



A MANUAL FOR HIGH SCHOOL  
AND COLLEGE STUDENTS AND  
FOR YOUNG PEOPLE'S AND ~ ~  
ADULT DISCUSSION GROUPS ~

By REV. RUDOLPH G. BANDAS

SERIES TWO

# BIBLICAL QUESTIONS

## SERIES I

- I. The Book of Books
- II. The Catholic and Protestant Bibles
- III. The Bible, the Sole Rule of Faith?
- IV. Inspiration and Inerrancy
- V. The Historical Books of the Bible
- VI. The Wisdom Literature of the Bible
- VII. Letters and Epistles in the Bible
- VIII. The Prophetical Literature in the Bible

## SERIES II

- I. Stories and Parables in the Bible
- II. Types and Figures in the Bible
- III. Orations in the Bible
- IV. Places of Worship in the Bible
- V. Sacred Persons in the Bible
- VI. Sacred Times and Festivals in the Bible
- VII. Religious Sects in the Bible
- VIII. Recent Popes and the Bible

## SERIES III

- I. The Bible and Science
- II. The Bible and Science, Continued
- III. Creation and Evolution
- IV. The Origin of Man
- V. The State of Primitive Justice
- VI. The Fall
- VII. The Fallen State and Science
- VIII. Original Sin

## SERIES IV

- I. The Primitive Pair and Its Descendants
- II. The Deluge and the Ark
- III. Ill-Fated Cities  
Tower of Babel  
Sodom and Gommorrha
- IV. Esau and Jacob
- V. Exodus from Egypt
- VI. Special Personages and Events  
**Josue and the Sun**

Witch of Endor  
Elias and Henoch  
Jonas and the Fish

- VII. Job and the Problem of Evil
- VIII. Old Testament Morality and Religion

## SERIES V

- I. The Synoptic Gospels
- II. St. John's Gospel
- III. The Two Annunciations
- IV. The Incarnation
- V. Duration of the Hypostatic Union
- VI. The Virgin Birth
- VII. "Ever Blessed Virgin"
- VIII. The Holy Family

## SERIES VI

- I. The Visitation
- II. The Birth of Christ and the Sacred Infancy
- III. The Magi and the Innocents
- IV. Baptism
- V. The Divinity of Christ
- VI. St. Peter, Head of the Church
- VII. The One True Church
- VIII. The Promise of the Eucharist

## SERIES VII

- I. The Paschal Supper and the Holy Eucharist
- II. The Agony and the Betrayal of Christ
- III. The Condemnation of Christ
- IV. The Crucifixion
- V. Our Lord Forlorn
- VI. "He Descended Into Hell"
- VII. The Redemption
- VIII. The Redemption Continued

## SERIES VIII

- I. The Angels
- II. The Evil Spirits
- III. Christ's Knowledge and the Last Day
- IV. The Particular Judgment
- V. Heaven and Hell
- VI. Purgatory
- VII. Bodily Resurrection
- VIII. The End of the World

30c per copy of each Series; discount on quantity orders.  
Order from Our Sunday Visitor, Huntington, Indiana.

*James E. Mosley*

# BIBLICAL QUESTIONS

A Manual for High School and College  
Students and for Young People's and  
Adult Discussion Groups

BY  
REV. RUDOLPH G. BANDAS

Series II

Spec  
Capam  
BS  
417  
.B365  
1946

## Table of Contents

I	Stories and Parables in the Bible .....	5
II	Types and Figures in the Bible .....	18
III	Orations in the Bible .....	28
IV	Places of Worship in the Bible .....	40
V	Sacred Persons in the Bible .....	53
VI	Sacred Times and Festivals in the Bible .....	65
VII	Religious Sects in the Bible .....	77
VIII	Recent Popes and the Bible .....	85

Nihil Obstat:

Rev. George Ziskovsky, S.T.D., L.S.Sc.  
Censor Deputatus

die 11a Februarii, 1943

Imprimatur:

✠ JOANNES GREGORIUS MURRAY  
Archiepiscopus Sancti Pauli

die 12a Februarii, 1943

Published in U. S. A.  
November 4, 1946  
by  
Our Sunday Visitor Press  
Huntington, Indiana





## Chapter I

# Stories and Parables in the Bible

The narratives in the Bible may be divided into short stories, epic narratives, and the parables.

### *Short Stories*

A story is an account either in prose or in verse of a particular event or transaction. A short story is a relatively brief narrative which, according to Webster's Dictionary is "characterized by uniformity of tone and dramatic interest" and which has "as a plot a single action represented at the crisis." Among the short stories of the Bible may be reckoned the accounts of the creation, the Fall, Cain and Abel, the ark and the deluge, the tower of Babel, the courtship of Isaac, Esau and Jacob, Joseph, David and Jonathan, Elias, Naaman, Eleazer, the Machabean martyrs, the birth of Our Lord, the shepherds, the wise men, the baptism of Our Lord, etc.

These Biblical short stories are realistic and fascinating portraits of life. They state the events briefly, simply and vividly, and display feelings which appeal to men of all ages and classes. "The Hebrew language," says the Montana course of study on "Bible History," "possessing but two tenses and no subordinating conjunctions, is especially adapted to narrative in which clearness and vividness are especially desirable. Thus, lacking complex constructions of grammar, we find in these Bible stories one simple statement after another, appearing before the mind like a series of moving pictures



on a screen. Characters are revealed not by long explanations, but by brief statements of what these persons actually did and said. The dialogue is as natural and convincing as if overheard by the reader and that is a true test of conversation in literature. These stories have lost almost nothing by translation from Hebrew into English owing to the simplicity of the original language" (p. 32).

### *Epic Narratives*

An epic poem or story describes a series of events occurring under supernatural guidance or the achievements of some hero whose acts constitute the thread of the discourse. To this group belongs the books of Ruth, Tobias, Judith, and Esther. The first book describes how the Moabitess Ruth by marrying Booz became the ancestress of David and of Christ; the second narrates the acts of Tobias, a pious Jew of the tribe of Nephtali, in the land of Assyrian captivity; the third describes the victory of Judith, a God-fearing Jewish widow, over the Assyrian general Holofernes; the fourth records how the Jewess Esther was made queen of Artaxerxes and saved the Jews in Persia from destruction.

### *The Parable*

The Biblical stories and historical epics are not only a part of Bible History but are intrinsically related to their historical context. The parable, on the other hand, is merely a means to an end, and is usually not connected with the events which precede or follow. It is a story, drawn from nature and from human experience, and intended to teach a supernatural doctrine or precept. The parable can be best explained by a concrete illustration. We shall choose as our example the parable of the



cockle. We shall first quote the parable and then show how Our Lord Himself drew the lesson from it.

*Parable of the Cockle.*

1) Presentation (Matthew 13:24-30):

Another parable He proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle,

And the servants of the good man of the house coming said to him: Sir didst thou not sow good seed in thy field? whence then hath it cockle?

And he saith to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? and he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn; the wheat gather ye into my barn.

2) Explanation (Matthew 13:37-43):

He that soweth the good seed is the Son of Man.

And the field is the world, And the good seed

are the children of the kingdom. And the cockle are the children of the wicked one.

And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.

Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

The Son of Man shall send His angels, and they shall gather out of His kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

#### *Stories from Nature*

Our Lord derived His parables first of all from nature. In His discourses Christ continually refers to objects in nature and makes them reflect His heavenly truths. Let us quote the opening lines of some of these stories:

1. "Behold the sower went forth to sow" (Matthew 13:3).

2. "The kingdom of heaven is likened to a man that sowed good seed in his field" (Matthew 13:24).

3. "The kingdom of heaven is like to a grain of mustard seed" (Matthew 13:31).

4. "The harvest indeed is great, but the labourers are few" (Matthew 9:37).

5. "The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard" (Matthew 20:1).

6. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none" (Luke 13:6).

7. "Every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather the grape" (Luke 6:44).

8. "Everyone therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock" (Matthew 7:24).

9. "Unless the grain of wheat falling into the ground die, itself remaineth alone" (John 12:24, 25).

10. "I am the vine; you are the branches" (John 15:5).

The followers of Christ were trained to discern the invisible things of God through the visible things of nature. To minds thus trained to see the harmony between God's teaching through nature and His teaching through revelation, a conflict between the truths of science and the truths of faith is impossible. This association of nature study with religion is of great importance in our own day. The more science (astronomy, geology, zoology, botany, chemistry, etc.) progresses and the more earnestly nature is studied, the more necessary it is to draw and illustrate from nature, as Christ did, the great truths of our religion. If this opportunity is neglected, there is great danger that the young people of today will gradually lapse into materialism. They will come to look upon the world as something complete in itself without any need of a Creator. Should they retain their faith, they will

consider it as unrelated to the rest of their knowledge, as something external and tacked to their conception of the universe.

*Stories from Human Experience*

The parables were drawn, secondly, from human experiences and from the range of men's interests. The parables, derived from the various domains of contemporary Jewish life, may be roughly divided into the following groups:

1) *Parables based on family and home scenes:*

a) "It is not good to take the bread of the children, and to cast it to the dogs" (Matthew 15:26).

b) "Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season?" (Matthew 24:45).

c) "Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves?" (Luke 11:5).

d) "A certain man had two sons: and the younger of them said to his father: Father, give me the portion of the substance that falleth to me" (Luke 15:11-12).

2) *Parables based on social life:*

a) "Can the children of the bridegroom mourn, as long as the bridegroom is with them?" (Matthew 9:15).

b) "The kingdom of heaven is likened to a king, who made a marriage for his son" (Matthew 22:2).

c) "A certain man made a great supper, and invited many" (Luke 14:16).

d) "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich" (Luke 14:12).

e) "When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him" (Luke 14:8).

f) "Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride" (Matthew 25:1).

### 3) *Parables based on economic life:*

a) "The kingdom of heaven is like unto a treasure hidden in a field" (Matthew 13:44).

b) "The kingdom of heaven is like to a merchant seeking good pearls" (Matthew 13:45).

c) "The land of a certain rich man brought forth plenty of fruits" (Luke 12:16).

d) "A man going into a far country, called his servants, and delivered to them his goods" (Matthew 25:14).

e) "There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods" (Luke 16:1).

f) "The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents" (Matthew 18:23-24).

### 4) *Parables based on the religious life:*

a) "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them



alone: They are blind, and leaders of the blind" (Matthew 15:13-14).

b) "Every kingdom divided against itself shall not stand" (Matthew 12:25).

c) "Two men went up into the temple to pray: The one a Pharisee, and the other a publican" (Luke 18:10).

### *Characteristics of the Parable*

#### *1. Christ adapted the parable to His listeners.*

Christ adapted His discourse to the country, customs, thoughts and feelings of those who listened to Him. Unlike the Greek scholars who addressed themselves to educated men, Our Lord dealt with simple and unlessoned people. Hence He constantly used familiar and common place objects as a means of teaching the greatest truths. Though these doctrines were difficult of understanding in themselves, they were made understandable to the crowds by Our Lord's simple illustrations. In His instructions we find explanations based upon such commonplace objects as the products of the field (the tree, the lily, and the fruit), the elements of nature (rain, floods, winds) and such familiar things as the candle, cup, wine-bottles, etc.

*2. Christ's parables were based on the vital daily experience of His listeners.* To the husbandmen He spoke of the vine and the branches; to the Galilean farmers He spoke of the seed and the harvest, of the wheat and the cockle; to the shepherds of Judea He spoke of the sheep and the sheepfold; to women He spoke of the leaven; to the merchants He spoke of the pearls and treasurers; to the fishers He spoke of the fish and fishing nets; and to the householder of laborers, servants and stewards.

In each instance Christ associated the truth with something which was vital in the experience of His hearers and which later would serve as a continual reminder of the supernatural truth.

3. *Christ varied His parables until His teaching was understood by everyone.* Seeing that there were frequently in His audience men of different professions and of different capacities, Christ uttered one parable after another, touching with one the mental content of one class of persons, with a second another class, and so on, until His lesson had been driven home. Thus to the parable of the sower, in the thirteenth chapter of St. Matthew's Gospel, Christ adds six others:

The kingdom of heaven is likened to a *man that sowed good seed in his field.*

The kingdom of heaven is like to a *grain of mustard seed.*

The kingdom of heaven is like to *leaven.*

The kingdom of heaven is like unto a *treasure hidden in a field.*

The kingdom of heaven is like to a *merchant seeking good pearls.*

The kingdom of heaven is like to a *net cast into the sea.*

4. *Christ applied the lesson of the parable to the everyday life of His followers.* In the case of three parables—the Parable of the Sower (Matthew 13:3-8, 18-23), the Parable of the Cockle (Matthew 13:24-30, 37-43), and the Parable of the Defilement (Matthew 15:10-11, 15-20)—Christ Himself gave the interpretation of the parable. But since He was dealing with adults rather than with children, He ordinarily did not explain the par-



able. As He proceeded with the story, the hearers were able to translate the main points of the parable into the terms of the supernatural truth which He wished to teach. They gradually passed from the known to the unknown, linked one idea with another, until they grasped the full meaning of His teaching. When He had finished the story, they themselves were able to draw from it the lesson which He wished them to apply in their daily life.

### Discussion Aids

#### *Set I*

1. Define a story; a short story; an epic; a parable.
2. What were the principal characteristics of Christ's parables?

#### *Set II*

1. *Read the story of creation* (Genesis 1). Mention what you consider as the seven wonders of God's creation today.
2. *Read the story of the Fall* (Genesis 3.) How did Adam try to excuse himself? Eve? What were the effects of the Fall?
3. *Read the story of Cain and Abel* (Genesis 4:1-16). To what may envy and jealousy lead if not checked? Can we hide anything from God?
4. *Read the story of the flood* (Genesis 6, 7, and 8). What was the cause of the deluge? Name other events which showed God's hatred of and opposition to sin.
5. *Read the story of the tower of Babel* (Genesis 11:1-9). Why was the project a failure?
6. *Read the story of Esau and Jacob* (Genesis

27). Does the Bible approve of the lies of Rebecca and Jacob? Show how both were punished for their sins of lying.

7. *Read the story of Eleazer* (II Macchabees 6:18-31). What were his outstanding virtues?
8. *Read the story of the Machabean Martyrs* (II Macchabees 7). What was the great truth which comforted and strengthened them in their bodily torments?
9. *Read the story of the wise men* (Matthew 2:1-12). What was the significance of this event as far as the spread of the Christian religion was concerned?
10. *Read the story of the baptism of Our Lord* (Matthew 3:13-17). What great doctrinal truth is taught by this narrative?

### Set III

1. *Read the Book of Ruth*. What traits of character does Ruth reveal? On what occasions does Booz show courtesy? What lesson does the Book teach concerning family affections, race prejudice?
2. *Read the Book of Tobias*. What virtues and good works of Tobias are described in this book? Why was Luther opposed to this book? What angel is mentioned in this book? When does the Liturgy celebrate his feast?
3. *Read the Book of Judith*. Why is intoxication frequently the cause of many other sins and misfortunes? In what sense is Judith a type of the Blessed Virgin?
4. *Read the Book of Esther*. How does this

book illustrate the proverb: "He that diggeth a pit shall fall therein." How is Esther a type of the Blessed Virgin Mary? Is there any similarity between the Passover and the Feast of Purim?

