



RE:ONLINE  
THE PLACE FOR EXCELLENCE



# Catholics -Women- 2 of 3

Bible quotations are from *New Revised Standard Version Anglicized Catholic Edition* (1991)

Text & Design: Jon Mayled & Sam Pillay

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# Introduction



These resources have been created to support the Jerusalem Trust and BBC film *Catholics - Women*. The film is also available on the RE:Online website.

This is the second of the trilogy *Catholics*. *Catholics – Priests* and *Catholics – Children* are also available.

There are resources designed for KS2 (8-11), KS2 (11-14), KS4 (15-16), KS5 (17-18) and adults.

In order to use this resources it is necessary for students to watch the entire film. In addition, sections may, of course, be reshown as required in relation to each topic. The Programme Outline contains the timings for each part of the film.

Teachers can select all or any of the resources and activities as suitable for the course they are pursuing. Although closely related to film there are additional 'Stretch and Challenge' topics as well as cross-curricular materials.

This film is structured around nine interviews with Catholic women linked by one of the volunteer Sacristans. The interviews are indicated in yellow on the programme outline.

Additional topics include:

- Women in the Bible; Blessed Virgin Mary, Women in the Church today and the objects features and vestments of a Catholic Church.

This pack contains all the resources for free photocopying together with printouts of the PowerPoints which accompany some of the resources.

Additional versions of resources have been created:

- Dyslexic (D) wherever appropriate;

Many of the materials are also suitable for

- SEN – special educational needs;
- EAL – English as an additional language. To avoid confusion the letters in parentheses are coded as appropriate in the bottom left -hand corner of each page.

Recent changes in the RE curriculum, particularly in relation to GCSE and A level mean that such resources on Christian denominations are increasingly in demand.

We hope that you find these resources useful.

*Jon Mayled & Sam Pillay*

On behalf of the Jerusalem Trust and RE:Online

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# Programme Outline



00:00	Westminster Cathedral, London – most of the congregation and volunteers are women
01:03	Titles
01:25	Woman Sacristan - Rose (second-in-charge)
01:37	Luke 1:38 – the <i>Magnificat</i>
01:54	Priest celebrating Mass.
02:07	Interview One – devout Catholic woman and children going to daily Mass.
02:55	Importance of a relationship with Christ and ‘Our Lady’ (Blessed Virgin Mary – BVM)
03:15	The Cathedral
03:30	Interview Two - former Buddhist who converted to Catholicism. Found ‘something missing’ in her life in the Mass.
04:15	Woman going to Mass on the anniversary of her grandmother’s death.
04:45	Interview Two - continued
05:10	Volunteer Sacristan preparing for a Mass – volunteered at the Cathedral for four years.
07:08	Sorting vestments
07:30	Sacristan converted in late 20s before marriage to a Catholic.
08:16	<i>Alleluia</i> (antiphon) sung by a woman at Mass
09:00	Interview Three – Nigerian woman brought up by two devout grandmothers – the Cathedral is her parish church.
10:30	She explains her relationship with God.
11:00	Women preparing the altar.
12:20	Left-over Holy Water poured on the plants in the Sacristy.
12:40	Explanation of transubstantiation – difference between consecrated and non-consecrated wine.
13:25	Opinion that children do not understand about the consecrated wine at their First Communion.
13:45	Explanation that any consecrated wine not consumed is returned to the soil.
14:00	Room full of sacred vessels etc.
14:25	All the sacred vessels are necessary as e.g. at the Easter Chrism Mass there are more than 700 priests in the Cathedral.
14:55	Lady Chapel
15:30	The ‘Architects’ Room – with the original plans and drawings of the Cathedral.
15:50	Curator: Explanation of devotion to the BVM.
16:20	Mary as the ‘Mother of God’ and Co-redemptrix.
16:35	Mary had to choose to say ‘yes’ for Jesus to be born.
16:55	‘Fourth member of the Trinity’.
17:12	An incredibly strong woman.



18:00	Not a passive woman
18:38	Mary displays a strong femaleness.
19:08	Woman leading the <i>Hail Mary</i> .
20:15	Interview Four – woman at the Visitors' Desk. 'Cradle' Catholic who went to a convent school. Sent her daughter to a Catholic school but not a convent because that is too sheltered from the world.
22:05	Praying for the 'separated brethren' – non-Catholics.
23:05	In the past many Catholics got married so that they could sleep together.
23:25	Rejects the rigid Catholicism of the 40s and 50s.
23:35	Votive candles
24:15	Purple stoles in Confessionals regularly sent for dry-cleaning.
25:15	Refilling oil candles at a statue of the BVM. All the cathedral statues have polished feet because so many people touch them.
25:30	Mary was a woman and a mother so understands the same troubles in women.
26:20	Baptism
27:05	Interview Five – A woman who has been coming to the Cathedral every day since 1963. When she was young she just went to mass very quickly. When she was 20 her brother was diagnosed with cancer and she went straight to a church to pray. Faith and health are both important. When she developed cancer she was calm and fatalistic. Could not cope with life without prayer. After five children her mother became pregnant and went to a priest asking if she could use contraception as she could not cope with any more children. Priest said 'no'. She had three more children and could not cope. The woman is now critical of this teaching. You should use your conscience and tell God, not a priest. We get through life by the Grace of God.
30:00	The busy world in the streets outside of the Cathedral
30:10	Interview Six – a retired woman doctor who had been a medical student at the Westminster Hospital (now closed and replaced by the Chelsea & Westminster Hospital). As a student she had a reserved seat at the Cathedral for major festivals. She still attends and feels a great attachment to it but can longer support Church teaching on contraception and AIDS and its attitude to paedophilia amongst the clergy etc. She tries to differentiate between the faith and the institution which she says are not synonymous. She still has belief in Christianity and its moral teachings. It has given her an ingrained sense of the Golden Rule as a moral code in the chaos of life.
33:24	Interview Seven – a woman who comes most days to light a candle at the 8am Mass. It helps her deal with the cancer of family members. She finds the visits a way of talking to God but not in prayer. When younger she believed Catholic teaching had to be followed to the letter but now sees that nobody does, not even the priests. She always practiced birth control. She does not think she is a good Catholic and will not go to confession so therefore will not take communion. Her first husband left her and she divorced him after eight years. She had seven wonderful years with her second husband before he died. She will not say that she was living in sin.



36:00	Only the wealthy could get an annulment. As such annulments are nonsense. If you're a good person and believe in God you will be forgiven.
37:10	A woman administering the host
37:35	Interview Eight – Grandmother and her granddaughter. Came in to the Cathedral to look as they were walking past. Not a practising Catholic. Pray at home – visit any church as there is only one God. When her father died her mother could not stop grieving and the priest was no help.
38:50	She still feels that there is 'something there'.
39:55	Preparation for the Solemnity of the Assumption of the BVM (15th August). 'It commemorates our Lady's death and burial, and her rising to life. Her passing from this world and then her assumption into Heaven. The rejoicing of all the angels.'
42:50	Interview Four – continued. Woman has been there for five or six years. Her husband left her and she moved to London. Had not been to Church for years. Started to come and sit. Not praying but sitting like the Desert Fathers.
46:10	Woman vacuuming the altar carpets.
46:15	Reliquaries
46:52	Relic of St Mary Magdalene
48:22	Interview Nine – Older woman. Just started to come as before, following a stroke, she did not have the confidence to travel from Harrow (north London). Comes two or three times a week. Has been in great buildings across the world but this is the only place she feels warmth, love and beauty. Would not have survived the stroke without her faith. Lapsed Catholic for 60 years. Fashion industry – travelling – gave way to temptation and did not feel guilty. Lived for four years in Rome but never went to Mass. Does not know how she survived without the Church – always looking for what was coming next and not enjoying the moment. She talks to Our Lady, not worthy to speak to Christ. Now she has started to feel guilt about how she treated others and for the wasted years. The last seven months since she has been coming to the Cathedral have been wonderful. "Give me a child until he is seven and I will show you the man." (Aristotle). She says: "Give me a child until he is seven and he will be a Catholic for life."
53:30	Sacristan – Converted to Catholicism 25 years ago. Husband left. Now divorced but finds the Church, priests and people are very supportive.
55:38	Does faith become more important as you get older? Depends what happens in your life, If you hit rock-bottom it is because God did it to help you go forward.
57:00	On a feast day all the volunteers wear black cassocks.
57:47	Priest speaking about BVM: Some people take 'handmaid' to extremes. Some see her as an unfeminine, steely, middle-eastern woman. All have their own image in a combination of weakness and strength.
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Filmed, Produced and Directed by Richard Alwyn  
Wingspan Productions in association with Jerusalem Productions for BBC © MMXII

# CATHOLICS ~ WOMEN

Introduction & Outline



## PROGRAMME OUTLINE



- Think about the work of the Sacristan in the video.
- How hard a job do you think it is for a volunteer?
- Why do you think someone would do all this work without being paid?



## PROGRAMME OUTLINE



### Being a woman in the Catholic Church

- Write an essay explaining:
  - Some of the things which women said about their lives and their faith in the video
  - What things do you think they might have chosen to sacrifice for their faith?

# Women in the Bible



The role that women play in the Bible is often ignored with a few obvious exceptions.

There are many lists of women mentioned in the Bible. One of the most comprehensive of these lists a total of 158.

- Old Testament – 118 women
- New Testament – 32 women
- Additional Books contained in the Catholic Canon – 8 women

The following information contains lists of particularly significant women in the Bible.

They have been divided into Old and New Testament with the Old Testament including:

- Additions to Esther
- Baruch
- Judith
- Maccabees I
- Maccabees II
- Sirach
- Tobit
- Wisdom

## The character of Sophia (wisdom)

Sophia: σοφία (wisdom) is a central idea in Judaeo-Christian theology.

In the Orthodox and Catholic churches, Holy Wisdom is sometimes used as an expression for God the Son in the Trinity.

In Gnosticism, Sophia is clearly a feminine figure. However, Sophia is never seen as a 'goddess' in the classical Greek tradition.

In Christian art Holy Wisdom or Hagia Sophia was often depicted as a female allegory from the medieval period. In the Catholic Church, she appears as a crowned virgin.

A late sixth century tradition was of Saint Sophia and her three daughters, Saints Faith, Hope and Charity.

A type of Russian Orthodox icon of the Theotokos Θεοτόκος (God carrier) is 'Wisdom hath builded Her house'.

Wisdom has built her house,  
she has hewn her seven pillars.

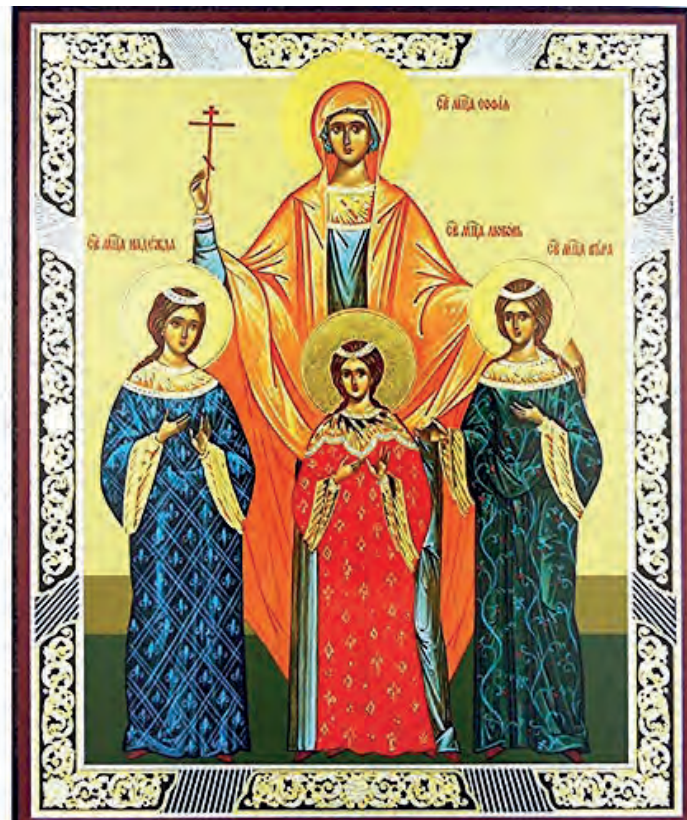
She has slaughtered her animals, she has mixed her wine,  
she has also set her table.



She has sent out her servant-girls, she calls  
 from the highest places in the town,  
 “You that are simple, turn in here!”  
 To those without sense she says,  
 “Come, eat of my bread  
 and drink of the wine I have mixed.  
 Lay aside immaturity, and live,  
 and walk in the way of insight.” (Proverbs 9:1-6)

The idea of Sophia as ‘Wisdom’ is used in Biblical studies.

The term ‘Wisdom Literature’ is used to refer to a subset of the books of the Jewish Scriptures: Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs (Song of Solomon), the Book of Wisdom and Sirach (Ecclesiasticus). However, not all the Psalms are generally regarded as belonging to the Wisdom tradition.



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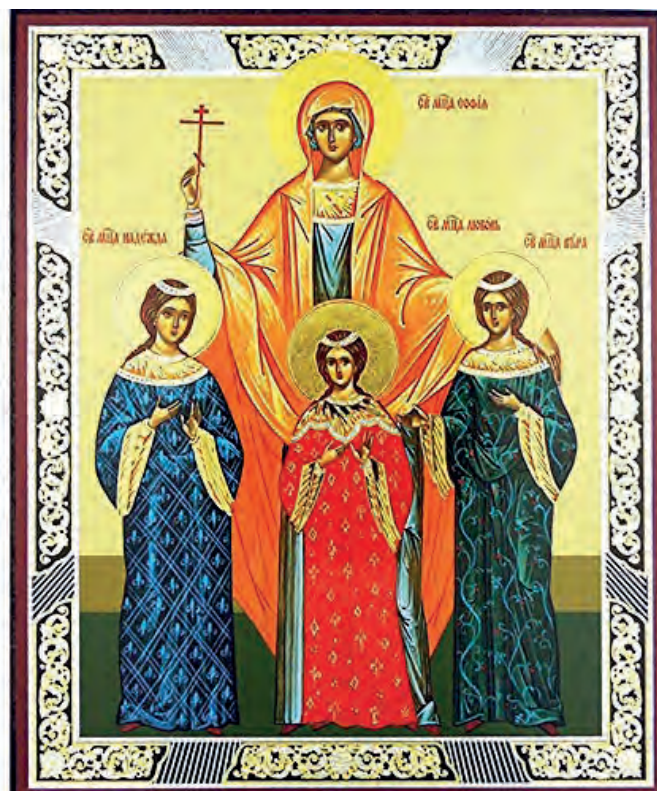
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# CATHOLICS ~ WOMEN

Women in the Bible



## TASKS



- Before you read this, how many women did you think appeared in the Bible?
- Read the information about women in the Bible.
- Discuss with a partner which women in the Bible you have heard of.
- From memory, write down what you remember about any of these women.

# Women in the Old Testament



## List of 30 significant women in the Old Testament

Bathsheba	The wife of Uriah the Hittite and later of David, king of the United Kingdom of Israel and Judah. She was the mother of Solomon.	It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant." (II Samuel 11:2ff,3; 12:24, I Kings 1:11-31; 2:13-19, I Chronicles 3:5)
(Bilqīs)	See Queen of Sheba	
Cleopatra	Daughter of Ptolemy	So Ptolemy set out from Egypt, he and his daughter Cleopatra, and came to Ptolemais in the one hundred sixty-second year. King Alexander met him, and Ptolemy gave him his daughter Cleopatra in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do. (I Maccabees 10:57-58)
Deborah	Prophetess and the fourth, and the only female, Judge of pre-monarchic Israel	At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. Judges 4:4ff; 5
Deborah	Grandmother of Tobit. Her son (and Tobit's father) Tobiel died when Tobit was young.	A third tenth I would give to the orphans and widows and to the converts who had attached themselves to Israel. I would bring it and give it to them in the third year, and we would eat it according to the ordinance decreed concerning it in the law of Moses and according to the instructions of Deborah, the mother of my father Tobiel, for my father had died and left me an orphan. (Tobit 1:8).



