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UNDERSTANDING THE GOSPEL STORY: DEVELOPMENT OF THE GOSPEL

LEARNING STRAND: SCRIPTURE AND TRADITION



RELIGIOUS EDUCATION PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS IN
AOTEAROA NEW ZEALAND



UNDERSTANDING THE GOSPEL STORY: DEVELOPMENT OF THE GOSPEL

LEARNING STRAND: UNDERSTANDING FAITH

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The Gospels are the heart of all the Scriptures “because they are our principal source for the life and teaching of the Incarnate Word, Our Saviour.”

Catechism of the Catholic Church #125

Icons used in this resource



Task



Web based task



Thinking about

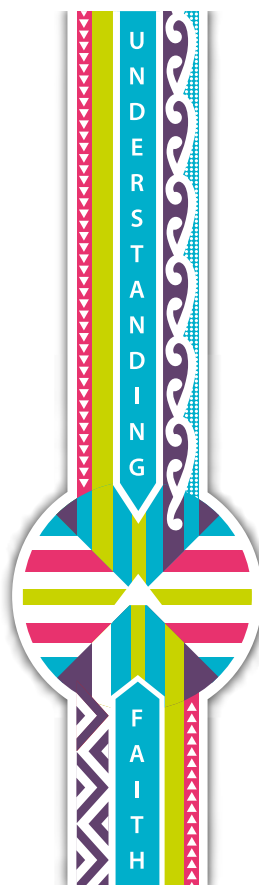


Extra activity



Extra fact

- Words marked with * can be found in the glossary.
- Additional material for this topic may be accessed on the FaithCentral website www.faithcentral.net.nz



THE LOGO

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

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

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

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

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

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

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

The blue also represents the Pacific...

Annette Hanrahan RSCJ

CONTENTS

PART ONE

The Truth of Scripture

Task 1: Stories I know	4
Task 2: Story telling: card activity	4
Task 3: My personal story, my family story	5
Task 4: The truth of the matter	6
Task 5: Truth in the Bible	7
Task 6: Who is Jesus? Placemat activity	9

PART TWO

Literary Forms in the New Testament

Task 7: Literary form	10
Task 8: Literary form in the newspaper	11
Task 9: Literary form in the New Testament	12

PART THREE

The Composition of the New Testament

Task 10: Hands on Bible Investigation	13
Task 11: Dating the New Testament	16
Task 12: Sources of the four Gospel accounts	18
Task 13: Time-line	18

PART FOUR

The Four Gospels

Task 14: The Four Gospels	24
Task 15: One Jesus, four Gospels	24

PART FIVE

Miracle Accounts

Task 16: What's a miracle?	28
Task 17: Signs of God's love	28
Task 18: Types of miracles	32
Task 19: What's really important?	32

PART SIX

The Resurrection Accounts

Task 20: The Resurrection accounts in the Synoptic Gospels	34
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SUMMARY

GLOSSARY

PART ONE

Storytelling

Focus:

- Different kinds of truth are found in Scripture *Karaipiture*.
- Stories are an important part of our human experience.
- Jesus Christ *Hehu Karaiti* is the fullness of God's revelation and the source of truth.
- God *Te Atua* communicates to us through Scripture *Karaipiture*, which is inspired by the Holy Spirit *Te Wairua Tapu*.
- The Scriptures *Te Karaipiture*, which were written in human language by human authors, are inspired to express the truth about *Te Atua*.



Task 1: Stories I know

Discussion

- What stories do you remember from when you were younger?
- Can you picture the book in your mind?
- Do you still have that book?
- Are there any stories in your family that you have heard from your grandparents or parents? Some of these stories may be about you or other members of your family!
- How does hearing these stories make you feel?
- While you are working on this unit you may like to bring stories to class and have them read out.



Task 2: Storytelling

Card activity

Your teacher may give you a card activity to help you remember family stories.

- 1 Go into groups of 4–5.
- 2 Shuffle the cards and place them face down in the centre of your group.
- 3 In turns pick up a card and tell a story based on the direction provided by the card.
- 4 You may not have time to complete every card.
- 5 Remember to respect the feelings of your group members.



It would take approximately 70 hours to read the Bible aloud.



Task 3: My personal story, my family story

- What other stories affect my story?
- Build up a network of these stories with your teacher.

Step 1: In the centre of a piece of paper, draw a circle and write 'my personal story' inside.

Step 2: Add other stories to this.



Truth and stories



Task 4: **Role-play: The truth of the matter**

The situation

There has been a minor car accident. A blue car and a red car have collided at an uncontrolled intersection. The blue car failed to give way but the red car was travelling too fast. Both cars have been slightly damaged but no one was injured.

Instructions

Your teacher will give you instructions for this task.

Six students are to role play the participants:

- 1 Driver of red car
- 2 Driver of blue car
- 3 Passenger in red car
- 4 Woman pedestrian on footpath
- 5 Traffic Officer who arrived on the scene after the accident.
- 6 Reporter who interviews the Traffic Officer and writes a report for his/her editor. (The reporter does not hear the accounts of the other four people involved.)
- 7 Each one briefly tells his or her story to the class.

Class discussion

- What similarities are there in each story?
- What are the differences?
- What is true



ISTOCK



Task 5: Truth in the Bible

To understand the Bible correctly we need to understand that there are different kinds of truth. After reading and discussing the following complete the *matching task* on the following page.

SCIENTIFIC TRUTH

The Biblical writers reflect the scientific understanding of their day, which was a lot less developed than contemporary ideas. Science today, has been informed with the help of thousands of years of reflection, exploration, and experimentation as well as the use of highly sophisticated equipment. Originally, the tellers of the Biblical stories and those responsible for writing them down were not concerned with scientific fact.

HISTORICAL TRUTH

The Bible contains the history of the Hebrew people as they interpreted it from about 2000 BC to 100 AD. Much of this history was passed down orally for generations before it was written.

PROVERBIAL TRUTH

The Wisdom books contain examples of folksy truth contained in proverbs, for example, "Pride comes first, disgrace comes after" Proverbs 11:2; "The door turns on its hinge, the idle, on their bed" Proverbs 26:14.

SYMBOLIC TRUTH

Much of the truth in scripture is told in symbols, parables, myths and allegories. We have to read between the lines to discover the truth being presented. The story of the tree of good and evil in the garden of Eden is an example of such a symbol. There is truth there, but it is religious truth about human freedom and divine laws, not factual truth about eating fruit and talking snakes.

MORAL TRUTH

The Bible contains much moral truth. Moral truth tells us what is right and wrong, what we must do and how we must live if we want to be good people and close to God. However, the Old Testament reflects the morality of the Hebrew people within the circumstances of their lives, which were very different from ours. The New Testament tells us that Jesus expressly raised the moral standards. "It was said of old..., but I say to you..." (see Matthew 5:17-48).

RELIGIOUS TRUTH

The Bible is primarily religious truth. Religion is concerned with the person's relationship with God, and the Bible is the record of the relationship between God and God's chosen people, the Hebrews. The Bible gives a true account of how the people experienced God and how they responded (or failed to respond) to God.



Extra activity: Match this

Using the information you have just read complete the following matching activity.

Column a.

- 1 The Bible contains the history of the Hebrew people, much of which
- 2 Although the scientific understanding reflected in the Bible is very primitive
- 3 Much of the Bible, especially the Wisdom books,
- 4 The story of the tree of good and evil in the garden of Eden
- 5 Much of the moral truth contained in the Bible reflects the standards of the Hebrew people
- 6 The Bible, which is the record of the relationship between God and the chosen people
- 7 We need to read between the lines of Scripture
- 8 The Bible gives a true account of how people experienced God

Column b.

- a to discover the truth being presented.
- b whose ideas about right and wrong were sometimes very different from our own.
- c was passed on orally for generations before it was written down.
- d is mainly religious truth.
- e is an example of Scripture communicating truth through symbols and myths.
- f we are still able to find the religious truth that the writer is trying to get across.
- g and how they responded or failed to respond to God.
- h contains proverbs.



The first translation of the Bible in Māori was by Elizabeth Colenso in 1868.

Who is Jesus?

The Gospels cannot be understood as biographies or historical accounts of the life of Christ. But the lack of personal detail does not weaken the argument that there was an historical person called Jesus.

Writings of the time other than the New Testament indicate that he lived.



Task 6: Who is Jesus?

Placemat activity

Your teacher will provide you with an activity available on the FaithCentral website www.faithcentral.net.nz.

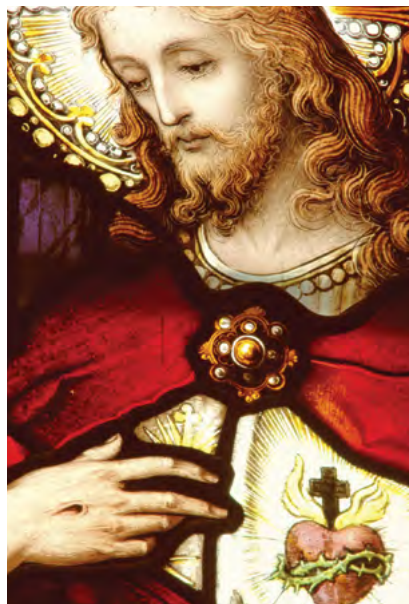
Using the placement in groups of four, write in your section what you know about Jesus' life and ministry. You can't repeat information!

At the end of this topic, come back and see what more you can add.