*Set IV*

Read the following parables. Then from the list of sentences below select the statement which best expresses the lesson taught by each parable.

1. The Sower (Matthew 13:3-9).
2. The Wicked Husbandmen (Matthew 21:33-46).
3. The Great Supper (Luke 14:16-24).
4. The Pharisee and the Publican (Luke 18:9-14).
5. The Ten Virgins (Matthew 25:1-13).
6. The Five Talents (Matthew 25:14-30).
7. The Good Samaritan (Luke 10:30-37).
8. The Unmerciful Servant (Matthew 18:23-35).
9. Friend Coming At Midnight (Luke 11:5-8).
- 10 The Prodigal Son (Luke 15:11-32).
  - a. We must always watch and prepare for Our Lord's coming.
  - b. Our lot at the judgment will depend upon the use we have made of God's gifts and graces.
  - c. God like a tender father is always ready to receive and pardon His erring children.
  - d. Men hear the word of God with various dispositions in mind and heart.
  - e. All mankind is invited to eternal life, but the salvation of each one depends on his acceptance of the invitation.

f. The Jews were rejected, and the Gentiles admitted into Christ's Church.

g. Our love of neighbor must embrace all men without distinction, especially those who need our assistance.

h. We should practice humility and especially pray with humility.

i. We must persevere in prayer, even when God at first seems to reject our petitions.

j. Man must forgive his neighbor his little faults if he wishes God to forgive him his own great faults.

### *Religious Practices*

The lessons of the Parables enumerated above.

## Chapter II

# Types and Figures in the Bible

A type is a person, a thing, or an action, having its own independent and absolute existence, but at the same time intended by God to prefigure a future person, thing, or action. As the twilight announces the approach of the sun, so the lives of the patriarchs announced and foreshadowed the coming of Christ. The relation of the Old Testament to the New is that of a shadow to the substance, of an image to the object that it represents. "In the Old Testament," says St. Augustine, "there is a veiling of the New Testament, and in the New Testament there is a revealing of the Old Testament."

The events of the Old Testament, says St. Augustine, converge upon Christ as upon their central point: "And, in truth, for no other reason were all the things that we read in the Holy Scriptures written before our Lord's coming than to announce His coming and to prefigure the Church to be, that is to say, the people of God throughout the nations, which Church is His body, in which are included and numbered all the just who lived in this world even before His coming and who believed that He would come as we believe that He has come. Christ sent before Him in the persons of the holy patriarchs and prophets some part of His body, with which as with a hand He foretokened His future birth" (On Instructing the Ignorant, 3:6).

Let us briefly describe now some of the principal Old Testament types and figures.

1. *Abel* (Genesis 4) Abel was a shepherd and offered a sacrifice agreeable to God. Christ was the Good Shepherd and offered a sacrifice infinitely more agreeable to God. The innocent Abel was put to death by his brother Cain; the innocent Jesus was put to death by His brethren, the Jews.

2. *Noe* (Genesis 6; I Peter 3:20). Noe was the only just man among all those around him; Christ alone was sinless. Noe built an ark to save himself and his family from temporal death; Our Lord built His Church to save from eternal death all who are willing to enter it. Outside of the ark everything was destroyed; outside of the Church there is no salvation. Noe's sacrifice on his quitting the ark was the beginning of a new covenant; Christ's sacrifice on leaving the world was the beginning of a new covenant.

3. *Melchisedech* (Genesis 14:18; Hebrews 7). Melchisedech was king and priest; Christ was King of kings and priest by excellence. Melchisedech offered bread and wine in sacrifice; Christ offers Himself under the appearance of bread and wine.

4. *Isaac* (Genesis 22; Hebrews 11:17). Isaac was the beloved son of his father; Christ was the well beloved Son of God. As Abraham was ready to sacrifice his son, so did God the Father deliver up His Son. Isaac himself carried to the sacrificial hill the wood which was to consume him; Christ Himself carried to Calvary the wood of the cross on which He was to die. Isaac permitted himself to be bound to the pile without a complaint; Christ permitted Himself to be nailed to the Cross without a murmur.

5. *Jacob* (Genesis 25). Jacob wandered in a



strange land and there won his bride by long service; Christ came upon earth and acquired the Church by His passion and death. Jacob had twelve sons of whom one was the beloved son; Christ had twelve Apostles of whom one was the beloved Apostle.

6. *Joseph* (Genesis 37). Joseph is one of the most striking figures of the Messias. Joseph was envied, maltreated, and sold by his brethren for twenty pieces of silver; Christ was hated by the Jews, His brethren, and betrayed by Judas for thirty pieces of silver. Joseph passed from prison to the throne of Pharaoh; Christ rose gloriously from the dead and was exalted to the right hand of God.

7. *Moses* (Exodus 2). Moses fasted forty days before the publication of the ancient law, freed the Israelites from slavery, brought them to the Promised Land, and was the mediator of the ancient covenant; Christ fasted forty days before His public ministry, freed us from the bondage of sin, brought us to the inheritance promised to Abraham, and was mediator of the new covenant.

8. *The Burning Bush* (Exodus 3). The Fathers of the Church looked upon the burning bush as a symbol of the union of the divine and human natures in Christ. The lowly bush was for them a picture of the human nature which the Son of God assumed. Just as the fire did not destroy the bush, so the divine nature did not destroy or absorb the human nature of Christ. The unconsumed bush is also considered as a symbol of Mary's virginity, which was neither violated nor injured by the conception and birth of the God-man.

9. *Paschal Lamb* (Exodus 12; John 19:36; Corinthians 5; 7). The blood of the paschal lamb was



sprinkled on the doorsteps in Egypt and preserved the Jews from the avenging angel and from temporal death; the Blood of Christ reconciles us to God, preserves us from the attacks of Satan and from spiritual death. "With the sign of His Passion and Cross," says St. Augustine, "you today are to be signed and sealed upon your forehead, as it were upon a doorpost; and so are all Christians signed and sealed" (Op. cit., 20:34).

10. *Passage through the Red Sea* (Exodus 14). The passage of the Jews through the Red Sea, in which their enemies were completely destroyed, is a symbol of baptism whereby the faithful pass from bondage over into new life and whereby their sins like enemies are totally blotted out.

11. *Manna* (Exodus 16; John 6:31). The manna was white and small, came down from heaven every day, contained in itself all sweetness, and strengthened the Jews on their journey through the desert to the promised land. The Holy Eucharist is also a heavenly bread strengthening us on our pilgrimage through this valley of tears to the promised heavenly land.

12. *The Tabernacle* (Exodus 25:8, 9, 17-22; 29:44; 40:23-36; Hebrews 9). The tabernacle with its sacred furniture and functions has a rich typical meaning. The Holy of Holies, with its thick veil through which on the day of the atonement the High Priest had to pass with the sacrificial blood, typified heaven, closed by sin but to be reopened by the Blood of Christ, the High Priest of the new covenant. The mercy-seat was a type of the sacrament of penance. The seven-armed candlestick was a figure of the seven gifts of the Holy

Ghost and of the seven sacraments. The table of holocaust was a figure of the Cross upon which the "Lamb of God" shed His precious Blood. The brazen laver was a figure of the baptismal font and of the confessional. The sacrifices of the Old Law were figures of the Sacrifice of the New Law. The daily sacrifice of the Old Law pointed to the perpetual daily sacrifice of the New Law.

13. *The Scapegoat* (Leviticus 16:8-10). On the day of expiation the high priest laid his hands on the head of the emissary goat, in order to signify that the sins of all the people were transferred to it; the goat was then driven out to die in the desert. Christ had the sins of the whole world laid upon Him, and died for us in the desert of the sinful world.

14. *First-fruits of the Harvest* (Leviticus 23:9-14). The first fruits of the harvest are a type of Christ's Resurrection: "But now Christ is risen from the dead, the first fruits of them that sleep . . . But every one in his own order, the first-fruits Christ, then they that are of Christ, who have believed in His coming" (I Corinthians 15:20, 23; Romans 6:16).

15. *The Brazen Serpent* (Numbers 21:8; John 3:14). The brazen serpent in the desert was set up on a piece of wood, and all who looked upon it were healed of the bite of the fiery serpents. So Christ was raised up on the wood of the cross, and all who looked to Him with faith and hope are saved from the deadly effects of sin.

16. *Josue* (Josue). Josue signifies Saviour; Jesus also means Saviour. Josue introduced the chosen race into the Holy Land; Christ introduces the chil-

dren of God into the heavenly kingdom. Josue obtained the promised land only after many combats with the pagan Chanaanites; Christ procured heaven for us by His Passion and death.

17. *Samson* (Judges 13 to 16). The birth of Sampson was announced by an angel; the birth of Christ was announced by the Archangel Gabriel. Samson killed a lion who came to devour him; Our Lord overpowers Satan who "like a roaring lion walks about seeking whom he may devour." Christ, like Samson, was betrayed and delivered up for a price. Samson thwarted the proud plans of God's enemies and sacrificed his life for his people; Christ sacrificed His life on the wood of the cross in order to save all men.

18. *David* (I and II Kings). David was born in Bethlehem; Our Lord, too, was born in Bethlehem. David was a shepherd and, armed only with a sling and a shepherd's crook, slew the giant Goliath; Our Lord, the divine Shepherd, with only His Cross vanquished Satan.

19. *Solomon* (II Kings). Solomon was a promoter of peace and an exemplar of wisdom; Christ was the Prince of Peace and Wisdom Incarnate. Solomon built a temple to the one true God; Christ transformed the whole world into a temple of the true God. The queen of Saba came admiring Solomon's wisdom and offering him rich presents; the Magi adored the Son of God and offered Him gifts.

20. *Elias* (III Kings 17). Both Elias and our Lord were wonder-workers. Elias miraculously increased the quantity of meal and oil for the widow of Sarepta; Christ multiplied the loaves and fishes to feed thousands in the wilderness. Elias raised

to life the only son of a widow; Christ raised to life the young man of Naim, the only son of a widow. Both were prophets, both fasted for forty days in the desert, both offered a sacrifice, both prayed upon the mountains, both were sorrowful unto death and were miraculously comforted by an angel.

21. *Job* (Job). The Book of Job has been justly called the "Lamentation of Suffering Mankind" and Job has always been considered as a prominent type of the suffering Saviour.

22. *Jeremias* (Jeremias). The task of Jeremias was to dispel the illusions and false hopes of the Jews, awaken in their minds a consciousness of sin and of its punishments, and call them to sorrow and repentance. His own life in relation to his contemporaries was a living image of the sufferings and oppositions that were to be endured by the future Messiah. Christ, too, was to call the Jews of His time to a sincere and heartfelt repentance, to a spiritual observance of the Mosaic Code in the new kingdom of God; He, too, was to counteract the false hopes of an earthly Messianic kingdom and announce the coming destruction of Jerusalem by the Romans. The Church, especially in commemorating the sufferings and Passion of Christ, applies to the Saviour many of the words which Jeremias uses of himself.

23. *Jonas* (Jonas 2:1). Jonas was three day in the belly of a fish; Christ was three days in the bosom of the earth before His Resurrection. (Matthew 12:40).

24. *Judith* (Judith). Judith is a type of the Blessed Virgin. Judith cut off the head of Holofernes, the leader of the enemies of the Jews; Mary

crushed the head of the infernal serpent, the enemy of mankind. Oziás greeted Judith with the words, "Blessed art thou, O daughter, by the Lord, the most high God, above all women upon the earth" (13:23); the Angel Gabriel said to Mary, "Blessed art thou among women" (Luke 1:28). The Jewish people called Judith the "glory of Jerusalem, the joy of Israel, the honor of our people" (15:10); the Church hails Mary as the joy of angels and the glory of Christendom.

25. *Esther* (Esther). The book of Esther records how Esther—one of the numerous Jews who remained in Persia after the Babylonian Captivity—was made queen of Assuerus. Esther later used her influence with the king to save the Jews in Persia from the destruction threatened by Aman, an ambitious courtier, who hated the Jews because Esther's adopted father, Mardochai, refused him certain honors. Esther, too, is a type of the Blessed Virgin. Esther alone was made exempt from the rigid law of the king's court; Mary alone, of all human beings, was made exempt from the law of original sin. Esther knelt before the king's throne to plead for her people; Mary intercedes for mankind before the throne of God.

### Discussion Aids

1. Define a type.
2. What was the relation of the Old to the New Testament?
3. Who prefigured Mary's
  - a. Immaculate Conception;
  - b. Victory over Satan;
  - c. Intercession for us with Christ?



4. How were the following prefigured in the Old Testament:
  - a. The Church;
  - b. The seven Sacraments;
  - c. Baptism;
  - d. Baptismal font;
  - e. Penance;
  - f. Holy Eucharist;
  - g. Catholic altar;
  - h. Multiplication of the loaves;
  - i. Wood of the cross;
  - j. Betrayal of Christ?
5. Who was a figure of:
  - a. The Incarnation;
  - b. Christ, Wisdom Incarnate;
  - c. Christ, the Mediator
  - d. Christ, the Priest;
  - e. The well-beloved Son of God;
  - f. Christ, the Wonder-Worker;
  - g. The Good Shepherd;
  - h. Suffering of Christ;
  - i. Blood of Christ;
  - j. Christ's expiation of our sins;
  - k. Christ's victory over Satan;
  - l. Christ, the Saviour;
  - m. Resurrection?

### *Religious Practices*

1. The types and figures of the Old Testament prepared the human race for Christ. I will also prepare myself for the great liturgical festivals centering around Christ by careful observing the vigils, novenas, Advent and Lent.

2. Those who lived in pre-Christian times "died

according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth" (Hebrews 11: 13). I will frequently recall how great is my privilege and at the same time how great is my responsibility before God to live in the times after Christ's Redemption and to enjoy the fulness of His graces.

3. The faith of these men in the future Redeemer was so strong that "they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted, of whom the world was not worthy" (Hebrews 11:37-38). Is my faith in Christ, who has come, so strong and is my life so virtuous that I am a good example to others?



## Chapter III

# Orations in the Bible

Webster's Dictionary defines an oration as an elaborate discourse, delivered in public on a special occasion and treating an important subject in a dignified and formal manner. This form of literature is represented by several speeches scattered throughout the Old and New Testaments. The Prophets and Our Lord were truly masters of eloquence. But the message of the prophets has come down to us in poetic form as well as substance, while the discourses of Our Lord are instructional rather than oratorical. The following addresses in the Old Testament may be considered as orations in the strict sense: Juda's humble supplication in the presence of Joseph for his brother Benjamin (Genesis 44:18-34); Josue's farewell address (Josue 24:1-5); Samuel's farewell address (I Kings 12); Solomon's discourse at the dedication of the Temple (III Kings 8:12-61).

### *The Orations Of Moses*

Of all the Old Testament orations none are so perfect and of such high literary merit as the discourses of Moses recorded in the Book of Deuteronomy. These addresses were delivered by Moses when he was about to lay down his leadership of the Jews and were intended to impress upon the chosen people the necessity of making the law the guiding principle of their daily lives. These orations are four in number and deal with the following topics: Moses' farewell (1-4); the covenant

given to the ancients and Levites (5-11); the blessings and the curses (27); the covenant in the land of Moab (28-31:8).

