about the life of Jesus.

They were written by the early Christian communities to keep alive the “good news” of Jesus but are not concerned with giving all the facts and details of Jesus’ life. Very little is said about Jesus’ early years and we are never told what Jesus looked like or are given a detailed **profile** of his personality.

What is clear about Jesus from *Nga Rongo Pai* (the Gospels or Good News) is that he was born a Jew and remained a Jew his entire life.

Who is Jesus?

Here is a brief summary of the key events in Jesus' life as recorded in the Gospels:

Jesus was **born** just over two thousand years ago, in Bethlehem, southern Palestine, and **grew up** in the town of Nazareth, in Galilee, with his parents, Mary and Joseph. It is likely that *Hehu* worked as a carpenter, as did Joseph, his father. He also seems to have become **knowledgeable** about the Hebrew Scriptures, the sacred texts of the Jews of that time.

When he was about thirty years old Jesus was **baptised** by a man called John the Baptist, and began a new life of **teaching** and **healing**. He travelled through the towns of Palestine with twelve men whom he had chosen to be his **companions**. This lasted for less than three years until he came into serious **conflict with the authorities** in Jerusalem, the most important Jewish city in Palestine. Jesus was **arrested, tried, condemned to death and then crucified** – nailed to a cross until he **died**.

But within three days Jesus had **risen** from the dead. His companions discovered that his tomb was empty, and then reported **meeting**, talking and sharing meals with him. A few weeks later these companions said they had seen Jesus being taken to heaven by *Te Atua*, promising to return at the end of the world.

Task Two

For each of the key events from Jesus' life that is in bold in the above summary:

- a. Find the matching scripture reference from *Luke's Gospel* (A to N on the next page).
- b. Link the scripture reference with the correct quote (1 to 14 on the next page).

The version of scripture used here is the *Good News Bible*. The words in your Bible may be a little different if you are using another translation.

Scripture reference	Scripture quote
A. Luke 2: 11	1. On the third day they found him in the Temple, sitting with the Jewish teachers, listening to them and asking questions. All were amazed at his intelligent answers.
B. Luke 2: 40	2. Jesus cried out in a loud voice, "Father! In your hands I place my spirit!" He said this and died.
C. Luke 2: 46–47	3. But Peter got up and ran to the tomb; he bent down and saw the grave cloths but nothing else. Then he went back home amazed at what had happened.
D. Luke 3: 21	4. At that time Jesus went up a hill to pray and spent the whole night there praying to God. When day came, he called his disciples to him and chose twelve of them, whom he named apostles.
E. Luke 4: 31–32	5. After sunset all who had friends who were sick with various diseases brought them to Jesus; he placed his hands on every one of them and healed them all.
F. Luke: 4: 40	6. The time was near for the festival of Unleavened Bread, which is called Passover. The chief priests and the teachers of the Law were afraid of the people, and so they were trying to find a way of putting Jesus to death secretly.
G. Luke 6: 12–13	7. As he was blessing them, he departed from them and was taken up into heaven.
H. Luke 22: 1–2	8. When day came, the elders, the chief priests, and the teachers of the Law met together, and Jesus was brought before the Council.
I. Luke 22: 54	9. They arrested Jesus and took him away into the house of the High Priest.
J. Luke 22: 66	10. Then Jesus went to Capernaum, a town in Galilee, where he taught the people on the Sabbath. They were all amazed at the way he taught, because he spoke with authority.
K. Luke 23: 46	11. Suddenly the Lord himself stood among them and said to them, "Peace be with you." They were terrified, thinking they were seeing a ghost.
L. Luke 24: 12	12. This very day in David's town your Saviour was born – Christ the Lord!
M. Luke 24: 36–37	13. After all the people had been baptised, Jesus also was baptised.
N. Luke 24: 51	14. The child grew and became strong; he was full of wisdom, and God's blessings were upon him.

Task Three

In the Gospels, Jesus' personal appearance and character are never directly described. However, we can reach some conclusions about these from clues we are given.

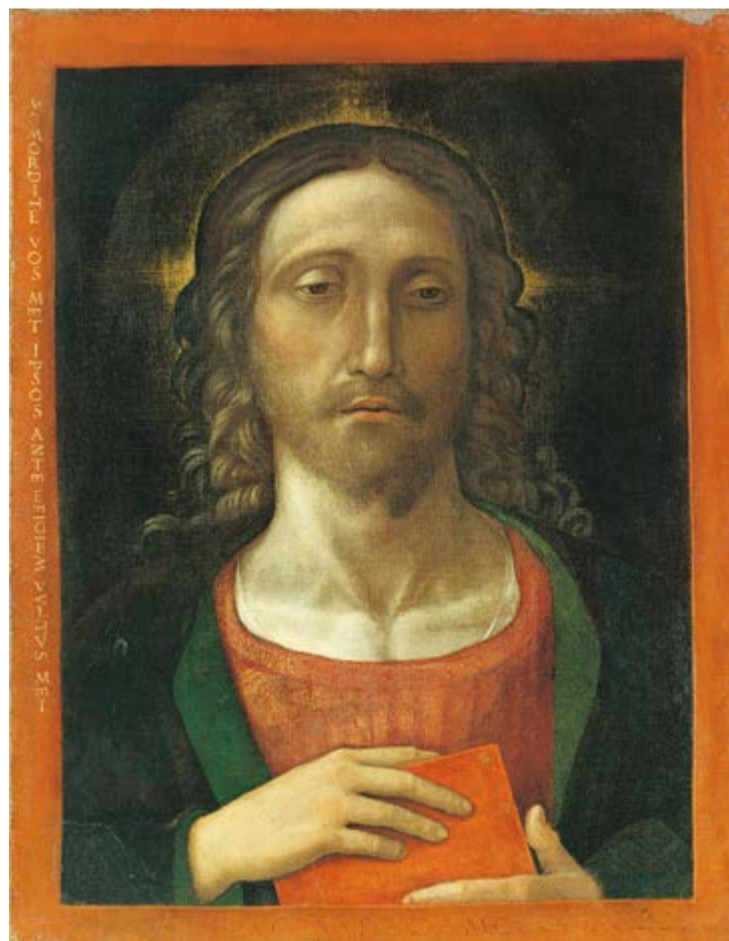
Jesus' body:

- Hehu walked long distances (**John 4:3-4**)
- Jesus spent whole nights in prayer (**Luke 6:12**)
- Jesus often slept under the stars (**Luke 9:58**)

Jesus' personality:

- Jesus held crowds spellbound (**Mark 6:34-36**)
- Jesus liked children (**Luke 18:15-16**)
- Hehu developed deep personal friendships (**John 11:1-6, 21:7**).

Read the Gospel passages mentioned above. What impression of Jesus' body and personality do you get from them?



Task Four

Jesus once said: "Who do you say I am?"

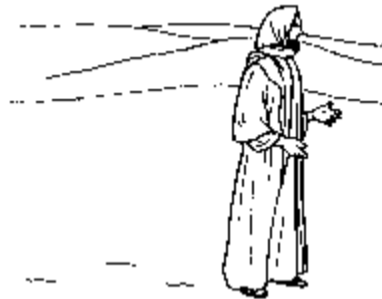
Which one of the pictures of Jesus, that appear on this page, best represents for you the person described in the scripture passages you looked up for **Task Three**?

If you would rather draw your own picture of *Hehu* and write about it do so. Explain your choice.

a.



b.



c.



c.



d.



e.



f.



g.



h.



PART TWO

The Land Where Jesus Walked

Focus:

- Jesus lived in the land of Palestine 2000 years ago and spent much of his life as an ordinary Jew

WORDS TO UNDERSTAND

nomadic

Palestine

In Jesus' day Palestine was made up of a number of separate regions. The River Jordan, running south from the Sea of Galilee to the Dead Sea, split the country in two. On the eastern side of the Jordan the people were nomadic while, on the western side, they lived in towns and villages. To the west of the Jordan, the country was divided into three parts. There was Galilee to the north, Samaria in the middle, and Judea in the south.

Palestine is a land of sharp contrasts. Galilee is a fruitful, flowering region but Judea, where most of the important towns are, including the capital Jerusalem, is mostly a **wilderness** where little grows.

The temperature range in Palestine is very great. For example, in Upper Galilee freezing rain may be falling, while at the same time 100 miles away by the Dead Sea it can be as hot as 40 degrees.

It has always been important to save and store water in Palestine. A fiercely hot and dry wind in summer combined with very little rain made access to well water essential in much of the country. As a city like Jerusalem grew bigger it developed a whole system of waterworks.



Sea of Galilee.

Although Jesus was born in Bethlehem in Judea, his *whānau* (family) soon went to live in the small village of Nazareth in Galilee where he was brought up. Galilee, where Jesus spent most of his time, was hilly with many **remote** farms and small villages. The most important towns of the region were situated on the shores of the Sea of Galilee. These were well-off because the fishing there was good. At least seven of Jesus' disciples were fishermen. Jesus' favourite town, Capernaum, had the greatest synagogue in Israel at the time. This synagogue and similar ones in other towns were Jewish centres of *karakia* (prayer), study and community life.

Like most Jewish people, Jesus' *whānau* made a point of travelling south to the holy city of Jerusalem whenever they could. For instance, we hear of Jesus' visit to the Temple, when he was twelve years old. Like other pilgrims, Jesus would have made the journey from place to place on foot.

When travelling between Galilee and Jerusalem most Jews would cross the River Jordan and travel down the east bank rather than go through Samaria. This was because the Samaritans, although Jewish in origin, had inter-married with other races that had settled there in the previous centuries. Jews regarded the Samaritan religion as a mockery of their own because it combined Jewish customs and ceremonies with those of the foreigners.

It was natural, when Jesus began his **ministry**, to start in the towns and small villages of his own region. It was only after about three years of attracting disciples and large crowds in Galilee that Jesus turned his attention to Jerusalem.

Task Five

The details below are about the three regions of Palestine – Judea, Galilee and Samaria. These are discussed in the passage on Palestine on pages 11 and 12. Check what you have just read and study the map of Palestine on page 14 before sorting the details from the box into the correct column.

Capernaum	Wilderness	Samaritans
North	Temple	Middle
South	Fertile	Jerusalem
Fishermen	Bethlehem	Holy City
Intermarriage	Well-off	Jewish in Origin
Avoided by Jews	Remote villages	Foreign Ceremonies

JUDEA	GALILEE	SAMARIA
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Task Six

