

PROPHETS

YESTERDAY & TODAY



FORMATION FOR
MISSION & MINISTRY
SEMINAR WORKBOOK: YEAR VII

OFFICE OF SPIRITUALITY AND FORMATION FOR MINISTRY



FORMATION FOR MISSION AND MINISTRY

is a seminar, retreat or resource for diocesan offices and
parish staff prepared by the
Office of Spirituality and Formation for Ministry,
part of the Evangelization Secretariat of the
Diocese of Charleston.

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A Letter from Most Reverend Robert E. Guglielmone

August 15, 2021 (Feast of the Assumption)

Dear Friends in Christ,

It is with great joy that I invite all diocesan personnel and parish staff to the seventh annual formation seminar. As you know, this educational and formative experience is provided by the Office of Spirituality and Formation for Ministry. This year the program concentrates on “intellectual formation,” as you will be discussing biblical prophets, as well as modern-day prophets.

The Office of Spirituality & Formation for Ministry has collaborated with the Office of Ethnic Ministries to offer this program. As in ancient times, so too in our time, we are called to proclaim the word of God where unjust situations arise. In what ways does your life proclaim the Good News of peace, joy, inclusivity, and a nonjudgmental attitude?

It is my desire that this formative and intellectual experience will help all the faithful to grow in one’s relationship with Jesus. I especially pray that you will leave this formation day nourished, enriched, and believing that you have been sent forth to engage in the New Evangelization.

In the Lord’s Peace,



Most Reverend Robert E. Guglielmone
Bishop of Charleston



ICEBREAKER

Directions

Please read the following questions and choose two or three to share with members at your table. Make sure everyone gets a chance to share.

- What is the best piece of advice you have ever been given?
- When you die, what do you want to be remembered for?
- What is one thing we do not know about you?
- Would you rather always be slightly late or super early?
- What movie do you think everyone should watch?

GATHERING PRAYER

LEADER: We begin our prayer:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Prompt our actions with your inspiration, we pray, O Lord, and further them with your constant help, that all we do may always begin from you and by you be brought to completion. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

READER: A Reading from the prophet Micah 6:6-8

With what shall I come before the Lord, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" He has showed you what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your God? The word of the Lord. R. Thanks be to God.

FOR REFLECTION:

- What word or words in this passage caught your attention?
- What in this passage comforted you?
- What in this passage challenged you?

Share at your table one question at a time and go around with each person sharing what they can offer.

How can I live out this passage this week in my life?



REVIEW OF FORMATION YEARS

The formation pillars used during the past six years have included human, intellectual, spiritual and pastoral formation topics. This year, we are addressing once again the pillar of **intellectual formation**. We discuss the role of the prophet in ancient and biblical times, as well as those modern-day prophets who challenge us to be faithful to the word of God, in Hebrew, the *dabar* YHWH.

Introduction

- Why the topic of this year’s formation seminar? (Based on what you already know of the biblical prophets, why would we want to study their role yesterday and today?)
- The prophets are rooted in history through the work in archeology.

DIVISION OF THE OLD TESTAMENT

- TaNaK - refers to the Hebrew Bible

A. • T = **Torah**, Pentateuch; meaning in Hebrew?
instruction; guidance not simply or only the law

Foundation of whole testament of which everything builds. What are the first five books of the Bible?

G _____

E _____

L _____

Long oral history

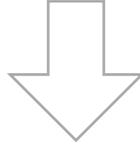
N _____

D _____

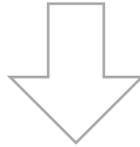




Event



Interpretation



Writing Down of Event

Something happened; what was the key event in the Torah or Pentateuch? _____; the full interpretation was NOT perceived at the time; only after hundreds of years of reflections did the meaning become clear; not accidental, but GOD was involved in the interpretation; only then came the writing down of the event.

Here we have the beginning of the people of Israel; before the Exodus event, they were desperate groups of tribes. The **Exodus** was the beginning of the Israelite faith. The Sinai experience marks the rest of history.



MS 206
Hebrew square book script. Iraq, 1st half of 11th c.

In some mysterious but real way, our God who brought the world into being freely chose to enter a personal relationship with his people.

Key Term:

Covenant - *berit* (Hebrew); an agreement, contract or promise made between two people which both are bound to keep because of their love and commitment to each other. Modern example: marriage.