We shall give a brief analysis of the first oration only.

The preface (1:1-5) indicates the time, place and occasion of the oration: Moses pronounced these words the first day of the eleventh month of the fortieth year, beyond the Jordan in the land of Moab, after he had slain the pagan kings Sehon and Og.

In the first part of his oration Moses makes a historic survey of his authority (1:6 to 3:22). He recalls how on Mount Horeb God commanded him to leave and proceed to take possession of the promised land; how he appointed subordinate officers, approved for their wisdom and understanding, who were to assist him in judging and ruling the people. Departing from Horeb he came with the chosen people to Cadesbarne. From here spies were sent to view the land of the Amorrhites and although their report was most favorable, the Jews remained obstinate and incredulous. Thereafter they wandered for thirty eight years in the wilderness. Then came the victory over Sehon, king of Hesebon, and Og, King of Basan, and the assignment of possessions to the tribes of Ruben, Gad, and Manasses.

In a short section (3:22-29) Moses recalls how he besought God to permit him to enter into and view the promised land; God, however, refused his petition and appointed Josue to succeed him and introduce the Jews into the Land of Canaan.

In the third part (4:1 to 4:31) the speaker reminds the Jews of the origin and excellence of

Israel's statutes: "Neither is there any nation so great, that hath gods so nigh them, as our God is present to all our petitions" (4:7); he describes the punishment that will befall the Jews if they disobey and practice idolatry.

In the peroration (4:32:40) Moses points out to the Jews their privileged position among the nations of the earth: "Ask of the days of old, that have been before thy time from the day that God created men upon the earth, from one end of heaven to the other end thereof, if ever there was done the like thing, or it hath been known at anytime, that a people should hear the voice of God speaking out of the midst of fire, as thou hast heard, and lived, if God ever did so as to go, and take to himself a nation out of the midst of nations," etc. (4:32-34). In conclusion, he bids the Jews to observe the precepts and commandments of God.

#### *Orations In The New Testament*

The New Testament orations are found principally in the Acts of the Apostles. In the discourses of this Book we find the fervent eloquence of St. Peter, the heroic defense of his faith by St. Stephen, and the logic and persuasive earnestness of St. Paul.

#### *St. Peter's Sermon on Pentecost Day (Acts 2:14-36)*

When on Pentecost Day the multitude "were confounded in mind," because each one heard the Apostles speak in his own tongue, some sneeringly remarked that the Apostles were "full of new wine." Cut by this insult, St. Peter rose to address the Jews and those dwelling in Jerusalem. In the first part of his discourse (14-21) he points out

that in reality a marvellous event had taken place. No, the men are not drunk, since it is only nine o'clock in the morning—a time of the day at which the Jews were not accustomed to partake of food and intoxicating liquor. What took place was the outpouring of the Holy Spirit as foretold by the prophet Joel. Hence, let these men rather beware of the punishments which the same prophet predicts for the sinners.

In the second part of his discourse (22-36) St. Peter shows from Christ's miracles, resurrection, ascension and glorification that Jesus is Messiah and God-Man, fulfilling in Himself all the ancient prophecies.

The effects of the discourse are described in the following words of St. Luke: "Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles: What shall we do, men and brethren? But Peter said to them: Do penance, and be baptized every one of you in the Name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost.—They, therefore, that received his word, were baptized; and there were added in that day about three thousand souls" (Acts 2:37-41).

*St. Peter's Address on Solomon's Porch (Acts 3:12-26)*

This discourse was delivered immediately after the cure—in Jesus' name—of the man lame from his infancy. St. Peter points out, first of all (12-16), that the miracle manifests the Messianism of Christ. The cure of the paralytic redounds to the glory of Jesus Whom the Jews delivered unto death but

Whom God raised from the dead. Secondly (17-26), St. Peter emphasizes the need of repentance on the part of the Jews. He softens their guilt by pleading their ignorance and by showing that the death of Christ was predicted by the prophets of old. In God's Providence the Jews were to be the first recipients of the Messianic blessings; let them, therefore be converted, let them share in Christ's salvation and in that way prepare for the Messianic judgment foretold by Moses and the Prophets.

The peroration is lacking because the address was interrupted by the approach of the priests, officers and Sadducees.

*St. Stephen's Discourse Before the Council (Acts 7:2-53)*

St. Stephen had been falsely accused of speaking against Moses and against the Temple (6:9-15). In his defense before the Sanhedrin, St. Stephen explains his attitude towards Moses (7:2-43), towards the Temple (7:44-50) and in concluding (7:51-53) makes an application to his listeners.

St. Stephen points out that Moses was the divinely appointed teacher and liberator of the Jewish people. The Jews, however, continued to disobey and resist him, until God finally punished them by captivity and exile.

St. Stephen assures his hearers that he cherished the greatest respect and veneration for the primitive tabernacle as well as for the Temple of Jerusalem. But he rebukes their fanaticism about the Temple when he points out that "the most High dwelleth not in houses made by hands" (7:48). The Temple is not absolutely necessary for Him and He may destroy it if He wills.



In the conclusion, St. Stephen makes the application at which he had heretofore hinted only in a veiled manner: "You stiffnecked and uncircumcised in heart and ears, you always resist the holy Ghost; as your fathers did, so do you also. Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom you have been now the betrayers and murderers" (7:51-52).

The effect of St. Stephen's discourse was his immediate martyrdom.

*St. Peter's Discourse in the House of Cornelius*  
(Acts 10:34-43)

The occasion of this sermon is the reception into the Church by Peter of the Gentile Cornelius of Caesarea who is described as a "Centurion of that which is called the Italian band, a religious man, and fearing God with all his house, giving much alms to the people, and always praying to God" (10:1-2). The theme of St. Peter's discourse is the obvious fact that the Messianic blessings were destined for the Gentiles as well as for the Jews. He recalls how the peace of God—the reconciliation of heaven and earth—was first preached to the Jews. The author of this salvation is Jesus Christ Who lived an exemplary and admirable life among men, performed many miraculous deeds, then died and rose from the dead. He is supreme Judge of all men and Saviour of all who believe in Him whether they be Jews or Gentiles.

*St. Paul's Address At Antioch In Pisidia* (Acts 13:-  
16-41)

After passing through Perge, St. Paul and Barnabas arrived on the Sabbath day at Antioch

of Pisidia where they entered the synagogue. "And after the reading of the law and the prophets, the rulers of the synagogue sent to them saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak" (13:14-15). It was in response to this invitation that Paul delivered the discourse found in Acts 13:16-41.

The first part of the discourse (17-25) is a prehistory of Jesus. The orator recalls briefly the times of the patriarchs, judges, Saul and David—of whose posterity God raised the Messiah—and John the Baptist. In the second part (26-41) Paul proves to his hearers that Jesus is the Messiah. For in His sufferings, death and resurrection the divine predictions and oracles of David were all fulfilled.

The immediate effect of St. Paul's discourse was favorable: "And as they went out, they desired them, that on the next sabbath, they would speak unto them these words. And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas; who speaking to them persuaded them to continue in the grace of God" (13:42-43).

*St. Peter and St. James at the Council of Jerusalem*  
(Acts 15:7-21)

The Council of Jerusalem was convoked to discuss and settle the question whether the Gentiles in accepting Christianity were also obliged to be circumcised and become subject to the Mosaic Law. For "there arose some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses" (15:5). The discourses of St. Peter and St. James contain the principal reasons why the Gen-



tiles are to be admitted into the Church without becoming subject to the Mosaic ordinances, namely:

1) The conversion of Cornelius, which took place without any initiation into Judaism, was inspired by St. Peter's heavenly visions (7);

2) The Holy Spirit was bestowed directly upon the Gentiles (8);

3) The Gentiles were purified by faith and hence are no longer unclean (9);

4) The Law would prove an intolerable yoke for the Gentiles (10);

5) Man is saved by grace and not by the observance of the Law (11);

6) God wrought miracles and wonders among the Gentiles (12);

7) Amos prophesied the direct admission of the Gentiles (16, 17).

*St. Paul's Discourse at Athens (Acts 17:22-34)*

These words of the Apostle were pronounced on the Areopagus and were addressed to the Stoics, Epicureans and novelty seekers of Athens. The speech is characterized by great prudence and by great respect for the feelings of his listeners. Being directed to educated men, the discourse is couched in elegant phraseology and the thought is expressed in reasoned propositions.

In the preface (22, 23) St. Paul seeks to gain their good will by referring to their deeply religious character and to their sacred shrines. The theme of his speech is contained in the words: "What therefore you worship, without knowing it, that I preach to you" (23).

In the first part of the discourse (24-30) Paul proves the existence of the one true God, at the same time implicitly rejecting the worship of false gods. He points out that God is Creator of all things, Ruler of all things, and the Source of Life for all things. He is far superior to what is man's mere handiwork, and the worship of idols is consequently stupid and ridiculous. The Gentiles must, therefore, abandon their false worship and reform their lives.

In the second part (31) St. Paul apparently planned to explain the redeeming work of Christ, but was interrupted by the sneers of the listeners: "And when they had heard of the resurrection of the dead, some indeed mocked, but others said: we will hear thee again concerning this matter" (32).

*St. Paul's Farewell to the Clergy of Ephesus (Acts 20:18-35)*

While the discourse to the Athenians is of an intellectual character, the address to the clergy of Ephesus is affective in tone. In the former St. Paul unfolds the profundity of his thought, in the latter the depth of his affection; in the former he speaks as a teacher and philosopher, in the latter, as a loving father imparting to his beloved converts his final message before his death.

The discourse to the clergy of Ephesus has a twofold aim: first, to put before them, in as an effective manner as possible, his many trials and labors among them; second, to arouse in them a sense of gratitude and encourage them to imitate his example, especially his poverty, vigilance and devotion to duty.

*St. Paul's Discourse to the Jewish Populace on the Steps of the Castle In Jerusalem (Acts 22:1-21)*

In this discourse to the enraged Jewish Populace, who were shouting, "Away with him," St. Paul recalls:

- 1) His Jewish origin, education and zeal (1-5)
- 2) His miraculous conversion (6-10)
- 3) His cure and baptism by Ananias (11-16)
- 4) His Providential mission to the Gentiles (17-21)

His discourse was violently interrupted when the Jews heard him say that God sent him to the Gentiles in preference to the Jews. "Away with such an one from the earth," the Jews cried, "for it is not fit that he should live" (22).

*Paul At Caesarea Before The Tribunal of Felix  
(Acts 24:1-23)*

The high priest Ananias, some of the ancients, and the orator Tertullus raised a threefold objection to Paul; 1) He is a "pestilent man, raising seditions among all the Jews throughout the whole world;" 2) He is "author of the sedition of the sect of the Nazarenes;" 3) He has "gone about to profane the temple" (24:5, 6).

St. Paul's discourse is devoted to answering these objections: 1) He was not in Jerusalem long enough to cause a sedition, or to dispute with anyone, or to arouse the crowds; 2) He serves the same God as the Jews, accepts the same Law and the prophets, and expects the same retribution, namely, the resurrection of the just and the unjust; 3) He "came to bring alms to his nation, and make offerings and vows in the temple. He was found puri-

fied in the temple, neither with multitude, nor with tumult" (24:17, 18).

*St. Paul Before Agrippa (Acts 26:1-29)*

Neither Felix nor his successor, Portius Festus, could find any reason for condemning Paul. The chief priests and prominent Jews, however, kept on accusing Paul of various crimes which they could not prove. When king Agrippa came to Caesarea to salute Festus, the latter referred the whole matter to the king. Agrippa expressed a lively desire to hear the captive and examine his cause. The discourse in Acts 26:1-29 was delivered in the audience hall in the presence of Agrippa, Festus, the tribunes and principal men of the city.

In his discourse St. Paul recalls his life in Judaism (4-8), his persecutions of the Christians (9-11), his conversion (12-18), and his apostolic teaching (19-21). He explains that his teaching in no wise contradicts the prophets and the Law of Moses (22-23).

The address of St. Paul was so eloquent that Festus exclaimed, "Paul, Thou art beside thyself," and Agrippa confessed "In a little thou persuadest me to become a Christian" (24-29).

### Discussion Aids

1. Define an oration.
2. What was the purpose of Moses' great orations recorded in the Book of Deuteronomy?
3. What was the occasion of St. Peter's discourse on Pentecost?
4. What elements are common to the two discourses of St. Peter?

5. What was St. Stephen's aim in his entire discourse? What was the effect of his oration?
6. What is the relation of the conversion of Cornelius to the Council of Jerusalem?
7. What reasons did the Apostles advance to show that the Gentiles were not to be circumcised and bound by the Mosaic Law?
8. The Council of Jerusalem is called one of the turning-points of history. Why?  
What did that council do for you personally?
9. Compare St. Paul's address at Antioch with St. Peter's discourses. What element have they in common?
10. What is the difference between St. Paul's discourse at Athens and his other discourses?
11. What is the difference between St. Paul's discourse at Athens and his discourse to the clergy of Ephesus?
12. In what two discourses does St. Paul describe his conversion?

### *Religious Practices*

1. I shall acquaint myself so thoroughly with the teachings of the Catholic Church that I may be able to discourse about it publicly when necessity demands.

2. I shall imitate St. Stephen in his fearless and public profession of his faith.

3. With the Church I shall frequently thank God for the gift of the Holy Eucharist in the words of Moses: "Neither is there any nation so great, that hath gods so nigh them, as our God is present to all our petitions."



## Chapter IV

# Places of Worship in the Bible

We shall trace the development of the places of Jewish worship through the local holy places, the tabernacle, the temple in Jerusalem and the synagogues.

### *Local Holy Places*

The Jewish patriarchs built altars and offered sacrifices in places which were in a special manner hallowed by the appearance or presence of God. Some of the sacred spots mentioned in the Bible are the following:

1. *Mountains of Armenia*: "And Noe built an altar unto the Lord; and taking of all cattle and fowls that were clean, offered holocausts upon the altar" (Genesis 8:20).

2. *Valley of Sichem*: "Abram passed through the country to the place of Sichem, as far as the noble vale—And the Lord appeared to Abram, and said to him: To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him" (Genesis 12:6,7).

3. *Mountain between Bethel and Hai*: "Having Bethel on the west, and Hai on the east, he built there also an altar to the Lord" (Genesis 12:8).

In the vale of Mambre Abraham similarly set up an altar (Genesis 13:18).

4. *Bersabee*: "And he (Isaac) went up from that place to Bersabee, where the Lord appeared to him that same night, saying: I am the God of Abraham thy father: do not fear, for I am with thee:



I will bless thee, and multiply thy seed for my servant Abraham's sake. And he built there an altar" (Genesis 26:23-25).

5. *Salem*: "And raising an altar there (Salem), he (Jacob) invoked upon it the most mighty God of Isreal" (Genesis 33:20).

6. *Bethel*: "And he built there (Bethel) an altar, and called the name of that place, The House of God, for there God appeared to him when he fled from his brother" (Genesis 35:7).

7. *Raphidim*: "And Moses built an altar, and called the name thereof, the Lord my exaltation" (Exodus 17:15).

8. *Mt. Sinai*: "And rising in the morning he (Moses) built an altar at the foot of the mount, and twelve titles according to the twelve tribes of Israel. And he sent young men of the children of Israel, and they offered holocausts, and sacrificed pacific victims of calves to the Lord" (Exodus 24:4, 5).

