

Religions of the World

LEARNING STRAND: HUMAN EXPERIENCE



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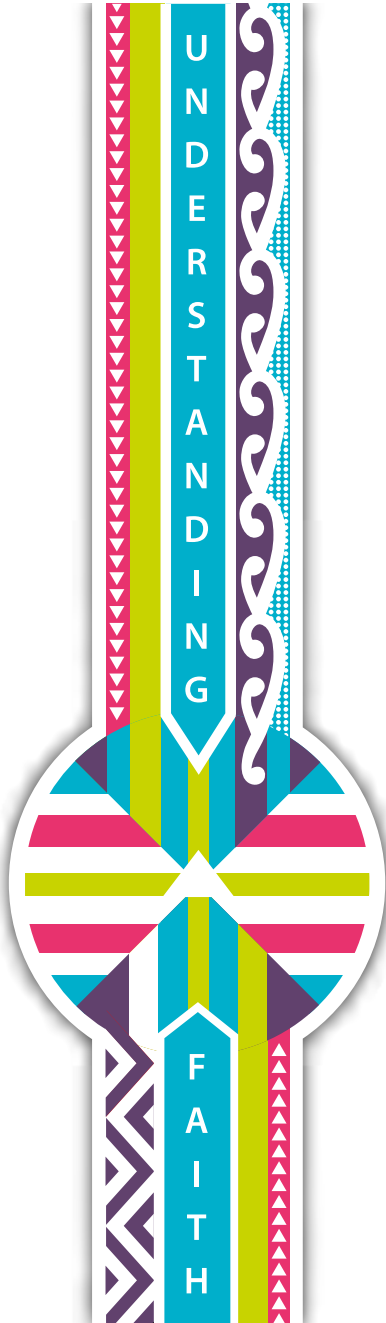
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RELIGIOUS
EDUCATION
PROGRAMME

FOR CATHOLIC SECONDARY SCHOOLS IN
AOTEAROA NEW ZEALAND

12A

TEACHER GUIDE



THE LOGO

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

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

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

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

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

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

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

The blue also represents the Pacific...

Annette Hanrahan RSCJ

UNDERSTANDING FAITH

YEAR 12

This book is the Teacher Guide to the following topic in the UNDERSTANDING FAITH series

12A RELIGIONS OF THE WORLD

TEACHER GUIDE

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Māori terms are italicised in the text. The first time a Māori term occurs its English meaning appears in brackets after it. A Māori glossary at the back of the book gives a more detailed explanation of these terms and provides a guide for their pronunciation.

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TOPIC 12A: RELIGIONS OF THE WORLD

LEARNING STRAND: HUMAN EXPERIENCE

INTRODUCTION TO THE TOPIC

This book contains teacher material and resources for classroom use – including OHT originals and supplementary articles, as well as activities and tasks that can be photocopied – for Topic 12A “Religions of the World” which forms the Human Experience Strand of the *Understanding Faith* programme at year twelve.

The study of topics in the Human Experience Strand is intended to increase students’ awareness that it is essential for faith to be rooted in human experience and not to be seen as something that exists apart from their lives.

The material in this guide should be read alongside the following:

- The Religious Education Curriculum Statement for Catholic Secondary Schools in Aotearoa New Zealand
- The student resource book for Topic 12A “Religions of the World”
- The supplementary material and activities on the website

The world’s many and various religions, in their own ways, attempt to answer people’s most profound and important questions about life, including:

- What is the human condition?
- What is salvation?
- What is our destiny?
- What is right and what is wrong?
- What is the nature of the world?
- What is ultimate reality and how is it revealed?

This present topic provides students with the opportunity to reflect on the nature and function of religion by introducing them to and guiding them in the study of some of the world’s religions.

As well as examining significant characteristics of the major world religions – Hinduism, Buddhism, Judaism, Islam and Christianity – the topic also explores the indigenous religions of Australia and the Pacific, including traditional Māori religion and spirituality. Students are also able to study religious movements within Māoridom, such as Ringatū and Rātana, which attempted “to find a Māori path to the Judaic-Christian God that excluded the trappings of European Christianity”¹ by adapting biblical insight and aspects of Christianity and combining them with ancient Māori beliefs and practices.

¹ Michael King *Nga Iwi o te Motu: 1000 Years of Māori History* (Auckland: Reed, 1997) page 76.

Although the word *religion* is clearly derived from the Latin noun *religio* – which itself is closely linked to three verbs: *relegere* (“to turn to constantly” or “to observe conscientiously”); *religari* (“to bind oneself [back]”); and *reeligere* (“to choose again”) – there is no agreement among scholars as to what constitutes religion and how it should be studied. In indigenous societies, for example, religion is so integral a part of ordinary life that it is never experienced or thought of as separable or distinguishable from other aspects of existence. In the West, religion has been defined and explored in many ways – philosophically, anthropologically, psychologically, sociologically, phenomenologically, culturally, and theologically. Some experts argue that there is a sense in which there is no such thing as ‘religion’, only particular religions.

While the study of the religious traditions of the world may be approached in more than one way, within the context of the present topic students are encouraged to see religion as a grappling with ‘mystery’, a response to sacred realities², an attempt to answer life’s ultimate questions. In a sense, religion is born out of an “enchantment with the unknown”³. It is the human attempt to re-connect, to make contact with ‘the other’, to pierce the veil of mystery that some refer to as God.

In the course of this topic, teachers should lead students to recognise that religion has to do with the whole of human existence, and not just with particular aspects of it. God’s presence touches the whole person in all their relationships – with God, other persons, and the whole cosmic order. Religion involves the attitudes, convictions, emotions, gestures, rituals, beliefs, and institutions by which people come to terms with and express their relationship with Reality – God and the created order that comes from God’s creative hand.

Religion expresses the belief that there is more to reality than meets the eye – it is humankind’s (more or less) structured response to God’s revelation. Through religion, by way of faith, people reach out to God who is present in the persons, events, and things that they see and experience. The religious person believes himself or herself to be in touch with another dimension, with “the beyond in the midst of life” (Bonhoeffer).

Catholics readily recognise that our own religious tradition is often badly misunderstood, even by thoughtful people. We must also acknowledge that at times we misunderstand other religions.

By consideration of such things as sacred texts, images and stories, religious experiences, beliefs and rituals, moral laws, religious social structures and religious history, it is intended that students will gain a greater knowledge and understanding of the various religions that they encounter during the course of this topic. It is also hoped that they come to an awareness that the various religions of the world have more in common than many people realise. If we ever hope to see an end to the conflict between religions, people must understand the beliefs and practices of others and respect them.

² The word “sacred” comes from the Latin “sacer”, meaning ‘cut off from’.

³ John F Haught *What is Religion?* (Paulist Press, 1990) page 158.

The Second Vatican Council (1962–1965) marked a significant shift in the Catholic Church's approach to other religions. Its *Declaration on the Relation of the Church to Non-Christian Religions*, although brief, represents a milestone in Catholic thought.

With the Holocaust having occurred less than 20 years before, Pope John XXIII was clear that he wanted the Council to make a strong statement affirming the positive nature of Judaism and Christianity's historical ties with it. The final document came to include other non-Christian traditions as well.

The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect upon those ways of conduct and life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all people. Indeed, she proclaims and must ever proclaim Christ, 'the way, the truth and the life' (John 14:6), in whom everyone finds the fullness of religious life, and in whom God has reconciled all things to himself (see 2 Corinthians 5:18-19).

The Church therefore has this exhortation for her members: prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these people, as well as the values in their society and culture. (Nostra Aetate – In Our Day, 2)

As students in Catholic secondary schools learn about non-Christian religions, it is appropriate to ask them to apply certain questions to any faith that they study. These questions include:

- What can Catholic Christians learn from this religion to enrich their own?
- What can followers of this religion learn from Catholic Christians?
- What can we learn that will help us relate better to people of this faith?

In these questions and others like them lie the seeds of the understanding and respect so desperately needed, not only among the world religions, but among all people of religious faith – and those with none. The study of religious traditions other than our own is an important step towards the cause of global peace.

Some raise the concern that the study of other religions may weaken our commitment to Christianity. The opposite is usually true. Learning about other faiths usually requires us to delve more deeply into our own.

ACHIEVEMENT AIMS

In this topic students will gain and apply knowledge, skills, values and attitudes to understand:

1. The nature and function of religion.
2. The Catholic Church's attitude and response to non-Christian religions.
3. Significant features of major world religions and of indigenous religions of the Pacific region.

ACHIEVEMENT OBJECTIVES

Students will be able to:

1. Explore the nature and function of religion.
2. Develop an understanding of the Catholic Church's attitude and response to non-Christian religions.
3. Develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.
4. Identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.
5. Develop an understanding of the process by which Christianity and the indigenous religion of Aotearoa New Zealand interacted to form new religious movements.

CHURCH TEACHINGS AND LINKS WITH CHURCH DOCUMENTS

Underpinning the five achievement objectives for the topic are important teachings of the Church. Where possible, direct links with the Catechism of the Catholic Church have been established and quotations used to highlight the relationship between the various achievement objectives and the Church teachings that they embody. On occasions, other Church documents are referred to and quoted.

In all cases the official translations of Church documents have been used, but where necessary changes have been made so that the language is gender inclusive.

Achievement Objective 1

Students will be able to explore the nature and function of religion.

Church Teachings

The Nature and Function of Religion

- Humanity forms one community, sharing one origin and one destiny – *Te Atua* (God).
- People look to their different religions to answer the deepest questions of human existence.
- Throughout history people have been aware of a hidden power which lies beyond events in the natural world and human life.
- Some people acknowledge a Supreme Being whom they recognise as "Father".
- For many people life is imbued with a deep religious sense.

Catechism and Church Document Links

The Nature and Function of Religion

Humanity forms but one community. This is so because all stem from the one stock which God created to people the entire earth (see Acts 17:26), and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all humankind (see Wisdom 8:1; Acts 14:17; Romans 2:6-7; 1 Timothy 2:4) against the day when the elect are gathered together in the holy city which is illumined by the glory of God, and in whose splendour all peoples will walk (see Apocalypse 21:23 ff.).

People look to their different religions for an answer to the unsolved riddles of human existence. The problems that weigh heavily on people's hearts are the same today as in past ages. What is humanity? What is the meaning and purpose of life? What is upright behaviour, and what is sinful? Where does suffering originate, and what end does it serve? How can genuine happiness be found? What happens at death? What is judgment? What reward follows death? And finally, what is the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and towards which we tend? (Nostra Aetate – In Our Day, 1)

Achievement Objective 2

Students will be able to develop an understanding of the Catholic Church's attitude and response to non-Christian religions.

Church Teachings

The Catholic Church and Non-Christian Religions

- The Catholic Church examines and seeks to strengthen its relationships with non-Christian religions in order to encourage unity and *aroha* (love) among individuals and nations.
- The Catholic Church rejects nothing of what is true and holy in other religions, which it sees as preparation for the Gospel.
- The Catholic Church recognises that other religions seek to overcome the restlessness of people's hearts through their doctrines, moral laws and sacred rites.
- The Catholic Church has a high regard for the manner of life, conduct, laws and teachings of other religions that reflect aspects of the truth and enlighten people's lives.
- The Catholic Church proclaims unfailingly that Christ is the way, the truth and the life – the one in whom people find the fullness of their religious life.
- The Church has a duty to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.
- The Catholic Church encourages its members to enter prudently and lovingly into discussion and collaboration with members of other religions.

- Christians, while witnessing to their own faith and way of life, must acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture.

Catechism and Church Document Links

The Catholic Church and Non-Christian Religions

The Church's bond with non-Christian religions is in the first place the common origin and end of the human race:

All nations form but one community. This is so because all stem from the one stock which God created to people the entire earth, and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all against the day when the elect are gathered together in the holy city. . . (CCC 842)

The Catholic Church recognises in other religions that search, among shadows and images, for the God who is unknown yet near since he gives life and breath and all things and wants all human beings to be saved. Thus, the Church considers all goodness and truth found in these religions as "a preparation for the Gospel and given by him who enlightens all people that they may at length have life." (CCC 843)

In our day, when people are drawing more closely together and the bonds of friendship between different peoples are being strengthened, the church examines more carefully its relations with non-Christian religions. Ever aware of its duty to foster unity and charity among individuals, and even among nations, it reflects at the outset on what people have in common and what tends to bring them together. (Nostra Aetate – In Our Day, 1)

... other religions which are found throughout the world attempt in different ways to overcome the restlessness of people's hearts by outlining a programme of life covering doctrine, moral precepts and sacred rites. (Nostra Aetate – In Our Day, 2)

The Catholic Church rejects nothing of what is true and holy in these religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women. Yet it proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (John 14:6). In him, in whom God reconciled all things to himself (see 2 Corinthians 5:18-19), people find the fullness of their religious life. (Nostra Aetate – In Our Day, 2)

The Church always held and continues to hold that Christ out of infinite love freely underwent suffering and death because of the sins of all, so that all might attain salvation. It is the duty of the Church, therefore, in its preaching to proclaim the cross of Christ as the sign of God's universal love and the source of all grace. (Nostra Aetate – In Our Day, 4)

The Church, therefore, urges its sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions. Let

Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture. (Nostra Aetate – In Our Day, 2)

Achievement Objective 3

Students will be able to develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.

Church Teachings

Indigenous Religions

- Indigenous religions generally believe in one God, a Supreme Being.
- Deities and spirits – including those of ancestors – which are less than the Supreme Being but above humankind play a significant role in indigenous religions.
- In indigenous religions the worship of spirits, the ancestors and sometimes God may take the form of family prayer, worship at shrines and communal sacrifices.
- In indigenous religions fear of evil spirits or ancestors may motivate acts of worship.
- Within indigenous religions the moral code, sanctioned by spirits and ancestors, is handed down from generation to generation.
- The truths and values of indigenous religions are expressed through celebrations, stories, proverbs, attitudes, customs and codes of conduct rather than through theological or philosophical statements.
- Indigenous religions do not generally have revealed books or trace their origins back to a founder.
- In many indigenous societies religion permeates life to such an extent that it is often difficult to distinguish between strictly religious elements and local custom.
- In indigenous societies authority is not seen as something secular but is regarded as a sacred trust.
- People of indigenous religions show great attention to the earth.
- Indigenous religions respect life and celebrate its important stages: birth, entrance into adulthood, marriage, death.
- In indigenous religions there is a strong sense of the family, love of children, respect for the elders, and a community link with the ancestors.
- In indigenous religions symbolism and ritual are important for interpreting and expressing the invisible world and the human being's relationship with it.
- Traditional religions may also have negative elements, including inadequate ideas about God, superstition, fear of the spirits, objectionable moral practices, the rejection of twins, even occasional human sacrifice.

Spirituality and Religion in Australia and the Pacific Region

- From the earliest times the indigenous people of Australia and the Pacific region have responded to the presence of God in nature and culture.

- The indigenous religions and spiritualities of Australia and the Pacific region reveal a very old and deep sense of the sacred that permeates their cultures and is part of daily life.
- At times the missionaries who brought the Gospel to the indigenous peoples of Australia and the Pacific imposed elements which were culturally alien to them.

Māori Spirituality and Religion

- The Māori people are a unique part of God's *whānau* (family).

Catechism and Church Document Links

Indigenous Religions

Traditional religions generally have a clear belief in one God, in a Supreme Being who goes by such names as Great Spirit, Creator, the Great One, the Mighty Spirit, the Divine, the Transcendent, the One who lives above, Heaven etc.

There is also a belief in other beings which are above humankind but are less than the Supreme Being. They may be called spirits and some experts on the traditional religions sometimes call them "deities" or "gods", with a small "d" or "g". Deceased adult relatives, i.e. ancestors, are also objects of belief.

Cult or worship in traditional religions is directed generally to the spirits and the ancestors and sometimes to God. It takes the form of prayer especially in the family, worship at shrines and communal sacrifices. Fear of the evil spirits or ancestors motivates many acts of worship.

The moral code is regarded as that which has been handed down by past generations and sanctioned by the spirits and the ancestors, and occasionally by God.