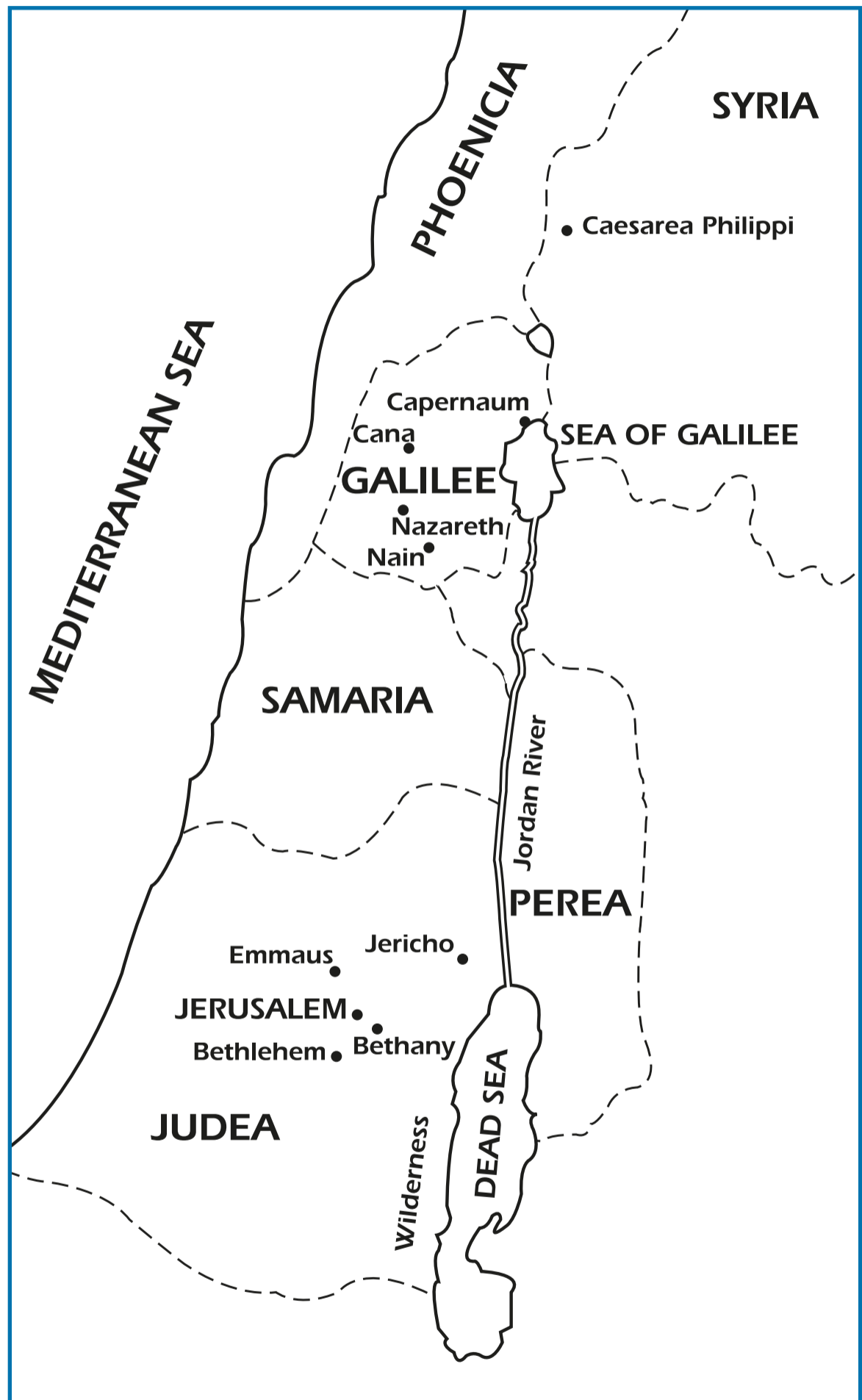
On the following page, study the map of Palestine as it was at the time of Jesus.

- a) Print out the map, then shade the rivers and seas blue.
- b) Use the key next to the map and read the Scripture references to help you write the correct numbers by the names of the places on the map.

Palestine as it was at the time of Jesus

KEY

1. Jesus lived here with Joseph and Mary (Luke 2:39-40).
2. A village where Jesus raised Lazarus (John 11:1-44).
3. The town where Jesus was born (Matthew 2:1).
4. A village where Jesus performed a miracle at a wedding (John 2:1-11).
5. The capital city where the Temple was (Luke 2:22).
6. A village where Jesus raised a widow's son (Luke 7:11-17).
7. A village where two followers recognised the risen Lord (Luke 24:13-35).
8. Where Jesus ate with Zacchaeus the tax collector (Luke 19:1-10).
9. Near this town Peter declared his belief that Jesus was the Messiah (Matthew 16:13-20).
10. Where Jesus was baptised by John the Baptist (Mark 1:9).

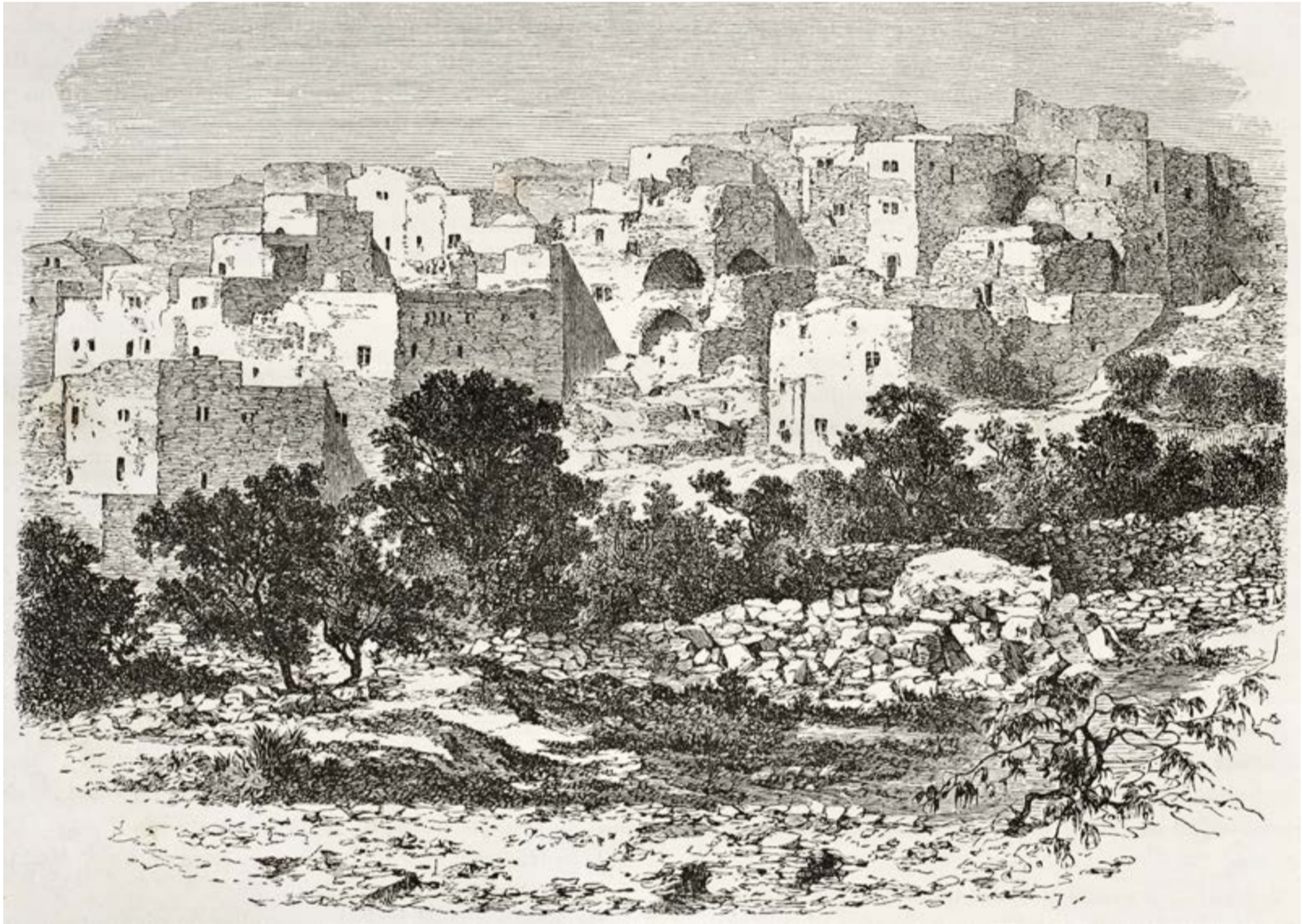


Task Seven

Design a tourist brochure for the Palestine of Jesus' time. Include pictures and text about:

- the geography and landscape
- climate
- main cities and towns
- food and drink
- plants and crops
- animal and bird life
- work and occupations

BIGSTOCKPHOTO.COM



Old view of Nazareth, Palestine. Created by Therond after photo of unknown author, published on *Le Tour du Monde*, Paris, 1860

PART THREE

Jesus' People – Their History and Religion

Focus:

- Throughout their history the Jews have had a special relationship with God and have looked forward to the coming of the Messiah
- Jesus was brought up to be faithful to the traditions of his ancestors
- The Jews of Jesus' time worshipped at the synagogue and the Temple

The Promised Land

Jesus was born a Jew and lived his life in Palestine, the ancient homeland of the Jews.

The Jews had begun as a wandering tribe of nomads before going on to experience hundreds of years of slavery in Egypt. Later, they became a very religious people committed to a special relationship with God, whom they called Yahweh. Under Moses they entered a sacred covenant in which Yahweh would become their God and they would be Yahweh's Chosen People. In return for accepting the Law that Yahweh gave Moses on Mount Sinai, the wandering days of the Jews would come to an end. They would be brought by God to the Promised Land, a place "flowing with milk and honey." Here they would lead a settled farming life.

WORDS TO UNDERSTAND

covenant
The Law
exile
Torah
synagogue
tabernacle or ark
scrolls
Temple
Holy of Holies
taxation
Messiah
Sabbath



Sinai Desert.

ISTOCKPHOTO.COM

Eventually, the Jews settled in Canaan, the country known today as Palestine or Israel. However, after many ups and downs in their relationship with God, warfare with the city-dwellers of the region and neighbouring tribes, and an internal split of the Promised Land into two separate kingdoms, Israel in the north and Judah in the south, the Jews were sent into exile. About five hundred years before the birth of *Hehu*, those Jews who had remained faithful to God, returned to their homeland. But for nearly three hundred years the Greeks became their **overlords**.

About sixty years before the birth of Jesus, Palestine was conquered by the Romans who eventually appointed Herod the Great as king of the Jews. It was not long before the death of this Herod that Jesus was born. However by the time Jesus was about twelve years old, most of Palestine, including Jerusalem, the religious capital, had come under the direct rule of a regional governor or procurator, who reported directly to the Roman emperor. Pontius Pilate filled this position for ten years from 26 A.D.

The northern region of Galilee, where Jesus grew up and carried out most of his work, was still ruled by a Herod, Herod Antipas. Herod Antipas was a king in name only – he was really controlled by the Romans.

Being ruled by the Romans placed the Jews in a very difficult position. There was a lot of tension, sometimes leading to violence and executions. Most of the conflict was to do with taxation. Many people of deep and simple faith believed that they could not survive on their own. They put all their hopes in the coming of a saviour, a great leader or liberator, called the Messiah.



GETTY IMAGES

Detail. Moses receives from the hands of God the Tablets of the Law, tapestry Giovanni or Nicola Carcher, 1555, 16th Century. The Duomo Museum, Milan, Italy.

Task Eight

The following are important events in the history of the Jewish people up to the time of *Hehu*. Write them down in the correct order:

- | | |
|---|--|
| <ul style="list-style-type: none"> • Herod the Great is appointed king of the Jews | <ul style="list-style-type: none"> • The Jews originate as a wandering tribe of nomads |
| <ul style="list-style-type: none"> • The Promised Land splits into two separate kingdoms | <ul style="list-style-type: none"> • The Jews suffer as slaves in Egypt |
| <ul style="list-style-type: none"> • The Chosen People settle in Canaan | <ul style="list-style-type: none"> • Roman governors, such as Pontius Pilate, rule on behalf of the Roman emperor, in much of Palestine |
| <ul style="list-style-type: none"> • The Romans conquer Palestine | <ul style="list-style-type: none"> • Once in Canaan the Jews fight with the city-dwellers of the region and neighbouring tribes |
| <ul style="list-style-type: none"> • The Jews are sent into exile | <ul style="list-style-type: none"> • Those Jews who remain faithful to <i>Te Atua</i> return to their homeland |
| <ul style="list-style-type: none"> • Yahweh gives Moses the Law on Mount Sinai | |
| <ul style="list-style-type: none"> • The Greeks become overlords in Palestine | |

Task Nine

By the time of Jesus’ birth there was a lot of tension in Palestine, sometimes leading to violence and executions. Many people of deep and simple faith believed that they could not survive on their own. They put all their hopes in the coming of a saviour, a great leader or liberator, called the Messiah.

If you were an ordinary Jewish person living in Palestine at the time of *Hehu* what would you want the Messiah to do? List your ideas.

Jesus – One of the Chosen People

Jesus was expected to know about the history of his people and their special relationship with God. Like all Jewish children, he would have started learning the traditional *karakia* as soon as he could speak.

Each Sabbath Jesus went to the synagogue where he listened to readings from the sacred scriptures, called the Torah.

By learning his *whakapapa* (genealogy) the young Jesus would have come to understand his place as one of the Chosen People.