It seems that God's appearance took place in specially favored spots. The thoughts of the Jewish patriarchs readily turned to God and to a contemplation of His divine Power at the sight of a majestic tree, a spring of water in the desert, or luxuriant vegetation. In this way they disposed themselves for the theophany and the communication of the divine message which occurred at these places. At these sacred spots they built altars, erected and anointed stones. Here the patriarchs and their descendants paused whenever they journeyed across the country, invoked the name of God, performed certain religious rites, and offered sacrifices.

The local holy places were soon to be superseded by a more central and relatively more perman-

ent place of worship. On Mt. Sinai God revealed to Moses the nature of the place where He would in a special manner manifest His Presence and be invoked by His people.

### *The Tent or Tabernacle*

The Tabernacle and its appointments are described in Exodus, chapters 25 to 40. The Tabernacle was constructed of forty eight boards of setim wood overlaid with gold. The boards were mortised to one another and held in place by five golden bars running along each side through golden rings fastened into the boards. There were only three walls since the east side was used as an entrance to the Tabernacle. The latter was closed with a hanging of "violet and purple, and scarlet twice dyed, and fine twisted linen with embroidered work." On the *inside* the Tabernacle was covered with a curtain made of the same materials as the curtain closing the entrance. The *top* of the Tabernacle was covered with curtains of goat's hair, then with ram-skins dyed red, and finally with violet-colored skins. The bare earth formed the *floor*.

In all, the construction of the Tabernacle was very simple, so that it could easily be taken down, moved, and set up again.

The Tabernacle was divided into the *Holy of Holies* and the *Holy*. On the outside the Tabernacle was surrounded by a screen of tent-clothing forming an *open court* around the Tent. This threefold division of the Tabernacle was intimately related to the three ranks of the Jewish priesthood, and served later as a model for the temple of Jerusalem. Hence it is deserving of closer study.

1. *The Holy of Holies* contained the Ark of the

Covenant. The Ark was a chest of setim-wood overlaid with the purest gold from without and from within. A golden rim or crown ran around the Ark at the top. Bars of gilt setim-wood were inserted permanently into two rings on two sides so that the Ark could be lifted and carried at any time.

Over the Ark was the Propitiatory or the Oracle—a cover of the finest gold. On the two ends of the Propitiatory were two golden angels, spreading their wings on both sides of the Propitiatory and facing one another. The Propitiatory was the abode of God's presence in Israel. Here God was consulted and propitiated; here He manifested His glory and showed His mercy; taught the Jewish people and watched over them.

The Ark itself contained three objects: The *two stone tables* on which were inscribed the Ten Commandments (Exodus 25:16); the *rod of Aaron* whose miraculous blossoming confirmed the priesthood to Aaron (Numbers 17); the golden *urn of manna*. In his Epistle to the Hebrews St. Paul tells us that the Holy of Holies contained: "a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament" (Hebrews 9:4). In Deuteronomy 31:26 we are told that the Book of the Law also lay beside the Ark.

*II. The Holy.* A heavy curtain-made of "violet and purple, and scarlet twice dyed and fine twisted linen, wrought with embroidery work, and goodly variety" (Exodus 26:31)—separated the Holy of Holies from the Holy.

In front of the curtain stood the portable *Altar*

*of Incense.* The altar was made of setim-wood overlaid with gold (Exodus 30:1), and adorned with a golden crown. On this altar every morning and evening the priests were to burn sweet smelling incense, compounded by perfumers and reserved exclusively for religious purposes.

To the right of the altar was the *Table of the Shewbreads or Breads of Proposition.*

The composition of these loaves, their arrangement on the gilt acacia-wood table, their periodic renewal, and their purpose is described in the following words of the Book of Leviticus: "Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf; and thou shalt set them six and six one against another upon the most clean table before the Lord; and thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord. Every Sabbath they shall be changed before the Lord, being received of the children of Israel by an everlasting covenant. And they shall be Aaron's and his sons', that they may eat them in the holy place, because it is most holy of the sacrifices of the Lord by a perpetual right" (Leviticus 24:5-9).

To the left of the altar stood the *Golden Candlestick*, consisting of a shaft, six branches, and perpetually burning lamps (Exodus 25:31ff.).

III. *The Court of the Tabernacle* (Exodus 38: 9-20) was enclosed by a hanging of fine twisted linen. Near the entrance was the *Altar of Holocaust* (Exodus 27:9-19, 38: 1-7) on which sacrificial animals were burnt. Between the altar and the Tabernacle veil stood the *Brazen Laver* (Exodus 30:18) in which the priests washed their hands and feet

before entering the Tabernacle. It was also used to cleanse the sacrificial flesh and the sacrificial vessels.

### *The Temple in Jerusalem*

I. Preparations for the construction of a temple in Jerusalem were made by David. But the King was not permitted to start this project since during his reign he had shed too much blood. The building of the house of the Lord was left to his son, *Solomon* (III Kings 6; II Paralipomenon 2). The temple stood on Mount Moriah where Abraham built an altar and was to sacrifice his son (Genesis 22:2). The sacred edifice was built on the plan of the Tabernacle but was double its size. It was surrounded by two uncovered courts—one for the priests, the other for the people. The Ark contained only the tables of the Law (III Kings 8:9).

The temple of Solomon was destroyed by Nabuchodonosor in 588 who carried the sacred treasures and furniture to Babylon. The Ark was hidden by the prophet Jeremias in a cave on Mount Nebo and has never been recovered (II Macchabees 2:5).

II. The temple was rebuilt, though not along the same grand proportions, by *Zorobabel* after the Babylonian captivity. The Ark was missing from the Holy of Holies and its former place was marked by a stone. The other vessels were restored by Cyrus. The temple was desecrated by Antiochus Epiphanes but restored by Judas Maccabeus (I Esdras 3 to 6; I Machabees 1 to 4). It was again partly destroyed in 34 B. C. when Herod the Great captured Jerusalem.

III. Our interest lies principally in the temple which existed in Our Lord's time. There can be no



doubt that it was beautiful and magnificent beyond description. For in the year 16 B. C. *King Herod*, who had a passion for magnificent projects and who was intent on pleasing the Jews, undertook the reconstruction of the temple which amounted practically to the building of a new edifice.

In spirit let us imagine ourselves Jews and let us join Our Lord and His disciples on Mount Olivet and let us first view the temple in all its glory and splendor in the valley below. Let us then accompany them and visit the sacred edifice. As we approach we notice that the temple and all its courts are inclosed by a high wall and colonnades. The eastern colonnade is called the Portico of Solomon since it is said to be built on the foundations of Solomon's temple; it contains the synagogue of the temple. Through one of the many gates in the colonnade we now enter the first spacious court, known as the Court of the Gentiles, which was added by Herod to the original plan of Solomon. This court is reserved for the Gentiles and serves also as a market place; on one extremity it is connected by a flight of stairs with the fortress of Antonia. Walking straight ahead we come to another wall, which separates the Court of the Gentiles from the next two courts and the temple itself, and which has entrances corresponding to the gates in the colonnade. Above the entrance we read an inscription in Greek and Latin threatening death to any Gentile who would dare to go any further.

Passing through one of the entrances, we come to a rampart which we reach by a stairs of fourteen steps and then we stand before another wall with



nine gates. The eastern gate has doors of beautiful Corinthian bronze and is called the *Corinthian gate* or the *Beautiful Gate*. Passing through this Gate we come into the Court of the Israelites which is divided into two sections—the one for women, the other for men. The women's court is also called *Gazophylacium* ("Treasury") because it contains thirteen stationary offertory boxes into which the Jews drop their offerings. Through the Nicanor gate we now ascend a stairs into the Priests' Court which contains the Laver and the Altar of Holo-causts, and which surrounds the temple on all sides. When we enter the temple proper, we recognize more and more the plan of the original Tabernacle. In front of the heavy curtain, which separates the Holy of Holies from the Holy, stands the Altar of Incense, to the right, the golden candlestick, to the left, the Table of Shewbreads. The Holy of Holies contains only a stone, which marks the place formerly occupied by the Ark; on it the High Priest places his golden censer on the day of Atonement.

Our Lord warns us, however, that "There shall not be left here a stone upon a stone that shall not be destroyed" (Matthew 24:2). And in fact, in the year 70 the Roman army captured Jerusalem, sacked the Temple and burned it to the ground and in derisive triumph carried the altar of Incense, the Golden Candlestick and the Table of Shewbreads through the streets of Rome.

Today, the "Wall of Wailing" is all that remains of the once magnificent and proud structure. At this Wall, which is about 40 yards long and 20 feet high, the Jews assemble on the eve of the Sabbath to lament and weep over their loss and to pray that God

may speedily restore to them the Temple with its ancient glory.

### *The Synagogue*

Since our Blessed Lord occasionally taught and healed in the synagogue, every Christian is desirous of knowing something about these ancient Jewish meeting places. The term "synagogue" is of Greek origin and denotes an assembly, meeting, or congregation. The first beginnings of the synagogue are involved in obscurity. It is probable, however, that the synagogue became a part of Hebrew worship during the Babylonian captivity (606-536 B. C.). Separated from country, home, and Temple, the exiled Jews gathered at local meeting-houses for public worship. Their religious needs were thus met by an ever-increasing number of these synagogues scattered throughout the land of exile. Each important colony of Jews in foreign lands as, for example, Berea, Athens, Corinth, Ephesus, had its own synagogue. From Babylonia this system of worship was brought also to Jerusalem, where eventually several synagogues were established for several nationalities of worshipers (Acts 6:9). Unlike in the Temple, no sacrifices were offered there.

The ruler of the synagogue, who was chosen from among the leading men or elders, presided at the services, being assisted by the elders. Jairus (Luke 8:41), Crispus (Acts 18:8) and Sosthenes (Acts 18:17) are names of rulers which occur in the New Testament. The ruler and the elders constituted a local tribunal which had the power to open criminal cases, excommunicate, flog, and recommend for trial at Jerusalem.

The synagogues were always built after the

plan of the Temple and pointed in the direction of Jerusalem. They usually stood on elevated sites, and frequently near streams of water in order to facilitate the ablutions. The building was quadrangular in form. The Ark containing the scrolls of Sacred Scripture stood at the eastern end. It was usually covered with a veil in memory of the curtain separating the Holy of Holies from the Holy. A seven branched candlestick burned before it. The Ark was originally only a niche in the wall, but eventually it came to receive more importance. It was now raised on high, approached by three or more steps and covered by an elaborate canopy. In the center of the synagogue was a raised platform with a lectern. This platform was also embellished in the course of time. It was now approached by several steps, sometimes had seats, was railed in and at times surrounded by a grille. The congregation was seated round about on both sides of it.

Services in the synagogue were held on the Sabbath days, and on Mondays and Tuesdays at the third (9 a.m.) and ninth hours (3 p.m.). The services began with certain prayers. These were recited from the platform by a delegate of the people, chosen from the congregation, and appointed by the ruler of the synagogue at each meeting. Prominent among the prayers was the so-called "Shema" ("Hear, thou"), a profession of faith consisting of Deut. 6:4-9; 10:13-21; Numbers 15:37-41, and opening with the words, "Hear, O Israel; Jahve our God is one Jahve". Thereupon the delegate, standing before the Ark with his back to the people, recited the "eulogies" or "benedictions." Finally, one of the priests pronounced a blessing, which was divided

into three sentences to each of which the people replied "Amen". The priest recites the beautiful blessing from Numbers 6:23-26: "The Lord bless thee and keep thee. The Lord show his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace." The second part of the services was devoted to instruction. A member of the congregation was called up to read portions of the Mosaic Law. Selections from the prophets followed and were explained by the interpreter. The prophetic sections were chosen with a view to exemplify the lessons from the Law. A discourse or discussion, followed by a prayer of thanksgiving, brought the services to a close.

The synagogues were providential means for the spreading of Christianity. Our Lord preached occasionally in the synagogue, and St. Paul used it frequently to announce the Gospel of Christ to the Jews of the Dispersion.

### Discussion Aids

#### *Set I*

1. What was the origin of the local holy places?
2. Where did God bid Moses to build the Tabernacle?
3. Give a brief description of the Tabernacle.
4. How was the Tabernacle divided?
5. What was contained in the Holy of Holies? What was the Ark of the Covenant? What did it contain?
6. How was the Holy of Holies divided from the Holy?
7. What did the Holy contain?
8. What furniture was found in the Court?

9. On what plan was the temple in Jerusalem built? What additions were introduced?
10. What objects, which had been in the Tabernacle were no longer found in the Temple?
11. Describe the origins of the synagogue.
12. Explain the plan according to which the synagogue was built.
13. Who was in charge of the synagogue?
14. What services were held in the synagogue?
15. What was the importance of the synagogue in the spread of Christianity?

*Set II*

1. What does St. Paul say about the Tabernacle in his Epistle to the Hebrews, Chapter 9?
2. Connect each of the following with Our Lord or with one of the Apostles:
  - a) The veil or curtain which separated the Holy of Holies from the Holy (Matthew 27:51)
  - b) The altar of incense in the Holy (Luke 1:11)
  - c) The Table of Shewbreads in the Holy (Matthew 12:4)
  - d) The Altar of Holocausts in the Court (Matthew 5:23)
  - e) The Beautiful Gate (Acts 3:2)
  - f) The treasury (Luke 21:1)
  - g) Inscription above entrance to inner court forbidding Gentiles to enter under pain of death (Acts 21:28)
  - h) Stairs leading to the fortress of Antonia (Acts 21:40)
  - i) Court of the Gentiles (Mark 11:15)



- j) Synagogue of the Temple (Luke 2:46; Matthew 26:55)
- k) Solomon's porch (John 10:23; Acts 3:11; 5:12)
- l) Destruction of the Temple (Matthew 24:2)
- m) The synagogues (Luke 4:16; Acts 6:9, 9:20)

*Religious Practices*

1. I will see in the Holy of Holies an image of heaven which was closed by man's sin but opened to me by the Blood of Christ.

2. The Altar of Incense will remind me of the prayers which should ascend from my soul as sweet perfume to the throne of the Eucharistic Lord.

3. The Laver at which the Jewish priests purified themselves before entering the Tabernacle will remind me to be more devout in using Holy Water before entering a church in which God is really present in the Blessed Sacrament.



## Chapter V

# Sacred Persons in the Bible

### *The Chosen Race a Priestly People*

The Old Testament frequently refers to the chosen race as a holy and priestly people. "You shall be to me a priestly kingdom and a holy nation," said God to the Jews through Moses (Exodus 19:6). "You shall be holy unto me, because I the Lord am holy, and I have separated you from other people, that you should be mine" (Leviticus 20:26). "Thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of all peoples that are upon the earth" (Deuteronomy 7:6). And why were the Jews a holy and a priestly nation? Because they preserved the knowledge and worship of the one true God and because through them the Messianic blessings were to be communicated to the human race.

