Religious Education Curriculum P-12
ARCHDIOCESE OF BRISBANE

Religion and Ethics

Elective 9 Religions of the World

Supporting Resources for the QCAA Applied Syllabus - Religion and Ethics

Support Resources for
P-12 RE Curriculum, Years 11 and 12

Brisbane Catholic Education
teaching · challenging · transforming

Religions of the World

Overview https://www.youtube.com/watch?time_continue=2&v=W7M5iMQU644&feature=emb_logo

Christian

https://www.youtube.com/watch?time_continue=3&v=dQ1VUtMzrZ0&feature=emb_logo

Buddhist

https://www.youtube.com/watch?v=jMsvbLPsu1c&feature=emb_logo

Islam

https://www.youtube.com/watch?v=cp06xUxamOM&feature=emb_logo

Hinduism

https://www.youtube.com/watch?time_continue=1&v=luTbQ850FXY&feature=emb_logo

Extending Knowledge: *Unpacking a Gospel Passage*

In this lesson students will re-examine the Worlds of the Text as it relates to the Christian Scriptures.

Teachers: *Before you start!*

- Refresh your understanding of the **Worlds of the Text**
- Set up a class collaborative space in the school's LMS: LIFE or Moodle

Students

For students to re-examine the Worlds of the Text select from the following activities:

1. Have the students work in pairs to revisit the **Worlds of the Text** using Mark 6:32-34
2. Check for understanding as students work through the material on the link.
3. Break the class into three groups:
   - Group One: Matthew 3:13-17
   - Group Two: Luke 3:21-22
   - Group Three: Mark 1:9-11
4. In groups students complete the table in **Useful Resources**.
5. Conference with groups as they work through the material and research. Within each group students would be allocated to various sections to complete.
6. Present to the whole class.
7. Highlight the differences that exist between each of the accounts and discuss why this is the case – highlight audience, purpose of text, etc.

Topic 1.1: Texts

Core content Area 1: What Informs?

Lesson 1.1.1: What Makes Texts Sacred?

In this lesson students will explore the nature of religious texts.

Teachers: *Before you start!*

- Read the Teacher Background on World Religions
- View the movie clip about Religions of the World

Students

For students to explore sacred texts within World Religions select from the following activities:

1. View the movie clip for this elective.
    - Students create a Wordle or some reflective illustration that captures the impact of the film. Students in small groups discuss these.
    - Students view the clip again and retrieve formative information and consider the following:
        - What's the one thing that 'holds' each tradition together?
        - What are the 'big rocks' for each tradition?
        - How is the 'divine' describe within each tradition?
        - List some rituals from the traditions in the video clip.
        - List some of the symbols mentioned by the adherents.
        - What diversity is there within one of the traditions?
        - How has one of the traditions been prophetic today?
        - How has a tradition adapted to Australian culture?
    - Share responses with a partner.
    - Draw together what students have learned from the clip using a class collaborative space, e.g. LIFE or Moodle, to collect this information.
2. Brainstorm the Sacred Texts in each of the Major World Religions to order to determine what the students already know:
    - Christian – Bible
    - Judaism – Hebrew Scriptures
    - Islam – Qur'an
    - Hinduism – Vedas
    - Buddhism – Tripitaka (Pali Cannon)
3. View the way that traditions deal with / treat their sacred texts. Use the following clips as examples of how traditions use their texts in rituals.
    - Catholicism The Order of the Mass – Gospel from the Sanctuary
    - Judaism Call up to open the Ark
    - Sikhism Evening ceremony for Guru Grantha Sahib
    - Islam Koran Karim
    - Hinduism Introduction to the Vedas
4. Create a class collaboration space and have students post their comments about what they see and what they can infer from the selection of clips.
5. Break the class into 5 groups and allocate one of the World Religions to each group. Groups are to locate the sacred text of their allocated tradition and present the following information to the class:
    - Tradition
    - What is the Sacred Text?
    - Who wrote or who were the writers of the Sacred Text?
    - What's the structure of the Sacred Text?

How is the sacredness of the text demonstrated by adherents?

Topic 1.1: Texts

Core content Area 1: What Informs?

Lesson 1.1.2: Who Wrote Them?

In this lesson students will explore how religious texts were written and the function of the human author.

Teachers: *Before you start!*

- Familiarise yourself with the writers of the Sacred Texts of the Five Major Traditions
- Decide where you will place the emphasis for the activity; you may choose to focus on just two traditions for this activity.

Students

For students to explore the writing of sacred texts within World Religions select from the following activities:

1. Use the resources in Useful Resources: Jesus the Man and the Scripture Search. Break the class into groups of 3 or 4 and have the groups complete the tasks associated with each activity. Students respond to the question about Jesus – compare what the students' responses for each. Some

suggested responses can be found in the Useful Resources. OR, in small groups recall one "good news" contemporary story. Each person in the group forms a new group and retells the story. The groups re-form and someone "new" recalls and records the story. (This is to re-in act the stages of Gospel development).

2. Consider the table in Useful Resources: Styles of Writing that looks at the differences between biographies, autobiographies and gospels as genres.
3. Outline the process of Gospel formation making use of the Useful Resource: Three Gospel Stages – Three Gospel Stages
4. Have the students work in groups to suggest reasons for the formation of Gospels. Share their conclusions with the class.
5. Using the information on the Three Synoptic Gospels in Useful Resources examine the features of these texts. Using highlighters devise a code to identify titles of Jesus in these accounts – focus on Mark's Jesus, Matthew's Jesus and Luke's Jesus.
6. Use the resource on the Qur'an and have the students use Timetoast to create a timeline for the development of the Qur'an

Discuss the similarities and differences in the origins of these two texts

Topic 1.1: Texts

Core content Area 1: What Informs?

Lesson 1.1.3: How do we use them today?

In this lesson students will explore how these sacred texts are used within the major World Religions.

Teachers: *Before you start!*

- Refresh your understanding of the Worlds of the Text
- Set up a class collaborative space in the school's LMS: LIFE or Moodle
- Model how to focus on the World in front of the text

Students

For students to explore how religious texts are used today within World Religions select from the following activities:

1. Use Biblegateway to locate the text of Luke 19:1-10
2. Read through the text as a class and have the students brainstorm questions that come out of the text for them – record these in a class collaborative space in the school's LMS or use a Padlet. Randomly put the student questions on the space.
3. Read through Fr Frank O'Dea's homily and discuss this in the light of the reading from Luke. Look at how many of the questions asked by the class are answered by Fr Frank's homily.
4. Organise the student questions into the three categories of the Worlds of the Text.
5. Break the class into three groups – one group to consider the world in front of the text; one group to consider the world of the text; and one group to consider the world behind the text.
6. Each group to publish this in the collaborative space and present their findings to the class. Use an online commentary for this.

Topic 1.2: People

Core Content Area 1: What Informs?

Lesson 1.2.1: Who are the Key Characters in Each Tradition?

In this lesson students will explore the major characters in each World Religion.

Teachers: *Before you start!*

- Familiarise yourself with Timeglider
- Review the historical periods of each of the major characters – see Teacher Background for an introduction to this

Students

For students to explore how key people within World Religions select from the following activities:

1. Students work in pairs to develop timelines for the timing of the key characters in each tradition.
2. Demonstrate Timeglider and allow students time to become familiar with the site.
3. Combine groups and share understandings with another group.
4. Create a "class version" that incorporates all the details from each group.
5. Present this to a Junior School class.
6. In pairs, research the key characters in each tradition:

    - Judaism – Moses
    - Christianity – Jesus
    - Islam – Muhammad
    - Buddhism – Siddhartha Gautama
    - Hinduism – no key character – just the time when we can "see" Hinduism emerging in the form we know today

Ensure that there is detailed information about each character.

Topic 1.2: People

Core content Area 1: What Informs?

Lesson 1.2.2: How are they Understood in Each Tradition?

In this lesson students will explore the significance of the major characters in each World Religion.

Teachers: *Before you start!*

Familiarise yourself with a triptych

Students

For students to explore the significance of the key people within World Religions select from the following activities:

1. Break the class into groups and have each group research one of the following:
    - Moses
    - Jesus
    - Muhammad
    - Siddhartha Gautama
2. From the notes that the students have made, each group is to create a triptych to present the key ideas about the person researched using images.
3. Students present to the class and explain the choices they have made.

Topic 1.2: People

Core content Area 1: What Informs?

Lesson 1.2.3: Special Roles within the Traditions

In this lesson students will explore the particular roles within each World Religion.

Teachers: *Before you start!*

- Review the material in Teacher Background
- Become familiar with the SmartArt in Word
- Consider the place of holiness in the lives of "religious" people

Students

For students to explore the particular roles of people within World Religions select from the following activities:

1. Students research the hierarchy within:
   - Catholicism
   - Buddhism
   - Islam
2. You might choose to have students work in groups on this – each group taking a different tradition to work research.
3. Students use SmartArt to display their findings. In the display students need to add some explanatory notes for the class.
4. Post these around the room or on a class collaborative space within LIFE or Moodle.
5. Students speak to their 'display' and others have the opportunity to seek clarification.

All students to have access to the 'displays' for future reference in this elective.

Topic 1.3: Connection

Core content Area 1: What Informs?

Lesson 1.3.1: Abrahamic Religions

In this lesson students will examine the link between the Abrahamic religions.

Teachers: *Before you start!*

- Review the material in the **Teacher Background**
- Become familiar with the newsletter creator: smore

Students

For students to examine the link between the Abrahamic religions select from the following activities:

1. Students create a 'newsletter' using smore that shows the relationship between the Abrahamic religions of Judaism, Christianity, and Islam. The 'newsletter' needs to include the following:
   - Flowchart of the relationship between each branch
   - Details of how each tradition has continued to develop
   - Key dates for each tradition
   - Key people within each tradition
   - Numbers of adherents
   - Images specific to each tradition
   - A brief explanation of the distinguishing features of each tradition
2. Share the posters in groups and seek clarification where necessary.

Topic 1.3: Connection

Core content Area 1: What Informs?

Lesson 1.3.2: Hinduism and Buddhism

In this lesson students will examine the link between Hinduism and Buddhism.

Teachers: *Before you start!*

- Review the material on a cyclic world view in the Teacher Background

- Be familiar with the stories about the beginnings of Hinduism and the emergence of Buddhis

For Students

For students to examine the link between Hinduism and Buddhism select from the following activities:

1. Discuss with the class the key ideas about what happens when we die. Use the table in *Useful Resources* to collect this information.
2. Share the learnings from this focussing on the evidence that students can find for the world view that is most consistent with each tradition.
3. Establish Expert Groups in the class. Give each person one of the following areas to become expert in:
    - History of Hinduism
    - Some practices within Hinduism
    - Siddhartha's story
    - Mahayana Buddhism
    - Theravada Buddhism
4. Work through the process of the Expert Groups so that everyone in the class has had an opportunity to engage with the material.
5. Have the students read through the article on Buddhism and Hinduism and highlight in green things that "sound" the same; and highlight in blue things that "sound" different
6. Share responses with one other person in class.
7. Revisit the work from previous lessons – especially to highlight the relationship between Hinduism and Buddhism through Siddhartha.
8. Teacher reads through the text from Prof Peta Goldburg to the class as they follow. Respond to any questions that students might have.

Topic 1.3: Connection

Core content Area 1: What Informs?

Lesson 1.3.3: Diversity and Dialogue

In this lesson students will explore the question of pluralism and diversity within religious traditions.

Teachers: *Before you start!*

- Become familiar with the World Council of Churches website
- Understand that diversity within traditions is sometimes a cultural reality

Students

For students to explore the question of pluralism and diversity within religious traditions select from the following activities:

1. Explore the World Council of Churches website.
2. Use the table in Useful Resources to collate information about five different member churches.
3. Discuss what the variety of member churches and what does this seem to say about the churches.
4. From the World Council of Churches website listen to the interview with Rev. Elenie Poulos. What is the key message that Elenie is trying to get across about Indigenous Australians? Could this message have come from a Catholic speaker?
5. View the introductory video for the World Council of Churches.
6. Choose one of the issues raised in the video and do some further research on the topic:
    - Climate change
    - Civil war
    - Orthodox Christianity in Albania
    - Peace in Palestine

Deepening Knowledge: *Christianity: 3 Worlds of the Text*

In this lesson students will apply the understanding of the Worlds of the Text to a Gospel passage.

Teachers: *Before you start!*

- Refresh your knowledge of the Worlds of the Text
- Read a commentary on the text

Students

For students to apply the Worlds of the Text select from the following activities:

1. Break the class into pairs.
2. Each group will work with the same text: Luke 24:13-35 – the story of the disciples meeting Jesus on the Road to Emmaus.
3. Read the text aloud in class.
4. Have the students explore what happened before this account and what happened after.
5. Use the table in Useful Resources if it is helpful at this stage.
6. Have the students present the Worlds of the Text within the class collaborative space – set up the space so students can't 'see' other posts until they have posted themselves. Give permission for students to comment on other posts.
7. View these as a class group and respond to any questions that might be asked.

Extending Knowledge: *Clothing*

In this lesson students will examine why traditions have specific religious clothing.

Teachers: *Before you start!*

- Become familiar with religious clothing and some explanation for these
- Ensure that you know how to use PechaKucha

Students

1. For students to examine why traditions have specific religious clothing select from the following activities:
2. Demonstrate how to create / use a PechaKucha with the class.
3. Break the class into pairs and have each pair create a PechaKucha based on religious clothing. Students locate images of religious clothing / dress and give a brief explanation of each:
    - Hindu – bindi
    - Sikhs – turbans
    - Muslims – hijab, niqab, burka, prayer caps
    - Jews – payot, yarmulke
    - Buddhist – saffron robes
4. Christian – clerical collars, vestments, religious jewellery (cross necklace)
5. Each group present their PeckaKucha to the class
6. Conclude with a general discussion about the religious obligations associated with religious dress and the reasons people choose to wear religious dress today.
7.

Topic 2.1: Beliefs

Core content Area 2: How do I give back?

Lesson 2.1.1: Core Beliefs

In this lesson students will explore the core beliefs within religious traditions.

Teachers: *Before you start!*

Review the materials in Useful Resources on Creeds

Students

For students to explore the core beliefs within religious traditions select from the following activities:

1. Ask the students to consider what their main beliefs are about the meaning of life, death, and what happens after death. Post these to a collaborative space and have the students review the variety of responses.
2. Use the materials from Useful Resources on Creeds. Post these around the room and have the students take the time to read them and speak with other class-mates about them.
3. Have the students make use of Post-It notes to ask questions or to highlight points that seem central to the tradition or understanding.
4. Focus on each tradition's "creedal statement" in turn as a class and talk through the questions that have been raised by the class. Note any that can't be answered for a later response.
5. Use the table from Useful Resources Ethical Codes … an evaluation to dig deeper into this material. Students take this table and complete it individually to consider the "place" of these particular texts.
6. Share some responses with the class.

Topic 2.1: Beliefs

Core content Area 2: How do I give back?

Lesson 2.1.2: Ethics

In this lesson students will explore the ethical understandings within religious traditions.

Teachers: *Before you start!*

- Be familiar with the ethical principles from each of the World Religions
- View the clip on the Theory of Ethics.

Students:

For students to explore the ethical understandings within religious traditions select from the following activities:

1. Position the question of ethics by viewing the clip: Theory of Ethics
2. Discuss any issues that come from this clip. Make note of any "big" questions that students raise.
3. Read through the material on the ethical principles in Useful Resources.
4. Use the table: Ethical codes … an evaluation which is in Useful Resources to summarise and apply these. This is probably best done as a class group with students making notes as the conversation / discussion occur.
5. Spend some time exploring the consequences of observing and rejecting the code. Refer back to the video clip to give the responses some context.

Topic 2.1: Beliefs

Core content Area 2: How do I give back?

Lesson 2.1.3: What do funerary rites tell us about beliefs?

In this lesson students will explore funerary rites within religious traditions.

Teachers: *Before you start!*

- Review the clips on death rituals and death
- Be familiar with the connection between death rituals and beliefs of traditions

Students

For students to explore funerary rites within religious traditions select from the following activities:

1. Find out what the students know about funerary rites.
2. View the video clip on death rituals
3. Use the table in Useful Resources to capture the main ideas from the two traditions represented here.
4. Discuss what can be seen from funerary rites? What does it tell us about what people believe about what happens after death?
5. Use the comparative clip on death. This clip gives a summation of what follows from death and the "options" within each tradition. The table in Useful Resources will help in focussing students in this.
6. Take some time responding to questions that might emerge from the death rituals. Link these, for the major five World Religions, back to the creeds studied in Lesson 2.1.1

Topic 2.2: Practices

Core content Area 2: How do I give back?

Lesson 2.2.1: Birth Practices

In this lesson students will explore birth practices within religious traditions.

Teachers: *Before you start!*

- Read the Teacher Background material on Birth rituals
- Become familiar with the site: Rites of passage - birth

Students

For students to explore birth practices within religious traditions select from the following activities

1. Break the class into 5 groups and have each group respond to the question: Are people born Hindu, Jewish, Islamic, Christian, or Buddhist
2. Each group reports their "thinking" back to the whole group.
3. Make note of the key ideas presented in a collaborative space.
4. Students explore one tradition's birth rituals. Make use of the following site as a starting point: Rites of passage - birth
    - Christianity – baptism
    - Judaism – brit milah
    - Islam – adhan
    - Hinduism – samskara
    - Buddhism – why no ceremony?

5. Students explore their nominated ritual and considers the associated meaning that is associated with it.
6. Students present their findings to the class.

Topic 2.2: Practices

Core content Area 2: How do I give back?

Lesson 2.2.2: Marriage Practices

In this lesson students will explore marriage practices within religious traditions.

Teachers: *Before you start!*

- Be familiar with the video clip of the Jewish Wedding
- Review the Teacher Background material
- Consider how best to use the text in Useful Resources

Students

For students to explore marriage practices within religious traditions select from the following activities:

1. View the video clip of the Jewish Wedding of two Orthodox Jews.
2. Have the students react to what they see in the clip.
    - Male role
    - Female role
    - The dress of the bride and the groom
    - Symbols used
    - Joyfulness of everyone
3. View the clip again and draw out any similarities that they noticed between this ceremony and a wedding students might have attended.
4. Use the material in Useful Resources – the description of a Jewish Wedding
5. Read through this in class. Have students underline or highlight anything they don't understand or want to question.
6. List the words or phrases that students need more information about in the table provided.
7. Students complete the table on A typical Jewish Wedding. Transfer any words or phrases into the table below.
8. In pairs have students research the words and phrases in the table – share responses.
9. View the video again – what understanding do the students now have of a Jewish Wedding?

Topic 2.2: Practices

Core content Area 2: How do I give back?

Lesson 2.2.3: Death Practices

In this lesson students will explore death practices within religious traditions.

Teachers: *Before you start!*

- Make a decision about whether or not you want to go into detail with this topic
- Familiarise yourself with the material for the lesson

Students

For students to explore death practices within religious traditions select from the following activities:

1. Discuss funerals and the experiences that students have had of them. List the main features that students can recall on the board.
2. Pair off the class and have them read through the text and highlight the symbols mentioned in blue and highlight the meanings of each symbol in green.
3. Have pairs compare their responses with another pair of students.
4. Discuss this in more detail if questions have been raised by the students.
5. Use the Funeral Mass Planner Guide as a means of getting deeper into a Catholic Funeral service.
6. Have the students work in groups of three for this activity. They simply step through each of the steps in the guide and then print out the planner at the end. This activity requires students to make decisions about the scriptures texts they would use.
7. Students present what they have planned to the class and explain reasons for the choices made.