Traditional religions do not generally lay claim to revealed books. Nor are they articulated in theoretical statements of a theological or philosophical nature. The riches of their contents, and their many values, are more often found in their celebrations, stories and proverbs, and conveyed through attitudes, customs and codes of conduct. It is rare that a traditional religion traces itself back to a founder. (Pastoral Attention to Traditional Religions – Letter of the Pontifical Council for Interreligious Dialogue, 3)

In many traditional societies there is a strong sense of the sacred. Religion permeates life to such an extent that it is often difficult to distinguish between strictly religious elements and local custom. Authority is not seen as something secular but is regarded as a sacred trust. People of traditional religions show great attention to the earth. They respect life and celebrate its important stages: birth, entrance into adulthood, marriage, death. There is a strong sense of the family, which includes love of children, respect for the elders, a community link with the ancestors. Symbolism is important for interpreting the invisible world and the human being's

relationship with it. There is an obvious love of ritual. (Pastoral Attention to Traditional Religions – Letter of the Pontifical Council for Interreligious Dialogue, 4)

Traditional religions also have their negative elements. Examples can be given: inadequate ideas about God, superstition, fear of the spirits, objectionable moral practices, the rejection of twins (in some places), even occasional human sacrifice. (Pastoral Attention to Traditional Religions – Letter of the Pontifical Council for Interreligious Dialogue, 5)

Spirituality and Religion in Australia and the Pacific Region

From the Earliest times, the peoples of Oceania were moved by the divine presence in the riches of nature and culture. (Ecclesia in Oceania – The Church in Oceania, 1)

When the missionaries first brought the Gospel to Aboriginal or Māori people, or to the island nations, they found peoples who already possessed an ancient and profound sense of the sacred. Religious practices and rituals were very much part of their daily lives and thoroughly permeated their cultures. The missionaries brought the truth of the Gospel which is foreign to no one; but at times some sought to impose elements which were culturally alien to the people. (Ecclesia in Oceania – The Church in Oceania, 7)

Māori Spirituality and Religion

As you rightly treasure your culture, let the Gospel of Christ continue to penetrate and permeate it, confirming your sense of identity as a unique part of God's household. It is as Māori that the Lord calls you; it is as Māori that you belong to the Church, the one Body of Christ. (Excerpt from the Pope's homily at the Mass celebrated in the Auckland Domain, NZ, Saturday, November 22, 1986)

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Hinduism

- Hinduism explores the divine mystery which it expresses in rich myths and philosophical insights.
- Hindus seek release from the trials of the present life through ascetic practices, deep meditation, and confident, loving trust in God.

Buddhism

- The various forms of Buddhism testify to the essential inadequacy of this changing world.

- Buddhism proposes a way of life by which people can, with confidence and trust, reach a state of perfect liberation and supreme enlightenment, either through their own efforts or with divine help.

Judaism

- Strong spiritual ties link Christians and Jews.
- God's plan of salvation has its beginnings in the patriarchs, Moses and the prophets.
- All Christ's faithful are daughters and sons of Abraham.
- The Church is prefigured in the exodus of God's chosen people from the land of bondage.
- The Church received the revelation of the Old Testament through the Jewish people with whom God established the covenant.
- The Church draws nourishment from the Jewish faith onto which Gentile Christianity has been grafted.
- The Church believes that through his cross Christ reconciled Jews and Gentiles and made them one in himself.
- Christ is of the Jewish race, as are the apostles and many of the early disciples who proclaimed the Gospel to the world.
- While most Jews did not accept the Gospel and many opposed its spread, the Jewish people remain very dear to God.
- The Church encourages mutual understanding and appreciation between Christians and Jews since both have a common spiritual heritage.
- Mutual understanding and appreciation can be achieved through biblical and theological enquiry and through friendly discussions.
- While the Jewish authorities and those who followed their lead called for the death of Christ, Jews today – and most Jews at that time – cannot be held responsible for Jesus' death.
- The Jews must not be spoken of as rejected or accursed on account of the death of Christ.
- The Church condemns all hatred, persecution and displays of anti-Semitism directed against the Jews at any time or from any source.

Christianity and the Creeds

- Christ's death and resurrection are central to Christian faith and essential for our salvation – by his death, Christ liberates us from sin; by his resurrection, he opens for us the way to a new life.
- From the beginning, the Church has expressed and handed on its faith in statements called creeds, especially intended for candidates for baptism, which summarise the essential elements of faith.
- Today, creeds help us to clarify and deepen our faith.
- Among all the creeds, two occupy a special place in the Church's life.
- The *Apostles Creed* is considered to be a faithful summary of the faith of the apostles and has, since early times, been recited at Christian Baptism.
- *The Niceno-Constantinopolitan or Nicene Creed* draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381).

It remains common to all the great Churches of both East and West to this day.

Islam

- Muslims are included in God's plan of salvation.
- The Church has a high regard for the Muslims who worship one living God, the Creator of heaven and earth, who has spoken to humanity.
- Muslims seek to submit themselves to the decrees of God, just as Abraham submitted himself to God's plan.
- Although not acknowledging him as God, Muslims venerate Jesus as a prophet and also honour and invoke Mary, his virgin mother.
- Muslims await the day of judgement and God's reward following the resurrection of the dead.
- Muslims highly value an upright life and worship God, especially by way of prayer, alms-giving and fasting.
- The Catholic Church asks all to forget the many quarrels and dissensions which have arisen between Christians and Muslims over the centuries.
- The Church urges Christians and Muslims to make a sincere effort to achieve mutual understanding and to preserve and promote peace, freedom, social justice and moral values.

Catechism and Church Document Links

Hinduism

Thus, in Hinduism people explore the divine mystery and express it both in the limitless riches of myth and the accurately defined insights of philosophy. They seek release from the trials of the present life by ascetical practices, profound meditation and recourse to God in confidence and love. (Nostra Aetate – In Our Day, 2)

Buddhism

Buddhism in its various forms testifies to the essential inadequacy of this changing world. It proposes a way of life by which people can, with confidence and trust, attain a state of perfect liberation and reach supreme illumination either through their own efforts or with divine help. (Nostra Aetate – In Our Day, 2)

Judaism

The relationship of the Church with the Jewish People. *When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People, the first to hear the Word of God. The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ for the gifts and the call of God are irrevocable. (CCC 839)*

And when one considers the future, God's People of the Old Covenant and the new People of God tend towards similar goals: expectation of the coming (or the return) of the Messiah. But one awaits the return of the Messiah who died and rose from the dead and is recognised as Lord and Son of God; the other awaits the coming of a Messiah, whose features remain hidden till the end of time; and the latter waiting is accompanied by the drama of not knowing or of misunderstanding Christ Jesus. (CCC 840)

Sounding the depths of the mystery which is the Church, this sacred council remembers the spiritual ties which link the people of the new covenant to the stock of Abraham.

The Church of Christ acknowledges that in God's plan of salvation the beginnings of its faith and election are to be found in the patriarchs, Moses and the prophets. It professes that all Christ's faithful, who as people of faith are daughters and sons of Abraham (see Galatians 3:7), are included in the same patriarch's call and that the salvation of the church is mystically prefigured in the exodus of God's chosen people from the land of bondage. On this account the Church cannot forget that it received the revelation of the Old Testament by way of that people with whom God in his inexpressible mercy established the ancient covenant. Nor can it forget that it draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted (see Romans 11:17-24). The Church believes that Christ who is our peace has through his cross reconciled Jews and Gentiles and made them one in himself (see Ephesians 2:14, 16).

Likewise, the Church keeps ever before its mind the words of the apostle Paul about his kin: "they are Israelites and it is for them to be sons and daughters, to them belong the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race according to the flesh, is the Christ" (Romans 9:4,5), the Son of the Virgin Mary. It is mindful, moreover, that the apostles, the pillars on which the Church stands, are of Jewish descent, as are many of those early disciples who proclaimed the Gospel of Christ to the world.

As holy scripture testifies, Jerusalem did not recognise God's moment when it came (see Luke 19:42). Jews for the most part did not accept the Gospel; on the contrary, many opposed its spread (see Romans 11:28). Even so, the apostle Paul maintains that the Jews remain very dear to God, for the sake of the patriarchs, since God does not take back the gifts he bestowed or the choice he made. Together with the prophets and that same apostle, the Church awaits the day, known to God alone, when all peoples will call on God with one voice and serve him shoulder to shoulder (Wisdom 3:9; see Isaiah 66:23; Psalm 65:4; Romans 11:11-32).

Since Christians and Jews have such a common spiritual heritage, this sacred council wishes to encourage and further mutual understanding and appreciation. This can be achieved, especially, by way of biblical and theological enquiry and through friendly discussions.

Even though the Jewish authorities and those who followed their lead pressed for the death of Christ (see John 19:6), neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during his passion. It is true

that the church is the new people of God, yet the Jews should not be spoken of as rejected or accursed as if this followed from holy scripture. Consequently, all must take care, lest in catechising or in preaching the word of God, they teach anything which is not in accord with the truth of the Gospel message or the spirit of Christ. Indeed, the Church reproveth every form of persecution against whomsoever it may be directed. Remembering, then, its common heritage with the Jews and moved not by any political consideration, but solely by the religious motivation of Christian charity, it deploras all hatreds, persecutions, displays of anti-Semitism directed against the Jews at any time or from any source. (Nostra Aetate – In Our Day, 4)

Christianity and the Creeds

The Paschal mystery has two aspects: by his death, Christ liberates us from sin; by his Resurrection, he opens for us the way to a new life.... (CCC 654)

From the beginning, the apostolic Church expressed and handed on her faith in brief formula normative for all. But already very early on, the Church also wanted to gather the essential elements of her faith into organic and articulated summaries, intended especially for candidates for Baptism:

This synthesis of faith was not made to accord with human opinions, but rather what was of the greatest importance was gathered from all the Scriptures, to present the one teaching of the faith in its entirety. And just as the mustard seed contains a great number of branches in a tiny grain, so too this summary of faith encompassed in a few words the whole knowledge of the true religion contained in the Old and the New Testaments. (CCC 186)

Such syntheses are called “professions of faith” since they summarise the faith that Christians profess. They are called “creeds” on account of what is usually their first word in Latin: credo (“I believe”). They are also called “symbols of faith”. (CCC 187)

None of the creeds from the different stages in the Church's life can be considered superseded or irrelevant. They help us today to attain and deepen the faith of all times by means of the different summaries made of it. Among all the creeds, two occupy a special place in the Church's life. (CCC 193)

The Apostles' Creed is so called because it is rightly considered to be a faithful summary of the apostles' faith. It is the ancient baptismal symbol of the Church of Rome. Its great authority arises from this fact: it is “the Creed of the Roman Church, the See of Peter the first of the apostles, to which he brought the common faith”. (CCC194)

The Niceno-Constantinopolitan or Nicene Creed draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day. (CCC 195)

Islam

The Church's relationship with the Muslims. The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the

Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, humankind's judge on the last day. (CCC 841)

The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has also spoken to humanity. They endeavor to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God's plan, to whose faith Muslims eagerly link their own. Although not acknowledging him as God, they venerate Jesus as a prophet; his virgin Mother they also honour, and even at times devoutly invoke. Further, they await the day of judgement and the reward of God following the resurrection of the dead. For this reason they highly esteem an upright life and worship God, especially by way of prayer, alms-deeds and fasting.

Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all, let them together preserve and promote peace, liberty, social justice and moral values. (Nostra Aetate – In Our Day, 3)

Achievement Objective 5

Students will be able to develop an understanding of the process by which Christianity and the indigenous religion of Aotearoa New Zealand interacted to form new religious movements.

Church Teachings

Indigenous Religions in a Period of Change.

- Indigenous religions have in the past been inseparable from the cultures of the people who practised them.
- Among these peoples the same word was often used for religion, custom and culture – together these forces and values held their societies together.
- The meeting with Christianity, other religions, western culture, and modern science, technology and urbanisation, has affected these societies and their indigenous religions.
- The influence of indigenous religions remains strong, especially at times of crisis.

Catechism and Church Document Links

Traditional religions have in the past formed one piece with the cultures of the people who practised them. Among these peoples the same word was often used for religion, custom and culture. These forces and values held their societies together.

The meeting with Christianity, other religions and also with western culture, and especially with modern science and technology and urbanisation, has affected these societies and their traditional religions. Nevertheless the influence of traditional religions remains strong, particularly at moments of crisis. (Pastoral Attention to Traditional Religions – Letter of the Pontifical Council for Interreligious Dialogue, 6)

ORGANISATION OF THE TOPIC

For teaching purposes the material in this topic is organised into thirteen sections each of which is linked to one of the achievement objectives:

Part One:	What is Religion?	Achievement Objective 1
Part Two:	The Catholic Church and Non-Christian Religions	Achievement Objective 2
Part Three:	Introduction to Religions of the Pacific Region	Achievement Objective 3
Part Four:	Australian Aboriginal Religion	Achievement Objective 3
Part Five:	Traditional Polynesian Religion	Achievement Objective 3
Part Six:	Traditional Māori Spirituality and Religion	Achievement Objective 3
Part Seven:	Hinduism	Achievement Objective 4
Part Eight:	Buddhism	Achievement Objective 4
Part Nine:	Judaism	Achievement Objective 4
Part Ten:	Christianity	Achievement Objective 4
Part Eleven:	Islam	Achievement Objective 4
Part Twelve:	Māori Religious Movements – Ringatū	Achievement Objective 5
Part Thirteen:	Māori Religious Movements – Rātana	Achievement Objective 5

LEARNING OUTCOMES

Each learning outcome for the topic is derived from one of the achievement objectives. The learning outcomes identify what students are expected to learn as they work through each section of the topic.

While teachers must ensure that the learning outcomes for the topic are covered so that all of the achievement objectives for the topic are met, **it is not intended that students work through every task or activity, nor that every learning outcome is assessed.**

Teachers should select a range of tasks appropriate for their students' interests and abilities and well-matched to their own teaching style.

Learning outcomes for each of the thirteen sections of the topic are listed at the beginning of the appropriate part.

LINKS WITH OTHER TOPICS IN *UNDERSTANDING FAITH*

The material covered in this topic links with various themes explored in other topics in the *Understanding Faith* programme. In year nine students will have covered aspects of other religions in Topic 9E "Creation and Co-creation", 9F "The Beginnings of the Church in Aotearoa New Zealand" and in Topic 9H "Sacraments of Initiation".

Topic 13A "Finding Meaning in Today's World" looks in greater detail at the search for meaning in religion. Topic 13B focuses on "Sects, Cults, and New Religious Movements".

THE USE OF MĀORI LANGUAGE IN THIS PROGRAMME

The first time a Māori word or phrase appears in a particular topic, either in the teacher material or the student texts, it is followed by its English equivalent which is placed inside brackets. In most cases the meaning of the Māori terms can be worked out from the context in which they appear.

A glossary which gathers together all the Māori terms used in a particular topic is provided. This glossary often explores the Māori concepts in greater depth than is possible in the brief descriptions that appear in the teacher material and student texts.

THE MĀORI SPIRITUALITY OF THE HUMAN PERSON

The present topic is greatly enhanced by an awareness of the Māori understanding of *te tangata* (the human person). Other key Māori concepts which contribute to our understanding of morality and values include *tapu* (sacred), *mana* (spiritual power), and *whānau*.

For Māori, the human person has a place above every other being in the created universe. A well-known proverb emphasises the unique value given to the human person:

*Hūtia te rito o te harakeke, kei hea te kōmako e ko?
Kī mai ki ahau: He aha te mea nui o te ao?
Māku e kī atu: He tangata he tangata!*

If you pluck out the heart of the flax bush, how can the bell bird sing?
You ask me: What is the greatest reality of the universe?
I reply: The human person!

At the same time with its reference to the singing of the bell bird, the proverb also expresses human fragility and dependence on the other parts of creation.

Underlying the Māori understanding of the universe is the awareness that every aspect of creation is *tapu* or sacred. The ultimate value of every created thing comes from the very fact of its 'being' and from its connection with particular spiritual powers. *Tapu* is the spiritual essence of all things. It arises from the *mauri*, the life principle of all creation, and constantly points us back to the source: *Io*, or God.

Every part of creation has its *tapu*, because every part of creation has its link with one or other of the spiritual powers, and ultimately with *Io matua kore*, 'the parentless one', *Io taketake*, 'the source of all'.

The human person's *tapu* ultimately, therefore, comes from the person's origins in *Io* or God. Once a human begins to exist, the person has her own *tapu*.