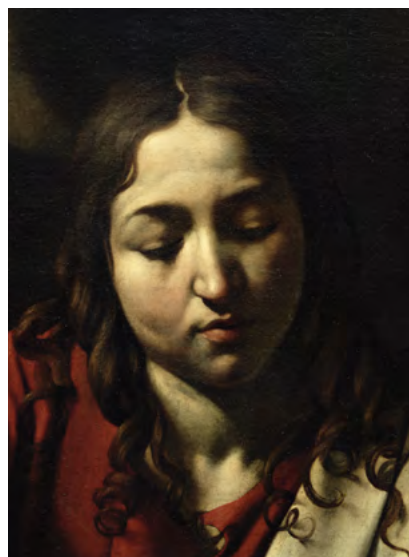
- Jesus lived at a particular time and place. His sayings and deeds had a tremendous impact on members of the local communities and especially on his close followers.
- After the death of Jesus, his friends and followers told stories about his deeds and recalled his sayings.
- As people who knew the historical Jesus got older and died there was a risk that the knowledge about Jesus handed down orally would become distorted. The original apostles and disciples would not be alive to verify its accuracy.
- The stories of Christ's actions and sayings were written down to protect and preserve them. Their survival no longer depended on the oral tradition of a particular Christian community. This became more and more important as Christianity spread throughout the eastern Mediterranean area and due to the threat posed to Christian communities by Roman persecution.
- Each of the four gospels is the product of the oral traditions of a particular early Christian community. Each gospel presents its own distinctive portrait of Jesus that is the product of that community's particular history, circumstances and needs.



ISTOCK © Murat Sen



ISTOCK © Mark Strozier



GETTY

*The Supper at Emmaus, 1601 (detail)
(oil and tempera on canvas) by
Michelangelo Merisi da Caravaggio
(1571–1610)*

PART TWO

Literary forms in the New Testament

Focus:

- The Scriptures *Te Karaipiture* present different types of truth and these are expressed in a variety of literary forms.



Task 7: Literary form

Identify each of the following literary forms, using the word list given, for example:

- a Dear Mum, I am fine, but the food is not so good.
(This literary form is a letter)
- b In the 1700's increased travel brought Europeans into contact with unfamiliar peoples and customs in Asia and the Americas.
- c Knock, knock! Who's there?
- d And then the accused used her handbag to resist arrest in a most physical manner, Your Honour.
- e It was a dark and stormy night when the pirate ship appeared on the horizon.
- f My darling, I miss you so much. My heart trembles when I think of our farewell last weekend.
- g Once upon a time in a faraway land.
- h Happy birthday to you,
Happy birthday to you...
- i Tree let your arms fall: raise them not sharply in supplication to the bright enhaloed cloud.
- j 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 with out end.
Amen.

The literary form that writers use depends on the purpose of the writing and the type of message they want to convey to their reader. You cannot write a novel using the same style when writing a song lyric. You must appreciate the literary form of any writing before you judge the truth or falsehood of the particular text. You cannot judge the New Testament by using the rules for critiquing modern historical accounts.

Word list

Fairy story
Prayer
Poem
Joke
Love letter
Court evidence
Lyric
History book
Letter
Novel



Opening words of St Luke's Gospel "Quoniam" from the Book of Kells, c800.

The Book of Kells is a manuscript of the Four Gospels originally thought to have been produced in Ireland in the 6th century at the time of St Columba, possibly at least in part by his own hand. Historians now believe it was made by Celtic monks on Iona around the late 8th-early 9th century. Its name is derived from the Abbey of Kells in County Meath, Ireland, where the book was taken, probably after a Viking raid, and where it was kept until 1541.



There are over 180 000 words in the New Testament.



Task 8: Literary forms in the newspaper

Using your local newspaper, collect examples of the literary forms listed below. In groups make a collage and label each example.

Cartoon

News report

Classified advertisement

Editorial

Advertisement

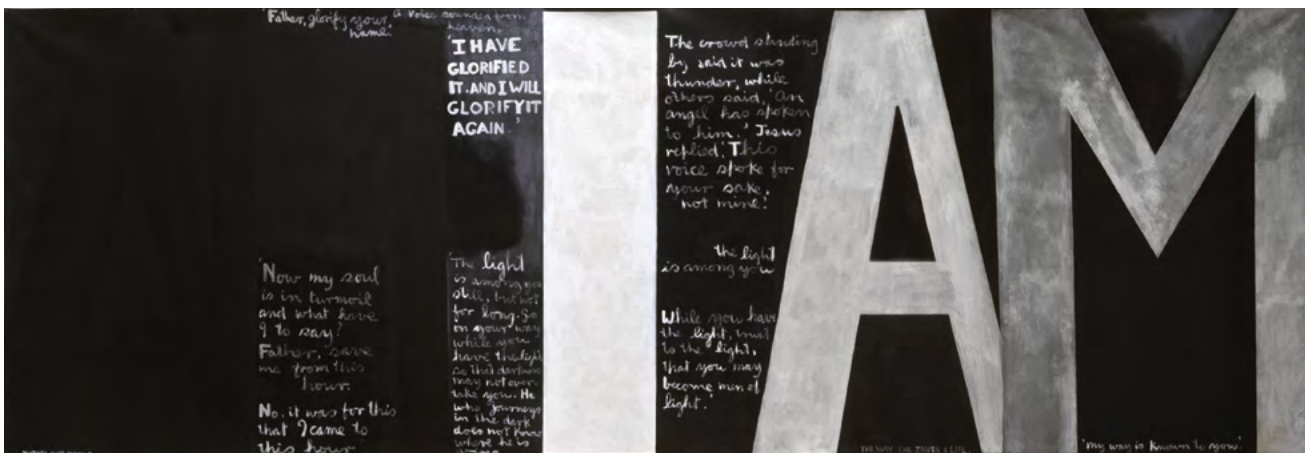
Letter to the editor

Other



Thinking about: Literary forms

- 1 Name two things that are particular to each literary form.
- 2 What is the difference between each example?
- 3 In what way does an editorial differ from a news report?
- 4 Do you think that the literary form used conveys adequately, the purpose of the writer?



Colin McCahon (1919-1987), *Victory over death 2*, 1970, synthetic polymer paint on unstretched canvas 207.5 x 597.7cm, gift of the New Zealand Government 1978, National Gallery of Australia, Canberra

The Gospel is not merely a communication of things that can be known – it is one thing that makes things happen and is life-changing.

Benedict XVI Saved by Hope: Spe Salvi



Task 9: Literary form in the New Testament

Complete the following by matching each literary form with its correct description and biblical example.

	Literary form	Description	Biblical example
a	Nature Miracle	1 A story form that has some of the features of a secret code. Use is made of visions, angels, fire etc.	I Tribute to Caesar Mark 12:13-17
b	Prayer	2 Personal account of events recorded in writing.	II Acts 16:11-15
c	Diary	3 A teaching from a learned person, usually based on the Word of God.	III Revelation 12:1
d	Apocalyptic	4 Calling on God's gifts for people and/or thanking God for gifts that have been given.	IV Matthew 5:7-28
e	Blessing	5 Written communication between people.	V Prodigal son Luke 15:11-32
f	Controversy Story	6 A sign that shows Jesus' power over the forces of nature.	VI Ephesians 6:23-24
g	Parable	7 A short story drawn from everyday life, with a religious message.	VII Cure of the deaf mute Matthew 9:32-34
h	Letters	8 A passage in which everything centres around Jesus and his opponents.	VIII 1 Thessalonians 1:1
i	Healing Account	9 A specially worded form used in the early Church liturgies to illustrate a point about Jesus e.g. <i>Hail Mary</i>	IX Storm at sea Mark 4:35-41
j	Riddle	10 An account of Jesus bringing wholeness to a sick person.	X Mathew 11:11
k	Sermon/teaching	11 A question or statement that requires thought to understand.	XI Mary's canticle Luke 1:46-55

Ignorance of Scripture is ignorance of Jesus Christ.
St Jerome

PART THREE

The composition of the New Testament

Focus:

- The central concern of the New Testament *Kawenata Hou* are the actions, teachings, death and resurrection of *Hehu Karaiti* and the beginnings of the Church through the power of *Te Wairua Tapu*.
- The Gospels *Nga Rongopai* are the heart of the Scriptures *Te Karaipiture* and through these we discover most of what we know about the life and teachings of Jesus *Hehu*.
- The Gospels *Nga Rongopai* were formed in three distinct stages — the life and teachings of Jesus *Hehu*, the oral tradition, and the written gospels.

An introduction to the New Testament



Task 10: Hands on Bible Investigation

Take your Bible and look for answers to the following:

- 1 What is the first book in the New Testament? Write out the first verse.
- 2 What is the last book in the New Testament? Write out the last 2 verses.
- 3 Compare the length of the Old Testament with the New Testament.
- 4 Which one is bigger, and by about how much?
- 5 What is the significance in the difference in length between Old and New Testaments?
- 6 Estimate the number of words in the New Testament.
(Hint: count average line length times number of lines per page times number of pages).
- 7 Compare that answer with the number of words in one of the full-length books you have studied in English. What conclusion do you come to concerning the length of the New Testament?
- 8 How many books are there in the New Testament?
- 9 Which book is the shortest?
- 10 Which book is the longest?
- 11 What types of writing or literary forms are the books in the New Testament?
- 12 Turn to your contents page in the New Testament and note which books have place names in their titles eg: Letter to the Romans. (Hint: there are seven of these.)
Now look at the map on page 14 and find these places.
- 13 What do your answers to Question 12 tell you about the writing of the New Testament?
(Hint: remember that Jesus never travelled more than 200 km from Jerusalem in his life).
- 14 What was written as the sentence above the cross in each of the four Gospels?
- 15 What were the last words of Jesus before He dies in each of the four Gospels?
(Matthew 27:37; Mark 15:26; Luke 23:38, John 19:19-20)
- 16 Which Gospels have the Infancy Narratives (the Christmas account)?
- 17 Read again the first and last verses in the New Testament.
Can you see any connection between them?
- 18 What are the first verses about?
- 19 What are the last two verses about?