Topic 2.3: Spirituality

Core content Area 2: How do I give back?

Lesson 2.3.1: What's the same?

In this lesson students will compare spiritual practices across religious traditions.

Teachers: *Before you start!*

- Familiarise yourself with the clips used during this lesson
- Consider how best to do this – you might consider doing this lesson over a number of "lessons" and not take a whole lesson at one time

Students

For students to compare spiritual practices across religious traditions select from the following activities:

1. Expose students to a variety of meditative experiences:
   - Christian Meditation and relaxation
   - Buddhist mediation
   - Hindu Yoga Music
   - Guided Meditation
   - Dadirri
2. Have the students share their experiences. Discuss their range of experiences and remind them that meditative practice requires regular attention and time.
3. Summarise the lesson with the clip from Laurence Freeman

Topic 2.3: Spirituality

Core content Area 2: How do I give back?

Lesson 2.3.2: What's Unique?

In this lesson students will compare spiritual practices across religious traditions to determine what unique practices exist.

Teachers: *Before you start!*

- Become familiar with the variety of expressions of spirituality
- Check out the clips below so you are familiar with the content

Students

For students to compare spiritual practices across religious traditions select from the following activities:

1. Explore the religious expression as seen through the Sufis in Islam
2. What's happening here? The dancers seek to attain a mystical perfection through action
3. Listen to the explanation of a Catholic Hermit
4. Make some notes on what the "Joyful hermit" says about the experience of being a hermit
5. Explore other ways of expressing spirituality. Begin by getting an idea the variety using the clip on Catholic Spirituality
6. Students explore other expressions – brainstorm these and break the class into groups to explore and get a sense of the variety.

Topic 2.3: Spirituality

Core content Area 2: How do I give back?

Lesson 2.3.3: What's the Purpose of Spirituality?

In this lesson students will seek to understand the purpose of spirituality across religious traditions.

Teachers: *Before you start!*

- Review the Assessment Guide for this elective
- Familiarise yourself with a triptych

Students

For students to seek to understand the purpose of spirituality across religious traditions select from the following activities:

1. This lesson is for the initial preparation for the assessment task for this elective.
2. Students will be responding to the question: How do belief systems impact on us? They will be utilising a triptych to develop stimulus that they will be taking into the exam.
3. Students decide on the technique you will use to create your triptych
    - **Web 2.0 tools**
        - Glogster is an interactive digital poster maker. You can add images, text, video, audio, and graphics to present a story or capture an event
        - Pixton,
    - **Famous Triptychs**

- Where do we come from? What are we? Where are we going? By Paul Gaugin
- The Pioneer by Fred McCubbin
- The Compton Triptych
- The raising of the cross by Peter Paul Reubens

4. Plan and create your response. There is usually a unifying theme or idea across the three parts of the Triptych. For example, a three-scene short film might have the same background or backdrop, a digital presentation might have a continuing horizon line across the three images and so on.
5. Teachers should conference with students during this lesson.

Deepening Knowledge: *Symbolic Offering*

In this lesson students will explore the concept of symbolic offering across a variety of traditions.

Teachers: *Before you start!*

- Review the material on Jewish dietary laws (kosher) in the Teacher Background
- Familiarise yourself with the biblical text in Leviticus – make sue of an online commentary for this

Students:

For students to explore the concept of symbolic offering across a variety of traditions select from the following activities:

1. Establish what the students know about the dietary laws of other religions – use a class collaborative space to record this.
2. Focus on what students know and understand about kosher foods.
3. Have the students complete the worksheet found in Useful Resources about kosher and non-kosher foods – keep this for use later.
4. Read through the dietary laws as listed in the book of Leviticus. Use Biblegateway for this or use the table in Useful Resources.
5. Have students discuss their responses.
6. Go back and have another look at the sheet on Kosher / non-kosher foods that the students looked at the start of the lesson. Add the specific scripture text from Leviticus to each animal listed.

Extending Knowledge: *Contemplation*

In this lesson students will explore contemplation as a form of prayer.

Teachers: *Before you start!*

Be thoroughly familiar with the Townsville CEO's site on Christian Mediation

Students

For students to explore contemplation as a form of prayer select from the following activities:

1. Brainstorm ways of praying. Record these on a collaborative space for the class.
2. Add some "detail" to each prayer form and talk about the prayer form that each has.
3. Review Christian meditation using the link on Christian Mediation for Young People
4. Take some time to discuss what this might look like and what benefits it has for people. If it has been the practice within the school then you can move directly into a mediative time as a class. If this has not been the practice of the school then take some time to review the material in the Useful Resources.
5. Take time to Practice Christian meditation with the class – you may wish to do this over a number of lessons – a few minutes to begin and slowly extend the time. Keep reminding the class of the importance of the process involved.

Topic 3.1: Events

Core content Area 3: How am I Religious?

Lesson 3.1.1: Why Pilgrimages?

In this lesson students will explore the idea of pilgrimages across religious traditions.

Teachers: *Before you start!*

- Familiarise yourself with the idea of pilgrimage
- Organise someone who has been on pilgrimage to come an speak with the class about their experience

Students

For students to explore the idea of pilgrimages across religious traditions select from the following activities:

1. Explore the idea of pilgrimage with the class and brainstorm what students already know.
2. Begin by listening to the experience of two Christian Pilgrims
3. Explore the other links on the website so you get a sense of where Christians go on pilgrimage.
4. Students explore a variety of pilgrimages and make notes using the worksheet in Useful Resources
   - The Hajj
   - Lourdes
   - Kumbh Mela
   - Lumbini
   - The Wailing Wall
5. In groups of 3 or 4 have the students compare their notes and update their own version of the notes.
6. What questions are now raised by the students about the idea of pilgrimage? Record these and respond where possible.

Topic 3.1: Events

Core content Area 3: How am I religious?

Lesson 3.1.2: What Happens when we Gather Together Regularly?

In this lesson students will explore the idea of regular religious gatherings across religious traditions.

Teachers: *Before you start!*

Be familiar with reasons to pray.

Students

For students to explore the idea of regular religious gatherings across religious traditions select from the following activities:

1. Start the lesson with the question: Why pray? Have the students brainstorm responses. These can be posted on the class collaborative space.
2. Consider the 9 reasons to pray as listed here.
3. Students choose images and 'contemporary' text to develop some posters – online or wall posters – that summarise the ideas presented.
4. Have the class consider these. Discuss which of these are the easiest to understand and which are the most challenging.

5. Recall the last school celebration of Eucharist. Have the students run through what happened – if there is a PowerPoint or booklet make use of that. Take the students to the 'space' and have them recall the placement of furniture.
6. Discuss what happens when the school gathers for Eucharist.
    - Introductory rite
    - Liturgy of the Word
    - Liturgy of the Eucharist
    - Concluding rite
7. What music / singing was involved?
8. What movement was involved?
9. Who played special roles? Why?
10. Reconsider the posters created in the first part of this lesson. How do they apply to the celebration of Eucharist?
11. If possible, arrange someone to speak to the class about weekly Sunday services. Allow time for the students to ask questions.

Topic 3.1: Events

Core content Area 3: How am I Religious?

Lesson 3.1.3: What are the key events?

In this lesson students will explore the key events of each religious tradition.

Teachers: *Before you start!*

- Ensure that you are familiar with the chosen rituals or select others
- Be familiar with the Lucidpress

Students

For students to explore the key events of each religious tradition select from the following activities:

1. Break the class into 3 groups
    - Christianity
    - Judaism
    - Buddhism
2. Students do some preliminary reading/research about each tradition in their groups.
3. Focus on a specific celebration or festival – locate a YouTube clip that best represents the festival or celebration.
4. Direct students to the following rituals:
    - Christianity – Easter
    - Judaism – Yom Kippur
    - Buddhism – Buddha's Birthday Celebrations
5. Focus on the following in order to develop an online poster:
    - Who is involved in the festival / ritual?
    - What are the roles that people have?
    - What purpose does the ritual / festival serve?
    - Give an outline of what happens?
    - What symbols are used and what do they mean within the festival / ritual?
    - Locate and add some images and / or video clips
6. Using the information researched publish an online poster maker such as Lucidpress
7. Share the poster with the class and have students give feedback.

Topic 3.2: Times

Core content Area 3: How am I religious?

Lesson 3.2.1: Salat

In this lesson students will explore salat as a prayer form within Islam.

Teachers: *Before you start!*

- Read the Teacher Background on Surah 11:114-115
- Be familiar with the YouTube clip on salat
- Decide how you want to publish the materials the students develop

Students

For students to explore salat as a prayer form within Islam select from the following activities:

1. Discuss the purpose of prayer with the class

2. Brainstorm prayer forms that students can describe – use a class collaborative space for this

3. Discuss prayer in an each tradition:

    - Christian prayer – set prayers
    - Buddhist prayer – meditation and offerings
    - Hindu prayer – meditation and offerings
    - Jewish prayer – prayers around the meal table
    - Muslim prayer – five times a day (salah)

4. Remind students of what the word "Islam" means – "to submit". So, the form of prayer for Muslims is a prayer that does what Allah / God requires. Allah requires that Muslims prayer 5 times a day. See the following link to check prayer times.

5. Consider the following surah: Surah 11:114-115:

And perform the prayer at the two ends of the day and in the early hours of the night. Truly good deeds remove those that are evil. This is a reminder for those who remember. And be thou patient. Truly god neglects not the reward of the virtuous

6. What's the link between these verses of the Quran and the Muslim prayer times?

7. View the clip on praying salat.

8. Use the information from this lesson to design a wall chart that includes the movements and words said during salat.

9. Publish these in the room or in the class collaborative space.

Topic 3.2: Times

Core content Area 3: How am I religious?

Lesson 3.2.2: Passover

In this lesson students will explore the significance of Sabbath within Judaism.

Teachers: *Before you start!*

- Be familiar with the Seder interactive
- Revisit your understanding of Passover
- Prepare examples of the "formal" foods and being them to class for the students to see and taste

Students

For students to explore significance of Sabbath within Judaism select from the following activities:

1. Read through the directions for the Passover from the Book of Exodus
2. During this class you will come across a number of terms that you might not be familiar with. Use a table to record these and make notes about their meaning:
3. Have the students take time to work through the Seder interactive.
4. Have students 'experience' the taste of the Seder foods to appreciate that the taste as well as the look 'speaks' of the experience modern day Jews are being reminded of each year.

Topic 3.2: Times

Core content Area 3: How am I religious?

Lesson 3.2.3: Sunday

In this lesson students will explore the variety of Christian celebrations on Sundays.

Teachers: *Before you start!*

- Become familiar with the life of the local Catholic Parish
- Invite a speaker from the parish to answer any questions about the Parish

Students

For students to explore the variety of Christian celebrations on Sundays select from the following activities:

1. Investigate the local parish that is associated with the school or use this link.
2. Have the students explore the "life of the parish" and the variety of activities that help in building the community and meet the needs of the community.
3. Consider Mass times for Sundays and whether or not there are particular focuses e.g. Youth Masses, Masses in a variety of language groups.
4. Read through the last couple of Parish Newsletters to get a sense of the community
5. Listen to a speaker from the Parish (could be a staff member or someone involved in the Parish). Students ask questions about how 'successful' the Parish is in its mission to spread the Good News.
6. Students complete a PMI (Positive, Minus, Interesting) about what they heard – What positive messages did they hear? What do they see as negatives? What was interesting?
7. Share these with one other person.

Topic 3.3: Sacred Spaces

Core content Area 3: How am I religious?

Lesson 3.3.1: Exploring Sacred Spaces

In this lesson students will explore the variety of sacred spaces that exist across traditions.

Teachers: *Before you start!*

- Be familiar with the Teacher Background materials on Religious Buildings
- Ensure that groups focus on different religious buildings in each tradition; you might like to give them the ones you want them to focus on for this activity: e.g. Cathedral of St Stephen, Brisbane; Chung Tian Buddhist Temple, Underwood; etc.

Students

For students to explore the variety of sacred spaces that exist across traditions select from the following activities:

1. Brainstorm using a class collaborative space places people use for religious activity. Have the students name the place and describe the kind of activity that occurs there.
2. Consider what the class members have posted and name a religious tradition or religious expression that might use these places or spaces.
3. Break the class into groups of 3 or 4 and have them:
    - Construct a PowerPoint focussing on religious buildings
    - Break the presentation into sections that focus on:
        - Churches
        - Mosques
        - Temples
        - Synagogues
    - Locate 10 images of each the named religious building
        - 4 images of the outside of the building which highlight particular features
        - 4 images of the inside of the building
        - 1 image of adherents praying/worshipping
        - 1 slide that gives some information about the building – which includes which religious group uses this space
4. Have groups present their PowerPoints and allow time for questions and clarification.

Topic 3.3: Sacred Spaces

Core content Area 3: How am I religious?

Lesson 3.3.2: Why Pray?

In this lesson students will explore the question: "why pray?"

Teachers: *Before you start!*

1. Be familiar with the worksheet in Useful Resources

2. Know the form of the listed Catholic prayer forms

Students

For students to explore the question: "why pray?" select from the following activities:

1. Discuss ways of praying as a Christian: rosary, set prayers, Prayer of the Church, Mass, reading/reflecting on scriptures, etc.
2. Consider the questions on the worksheet in Useful Resources.
3. Give the students some time to work individually on responding to each of the sections on the worksheet.
4. Take time to move around the class and conference with the students individually about the notes they are making.
5. Pull the class back together and fill in any gaps students might have and give any necessary explanations.
6. Students write a paragraph response to the question: Why pray as Christians?
7. Select some students to read their responses to the class.

Deepening Knowledge: *Pilgrimage to the Hajj*

In this lesson students will explore the pilgrimage to the Hajj.

Teachers: *Before you start!*

Establish some class expectations about the research that you want covered in this lesson.

Students

For students to explore the pilgrimage to the Hajj select from the following activities:

1. Students to compete a mini-research task based on the hajj. Make use of the template in Useful Resources for this task. You may choose to do this over a number of lessons.
2. Students to focus their research on the following aspects of the pilgrimage to the hajj:
   - Dress of participants
   - Accommodation whilst on the pilgrimage
   - Description of what happens, what actions do the pilgrims do
   - Why do they attend?
   - What is the significance of the Ka'bah for Muslims?

Based on your research, answer the following question: The Ka'bah is central to the pilgrimage to the hajj, why is it so important and why do Muslims face it when they participate in their daily prayer? Answer this question in two paragraphs.

Elective Unit: Religions of the World

Fertile Question: *How do Belief Systems Impact on us?*

Teachers: *Before you start!*

The assessment technique for this elective unit utilises the Examination technique which is

detailed in the RAE Syllabus (see Section 4.4.4, p.41).

Task: Students will complete an in-class examination that is based on class work and

represents a considered response to the Fertile Question: ***How do belief systems impact on us?***

Suggested process:

Review the activities completed in the unit that related to you and how you understand how

Religions of the World operate. Students will utilise triptych as the stimulus for this

Examination technique. The triptych will assist in considering their response to the question:

How do belief systems impact on us?

In class: development of triptych

1. Decide on the technique you will use to create your triptych. Examples of free Web 2.0 tools and other resources are listed below.
2. Plan and create your response. There is usually a unifying theme or idea across the three parts of the Triptych. For example, a three-scene short film might have the same background or backdrop, a digital presentation might have a continuing horizon line across the three images and so on.

In class: examination – student response

1. Plan your responses based on the work in your triptych.
2. Each response needs to meet the requirements listed below.
   - Question 1: Why a religious life?
   - Question 2: What does this look like for a Catholic Christian? A Muslim?
   - Question 3: What's the hope for the future with religions?

Response type:

The response type for this elective is an examination. The examination is a short response test.

During class work students will engage in the development of a triptych and will use this as the

stimulus for their responses to the three questions posed. Student responses will respond to the

Fertile Question: ***How do belief systems impact on us?***

Assessment conditions	Semesters 1-2	Semesters 3-4
Recommended duration	60-90 minutes	60-90 minutes
Short response test	50-150 words per item	50-250 words per item

Assessment Guide: *Religions of the World*

Syllabus considerations:

This examination technique is designed to provide students with an opportunity to

answer the fertile question: How do belief systems impact on us? This will allow students to

demonstrate the two exit dimensions found in Section 4.6 of the Religion and Ethics Subject Area Syllabus 2014.

Knowing and understanding

In this Dimension students will be able to show that they understand the idea of "origins, purpose and

destiny" and can respond to it using appropriate language. They will be able to show how "origins,

purpose and destiny" touches all aspects of life and be able to explore differences in understanding and practice.

Applying and examining

In this Dimension students will be able to demonstrate their ability to organise their materials. They

will be able to analyse a variety of different opinions related to "origins, purpose and destiny"; and

they will be able to communicate this understanding.

In completing this assessment technique at least two core perspectives must be covered

within the examination technique (see Section 3.3 Core, p.9). This example covers the first

and third perspectives: the **relational** perspective and the **spiritual** perspective.

In responding to this technique schools may wish to consider what has been asked of students across their assessment responses to ensure that there is a variety of opportunities to demonstrate the dimensions. It may be appropriate for students to be given a choice of response type.

Remember, schools must submit your own study plan for approval to QCAA.

Web 2.0 tools

Sketchpad is a platform that you can use to make drawings using text and a wide range of colours and patterns.

- Glogster is an interactive digital poster maker. You can add images, text, video, audio, and graphics to present a story or capture an event.
- Pixton

Famous Triptychs

- Where do we come from? What are we? Where are we going? By Paul Gaugin
- The Pioneer by Fred McCubbin
- The Compton Triptych
- The raising of the cross by Peter Paul Reubens

Overview of the World Religions

This unit studies Hinduism, Buddhism, Judaism, Christianity, and Islam. There are a number of other traditions that are worthy of study but there needs to be a focus and this arrangement is generally the agreed one in texts on World Religions. Judaism is the smallest of this group and other traditions like Sikhism are in fact larger in numerical size. Judaism is included "due to its age, widespread influence, and fundamental links to the other two Abrahamic faiths, Christianity and Islam". (Gwynne, 2009, p. 2) The following information is a very general overview of the World Religions.

Hinduism: About 80 percent of India's population regard themselves as Hindus and 30 million more Hindus live outside of India. There are a total of 900 million Hindus worldwide, making Hinduism the third largest religion (after Christianity and Islam).
Hinduism is a world religion, however, the term "Hinduism" includes numerous traditions, which are closely related and share common themes but do not constitute a unified set of beliefs or practices.

Hinduism is thought to have gotten its name from the Persian word hindu, meaning "river," used by outsiders to describe the people of the Indus River Valley. Hindus themselves refer to their religion as sanatama dharma, "eternal religion," and varnasramadharma, a word emphasizing the fulfillment of duties (dharma) appropriate to one's class (varna) and stage of life (asrama).

Hinduism has no founder or date of origin. The authors and dates of most Hindu sacred texts are unknown. Scholars describe modern Hinduism as the product of religious development in India that spans nearly four thousand years, making it the oldest surviving world religion. Indeed, as seen above, Hindus regard their religion as eternal (sanatama).

Hinduism is not a homogeneous, organized system. Many Hindus are devoted followers of Shiva or Vishnu, whom they regard as the only true God, while others look inward to the divine Self (atman). But most recognize the existence of Brahman, the unifying principle and Supreme Reality behind all that is.
Most Hindus respect the authority of the Vedas (a collection of ancient sacred texts) and the Brahmans (the priestly class), but some reject one of both of these authorities. Hindu religious life might take the form of

- devotion to God or gods,

- the duties of family life,
- concentrated meditation.

