

The Teacher's Friend

STUDIES OF RELIGION

HSC Stage 6 Syllabus NSW

CHRISTIANITY

by sandy hollis

Introduction

The New South Wales Board of Studies introduced a new Studies of Religion HSC Syllabus effective for the 2007 school year. This was published by the Board of Studies in April 2005 as the Stage 6 Syllabus, Studies of Religion, Preliminary and HSC Courses.

The Teacher's Friend Studies of Religion (SOR) Teacher's Guide comprises a series of units for the SOR teacher to complement the entire new HSC Syllabus document. It follows the Syllabus outline and provides core material and additional notes to assist and enrich the teaching of the subject. While the author has attempted to ensure that the material provided is accurate, it does rely on third party sources and may be subject to different interpretations and facts by different scholars and commentators. The teacher should therefore use this guide as one of a number of reference sources. In order to teach this subject, the teacher will need to refer to the HSC Syllabus document as the primary source.

Sandy Hollis has been teaching HSC SOR for 10 years and has been a senior HSC SOR marker. She is constantly called upon to deliver SOR lectures to other schools throughout NSW and believes that a resource, such as this Teacher's Guide, will be an invaluable aid in assisting teachers add value to their students in a time efficient, comprehensive and innovative manner.

There are 8 stand-alone Teacher's Guides in this series covering each sub-heading of the Syllabus document, as follows:

Religion and Belief Systems in Australia Post-1945

Buddhism

Christianity

Hinduism

Islam

Judaism

Religion and Peace

Religion and Non-Religion

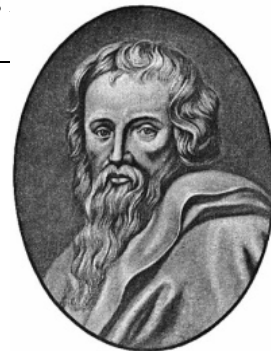
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A SIGNIFICANT PEOPLE and IDEAS

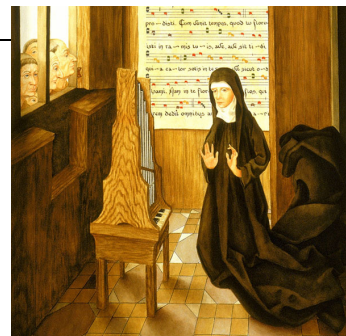
1. PAUL OF TARSUS

- Paul of Tarsus, also known as Saul, Paulus and Saint Paul the Apostle (BCE 3-10, 62-68), widely considered to be central to the early development and spread of Christianity westward from Jerusalem.
- An important interpreter of the teachings of Jesus.
- In the New Testament, Paul is described as a Hellenized Jew and Roman citizen from Tarsus in present day Turkey.
- He was a persistent persecutor of Early Christians, almost all of whom were Jewish or Jewish proselytes, until his experience on the Road to Damascus, which brought about his conversion to faith in Jesus as the Christ and the Son of God.
- After his baptism, Paul sojourned in Arabia (probably Nabataea) until joining the early Christian community in Jerusalem and staying with St. Peter for fifteen days (Galatians 1:13-18).
- Through his epistles to early Christian communities, Paul articulated his position on the relationship between Jewish Christians, Gentile Christians, and the Mosaic Law.
- Paul described himself as an Israelite of the tribe of Benjamin, circumcised on the eighth day, a Pharisee (Rom 11:1; Phil 3:5), and of the "Jews' religion ... more exceedingly zealous of the traditions" (Gal 1:14 KJV).
- The Acts of the Apostles records that Paul was a Roman citizen - a privilege he used a number of times in his defence, appealing convictions in Judea to Rome (Acts 22:25 and 27-29).
- According to Acts 22:3, Paul studied in Jerusalem under Rabbi Gamaliel, well known in Paul's time.
- Paul admits that he at first persecuted Christians to the death (Phil 3:6), but later Paul embraced Christianity.
- Meanwhile, Paul was still breathing out murderous threats against the Lord's disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem. As he neared Damascus on his journey, suddenly a light from heaven flashed around him. He fell to the ground and heard a voice say to him, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied. "Now get up and go into the city, and you will be told what you must do." The men traveling with Saul stood there speechless; they heard the sound but did not see anyone. Saul got up from the ground, but when he opened his eyes he could see nothing. So they led him by the hand into Damascus. For three days he was blind, and did not eat or drink anything (Acts 1:1-9; c.f. Paul's explanation to King Agrippa, Acts 26, and Galatians 1:13-16).
- Following his stay in Damascus after conversion, Paul first went to live in the Nabataean kingdom (which he called "Arabia"), then came back to Damascus, which by this time was under Nabatean rule.

- Three years after his conversion he was forced to flee from that city, via the Bab Kisan / The Kisan Gate (Gal 1:17, 20), under the cover of night (Acts 9:23, 25; 2 Cor 11:32ff.) because of the reaction to his preaching by some of the strict Jewish authorities.
- Later Paul traveled to Jerusalem, where he met James the Just and Saint Peter, staying with the latter for fifteen days (Gal 1:13-18).
- Thereafter Paul travelled through Cyprus and southern Asia Minor to preach of Christ (First Missionary Journeys).
- After fourteen years of preaching, Paul traveled to Jerusalem with Barnabas and Titus and met with the leaders of the Jerusalem church, namely, James the Just, Saint Peter, and John the Apostle - an event commonly known as the Council of Jerusalem. This event, and its subsequent decision regarding Christianity's use of the Mosaic Law, has been the subject of much interest.
- Acts states that Paul was the head of a delegation from the Church of Antioch that came to Jerusalem to discuss whether gentile converts needed to be circumcised (Acts 15:2). This question had ramifications concerning observation of the Mosaic Law in general, a matter partially addressed already by Peter in his decision concerning dietary laws and gentile Christians (Acts 11:2-9).
- Upon Paul's arrival in Jerusalem, Paul was confronted with the rumor of teaching Antinomianism (21:21). To prove that he was "living in obedience to the law", Paul took a Nazirite vow along with some others (21:26). After the seven days of the vow, Paul was recognized outside the Jewish Temple and was nearly beaten to death by a "mob", shouting, "Men of Israel, help us! This is the man who teaches all men everywhere against our people and our law and this place. And besides, he has brought Greeks into the temple area and defiled this holy place." (21:28).
- Paul was imprisoned in Caesarea for being a revolutionary. He languished in confinement at Caesarea for two years until a new governor, Porcius Festus, took office, held a hearing, and sent Paul by sea to Rome, where he spent another two years in detention (28:30).
- Acts only recounts Paul's life until he arrived in Rome, around 61, closing with a dramatic final speech of Paul to a group of Jews who derided his teachings. Quoting Isaiah, Paul declared: "Hearing you will hear, and shall not understand; And seeing you will see, and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, so that I should heal them. Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it! (Acts 28:26-28)
- It is commonly accepted that Paul died as a martyr in Rome and his body was interred with Saint Peter's in ad Catacumbas by the via Appia where it remained until moved by Lucina and Pope Cornelius into the crypts of Lucina.
- Paul wrote a number of letters to Christian churches and individuals, however, not all have been preserved. First Corinthians 5:9 alludes to a previous letter he sent to the Christians in Corinth that has clearly been lost. Those letters that have survived are part of the New Testament canon, where they appear in order of length, from longest to shortest. A subgroup of these letters, written from captivity, is called the "prison-letters", and tradition states they were written in Rome.
- His possible authorship of the anonymous Epistle to the Hebrews had been questioned as early as Origen. Since at least 1750, a number of other letters commonly attributed to Paul have also been suspected by some of having been written by his followers in the 1st century.

- Undisputed Pauline Epistles (almost certainly authentic) include Romans, First Corinthians, Second Corinthians, Galatians, Philippians, First Thessalonians, Philemon.
- Paul had several major impacts on the nature of Christian doctrine. Areas of contribution include theology of faith, justification, salvation, the relationship between Christians and the Mosaic Law, Christology, pneumatology, original sin, eschatology, the nature of the afterlife, and the role of the Jewish Scriptures in Christianity.
- Paul addressed the centrality of faith within the life of Jesus, and the ability to attain righteousness through such (Rom 3:22; Gal 3:22; etc.).
- He famously wrote: "Therefore we conclude that a man is justified by faith..." (Romans 3:28a), forever emphasizing the relationship between justification and faith.
- Closely related to his teachings on the resurrection and eternal life, Paul's theological insights on faith and justification have been the subject of many interpretations, leading to the modern debate between justification by faith alone vs. justification by faith and works.
- Most Protestant denominations assert that Paul's teachings constitute a definitive statement that salvation comes only by faith and not by any external action of the believer. Roman Catholic and Orthodox theology disputes this, asserting that passages cited in Paul are being misinterpreted (as stated in 2 Peter 3:16), and that this interpretation is directly contradicted in the Epistle of James: "man is justified by works, and not by faith alone" (James 2:24). See also James 2:20 and Romans 2:6.
- The question of the necessity of adherence to the Mosaic Law for salvation was addressed in the Early Church at the Council of Jerusalem in which Paul's views were highly influential.
- Paul's writings express the doctrine that salvation is not achieved by conforming to the Mosaic Law, so-called Legalism (theology), but through faith in (or the faith of) Jesus. Paul asserted that there was ultimately no distinction between Jew and Gentile "for all have sinned, and do need the glory of God" (Romans 3:23).
- Paul was a major proponent of accepting gentile converts to Christianity without requiring the customary legal Jewish requirements of circumcision and practice of dietary restrictions.
- One teaching that Paul clearly did not originate, but did become the chief advocate for, was the conversion of non-Jews, specifically those not circumcised, to Christianity (for example, see Isa 56:6–8; Acts 10; proselyte). While a number of passages in the Gospels acknowledge that Gentiles might enjoy the benefits of Jesus, Paul claims to be "The Apostle to the Gentiles" - a title that can be traced to Galatians 2:8.
- His missionary work amongst Gentiles helped to raise Christianity beyond its initial reputation as a dissident (if not heretical) Jewish sect.
- In the New Testament, the doctrine of original sin is most clearly expressed by Paul's writings. For example, Paul wrote: "By one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned" (Romans 5:12).