The world which gave rise to the New Testament



Dating the New Testament needs

The New Testament while printed as one book, is really a collection or library of 27 separate books. Look at the order of the books in the contents page of your New Testament. Now study the list of the books given opposite. No one can be certain about the exact dating of the New Testament writings. Research about this is still continuing. However, it is still possible to gauge the time of writing by comparing the three different biblical commentaries given in the chart opposite.

Debate

There is debate among scripture scholars as to the exact date a particular book may have been written. There is however, general agreement about the period of time in which a book was written.

Origin of the name

The Greek Bible translated the Hebrew word *covenant* as *diatheke* meaning a contract between two parties. Tertullian in the early third century, translated *diatheke* in Latin as *testamentum* from which comes the English word *testament*.



The original Gospels did not have titles like *The Gospel according to Mark*. These appeared in the 2nd century and had the important function of giving greater credibility to the text. The reason was that at the time there were many texts competing for acceptance.

Dates of New Testament books

	New Jerome Biblical Commentary	The Collegeville Bible Commentary	The New Testament Message Series
1 Thessalonians	A.D.50	A.D.51	A.D.50-51
2 Thessalonians	51-100	70-100	51-52
Galatians	54	49-55	50-55
1 Corinthians	52-57	56-58	after 52
Corinthians	55	56-58	54-55
Romans	57-58	56-58	57-58
Mark	67-70	70	70
James	65-70	90-100	80-100
Colossians	70-80	63-90	61
Phlippians	54-58	55-57	57-63
Ephesians	80-100	c.100	61-63
Philemon	56-60	56	57-63
2 Timothy	100	80-100	110
Titus	100	80-100	110
1 Timothy	100	80-100	110
1 Peter	65-90	90-100	70-80
Luke-Acts	80-85	80-90	90
Matthew	80-90	85	80-90
Hebrews	80-90	70-100	
John	90-100	80-90	90
1 John	100	100	after 90
2 John	100	100	after 90
3 John	100	100	after 90
Jude	90	90-100	90-110
Revelation	95-96	96	70-100
2 Peter	100	100	100-125



Task 11: Dating the New Testament

Using the information on pages 14–16 answer the following questions.

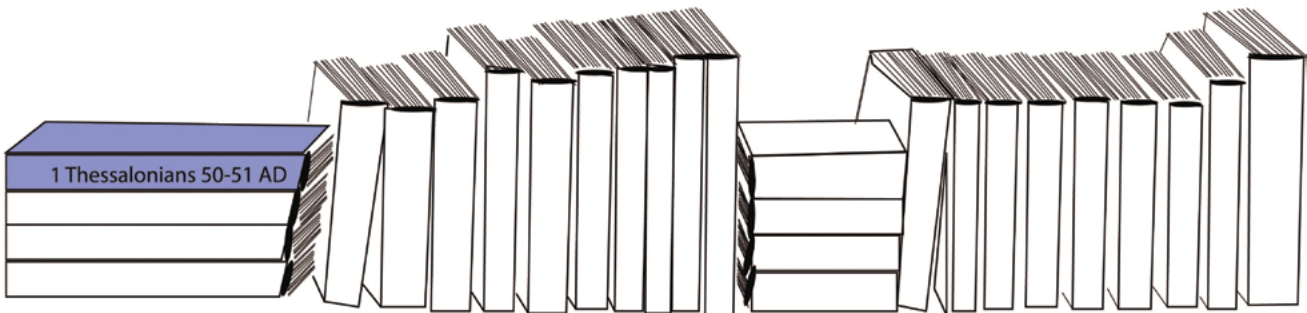
- 1 How long was it after the death and resurrection of Jesus (c.30 AD) until the first book of the New Testament was written?
- 2 How long was it between 30AD and the writing of first Gospel?
- 3 Over what time period were the books of the New Testament written?
- 4 What does the dating of 2 Peter suggest about the authorship of that letter?
- 5 Follow the instruction on the bookshelf to complete the diagram below.
A photocopy version which can be enlarved is available on the FaithCentral website www.faithcentral.net.nz.



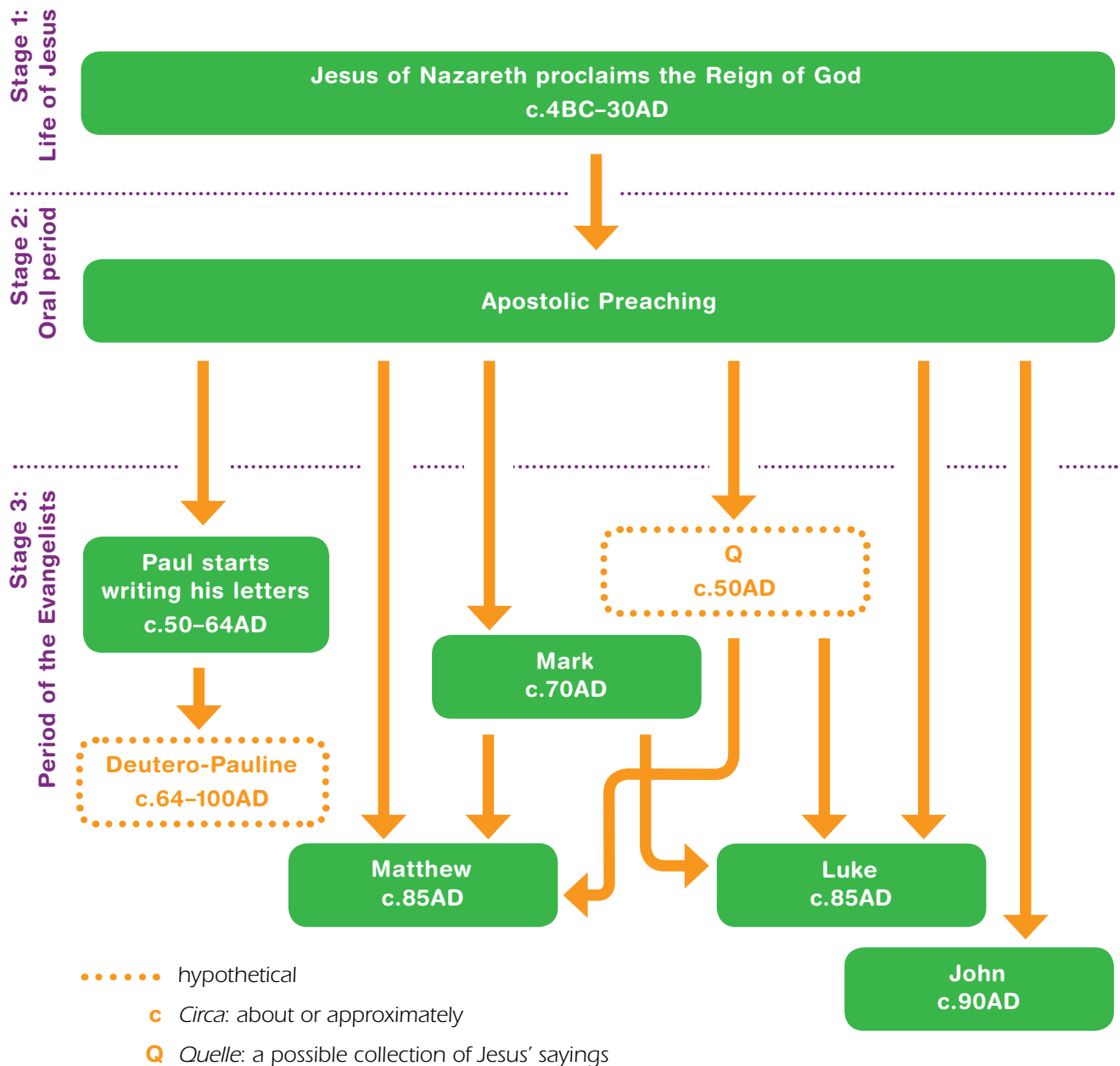
Above are the books found in the New Testament in the order in which they appear, however, they are not written chronologically.

Using the information in the chart on page 15, re-order the books below according to when they were written.

The first one has been done for you.



The sources of the four Gospel accounts



Sources of the four Gospel accounts: notes

All four Gospels drawn from a common oral tradition.

Since nearly all of Mark is found in Matthew and/or Luke, Mark is generally held to be the first written Gospel and a major source for Matthew and Luke.

Many of the "sayings" of Jesus are found in Matthew and Luke but are absent from Mark, for example, the

Sermon on the Mount in Matthew (5:1-7) is partly found in the Sermon on the Plain in Luke (5:17-6:49).

Scholars suggest the possibility of an earlier collection of "sayings", referred to as Document Q, which is another source for Matthew and Luke. Q comes from the German word *Quelle* meaning source or origin.

John is for the most part independent of the other three Gospels and has always been considered the latest of the four Gospels to be written.



Task 12: Sources of the four Gospel accounts

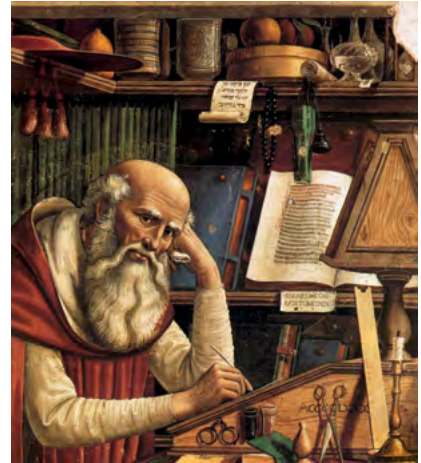
Study the diagram and the notes on page 17 and answer the questions below.