Given all this diversity, it is important to take care when generalizing about "Hinduism" or "Hindu beliefs."

The first sacred writings of Hinduism, which date to about 1200 BCE, were primarily concerned with the ritual sacrifices associated with numerous gods who represented forces of nature. A more philosophical focus began to develop around 700 BCE, with the Upanishads and development of the Vedanta philosophy. Around 500 BCE, several new belief systems sprouted from Hinduism, most significantly Buddhism and Jainism.

In the 20th century, Hinduism began to gain popularity in the West. Its different worldview and its tolerance for diversity in belief made it an attractive alternative to traditional Western religion. Although there are relatively few western converts to Hinduism, Hindu thought has influenced the West indirectly by way of religious movements like Hare Krishna and New Age, and even more so through the incorporation of Indian beliefs and practices (such as the chakra system and yoga) in books and seminars on health and spirituality.
http://www.religionfacts.com/hinduism

Buddhism began in India 2,500 years ago and remains the dominant world religion in the East. There are over 360 million followers of Buddhism worldwide and over a million American Buddhists today. Buddhist concepts have also been influential on western culture in general, particularly in the areas of meditation and nonviolence.

Buddhism is based on the teachings of an Indian prince named Siddhartha Gautama who lived around 500 BCE. According to Buddhist tradition, the sheltered young prince was shocked by the suffering he saw outside his palace walls, so he left his life of luxury to seek answers. Eventually he succeeded, becoming the Buddha--the "Enlightened One." He spent the remaining 45 years of his life teaching the dharma (the path to liberation from suffering) and establishing the sangha (a community of monks).

Over its long history, Buddhism has taken a wide variety of forms. Some emphasize rituals and the worship of deities, while others completely reject rituals and gods in favour of pure meditation. Yet all forms of Buddhism share respect for the teachings of the Buddha and the goal of ending suffering and the cycle of rebirth.

Theravada Buddhism, prominent in Southeast Asia, is atheistic and philosophical in nature and focuses on the monastic life and meditation as means to liberation. Mahayana Buddhism, prominent in China and Japan, incorporates several deities, celestial beings, and other traditional religious elements. In Mahayana, the path to liberation may include religious ritual, devotion, meditation, or a combination of these elements. Zen, Nichiren, Tendai, and Pure Land are the major forms of Mahayana Buddhism.

http://www.religionfacts.com/buddhism

Judaism is one of the oldest religions in the world that still exists today. Jewish history, beliefs, and traditions were recorded in the Hebrew Bible beginning as early as the 8th century BCE.

Although it never achieved dominant numbers, the faith of the Hebrews—just one of many ancient Middle Eastern tribes—continues to exert a profound influence in the modern western world.
Jewish beliefs center on the conviction that there is only one God. This was a minority view in its time, but monotheism is now dominant in the western world—thanks to the influence of Judaism on the powerful religions of Christianity and Islam.

Today, approximately 14 million people identify themselves as Jews. There are three main branches of Judaism, each with different approaches to religious life: Orthodox; Conservative; and Reform. Jewish life is rich in traditions, rituals and holidays, which commemorate the past, celebrate the present, and express hope for the future.

http://www.religionfacts.com/judaism

Christianity: Based on the life and teachings of Jesus Christ approximately 2,000 years ago, Christianity is one of the most influential religions in history. Although it began as a small sect of Judaism during the first century in ancient Israel, the Christian religion has nearly 2 billion followers at the beginning of the 21st century and can be found in virtually every corner of the globe. Part of the Christian heritage goes back to Judaism in that

Jesus was a practicing Jew with strong knowledge of the Hebrew texts and the values underpinning those texts many of which have been translated into the new vision of Jesus.

http://www.religionfacts.com/christianity

Islam is one of the largest religions in the world, with over 1 billion followers. It is a monotheistic faith based on revelations received by the Prophet Muhammad in 7th-century Saudi Arabia. The Arabic word Islam means "submission," reflecting the faith's central tenet of submitting to the will of God. Followers of Islam are called Muslims.

According to Islamic tradition, the angel Gabriel appeared to the Prophet over the course of 20 years, revealing to him many messages from God. Muslims recognize some earlier Judeo-Christian prophets—including Moses and Jesus—as messengers of the same true God. But in Islam, but Muhammad is the last and greatest of the prophets, whose revelations alone are pure and uncorrupted.

The Prophet dedicated the remainder of his life to spreading a message of monotheism in a polytheistic world. In 622CE, he fled north to the city of Medina to escape growing persecution. This event marks the beginning of the Islamic calendar. Eight years later, Muhammad returned to Mecca with an army and conquered the city for Islam. By Muhammad's death, 50 years later, the entire Arabian Peninsula had come under Muslim control.

The sacred text of Islam, the Qur'an, was written in Arabic within 30 years of Muhammad's death. Muslims believe it contains the literal word of God. Also important is the tradition of the sayings and actions of Muhammad and his companions, collected in the Hadith.

Islamic practices center on the Five Pillars of Islam—faith; prayer; fasting; pilgrimage to Mecca; and alms—and include several holidays and rituals as well.

Islam and the Judeo-Christian West have had a challenging relationship for centuries and today's conflicts in the Middle East are religiously charged. Thus, a focus on the facts and efforts towards mutual understanding are particularly important when it comes to Islam.

http://www.religionfacts.com/islam

Roles within the Catholic Church

By Andres Ortiz

There are many roles within the Catholic Church for both ordained and non-ordained people. A non-ordained person is typically referred to as a lay person, or one who is not a member of the clergy. One who is ordained is someone who has received the sacrament of Holy Orders.
Pope

- The *Pope* is the head of the Church on earth. He is the Vicar of Christ in that he guides the Church in faith and morals.
- First among equals. Of all the bishops and archbishops in the world he is the leader. While he himself is the bishop of the diocese of Rome, he is the leader of the entire Christian flock as commissioned by Jesus (John 21:15-19).
- The present-day process for selecting a pope is through election. The election is held amongst the cardinals of the Church that form a conclave and select the next pope. The cardinals vote each day until a majority of the votes cast are in favour of one person.
- The pope, by the power of the keys and promise of Jesus to protect the Church (Matt. 16:13-19), has the ability to speak infallibly ex cathedra on matters of faith and morals only. This does not mean that he is impeccable or that every time he speaks he is infallible. Infallibility also extends to all other bishops as long as they are speaking together with the pope. The pope does not make infallible pronouncements as a private person, but rather does so as the supreme teacher of the Catholic faith. Even when he is not speaking ex cathedra his teaching authority is to be respected.
- 21st – 20thCentury popes:

- Leo XIII (1878-1903)
- St. Pius X (1903-14)
- Benedict XV (1914-22)
- Pius XI (1922-39)
- Pius XII (1939-58)
- Blessed John XXIII (1958-63)
- Paul VI (1963-78)
- John Paul I (1978)
- John Paul II (1978-2005)
- Benedict XVI (2005-2013)
- Francis I (2013-present)

Cardinals

- *Cardinals* are bishops or archbishops that have been given special designation to be eligible as the next pope. They are appointed by the pope. The title is generally given to bishops of prominent or large dioceses (i.e. Chicago, Boston, New York, Sydney). From the early times they were (and some still are) assistants to the Pope in liturgy, Church administration and counsel..
- The *College of Cardinals* simply refers to the body of cardinals, those that are allowed to vote in papal elections.

Bishops

- A *bishop* is one who oversees a diocese as its chief pastor. *Archbishops* govern their diocese (called an archdiocese) as well as govern the other bishops of a nearby area. For example, Archbishop John Nienstedt oversees the Archdiocese of St. Paul and Minneapolis as well as the other presiding bishops of the other 5 dioceses of Minnesota.
  - *Auxiliary bishops* are bishops appointed to assist an archbishop in running an archdiocese.
  - A *coadjutor bishop* is one that governs a diocese or archdiocese along with another bishop. The coadjutor is the one that is appointed to succeed the bishop of the diocese of which he is coadjutor.
- A *diocese* is a geographical area over which a bishop governs. It is broken into smaller sections called parishes which contain a parish church. An archdiocese is simply the territory an archbishop governs.
- Every 5 years the (arch) bishop(s) visit the pope in what is call an ad limina visit. They discuss with the pope what has been happening in the (arch) diocese and future plans. The pope often shares a message with the visiting (arch) bishop(s) regarding their efforts.
- Nearly each country in the world has a conference of bishops. For example, the United States one is called the United States Conference of Catholic Bishops (USCCB). It is the organized body of bishops for our country. They often make policy regarding issues specific to our people. They also help set appropriate liturgical standards for the country.

Priests

- *Priests* are essentially assistants to the (arch) diocesan bishop. They help the (arch) bishop by celebrating the rituals with all the people in the different parishes. Since many (arch) dioceses are too large for the (arch) bishop to conduct mass and other rituals for all the people he grants priests the authority to do so in his place. The bishop is considered the ordinary minister, so the priests are granted permission by the bishop to perform a bishop's duties in place of him.
  - *Episcopal vicar* is a priest who has the authority to act in place of the bishop. An episcopal vicar's authority is defined by the bishop at the time of his appointment and can be limited to a geographic area of the diocese, a type of business, a group of the faithful, or otherwise as the bishop determines. There can be many episcopal vicars or none in a given (arch) diocese.
  - *Vicar general* is similar in office to an episcopal vicar. It is the highest office in a (n) (arch) diocese after the local ordinary (bishop). A vicar general is the priest who has the general power to act in place of the bishop throughout the diocese except in the areas which are reserved for the (arch) bishop alone as outlined by Canon Law. Each (arch) diocese is required to have 1 vicar general.
  - *Monsignor* is a special designation given to a priest of exemplary stature. In some countries this is how the lay people would refer to the bishop. Not really used anymore.

    - The *pastor* is a priest who promotes the spiritual welfare of the faithful by preaching, administering the sacraments, and exercising certain powers of supervision, giving precepts and imposing light corrections. These powers are rather paternal in nature (hence the title "father" as in father in faith, not supreme Father (God)). A pastor is also called a parish-priest when assigned to lead a group of the faithful in a parish.
    - An *associate pastor* is an assistant to the pastor and his responsibilities are given to him by the pastor of which he is an associate.
    - A *diocesan priest* is one that is ordained for the service of a particular (arch) diocese. He is subject to the authority of the local ordinary in all matters.
    - A *religious order priest* is one that belongs to a religious order. Religious orders vary, but in general work to serve a particular cause within the Church (or sometimes the world for those orders that are service or mission oriented). Some religious orders are the Franciscans, Benedictines, Claretians, Paulist's, etc. They originated from the monastic movement in the early middle ages.
        - Some religious orders require their members to take additional vows to the normal priestly vows such as poverty or silence.
- *Laicization* is, by etymology, making a person of ecclesial character into a lay person. Laity, meaning the ordinary non-ordained people of the Church, is derived from the Greek word meaning people. Laicization is also used to signify things that are under the control of public authority and no longer by the Church (such as many governments and institutions in Europe). A synonym for this definition is secularization.

Religious Communities

- *Religious communities* are groups of lay and ordained people organized around a specific cause in the Church and often live together. There are male religious communities as well as female religious communities. There are religious orders for married people as well making co-ed religious orders.
- These communities exist functioning to serve a particular cause within the Church. Some are devoted to service, others evangelization, while yet others are devoted to education.
- Taking the vows of a religious community is not the same as being ordained. All people in a religious community that do not have the title of father or bishop are laity.
- Male religious communities often contain priests and sometimes brothers. *Brothers* are men who have taken the vows of a religious order (most often include celibacy) and devote themselves to the cause of the order while not being ordained a priest.
- Female religious orders do not contain priests, so all members are called *sisters*. Sister function in the same way as brothers of male religious orders. Often the head of a religious community of women is called Mother (i.e. Mother Angelica of EWTN).

Deacons

- In general, the role of a *deacon* is to assist. They either assist the priest or the bishop. Deacons can conduct many of the rituals a priest can. The main exception is Mass. A deacon is not authorized to consecrate the Eucharist (and therefore celebrate Mass). There are 2 types of deacons: permanent and transitional.
    - A *permanent deacon* is a deacon who is married. In order to be a deacon and be married at the same time the deacon must have been married before entering the diaconate formation program. A permanent deacon can never be ordained a priest insofar as he is married. If his wife should die then he can be ordained.
    - A *transitional deacon* is one who is on his way to becoming a priest. He will not remain a deacon for long since he is pursuing the priesthood.

Professional Ministers

- A *professional minister* is a lay person who specializes in a particular area of ministry. The following are examples.

- *Youth Minister* – one who coordinates ministry to youth. Often this person is responsible for coordinating activities and ministry opportunities for youth. Also, this person might be responsible for coordinating religious education for their youth.
- *Director of Religious Education (DRE)* – This person is in charge of the curriculum for the religious education programs in the parish. Also, in charge of gathering catechists (teachers of the faith) for the religious education program.
- *Music minister* – This person often coordinates the music at Mass and other worship events.
- *Social minister* – This person coordinates social gatherings for the parish.
- *Pastoral minister* – This person is one who is gifted at providing support to those who are troubled, seeking advice, need emotional support, etc. Often times professional ministers other than a pastoral minister are required to have some level of pastoral skills.
- *Hospitality ministers* – these people take care of food and socializing activities after Mass. Another name is fellowship minister.
- *Family minister* – offer support to families.

Volunteer Lay Ministers

- *Volunteer lay ministers* are people that are not part of the professional paid staff of a parish but do work that is instrumental to the operation of a parish. Without them many of the things that happen in parish life would not be available.
  - *Parish council members* – these people give their input to the overall operation of the parish.
  - *Finance council members* – these people help plan the budget for the parish and make recommendations for the budget.
  - *Choir* – these people offer the gift of their lovely voices to lead the congregation in singing during Mass.
  - *Eucharistic ministers* – in many parishes it would take an hour to distribute communion if there was only one line, so these people help distribute communion during Mass.
  - *Lectors* – another group of people using the gift of their voice to present to Word of God to us during Mass.
  - *Presenters for the children's liturgy of the Word* – these people bring the young children of the parish to another room during the first half of Mass to help them understand the Scriptures in non-adult language.
  - *Ushers* – these people facilitate in taking the collection during mass as well as help people find a space to worship if they come in late or the church is crowded.
  - *Liturgy committee* – help with planning the various decorations for different liturgical seasons as well as make recommendations for worship.
  - *Sacristans* – a helper for the Mass who makes sure all the parts of the liturgy are coordinated including altar servers, lectors, Eucharistic ministers, that there are enough candles, the alter has been set up correctly, etc.
  - *Nursery workers* – watch very young children during Mass.
  - *Outreach and social justice committee* – these people help plan ways the parish can do social justice or reach out to those less fortunate.
  - *Catechists* – these people provide us with their gifts and talents to help teach religious education classes.

http://www.aboutcatholics.com/beliefs/church-structural-roles/

Organizational Structure of Islam

Islam places emphasis on the individual's relationship with God. The framework for this relationship follows the guidelines set out by the Qur'an and Sunnah. This relationship, in turn, defines a Muslim's relations with everyone, which brings about justice, organization, and social harmony.
The Qur'an says, "Verily the most honourable of you with God are the most pious among you." [Qur'an 49:13] The wise, the pious, the knowledgeable in Islam, and the true in practice are Islam's natural leaders.

Islam is not specific as to who can become a scholar. Anyone with enough intelligence, study, and determination can strive to become a scholar, but not everyone will have the time and resources to do so. All

people should strive to learn as much as possible, while recognizing that God is The One, The Bestower of knowledge and understanding.

The scholar plays a critical role in Muslim society. He or she devotes years to the study of Islam. Scholars cannot forgive sins, bless people, or change the law of God. They impart the information they have acquired by reference to the Qur'an and Sunnah; by the nobility of their character they inspire others to be better.

Some have used the word "cleric" to describe a Muslim scholar. This is a misnomer. There is no formal clergy, no ordaining body, and no hierarchy. The relationship between the individual and God is a direct one. No one besides God can declare what is lawful and what is sinful. No created being can bless another. Each individual is directly accountable to his or her Lord and Creator.

One visiting a mosque may see a person leading the congregational prayers. Whenever Muslims pray together, they must select one individual to stand in front and lead the others in prayer so that all might pray in unity and harmony. It is best to select a person who has the most knowledge of the Qur'an and Islam. This person is called Imam, which literally means "the one who is leading." At midday on Fridays there is a special congregational prayer. All Muslim men are required to attend; it is voluntary for women. This weekly prayer is preceded by a short sermon. The one who gives this sermon should be the best available in terms of his deep understanding of Islamic principles.

http://www.almasjid.com/content/organizational_structure_islam

Buddhist Religious Hierarchy

Buddhism is one of the widest spread religion in the world. It was founded by Siddhartha Gautama. Buddhism is one of the most successful religions, spread throughout India and most parts of Asia. Buddhism can be divided into two main branches namely The Theravada and The Mahayana. The Theravada is dominant in Burma, Sri Lanka and Thailand. The Mahayana is more diverse and is mainly found in Taiwan, Japan and Korea. Let's discuss in detail the Buddhist religious hierarchy.

The whole Buddhist religious life is centred around sanghas, also known as 'Order of Disciplines'. Sanghas are defined as the communities of monks. The main job role of the monks is to transmit the teachings of Buddha all over the world. The monks live in the monasteries and spread their teachings by educating the students in the monasteries.

Buddhist Religious Hierarchy
The levels of hierarchy are:
Buddhist Monasteries
Buddhist Monks
Buddhist Nuns
Buddhist Lay People
Buddhist Pilgrims

Buddhist Monasteries

Buddhist monasteries are the living places for people, who have devoted themselves fully to the Buddhist religion. The monasteries are open to public, and lay people can reside in the monasteries for a limited period of time. The monasteries are the centre's for learning about the religion. Many Buddhist children go the monasteries to read and write. The monks usually serve as teachers at the monasteries. They give them education and knowledge pertaining to Buddhism, along with other education.

A typical Buddhist monastery consists of the main prayer hall, dormitories, school rooms, a crematorium, a library and rooms for the statue of Buddha. The monks meditate inside rooms and chant in low moaning voices. They sleep in the dormitories. And monks are required to follow a certain dress code.

The monasteries run by the donations and money earned through the important ceremonies. Local monasteries often get support from the local lay community.

Buddhist Monks

The Buddhist monks are in the highest positions in the Buddhist religious hierarchy. Monks are respected by everyone in the Buddhist societies. The monks live in a community with the other monks in the monasteries. The monks spend most of their time in the monasteries, teaching the children about all the aspects of the religion.

Buddhist Nuns

The nuns are second in rank to the monks. Women can also serve as nuns. The nuns act as assistants to the monks. They handle relatively little responsibility in comparison to the monks. The nuns spend most of their time in study and meditation.

Buddhist Lay People

A symbiotic relationship exists between the monks and the Buddhist lay people. The lay people provide the monks with food, lodging and medicines. They cater to every need and requirements of the monks. In return, the monks teach them the religion. They are generally involved in the household activities and don't spend much time in praying and meditating.