Delilah	The “woman in the valley of Sorek” whom Samson loved.	After this he fell in love with a woman in the valley of Sorek, whose name was Delilah. The LORDs of the Philistines came to her and said to her, “Coax him, and find out what makes his strength so great, and how we may overpower him, so that we may bind him in order to subdue him; and we will each give you eleven hundred pieces of silver.” Judges 16:4ff
Dinah	Daughter of Jacob, one of the patriarchs of the Israelites and Leah, his first wife	Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the women of the region. When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. And his soul was drawn to Dinah daughter of Jacob; he loved the girl, and spoke tenderly to her. So Shechem spoke to his father Hamor, saying, “Get me this girl to be my wife.” (Genesis 34:1ff)
Esther	(Also known as Hadassah) – Queen of the Persian Empire and the queen of Ahasuerus	Esther (entire book) see also Additions to Esther
Eve	The first woman, wife of Adam	So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. (Genesis 2:21ff; 3)
Gomer	Wife of Hosea and a prostitute	When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.” So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. (Hosea 1:1ff; 2)
Hagar	Egyptian handmaid of Sarah, wife of Abraham and the mother of one of his sons, Ishmael	Now Sarai, Abram’s wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, and Sarai said to Abram, “You see that the LORD has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. So, after Abram had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. (Genesis 16:1ff; 21:9–17; 25:12)





Hannah	A prophetess and the mother of Samuel	He had two wives; the name of the one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. But Hannah answered, “No, my LORD, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.” Then Eli answered, “Go in peace; the God of Israel grant the petition you have made to him.” And she said, “Let your servant find favour in your sight.” Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshipped before the LORD; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, “I have asked him of the LORD.” (I Samuel 1:2, 15-20) also I Samuel 1:22-28; 2:1-10,19-21.
Jael	Heroine who killed Sisera to deliver Israel from the troops of king Jabin. She was the wife of Heber the Kenite.	Now Sisera had fled away on foot to the tent of Jael wife of Heber the Kenite; for there was peace between King Jabin of Hazor and the clan of Heber the Kenite. Jael came out to meet Sisera, and said to him, “Turn aside, my LORD, turn aside to me; have no fear.” So he turned aside to her into the tent, and she covered him with a rug. Then he said to her, “Please give me a little water to drink; for I am thirsty.” So she opened a skin of milk and gave him a drink and covered him. He said to her, “Stand at the entrance of the tent, and if anybody comes and asks you, ‘Is anyone here?’ say, ‘No.’ ” But Jael wife of Heber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, until it went down into the ground—he was lying fast asleep from weariness—and he died. Then, as Barak came in pursuit of Sisera, Jael went out to meet him, and said to him, “Come, and I will show you the man whom you are seeking.” So he went into her tent; and there was Sisera lying dead, with the tent peg in his temple. (Judges 4:17-22) also Judges 5:6,24-27
Jezebel	Queen of ancient Israel	And as if it had been a light thing for him [King Ahab] to walk in the sins of Jeroboam son of Nebat, he took as his wife Jezebel daughter of King Ethbaal of the Sidonians, and went and served Baal, and worshiped him. (I Kings 16:31) also I Kings 18:4-19; 19:1,2; 21:5-25. II Kings 9



Judith	A righteous woman who is faithful to Jewish law. Judith admonishes the people of Israel for putting God to the test and proposes an alternative solution based on faith and trust.	They came to her, and she said to them: “Listen to me, rulers of the people of Bethulia! What you have said to the people today is not right; you have even sworn and pronounced this oath between God and you, promising to surrender the town to our enemies unless the LORD turns and helps us within so many days. Who are you to put God to the test today, and to set yourselves up in the place of God in human affairs? (Judith 8:11-12) see also 9-16.
Leah	The first wife of Jacob who was given to him in place of Rachel whom he loved.	Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.” So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?” Laban said, “This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years.” (Genesis 29:21-27) also Genesis 30; 49:31; Ruth 4:11
Miriam	Moses’ sister	The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him. (Exodus 2:4) see also Exodus 2:7-9; 15:20-21; Numbers 12:1, 4-5, 10, 12, 14-15; 20:1; 26:59; Deuteronomy 24:9; I Chronicles 6:3; Micah 6:4;
(Makeda)	See Queen of Sheba	
(Merris)	See Pharaoh’s daughter	
Miriam	Woman of Judah	The sons of Ezra: Jether, Mered, Ephraim, and Jalon. These are the sons of Bithiah, daughter of Pharaoh, whom Mered married; and she conceived and bore Miriam, Shammai, and Ishbah father of Eshtemoa. (I Chronicles 4:17)



Naomi	Mother-in-law to Ruth	In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. (Ruth 1:1-3) also Ruth 1:5-8, 10-22; 2:1-2, 6, 11, 18-20, 22-23; 3:1-6, 16-18; 4:3, 5, 9, 14-17
Orpah	Sister-in-law of Ruth	But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. (Ruth 1:3-4) also Ruth 6-15
Pharaoh's daughter	The woman who rescued Moses from the river. She is sometimes referred to as Thermouthis, or Merris.	The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water." (Exodus 2:5-10)
Queen of Sheba (Makeda) or (Bilqīs)	Queen of Sheba who visited Solomon.	When the queen of Sheba heard of the fame of Solomon, (fame due to the name of the LORD), she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came to Solomon, she told him all that was on her mind. Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. When the queen of Sheba had observed all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his valets, and his burnt offerings that he offered at the house of the LORD, there was no more spirit in her. (I Kings 10:1-5)



Rachel	Second wife of Jacob, and sister of Leah	Complete the week of this one, and we will give you the other also in return for serving me another seven years.” Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife. (Laban gave his maid Bilhah to his daughter Rachel to be her maid.) So Jacob went in to Rachel also, and he loved Rachel more than Leah. He served Laban for another seven years. (Genesis 29: 27-30) also Genesis 30:1-8, 14-15, 22-25; 31:4, 14, 17, 19, 26, 28, 31-35, 41, 43, 50, 55; 32:22; 33:1-2, 5, 7; 35:16-20, 24; 37:10; 43:29; 44:27; 46:19, 22, 25; 48:7; I Samuel 10:2; Jeremiah 31:15; Matthew 2:18.
Rahab of Jericho	She assisted the Israelites in capturing the city.	Then the king of Jericho sent orders to Rahab, “Bring out the men who have come to you, who entered your house, for they have come only to search out the whole land.” But the woman took the two men and hid them. Then she said, “True, the men came to me, but I did not know where they came from. And when it was time to close the gate at dark, the men went out. Where the men went I do not know. Pursue them quickly, for you can overtake them.” She had, however, brought them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. So the men pursued them on the way to the Jordan as far as the fords. As soon as the pursuers had gone out, the gate was shut. (Joshua 2:3ff) also Joshua 6:17, 22-23, 25; Matthew 1:5; Hebrews 11:31; James 2:25
Rebekah	The wife of Isaac and the mother of Jacob and Esau	Now Abraham was old, well advanced in years; and the LORD had blessed Abraham in all things. Abraham said to his servant, the oldest of his house, who had charge of all that he had, “Put your hand under my thigh and I will make you swear by the LORD, the God of heaven and earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I live, but will go to my country and to my kindred and get a wife for my son Isaac.” Then the servant took ten of his master’s camels and departed, taking all kinds of choice gifts from his master; and he set out and went to Aram-naharaim, to the city of Nahor. Before he had finished speaking, there was Rebekah, who was born to Bethuel son of Milcah, the wife of Nahor, Abraham’s brother, coming out with her water jar on her shoulder. The girl was very fair to look upon, a virgin, whom no man had known. (Genesis 24:1-4, 10, 15-16) also Genesis 25:20-26, 28; 26:7-10, 35; 27:5-17, 42-46; 28:2, 5, 7; 29:10, 13; 35:8; Romans 9:10



Ruth	Boaz and Ruth married and had a son called Obed. Obed is the descendant of Perez the son of Judah, and the grandfather of (king) David.	Ruth 1:1-4:22 (entire book) Matthew 1:5
Sarah	Wife of Abraham and mother of Isaac	Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. She was the daughter of Haran the father of Milcah and Iscah. Now Sarai was barren; she had no child. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her." (Genesis: 11:29; 17:15-16) see also Genesis 18:6, 9-15; 20:2-7, 11-14, 16, 18; 21:1-3, 6-7, 9-10, 12; 23:1-3, 19; 24:36; 25:10, 12; 49:31; Isaiah 51:2; Romans 4:19; 9:9; Galatians 4:22-24, 26, 30-31; Hebrews 11:11; I Peter 3:6
Sarah	Wife of Tobias whose experiences demonstrate God's faithfulness to Jews in Gentile-dominated society.	On the same day, at Ecbatana in Media, it also happened that Sarah, the daughter of Raguel, was reproached by one of her father's maids. For she had been married to seven husbands, and the wicked demon Asmodeus had killed each of them before they had been with her as is customary for wives. So the maid said to her, "You are the one who kills your husbands! See, you have already been married to seven husbands and have not borne the name of a single one of them. Why do you beat us? Because your husbands are dead? Go with them! May we never see a son or daughter of yours!" (Tobit 3:7-9) see also Tobit 3:10-17; 7:9-16; 8:1-18; 14:3).
(Thermouthis)	See Pharaoh's daughter	





Vashti	Queen, and wife of King Ahasuerus	Furthermore, Queen Vashti gave a banquet for the women in the palace of King Ahasuerus. On the seventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who attended him, to bring Queen Vashti before the king, wearing the royal crown, in order to show the peoples and the officials her beauty; for she was fair to behold. But Queen Vashti refused to come at the king's command conveyed by the eunuchs. At this the king was enraged, and his anger burned within him. (Esther 1:9-12) see also Esther 15-19; 2:4, 17
Zipporah	The wife of Moses and daughter of Jethro	Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. She bore a son, and he named him Gershom; for he said, "I have been an alien residing in a foreign land." (Exodus 2:21-22) see also Genesis 4:20, 25-26; 18:2, 5-6
Woman who was the mother of the seven brothers		It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and thongs, to partake of unlawful swine's flesh. One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our ancestors." The king fell into a rage, and gave orders to have pans and caldrons heated. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on. When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying, "The LORD God is watching over us and in truth has compassion on us, as Moses declared in his song that bore witness against the people to their faces, when he said, 'And he will have compassion on his servants.' " (II Maccabees 7:1ff)

# Women in the Old Testament



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Bathsheba	The wife of Uriah the Hittite and later of David, king of the United Kingdom of Israel and Judah. She was the mother of Solomon.	It happened, late one afternoon, when David rose from his couch and was walking about on the roof of the king's house, that he saw from the roof a woman bathing; the woman was very beautiful. David sent someone to inquire about the woman. It was reported, "This is Bathsheba daughter of Eliam, the wife of Uriah the Hittite." So David sent messengers to get her, and she came to him, and he lay with her. (Now she was purifying herself after her period.) Then she returned to her house. The woman conceived; and she sent and told David, "I am pregnant." (II Samuel 11:2ff,3; 12:24, I Kings 1:11–31; 2:13–19, I Chronicles 3:5)
(Bilqis)	See Queen of Sheba	
Cleopatra	Daughter of Ptolemy	So Ptolemy set out from Egypt, he and his daughter Cleopatra, and came to Ptolemais in the one hundred sixty-second year. King Alexander met him, and Ptolemy gave him his daughter Cleopatra in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do. (I Maccabees 10:57-58)
Deborah	Prophetess and the fourth, and the only female, Judge of pre-monarchic Israel	At that time Deborah, a prophetess, wife of Lappidoth, was judging Israel. She used to sit under the palm of Deborah between Ramah and Bethel in the hill country of Ephraim; and the Israelites came up to her for judgment. Judges 4:4ff; 5
Deborah	Grandmother of Tobit. Her son (and Tobit's father) Tobiel died when Tobit was young.	A third tenth I would give to the orphans and widows and to the converts who had attached themselves to Israel. I would bring it and give it to them in the third year, and we would eat it according to the ordinance decreed concerning it in the law of Moses and according to the instructions of Deborah, the mother of my father Tobiel, for my father had died and left me an orphan. (Tobit 1:8).



Delilah	The “woman in the valley of Sorek” whom Samson loved.	After this he fell in love with a woman in the valley of Sorek, whose name was Delilah. The lords of the Philistines came to her and said to her, “Coax him, and find out what makes his strength so great, and how we may overpower him, so that we may bind him in order to subdue him; and we will each give you eleven hundred pieces of silver.” Judges 16:4ff
Dinah	Daughter of Jacob, one of the patriarchs of the Israelites and Leah, his first wife	Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the women of the region. When Shechem son of Hamor the Hivite, prince of the region, saw her, he seized her and lay with her by force. And his soul was drawn to Dinah daughter of Jacob; he loved the girl, and spoke tenderly to her. So Shechem spoke to his father Hamor, saying, “Get me this girl to be my wife.” (Genesis 34:1ff)
Esther	(Also known as Hadassah) – Queen of the Persian Empire and the queen of Ahasuerus	Esther (entire book) see also Additions to Esther
Eve	The first woman, wife of Adam	So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. (Genesis 2:21ff; 3)
Gomer	Wife of Hosea and a prostitute	When the LORD first spoke through Hosea, the LORD said to Hosea, “Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the LORD.” So he went and took Gomer daughter of Diblaim, and she conceived and bore him a son. (Hosea 1:1ff; 2)
Hagar	Egyptian handmaid of Sarah, wife of Abraham and the mother of one of his sons, Ishmael	Now Sarai, Abram’s wife, bore him no children. She had an Egyptian slave-girl whose name was Hagar, and Sarai said to Abram, “You see that the LORD has prevented me from bearing children; go in to my slave-girl; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai. So, after Abram had lived ten years in the land of Canaan, Sarai, Abram’s wife, took Hagar the Egyptian, her slave-girl, and gave her to her husband Abram as a wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, she looked with contempt on her mistress. (Genesis 16:1ff; 21:9–17; 25:12)





Hannah	A prophetess and the mother of Samuel	He had two wives; the name of the one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. But Hannah answered, "No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time." Then Eli answered, "Go in peace; the God of Israel grant the petition you have made to him." And she said, "Let your servant find favour in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. Elkanah knew his wife Hannah, and the LORD remembered her. In due time Hannah conceived and bore a son. She named him Samuel, for she said, "I have asked him of the LORD." (I Samuel 1:2, 15-20) also I Samuel 1:22-28; 2:1-10,19-21.
Jael	Heroine who killed Sisera to deliver Israel from the troops of king Jabin. She was the wife of Heber the Kenite.	Now Sisera had fled away on foot to the tent of Jael wife of Heber the Kenite; for there was peace between King Jabin of Hazor and the clan of Heber the Kenite. Jael came out to meet Sisera, and said to him, "Turn aside, my lord, turn aside to me; have no fear." So he turned aside to her into the tent, and she covered him with a rug. Then he said to her, "Please give me a little water to drink; for I am thirsty." So she opened a skin of milk and gave him a drink and covered him. He said to her, "Stand at the entrance of the tent, and if anybody comes and asks you, 'Is anyone here?' say, 'No.' " But Jael wife of Heber took a tent peg, and took a hammer in her hand, and went softly to him and drove the peg into his temple, until it went down into the ground—he was lying fast asleep from weariness—and he died. Then, as Barak came in pursuit of Sisera, Jael went out to meet him, and said to him, "Come, and I will show you the man whom you are seeking." So he went into her tent; and there was Sisera lying dead, with the tent peg in his temple. (Judges 4:17-22) also Judges 5:6,24-27
Jezebel	Queen of ancient Israel	And as if it had been a light thing for him [King Ahab] to walk in the sins of Jeroboam son of Nebat, he took as his wife Jezebel daughter of King Ethbaal of the Sidonians, and went and served Baal, and worshipped him. (I Kings 16:31) also I Kings 18:4-19; 19:1,2; 21:5-25. II Kings 9



Judith	A righteous woman who is faithful to Jewish law. Judith admonishes the people of Israel for putting God to the test and proposes an alternative solution based on faith and trust.	They came to her, and she said to them: "Listen to me, rulers of the people of Bethulia! What you have said to the people today is not right; you have even sworn and pronounced this oath between God and you, promising to surrender the town to our enemies unless the Lord turns and helps us within so many days. Who are you to put God to the test today, and to set yourselves up in the place of God in human affairs? (Judith 8:11-12) see also 9-16.
Leah	The first wife of Jacob who was given to him in place of Rachel whom he loved.	Then Jacob said to Laban, "Give me my wife that I may go in to her, for my time is completed." So Laban gathered together all the people of the place, and made a feast. But in the evening he took his daughter Leah and brought her to Jacob; and he went in to her. (Laban gave his maid Zilpah to his daughter Leah to be her maid.) When morning came, it was Leah! And Jacob said to Laban, "What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?" Laban said, "This is not done in our country—giving the younger before the firstborn. Complete the week of this one, and we will give you the other also in return for serving me another seven years." (Genesis 29:21-27) also Genesis 30; 49:31; Ruth 4:11
Miriam	Moses' sister	The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. His sister stood at a distance, to see what would happen to him. (Exodus 2:4) see also Exodus 2:7-9; 15:20-21; Numbers 12:1, 4-5, 10, 12, 14-15; 20:1; 26:59; Deuteronomy 24:9; I Chronicles 6:3; Micah 6:4;
(Makeda)	See Queen of Sheba	
(Merris)	See Pharaoh's daughter	
Miriam	Woman of Judah	The sons of Ezra: Jether, Mered, Ephraim, and Jalon. These are the sons of Bithiah, daughter of Pharaoh, whom Mered married; and she conceived and bore Miriam, Shammai, and Ishbah father of Eshtemoa. (I Chronicles 4:17)



Naomi	Mother-in-law to Ruth	In the days when the judges ruled, there was a famine in the land, and a certain man of Bethlehem in Judah went to live in the country of Moab, he and his wife and two sons. The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion; they were Ephrathites from Bethlehem in Judah. (Ruth 1:1-3) also Ruth 1:5-8, 10-22; 2:1-2, 6, 11, 18-20, 22-23; 3:1-6, 16-18; 4:3, 5, 9, 14-17
Orpah	Sister-in-law of Ruth	But Elimelech, the husband of Naomi, died, and she was left with her two sons. These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. (Ruth 1:3-4) also Ruth 6-15
Pharaoh's daughter	The woman who rescued Moses from the river. She is sometimes referred to as Thermouthis, or Merris.	The daughter of Pharaoh came down to bathe at the river, while her attendants walked beside the river. She saw the basket among the reeds and sent her maid to bring it. When she opened it, she saw the child. He was crying, and she took pity on him. "This must be one of the Hebrews' children," she said. Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?" Pharaoh's daughter said to her, "Yes." So the girl went and called the child's mother. Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will give you your wages." So the woman took the child and nursed it. When the child grew up, she brought him to Pharaoh's daughter, and she took him as her son. She named him Moses, "because," she said, "I drew him out of the water." (Exodus 2:5-10)
Queen of Sheba (Makeda) or (Bilqis)	Queen of Sheba who visited Solomon	When the queen of Sheba heard of the fame of Solomon, (fame due to the name of the LORD), she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came to Solomon, she told him all that was on her mind. Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. When the queen of Sheba had observed all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his valets, and his burnt offerings that he offered at the house of the LORD, there was no more spirit in her. (I Kings 10:1-5)