- 1 Why do you think all four Gospels draw from a common oral tradition?
- 2 What reason can you give for the first Gospel not being written until approx 35 years after Jesus' death?
- 3 Look at the sayings of Jesus found in Matthew 8:18-22 and Luke 9:57-60. These sayings are not found in Mark's Gospel. What extra source does Matthew's Gospel draw from that Mark's Gospel does not? (Hint: check from the diagram above).

We do not know where the Gospels were written. Scholars suggest that Mark was possibly written at Rome, Luke at Corinth, Mathew at Antioch and John at Ephesus. The important idea is not the location where they were written but that the Good News had spread rapidly through the Roman Empire.



The Vulgate Bible is a Latin translation by St Jerome between 384 and 395AD.



Saint Jerome in his study (detail), 1480, by Domenico Ghirlandaio (1449–1494)

Three stages of Gospel formation

- 1 *The sayings and deeds of Jesus.*
- 2 *The time of oral transmission, preaching and teaching about what Jesus said and did.*
- 3 *The gradual collecting, editing and writing down of some of what had been preached and taught.*

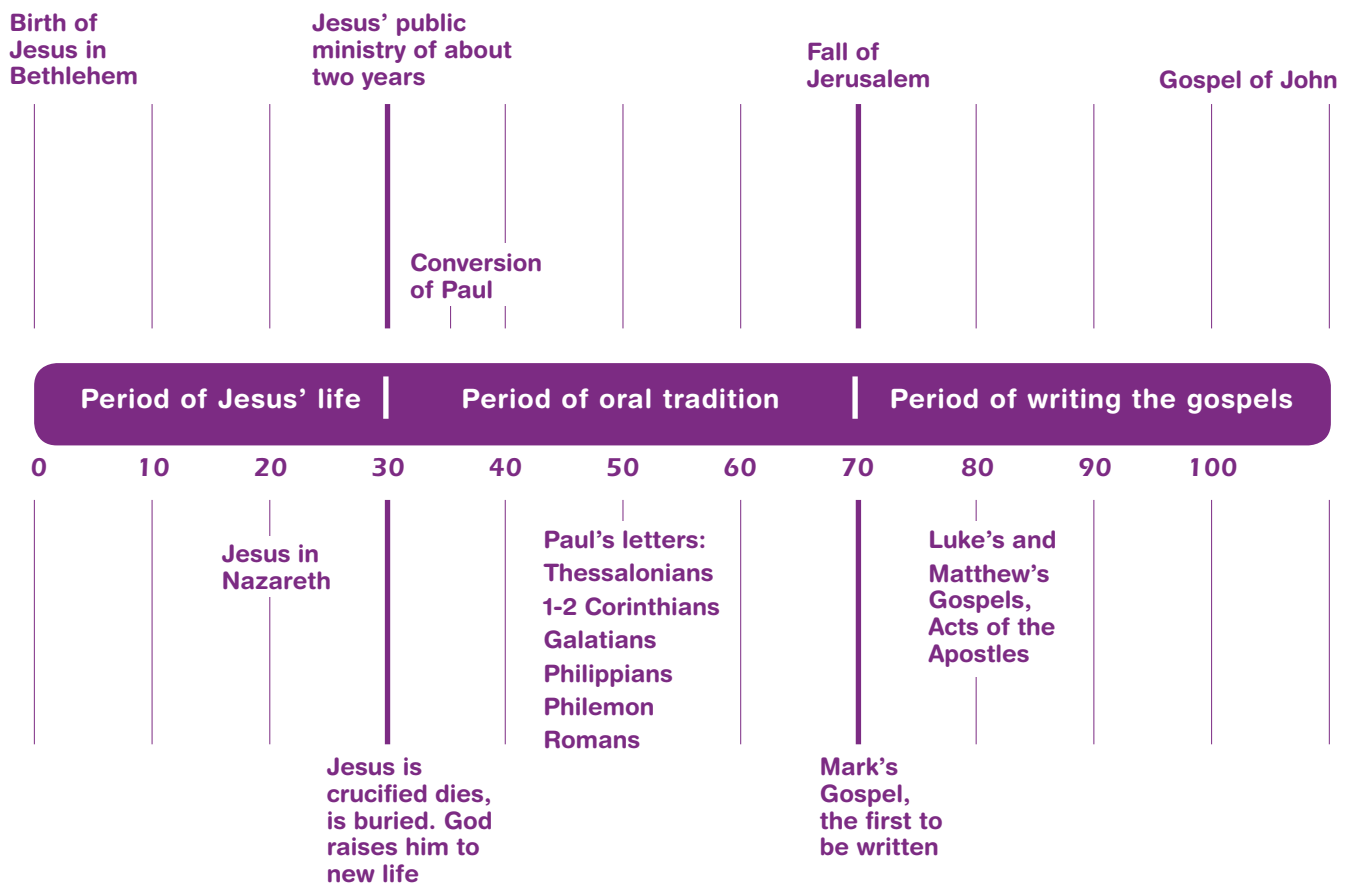


Task 13: Time-line

Study the time line and information on page 19.

Using the time-line, answer the following questions.

- 1 Could Paul have known Jesus?
- 2 How old was Jesus approximately when he was crucified and rose from the dead?
- 3 Why was oral tradition the first method of passing on the Gospel?
- 4 Why do you think a generation passed before the writing of the first Gospel?
- 5 What caused the members of the Church to disperse?
- 6 Who was the first to write letters between the dispersed communities?
- 7 In which period of time were the Gospels written? (Approximately)
- 8 Can you give reasons why it took a long time for the different writings to be accepted throughout the Christian world?
- 9 What is a Gospel? What does the word mean?



Points to note

Tradition has it that Jesus was 33 years old when he died. Jesus was probably not born in 1AD (There is not a year 0). According to the infancy stories in Luke and Matthew Jesus was born in the reign of Herod the Great who died in 4BC. Basically, when Dionysius Exiguus, constructed his calendar in the 5th century, he made a miscalculation. Using our current calendar, Jesus was probably born in 4BC and was almost certainly crucified around the year 30AD.

After Jesus' death, generations passed before the writing of the first Gospel.

During that time, the Church was dispersed by persecution and by missionary activity.

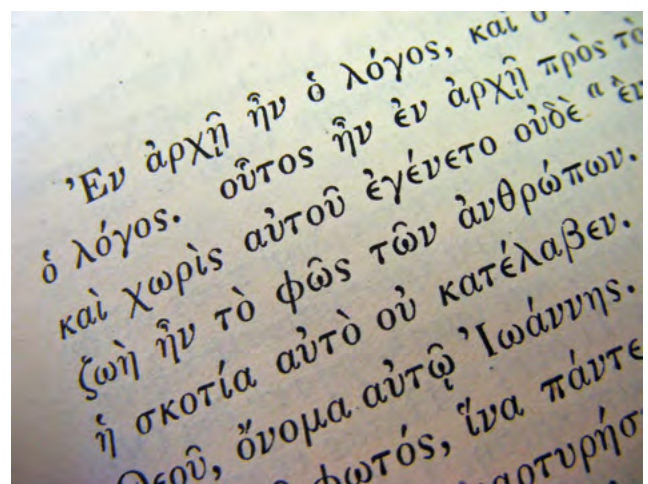
The earliest Christian writings (we still have) were letters between these dispersed communities.

Once a work was written, it did not automatically get 'added to the Bible'. It took a long time for the different writings to be accepted throughout the Christian world. Only those considered inspiring and 'inspired' became part of the Bible.

The Canon or formal list of books in the New Testament was debated and discussed between Christian communities for many years.

Stages of New Testament: formation and transmission, continuing down to today

1	The Historical Jesus	The deeds performed and words spoken by Jesus during his lifetime on earth.
2	Oral Tradition	Traditions and beliefs about Jesus are developed and passed on by early Christian communities.
3	Written Sources	Some of the miracles and / or sayings of Jesus are gathered and recorded in early written documents
4	Written Texts	Individual letters, full Gospels, etc., are written with particular messages for particular situations.
5	Distribution	Some writings are copied and shared with other Christian communities throughout the Mediterranean.
6	Collection	Certain Christians begin collecting the letters of Paul and gathering together several different Gospels.
7	Canonisation	Four Gospels, several collections of letters, and a few other texts are accepted as authoritative scriptures.
8	Translation	Biblical texts are translated into other ancient and modern languages: Latin, Syriac, Coptic, Armenian, etc.
9	Interpretation	The meaning of the scriptures is investigated on various levels: literal, spiritual, historical, social, etc.
10	Application	Communities and individuals use the New Testament for practical purposes: liturgical, moral, sacramental, theological, etc.



Forming the canon of the New Testament

Canon comes from a Greek word that means “norm” or “standard.” When applied to Scripture, it refers to the books that the Church recognises as official. As we know, the Scriptures did not drop out of the sky the year Jesus died, they were written by individual authors (or groups) at different points of time, in different countries, to different communities, with different concerns. They were later read by a wider range of Christians and were eventually collected into what we now call the New Testament.

Before 200AD there was no fixed canon. It may come as a surprise that in the 1st century there were a number of books that claimed the title of gospel or epistle*. Some of these apart from the ones we have in the New Testament, were very influential, e.g. the *Protoevangelium of James* is the source of the names of Mary’s parents Joachim and Anne.