Two of the Gospel writers, Matthew and Luke, consider the genealogy of Jesus so important that they list his *whakapapa* early in their writings. Each gives a different version of Jesus’ genealogy. Here is what Matthew writes:

This is a list of the ancestors of Jesus Christ, a descendant of **David**, who was a descendant of **Abraham**.

From **Abraham** to King **David**, the following ancestors are listed: **Abraham**, **Isaac**, **Jacob**, Judah and his brothers; then Perez and Zerah (their mother was Tamar), Hezron, Ram, Amminadab, Nashon, Salmon, Boaz (his mother was Rahab), Obed (his mother was **Ruth**), Jesse, and King **David**.

From **David** to the time when the people of Israel were taken into exile in Babylon, the following ancestors are listed: **David**, Solomon (his mother was the woman who had been Uriah’s wife), Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, and Jehoiachin and his brothers.

From the time after the exile in Babylon to the birth of **Jesus**, the following ancestors are listed: Jehoiachin, Shealtiel, Zerubbabel, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, Jacob, and **Joseph**, who married **Mary**, the mother of Jesus, who was called the Messiah.

So then, there were fourteen generations from **Abraham** to **David**, and fourteen from **David** to the exile in Babylon, and fourteen from then to the birth of the Messiah.

The Relations of Jesus

While the names of many of Jesus’ *tūpuna* (ancestors) seem strange to us, others are more familiar. In the above passage the names of Jesus’ more famous ancestors are printed in bold.

Read the information below to find out more about Jesus’ relations.

Abraham and Sarah

Abram was a wandering shepherd who lived in Palestine nearly two thousand years before Jesus. He belonged to a group of people called Hebrews.

God called Abram to leave his homeland and go to another country, promising that he and his wife, Sarah, would be the founders of a great nation: “I will be your God and the God of your descendants.” God changed Abram’s name to Abraham, which means “father of a multitude”. In return Abraham and Sarah put their trust in God and promised that they and their descendents would remain faithful to God. To test Abraham’s faithfulness, God even asked him to sacrifice his beloved son, Isaac. God stopped Abraham just in time!

Isaac and Rebecca

Isaac married Rebecca and had two sons, Esau and Jacob. The Lord blessed Isaac in the same way as Abraham: “I will be with you and bless you. I will keep the promise I made to your father, Abraham.”

Jacob and Leah and Rachel

Jacob married Leah and then Rachel. Jacob had been given the name Israel by God. He had twelve sons who became the founders of twelve tribes. His descendants were called Israelites.

Joseph

Joseph, the favourite son of Jacob, was sold into slavery by his brothers who were jealous of their father's affection for him. In Egypt, he rose in status until Pharaoh put him in charge of the country. When famine struck the land of Canaan, Joseph saved his brothers and his people.

Moses

Moses was a great leader of the Israelites. He led them from slavery in Egypt but died before they reached the Promised Land. The relationship between the Lord and his Chosen People was formally recognised when God gave Moses the Ten Commandments on Mount Sinai.

Ruth

Ruth was a foreign woman who turned to Israel's God. She said to Naomi, her Israelite mother-in-law: "Your God will be my God".

David

David became king of Israel. As a young man he killed the giant Goliath. The prophet Nathan said that a descendant of David would be the Messiah.

John the Baptist

John the Baptist was the cousin of Jesus. He preached in the desert about the coming of the Messiah. He was put to death by King Herod because he spoke out against the wrongs in society.

Mary and Joseph

Mary was the mother of Jesus. Her cousin Elizabeth was the mother of John the Baptist. Mary's husband was called Joseph.

Task Ten

Now that you’ve read about the relations of Jesus on the last two pages, of the complete this crossword.

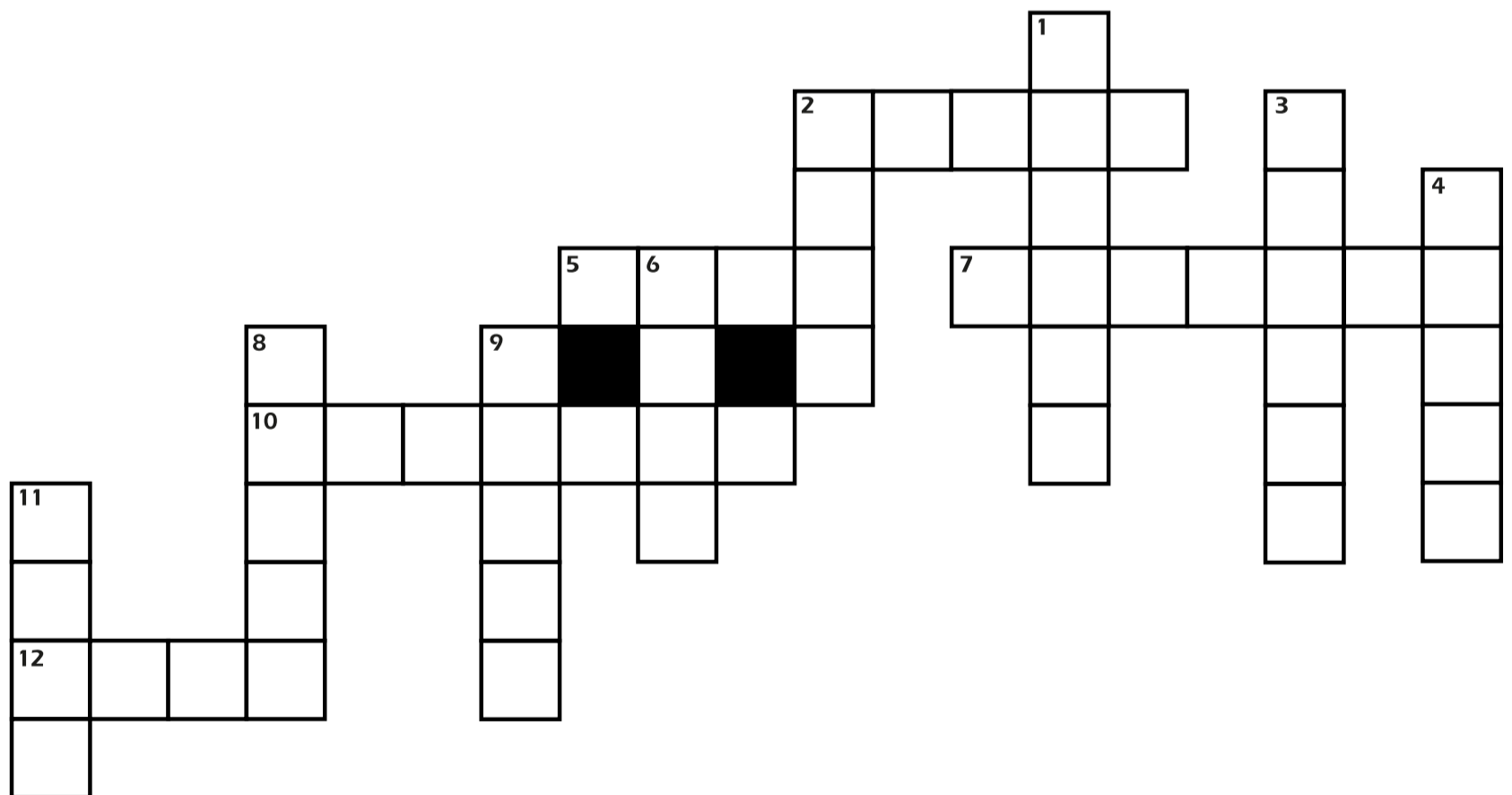
Across

2. His sons founded the twelve tribes.
5. A wife of Jacob.
7. The mother of Esau.
10. The “father of a multitude”.
12. She said: “Your God will be my God”.

Down

1. He was sold into slavery by his brothers.
2. He preached the coming of the Messiah.
3. Another of Jacob's wives.
4. The killer of Goliath.
6. His brother's name was changed to Israel.
8. Her son was almost sacrificed.
9. Her daughter-in-law was foreign.
11. Her husband was Joseph.

The Ancestors of Jesus





Something to think about

Jesus’ *tūpuna*, the Israelites, were organised into twelve tribes or *iwi*, each founded by and named after one of Jacob’s sons. Their names were: Reuben, Gad, Manesseh, Asher, Naphtali, Zebulun, Isachar, Ephraim, Dan, Benjamin, Judah and Simeon.

How many *iwi Māori* can you name?

Are you linked to any *iwi* by birth or through the place where you live?

Jesus’ Religion – The Synagogue

Jesus’ main contact with the religion of his ancestors was through the synagogue or “place of meeting.” From his childhood, along with his family, Jesus would have attended meetings there.

The synagogue was a place of instruction in the Jewish law where the main purpose was the reading and study of the scriptures. The most important activity was a weekly assembly on the Sabbath – our Saturday – for readings of the scriptures and teachings based on them.

Synagogues were often the only major buildings outside the big cities and were built to much the same plan. They were rectangular in shape with the entrance in the front and were sited facing the holy city of Jerusalem. There were stone benches around the walls where the old and the sick could sit. Everyone else sat on the floor. Women and men would have sat separately.

In the synagogue was a portable chest called an ark or tabernacle where the scrolls of God’s Law were kept. The scrolls of the Law would be wheeled on this portable tabernacle into the centre of the synagogue and the services would begin. After the service the portable tabernacle was put away.

The synagogue was headed by an official called the leader of the synagogue. He was an important member of the community who was responsible for the upkeep of the

building and the organisation of its meetings. There was also an assistant who had charge of the scrolls of the sacred scriptures and who delivered them to the chosen reader for the day. Once a boy was thirteen he became an adult member of the synagogue. As such he could be invited to take part in the service and could even be asked to read the scriptures.

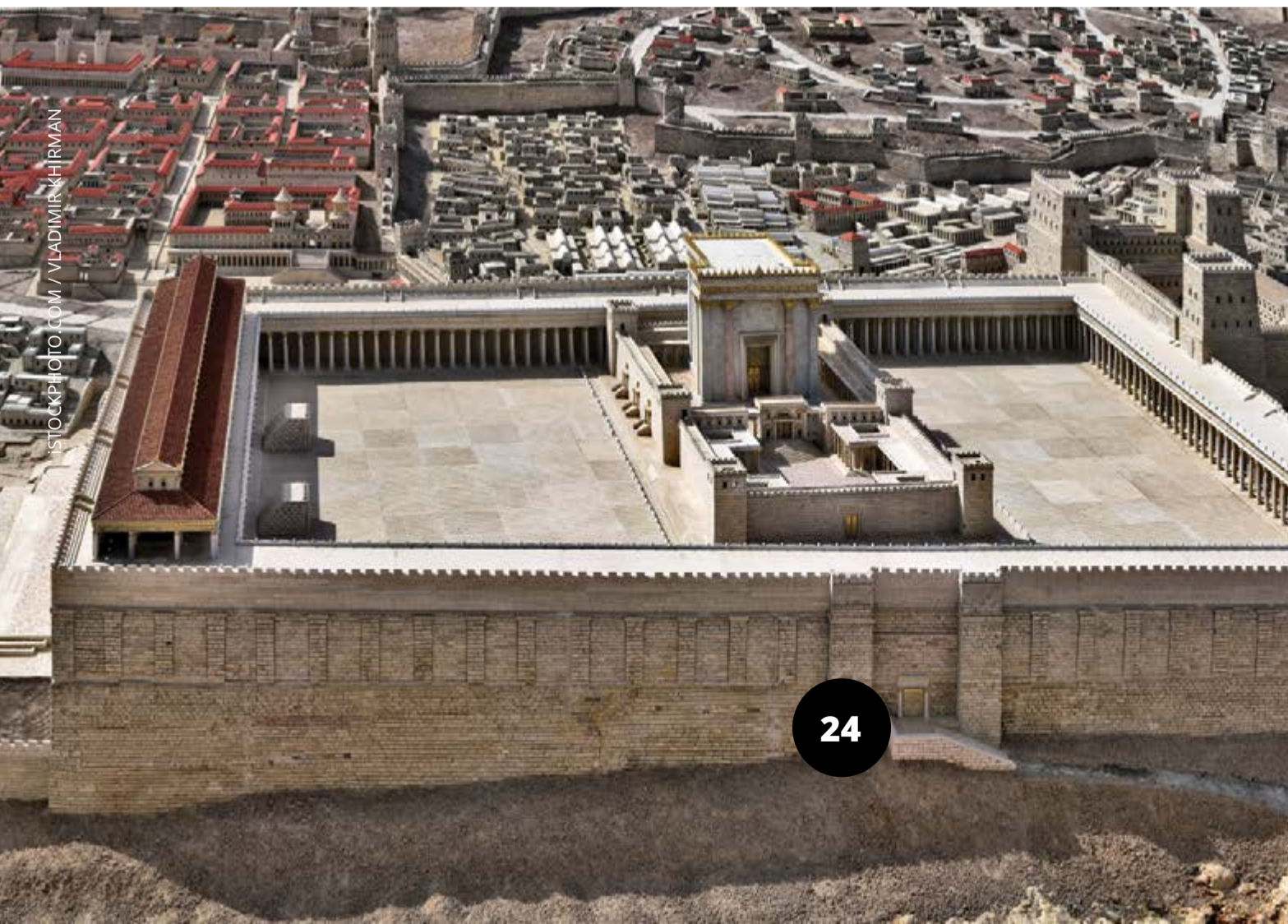
The people also used the synagogue as a community centre where they would eat communal meals. It served as the local school, a centre of local government and as a law court. Some synagogues even had libraries attached to them.