Old Testament - Key event is the Exodus Event whereby God makes a covenant with the people. God's side of covenant: care/concern. Human Response: live responsibly with one another; act towards others as God acts towards you.

Question for Reflection and/or Discussion:

- How do I see God acting in my life lately?
 - At home;
 - At ministry;
 - In my relationships?
- What has been my response to God lately?

Covenant love of history; the faith is found in the Exodus Event.

Summary of the Torah - These five books are the heart of the covenantal relationship between humans and God; these books contain the seed for all implications of life.

DIVISION OF OLD TESTAMENT (CONTINUED)

B. **Neviim** - “v” is pronounced “b” - (Prophets)

- Former Prophets include: Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings
- Latter Prophets (3 Major Prophets see below and the 12 Minor)

Major	Minor (12)
<ul style="list-style-type: none"> • Isaiah (has one whole scroll-be faithful to God; justice for poor, hope for future; God Lord over all) • Ezekiel (Jerusalem is being punished for sin. God’s glory will be known to all the nations. God will restore the Temple) • Jeremiah (Israel’s need for repentance, Jeremiah’s struggles, the New Covenant) 	<p>Fewer words preserved all 12 fit into one (1) scroll; egs., Hosea, Amos, Micah to name a few.</p> <ul style="list-style-type: none"> • Hosea (God’s faithful love for Israel, the image of God as a loving parent) • Amos (Challenges the injustice and hypocrisy of the wealthy and ruling class) • Micah (warnings against injustice and idolatry, promises of a new future)

C. **Ketuvim** (Writings)

- Wisdom
- Psalms

Septuagint - Greek translation of the bible from Hebrew; literally LXX - 70 scholars.

Apocryphal - “hidden writings.” Written after Malachi; Christians knew OT through this translation. Judith, Tobit, Baruch, Sirach (or Ecclesiasticus), the Wisdom of Solomon, 1 Maccabees, 2 Maccabees, the two Books of Esdras, additions to the book of Esther, additions to the book of Daniel, and the Prayer of Manasseh.

What are Key Points we learn from the Old Testament? (Six):

- Remarkable story: should have died; but did not;
- Hebrew tribes no different than other tribes;
- _____

D. **Key Question:**

What do we owe to the prophets of ancient times? They became the conscience of the people: they were pulled in the direction of those in power. The prophets wanted the people to preserve the ideal of living in a covenantal relationship (partnership) with God. Old Testament God was a God of Surprise.

- _____
- _____



PROPHETS YESTERDAY (BIBLICAL PROPHECY)

Nature of Prophetic Experience

- A. Our word **prophet** comes from the Greek: *pro phetes* and has two meanings
 - 1. Tell the future; 2. Not Old Testament understanding of prophet; a prophet is one who speaks for another;

- B. Hebrew word **“nabi”** (prophet) has two meanings:
 - 1. One who is called – all prophets talk of experience of being called, but in Hebrew experience, one is never called to have a mystical experience of God.
 - 2. Every experience of God is always directed toward others, calling others.

- C. What was the **Function** of the Prophet?
 - 1. Proclaim “dabar” word of God; one of the most powerful concept in the Bible
 - 2. Extension of God himself; God powerfully at work; sustaining, protecting.
 - 3. Word of God at work on so many different levels:
 - a. Nature
 - b. History
 - c. Individually

****Key:** The prophet’s antennae was up to hear the word of God calling the people to hear same message; other people’s antennae were NOT up.

D. Ten Basic Characteristics of Prophets (Men/Women set apart/individuals of their times)

- 1. _____
- 2. _____
- 3. _____
- 4. _____
- 5. _____
- 6. _____
- 7. _____
- 8. _____
- 9. _____
- **10. _____



PROPHECY TODAY

It is one thing to learn about the biblical prophets of Old Testament times, but it is quite another to reflect and discuss the need for modern-day prophets.

What does our faith teach us about prophecy today?

- Has anyone been to a baptism lately, perhaps that of your nephew or niece?