By the 4th century a list of New Testament books was generally agreed. However, it was not until the Council of Trent (1545–1563) that the Church finally defined which books would be included in the Bible. Acceptance into the Canon depends on four main criteria animated:

- **Apostolicity**: was written by an Apostle (Apotolo) or someone closely associated.
- **Catholicity**: it is relevant to the whole Church.
- **Tradition**: evidence that the book has always been used in the Church.
- **Orthodoxy** – the book contains no error or heresy.

Basically, the Church guided by the Holy Spirit has found these books to assist faith and other books not included in the canon did not.



Thinking about: The Gospels

In the Gospels we have:

- 1 The story of Jesus
- 2 The story of the community

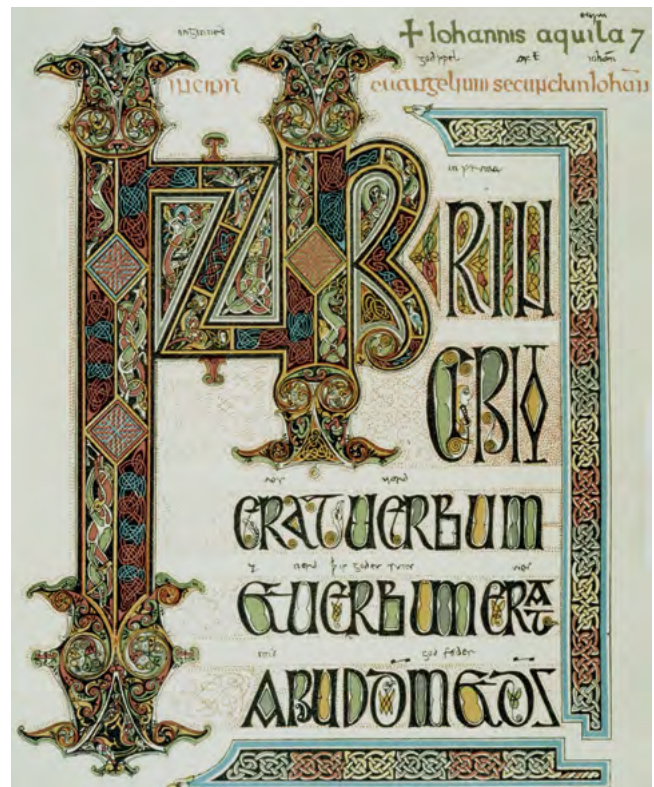
These come together as the Gospel.

- Which of these do you find to be the most interesting?
- Why?
- Discuss this with a neighbour.



The Bible was the first book ever printed at Gutenberg in 1454.

**Lindisfarne Gospels, circa 700.
Located in the British Museum, London.**



COREIS

Different order of sayings and deeds in the Gospels

If you read the Gospel accounts through in one go, you may notice that some events and sayings occur in different place. This is because the evangelists were telling a story.

For the truth of the story is not affected by the fact that the evangelists* relate the words and deeds of the Lord in a different order, and express his sayings not literally but differently, while preserving their sense. *On the historical truth in the Gospels* #9.



Christ teaching

For example, John places the cleansing of the Temple at the beginning of Jesus' ministry (John 2:13–22), while the other three place it at the end of Jesus' earthly life (Matthew 21:12–13, Mark 11:15–19, Luke 19:45–48). The emphasis is not on the **when** of the event but on the **message** of the evangelist. For John, the mission of Jesus is to replace a failing Temple with a place of worship in Spirit and Truth (John 4:20–24). In the other Gospels, Jesus' provocative action against the Temple leads to the plotting of his death.

Why is the Gospel “Good News”?

Jesus came to “bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord’s year of favour” (Luke 4:18–19).

In light of this scripture, why is the Gospel referred to as the Good News?

The Gospel proclaims the Kingdom or Reign of God (*Te Rangatiratanga*), which was the great hope of Israel and continues today in the life of every follower of Christ who carries out the same mission in the world.

The message that the Gospel proclaimed, of the dying and rising of Christ, met the needs of the early Christian Church. The Christian community today believes that this same Gospel continues to offer hope and meaning to human existence. The Kingdom of God is present when and where we live out the Gospel values.

Jesus is Good News

Jesus is “Good News”, he is the Gospel, because what happened to him is what God intends – if we wish – should happen to us:

- salvation
- glory
- becoming more like God
- immortality

Jesus proclaims and brings about the good news, the coming of the Kingdom of God.

PART FOUR

The Four Gospels

Focus:

- Each of the Gospels *Te Rongopai* has distinctive features.
- These features depend on the sources used and the circumstances of the communities they were written for.
- The Gospels *Nga Rongopai* hold a unique position in the Church as a testimony to the life and teachings of Jesus *Hehu*.

One Jesus: Four portraits

The Gospel, or “good news” was first proclaimed by Jesus; after his resurrection, the one who spoke the Gospel became the one spoken about.

The Gospel is the good news about the establishment of the Kingdom or Reign of God. Jesus proclaims and actualises the Gospel. Jesus is the good news. It was some time after the writing of the four Gospel accounts that the word “Gospel” came to be used to refer to the book that contains the Gospel (around 150 AD). Justin Martyr refers to the four books as ‘the Gospels’.

Preaching

The Gospel is first a matter of preaching, not of reading or writing. While the main facts of Jesus’ life were common knowledge, the early witnesses to Jesus were able to be more effective as speakers than writers. Besides, it took a long time for many in the early Church to recognise that there was going to be a history of the Church in the world, and the world was not going to end imminently. Why bother writing if the end was near!

Collection

The teachings of Jesus were gradually collected into various groupings; there may have been an early Passion Narrative, a sequence of miracle stories, prayers, sayings. These would be necessary for instructing new converts to ‘the Way’ as Christianity was termed. These pre-existing materials were important, for the evangelists (Gospel writers) had to be faithful recorders of the material that came down to them, as well as being creative writers in terms of choosing and shaping their Gospels to speak to the life and needs of their own community.

All of the books in the New Testament were originally written in Greek, which was the common language and were then translated into other languages e.g. Latin (St. Jerome’s Vulgate), English etc.

One Jesus: Four potrails

It is important to make a distinction between Gospel and Gospels. There is in fact ONE GOSPEL, which is the Good News of what God has done for us in Jesus. Jesus is the Gospel, the Good News of the coming of God’s reign of love *aroa*, justice *tika* and peace *rangimarie* among us.

The Gospels are the four accounts written by Mark, Matthew, Luke and John about Jesus. They were probably not organised as separate books until about 150 AD.



Task 14: The four Gospels card activity

Your teacher will ask you to sort information regarding aspects of the four Gospels.

This task is available on the FaithCentral website www.faithcentral.net.nz



Task 15: One Jesus, four Gospels



Using the information on page 16–17 complete the task which is available on the FaithCentral website www.faithcentral.net.nz.

You may like to do this in four groups and take one Gospel each and then share your findings with the class.

The communities of the Gospels

The likely areas where the Gospels were first used

Mark probably wrote for a group of persecuted Christians who had suffered in Rome under the Emperor Nero (54-68 AD). They were mostly Gentile (non-Jewish) Christians, tempted to avoid suffering in their life. Mark's Gospel theme is about the suffering Christ, the crucified Christ (see Mark 9:30-32).

It is so dominated by the Cross, that it has been called "a passion narrative with a long introduction" (Kahler). It is a "no frills" Gospel that begins and ends abruptly. Jesus moves about Galilee energetically, then sets his face towards Jerusalem for his final journey.

Jesus tells people not to broadcast his great, healing actions (Messianic Secret). This is because a Christ of glory is not the Christ Mark wishes to proclaim. It is the crucified Christ who is truly the Son of God. The Gospel's theological question is "Who is Jesus?" and the only satisfactory answer is given by a Gentile centurion who recognizes in the broken, dying figure on the Cross, "In truth this man was a son of God" Mark 15:39.



Saint Mark,
by Lorenzo
Veneziano,
1371, 14th
Century

Structure of Mark's Gospel

- 1 Preparation for the Public Ministry
Chapter 1:1-14
- 2 Ministry in Galilee
Chapters 1: 14-7:23
- 3 Ministry outside Galilee
Chapters 7:24-10:52
- 4 Ministry in Jerusalem
Chapters 11-13
- 5 Passion, Death and Resurrection of Jesus

Some texts unique to the Gospel of Mark

Parables

Seed growing secretly 4:26-28

Miracles

Healing of deaf man 7:31-37

Healing of blind man at Bethsaida 8:22-26



The Gospel of Mark begins with John the Baptist, a voice "crying out in the wilderness". As lions were common in the wild, Mark is depicted as a lion.





St Matthew and an Angel, 1621, by Abraham Bloemaert

Matthew wrote for a very different group of Christians; he was probably a Jewish Christian writing for Jewish Christians who lived in Antioch in Syria (find this on your map). Matthew's community were dealing with issues such as: persecutions, how to be a Christian in a Jewish place, how to deal with the tension between Gentiles, Jews and Jewish Christians.

It is a much longer Gospel than Mark, though it uses almost all of Mark as a source and draws heavily on Old Testament quotations. It was probably written around the year 85 AD. We can see Matthew's central theme is Jesus the Teacher because his Gospel contains five great teaching blocks, these reflect the structure of the five books of the Torah:

- 1 The Sermon on the Mount (chapters 5-7)
- 2 The Missionary Sermon (chapter 10)
- 3 The Parable Sermon (chapter 13)
- 4 The Church Leadership Sermon (chapter 18)
- 5 The End of the World Sermon (chapters 24-25)

Around these blocks of teaching are an account of Jesus' birth and his death and resurrection.