Jesus’ Religion – The Temple

The greatest building in all of Palestine was the Temple in Jerusalem. It was the heart of Jewish religious life.

The Temple in existence during Jesus’ ministry was built by Herod the Great. It was the third Temple in the history of the Chosen People.

Herod wanted to impress his own people and the Romans with his magnificent building. It was built on the same foundation as the previous Temple but was twice as high and covered with so much gold that it glittered in the bright sun.



The Second Temple, in the Holyland Model of Jerusalem.

The Holyland Model of Jerusalem is a 1:50 scale-model of the city of Jerusalem in the late Second Temple Period.

The model was moved from its original location at the Holyland Hotel in Bayit VeGan, Jerusalem, to a new site at the Israel Museum in June 2006.

The Temple was the only place where Jews could offer sacrifices to *Te Atua*. Twice every day, at dawn and in the evening, burnt offerings were presented there. For the great annual religious festivals crowds of people from all over Palestine would travel to Jerusalem to visit the Temple. At Passover time lambs were sacrificed there to mark the escape of the Chosen People from Egypt. Ordinary people, including Jesus’ *whānau*, could also arrange for offerings, such as doves and pigeons, to be brought to the altar in the Temple **on their behalf**.

The traditional ceremonies and sacrifices in the Temple were carried out by a large number of priests. Most priests lived outside Jerusalem and only came to the Temple when it was their turn for duty. The High Priest was the most important of all the priests. He alone had the right, once a year, of entering the Holy of Holies.

As well as being a place of sacrifice, the Temple was also a house of prayer. There were three daily set times for *karakia* in the Temple. Teachers also went to the Temple where they would find a large audience. Jesus is said to have taught regularly in the Temple during his time in Jerusalem.

The Temple area was constantly crowded with priests, worshippers, animals to be sacrificed, people selling the animals, and moneychangers who provided the special coin that the Law required people to use within the Temple.

Model of ancient Jerusalem, the time of King Herod at the Israel Museum in Jerusalem, Israel.



Task Eleven

The following statements are about either the synagogue or the Temple. Some of the statements are true but others are false.

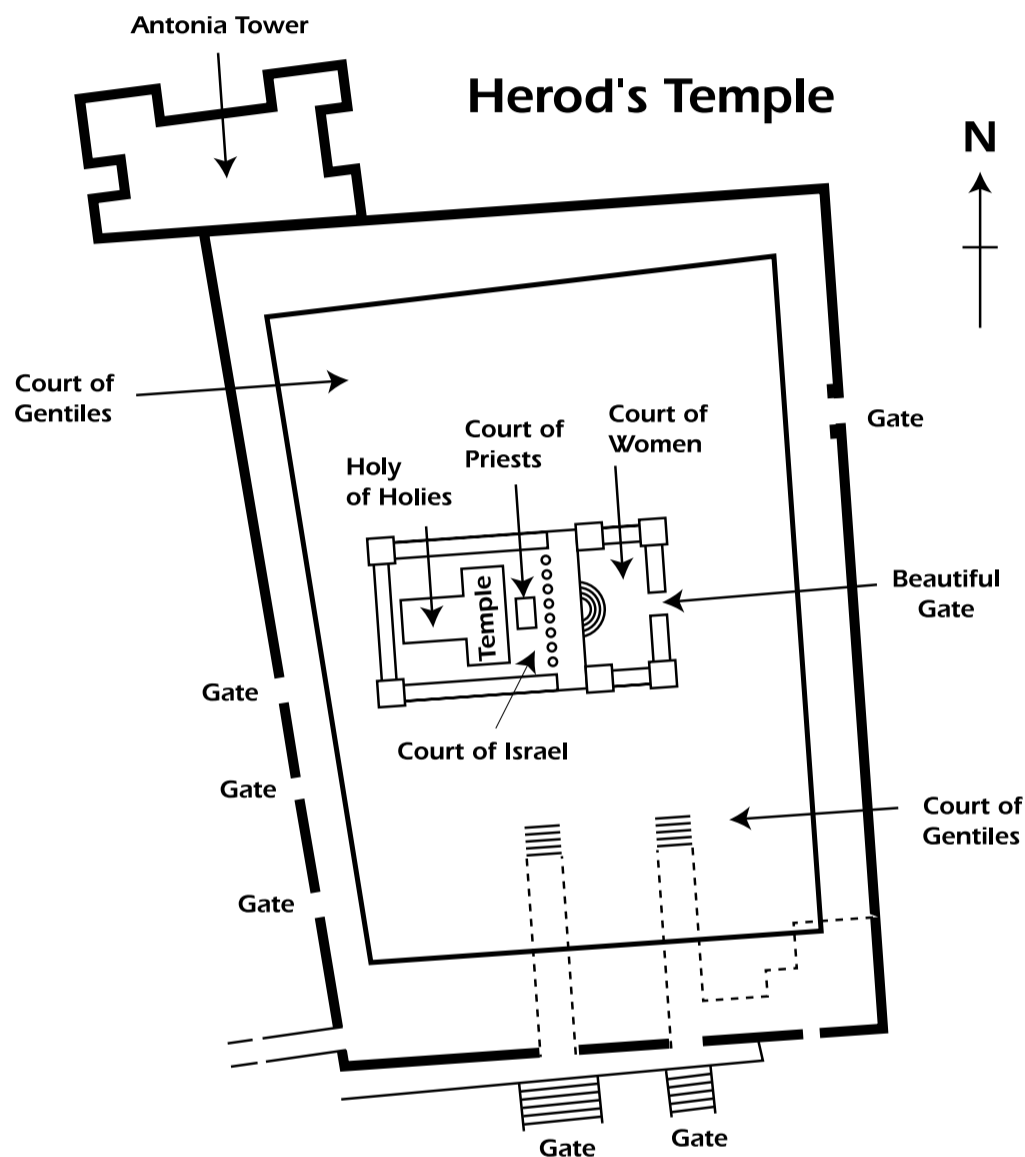
Decide whether each statement is true or false. If a statement is false correct it so that it becomes true.

Write out each statement.

1. Jesus’ main contact with the religion of his ancestors was through the Temple.
.....
2. The synagogues were built so that they faced Jerusalem.
.....
3. The synagogue was the place where Jews offered sacrifices to God.
.....
4. Most priests lived in Jerusalem.
.....
5. The assistant in the synagogue organised the meetings held there.
.....
6. The ark or tabernacle was where the sacrifices were kept.
.....
7. Teaching and prayer took place at both the Temple and the synagogue.
.....
8. The most important weekly activity at the synagogue occurred on a Sunday.
.....
9. Women and men sat separately at the synagogue.
.....
10. Jesus’ family attended both the Temple and the synagogue.
.....
11. People travelled from Jerusalem for the great religious festivals.
.....
12. Special money had to be used in the Temple.
.....
13. The synagogue often acted as a local school and court of law.
.....
14. The Temple was a quiet place because of all the activity.
.....
15. The greatest building in all of Palestine was the Jerusalem Temple.
.....

Task Twelve

Study the plan of the Temple complex. You have to imagine that you are above the Temple complex and are looking down on it. The Temple complex was built on a flat, raised area called the Temple Mount.



- a. Find on the plan the compass which shows you the direction of north (N) and helps you work out where south, west and east are.
- b. Now find the following places marked on the plan:
 - Court of Gentiles
 - Antonia Tower
 - Beautiful Gate
 - Court of Women
 - Court of Israel
 - Court of the Priests
 - The Temple building
 - Holy of Holies

- c. Correctly identify the places described below using your knowledge of the Temple plan. In the spaces provided, write down the name of the matching place in the Temple complex.
1. This fourth court was where sacrifices took place. The ramp that led animals up to the altar stood here. There was also a huge container of water where the priests would wash their hands and feet before carrying out a sacrifice.
 2. This entrance allowed people to pass from the Court of Gentiles to the Court of Women.
 3. This place was a Roman fortress where the Roman Governor stayed when he was in Jerusalem. It was built against the north west corner of the Temple complex and connected to the outer court of the Temple by an underground passage.
 4. Only the high priest could enter this most sacred place and on one day a year. It was separated from the front section of the Temple building by a huge curtain.
 5. This third court was open only to Jewish men who met all the requirements of Jewish law.
 6. Into this second court were allowed all Jewish men and all women who met the requirements of Jewish law.

7. This building was wider at the front and narrower behind. It was divided into two sections. At the western end was the Holy of Holies, the most sacred place in the whole Temple complex.
8. This outer court was the first area that people entered as they came into the Temple complex. It was open to all, including non-Jews.

Closeup of model of Herod's Temple, in the Holyland Model of Jerusalem, Israel.



PART FOUR

Jesus' People – Religious, Political and Social Groups

Focus:

- Jewish society at the time of Jesus was split into many different groups
- Jesus mixed with the outcasts of society

WORDS TO UNDERSTAND

The Law

Religious Groups in Jesus' Time

There were a number of different religious groups in Palestine at the time of Jesus.

All of these groups were Jews who were deeply aware of the presence of *Te Atua* in their everyday lives and knew the scriptures very well. They believed they were the Chosen People of God. Each group reacted to Roman control of Palestine in a different way.

Only men were members of these groups. According to the Law, a woman was owned by her husband and was expected to look up to him as her master. Though women did much of the hard work, they had a low position, both in society and in the family. But the Law did protect a divorced woman, and her children were taught to respect her.

Here is a summary about each of these six important groups:

Pharisees

The Pharisees were an important religious group at the time of Jesus. Pharisee means “separated ones”. They were ordinary Jewish men who were devoted to the Law and who tried to live every detail of it. They also added to the Law some rules about behaviour on the Sabbath and about washing which they considered to be very important. Pharisees opposed Roman rule but did not believe in taking strong action against them.

The Pharisees did not believe Jesus could be the Messiah. Jesus challenged them because he considered that many of the rules they enforced were too tough on ordinary people and did not distinguish between really important things and those that didn’t matter so much. There were some Pharisees who were holy men.

Scribes

These were Jewish men who were especially learned in the Law, which they copied and **interpreted** in detail. Sometimes the Scribes were referred to as “lawyers”. The Scribes along with the Pharisees were the people who opposed Jesus most when he began to teach publicly. Each group of Pharisees included some Scribes. Scribes were given the most important places at feasts and in the synagogues out of respect for their knowledge of the Law.

Sadducees

The Sadducees were the rich and powerful Jewish religious group who controlled the Temple and the Sanhedrin, the ruling Jewish council. From their ranks, the Temple priests were chosen. The Sadducees were mistrusted by most other Jews and were unpopular with the ordinary people because of the profit they made from the Temple market. The Sadducees accepted Roman rule and tried to remain on friendly terms with the invaders. They did not accept that the ancient Jewish Law should be added to and were upset by the Pharisees who allowed new interpretations of scripture. They did not believe in life after death. The Sadducees often argued with Jesus.