The Māori way of expressing this worth of the human person is to speak of a person's *mana* or power. *Mana* is the term for spiritual power that proceeds from *tapu*, the power that radiates out from being. *Mana* finds its source in *tapu*.

Michael Shirres describes the connection between *tapu* and *mana* in these terms:

"*Mana* and *tapu* are closely linked. Where the *tapu* is the potentiality for power, *mana* is the actual power, the power itself." From *Te Tangata: The Human Person* (Auckland: Accent Publications, 1997), page 53.

Mana comes to people in three ways: *Mana tangata*, from people, *mana whenua*, from the land, and *mana atua*, from the spiritual powers.

Over time *tapu* and *mana* can either increase or decrease. The greater the *tapu* of a person or thing, the greater the *mana*. However, if *tapu* is diminished, this leads to a loss of *mana*.

Because, during life a person's *mana* can be either protected or destroyed, the real sign of a person's *mana* and *tapu* is not that person's power to destroy other people, but that person's power to *manaaki*, to protect and look after other people.

As Shirres explains:

"The best way to build up one's own *mana* and *tapu*, is not to destroy other people, but to recognize them, to *manaaki*, welcome them and show them fitting hospitality, and to *tautoko*, support them in the issues they take up."
(page 47)

Because death is not the end for the human being, a person still has *tapu* and *mana* after death.

For the Māori, to be a person is not to stand alone, but to be one with one's people. The deeper this oneness the more the person develops his or her own humanity and has that *mana tangata* – *mana* from people. The persons we stand one with are not only the living, but even more so the ancestors, *ngā tūpuna*, those members of the family who have already gone before us. So basic to being a person and to being Māori is to be *whānau*, family, not just with the living, but also with the dead. For the Māori, identification with the ancestors stretches right back to human origins.

The word *whānau*, 'family', means to give birth. Māori are bound to their *whānau*, their family, by birth. The word *hapū*, 'extended family group', means to become pregnant. The *hapū* is made up of family groups bound together by marriage. The word for tribe, the word *iwi*, also means 'bones'. The *iwi* finds its bond in a common ancestor and as Māori Marsden puts it, the ancestral bones are "the physical remains, the tangible links and association with one's historic being, as derived through one's ancestors." It is through their *whakapapa* or genealogy, that Māori maintain and strengthen these vital links with their *tūpuna* (ancestors).

Thus, each person can become one with other people, not just with those in the present, but with people from the past. The whole movement of the human person is to be one with all people. As we move through the different stages of life, beginning with conception, life in the womb and birth, our journey is a movement 'from the nothingness, into the night, into full daylight'.

PART ONE: WHAT IS RELIGION?

Achievement Objective 1

Students will be able to explore the nature and function of religion.

Church Teachings

The Nature and Function of Religion

- Humanity forms one community, sharing one origin and one destiny – God.
- People look to their different religions to answer the deepest questions of human existence.
- Throughout history people have been aware of a hidden power which lies beyond events in the natural world and human life.
- Some people acknowledge a Supreme Being whom they recognise as “Father”.
- For many people life is imbued with a deep religious sense.

Learning Outcomes

At the end of this section of the topic students will:

- Name religions they have heard of.
- Explain the difference between indigenous and world religions.
- List questions that people look to religion to answer.
- Evaluate definitions of religion.
- Identify nine dimensions of religion and link them to features of Catholicism.

Teacher Background

Defining Religion

While there is no general consensus among experts as to the definition of “religion”, certain important characteristics have come to be associated with religion:

Characteristics of Religion

The most basic characteristic of religion is its sense of the *holy* or the *sacred*. For the sociologist Emile Durkheim (d. 1917) the sacred, unlike the secular or the profane, serves no useful or practical purpose. It is something revered for its own sake and which creates in us a response of *awe*. Religious rites are not performed to achieve something so much as to express an attitude. *Awe* develops into *observance*.

For Durkheim, other characteristics of the sacred are its *power* or *force*, its *ambiguity*, its *invisible* or *spiritual* quality, its *non-cognitive* dimension, its *supportive*

or *strength-giving* nature, and the *demands* it makes upon believers and worshippers.

Rudolf Otto (d. 1937) refers to the *holy* or *sacred* as the “numinous” – something beyond rational and ethical conceptions. It embodies a mystery that is above all creatures, something hidden and esoteric, which we can experience in feelings. The holy is “a mystery which at the same time overwhelms and fascinates us”. It is “wholly other”, quite beyond the sphere of the usual, the intelligible, and the familiar. The experience of the holy, according to Otto, arouses a feeling of unworthiness in the believer.

Religion also has to do with our *response* to the holy. Religion necessarily includes *faith*, whether explicit or implicit. The content of that faith may differ from religion to religion, and there will even be sharp differences of interpretation within the same religion. In the Christian sense of the term, there can be no religion without some self-consciousness and reflective awareness of the holy, the sacred, the ultimate, of God.

In most instances religion gives rise to *beliefs* of various kinds: some popular, some official (doctrines, creeds). The more sophisticated the religion, the more likely the emergence of a *theological* tradition, even of *systematic* theology.

Religion is also expressed in various *actions* – *moral behaviour* consistent with beliefs and *liturgy*, the ritualisation of beliefs.

Religion also generates a *community* of shared perceptions, meanings, and values. Each such community has at least some *structure*.

The connection between the original religious inspiration and the community it eventually generates is significant. The foundational religious experience is *charismatic* in nature – it is unusual, spontaneous, and creative.

A second stage is reached when the charisma is institutionalised.

When the leader of a religious movement dies, their disciples face a crisis. Are they to disband, or continue? If they decide to continue, then the charismatic element will need to accommodate the institutional and the structural. If there is to be permanence to the charisma there has to be stability of thought, of practice, and of organisation.

Every religious group that hopes to endure, even those groups which describe themselves today as “charismatic”, assumes stable organisational forms. No group is completely charismatic if it agrees to meet at a certain time, in a certain place, to engage in certain activities – however spontaneous those activities turn out to be. The holding of national meetings and conventions, the publication of magazines and the circulation of newsletters represent a routinisation of the original charismatic impulse.

The routinisation process becomes a serious problem only when the organisational interests overtake the charismatic or even replace them. A religious movement or

community must constantly reflect on its original purposes, the values of its founder, the convictions about God and human life which originally set it apart.

It must take care that each of its institutional forms and patterns of behaviour facilitates rather than impedes those basic purposes. The challenge to a religious movement or community if it is to remain faithful to its original charisma is to reinstitutionalise itself according to its abiding faith.

A religious movement or community without any institutional forms at all has a tenuous hold on social existence. By their very nature, charisms die out unless they are somehow routinised, unless they find adequate institutional expression.

Links with the Student Text

Something to Discuss

Students are asked to identify religions that they have heard of, other than Christianity, and to state what they know about them.

Answers will vary from student to student. It may be necessary for the teacher to clarify with students the distinction between the different religions and the various churches and bodies within Christianity.

Something to Think About

Students are given a list of questions that people look to various religions to answer:

- What does it mean to be human?
- What is goodness? What is sin?
- What makes us sad?
- What is the path to happiness?
- What does death mean?
- What is beyond the grave?
- What is the mystery of life?

They are asked to consider what other questions people might look to religion for answers. Possible responses include:

- How do I find meaning in my life?
- How can I know the difference between what is right and what is wrong?
- Is there more to life than suffering?
- What is the meaning of true love?
- Does God have a plan for the world?

Diagram showing symbols associated with various religions of the world

The symbols represented (beginning with the cross and moving in a clockwise direction) are:

- The cross represents Jesus' death, which Christians believe brings salvation and leads to resurrection (Christianity)

- The turning eight-spoked wheel represents the Noble Eightfold Path which leads to nirvana. The still point at the centre of the turning wheel represents nirvana. (Buddhism)
- The two outer swords represent spiritual and temporal power, a central double-edged sword represents the attributes of a saint-soldier, an inner ring represents the eternity of God (Sikhism)
- The six points of the Star of David symbolise God's rule over the universe in all six directions: north, south, east, west, up and down (Judaism)
- The crescent moon and star are internationally recognised symbols of Islam, although many Muslims reject them because of their pagan origins (Islam)
- Yin and Yang represents the ancient Chinese understanding of how things work. The outer circle represents “everything”, while the black and white shapes within the circle represent the interaction of two energies, called “yin” (black) and “yang” (white), which cause everything to happen. They are not completely black or white, just as things in life are not completely black or white, and they cannot exist without each other. (Taoism)
- *Om* represents the Godhead (Hinduism)

Many of these symbols are explained in the sections of the topic dealing with the particular religions that they are associated with.

Task One

This task asks students to explain in their own words the difference between indigenous religions and world religions.

An indigenous religion originates within a particular culture and is identified with that culture – if the culture dies out, so does the religion.

A religion may become a world religion when its message spreads widely beyond its culture of origin, adapting to other cultures and developing within them. A religion's influence, rather than the number of members it has, determines whether it is a world religion.

Task Two

Here students are asked to study a pie graph which appears in the student text and as an OHT original on page 26 of the teacher guide.

They are asked:

- a) Which of the five world religions has the greatest number of adherents? Which has the least?

Christianity has the greatest number of adherents of any world religion (33%) and Judaism the least (.2%).

- b) Identify a country where the number of people involved in indigenous religions is greater than the number of people who belong to each of the two smallest world religions. How can this be the case?

China has more people involved in indigenous religions (6.4%) than in Judaism (.2%) and Sikhism (.4%). This is an indication that in China indigenous religions are stronger than any one world religion.

Something to Think About

Here students are asked to reflect on some of the points that are emphasised in various definitions of religion they are given. Possible responses include:

- Religion involves beliefs and practices.
- Religion is concerned with the meaning of human existence and the struggles of human life.
- Religion is concerned with the supernatural – what lies beyond the limits of the human and natural world.
- Religion responds to the mystery of life and the universe.
- Religion is a part of life and is found wherever people are.
- Religion is concerned with values that are worth living and dying for.
- Religion is an attempt to respond to God, explain the unknown and answer life's ultimate questions.
- Religion involves sacred places, and sacred actions and persons set apart to perform them.

Card Activity

This activity leads into Task Three. Students should work in a small group.

The teacher will need to make sets of cards from the photocopy original on page 27 of this teacher guide and distribute one set of cards to each group in the class.

Each card identifies a characteristic common to the various religions.

Students should place the set of cards face down in the centre of their group. Working clockwise, group members should take turns to pick up a card and read out the characteristic named on it. Referring to the characteristic identified on the card, the person whose card it is should make up a sentence or two about some aspect of the Catholic faith – or if they are not a Catholic about the religious tradition that they belong to. For example:

The most important religious *ritual* that Catholics celebrate is the Eucharist or Mass which is at the centre of the Church's life.

If a student cannot do this on their own, others in the group may help out.

Task Three

Here students are asked to attempt their own definition of religion. Answers will vary from student to student but should include a number of the ideas mentioned above.

Task Four

Here students are given a number of important features of Catholicism. They are asked to link each feature with one of the nine dimensions of religion that are outlined in the student text. The answers are as follows:

The Reformation (religious history)
The Crucifix (sacred symbol)
The Letters of Saint Paul (sacred text)
Accepting God's love (religious experience)
The Easter Candle (sacred symbol)
The Second Vatican Council (religious history)
The Four Gospels (sacred texts)
Honour your father and your mother (moral and ethical teaching)
Love your neighbour (moral and ethical teaching)
Jesus Christ is fully God and fully human (central belief)

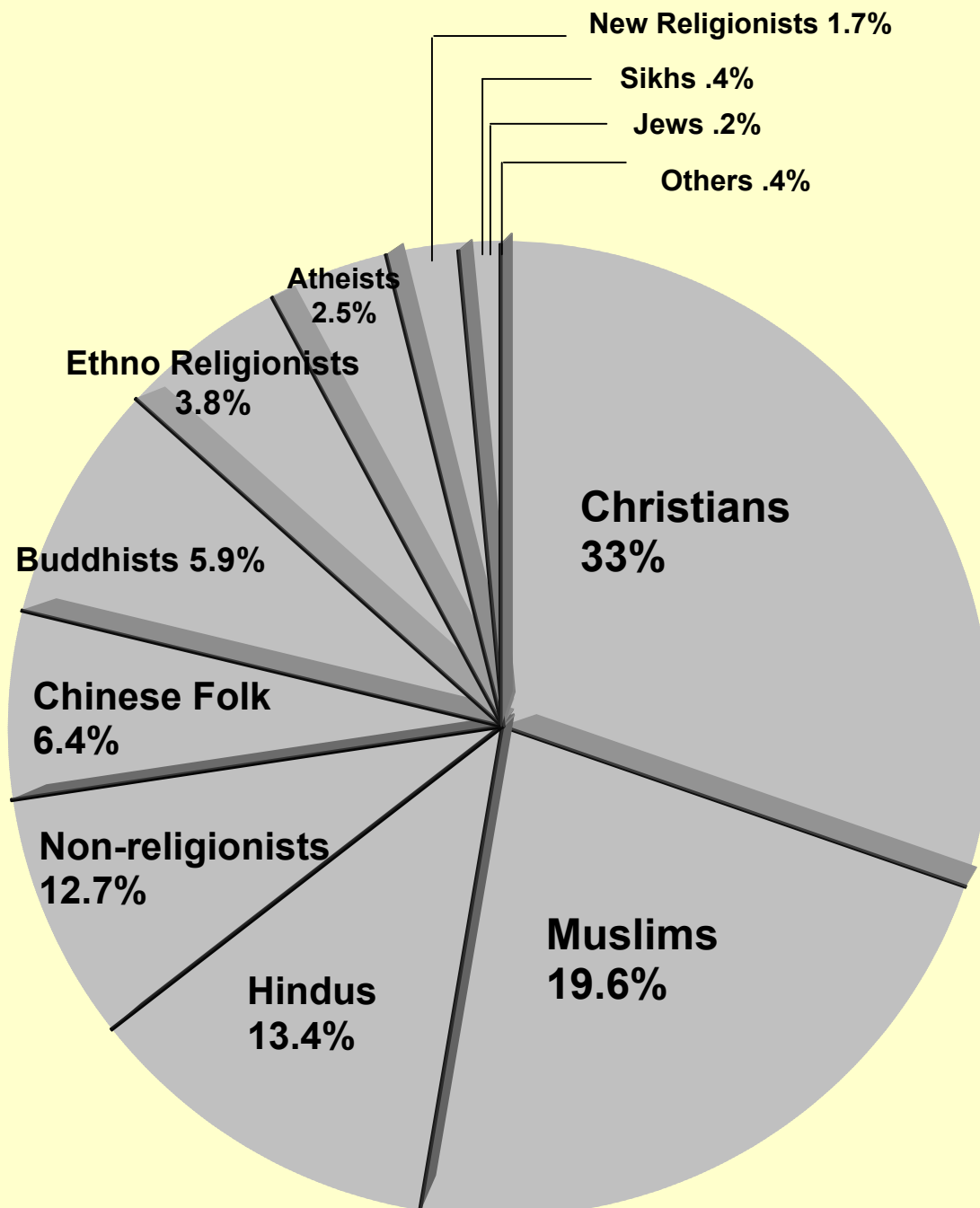
Mary is the Mother of God (central belief)
The pope is the servant of the servants of God (social structure)
The Mass (sacred ritual)
The parable of the Good Samaritan (sacred story)
Learning to forgive others (religious experience)
The escape of the Israelites from Egypt (sacred story)
Praying the rosary (sacred ritual)
Priests, religious and lay people (social structure)

Something to Discuss

Here students are asked to work in a group and come up with other examples for each of the nine dimensions of religion. They should draw on their knowledge of Catholicism or of other Christian Traditions they are familiar with. Answers will vary from student to student but may include the following:

The Acts of the Apostles, the psalms (sacred texts)
God is Trinity – Father, Son and Holy Spirit, the death and resurrection of Jesus save us from sin and death (central beliefs)
The trial and crucifixion of Jesus, the accounts of Jesus' miracles of healing (sacred stories)
Holy water, the altar (sacred symbols)
Baptism, prayers for the dead (sacred rituals)
Respect for all human life, concern for the common good (moral and ethical teachings)
The parish, the diocese (social structure)
Sorrow for sins, commitment to justice (religious experience)
The crusades, the beginnings of the Church in Aotearoa New Zealand (religious history)