The Gospel may be described as the charter of a community organising itself to live through history. To

do that, it needed the authoritative teaching of the new Moses, who is Jesus, and the community called Church. This theological idea is relevant as Moses led his people from slavery (in Egypt) to a new life (in the promised land); Jesus is seen as the Messiah leading the people from slavery (sin and death) to new life (in heaven). Jesus is the fulfilment of the Jewish Law (see Matthew 22:34-40).

Structure of Matthew's Gospel

- 1 Introduction: The birth of Jesus Chapters 1-2**
- 2 Proclamation of the Kingdom of God Chapters 3-7**
- 3 Ministry in Galilee: Teachings Chapters 8-10**
- 4 Ministry in Galilee: Challenges Chapters 11-13**
- 5 Ministry in Galilee: Discipleship and Community Chapters 14-18**
- 6 Ministry in Jerusalem Chapters 19-25**
- 7 Passion, Death and Resurrection of Jesus Chapters 26-28**

Some texts unique to the Gospel of Matthew

Parables

The weeds among the wheat	13:24-30
Hidden treasure	13:44
The pearl	13:45-46
The drag net	13:47
The hard hearted servant	18:23-35
The workers in the vineyard	20:1-16
The two sons	21:28-32
The ten bridesmaids	25:1-13

Miracles

Cure of two blind men	9:27-31
Cure of the dumb man	9:32-34

Incidents

The visit of the wise men	2:1-12
Joseph's dream and escape to Egypt	2:13-15
Massacre of the Infants	2:16-18
Reproving another who sins	18:15-22

Teachings

The final judgement	25:31-46
---------------------	----------

The Gospel of Matthew begins with a genealogy showing the humanity of Jesus. Matthew is depicted as a winged man.



St. Luke
(oil on canvas)
Greco, El
(Domenico
Theotocopuli)
(1541-1614)



GETTY

Luke wrote around the same time as Matthew in the mid 80s AD, and also used Mark's Gospel as a source. He wrote for Gentile Christians somewhere in the Roman Empire, possibly in the more wealthy cities.

Luke's theme is the universal importance of the good news and the special role of Israel within salvation

Structure of Luke's Gospel

- 1 Prologue
Chapter 1:1-4
 - 2 Infancy of Jesus:
Chapters 1:5 -2
 - 3 Ministry in Galilee:
Chapters 3-9
 - 4 Ministry in Jerusalem
Chapters 10-21
 - 5 Passion, Death
and Resurrection of Jesus
Chapters 22-24
- Sequel: The Acts of the Apostles

The Gospel of Luke begins with the story of Zechariah. As a priest he offered the regular sacrifice in the Temple of an ox. This represents the suffering of Jesus. Luke is depicted as an ox.



history. The Gospel of Luke is part one of a two-part account and was written to spread of the good news from Nazareth to Jerusalem (Gospel) and from Jerusalem to Rome (Acts of the Apostles).

Luke's theology portrays a Jesus of compassion, tenderness, and great forgiveness; we see this in unique stories such as the Lost Son (15:11-32), in the tender concern for the degraded and downcast, especially women (7:11-17; 15:8-10).

Some texts unique to the Gospel of Luke

Parables

Forgiveness	7:36-50
Prodigal Son	8:11-32
Good Samaritan	10:25-37
The rich fool	12:13-21
Watchful servant	12:35-40
Crippled woman	13:10-17
Lost coin	15:8-10
Dishonest manager	16:1-13
Rich man and Lazarus	16:19-31
Persistent widow	18:1-8
Pharisee and tax collector	18:9-14

Miracles

Widow of Nain	7:11-17
Barren fig tree	13:6-9
Cure of the man with dropsy	14:1-6
Cleansing of the ten lepers	17:11-19

Incidents

John the Baptist's birth foretold	1:5-26
Annunciation of Jesus	1:26-38
Mary visits Elizabeth	1:39-56
Birth of John the Baptist	1:57-80
Shepherds and angels	2:8-20
Naming and presentation of Jesus in the Temple	2:21-39
The boy Jesus in the Temple	2:41-52
Mission of the seventy	10:1-12
Martha and Mary	10:38-42
Zaccheaus	19:1-10
The good thief	22:39-43

St. John the Evangelist, by Flaminio Grapinelli di Pieve di Alpago, 18th Century



GETTY

Jesus repeatedly goes to Jerusalem (not just once) as in Luke's Gospel. John has different stories - Cana, Nicodemus, the Samaritan Woman, raising Lazarus, the cleansing of the Temple at the beginning and not the end of Jesus' ministry. The Eucharistic narrative is found through the Washing of the Feet.

Structure of John's Gospel

- 1 Prologue: The Incarnate Word**
Chapter 1:1-18
- 2 The Book of Signs: The Word is revealed:**
Chapters 1:19-12
- 3 The Book of Glory: Passion, Death and Resurrection of Jesus**
Chapters 13-20
- 4 Epilogue: Post Resurrection**
Chapter 21

John's Gospel is very different from the other three, which may be "seen together" (synoptic*). Ephesus is a possible final location for the group that produced this Gospel. It was probably written about 90AD, after the fall of the Temple and the expulsion of the followers of the Nazarene from the synagogues.

John is writing for a group of people, of Jewish and Gentile background, who have lost their source of life in the Jewish synagogues, liturgical feasts and traditions. Jesus, in John, offers a new religious reality that replaces all that Judaism had to offer.

John's theme shows a Jesus who comes to bring life and light into our human condition: "I have come that you may have life, and have it abundantly" (Jn 10:10). The theological idea in this Gospel is that life, in fact salvation itself, lies in either choosing for or against Jesus.

Some texts unique to the Gospel of John

I am statements

I am the Bread of Life	6:35
I am the Light of the World	8:12
I am the Good Shepherd	10:11
I am the Resurrection and the Life	11:25
I am the Way, the Truth and the Life	14:6
I am the Vine	15:1

Signs (Miracles)

Wedding at Cana	2:1-12
Cure of official's son	4:46-54
Cure of man born blind	5:1-18
Blind man receives his sight	9:1-34

Incidents

Nicodemus visits Jesus	3:1-21
Women at well	4:1-42
Woman caught in adultery	8:1-11
Raising of Lazarus	11:1-44
Washing of feet	13:1-20
The new commandment	13:31-35
Appearance to Thomas	20:24-29
Appearance to the seven disciples	21:1-14
Appearance to Peter and John	21:15-25

The Gospel of John begins with a poem about the Incarnation. John emphasis is on the divinity of Jesus. As the eagle flies high, close to heaven, John is depicted as an eagle.



PART FIVE

Miracle stories

Focus:

- Jesus' miracles were a sign that he was the promised Messiah *Mihaea* who was bringing about the Reign of God *Te Rangatiratanga*.
- Some people responded in faith to Jesus' miracles, others rejected him.
- By freeing people from physical evils Jesus was showing his power to release people from sin.



Task 16: What is a miracle?

In your exercise book write down what you understand by the word 'miracle' and give an example of a miracle that you have heard about or experienced.



Task 17: Signs of God's love

Read the following passage and answer the questions that follow.



In the Villages the Sick were Brought Unto Him, illustration for 'The Life of Christ', c.1886-94 (w/c & gouache on paperboard)

In the Gospels, we have stories of Jesus instantly healing the blind and lame, expelling demons from disturbed people, and calming the wind and sea with a command.

▪ How are we to understand these miracles' of Jesus?

Our answer to that question will depend to some extent on what we understand a miracle to be. If we look in a dictionary we will find a definition such as:

miracle n . 1. an event contrary to the laws of nature and attributed to a supernatural cause.

2. any amazing or wonderful event.

[C.12: from Latin *miraculum*, from *mirari* – to wonder at]

▪ This is a modern definition. But what did the people of New Testament times believe? What do the Gospels mean by 'miracles'?

The people of Jesus' time knew and cared little for the scientific laws of nature. They believed and lived from the perspective that everything came from God, who is responsible for everything in creation and in history. So everything is the work of God, ordinary things as well as wonderful things. The Greek word for 'a wonder' does not appear in the Gospels referring to the miracles of Jesus.

The Synoptic Gospels (Matthew, Mark and Luke) use the word meaning 'act of power'. John's Gospel the word is either 'sign' or 'work' i.e. a sign from God or a work of God.

Jesus performed miracles to act as signs. A sign is something visible which helps us to understand an invisible reality. On the road the green light 'signifies' GO AHEAD.

Jesus did not want to be a miracle man in the sense of a 'wonder worker' or magician. He refused to work miracles to convince doubters such as the Pharisees or Herod (Mark 8:11-13 or Luke 23:6-12). He asked people not to publicise his miracles. Healing hearts was more important than healing bodies. Jesus realised that if people did not have a change of heart and turn to God, even a great miracle would not convince them. This can be clearly seen in the conclusion to the parable about Dives, the rich man and Lazarus, the beggar (Luke 16:19-31).

Giving flowers or sending a card 'signifies' a LOVING THOUGHT. Signs differ. The important thing is the message they convey. The miracles of Jesus are signs of the power of God at work. The Kingdom or Reign of God was shown by Jesus' power over evil, illness, disability, and nature. Miracles show the love of God for God's people, a commitment to the poor and outcast.

▪ **What is God saying to me through this?**

The most important question to ask about a miracle is not 'What really happened?' but rather, '**What does this miracle account mean?**' 'What is God saying to me through this miracle?' Some people may not be satisfied by this and want to know if a particular miracle is recorded as an HISTORICAL TRUTH or a SYMBOLIC TRUTH (Refer to page 7).