Buddhist Pilgrims

The pilgrims travel to the important religious sites such as the Buddha's birthplace and stupas etc. They visit the various monasteries in order to get knowledge about the teachings of Buddha.

http://www.hierarchystructure.com/buddhist-religious-hierarchy/

Cyclic World View – an extract from World Religions in Practice

The Hindu-Buddhist world view considers human existence to be fundamentally cyclic. Birth leads to death, which is followed by rebirth into this world, and so forth. This particular life is only one in a long series of reincarnations aptly symbolised by the image of the wheel. The universe itself is hierarchical and the spiritual essence of the individual re-enters it at a different level each time, depending on the amount of good or bad karma that has been accumulated in each reincarnation. In both Buddhist and Hindu thinking, good karma is generated by behaviour in accordance with specific ethical, social, and religious norms. In this sense, the wheel of reincarnation and the law of karma function as a compelling moral incentive as well as an explanation for the apparent inequalities in the world. One's actions in this life determine one's reincarnated form in the next.

In contrast, the Abrahamic religions display a more linear view of human existence which entails being born and dying just once before judgment that determines one's eternal fate. There is no wheel of incarnation – just a line from birth through death to everlasting life. However, it must be acknowledged that this neat division between the cyclic Oriental world view and the linear Semitic world view is broad and far from absolute. The Hindu Shraddha ritual, which is aimed at providing a new body for the deceased who can proceed directly to the land of the ancestors, suggests a more linear, corporeal notion of the afterlife. Conversely, the Jewish gilgul tradition, which envisages a series of reincarnations until the soul is purified, echoes the Buddhist wheel of samsara.

Perhaps the most salient feature of funereal rituals that reflects the contrast between the cyclic and linear world views is the means of bodily disposal. One consequence of the Hindu and Buddhist samsaric understanding is that the physical body has only limited importance since it is merely one particular form in a long series of lives. Moreover, none of the physical forms will play any part in final liberation. Thus, the general custom of cremation among Hindus and Buddhists make theological sense. The situation is quite different in Semitic religions where the physical body carries much more significance. The absence of a cycle of reincarnation means that each person only ever has one body which constitutes an integral part of their identity. This is true not only during earthly life but also beyond the grave. Embodiment of some sort or other

is understood as an essential aspect of being human. The central idea is that the remains of the person will be raised up at the end of time and transformed into a new, spiritual body for all eternity. The importance of the physical body in the Semitic religions is reflected in their traditional preference for ground burial as a means of bodily disposal, although cremation has been permitted in sections of Judaism and Christianity in recent times. (Gwynne, 2009, pp. 164-165)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

Birth Rituals across World Religions – an extract from World Religions in Practice

The Christian ritual primarily associated with birth is baptism, although the Baptist tradition within Christianity defers the ritual until the person is old enough to make a free and informed decision for themselves. However, in the majority of churches, infant baptism is practiced on the understanding that adults responsible for the child's upbringing – parents and godparents – may legitimately speak for him or her in terms of faith. Essentially the baptismal ritual involves a water bath symbolising for some the washing away of original sin. More universally, it represents accompanying Christ into the tomb and beyond to risen life. As the gateway through which the child passes into Christianity, baptism is about initiation and religious membership. As the ceremony at which an official name is conferred on the child ("christening"), baptism is also about religious identity.

The baptismal rite was practiced from the very earliest moments in the Christian story, its inspiration and imagery drawn from the memory of Jesus' own baptism in the river Jordan at the hands of the prophetic figure known as John the Baptist. John 's choice of immersion in water to symbolise repentance and a new beginning was based on the Jewish ritual bath known as mikveh, which is still required of converts today. Despite its Jewish provenance, baptism is a symbol of the divergence of Christianity and Judaism, for the Jewish ceremony associated with birth is not a water-bath but the circumcision of newborn males, a rite abandoned by the early Christians.

The physical operation of circumcision in not unique to Judaism and is found in many cultures both ancient and contemporary. However, in the Jewish religious context it carries a specific and profound meaning – a sign of the covenant between God and Israel. As one of the positive commandments of the Torah, circumcision on the eighth day after birth carries the highest priority, taking precedence even over important institutions such as the Sabbath and Yom Kippur. However, unlike Christian baptism, circumcision does not make a child Jewish since the ritual is only performed on male children. In Judaism, religious membership traditionally comes via birth from a Jewish mother.

Themes of identity and change are also important aspects of circumcision as is the case in baptism. Like the Christian ritual, circumcision also involves the conferral of a name. Yet, unlike a water bath, circumcision leaves a very permanent, physical mark on the body, powerfully symbolising the real and ongoing nature of religious identity. In terms of change, the waters of baptism represent the washing away of the old life and the commencement of a new life as a child of God. Similarly, the rabbinic tradition sees the cutting away of the foreskin as a symbol of the need to complete the birth process and shape the human person according to the divine will.

Judaism is not the only religion of the five to practice circumcision. There is a threefold intersection between Jews and Muslims when it comes to birth rituals. Both religions circumcise male children, but they also have a redemption ceremony as well as the practice of cutting and weighing the child's hair and donating an equivalent amount to the poor. Islamic birth rituals are somewhat more elaborate, based not so much on Qur'anic prescriptions but on the example of the Prophet. Immediately after birth, the child is given a sweet substance such as dates, and the Islamic call to prayer is whispered in its ear – food for both body and soul from the very first moment.

Approximately one week after birth the three Aqilah rituals are performed: a name is given to the needy; and an animal is slaughtered as a gesture of redemption, although there is some debate as to its precise religious meaning. There are echoes here of the Jewish ritual of pidyon ha ben in which the firstborn male child is redeemed, although the symbolic ransom in the Jewish version involves the gift of coins to a priest rather than the gift of an animal to God. Finally, circumcision is performed but, unlike Judaism, the timing ranges from infancy to adolescence. Moreover, Islamic circumcision is not Qur'anic and is more associated with purity and hygiene, whereas in Judaism it is a sign of the divine-human covenant.

Islamic birth rituals not only intersect with Jewish practice but display a surprising similarity to classical Hindu ceremonies. Hinduism has arguably the most elaborate and extensive series of life-cycle rituals among the five religions and a significant number of these are prenatal, birth, and infancy rites, suggesting a particular concern for purity and propriety in childhood. Although there is considerable variation in practice depending on geography, caste, and gender, the infancy samskaras are widely adapted across the myriad of Hindu sects. Prenatal rituals include simple ceremonies for various blessings at natural moments: prayers for fertility prior to conception; prayers for a male child at the quickening of the womb; prayers for a healthy birth toward the end of pregnancy. Similarities with other religions become apparent in the post-natal rituals such as the writing of the sacred sound aum on the newborn's tongue with honey which resembles the Islamic custom of whispering the adhan. In both religions, the first forms of nourishment that the baby should receive are the most sacred sounds of all. As in Judaism, the naming ritual involves the conferral of a double name: one for spiritual and one for secular purposes. Similarly, the Jewish idea of circumcision symbolises the cutting and shaping of the raw soul is also reflected in the Hindu term samskara which suggests a spiritual imprint, a refinement of the person, or the construction of the true self.

In one sense Buddhism's lack of a common birth ritual reflects its understanding of human birth as the unfortunate return of a deceased spirit on the wheel of reincarnation. Birth is actually rebirth and the aim of Buddhism is to help people avoid being reborn into this world enslaving desires. In another sense, ordinary Buddhist families rejoice in the birth of new children as people in all cultures do. In many cases, the birth is marked in cultural-religious fashion by borrowing from Hindu customs such as nourishment for the newborn, the first solid food, the first excursion outside the house, and so forth. One custom that is widely practiced as a Buddhist life-cycle ritual is the pouring of water from one vessel to another. Although the water theme takes us back to Christian baptism, the Buddhist rite is not about washing away guilt and sin, but rather the transfer of good karma from the monks.

Initiation and membership; naming and identity; refining, cleansing, and redeeming – these are some of the key themes that resonate across the birth rituals of the five religions. Furthermore, the notion of birth as unfortunate rebirth, which is shared by both Buddhism and Hinduism, leads naturally to life-cycle rituals that deal with the opposite end of life. The religious meaning of birth is inescapably tied up with the religious meaning of death. (Gwynne, 2009, pp. 134-136)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

Under the Huppah - an extract from World Religions in Practice

The first book of the Jewish scriptures opens with two accounts of the creation of the world. In the first chapter of Genesis, God shapes the cosmos over six working days and rests on the seventh. At the climax of the process, God creates male and female human beings "in his image" and immediately instructs them: "Be fruitful and multiply and fill the earth and subdue it". The very first explicit divine commandment in the Torah is the duty to procreate. In the second chapter of Genesis an older version of creation describes how God first fashions a man (adam) from clay (adamah) and places him in the garden as cultivator and keeper. The creator acknowledges that it is not good that man should be alone and so he creates the animals as potential companions. But none of these satisfy the fundamental yearning of the solitary man for an equal, complementary partner. Thus, while the man sleeps at night, God takes one of his ribs and fashions woman. Upon seeing this new creature Adam joyously exclaims that "this at last is bone of my bones and flesh of my flesh". Only when male and female are joined together is the human person complete. The biblical author then adds a reference to marriage at the conclusion of the creation story: "Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh".

The two creation narratives powerfully highlight the twofold purpose of marriage in Judaism: companionship and procreation. Marriage is a divinely ordained partnership that fulfils the deep human need for intimacy and flows over into the generation of new human life. In Jewish theology, the relationship between husband and wife is described as kiddushin- a means of sanctifying each other in an exclusive and faithful bond of love in accordance with the will of God. This notion of the God-given partner who fills the gap in an individual's life is reflected in the long-standing Jewish tradition of seeking one's baskert [soul mate]. Moreover, the prophetic tradition of Israel added a third layer of meaning to marriage: the conjugal love between the groom and the bride is a symbol of the transcendent love of God for Israel. In one sense, God is married to his people.

Such language presupposes monogamy as the ideal form of marriage, and this is reflected in contemporary Jewish law, although this was not always the case. The Torah and the Talmud allow a man to have more than

one wife at the same time, and many prominent biblical characters such as Abraham, Jacob, David and Solomon practiced polygyny and concubinage.

The themes of purification and a new start find practical expression as the bride attends the mikveh or ritual bath on the eve of the wedding. On the day itself, the couple fast until the ceremony is completed and confess their sins as all Jews do annually on Yom Kippur (Day of Atonement). She receives her guests while seated on an elegant throne in a custom known as Hakhnassat Kallah [Rejoicing of the Bride]. At the same time, but in a separate place, the Groom's Table is held. While guests partake of food and drink, the groom is expected to deliver a discourse on the Torah while his family and friends continually interrupt him in good humour. The groom is then taken to his bride for the bedeken, or veiling ritual, which is a remnant of the ancient year-long period of betrothal.

A formal legal contract known as a ketubah is signed by the bride, groom, and two valid witnesses.

The wedding ceremony is celebrated under an embroidered cloth canopy supported by four poles known as the huppah – a term that has become synonymous with "wedding". The huppah represents the new home that the couple will create out of their mutual love. Like Abraham's tent, which was visited by God disguised as a traveller, it is open on four sides as a sign of hospitality to all. When the bride reaches the huppah, she circles the groom seven times. There are many explanations for this practice, including the staking out of a claim, in a similar way to how land was staked out in ancient times, or alternatively implying that her new life now revolves around her husband.

The wedding consists of two stages, the first of which is known as kiddushin [sanctification]. As a sign of their union, the couple drink from a cup of wine – a common element in Jewish life-style rituals – which is blessed by the officiating rabbi. The rabbi recites a blessing that praises God for the gift of marriage and the groom places a ring on the bride's right forefinger. Many Jewish weddings now include a double ring ceremony. The traditional Jewish wedding band is plain gold with no jewels or decorations except for engraving on the inside. The groom declares, "Behold, you are consecrated to me with this ring in accordance with the laws of Moses and Israel", after which the signed ketubah is read aloud.

The second stage is called nesuin [elevation] and consists of the sheva brachot, or the seven wedding blessings. This beautiful litany of prayers expresses sincere gratitude for such gifts as life, wine, and married love. And asks that God grant joy and peace tot eh couple as well as to all of Israel's children. The symbolic number seven, frequently used in both ritual and calendar, is linked to the seven days of creation, signifying completeness and newness.

The couple drink from the cup of wine for a second time and the groom breaks a glass with his foot – a gesture that carries a number of meanings. According to the Talmud, it signifies the need for decorum and sobriety even in the most joyous of moments. For many it is a reminder that marriage involves not only happiness and pleasure but also heartbreak and sacrifice. The shattered glass also recalls the destruction of the First and Second temples. The couple are then escorted to a private room for a short period known as the yihud, during which they end their pre-nuptial fast with a brief meal and share their first moments alone together as husband and wife. Traditionally this was understood as an opportunity for the new couple to consummate their marriage. Finally they re-join their family and friends for the seudat mitzvah – a festive meal that marks the fulfilment of a divine commandment such as circumcision, bar mitzvah, or marriage. (Gwynne, 2009, pp. 177-181)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

Kosher – an extract from World Religions in Practice

The generic term that gathers together the complex network of Jewish food rules and regulations is kashrut, from which the common term kosher (fitting or proper) is derived. In the broad sense it refers to food that is fit for consumption according to Jewish law. The basis on which foods are categorised as kosher is the will of God, expressed in the Torah, elaborated in the Talmud. So which foods are kosher and which are [not]. It is important to note that food is not rendered kosher by blessing prayers, even though the recitation of prayer at mealtimes is a vital part of Jewish practice and an expression of profound gratitude to the creator. The definition of kosher can be summed up in seven fundamental principles:

First, animal type is vitally important. According to the Torah, the only land animals that may be eaten are those that have a divided hoof and chew the cud. Thus meat from sheep, cattle, goats, and deer is kosher

whereas meat from pigs, rabbits, horses, camels, and so forth is treifah (not kosher). The prohibition also extends to the organs, eggs, milk, and fat of forbidden animals. The Torah further specifies that the only marine animals that may be consumed are those with fins and scales. Thus shark, eel, shellfish, lobster, oyster, and crab, among others are forbidden. The Torah also provides a list of unclean birds from which the rabbinic tradition inferred that all predatory and scavenger birds are treifah, whereas domestic fowl such as chicken, geese, turkeys, and ducks are kosher.

Second, the manner of death is relevant, at least for land animals and birds. Animals that die of natural causes or are killed by other animals or as part of hunting sports are treifah. The animal is kosher only if it has been slaughtered according to the proper method, or shehitah. This involves a qualified ritual slaughterer (shohet) making a swift cut across the throat with a perfectly sharpen knife. Kosher laws specify that the blade of the knife must have no burrs or nicks, that there must not be any hesitation or delay while drawing the knife , and that there not be any chopping, burrowing, or tearing motion. The principle behind such detailed requirements is the minimization of the animal's distress and pain. In other words, although the method may sound archaic and brutal to modern ears, the point of the entire operation is to reduce suffering on the part of the animal by rendering it unconscious as quickly as possible. Once killed, the carcass is then inspected for any disease or flaws, especially in the lungs. If there are no problems the animal is declared glatt [smooth].

Third, the Torah expressly forbids the consumption of blood which is regarded as a creature's life source and thus properly belongs to the creator. For this reason, the next step in the slaughtering process is to hang the carcass so that as much blood as possible is drained. Other methods are also utilised such as soaking, salting, and grilling. Eggs with spots of blood are avoided for the same reason.

Fourth, certain parts of the animal are prohibited, in particular the hind quarters that surround the sciatic nerve and fat around the vital organs such as the kidney and spleen. The ban on meat from the hind quarters stems from the biblical story of Jacob who wrestled with an angel of God one night at the river Jabbok. The angel struck him on the sciatic nerve to gain an ascendency but the injured Jacob was rewarded for his resilience and thus was renamed Israel. In other words, the ban on the hind quarters of an animal is a constant reminder to the Jewish people that their very existence springs from the acknowledgement of God's primacy by a recalcitrant Jacob.

The fifth principle, originates from an enigmatic Torah passage that states: "Do not boil a kid in its mother's milk." The command probably refers to an ancient pagan custom that Israel is warned to eschew. However, the rabbinic tradition has interpreted it to mean that the meat of land animals and birds must never be consumed at the same time as dairy products. For some the separation of the two food types symbolises the fundamental distinction between life (dairy) and death (meat).

The sixth kosher principle is a direct consequence of the fifth principle in that the separation of meat and dairy also applies to the kitchenware used to cook both food types. Ideally, a separate set of utensils, dishes, towels, and tablecloths show be used for meat and dairy foodstuffs. Thus, Jews who follow kosher laws strictly often have two entire sets of utensils and even two kitchens if they can afford it.

The seventh kosher principle is the ban on grape products, such as wine or grape juice, that have been produced by non-Jewish sources. Wine itself is seen as a precious gift of the creator and plays an important symbolic role in many Jewish religious ceremonies. (Gwynne, 2009, pp. 219-220)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

The Hajj – an extract from World Religions in Practice

The obligation to go on pilgrimage is strongest in Islam where it constitutes the last of the five pillars of faith for Sunnis and one of the ten 'branches' of religion for Shi'ites. The Qur'an declares that "pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it." The 'House' referred to is understood to be the Ka'bah in Mecca, which was already a centre of Arabic pilgrimage before Muhammad. When the Prophet captured the town in 630, he removed the Ka'bah's idols, converting it into a central symbol of Islamic unity and the destination for all Islamic pilgrimages. Although Muhammad continued to reside in Medina and was eventually buried there, he made several pilgrimages to Mecca in the last years of his life, thus consolidating the practice as an essential aspect of the new religion. The fifth pillar was named hajj, an Arabic term that means "to set out on a journey". The Muslim who completes

a hajj is given the honorific title of haji, which carries a degree of social status and has sometimes been handed down as a family name.

The fifth pillar requires that all adults who are physically and financially capable make pilgrimage to Mecca at least once in their lifetime. However, Islamic tradition acknowledges that this is not possible for everyone. In fact, only a small proportion of the world's Muslims are able to afford to make the journey, especially those who live at a considerable distance from Saudi Arabia. A Muslim should not go into debt to pay for the hajj, nor should it jeopardise the welfare of the family who are his primary responsibility. Moreover, money used for the hajj should be purified beforehand by the Islamic religious tax known as zakat.

The Ka'bah is a cube-shaped building approximately 40 feet high and constructed from the grey stone of the surrounding Meccan hills. According to Islamic belief, it was originally built by Adam but, somewhat like the tree in bodygaya, it has been destroyed and reconstructed many times in its history. On one occasion it was Abraham and his son Ishmael who rebuilt the edifice. The Ka'bah is said to be located directly under the heavenly mosque used by the angels and is thus the spiritual axis of the world. As noted above, it originally housed the idols of the pre-Islamic Arabic religion before they were destroyed by Muhammad. Today it is an empty shrine with a simple unfurnished interior and lamps hanging from the ceiling. It is covered by a black cloth known as the kiswa, on which Qur'anic verses are embroidered in gold. The pilgrims are not required to enter the building but as they circumambulate they reach out their arms toward the Black stone which is inserted in the eastern external corner. (Gwynne, 2009, pp. 369-371)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

Exegesis on Surah 11:114-115

And perform the prayer at the two ends of the day and in the early hours of the night. Truly good deeds remove those that are evil. This is a reminder for those who remember. And be thou patient. Truly god neglects not the reward of the virtuous.