- Paul also articulated his belief in the doctrine of Christ's divine nature. St. Paul wrote: "For in him [Jesus] were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by him and in him" (Colossians 1:16-17). Paul also described Jesus as the visible "image of God" (2 Corinthians 4:4; Colossians 1:15), and equal to the Father (2 Corinthians 12:8-9; Romans 10:12; 1 Corinthians 1:2).
- Paul manifests a strong doctrine of the Holy Spirit. Much of the Epistle to the Romans, and particularly the ending to Second Corinthians, portrays the Spirit in equality with God the Father and the Son. These references would later find expression in the doctrine of the Trinity.
- There is evidence that Paul, not unlike many early Christians, believed there would be an imminent apocalypse, also called the eschaton, parousia, or Second Coming of Christ. Paul states in his first letter to the Corinthians: "These things happened to them as examples and were written down as warnings to us, on whom the end of the ages has come," (10:11) and "Because of the present distress, I think it is good for you to remain as you are [unmarried]... What I mean, brothers, is that the appointed time has grown short ... For this world in its present form is passing away (7:26,31,39)."
- His writings on social issues were just as influential on the life and beliefs of Christian culture as were his doctrinal statements. In his letter to the Colossians, Paul expounded on how a follower of Christ should live a radically different life - using heavenly standards instead of earthly ones. These standards have highly influenced Western society for centuries. He condemned such things as impurity, lust, greed, anger, slander, filthy language, lying, and racial divisions. In the same passage, Paul extolled the virtues of compassion, kindness, patience, forgiveness, love, peace, and gratitude (Col 3:1-17).
- Paul condemned sexual immorality, saying "Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body" (1 Cor 6:18).
- Paul advocated celibacy or abstinence for the "believer" (unless married), and warned that either marriage or separation would bring trouble if not sanctioned by God beforehand.
- Paul also deemed homosexual acts to be sinful (1 Cor 6:9-10). In verse 11, he asserted that these past sins could be forgiven through baptism into Christ.
- He spoke of the development of expectations of the end of time, of heavenly visions, of life after death, of resurrection of the dead, of apocalypses (revelations) where good and evil were to face each other in a final cosmic battle, and of messianic deliverers.



2. *HILDEGARD OF BINGEN*

- Also known as "Sybil of the Rhine", produced major works of theology and visionary writings.
- She was consulted by and advised bishops, popes, and kings.
- Hildegard used the curative powers of natural objects for healing, and wrote treatises about natural history and medicinal uses of plants, animals, trees and stones.
- She founded a vibrant convent, where her musical plays were performed. She is the first composer whose biography was known.
- Hildegard has been beatified, (although not yet canonized) and is frequently referred to as St. Hildegard.
- Hildegard was born a '10th child' (a tithe) to a noble family and as was customary with the tenth child, she was dedicated at birth to the church.
- She started to have visions of luminous objects at the age of three, but soon realized she was unique in this ability and hid this gift for many years.
- At age 8, she was sent to an anchoress named Jutta to receive a religious education. (Jutta was born into a wealthy and prominent family, and by all accounts was a young woman of great beauty. She spurned all worldly temptations and decided to dedicate her life to god. Instead of entering a convent, Jutta followed a harsher route and became an anchoress. Anchors of both sexes, though from most accounts they seem to be largely women, led an ascetic life, shut off from the world inside a small room, usually built adjacent to a church so that they could follow the services, with only a small window acting as their link to the rest of humanity. Food would be passed through this window and refuse taken out. Most of the time would be spent in prayer, contemplation, or solitary handworking activities, like stitching and embroidering. Because they would become essentially dead to the world, anchors would receive their last rights from the bishop before their confinement in the anchorage. This macabre ceremony was a complete burial ceremony with the anchor laid out on a bier.)
- Hildegard's education was of the most rudimentary form, and Hildegard could never escape the feelings of inadequacy and lack of education.
- Hildegard confided of her visions only to Jutta and another monk, named Volmar, who was to become her lifelong secretary.
- In 1141, Hildegard had a vision that changed the course of her life. A vision of god gave her instant understanding of the meaning of the religious texts, and commanded her to write down everything she would observe in her visions.
- Hildegard wanted her visions to be sanctioned and approved by the Catholic Church, though she herself never doubted the divine origins to her luminous visions.
- She wrote to St. Bernard, seeking his blessings and his answer to her was rather perfunctory, he did however bring it to the attention of Pope Eugenius (1145-53), who exhorted Hildegard to finish her writings. With papal imprimatur, Hildegard was able to finish her first visionary work Scivias ("Know the Ways of the Lord") and her fame began to spread through Germany and beyond.

- Around 1150, Hildegard moved her convent from Disibodenberg, where the nuns lived alongside the monks, to Bingen about 30 km north, on the banks of the Rhine.
- Her remaining years were productive. She wrote music and texts to her songs, mostly liturgical plainchant honoring saints and Virgin Mary for the holidays and feast days, and antiphons.
- Hildegard also wrote *Physica* and *Causae et Curae* (1150), both works on natural history and curative powers of various natural objects, which are together known as *Liber subtilatum* ("The book of subtleties of the Diverse Nature of Things").
- However, like her religious writings they reflected her religious philosophy-that the man was the peak of god's creation and everything was put in the world for man to use.
- She derived her scientific views from the ancient Greek cosmology of the four elements-fire, air, water, and earth-with their complementary qualities of heat, dryness, moisture, and cold, and the corresponding four humours in the body-choler (yellow bile), blood, phlegm, and melancholy (black bile). Sickness upset the delicate balance of the humours, and only consuming the right plant or animal which had that quality you were missing, could restore the healthy balance to the body.
- Music was extremely important to Hildegard. She describes it as the means of recapturing the original joy and beauty of paradise. According to her before the Fall, Adam had a pure voice and joined angels in singing praises to god. After the fall, music was invented and musical instruments made in order to worship god appropriately.
- Hildegard wrote hymns and sequences in honor of saints, virgins and Mary.
- It is now generally agreed that Hildegard suffered from migraine, and that her visions were a result of this condition. The way she describes her visions, the precursors, to visions, to debilitating aftereffects, point to classic symptoms of migraine sufferers. Although a number of visual hallucinations may occur, the more common ones described are the "scotomata" which often follow perceptions of phosphenes in the visual field. Scintillating scotomata are also associated with areas of total blindness in the visual field, something Hildegard might have been describing when she spoke of points of intense light, and also the "extinguished stars." Migraine attacks are usually followed by sickness, paralysis, blindness-all reported by Hildegard, and when they pass, by a period of rebound and feeling better than before, a euphoria also described by her.



3. *MARTIN LUTHER*

- Historical roots date back to the Reformation (Martin Luther 1483 – 1546).
- The Lutheran Church began in Australia (1837-1838) when three groups of migrants arrived from Germany.
- Luther's study of the Pauline Epistles, as interpreted by St Augustine, had caused him to reject the concept of salvation as being earned partly by human works of righteous living and penance (forfeit of some kind – indulgence).
- Believed that salvation was the unmerited gift of God to sinful man – gained by faith in the divine promise that Jesus – by his death had paid the penalty for sin.
- When man achieved the inner transformation, achieved through God's mercy, he then had assurance of salvation without the need for any intermediary.
- Luther's declaration of faith alone and of the priesthood of all believers, led to the denial of the Pope's infallibility as a source of doctrine and thus to a denial of the infallibility of the Church and finally to the belief that the Bible is the sole and sufficient source of Christian spiritual guidance.
- When asked to recant, Luther, at the Diet of Worms said "here I stand, I can do no other"
- Given safety in Wartburg Castle by Prince Frederick the Wise and began the translation of the Bible from Greek into German.
- Disorder in Wittenberg caused by some of his followers forced his return to the city in March 1521 and he restored peace through a number of sermons.
- 1525 – married Katharina von Bora, a former nun – a final break from the Church.
- Articulated his basic theology in his works – "On Christian Liberty" (1519), To The Christian Nobility of the German Nation (1520), "The Babylonian Captivity of the Church" (1520).
- Most popular work published in 1525 – "Small Catechism" in which he commented briefly in question and answer form on the Ten Commandments, the Apostle's Creed, the Lord's Prayer, baptism and the Lord's Supper. It explained the theology of the reformation in simple and colourful language.
- 1532 – published a translation of the Old Testament from the original Hebrew into German.
- His influence spread across Northern and Eastern Europe and his support of the independence of rulers from ecclesiastical (church/ religious) supervision won him the support of many princes.
- By 1537, his health began to deteriorate and he felt burdened by the resurgence of the papacy and what he perceived as an attempt by the Jews to take advantage of the confusion amongst Christians and reopen the question of Jesus' messiahship.
- In the winter of 1546, he returned to Eisleben where he died on February 18, 1546.

DIFFERENCES BETWEEN THE LUTHERAN AND CATHOLIC CHURCHES

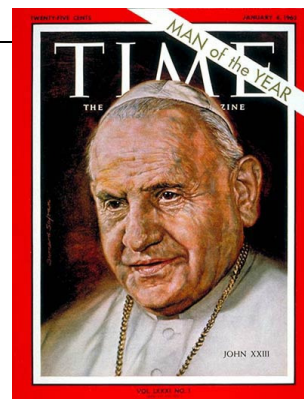
	<u>CATHOLIC</u>	<u>LUTHERAN</u>
Membership	Approximately 1 billion members	Approximately 70 million members
Basis of Authority	Faith means assent to truths revealed to Apostles by Jesus – contained both within the Bible and tradition. Head of the Church (the Pope) infallible when defining faith and morals	The Bible is inspired by God and is a guide to religious truth. Belief in the priesthood of all believers in the sense that every man can approach God directly with no intermediary. Have some autonomy – local synods and conferences decide policy
Fundamental Theology	The Trinity of God (three persons – one nature), the original sin, incarnation, redemption.	Accept the Trinity (Jesus as both God and man). Doctrine of justification by faith (salvation by belief alone without trust in good works (indulgence)), stress theology more than other denominations
Sacraments	Sacraments conferring grace – baptism (flow of water for infants), confirmation, penance (confession), Eucharist (communion), extreme unction(near death confession), holy orders (priesthood), matrimony (marriage).	Baptism (sprinkling for children and adults), communion.
Concept of Salvation and the Afterlife	Salvation is by God's Grace, man helps to gain it by faith and obedience to God's law. Damnation is man's fault because of rejection of grace. Man's final state after death will be heaven (for which purgatory purifies the soul) or hell (eternal torment). At man's bodily resurrection and the Second Coming, God will judge all men.	Men sin in disobeying God, salvation is through God's grace through repentance and faith in God, specifically through the sacraments. God will come to judge all souls. The good will live with Him eternally, the unregenerate will be punished.
Special Characteristics	World's largest Christian body.	Largest Protestant denomination in the world.



3. CATHERINE BOOTH

- Catherine Booth (1829-1890), the "Army Mother", married William Booth in 1855.
- She was a fearless preacher, a gifted teacher and writer and a keen Bible student.
- Catherine Booth, the daughter of a coachbuilder and was born in Ashbourne, Derbyshire, in 1829.
- A devout Christian, by the age of twelve she had read the Bible eight times.
- Catherine did not enjoy good health. At the age of fourteen she developed spinal curvature and four years later, incipient tuberculosis.
- While ill in bed that she began writing articles for magazines warning of the dangers of drinking alcohol.
- Catherine was a member of the local Band of Hope and a supporter of the national Temperance Society.
- In 1852, Catherine met William Booth, a Methodist minister. William had strong views on the role of church ministers believing they should be "loosing the chains of injustice, freeing the captive and oppressed, sharing food and home, clothing the naked, and carrying out family responsibilities."
- She shared William's commitment to social reform.
- On one occasion, she objected to William describing women as the "weaker sex". William was also opposed to the idea of women preachers. When Catherine argued with William about this he added that although he would not stop Catherine from preaching he would "not like it".
- The couple married on 16th June 1855, at Stockwell New Chapel.
- In 1860, Catherine first started to preach. One day in Gateshead Bethseda Chapel, a strange compulsion seized her and she felt she must rise and speak. Later she recalled how an inner voice taunted her: "You will look like a fool and have nothing to say". Catherine decided that this was the Devil's voice: "That's just the point," she retorted, "I have never yet been willing to be a fool for Christ. Now I will be one."
- Catherine's sermon was so impressive that William changed his mind about women's preachers. Catherine soon developed a reputation as an outstanding speaker but many Christians were outraged by the idea.
- Began the Christian Mission in London's East End which later developed into the Salvation Army. Catherine Booth took a leading role in these revival services and could often be seen preaching in the dockland parishes of Rotherhithe and Bermondsey.
- They were often imprisoned for preaching in the open air, but continued waging war on poverty and injustice.