Rachel	Second wife of Jacob, and sister of Leah	Complete the week of this one, and we will give you the other also in return for serving me another seven years.” Jacob did so, and completed her week; then Laban gave him his daughter Rachel as a wife. (Laban gave his maid Bilhah to his daughter Rachel to be her maid.) So Jacob went in to Rachel also, and he loved Rachel more than Leah. He served Laban for another seven years. (Genesis 29: 27-30) also Genesis 30:1-8, 14-15, 22-25; 31:4, 14, 17, 19, 26, 28, 31-35, 41, 43, 50, 55; 32:22; 33:1-2, 5, 7; 35:16-20, 24; 37:10; 43:29; 44:27; 46:19, 22, 25; 48:7; 1 Samuel 10:2; Jeremiah 31:15; Matthew 2:18.
Rahab of Jericho	She assisted the Israelites in capturing the city.	Then the king of Jericho sent orders to Rahab, “Bring out the men who have come to you, who entered your house, for they have come only to search out the whole land.” But the woman took the two men and hid them. Then she said, “True, the men came to me, but I did not know where they came from. And when it was time to close the gate at dark, the men went out. Where the men went I do not know. Pursue them quickly, for you can overtake them.” She had, however, brought them up to the roof and hidden them with the stalks of flax that she had laid out on the roof. So the men pursued them on the way to the Jordan as far as the fords. As soon as the pursuers had gone out, the gate was shut. (Joshua 2:3ff) also Joshua 6:17, 22-23, 25; Matthew 1:5; Hebrews 11:31; James 2:25
Rebekah	The wife of Isaac and the mother of Jacob and Esau	Now Abraham was old, well advanced in years; and the LORD had blessed Abraham in all things. Abraham said to his servant, the oldest of his house, who had charge of all that he had, “Put your hand under my thigh and I will make you swear by the LORD, the God of heaven and earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I live, but will go to my country and to my kindred and get a wife for my son Isaac.” Then the servant took ten of his master’s camels and departed, taking all kinds of choice gifts from his master; and he set out and went to Aram-naharaim, to the city of Nahor. Before he had finished speaking, there was Rebekah, who was born to Bethuel son of Milcah, the wife of Nahor, Abraham’s brother, coming out with her water jar on her shoulder. The girl was very fair to look upon, a virgin, whom no man had known. (Genesis 24:1-4, 10, 15-16) also Genesis 25:20-26, 28; 26:7-10, 35; 27:5-17, 42-46; 28:2, 5, 7; 29:10, 13; 35:8; Romans 9:10



Ruth	Boaz and Ruth married and had a son called Obed. Obed is the descendant of Perez the son of Judah, and the grandfather of (king) David.	Ruth 1:1-4:22 (entire book) Matthew 1:5
Sarah	Wife of Abraham and mother of Isaac	Abram and Nahor took wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah. She was the daughter of Haran the father of Milcah and Iscah. Now Sarai was barren; she had no child. God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her." (Genesis: 11:29; 17:15-16) see also Genesis 18:6, 9-15; 20:2-7, 11-14, 16, 18; 21:1-3, 6-7, 9-10, 12; 23:1-3, 19; 24:36; 25:10, 12; 49:31; Isaiah 51:2; Romans 4:19; 9:9; Galatians 4:22-24, 26, 30-31; Hebrews 11:11; I Peter 3:6
Sarah	Wife of Tobias whose experiences demonstrate God's faithfulness to Jews in Gentile-dominated society.	On the same day, at Ecbatana in Media, it also happened that Sarah, the daughter of Raguel, was reproached by one of her father's maids. For she had been married to seven husbands, and the wicked demon Asmodeus had killed each of them before they had been with her as is customary for wives. So the maid said to her, "You are the one who kills your husbands! See, you have already been married to seven husbands and have not borne the name of a single one of them. Why do you beat us? Because your husbands are dead? Go with them! May we never see a son or daughter of yours!" (Tobit 3:7-9) see also Tobit 3:10-17; 7:9-16; 8:1-18; 14:3).
(Thermouthis)	See Pharaoh's daughter	





Vashti	Queen, and wife of King Ahasuerus	Furthermore, Queen Vashti gave a banquet for the women in the palace of King Ahasuerus. On the seventh day, when the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Carkas, the seven eunuchs who attended him, to bring Queen Vashti before the king, wearing the royal crown, in order to show the peoples and the officials her beauty; for she was fair to behold. But Queen Vashti refused to come at the king's command conveyed by the eunuchs. At this the king was enraged, and his anger burned within him. (Esther 1:9-12) see also Esther 15-19; 2:4, 17
Zipporah	The wife of Moses and daughter of Jethro	Moses agreed to stay with the man, and he gave Moses his daughter Zipporah in marriage. She bore a son, and he named him Gershom; for he said, "I have been an alien residing in a foreign land." (Exodus 2:21-22) see also Genesis 4:20, 25-26; 18:2, 5-6
Woman who was the mother of the seven brothers		It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and thongs, to partake of unlawful swine's flesh. One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our ancestors." The king fell into a rage, and gave orders to have pans and caldrons heated. These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on. When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying, "The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song that bore witness against the people to their faces, when he said, 'And he will have compassion on his servants.' " (II Maccabees 7:1ff)

# CATHOLICS ~ WOMEN

Women in the Old Testament



## TASKS



- Read the information about women in the Old Testament. You do not have to read all the Bible quotes at this stage.
- What main categories would you place them in e.g. ruler, wife, prostitute etc.?
- Pick four women from different categories and read the Biblical passages given. For some of them you might want to read the extra passages given as well.
- Write short accounts of each of these four women. You should try to put their lives in context and explain why you think they are significant.

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## List of 33 significant women in the New Testament

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(Berenice)	See Woman who wiped Jesus' face and Woman with Hæmorrhaging	
Damaris	A follower of Paul in Athens	But some of them joined him and became believers, including Dionysius the Areopagite and a woman named Damaris, and others with them. (Acts 17:34)
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Elisabeth	Mother of John the Baptist and the wife of Zecharias	In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elisabeth. Both of them were righteous before God, living blamelessly according to all the commandments and regulations of the Lord. But they had no children, because Elisabeth was barren, and both were getting on in years. (Luke 1:5ff)
Euodia	Christian of the church in Philippi	I urge Euodia and I urge Syntyche to be of the same mind in the Lord. Yes, and I ask you also, my loyal companion, help these women, for they have struggled beside me in the work of the gospel, together with Clement and the rest of my co-workers, whose names are in the book of life. (Philippians 4:2-3)
Eunice	Timothy's grandmother	I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. (II Timothy 1:5)





Jezebel	False prophetess	But I have this against you: you tolerate that woman Jezebel, who calls herself a prophet and is teaching and beguiling my servants to practice fornication and to eat food sacrificed to idols. I gave her time to repent, but she refuses to repent of her fornication. Beware, I am throwing her on a bed, and those who commit adultery with her I am throwing into great distress, unless they repent of her doings; and I will strike her children dead. And all the churches will know that I am the one who searches minds and hearts, and I will give to each of you as your works deserve. (Revelation 2:20-23)
Julia	One of those whom Paul greeted personally.	Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. (Romans 16:15)
Junia or Junias	A relative or compatriot of Paul	Greet Andronicus and Junia, my relatives who were in prison with me; they are prominent among the apostles, and they were in Christ before I was. (Romans 16:7)
Lois	See Eunice	
Lydia of Thyatira	The first convert after the resurrection, and the first to introduce it to her household. A successful business woman who was pivotal to the spread of the name of Jesus.	A certain woman named Lydia, a worshipper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, "If you have judged me to be faithful to the Lord, come and stay at my home." And she prevailed upon us. (Acts 16:14-15)
Martha	The sister of Mary of Bethany	Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. But Martha was distracted by her many tasks; so she came to him and asked, "Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me." (Luke 10:38-42) see also John 11)
Mary	Mother of Jesus	Matthew 1:16; 1:18-25; 2:11; 2:13-23; 12:46-50; 13:55; Mark 3:31-35; 6:3; Luke 1:26-38, 39-45, 46-56; 2:4-7, 16-20, 22-24, 33-35, 39-40, 41-52; 8:19-21; John 2:1-5, 12; 6:42; 19:25-27; Acts 1:14. Galatians 4:4.



Mary	Mother of James and Joses (or Joseph)	Among them [at the cross] were Mary Magdalene, and Mary (Salome) the mother of James and Joseph, and the mother of the sons of Zebedee. (Matthew 27:56)
Mary	The mother of John Mark to whom Paul fled when he escaped prison	As soon as he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many had gathered and were praying. (Acts 12:12)
Mary	The sister of Martha	Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. (John 11:1-2) see also Luke 10:38-42
Mary	The wife of Cleophas (Clopas)	Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. (John 19:25b)
Mary	One of those whom Paul greeted personally.	Greet Mary, who has worked very hard among you. (Romans 16:6)
Mary Magdalene	A disciple of Jesus. In some church traditions she has been identified with the woman taken in adultery and the woman with the alabaster jar.	Matthew 27:55-56; 27:61; 28:1-11; Mark 15:40-41, 47; 16:1-8; Luke 8:2-3; 24:10; John 19:25; 20:1-2, 11-18)
Persis	One of those whom Paul greeted personally	Greet the beloved Persis, who has worked hard in the Lord. (Romans 16:12b)
Phoebe	A deacon or minister of the church of Cenchreae	I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is fitting for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well. (Romans 16:1-2)



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Salome	Daughter of Herodias	But when Herod's birthday came, the daughter of Herodias danced before the company, and she pleased Herod so much that he promised on oath to grant her whatever she might ask. Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter." (Matthew 14:6-8) see also Mark 6:21-29
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Syntyche	See Euodia	
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(Veronica)	See Woman who wiped Jesus' face and Woman with Hæmorrhaging	
Woman taken in adultery	See Mary Magdalene	John 8
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# Blessed Virgin Mary



According to the New Testament Mary was a young first-century CE Jewish woman from Nazareth, and the mother of Jesus. (She was probably a teenager.)

Matthew and Luke describe Mary as a Virgin. However, Matthew 1:23 uses the Greek Παρθένος (parthénos) ‘virgin’, whereas the Hebrew of Isaiah 7:14, from which the New Testament quotes, uses Almah ‘young maiden’.

## Immaculate Conception

The Catholic Church teaches that Mary was an Immaculate Conception. This is a belief that she was born by her mother (said to be Anna) she did so without Original Sin.

## Annunciation

After Mary was betrothed (similar to an engagement) to Joseph she had a vision of the Angel Gabriel who said that she would be the mother of the Messiah and pregnant by the work of the Holy Spirit.

She responded, “I am the handmaid of the Lord. Let it be done unto me according to your word.” (see *The Magnificat*).

## The Nativity

Because of a census, she travelled with Joseph to Bethlehem where Jesus was born.

## Crucifixion

According to the Gospels, Mary was present at Jesus’ crucifixion.

... Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, “Woman, here is your son.” Then he said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. (*John 19: 25-27*)

## Resurrection

It does not appear that Mary was present at the resurrection.

The four gospel accounts say the following:

- Mark - Mary Magdalene, Mary the mother of James, and Salome.
- Matthew - Mary Magdalene and “the other Mary”



- Luke - “the woman who had come with him from Galilee”
- John - Mary Magdalene

It seems clear that Mary Magdalene was at the tomb but Mary the mother of James could be Jesus’ mother as, in Mark and Matthew, James is described as Jesus’ brother.

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon, and are not his sisters here with us?” And they took offense at him. (*Mark 6:3*)

Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? (*Matthew 13:55*)

There is inevitable confusion as there are four people called James in the New Testament:

- James, brother of Jesus
- James, son of Zebedee
- James, son of Alphaeus
- James the Less, possibly the same as the son of Alphaeus or the brother of Jesus.

The Church has always said that ‘brother’ means ‘cousin’ or that these ‘brothers’ and ‘sisters’ were earlier children of Joseph.

The Perpetual Virginity of Mary is a matter of Faith for Catholics. It says that Mary remained a virgin for her whole life even in the act of giving birth to the Son of God made Man.

‘The other Mary’ could also have been Jesus’ mother or, less likely, she could have been one of ‘the woman who had come with him from Galilee’.

## **The Ascension**

The Bible does not say whether Mary was present at Jesus’ Ascension or for the coming of the Holy Spirit at Pentecost. However, it is generally accepted that she was with the disciples in Jerusalem. All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers. (Acts 1:14)

## **The Assumption**

The Catholic and Orthodox Churches teach that at the end of her life, Mary was raised directly to Heaven. The Catholic Church calls this the Assumption and the Orthodox Church the Dormition (falling asleep).

In the Apostolic Constitution *Munificentissimus Deus* (1 November 1950) Pope Pius XII declared the Assumption of Mary as a dogma:



By the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.

However, this teaching deliberately did not discuss whether Mary died before her Assumption.

“for Mary, death, in consequence of her freedom from original sin and from personal sin, was not a consequence of punishment of sin. However, it seems fitting that Mary’s body, which was by nature mortal, should be, in conformity with that of her Divine Son, subject to the general law of death”.

(*Fundamentals of Catholic Dogma* – Ludwig Ott)

Mary has been venerated as a Saint since the time of the Early Church. She is referred to as (Greek: Θεοτόκος) Theotokos (‘God-bearer’ – sometimes rendered as the ‘Mother of God’).

### **Co-redemptrix & Co-mediatrix**

Mary has also been referred to by these two titles

#### **Co-redemptrix**

This title is used by some Catholics for the Blessed Virgin Mary. It is a concept referring to Mary’s role in the redemption of all peoples. It has never formed part of the dogma of the Church.

#### **Co-mediatrix**

This refers to the role of the Blessed Virgin Mary interceding as a mediator in the redemption of humanity by Christ and that he bestows grace through her.

Mary was referred to as a Mediatrix in the dogmatic constitution *Lumen gentium* of the Second Vatican Council. “This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.”



Our Lady Queen of Heaven

# Blessed Virgin Mary



According to the New Testament Mary was a young first-century CE Jewish woman from Nazareth, and the mother of Jesus. (She was probably a teenager.)

Matthew and Luke describe Mary as a Virgin. However, Matthew 1:23 uses the Greek Παρθένος (parthénos) 'virgin', whereas the Hebrew of Isaiah 7:14, from which the New Testament quotes, uses Almah 'young maiden'.

## Immaculate Conception

The Catholic Church teaches that Mary was an Immaculate Conception. This is a belief that she was born by her mother (said to be Anna) she did so without Original Sin.

## Annunciation

After Mary was betrothed (similar to an engagement) to Joseph she had a vision of the Angel Gabriel who said that she would be the mother of the Messiah and pregnant by the work of the Holy Spirit.

She responded, "I am the handmaid of the Lord. Let it be done unto me according to your word." (see The Magnificat).

## The Nativity

Because of a census, she travelled with Joseph to Bethlehem where Jesus was born.

## Crucifixion

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Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home. (John 19: 25-27)

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Our Lady Queen of Heaven

# CATHOLICS ~ WOMEN

Blessed Virgin Mary



## TASK



- Do you agree with the statement that 'Mary was the second most important person in the New Testament'? Give reasons for your answer.
- Some of the main event in Mary's life were:
  - The Immaculate Conception
  - The Annunciation
  - The Nativity
  - The Crucifixion
  - The Ascension
  - The Assumption
- Make sure that you know what each of these is then discuss with a partner how you would rank the importance of each one.

# Prayers to Mary



As Mary is seen by Catholics and others as such an important person, there are many prayers directed to her.

## *Ave Maria*

Hail Mary, full of grace,  
the Lord is with thee.  
Blessed art thou amongst women,  
and blessed is the fruit of thy womb, Jesus.  
Holy Mary, Mother of God,  
pray for us sinners,  
now and at the hour of our death. Amen.

## *Salve Regina*

Hail, holy Queen, Mother of Mercy,  
Hail our life, our sweetness and our hope.  
To thee do we cry,  
Poor banished children of Eve;  
To thee do we send up our sighs,  
Mourning and weeping in this vale of tears.  
Turn then, most gracious advocate,  
Thine eyes of mercy toward us;  
And after this our exile,  
Show unto us the blessed fruit of thy womb, Jesus.  
O clement, O loving,  
O sweet Virgin Mary.  
V. Pray for us, O holy Mother of God,  
R. that we may be made worthy of the promises of Christ.



### ***Memorare***

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help or sought thy intercession, was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins my Mother; to thee do I come, before thee I stand, sinful and sorrowful; O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me, Amen.

### ***Loving Mother of the Redeemer***

Loving Mother of the Redeemer, Gate of heaven, star of the sea, Assist your people of have fallen yet strive to rise again. To the wonderment of nature you bore your Creator, yet remained a virgin after as before. You who received Gabriel's joyful greeting, have pity on us poor sinners.

### ***The Angelus***

The Angel of the Lord declared to Mary:

And she conceived of the Holy Spirit.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Behold the handmaid of the Lord: Be it done unto me according to Thy word.

Hail Mary . . .

And the Word was made Flesh: And dwelt among us.

Hail Mary . . .

Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

Let us pray:

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection, through the same Christ Our Lord.

### ***Regina Caeli***

Queen of heaven, rejoice, alleluia.