When we were baptized, we were initiated into the threefold description to our call to holiness. After the baptism comes the anointing with sacred chrism oil, wherein the priest or deacon prays these words:

As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life. So, when we were baptized, we were called to be priest, prophet and king. (recall the term “common priesthood”)

- How might the laity live these prophetic and kingly offices? Vatican II described the lay vocation this way:

It belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God’s will ... so to illuminate and order all temporal things with which they are closely associated that these may always be effected and grow according to Christ and may be to the glory of the Creator and Redeemer (CCC, 898).

- How do we do this? By receiving the sacraments and being faithful to prayer so that we can bring Jesus to our families, neighborhoods and ministries.
- Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore, they, in particular, ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church (CCC, 899).
- The laity act prophetically when they speak the truth, and live the Gospel by example before their families, neighbors, and co-workers. Their mission is “accomplished in the ordinary circumstances of the world” (CCC, 905).
 - “Moreover, by uniting their forces let the laity so remedy the institutions and conditions of the world when the latter are an inducement to sin, that these may be conformed to the norms of justice, favoring rather than hindering the practice of virtue. By so doing they will impregnate culture and human works with a moral value” (CCC, 909; *Lumen Gentium*, 36 § 3).



In their **2018 Pastoral Letter: *Open Wide Our Hearts***, our American bishops draw our attention first to the **Native American** experience where indigenous peoples were forcibly removed from their land; thereby, also stripping them of their dignity in the process:

Colonial and later U.S. policies toward Native American communities were often violent, paternalistic, and were directed toward the theft of their land. Native Americans were killed, imprisoned, sold into slavery, and raped. These policies decimated entire communities and brought about tragic death (11).

Next, the **African American** experience highlights the “original sin” of our country as chattel slavery was much more brutal than any other forms of enslavement (13).

What we saw last March, was the experience of **Asian-Americans** being killed and tortured once again. We have the experience of our **Vietnamese** population...

We have the experience of **Hispanics** not being welcomed in our land, as well as others. The European experience is not our experience any longer, neither should it continue. We must be open to hear and act on the needs of the poor.

SOCIAL JUSTICE ISSUES OF OUR OWN DAY THAT WE MUST ADDRESS

- Year III, we discussed seven (7) Key themes of Catholic Social Teaching.

Recap Year III of Formation:

- _____ of the Human Person;
- Call to Community and C _____ G _____;
- Rights & R _____;
- Option for _____ and vulnerable;
- Dignity of _____ and the Rights of _____
- Solidarity; and,
- Care for _____.

Example from the *Catholic Miscellany*, April 8, 2021: Project 2 Heal

Founded by Charlie Petrizzo: matches Lab retriever puppies with children and adults who need service dogs. Petrizzo states “Catholic Social Teaching states that private property is supposed to be used for public good.” (22 vets/die per day/9,000 per year through suicide)

- There are so many issues that deal with the Dignity of the Human Person:
(Refer here to our addendum of key vocabulary terms)
- One of the key issues for our time as modern-day prophets deals with the first theme above: **Dignity of the Human Person**





TWENTIETH CENTURY CHURCH TEACHING ON RACISM

Introduction

The US Catholic Church first addressed the sin of racism in 1958 with the document, *"Discrimination and Christian Conscience."* The document condemns the blatant forms of racism that were found in segregation and Jim Crow laws. A decade later, in 1968, *"National Race Crisis"* was written to condemn the indignity of racism and the policies that had led to violence that erupted in many major cities across our nation. The Bishops noted, "it is evident that we did not do enough, we have much more to do. It became clear that we failed to change the attitude of many believers."

Brothers and Sisters to Us All: A Pastoral Letter on Racism

November 14, 1979

Opening lines set the stage for the entire document:

"Racism is an evil which endures in our society and in our Church. Despite apparent advances and even significant changes in the last two decades [e.g., 1960s and 70s], the reality of racism remains" (paragraph 1).

Twenty years before the pastoral letter, 1958, the bishops had decried the legal segregation (including separate schools, voting eligibility and Jim Crow laws) which then existed in large parts of the United States. They pointed to segregation as a "moral evil that denied human persons their dignity as children of God and their God-given rights" (paragraph 1).

The church's stance that racism constitutes an important moral concern challenging persons of faith is clear. "Evil" and "sin" are not words used lightly in church documents; they speak to conscience formation. "Brothers and Sisters to Us" uses the clear moral language of Catholic teaching:

Racism is a sin: a sin that divides the human family, blots out the image of God among specific members of that family, and violates the fundamental human dignity of those called to be children of the same Father. Racism is the sin that says some human beings are inherently superior and others essentially inferior because of races. It is the sin that makes racial characteristics the determining factor for the exercise of human rights (paragraph 6).