Religious Adherents as a Percentage of World Population in 2000



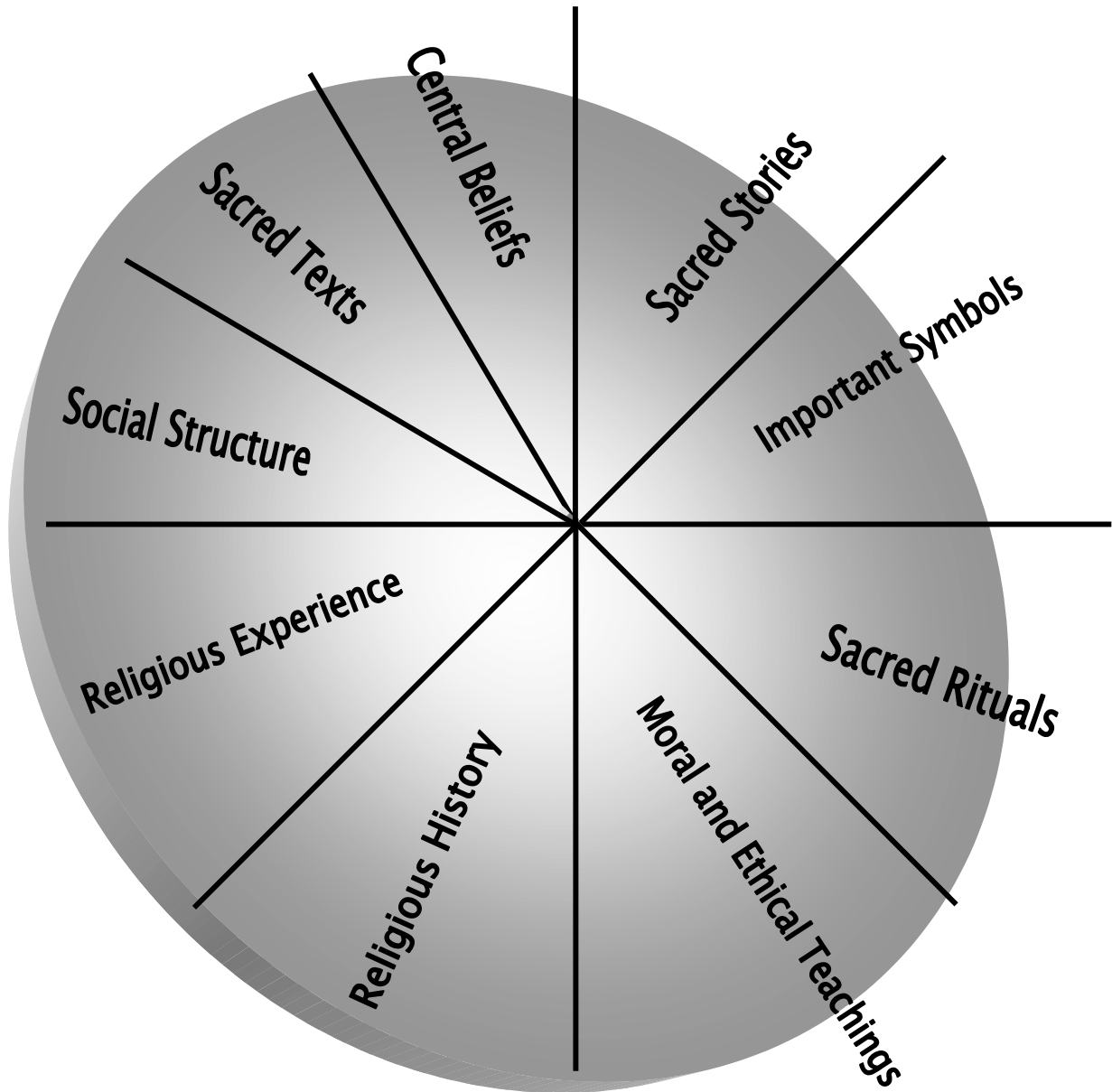
David B. Barrett, et al., "World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World," Oxford University Press, (2001).

Photocopy Original: Card Activity – Characteristics of Religion

Holy	Mysteries
Hidden Spiritual Realities	Reverence
Awe	Unworthiness
Faith	Beliefs
Sacred	Liturgy
Worship	Community
Structure	Prayer
Moral Behaviour	

OHT: Nine Dimensions of Religion

Nine Dimensions of Religion



PART TWO: THE CATHOLIC CHURCH AND NON-CHRISTIAN RELIGIONS

Achievement Objective 2

Students will be able to develop an understanding of the Catholic Church's current attitude and response to non-Christian religions.

Church Teachings

The Catholic Church and Non-Christian Religions

- The Catholic Church examines and seeks to strengthen its relationships with non-Christian religions in order to encourage unity and *aroha* among individuals and nations.
- The Catholic Church rejects nothing of what is true and holy in other religions, which it sees as preparation for the Gospel.
- The Catholic Church recognises that other religions seek to overcome the restlessness of people's hearts through their doctrines, moral laws and sacred rites.
- The Catholic Church has a high regard for the manner of life, conduct, laws and teachings of other religions that reflect aspects of the truth and enlighten people's lives.
- The Catholic Church proclaims unfailingly that Christ is the way, the truth and the life – the one in whom people find the fullness of their religious life.
- The Church has a duty to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.
- The Catholic Church encourages its members to enter prudently and lovingly into discussion and collaboration with members of other religions.
- Christians, while witnessing to their own faith and way of life, must acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture.

Learning Outcomes

At the end of this section of the topic students will:

- Describe what the Catholic Church means when it claims Jesus Christ is the redeemer of humankind.
- Explain the Catholic Church's attitude towards non-Christian religions, especially as it is presented in the Second Vatican Council's *Nostra Aetate – In Our Day*.
- Give reasons for studying non-Christian religions.
- Reflect on the value of praying with people of other faiths.

Teacher Background

The Catholic Church and Non-Christian Religions

Up until the time of the Second Vatican Council many Catholic theologians were preoccupied with the problem of the “salvation of the infidel”, pondering how the non-baptised could possibly be saved since, according to the affirmation often repeated by Church Fathers, including Cyprian, “outside the Catholic Church there is no salvation”. A few centuries earlier, the great missionary Saint Francis Xavier, in the light of the theology that he learned at the University of Paris, had felt obliged to tell the weeping Japanese that their ancestors were consigned to hell for ever.

After the Second Vatican Council theologians re-formulated this affirmation more positively, acknowledging that although all salvation comes from Christ (the head) through the Church (Christ’s body), the plurality of religions is in some mysterious way part of God’s plan for the salvation of the human family.

Asked why there were so many religions, Pope John Paul II was to say:

You speak of many religions. Instead I will attempt to show the common fundamental element and the common root of these religions. (Crossing the Threshold of Hope, page 77)

He continued:

Instead of marvelling at the fact that Providence allows such a great variety of religions, we should be amazed at the number of common elements found within them. (Crossing the Threshold of Hope, page 77)

Pope John Paul II was clearly following the direction of the Second Vatican Council, which from the beginning was greatly concerned with questions of world unity and peace. To the bishops of the Council it was already evident that there could be no peace among the peoples of the world while there was conflict among the world’s religions. In *Nostra Aetate – In Our Day*, the *Declaration on the Relation of the Church to Non-Christian Religions*, the bishops appealed to a very ancient Christian tradition giving primary consideration to what human beings have in common and what promotes fellowship among them:

Humanity forms but one community. This is so because all stem from the one stock which God created to people the entire earth (see Acts 17:26), and also because all share a common destiny, namely God. God’s providence, evident goodness, and saving designs extend to all humankind (see Wisdom 8:1; Acts 14:17; Romans 2:6-7; 1 Timothy 2:4) against the day when the elect are gathered together in the holy city which is illumined by the glory of God, and in whose splendour all peoples will walk (see Apocalypse 21:23 ff.). (Nostra Aetate – In Our Day, 1)

At the end of time, at what Christians call the parousia, in a way we will never understand, the human family and all its religions will come together in a common

experience of God. The Council refers to the colourful, enigmatic and apocalyptic language of the Book of Revelation.

And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. (Revelation 21:23-24)

This apocalyptic city is the final goal of humanity and all its religions.

The Council also indicates that there is a profound wisdom and religious sense that is common to all humanity and has been from the earliest of times:

Throughout history, to the present day, there is found among different peoples a certain awareness of a hidden power, which lies behind the course of nature and the events of human life. At times, there is present even a recognition of a supreme being, or still more of a Father. (Nostra Aetate – In Our Day, 2)

Such a perception is profoundly religious:

This awareness and recognition results in a way of life that is imbued with a deep religious sense. (Nostra Aetate – In Our Day, 2)

The wisdom and religious sense of which the Second Vatican Council speaks has been living in humanity from the earliest times and still alive today. Saint Paul refers to it in his letter to the Romans:

Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made. (Romans 1:20)

The notion of a universal revelation, although often overlooked, runs deep in the Christian tradition. For example, John Henry Newman (1801-90) in his dissertation, *The Dispensation of Paganism*, claims that all religions were included in the plan of God.

The Second Vatican Council acknowledges the universal wisdom that is common to all the religions in their diversity. Hindus, Buddhists, Muslims and Jews have their distinct paths, which Christianity respects, even when they differ from what the Church holds and teaches.

The Catholic Church rejects nothing of what is true and holy in these religions. It has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from its own teaching, nevertheless often reflect a ray of that truth which enlightens all men and women. (Nostra Aetate – In Our Day, 2)

At the same time, the Christian path is clear. The Council states unambiguously the Catholic Church's commitment to the unique truth about Jesus Christ:

Yet it proclaims and is in duty bound to proclaim without fail, Christ who is the way, the truth and the life (John 1:6). In him, in whom Christ reconciled all things to himself (see 2 Corinthians 5:18-19), people find the fullness of their religious life. (Nostra Aetate – In Our Day, 2)

Christianity is not alone in stating clearly the differences between religions. All the religions, with the possible exception of Hinduism, are clear on this point. For example, at a seminar held in London in 1994 the Dalai Lama said that to achieve a meaningful dialogue “we need a foundation that is based on the clear recognition of the diversity that exists among humanity”⁴. He went on to tell Christians that “when it comes to a philosophical or metaphysical dialogue I feel that we must part company”⁵. Citing a Tibetan proverb he claimed that to try to be a Buddhist and a Christian at the same time is like putting a yak’s head on a sheep’s body.

The Parliament of Religions in 1993 was equally clear:

*By a global ethic we do not mean a global ideology or a single unified religion beyond all existing religions, and certainly not the domination of one religion over all others.*⁶

The world’s religions value their own unique faith commitment. Jews are committed to love the One True God with mind, heart, soul and strength. Christians are committed to have this love for Jesus, the Word incarnate and Saviour of the World. Muslims are committed to the Prophet and to Allah. Buddhists are committed to the Buddha and the dharma in which they find salvation. Because none of the world’s religions want this commitment weakened, sincere and fruitful dialogue among the world’s religions will only come if diversity is recognised.

The Second Vatican Council committed the Church to dialogue with non-Christian religions:

The Church, therefore, urges its sons and daughters to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians together with their social life and culture. (Nostra Aetate – In Our Day, 2)

Jesus Christ – the Unique Saviour of the World

The Catholic Church believes that Jesus Christ is the one and only saviour of the world and that Christ’s mission continues in a unique way in the Catholic Church. This understanding makes Catholicism a discomfoting presence in many parts of the contemporary world, especially within pluralistic western democracies. Questions are raised not only about the Catholic Church’s commitment to ecumenism (the search for unity among Christian communions) but also about its

⁴ Dalai Lama, *The Good Heart* (Boston: Wisdom Books, 1996), page 80.

⁵ Dalai Lama, *The Good Heart* (Boston: Wisdom Books, 1996), page 82.

⁶ “Parliament of World Religions’ Global Ethic” (1993).

involvement in inter-religious dialogue (the search for truth between Christians and Jews, and among Christians, Jews, Muslims, Buddhists, Hindus, and others). If the Catholic Church believes itself to be the most complete expression in history of the one, true Church of Jesus Christ, how can it be in open dialogue with other Christian communities? If Christ is the unique saviour of the world and his Church continues that saving mission today, why would the Catholic Church be interested in dialogue with other world religions, except to win over converts? Isn't the Catholic claim to a singular grasp of the truth of things the kind of fanaticism that makes conversation difficult, if not impossible?

The Catholic Church's approach to non-Christian religions and inter-religious dialogue cannot be separated from the Catholic understanding of the mystery of the world's salvation. That understanding, which is quite specific but remarkably open-ended, is summarised by Pope John Paul II in his 1990 encyclical *Redemptoris Missio – The Mission of the Redeemer*:

While acknowledging that God loves all people and grants them the possibility of being saved (cf. 1 Timothy 2.4), the Church believes that God has established Christ as the one mediator and that she herself has been established as the universal sacrament of salvation. . . . It is necessary to keep these two truths together, namely, the real possibility of salvation in Christ for all humans and the necessity of the Church for salvation. Both these truths help us understand the one mystery of salvation, so that we can come to know God's mercy and our own responsibility. . . .Art. 9

The universality of salvation means that it is granted not only to those who explicitly believe in Christ and have entered the Church. Since salvation is offered to all, it must be made concretely available to all. But it is clear that today, as in the past, many people do not have an opportunity to come to know or accept the Gospel revelation or to enter the Church. . . . For such people salvation in Christ is accessible by virtue of a grace which, while having a mysterious relationship to the Church, does not make them formally part of the Church, but enlightens them in a way which is accommodated to their spiritual and material situation. This grace comes from Christ; it is the result of his sacrifice and is communicated by the Holy Spirit. It enables each person to attain salvation through his or her free co-operation. (Redemptoris Missio – The Mission of the Redeemer, Art. 10)

Pope John Paul II makes clear the Catholic Church's teaching that God wishes the salvation of all. At the same time he affirms that this salvation is made possible for the world through the cross of Jesus Christ. While there is salvation for those who do not know Christ, this salvation is somehow made possible by Christ. Because of this, the Catholic Church believes that all those who are saved – whether or not they have heard of Christ – are in some form of relationship with the Catholic Church, the Body of Christ.

Thus, the Catholic Church attempts to give doctrinal expression to the radical universality of God's love for the world and the radical specificity of God's self-revelation in Jesus Christ. The two go together. The Church cannot believe that Christ is anything other than the unique saviour of the world; the Church cannot

believe anything other than that God wills the salvation of all, whether or not they ever hear of Christ or the Catholic Church.

How the salvation of those who have not heard of Christ or do not believe in Christ is achieved through Christ – and, because of Christ, through the Church – is something the Catholic Church admits it does not understand.

In 2000, the Congregation for the Doctrine of the Faith in *Dominus Iesus – The Lord Jesus* affirmed the teaching of the Second Vatican Council that although the Church does not know precisely how God saves righteous non-Christians it does know that this is what God does.

With respect to the way in which the salvific grace of God – which is always given by means of Christ in the Spirit and has a mysterious relationship to the Church – comes to individual non-Christians, the Second Vatican Council limited itself to the statement that God bestows it “in ways known to himself”⁷. (Dominus Iesus – The Lord Jesus, 21)

Dominus Iesus also cites the Council in reminding Christians that if, as members of the Church, they are in a privileged position it is not because of their own merits but solely because of the grace of Christ⁸. There is no room for Christians to be arrogant in this regard, although there is ample room for wonder and for theological speculation.

The Church’s Mission to People who do not know Christ

If God wills the salvation of all and this salvation is available to those who have never encountered Christ, is there a need for Christian mission to people of other faiths?

In *Redemptoris Missio – The Mission of the Redeemer*, John Paul II identifies various reasons why the Church must remain dedicated to its mission:

- By its very nature, the Church *is* a mission; to lose that missionary character would mean for the Church of the third millennium to break with the Church of the New Testament.⁹
- Christian mission is one way to fulfil Christ's commandment to love our neighbours. The “primary service” the Church does for the world is to preach Jesus Christ and offer others the possibility of coming to know him.¹⁰
- Christian mission is also a fulfilment of a Christian's duties to others, who have a right to know about Christ so that they might have the option of belief in Christ.¹¹
- Christian mission strengthens Christian unity. Christian disunity is an obstacle to the proclamation of the Gospel, and a Church that takes its missionary responsibilities seriously must take ecumenism seriously.¹²

⁷ *Ad Gentes – To the Nations*, 7.