The Son you merited to bear, alleluia,

Has risen as he said, alleluia.

Pray to God for us, alleluia.



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(D)

# CATHOLICS ~ WOMEN

Prayers to Mary



## TASK



- Research
- Find out as much as you can about the use of the Rosary and also when and how the *Angelus* is said.
- Create a poster or presentation about these.

# Titles of Mary



Ark of the Covenant

Blessed

Cause of our Salvation

Comfort of the Afflicted

Ever-virgin

Field Marshal of the Army of Paraguay

Full of Grace

Gate of Heaven

God-bearer

Gothic Madonna

Health of the Sick

Help of the Afflicted

Holy Mary

Holy Virgin of Virgins

Immaculate

Immaculate Heart of Mary

Lady

Loving Mother

Madonna Della Strada

Majesty

María Reina de las Américas

Mary

Mistress

Morning Star

Most Blessed

Most Holy

Most Pure

Mother of Christ

Mother of God

Mother of Mercy

Mother of Sorrows

Mother of the Church

Mystical Rose

Notre-Dame de Liesse

Our Lady Nursing

Our Lady of Aparecida

Our Lady of Atocha

Our Lady of Bethlehem

Our Lady of Carmel of the Maipú

Our Lady of Charity

Our Lady of Chartres

Our Lady of Combermere

Our Lady of Compassion

Our Lady of Confidence

Our Lady of Covadonga

Our Lady of Good Counsel

Our Lady of Good Success

Our Lady of Grace

Our Lady of Guidance

Our Lady of Korattymuthy

Our Lady of La Naval de Manila

Our Lady of Lebanon

Our Lady of Light

Our Lady of Loreto

Our Lady of Manaoag

Our Lady of Navigators



Our Lady of Nazaré  
Our Lady of Peace  
Our Lady of Peñafrancia  
Our Lady of Piat  
Our Lady of Porta Vaga  
Our Lady of Prompt Succor  
Our Lady of Providence  
Our Lady of Ransom  
Our Lady of Solitude  
Our Lady of Stockholm  
Our Lady of the Angels  
Our Lady of the Annunciation  
Our Lady of the Assumption  
Our Lady of the North  
Our Lady of the Rocks  
Our Lady of the Rosary of Chiquinquirá  
Our Lady of the Rosary of San Nicolás  
Our Lady of the Troubled  
Our Lady of Turumba  
Our Lady Star of the Sea  
Our Mother of Perpetual Help  
Pity  
Queen of All Saints  
Queen of Apostles  
Queen of Confessors  
Queen of Families  
Queen of Heaven  
Queen of Martyrs  
Queen of Patriarchs  
Queen of Prophets

Queen of the Americas  
Queen of the Angels  
Queen of the World  
Queen of Virgins  
Refuge of Sinners  
Saint Mary  
Salvation of the People of Rome  
Santa Marian Kamalen  
She Who Shows the Way  
The Virgin  
Throne of Wisdom  
Tower of David  
Undoer of Knots  
Untier of Knots  
Virgin  
Virgin God-bearer  
Virgin of Mercy  
Virgin of Suyapa  
Virgin of the Thirty-Three  
*105 titles*

**See also:**

*Hail, Mary! Six Thousand Titles and Praises of Our Lady* – Florent E. Franke, M.D.  
<https://udayton.edu/imri/mary/t/titles-of-our-lady.php>



# Titles of Mary



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Cause of our Salvation

Comfort of the Afflicted

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Field Marshal of the Army of Paraguay

Full of Grace

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Health of the Sick

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Holy Virgin of Virgins

Immaculate

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(D)

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Santa Marian Kamalen  
She Who Shows the Way  
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# CATHOLICS ~ WOMEN

Titles of Mary



## TASK



- The resource gives 105 titles for the Blessed Virgin Mary.
- The web-link gives 6,000.
- Explain why you think Mary has been given so many different titles.
- Choose one of the titles which you found unusual and create a PowerPoint about its origins and meaning.

# Women in the Early Church



It is clear that from the very beginning of the early Christian church, women were very important members but they have generally been paid very little attention.

There were certainly women in Jesus' life and the gospels give accounts of this.

Early texts refer to various women who were active in the Early Church. Priscilla, appears to have assisted in founding the Christian community at Corinth. She was a missionary who travelled with her husband Aquila, and Paul, and taught Apollos. The four daughters of Philip the Evangelist were said to be prophets and to have entertained Paul in their home.

Look again at the topic *Women in the New Testament*.

Although women did have roles in the Early Church, as Christianity became organised, their earlier public roles were restricted and regulated.

Women were given some equality by having the title of deacon (deaconess). This continued until the 15th century, and still found in some women's monasteries.

In the eastern churches and Protestant churches the equality of the two sexes is genuine and seen as a mutual fellowship. Both men and women are to offer love and sacrifice, according to the New Testament.

However, the Catholic Church still clearly demarcates the roles of the two sexes.





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# CATHOLICS ~ WOMEN

Women in the Early Church



## TASK



- Looking back at Women in the New Testament write down the names of the women in the Early Church.
- Research: the list of women named here is not complete. Find out the names and positions of some of the other women in the New Testament.
- Having completed this, do you think that women were really important in the Early Church?

# Women in the Church today



The film shows the different roles which women can have in the Church today. However, it also shows clearly that all the clergy are men.

Although the hierarchy of the Church is entirely male, the vast majority of Catholics that participate in lay ministry are women. This is not the same on other parts of the Christian Church.

The first woman known to have been ordained was Clarissa Danforth who in 1815 was ordained in New England. She was the first woman ordained by the Free Will Baptist denomination.

In the Church of England the following dates show the move towards women priests:

- 1985 Ordination of female deacons permitted
- 1987 First female deacon
- 1992 Ordination of female priests permitted
- 1994 First female priest
- 2014 Consecration of female bishops permitted
- 2015 First female bishop

For much of the early part of the 20th century, Catholic women continued to join religious institutes in large numbers, where their influence was particularly strong in the areas of education and healthcare.

After the Second Vatican Council, three Catholic women were declared Doctors of the Church (a title given to saints who have made a significant contribution to theology or doctrine through their research, study, or writing): the 14th-century Italian mystic St Catherine of Siena, the 16th-century Spanish mystic, St Teresa of Ávila; and the 19th-century French nun St Thérèse de Lisieux.

One of the most famous women missionaries of the 20th century was Mother Teresa of Calcutta (Saint Teresa of Calcutta), who was awarded the Nobel Peace Prize in 1979 for her work in “bringing help to suffering humanity”.

The Second Vatican Council (1962-1965) took a more liberal rule of Catholic religious life but nevertheless the numbers of women becoming nuns was falling dramatically.

In the 1980s many Catholic women were involved with establishing hospices to care for AIDS patients.

A modern feminist theology was developing. However, Pope John Paul II emphasized traditional roles for women within the church and in his *Ordinatio sacerdotalis* (1994), he said that that the Church ‘has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church’s faithful’.



‘The presence and the role of women in the life and mission of the Church, although not linked to the ministerial priesthood, remain absolutely necessary and irreplaceable. As the Declaration *Inter Insigniores* points out, ‘The Church desires that Christian women should become fully aware of the greatness of their mission: today their role is of capital importance both for the renewal and humanization of society and for the rediscovery by believers of the true face of the Church.

‘ ... the fact that the Blessed Virgin Mary, Mother of God and Mother of the Church, received neither the mission proper to the Apostles nor the ministerial priesthood clearly shows that the non-admission of women to priestly ordination cannot mean that women are of lesser dignity, nor can it be construed as discrimination against them. Rather, it is to be seen as the faithful observance of a plan to be ascribed to the wisdom of the Lord of the universe.

In *Mulieris dignitatem*, (1988) Pope John Paul II wrote: ‘In calling only men as his Apostles, Christ acted in a completely free and sovereign manner. In doing so, he exercised the same freedom with which, in all his behavior, he emphasized the dignity and the vocation of women, without conforming to the prevailing customs and to the traditions sanctioned by the legislation of the time.’

In a speech in 2016, Pope Francis said “that door is closed” in relation to women priests. ‘On the ordination of women in the Catholic Church, the final word is clear, it was said by St. John Paul II and this remains.’ Francis added that women are very important to the Church, specifically from a “Marian dimension. In Catholic ecclesiology there are two dimensions to think about ... The Petrine dimension, which is from the Apostle Peter, and the Apostolic College, which is the pastoral activity of the bishops, as well as the Marian dimension, which is the feminine dimension of the Church.” The Church is depicted as the bride of Christ, as a woman.’

*Roman Catholic Womenpriests North America* has, as its mission to:

‘... spiritually prepare, ordain, and support women and men from all states of life, who are theologically qualified, who are committed to an inclusive model of Church, and who are called by the Holy Spirit and their communities to minister within the Roman Catholic Church.’

The organization has conducted many ordination ceremonies for women; and the response of the Church has been the excommunication or threatened excommunication of all involved.

The ordination of women to the diaconate, however, is being discussed by many scholars, many Catholic historians and theologians, as well as Pope Francis.

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One of the most famous women missionaries of the 20th century was Mother Teresa of Calcutta (Saint Teresa of Calcutta), who was awarded the Nobel Peace Prize in 1979 for her work in “bringing help to suffering humanity”.

The Second Vatican Council (1962-1965) took a more liberal rule of Catholic religious life but nevertheless the numbers of women becoming nuns was falling dramatically.

In the 1980s many Catholic women were involved with establishing hospices to care for AIDS patients.



A modern feminist theology was developing. However, Pope John Paul II emphasized traditional roles for women within the church and in his *Ordinatio sacerdotalis* (1994), he said that the Church 'has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful'.

'The presence and the role of women in the life and mission of the Church, although not linked to the ministerial priesthood, remain absolutely necessary and irreplaceable. As the Declaration *Inter Insigniores* points out, 'The Church desires that Christian women should become fully aware of the greatness of their mission: today their role is of capital importance both for the renewal and humanization of society and for the rediscovery by believers of the true face of the Church.'

'... the fact that the Blessed Virgin Mary, Mother of God and Mother of the Church, received neither the mission proper to the Apostles nor the ministerial priesthood clearly shows that the non-admission of women to priestly ordination cannot mean that women are of lesser dignity, nor can it be construed as discrimination against them. Rather, it is to be seen as the faithful observance of a plan to be ascribed to the wisdom of the Lord of the universe.'

In *Mulieris dignitatem*, (1988) Pope John Paul II wrote: 'In calling only men as his Apostles, Christ acted in a completely free and sovereign manner. In doing so, he exercised the same freedom with which, in all his behavior, he emphasized the dignity and the vocation of women, without conforming to the prevailing customs and to the traditions sanctioned by the legislation of the time.'

In a speech in 2016, Pope Francis said "that door is closed" in relation to women priests. 'On the ordination of women in the Catholic Church, the final word is clear, it was said by St. John Paul II and this remains.' Francis added that women are very important to the Church, specifically from a "Marian dimension. In Catholic ecclesiology there are two dimensions to think about ... The Petrine dimension, which is from the Apostle Peter, and the Apostolic College, which is the pastoral activity of the bishops, as well as the Marian dimension, which is the feminine dimension of the Church." The Church is depicted as the bride of Christ, as a woman.'

Roman Catholic Womenpriests North America has, as its mission to:

'... spiritually prepare, ordain, and support women and men from all states of life, who are theologically qualified, who are committed to an inclusive model of Church, and who are called by the Holy Spirit and their communities to minister within the Roman Catholic Church.'

The organization has conducted many ordination ceremonies for women; and the response of the Church has been the excommunication or threatened excommunication of all involved.

The ordination of women to the diaconate, however, is being discussed by many scholars, many Catholic historians and theologians, as well as Pope Francis.



# CATHOLICS ~ WOMEN

Women in the Catholic Church today



## TASK



- Write an essay on the title 'Women in the Catholic Church today.'
- You need to explain clearly the different roles that they have.
- Explain Church teaching and then assess its strengths and weaknesses.
- Finally, consider how it might feel to be a woman in the Church who feels that she has a vocation to be a Priest.

# Hierarchy of the Catholic Church



## Hierarchy of the Catholic Church

The hierarchy of the Catholic Church consists of Bishops, Priests, and Deacons.

All ordained clergy can preach, teach, baptise, witness marriages, and conduct funeral liturgies. Only priests and bishops can celebrate the sacraments (this excludes Ordination which can only be performed by a Bishop).

### Pope

The Pope is a member of the College as the Bishop of Rome as well as being head of the Church – he is considered to be the direct successor, by laying on of hands, of St Peter. He also bears the following titles: Archbishop and Metropolitan of the Roman Province; Patriarch of the Latin Church; Primate of Italy; Servant of the servants of God; Sovereign of the Vatican City State; Successor of the Prince of the Apostles; Supreme Pontiff of the Universal Church, and Vicar of Jesus Christ.

### Election of a Pope

The rules for the election of a Pope are found in the apostolic constitution *Universi Dominici Gregis* (1996). These cover the funeral arrangements for the dead pope and the place, time and manner of voting for a new pope by the meeting of the Cardinal Electors in a Conclave. The word Conclave is a reminder of the fact that the Electors are locked in the Sistine Chapel. This practice was originally brought in to force them to reach a decision.

### Bishop

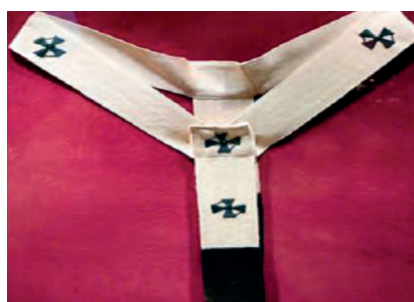
Bishops, as a body - the College of Bishops – are considered to be the successors of the Apostles.

### Cardinal

The Cardinals are 'Princes of the Church' who are appointed by the Pope. They form a College of Cardinals which advises the Pope, and all the cardinals under the age of 80 elect a new Pope.

### Metropolitan Bishop

A Metropolitan is the bishop of the principal see of an ecclesiastical province composed of several dioceses. Metropolitans receive a pallium from the pope as a symbol of their office.



Pallium



## **Archbishop**

The title of Archbishop is held by Metropolitan Bishops as well as by Bishops who head non-metropolitan archdioceses

## **Diocesan Bishop**

The bishop of a see is the leader of the diocese.

A Diocesan Bishop may have several bishops who assist him. These Coadjutor Bishops have the right of succession on the death or resignation of the Diocesan Bishop.

Auxiliary Bishops are appointed bishop of a titular see (a see that over time has ceased to exist).

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## **Diaconate**

Deacons are ordained ministers who work with the bishop alongside Priests. (see Acts 6:1–9 & I Timothy 3:1–13.) Most Deacons then move to being ordained as a Priest

They may be seminarians preparing for ordination to the priesthood, “transitional deacons”, or “permanent deacons” who do not intend to be ordained as priests. To be ordained deacons, the latter must be at least 25 years old, if unmarried; if married, a prospective deacon must be at least 35 years old and have the consent of his wife. In the Latin Church, married deacons are permanent deacons. In most diocese there is a cut-off age for being accepted into formation for the diaconate.

## **Subdeacon**

Before 1972 the office of Subdeacon existed, largely for people working towards becoming Deacons. The term ‘subdeacon’ is now sometimes applied to an acolyte or altar server.

## **Laity**

All Christians have the right and obligation to spread the message of the gospel.

Lay people may serve as teachers, acolytes, pastoral care ministers and as members of parish and diocesan consultative bodies.

## **Religious**

Religious — can be lay people or clergy. They are members of religious institutes or societies in which the members take public vows and live a fraternal life in common such as monks and nuns.



## Magisterium

The magisterium of the Catholic Church is the church's authority or office to give authentic interpretation of the Word of God.

“The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ.” This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome. (*Catechism of the Catholic Church* §85)

Teaching the ordinary and universal magisterium is a teaching with which all bishops (including the Pope) universally agree on and is also considered infallible. Such a teaching must also be a part of the *sensus fidelium* (sense of the faith on the part of the faithful).

“The whole body of the faithful ... cannot err in matters of belief. This characteristic is shown in the supernatural appreciation of faith (*sensus fidei*) on the part of the whole people, when, from the bishops to the last of the faithful, they manifest a universal consent in matters of faith and morals. By this appreciation of the faith, aroused and sustained by the Spirit of truth, the People of God, guided by the sacred teaching authority (Magisterium), ... receives ... the faith, once for all delivered to the saints ... The People unfailingly adheres to this faith, penetrates it more deeply with right judgement, and applies it more fully in daily life.” (*Catechism of the Catholic Church* §92-93)

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# CATHOLICS ~ WOMEN

Hierarchy of the Catholic Church



## HIERARCHY OF THE CATHOLIC CHURCH



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# HIERARCHY OF THE CATHOLIC CHURCH



## Tasks

- You will have noticed that all the Clergy of the Catholic Church and that, with very few exceptions, they are celibate.
- Discuss with a partner what you think might be both the strengths and weaknesses of an all male, celibate priesthood.
- Create a PowerPoint to present your ideas to the rest of your group.



# Beliefs about the Eucharist



## Overview

Beliefs about what happens at the Eucharist are concerned with the way in which the communicant's relationship with God is fed through this mystical meal.

### *Transubstantiation*

The Catholic Church teaches a belief in Transubstantiation (see p.69). A very similar position is held by the Orthodox Church which refers to the Eucharist as the 'Divine Liturgy'.