- The Church of England were at first extremely hostile to the Salvation Army.
- One of the main complaints against William Booth was his "elevation of women to man's status". In the Salvation Army a woman officer enjoyed equal rights with a man. Although William Booth had initially rejected the idea of women preachers, he had now completely changed his mind and wrote that "the best men in my Army are the women."
- Catherine began to organise what became known as Food-for-the-Million Shops where the poor could buy hot soup and a three-course dinner for sixpence.
- By 1882, a survey of London discovered that on one weeknight, there were almost 17,000 worshipping with the Salvation Army, compared to 11,000 in ordinary churches.
- It was while working with the poor in London that Catherine found out about what was known as "sweated labour" - women and children working long hours for low wages in very poor conditions. These women were only paid 9d. a day, whereas men doing the same work in a factory were receiving over 3s. 6d. Catherine and fellow members of the Salvation Army attempted to shame employers into paying better wages. They also attempted to improve the working conditions of these women.
- Catherine Booth was particularly concerned about women making matches. Not only were these women only earning 1s. 4d. for a sixteen hour day, they were also risking their health when they dipped their match-heads in the yellow phosphorus supplied by manufacturers such as Bryant & May. A large number of these women suffered from 'Phossy Jaw' (necrosis of the bone) caused by the toxic fumes of the yellow phosphorus.
- Women like Catherine Booth and Annie Beasant led a campaign against the use of yellow phosphorus. They pointed out that most other European countries produced matches tipped with harmless red phosphorus. Bryant & May responded that these matches were more expensive and that people would be unwilling to pay these higher prices.
- Catherine died of cancer in October 1890.
- William Booth decided he would force companies to abandon the use of yellow phosphorus. In 1891, the Salvation Army opened its own match-factory in Old Ford, East London. Using harmless red phosphorus, the workers were soon producing six million boxes a year. Whereas Bryant & May paid their workers just over twopence a gross, the Salvation Army paid their employees twice this amount.
- Catherine Booth had eight children, all of whom were active in the Salvation Army. William Bramwell Booth (1856-1929) was chief of staff from 1880 and succeeded his father as general in 1912. Catherine's second son, Ballington Booth (1857-1940), was commander of the army in Australia (1883-1885) and the USA (1887-1896). One of her daughters, Evangeline Cora Booth (1865-1950) was elected General of the USA in 1934.



4. POPE JOHN XXIII

- Angelo Roncalli was born on November 25, 1881, in Sotto il Monte, a small town in the Province of Bergamo, Italy.
- He was the son of Giovanni Battista Roncalli and his wife Marianna Giulia Mazzolla.
- The fourth child in a family of 13, his family worked as sharecroppers.
- Roncalli was ordained a priest in the Roman Church of Santa Maria in Monte Santo.
- In 1905, Giacomo Radini-Tedeschi, the new bishop of Bergamo, appointed Roncalli as his secretary and Roncalli worked for Radini-Tedeschi until the bishop's death in 1914. During this period Roncalli was also a teacher in the diocesan seminary.
- During World War I, Roncalli was drafted into the Royal Italian Army as a sergeant, serving in the medical corps and as a chaplain.
- In 1921, Pope Benedict XV appointed him as the Italian president of the Society for the Propagation of the Faith. In 1925, Pope Pius XI appointed him as Apostolic Visitor to Bulgaria, also naming him for consecration as titular bishop of Areopolis.
- In 1935, he was made Apostolic Delegate to Turkey and Greece. Roncalli used this office to help the Jewish underground in saving thousands of refugees in Europe.
- In 1944, during World War II, Pope Pius XII named him Apostolic Nuncio to Paris, France.
- In 1953, he was named the Patriarch of Venice, and, accordingly, raised to the rank of cardinal.
- Following the death of Pope Pius XII in 1958, Roncalli was, to his own great surprise elected Pope.
- Pope John's personal warmth, good humour and kindness captured the world's affections in a way his predecessor, for all his great learning and personal holiness, had failed to do.
- He undertook the first official acts of a Pope away from Vatican territory since 1870 on 25 December 1958, when he visited children suffering from polio at the Bambin Gesù hospital and then visited Santo Spirito Hospital.
- The next day he visited Rome's Regina Coeli prison, where he told the prisoners: "You could not come to me, so I came to you." These acts created a sensation, and he wrote in his diary: "...great astonishment in the Roman, Italian and international press. I was hemmed in on all sides: authorities, photographers, prisoners, wardens ... [Peter Hebblethwaite, Pope John XXIII: Shepherd of the Modern World, Image Books (1987) p. 303]
- Pope John called an ecumenical council fewer than ninety years after the controversial Vatican Council.

- From the Second Vatican Council (colloquially known as Vatican II), came changes that reshaped the face of Catholicism: a comprehensively revised Liturgy, a stronger emphasis on ecumenism and a new approach to the world.
- He met the Most Rev. Geoffrey Francis Fisher, the Archbishop of Canterbury, for about an hour in the Vatican on December 2, 1960. It was the first time in over 400 years, since the excommunication of Elizabeth I, that the Archbishop of Canterbury had met with the Pope.
- Pope John XXIII excommunicated Fidel Castro on January 3, 1962 in line with a 1949 decree by Pope Pius XII forbidding Catholics from supporting communist governments.
- Pope John XXIII was first diagnosed with stomach cancer on September 23, 1962. The diagnosis, which was kept from the public, followed nearly eight years of occasional stomach hemorrhages, and reduced the pontiff's appearances. Looking pale and drawn during these events, he gave a hint to his ultimate fate in April 1963, when he said to visitors, "That which happens to all men perhaps will happen soon to the Pope who speaks to you today."
- On May 11, 1963, the Italian president Antonio Segni awarded Pope John XXIII the Balzan Prize for his engagement for peace. It was the Pope's last public appearance.
- On May 25, 1963, the Pope suffered another hemorrhage and required blood transfusions, but peritonitis soon set in, resulting in his death at 7:49 p.m. (local time) on June 3 at the age of 81.
- He was buried on June 6, ending a reign of four years, seven months and six days.
- On December 6, 1963, President Lyndon B. Johnson posthumously awarded him the Presidential Medal of Freedom, the United States' highest civilian award, in recognition of the good relationship between Pope John and the United States.
- Known affectionately as "Good Pope John" and "the most loved Pope in history" to many people, in 2000 John was declared "Blessed" by Pope John Paul II, the penultimate step on the road to sainthood.
- Following his beatification, his body was moved from its original burial place in the grottoes below St Peter's Basilica to the altar of St. Jerome and displayed for the veneration of the faithful.
- He is honored by many Protestant organizations as a Christian reformer. Both Anglican and Lutheran denominations commemorate John XXIII as a "renewer of the church." The fiercely anti-Catholic Belfast City Council flew the flag over city hall at half-mast in his honour after his death.

VATICAN II

- The council was held in four sessions, all in St. Peter's Basilica, under two popes: October-December 1962 under John XXIII, and September-December 1963, September-November 1964 and September-December 1965 under Paul VI.
- Sixteen major documents were produced: two dogmatic and pastoral constitutions, nine decrees and three declarations.
- The largest number of bishops in recorded church history attended one or more of Vatican II's sessions: a total of 2,860 bishops from all over the world. (Vatican I, in contrast, had 737 bishops in attendance.)

- In addition to sheer numbers, Vatican II stood out for the fact that it was “worldwide” in reality and not just in name. Europeans dominated the First Vatican Council, and even representatives from mission lands were Europeans. In contrast, many of the council fathers at Vatican II were natives of developing nations, raised in non-European cultures. While Europeans still tipped the balance with over 1,000 bishops attending, Vatican II was the first time a council counted 489 bishops from South America, 404 from North America, 374 from Asia, 84 from Central America and 75 from Oceania.
- Vatican II was also unique in its outreach. It marked the first time that a large number of non-Catholics were invited to attend as guests and observers. And the Second Vatican Council was also the first time that women, lay and religious, were invited into the council hall, also as observers.
- With bishops bringing along, in many cases, an aide, a translator and a personal peritus, or expert, the total number of council participants topped 3,000. And as the bishops waded deeper into new theological and pastoral territory in successive sessions, the number of their advisors and experts increased as well. While numbering about 200 in the first session, periti more than doubled, to 480, by the council's end.
- For Catholics, the most visible results were changes in how Church sacraments were practiced, the use of vernacular languages for the Mass, and a new attitude towards their relationship with non-Catholics.
- A small minority of Catholics, however, do not accept the Council and its actions. Some attribute to Vatican II a lesser binding authority than that of the other Ecumenical Councils, calling it non-dogmatic, and rejecting some of its teachings and decrees
- By the 1950s, liberal trends in Catholic theological and biblical studies had begun to move away from the neo-scholasticism and biblical literalism. At the same time the world's bishops faced tremendous challenges driven by political, social, economic, and technical change. Many of these bishops sought changes in church structure and practice to address those challenges.
- Pope John XXIII, however, gave notice of his intention to convene the Council less than three months after his election in 1959. While in many messages over the next three years he expressed his intentions in formal detail, one of the best known images is of Pope John, when asked why the Council was needed, opened a window and reportedly said "I want to throw open the windows of the Church so that we can see out and the people can see in."

Sessions

- Preparations for the council, which took more than two years, included work from 10 specialized commissions, along with secretariats for mass media and Christian Unity, and a Central Commission for overall coordination.
- These groups, made up mostly of members of the Roman Curia, produced 73 proposed constitutions and decrees (known as schemata) intended for consideration by the council. It was expected that these groups would be succeeded by similarly constituted commissions during the council itself that would carry out the main work of drafting and reviewing proposals before presentation to the council as a whole for review and expected approval; what happened, however, was that every single schema was thrown out in the first session of the Council, and new ones were created on the spot.