⁸ See *Ad Gentes – To the Nations*, 21-22.

⁹ See *Redemptoris Missio – The Mission of the Redeemer*, 62.

¹⁰ See *Redemptoris Missio – The Mission of the Redeemer*, 2.

¹¹ See *Redemptoris Missio – The Mission of the Redeemer*, 46.

- Missionary commitment is the index of Christian faith. If Christians truly believe that God has saved them in Christ, then they will feel compelled to share Christ's Gospel with others. Mission is what God demands of us. The salvation of others may not be imperilled by the failures of Christian mission; the salvation of Christians, whose failure to make Christ known is a failure to do God's will, may be.¹³

In the Church's mission to the nations, there must be complete respect for human freedom. John Paul II insists that all missionary approaches and methods must be ever mindful of the freedom of individuals and cultures, and of the dignity of conscience:

On her part, the Church addresses people with full respect for their freedom. Her mission does not restrict freedom but rather promotes it. The Church proposes; she imposes nothing. She respects individuals and cultures, and she honours the sanctuary of conscience. (Redemptoris Missio – The Mission of the Redeemer, 39)

Respect for freedom also shapes the Catholic approach to inter-religious dialogue. Because it is a missionary Church convinced that all truths are related to the one Truth, who is God, the Catholic Church can encounter other world religions in genuine dialogue. The first question the Catholic Church asks in inter-religious dialogue as well as in missionary activity is not “Why aren't you a Catholic?” but “What is the truth that guides your life?”

Within a mutually respectful exploration of the truths of the human condition, the Church explains itself and the truth it believes it carries in the world. This explanation is a proposal that takes the form of a question: “Does it seem to you that the truth as you have come to understand it might be more fully illuminated in the light of Christ?” Because the Catholic Church believes that all genuine truths in this world point toward the one great truth about the world – that the world has come from God and is destined for God – the Catholic Church can engage other world religions in the kind of dialogue that demonstrates that the encounter between convictions can lead to conversation, not conflict. In a twenty-first-century world that is largely shaped by activist religious communities and movements, this is of significance.

The Church's missionary mandate and the Church's commitment to inter-religious dialogue reinforce the Church's commitment to religious freedom. In the Catholic view of things, religious freedom is the first of human rights because from it there arises what is most distinctively human about human beings – their thirst for the truth about life. The Catholic defence of religious freedom is a defence of the religious freedom of everyone.

In a speech delivered to the Fiftieth General Assembly of the United Nations on 5 October, 1995, Pope John Paul II suggested that the different cultures and religions of the world are but different ways of facing the question of the meaning of human

¹² See *Redemptoris Missio – The Mission of the Redeemer*, 50.

¹³ See *Redemptoris Missio – The Mission of the Redeemer*, 4.

existence. At the heart of each culture is its own distinctive approach to the mystery of God – the greatest of all mysteries:

. . . different cultures are but different ways of facing the question of the meaning of personal existence. And it is precisely here that we find one source of the respect which is due to every culture and every nation: every culture is an effort to ponder the mystery of the world and in particular of the human person: it is a way of giving expression to the transcendent dimension of human life. The heart of every culture is its approach to the greatest of all mysteries: the mystery of God. (Speech to the Fiftieth General Assembly of the United Nations, 9)

Because there can be no genuine respect for the human person without respect for the sanctuary of conscience in which that mystery and its truths are pondered, there can be no just state that does not recognise the dignity of conscience sanctuary and rigorously avoid abusing it. The fostering of a universal commitment to the priority of religious freedom must, therefore, be one of the goals of inter-religious dialogue.

The Church's insistence on both its missionary character and its commitment to a truth-based inter-religious dialogue are part of the Church's answer to those who claim that any encounter between ultimate convictions necessarily leads to violent conflict. To counter those who believe that it is permissible to use coercion to impose their religion on others, the Catholic Church maintains that the people most likely to respect human rights, defend religious freedom, and build a human community of dialogue, not confrontation, are the people who believe that it is God's will that they respect the convictions of neighbours who have different convictions about God.

The Pontifical Council for Inter-Religious Dialogue

As a direct consequence of the Second Vatican Council, in particular the declaration *Nostra Aetate – In Our Day*, on Pentecost Sunday, 1964, Pope Paul VI instituted a special department of the Roman Curia for relations with the people of other religions. Known at first as the Secretariat for Non-Christians, it was renamed the Pontifical Council for Inter-Religious Dialogue (PCID) in 1988.

The Nature and Goals of the PCID

The PCID is the central office of the Catholic Church for the promotion of inter-religious dialogue in accordance with the spirit of the Second Vatican Council. It has the following responsibilities:

1. To promote mutual understanding, respect and collaboration between Catholics and the followers of others religious traditions;
2. To encourage the study of religions;
3. To promote the formation of persons dedicated to dialogue.

The PCID does not have responsibility for Christian-Jewish relations. These are the competence of the Commission for Religious Relations with Jews, which comes under the Pontifical Council for Promoting Christian Unity.

The Methodology of the PCID

Dialogue is a two-way communication. It implies speaking and listening, giving and receiving, for mutual growth and enrichment. It includes witness to one's own faith as well as openness to that of the other. It is not a betrayal of the mission of the Church, nor is it a new method of conversion to Christianity. This has been clearly stated in the encyclical letter of Pope John Paul II *Redemptoris Missio – The Mission of the Redeemer*. This view is also developed in the two documents produced by the PCID: *The Attitude of the Catholic Church towards the Followers of Other Religious Traditions: Reflections on Dialogue and Mission* (1984), and *Dialogue and Proclamation* (1991).

Although the PCID is the central office for dialogue in the Catholic Church, dialogue is mainly carried out in and through the local Churches. Many local Churches have dialogue commissions, at the national or regional level. The PCID works in close collaboration with these, and encourages their formation where they do not yet exist.

The ecumenical dimension of inter-religious dialogue is kept in mind. The PCID has an ongoing relationship with the corresponding office in the World Council of Churches.

The PCID restricts itself to religious questions. Its brief does not extend to socio-political issues. The Roman curia has various departments, each with its own specific competence. Broader issues are discussed in inter-departmental meetings.

The Structure of the PCID

Decision-making body: this is composed of the members of the council, about thirty in number, cardinals and bishops, from different parts of the world. Every two or three years a plenary assembly is held in order to discuss important issues and to set guidelines for the work of the council.

Advisory body: the PCID has about fifty advisors, called consultants, specialists in religious studies or in the practice of inter-religious dialogue, residing in all continents. They assist the PCID through their research, information and suggestions. Periodically meetings of consultants are held, often on a continental level.

Executive body: the permanent staff in Rome, made up of president, secretary, under-secretary, bureau chief for Islam, staff members for Africa and Asia, a staff member for new religious movements, an administrative assistant and support staff.

Activities of the PCID

Welcoming visitors: The PCID receives many visits from religious leaders. They are invited to dialogue with staff members. Where appropriate, audiences are arranged with the pope. There are also meetings with bishops coming to Rome for their five-yearly “ad limina” visits, and with other groups of visitors.

Visits: The president and the secretary visit local Churches to become more familiar with the local situation and to encourage dialogue. On these occasions they visit leaders of other religions and different institutions in order to promote better understanding and collaboration.

Meetings: The council organises dialogue meetings, or more often participates in such meetings organized by other bodies, at regional, national or international levels. These meetings may be bilateral or multilateral.

Publications: A number of books and pamphlets have been published on different aspects of inter-religious dialogue. The council usually publishes the acts of the dialogue meetings. It organises a bulletin, called “Pro Dialogo”, which is published regularly three times a year, containing significant Church texts on dialogue, articles, and news of dialogue activities throughout the world. An inter-religious dialogue directory has also been published.

Commission for Religious Relations with Muslims

The PCID has a special commission for relations with Muslims. This is composed of a president, vice-president and secretary, and has a small group of eight consultants. It engages in studies on different aspects of Christian-Muslim relations.

Foundation *Nostra Aetate – In Our Day*

The PCID has set up a foundation whose purpose is to promote dialogue, mainly by according grants to people of other religions who wish to study Christianity.

Links with the Student Text

Task Five

This task asks students to explain what the Church means when it claims that Jesus Christ is the redeemer of humankind.

In claiming that Jesus Christ is the redeemer of humankind, the Church is stating that Jesus, through his life, death and resurrection, opens the way for everyone to experience the fullness of God’s life and *aroha*.

Something to Think About

Here students are asked to list all the different ways that the Catholic Church lives and teaches the Good News of Jesus Christ.

Something To Discuss

Here students are asked to consider how the Second Vatican Council marked a change in the Catholic Church’s attitude towards non-Christian religions.

Following the Second Vatican Council, the Catholic Church moved from the position that “outside the Church there is no salvation” to recognise all that is true and holy in non-Christian religions. The Council challenged Catholics, while remaining true to their own faith, to join in dialogue and work co-operatively with members of other religions.

Task Six

This task asks students to study the three passages from *Nostra Aetate – In Our Day*, which appear in the student text and in their own words state what the key point(s) made in each of them is / are:

The Catholic Church accepts all that is true and holy in the other religions while, at the same time, continuing to affirm that Christ is the way to the fullness of truth and life.

From the earliest times a deep religious sense, including an awareness of a Supreme Being, has been common to all humanity.

The Catholic Church challenges its members, while remaining true to their own faith, to join in dialogue and work co-operatively with members of other religions.

Something to Discuss

Here students are asked to suggest reasons for and against the idea presented in the following statement:

A serious commitment to learning about other faiths requires us to understand our own religion more deeply and appreciate it more.

Answers will vary from student to student.

Task Seven

This task requires students to read a number of comments from Catholics who found studying religions other than their own a positive experience. They are asked to:

Choose three comments that they like or find interesting and explain why they are worthwhile.

Write a comment of their own about what they hope to gain from studying other religions during the course of this topic.

Answers will vary from student to student.

Something to Discuss

Here students are asked to read a passage from the address of Pope John Paul II to those gathered in Assisi for the World Day of Prayer in 1986. They are invited to identify the important things Pope John Paul II says about the relationship between prayer and peace. The following points are relevant:

- Coming together to pray is in itself a sign that genuine peace is not just the result of negotiations, political compromises or economic bargainings.
- Genuine peace is the result of prayer and of a relationship with a supreme power greater than our human capacities.
- We need intense, humble and trusting prayer if the world is to become a place of true and permanent peace.

Something to Think About

Here students are asked to consider what value there is in gatherings such as the World Day of Prayer for Peace.

Answers will vary but may include the following:

- They provide an opportunity for people of goodwill from the different religious traditions to pray together for peace.
- They give people from the different religions an opportunity to learn about and from each other.
- They are a sign to the world that the different religions take peace seriously.
- They indicate that beyond their differences, the various religions have a common goal – peace.

PART THREE: INTRODUCTION TO THE RELIGIONS OF THE PACIFIC REGION

Achievement Objective 3

Students will be able to develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.

Church Teachings

Indigenous Religions

- Indigenous religions generally believe in one God, a Supreme Being.
- Deities and spirits, including those of ancestors, which are less than the Supreme Being but above humankind play a significant role in indigenous religions.
- In indigenous religions the worship of spirits, the ancestors and sometimes God may take the form of family prayer, worship at shrines and communal sacrifices.
- In indigenous religions fear of evil spirits or ancestors may motivate acts of worship.
- Within indigenous religions the moral code, sanctioned by spirits and ancestors, is handed down from generation to generation.
- The truths and values of indigenous religions are expressed through celebrations, stories, proverbs, attitudes, customs and codes of conduct rather than through theological or philosophical statements.
- Indigenous religions do not generally have revealed books or trace their origins back to a founder.
- In many indigenous societies religion permeates life to such an extent that it is often difficult to distinguish between strictly religious elements and local custom.
- In indigenous societies authority is not seen as something secular but is regarded as a sacred trust.
- People of indigenous religions show great attention to the earth.
- Indigenous religions respect life and celebrate its important stages: birth, entrance into adulthood, marriage, death.
- In indigenous religions there is a strong sense of the family, love of children, respect for the elders, and a community link with the ancestors.
- In indigenous religions symbolism and ritual are important for interpreting and expressing the invisible world and the human being's relationship with it.
- Traditional religions may also have negative elements, including inadequate ideas about God, superstition, fear of the spirits, objectionable moral practices, the rejection of twins, even occasional human sacrifice.

Spirituality and Religion in Australia and the Pacific Region

- From the earliest times the indigenous people of Australia and the Pacific region have responded to the presence of God in nature and culture.
- The indigenous religions and spiritualities of Australia and the Pacific region reveal a very old and deep sense of the sacred that permeates their cultures and is part of daily life.
- At times the missionaries who brought the Gospel to the indigenous peoples of Australia and the Pacific imposed elements which were culturally alien to them.

Learning Outcomes

At the end of this section of the topic students will:

- Describe characteristics of indigenous religions.
- Recognise positive aspects of the indigenous religions of the Pacific region.

Teacher Background

When the missionaries first brought the Gospel to Aboriginal or Māori people, or to the island nations, they found peoples who already possessed an ancient and profound sense of the sacred. Religious practices and rituals were very much part of their daily lives and thoroughly permeated their cultures. (Ecclesia in Oceania – The Church in Oceania, 7)

The People and Religions of the Pacific Region

The indigenous inhabitants of the Pacific Ocean, which covers nearly a third of the earth's surface, form four main groups – Indonesian, Australian, Melanesian and Polynesian – each with its own distinct geography and history. Except for Indonesia which has been influenced by Indian culture for nearly two millennia and has had contact with the Islamic world for over one thousand years, the Pacific territories have experienced many centuries of isolation.

In their small, remote and mostly island communities, the indigenous peoples of the Pacific have developed cultures in which religious belief and practice play a vital and distinctive part. Since the sixteenth and seventeenth centuries the increasing presence of Europeans, and the response of indigenous societies to European culture, have had a significant impact on ancient beliefs and ways of life, including the development of religion in the Pacific.

The indigenous religions of the Pacific have no written traditions. From the sixteenth century, various foreigners, including explorers, missionaries and colonial officers, began making written records of the myths, teachings, and religious practices of the peoples of the Pacific. More recently indigenous researchers and writers have recorded the oral traditions from the fast-disappearing older generation, and have reflected on their own generation's reactions to its experiences of colonialism and

independence, including its conversion to introduced religions and contact with the wider world.

The material in the following sections of the teacher guide and student text focuses on the indigenous religions of Australia and Polynesia – those areas of the Pacific with which Aotearoa New Zealand is most closely linked by geography and history.

This section of the teachers' guide recognises the increasing contact between the peoples of Indonesia and Melanesia and those of New Zealand. Thus, background on the indigenous religions of Indonesia and Melanesia is provided here.

Indonesian Religion

Beliefs

In Indonesia, as is the case throughout much of the Pacific region, myths that tell of a marriage between Earth (Mother) and Sky (Father), and their eventual separation – usually brought about by the efforts of their children – are very important. In Java the sacred marriage of Sri and Sadono explains the production of rice, the staple food and the divine plant of life. For tribespeople and village farmers a mystical relationship between humankind and rice establishes the unity of society and its dependence on the natural world.

Indonesians recognise that the world is inhabited by humans and spirits whose wishes sometimes clash. As a consequence, humans seek to ensure the co-operation of the spirits. The word *adat* is widely used to describe the correct behaviour required of people, spirits and animals, in order to maintain cosmic order. Conceptions of an impersonal supernatural power are widespread. In Javanese mysticism the development of an intuitive inner feeling leading to higher knowledge is encouraged. Throughout Indonesia the existence of an afterlife is acknowledged. Belief in a soul that exists alongside a personal spirit is also widespread, pre-dating the influences of Islam or Christianity. Except in Bali, where Hinduism is strong, ideas about reincarnation have had little influence in Indonesia.