*"We believe the Lord Jesus Christ to be present, not typically, nor figuratively, nor by superabundant grace, as in the other Mysteries, ... but truly and really, so that after the consecration of the bread and of the wine, the bread is transmuted, transubstantiated, converted and transformed into the true Body Itself of the Lord, Which was born in Bethlehem of the ever-Virgin Mary, was baptised in the Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of Heaven; and the wine is converted and transubstantiated into the true Blood Itself of the Lord, Which, as He hung upon the Cross, was poured out for the life of the world."* (Decree XVII Synod of Bethlehem 1672)

The real difference between the Eastern and Western Churches is that the Orthodox Church does not state when the actual change takes place whilst the Catholic Church does.

### *Consubstantiation*

*"The bread retains its substance and ... Christ's glorified body comes down into the bread through the consecration and is found there together with the natural substance of the bread, without quantity but whole and complete in every part of the sacramental bread."* (This belief was held by the English Lollards *q.v.*)

### *Sacramental union*

In the "use" of the sacrament, according to the words of Jesus Christ and by the power of his speaking of them once for all, the consecrated bread is united with his body and the consecrated wine with his blood for all communicants, whether believing or unbelieving, to eat and drink. This is the theology of the Lutheran Church.

### *Objective reality*

"Objective reality, but pious silence about technicalities" ("divine [or holy] mystery") is the view of many Anglicans (including Anglo-Catholics) and Methodists. While they agree that in the sacrament the bread and the wine are really and truly changed into the body and the blood of Christ they do not attempt to explain this further.



### *Pneumatic presence (Receptionism)*

“Real Spiritual presence”, also called “pneumatic presence” or “Receptionism” says that not only the Spirit of Christ, but also the true body and blood of Jesus Christ are received by the power of the Holy Spirit but only by those with faith.

This view is held by some Anglicans, and other Reformed Christians.

### *Memorialism*

The bread and wine symbolise the body and blood of Jesus Christ, and consuming them, the believer commemorates the death of Christ. Therefore Christ is not present in the sacrament, except in the minds and hearts of the communicants.

### *Suspension*

This view of the events of the Last Supper is that the taking of bread and wine was not intended to be a perpetual instruction and was not to become a religious ceremony. This view is shared by the Religious Society of Friends (Quakers) and the Salvation Army.

## **Task**

- 1 Create a table showing what you believe to be the ‘pros’ and ‘cons’ of each of these theologies.
  
- 2 Write a short essay explaining which of the theologies you think might be considered to be the most convincing.



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# CATHOLICS ~ WOMEN

Beliefs about the Eucharist



## BELIEFS ABOUT THE EUCHARIST



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# Transubstantiation



Transubstantiation is a central eucharistic teaching of the Catholic Church and explains why the Eucharist or Mass is so central to Catholic worship.

Transubstantiation: is, according to the teachings of the Catholic Church, the change of substance or essence by which the bread and wine offered in the sacrifice of the sacrament of the Eucharist during the Mass, become, in reality, the body and blood of Jesus Christ.

In simpler language, in the Mass, bread and wine are changed into the body and blood of Christ. This was defined and confirmed by the Church at the Fourth Lateran Council of 1215.

The Church says that the way in which this happens is a mystery:

*At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread ..." "He took the cup filled with wine ..." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" – gifts of the Creator. The Church sees in the gesture of the king-priest Melchisedek, who "brought out bread and wine," a prefiguring of her own offering. (Catechism of the Catholic Church §1333)*

This view was repeated and expanded at the Council of Trent (1545-1563).

*The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained." "This presence is called 'real' – by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."*

*It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:*

*It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered. (Catechism of the Catholic Church §1374-1375)*

The doctrine of transubstantiation in relation to the Eucharist can be viewed in terms of the Aristotelian distinction between substance and accident,



Aristotle (367 BCE–347 BCE) distinguished between the essential and accidental properties of a thing. This distinction was used by Thomas Aquinas and others by saying that the bread and wine of the eucharist are considered accidents, since at transubstantiation, they become incidental to the essential substance of body and blood.

*According to Catholic teaching, the whole of Christ, body and blood, soul and divinity, is in the sacrament, under each of the appearances of bread and wine and in each part of the appearances of bread and wine (since the substance of bread or wine is in each part of ordinary bread or wine, and the substance of Christ is in each part of the consecrated and transubstantiated elements of the host and the cup of the sacrament), but he is not in the sacrament as in a place and is not moved when the sacrament is moved. He is perceptible neither by the sense nor by the imagination, but only by the intellectual eye. (Thomas Aquinas, Summa Theologica, III, Question 76)*



**Task:** Research Aristotle's teaching on 'substance' and 'accident'. Write an essay on the subject of transubstantiation considering his teachings. Remember: Most of Aristotle's writings had been lost at the time when Jesus was born.



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*At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread ..." "He took the cup filled with wine ..." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" – gifts of the Creator. The Church sees in the gesture of the king-priest Melchisedek, who "brought out bread and wine," a prefiguring of her own offering. (Catechism of the Catholic Church §1333)*

This view was repeated and expanded at the Council of Trent (1545-1563).

*The mode of Christ's presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as "the perfection of the spiritual life and the end to which all the sacraments tend." In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained." "This presence is called 'real' – by which is not intended to exclude the other types of presence as if they could not be 'real' too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present."*

*It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:*

*It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered. (Catechism of the Catholic Church §1374-1375)*





The doctrine of transubstantiation in relation to the Eucharist can be viewed in terms of the Aristotelian distinction between substance and accident,

Aristotle (367 BCE–347 BCE) distinguished between the essential and accidental properties of a thing. This distinction was used by Thomas Aquinas and others by saying that the bread and wine of the eucharist are considered accidents, since at transubstantiation, they become incidental to the essential substance of body and blood.

*According to Catholic teaching, the whole of Christ, body and blood, soul and divinity, is in the sacrament, under each of the appearances of bread and wine and in each part of the appearances of bread and wine (since the substance of bread or wine is in each part of ordinary bread or wine, and the substance of Christ is in each part of the consecrated and transubstantiated elements of the host and the cup of the sacrament), but he is not in the sacrament as in a place and is not moved when the sacrament is moved. He is perceptible neither by the sense nor by the imagination, but only by the intellectual eye. (Thomas Aquinas, Summa Theologica, III, Question 76)*



**Task:** Research Aristotle's teaching on 'substance' and 'accident'. Write an essay on the subject of transubstantiation considering his teachings. Remember: Most of Aristotle's writings had been lost at the time when Jesus was born.

# CATHOLICS ~ WOMEN

Transubstantiation



## TRANSUBSTANTIATION



- Transubstantiation is a central eucharistic teaching of the Catholic Church and explains why the Eucharist or Mass is so central to Catholic worship.
- Transubstantiation: is, according to the teachings of the Catholic Church, the change of substance or essence by which the bread and wine offered in the sacrifice of the sacrament of the Eucharist during the Mass, become, in reality, the body and blood of Jesus Christ.

# TRANSUBSTANTIATION



- In simpler language, in the Mass, bread and wine are changed into the body and blood of Christ. This was defined and confirmed by the Church at the Fourth Lateran Council of 1215.
- The Church says that the way in which this happens is a mystery.
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# TRANSUBSTANTIATION



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# TRANSUBSTANTIATION







- **Task:** Research Aristotle's teaching on 'substance' and 'accident'. Write an essay on the subject of transubstantiation considering his teachings.
- Remember: Most of Aristotle's writings had been lost at the time when Jesus was born.



# A Catholic Church 1







## Features in the building

Aumbry		A small recessed cabinet in the wall of a Church which is used for storing the consecrated elements (hosts and wine) after the Eucharist.
Altar		A wooden or stone table which is used for the celebration of the Eucharist.
Confessional		A wooden box with two sides separated by a grille. The entrances are covered by curtains. A priest sits in one side and the person making their confession on the other.
Font		A basin for water on a stand or plinth which is usually at the entrance to the nave. It is used for 'sprinkling' or 'pouring' baptism.









Holy Water Stoup		A container of Holy Water placed near to the entrance of a church. As people enter the building they dip their finger into the stoup and then make the sign of the cross.
Piscina		A shallow basin with a drain placed near the altar. It is used for washing the holy vessels after the Eucharist.
Prie-dieu		A prayer desk with a sloping shelf and a kneeler.
Pulpit		A raised stand for preaching with steps and sides which come up to waist height.





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# CATHOLICS ~ WOMEN

A Catholic Church 1 – Features in the building



## TASK







- Look carefully at the features of a Catholic Church.
- Write two paragraphs explaining which one(s) is the most important for worship and why.



# A Catholic Church 2







## Objects



Advent Wreath		A wreath of four or five candles: three violet and one rose-pink which symbolise the four Sundays of Advent. One extra is lit each week. The white candle in the centre is lit on Christmas Eve or Christmas Day.
Hanging Pyx		A small hanging box which is used for storing the consecrated elements (hosts and wine) after the Eucharist. Sometimes covered with a canopy.
Lectern		A lectern usually holds a large Bible for readings. They are often in the shape of an eagle. This is a reference to John the Evangelist whose symbol is an eagle and possibly also to Isaiah 40:31 'but those who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint'. These are much more common in Anglican churches.
Legilium		A Legilium is a portable lectern and very common in Catholic Churches.





Paschal Candle		A large white candle usually on a tall candlestick. It is renewed every Easter and lit for services.
Reliquary		A container for relics of the Saints, often fragments of bone etc. These are usually highly decorated and ornate.
Rosary		A string of 50 beads grouped in 10s with a crucifix (sometimes a cross) attached. They are used to count prayers in devotion to the Blessed Virgin Mary.
Statues		A Catholic Church is likely to have a number of statues of Jesus, Mary and other saints. People may pray in front of the statues and light candles particularly for people who are ill or have died.







<p>Sacristy Bell</p>		<p>A bell which is rung to announce to the congregation that the priest(s) is coming into the Sanctuary.</p>
<p>Tabernacle</p>		<p>A box often placed in the centre of the altar which is used for storing the consecrated elements (hosts and wine) after the Eucharist. Sometimes covered with a canopy.</p>





# A Catholic Church 2





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# CATHOLICS ~ WOMEN

A Catholic Church 2 – Objects



## TASK







- Choose one of the objects found in a Catholic Church.
- Research the object and then create a poster which could be used to teach non-Catholics about it.





# A Catholic Church 3







## Vestments & Clothes

Alb		The alb is a white garment coming down to the ankles and usually girdled with a cincture (see cincture). It is worn by priests and others when celebrating the Eucharist. If it does not completely cover the collar, an amice is worn underneath the alb.
Amice		(see Alb)
Biretta		The biretta is a square cap with three or four peaks, it often has a tuft. The three peaked biretta is worn by Roman Catholic clergy.
Cassock		The cassock or soutane is an ankle length garment used by the clergy.







Cassock-alb		The cassock-alb or cassalb is a modern garment which is a combination of the traditional cassock and alb.
Chasuble		The chasuble is the outside vestment worn by clergy for the celebration of the Eucharist.
Cincture		The cincture is a rope or broad ribbon worn around the waist over an alb.
Cope		The cope is a liturgical vestment in the form of a cloak. It is open at the front and fastened on the chest with a clasp. It can be worn by any clergy.







Cotta		A short surplice.
Dalmatic		The dalmatic is a long, wide-sleeved tunic. It is the vestment worn by a Deacon at the Eucharist.
Maniple		The maniple is an embroidered band of silk or other fabric that is hung over the left arm. It is worn for celebrating the Eucharist. Its use ceased to be obligatory in 1967. It is assumed it was originally a towel.
Mitre		The mitre is the traditional, ceremonial head-dress of a bishops



Pallium		The pallium is a long and narrow white band, woven from the wool of lambs raised by Trappist monks and woven by Benedictine nuns. It is worn by looping the middle around the neck, resting upon the chasuble and with two dependent hanging flaps over the shoulders. It has six black crosses on it. It is given to Metropolitan Bishops, and sometimes others, by the Pope.
Rochet		A rochet is a white vestment worn by a Bishop in choir dress. It is similar to a surplice, except that the sleeves are narrower. The rochet worn by Catholic Bishops comes to below the knee.
Sanctuary Slippers		Soft-soled shoes worn by the clergy and altar servers at the Eucharist.
Stole		The stole is a liturgical vestment which consists of a band of coloured cloth. It is about 2-3m long and 8cm wide. The centre is worn around the back of the neck and the two ends hang down parallel to each other in front. It appears to have originated with the scarf of office of imperial Roman officials.









Surplice		The surplice is a tunic of white linen or cotton fabric, reaching to the knees, with wide or moderately wide sleeves.
Tunicle		The tunicle is a long, wide-sleeved tunic. It is the vestment worn by a Sub-Deacon at the Eucharist. It is essentially the same as the Dalmatic but usually with narrower sleeves.
Winged Surplice		This is a version of the surplice with 'wings' rather than sleeves. It is usually worn by Choir-masters and Organists so that their arms are free.
Zucchetto		<p>The zucchetto was originally a type of beret. It was originally used to keep the priests' heads warm.</p> <ul style="list-style-type: none"> <li>• the pope's zucchetto is white;</li> <li>• those worn by cardinals are scarlet;</li> <li>• those of archbishops and bishops are amaranth (bright rose);</li> <li>• priests and deacons wear a black zucchetto.</li> </ul>





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# CATHOLICS ~ WOMEN

A Catholic Church 3 – Vestments & Clothes



## TASK







- Look at the outer garments worn at the Eucharist, including the Cope and Mitre.
- Find out why these are different colours for different days in the year.
- Make a pie chart showing when each colour is worn.





# A Catholic Church 4



## The Altar





Altar		A wooden or stone table which is used for the celebration of the Eucharist.
Altar Cloth		Out of reverence for the celebration of the memorial of the Lord and for the banquet in which the Body and Blood of the Lord are offered, there should be, on an altar where this is celebrated, at least one cloth, white in colour, whose shape, size, and decoration are in keeping with the altar's structure. ( <i>General Instruction of the Roman Missal</i> )
Aspergillum		A Holy Water sprinkler used for Asperges. It is also used at other occasions such as funerals although, in this case, a sprig of Rosemary may be used instead.
Burse		A case to hold the Corporal before and after the celebration of the Eucharist.



Candle		There may be many candles in a Church. They are used, practically, for illumination. However, with the advent of electric lights, their primary purpose is to represent Jesus as <i>Lux Mundi</i> - the Light of the World.
Chalice		A chalice is a cup with a foot which holds the wine at the Eucharist.
Chalice Pall		The pall is a stiffened square card covered with white linen, usually embroidered with a cross. It is intended to prevent dust and insects from falling into the wine or on the host at the Eucharist.
Chalice veil		It is a praiseworthy practice for the chalice to be covered with a veil, which may be either of the colour of the day or white. ( <i>General Instruction of the Roman Missal</i> )













Ciborium		A large covered cup designed to hold hosts for, and after, the Eucharist.
Corporal		The corporal is a square white cloth which the chalice and paten are placed on when the Eucharist is celebrated.
Credence table		A credence table is a small side table in the sanctuary of a Christian church which is used for the Eucharist. It is usually on the south side of the sanctuary, and may be covered with a fine linen cloth. It contains the unconsecrated bread and wine prior to their consecration, a bowl, ewer and towel. The wafers for communion may be stored in a ciborium. The wine and water for the chalice will be in cruets.
Cruet		The cruets are usually glass jars with a narrow neck which are used to hold the unconsecrated water and wine.









Ewer		The ewer contains water for use in services.
Frontal		The frontal is a usually a decorated cloth which covers the entire front of the altar.
Holy Water Bucket		A bucket to contain the Holy Water used for Asperges.
Host		The Host (Latin: hostia, sacrificial victim), is the bread used in the Eucharist. Along with sacramental wine, it is one of two “elements” of the Eucharist. The bread is unleavened.






Humeral Veil		The humeral veil is a piece of cloth about 2.75 m long and 90 cm wide draped over the shoulders and down the front, usually of silk or cloth of gold. It is used during the liturgy of Benediction of the Blessed Sacrament. The priest blesses the people with the monstrance and covers his hands with the veil so that he does not touch it. This also because Jesus is blessing the people and not the priest.
Incense Boat & Spoon		A server, previously called a boat boy and now more usually a boat bearer carries a boat or container of incense to add as the thurible burns low. The incense is put into the thurible using the spoon.
Lavabo Bowl		A lavabo bowl is used to catch the water when a priest washes his hands after preparing the altar and before beginning the consecration. The water is poured from a ewer. The priest then dries his hands with the lavabo towel.
Lavabo towel		(see Lavabo)



Monstrance		In the service of Benediction, the priest blesses the people with the Host displayed in the monstrance. Monstrances are usually very elaborate in design. They frequently have the form of a sunburst topped by a cross. In the centre is the lunette, a round container, usually made of glass, in which the consecrated host is placed.
Paten		A paten is a small plate, usually silver or gold. It is used to hold the Eucharistic bread which is to be consecrated during the Mass.
Priest's Host		The Host (Latin: hostia, sacrificial victim), is the bread used in the Eucharist. Along with sacramental wine, it is one of two "elements" of the Eucharist. The bread is unleavened. The Priest's host is large enough to be seen by the congregation. It is also the host which is placed in a Monstrance.
Purificator		A purificator is a white linen cloth used to wipe the chalice after each communicant partakes. It is also used to wipe the chalice and paten after the ablutions which follow Communion.