### *The First-Born*

In patriarchal times the head of the family or of the clan exercised the office of a priest. This prerogative was one of the elements of the blessing given by the father to the first born. After the tenth plague in Egypt, in which every Egyptian first born was destroyed by the avenging angel, the first born sons among the Israelites, who were saved by the blood of the Paschal lamb, were to constitute the Jewish priesthood. The law concerning the first born is contained in several passages of the Old Testament: "Sanctify unto me every firstborn

that openeth the womb among the children of Israel, as well of men as of beasts, for they are all mine" (Exodus 13:2). The firstborn males of the Hebrews were to be destined for the ministry of divine worship while the first born of beasts were to be offered up in sacrifice (Read also Exodus 34:19; Leviticus 27:26).

### *The Tribe Of Levi*

By a subsequent decree God substituted the tribe of Levi for the first born, leaving to the latter only the obligation of being presented and redeemed in the Temple. "All the firstborn of the children of Israel, both of men and of beasts, are mine," says God in the Book of Numbers; "From the day that I slew every firstborn in the land of Egypt, have I sanctified them to myself. And I have taken the Levites for all the firstborn of the children of Israel" (8:17-18). The tribe of Levi, then, was chosen by God as a hereditary priesthood. The priesthood was not to include all the members of the tribe of Levi but was limited to Aaron and his sons: "Thou shalt appoint Aaron and his sons over the service of priesthood. The stranger that approacheth to minister, shall be put to death" (Numbers 3:10; Leviticus 8). Aaron was confirmed in the priesthood by the miracle of his budding rod (Numbers 17) and together with his sons was consecrated a priest by his brother Moses.

Aaron had four sons: Nadab, Abiu, Eleazar, and Ithamar. Nadab and Abiu, however, were struck dead because they offered strange fire before the Lord in the desert of Sinai (Numbers 3:2-4). Since the two left no offspring, the priesthood was restricted to the families of Eleazar and Ithamar.

The descendants of Eleazar and Ithamar were in the time of David (I Paralipomenon 24) divided into twenty-four classes. Sixteen of these classes were of the family of Eleazar and eight of the family of Ithamar. To these twenty-four courses of priests David distributed by lot the order of their service in the Temple, each course to serve for eight days inclusively from Sabbath to Sabbath (II Paralipomenon 31:2). After the Babylonian captivity only four of the courses returned. The Jews concealed their heavy loss by subdividing these four families into twenty-four courses to which they gave the original names. The eighth course of Abia, to which the priest Zachary belonged (Luke 1:5) was not the original eighth course, nor one of the four courses which returned, but a course to which the name of Abia was assigned.

### *The Jewish Priesthood*

The Jewish priesthood was divided into three classes corresponding to the three sections of the Tabernacle. The High Priest alone entered the Holy of Holies; the priests officiated in the Holy; the Levites ministered in the court of the Tabernacle.

#### *I The Levites*

The Levites were members of the tribe of Levi who did not belong to the family of Aaron. They were sacred ministers of the lowest rank and served as assistants to the priests. They too were divided into twenty-four courses. In the beginning their ministry began at the age of twenty-five and ended at the age of fifty (Numbers 8:24). Under David they were called to the sacred ministry already in their twentieth year (I Paralipomenon 23:27).

The candidates were ordained Levites by the

following ceremony, described in Numbers 8:8-19:

- 1). They were sprinkled with the water of purification;
- 2). They shaved their whole body;
- 3). They washed their garments and were cleansed;
- 4). The children of Israel imposed hands upon them;
- 5). They were offered to the Lord in place of the Jewish firstborn;
- 6). They offered a holocaust and a sacrifice for sin.

The Levites were subordinate to the priests. They had charge of the belongings of the temple and kept the Temple and the adjoining buildings clean. They also served as overseers, judges, door-keepers, guards and musicians. In the more difficult tasks they were assisted by the servants and slaves of the temple. When on duty they wore a white linen dress.

They had forty-eight cities at their disposal, and were supported by the sacrifices, the offering of the firstfruits, and the alms and tithes of the people.

## *II The Priests*

The candidate for the Jewish priesthood was to possess the following qualifications: he had to prove by a strict genealogy that he belonged to the families of Eleazar and Ithamar, the sons of Aaron; he was to be thirty years of age, although later this requirement was lowered to twenty years; he was to be free from certain impediments, such as marriage to a slave or captive or divorced woman. He must also be free from irregularities and corporal defects: "And the Lord spoke to Moses, saying: Say

to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God. Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose, if his foot, or if his hand be broken, if he be crookbacked, or blear eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, blemish, or a rupture. Whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God" (Leviticus 21:16-21). When in the judgment of the Sanhedrin the candidate satisfied all requirements he was permitted to present himself for consecration.

The rite of consecration, described in Exodus 29, consisted of the following ceremonies: 1) The candidate offered three sacrifices—a sin offering, a peace offering, and a holocaust; 2) the candidate bathed; 3) he put on the priestly garments: the linen breeches, a line robe reaching to the ankle, a girdle or sash and a turban made of linen; 4) finally the candidate was anointed. The priest wore the vestments of his office at all sacred functions and always served barefooted.

The priests exercised the following functions:

1). They offered sacrifices at the altar of holocausts. St. Paul says that Christ "needed not daily (as the other priests) to offer sacrifices first for his own sins, and then for the people's" (Hebrews 7:27).

2). They offered incense at the altar in the Holy—in the morning at the third hour (9 a.m.) and in the evening at the ninth hour (3 p.m.) (Luke 1:9).



3). They lighted and trimmed the lamps of the seven-branched golden candlestick.

4). They renewed the shewbreads on the Sabbath (Matthew 12:4).

5). They blessed the people, and instructed them in the precepts and ceremonies of the Mosaic law.

With the exception of religious instruction, all of these functions were assigned by lot (Luke 1:9). At the time of Our Lord there were approximately 20,000 priests in the Holy City, and hence each priest exercised these coveted functions scarcely more than once in his lifetime. Their livelihood was assured by the sacrifices and by the Levitical tithes offered by the people.

### *III The High Priest*

The office of high priest descended from Aaron by primogeniture and was held for life. It remained in the family of Eleazar down to Heli who was of the family of Ithamar. Under Solomon it reverted back to Eleazar's family until the time of Antiochus Epiphanes. Thereafter high priests were appointed and dismissed arbitrarily by the civil rulers; they were usually Sadducees whose chief aim was to gain the good will of their conquerors and promote their own selfish interests. In the time of Our Lord the high priest seems to have been appointed annually.

In addition to the qualifications for the Jewish priesthood, the high priest had to observe more strictly the Mosaic laws concerning holiness. He had to marry only a virgin and had to guard himself zealously against contracting legal uncleanness by coming into the presence of a corpse.



The high priest was inducted into his office at first by anointing and then after the captivity by investiture in the robes of his office. In addition to the garments worn by the priests, the high priest wore the following four vestments, described in Exodus 28:

1. A violet tunic the border of which was ornamented alternately with "pomegranates of violet, and purple, and scarlet dyed twice, with little bells set between" so that "The sound may be heard when he (Aaron) goeth in and cometh out of the sanctuary."

2. The Ephod, a covering for the back and chest, made of linen, gold and purple; the shoulder-straps contained onyx-stones on which were inscribed the names of the twelve tribes of Israel, six on each.

3. The Rational or breastplate, set with twelve precious stones on which were inscribed the names of the twelve tribes. The Rational also contained the "doctrine and truth" (Urim and Thummim) through which the priest could ascertain God's will in certain important matter.

4. The mitre with the inscription on a gold plate "Holy to the Lord."

The high priest exercised supreme authority in all religious matters. His was also the exclusive privilege of entering the Holy of Holies, offering the sacrifice on the Day of Atonement, and consulting the Oracle. He was a member of the Sanhedrin and usually presided over its sessions and conducted its deliberations.

#### *The Sanhedrin*

The word Sanhedrin means a sitting together, a session, a council. It was the supreme tribunal in

the time of Our Lord and the Apostles, having probably been set up in imitation of the seventy elders or ancients appointed by Moses to assist him in governing the people (Numbers 11:16). It had legislative and administrative powers in civil and religious matters but its executive power was dependent upon the civil authority in power at the moment.

• The Council was composed of the president and 71 members. The president was the oldest representative of the house of David. In the course of time, however, he was replaced by the high priest. The members were the princes—Sadducees and members of the high priest's family; the chief priests, who were probably the heads of the twenty-four priestly courses; the "ancients" who were members of the richer and more prominent families; and the Scribes, the interpreters and teachers of the Mosaic Law.

Territorially, the Sanhedrin had jurisdiction only within the limits of Judea; practically, however, its authority was acknowledged by Jewish communities of both Palestine and the Dispersion. The Sanhedrin had supreme power in all spiritual and religious matters affecting the Jews. It had jurisdiction over all questions—whether they were legislative, judicial or administrative—which concerned the Jewish religion or Jewish nation. The Romans acknowledged its decrees and stood ready to execute them. For a time it also administered criminal law, and was the supreme court of appeal.

Through its own negligence, connivance, favoritism and corruption it eventually lost criminal jurisdiction. At the time of Our Lord it could not inflict capital punishment: "Pilate therefore said to them: Take you him, and judge him according to your law. The Jews therefore said to him; It is not

lawful for us to put any man to death" (John 18:31). The Sanhedrin could arrest a lawbreaker, gather the evidence and prepare the indictment. But the Roman procurator alone could pronounce the sentence.

The Sanhedrin held its sessions in one of the adjoining buildings of the Temple or in the home of the high priest. The members sat in a semicircle, the president in the center, and all faced the Temple as a sign that justice was their principal aim.

In addition to this national tribunal, there were also local courts set up in connection with the synagogue in the various cities. According to Flavius Josephus (Antiquities, I, 4 c. 8, no 14) this local tribunal was composed of seven judges, and according to the Talmud, it had twenty-three members in all. Our Lord no doubt had the supreme tribunal and a lower tribunal in mind when He said: "Who-soever is angry with his brother, shall be in danger of the judgment (local tribunal). And whosoever shall say to his brother, Raca (empty-headed fellow), shall be in danger of the council (Sanhedrin). And whosoever shall say, Thou fool (atheist) shall be in danger of hell fire" (Matthew 5:22).

### *Sacrifices*

Our discussion of the Jewish priesthood would be incomplete without a reference to the sacrifices offered by the Jews. Sacrifices were inseparable from Mosaic worship, the materials and ritual being prescribed by God Himself. From the viewpoint of the objects offered, sacrifices were divided into 1) bloody and 2) unbloody. (Consult opening chapters of the Book of Leviticus).

The bloody sacrifices were divided into the following four classes, according to the end or purpose

of the sacrifice: a) holocausts; b) sin offerings; c) trespass offerings; d) peace offerings. The purpose of the first group was to adore and honor God as the Supreme Lord of Creation; of the second, to atone for the sins of individuals or the whole nation; of the third, to expiate specific violations of the Law and special misdeeds; of the fourth, to thank God for His gifts and obtain His blessings.

The unbloody sacrifices consisted of ears of grain, flour, unleavened cakes, oil, salt, incense, and wine. To this group also belong the shewbreads, loaves of Pentecost, firstfruits of the field, the daily burning of incense on the altar, the perpetual burning of oil on the candlestick, and the daily offering of flour.

### Discussion Aids

#### *Set I*

1. In what sense was the chosen race a priestly people?
2. Who exercised the office of priest in patriarchal times?
3. Who were to constitute the Jewish priesthood after the Jews quit Egypt?
4. What tribe was chosen for a hereditary priesthood?
5. What were the three divisions of the Jewish priesthood?
6. What were the duties of the Levites?
7. What were the requirements for the office of priest? What were the duties of the priest?
8. What special prerogatives did the high priest enjoy?
9. What was the Sanhedrin? What powers did it possess?

10. Describe briefly the sacrifices offered by the Jews. What was the providential purpose of these sacrifices?

*Set II*

1. What incident in Our Lord's life shows that the first born belonged in a special way to God and had to be presented and redeemed in the Temple (Luke 2:22-24)?
2. What does St. Luke mean when he says that the priest Zachary was of the "course of Abia" (Luke 1:5)? What does he mean by saying that Elizabeth was of the "daughters of Aaron" (Luke 1:5)?
3. What does St. Paul say of Aaron's call to the priesthood (Hebrews 5:4)?
4. What parable of Our Lord contains a reference to a Jewish priest and a Jewish Levite (Luke 10:30-37)?
5. Which companion of St. Paul was a Levite (Acts 4:36)?
6. What office of the priests is mentioned in Luke 1:9? Matthew 12:4? Luke 17:14?
7. Of what crime did the High Priest accuse Our Lord (Matthew 26:63-66)?
8. What high priests judged Our Lord (John 18:13, 24)?
9. What court is mentioned in Matthew 26:57-59?
10. Read St. Paul's appreciation of the Jewish priesthood in Hebrews 5, 7, 8, 9, 10.

*Religious Practices*

1. I will frequently thank God for Christ's Sacrifice on the Cross which alone can satisfy God's justice and blot out all sins.
2. I will show a great reverence for the



priesthood of the New Law which perpetuates in our midst Christ's Sacrifice on Calvary.

3. Through the Sacrifice of the Mass I will render to God the worship, adoration, thanksgiving and expiation which I owe **Him**.

## Chapter VI

# Sacred Times and Festivals in the Bible

Among the Jews a day was reckoned from sunset to sunset. The Sabbath and feasts, consequently, began on the eve or sunset of the preceding day. The natural day was identified with daylight and consisted of about twelve hours. The first hour began at about our 6 A.M. The third hour corresponds to our 9 A.M., the ninth hour to our 3 P.M. The night was divided into four watches of three hours each—evening (6-9 P.M.), midnight (9-12 P.M.), cockcrow (12-3 A.M.) and morning (3-6 A.M.). The first and last watches were also designated as “evening” and “morning,” as “late” and “early.”

The Jewish *week* of seven days was founded on the week of creation—the six days or periods during which God created, and the seventh on which He rested and which He blessed and sanctified. Apart from the Sabbath, the days of the Jewish week had no particular titles but were designated as “first,” “second,” etc., days of the week.

The Jews reckoned time by the moon and not by the sun. The *month* corresponded to the period of the moon's circuit around the earth. A new month began with each New Moon; the first day of the month was a holyday in which special sacrifices were offered (Numbers 28:11-15). The first month of the year began with the New Moon nearest to and preceding the spring equinox. It was also called Nisan,

and was the month of the celebration of the Pasch. The *year* consisted of twelve lunar months.

### *The Sabbath*

Every seventh day among the Jews was observed as the Sabbath (from the Hebrew "shabbath" meaning "day of rest"). It was a day of rest for the master, the family, the stranger, the slave, and the animal. It reminded the Jew of a threefold rest: The "rest" of God after the six days of creation; the rest of the Jews in the Promised Land after their bitter servitude in Egypt and wanderings in the desert; the rest in Abraham's bosom prepared by God for those who faithfully observe His Law. The Sabbath was a day which God had "sanctified," that is consecrated to the worship of the Creator and to a glorification of His Law. The Sabbath was characterized by abstention from all work and business transactions, and by special services in the Temple where the sacrifices were doubled and the Loaves of Propositions renewed. All preparations for the Sabbath had to be made on the preceding day which was known as the *parasceve* or "preparation." The Scribes and Pharisees surrounded the Sabbath with such minute regulations and devised such ingenious methods of evading them that they had practically crushed the religious spirit and significance of the day.