The prayers here are usually understood as referring to the five daily canonical prayers (salah) in Islam. The prayers at the two ends of the day are interpreted to be the prayers performed at dawn (subh/fajr) and sunset (maghrib), or at dawn and in the late afternoon (asr), or at midday (zuhr) and in the late afternoon; the early hours of the night can collectively refer to the prayers performed at sunset and during the night (isha), or to the latter only. Truly good deeds remove those that are evil is understood to mean that performing the daily prayers erases one's minor sins, as the Prophet is reported to have said, 'Verily from prayer to prayer there is an expiation for the [minor sins committed] between them, as long as the major sins have been avoided". In a more general sense, it can refer to the manner in which the positive effects of good actions can offset the negative effects of evil actions, as the Prophet said, "Follow up an evil deed with a good deed, and it shall erase it." In a hadith the Prophet said, "For everything there is polish, and the polish of the heart is the remembrance of God", referring to the effect of prayer and remembrance on a heart hardened and darkened by sin. (Nasr, 2015, pp. 586-587)

Nasr, S. H. (Ed.). (2015). The Study Quran. New York: Harper One.
Religious Buildings – an extract from World Religions in Practice

As a fundamental aspect of human society, buildings are used for a vast array of activities including religious worship and devotion. Although the religions teach that transcendent reality is literally everywhere, practice indicates that it is encountered in a special way within the sacred building where space itself is sanctified and earth meets heaven. All five major religions have such places where communities gather for congregational worship or individuals come for private devotion and inspired meditation. As with all buildings, the shape and design of the structure itself reflects not only the devotional practices that are carried out within them but also the religious beliefs that lie behind the practices. Although the designs, practices, and beliefs are unique to each religion, it is also possible to identity some interesting points of similarity between the traditions.

In some cases the edifice itself is a statement of faith. Hindu and Buddhist temples are fashioned on the shape of the human body albeit in different ways. The Hindu mandir is traditionally erected on consecrated land according to the pattern of a mandala or sacred diagram. The classical mandala used as the floor plan for Hindu temples is the body of Vastu Purusha, the god of buildings and land. Similarly, Buddhist temples are often designed to imitate the shape of the meditating Buddha seated in the lotus position as seen from a lateral perspective. Traditional Christian churches often had a cruciform pattern so that, from above, the

building itself form the unmistakable symbol of the cross. Although Islamic places of worship do not necessarily have any such overall pattern, an external feature on almost all mosques (as well as Christian churches) is the domed roof symbolising the heavens in which God dwells and under which the worshipping community gathers. Historically, the capacity to express Jewish faith through the external appearance of the synagogue was limited as a result of restrictions imposed by the Muslim or Christian social majority. When greater freedom was granted in nineteenth-century Europe the tendency was to borrow from classical and even Christian building styles, with the result that the truly distinctive nature of a synagogue is more apparent internally than externally.

The other feature that is common to many sacred buildings is the tower that reaches upwards toward the sky. In Christianity, it takes the form of a steeple or spire. The steeple usually functioned as a bell-tower from which the call to prayer was tolled in traditional times. With or without a spire, the steeple also symbolises prayers and human hope rising up to God. A cross is often placed at the very apex of the structure, thus stamping the building as a Christian place of worship. In an Islamic mosque, the tower feature takes the form of the minaret which may originally have been an adaption of the Christian steeple. In one sense the minaret serves the same purpose as the steeple since it is the elevated place from the voice of the muezzin calls believers to prayer five times per day.

The tower feature of the Hindu mandir is a symbol of the holy mountain Meru where the gods abide, which makes it a counterpart to the basic floor plan of the mandir, the dome of the mosque, and the church. However, as the tallest feature of the mandir, it also represents the vertical axis connecting heaven and earth. In northern India, the tower is known as shikara which is located directly over the central part of the mandir, while in the south it is the gopura which forms part of the gateway to the temple. In the Buddhist temple, the tower feature is known by a variety of names including stupa or pagoda. Although often mistaken for the main part of the complex, it is actually the place for housing relics and the cremated ashes of the deceased. The original bell shape of the stupa was based on the traditional Indian funeral mound. Overtime it evolved into a multilayered symbol of the cosmos with each level representing one of the fundamental elements: a square base as earth; a bell-shaped dome as water; a tapered spire as fire; a parasol as air; a square base as earth; and a finial or some other symbol at the very apex as the ether. In eastern Asia, the stupa evolved into the slender pyramidal shape of the pagoda. Just as the dome sits above the mosque and church representing divinity's dominion over the cosmos, the stupa-pagoda rises above the temple complex symbolising the cosmos itself in all of its levels through which the individual must journey toward ultimate liberation.

The interior of the sacred building is also replete with religious symbolism and meaning. The main issue is the focus of attention. The interior of a mosque is strikingly empty of seating, creating an open atmosphere but also reflecting the need for space for given that much of Muslim prayer involves bodily prostration, as the etymology of the term mosque suggests. The key feature is the arch-shaped wall niche (mihrab) indicating the direction of Mecca (qibla) toward which every official prayer must be directed. Thus every mosque physically orientates the believing community toward the symbol of Islamic unity. The original qibla was Jerusalem until it was later changed. As in Islam, the direction of Jewish prayer is also an important consideration. Like mosques, synagogues indicate the direction of the holy city via the positioning of their most important interior feature, the aron ha-kodesh (holy ark).

Apart from being a direction indicator, the holy ark is essentially a receptacle for the Torah scrolls which are read during synagogue services on an annual cycle. A lamp burns alongside the ark, indicating the presence of the scrolls inside. That the holy writings occupy pride of place inside the sacred building attests to the unrivalled importance accorded to the inspired word in the Jewish tradition. In a similar manner, Protestant church often give prominence to an lenthroned Bible over the communion table. It is no coincidence that Judaism, Islam and Protestant Christianity all share a pronounced emphasis on the word rather than the image as the principal way to approach divinity. [Post-Reformation and the rise of Protestantism saw the change in the use of ornate imagery, symbolism and art internally and externally.] Thus synagogues, mosques, and Protestant churches are also notable for their lack of icons, statues, and any other image that might be considered idolatrous. Moreover, a key feature is each of them is the platform from which the holy texts are recited and interpreted: the bimah, the minbar and the pulpit.

In contrast, the sacred image is an essential part of worship and devotion in other mainstream Christian churches, as well as in Hindu mandirs and Buddhist temples. Although Catholic, Orthodox, and Anglican churches have scriptural readings during their services, the pulpit is usually not in the centre of the sanctuary but to one side. Central position is given to the altar or communion table on which the Eucharistic bread and wine are consecrated. Like the Jewish ark, these churches also have a holy receptacle, known as the

tabernacle, with a lamp burning beside it. However, unlike the Jewish ark, the Christian tabernacle contains sacred bread rather than sacred texts. Moreover these churches warmly endorse the use of icons, statues, and other images in the sacred building. Often the faithful will pray before the image and light candles as a gesture of devotion. Similarly, the main focus within the Buddhist temple complex is the shrine hall which houses images representing the historical Buddha or a selection of celestial Buddhas and bodhisattvas. Here the faithful meditate or make offerings of incense, flowers, lighted candles, and food.

In the same tradition, Hindu worship involves offerings of the same sorts of substances before the sacred image (murti) through which the devotee gains a vision (darshana) of the deity. As with Buddhism, much Hindu devotion occurs in the privacy of the domestic shrine, but the Hindu mandir is typically replete with the images and sculptures of Brahman's many manifestations. The central space inside a Hindu mandir is the inner sanctum in which the image of the main god is kept.

The sacred building has been a source of inspirational architectural design through the centuries and across the religions. At a practical level it functions as the forum for public worship. At a theological level, it stands as a statement of faith in stone, metal, wood, and glass. In many ways mosques, synagogues, churches, mandirs, and temple complexes have their own unique characteristics that reinforce the distinctiveness of each religion. Yet beneath the visible differences there also lies a basement of commonality. Whether the emphasis is on congregational or individual devotion, the priority of the verbal or the visual, the heights of transcendence of the depths of immanence, in all cases the sacred building is the place where the sacred meets the profane, where heaven touches earth, and where the ordinary space is given extraordinary meaning. (Gwynne, 2009, pp. 342-345)

Gwynne, P. (2009). World Religions in Practice. Oxford: Blackwell Publishing.

What is a Catholic Mass?

Mass is the central act of worship in the life of a Catholic. Going to Mass is about spending time with God, but also receiving his graces (inner strength to live the Christian life). The name 'Mass' comes the final blessing said by the priest in Latin 'Ite missa es' meaning "to send out" as Jesus Christ sent his disciples out to the world to take his teaching to them.

The Mass has four basic parts or 'rites'. The beginning is called the 'Introductory Rite'. At the beginning, the priest processes in, accompanied by altar servers, (usually boys and girls who help the priest by carrying things, giving him things). Often the congregation (all those who are there) sing a hymn. Once the priest reaches the sanctuary (the part of the Church where the altar table is) he begins Mass by saying the sign of the cross; 'In the name of the Father, and of the Son and of the Holy Spirit, Amen.' This short prayer means that everyone is reminded that they are baptised into the One God in three persons, and so puts themselves into his protection. Then the congregation are given a few moments to reflect upon the things they have done or not done which hurt other people, and are invited to repent, or say sorry to God. This is because not being sorry for sins (when we have hurt other people or disobeyed God,) can be a barrier to being given the graces God wants to give us.

The second part of Mass is called the 'Liturgy of the Word'. Liturgy is an ancient word, which came from the ancient Greeks meaning 'official work,' so Mass is part of the official prayer of the Church. In the liturgy of the Word, everyone listens to readings from the Bible; first, a story from the Old Testament which is completed by what Jesus Christ did, e.g. the story of the Israelites being fed on manna in the desert (Exodus chapter 16), is completed when Jesus Christ said 'I am the bread of life' (John chapter 6). Then a psalm is prayed or sung on the same theme. The second reading is usually a letter from St Paul and then everyone stands to listen to a reading from the Gospel, the story of Jesus. This reading will show how the Old Testament is completed by Jesus. After the readings everyone sits and listens to the homily, or sermon preached by the priest. To complete this part of the Mass, on Sundays, everyone recites the Creed, which is the statement of faith in God, and then each parish has its own set of 'intercessions' that is, a set of prayers for local issues and people.

The third part of the Mass is called the liturgy of the Eucharist. 'Eucharist' means to give thanks, so it begins by the 'offertory' when we offer ourselves to God. This is symbolised by taking up the bread and wine which will become the Body and Blood of Jesus Christ, and the collection. During the Eucharistic prayer everyone kneels as to worship Jesus Christ who becomes present under the appearance of bread and wine when the

priest says the 'consecration'. The change is not 'done' by the priest, but by Christ, and whilst visible, nothing appears to have changed, the change is one of substance, of what it is. Those who are able to receive 'Holy Communion' then process up to receive, either in one kind (just the host, the Body) or in two kinds (from the cup as well). Those unable to receive Holy Communion, either because they are not Catholics, or because as Catholics they have disobeyed a serious law of the Church and have not been reconciled to the Church, are invited to come forward and receive a blessing, which can be called a spiritual communion.

The final part of Mass, the concluding rite is quite short – after some time to reflect on the Eucharist (Holy Communion) everyone stands and the priest says a final short prayer, asking God for help to use the graces we have received in Mass to help us in our daily lives. He then blesses everyone in the name of the Father and the Son and the Holy Spirit, so we all leave knowing we have worshipped the Triune God, and strengthened by him to live our lives in the world. To the priest's final words, 'The Mass is ended. Go in the peace of Christ, to love and serve the Lord' the congregation reply 'Thanks be to God.'

Much has been written on the central mystery of the Eucharist and St. Cyril of Jerusalem writing in the late fourth century said, 'Do not look upon the bread and wine as something ordinary, for, by the Lord's own words, they are his Body and Blood. Even though perception suggests this to you, let faith grant you certainty. Do not judge the matter by taste! Be firmly convinced by faith that you have become worthy of the Body and Blood of Christ' (Mystagogical Catecheses 4, 6).

Source: http://www.thepapalvisit.org.uk/The-Catholic-Faith/FAQ-on-Faith/1-10/What-is-a-Catholic-Mass

Lesson 1.1.1

Question	Notes…
What's the one thing that 'holds' each tradition together?	
What are the 'big rocks' for each tradition?	
How is the 'divine' describe within each tradition?	
What's the significance of ritual, symbolism or language within each tradition?	
What diversity is there within each tradition?	
How has each tradition been prophetic?	
How has each tradition adapted to Australian culture?	

Lesson 1.1.2

Jesus the Man

Did Jesus sweat?

Do I see Jesus as a person with basic human physical needs such as hunger, thirst, reaction to heat and cold, etc.?

Did he experience apprehension, embarrassment, tension, frustration?

Did he go through the normal stages of puberty in his adolescent development?

Did he know what he was going to do tomorrow?

Could he feel attracted to women?

Did he learn? How?

Was he always content?

Did he know what God wanted him to do all the time?

Why did he use oral prayer?

Did he go to the synagogue and the temple just for good example?

Were his miracles derived from his divine power or from his human faith?

Did he ever feel inadequate, either personally or socially?

Scripture Search – some suggested answers

These are some possible answers - there are a number of correct responses for many of these:

Jesus wanted people who break the laws to be heavily punished.

FALSE: John 8:1-11 - Woman caught in adultery

He wasn't upset when people were sad or suffering.

FALSE: John 11:32-37 - Jesus becomes disturbed by Lazarus' death

He said, "If someone takes your coat, let him have your shirt too".

TRUE: Luke 6:29

Sometimes he broke the Jewish laws.

TRUE: Luke 6:1-5 - Sabbath rules

His best friends let him down.

TRUE: Matthew 26:36-46 - Agony in the Garden - disciples fall asleep

He said it doesn't matter if you break the law.

FALSE: Matthew 22:15-22 - Paying taxes to Caesar

He said, "When you lend, don't expect anything back in return".

TRUE: Luke 6:30

He said that only the toughest people get to the top in life.

FALSE: Luke 6:20-26 - Beatitudes and Mark 10:33-37 - Greatest in the Kingdom

He didn't like people who were different.

FALSE: Luke 5:12-16 - Cure of Leper

He encouraged people not to trust foreigners.

FALSE: John 4:4-42 - Samaritan Woman

He spoke to people that none of his friends would speak to.

TRUE: John 4:4:42 - Samaritan Woman

He was disappointed that the Jews did not make him their king.

FALSE: Matthew 27:11-14 - Jesus questioned by Pilate

He taught that prisoners were no-hopers.

FALSE: Luke 6:20-26 - Beatitudes

He said a wonderful new age had begun.

TRUE: for example: Luke 4:16-30 - Jesus rejected at Nazareth

The religious rulers got on well with him.

FALSE: John 18:19-24 - Interrogation before High Priest

He upset people.

TRUE: Mark 4:31-35 - Jesus upsets family - they think he's gone mad

Scripture Search

Are the following statements about Jesus TRUE or FALSE? Find a scripture passage that supports your conclusion:

Jesus wanted people who break the laws to be heavily punished.

He wasn't upset when people were sad or suffering.

He said, "If someone takes your coat, let him have your shirt too".

Sometimes he broke the Jewish laws.

His best friends let him down.

He said it doesn't matter if you break the law.

He said, "When you lend, don't expect anything back in return".

He said that only the toughest people get to the top in life.

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Styles of Writing

	BIOGRAPHY	AUTOBIO-GRAPHY	GOSPELS
Authorship	* Student of history * Someone interested in the life of the person	* The author him / herself	* The evangelists with the inspiration of the Holy Spirit: - Matthew - Mark - Luke - John
Point of view of author	* Usually an attempt to be objective * An outsider	* Subjective * An Insider	* Believers in the divinity of Jesus * Definitely 'insiders'
Purpose of writing	* To describe a famous person * To arouse interest in him / her * To satisfy intellectual curiosity	* Usually to justify / explain his or her motivation, his or her actions, his or her life	* To strengthen FAITH in Jesus * To help belief in the Messiah / Son of God (John 20:31)
Documentation	* Birth certificate * Letters * Historical records * Research data	* Personal recollection and remembrances	* Direct experience by early followers of the historical Jesus * Eyewitness testimony heard and recorded * Collections of oral preaching

			* Experience of the Risen Lord
Date of composition	* Varies from a contemporary account of centuries after person's death	* While the author still lives (usually in the 'golden years')	* First generation of Christianity * From around 65-100 CE, that is, 35-70 years after death - resurrection - ascension of Jesus
Timeliness	* Varies from time to time and from place to place as interest dictates	* Varies from time to time and from place to place as interest dictates	* "A living word" * Valid until the end of the world
Intended audience	* Any interested reader	* An interested reader who wants to get a subjective viewpoint	* Christians * Slightly different audiences for each gospel

Three Gospel Stages

In the early days of space travel, rockets were boosted into orbit in three progressive stages. Each stage was vitally important.

We have something similar to this when it comes to the four Gospels. They are also passed through three stages in reaching their final form: LIFE stage, ORAL stage, and WRITTEN stage.

The LIFE stage began with Jesus' birth and ended with his ascension to heaven. Peter refers to it, saying, "With our own eyes we saw his greatness" (2 Peter 1:16)

The ORAL stage began on Pentecost. Shortly after the Holy Spirit descended, Peter told a crowd, "This Jesus, whom you crucified, is the one that God has made Lord and Messiah!" (Acts2:36)

The WRITTEN stage began when the apostles realized they couldn't preach the "Good News" to every nation in their lifetime. Guided by the Spirit, they began to record it. Luke writes:

Dear Theophilus:

Many people have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and who proclaimed the message.

And so, Your Excellency, because I have carefully studied all these matters … I thought it would be good to write an orderly account for you. I do this so that you will know the full truth about everything which you have been taught. (Luke 1:1-4)

John alludes to all three gospel stages in his First Letter:

What we have seen and heard [life stage] we announce to you [oral stage] … We write this [written stage] in order that our joy may be complete. (1 John 1:3-4)

And so the Gospels went through three stages in reaching their final form:

LIFE what the disciples experienced

ORAL what the apostles preached

WRITTEN what the evangelists recorded

[Source: Link, Mark (1995) Path Through Scripture, Texas: Tabor Publishing (See p112)]

Formation of Gospels

Stage 1: The Historical Jesus – the actual life of Jesus

- Jesus actually lived, performed miracles, told parables, was crucified and rose from the dead.
- Nothing was written at this stage.

Suggest why not?

Stage 2: Oral Tradition

- Convinced that Jesus was the Messiah the apostles preach and baptise. The Church begins.
- There were collections of parables, sayings, and miracles.
- As the name implies – nothing was written as yet.

Suggest reasons for this …

Stage 2: Oral Tradition … continued

Then the Apostles oral preaching took three forms:

- Kerygma: Preaching to unbelievers. Those who had no first-hand knowledge of Jesus. See Luke 4:16-19
- Didache: Teaching. To repeat the message and explain it in more depth. Emphasize teachings and saying of Jesus. See Matthew 5:1-12
- Liturgy: Worship, participation in the work of God. Primarily, Christians met for the Eucharist and the teachings and actions of Jesus were repeated (do this in memory of me). See John 6:52-58

Stage 3: Actual writing of the New Testament

The earliest writings were the Letters of Paul. As a missionary Paul kept in contact with the communities he had founded by writing letters. These are the letters we have in the New Testament today. The Gospels were composed later.

The Gospels were compiled from the oral tradition.

The writers took the SAYINGS, MIRACLES and PARABLES from the oral tradition and combined them into a Gospel account.

Suggest why the Gospels were finally written down?