Practices

In Indonesia the religious year is organised around the life-cycle of rice. In Borneo, for example, the cycle begins with divination to find the right place in the jungle for farming, followed by slashing and burning. Rituals accompany planting, growth, ripening, harvesting and storing. In Java and Bali the ritual pattern is similar, but there the grain is cultivated in irrigated terraces. Great reverence is shown to the spirit or soul of the rice which is treated as a person. In many places the 'rice mother' – a bundle from the harvest – is set up to represent the whole field and is ritually cared for.

In every village and rural environment the co-operation of many kinds of spirits is sought in all aspects of life. In Java every significant occasion is marked with a religious meal aimed at producing peace and well-being, both in the human community and in the spirit world. By eating the essence of the food the spirits are satisfied.

In Java, burial is the normal method of disposal of the dead body, but in Hindu Bali cremation is practised.

Foreign Influences

The influence of India on Indonesian religion is evident in the monuments and temples of Sumatra, Java and Bali. Hindu or Buddhist images of metal and stone are common. Although Sunni Islam of the Shafi'ite school is firmly established in Indonesia, Bali remains Hindu and Java retains indigenous forms of religion while at the same time accepting new faiths. In Java and Bali people who are exclusively Islam or Christian are not generally found in the traditional villages but live in the cities or in new settlements. However, in general, there is tolerance between different religions.

The motto of the modern Republic of Indonesia – *Unity in Diversity* – reflects its efforts to build a modern developed nation out of diverse religious and ethnic groups. The first of Indonesia's five principles of nationhood is 'belief in God'. In the nineteen-seventies the new Indonesian government sought to create social harmony by encouraging the development of religion and belief in the oneness of God.

As a result Independent Christian churches have emerged in Indonesia, notably the Batak churches of Sumatra and the indigenous church of East Java. In areas where Islam is strong the mosque has become the centre of countless communities. Gurus are also appearing in increasing numbers in Java to teach Javanese mysticism. Some gurus combine Muslim and Christian ideas with Hindu-Javanese teachings, but also offer revelations which their disciples are encouraged to apply to their daily lives in order to achieve individual and social harmony.

Melanesia

Beliefs

Central to all Melanesian religion is belief in ancestor-spirits who by drawing upon supernatural powers can bring good or evil to their living descendants. Gods, demons, land-spirits and other forces of the unseen environment also involve themselves in human affairs. While there is little speculation about the origins of the cosmos, various gods and mythic heroes are credited with the creation of the local culture and the means of sustaining life. Animals, reptiles or fish are regarded as totems which provide a bond between clan groups and their natural habitat.

Prosperity and order in the small communities depend on the effective control of spiritual power – sometimes called *mana* – which can be seen at work in human endeavours such as successful warfare, trading, pig-rearing or crop-growing. Gods and spirits ensure communal morality, bringing illness or accident to those who misbehave or break taboos. Magic and sorcery are widely practised. Through divination, the living commonly seek out the spirits of the recently dead, in order to discover why their deaths occurred. Premature deaths and suicides raise the suspicion of sorcery. In such cases pay-back must be sought, so that the spirit will be free to journey to its final destination.

Practices

The spirits of ancestors are honoured and their help is sought through individual and communal rituals. Male cult rites take place at the ceremonial house, where the spirits make their presence known through sacred masks, musical instruments, dreams, prophecy and trance-mediums. In these rites, young men are introduced to the inner secrets of tribal lore. Birth, puberty, marriage, trade exchanges and funerals are all marked by communal ceremonies, usually involving feasts and dances. Ceremonial distributions of wealth and food strengthen ties among the living and with the unseen powers.

Magic, spells, incantations and herbal medicines, known to sorcerers and other religious specialists, are used in private rituals for healing, divination and success in various activities including hunting or courting. They are also employed to obtain protection from dangerous animals, malicious ghosts and demons, and the effects of sorcery.

Foreign Influences

In the nineteenth and twentieth centuries, the impact on Melanesia of European trade, government and religions was great. The new sources of power brought by foreigners – wealth, weapons, and medicines – deeply upset communities where status was determined by traditionally recognised achievements. Colonial governments brought an end to tribal warfare, depriving village societies of an important customary source of prestige, and of the need for much religious ritual.

Because they understood that power is essentially a religious matter, Melanesian people assumed that by adopting European beliefs and practices they would gain access to the greater power and prosperity which Europeans appeared to enjoy. Christianity was recognised by many as a peaceful way of attaining a safer and more comfortable life in harmony with nature and society. In some cases, Melanesian resistance to the impact of foreign culture can be seen in religious revival and ritual. Movements, often led by male or female prophets have been accompanied by mass enthusiasm and ecstatic behaviour, sometimes involving total rejection or selective reinterpretation of mission teachings. The cargo cults are the best known of such movements.

Modern Developments

Melanesia has experienced vigorous missionary activity, often promoted by converts from other Pacific islands, since the middle of the nineteenth century. Melanesian converts themselves also actively spread Christianity. Under colonial administration, foreign missions helped establish communications, which were responsible for health and education, and provided a spiritual rationale for the adoption of European ways.

The Pacific War of 1941-1945 brought great changes – missions lost property and personnel, European prestige and control declined, and Melanesian initiative and experience in Church affairs increased. In the post-war period, foreign missions have increasingly given place to autonomous national churches, among which ecumenical co-operation is extensive. Many smaller evangelical missions have been introduced, and other groups, including Jehovah's Witnesses, Latter-day Saints, and

the Baha'i faith, are active. Indonesian rule in Irian Jaya (Western New Guinea) has resulted in greater contact with the religion of Islam.

Despite major foreign influences, the cultural roots of indigenous religion remain strong. As well as providing the basis for various cults and independent churches, indigenous religion contributes to the identity and aspirations of Melanesia's newly independent peoples. The localisation of theology, as well as of liturgy and church administration, is actively promoted by many Christian leaders. They see similarities between their own indigenous heritage and the biblical world – a pragmatic and communal experience of life, respect for forefathers, guidance from prophets, dreams and visions; and salvation through a fruitful relationship with higher powers. From this common basis a number of Christian movements seek to develop an indigenous Christianity, freed from association with colonialism and European or American cultural dominance.

Links with the Student Text

Something to Do

a) On a map of the Pacific region students are asked to locate the areas where the four main groupings of indigenous peoples live:

- Indonesia
- Australia
- Melanesia
- Polynesia

b) Students are asked to name some important countries, states, provinces, islands, cities etc in each of the four areas.

c) They are asked to find out what they can about the people and cultures in each of these areas.

The teacher background information in this section of the teacher guide may be of assistance to students in their research.

Task Eight

Students are presented with brief passages on indigenous or traditional religions from *Pastoral Attention to Traditional Religions*, a Letter of the Pontifical Council for Interreligious Dialogue, 1993. After reading them, students are invited to *either* write their own summary *or* make up a quiz based on them using as many of the following key words as they can.

Supreme Being	spirits	ancestors	worship
moral code	books	stories	celebrations
founder	sense of the sacred	stages of life	earth
family	symbolism	negative elements	

Something to Think About

Here students are asked, which in their opinion, are the most appealing aspects of indigenous or traditional religions, and which are those aspects of them that they find more difficult to understand or accept.

Answers will vary, but the Catholic Church acknowledges the following positive aspects of indigenous religions:

- A strong sense of the sacred
- Religion is a part of life
- Belief in a Supreme Being and in other spiritual beings
- Prayer and worship
- A moral code
- Respect for the earth and for human life
- A strong sense of family, including love of children and respect for elders

Negative aspects of indigenous religions from a Christian perspective include:

- Inadequate ideas about God
- Superstition and fear
- Some objectionable moral practices
- In extreme cases, human sacrifice

Something to Discuss

- a) Here students are asked to identify the positive aspects of the indigenous religions of the Aboriginal, Māori, and island people that Pope John Paul II mentions in a passage from *Ecclesia in Oceania – The Church in Oceania*.

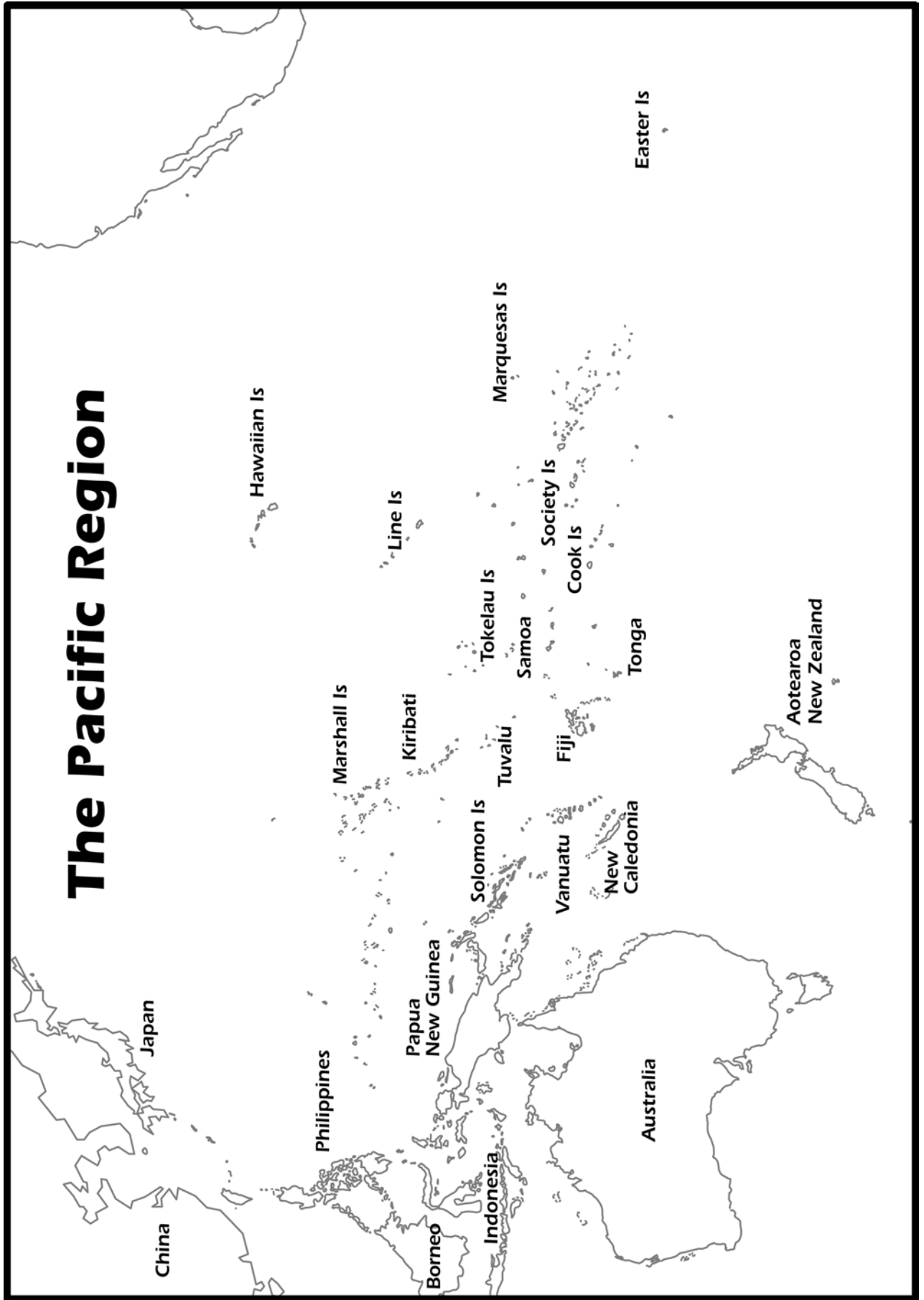
John Paul speaks of:

- Peoples who already possessed an ancient and profound sense of the sacred when the Christian missionaries arrived.
- Religious practices and rituals that were very much part of the peoples' daily lives and thoroughly permeated their cultures.

- b) Here students are asked to explain what the pope means when he says that some missionaries "sought to impose elements which were culturally alien to the people" and to suggest some examples of this.

As well as bringing the Good News of Jesus Christ to the peoples of the Pacific the missionaries also brought with them cultural values and practices from Europe, many of which were contrary to the Pacific peoples' own traditions. Some of these included:

- The missionaries' demand that Pacific peoples wear European clothes, especially when worshipping the Christian God.
- The missionaries' call for Pacific peoples to abandon traditional dances and sing hymns by European composers rather than their own music.



PART FOUR: AUSTRALIAN ABORIGINAL RELIGION

Achievement Objective 3

Students will be able to develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.

Church Teachings

Spirituality and Religion in Australia and the Pacific Region

- From the earliest times the indigenous people of Australia and the Pacific region have responded to the presence of God in nature and culture.
- The indigenous religions and spiritualities of Australia and the Pacific region reveal a very old and deep sense of the sacred that permeates their cultures and is part of daily life.
- At times the missionaries who brought the Gospel to the indigenous peoples of Australia and the Pacific imposed elements which were culturally alien to them.

Learning Outcomes

At the end of this section of the topic students will:

- Identify and explain features of Australian aboriginal religion, including the Dreaming, totems, rituals and myths, and initiation.

Teacher Background

The Religion of the Australian Aboriginal People

Beliefs

Aboriginal myths usually recount the wanderings of supernatural beings in the period before the creation of the first humans, conventionally known as the Dreaming or the Dream Time. In south-eastern Australia there are traces of a male supreme being who now lives in the sky but once walked upon the earth to establish it. In the north, however, instead of this All-Father we find Earth as Mother of all. The Rainbow Snake is widely represented in the mythology, sometimes as male, sometimes as female. It is associated with rain or water, and is often held to be the first creator, as the maker of all living creatures.

Australian religion is totemic, involving a relationship between a person or group and some natural object, phenomenon or species. Kangaroos, honey-ants, the sun, and the rain are examples of totems which affirm a kinship bond between humankind and nature – both of which share the same life essence and exist for the mutual imparting of life. Totemism enables a symbolic expression of Aboriginal social

values and relationships by emphasising a strong attachment to one's own land and people. Aboriginal Australians, whose possessiveness extends only to their personal totem and a few sacred objects, are not materialistic but cultivate the spiritual life religiously. A person's spirit exists before birth and survives after death, but there is no heaven or hell. The spirit simply remains on or in the land.

Practices

Most sacred knowledge and the rules which govern its use are safeguarded and controlled by older males or medicine men. Males also direct most of the religious rituals in Aboriginal religion, but women take part in some of them and have their own secret ceremonies.

Myth and rituals are complementary – rituals are either enactments of myths or validated by myths such as those explaining the origin of traditional practices including circumcision and subincision performed on boys at initiation. Rituals are ways of seeking the spirits' co-operation in order to maintain food supplies, improve fertility, and increase the love between women and men. Each totemic group has its own special dance ritual to ensure a plentiful food supply or favourable weather.

Human blood is a powerful ingredient in ritual practices. This is obtained not from sacrificial victims but from a man's own subincised urethra or arm veins. As a substitute red ochre is used. For ceremonial occasions, especially those involving ritualised song and dance, human bodies are decorated with feathers, fat, clay, colouring and blood. Carved boards which are often used as bullroarers during rituals are considered sacred. Other typical ritual objects include crosses made from wool and hairstring threaded on a frame of sticks and worn on the hair or on the back in dances. Sometimes larger and more elaborate versions of these are made with sacred boards and spears as the framework. Symbolic designs are also drawn on the ground or painted on walls.

Foreign Influences

Although in the north there had been limited contact with Melanesians and Indonesians, before the arrival of Europeans in Australia in the eighteenth century, the Aborigines lived in isolation.

The coming of the British proved disastrous. Diseases, including smallpox which ravaged the black population for half a century, were easily caught. However, missionaries found it much more difficult to spread the Christian message – Aborigines saw no spiritual or political relevance in it to their own well-ordered world. Many missionaries thought they were dealing with savages who had no religion and were beyond redemption. It was widely believed by the Europeans that the obviously demoralised Aborigines were a dying race.

Modern Developments

Some Aborigines have welcomed Christianity – especially those who have no clear relation to a tribe or locality and who find a sense of belonging and unity in Christian gatherings which bring them together to sing and pray. However, Christianity has generally not been accepted by Aboriginal society nor integrated into the traditional way of life.