The Sabbath as the *seventh* day of the week gave rise to several holydays and seasons in which the number seven figures prominently. The Seventh or Sabbath Month was marked by special observances. The Seventh or Sabbath year was a year of rest for the land: The land was not cultivated; whatever the land produced of itself belonged to all; debts could not be collected. The forty-ninth year

(7x7) was followed by the Jubilee Year or Year of Freedom in which all debts were remitted, the slaves freed, and all landed property returned to the original owners.

### *Jewish Festivals*

There were three festivals on which all Jews, whether from Palestine or from the Diaspora, were obliged to come to the Temple in Jerusalem: the Passover, Pentecost, and the Feast of Tabernacles. The first was celebrated in spring, the second in summer, the third in autumn.

#### *1. The Passover*

The feast of the Passover commemorated the liberation of the Jews from Egypt after the tenth plague during which the firstborn in every Egyptian house was slain by the avenging angel. Here it is important to distinguish between 1) the first Passover observed in Egypt and described in Exodus 12, and 2) the Paschal Supper celebrated in peaceful times in Palestine and described in Leviticus 23, Numbers 28, and Deuteronomy 16.

1). When the Israelites were in Egyptian bondage, God sent one plague after another upon the Pharaoh in order to effect the release of the Jews (Exodus 7 to 11). The tenth and last of these plagues came when, on the fourteenth day of the month at midnight, the destroying angel went through Egypt and smote all the firstborn, whether of men or beast, throughout the land. The Lord made provision, however, to exempt the Hebrew people from this plague. He commanded that at evening before that night of God's wrath, every Jewish family should kill a male yearling lamb without blemish. The Jews were to sprinkle the blood of the lambs on the doorposts and on the lintel of every

Hebrew house. This blood was to be a sign: Wherever the avenging angel saw the blood on the house, he "passed over" that house and struck no one therein. Hence the event itself came to be known as the "passover." By metonymy the animal killed and eaten was also called the passover.

The people were commanded to eat the roasted lamb in haste, with their loins girded, their shoes on their feet, and a staff in their hand. They were to eat its flesh with unleavened bread and wild lettuce. Suddenly at midnight "there arose a great cry in Egypt, for there was not a house wherein there lay not one dead" (Exodus 12:30). And then Pharaoh ordered the Hebrews to depart at once from the land. "And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die" (Exodus 12:33). The Hebrew people were ready to depart hastily out of the land. The command to eat unleavened bread facilitated their quick exit; the dough could not have been leavened at the time and would have been difficult to carry: "The people, therefore, took dough before it was leavened; and tying it in their cloaks, put in on their shoulders . . . for it could not be leavened, the Egyptians pressing them to depart" (Exodus 12:34, 39).

2) The deliverance of the Jews out of Egypt was at God's command commemorated annually by the feast of the Pasch. The word "Pasch" comes from the Hebrew term *pisach*, meaning "to pass over." The Pasch was kept on the fourteenth day of Nisan, commencing after sunset on the thirteenth of Nisan and ending at sunset on the fourteenth. This was called the eve or the preparation of the Pasch. The Pasch was also called "the day of the unleavened bread," a feast which really occupied seven addi-



tional days: "On the fourteenth day of the month at evening, ye shall eat unleavened bread until the one and twentieth day of the same month in the evening. Seven days shall there be no leaven found in your houses" (Exodus 12:18, 19). This abstinence was in memory of the Jews' hurried departure from Egypt, when they had no time to leaven their dough. During the eight days of the Paschal solemnity, the Israelites were not allowed to keep leavened bread in their houses. They were enjoined to search their houses carefully with a lighted candle and in silence lest any crumbs of leavened bread should have been overlooked.

The Paschal Supper was eaten after sunset on the fourteenth day of Nisan, and comprised the following six articles of food:

a) The paschal lamb which was to be a male of one year and without blemish (Exodus 12:5). The Paschal lambs were generally purchased at the sheep market which to a certain extent was under the control of the Jewish priests. They were killed between noon and sunset on the fourteenth day of Nisan. All the statutes relating to the Passover seem to fix the Temple as the only lawful place of slaying the Paschal lamb. Scholars, however, are of the opinion that the law was fulfilled if the lamb was slain in Jerusalem. After the lamb was flayed, the fat was removed from the intestines and thrown into the fire, and the body was then roasted whole. The Paschal lamb was eaten in memory of that lamb whose blood, sprinkled on the lintels of the homes of the Israelites, saved the firstborn of the Jews in Egypt. It was eaten in companies of ten or more persons.

b) The unleavened bread, which was eaten in

memory of the quick exit of the Jews out of Egypt.

c) To these two articles were added bitter herbs, lettuce, endive, horehound, succory, parsley, to recall the bitter servitude of the Jews in Egypt.

These three articles in the celebration of the Pasch were prescribed by law. The tradition of the Jewish Fathers added three others:

d) A condiment known as "charoseth" and made of figs, filberts, pistachio nuts, almonds, apples—all of which was crushed in a mortar and mixed with spices; vinegar and salt were also used. The unleavened bread was dipped into this sauce before being eaten. This dish recalled to the Jews their making bricks with clay and straw while they were in the land of Egypt.

e) A pitcher of red wine; during the supper a chalice of wine was passed around four or five times.

f) A pitcher of water; the water was partly mixed with the wine and partly used for the ablution of the hands.

In Egypt the Jews ate the lamb standing; at the subsequent Paschal solemnities they ate the Pass-over reclining—a bodily attitude which was indicative of rest, safety and liberty. It was customary for the Jews of Jerusalem to lend their rooms to the pilgrims who came to celebrate the Pasch. With characteristic Eastern hospitality they offered the visitors the best room, and expected and accepted little or no remuneration. This guest chamber was usually on the upper floor, and contained a table, couches and the necessary utensils.

The Paschal Supper comprised several steps.

a) It began by the head of the company taking the first of the four cups of wine mingled with water, and speaking over it "the thanksgiving."

The formula of blessing in use consisted really of two benedictions—the first “over the wine” and the second “over the day.” The latter was a thanksgiving for the return of the feast day and for being preserved once more to witness it. The cup was then passed around the circle of the company. Some scholars think that each one present had his own cup.

b) At the next stage of the ceremonial the head of the company rose and “washed hands.” It is this part of the ritual of which St. John records (13:5) the adaptation and transformation on the part of Christ. The washing of the disciples’ feet is evidently connected with the ritual of hand washing.

c) After the hand-washing, the head of the company would dip some of the bitter herbs into salt water and vinegar, pronounce a blessing over them, and hand them to each in the company. Next he would break one of the unleavened breads, of which half was put aside for after supper. This “after-dish” was probably the bread of the Holy Eucharist. The youngest in the company was instructed to make formal inquiry as to the meaning of the observances which were carried out on that night. The president replied by explaining each rule.

d) A part of the Hallel (Psalms 112, 113) was then chanted, and the second cup of wine was filled and passed around. The dipping of the unleavened bread into the charoseth also took place at this point. It was in this connection that the traitor Judas was revealed and identified (John 13:26).

e) All the members of the company then washed hands and prepared to eat the Paschal lamb.

The actual supper now began. Each one could satisfy his appetite and conversation was allowed.

f) They then partook of the "After-dish," and the cup of blessing (I Corinthians 10:16) was handed round to each. The institution of the Holy Eucharist by our Lord is supposed by many commentators to have taken place at this point. It is narrated in the following terms by St. Matthew: "And whilst they were at supper, Jesus took bread, and blessed and broke, and gave to His disciples and said: Take ye, and eat. This is My body. And taking the chalice, He gave thanks and gave to them, saying: Drink ye all of this. For this is My blood of the New Testament, which shall be shed for many unto remission of sins" (Matthew 26:26-28).

g) A prayer of thanksgiving followed, after which the fourth cup was drunk, and the remainder of the Hallel was sung (Psalms 114-117).

It is certain that Christ Himself also ate the Pasch. The certainty of this fact is implied in the question of the Apostles recorded by St. Matthew: "Where wilt thou that we prepare for Thee to eat the Pasch" (Matthew 26:17)? St. Luke's Gospel is even more explicit: "And when the hour was come, He sat down and the twelve Apostles with Him. And He said to them: With desire I have desired to eat this Pasch with you before I suffer. For I say to you that from this time I will not eat it till it be fulfilled in the kingdom of God" (Luke 22:14-16).

## 2. *The Feast of Pentecost*

*The Feast of Pentecost* (from the Greek "pentecoste" meaning "fiftieth day") was celebrated on the fiftieth day after the Passover. It was a festival of thanksgiving for the corn and wheat harvest and a commemoration of the giving of the law on Mt.

Sinai fifty days after the going out from Egypt (Exodus 34:22; Leviticus 23:15; Deuteronomy 16:9). It was also called the Feast of the First Fruits (Numbers 28:26) because two loaves of bread, baked from the flour of the new harvest, were offered to God.

### 3. *The Feast of Tabernacles*

The Feast of Tabernacles was the last one in the Jewish ecclesiastical calendar and continued from the 15th to the 21st of the seventh month, Tishri. It commemorated the forty years' wanderings in the desert and marked the end of the fruit, oil and wine harvest. The feast was characterized by the building of branch booths in the streets and open spaces in memory of the Jews' living in tents in the desert. On the last day, which was the most solemn, water from the pool of Siloe was poured around the Altar of Holocausts and the golden candelabra were lit. The former recalled the waters flowing from the rock struck by Moses on Mt. Horeb; the second, the cloud of fire which guided the Israelites in the desert during the night (Exodus 23:16; Leviticus 23:34; Numbers 29:12; Deuteronomy 16:13).

### *The Day of Atonement*

The Day of Atonement was observed on the tenth of Tishri. It was a day of absolute fast, of repentance and sorrow for sin. A rigid Sabbath rest was observed during the entire day. The High Priest offered a double sacrifice—one for the priesthood, and one for the people. A he-goat was sent into the wilderness, after the people by the imposition of hands transferred their own sins symbolically on its head. The High Priest also entered the Holy of Holies, sprinkled the mercy seat with blood



and incensed it (Exodus 30:10; Leviticus 16; 23:27; 25:9; Numbers 29:7).

*Feasts Instituted after the Captivity*

*The Feast of Purim (lots)* was celebrated on the 14th and 15th of the twelfth month Adar. It commemorated the salvation of the Jews by Esther when they were about to be destroyed through the wicked plotting of Aman, a member of the Persian court of Artaxerxes. It is called the Feast of Purim (lots) because Aman cast lots to determine on what day the Jews were to be slain.

*The Feast of the Dedication of the Temple*, celebrated on the 25th of Kisleu, was a joyous commemoration of the rededication of the Temple, after it had been desecrated by Antiochus Epiphanes of Syria. It was also called the Feast of Lights because the temple and houses were illuminated on that day.

## Discussion Aids

### *Set I*

1. How did the Jews divide the day? the night?
2. What was the foundation of the Jewish week?
3. How did the Jews reckon months? years?
4. What is the meaning of the word "Sabbath"? Of what threefold "rest" did it remind the Jew?
5. How did the Jew spend the Sabbath? What is the meaning of the word "parascève"?
6. What Sabbatical feasts did the Jews observe?
7. What were the three great feasts of the Jews? At what time of the year were they celebrated?
8. What is the meaning of the word "passover"? Describe how the Jews observed the first Passover in Egypt; the annual Paschal

Supper in Jerusalem.

9. What were the principal articles of food eaten at the Paschal Supper? What was the origin of the unleavened bread?
10. What was the purpose of the Feast of Pentecost? of the Feast of Tabernacles?
11. What was the central feature of the Day of Atonement? What was the scapegoat?
12. What feasts were instituted after the Captivity?

*Set II*

1. Christ died the "ninth" hour of the day (Matthew 27:46). The Holy Ghost descended the "third" hour of the day (Acts 2:15) To what time on our clock did these hours correspond?
2. What is the meaning of the word "watch" in the following passages:
  - a) "There were shepherds keeping the night watches over their flock" (Luke 2:8).
  - b) "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Luke 12:38).
3. Why has the Church changed the Lord's day from the Sabbath to Sunday (John 20:19; Acts 20:7)?
4. What special purpose did the sauce or charoseth serve at the Last Supper (John 13:25-26)?
5. What three articles used at the Paschal Supper are found in the Mass?
6. What event occurred on the Jewish feast of Pentecost (Acts 2)?

7. What ceremonies of the Feast of Tabernacles are suggested by John 7:2, 37-39; 8:12.
8. Read St. Paul's description and evaluation of Old Testament sacrifices (Hebrews 9).
9. What discourse did Our Lord deliver at the Feast of the Dedication (John 10:22:39)? Why did Christ choose to speak of His Divinity on this occasion?
10. What is the meaning of Colossians 2:16, 17?

*Religious Practices*

1. I will rest on the Lord's Day from all earthly occupations in order to prepare myself for the rest of the eternal Kingdom.

2. I will have great confidence in the mercy of the "Lamb of God, who takes away the sins of the world" and who was prefigured by the Paschal lamb.

3. When the priest at Mass spreads his hands over the offerings, I will try to realize that all human atonement is insufficient and that Christ in the Mass is the sole efficacious Victim in our stead.

## Chapter VII

# Religious Sects in the Bible

### *The Scribes*

The religious development of Israel after the Captivity was marked by an increasing devotion to the Law or to the Pentateuch. The law was considered as containing the original revelation of God's Will, while all the other books were regarded as further manifestations of the same divine Will. Since the Law was the rule of daily, civil and religious life, it frequently needed interpretation. The authorized interpreters and guardians of the Law were the Scribes, who in a certain sense continued the work of the prophets.

The office of the Scribes has its origins far back in history. In the time of David and Solomon the Scribes were the royal secretaries. A little later they were entrusted with the task of transcribing old records. During the exile they read the Law publicly, translated it from the Hebrew into other languages, and interpreted it for the people. The full development of the office of Scribes dates from the period immediately following the Babylonian captivity. In his zeal and reverence for the Law Esdras officially confirmed the Scribes as the interpreters and teachers of the Law. Originally, the Scribes were priests and Levites; later, laymen, too, began to devote themselves to the task of expounding the Law. Anyone who had the necessary training and was thirty years of age could qualify as a Scribe.

The Scribes applied the Law to daily life, decided what was lawful and what was forbidden, and rendered decisions on difficult questions touching the Law. They also explained the historical narratives of the Old Testament, frequently embellishing their interpretation with legendary accounts in order to satisfy the needs or opinions of the time. The Scribes, then, acted as teachers, lawyers and judges. They wielded a great influence over the people who respected them because of their zeal and learning, and addressed them as "Rabbi," "master."

The Law has six hundred and thirteen distinct commands which in their totality were to cover man's entire conduct. But new conditions arose, the circumstances of life were multiform, temperaments, viewpoints and experiences varied. To all these innumerable situations the Scribes had to apply the principles of the Law. And to all their interpretations they attributed the same binding force as to the Law itself. This oral teaching, this way of life they said, was given to Moses on Mount Sinai and handed down through Josue to his successors.

This oral teaching concerned itself largely with external observances and ceremonial precepts, while moral matters were to a great extent neglected. The rules became so numerous that they proved to be a great burden. The slavish insistence on the letter of the law and on mechanical uniformity killed the spirit of true religion. Our Lord scorned the teaching of the Scribes as a senseless perversion of the Law (Matthew 23).