The Gospel according to Mark

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.57)]

Mark is generally given the honour of having invented the new literary genre of the Gospel. Jesus proclaimed the gospel, that is, the good news that, through him, the kingdom of God had come. Mark wrote a book presenting the good news about Jesus. The one who proclaimed, Jesus, became the subject of the proclamation: it was now his words and his actions which were proclaimed as the good news, the gospel. And the title given to this kind of book from the second century onwards is significant: the Gospel according to Mark, the Gospel according to Luke, and so on. Jesus proclaimed a single gospel; the evangelists present the life of Jesus as they saw it, in accordance with what they had discovered; they give their testimony.

Of course, Mark did not make it all up himself. Words and actions of Jesus had been brought together before him, first orally and then in writing. Several collections already existed: a collection of sayings (or logia), an account of the passion from the arrest of Jesus to his burial, and doubtless other sequences. As the first to write a book which brought them all together, Mark imposed a geographical and chronological framework on the life of Jesus, a framework which Matthew and Luke were to take up after him (but not John). This

framework is useful, but, it is more theological than historical: Mark does not claim to represent events as they actually happened. He offers a certain view of the ministry of Jesus as seen by him and the community whose spokesperson he was.

MARK'S COMMUNITY

It is generally accepted that the first Gospel was written in Rome, about 70 CE, and takes up the preaching of Peter. Round about 110, the bishop Papias was already writing: 'Mark was an interpreter of Peter and wrote down carefully what he remembered - though not in order - what was said or done by the Lord. He had in fact neither heard the Lord nor followed him, but later on, as I said, he followed Peter. The latter formulated his teachings as was needed, though without making an ordered composition of the oracles of the Lord.'

The indications that we can note in his work fit this tradition very well. His community was made up of former Gentiles: Mark is obliged to translate Aramaic words and to explain certain Jewish customs. We can understand the importance attached to the evangelization of Gentiles, and it is no chance that the finest confession of faith occurs on the lips of the Roman centurion at the foot of the cross.

This community was threatened with persecutions. The faith which Mark presents is not a quiet faith: it comes up against opposition and is forced to take risks. That fits in very well with what we know of the Church of Rome under Nero. Peter suffered martyrdom I 64 CE.

So this is a community 'dispersed among the Gentiles', as Peter wrote in his letter.

THE AUTHOR

The author of the Gospel was almost certainly the young John Mark mentioned in Acts (12:12). He left on a missionary journey with his uncle Barnabas and Paul, but he left them when they embarked for Asia Minor an preferred to return home to his mother (Acts 13:5, 13)! Paul refused to take him on his second mission; this will have been the cause of his parting from Barnabas (Acts 15:36f). However, they were later reconciled, since we find Mark at Paul's side again during his imprisonment by the Romans (Colossians 4:10), and Peter indicates in his letter that Mark, his son, is with him in Rome (1 Peter 5:13).

The Gospel according to Matthew

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.69)]

When we change from Mark to Matthew, we get the impression that we are moving into different country, just as we might go through a mountain pass and find another valley spreading out before us. With Mark we may sometimes have the illusion of discovering Jesus of Nazareth through Peter's eyes. With Matthew, we are never quite sure whether we are beside Lake Tiberas in the year 30CE or at the celebration of the liturgy in a Christian church of the 80s. Or rather, Matthew puts us in two places at the same time: he deliberately places upon the Jesus of history the tracing paper of the Lord living in the church. Thus the face of Jesus of Nazareth is revealed to us through the glorious features of the risen Lord celebrated by the church.

THE 'CHURCH'S GOSPEL'

That is the title given to this Gospel, which has left its stamp on Western Christianity more than any other. It is the only one to use the word church (16:18; 18:17); it is concerned with the Church's organization, with the brotherly life and the catechesis which it presents in the striking form of great well-constructed discourses.

It introduces us to the heart of a church which celebrates its Lord in the liturgy: it puts the tracing paper of Christians worshipping the Risen Lord, chanting Kyrie, sozon, at the height f the storm, over the disciples of Jesus. It is also a church which runs the risk of stifling itself and having only 'little faith' (8:26)

MATTHEW'S CHURCH

The situation of the communities among which Matthew was preaching largely influenced his witness. Three main aspects appear as we read the text.

The communities seem to have been composed above all of Christians who had come from Judaism. They knew the Scriptures well: more than 130 passages have been noted in which Matthew refers to the Old Testament. For them, the Law remains the rule of life: 'I have come not to abolish the Law but to fulfil it,' to bring it to its culmination, to perfection, declares Jesus (5:17). They are very familiar with the way I which the rabbis interpret scriptures, and some of their questions (about fasting, almsgiving, and divorce) are typically Jewish. It is no coincidence that Jesus is presented as the new Moses.

These communities were in conflict with official Judaism as it was reborn at Jamnia. Christians had already been driven out of their synagogues as Matthew writes. And the very harsh attacks on the Pharisees (Matthew 23) are perhaps less those of the Jesus of the 30s than those of the risen Lord. Living in his community in the 80s, against the Pharisees of Jamnia.

These communities are open to Gentiles. By Christian conviction, reflecting on the missionary impetus of the first years of the church, these Jews who had become Christians rediscovered in the words of Jesus his concern to send his disciples all over the world.

THE AUTHOR

A second century tradition which cannot be checked says that Matthew, the customs officer of Capernaum, who became one of the Twelve (9:9), wrote down the words of Jesus in Aramaic.

The present author of the Gospel, an unknown figure, was perhaps inspired by him. He wrote in Greek, round about 80 or 90, in the communities of Syria and Palestine, perhaps at Antioch.

The Work of Luke: The Gospel and Acts

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.81)]

Luke is original in having written a work in two volumes: the Gospel and the Acts of the Apostles. They should be read together. Luke like other evangelists, put over the life of Jesus the tracing paper of the life of the Church: in Acts, however, he wanted to give us this overlay by itself.

A BELIEVING HISTORIAN

Modestly, Luke does not write a Gospel but 'an account of events', so that the disciple can confirm his faith: he says as much in a prologue characteristic of the historians of his day (1:1-4).

However, the historian Luke is a believer: what he narrates is for him good news which he wants to share. He constantly tells his reader, 'You can't read this in detached way: you must do so today ….' His account therefore never has the cool tones of description; it is always at the same time an exhortation. The disciple is at the heart of his preoccupations; he is the one who is being addressed and is being persuaded to enter the marvellous world which Luke has discovered.

LUKE'S COMMUNITY

We do not know anything precisely about the community in which Luke was writing, but we can easily imagine the kind of Church in which his message took shape: these were communities which had grown up on Gentile territory; Greek, like the churches of Antioch or Philippi. As we read the work we can pick out several of their features.

These Christians are former Gentiles. Luke himself a Greek, adapts to their mentality. He stresses the reality of the resurrection (which Greeks will have found difficulty in accepting) but uses a vocabulary which says more to them: 'Jesus is alive'. He uses the term 'saviour' to explain the title Christ / Messiah, which will have been obscure to his readers. Emperors were called 'Lord', so Luke is careful to say the Jesus in the only

Lord. He avoids the word 'transfiguration' (Greek: metamorphosis), because there were several accounts of the metamorphosis of Greek gods.

These Christians know that they are accepted into God's covenant with Israel by grace and not by birth. They are keen to reread the scriptures, to find in them the loving plan of God.

They have had experience of the Spirit: their churches came into being outside the Jerusalem circle, and were formed through the word of God and the Spirit. They know that faith in Jesus has brought them into a tradition, that of the apostles, which Luke investigates with care, but they know how to live it out in the freedom of the Spirit which drives them onwards towards their fellow Gentiles. Unlike Matthew's communities, those of Luke find no difficulty in universalism.

THE AUTHOR

Traditionally, since the second century Luke has been seen as the 'beloved physician' (Colossians 4:14) who accompanied Paul from Troas to Philippi, where he probably lived between 50 and 58. He re-joined Paul at Miletus, followed him to Caesarea and then to Rome (according to passages in Acts written in the first person). Perhaps he came from Antioch, of Gentile (or Hellenistic) ancestry? An educated man, he handles with some skill the Greek commonly spoken at the time.

Mark's Jesus

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.64)]

A man

Mark presents us with the everyday Jesus, a man like ourselves. We get the impression that we are discovering him, from day to day, through Peter's eyes. During the two years of their life together, Peter had watched Jesus on the roads of Palestine, had welcomed him into his home at Capernaum, had watched him eat and sleep, talk and pray. He had seen him angry at the synagogue or in the Temple, irritated towards a leper or towards his disciples, full of pity when confronted with the crowd, amazed that people in Nazareth would not believe in him. He had watched the harassed life of Jesus as a wandering preacher, which at times did not even allow him a chance to eat; he had seen Jesus asleep, exhausted at the height of a great storm.

Peter had been impressed by the way Jesus looked, his anger, his questioning, his love; he had been intrigued by the mystery of Jesus, as on the first night that Jesus spent at his home or when he saw him get up before dawn to go to pray alone in a desert place (1:35).

Mark does not hesitate to report certain features which must have stunned his audience, accustomed to seeing Jesus as the Son of God: Jesus did not know everything; he did not know what his disciples were talking about and had to ask them (9:16, 33); he did not know when the end of time would come (14:33); he was afraid of death (14:33) and died in despair (15:34). He was so disconcerting that even his parents did not believe in him: 'He's lost his head' (3:21).

A 'man with' - a man by himself

Mark's Jesus is above all Jesus-with-his-disciples. His first act is to call them, and then to choose twelve to be with him. His opponents try to break up this team by attacking Jesus in the disciples' presence and the disciples in his (2:18-27). Jesus prepares these disciples for their future ministry by making them serve the crowd, a service which comes before rest or food (6:31f), and by directing them towards the Gentiles.

Against this background, the solitude of Jesus appears all he more dramatic. He is alone, because he cannot make his companions realize his mystery; they are hardened (6:52; 8:17), doubt, abandon him the moment he is arrested, and deny him.

The teacher

Straight after his baptism, Jesus preaches that 'The Kingdom of God is at hand.' For Mark, Jesus is the one who teaches the crowd (about twenty times). When he sees the crowds who have followed him into the desert

and have nothing to eat, Jesus takes pity on them, and begins to teach them, guessing that this is their most important hunger (6:34).

Now the paradoxical fact is that there are very few discourses in Mark. Did he perhaps want to convey that Jesus taught above all by the way in which he acted? Proportionately, the miracles occupy a major part of Mark's Gospel: they show by actions that the kingdom of God is at hand, that Jesus is stronger than evil (3:27).

The crucified Messiah

Jesus refuses to have himself proclaimed Messiah or Christ, and he imposes silence on those who discover who he is, whether these people whom he has healed or the demons: this is what is referred to as the 'messianic secret'. Many people expected that the Messiah would re-establish the earthly kingdom of Israel. Jesus does not want them to get the wrong idea of the Messiah: he is the Messiah, but not in that sense. He gives himself this title only when it is no longer possible to make a mistake, when he had been condemned to death. It is by suffering and death that he will establish a spiritual kingdom. And he tries to lead his disciples along this road.

The Son of Man

The most frequent title Jesus uses in Mark is Son of Man (14 times). Perhaps Jesus was fond of it because it unveiled his mystery while at the same time concealing it. In itself, the expression in fact means simply 'man'.

The Son of God

This title is rare, but appears as the climax of the faith to which Mark seeks to bring his reader. He uses the title in his introduction (1:1), and the centurion proclaims it at the foot of the cross (15:39), echoing the voice of the Father at the baptism and the transfiguration.

Matthew's Jesus

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.76)]

The Lord living in his community

With Mark we discovered primarily the man Jesus; Matthew presents us from the start with the glorified Lord, celebrated in his community. The disciples prostrate themselves in adoration before the Risen Lord (28:17), as do the Magi (2:2, 11), the leper, the centurion, the disciples in the storm, though they should prostrate themselves only before God (4:10).

The fact is that by virtue of his resurrection, Jesus is truly God with us: the name Emmanuel, proclaimed at his birth (1:23), is given to him only on Easter Day; it is even the last saying in the Gospel: 'I am with you' (28:20).

He is the well-beloved Son of God. Mark does not use this title very much, and makes us see how difficult the disciples found it to recognize him. In Matthew, Jesus presents himself in this way (11:27; 26:63-64) and the disciples proclaim him to be Son of God on several occasions. (e.g. 14:33; 16:16).

Matthew's Jesus is also solemn. Matthew leaves out Jesus' emotions and his not-knowing (compare Matthew 13:58 with Mark 6:5) and stresses his power (4:23; 8:24; 15:30). Once, however, this Lord shows himself to be very human by looking for some affection from his friends in agony.

Jesus is the savior of his community. The miracles show him to be the suffering servant of Isaiah who takes our infirmities upon him (8:17). By organizing the miracle stories, by effacing the human features of Jesus and presenting Peter's mother-in-law (8:15) or the disciples in the storm (8:25) in the guise of the Christians of his time, Matthew shows that the Lord Jesus is continuing his saving work in the community in Matthew's own day.

Jesus is the Lord of his community. Moses had given the Law to the people; Jesus is the new Moses who gives the new law, in the Sermon on the Mount and on the mountain where he appears at Easter. The concern of this law is that men should be perfect as the Father is perfect. Restoring the ancient Law to its original

purity, Jesus looks for mercy and forgiveness that he leaves as a rule for his church (18:21-35). He wants his disciples to have an intelligent faith, to understand, and asks this of them several times (e.g. 13:19, 23, 51; 15:10).

Jesus is the model for his community. "It is fitting for us to fulfill all righteousness', he says to John (3:15), and in a text which appears only in his Gospel, he presents the life of Jesus as the only way of arriving at knowledge of the Father (11:27-30).

The Messiah of Israel

For Matthew, Jesus is the Messiah looked for by Israel and announced by scripture. As a true rabbi, Matthew skilfully quotes the scriptures to show that Jesus fulfils them. He frequently gives Jesus official titles like Messiah (Christ), Son of David, King of Israel. Rejecting him or accepting him decides whether a person belongs to the true Israel; the Gentile Magi worship him, but Jerusalem rejects him; priests and scribes condemn him, while the Roman centurion and his men proclaim him Son of God. The kingdom, too, will be taken away from the former to be given to others (parable of the murderers in the vineyard, 20:1-16). The Messiah of Israel becomes the world's Messiah.

The Son of Man

In the tradition of the apocalypses, people looked to the coming of the Son of Man at the end of time to give judgment. For Matthew, Jesus is this Son of Man; he declares himself to be Son of Man before the Sanhedrin and proclaims that from now on people will see him (26:64). Easter is truly the Parousia (second coming) of the Son of Man coming on the clouds (26:64) to his prostrate disciples (28:18), having received all power (28:18). Matthew is the only one to speak of this second coming or arrival of the Son of Man. In fact, for him it denotes the moment when the kingdom of God takes its place in our history. That happens at the time of the resurrection.

Jesus sends him community

Enthroned as Son of Man, sovereign judge and lord of all the world, Jesus has won the final victory. Now the territory has to be occupied, so he sends his disciples to establish his victory throughout the world. He had prepared them for this mission (10), but at that time he was the one who went out to preach. The real mission begins on Easter Day (28:18-20).

Luke's Jesus

[Source: Charpentier, Etienne (1995), How to Read the New Testament, London: SCM Press (See p.76)]

Luke did not know Jesus personally. So the Jesus whom he discovered is not primarily the itinerant prophet of Galilee but the glorified Lord showing himself to Paul on the Damascus road, the Lord whose face he discerned in a community like that of Philippi, where the loving power of Jesus was so strong that it enabled great ladies like Lydia and dockers in the port to live side by side in the same communion. Luke also finds features of this Jesus in the memories of the witnesses whom he questions.

The Lord Jesus

Luke is the only evangelist to call Jesus 'Lord' when he is talking about him. The glory of Easter is reflected back on his earthly life. This glory surrounds Jesus from his birth onwards (2:9, 32). The transfiguration is less an anticipation of the future glory of Easter (Matthew - Mark) than an emergence of the glory which he possesses from his conception, because his is born of the Spirit (9:32). The glory which he is to show as Son of Man is his own (9:26, compare Matthew 16:27; Mark 8:26). All men glorify him (4:15), though God is the only one who should be glorified.

Jesus is king (that is perhaps clearer to Greek readers); Luke is the only evangelist to say so, and he does it six times (1:32-33; 19:12f, 28f; 22:28f, 67f; 23:40f).

Luke knows that Jesus acted as Lord and Christ only as a result of his resurrection (Acts 2:36); however, that is possible because he is Lord and Christ in his very being, as the infancy narratives affirm. The title Son of God is not a simple recognition of his role, but an affirmation of his nature (1:35; 22:70).

The Spirit of Jesus

This expression appears only twice in the New Testament (Acts 16:7; Philippians 1:19; spirit of Christ in Romans 9:2; 1 Peter 1:11). The Spirit of God has so entered into Jesus that people can talk about of his Spirit. Jesus is conceived by its power (1:35); it shows itself at his baptism (3:22), leads Jesus into the desert (4:1); Jesus is endowed with the Spirit to be made the bearer of the good news (4:14, 18). It is in the spirit that Jesus trembles for joy (10:21).

Through his glorification Jesus receives the Spirit from the Father, to give it to us (Acts 2:38) if we ask him (Luke 11:13; compare Matthew 7:11). Acts emerges as the Gospel of the Spirit which gives life to the community after Pentecost, as it gave life to Jesus and to the first witnesses of his life (Luke 1:15, 41, 67; 2:25-26).

Jesus is the prophet charged with revealing God (7:16, 39; 24:19; Acts 3:22-23), and his death is that of a prophet (13:33; Acts 7:52). Luke deliberately presents him as the new Elijah.

The aspect of God which he reveals is above all that of the tenderness of the Father for all men. The main passage in which Luke presents Jesus as prophet (7:11-50) ends with the forgiveness of the woman who was a sinner. This love which arouses the Father's compassion (15:20) is shown by Jesus himself (7:13), and the disciples must show it too (10:33).

The coming of Jesus is God's visit. In Luke, the proclamation of judgment as by a prophet becomes the good news of salvation, a year of grace (4:19). By his attitude Jesus makes this love of the Father visible: he is the friend of publicans and sinners (7:34). He is the saviour, the deliverer from Satan who holds men's hearts in thrall, and from evil which tortures their bodies. Jesus is the friend of sinners, because they need God in the same way as the sick person needs the physician (5:31), but even more because God needs them to show his forgiveness (15). Luke has a great attachment to women, often scorned at that time (Mary, Elizabeth, Anne, Mary Magdalene, Martha and Mary, and women who accompany him); some go on to play an important role in the church (Acts 1:14; 12:12; 16:14; 21:9).

Man before God

Jesus is not only Lord and Christ, but also fully man. He lives what he proclaims so perfectly that he is the model of the perfect man, transfigured by the Spirit, living in his Father's arms: his first word, like his last, speaks of the Father (2:49; 23:46). He constantly lives I the Father's presence and his prayer is a demonstration of it: it is while he prays that he receives his great revelations. (baptism and the transfiguration); he spends his nights in prayer (5:16; 6:12; 9:28), and his disciples are so impressed that they want to be introduced to the secret of this relationship with God (the Our Father, 11:1).

Thus, the very person of Jesus is at the centre of the Gospel. Confronted with him, men must choose. For this being who is so full of tenderness is also terribly demanding: men must make their choice for him today, simply because he is who he is. This total faith which obtains salvation is the source of the joy which irradiates the Gospel and transfigures the disciple.