- The general sessions of the council were held in the fall of four successive years (in four periods) 1962–1965. During the rest of the year special commissions met to review and collate the work of the bishops and to prepare for the next period. Sessions were held in Latin, in St. Peter's Basilica, with secrecy kept as to discussions held and opinions expressed. Speeches (called interventions) were limited to 10 minutes. Much of the work of the council, though, went on in a variety of other commission meetings (which could be held in other languages), as well as diverse informal meetings and social contacts outside of the council proper.
- 2,908 persons (referred to as Council Fathers) were entitled to seats at the council. This included all bishops, as well as many superiors of male religious orders. 2,540 took part in the opening session, making it the largest gathering in any council in church history. Attendance varied in later sessions from 2,100 to over 2,300. In addition, a varying number of periti (Latin for "experts") were available for theological consultation - a group that turned out to have a major influence as the council went forward. Seventeen Orthodox and Protestant denominations sent observers.

First Session: October 11 – December 8, 1962

- Pope John opened the Council in a public session which included the Council Fathers as well as representatives of 86 governments and international bodies. In the speech, he rejected the thoughts of "prophets of doom who are always forecasting disaster" in the world and in the future of the Church.
- Pope John stressed the pastoral, not doctrinal, nature of the Council: the Church did not need to repeat or reformulate existing doctrines and dogmas, but rather had to teach Christ's message in light of the modern world's ever-changing trends. He exhorted the Council Fathers "to use the medicine of mercy rather than the weapons of severity" in the documents they would produce.
- Issues considered during the sessions included liturgy, mass communications, the Eastern Rite churches, and the nature of revelation.
- After adjournment, work began on preparations for the sessions scheduled for 1963.
- These preparations, however, were halted upon the death of Pope John XXIII on June 3, 1963. Pope Paul VI was elected on June 21, 1963, and immediately announced that the Council would continue.

Second Session: September 29 – December 4, 1963

- In the months prior to the first general session, Pope Paul worked to correct some of the problems of organization and procedure that had been discovered during the first period. This included inviting additional lay Catholic and non-Catholic observers, reducing the number of proposed schemata to 17 (which were made more general, in keeping with the pastoral nature of the council), and later eliminating the requirement of secrecy surrounding general sessions.
- Pope Paul's opening address stressed the pastoral nature of the council, and set out four purposes for it:
 - to more fully define the nature of the church, and the role of the bishop;
 - to renew the church;
 - to restore unity among all Christians, including seeking pardon for Catholic contributions to separation;
 - to start a dialog with the contemporary world.

- During this period, the bishops approved the constitution on the liturgy (Sacrosanctum Concilium) and the decree on the media of social communication (Inter Mirifica). Work went forward with the schemata on the church, bishops and dioceses, and ecumenism.

Third Session: September 14 – November 21, 1964

- In the period between the second and third periods, the proposed schemata were further revised based on comments from the council fathers. A number of topics were reduced to statements of fundamental propositions that could gain approval during the third period. Eight religious and seven lay women observers were invited to the sessions of the third period, along with additional male lay observers.
- During this period, the council fathers worked through a large volume of proposals. schemata on ecumenism (Unitatis Redintegratio), the Eastern Rite churches (Orientalium Ecclesiarum), and the constitution of the Church (Lumen Gentium) were approved and promulgated by the Pope.
- A votum or statement concerning the sacrament of marriage for the guidance of the commission revising the Code of Canon Law regarding a wide variety of juridical, ceremonial and pastoral issues.
- The bishops submitted this schema with a request for speedy approval, but the Pope did not act during the council. Pope Paul also instructed the bishops to defer the topic of artificial contraception (birth control) to a commission of clerical and lay experts that he had appointed.
- Schemata on the life and ministry of priests and the missionary activity of the Church were rejected and sent back to commissions for complete rewriting.
- Work continued on the remaining schemata, in particular those on the Church in the modern world, and religious freedom.
- There was controversy over revisions of the decree on religious freedom, and the failure to vote on it during the third period, but Pope Paul promised that this schema would be the first to be reviewed in the next session.
- Pope Paul closed the third period by announcing a change in the Eucharistic fast, and a formal declaration of Mary as "Mother of the Church," as had always been taught.

Fourth Session: September 14 – December 8, 1965

- Eleven schemata remained unfinished at the end of the third period, and commissions worked to give them their final form. Schema 13, on the Church in the modern world, was revised by a commission that worked with the assistance of laymen.
- Pope Paul opened the last period of council sessions with the establishment of a Synod of Bishops. This more permanent structure was intended to preserve close cooperation of the bishops with the Pope after the council.
- The first business of the fourth period was the consideration of the decree on religious freedom, which may be the most controversial of the conciliar documents. The vote was 1,997 for to 224 against.
- The principal work of the rest of the period was work on three documents, all of which were approved by the council fathers. The lengthened and revised pastoral constitution on the Church in the modern world (Gaudium et Spes), was followed by decrees on missionary activity (Ad Gentes) and the ministry and life of priests (Presbyterorum Ordinis).

- The council also gave final approval to other documents that had been considered in earlier sessions. This included decrees on the pastoral office of bishops (*Christus Dominus*), the life of persons in religious orders (expanded and modified from earlier sessions) (*Perfectæ Caritatis*), education for the priesthood (*Optatam Totius*), Christian education (*Gravissimum Educationis*) and the role of the laity (*Apostolicam Actuositatem*).
- One of the most controversial documents was *Nostra Ætate*, which affirmed, as did the documents of the 16th century Council of Trent, that "the Jews" of the time of Christ as individuals (and all Jews today) are no more responsible for the death of Christ than Christians are.
- "True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ. Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone."
- A major event of the final days of the council was the act of Pope Paul and Orthodox Patriarch Athenagoras of a joint expression of regret for many of the past actions that had led up to the Great Schism between the western and eastern churches, expressed as the Catholic-Orthodox Joint declaration of 1965.
- On December 8, 1965, the Second Vatican Council was formally closed, with the bishops professing their obedience to the council's decrees. To help carry forward the work of the council, Pope Paul:
 - had earlier formed a Papal Commission for the Media of Social Communication to assist bishops with the pastoral use of these media;
 - declared a jubilee from January 1 to May 26, 1966 to urge all Catholics to study and accept the decisions of the council, and apply them in spiritual renewal;
 - changed the name and procedures of the Holy Office (once the Inquisition) - now to be known as the Sacred Congregation for the Doctrine of the Faith;
 - established postconciliar commissions for bishops and the government of dioceses, religious orders, missions, Christian education, and the role of lay persons;
 - made permanent the secretariats for the Promotion of Christian Unity, for Non-Christian Religions, and for Non-Believers.

Liturgy

- One of the first issues considered by the council, and the matter that has had the most immediate effect on the lives of individual Catholics has been revision of the liturgy.
- Vatican II went much further in encouraging "active participation" than previous Popes had allowed or recommended. The council fathers established guidelines to govern the revision of the liturgy, which included allowing the very limited use of local languages instead of Latin. As bishops determined, local or national customs could be carefully incorporated into the liturgy.

Scripture and Divine Revelation

- The council sought to preserve the central role of Scripture in the theological and devotional life of the Church, while overturning the work of earlier popes in crafting a modern approach to scriptural analysis and interpretation. A new approach to interpretation was approved by the bishops. The Church was to continue to provide versions of the Bible in the "mother tongues" of the faithful, and both clergy and laity were to continue to make Bible study a central part of their lives.

The Bishops

- The role of the bishops of the Church was brought into renewed prominence, especially the whole group of them, seen as college that has succeeded to the group of the apostles in teaching and governing the Church.
- In many countries bishops had held regular conferences to discuss common matters. The Council gave official recognition to these conferences, whose decisions, however, are not binding on the individual members unless adopted by a two-thirds majority and ratified by the Holy See.

Developments Blamed on the Council

- Some of the more conservative Catholics view the Second Vatican Council as an event that brought the Church away from its historical view of Scripture, devotion to Scholasticism, and firm ideas on the "Four Last Things" (i.e., Death, Judgement, Heaven, and Hell).
- Rather than the beginning of a "New Springtime," they see it as the cause of a tremendous decline in vocations and widespread disbelief in many Catholic dogmas (e.g., denial of the True Presence, reticence in accepting the Resurrection as a historic event).
- They say it changed the focus of the Church from attaining Heaven to improving man's temporal situation.

REACTIONS TO VATICAN II

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“What I experienced personally was the transition from our lifestyle of the 16th century to the 20th century. We were “allowed” to read the newspapers and watch TV news every day. We could look at ourselves in a mirror. In the '70s, there were still some of us who felt uncomfortable when our new constitutions identified us as “women.” For me, the whole change was a process to be a normal human being with common sense.

I believe our experience as Japanese, the majority of whom were not born as Catholics, could be different from that of our European sisters.”

Mercedarian Sr. Filo Hirota

A worshiper at the Oratory of St. Francis Xavier, a community for English speakers in Rome.

“Did [the council] work? It all depends on who your pastor is. It broke down a lot of barriers - age, race, generations. I know it alienated some people. They really wanted that strong Latin rite. In the old days as a little girl I had to read my missal to know what the priest was saying. Children growing up now can hear what the priest is saying. And turning the priest to facing us made him part of us.”

Anita Nelson

Our Lady of Grace Parish, Encino, Calif.

“Vatican II is an event that has reawakened the laity to the task we were given long ago. For years it was always, “Thou shalt not.” Unless you were ordained, many things that we now take for granted were out of the question. Now the message is: Read the Bible, be active in your parish, be active in worship.”

Rick Lane

Parishioner Our Lady of Mount Carmel, Tenafly, N.J.

“Instead of just coming to Mass, my sense of it is there is feeling and spirit in the church. This church itself, Our Lady of Grace, is welcoming. People can say, “We’ve found a home.”

Jo DiNova Daly

She and her husband, Philip, a convert, are involved in the small faith community program that attracts people in their 30s at Our Lady of Grace Parish, Encino, Calif.

“When thinking of Vatican II, what comes to my mind is the saying of Irenaeus, that “the glory of God is the human being fully alive.”

After being brought up in a good Catholic home where the accent was on catechism, doctrine and many of the external forms of religious expression, Vatican II enabled me to enter a world where human relationships are valued as places for encountering God, and where my experience both as woman and Christian is valued.

Thank God for the openness to the world that Vatican II initiated!”

Sion Sr. Teresa Brittain

Worships at the Oratory of St. Francis Xavier, a community for English speakers in Rome.

“As a layperson, as a woman, Vatican II has meant that I can proclaim the Word of God at Mass. I can give the Body and Blood of Christ to somebody and take it to the sick. I can be an altar server. I can fully participate in the Mass because it is in English. After Vatican II, scripture has been opened to the people -- to know it and to read it daily.”

Susan Semler

Lawyer, Hackensack, N.J., a toddler during Vatican II

“I had hoped that Vatican II would be a wonderful opportunity for the church to reach out and be engaged with the modern world, to share its great history, resources and tradition with the whole world. That engagement had already started in the 1950s and 1960s with [Fr.] John Courtney Murray, Jacques Maritain and Etienne Gilson. Maritain came to Princeton around that time, where he was highly respected. It was a very open and optimistic period for the church.