The Scribes' oral teachings, commentaries, interpretations, and collections of ancient traditions eventually found their way into the Talmud, the great law-book of the Jews.



*Pharisees*

The Pharisees were a sect of the Scribes. The word "Pharisee" comes from the Hebrew term *pharash*, which means "to separate." It aptly described a class of men whose ambition was to keep themselves separate from the defiling contact of the Gentiles and from the ordinary multitude "which knew not the Law and was accursed" (John 7:49; 9:34). They were the "select groups," the "inner circle" within the holy people.

The following were the chief characteristics of the Pharisees:

They insisted on a scrupulous observance of the Law and of the teachings of the rabbis. In fact, in the course of time the "traditions of the elders" came to be considered as more binding than the precepts of the Law (Mark 7:8); the latter had to be interpreted in the light of the former. They insisted especially on the payment of dues and on ceremonial purity. In order to avoid contamination from the crowds, they drew up minute regulations to govern their relations with the people. The chiefs of the Pharisees wore, as distinctive marks, blue bands and tassels on their upper garment.

The Pharisees were sworn enemies of all foreign and Gentile domination which they considered as a violation of God's sovereignty. Israel, they said, is God's chosen people. Only He or His representative can rule the Jewish people. If Gentile rule is imposed upon them by force, they must tolerate it as a chastisement for their sins. The Pharisees hoped that the Messiah would be a temporal and political king who would crush the Gentile powers

and establish an earthly kingdom for the Jewish people and exalt the chosen race.

The Pharisees believed in the immortality of the soul, in angels and spirits, in the resurrection of the body and in future retribution. In the time of Our Lord, however, their zeal had degenerated into fanaticism and hypocrisy and their religion was only a cloak for their pride and selfishness. They were scathingly denounced by Christ for their insincerity.

### *The Zealots*

The Zealots were an offshoot of the Pharisees. They were a kind of extreme Jewish youth movement which carried nationalism to the verge of fanaticism. They adhered strictly to the teaching of the Pharisees concerning the Theocracy. The Lord alone, they contended, was the ruler of Israel. The Jews must oppose all foreign domination, they must refuse to pay taxes to Gentile rulers, in short they must refrain from all relations with the Gentiles. The Zealots dealt mercilessly with those Jews who disagreed with them. They undoubtedly contributed a good deal to bring about the destruction of Jerusalem, although they themselves caused as much harm to the Jews as the invading armies. One of Our Lord's disciple, St. Simon Zelotes, was a Zealot.

### *Proselytes*

A Proselyte ("one who approaches") was a convert from paganism to Judaism. Our Lord said that the Scribes and Pharisees "go round about the sea and the land to make one proselyte" (Matthew 23:15). The proselytes were divided into two classes:

- 1) *Proselytes of Justice or of the Covenant,*

who submitted to circumcision, embraced the Jewish religion, became subject to the Mosaic Law, and shared in the privileges of Israel.

2) *Proselytes of the Gate*, who renounced paganism and embraced the beliefs and moral principles of the Jews but were not bound by the ceremonial precepts. They could enter the Court of the Gentiles and come as far as the gate of the inner court.

### *Sadducees*

The Sadducees were Jewish aristocrats of the priestly caste. They were the freethinkers of Our Lord's time. Their origin is to be found in the matrimonial unions which some priestly families contracted with Gentiles during the Captivity. The descendants from these unions departed from the rigid practices and teachings of the Jews and adopted the lax views of the pagans. The term "Sadducee" is said to be derived from Zadok, a name borne by two celebrated men: Zadok, a high priest of Solomon's time, and Zadok the irreligious disciple of a member of the Sanhedrin known as Antigonus Socheus (250 B.C.). In regard to purity of Jewish blood, the Sadducees could claim descent from the first; in regard to teaching they could claim connection with the second. Others derive the name "Sadducee" from the Hebrew word "Tsaddiqim," meaning "the righteous."

The Sadducees opposed the Pharisees on matters of the Law, ritual and doctrine. While they adhered to the Pentateuch, they rejected the rabbinical traditions. They scoffed at the oral interpretations of the Scribes and at the Pharisaic rules relating to purifications. "These Pharisees," they said,

“will end by purifying the sun itself.” They denied the resurrection of the body, the existence of angels and spirits, the immortality of the soul, and future rewards and punishments (Matthew 22:22; Acts 23:8). They were ambitious of material gain and political advantages. They treated Christ with contempt and through their representatives in the Sanhedrin cooperated in His condemnation.

### *Herodians*

The Herodians were admirers and followers of Herod. They seemed to have more in common with the Sadducees than with the Pharisees. They were self-indulgent, worldly, and looked to Herod for positions of prominence and wealth. They were Jews in external conformity but Gentiles in spirit. However, they constituted a political rather than a religious party among the Jews. They frequently joined with the Pharisees in their opposition to and hatred of Christ (Mark 3:6; 8:15; 12:13; Matthew 22:16).

### *Samaritans*

The Samaritans were a people of mixed origin, partly Jewish and partly Gentile. When Salmanassar, king of the Assyrians, led most of the Israelites into captivity (722 B.C.), a few of the Jews escaped exile by hiding themselves; when the foe had withdrawn, they returned to their native villages. Since the land of Israel was uninhabited the Assyrian king re-peopled it with colonists from Assyria. These pagan and idolatrous colonists intermingled with the remnants of the Jews to form gradually the Samaritan people.

When Esdras returned from captivity with a band of exiled Jews (536 B.C.), the Samaritans were

eager to assist in the rebuilding of the Temple of Jerusalem. When their services were refused, they became very embittered and hostile to the Jews. A few years later a Jewish priest was expelled from the Temple because of his marriage with the daughter of the chief of the Samaritans. This priest took up the cause of the Samaritan people, taught them the Mosaic Law as contained in the Pentateuch, and built a rival Temple on Mt. Garizim. Thereafter the enmity between the Jews and the Samaritans became very intense. The Samaritans refused to permit Jewish pilgrims to traverse Samaria, nor would they give them food and shelter. Today there remain in all about 150 Samaritans, inhabiting the ancient city of Sichem, now called Naplouse.

The Samaritans accepted only the Pentateuch and the books of Josue and the Judges. They believed in one God, practiced circumcision, and observed the Sabbath and the Jewish feasts. They expected a Messias who would come and teach them all truth.

### *Nazarites*

The Nazarites are described in the sixth chapter of the Book of Numbers. The word "Nazarite" comes from the Hebrew term "nazir" meaning to "separate" or "consecrate." The Nazarites vowed to abstain from vinegar and liquors; to avoid touching or looking at dead bodies, even of their closest relatives; to let their hair and beard grow.

Those who took this vow for life were known as perpetual Nazarites; those who took it for a limited time—the minimum was thirty days—were known as temporal Nazarites or "Nazarites of days." Samson (Judges 13:5-7), Samuel (I Kings



1:11) and John the Baptist (Luke 1:15) were no doubt perpetual Nazarites. St. Paul (Acts 18:18; 21:24) was probably a "Nazarite of days."

### *Publicans*

The publicans were men concerned with public revenues. They purchased from the Roman government the right to collect taxes in the provinces by paying to the Romans a sum which was supposed to be equivalent to the taxes levied. They thereupon endeavored to extort from the people not only the taxes but a goodly sum over and above for themselves. The publicans were universally detested by the Jews because they enriched themselves by most unjust means. They were rapacious, insolent, vexatious to travelers, and were classed by the Jews with sinners, harlots, robbers, and murderers. Matthew or Levi was a publican before he became an Apostle.

### Discussion Aids

#### *Set I*

1. Describe briefly each one of the following sects:
 

a) Scribes	e) Sadducees
b) Pharisees	f) Herodians
c) Zealots	g) Samaritans
d) Proselytes	h) Nazarites
i) Publicans	
2. What was the relation of the Pharisees to the Scribes? What was the difference between the two?
3. What was the relation of the Zealots and Proselytes to the Pharisees?
4. Was there any similarity between the Sadducees and the Herodians? The Sadducees and the Samaritans?

*Set II*

1. Read Luke 6:11; 11:53; 19:47-48; 20:19-20; 22:2-5. What attitude do the Scribes and Pharisees show towards Our Lord?
2. Read Our Lord's condemnation of the Scribes and Pharisees in Matthew 23. With what special vice does Our Lord reproach them?
3. Name two sincere characters among the Scribes and Pharisees (John 3; Acts 5:34).
4. Read the Parable of the Pharisee and the Publican (Luke 18:9-14). What lesson does this Parable teach?
5. Read the Parable of the Good Samaritan (Luke 10:25-37). What lesson does this Parable teach?
6. Read St. John's account of Our Lord's visit to the Samaritans (John 4:1-43). What important lessons does this narrative contain?
7. Name two distinguished publicans mentioned in the Gospels (Matthew 10:3; Luke 19:2).

*Religious Practices*

1. I will avoid all insincerity, hypocrisy and fanaticism in my religious life.
2. I will avoid all compromise with laxity and paganism in my religious life.
3. I will love all men—even my enemies.

## Chapter VIII

# Recent Popes and the Bible

### *Use of the Sacred Scriptures*

“Among the reasons for which the Holy Scripture is so worthy of commendation—in addition to its own excellence and to the homage which we owe to God’s Word—the chief of all is, the innumerable benefits of which it is the source, according to the infallible testimony of the Holy Spirit Himself, who says: *All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work* (2 Timothy, 3, 16-17). That such was the purpose of God in giving the Scripture to men is shown by the example of Christ our Lord and of His apostles. For He Himself who ‘obtained authority by miracles, merited belief by authority, and by belief drew to himself the multitude’ was accustomed, in the exercise of His divine mission, to appeal to the Scriptures. He uses them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the calumnies of objectors; He quotes them against Sadducees and Pharisees and retorts from them upon Satan himself when he dares to tempt Him. At the close of His life His utterances are from the Holy Scripture, and it is the Scripture that He expounds to His disciples after His resurrection, until He ascends to the glory of His Father.

“Faithful to His precepts, the apostles, although He Himself granted *signs and wonders to*

*be done by their hands* (Acts 14, 3), nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. Peter; these were often little less than a series of citations from the Old Testament making in the strongest manner for the new dispensation. We find the same thing in the Gospels of St. Matthew and St. John and in the Catholic Epistles; and, most remarkable of all, in the words of him who 'boasts that he learned the law at the feet of Gamaliel,' in order that, being armed with spiritual weapons, he might afterwards say with confidence, 'the arms of our warfare are not carnal but mighty unto God.'

"Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the All-perfect Being, or the works which display His glory and His love. Nowhere is there anything more full or more express on the subject of the Saviour of the world than is to be found in the whole range of the Bible. As St. Jerome says, '*to be ignorant of the Scripture is not to know Christ.*' In its pages His Image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God.

And as to the Church, her institutions, her nature, her office and her gifts, we find in Holy Scripture so many references and so many ready and convincing arguments that as St. Jerome again most truly says, 'A man who is well grounded in the testimonies of the Scripture is the bulwark of the Church.' And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words." (Leo XIII, *Providentissimus Deus*, November 18, 1893).

*Love Of The Bible*

"Now, if we make use of the 'Greatest of Doctors' as our guide and teacher we shall derive from so doing not only the gains signalized above, but others too, which cannot be regarded as trifling or few. What these gains are, Venerable Brethren, we will set forth briefly.

"At the outset, then, we are deeply impressed by the intense love of the Bible which Jerome exhibits in his whole life and teaching: both are steeped in the Spirit of God. This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetrias are really addressed to us all: 'Love the Bible and wisdom will love you; love it and it will preserve you; honour it and it will embrace you; these are the jewels which you should wear on your breast and in your ears.'

"His unceasing reading of the Bible and his painstaking study of each book—nay, of every



phrase and word—gave him a knowledge of the text such as no other ecclesiastical writer of old possessed. It is due to this familiarity with the text and to his own acute judgment that the Vulgate version Jerome made is, in the judgment of all capable men, preferable to any other ancient version, since it appears to give us the sense of the original more accurately and with greater elegance than they.

“The said Vulgate, ‘approved by so many centuries of use in the Church,’ was pronounced by the Council of Trent ‘authentic,’ and the same Council insisted that it was to be used in teaching and in the liturgy. If God in His mercy grants us life, we sincerely hope to see an amended and faithfully restored edition. We have no doubt that when this arduous task—entrusted by our predecessor, Pius X, to the Benedictine Order—has been completed it will prove of great assistance in the study of the Bible.

“But to return to St. Jerome’s love of the Bible: this is so conspicuous in his letters that they almost seem woven out of Scripture texts; and, as St. Bernard found no taste in things which did not echo the most sweet Name of Jesus, so no literature made any appeal to Jerome unless it derived its light from Holy Scripture. Thus he wrote to Paulinus, formerly senator and even consul, and only recently converted to the faith: ‘If only you had this foundation (knowledge of Scripture); nay, more—if you would let Scripture give the finishing touches to your work—I would find nothing more beautiful, more learned, even nothing more Latin than your volumes . . . If you could but add to your wisdom and eloquence study of and real acquaintance with Holy Scripture, we should speedily have to acknowl-

edge you a leader amongst us.'” (Benedict XV, *Spiritus Paraclitus*, September 15, 1920).

*Divine Grace And The Study Of The Bible*

“How we are to seek for this great treasure, given as it is by our Father in heaven for our solace during this earthly pilgrimage, St. Jerome’s example shows us.

“First, we must be well prepared and must possess a good will. Thus Jerome himself, immediately on his baptism, determined to remove whatever might prove a hindrance to his ambitions in this respect. Like the man who found a treasure and ‘for joy thereof went and sold all that he had and bought that field’ (Matthew 13:44), so did Jerome say farewell to the idle pleasures of this passing world; he went into the desert, and since he realized what risks he had run in the past through the allurements of vice, he adopted a most severe style of life.

“With all obstacles thus removed he prepared his soul for ‘the knowledge of Jesus Christ’ and for putting on Him Who was ‘meek and humble of heart.’ But he went through what Augustine also experienced when he took up the study of Scripture. For the latter has told us how, steeped as a youth in Cicero and profane authors, the Bible seemed to me unfit to be compared with Cicero. ‘My swelling pride shrank from its modest garb, while my gaze could not pierce to what the latter hid. Of a truth Scripture was meant to grow up with the childlike; but then I could not be childlike; turgid eloquence appealed mightily to me.

“So, too, St. Jerome; even though withdrawn into the desert he still found such delight in profane

literature that at first he failed to discern the lowly Christ in His lowly Scriptures: 'Wretch that I was! I read Cicero even before I broke my fast! And after the long nightwatches, when memory of my past sins wrung tears from my soul, even then I took up my Plautus! Then perhaps I would come to my senses and would start reading the Prophets. But their uncouth language made me shiver, and, since blind eyes do not see the light, I blamed the sun and not my own eyes.'

"But in a brief space Jerome became so enamored of the 'folly of the Cross' that he himself serves as a proof of the extent to which a humble and devout frame of mind is conducive to the understanding of Holy Scripture.