Sacring bell		The Sacring or Sanctus bell(s) is rung at key points during the Eucharist, particularly when the priest elevates the chalice and paten.
Super-frontal		The Super-frontal is similar to the frontal, that is the exact width of the altar, but only ten to twelve inches deep. It hangs over the frontal, and is of the same colour and material. Again, the frontlet is rotated according to the colour of the church year.
Thurible		A Sacring or Sanctus bell is a small hand-held altar bell (or bells). They are rung during the Eucharist particularly when the priest elevates the chalice and paten.
Water		Unconsecrated water is kept in a cruet until consecration.







Wine		Unconsecrated wine is kept in a cruet until consecration.
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# A Catholic Church 4







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<b>Wine</b>		<b>Unconsecrated wine is kept in a cruet until consecration.</b>
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# CATHOLICS ~ WOMEN

A Catholic Church 4 – the Altar



## TASK







- Look at the pictures and their descriptions.
- What do you think are the five most important items.
- Write a short essay explaining why you selected this five.

# A Catholic Church 5







## Symbols





Alpha & Omega		This symbol appeared in the early Church. The first and the last letters of the Greek alphabet, alpha ( $\alpha$ or A) and omega ( $\omega$ or $\Omega$ ), comes from the statement in the Book of Revelation said by either Jesus or God: I am the Alpha and the Omega, the first and the last, the beginning and the end. (Revelation 22:13)
Anchor		The anchor was regarded in ancient times as a symbol of safety and Christians adopted it as a symbol of hope in life after death. future existence because. For Christians, Christ is the unfailing hope of all who believe in him: We have this hope, a sure and steadfast anchor of the soul, a hope that enters the inner shrine behind the curtain. (Hebrews 6:19)
Chi Rho		The Chi Rho is formed of the first two letters chi and rho (XP) of the Greek word "ΧΡΙΣΤΟΣ" - Christ.
Cross		The shape of the cross, as represented by the letter T, came to be used as a "seal" or symbol of Christianity by the 2nd century. The familiar Latin Cross of intersecting beams appeared somewhere between the 3rd and 6th centuries.









Crucifix		A crucifix is a cross which also shows the body of the crucified Jesus. This was first seen from the end of the 10th century. Often there is a scroll on the crucifix with the initials INRI. These stand for the Latin: Iēsus Nazarēnus, Rēx Iūdaeōrum – Jesus of Nazareth King of the Jews - see John 19:19-20.
Dove		The dove as an early Christian symbol. It is used to represent the Holy Spirit at Jesus' baptism. In the story of Noah and the Flood, a dove returns to Noah bringing an olive branch as a sign that the water had gone. The early Church Fathers taught this recalled Christ who brought salvation through the cross. The dove is also a symbol of peace.
Elemental symbols		The early Church used the Elemental Symbols. For example, Water represents cleansing or purity. Fire, particularly as candles, represents both the Holy Spirit and light.
Ichthys		The fish seems to have been the most important symbol to early Christians. It consists of the initial letters of five Greek words forming the word for fish (Ichthus): “Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ”, Jesus Christ, Son of God, Saviour.



IH Monogram		<p>This symbol is mentioned in the Epistle of Barnabas and the writings of Clement of Alexandria. It is formed by the first two letters of the name of Jesus in Greek, iota (I) and eta (H).</p>
IX Monogram		<p>This was an early form of the monogram of Christ, found in early Christian in Israel. It consists of the first letters of the Greek words for 'Jesus' and 'Christ' iota I and chi X.</p>
Peacock		<p>Ancient Greeks believed that the flesh of a peacock did not decay after death, and so it became a symbol of immortality. This was then adopted by early Christianity, and thus many early Christian paintings and mosaics show the peacock. The "eyes" in the peacock's tail feathers symbolise the all-seeing God. A peacock drinking from a vase is used as a symbol of a Christian believer drinking from the waters of eternal life.</p>
Pelican		<p>In medieval Europe, the pelican was thought to be a particularly attentive mother and, when there was no food, would feed here children with her own blood by wounding her breast. The pelican has been a symbol of the Passion of Jesus and of the Eucharist since the 12th century.</p>







Phoenix		The Phoenix was adopted as a Christian symbol in the first century. The egg from which it rose from the flames has now become the Easter egg.
Shamrock		The shamrock is said to have been used by Saint Patrick to explain the Christian doctrine of the Trinity when converting the people of Ireland in the 5th century.
Staurogram		The Staurogram (Greek: σταυρός, i.e. cross), consist of a tau (T) superimposed on a rho (P). The Staurogram was first used to abbreviate the Greek word for cross in very early New Testament manuscripts.
The Good Shepherd		The image of the Good Shepherd with a sheep on his shoulders, is the most common representations of Christ found in the Catacombs of Rome. It refers to the Parable of the Lost Sheep in the gospels of Luke and Matthew. By the 5th century the figure became more like a conventional picture of Christ and was given a halo and rich robes.

# A Catholic Church 5







## Symbols

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# CATHOLICS ~ WOMEN

A Catholic Church 5 – Symbols



## TASK



- Which of these symbols do you think best represents Christianity?
- Write a paragraph explaining why you have chosen this one.

# Reviews



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Rose is second-in-charge of the Cathedral's sacristy. She is responsible for the smooth running of the Cathedral's worship and devotional life, preparing the altar for the six daily Masses and making sure that the priests have all they need to administer to the faithful. A convert, for Rose, Catholicism has proved to be an anchor in her life, sheltering her in crisis and protecting her in need.

Elsewhere, Alwyn meets a retired doctor on the steps of the Cathedral for whom Catholicism poses challenges. The church's teachings have led to her feeling alienated and unable to practise even though she may still occasionally attend. Yet despite these difficulties, she feels her Catholic identity remains strong, providing her with an important moral core that helps her with the chaos of life.

These and other encounters form the backbone of Richard Alwyn's film in which he explores the complex ways in which Catholicism shapes women's lives.

Catholics is produced by Wingspan Production in association with Jerusalem Productions.

Source: Archbishops House

*Independent Catholic News* Feb 2nd, 2012

<https://www.indcatholicnews.com/news/19767> [accessed 22 November 2019]

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## TV Review: 'Catholics' – 'Women'

[This episode] of BBC Four's Catholics series focused on the women who staff and attend Westminster Cathedral. Christine Allen Dench found Richard Alwyn's documentary to be respectful of the women to whom we were introduced, but wonders how fully he showcased the spectrum of roles that women occupy in the Church.

I have to admit that it was with some trepidation that I sat down to watch [this episode] of the series, Catholics. Having glimpsed only snatches of the [other] episodes, I wondered how Richard Alwyn's programme was going to document the subject of 'Women.'

The fact that the programme was screened on International Women's Day was probably more a televisual accident than an act of design. For me, the day was a culmination of weeks of preparation of stories, blogs and photographs about the strong and inspiring women that my organisation works with around the world: farmers in Zimbabwe; activists in Yemen; women, young and old, building the fledgling nation of Somaliland. Across the world, International Women's Day celebrates women and their gifts whilst at the same time acknowledging the inequality and powerlessness that characterises the structures of most women's lives. This is not just an issue of the 'rich global North' versus the 'poor global South': on the day I had been to an event for businesswomen in the UK at which we discussed how contemporary pressures, attitudes and working practices all serve to mean women are less represented at management and boardroom level, and get paid less than men on average.

Although we may share some experiences and struggles in common, women are not a homogenous bunch. Nor, of course, are Catholics, and so I was interested to see how the programme makers would approach their task: the topic of 'women in the Church' would require an entire series of its own to do us justice! The producers focused the episode on the women working in and attending Westminster Cathedral, which to some extent gave the programme a coherent narrative; it also meant that the entry point to the subject matter was the functional role that women play currently in the Church. The programme did have respect for that functionality; I did not feel that it was being held up for ridicule. If anything, there was something of a 'look at these helpless men' humour when it came, for example, to the priests who turn up without vestments and get sorted out by Rose, the remarkable Cathedral sacristan who keeps everything in order; she talked about her role as 'like running a train station'. However, there was an overall suggestion that there are even fewer niches in the Church that women can occupy than there are in reality. We did not see the women who run catechetical classes, who engage in debates, who do theology, and so forth. One woman was filmed reading a lesson and singing the antiphon, but the overarching feeling for me was of us as 'back room girls'.

While the limited portrayal of roles was irritating, the voices and stories of the women themselves were very powerful. We heard accounts of rejection and pain caused by divorce, illness and bereavement. We also heard of suffering that had been caused by some parts of the Church and of the healing that had been brought about by the kindness and compassion of other parts. Such raw emotion, a connection with pain and suffering meant that we were presented with a very different picture than we might get from interviews with priests. There was no sense of 'having to toe the line', rather a very realistic and concrete reflection on the challenges and struggles we all face. On issues such as divorce, contraception and tackling HIV and AIDS, we heard a view that was different to the official line of the Church, but probably reflected what you would expect to hear in a pastoral





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Amidst all the activity, interviews and conversations, there was one recurring theme: the strength of the faith of these women, a deep faith which both comes out of and is immersed in the contradictions, pain and challenges of modern life. It was a powerful gospel message. God is here; God is with us; Mary understands us; we make connections with those who have died; we juggle our lives to make space for God; we get close to God; we live with our failings in living up to Church teaching; we find comfort in the face of our difficulties. In the words and presence of those women did we glimpse a true and lived out faith. There were no strident voices; if anything there was a sadness and forgiveness of the frailties of an institution, and clear insistence as to where the focus was: on God. One woman reflected that you should never confuse faith with the institution, which is a line I use myself quite often!

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15th March 2012

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# CATHOLICS ~ WOMEN

Reviews



## PROGRAMME OUTLINE



- What impression of the series *Catholics* and of the episode *Women* in particular do you have after reading these reviews?
- Read the review by Christine Allen Dench. Consider the points which she makes in her review and explain whether you think they are justified.

# Challenge 1



## *The Magnificat*

My soul glorifies the Lord,  
My spirit rejoices in God my Saviour.  
He looks on his servant in her lowliness;  
Henceforth all generations will call me blessed.  
The Almighty works marvels for me.  
Holy his name!  
His mercy is from age to age,  
on those who fear him.  
He puts forth his arm in strength  
And scatters the proud hearted.  
He casts the mighty from their thrones  
And raises the lowly.  
He fills the starving with good things,  
Sends the rich away empty.  
He protects Israel, his servant,  
remembering his mercy,  
the mercy promised to our fathers,  
to Abraham and his sons for ever.  
Glory be to the Father and to the Son  
and to the Holy Spirit,  
as it was in the beginning, is now,  
and ever shall be, world without end.  
Amen.

*(Compendium of the Catechism of the Catholic Church)*

*Mary's song of praise was first sung to her cousin Elizabeth (Luke 1:46-55). It is sung daily at Evening Prayer.*



- (a) Analyse the words and ideas found in the *Magnificat* and explain their meaning.
- (b) What do you think can be learnt about Mary from this song?



# Challenge 1



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# CATHOLICS ~ WOMEN

## Challenge 1



## CHALLENGE 1



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## CHALLENGE 1



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# Challenge 2



*Then Mary said, "Here am I, the servant of the Lord; let it be with me according to your word."*  
(Luke 1:38a)

(a) Explain the meaning of this verse.

(b) Write an essay on

either:

How does Catholicism influence the lives of some women?

or:

What influence do you think that women have on the life of Westminster Cathedral?



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# CATHOLICS ~ WOMEN

Challenge 2



## CHALLENGE 2



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# Challenge 3



## Research

Compare Buddhism and Catholicism. In your essay you should highlight the similarities and differences between them, particularly in relation to their beliefs and practices.



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# CATHOLICS ~ WOMEN

Challenge 3



## CHALLENGE 3



### Buddhism & Catholicism

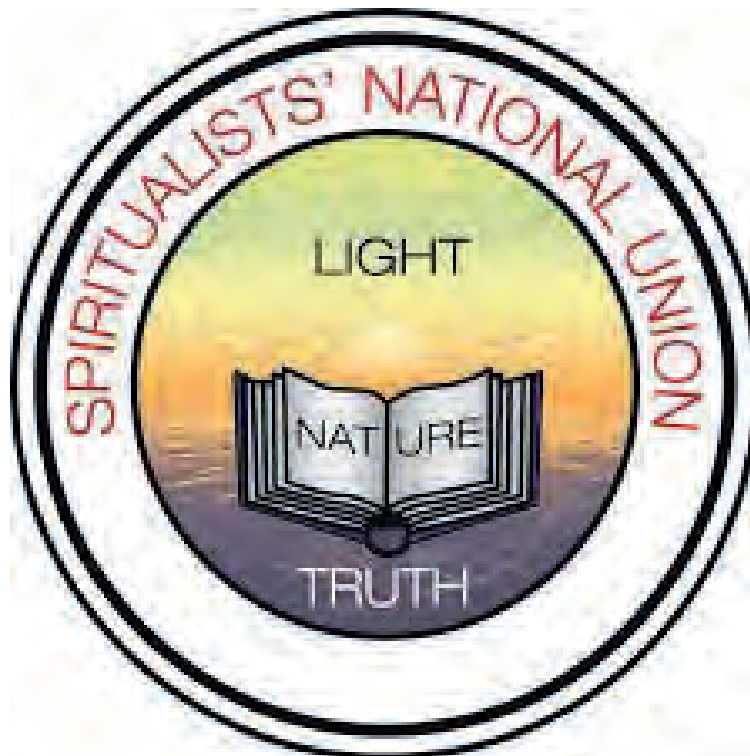
- **Research**
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# Challenge 4



## Research

- (a) Find out as much as you can about the beliefs and practices of the Spiritualist Church. You will find that many of these churches are Christian.
- (b) Draw distinctions and comparisons between the Spiritualist movement and Catholicism.
- (c) Do you think there are any connections between them?

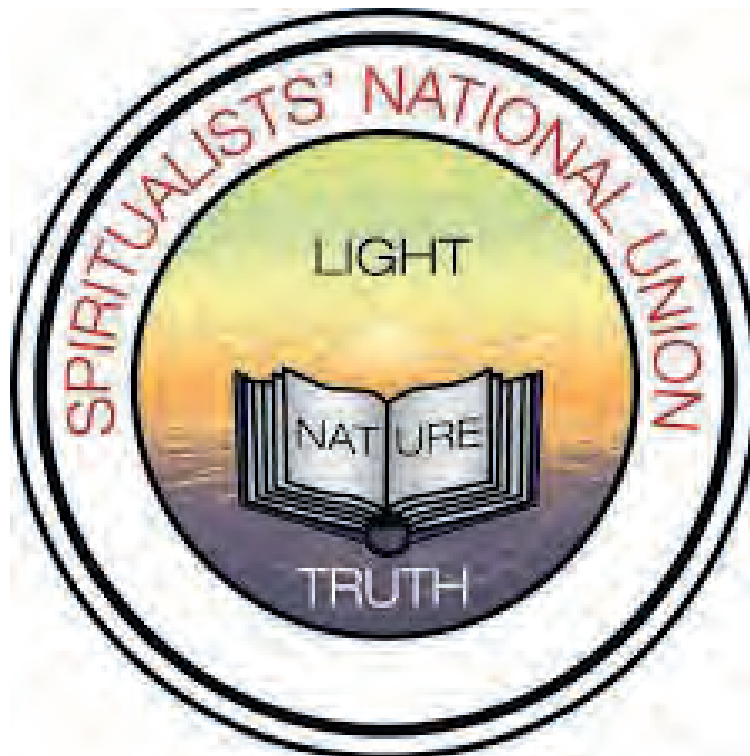


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# CATHOLICS ~ WOMEN

Challenge 4



## CHALLENGE 4



### Spiritualist Church

- **Research**

- (a) Find out as much as you can about the beliefs and practices of the Spiritualist Church. You will find that many of these churches are Christian.
- (b) Draw distinctions and comparisons between the Spiritualist movement and Catholicism.
- (c) Do you think there are any connections between them?

# Challenge 5



(a) What roles do women undertake in the Catholic Church?

- Look at the pictures to remind you of some of them.

(b) To what extent do you think women are treated fairly in the Catholic Church?













# Challenge 5



(a) What roles do women undertake in the Catholic Church?

- Look at the pictures to remind you of some of them.

(b) To what extent do you think women are treated fairly in the Catholic Church?











# CATHOLICS ~ WOMEN

Challenge 5



## CHALLENGE 5



### Women in the Church

- (a) What roles do women undertake in the Catholic Church?
  - Look at the pictures to remind you of some of them.
- (b) To what extent do you think women are treated fairly in the Catholic Church?



# Challenge 6



Make a table, based on the one below, showing the different roles of men and women in the Catholic Church.

For each role give reasons and a full explanation.

Role	Women	Men	Reasons and explanation

# Challenge 6



Make a table, based on the one below, showing the different roles of men and women in the Catholic Church.

For each role give reasons and a full explanation.

Role	Women	Men	Reasons and explanation

# CATHOLICS ~ WOMEN

Challenge 6



## CHALLENGE 6



### Different roles of Men and Women

- Make a table, based on the one below, showing the different roles of men and women in the Catholic Church.
- For each role give reasons and a full explanation.

Role	Women	Men	Reasons and explanation

# Challenge 7



How do your family and ancestry influence your spiritual journey?

Create a timeline to show key events in your spiritual life.



# Challenge 7



How do your family and ancestry influence your spiritual journey?

Create a timeline to show key events in your spiritual life.





# CATHOLICS ~ WOMEN

Challenge 7



## CHALLENGE 7



### A Person's Spiritual Journey

- How do your family and ancestry influence your spiritual journey?
- Create a timeline to show key events in your spiritual life.

# Challenge 8



Write an essay:

Mary! - who was she and why is she so important to Roman Catholics? Also, explain what you think might have happened if Mary had not been obedient to God.