Lesson 1.1.3

Fr Frank O'Dea's homily: 31st Sunday in Ordinary Time – Luke 19:1-10

When I was the priest in Murgon the local people were very crooked on the aboriginal people who in groups would take over the central park in the town – often having drinking parties – getting rotten drunk. "If only these people would give up the drink, they would be wonderful people" said the locals. It is said the same of young people who get hooked on drugs: "If only they would give up the drugs they would settle down and become wonderful young citizens."

We want the drunks to convert and become sober. We want the druggie to convert and stay clean. When we talk about conversion we are normally thinking of someone really bad with a major evil. But conversion can also apply to a good person.

Archbishop Romero was a good bishop. He was quiet, respectful, and loyal. He was considered a model bishop, so his fellow bishops selected him as their Archbishop. Then a priest friend of his was shot by the soldiers because he had spoken out against the way the 12 wealthy powerful families had control of the resources of El Salvador and kept the majority of the people in poverty. The Archbishop rushed to the priest's house only to have the priest die in his arms.

That was the beginning of the conversion of the quiet, careful Archbishop to the courageous, outspoken leader who worked tirelessly so that the very poor in his country should get an equal opportunity to share in the resources of the country. Eventually Archbishop Romero was shot, saying Mass, by army agents on the orders of the 12 wealthy families who controlled the power and wealth of the country. Archbishop Romero was a good man who converted to a great man and is now commonly regarded as a saint by the people of his country.

Zacchaeus was a tax-collector who was an outcast and social sinner. Although he was a Jew – known by his name – he collected taxes for the Romans. They allocated a certain amount of money and almost like a franchise – the tax collector had to give that amount to the Roman authorities. Anything above and beyond that the tax-collector could get was profit for him. Zacchaeus was obviously wealthy and his wealth had come from squeezing extra money out of his fellow countrymen. So he was twice unpopular – firstly for collecting for the hatred Roman oppressors and secondly squeezing extra money out for himself. Jesus notices Zacchaeus and invites himself to dinner at Zacchaeus' place.

It is a very public gesture of friendship with this social outcast. Jesus' public act of kindness brings the unexpected reward. Zacchaeus comes under the influence of Jesus magnetic personality. He renounces his greed and particularly the unjust wealth creation – and converts to Jesus' gospel of justice and compassion. Jesus' kindly intervention brings an amazing change in Zacchaeus's value system.

So the challenge for us this week is what conversion can I make within myself in my actions? Basically, you people are good people – so the conversion is not from being a BAD person to a GOOD person – but from a GOOD person to a BETTER, maybe even a GREAT person. Maybe the conversion is to include back into your family – the difficult or hard family member – everyone holds at arm's length. Maybe the conversion is to do your work more carefully and productively rather than just cruising along. Maybe the conversion is to make prayer a more essential part of your life – or maybe another 10 minutes each day. Maybe the conversion is to join that Church or volunteer group – you were always intending to join. Maybe as a student – the conversion is to study more seriously and for a longer period each day. Each person can look at some aspect of our lives and see a conversion that could be made and should be made.

Zacchaeus was a little man. Small conversions are more sensible and lasting and often make a real difference to the goodness and greatness in our lives.

Lesson 1.3.2

Brainstorm in groups to complete the following table:

Religion	What do they believe happens when they die?	What does their funeral rites look like?	What world view does this suggest?

Hinduism			Linear / cyclic What evidence is there for this decision?
Judaism			Linear / cyclic What evidence is there for this decision?
Christianity			Linear / cyclic What evidence is there for this decision?
Buddhism			Linear / cyclic What evidence is there for this decision?
Islam			Linear / cyclic What evidence is there for this decision?

Prof Peta Goldburg's summary on Buddhism and Hinduism. Highlight in green things that "sound" the same; and highlight in blue things that "sound" different.

Buddhism	Hinduism

The Wheel of Life is not only a work of art but also a theological statement on life and death. Because life is cyclical for a Buddhist, each lifetime is only one stage of the journey which may involve hundreds or even thousands of rebirths. In English we use the term 'reincarnation' to describe this process, but in both Buddhism and Hinduism it is known as samsara. The samsaric world-view, originally inspired by the cycle of nature, functions as an explanation for suffering and misfortune in the world. It is linked to karma, which determines the cosmic realm into which a person will be reborn after each death. For Buddhists, karma is measured by the extent to which a person overcomes ignorance, greed and selfishness which drive the wheel of rebirth. The ultimate goal of Buddhist existence is liberation from the cycle of samsara. Cremation, one of the most common forms of disposing of bodies in Buddhism, is reflective of Buddhism's roots in Hinduism.	The timing of death in Hinduism is important. An early or violent death such as a car accident is considered a 'bad death'. On the other hand, a 'good death' is one which occurs in old age after a time of spiritual preparation. The cycle of samsara or repeated rebirths is endless and is regarded as having no beginning. The individual soul (jiva) carries with it a subtle body that is the vehicle for karma. As the jiva transmigrates from one rebirth to the next, it brings along its karmic residue. Buddhists and Hindus share a cyclic view of human existence based on the hope that they will eventually be liberated from the wheel of reincarnation. However, Hindu funeral rites reflect a more human or worldly, linear understanding of the afterlife, where the dead person needs a new form of embodiment before it can become an ancestral spirit and reach the land of the forefathers, from which it is not expected to return to this world.

(Goldburg, 2012, pp. 175-176)

Goldburg, P. (2012). Exploring Religion and Ethics. Port Melbourne: Cambridge University Press.

Lesson 1.1 Extending Knowledge

In your group complete the following table to explore the Three Worlds of the Text

Insert the text you are exploring here: Matthew 3:13-17 / Luke 3:21-22 / Mark 1:9-11		
World Behind the Text	Authorship:	
	Time written:	
	Audience:	

	Jewish Baptism:	
	Historical information:	
World Of the Text	How is this story situated within the gospel – what comes before and after?	
	Where does the story take place?	
	What happens?	
	Who is involved?	
	Who speaks?	
	Who hears?	
World in Front of the Text	What is the message of this passage for Christians today? Make some homily notes here …	

Lesson 1.3.3

From the World Council of Churches website locate five different member churches and gather 5 points of interest about each. Use the following table to collate the information.

Member Church	Points of Interest

Lesson 2.1 – Deepening Knowledge

Read through the text from Leviticus 11:1-47 and make notes about which foods are kosher and which are not. Add some extra examples to each kind of foods.

Leviticus 11	Notes
Clean and Unclean Foods 11 The Lord spoke to Moses and Aaron, saying to them: 2 Speak to the people of Israel, saying: From among all the land animals, these are the creatures that you may eat. 3 Any animal that has divided hoofs and is cleft-footed and chews the cud—such you may eat. 4 But among those that chew the cud or have divided hoofs, you shall not eat the following: the camel, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. 5 The rock badger, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. 6 The hare, for even though it chews the cud, it does not have divided hoofs; it is unclean for you. 7 The pig, for even though it has divided hoofs and is cleft-footed, it does not chew the cud; it is unclean for you. 8 Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean for you. 9 These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat. 10 But anything in the seas or the streams that does not have fins and scales, of the swarming creatures in the waters and among all the other living creatures that are in the waters—they are detestable to you 11 and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable. 12 Everything in the waters that does not have fins and scales is detestable to you. 13 These you shall regard as detestable among the birds. They shall not be eaten; they are an abomination: the eagle, the vulture, the osprey, 14 the buzzard, the kite of any kind; 15 every raven of any kind; 16 the ostrich, the nighthawk, the sea gull, the hawk of any kind; 17 the little owl, the cormorant, the great owl, 18 the water hen, the desert owl,[a] the carrion vulture, 19 the stork, the heron of any kind, the hoopoe, and the bat.[b] 20 All winged insects that walk upon all fours are detestable to you. 21 But among the winged insects that walk on all fours you may eat those that have jointed legs above their feet, with which to leap on the ground. 22 Of them you may eat: the locust according to its kind, the bald locust according to its kind, the cricket according to its kind, and the grasshopper according to its kind. 23 But all other winged insects that have four feet are detestable to you.	

Unclean Animals

24 By these you shall become unclean; whoever touches the carcass of any of them shall be unclean until the evening, 25 and whoever carries any part of the carcass of any of them shall wash his clothes and be unclean until the evening. 26 Every animal that has divided hoofs but is not cleft-footed or does not chew the cud is unclean for you; everyone who touches one of them shall be unclean. 27 All that walk on their paws, among the animals that walk on all fours, are unclean for you; whoever touches the carcass of any of them shall be unclean until the evening, 28 and the one who carries the carcass shall wash his clothes and be unclean until the evening; they are unclean for you.

29 These are unclean for you among the creatures that swarm upon the earth: the weasel, the mouse, the great lizard according to its kind, 30 the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon. 31 These are unclean for you among all that swarm; whoever touches one of them when they are dead shall be unclean until the evening. 32 And anything upon which any of them falls when they are dead shall be unclean, whether an article of wood or cloth or skin or sacking, any article that is used for any purpose; it shall be dipped into water, and it shall be unclean until the evening, and then it shall be clean. 33 And if any of them falls into any earthen vessel, all that is in it shall be unclean, and you shall break the vessel. 34 Any food that could be eaten shall be unclean if water from any such vessel comes upon it; and any liquid that could be drunk shall be unclean if it was in any such vessel. 35 Everything on which any part of the carcass falls shall be unclean; whether an oven or stove, it shall be broken in pieces; they are unclean and shall remain unclean for you. 36 But a spring or a cistern holding water shall be clean, while whatever touches the carcass in it shall be unclean. 37 If any part of their carcass falls upon any seed set aside for sowing, it is clean; 38 but if water is put on the seed and any part of their carcass falls on it, it is unclean for you.

39 If an animal of which you may eat dies, anyone who touches its carcass shall be unclean until the evening. 40 Those who eat of its carcass shall wash their clothes and be unclean until the evening; and those who carry the carcass shall wash their clothes and be unclean until the evening.

41 All creatures that swarm upon the earth are detestable; they shall not be eaten. 42 Whatever moves on its belly, and whatever moves on all fours, or whatever has many feet, all the creatures that swarm upon the earth, you shall not eat; for they are detestable. 43 You shall not make yourselves detestable with any creature that swarms; you shall not defile yourselves with them, and so become unclean. 44 For I am the Lord your God; sanctify yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming creature that moves on the earth. 45 For I am the Lord who brought you up from the land of Egypt, to be your God; you shall be holy, for I am holy.

46 This is the law pertaining to land animal and bird and every living creature that moves through the waters and every creature that swarms upon the earth, 47 to make a distinction between the

unclean and the clean, and between the living creature that may be eaten and the living creature that may not be eaten.	

Determine which of the following are kosher or not kosher (treifah) and give a reason for your decision:

Animals / Birds	Kosher / Treifah	Give a reason for this
	Kosher Treifah	
	Kosher Treifah	
	Kosher Treifah	
	Kosher Treifah	

	Kosher Treifah	
	Kosher Treifah	
	Kosher Treifah	

Lesson 2.2.1

8 precepts of Buddhism

It is the Noble Eightfold Path, the way that leads to the extinction of suffering, namely:

1. Right understanding...
2. Right Mindedness...
3. Right Speech...
4. Right Action...
5. Right Living...
6. Right Effort...
7. Right Attentiveness...
8. Right Concentration...

This is the Middle Path which the Perfect One has found out, which makes one both to see and to know, which leads to peace, to discernment, to enlightenment, to Nibbana.

What now is Right Understanding?

1. to understand suffering;

2. to understand the origin of suffering;
3. to understand the extinction of suffering;
4. to understand the path that leads to the extinction of suffering.

This is called Right Understanding.

What is now Right Mindedness?

1. The thought free from lust.
2. The thought fee from ill-will.
3. The thought free from cruelty.

This is called right mindedness.

What now is Right Speech?

1. There, someone avoids lying...'
2. He avoids tale-bearing,
3. He avoids harsh language...
4. He avoids vain talk...

This is called right speech.

What now is Right Action?

1. There someone avoids the killing of living beings...
2. He avoids stealing...
3. He avoids unlawful sexual intercourse...

This is the right action

What now is Right Living?

When the noble disciple, avoiding a wrong living, gets his livelihood by a right way of living, this is called right living.

What now is Right Effort?

There are Four Great Efforts: effort to avoid, the effort to overcome, the effort to develop, and the effort to maintain.

What now is Right Attentiveness?

Four Fundamentals of Attentiveness. There are disciple lives in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of Phenomena, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

What now is Right Concentration?

Fixation of the mind to a single object, this is concentration.

Five Pillars of Faith - Islam

The Qur'an lays five religious' obligations on all Muslims: to recite the creed, to pray, to fast, to give alms, and to make at least one pilgrimage to Mecca. Hadith fills in details about the precise manner in which the religious obligations are to be performed in cases where the Qur'an has not given enough information.

THE FIRST PILLAR: recitation of the creed

To say frequently the Kalima, 'There is no God but Allah and Muhammad is his Messenger,' and to believe it is a duty of all Muslims, although there is no prescribed time or occasion for it to be said.

THE SECOND PILLAR: Prayer

Five times a day the muezzin, the crier, chants from the minaret of the mosque the adhan, the call to prayer. Five times a day the faithful respond to the call.

The adhan

Allah is very good (repeated four times)

I testify that God is One (repeated twice)

I testify that Muhammad is the Messenger of God (repeated twice)

Come to prayer (repeated twice)

Come to prosperity (repeated twice)

God is One.

Prayer is better then sleep (repeated at morning prayer only)

THE THIRD PILLAR: Fasting

All Muslims are obliged to abstain from food, drink, sexual intercourse, and the satisfaction of other appetites, from dawn to dusk, every day during the month of Ramadan.

Believers, fasting is decreed for you as it was decreed for those before you; perchance you will guard yourselves against evil. Fast a certain number of days, but if any one of you is ill or on a journey let him fast a similar number of days later on; and for those that can afford it there is a ransom: the feeding of a poor man. He that does good of his own accord shall be well rewarded; but to fast is better for you, if you but knew it.

(Qur'an II:183-184)

THE FOURTH PILLAR: Almsgiving

In the Qur'an, the Muslim is given precise instructions about how to care for the unfortunate.

Alms shall be used only for the advancement of Allah's cause, for the ransom of captives and debtors, and for distribution among the poor, the destitute, the wayfarers, those that are employed in collecting alms, and those that are converted to the faith. That is a duty enjoined by Allah. He is wise and all-knowing.

(Qur'an II:183-184)

THE FIFTH PILLAR: Pilgrimage

The final obligation of every Muslim is to travel to Mecca at least once in the lifetime and worship God at the Ka'ba and other sacred places at Mecca.

Make the pilgrimage and visit the Sacred House for His sake. If you cannot, send such offerings as you can afford and do not shave your heads until the offerings have reached their destination. But if any of you is ill or suffers from an ailment of the head, he must pay a ransom either by fasting or by alms-giving or by offering a sacrifice.

(Qur'an II:183-184)

[Source: Dicks, et al (1973), The Many Faces of Religion: An Inquiry Approach, Canada: Ginn & Co.]

TEN COMMANDMENTS – Judaism

The Ten Words or Commandments which were spoken by God on Mount Sinai and written on two stone tablets. They appear in two forms: Ex. 20, 1-17 and Deut. 5, 6-21, which are almost identical verbally, but there is a considerable difference regarding the last commandment. The Decalogue of Roman Catholics is based upon the Deuteronomy text and is as follows:

I I the Lord, am thy God... you shall not have other gods besides me.

II You shall not take the name of the Lord your God in vain.

III Remember to keep holy the Sabbath day.

IV Honor your father and your mother

V You shall not kill.

VI You shall not commit adultery.

VII You shall not steal.

VIII You shall not bear false witness against your neighbour.

IX You shall not covet your neighbour's house.

X You shall not covet your neighbour's wife.

THE GOLDEN RULE

Love the Lord your God with all your heart and all your mind and love your neighbour as yourself.

HUMANIST MANIFESO II

It is forty years since Humanist Manifesto I (1933) appeared. Events since then make that earlier statement seem far too optimistic. Nazism has shown the depths of brutality of which humanity is capable. Other totalitarian regimes have suppressed human rights without ending poverty. Science has sometimes brought evil as well as good. Recent decades have shown that inhuman wars can be made in the name of peace. The beginnings of police states, even in democratic societies, widespread government espionage, and other abuses of power by military, political and industrial elites and the continuance of unyielding racism, all present a different and difficult social outlook. In various societies, the demands of women and minority groups for equal rights effectively challenge our generation.

As we approach the twenty-first century, however, an affirmative and hopeful vision is needed. Faith, commensurate with advancing knowledge, is also necessary. In the choice between despair and hope, humanists respond in this Humanist Manifest II with a positive declaration for times of uncertainty.

As in 1933, humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means of survival. Those who sign Humanist Manifesto II disclaim that they are setting forth a binding credo; their individual views would be stated in widely varying ways. The statement is, however, reaching for vision in a time that needs direction. It is social analysis in an effort at consensus. New statements should be developed to supersede this, but for today it is our conviction that humanism offers an alternative that can serve present day needs and guide humankind towards the future.

The next century can be and should be the humanistic century. Dramatic scientific, technological and ever-accelerating social and political changes crowd our awareness. We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication; we stand at the dawn of a new age, ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behaviour, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life, we have opened the door to ecological damage, overpopulation, dehumanising institutions, totalitarian repression, and nuclear and biochemical disaster. Faced with apocalyptic prophesies and doomsday scenarios, many flee in despair from reason and embrace irrational cults and theologies of withdrawal and retreat.

Traditional moral codes and newer irrational cults both fail to meet the pressing needs of today and tomorrow. False 'theologies of hope' and messianic ideologies, substituting new dogmas for old, cannot cope with existing world realities. They separate rather than unite peoples. Humanity, to survive, requires bold and daring measures. We need to extend the uses of scientific method, not renounce them, to fuse reason with compassion in order to build constructive social and moral values. Confronted by many possible futures, we must decide which to pursue. The ultimate goal should be the fulfilment of the potential for growth in each human personality not for the favoured few, but for all of humankind. Only a shared world and global measures will suffice.

A humanist outlook will tap the creativity of each human being and provide the vision and courage for us to work together. This outlook emphasises the role human beings can play in their own spheres of action. The decades ahead call for dedicated, clear-minded men and women able to marshal the will, intelligence and co-operative skills for shaping a desirable future. Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life.

Many kinds of humanism exist in the contemporary world. The varieties and emphases of naturalistic humanism include 'scientific', 'ethical', 'democratic', 'religious' and 'Marxist' humanism. Free thought, atheism, agnosticism, scepticism, deism, rationalism, ethical culture and liberal religion all claim to be heir to the humanist tradition. Humanism traces its roots from ancient China, classical Greece and Rome, through the Renaissance and the Enlightenment, to the scientific revolution of the modern world. But views that merely

reject theism are not equivalent to humanism. They lack commitment to the positive belief in the possibilities of human progress and to the values central to it. Many within religious groups, believing in the future of humanism, now claim humanist credentials. Humanism is an ethical process through which we all can move, above and beyond the divisive particulars, heroic personalities' dogmatic creeds, and ritual customs of past religions or their mere negation.

We affirm a set of common principles that can serve as a basis for united action positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale.

For these reasons, we submit this new Humanist Manifesto for the future of Humankind; for us, it is a vision of hope, a direction for satisfying survival.

First: In the best sense, religion may inspire dedication to the highest ethical ideals. The cultivation of moral devotion and creative imagination is an expression of genuine 'spiritual' experience and aspiration.