I’m disappointed that instead of radiating out, the church became more inward. Leading churchmen became mesmerized by trendy secular movements and seemed almost ashamed of their own church heritage. The church could have had important things to say about feminism, black power and environmentalism, but it caught whatever train came along.

There was a tendency to convert true holiness into a kind of therapeutic mode in which things were meant to feel good. But lots of the lives of the saints are about people who suffered and were pretty unhappy.

I think Vatican II tried to be a genuine, friendly engagement with the outside world that didn’t take place. The church failed to challenge lots of changes in the secular world. The confident optimism that was the spirit of Vatican II got lost or was misunderstood.

George McKenna

Professor of political science at City College of the City University of New York

"I just wish we could go back to kneeling down at the altar for Communion. Communion is more a sacred thing. Just my feeling. The holding of the host in the hand - I feel the priest has more of a right to do that.

The girls on the altar, women ushers, holding hands for the Our Father, it's OK, all that, I like that. It's just that the host I always felt was the sacred part in the church, and [that ritual] should not have been changed."

Mary McCarthy

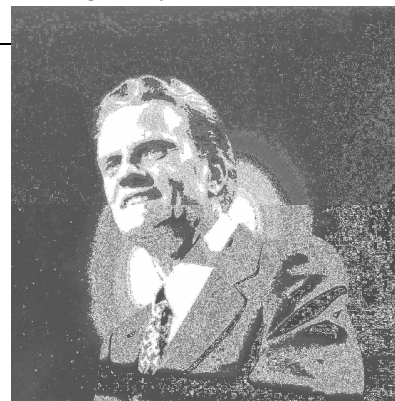
Greeter, Our Lady of Grace Parish, Encino, Calif.

"I was 12 or 13 when the changes of Vatican II began. It had a big impact on how I viewed the church as I became an adult. ... You certainly had a feeling that you had more of a connection to what was going on. The Mass became more meaningful, more real to me and less of an ancient ceremony.

I wish all the changes had been implemented. The involvement of the laity in some of the issues has been more on paper than in reality. It's still not "our church." It's their church and they tell us what to do."

Jeanne McDermott

A health care professional working for the federal government, Washington
National Catholic Reporter, October 4, 2002



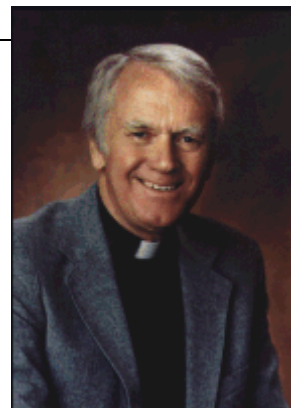
5. **BILLY GRAHAM**

- Billy Graham was raised in the Associate Reformed Presbyterian Church by his parents, Frank Graham and Morrow Coffey Graham, and changed denominations to Southern Baptist in 1934 during a Christian revival meeting, conducted by Mordecai Ham. Graham was ordained a Southern Baptist minister in 1939.
- After graduating from Sharon High School in May 1936, Graham attended Bob Jones College he later transferred to the Florida Bible Institute, now Trinity College of Florida, in 1937 and graduated from Wheaton College in 1943.
- It was during his time at Wheaton that Graham decided to take the Bible as the infallible word of God.
- Graham married Ruth Bell, whose parents were Christian missionary doctors in China.
- Graham joined Youth for Christ after graduating from Wheaton.
- He traveled throughout the United States and Europe as an evangelist.
- He also led a very successful crusade (the first of several) in Australia in 1959. Counselors in training to talk with people coming forward for conversion were provided with kits which included peppermint and musk lifesavers, to ensure that their breath would not be offensive to the people being counseled. This crusade was regarded as being the most effective preaching of the gospel in Australian history and its effects led to the church growing consistently over the next 15 years and numerous new churches being founded. Many home Bible groups that were formed lasted 35 years or more.
- Graham served as the President of Northwestern College in Minnesota from 1948 to 1952. He founded the Billy Graham Evangelistic Association in 1950, headquartered in Minneapolis. The Association later relocated to Charlotte.
- Throughout his ministry, Graham had a reputation for holding crusades in places other evangelists considered impossible.
- During the Cold War, Graham spoke to large crowds in countries throughout Eastern Europe and in the Soviet Union. During Apartheid in South Africa, Graham would not speak unless the crowds were allowed to sit desegregated. Graham was also one of the few preachers allowed to speak in North Korea.
- On June 24, 2005, Billy Graham began what he has said will be his last North American crusade, at Flushing Meadows Park in New York City. But, on the weekend of March 11–12, 2006 Billy Graham held the "Festival of Hope", together with his son, Franklin Graham. The festival was held in New Orleans, which was recently hit by Hurricane Katrina. Over 1,360 were converted during the weekend event, supported by 215 churches across the New Orleans metro area.
- Graham said that his planned retirement was due to his failing health. He has suffered from Parkinson's disease for about 15 years, has had fluid on the brain, pneumonia, broken hips, and recently revealed that he is suffering from prostate cancer.

- In August 2005, a frail Graham appeared at the groundbreaking for his library in Charlotte, North Carolina. Then 86, the Rev. Graham was forced to use a walker to get around during the ceremony.
- On July 9, 2006, Graham spoke at the Metro Maryland Franklin Graham Festival, held in Baltimore, Maryland, at Oriole Park at Camden Yards.
- Billy Graham has preached Christianity to live audiences of over 210 million people in more than 185 countries and territories through various meetings including Mission World and Global Mission. Graham also reached hundreds of millions more through television, video, film, and webcasts.
- Billy Graham has received the Congressional Gold Medal; the Templeton Foundation Prize for Progress in Religion; and the Ronald Reagan Presidential Foundation Freedom Award for contributions to the cause of faith and freedom.
- He has received the Big Brother of the Year Award for his work on behalf of the welfare of children, been cited by the George Washington Carver Memorial Institute for his contributions to race relations and been recognized by the Anti-Defamation League of the B'nai B'rith and the National Conference of Christians and Jews for his efforts to foster a better understanding among all faiths.

Billy Graham – Quotations

- "My one purpose in life is to help people find a personal relationship with God, which, I believe, comes through knowing Christ."
- "If you find a perfect church don't join it: You'd spoil it."
- "Your mind cannot possibly understand God. Your heart already knows."
- "I have one message: Jesus Christ came; He died on a cross; He rose again. He asks us to repent of our sins and receive Him by faith as Lord and Savior. And if we do, we have forgiveness of all our sins."
- "I urge everyone to examine themselves and renew their own hearts before God," he said. "Of greater import or concern than any tapes made in the White House, each of us must face the fact that God has 'tapes' that record not only our actions but also our thoughts and our intent."



6. DENNIS BENNETT

- On April 3, 1960 father Dennis Bennett spoke from his pulpit at the St. Mark's Church, Van Nuys, California and told his congregation that he had received a personal Pentecost or Baptism with the Spirit. And as with the original Pentecost in Jerusalem nearly 2,000 years before, scripture says, "They were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4 NKJV).
- Dennis shared that he, and then many of his congregation, had this empowering experience.
- Dennis was asked to resign by some of the vestry and not being used to such heavy spiritual battles at church, he decided that his experience was too valuable to fight over. As Rector and chief pastor he did not have to resign, but decided it was the best action to take.
- Various wire services across the USA picked up the story and the news swept the country.
- A short time later Dennis left Van Nuys to pastor a church in the Northwest, St. Luke's in Seattle.
- Dennis' wife died and after three years he remarried Rita Reed.
- Dennis and Rita continued to travel the world spreading the good news in his charismatic churches.



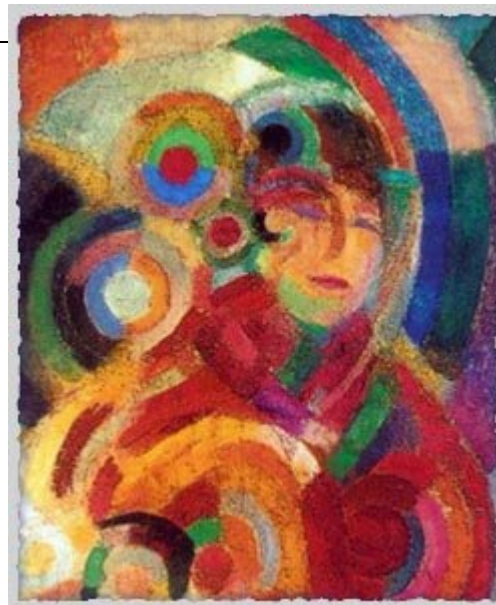
7. SARAH MAITLAND

- A gifted writer of fiction: a first-rate novelist, an accomplished teller of traditional tales with a feminist twist, a brilliant and inventive stylist of short stories.
- Her novel, *Daughter of Jerusalem*, won the Somerset Maugham best first novel award and she has demonstrated her ability to write about the lives of contemporary women in highly inventive ways ranging from the realistic to the mythical and often combining both styles in three more novels and a continuous outpouring of short stories.
- Maitland's fiction is unique among mainstream writers because of the vision that animates it and gives her the creative freedom to take risks in its composition.
- This vision is deeply rooted in three religious conversions she underwent in her early twenties.
- After leaving the Scottish Presbyterian church of her childhood as a teenager during the sixties when her closest, brightest friends were committed leftists, she was free from formal religious commitment, but she continued to love the Bible and to retain good memories of her Christian community.



8. *LIBERATION THEOLOGY*

- An important school of theological thought which was predominantly found in the Catholic Church after the Second Vatican Council. Some suggest that it was first articulated by Dietrich Bonhoeffer during the 1930's.
- Often called Christian Socialism and has had widespread popularity in Latin America and among the Jesuits.
- Recognised as an important school of thought within Protestant circles.
- Liberation theology explores the relationship between Christian, specifically Roman Catholic, theology and political activism, particularly in areas of social justice, poverty, and human rights.
- The main methodological innovation of liberation theology is to do theology (i.e. speak of God) from the viewpoint of the economically poor and oppressed of the human community.
- Liberation theology focuses on Jesus as not only Savior but also as Liberator. Emphasis is placed on those parts of the Bible where Jesus' mission is described in terms of liberation, and as a bringer of justice.
- It also emphasizes individual self-actualization as part of God's divine purpose for humankind
- Although liberation theology is partially compatible with Catholic social teaching as expressed in official statements, it has been rejected by the Vatican because of the Marxist concepts that tend towards materialism; this aspect of liberation theology is the most objectionable to orthodox Catholic critics who regard it as "incitement to hate and violence (and) the exaltation of class struggle".
- Former Cardinal Ratzinger, now Pope Benedict XVI, systematically opposed Liberation theology. Through the Congregation for the Doctrine of the Faith, led by Ratzinger, the Vatican condemned Liberation theology twice (in 1984 and 1986) accusing it of Marxist tendencies.
- In 1980, San Salvador's prelate archbishop Óscar Romero, clashed with Pope John Paul II during his visit to Europe. Romero was later assassinated during Mass in San Salvador by members of right wing death squads associated with the government of El Salvador, which was in turn, supported by the US Government, diplomatically, financially and militarily. Close to Liberation theology and opposed to the death squads, Óscar Romero argued that El Salvador's government couldn't be supported because of its legitimization of terror and human rights violations.