# Challenge 8



**Write an essay:**

Mary! - who was she and why is she so important to Roman Catholics? Also, explain what you think might have happened if Mary had not been obedient to God.





# CATHOLICS ~ WOMEN

Challenge 8



## CHALLENGE 8



### Importance of Mary

- Mary! - who was she and why is she so important to Roman Catholics?
- Also, explain what you think might have happened if Mary had not been obedient to God.

# Challenge 9



What do these quotations mean?

Create a table like this one allowing plenty of space for your explanation of each of the quotations.

When you have finished write a short essay about what these quotations seem to imply about the position of women in the Bible.

Quotation	What does it say?	What do you think the quotation means?
Colossians 3:18		
Ephesians 5:22-24		
I Corinthians 11:1-16		
I Corinthians 14:33-35		
I Peter 3:1-6		
I Timothy 3:11-13		
Proverbs 31:16-17		
Proverbs 31:30		
Titus 2:4-5		





# Challenge 9

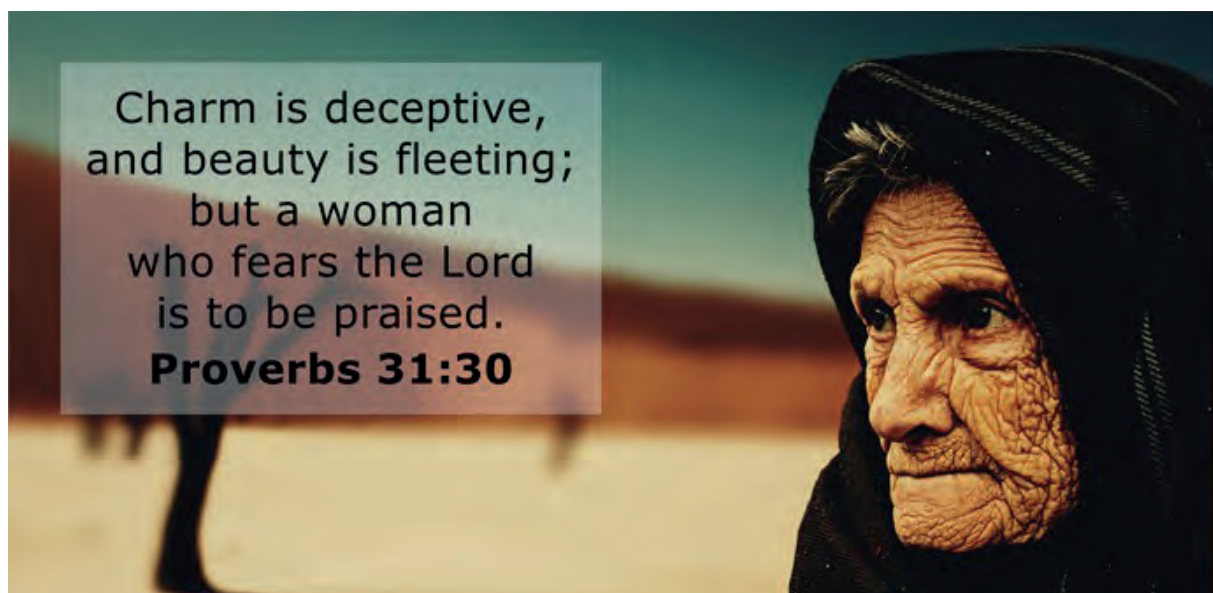


**What do these quotations mean?**

Create a table like this one allowing plenty of space for your explanation of each of the quotations.

When you have finished write a short essay about what these quotations seem to imply about the position of women in the Bible.

Quotation	What does it say?	What do you think the quotation means?
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Proverbs 31:16-17		
Proverbs 31:30		
Titus 2:4-5		



# CATHOLICS ~ WOMEN

Challenge 9



## CHALLENGE 9



### Bible verses about Women

- Create a table like the one on the next slide allowing plenty of space for your explanation of each of the quotations.
- When you have finished write a short essay about what these quotations seem to imply about the position of women in the Bible.

## CHALLENGE 9



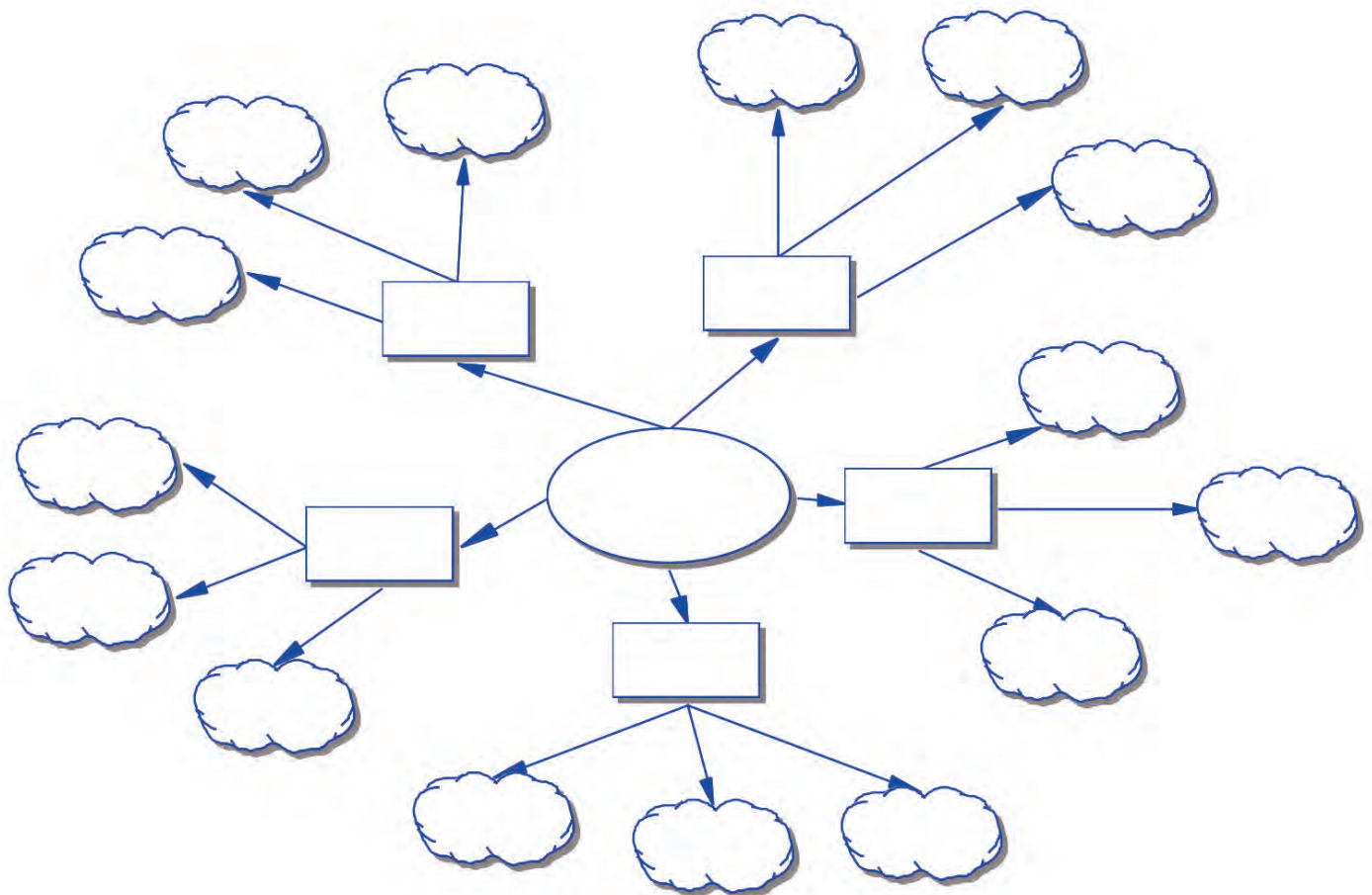
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I Timothy 3:11-13		
Proverbs 31:16-17		
Proverbs 31:30		
Titus 2:4-5		

# Challenge 10



## Mind Map

Create a Mind Map which shows the differences and similarities between as many aspects of the Roman Catholic Church and the Church of England (or other Anglican Church) as you can.

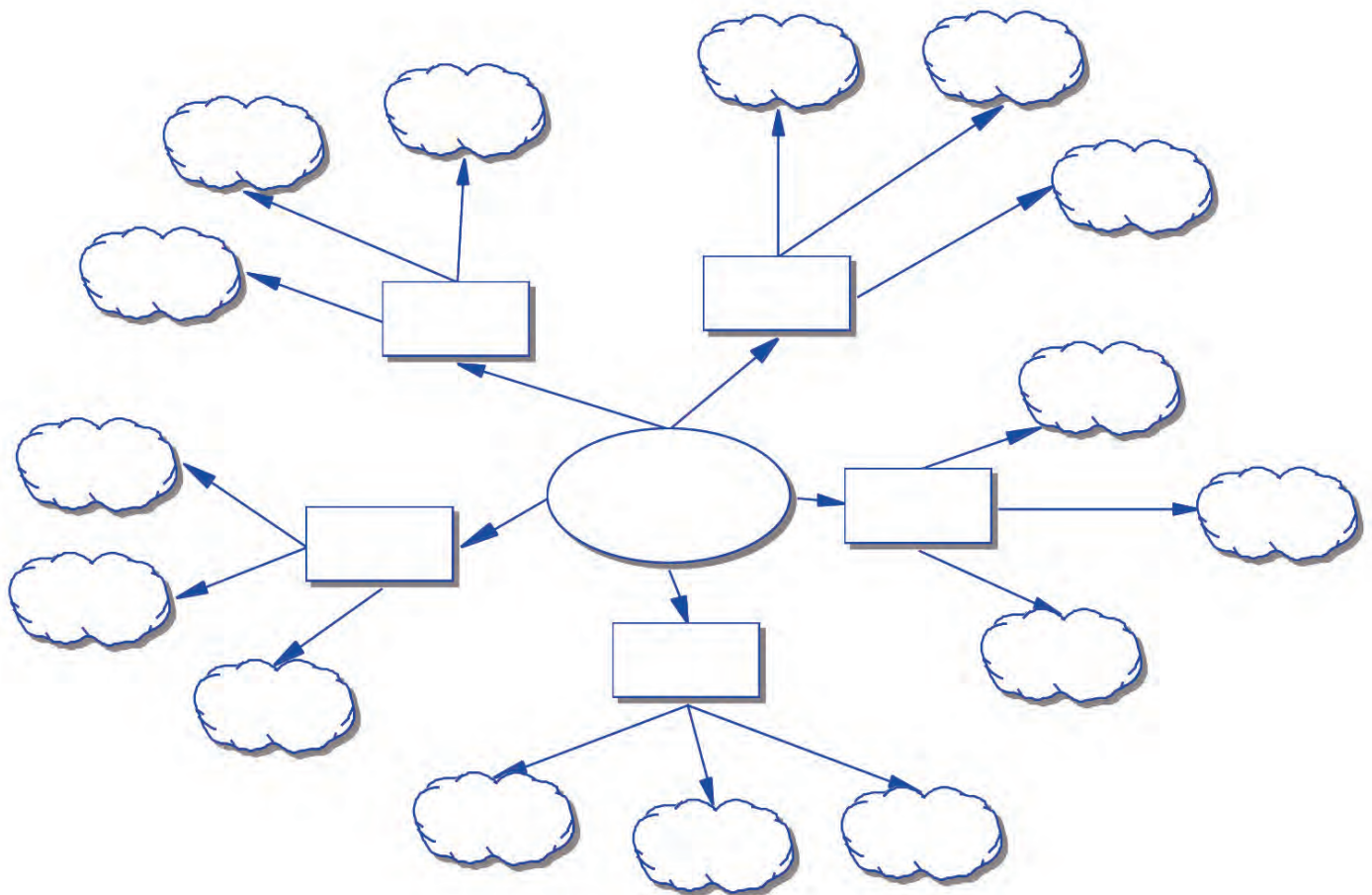


# Challenge 10



## Mind Map

Create a Mind Map which shows the differences and similarities between as many aspects of the Roman Catholic Church and the Church of England (or other Anglican Church) as you can.





# CATHOLICS ~ WOMEN

Challenge 10



## CHALLENGE 10



### Mind Map

- Create a Mind Map which shows the differences and similarities between as many aspects of the Roman Catholic Church and the Church of England (or other Anglican Church) as you can.

# Challenge 11



## Essay

How do you think that Mary's role and actions align with the views of the Catholic Church today?





# Challenge 11



## Essay

How do you think that Mary's role and actions align with the views of the Catholic Church today?



# CATHOLICS ~ WOMEN

Challenge 11



## CHALLENGE 11



### Mary's role and actions

- **Essay**

- How do you think that Mary's role and actions align with the views of the Catholic Church today?

# Challenge 12



## 21st century and Catholicism

Issue	Views
Abortion	
Annulment	
Celibacy	
Cohabitation	
Companionship	
Compassion	
Contraception	
Divorce	
Euthanasia	
HIV / AIDS	
Illegitimacy	
Loneliness	
Love	
Marriage	
Sexual Identity	
Sexuality	

When you have completed the table, choose one or more of the Issues and write an essay explaining why the Church holds the views it does and whether these reflect the views of most people in the 21st century.





# Challenge 12



## 21st century and Catholicism

Issue	Views
Abortion	
Annulment	
Celibacy	
Cohabitation	
Companionship	
Compassion	
Contraception	
Divorce	
Euthanasia	
HIV / AIDS	
Illegitimacy	
Loneliness	
Love	
Marriage	
Sexual Identity	
Sexuality	

When you have completed the table, choose one or more of the Issues and write an essay explaining why the Church holds the views it does and whether these reflect the views of most people in the 21st century.



# CATHOLICS ~ WOMEN

Challenge 12



## CHALLENGE 12



## 21<sup>st</sup> century Catholicism

Issue	Views
Abortion	
Annulment	
Celibacy	
Cohabitation	
Companionship	
Compassion	
Contraception	
Divorce	
Euthanasia	
HIV / AIDS	
Illegitimacy	
Loneliness	
Love	
Marriage	
Sexual Identity	
Sexuality	

## CHALLENGE 12



- When you have completed the table, choose one or more of the Issues and write an essay explaining why the Church holds the views it does and whether these reflect the views of most people in the 21st century.

# Challenge 13



## Liturgical Colours

Research the use and significance of the Liturgical Colours used for different times of year and different festivals in the Church. These are found on altar frontals and priests' vestments as well as elsewhere.



# Challenge 13



## Liturgical Colours

Research the use and significance of the Liturgical Colours used for different times of year and different festivals in the Church. These are found on altar frontals and priests' vestments as well as elsewhere.





# CATHOLICS ~ WOMEN

Challenge 13



## CHALLENGE 13



### Liturgical colours

- Research the use and significance of the Liturgical Colours used for different times of year and different festivals in the Church.
- These are found on altar frontals and priests' vestments as well as elsewhere.

# Challenge 14



## Prayer - Discussion

Does prayer strengthen a person's faith or is it a clever psychological concept to keep people in check through fear?



# Challenge 14

## Prayer - Discussion

Does prayer strengthen a person's faith or is it a clever psychological concept to keep people in check through fear?





# CATHOLICS ~ WOMEN

Challenge 14



## CHALLENGE 14



### Prayer - Discussion

- Does prayer strengthen a person's faith or is it a clever psychological concept to keep people in check through fear?



# Challenge 15



## Storyboards

Create two story boards one for the Catholic Church and one for the Church of England (Anglican Church). Be specific about the different possible roles for men and women.




# Challenge 15



## Storyboards

Create two story boards one for the Catholic Church and one for the Church of England (Anglican Church).

Be specific about the different possible roles for men and women.


# CATHOLICS ~ WOMEN

Challenge 15



## CHALLENGE 15



### Storyboards

- Create two story boards one for the Catholic Church and one for the Church of England (Anglican Church).
- Be specific about the different possible roles for men and women.

# Challenge 16

## Essay

To what extent can the Catholic Church, with its orthodox views on many topics, still be relevant in 21st century?





# Challenge 16

## Essay

To what extent can the Catholic Church, with its orthodox views on many topics, still be relevant in 21st century?



# CATHOLICS ~ WOMEN

Challenge 16



## CHALLENGE 16



### Relevance of the Church in 21<sup>st</sup> century

- **Essay**

- To what extent can the Catholic Church, with its orthodox views on many topics, still be relevant in 21<sup>st</sup> century?



# Challenge 17



## Iconography

Create a portrait of the Virgin Mary trying to show her character as you understand it. Make it your own work and try not to base it on one of the traditional pictures.



# Challenge 17



## Iconography

Create a portrait of the Virgin Mary trying to show her character as you understand it. Make it your own work and try not to base it on one of the traditional pictures.