We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual or creed above human needs and experience do a disservice to the human species. Any account of nature should pass the tests of scientific evidence; in our judgement, the dogmas and myths of traditional religions do not do so. Even at this late date in human history, certain elementary facts based upon the critical use of scientific reason have to be restated. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfilment of the human race. As non-theists, we begin with humans not God, nature not deity. Nature may indeed be broader and deeper than we now know; any new discoveries, however, will but enlarge our knowledge of the natural. Some humanists believe we should reinterpret traditional religions and reinvest them with meanings appropriate to the current situation. Such re-definitions, however, often perpetuate, old dependencies and escapisms; they easily become obscurantist, impeding the free us the intellect. We need, instead, radically new human purposes and goals. We appreciate the need to preserve the best ethical teachings in the religious traditions of humankind, many of which we share in common. But we reject those features of traditional religious morality that deny humans a full appreciation of their own potentialities and responsibilities. Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their pull potentialities. Such institutions, creeds and rituals often impede the will to serve others. Too often traditional faiths encourage dependence rather than independence, obedience rather than affirmation, fear rather than courage. More recently they have generated concerned social action, with many signs of relevance appearing in the wake of the 'God is Dead' theologies. But we can discover no divine purpose or providence for the human species. While there is much that we do not know, humans are responsible for what we are or will become. No deity will save us; we must save ourselves.

Second: Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present concerns, from self-actualisation and from rectifying social injustices. Modern science discredits such historic concepts as the 'ghost in the machine' and the 'inseparable soul'. Rather, science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context. There is no credible evidence that life survives the death of the body. We continue to exist in our progeny and in the way that our lives have influenced others in our culture. Traditional religions are surely not the only obstacles to human progress. Other ideologies also impede human advance. Some forms of political doctrine, for instance, function religiously, reflecting the worst features of orthodoxy and authoritarianism, especially when they sacrifice individuals on the altar of Utopian promises. Purely economic and political viewpoints, whether capitalist or communist, often function as religious and ideological dogma. Although humans undoubtedly need economic and political goals, they also need creative values by which to live.

Third: We affirm that moral values derive their source from human experienced. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human needs and interest. To deny this distorts the whole basis of life. Human life has meaning because we create and develop our futures. Happiness and the creative realisation of human needs and desires, individually and in shared enjoyment, are continuous themes of humanism. We strive for the good life, here and now. The goal is to pursue life's enrichment despite debasing forces of vulgarisation, commercialisation, bureaucratisation and dehumanisation.

Fourth: Reason and intelligence are the most effective instruments that humankind possesses. There is no substitute: neither faith nor passion suffices in itself. The controlled use of scientific methods, which have transformed the natural and social sciences since the Renaissance, must be extended further in tech solution of human problems. But reason must be tempered by humility, since no group has a monopoly of wisdom or virtue. Nor is there any guarantee that all problems can be solved, or all questions answered. Yet critical intelligence, infused by a sense of human caring, is the best method that humanity has for resolving problems. Reason should be balanced with compassion and empathy and the whole person fulfilled. Thus, we are not advocating the use of scientific intelligence independent of or in opposition to emotion, for we believe in the cultivation of feeling and love. As science pushes back the boundary of the known, one's sense of wonder is continually renewed, and art, poetry and music find their places, along with religion and ethics.

The Individual

Fifth: The preciousness and dignity of the individual person is a central humanist value. Individuals should be encouraged to realise their own creative talents and desires. We reject all religious, ideological or moral codes that denigrate the individual, suppressing freedom, dull intellect, dehumanise personality. We believe in maximum individual autonomy consonant with social responsibility. Although science can account for the causes of behaviour, the possibilities of individual freedom of choice exist in human life and should be increased.

Sixth: In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion and divorce should be recognised. While we do not approve of exploitive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behaviour between consenting adults. The many varieties of sexual exploration should not in themselves to be considered 'evil'. Without countenancing mindless permissiveness or unbridled promiscuity, a civilised society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their lifestyles as they desire. We wish to cultivate the development of a responsible attitude and honesty in interpersonal relations are encouraged. Moral education for children and adults is an important way of developing awareness and sexual maturity.

Democratic Society

Seventh: To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies. This includes freedom of speech and the press, political democracy, the legal right of opposition to governmental policies, fair judicial process, religious liberty, freedom of association and the artistic, scientific and cultural freedom. It also includes a recognition of an individual's right to die with dignity, euthanasia and the right to suicide. We oppose the increasing invasion of privacy, by whatever means, in both totalitarian and democratic societies. We would safeguard, extend and implement the principles of human freedom evolved from the Magna Carta to the Bill of Rights, the Rights of Man and the Universal Declaration of Human Rights.

Eighth: We are committed to an open and democratic society. We must extend participatory democracy in its true sense to the economy, the school, the family, the workplace and voluntary associations. Decision making must be decentralised to include widespread involvement of people at all levels, social, political and economic. All persons should have a voice in developing the values and goals that determine their lives. Institutions should be responsive to expressed desires and needs. The conditions of work, education devotion and play should be humanised. Alienating forces should be modified or eradicated and bureaucratic structures should be held to a minimum. People are more important than decalogues, rules, proscriptions or regulations.

Ninth: The separation of the church and state and the separation of ideology and state are imperatives. The state should encourage maximum freedom for different moral political, religious and social values in society. It

should not favour any particular religious bodies through the use of public monies, nor espouse a single ideology and function thereby as an instrument of propaganda or oppression, particularly against dissenters.

Tenth: Humane societies should evaluate economic systems not by rhetoric or ideology, but by whether or not they increase economic well-being for all individuals and groups, minimise poverty and hardship, increase the sum of human satisfaction and enhance the quality of life. Hence the door is open to alternative economic systems. We need to democratise the economy and judge it by its responsiveness to human needs, testing results in terms of the common god.

Eleventh: The principle of moral equality must be furthered through elimination of all discrimination based upon race, religion, sex, age or national origin. This means equality of opportunity and recognition of talent and merit. Individuals should be encouraged to contribute to their own betterment. If unable, then society should provide means to satisfy their basic economic, health and cultural needs, including, wherever resources make possible, a minimum guaranteed annual income. We are concerned for the welfare of the aged, the infirm, the disadvantaged and also for the outcasts the mentally retarded, abandoned or abused children, the handicapped, prisoners and addicts for all who are neglected or ignored by society. Practicing humanists should make it their vocation to humanise personal relations. We believe in the right to universal education. Everyone has a right to the cultural opportunity to fulfil his or her unique capacities and talents. The schools should foster satisfying and productive living. They should be open at all levels to any and al; the achievement of excellence should be encouraged. Innovative and experimental forms of education are to be welcomed. The energy and idealism of the young deserve to be appreciated and channelled to constructive purposes. We deplore racial, religious, ethnic or class antagonisms. Although we believe in cultural diversity and encourage racial and ethnic pride we reject separations which promote alienation and set people and groups against each other; we envision an integrated community where people have a maximum opportunity for free and voluntary association.

We are critical of sexism or sexual chauvinism male or female. We believe in equal rights for both women and men to fulfil their unique careers and potentialities as they see fit, free of invidious discrimination.

World Community

Twelfth: We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which, all sectors of the human family can participate. Thus, we look to the development of a system of world law and a world order based upon transnational federal government. This would appreciate cultural pluralism and diversity. It would not exclude pride in national origins and accomplishments nor the handling of regional problems on a regional basis. Human progress, however, can no longer be achieved by focusing on one section of the world. Western or Eastern, developed or underdeveloped. For the first time in human history, no part of humankind can be isolated from any other. Each person's future is in some way linked to all. We thus reaffirm a commitment to the building of world community, at the same time recognising that this commits us to some hard choices.

Thirteenth: This world community must renounce the resort to violence and force as a method of solving international disputes. We believe in the peaceful adjudication of differences by international courts and by the development of the arts of negotiation and compromise. War is obsolete. So is the use of nuclear, biological and chemical weapons. It is a planetary imperative to reduce the level of military expenditures and turn these savings to peaceful and people-oriented uses.

Fourteenth: The world community must engage in co-operative planning concerning the use of rapidly depleting resources. The planet earth must be considered a single ecosystem. Ecological damage, resource depletion and excessive population growth must be checked by international concord. The cultivation and conservation of nature is a moral value; we should perceive ourselves as integral to the sources of our being in nature. We must free our world from needless pollution and waste, responsibility guarding and creating wealth, both natural and human. Exploitation of natural resources, uncured by social conscience, must end.

Fifteenth: The problems of economic growth and development can no longer be resolved by one nation alone; they are world-wide in scope. It is the moral obligation of the developed nations to provide through an international authority that safeguards human rights massive technical, agricultural, medical and economic

assistance, including birth control techniques, to the developing portions of the globe. World poverty must cease. Hence extreme disproportion in wealth, income and economic growth should be reduced on a world-wide basis.

Sixteenth: Technology is a vital key to human progress and development. We develop any neo-romantic efforts to condemn indiscriminately all technology and science or to counsel retreat from its further extension and use for the good of humankind. We would resist any moves to censor basic scientific research on moral, political or social grounds. Technology must, however, be carefully judged by the consequences of its use; harmful and destructive changes should be avoided. We are particularly disturbed when technology and bureaucracy control, manipulate or modify human beings without their consent. Technological feasibility does not imply social or cultural desirability.

Seventeenth: We must expand communication and transportation across frontiers. Travel restrictions must cease. The world must be open to diverse political, ideological and moral viewpoints and evolve a world-wide system of television and radio for information and education. We thus call for full international co-operation in culture, science, the arts and technology across ideological borders. We must learn to live openly together or we shall perish together.

Humanity as a Whole

In closing: The world cannot wait for a reconciliation of competing political or economic systems to solve its problems. These are the times for men and women of good will to further the building of a peaceful and prosperous world. We urge that parochial loyalties and inflexible moral and religious ideologies to be transcended. We urge recognition of the common humanity of all people. We further urge the use of reason and compassion to produce the kind of world we want - a world in which peace, prosperity, freedom and happiness are widely shared. Let us not abandon what vision in despair or cowardice. We are responsible for what we are or will be. Let us work together for a humane world by means commensurate with humane ends. Destructive ideological differences among communism, capitalism, socialism, conservatism, liberalism and radicalism should be overcome. Let us call for an end to terror and hatred. We will survive and prosper only in a world of shared humane values. We initiate new directions for humankind; ancient rivalries can be superseded by broad based co-operative efforts. The commitment to tolerance, understanding and peaceful negotiation does not necessitate acquiescence to the status quo nor the damming up of dynamic and revolutionary forces. The true revolution is occurring and can continue in countless non-violent adjustments. But this entails the willingness to set forward onto new and expanding plateaus. At the present juncture of history, commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community. It is a classical vision; we can now give it new vitality. Humanism thus interpreted is a moral force that has time on its side. We believe that humankind has the potential intelligence, good will and co-operative skill to implement this commitment in the decades ahead.

Ethical Codes … an evaluation. Having read through the ethical codes of the major traditions complete the following:

Tradition	What is the source of the activity?	Purpose of the code.	How can it be applied today?	What are the consequences for observing or rejecting the code?
Buddhism – 8 Precepts				
Islam – 5 Pillars				

Christianity – The Golden Rule				
Judaism – 10 Commandments				
Humanist Manifesto				

Lesson 2.1.3

After viewing the clip: death seen in different Cultures / Religions use the following to collate the main ideas:

Tradition	Concept	Response
Christianity	Afterlife	
Judaism	Afterlife	
Islam	Paradise	
	Death of warriors	
Buddhism	Reincarnation	
	Nirvana	
Hinduism	Karmic debts	
	Karma	
	Cycle of Samsara	

Egyptians	Life after death	
African voodoo	One interesting fact …	

Lesson 2.2.2

A Typical Jewish Wedding	Notes or elaborations or questions that arise from the text
It is customary for the bride and groom not to see each other for a week preceding the wedding. On the Shabbat of that week, it is customary among Ashkenazic Jews for the groom to have an aliyah (the honour of reciting a blessing over the Torah reading). This aliyah is known as an ufruf. There are exuberant celebrations in the synagogue at this time. Throwing candy at the bride and groom to symbolize the sweetness of the event is common (Soft candy, of course! Usually Sunkist Fruit Gems, which are kosher).	
Traditionally, the day before the wedding, both the bride and the groom fast.	
Before the ceremony, the bride is veiled, in remembrance of the fact that Rebecca veiled her face when she was first brought to Isaac to be his wife.	
The ceremony itself lasts 20-30 minutes and consists of the kiddushin and the nisuin. For the kiddushin, the bride approaches and circles the groom. Two blessings are recited over wine: one the standard blessing over wine and the other regarding the commandments related to marriage. The man then places the ring on woman's finger and says, "Be sanctified (mekudeshet) to me with this ring in accordance with the law of Moses and Israel."	
After the kiddushin is complete, the ketubah is read aloud.	
The nisuin then proceeds. The bride and groom stand beneath the chuppah, a canopy held up by four poles, symbolic of their dwelling together and of the husband's bringing the wife into his home. The importance of the chuppah is so great that the wedding ceremony is sometimes referred to as the chuppah. The bride and groom recite seven blessings (sheva brakhos) in the presence of a minyan (prayer quorum of 10 adult Jewish men). The essence of each of the seven blessings is:	

1. ... who has created everything for his glory 2. ... who fashioned the Man 3. ... who fashioned the Man in His image ... 4. ... who gladdens Zion through her children 5. ... who gladdens groom and bride 6. ... who created joy and gladness ... who gladdens the groom with the bride 7. and the standard prayer over wine. The couple then drinks the wine.	
The groom smashes a glass (or a small symbolic piece of glass) with his right foot, to symbolize the destruction of the Temple.	
The couple then retires briefly to a completely private room, symbolic of the groom bringing the wife into his home.	
This is followed by a festive meal, which is followed by a repetition of the sheva brakhos. Exuberant music and dancing traditionally accompany the ceremony and the reception.	

From the text above list the words that you are not familiar with and find their meaning:

Word	Meaning

Lesson 2.2.3

Read through the following text and highlight the symbols mentioned in blue and highlight the meanings associated with them in green.

When the body of the deceased arrives at the door of the church for the Catholic funeral rites, the priest sprinkles the casket with holy water. If the body has been cremated, the remains are sprinkled. The water may be taken from a container of blessed water or directly from the baptismal font if it is located by the door.

For Catholics accustomed to signing themselves with holy water every time they enter the church, sprinkling the body seems perfectly natural. To others, it may seem strange. We use holy water to remind us of our baptism. We enter the building with this simple reminder of the sacrament which gave us new birth. As the deceased enters the church for the final time, we sprinkle this faithful member of the community with holy water for the same reason. At death, this gesture seems even more significant. After all, baptism begins our life in Christ. Our death brings our earthly life in Christ to its completion.

Sprinkling the casket takes place whenever the body arrives at the church. If the vigil for the deceased has taken place in the church the night before the funeral, the reception of the body with sprinkling takes place then. If the vigil was at another location, the sprinkling takes place at the beginning of the funeral Mass.

After the sprinkling, a large white cloth, the pall, may be placed over the coffin. This is done in silence. The pall has two meanings, both deriving from the New Testament. First, the pall recalls the baptismal garment. At baptism we are robed in a white garment as a sign of Christian dignity and instructed to bring that dignity unstained into the everlasting life of heaven. The garment recalls Revelation 3: 4-5, which announces that those who have not fallen to sin, who have not "soiled their garments", will walk in white in glory. The names of those clothed in white, the passage continues, will never be erased from the book of the living. The funeral pall, then, reclothes the body in baptismal white to remind us of our hope in the resurrection.

Second, the pall signifies equality. The letter of James (2: 1-9) discourages favouritism. It challenges people who form judgments based on how someone is dressed. The funeral pall clothes every deceased Christian in the same garment so that we appear as equals before our all-knowing maker and judge.

The pall may be placed on the coffin by family, friends, or the priest. Often the employees of the funeral company place the pall. Their assistance may simplify the proceedings, but it robs the family of a final tender gesture – clothing their loved one in the garment they will wear before the throne of God.

The sprinkling and the pall are two of many symbols in the funeral liturgies which recall baptism. They remind us of the gift of faith received by the faithful departed, their life in Christ and their hope of resurrection.

Source: http://liturgybrisbane.net.au/liturgylines/baptismal-symbols-and-funerals/

Lesson 3.1.1

Explore the variety of pilgrimages that people across World Religions participate in and make notes in the following table to collect your ideas.

The Hajj	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	

	Who is involved?	
	What reasons are given for participation?	
Lourdes & Fatima	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	
	Who is involved?	
	What reasons are given for participation?	
Kumbh Mela	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	
	Who is involved?	
	What reasons are given for participation?	
Sanitago de Compostela	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	
	Who is involved?	
	What reasons are given for participation?	
Lumbini	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	
	Who is involved?	
	What reasons are given for participation?	

The Wailing Wall	Which tradition does it below to?	
	How often does it occur?	
	Describe what happens	
	Who is involved?	
	What reasons are given for participation?	

Write a paragraph summarising why people go on pilgrimage as part of their spiritual journey:

Lesson 3.3.2

Use the following table to organise your ideas and then write a paragraph response that explores the main ideas about prayer: Why pray as Christians?

Focus	Notes:
Name the kinds of prayer Christians practice.	
What are we trying to achieve through prayer?	
What's the experience like for Christians?	

Paragraph response:

Lesson 3.1 Deepening Knowledge

Use the following template to assist in collecting the information you need for this mini-research task:

Focus area	Notes	Source
Dress of participants		
Accommodation		
Activities that participants do as part of the pilgrimage		
Why do Muslims attend the hajj?		
What is the significance of the Ka'bah for Muslims?		
What was the Ka'bah before Muhammad took it over as a Muslim shrine?		

Lesson 3.3 Extending Knowledge

Christian Mediation

Be Still and Know That I Am God

Meditation is found in all religious traditions. In Christianity it is the heart of the contemplative teaching of Jesus on prayer.

In recent years its recovery in the mainstream of the church's life at all levels, has led to the formation of a strong global community. One of the most significant developments in the world of Christian Meditation is the way in which children and young people are embracing this form of prayer.

Meditation, in the Christian tradition, is often called the prayer of the heart. Meditation builds community and you are invited to become part of this worldwide community. You will have the opportunity to learn about the tradition and how to meditate.

You are most welcome, and the hope is that your times of meditation will enrich your spiritual path. You will need to consider a new learning and a new imagination for our world that located the teaching of stillness and silence within each person at the heart of education.

Stillness, Silence and Simplicity

Meditation is a universal spiritual wisdom and a practice that we find at the core of all the great religious traditions, leading from the mind to the heart.

Do you think Christian Meditation is an important part of your life? ...

It is a way of simplicity, silence and stillness. It can be practised by anyone from wherever you are on your life's journey. It is only necessary to be clear about the practice and then to begin – and keep on beginning.

In Christianity this tradition became marginalised and even forgotten or suspect. But in recent times a great recovery of the contemplative dimension of Christian faith has been happening.

Central to this now is the rediscovery of a practice of meditation in the Christian tradition that comes to us from the early Christian monks – the Desert Fathers and Mothers and allows us to put into practice the teaching of Jesus on prayer in a radical and simple way.

John Main has a major role in this contemporary renewal of the contemplative tradition.

His teaching of this ancient tradition of prayer is rooted in the Gospels and the early Christian monastic tradition of the Desert. Open to all ways of wisdom but drawing directly from the early Christian teaching John Main summarised the practice.

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