The Bandjalang movement of northern New South Wales, which synthesises Pentecostal Christianity with local Aboriginal myth and ritual, is an exception to the usual pattern. Australians of European origin, with their prosperity and power, are linked by the Bandjalang movement with the Romans who crucified Jesus. It is believed that when Christ returns he will favour the Aborigines. Aboriginal women are able to share in knowledge of religious lore since they are “baptised in the Spirit”.

Many Aboriginals are disturbed that so much of their secret heritage is being published in books and magazines, exposing women and the uninitiated to danger or disaster through the breaking of taboos. Aboriginal Australians are not acquisitive and, therefore, not prone to cargo cults.

Links with the Student Text

Something to Think About

Here students are asked to think about why Europeans took such a long time to recognise that Australian Aborigines were “religious”. Possible reasons include:

Europeans found the lifestyles of the Aborigines almost impossible to understand. Europeans failed to see that Aborigines had a religion because there were no outward signs of a religion, such as gods, temples, priests or sacrifices.

Task Nine

Here students are asked to form statements about aboriginal religion by linking the start of each statement in the left hand column with its correct conclusion in the right.

The answers are as follows:

Column A	Column B
1. Despite their differing languages and customs	D. Aborigines throughout Australia shared certain “religious” patterns of life and thought.
2. At first, Europeans did not recognise that Aborigines had a religion	J. because there were no gods, temples, priests or sacrifices.
3. The Dreaming, when the ancestors roamed the earth,	A. is the basis of all Aboriginal religion.
4. The Dreaming lives on	G. because the spiritual essence of the Ancestors remains in certain sacred sites.
5. A person’s totem links them with their Ancestor and	C. takes the form that their Ancestor did in the Dreaming.
6. People receive their spiritual essence before they are born	I. through a connection with their sacred site.
7. Rituals and ceremonies involving song and dance	E. enable Aborigines to experience the sacred power of the Dreaming.

8. Rituals present	F. actions of the Ancestors during the Dreaming.
9. Aboriginal society is organised around <i>taboos</i> or restrictions which	B. determine who can join in sacred actions or visit sacred sites.
10. Initiation is a process	H. which gives people access to things previously forbidden to them.
11. Initiation awakens a person's spiritual identity	L. and celebrates their acceptance as adult members of the community.
12. A person's body will be marked in some way	K. as a sign that initiation has taken place.

Something to Research

Here students are asked to choose *one* of the following aspects of Aboriginal religion that they read about in this section of the topic and were interested in:

The Dreaming Totems Rituals and Myths Initiation

- a) Students are asked to write down three or four questions that come to mind after reading about their chosen aspect of Aboriginal religion.
- b) They should then use the Internet or library to find answers to their questions.
- c) Students should be able to decide which of the nine dimensions of religion their chosen aspect best fits.

Questions and answers will vary from student to student.

PART FIVE: TRADITIONAL POLYNESIAN RELIGION

Achievement Objective 3

Students will be able to develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.

Church Teachings

Spirituality and Religion in Australia and the Pacific Region

- From the earliest times the indigenous people of Australia and the Pacific region have responded to the presence of God in nature and culture.
- The indigenous religions and spiritualities of Australia and the Pacific region reveal a very old and deep sense of the sacred that permeates their cultures and is part of daily life.
- At times the missionaries who brought the Gospel to the indigenous peoples of Australia and the Pacific imposed elements which were culturally alien to them.

Learning Outcomes

At the end of this section of the topic students will:

- Identify features of Polynesian religion.
- Recognise that traditional myths explain features of the natural world and human existence.

Teacher Background

The Religion of Polynesia

Beliefs

For Polynesian people, life is lived within a world inhabited by supernatural beings. The great creator god *Tangaroa* – or *Io*, in Māori religion – brought the cosmos into existence out of an original void. Earth and Sky begot lesser gods (*atua*) who in turn produced humans and continue to preside over important human concerns – *Tāne* (god of forests and woodcutting), *Tū* (god of warfare) and *Hina* (goddess of motherhood and weaving). There are many lesser spirits, ghosts and demons.

Gods stand at the head of long lines of noble ancestors, transmitting through them the *mana* (creative power) which brings life and prosperity to their living descendants. Genealogies and migration stories trace family histories back to the mythical homeland Hawaiki, where spirits of the dead return to rest.

Although gods and ancestor-spirits are felt to be close at hand, mystery and awe lie at the heart of Polynesian religion. Direct access to the power and favour of the gods was traditionally reserved for chiefs, themselves once divinised, and for

tohunga (priests or experts) who possessed secret knowledge of tribal lore and ritual.

Practices

Gods and ancestor-spirits were invoked by the *tohunga* with sacred chants at a shrine or on *marae* (gathering places for communal occasions). Honoured by rituals of offering, feast and dance, the gods in return granted *mana* to the chiefs, their people and their tribal lands. Food to nourish the gods and ensure their favour included the offering of human sacrifices. The first enemy killed was, for instance, offered to the god of war. First-fruits from freshly gathered foods or a catch of fish were likewise returned to the patron god. Human sacrifice was also commonly used in the consecration of buildings, war canoes and other types of sacred object.

Equally important were rites of purification that protected people from the consequences of contact with *tapu* (the sacred). *Tapu* formed a system of restraints and prohibitions to preserve the effectiveness of *mana*. Water, the chief purifying agent, was sprinkled on new-born children, bloodstained warriors and those contaminated by sickness or death, in order to free them from *tapu* and make them safe for contact with other people. Priests used a variety of further rituals and chants for healing and divination, protection from sorcery or evil spirits, and for the burial of the dead to ensure their peaceful departure to the spirit-land.

Foreign Influences

The impact of European culture brought new diseases and weapons, reducing island populations and altering the balance of inter-tribal rivalry. Foreign trading undermined local economies while dependence on foreign political and religious leadership destroyed the *mana* of chiefs. The destruction of sacred objects and places by converts to Christianity challenged the authority of priests and belief in the effectiveness of traditional beliefs. Missionaries appropriated local languages for preaching and translating the Bible. Mission stations became centres for promoting foreign ways of life. Former villages and sacred places were abandoned.

Sometimes, when chiefs were befriended by missionaries and embraced the new faith, conversions of whole tribes followed. Native converts who trained as teachers and preachers became the chief agents of further expansion.

When the expected benefits did not follow fast upon conversion, many new Christians became disillusioned. Conflicts between different churches, the neglect of Christian moral teachings by increasing numbers of Europeans, and the involvement of missionaries in colonialist politics all contributed to a loss of confidence in the new religion's claims. After traditional priestcraft, ritual and sacred places were outlawed in many parts of Polynesia by the decree of missionaries or by government legislation it was not possible for a complete return to the ways of the past.

The resurgence of indigenous beliefs has from time to time expressed itself in the form of a variety of religious movements. Some of these rejected foreign ways – as was the case with the Mamaia cult in Tahiti in the eighteen-twenties. Others, under the leadership of various prophets drew on biblical and traditional sources to produce indigenous versions of Christianity. These include the Ringatū and Rātana movements among New Zealand Māori.

Modern Developments

Although Christianising helped bring peace and stability during two centuries of disruption, European missionary attitudes and policies inevitably resulted in the Polynesian peoples abandoning many important aspects of their own heritage, often because of a sense of shame. Recovering these features – while protecting them from exploitation by tourism – is a concern of many Pacific leaders today. A Pacific Conference of Churches actively promotes a local theology and a sense of continuity with the faith of non-Christian ancestors and their religion. The Pacific Theological College in Suva, Fiji, is a centre for such developments. Universities in Hawaii, Fiji, Australia and New Zealand have departments concerned with Pacific history and culture, including religion.

Mormonism (active in the Pacific since the 1840s), the Baha'i faith (introduced in the 1950s) and other new religions compete with post-Christian and secular ideologies for the attention of the rising generation. However, the Congregationalist, Wesleyan, Roman Catholic, Anglican, Presbyterian and Seventh-day Adventist Churches still shape the religious beliefs and practices of the great majority of Polynesians, whether they live in scattered island villages or among migrant communities in city suburbs.

In New Zealand, a current revival of Māoritanga includes an emphasis by Māori Christian leaders on retaining traditional ways and concepts within Christian faith and practice. Among these are healing and exorcism rites, ceremonies of burial and mourning, respect for elders and ancestors, and other values centred on *marae*. To this extent, indigenous religion remains alive.

Links with the Student Text

Crossword Activity

Here students are asked to complete the crossword on Polynesian religion (see photocopy original on the following page of the teacher guide). All the information students need is in this section of the student text.

Crossword Answers

Clues Across

7. Southeast.
8. *tohunga*.
11. genealogies.
15. missionaries.
17. *mana*.
18. sacred.
19. purification.
20. Hina.

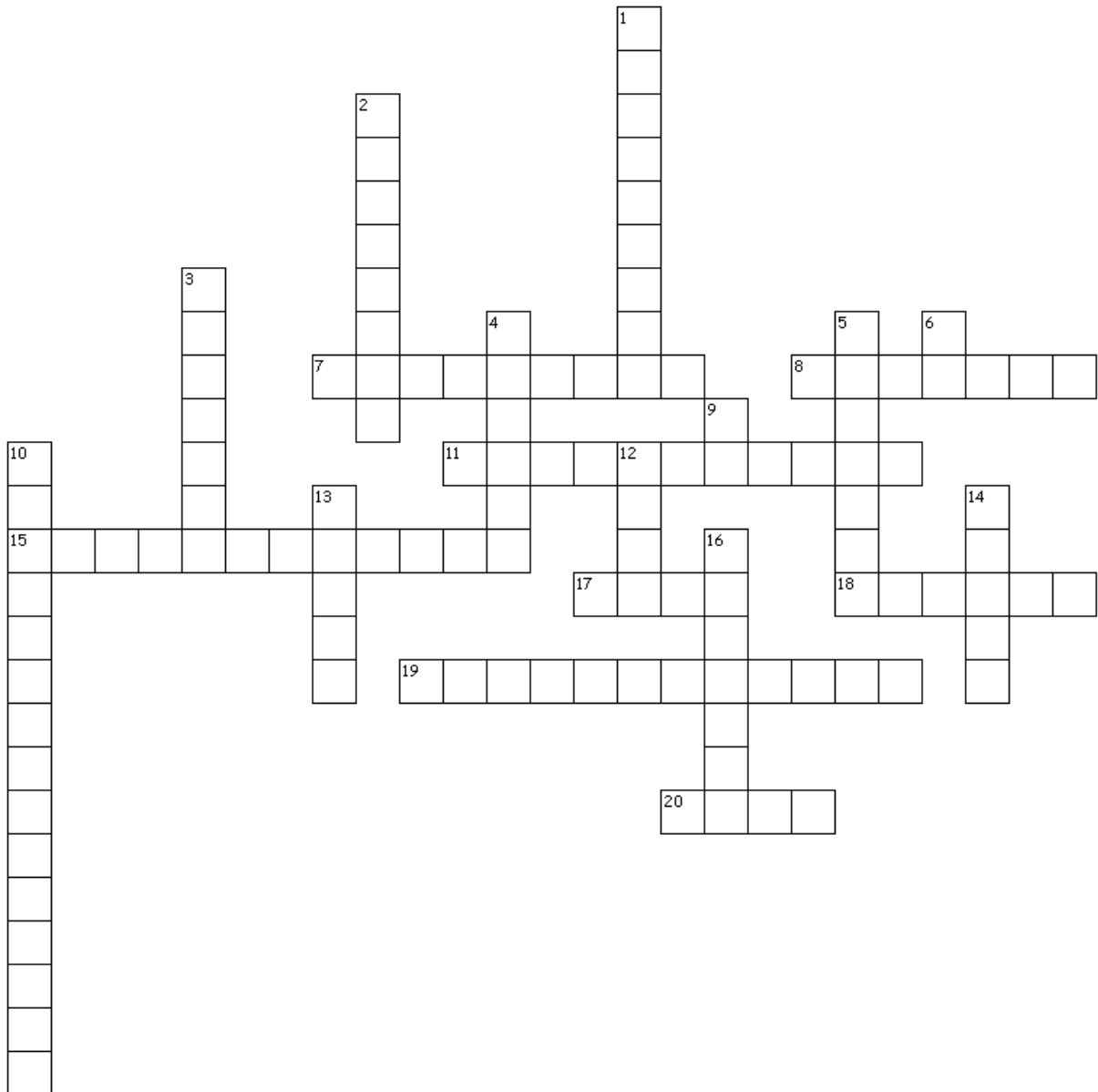
Clues Down

1. ancestors.
2. Tangaroa.
3. Rapa Nui.

4. chiefs.
5. forests.
6. Tū.
9. Io.
10. human sacrifices
12. *atua*.
13. water.
14. Earth.
16. Hawaiki.

Photocopy Original: Crossword

Polynesian Religion



Clues Across

7. The area of Asia where the ancestors of the Polynesian people came from.
8. Priests or experts.
11. Through these "trees" people are able to keep track of their family histories through the generations.
15. The arrival of these led to the destruction of traditional sacred objects and places.
17. Spiritual power.
18. *Tapu*.
19. These rites protected people from the effects of *tapu*.
20. The spirit of motherhood and weaving.

Clues Down

1. *Mana* was passed on through these to their descendants.
2. The Supreme Being in much of Polynesia.
3. Along with Aotearoa New Zealand and Hawai'i, this island forms a point of the Polynesia triangle (two words).
4. Along with *tohunga*, these had direct access to the gods.
5. Tāne was responsible for these.
6. The spirit responsible for warfare.
9. The Supreme Being in Aotearoa New Zealand.
10. These were sometimes offered to consecrate important buildings and canoes (two words).
12. Lesser gods and spirits.
13. A purifying agent.
14. Sky's partner and the parent of various *atua*.
16. The mythical Polynesian homeland and the place where the spirits of the dead returned.

Task Ten

As well as telling about the origins of the cosmos and of people, creation stories also explain why different features of the natural world and of human existence are the way they are.

This task asks students to identify events in nature and in human life that the Tahitian creation story of Tii and Hina offers an explanation for.

- Along with the god Tu, whom he created, Ta'aroa made the world and filled it with creatures and people
- The actions of Tu and Ta'aroa, Hina and Tii explain natural phenomenon such as the twinkling of stars, the cycles of the moon, the movement of the tides, the existence of waterfalls and springs, and the cycle of the seasons.
- Underlying these natural cycles are the opposing forces of life and death as represented in Tii and Hina.

Something to Discuss

Here students are asked to consider how the role of Ta'aroa in the Tahitian story of Tii and Hina differs from that of Tangaroa in the story of Ranginui and Papatūānuku from Aotearoa New Zealand.

Students will be familiar with the Māori creation story which was covered in Topic 9E: Creation and Co-creation. For easy reference, it appears on the following pages of this Teacher Guide.

In the Māori story, Tangaroa is one of the children of Ranginui and Papatūānuku who was released into the world of light when he and his brothers forced their parents apart. Tangaroa is the spirit of the sea and the guardian of all things that live in the water.

In the Tahitian creation story of Tii and Hina, as in other Polynesian myths, Ta'aroa is the Supreme Being, the creator god. Io fulfills this function in the Māori cosmos.

Photocopy Original: The Separation of Rangī and Papa

Although the story of the separation of *Ranginui* and *Papatūānuku* is not the only creation story from Aotearoa, it is the best known of the Maori accounts of the creation of the world.

The Separation of Rangī and Papa

Before there was any light, there was only darkness. All was night. Before there was even darkness, there was *Te Kore* (the Nothingness). The beginning was made from nothing.

In the beginning of time *Ranginui* (the Sky Father) and *Papatūānuku*, (the Earth Mother) were locked together in an embrace and their children lay between them in darkness. Some of the children wanted to separate their parents so that they could emerge into *te ao mārama* (the world of light) and they discussed various plans to achieve this. *Tūmatauenga* (the spirit of war) was the fiercest. He wanted to kill his parents. The other children wanted to separate them so that *Rangī*, the sky, would stand high above them and *Papa*, their mother, would be close to them. She was their sustenance – they needed her. All the children agreed except for the last born, *Tāwhirimātea* (the spirit of winds). He did not want his parents separated.

First *Rongomatane* (the spirit and guardian of all cultivated foods) attempted the task of separation. He heaved and pushed trying to tear the heavens from the earth. But he failed. Then *Tangaroa* (the spirit of the sea and the guardian of all things that live in water) rose up to take his turn. He struggled mightily but he, too, failed.