Essenes

The Essenes viewed Temple worship in Jerusalem as corrupt and chose to run away from the difficulties with the Romans by leading pure and disciplined lives in desert communities such as Qumran by the Dead Sea. There they tried to keep the Jewish religion free from outside influences. They kept watch day and night and prayed for the final **liberation** of Israel. We know about the Essenes today because they kept a library of scrolls which described their way of life.

In recent times, the remains of these scrolls were rediscovered in caves by the Dead Sea.

Zealots

Today the term Zealot means someone who believes in something so strongly they would be prepared to die for that belief. The Zealots at the time of Jesus were Jews who hated the Romans. They believed that the only way to achieve Jewish freedom was through armed rebellion against the Roman invaders. What they began, God would finish. Some believed that the new Messiah would be a military leader who would overpower the Romans. The militant Zealot movement was in conflict with both the Pharisees and Sadducees. One of Jesus’ own disciples, Simon, had probably been a member of the Zealot party.

Herodians

The Herodians were friends and supporters of Herod Antipas. They were not an organised group like the Pharisees. Some of them believed for a time that Herod the Great was the Messiah.

Jesus fits none of these categories.



Woe unto You, Scribes and Pharisees (1886-1894), James Tissot (1836-1902) / Brooklyn Museum.

 **Task Thirteen**

Imagine you are a Roman officer who had been sent to spy on the various Jewish groups for the Roman Governor. You are now being interviewed by him. How would you reply to each of these questions? The first question is answered for you:

1. **Governor:** How many different groups of Jews are there?
Roman Officer: *Sir, there are six important groups.*
2. **Governor:** What does the name Pharisee mean?
3. **Governor:** What sorts of people belong to this important outfit?
4. **Governor:** I hear the Pharisees are upsetting the Sadducees all the time. Why don't the two groups get along together?
5. **Governor:** Who are the experts in the Jewish law?
6. **Governor:** Do these lawyers get any perks or advantages because of their expertise?
7. **Governor:** Which group controls the Temple?

8. **Governor:** Why is this group so unpopular with the ordinary people?

9. **Governor:** There's one group living out in the desert at Qumran. Why have they gone to live in that God-forsaken place?

10. **Governor:** Is there any one group I really need to worry about?

11. **Governor:** Why are they such a threat?

12. **Governor:** Is there any chance of them gaining much support from the other groups?

13. **Governor:** Do I have to concern myself with Herod's supporters?

14. **Governor:** This man, Jesus of Nazareth, does he associate with any of these groups?

Outcasts

All societies and cultures have their outcasts, those people who are despised and looked down upon by the powerful and respectable.

In Jewish society certain groups were regarded as being outsiders and were treated badly.

Gentiles were those people who were not of Jewish ancestry. Jews tried to keep clear of them because they were not descendants of Abraham. Jewish customs, such as circumcision, and strict rules regarding what they could and couldn't eat set them apart from the Gentiles and marked them as being chosen by *Te Atua*.

Samaritans were of Jewish ancestry but had intermarried with foreigners. They built their own temple in Samaria at Mount Gerizim, which was in opposition to the Temple in Jerusalem.

Tax collectors (also known as **publicans**) were Jews who collected the taxes on behalf of the Romans. The tax collectors or publicans would often make people pay a much greater amount of tax and keep the profits for themselves. They had a very bad reputation because they were dishonest and were hated because they worked for the Romans.

People with **disabilities** (the blind, the deaf, the dumb, the lame and the crippled) and those with **diseases**, (lepers) were also rejected by most Jews. Their poor physical condition was seen as a punishment from *Te Atua* for having sinned or disobeyed any one of the hundreds of regulations demanded by the Law of Moses.

Occupations which tempted people to be dishonest or break the law were also looked down on by some Jews. **Prostitutes** were one obvious example but so too were **doctors** and **butchers** who became unclean when they touched blood and dead bodies. Even **shepherds** were regarded as law-breakers because their sheep often wandered onto other people's land!

A **sinner** was anyone who broke the law either deliberately or out of ignorance.

- d. How does Zaccheus react to this?

- e. Which people are upset by the situation and why are they so shocked?

- f. What does Zaccheus say that shows his willingness to change his life after meeting Jesus?

- g. What does Jesus say to affirm that Zaccheus is no longer an outcast?

Christ's Banquet in the house of Simon the Pharisee, by Francesco Fontebasso (1709–1769), 18th Century, canvas.



Task Fifteen

All societies and cultures have their outcasts, those people who are despised and looked down upon by the powerful and respectable. Today in our society who are the people who belong to these rejected groups?

- a. Make a list of all those groups or individuals that you can think of who are rejected or outcast by our society.

GETTY IMAGES



Jesus sees the publican Zacchaeus in a tree at Jericho, and invites himself to his house though he is a sinner.

PART FIVE

The young Jesus

Focus:

- Jesus had many of the experiences of an ordinary Jewish boy of his time

WORDS TO UNDERSTAND

circumcision

The Birth of Jesus

Jesus began his life as all people do by being born of his mother, the woman named in scripture as Mary. The events leading up to Jesus' birth and the birth itself are probably the best-known aspects of his life.

Task Sixteen

Brainstorm what you can remember about the circumstances of Mary's pregnancy and Jesus' birth.

Check **Luke 1:26–38** and **Luke 2:1–20** to see how accurate and detailed your knowledge is.



GETTY IMAGES

Madonna and Child with Saints Joseph and Zechariah, Elizabeth and John the Baptist, by Pompeo Girolamo Batoni, 18th Century, oil on canvas.

Other Events of Jesus' Childhood

Nga Rongo Pai tell us of three other events which happened while Jesus was a baby.

On the eighth day after his birth Hehu was circumcised. This was because **circumcision** was the custom for all Jewish males. It was a sign that they belonged to the Chosen People of God.

Later **the wise men arrive** and recognise that Jesus is the one who was promised by God, the Messiah. They have travelled from far off lands bringing gifts to honour him. This occasion is sometimes called the Epiphany.

The **Presentation of Jesus in the Temple** is another example of the way Jesus' *whānau* followed Jewish traditions. Forty days after his birth, because he was *mātāmua*, Jesus like other first-born sons was dedicated to God. In this story Jesus is once again recognised as the long awaited Messiah.

These are the only stories recorded about the early life of Jesus. The next time we see him he is twelve years old and **on his own in the Temple**.



Task Seventeen

Read more about these events of Jesus' childhood as told in Luke and Matthew's Gospels.

- Jesus' Circumcision **Luke 2:21**
 - The Arrival of the Wise Men **Matthew 2:1-12**
 - The Presentation of Jesus in the Temple **Luke 2:22-38**
 - The Escape to and the Return from Egypt **Matthew 2:13-23**
 - Jesus in the Temple **Luke 2:41-50**
- a. Write down a quiz of around fifteen questions (and answers) based on what you read about these events.

Begin your questions with the following key words:

*Who...? What...?
Which...? When...?
Where...? Why...?
How...?*

- b. Try out your quiz on one of your classmates.

Jesus' Education

Jesus came from an ordinary family and would have had a good education for his time. Although Jesus probably knew all three languages that were spoken in Palestine – Hebrew, Aramaic and Greek – he was not a writer. All his teachings were given by the spoken word.

GETTY IMAGES



The Youth of Jesus, c1897, James Tissot (1836–1902) / Brooklyn Museum.

Jesus' Occupation

Until he became a public figure when he was about thirty years old, most of Jesus' life was spent doing ordinary things. He worked in Nazareth and lived as a member of his community.

Mary's husband, Joseph, has traditionally been described as a carpenter. In a village like Nazareth, Joseph would have been the local builder, skilled in many trades.

It was a good time to be a builder there. Many building projects were underway in nearby towns, which were being redeveloped by the Romans. There were plenty of jobs for skilled craftspeople.

Task Eighteen

Compare your early life with that of Jesus by filling in this information:

Me	Jesus
Birth	Birth (see Luke 1:26-38)
Mother	Mother (see Luke 2:1-21)
Father	
Baptism:	Presentation (see Luke 2:22-24, Luke 3:21-22)
Where	
When	
Significant events in history at this time:	
First or earliest memory:	
Family movement:	(see Matthew 2)

Me

Jesus

Development/formal education:

Were you ever lost?

(see Luke 2:41-45)

Special friends:

Special place:

Family festival or gatherings:

Anything else you can think of?

PART SIX

Jesus enters public life

Focus:

- Jesus' public life began with his baptism by John
- Jesus called followers, including "the Twelve" to be with him and share in his work

Jesus' Baptism

Jesus' public life began when he was about thirty with his baptism by John the Baptist in the Jordan River. John was Jesus' cousin, the son of Elizabeth and Zechariah. He told people that they needed to turn away from sin and turn again to *Te Atua*. He baptised them in the Jordan River as a sign that their sins were forgiven.

By his baptism *Hehu* showed in a very clear way that he accepted his mission to do God's work on earth.



GETTY IMAGES

The Baptism of Christ (oil on panel), Greco, El (Domenico Theotocopuli) (1541-1614) / Hospital de Tavera, Toledo, Spain.

Jesus Chooses Disciples

Hehu returned to Galilee where he gathered followers around him. These followers, called disciples, had a lot to learn about Jesus, God, themselves, and *te ao mārama* (this world, the world of light). But what they did have going for them was enthusiasm for Jesus and his message. Being a disciple required them to be open to where Jesus might lead them – eventually into conflict with the religious authorities.

The Gospels tell us that *Hehu* had many disciples. The first disciples that Jesus called were four fishermen:

As Jesus walked along the shore of Lake Galilee, he saw two fishermen, Simon and his brother Andrew, catching fish with a net. Jesus said to them, “Come with me, and I will teach you to catch men.” At once they left their nets and went with him.

He went a little farther on and saw two other brothers, James and John, the sons of Zebedee. They were in their boat getting their nets ready. As soon as Jesus saw them, he called them; they left their father Zebedee in the boat with the hired men and went with Jesus. **(Mark 1:16-20)**

Simon (later called Peter), James and John were very close to Jesus and were to number among “the Twelve” who would have a special role in Jesus’ mission. It was Peter who was to become the leader of “the Twelve” after Jesus’ death.

Meal of Our Lord and the Apostles, James Tissot (1836–1902) / Brooklyn Museum.

PUBLIC DOMAIN



“The Twelve”

Here is a list of “the Twelve” – also known as the apostles – who Jesus chose to be his special companions:

- Simon (called Peter) and Andrew (his brother)
- James and John (the sons of Zebedee who were nicknamed “Men of Thunder”)
- Philip
- Bartholomew
- Matthew (called Levi), the tax collector
- Thomas Didymus (“the twin”)
- James (the son of Alphaeus)
- Simon (the Zealot)
- Jude (sometimes called Thaddaeus or Judas)
- Judas Iscariot (who was later to betray Jesus)



Task Twenty

Read **Mark 3:13–19** where Jesus names “the Twelve”. Choose one of “the Twelve” to research in more detail. Ask your teacher for some background material to help you or do a web quest.

Why People Followed Jesus

Different people had different reasons for being attracted to Jesus:

- Some thought he was going to get rid of the Romans from Palestine.
- Others were excited by the possibility of changing their lifestyle and following a new path.
- Many were fascinated by Jesus’ personality and just wanted to be with him.

Something to Think About

Which of the above groups do you think the disciples would fit into? Discuss your reasons with the person next to you.

Task Twenty-One

If Jesus was living in New Zealand today who do you think he would choose to be his disciples? Working as a pair or in a small group make a list of Jesus' "Aotearoa Twelve". Give reasons for your choices.



GETTY IMAGES

Jesus and his disciples at Caesarea Philippi, William Hole (1846–1917).