# CATHOLICS ~ WOMEN

Challenge 17



## CHALLENGE 17



### Iconography

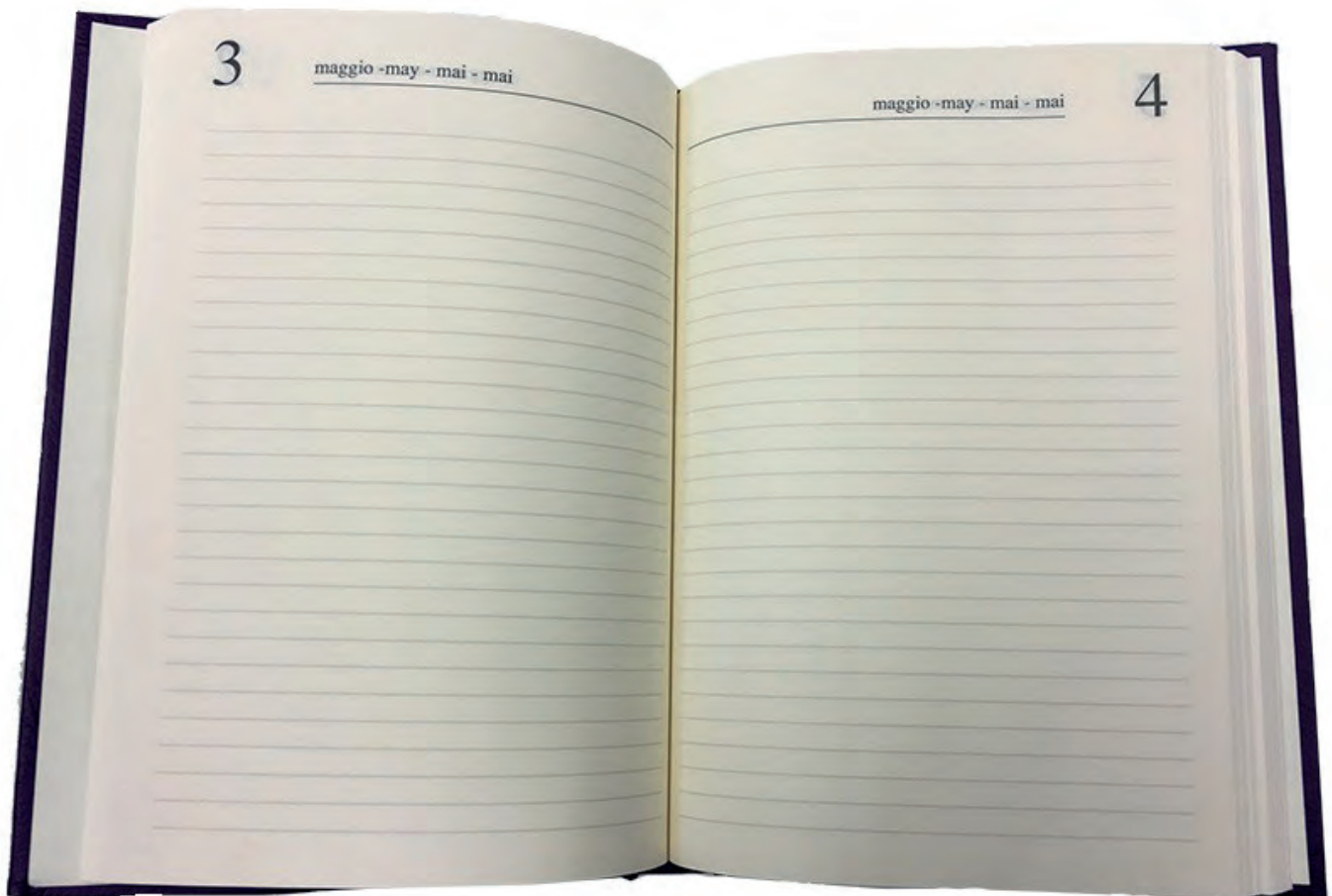
- Create a portrait of the Virgin Mary trying to show her character as you understand it.
- Make it your own work and try not to base it on one of the traditional pictures.

# Challenge 18



## Research - Diary Entries

Write a week's day by day diary entries. You are a woman in Africa and your diary will show how you manage to live your life as a Catholic.

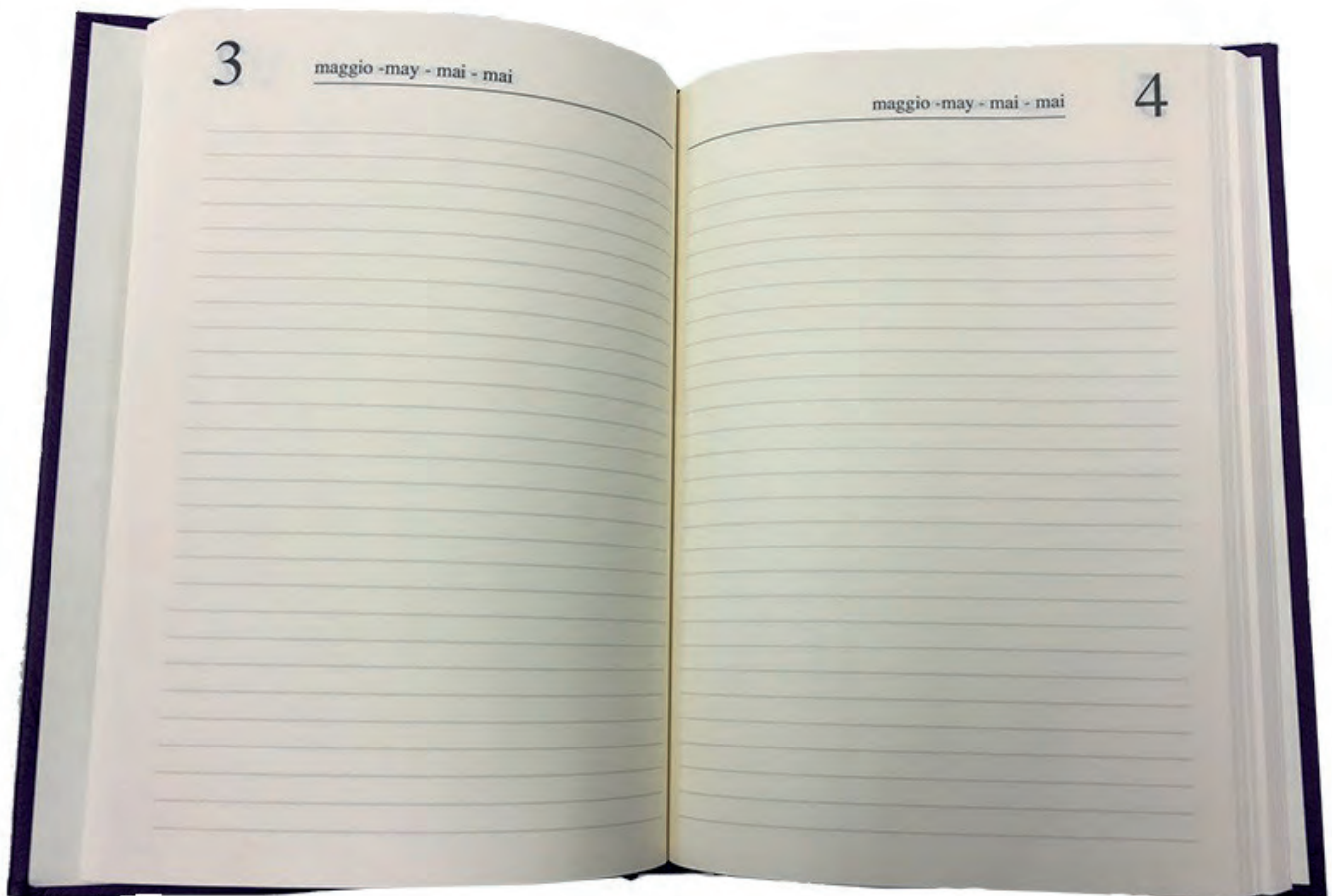


# Challenge 18



## Research - Diary Entries

Write a week's day by day diary entries. You are a woman in Africa and your diary will show how you manage to live your life as a Catholic.





# CATHOLICS ~ WOMEN

Challenge 18



## CHALLENGE 18



### Diary entries

- **Research**
- Write a week's day by day diary entries.
- You are a woman in Africa and your diary will show how you manage to live your life as a Catholic.

# Challenge 19

## Poster

Create a poster showing your own views about life and death.



# Challenge 19

## Poster

Create a poster showing your own views about life and death.



# CATHOLICS ~ WOMEN

Challenge 19

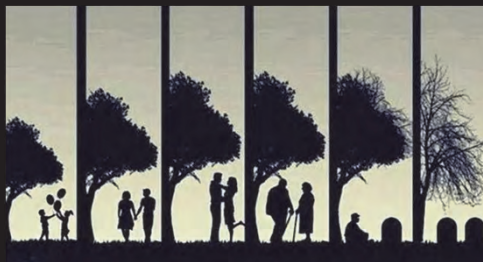


## CHALLENGE 19



### Poster

- Create a poster showing your own views about life and death.



# Challenge 20

## Candles

Draw your own candle and then explain why its decoration is important to you.





# Challenge 20

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# CATHOLICS ~ WOMEN

Challenge 20



## CHALLENGE 20



### Candles

- Draw your own candle and then explain why its decoration is important to you.



# Challenge 21

## Reliquary

Choose a Catholic woman saint other than the Virgin Mary. Research what Catholics believe is important about them. Design a reliquary which shows symbols of their life.



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# CATHOLICS ~ WOMEN

Challenge 21



## CHALLENGE 21



### Reliquary

- Choose a Catholic woman saint other than the Virgin Mary.
- Research what Catholics believe is important about them.
- Design a reliquary which shows symbols of their life.



# Challenge 22



## Fill in the Gaps

Write two paragraphs. One should be about women in the Catholic Church and the other about women in the Church of England (or another Anglican Church).

Once you have finished, take key words out of each paragraph and put them in an alphabetical list under the two paragraphs.

You can see a simple example of this below.

Exchange your work with a partner and try to put the words back in the right place.

## JOBS

People need to earn money to pay for food to eat and a place to live.

People work to get money. Most adults work at \_\_\_\_\_ jobs. The \_\_\_\_\_ you get from working at a job is called a wage or a salary.

If you work at the \_\_\_\_\_ kind of job for a long time then you have a career. Most people have more than one \_\_\_\_\_ during their lives.

People who graduate from high school can often make more \_\_\_\_\_ than people who do not \_\_\_\_\_ to high school. You may be \_\_\_\_\_ to make even more \_\_\_\_\_ if you go to college.

It is important to work at a job to make money. It is also \_\_\_\_\_ to work at a job you like. Some people find a job they like to do. Some people do not \_\_\_\_\_ to work for somebody else. They \_\_\_\_\_ start their own business.

able                  career                  full-time                  go                  important                  like                  may                  money                  money  
money                  same



# Challenge 22



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# CATHOLICS ~ WOMEN

Challenge 22



## CHALLENGE 22



### Fill in the Gaps

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- You can see a simple example of this on the next slide.
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## CHALLENGE 22



### Jobs





- People need to earn money to pay for food to eat and a place to live.
- People work to get money. Most adults work at \_\_\_\_\_ jobs. The \_\_\_\_\_ you get from working at a job is called a wage or a salary.
- If you work at the \_\_\_\_\_ kind of job for a long time then you have a career. Most people have more than one \_\_\_\_\_ during their lives.
- People who graduate from high school can often make more \_\_\_\_\_ than people who do not \_\_\_\_\_ to high school.
- You may be \_\_\_\_\_ to make even more \_\_\_\_\_ if you go to college.
- It is important to work at a job to make money. It is also \_\_\_\_\_ to work at a job you like.
- Some people find a job they like to do. Some people do not \_\_\_\_\_ to work for somebody else.
- They \_\_\_\_\_ start their own business.

able career full-time go important like may money money money same

# Challenge 23







Mix & Match - Match the pictures with the description





	<p>A wooden box with two sides separated by a grille. The entrances are covered by curtains. A priest sits in one side and the person making their confession on the other.</p>
	<p>A container for relics of the Saints, often fragments of bone etc. These are usually highly decorated and ornate.</p>
	<p>The biretta is a square cap with three or four peaks, it often has a tuft. The three peaked biretta is worn by Roman Catholic clergy.</p>
	<p>A container of Holy Water placed near to the entrance of a church. As people enter the building they dip their finger into the stoup and then make the sign of the cross.</p>





	<p>A shallow basin with a drain placed near the altar. It is used for washing the holy vessels after the Eucharist.</p>
	<p>The chasuble is the outside vestment worn by clergy for the celebration of the Eucharist.</p>
	<p>A string of 50 beads grouped in 10s with a crucifix (sometimes a cross) attached. They are used to count prayers in devotion to the Blessed Virgin Mary.</p>
	<p>A Holy Water sprinkler used for Asperges. It is also used at other occasions such as funerals although, in this case, a sprig of Rosemary may be used instead.</p>



	<p>The maniple is an embroidered band of silk or other fabric that is hung over the left arm. It is worn for celebrating the Eucharist. Its use ceased to be obligatory in 1967. It is assumed it was originally a towel.</p>
	<p>A prayer desk with a sloping shelf and a kneeler.</p>
	<p>A small hanging box which is used for storing the consecrated elements (hosts and wine) after the Eucharist. Sometimes covered with a canopy.</p>
	<p>A case to hold the Corporal before and after the celebration of the Eucharist.</p>



The stole is a liturgical vestment which consists of a band of coloured cloth. It is about 2-3m long and 8cm wide. The centre is worn around the back of the neck and the two ends hang down parallel to each other in front. It appears to have originated with the scarf of office of imperial Roman officials.



The Host (Latin: hostia, sacrificial victim), is the bread used in the Eucharist. Along with sacramental wine, it is one of two “elements” of the Eucharist. The bread is unleavened.



A box often placed in the centre of the altar which is used for storing the consecrated elements (hosts and wine) after the Eucharist. Sometimes covered with a canopy.







The zucchetto was originally a type of beret. It was originally used to keep the priests’ heads warm.

- the pope’s zucchetto is white;
- those worn by cardinals are scarlet;
- those of archbishops and bishops are amaranth (bright rose);
- priests and deacons wear a black zucchetto.





# Challenge 23



## Mix & Match - Match the pictures with the description





	<p>A wooden box with two sides separated by a grille. The entrances are covered by curtains. A priest sits in one side and the person making their confession on the other.</p>
	<p>A container for relics of the Saints, often fragments of bone etc. These are usually highly decorated and ornate.</p>
	<p>The biretta is a square cap with three or four peaks, it often has a tuft. The three peaked biretta is worn by Roman Catholic clergy.</p>
	<p>A container of Holy Water placed near to the entrance of a church. As people enter the building they dip their finger into the stoup and then make the sign of the cross.</p>



	<p>A shallow basin with a drain placed near the altar. It is used for washing the holy vessels after the Eucharist.</p>
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- the pope's zucchetto is white;
- those worn by cardinals are scarlet;
- those of archbishops and bishops are amaranth (bright rose);
- priests and deacons wear a black zucchetto.

# CATHOLICS ~ WOMEN

Challenge 23



## CHALLENGE 23



### Mix & Match

- Match the pictures to the descriptions.
- If the description does not name the object, try to remember it and write it down.

# Challenge 24



Symbols - what do each of these mean or represent?











# Challenge 24



**Symbols - what do each of these mean or represent?**











# CATHOLICS ~ WOMEN

Challenge 24



## SYMBOLS



- What do each of these symbols mean or represent?
- Try to also remember what they are called and write this down as well.

# Challenge 25



## Women in the Old Testament

### Research

Pick one of the women you have read about but had not heard of before. Explain why you think the writers thought that they were important enough to mention.

Overall, do you think that the women mentioned in the Old Testament had an important influence on the development of Judaism and Christianity? Explain your answer.



*Ruth and Naomi* - Hubner, Julius (1806-1882) – 1831 - who is the other woman in the painting?

# Challenge 25



## Women in the Old Testament

### Research

Pick one of the women you have read about but had not heard of before. Explain why you think the writers thought that they were important enough to mention.

Overall, do you think that the women mentioned in the Old Testament had an important influence on the development of Judaism and Christianity? Explain your answer.



Ruth and Naomi - Hubner, Julius (1806-1882) – 1831 - who is the other woman in the painting?



# CATHOLICS ~ WOMEN

Challenge 25



## CHALLENGE 25



### Women in the Old Testament

- Pick one of the women you have read about but had not heard of before.
- Explain why you think the writers thought that they were important enough to mention.
- Overall, do you think that the women mentioned in the Old Testament had an important influence on the development of Judaism and Christianity?
- Explain your answer.



# Challenge 26



## Women in the New Testament

### Research

Pick one of the women you have read about but had not heard of before. Explain why you think the writers thought that they were important enough to mention.

Overall, do you think that the women mentioned in the New Testament had an important influence on the development of Christianity? Explain your answer.



Who are these people and what has just happened (Acts 36:43)

# Challenge 26



## Women in the New Testament

### Research

Pick one of the women you have read about but had not heard of before. Explain why you think the writers thought that they were important enough to mention.

Overall, do you think that the women mentioned in the New Testament had an important influence on the development of Christianity? Explain your answer.



Who are these people and what has just happened (Acts 36:43)

# CATHOLICS ~ WOMEN

Challenge 26



## CHALLENGE 26



### Women in the New Testament

- Pick one of the women you have read about but had not heard of before.
- Explain why you think the writers thought that they were important enough to mention.
- Overall, do you think that the women mentioned in the New Testament had an important influence on the development of Christianity?
- Explain your answer.



# Challenge 27



## Women in the Bible

### Research

Find what information you can about:

either

- The additional books found in Catholic Bibles and why they are there but not in Protestant Bibles

or

- Sophia



# Challenge 27



## Women in the Bible

### Research

Find what information you can about:

either

- The additional books found in Catholic Bibles and why they are there but not in Protestant Bibles

or

- Sophia





# CATHOLICS ~ WOMEN

Challenge 27



## CHALLENGE 27



### Women in the Bible

- **Research**
- Find what information you can about:
  - *either*
  - The additional books found in Catholic Bibles and why they are there but not in Protestant Bibles
  - *or*
  - Sophia