9. FEMINIST THEOLOGY

- It is commonly acknowledged that in the main religion has been a male dominated activity and that women have been excluded from religious activity but rather that the reception and formation of our religious traditions has been done largely by men.
- In Christianity, the Old Testament tells the story of God's dealing with humanity yet very rarely is this explored from a female perspective.
- The majority of Old Testament Scripture was written by men, about men. In the New Testament the same pattern is repeated.
- Apart from the unknown author of Hebrews, every other book is written by a man.
- This male bias is underlined with the Incarnation of God into the man Jesus and the development of Christian dogma by the 'Church Fathers' from the Patristic period to the present day.
- However, the fact that a significant amount of theology and Scripture has been written by men does not mean that it was written only for men. Women and men are both included in the application of God's Word to them.
- The problem though is that because men have, in the main, been receivers of this revelation, and because of the particular nature of the Bible (in that it was inspired by God not dictated by God), God's Word has an unavoidable male emphasis which for many women is unacceptable.
- When we look at Church history, we find that women have generally been excluded from mainstream ecclesiastical activity. Although we can point to verses such as, 'In the image of God he made him, male and female he created them' (Genesis 1:27) and, 'There is neither... male or female for all are one in Christ' (Galatians 3:28), which imply female inclusivity, in practice it has not. It has been male priests, elders, deacons, preachers and theologians who have been shaping Christian thought and practice with women being generally relegated to the sidelines.
- One argument in favour of this is that although God created men and women equal they were created with different gifts (and for different purposes). However, this is seen to be a male argument used to deny women the same 'spiritual rights' as men.
- In today's enlightened world of equality, feminist theologians (and their supporters) see no reason why God would want to deny them the same 'rights' to serve at the altar and preach as men.

- Feminist theologians are not just concerned to revise Church structures but to revise the Christian worldview which has, in the main, been centred around men and led to their oppression.
- An example of this is the traditional use of language used to speak of God which tends to use male-orientated language (E.g. God is known as 'Father' and referred to as 'He').
- What feminist theologians are trying to do is draw our attention to the fact that the Bible also uses female imagery for God as well as male (E.g. Ezekiel 16) and that God is not bound by gender anyway. God is spirit and has no body, therefore gender does not apply.

B ETHICS

- For Christians living a good life is not a way of winning God's approval.
- God loves his children as they are. This love of God was demonstrated through the life, death and resurrection of Jesus.
- Once people realise that God loves them no matter what, they can respond with gratitude and joy. The Christian realises that God loves them no matter what and responds by trying to live in accordance with God's commands – the process known as sanctification.
- Two questions can be asked in order to determine if a moral decision is a Christian one:
- **The first question:** What would Jesus have done? "If I, your Lord and Master, have washed your feet, you also ought to wash one another's feet. I have set you an example: you are to do as I have done for you." (John 13: 14 – 15). St. Paul took up the same theme in one of his letters: "Follow my example as I follow Christ's." (1 Cor, 11:1)
- St Francis of Assisi is considered to be one of Christianity's greatest saints because he set out deliberately to imitate Jesus, giving up his possessions and caring for the outcasts of society.
- **The second question:** "Is the decision in accordance with the law of love? "I give you a new commandment – love one another, as I have loved you, so you are to love one another. If there is this love among you, then all will know that you are my disciples" (John 13:34) Jesus summarised the ten commandments in the words – "Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength." (Mark 12: 29-31)
- St John stresses that love that is demanded of Christians is not a human faculty to be striven after – it is a gift from God to be shared and received.
- In an ideal situation, a Christian might follow the following steps:
 - Pray for guidance – demonstrating a belief that God can guide the individual through the work of the Holy Spirit which Jesus promised the disciples would guide them into 'all the truth.'
 - All Christians believe that the Bible is in some sense the Word of God and as such it is a proper source of guidance. Others say that the bible must be studied in its context and applied to particular circumstances.
 - Christian must also look to traditional teachings of one part of the church. E.g. there is clear guidance for Roman Catholics on the question of contraception.
- There are different approaches as to the guidance given by commandments and rules found in the bible and in the teachings of the churches. Some people see in the Words unchanged laws that are valid for all times and in all places. (Absolutists; traditionalist, conservatives). Other people see the rules as guidelines which must be applied individually and the particular circumstances must be taken into account (Situationist, Casuists or radicals).
- Christianity was born into a more authoritative era. (Paul – "Every person must submit to the supreme authorities. There is no authority but by act of God, and the existing authorities are instituted by Him" Romans 13:1). He tells husbands to love their wives but only after telling wives to obey their husbands.

- The New Testament thus seems to suggest that Christians should accept the authorities that exist. The New Testament presents Jesus as a man who acts with self – confidence born of a natural authority. “What is this? A new kind of teaching! He speaks with authority. When He gives orders even the unclean spirits submit.” Mark 1:27.
- Christians believed that Jesus’ authority came from God. “I do nothing on my own authority, but in all that I say, I have been taught by my Father” John: 8:28. Christians also believe that Jesus passed on his authority to his Followers “As the Father sent me, so I send you.” When Jesus spoke to Peter he said “You are Peter, the Rock; and on this rock I will build m Church, and the powers of death shall never conquer it. I will give you the keys of the Kingdom of Heaven; what you forbid on earth shall be forbidden in heaven, and what you allow on earth shall be allowed in heaven.”

Christians try to build the kingdom of God on earth

- Leaders in the Church today are seen to have the authority which Jesus passed on to his disciples. The Pope stands in the shoes of Peter.
- It is important to remember that all the people who have the authority today are known as ‘ministers’ which means servant.
- Even the most influential Christian leader today speaks or writes with the authority they have as people chosen by God and the Church (the authority has been invested in them).
- Many Christians today emphasise the equality of priesthood of ALL believers and do not accept structures of authority from their personal qualities or the gifts given to them by God.
- Mother Theresa and many other Christians do not hold official positions in the Church.

Ethics

Ethics is a system of study of standards of conduct and practical judgments. It overlaps with morality. Ethics refers to a system of thinking whereas morality refers to actions.

<u>CATHOLIC</u>	<u>PROTESTANT</u>
<ul style="list-style-type: none">• Place emphasis on moral reasoning, church teaching and authoritative teaching.• Consider the Bible as very important – both New and Old Testaments.• In Catholic tradition – certain actions are wrong irrespective of the circumstance and intention.	<ul style="list-style-type: none">• Emphasis – Jesus command of love and view the Bible as source of moral guidance.• Consider the Bible as very important – New and Old Testaments.• More flexible, less certitude.

<ul style="list-style-type: none">• Believe in Natural Law. Understand right and wrong – and which is out of harmony with behaviour• High priority to the role of authority. Pope is authority – what he says, goes.• Talk about ‘magisterium’ - it is the teaching authority of the Catholic church. Believe that this authority can give teachings of ethics and morality and Catholics are expected to follow him.• Teachings centre on dignity of the person.• Emphasis on human rights, liberty of oppressed and development of all people.	<ul style="list-style-type: none">• Believe in Natural Law. Understand right and wrong – and that which is out of harmony with behaviour.• Believe they have more direct relationship / experience of God and thus do not need the intermediate role of church authority.• Believe in authority of a synod or assembly of leaders or the consensus of the congregation. The congregation can decide to accept it or not.• Teachings centre on the dignity of the person.• Emphasis on human rights, liberty of oppressed and development of all people.
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1. *BIOETHICS*

- There are many differences between the approaches of the various denominations and Christians are left facing the challenges of new biomedical technologies.
- Christians often find themselves separated over matters of ultimate importance while needing to face bioethical questions not only because of their immanent urgency, but because of their transcendent importance. For example, though Orthodox Christians and Roman Catholics agree that abortion is wrong, the Orthodox find no reason for agreeing with the Roman prohibition of contraception. On the other hand, many Protestants refuse to concur with the Orthodox and the Romans concerning abortion, and some even see grounds for accepting limited voluntary active euthanasia. These are real differences about matters that have ultimate significance.
- Bioethics is the application of our ethical and moral principles to human life issues such as the dignity of the human person; love, marriage, and the family; the beginning of human life at conception; the modern challenges to the natural law, such as human cloning, euthanasia, inappropriate stem cell research, and abortion.
- **The first principle is that there must be a moral code and moral justification** to guide the physician or scientist in his actions. The tradition of American medicine is founded upon the Biblical ethic and the history of their Greco-Roman heritage. Beginning with Hebrew Scripture, they are instructed in the Ten Commandments, and the principle to "Love your neighbor as yourself" (Leviticus 19:18). This explains why Western medicine has long upheld the primary concept of the sanctity of life.
- **The second principle is patient autonomy.** Individual self-determination is highly valued in the Western tradition. Patients should have the right to accept or refuse treatment, or allow the natural course of events to take place. It is important to remember that one must respect autonomy as long as we live in harmony with the first principle of our moral law and the sanctity of life.
- **The third principle of medical ethics is beneficence,** or the act of helping others. Beneficence refers to the traditional role of the physician as the Good Samaritan. The compassionate physician performs acts of charity, kindness, and mercy; comes to the aid of the injured, the sick, and the dying; and relieves suffering. Jesus gave the Parable of the Good Samaritan, as recorded in the Gospel of Luke: "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise." Gospel of Luke 10:29-37

- **The fourth principle of medical ethics is non-maleficence.** Non-maleficence is the warning, "Never do harm to anyone."
- **The fifth principle is justice.** The physician must be fair to his patient, respect his rights as a person, and give the patient proper access to health care.
- Today the principles of social justice often impact upon health care, as the corporate world has engulfed the profession of medicine. Scripture firmly supports the concepts of social justice, such as the Old Testament Book of Amos and the New Testament Letters of St. Paul such as his First Letter to the Corinthians 3:8, when he states that "every man shall receive his own reward according to his own labour."
- The publication of *Rerum Novarum* on May 15, 1891 by Pope Leo XIII contributed greatly to improved treatment of workers during the Industrial Revolution. Pope John Paul II had a major impact in his call for social justice in the mistreatment of workers in Communist Poland, an event that ultimately led to the fall of the Iron Curtain. In his follow-up encyclical *Centesimus Annus*, published May 1, 1991, the Pope warned corporations against treating workers as "units of production" in their quest for profit.
- **The sixth principle of medical ethics is the physician must respect the doctor-patient relationship,** and be a patient advocate. He must ensure the patient's privacy, give informed consent, and be trustworthy and truthful with the patient. He is to fulfill his traditional role as healer and protector of the patient's life.
- **Finally the seventh principle of medical ethics is the physician, as a leader in the community, must be diligent in developing a virtuous character** and exhibit moral integrity.
- These seven principles of medical ethics play an important part in our daily practice of medicine, in life-and-death decisions, and on modern human life issues.
- Christians believe that the very fact that we exist and have a human nature places us in this world, and by our very existence we have relationships! We have a relationship to God, to others, to ourselves and to the world. We are judged by our actions and relationships!
- God is the one objective source of morality. God created the world, and He knows how it works! St. Augustine defined God's eternal law as "the reason or the will of God, who commands us to respect the natural order and forbids us to disturb it." The natural law is the expression of God's eternal law. The Natural Law teaches us to do good and shun evil.
- St. Thomas Aquinas calls the natural law "the human participation in God's eternal law." He wrote that people naturally understand some basic practical principles, which he calls the "primary principles of natural law." Since everyone knows them, no one can make a mistake about them.
- Both the Old Testament and the New Testament refer to a natural law that God has written in the hearts of men. The prophet Jeremiah speaks of this law when he discusses the New Covenant: "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." Jeremiah 31:33
- God created us and we are made in his "image and likeness [Genesis 1:26-28]. Thus man has an innate dignity because we are creatures of God. The natural response to God's gift of love and life is gratitude and obedience to Our Father! Moral conduct therefore shows itself to be consent to God our Creator - it is the human response to the creative love of God.