The answer to that is we do not know. If Jesus' miracles are signs of God's power it may be that the Gospel writer is recording an account of an actual

external change in a person that was the sign of an inner change brought about by faith. Or it may be that the evangelist was using symbolic language about an external change (eg: calming a storm) to signify a wonderful inner change (eg: inner peace). It could be either. Jesus could have done the things the Gospels say he did. However it is not always easy to know which form of truth the writers are portraying in a particular case.

But, to return to the main point, what is really important is the '**why**' of the miracle stories.

The greatest miracle for Christians is the Resurrection, which actually happened, and which proclaims the power of God among us and God's victory over sin and death.

- 1 From the information above what new understanding do you have of the word "miracle"?
- 2 Which is the more important aspect of a miracle; what actually took place, or its effects on people, including ourselves?
- 3 What do the miracles of Jesus signify?
- 4 A sign is not a sign until it is read. What does this say about faith, in regard to miracles?



The Rich Man and the Poor Lazarus, 1625, Terbrugghen, Hendrick Jansz (1588-1629)

Reading the signs

External change

- making blind eyes see
- calming stormy sea
- healing a leper

Internal change

- making a 'blind' person see truth
- calming someone who has a disturbed life
- healing a person who feels bad about him/herself



Christ healing the Paralytic at the Pool of Bethesda, 1667-1670, by Bartolomé Esteban Murillo (1617-1682)

GETTY

Jesus' miracles in the Synoptic Gospels

	Matthew	Mark	Luke
Cure the leper	8:1-4	1:40-45	5:12-16
Cure of the Centurion's Servant	8:5-13		
Cure of Peter's mother-in-law	8:14-15	1:29-31	4:38-39
Calming of the storm	8:23-27	4:35-41	8:22-25
The Demoniacs of Gadara	8:28-34	5:1-20	8:26-39
Cure of a Paralytic	9:1-8	2:1-12	5:17-26
The woman with a haemorrhage and the daughter of Jairus	9:18-26	5:21-43	8:40-56
Cure of two blind men	9:27-31		
The man with the withered hand	12:9-14	3:1-6	6:6-11
First Miracle of the loaves	14:13-21	6:31-44	9:10-17
Cure of the widow of Naim's son			7:11-17
Jesus walks on water	14:22-33	6:45-52	
Cure of the Canaanite woman's daughter	15:1-28	7:24-30	
Healing of a deaf man		7:31-37	
Second miracle of the loaves	15:32-38	8:1-10	
Cure of a blind man at Bethsaida		8:22-26	
Cure of the epileptic demoniac boy	17:14-20	9:14-29	9:37-43
Healing of the ten lepers			17:11-19
Cure of the two blind men of Jericho	20:29-34	10:46-52	18:35-43
The barren fig tree	21:18-22	11:12-14, 20-24	

The structure of a miracle of healing

In the Gospels, accounts of healing miracles are written in a similar way:

- 1 The person or situation that needs healing is introduced.
- 2 A request for help is made by the person in need or those around him / her.
- 3 Jesus intervenes in the situation.
- 4 The result of Jesus' intervention is described.
- 5 The reactions of the witnesses are described.

Christ healing the paralytic, by Vincent Malo (active from ca 1623–died 1656)



GETTY

A worked example: Mark 2:1–12 Cure of a Paralytic

Structure	Explanation	Example
Introduction	<p>The condition of the person in need and the request to Jesus by them or those around them.</p> <p>The paralytic's friends showed faith in Jesus by going to extraordinary lengths to bring him to Jesus.</p>	<p>When he returned to Capernaum after some days, it was reported that he was at home. So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. Then some people came, bringing to him a paralysed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay.</p>
The power of Jesus over evil, illness or nature	<p>What Jesus did, through words and actions.</p>	<p>What Jesus saw their faith, he said to the paralytic, "Son, your sins are forgiven." Now some scribes were sitting there, questioning in their hearts, "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, "Why do you raise such questions in your hearts? Which is easier to say to the paralytic, 'Your sins are forgiven' or to say, 'Stand up and take your mat and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins" - he said to the paralytic - "I say to you, stand up, take up your mat and go home." And he stood up, and immediately took the mat and went out before all of them;</p>
The reaction	<p>The disciples recognised that something remarkable had happened through the words and deeds of Jesus</p>	<p>so that they were all amazed and glorified God, saying, "We have never seen anything like this!"</p>



Task 18: Types of miracles

Complete the following retrieval chart using your textbook and a Bible.



Scripture Reference	Type of Miracle e.g. healing or nature	Words of Jesus	People's reaction	Image or symbol
Matthew 9:1-8				
Mark 4:35-41				
Luke 9:37-43				
John 2:1-12				



Task 19: What's really important?

Look again at the work on External and Internal change.

In view of what you have learnt so far:

- 1 Discuss which would be a greater miracle, an external or internal change? Which would you rather have happen to you?

Or external change can lead to internal change – discuss.

- 2 Discuss with class examples of modern miracles which show the power of love over hate, victory over evil, healing / reconciliation, and ask students to recall examples from their own experience.

For example: John Paul II forgiving Mehmet Ali Ağca, a Turkish gunman who tried to kill him, "I spoke to him as a brother whom I have pardoned and who has my complete trust."



The division of the Bible into 260 chapters was first done by Stephen Langton (c.1150–1228).



When a storm comes up while Jesus is in a boat on the Sea of Galilee, he calms it by saying Peace, be still!

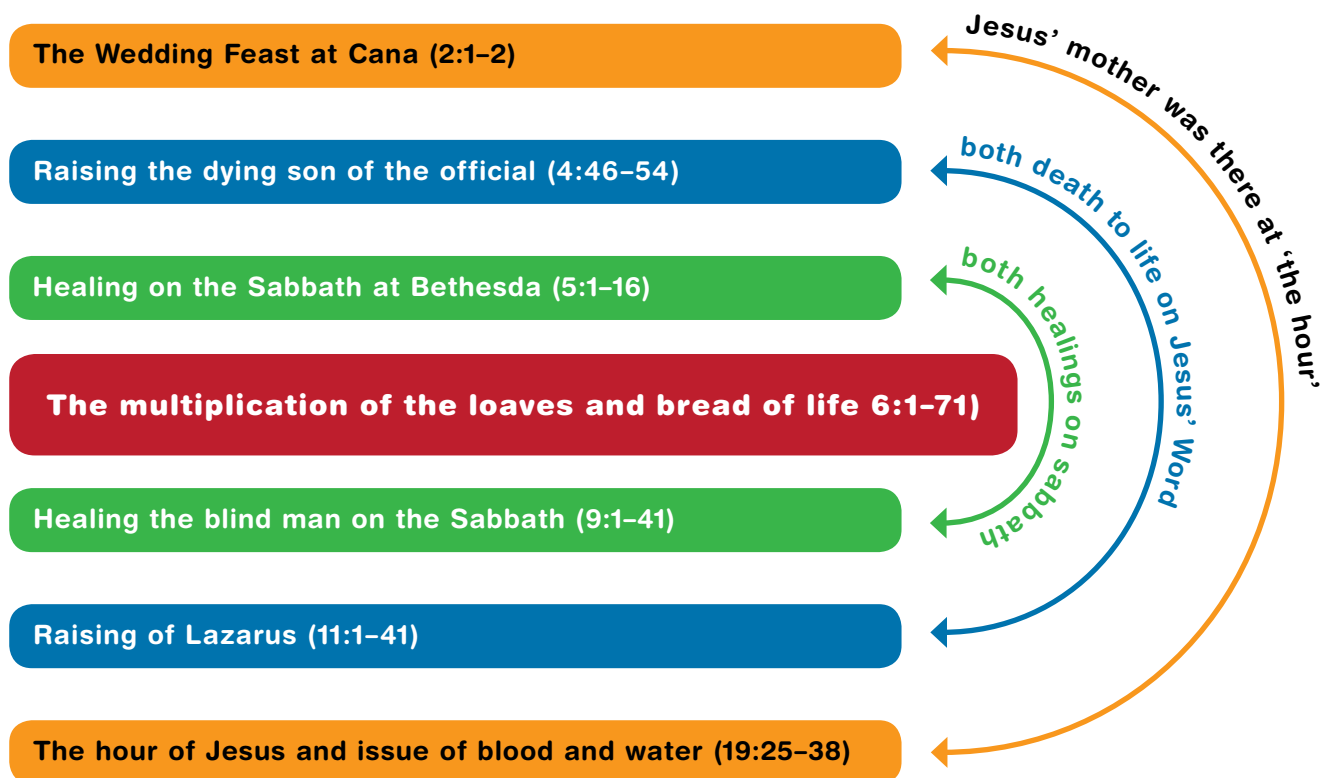
GETTY

The signs in John's Gospel

John presents the miracles of Jesus as 'signs' which are great deeds with strong symbolism that show Jesus as a saviour.

Scripture scholars have discovered a pattern or structure in the way John presents these signs in his Gospel. This pattern is shown in the diagram below. It shows how the signs or miracles are arranged parallel to each other around the central sign of the multiplication of the loaves and Jesus as 'the bread of life'.

Jesus' signs in John's Gospel



How to read the diagram:

A central sign in the Gospel of John is feeding.

The Bread of Life in the centre of the diagram is the Eucharist and also the 'bread' of Jesus' teaching. All of the signs in the boxes relate to food or teaching. The arrows show connections between the pairs of boxes.

PART SIX

The Resurrection Te Aranga accounts

Focus:

- The New Testament *Kawenata Hou* establishes the Resurrection Te Aranga as a real event and the central truth of the Christian faith.
- The New Testament *Kawenata Hou* accounts point to the empty tomb and the various appearances of the risen Lord – to Mary Magdalene and the other women, to Peter and the Twelve, and to many others – as signs of the Resurrection Te Aranga.
- The New Testament *Kawenata Hou* records that the faith *whakapono* of the original community of believers was based on the testimony of those first witnesses to the Resurrection Te Aranga.