"The educational, legal and financial systems, along with other structures and sectors of our society, impede people's progress and narrow their access because they are black, Hispanic, Native American or Asian" (paragraph 9).

If we actually apply the church's moral teaching about racism to contemporary problems, it could move us closer to resolution of the fears that keep us from being brothers and sisters to one another. Sister Patricia McCann, RSM in *Sisters of Mercy Newsletter*.

WHERE DO WE GO FROM HERE?

- Be willing to feel the uncomfortableness of this issue; we can no longer think, “what can I do about racism?” Our country is doomed to remain what Abraham Lincoln called “a house divided.” And he warned that such a house cannot stand.
- Be willing to admit the times you treated someone of a different color differently.
- Admit that you have a lot to learn and honestly reflect over....take advantage of what our Office of Ethnic Ministries has to offer over our large diocese.
- Have the courage to confront your family, friends and co-workers in the vineyard.
- Fifth, be “unconditionally pro-life.” These are the words of St. Pope John Paul II from his final pastoral visit to the United States. He summoned Catholics to “eradicate every form of racism” as part of their wholehearted and essential commitment to life.
- Last, we need to pray for a new infusion of the Spirit and for the courage to let this Spirit transform our hearts. Come, Holy Spirit!
- work with local, state and federal courts in various areas as our diocesan South Carolina Conference does.
- “Inoculation against racism can be summed up in one word: virtue. These virtues: generosity, selflessness, trust and trustworthiness, humility, courage, conviction, forgiveness and mercy itself.” Archbishop Cordileone – San Francisco

SUMMARY

We can create a new society, one where more and more people will challenge the assumptions of white racial privilege that sustain Amy Cooper’s universe. Our universe. One built on a different set of assumptions, one where all lives truly do matter because black lives finally will matter.

Social life is made by human beings. The society we live in is the outcome of human choices and decisions. This means that human beings can change things. What humans break, divide, and separate, we can — with God’s help — also heal, unite, and restore.

What is now does **not** have to be. Therein lies the hope. And the challenge.

*Come, Holy Spirit!
Fill the hearts of your faithful.
Enkindle within us the fire of your love.
Come, Holy Spirit!
Breathe into us a fiery passion for justice.
Especially for those who have the breath of life crushed from them.
Amen.*

“The laity ... cooperate with their pastors ... for the sake of [church] growth and life ... through the exercise of different kinds of ministries according to the grace and charisms which the Lord has been pleased to bestow on them” (CCC, 910; Paul VI, *Evangelii Nuntiandi*, 73).

SELECT VOCABULARY FOR YEAR VII

Culture

The way of life of a group of people, including symbols, values, behaviors, artifacts, and other shared aspects, that continually evolves as people share messages and is often the result of a struggle between groups who share different perspectives, interests, and power relationships.

Chattel Slavery

Ponce de Leon, Don Hernan Cortez, Columbus and others brokered kidnapped Africans from Africa to support the Middle Passage to what became the United States. Defined a chattel slave is an enslaved person who is permanently owned and whose children and children's children are automatically enslaved. Chattel slaves are individuals treated as complete property, to be bought and sold. (African American Registry)

Jim Crow Laws

In U.S. history, any of the laws that enforced racial segregation in the South between the end of Reconstruction in 1877 and the beginning of the civil rights movement in the 1950s. *Jim Crow* was the name of a minstrel routine (actually *Jump Jim Crow*) performed beginning in 1828 by its author, Thomas Dartmouth ("Daddy") Rice, and by many imitators, including actor Joseph Jefferson. The term came to be a derogatory epithet for African Americans and a designation for their segregated life. (Brittanica)



Image: Esther Bubley/Library of Congress, Washington, D.C. (file no. LC-USW3-037939-E)



Segregated water cooler streetcar terminal in Oklahoma City in 1939. Image: Russell Lee/Library of Congress, Washington, D.C. (image no. LC-DIG-fsa-8a26761)

Ethnicity

Relates to the cultural origins of one's background or ancestry, sometimes linked to a specific time and place.