- Modern trends, however, detach morality from any objective norm. As the Pope points out, "currents of modern thought exalt freedom to such an extent that it becomes an absolute, and serves as a source of values
- Pope John Paul II clearly points out that it is the object, or what is done, that primarily decides the morality of a particular act! One must also look at the intention, purpose, or motive and the circumstance or consequences. A good moral act requires that all three must be good!
- The following Biblical sources support a Culture of Life:

Genesis 1:26-27	"Be Fruitful and Multiply"
Exodus 20:1-17	The Ten Commandments
Deuteronomy 30:15-20	God the Author of Life
Psalms 128:3	Blessings of Family
Matthew 5:1-10	The Beatitudes
Matthew 25:31-46	Final Judgment
Mark 12:28-34	Love God and neighbor
Luke 10:29-37	The Good Samaritan
John 3:16	"God so loved the world"
Romans 2:15	Conscience
Ephesians 5:8	"Walk as Children of Light"
1 John 1:1-5	The Word of Life

Genetic Research

- The Catholic Church's opposition to the use of stem cells taken from human embryos that are then destroyed is based not on an archaic opposition to science in general or to research on stem cells in particular, but on a more basic opposition: death to human beings.
- Stem cells have the unique potential to develop into a variety of body parts. Living, human stem cells can be taken from the discarded umbilical cords of newborn children.
- The Church would have no difficulty with such a practice.
- Christians believe that their faith compels them to obey God's commandment, "Thou shalt not kill" (literally, "Thou shalt not murder."). This ancient commandment lies at the heart of the moral law that regulates the life of people in society.
- In the Judeo-Christian [Biblical] tradition, the only deaths not counted as murder have been those committed in defense of oneself or of those for whom one is responsible or in the executions of proper legal sentences.
- The question then arises as to whether or not embryos and fetuses qualify as human life, the taking of which, unprovoked by any action on their part, would then qualify as murder. The destruction of such living human beings, absent unjust aggression on their parts, is in violation of God's law.

Human Cloning

- The creation of life by God is described in the Book of Genesis.
- The natural law ensures the continuity of life.
- Cloning is the transfer of genetic material by unnatural and artificial means.
- The Vatican issued a statement that "the creation of life outside of marriage went against God's plan. A person has a right to be born in a human way and not in the laboratory."
- The Southern Baptist Convention stated that any scientific discovery that touches upon human creation is also a matter of morality and spirituality, and voted on March 6, 1997 to call upon Congress and all nations of the world to "make human cloning unlawful and...to prevent the cloning of any human being."
- The Old Testament tells us human life and death are in the hands of God alone in his power, as noted in the 1995 encyclical letter of Pope John Paul II, The Gospel of Life. We are planned by God, and the soul, the "breath of life," is given via the natural law.
- God speaks to Moses in the Book of Deuteronomy of the Bible:
"Learn then that I, I alone, am God,
and there is no god besides me.
It is I who bring both death and life.
Deuteronomy 32:39
- Job exclaims:
In his hand is the life of every living thing
and the breath of all mankind.
Job 12:10



2. ENVIRONMENTAL ETHICS

- Christians have a sacred responsibility to the earth and the creatures within it. The earth is being affected by humans in an unprecedented manner, and we do not know what the short or long term effects will be.
- In Genesis 1:26-28, God commands His new creation, man, to have dominion over the earth and to rule and subdue it.
- God is the Creator of nature, not part of nature. He transcends nature (Gen. 1-2; Job 38-41; Ps. 19, 24, and 104; Rom 1:18-20; Col. 1:16-17).
- All of nature, including man, is equal in its origin. Nature has value in and of itself because God created it. Nature's value is intrinsic; it will not change because the fact of its creation will not change.
- While man is a creature and therefore is identified with the other creatures, he is also created in God's image. It is this image that separates humans from the rest of creation (Gen. 1:26-27; Ps. 139:13-16). God did not bestow His image anywhere else in nature.
- A responsibility goes along with bearing the image of God. In its proper sense, man's rule and dominion over the earth is that of a steward or a caretaker, not a reckless exploiter. Man is not sovereign over the lower orders of creation. Ownership is in the hands of the Lord.
- God told Adam and Eve to cultivate and keep the garden (Gen. 2:15), and we may certainly use nature for our benefit, but we may only use it as God intends.
- In the parable of the talents in Matthew 25, the steward who merely buried his talent out of fear of losing it was severely chastised. What little he did have was taken away and given to those who already had a great deal. When Christ returns, His earth may well be handed back to Him rusted, corroded, polluted, and ugly. To what degree will you or I be held responsible?
- The Bible contains numerous examples of the care with which we are expected to treat the environment. Leviticus 25:1-12 speaks of the care Israel was to have for the land. Deuteronomy 25:4 and 22:6 indicate the proper care for domestic animals and a respect for wildlife. In Isaiah 5:8-10, the Lord judges those who have misused the land. Job 38:25-28 and Psalm 104:27-30 speak of God's nurture and care for His creation. And Jesus spoke on two occasions of how much the Father cared for even the smallest sparrow (Matt. 6:26, 10:29).
- We must allow animals to rest on the Sabbath - Exodus 20 and Deuteronomy 5 require that one day in seven be set aside as a day of rest for people and for animals.

- As human beings and animals are to be given their times of Sabbath rest, so also is the land. Exodus 23 commands, "For six years you shall sow your land and gather in its yield; but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the wild beasts may eat." "You may ask, 'What will we eat in the seventh year if we do not plant or harvest our crops?'" God's answer in Leviticus 25 and 26 is: "I will send you such a blessing in the sixth year that the land will yield enough for three years," so do not worry, but practice this law so that your land will be fruitful. "If you follow my decrees and are careful to obey my commands, I will send you rain in its season, and the ground will yield its crops and the trees of the field their fruit."
- Christ in the New Testament clearly teaches that the Sabbath is made for the ones served by it - not the other way around. Thus, the Sabbath year is given to protect the land from relentless exploitation, to help the land rejuvenate, to help it get things together again; it is a time of rest and restoration.
- We should enjoy the fruitfulness of nature - the fish of the sea and the birds of the air, as well as people, are given God's blessing of fruitfulness. In Genesis 1:20 and 22, God declares, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." And then God blesses these creatures with fruitfulness: "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." God's Creation reflects God's fruitful work - God's fruitful work of giving to land and life what satisfies. As it is written in Psalm 104, "He makes springs pour water into the ravines; it flows between the mountains. They give water to all the beasts of the field; the wild donkeys quench their thirst. The birds of the air nest by the waters; they sing among its branches. He waters the mountains from his upper chambers; the earth is satisfied by the fruit of his work." And Psalm 23 describes how our providing God "... makes me lie down in green pastures, ... leads me beside quiet waters, ... restores my soul."
- As God provides for the creatures, so should we people who were created to reflect God whose image we bear. Imaging God, we too should provide for the creatures. And, as Noah spared no time, expense, or reputation when God's creatures were threatened with extinction, neither should we. Deluges - in Noah's time of water, and in our time of floods of people - sprawl over the land, displacing God's creatures, limiting their potential to obey God's command, "be fruitful and increase in number." To those who would allow a human flood across the land at the expense of all other creatures, the prophet Isaiah warns: "Woe to you who add house to house and join field to field till no space is left and you live alone in the land" (Isa. 5:8).

3. *SEXUAL ETHICS*

Christianity sex before marriage

- Christian view of sex is that it is God's gift – it ceases to be a gift when it is abused.
- Traditional Christian belief is that it is only within marriage that sexual activity can properly fulfill its role of being punitive and procreative.
- Sexual intercourse should deepen the love of the partners for each other.
- Conception and upbringing of children is an extension of the love between the partners and a desirable result of sexual activity. This teaching is more strongly emphasized in the Orthodox and Catholic denominations.
- The term 'pre-marital sex' can be understood in two ways – indiscriminate sex before a person settles on one partner, or the sexual expression of the love existing between two people who intend to marry.
- Jesus taught that when a man and a woman come together they complete each other and become one flesh (Mark 10:8). St. Paul taught the same (1Corinthians 6:16).
- A casual multiplicity of partners is damaging to the participants and belittles the sexual act.
- Many Christians find it hard to condemn a sexual act which unites the partners, deepens and expresses their love and results in the procreation of children who can be brought up in a loving home.
- The taking of vows can give both incentive and support to the partners. In a Christian marriage, the support of the Christian community and the grace of God are also available.

Homosexuality

- Important to note the difference between the homosexual and the homosexual act.
- Biblical and secular laws concerning homosexuality deal with homosexual acts – sodomy and buggery – because people were thought to choose to feel and act in this way.
- Leviticus 18:22: "You shall not lie with a man as with a woman that is an abomination." The penalty for this act is mentioned in 20:13: "they shall be put to death". In the New Testament, Jesus does not speak of homosexuality, he simply speaks of the married state in which a man and a woman become one flesh and this being God's plan.
- St Paul speaks of the wickedness he sees in society. He says: "women have exchanged natural intercourse for unnatural, and their men in turn, giving up natural relations with women, burn with lust for one another; males behaving indecently with males."
- In I Corinthians 6:9 – 10, St Paul says: "Make no mistake; no fornicator or idolator, none who are guilty either of adultery or of homosexual perversion, no thieves or grabbers or drunkards or slanderers or swindlers, will possess the kingdom of God" – this straightforward condemnation did not only influence people's opinions over the years, but also the formulation of laws in Western society.
- Attitudes began to change in the 1950's and in the UK, the parliament did away with any harsh sentences for homosexual behaviour.

- The passages below tell us to flee from sexual immorality and not allow even a hint of sexual immorality in our lives. These are strong words concerning premarital sex.

"Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body." (1 Corinthians 6:18-20)

"But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people." (Ephesians 5:3)



C SIGNIFICANT PRACTICES IN THE LIVES OF ADHERENTS

1. BAPTISM

- A sacrament of spiritual regeneration by which a person is incorporated in Christ and made a member of His Mystical Body, given grace and cleansed of Original Sin.
- Water baptism is mostly identified with Christianity, where it symbolizes the cleansing (remission) of sins, and the union of the believer with Christ in His death, burial and resurrection so that he becomes one of Christ's Faithful.
- Most Christian groups practice some form of literal water-based baptism.:
- Among those Christians espousing the practice of baptism, the ritual is performed as: **Aspersion** - sprinkling water over the head, **Affusion** - pouring water over the head, or **Immersion** - lowering the entire body into a pool of water.
- For Christians who baptize by pouring or sprinkling, the washing with water from above represents the cleansing of one's sins by the blood of Christ, by the Holy Spirit, who unites the baptized person to Christ in his death, and in His resurrection from the dead.
- It is administered from above to point to that gift of the life-giving Spirit, and to portray baptism as an act not of man, but of God.
- A person baptized by immersion is enclosed under the water and brought out, to signify cleansing through death and burial with Christ, and consequent raising again in newness of life by the Holy Spirit.
- The choice to be baptized is made by a 'confessing believer' or on behalf of the child by his or her parents.
- Infant baptism was delineated as necessary by Augustine of Hippo in the Fourth Century. Augustine argued that baptism washes away sin and so must be administered to the newborn, as they are in fact stained with Original Sin and thus damned should they suddenly die prior to baptism.
- A century earlier Tertullian argued for credobaptism: "according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children ... let them become Christians when they have become able to know Christ." [1].

- Many evangelical Christians hold that baptism is something of an "outward expression of an inward change". Baptism is done in obedience to Christ, showing others outwardly that they were changed inwardly when they committed their life to Christ and became a new creation (2. Cor. 5:17).
- Christianity adopted immersion in water as its initiation ritual from Judaism. When Christians wanted to join the Jewish community they had to be circumcised, immersed in water and then offer a sacrifice in the Temple in Jerusalem.
- At the time of Jesus Christ, a group of Jews known as the Essenes (living near to the Dead Sea at a place called Qumran), used immersion in water as a rite of initiation into their community.
- This baptism symbolised purification by the Spirit of Holiness (God).
- The Essenes were waiting for a dramatic change to the world and the way in which it was run. They looked forward to the arrival of a Messiah who would reform the Temple and its liturgy, and lead them into battle against the forces of evil.
- "You were baptised into union with Christ, and are now clothed, so to speak, with the life of Christ himself. So there is no difference between Jews and Gentiles, between slaves and free men, between women and men; you are all one union with Christ Jesus" (Galations 3:27-29).
- Baptism, along with Confirmation and in some Christian churches, the Eucharist, incorporates a person into the church.
- For adults, it comes after a period of preparation and confers responsibilities and rights upon that person.

Symbols of Baptism

- **Water** – a universal symbol which points to the new Christian rebirth in Christ, death to sin and purification or cleansing.
- **White garment** – symbolising the 'putting on' of Christ.
- **Fire** – after being clothed in a white garment, the newly baptised are given lit candles which are lit from the Paschal candle symbolising the Risen Jesus. They then say the following: "Receive the light of Christ, Parents and Godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. May he/she keep the flame alive in his/her heart." (Rite of Baptism for children).
- **Oil** – used to anoint the person being baptised. Two oils are used – Oil of Catechumens and the Oil of Chrism. When anointed, the new Christian takes on Christ from whom he/she derives the name Christian. The anointing reminds the Christian that his/her task is to walk in the footsteps of Jesus.
- **The Words** – I Baptise you, in the name of the Father, and of the Son and of the Holy Spirit.

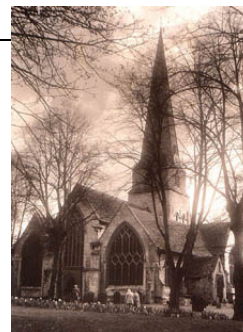




2. *MARRIAGE CEREMONY*

- Marriage in the Christian tradition is a life-long commitment of one partner to the other and is based on the teachings of Jesus about the permanence of marriage.
- Early in the Christian period, there must have been rudimentary marriage ritual since in the second century Ignatius of Antioch wrote: “It is proper for those who marry to be united with the consent of the bishop so that the marriage may be according to the Lord and not according to lust.”
- In the 3rd Century, Tertullian wrote that matrimony was “made by the church, confirmed by the offering of the Holy Sacrifice, sealed by a blessing, proclaimed by the angels and ratified by our Father in heaven.”
- Christians may have borrowed some of the ritual used from the Romans where marriage took place before witnesses and the High Priest and consisted of the eating of wheaten cake offered in honour of Jupiter. The Christians substituted the Eucharist, the sacred meal in which they ate bread and drank wine in memory of Jesus, for the cake and deleted any reference to Jupiter.
- In the 9th Century, we see for the first time a full Christian marriage service.
- This started with a betrothal when a gift was given by the parents of the groom to the parents of the bride, symbolized by a ring.
- A Eucharist followed in which the couple received a spiritual blessing for their wedded life.
- On leaving the church they wore crowns.
- Pope Nicholas I made it clear that an essential part of the service was the giving of consent – the agreement on the part of the man and the woman that they would accept the other as husband and wife.
- Most Christian denominations continue to see the Rite of Marriage to mark the transition from the non-married to the married state.
- It is believed that God is the designer of the marriage and it is according to God’s plan.
- Although there are variations within the marriage ceremony, the couple is generally joined by friends and family of whom at least two are official witnesses.
- The priest or minister would give a homily or instruction on the meaning of marriage for Christians and then question the couple as to whether they intend to maintain the marriage for the rest of their lives and if they have made this decision freely.
- The bride and groom then make their vows to each other.
- The priest or minister, representing the church, then declares them husband and wife.
- Rings are exchanged as signs of mutual love and their promise to be faithful to each other.
- The ritual concludes with prayers for the couple.
- In the past, marriage was considered as a vehicle to have children. Marriage is now considered to be first and foremost about companionship.

- In the Gospel of Mark it says the following: “And it is for this reason a man will leave his father and his mother and unite with his wife, and the two become one.” (Mark 10:7-8)
- “A man who divorces his wife and marries another woman commits adultery against his wife. In the same way, a woman who divorces her husband and marries another man commits adultery.” (Mark 10:11-12)
- In the Orthodox Church, there is a very spiritual interpretation of marriage which is taken from the scripture and the teachings of St Paul. Marriage is a sacrament in which two members of Christ's body, the Church, become one. The ceremony emphasizes the fact that it is Christ who unites the couple. The Orthodox priest is the minister of the sacrament.
- **Protestant marriage:** Marriage is made in the sight of God. Marriage is not considered a sacrament but is a very solemn occasion which is marked a special service.
- **Baptist marriage:** Do not believe marriage is a sacrament but recognise that God has instituted marriage and that believers should be married in the presence of God with prayers for his blessing on the marriage. There is no set marriage service and there is great freedom to design a personal service.
- **Anglican marriage:** Banns are read on the three Sundays preceding the wedding. (asking the congregation if they know of any reason why the couple should not be married).
- **Roman Catholic marriage:** Marriage is a solemn contract between a man and a woman who love each other. The marriage is made holy in the sacrament. A Christian marriage reflects God who is love. St Paul compared the love of a man for his wife with the love of Christ for his Church. “Husbands, love your wives just as Christ loved the Church and gave his life for it.” (Ephesians 5:25)



3. *SATURDAY/SUNDAY WORSHIP*

- This reflects a common Christian perspective that all of Christian life is focused on God and on fellowship with him and other people.
- Christian experience is that relationships with other people must be put into the context of a relationship with God, or those relationships will start to become unbalanced.
- For many Christians, worship is at the heart of the relationship with God, both as individuals and a community.
- In worship, Christians focus on God: on hearing a message based on the Bible, on prayer, and on the sacraments. Of course, individual Christians can do many of these things in private. However, in worship they ground their life as a community in a corporate experience of God.
- Congregations worship in quite different ways. Worship services vary from formal services with wonderful classical music and well-planned liturgical actions, to a small group gathering around a table and using an impromptu service with rock music.
- Worship tends to have two major centers: the Word and the Sacraments. The Protestant tradition tends to emphasize the proclamation of the Word. This includes readings from the Bible, and a sermon, which will normally help the congregation understand the reading and apply it to them. Historically, the sermon was a major means of conducting adult Christian education, and of spurring both individuals and congregations to make necessary changes.
- Catholic worship also includes readings from the Bible and some exposition. This is normally referred to as a "homily", rather than a sermon. However, the center of worship in the Catholic Church, as well as other "liturgical" churches, is the sacrament of Communion. For them, it is normally celebrated at every regular service. The elaboration and formality tends to be greater than it is in Protestant churches. Protestants normally celebrate communion either 4 times a year or once a month.
- In addition to the Word and sacraments, services of all groups include prayers and singing.
- Services often begin with a combination of prayer, responsive readings and music which simply celebrate being in God's presence.
- Early in the service there is normally a prayer of confession. In confession, both individual faults and those of the community are expressed. We ask God to help us to amend them, and receive assurance (normally in words taken from the Bible) of God's willingness to do so.
- Thanksgiving acknowledges God's goodness to us. Thanksgiving is important in the Christian life. As we thank God for things, we put those things into the context of our relationship with God.
- In Supplication, we ask God for what we need. In worship, this supplication normally includes the needs of the congregation, nation, and world.
- Intercession is a specific kind of request, directed towards the needs of others. Through intercession, we bear each other's burdens, and join the other members of the community in putting their requests before God.

- Mass is the term used to describe celebration of the Eucharist in the Western liturgical rites of the Catholic Church, in the Anglo-Catholic tradition of Anglicanism, and in some largely High Church Lutheran.
- In Matthew 28:1; Mark 16:2,9; John 20:1,19, the Gospel writers purposely reveal that Jesus' resurrection and appearances were on Sunday. This is why Sunday has now become the most important day in the life of the Church.
- In Acts 20:7, Luke documents that the principle worship was on Sunday because this was a departure from the Jewish form of worship.
- In Corinthians 16:2, Paul instructs the Corinthians to make contributions to the churches "on the first day of the week" which is Sunday.
- One of the most central things Christians do when they gather together is pray.
- Their prayers are at the core of their relationship with God, which feeds, nurtures, and energizes them, and ties them in with believers of then, now, and to come.
- Prayer is the most common or 'ordinary' of the ways that the holy and the human come together.
- Worship is primarily liturgical characterized by prayers and hymns.
- Although there is a certain amount of variety in worship, there is also a great deal of unity.
- The tradition of Mass, Eucharist or Communion is based on the 'Lord's Supper', celebrated by a priest with more or less participation by the body of believers present.
- This service is centred on the sharing of bread and wine (or substitutes for them) and includes prayer, the reading of Scripture and song and teaching or sermon.
- In virtually all Christian traditions, regular public worship is complemented by other forms of worship such as individual meditation, prayer and study.

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