**“If Christ has not been raised, then
our preaching is useless,
and your believing it is useless”**

1 Corinthians 15:14.

The Resurrection of Jesus from the dead is the most important event in the New Testament, both in the life of Jesus and in the lives of his followers. It is only after the Resurrection that those who believed in Jesus understood the full meaning of all that Jesus had said and done.

The New Testament contains four Gospel accounts. Each of them ends with at least one resurrection narrative. As you will have seen by now, all four Gospel accounts were probably written between 70-100 AD. Some of these people may have witnessed the events of Jesus' life and death; some may have been cured by him, or would know someone who had been. By the end of this period, some of Jesus' followers were being persecuted for their belief in him and some had even died for the truth they believed.

Although the Gospels were not biographies of Jesus, they all agree on basic points about him, e.g. his power to heal, his main spiritual teachings, his appointment of Peter to lead the Church and above all, his death and resurrection. Keep in mind that the Gospels were written “looking back” as it were, out of the resurrection experience and understanding of those who witnessed Jesus' risen presence.

To spread the truth about Jesus was the main purpose of the Gospel writers: Luke, for example wrote to his friend Theophilus:

“After carefully going over the whole story from the beginning, I have decided to write an ordered account for you, Theophilus, so that your Excellency may learn how well-founded the teaching is that you have received” (Luke 1:3-4).

The evangelists wrote their Gospels in the terms of their culture, so naturally they depict a social and political life we know little about. But it was very familiar to their audience so explanations were not necessary. If you were writing an account of your recent game of rugby or netball to a member of your club, would you start by writing out the rules? In the same way, the evangelists take for granted that people knew about the background to Jesus' life and only commented on the really important facts about him.



Task 20: The Resurrection Accounts in the Synoptic Gospels



On the grid supplied by your teacher, identify the similarities and differences in the three Resurrection Accounts found in the Synoptic Gospels, using the textbook page 35.

This task is available on the FaithCentral website www.faithcentral.net.nz.

The Resurrection Accounts

Matt. 28:1–10

1 Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre.

2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. **3** His appearance was like lightning, and his raiment white as snow. **4** And for fear of him the guards trembled and became like dead men.

5 But the angel said to the women, “Do not be afraid; for I know that you seek Jesus who was crucified. **6** He is not here; for he has risen, as he said. Come, see the place where he lay. **7** Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you.”

8 So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples.

Mark 16:1–8

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. **2** And very early on the first day of the week they went to the tomb when the sun had risen.

3 And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” **4** And looking up, they saw that the stone was rolled back – it was very large. **5** And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. **6** And he said to them, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. **7** But go, tell his disciples and Peter

that he is going before you to Galilee; there you will see him, as he told you.”

8 And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid.

Luke 24:1–11 (12)

See 23:56b

1 But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared.

2 And they found the stone rolled away from the tomb, **3** but when they went in they did not find the body. **4** While they were perplexed about this, behold, two men stood by them in dazzling apparel; **5** and as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead?

6 Remember how he told you while he was still in Galilee, **7** that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise.” **8** And they remembered his words, **9** and returning from the tomb they told all this to the eleven and to all the rest.

Matt. 28:1–10 (cont.)

9 And behold, Jesus met them and said, “Hail!” and they came up and took hold of his feet and worshiped him. **10** Then Jesus said to them, “Do not be afraid; go and tell my bretheren to go to Galilee, and there they will see me.”

Mark 16:1–8 (cont.)

Luke 24:1–11 (12) (cont.)

10 Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; **11** but these words, seemed to them an idle tale, and they did not believe them.

Gospel Parallels: Throckmorton, Burton H. Thomas Nelson, 4th Edition 1979, p.253

SUMMARY

- 1** Storytelling is a powerful way of conveying truth.
- 2** There are many kinds of truth depending on the intention and message of the writer, e.g. religious truth, scientific truth.
- 3** The meaning of words and events in the Gospel take precedence over the order of the events eg the reality of the Resurrection event in the Synoptic Gospels.
- 4** The Gospel is the Good News of God's love made visible in the person of Jesus Christ. Jesus is the Good News. What happened to him is essentially what God intends will happen to us, i.e. to become immortal, glorified and happy for all eternity.
- 5** The main accounts of the Gospel were recorded by Mark, Matthew, Luke and John, known as the four evangelists.
- 6** The Gospel was first preached and handed on through oral tradition before being written approximately 35 years after the death of Jesus.
- 7** The 'audience' for the Gospels changed over the years as the Church moved away from its Jewish origins and spread among the Gentiles.
- 8** The Gospels were written from a post-Resurrection viewpoint, by people who had met the Risen Lord. The life of Jesus we are presented with, therefore already has the risen Jesus walking through its pages from the beginning.
- 9** The Gospel writers present the miracles as signs of God's power at work through Jesus.
- 10** The Resurrection of Jesus from the dead, is the central truth and key event in the whole of the New Testament.

GLOSSARY

Acts of the Apostles	The book of the New Testament giving an account of the beginnings of the Christian Church.
Christian Scriptures	Term preferred for New Testament. The collection of the sacred writings of Christians including: the Gospels, Acts of Apostles, various epistles and the Book of Revelation.
Epistle	A letter. Used to refer particularly to the letters sent by Paul and others to the early Christian communities.
Evangelisation	The act of proclaiming the 'Good News'.
Evangelist	The writer of a Gospel.
Gentiles	Non-Jewish people.
Gnostic writings	A group of writings based on Gnosticism that claims among other things access to special knowledge about God.



MCCAHON TRUST

Colin McCahon (1919-1987)
The Marys at the Tomb,
1947, crayon, ink, watercolour
614 x 479cm,
Auckland Art Gallery Toi o Tamaki,
purchased 1966

Gospel	From the Middle English word, 'godspell' meaning 'Good News'. Name given to major sources of information about Jesus attributed to Matthew, Mark, Luke and John, and contained in the Christian Scriptures. Middle English was the language spoken in England from about 1066 until the late 15 th century.
Hebrew Scriptures	Collection of various writings dealing with God's relationship with the Jewish people. Forms the first part of the Christian Bible. Also called the Old Testament.
Inspired	Those works recognised by the Church to have been guided by the Spirit of God, and to be spirit-filled. <i>See Catechism of the Catholic Church #105-114.</i>
Literary Form	Types of literature distinguished by form and structure, as poetry or prose, fiction or fact, narrative or expository, and so forth.
Miracles	In relation to Jesus' ministry, signs intended to manifest God's power over all creation and, in a special way, over the forces of evil.
New Testament	The second part of the Christian Bible dealing with the life, words and actions of Jesus. Also called the Christian Scriptures
Oral Traditions	The stories, experiences, sayings and history of a people preserved through telling, speaking, preaching, or liturgical ceremonies but not written down.
Scripture	The sacred writings of any people.
Synoptic	From the Greek meaning 'a common view', the term applied to the Gospels of Matthew, Mark and Luke which share many characteristics and can only be fully understood when looked at together.

GLOSSARY OF MĀORI TERMS

This glossary gives explanation of Māori terms which are italicised in the text.

Pronunciation

Correct pronunciation of Māori comes only with practice in listening to and speaking the language. The English phonetic equivalents provided under each Māori word are intended to give help, for teachers who need it, in providing reasonably accurate examples for students. If in doubt please seek assistance from someone practised in correct pronunciation of Te Reo Māori.

Apātoro (áh-paw-taw-raw)	Apostle
Aroha (uh-raw-huh)	Love
Atua (úh-too-uh)	<p>The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events. Only the priestly and aristocratic classes of Māori society (ariki, rangatira and tohunga) had access to knowledge of the Supreme Being, Io, also known as Io-matua, Io-matua-i-te-kore, Io-te-wananga, etc. It seems that many, but not all, tribes had this belief in Io before missionary times. Māori use several words to refer to God in the Christian sense:</p> <p>Te Atua – God, the Supreme Being</p> <p>Ihowa – Jehovah</p> <p>Te Ariki – Lord, more correctly used of Jesus</p> <p>Te Matua – the father (literally, parent)</p> <p>Io – a term used for God in some, but not all Māori circles.</p> <p>(Te Atua is acceptable in all circles).</p>
Hehu Karaiti (héh-hoo kuh-rúh-ee-tee)	Jesus Christ
Karaipiture (kúh-ruh-ee-too-reh)	Scripture
Kawenata Hou (kúh-weh-nuh-tuh háw-oo)	New Testament
Mihaea (mée-huh-eh-uh)	Messiah
Rangimarie (rúh-ngee-muh-ree-eh)	Peace
Rongopai (ráw-ngaw-puh-ee)	Gospel or Good News. Nga Rongopai (plural), Te Rongopai (singular)

Te Aranga (teh úh-ruh-nguh)	The Resurrection
Te Rangatiratanga (teh ruh-nguh-tée-ruh-tuh-nguh)	The Kingdom of God
Te Wairua Tapu (teh wúh-ee-roo-uh tūh-poo)	The Holy Spirit
Tika (tée-kuh)	Justice

‘ indicates stressed syllable

TITLES OF THE TOPICS IN YEAR 11



THE TRINITY



CONSCIENCE, MORALITY, VALUES



UNDERSTANDING THE GOSPEL STORY: DEVELOPMENT OF THE GOSPEL



THE CHURCH'S STORY: REFORMATION AND BEYOND c.1500–1750



ECUMENISM AND CATHOLIC IDENTITY

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