PART SEVEN

Jesus the Teacher

Focus:

- Jesus announced the reign of God especially to the poor, to outcasts, and to sinners
- Jesus used parables to get across his message

WORDS TO UNDERSTAND

kingdom
or reign of God
parables

Jesus' Teaching Methods

Unlike teachers today Jesus did not work in a classroom. He gathered his followers about him in public places – in the streets and markets, in the fields and on the hillsides, and by the shores of the Sea of Galilee.

Most teachers in Jesus' time expected their pupils to memorise information and ideas which they told them. Jesus was different. He encouraged his followers to think for themselves and challenged them to work out what *Te Atua* was saying to them personally.

The Kingdom of God

“The kingdom of God is within you...” was a common saying of Jesus.

Through his every action, attitude and word, Jesus communicated the message of God's great love for God's people. Jesus was always telling his followers about *Te Rangatiratanga* or the reign of God. His message was simple:

“The right time has come, and the kingdom of God is near! Turn away from sin and believe the Good News.”

When he did this, Jesus was not talking about a mighty king who would lead an army of Jewish soldiers to drive the Romans out of Palestine. He was speaking about *Mana Atua* (the power of God) and God's way of doing things. The kingdom of God means that God lives in the hearts of people and in the world.

Sometimes Jesus spoke of the kingdom of heaven, which was just another way of saying the same thing.

Jesus was clear that *Te Rangatiratanga* would come about by people choosing God's values and ways of acting, and by living in peace as sisters and brothers. Jesus was a living sign of God's reign.

Jesus' message about the reign of God stressed a number of important points:

- People must change their lives
- God has begun to save the people
- The main sign of God's reign is God's *aroha* (love)
- God's reign will come – everything will be all right in the end
- People should be happy because they have heard the Good News

But before people could do things God's way they had to recognise their own need for God. Entering "the kingdom" began with trusting God.

The powerful and respectable, including many religious people, found this too difficult. The poor, the weak, the sinners and the outcasts were the ones who saw hope in Jesus' message.

Something to Discuss

"The right time has come," Jesus said, "and the kingdom of God is near! Turn away from sin and believe the Good News!" (**Mark 1:15**)

Why would the rich and powerful find it harder to accept what Jesus was saying about the kingdom of God than the poor and the outcasts would?

Teaching from Scripture

When he taught, Jesus would often use the words of scripture to support his message about the coming of God’s reign. One time in the synagogue Jesus even announced that the things spoken of in scripture were becoming true as the people listened:

Then Jesus went to Nazareth, where he had been brought up, and on the Sabbath he went as usual to the synagogue. He stood up to read the Scriptures and was handed the book of the prophet Isaiah. He unrolled the scroll and found the place where it is written:

The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to **proclaim** liberty to the captives and recovery of sight to the blind, to set free the **oppressed** and announce that the time has come when the Lord will save his people.

Jesus rolled up the scroll, gave it back to the attendant, and sat down. All the people in the synagogue had their eyes fixed on him. **(Luke 4:16–20)**



Task Twenty-Two

- a. Would Jesus have been allowed to read and explain the scriptures in the synagogue?
- b. Complete the following statements about God’s reign made by the prophet Isaiah and read out by Jesus – one letter for each box:
 - _____ news to the _____ .
 - _____ to captives.
 - Sight to the _____ .
 - _____ to the oppressed.
 - The _____ has come when the _____ will _____ his people.

c. Using the above statements as examples, what do you think Jesus might have said about the kingdom or reign of God to the following people:

- to the lame
- to the deaf
- to the dumb
- to the sick
- to the lonely
- to the worried
- to the angry
- to the sad
- to the dead

d. What does the incident in the synagogue tell us about Jesus' ability to hold the people's attention?



Something to Think About

a. If Jesus was living today to which individuals and groups would he announce the reign of God? Think in terms of:

- the world
- your country
- your town or city
- your school
- your family
- your parish

b. Which individuals and groups would listen?

Teaching with Parables

Jesus' favourite way of getting his message across was by using parables. These were entertaining stories that got people thinking about the meaning of life and its possibilities.

In the four Gospels there are almost forty different parables of Jesus. Next year when you are in year ten you will study the parables in more detail, but here are two very short examples of how Jesus used stories to teach about

Te Rangatiratanga:

The Hidden Treasure

The kingdom of heaven is like this. A man happens to find a treasure hidden in a field. He covers it up again, and is so happy that he goes and sells everything he has, and then goes back and buys the field. (**Matthew 13:44**)

The Pearl

Also, the kingdom of heaven is like this. A man is looking for fine pearls, and when he finds one that is unusually fine, he goes and sells everything he has, and buys that pearl. (**Matthew 13:45–46**)



GETTY IMAGES

Christ delivering his sermon on the mount.
From Brown's Holy Bible.

Task Twenty-Three

- a. Choose one of the two parables on page 54 and draw a cartoon of it. The cartoon should illustrate three or four different events that make up the story.
- b. Put a tick next to those statements which contain important messages about the reign of God (kingdom of heaven) as shown in the two parables:

The kingdom of heaven is a field or a pearl

The kingdom of heaven is for males only

The kingdom of heaven is something to be valued

The kingdom of heaven should remain hidden

The kingdom of heaven should not be spoken about

The kingdom of heaven involves a search

The kingdom of God is something to be discovered

The kingdom of heaven should be sold

The kingdom of heaven is full of money and pearls

The kingdom of heaven brings happiness

A person wanting the kingdom of heaven will give up everything

The kingdom of God can be understood through stories

An important message that comes through many stories or parables is that the kingdom of heaven is not something to be earned by following sets of rules. It is freely available to everyone who is open to God's power and God's way of doing things.

PART EIGHT

Jesus the Healer

Focus:

- Jesus showed God's reign through miracles and signs – healing, driving out **demons**, commanding the **forces of nature**, bringing the dead to life and forgiving sins
- Jesus' actions strengthened people's faith in him

WORDS TO UNDERSTAND

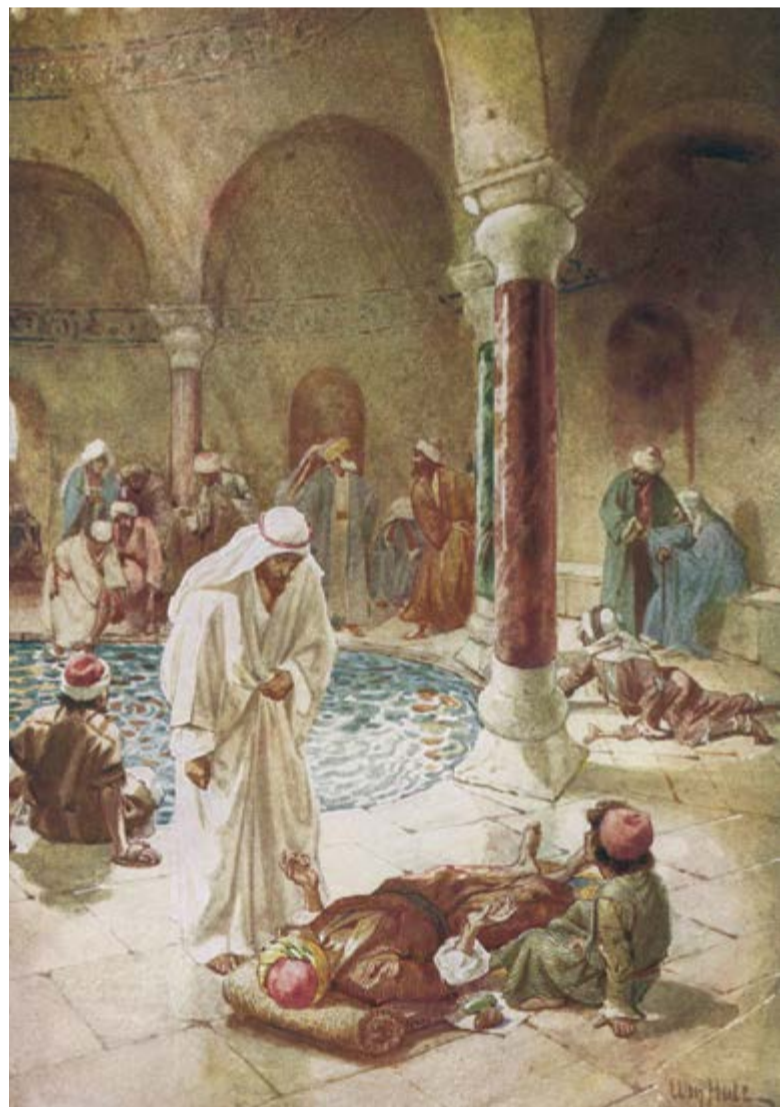
epilepsy

Miracles and Signs

Jesus showed people what God's kingdom or reign was like through his actions as well as through his teachings.

Many of the things **Hehu** did which revealed God's kingdom involved no special powers. His words of kindness and understanding and his gentle touch were natural actions that anyone could do if they chose to.

Nga Rongo Pai also speak of Jesus having special powers which enabled him to work miracles. These powers were a sign that God was present in Jesus, in everything that he said and did. They pointed to the fact that what Jesus taught about **Te Rangatiratanga** was true.



GETTY IMAGES

Jesus heals a crippled man at the Pool of Bethesda, in Jerusalem

The kind of people Jesus used his *mana* (power) for were not the rich (who could pay him for what he did) or the important (who could use their influence to open doors for him). Because Jesus' message was that God loved all kinds of people, he often carried out miracles for those who were considered “non-people”: the deaf, the dumb, the lame, the mad, and people of the wrong race, place or background. These were the people who had faith in Jesus and who allowed *Mana Atua* to work in their lives.

Jesus' miracles fall into four main groups:

- Healings
- Driving out devils, demons or unclean spirits
- Commanding the forces of nature
- Bringing the dead back to life

Healings

Most of Jesus' miracles involved healing. Wherever he travelled Jesus was followed by crowds, who wanted his healing touch. Matthew's Gospel tells us:

People brought all their sick to him and begged him to let the sick just touch the edge of his cloak, and all who touched him were healed. (**Matthew 14: 35–36**)



Jesus restores the daughter of Jairus to life.

Task Twenty-Four

- a. The following details, which belong to four different healing miracles from Mark's Gospel, are muddled up. Read the scripture passages first then sort the details into the correct columns:

Scripture	Who is healed	What are Jesus' words	What are Jesus' actions
Mark 1:40–45	Paralysed man	"Can you see anything?"	Reached out and touched him
Mark 2:1–12	Man with a skin disease	"Ephphatha. Open up!"	Put his fingers in his ears, spat, and touched his tongue.
Mark 7:31–37	Blind man	"Your sins are forgiven."	Ordered the man to pick up his mat and go home.
Mark 8:22–26	Deaf-mute	"I do want to. Be clean."	Spat on the man's eye.

- b. In each of the healing stories the person who is healed or the person's companions show faith or trust in Jesus. Look back through the above healing miracles. Work out in each case how faith or trust in Jesus is shown.

Driving out Devils, Demons or Unclean Spirits

In the Gospels we also read of *Hehu* driving out devils, demons or "unclean spirits."

A person who was regarded as being possessed by a demon or unclean spirit two thousand years ago, might today be described as having epilepsy or some form of mental illness.

When he cures these people Jesus is giving a sign that *Te Atua* is active in their lives, healing them and challenging them to faith.



Something to Think About

Read **Luke 9:37-43**.

- The boy Jesus heals is described as being attacked by an evil spirit. What does the boy do which shows he might be an epileptic?
- When Jesus heals the boy how do the onlookers show their faith in Jesus?

Commanding the Forces of Nature

These miracles show that Jesus had power over *te ao mārama*. Like the other miracles these were signs that Jesus was doing God's work.



Task Twenty-Five

Read the scripture passages where Jesus is seen controlling nature.

- Match the scripture passage in column **A** with the event it describes in column **B**.

A	B
Mark 6:45-52	Drying up a fig tree
Mark 4:35-41	Catching a large number of fish
Matthew 21:18-22	Walking on water
Luke 5:1-11	Calming a storm

- For each miracle write two or three sentences describing how Jesus shows he has power over nature.

Raising the Dead to Life

On three occasions in the Gospels Jesus is shown bringing the dead back to life.