"He realized that 'in expounding Scripture we need God's Holy Spirit;' he saw that one cannot otherwise read or understand it 'than the Holy Spirit by Whom it was written demands' (Galatians 5, 19). Consequently, he was ever humbly praying for God's assistance and for the light of the Holy Spirit, and asking his friends to do the same for him. We find him commending to the Divine assistance and to his brethren's prayers his Commentaries on various books as he began them, and then rendering God due thanks when completed." (Benedict XV, *Spiritus Paraclitus*).

#### *The Apostolate And The Bible*

"We learn, then, from St. Jerome's example and teaching the qualities required in one who would devote himself to Biblical study. But what, in his view, is the goal of such study? First, that from the Bible's pages we learn spiritual perfection. Meditating as he did day and night on the Law of

the Lord and on His Scriptures, Jerome himself found there the 'Bread that cometh down from heaven,' the manna containing all delights. And we certainly cannot do without that bread. How can a cleric teach others the way of salvation if through neglect of meditation on God's word he fails to teach himself? What confidence can he have that, when ministering to others, he is really 'a leader of the blind, a light to them that are in darkness, an instructor of the foolish, having the form of knowledge and of truth in the law,' if he is unwilling to study the said Law and thus shuts the door on any divine illumination on it? Alas! many of God's ministers, through never looking at their Bible, perish themselves and allow many others to perish also. 'The children have asked for bread, and there was none to break it to them' (Lam. 4:4); and 'With desolation is all the land made desolate, for there is none that meditateth in the heart' (Jeremias 12:11)." (Benedict XV: *Spiritus Paraclitus*).

#### *Fruits of the Bible Study*

"It only remains for us, Venerable Brethren, to refer to those 'sweet fruits' which Jerome gathered from 'the bitter seed' of literature. For we confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible.

"It will be better, however, for you to gather from the lips of the saintly hermit rather than from our words what real spiritual delight he found in the Bible and its study. Notice, then, in what strain he writes to Paulinus, 'my companion, friend, and fellow-mystic:' 'I beseech you to live amidst these things. To meditate on them, to know nought else,

to have no other interests, this is really a fore-taste of the joys of heaven.'

"He says much the same to his pupil Paula: 'Tell me whether you know of anything more sacred than this sacred mystery, anything more delightful than the pleasure found herein? What food, what honey could be sweeter than to learn of God's Providence, to enter into His shrine and look into the mind of the Creator, to listen to the Lord's words at which the wise of this world laugh, but which really are full of spiritual teaching? Others may have their wealth, may drink out of jewelled cups, be clad in silks, enjoy popular applause, find it impossible to exhaust their wealth by dissipating it in pleasures of all kinds; but our delight is to meditate on the Law of the Lord day and night, to knock at His door when shut, to receive our food from the Trinity of Persons, and, under the guidance of the Lord, trample under foot the swelling tumults of this world.' And in his Commentary on the Epistle to the Ephesians, which he dedicated to Paula and her daughter Eustochium, he says: 'If aught could sustain and support a wise man in this life or help him to preserve his equanimity amid the conflicts of the world, it is, I reckon, meditation on and knowledge of the Bible.'

"And so it was with Jerome himself: afflicted with many mental anxieties and bodily pains, he yet ever enjoyed an interior peace. Nor was this due simply to some idle pleasure he found in such studies: it sprang from love of God and it worked itself out in an earnest love of God's Church—the divinely appointed guardian of God's Word.

"For in the Books of both Testaments Jerome



saw the Church of God foretold. Did not practically every one of the illustrious and sainted women who hold place of honour in the Old Testament prefigure the Church, God's spouse? Did not the priesthood, the sacrifices, the solemnities, nay, nearly everything described in the Old Testament, shadow forth that same Church? How many Psalms and Prophecies he saw fulfilled in that Church? To him it was clear that the Church's greatest privileges were set forth by Christ and His Apostles. Small wonder, then, that growing familiarity with the Bible meant for Jerome growing love of the Spouse of Christ.

"So convinced indeed was Jerome that familiarity with the Bible was the royal road to the knowledge and love of Christ that he did not hesitate to say: 'Ignorance of the Bible means ignorance of Christ.' Oud 'what other life can there be without knowledge of the Bible wherein Christ, the life of them that believe, is set before us?'"

"Every single page of either Testament seems to centre around Christ: hence Jerome, commenting on the words of the Apocalypse about the river and the Tree of Life, says: 'One stream flows out from the throne of God, and that is the grace of the Holy Spirit, and that grace of the Holy Spirit is in the Holy Scriptures, that is, in the stream of the Scriptures. Yet has that stream twin banks, the Old Testament and the New, and the Tree planted on either side is Christ.'

"Small wonder, then, if in his devout meditations he applied everything he read in the Bible to Christ: 'When I read the Gospel and find there testimonies from the Law and from the Prophets, I see only Christ; I so see Moses and the Prophets that I understand them of Christ. Then when I

come to the splendour of Christ Himself, and when I gaze at that glorious sunlight, I care not to look at the lamplight. For what light can a lamp give when lit in the daytime? If the sun shines out, the lamplight does not show. So, too, when Christ is present the Law and the Prophets do not show. Not that I would detract from the Law and the Prophets; rather do I praise them in that they show forth Christ. But I so read the Law and the Prophets as not to abide in them but from them to pass to Christ.'

"Hence was Jerome wonderously uplifted to love for and knowledge of Christ through his study of the Bible in which he discovered the precious pearl of the Gospel: 'There is one most priceless pearl: the knowledge of the Saviour, the mystery of His Passion, the secret of his Resurrection.'

"Burning as he did with the love of Christ we cannot marvel that, poor and lowly with Christ, with soul freed from earthly cares, he sought Christ alone, by His spirit was he led, with Him he lived in closest intimacy, by imitating Him he would bear about the image of His sufferings in himself. For him nought more glorious than to suffer with and for Christ.

"Hence it was that when on Damasus' death he left Rome wounded and weary from evil men's assaults, he wrote just before he embarked: 'Though some fancy me a scoundrel and guilty of every crime—and, indeed, this is a small matter when I think of my sins—Yet you do well when from your soul you reckon evil men good. Thank God I am deemed worthy to be hated by the world . . . What real sorrows have I to bear—I who fight for the Cross? Men heap false accusations on me;

yet I know that through ill report and good report we win to the kingdom of heaven.'

"In like fashion does he exhort the maiden Eustochium to courageous and life-long toil for Christ's sake. 'To become what the Martyrs, the Apostles, what even Christ Himself was, means immense labour—but what a reward! . . . What I have been saying to you will sound hard to one who does not love Christ. But those who consider worldly pomp a mere offscouring and all under the sun mere nothingness if only they may win Christ, those who are dead with Christ, have risen with Him and have crucified the flesh with its vices and concupiscences—they will echo the words: 'Who shall separate us from the charity of Christ' "

"Immense, then, was the profit Jerome derived from reading Scripture; hence came those interior illuminations whereby he was ever more and more drawn to knowledge and love of Christ; hence, too, that love of prayer of which he has written so well; hence his wonderful familiarity with Christ, Whose sweetness drew him so that he ran unfaltering along the arduous way of the Cross to the palm of victory.

"Hence, too, his ardent love for the Holy Eucharist: 'Who is wealthier than he who carries the Lord's Body in his wicker basket, the Lord's Blood in his crystal vessel?' Hence, too, his love for Christ's Mother, whose perpetual virginity he had so keenly defended, whose title as God's Mother and as the greatest example of all the virtues he constantly set before Christ's spouses for their imitation.

"No one, then can wonder that Jerome should have been so powerfully drawn to those spots in

Palestine which had been consecrated by the presence of our Redeemer and His Mother. It is easy to recognize the hand of Jerome in the words written from Bethlehem to Marcella by his disciples, Paula and Eustochium: 'What words can serve to describe to you the Saviour's cave? As for the manger in which He lay—well, our silence does it more honour than any poor words of ours . . . Will the day ever dawn when we can enter His cave to weep at His tomb with the sister of Lazarus and mourn with His Mother; when we can kiss the wood of His cross and, with the ascending Lord on Olivet, be uplifted in mind and spirit?'

"Filled with memories such as these, Jerome could, while far away from Rome and leading a life hard for the body but inexpressibly sweet to the soul, cry out: 'Would that Rome had what tiny Bethlehem possesses!'" (Benedict XV, *Spiritus Paraclitus*).

### Discussion Aids

1. Mention several instances when Our Lord quoted Scripture.
2. For what purposes did the Apostles quote the Bible?
3. Why is St. Jerome's version of the Bible, the Vulgate, such an excellent version?
4. Why is the help of the Holy Spirit necessary for a study of the Bible?
5. How will a study of the Bible help you to be a religious leader?
6. What delights did St. Jerome gather from his study of the Bible?
7. How did St. Jerome's love of the Church grow

in proportion to his knowledge and love of the Scriptures?

8. What is the meaning of St. Jerome's words: "Ignorance of the Bible means ignorance of Christ?"

### *Religious Practices*

I will strive to reflect in my daily conduct the following recommendations of Holy Scripture:

1. "Blessed are they who examine His testimonies; they shall seek Him with their whole heart" (Psalm 118).

2. "All Scripture inspired of God is profitable to teach, reprove, to correct, to instruct in justice; that the man of God may be perfect, furnished to every good work" (II Timothy 3:16-17).

3. "The Word of God is living and effectual, and more piercing than any two-edged sword; and reaching into the division of the soul and the spirit" (Hebrews 4:12).



# Publications of the Confraternity of Christian Doctrine

ARCHDIOCESE OF SAINT PAUL

251 Summit Ave.

Saint Paul, Minnesota

Teacher's and pupil's booklets for the weekday class of religious instruction, for Saturday and Sunday religion classes, and for the summer vacation school classes.

## *Syllabus of Religious Instruction and Education*

—Archdiocese of St. Paul.

A Manual for Teachers who instruct Catholic pupils attending public schools; explains the catechetical methods used in the booklets published by the Confraternity of Christian Doctrine in the Archdiocese of St. Paul. The Syllabus includes a complete teacher's manual for the KINDERGARTEN, PRIMARY, and intermediate grades, and a brief outline of the courses for the junior and senior high school students.

Price ..... \$1.00 each

## **Intermediate Grades (Grades 4, 5, and 6)**

1. *The Apostles' Creed and the Life of Christ*  
(82 pages)

Price ..... \$0.25 each

Lots of 25-99 ..... .22½ each

Lots of 100 or more ..... .20 each

The Teacher's Copy, including answers to tests  
and problems ..... \$0.30 each

2. *The Sacraments and the Mass* (62 pages)

Price ..... Same as above

The Teacher's Copy ..... Same as above

3. *The Commandments of God and the Pre-  
cepts of the Church* (72 pages)

Price ..... Same as above

The Teacher's Copy ..... Same as above

## Junior High School (Grades 7, 8, and 9)

### 1. *The Saints Through the Ages* (140 pages)

A course on the virtues through the examples of the Saints, with the Creed as a foundation. It aims to develop habits of self-mastery so necessary in the period of puberty and adolescence.

Price .....	\$0.50 each
Lots of 25-99 .....	.45 each
Lots of 100 or more .....	.40 each
The Teacher's Copy, including answers to tests and problems .....	\$0.60 each

### 2. *In Christ Through the Parish* (137 pages)

The Mass, Sacraments, and devotions constitute the basis of this course which aims to develop in the child a love for his parish church and for parish life. The booklet strives to acquaint the child with everything that in any way touches upon his life in the parish (the church building, altar, sacred vessels, vestments, liturgical functions, devotions, etc.)

Price .....	Same as above
The Teacher's Copy .....	Same as above

### 3. *Vital Problems* (122 pages)

This course tries to prepare the child for the many problems and temptations which he will meet after he finishes the grade school (movies, magazines, the gang, drinking, smoking, honesty, truthfulness, etc.). The lessons are correlated with the Commandments.

Price .....	Same as above
The Teacher's Copy .....	Same as above

## Senior High School (Grades 10, 11, and 12)

### 1. *The Creed* (120 pages)

Price .....	\$0.50 each
Lots of 25-99 .....	.45 each
Lots of 100 or more .....	.40 each

### 2. *The Sacraments, the Mass and the Liturgical Year* (124 pages)

Price .....	Same as above
-------------	---------------

3. *The Commandments* (84 pages)  
Price ..... Same as above
4. *Teacher's Questions and Answers for the Creed; Sacraments, Mass and the Liturgical Year; Commandments* (204 pages)

This Teacher's Manual contains the answers to the tests and problems in the three students' texts.

Price ..... \$1.25 each

## OTHER PUBLICATIONS AVAILABLE

### Young People Above High School Age

1. *Modern Questions* by Rev. R. G. Bandas (6 booklets of eight chapters each) Our Sunday Visitor Press, Huntington, Indiana  
Price ..... \$0.15 each  
Discount when ordered in quantities
2. *Biblical Questions* by Rev. R. G. Bandas (8 booklets—in print) Old and New Testament) Our Sunday Visitor Press, Huntington, Indiana.

### For Teachers of Religion

1. *Religion Teaching and Practice* (232 pages) by Rev. R. G. Bandas. A Teacher's Manual on Catechetical Methods. J. F. Wagner, Inc., 53 Park Place, New York City.  
Price ..... \$1.50 each

NOTE: The Confraternity Manuals were prepared by Committees of Priests, Brothers, Sisters, and Laymen of the St. Paul Archdiocese.

IMPORTANT: Send orders to Confraternity Center, 251 Summit Ave., St. Paul, Minn. In ordering, please specify under which heading are the books you wish: intermediate grades, junior, or senior high school.









A Manual for High School and College Students and for Young People's and Adult Discussion Clubs.

# MODERN QUESTIONS

By Rev. Rudolph G. Bandas

## SERIES I

1. Religious Indifference and Unbelief
2. Materialism
3. Evolution
4. Religious Broadmindedness
5. The Index of Forbidden Books
6. Secret and Forbidden Societies
7. The Two "Y's"—Organization and Aim
8. The Two "Y's"—An Appreciation

## SERIES II

1. The Inquisition
2. The Orthodox Churches
3. The Anglican Church
4. Christian Science
5. The Witnesses of Jehovah
6. The Oxford Group Movement
7. The Salvation of Non-Catholics
8. Scandals and a Holy Church

## SERIES III

1. The Encyclicals
2. Social Justice
3. Racism—Exposition
4. Racism—Criticism
5. Totalitarianism—Exposition
6. Totalitarianism—Criticism
7. Communism
8. Communism—Causes and Remedies

## SERIES IV

1. Euthanasia or Mercy Killing
2. Cremation
3. Private Property
4. Living Wage
5. Labor Unions
6. The Morality of Strikes
7. The Social Apostolate
8. Our Civic Duties

## SERIES V

1. Spiritism
2. Foretelling the Future
3. The Liquor Traffic and Drunkenness
4. Salacious Literature
5. The Movies
6. Dancing
7. Gambling
8. Activities of Catholic Youth Organizations

## SERIES VI

1. Vocation to the Priesthood
2. Vocation to Catholic Action
3. Vocation to the Sisterhood
4. Vocation to the Married Life
5. Marriage, a Contract and a Sacrament
6. Mixed Marriages
7. The Family
8. The Education of Children

20c per copy of each Series; discount on quantity orders. Order from Our Sunday Visitor, Huntington, Indiana.