Prejudice

Allport (1979) defines prejudice as "an averted [i.e., avoiding] or hostile attitude toward a person who belongs to a group, simply because he [or she] belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group" (p. 7).

Racism

Malott and Schaeffle (2015) define racism as "a system of oppression, whereby persons of a dominant racial group (whites in the United States) exercise power or privilege over those in nondominant groups" (p. 361). Our American Bishops define Racism in their pastoral letter, *Open Wide Our Hearts* (2018), when—either consciously or unconsciously—a person holds that his or her own race or ethnicity is superior, and therefore judges persons of other races or ethnicities as inferior and unworthy of equal regard.

Stereotyping

Stereotyping is assuming that “they’re all alike.” It’s looking at a whole group of people and assuming that they all share certain qualities. For example, when you meet an elderly lady, you might assume that she has certain traits – that she likes to knit, or is a grandmother. But these assumptions are stereotypes, and there is no guarantee that they are right! After all, the lady might not have any grandchildren or might prefer dancing. Stereotypes are very common in American culture.

Types:

Only boys can play sports.

Asians are good at math.

Africans are stereotyped as athletic; and,

- They’re inaccurate. Most stereotypes are based on racism, sexism, and xenophobia (fear/hatred of outsiders).
- They’re offensive.

See more at <https://literaryterms.net>

White Privilege

The phrase “white privilege” was first coined by activist and scholar Peggy McIntosh in 1988 in her paper “White Privilege: Unpacking the Invisible Knapsack.”¹ She described white privilege in terms of the unspoken advantage that the dominant culture has over people of color. McIntosh’s list of 50 privileges includes being regularly surrounded—in everyday life and in media representations—by people who look like you and having the ability to avoid those who do not. These privileges also include not being interpersonally or institutionally discriminated against on the basis of race; never feeling afraid to defend oneself or speak out against injustice for fear of retaliation; and, being viewed as normal and belonging, among others. The key point in McIntosh’s list of privileges is that Americans of color do not typically enjoy or have access to them. In other words, they experience racial oppression—and White people benefit from this.

Xenophobia

(Herbst, 1997, p. 235), <https://now.tufts.edu/articles/long-history-xenophobia-america>.

Based on the Greek word that means “fear of strangers,” xenophobia refers to “the fear or hatred of anything that is foreign or outside of one’s own group, nation, or culture.”

SELECT BIBLIOGRAPHY FOR YEAR VII

On Culture:

(Baldwin, Coleman, González, & Shenoy-Packer, 2014, p. 55). <https://doi.org/10.1093/acrefore/9780190228613.013.164>

On Ethnicity:

John Baldwin; 2017, Culture, Prejudice, Racism, and Discrimination | Oxford ...
<https://oxfordre.com/communication/view/10.1093/..>
On Stereotyping: see more on literaryterms.net

On Racism:

Malott and Schaeffle (2015), USCCB, *Discrimination and Christian Conscience*, November 14, 1958,
<https://www.researchgate.net/publication/277604170>.

USCCB Pastoral Documents (www.usccb.org)

Brothers and Sisters to Us All

Open Wide our Hearts

Gordon Allport's *The Nature of Prejudice*

<https://www.jstor.org/stable/3791349>

Key office sites regarding our topic:

Office of Spirituality & Formation for Ministry:

<https://charlestdiocese.org/formation-for-ministry/>

The Office of Ethnic Ministries:

<https://charlestdiocese.org/ethnic-ministries/>

Affiliate Organization:

<https://charlestdiocese.org/south-carolina-catholic-conference/>



Signs such as “Colored Waiting Room” constantly reminded travelers of the enforced racial order. *Credit: Library of Congress*



A group of people looking at smoke in the distance coming from damaged properties following the Tulsa, Oklahoma, racial massacre, June 1921. *Oklahoma Historical Society | Archive Photos | Getty Images*



People march in honor of George Floyd on May 23, 2021 in Minneapolis, Minnesota. The National Action Network and members of George Floyd’s family hosted an inaugural remembrance to honor the life of Floyd, who was killed by former Minneapolis police officer Derek Chauvin on May 25, 2020.



Thank you so very much

for participating in this continuing education/formation program
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Diocese of Charleston

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Office of Spirituality & Formation for Ministry





ROMAN CATHOLIC
DIOCESE
OF CHARLESTON