Task Twenty-Six

Working in a group, turn one of the following situations into a short play.

The characters you will need to have parts for are listed.

a. Jairus' daughter

Matthew 9:18–19, 23–25 Mark 5:22–24, 35–43 Luke 8:41–42, 49–56

Jairus, his daughter, Jesus, a messenger, Peter, John, James, the crowd

b. The widow's son at Nain

Luke 7:11–17

Jesus, his disciples, the crowd, the dead man, the widowed mother

c. Lazarus

John 11:1–44

Jesus, Lazarus, Mary, Martha, a messenger, Thomas, disciples, the crowd of Judeans

Something to Think About

Why are the miracles where Jesus raises the dead to life especially strong signs of his *mana*?

PART NINE

Jesus the Pray-er

Focus:

- Jesus went beyond the traditional prayer of his people and called God “My Father”
- Jesus taught his followers a new way of praying

WORDS TO UNDERSTAND

Abba

Speaking to God

Jesus was a Jew who practised the traditional *karakia* of his people:

- He blessed the bread at mealtime
- He worshipped on the Sabbath
- He prayed at the set times

But Jesus could be very critical of those who used prayer to tell God how good they were while putting others down, as in the case of the Pharisee in one of his parables:

The Pharisee stood apart by himself and prayed, I thank you, God, that I am not greedy, dishonest, or an adulterer, like everybody else. I thank you I am not like that tax collector over there. (**Luke 18:11**)

Hehu warned his disciples not to pray long prayers full of meaningless words and was angry with people who prayed in public just so they could be seen by everyone. When Jesus himself prayed he would often go off on his own to the mountains, a garden or a desert area to be alone with *Te Atua*.

Jesus’ own prayer showed that the most important thing for him was his relationship with God, whom he called “*Matua*” (Father). Jesus trusted the Father completely and wanted everything that the Father wanted.

The actual word Jesus used when speaking to God was Abba, which is Aramaic for ‘father’. In Jesus’ time, the word Abba was used by children when they were speaking to their own fathers, in much the same way that kids today say “Dad” or “Daddy”. But it was not a term used by Jews when they were talking about *Te Atua*. In fact, strict Jews believed the name of God was so *Tapu* that it couldn’t even be written down. By referring to God as Abba, Jesus was showing that his relationship with God was special – one of complete trust and *aroha*.

When he came to teach his disciples how to pray Jesus told them to say the “Our Father” because he wanted his followers to have their own close and warm relationships with God.

Task Twenty-Seven

The name for God was considered so sacred by Jews that only the consonants were ever written down.

- a. What does the fact that the Jews avoided writing down or even speaking God’s name unnecessarily tell us about their relationship with him?
- b. Add the correct vowels to YHWH to get the Jewish name for God as we spell it today.

Y H W H

- c. See what it looks like when you write down your own names leaving out the vowels (a, e, i, o, u). Can others in the class work out what you have written?



Jesus in the Garden of Olives, c.1590-95 (oil on canvas), Veen, Otto van (1558-1629) / Musee des Beaux-Arts, Dunkirk, France, Giraudon

GETTY IMAGES

Something to Discuss

Think carefully about Jesus' approach to prayer:

- a. What are three warnings or pieces of advice that Jesus gave about prayer?
- b. How was Jesus' own *karakia* different from the traditional prayer of his people?
- c. What does Jesus' approach to prayer show about his own relationship with God?

Task Twenty-Eight

The following verses from the Matthew's Gospel where Jesus teaches his disciples how to pray are in the wrong order.

- a. First try to sort them so that they make sense without using your Bibles:
 - Do not bring us to hard testing
 - May your kingdom come
 - As we forgive the wrongs that others have done to us
 - Our Father in heaven
 - Forgive us the wrongs we have done
 - May your holy name be honoured
 - But keep us safe from the Evil One
 - Give us today the food we need
 - This then is how you should pray
 - May your will be done on earth as it is in heaven
- b. Check how accurate you are by looking up **Matthew 6:9–13**.
- c. Which two words show that Jesus wanted the disciples to have a close, loving relationship with God?

PART TEN

Jesus' Final Days and Death

Focus:

- Jesus went to Jerusalem knowing that he could die there
- Jesus shared one final meal with “the Twelve” before being arrested and tried by the Jewish and Roman authorities
- Jesus died on the cross and was buried

WORDS TO UNDERSTAND

Passover
Sanhedrin
Stations of the Cross

Jesus Comes to Jerusalem

Most of Jesus' time was spent in Galilee, but he was determined to share his message about the coming of *Te Rangatiratanga* with those in Jerusalem one more time.

This was a risky move because Jerusalem with its Temple was the heart of the Jewish religion and the place where Jesus would make powerful enemies of the Jewish leaders and of the Romans who feared riots in the city.

The Gospels show Jesus arriving in Jerusalem in the days leading up to Passover, a festival time when the city was full of visitors. *Hehu* entered the city riding on a donkey or colt and was welcomed by crowds of people.



PUBLIC DOMAIN

Duccio di Buoninsegna. The Entry into Jerusalem. 1308-11. Tempera on wood panel. Museo dell'Opera del Duomo, Siena, Italy.

Task Twenty-Nine

Read in at least one of the Gospels the description of Jesus' entry into the city:

Mark 11:1-11

Luke 19:29-40

Matthew 21:1-11

John 12:12-15

- a. Write a paragraph describing what happened by using as many of the following key words or phrases as you can:

Bethphage Bethany Mount of Olives disciples
 donkeycolt crowd cloaks road palms
 branches hosanna praise king Jerusalem

The Last Straw

Once in Jerusalem Jesus went to the Temple where he chased out those people who were treating it as a market with their buying and selling. He overturned the tables of the money-changers, knocked over the seats of the pigeon sellers and told the people there not to carry things through the Temple and use a place of prayer as a shortcut.

The buying and selling that went on in the Court of the Gentiles (see the plan of the Temple in Part Two on **PAGE 27**) involved items such as wine, oil, salt, birds and animals that pilgrims to the Temple bought for sacrifices. Because the Temple was a tapu place Roman and Greek money could not be used for these sales. The money-changers were there to exchange the pilgrims' money for Jewish coins.



Task Thirty

Read at least one version of Jesus’ actions in the Temple:

Mark 11:15–18

Luke 19:45–48

Matthew 21:12–16

John 2:13–16

When Jesus entered the Temple what did he do?

Unscramble the letters in the muddled up words so that the statements make sense:

- Jesus **s a h c e d** out those who bought and **l d o s**.
- Jesus overturned the **a t s e l b** of the **y e n m o** – changers.
- Jesus **n e d u r t** over the seats of the **i p e n o g** sellers.
- Jesus stopped **p o e l e p** using the **T p l e m e** as a short-cut.
- If you were a priest or a member of the Temple police how would you have reacted to Jesus’ behaviour?

The Last Supper

As Jesus continued to teach in Jerusalem the Jewish religious authorities became more and more upset by his behaviour. It was not long before these authorities with the help of Judas Iscariot, one of Jesus’ own disciples, had enough evidence to take action against Jesus.

Before *Hehu* was arrested he gathered with his disciples in an upstairs room for one last meal or feast. It was the feast of Passover, a time when the Jews gathered to celebrate their escape from Egypt. Jesus already knew that Judas had betrayed him and that his enemies were ready to kill him.

Task Thirty-One

- a) Why do Jews celebrate the feast of the Passover?

- b) What do we learn from Matthew about the preparations for the Last Supper? Read Matthew 26:17-19.

- c) Jesus' actions and words at his final meal were to become the basis of the Christian Eucharist or Mass. Read Matthew 26:26-29 to find out what Jesus said and did.

Fill in the missing words:

While they were eating, Jesus took a piece of _____, gave a prayer of thanks, broke it and gave it to his disciples. "Take and _____ it," he said; "this is my _____."

Then he took a _____, gave thanks to _____, and gave it to them.

"Drink it, all of you," he said; this is my _____ which seals God's

_____, my blood poured out for many for the forgiveness of _____. I tell you, I will never again drink this

until the day I drink the new wine with you in my Father's

."

- d) Catholics today repeat what happened at the Last Supper. During Mass or Eucharist what do the bread and wine become?

The bread and wine become...

Jesus' Arrest and Trial

Later that night Jesus was praying in the Garden of Gethsemane while those disciples who were with him slept. Judas appeared, leading a crowd of people and pointed out Jesus with a kiss.

Peter drew his sword and cut off the ear of the High Priest's servant. *Hehu* told him to put his sword away then healed the man. The chief priests, elders and officers of the Temple guard arrested Jesus and took him to the house of the High Priest, Caiaphas.

Task Thirty-Two

Imagine you are one of the arresting officers. Write a report for your commanding officer about what happened in the Garden of Gethsemane. Use at least one of the scripture versions as the basis for your report.

Mark 14:32-53

Matthew 26:36-57

Luke 22:39-54

Task Thirty-Three

In Luke's Gospel Jesus had to face three different trials:

1. Before the Sanhedrin or Jewish Council
2. Before Pilate (twice)
3. Before Herod

To find out what happened read Luke 22:54-71 to 23:1-25. The events below are muddled up. Fill in a number (1, 2 or 3) in the box next to each event according to the column it should be in. The first event in each column has been done for you.

Column 1 JESUS BEFORE THE SANHEDRIN	Column 2 JESUS BEFORE PILATE (TWICE)	Column 3 JESUS BEFORE HEROD
<p>2 Asked Jesus whether he was the king of the Jews</p> <p>Was very pleased to see Jesus</p> <p>Asked Jesus if he was the Son of God</p> <p>Asked Jesus many questions</p> <p>Sentenced Jesus to death</p>	<p>3 Had been wanting to see Jesus for a long time</p> <p>Asked Jesus if he was the Messiah</p> <p>Hoped to see Jesus perform miracles</p> <p>Offered to free Barabbas</p> <p>Took Jesus before Pilate where they began to accuse him</p>	<p>1 Brought there by the elders, chief priests, and the teachers of the Law</p> <p>Sent Jesus to Herod</p> <p>Could not find Jesus guilty of the crimes he was accused of</p> <p>Said they didn't need witnesses because they heard for themselves what Jesus said</p> <p>Sent Jesus back to Pilate</p>

Task Thirty-Four

As well as having three trials Jesus is also humiliated by the soldiers.

How do they use the following items, gestures and words to make fun of Jesus?

See **Mark 15:16–19** for a clear description.

- a purple robe
- thorny branches
- salutes or shouts
- a stick
- spitting
- kneeling
- bowing

Jesus’ Execution

After his trial Jesus was taken just outside Jerusalem to Golgotha, which means “Place of a Skull.” Here he was crucified. The Romans did not punish their own citizens with crucifixion, a very humiliating and painful method of execution which was only used for slaves and foreigners. Near the place of crucifixion was a *urupā* (burial place) containing a tomb in which *Hehu* would be buried.

It is likely that Jesus was followed to his crucifixion by a crowd, as it was usual to parade criminals through the streets as a warning to the people. A condemned man carried his own cross to the place of death and it seems that Jesus began to do so. Because he was too exhausted by whipping and other punishments, Jesus soon needed help with his load. A person standing near by, Simon from Cyrene, was called to help *Hehu* carry the cross.

Before being nailed to the cross Jesus was offered a drink – possibly some form of painkiller – which he refused. He was then stripped of his clothing, since criminals were hanged naked from the cross. It was a Roman custom for a criminal’s clothes and small possessions to become the property of the executioners. Crucified alongside Jesus were two other condemned criminals.

Jesus’ Death

Hehu was alive on the cross for about six hours, from nine in the morning until three in the afternoon. At this time Jesus died.

It seemed as if Jesus had been abandoned by *Te Atua*.



Ecce Homo (oil on canvas), Ciseri, Antonio (1821–91) / Galleria d'Arte Moderna, Florence, Italy.

Task Thirty-Five

The Gospels tell us that at the time of Jesus’ death a number of strange events took place. They are signs that Jesus’ death was the event that changed the world forever.

- a) Read Matthew 27:45-52. What are four strange events that happened around the time of Jesus’ death?

1.

2.

3.

4.

- b) Write out and complete this statement:

The strange events happening at the time of Jesus’ death show...

Jesus is Placed in the Tomb

Crucifixion victims often survived for days. So when he was asked to release Jesus' body for burial, Pilate was surprised.

Joseph of Arimathea, a follower of Jesus and a man of some importance, placed Jesus' body in an empty rock tomb. Jewish *tikanga* (custom) was to bury the body on the day of death. Strict rules prevented burial on the Sabbath, which began on the Friday evening. Jesus was buried in a hurry so that these rules wouldn't be broken. There would not have been time to anoint him before his burial - that is why the women come to the tomb two days later, after the Sabbath is over.

The entrance to the tomb was sealed, probably by a disc-shaped stone. Once in place it would have been extremely difficult to remove.



PUBLIC DOMAIN

Resurrection of Christ, Bellini, Giovanni (1426-1516), oil on panel transferred to canvas, Staatliche Museum, Berlin.

PART ELEVEN

Jesus Rises to New Life

Focus:

- Jesus rose from the dead after three days
- Jesus appeared to the disciples and was recognised as 'Lord'
- Jesus returned to be with God

WORDS TO UNDERSTAND

anoint

The Resurrection

After three days Jesus rose from the dead. This event is at the heart of the Christian faith. Whenever the story of Jesus is told *Te Aranga* (the Resurrection) is an essential part of it.

No one actually saw *Hehu* rise from the dead but the disciples insisted on the truth of the Resurrection based on two things: the empty tomb and their personal meetings with the risen Jesus.

The Gospel stories all record that three days after his death Jesus' tomb was empty. How did this happen? It is hard to imagine the disciples would have stolen Jesus' body, and then founded their faith on a deliberate lie. If the Romans or Jews had removed the body for some reason, they would have produced it to disprove the stories of Jesus' Resurrection.

The first people to meet the risen Jesus were Mary Magdalen and the women who came to the tomb to anoint his body. Under Jewish law women were not allowed to be witnesses and their point of view counted for little. The fact that *Hehu* first appeared to women is a challenge to the barriers which separate and divide us as human beings.

Some people say that the disciples were **hallucinating** but those women and men who claimed they had met the risen Jesus insisted they were not seeing things.

They believed that Jesus was alive even if they could not explain how this had happened. Their meetings with Jesus strengthened them and helped them to understand all that he had said to them in their years together.

Task Thirty-Six

What can you remember about Jewish burial customs from the previous section “Jesus is Placed in the Tomb”?

1. How were people buried in New Testament times?
2. How were the tombs sealed?
3. What were the rules regarding burial and the Sabbath?

Task Thirty-Seven

Read Luke 24:1-35. What answers would the following people give if they were questioned in the witness stand about the Resurrection?

- Mary Magdalen and the other women
- Peter
- The disciples on the road to Emmaus

Write their answers in the spaces provided.

In the Witness Stand (A)

Witnesses: Mary Magdalen and the other women

When did you go to the tomb?

Why did you go to the tomb?

What did you find when you got there?

Who did you see?

What did they say?

What did you do next?

In the Witness Stand (B)

Witness: Peter

Why did you go to the tomb?

What did you find?

What was your reaction?

In the Witness Stand (C)

Witnesses: The two men

Are you followers of Jesus?

On what day were you travelling and where to?

What were you talking about?

What happened next?

When did you recognise the stranger?

How did you recognise him?

Are you sure the stranger was Jesus?

Task Thirty-Eight

The meaning of the Resurrection has been explained in many different ways but it is a mystery that can never be fully understood. Here are some things people have said about *Te Aranga*:

- The Resurrection shows the power of God
 - The Resurrection shows that Jesus is fully God and fully human
 - The Resurrection shows the truth of everything that Jesus said and did during his life on earth
 - The Resurrection shows that life is stronger than death
 - The Resurrection shows us the way to new life
 - The Resurrection gives us hope
 - The Resurrection helps us to make sense of death
- a. Which statement about *Te Aranga* most appeals to you? Why?
 - b. Try writing your own statement about the Resurrection:

The Ascension

The story of Jesus' time on earth ends with his Ascension. Jesus' appearances to his followers come to an end when he leaves the earth and returns to *Te Atua*, not to be seen again until he comes again at some unknown date.

... he was taken up into heaven as they watched him, and a cloud hid him from their sight. They still had their eyes fixed on the sky as he went away, when two men dressed in white suddenly stood beside them and said "Galileans, why are you standing there looking up at the sky? This Jesus, who was taken from you into heaven, will come back in the same way that you saw him go to heaven." (**Acts of the Apostles 1:9-11**)

Jesus' Ascension shows us that one day we will "return home" and live with God.

In the meantime *Te Wairua Tapu* (the Holy Spirit) who guided and strengthened Jesus' followers after he had gone, continues to help us to carry on the work of Jesus.

Task Thirty-Nine

Make a list of all the different ways we can carry on the work of Jesus now that he no longer walks this earth.

Extension

Using the links on the FaithCentral website, construct a PowerPoint of different images on the Ascension, www.faithcentral.net.nz and go to

Classroom > Year 9 > 9B > The Life and Times of Jesus > Ascension Images.



Christ the Redeemer, Rio de Janeiro

PART TWELVE

Jesus – This is Your Life

Focus:

- Meeting Jesus is a life-changing experience

Task Forty

- You are a person from the Gospels who has had a personal encounter with *Hehu*. You have been asked to appear in a TV programme called JESUS – THIS IS YOUR LIFE.
- Work out with your teacher who you are going to be. Choose from the list of gospel people on the next page or come up with a suggestion of your own.
- Read the scripture passage carefully and use your imagination to “place yourself” in the gospel situation. Think carefully about how Jesus affected you.
- Now work out how you would answer the following questions which an interviewer will put to you.
- You and your classmates may also come up with some other interesting interview questions which would be worth putting to the different gospel people.
- Write down the answers you would give to the questions below (and to any others you might come up with).

- Elizabeth, mother of John the Baptist **Luke 1:39–45**
Mary, mother of Jesus **Luke 1:26–38**
Joseph, husband of Mary **Matthew 2:13–15**
John the Baptist **Mark 1:2–11**
Three Wise Men **Matthew 2:1–12**
King Herod **Luke 23:6–12**
Peter **Luke 5:1–11**
Andrew **Matthew 4:18–20**
James **Mark 10:35–45**
The disciple Jesus loved **John 19:25–27**
Thomas **John 20:24–29**
Judas Iscariot **Matthew 26:14–16, 20–25**
A leper **Matthew 8:–4**
The centurion / Roman officer **Matthew 8:5–13**
The paralysed man **Mark 2:1–12**
Jairus' daughter **Mark 5:21–24, 35–43**
Simeon **Luke 2:25–32**
Rich young man **Matthew 19:16–22**
Boy with a demon **Matthew 17:14–18**
Children **Matthew 19:13–15**
Nicodemus **John 3:1–15**
Blind beggar **Luke 18:35–43**
Pharisees **Matthew 23:1–12**
Lazarus **John 11:38–44**
Mary, Lazarus' sister **Luke 10:38–42**
Martha, Lazarus' sister **John 11:17–27**
Zacchaeus **Luke 19:1–10**
Pontius Pilate **John 18:28–40, 19:1–16**
Mary Magdalene **John 20:11–18**
The good thief **Luke 23:39–43**
The woman who dried the Lord's feet with her hair **Luke 7:36–50**

Interview Questions

1) Who are you?

2) What happened between Jesus and you?

3) What are your feelings about this experience?

4) What will you do now?

5) ?

6) ?

An actual performance of **JESUS - THIS IS YOUR LIFE** could be given by your class to another. Class members could take turns putting the interview questions to the various gospel people.

PART THIRTEEN

Summary

- Jesus is fully human, Jesus is the Christ, Jesus is truly God, Jesus is Saviour.
- We learn about Jesus in the Gospels.
- Jesus lived in the land of Palestine 2000 years ago and spent much of his life as an ordinary Jew.
- Throughout their history the Jews have had a special relationship with God and have looked forward to the coming of the Messiah.
- Jesus was brought up to be faithful to the traditions of his ancestors.
- The Jews of Jesus' time worshipped at the synagogue and the Temple .
- Jewish society at the time of Jesus was split into many different groups.
- Jesus mixed with the outcasts of society.
- Jesus had many of the experiences of an ordinary Jewish boy of his time.
- Jesus' public life began with his baptism by John.
- Jesus called followers, including "the Twelve" to be with him and share in his work.
- Jesus announced the reign of God especially to the poor, to outcasts, and to sinners.
- Jesus used parables to get across his message.

- Jesus showed God’s reign through miracles and signs – healing, driving out demons, commanding the forces of nature, bringing the dead to life and forgiving sins.
- Jesus’ actions strengthened people’s faith in him.
- Jesus went beyond the traditional prayer of his people and called God “My Father”
- Jesus taught his followers a new way of praying.
- Jesus went to Jerusalem knowing that he could die there.
- Jesus shared one final meal with “the Twelve” before being arrested and tried by the Jewish and Roman authorities.
- Jesus died on the cross and was buried.
- Jesus rose from the dead after three days.
- Jesus appeared to the disciples and was recognised as ‘Lord’
- Jesus returned to be with God.
- Meeting Jesus is a life-changing experience.

GLOSSARY of Māori Terms

This glossary gives explanation of Māori terms which are italicised in the text. The first time a Māori term appears in the text, its English meaning appears in brackets after it.

Pronunciation – correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to provide a reasonably accurate guide for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

´ indicates stressed syllable

Aroha

úh-raw-huh

In general, means love and/or compassion. Note that the word is used in two senses:

1. a joyful relationship involving the expression of goodwill and the doing of good, empathy.
2. sympathy, compassion towards those who are unhappy or suffering.

Atua

úh-too-uh

The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events.

He Tino Atua

heh tin-aw úh-too-uh

Fully divine.

He Tino Tangata

Fully human.

Hehu

héh-hoo

Jesus.

Iwi

(short i as in tin - like Kiri)

A tribe, a collective of hapū, all with a common ancestor. Can also mean a race of people, as in te iwi Māori (the Māori people), te iwi Pākehā (Pākehā people).

Karaiti

kuh-rúh-ee-tee

Christ.

Karakia

kúh-ruh-kee-uh

Prayer, ritual.

Mana

múh-nuh

Spiritual power and authority. Its sources are both divine and human, namely, God, one's ancestors and one's achievements in life. Please note: when mana refers to Mana of God it is written as Mana.

Mana Atua

múh-nuh úh-too-uh

The power of God.

Mātāmua

máh-tah-moo-uh

The firstborn of the family.

Matua

múh-too-uh

This means father or parent. It is the word used for father in the Lord's Prayer in Māori. Matua wahine means mother in the Hail Mary. Matua tane means father.

Note that mātua, with a long vowel, is the plural of this word.

Rongo Pai

nguh ráwng-aw púh-ee

Gospel or Good News. Nga Rongo Pai (plural). Te Rongo Pai (singular).

Tapu

túh-poo

Sacred, holy.

Please note: when tapu refers to the Tapu of God it is written as Tapu.

Te Ao Mārama

teh úh-awe máh-ruh-muh

The world of light – this world, which God created out of darkness.

Te Aranga

teh úh-rung-uh

The Resurrection.

Te Rangatiratanga

teh rúng-uh-tee-ruh-tung-uh

The Kingdom or Reign of God.

Te Tamaiti a Te Atua

teh túh-muh-i-tee uh teh úh-too-uh

The Son of God. The second person of the blessed Trinity.

Te Wairua Tapu

teh wúh-i-roo-uh túh-poo

The Holy Spirit.

Tikanga

tíh-kung-uh

Custom or protocol; a particular way of doing things.

Tūpuna

tóo-poo-nuh

Grandparents, more immediate ancestors. The singular is tupuna. Some areas use the term tīpuna.

Whakapapa

fúh-kuh-puh-puh

Genealogy or family tree.

Whānau

fáh-nuh-oo

Extended family.

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