The next to try was *Haumia Tiketike* (the spirit and guardian of all uncultivated food that grows on land) but he had no more success than his brothers. Then it was the turn of the warrior, *Tūmatauenga*. *Tū* slashed and cut at the bodies of the parents and made them bleed but still Earth and Sky clung together. The blood that flowed from them gives Maori their most sacred colour. It's the symbol of the love of *Rangī* and *Papa* for each other.

Finally, it was the turn of *Tāne Mahuta*, the spirit and guardian of forests and all the living things of the land – the parent of humankind. First he pushed with his arms like his brothers had. He heaved and struggled but without success. Then he lay with his shoulders pressed against *Papa*, his mother, and pushed with his legs and feet. Slowly, over a great time, he began to push *Rangī*, the Sky away. It was a huge period of time before *Rangī* was far enough apart from *Papa* to satisfy *Tāne*. It was a painful time. Finally, light came into the world and the children could find their way about in it.

Tāne then took some earth and made the body of a woman and breathed life into her nostrils. She was *Hine Ahu One*, the earth-formed woman. The descendants of *Tāne* and *Hine Ahu One* became the generations of men and women who increased and multiplied.

The children of *Rangi* and *Papa* divided the world up amongst themselves but *Tāwhirimātea* was still angry about the work of his brothers and he made war on them, lashing them with storms and winds. He still does this today. He lives with his father the Sky and the other children with their mother.

The tears of *Rangi* and *Papa* threatened to flood the world so their children turned *Papa* over so she could not see her beloved husband. Slowly the weeping stopped.

PART SIX: TRADITIONAL MĀORI SPIRITUALITY AND RELIGION

Achievement Objective 3

Students will be able to develop an understanding of the indigenous religions of the Pacific region, including traditional Māori spirituality.

Church Teachings

Spirituality and Religion in Australia and the Pacific Region

- From the earliest times the indigenous people of Australia and the Pacific region have responded to the presence of God in nature and culture.
- The indigenous religions and spiritualities of Australia and the Pacific region reveal a very old and deep sense of the sacred that permeates their cultures and is part of daily life.
- At times the missionaries who brought the Gospel to the indigenous peoples of Australia and the Pacific imposed elements which were culturally alien to them.

Māori Spirituality and Religion

- The Māori people are a unique part of God's family.

Learning Outcomes

At the end of this section of the topic students will:

- Identify distinctive features of Māori spirituality and religion.
- Suggest ways in which *tapu* and *mana* are acknowledged and respected.

Teacher Background

Resources on Māori Spirituality and Religion

The following resources are highly recommended for all teachers of this topic. The first two titles are invaluable for those wishing to gain an insight into the spiritual world of the Māori. The third offers a 'glimpse' into Māori culture by explaining seventy concepts that are central to the way Māori see the world.

He Rau Toroa: Māori Spirituality – A Catholic Perspective (Wellington: NCRS, 1999) An extramural course.

Shirres, Michael *Te Tangata: The Human Person* (Auckland: Accent Publications, 1997)

Barlow, Cleve *Tikanga Whakaaro: Key Concepts in Māori Culture* (Auckland: Oxford University Press, 2001)

The following summary of key aspects of Māori spirituality is drawn from the above mentioned sources:

Māori spirituality is a way of life based on the Māori 'world view', expressed through Māori ritual and reflected in the life of the Māori extended family.

The Māori 'world view' sees the universe as both spiritual and material. At the heart of this view is a vision of creation as moving '*i te kore, ki te pō, ki te ao mārama*', (out of the nothingness, through the night, into full daylight).

Tapu and Mana

Underlying the Māori understanding of the universe is the awareness that every aspect of creation is *tapu*. The ultimate value of every created thing comes from the very fact of its 'being' and from its connection with particular spiritual powers. As Henare Tate explains:

"Tapu is the spiritual essence of all things. It arises from the mauri (the life principle of all creation), and constantly points us back to the source: Io, (God)."

Every part of creation has its *tapu*, because every part of creation has its link with one or other of the spiritual powers, and ultimately with Io, *Io matua kore*, 'the parentless one', *Io taketake*, 'the source of all'.

The human person's *tapu* ultimately, therefore, comes from the person's origins in Io or God. Once a human begins to exist, the person has her own *tapu*.

The Māori way of expressing this worth of *te tangata* (the human person) is to speak of a person's *mana* or power. *Mana* is the term for spiritual power that proceeds from *tapu*, the power that radiates out from being. *Mana* finds its source in *tapu*.

Michael Shirres describes the connection between *tapu* and *mana* in these terms:

"Mana and tapu are closely linked. Where the tapu is the potentiality for power, mana is the actual power, the power itself."

Mana comes to people in three ways: *Mana tangata*, from people, *mana whenua*, from the land, and *mana atua*, from the spiritual powers.

Over time *tapu* and *mana* can either increase or decrease. The greater the *tapu* of a person or thing, the greater the *mana*. However, if *tapu* is diminished, this leads to a loss of *mana*.

Because, during life a person's *mana* can be either protected or destroyed, the real sign of a person's *mana* and *tapu* is not that person's power to destroy other people, but that person's power to *manāki*, (protect and look after) other people.

As Shirres explains:

“The best way to build up one’s own *mana* and *tapu*, is not to destroy other people, but to recognize them, to *manāki*, welcome them and show them fitting hospitality, and to *tautoko*, support them in the issues they take up.”

Because death is not the end for the human being, a person still has *tapu* and *mana* after death.

For the Māori, to be a person is not to stand alone, but to be one with one’s people. The deeper this oneness the more the person develops his or her own humanity and has that *mana tangata* – *mana* from people. The persons we stand one with are not only the living, but even more so the *tūpuna* (ancestors), those members of the family who have already gone before us. So, basic to being a person and to being Māori is to be *whānau*, family, not just with the living, but also with the dead. For the Māori, identification with the ancestors stretches right back to human origins.

The word *whānau*, ‘family’, means to give birth. Māori are bound to their *whānau*, their family, by birth. The word *hapū*, ‘extended family group’, means to become pregnant. The *hapū* is made up of family groups bound together by marriage. The word for tribe, the word *iwi*, also means ‘bones’. The *iwi* finds its bond in a common ancestor and as Māori Marsden puts it, the ancestral bones are “the physical remains, the tangible links and association with one’s historic being, as derived through one’s ancestors.” It is through their *whakapapa* or genealogy, that Māori maintain and strengthen these vital links with their ancestors.

Thus, each person can become one with other people, not just with those in the present, but with people from the past. The whole movement of the human person is to be one with all people. As we move through the different stages of life, beginning with conception, life in the womb and birth, our journey is a movement ‘from the nothingness, into the night, into full daylight’.

Atua (Spiritual Powers)

In the Māori creation story it is the children of the sky and the earth, of *Rangi* and *Papa*, who by separating their parents make it possible for us to move into the light. These children are *atua*, created spiritual powers, each responsible for and identified with a particular area of the universe.

They are children of *Rangi* and *Papa*, who themselves are created out of the nothingness. It is wrong to refer to them as gods in the same way that it is wrong to refer to the angels and saints of our European Christian tradition as gods.

The balance contained within the Māori view of creation should be noted. This balance was obtained only after a great struggle, as related in the story of *Rangi* and *Papa* and their children. It is just as much a struggle to maintain that balance and bring it to fulfilment. The law to protect the balance of creation as it moves to fulfilment, is the law of *tapu*, a law which should be written in the hearts of all of us. Related to the concept of *tapu* is the concept of *noa* (freedom from restriction).

Karakia (religious chants, prayers)

The *karakia* are religious chants, calling on the *atua* and covering every aspect of creation. Their function is to bring order into creation out of the *kore*, the 'nothingness' from which all created beings come, to move, in the words of the *karakia* themselves, *i te kore, ki te pō, ki te ao mārama*, 'from the nothingness, through the darkness into the world of light'.

The *karakia*, the ritual chants of the Māori pre-Christian religion, are the deepest expression of the Māori vision, the vision for the human race expressed in the *Rangi* and *Papa* story and in so many of the Māori stories and proverbs and songs. The *karakia* are the heart of Māori spirituality, just as the psalms are the heart of Jewish spirituality. And in the Māori spiritual view, they are the means of making the Māori vision a reality.

The *Io* Tradition

The evidence for a genuine *Io* tradition comes from widely-scattered tribal areas. Some commentators claim that *Io* was an academic invention, a reaction to the Christian ideas and religion introduced by the nineteenth-century missionaries, or an adjustment cult which attempted (like the prophetic movements of Papahurihia, Pai Marire, Ringatū, Parihaka, Rua Kenana and Rātana) to accommodate Māori and European ideas together in a single unified structure of belief.

Manuka Henare argues that these explanations fail to convince. After contact with Europeans, Māori, at first, showed little interest in the Christian religion. In the early 1800s they were willing to cultivate crops such as potatoes and trade in pork but only in the 1830s did they accept Christian baptism in any numbers. Given the sophistication of the *Io* tradition and the reluctance of any group to accept new religious ideas and principles which undermine or exclude traditional beliefs basic to the culture of that group, it is inconceivable that an *Io* tradition could have been created and developed about 1839 and then taken root in widely dispersed tribal areas by the 1850s.

The secrecy surrounding the tradition and its restriction to elite circles of *tohunga*, *ariki* and *rangatira*, 'priests, high priests and chiefs', explain why an authentic religious tradition which pre-dated Māori knowledge of European Christianity became widely known only after several decades of Māori-Pākehā contact.

Links with the Student Text

Something to Find Out

Here students are asked to research how Māori behave in the following situations so that *tapu* is respected and no harm comes through contact with the sacred.

- At a *tangihanga* (funeral)
- In a *urupā* (cemetery)
- During the carving of a *whare nui* (meeting house)

Maori respect the *tapu* of the dead in the following situations:

At a *tangihanga*

Maori believe that the body should not be left on its own at any stage after death. People will gather to take the body from the undertaker's to the *marae* or place where it will lie in the company of people until burial. Family and friends may come and go from this place as they wish or they may remain until after the burial.

All people arriving for a *tangi* – including the relatives – will go through the usual welcoming procedures.

The coffin is left open. People will touch the body. Speeches will be made directly to the deceased in the belief that the spirit does not leave the body until the burial. The acceptance of the physical body in life requires a similar acceptance in death.

It is usual for women to sit by a person who has died; during this time they are linked with that person's *tapu*. Because of this it is the custom for them to fast during this time as an expression of respect for the *tapu* of the person who has died.

Maori people believe that the shedding of tears makes it easier for them to bear the loss. People will often travel hundreds of kilometres to attend the funeral of a friend or *whānau* (family) member, to show their respect for that person and to support those close to the dead.

The *tangi* is usually held on the *marae* because those who have died are always part of the *marae*. By having the funeral at a *marae*, the recently dead are released into the care of those who are long dead. The dead are brought together to be greeted, respected and farewelled.

At a *tangi* the living come together to support each other. They are made aware of their place in life and are also reminded of the role of those who have died and of their spiritual presence.

Special rituals are used to lift the *tapu* off those who have been chosen to dig a grave. After the burial the *tapu* is removed from the grave diggers and they are free to take part in ordinary activities with the community.

In *urupā*

When a person enters a cemetery the *tapu* of those buried in the *urupā* extends to that person. That person is *tapu*, restricted in some way, because of their *tapu*, their sacredness.

In many areas it is the custom for a person to wash their face and hands with water when they leave the cemetery. The washing is both an acknowledgment of the respect the person should have for those who are buried there and a ritual way of signifying that the person is now *noa*, that is, free from those *tapu* restrictions that applied as a result of contact with the dead. It does not mean that that person is now without their own *tapu*, specialness, or sacredness.

During the carving of a *whare nui*

A carved meeting house is very *tapu* during its construction. The state of *tapu* indicates that the construction stage and the artistic activities associated with the building are highly regarded. A reason for this high esteem is that the reputation and *mana* of the builders and artists together with that of the *hapū* that it belongs to are at stake.

A carved house is placed under *tapu* from the moment construction begins until it is officially opened. The *tapu* signals to all that the work is important and that those involved with the building and decoration are under an obligation to do their best.

While it is under construction the public are not permitted access to the house. Only the builders, artists and owners are allowed in it and in the shed where the carving is done. Females of all ages, including the weavers of the *tukutuku* (lattice work) and the floor mats, are not allowed to enter. All food is prohibited in a *tapu* environment and generally smoking is not allowed.

When the work is completed a ceremony of opening for a new house is performed. This ritual involving special *karakia* takes place at dawn and is conducted by a *tohunga*. It clears away the dangers associated with a high level of *tapu* both from the new structure and from the builders, carvers and artists who created it. After this the meeting house is safe.

Something to Discuss

Here students are asked to suggest ways in which people can acknowledge the *tapu* or dignity of others.

There are many ways in which this can be done, but in broad terms, whenever *tika* (justice), *pono* (integrity or faithfulness to *tika*) and *aroha* are present, *tapu* is respected and protected.

PART SEVEN: HINDUISM

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Hinduism

- Hinduism explores the divine mystery which it expresses in rich myths and philosophical insights.
- Hindus seek release from the trials of the present life through ascetic practices, deep meditation, and confident, loving trust in God.

Learning Outcomes

At the end of this section of the topic students will:

- Distinguish between polytheism and monism.
- Identify and describe important Hindu gods.
- Present the Hindu understanding of reincarnation and of concepts connected with it.
- Recognise yoga and the Hare Krishna movement as expressions of Hinduism within New Zealand.
- Evaluate aspects of the caste system.

Teacher Background

In Hinduism people explore the divine mystery and express it both in the limitless riches of myth and the accurately defined insights of philosophy. They seek release from the trials of the present life by ascetical practices, profound meditation and recourse to God in confidence and love. (Nostra Aetate – In Our Day, 2)

Hinduism and the Religions of India

Four major world religions originated in India – Hinduism, Buddhism, Sikhism and Jainism.

Hinduism is India's principal indigenous religion. Buddhism and Jainism emerged as reform movements within early Hinduism. Sikhism, which has some roots in Hinduism and Buddhism, originated in the fifteenth century as another major indigenous Indian religious tradition.

Hinduism

After Christianity and Islam, Hinduism is humankind's third-largest religion. Today, there are over 800 million Hindus around the world, the vast majority of whom live in India. Hinduism claims to be the oldest religion in the world and often refers to itself as "the eternal religion". For many Hindus this description is preferable to 'Hinduism', which has only recently been used by Hindus of themselves. The term 'Hinduism' is derived from a Persian word originally used simply to describe those who lived on the far side of the River Indus.

Strictly speaking, Hinduism is not a single religion, but rather an umbrella term for a diverse collection of beliefs, practices and traditions that trace their origins back to the ancient Vedic scriptures and civilizations which date from around 2500 BCE. Religious beliefs and practices vary considerably between the major regions of India and differ significantly from village to village. In modern India, Hindus worship in different ways, honour different deities – traditionally numbering thirty-three million – have different temples and sacred sites, observe different festivals and read a variety of sacred writings. Some Hindus believe in a supreme being who is personal (for example, *Brahma*) but others do not. Hindus may worship one god or a variety of deities. Some Hindu beliefs can be expressed simply while others form complex and highly abstract philosophical systems.

The belief in reincarnation is common to most forms of Hinduism, and to new religions influenced by Hindu thought. At death the body dies, but the *atman* (soul) takes on a new life within a new body. *Samsara* is the continual process of birth and rebirth that all people are believed to experience. *Karma* is the Sanskrit term describing the law of cause and effect, the moral principle that a person's actions have consequences that extend to future lives. What a person does in this life determines the circumstances of that person's next life – their health, social status, wealth etc. If a person has lived according to the principles of *dharma* (the moral and righteous life) they can look forward to their next life. On the other hand, if a person has lived immorally, without concern for what is right or wrong, they will be treated badly and suffer misfortune in the next life. The ultimate spiritual aim of Hindus is release from this cycle of *samsara*, from the continual round of birth and rebirth with all its disappointments, misery and struggles. *Moksha* (liberation) is the goal of the religious life.

From early on in Indian religious history, there was a belief that the individual *atman* or soul had its origin in the universal *Brahman*. The *Brahman* is the ultimate reality, the source of all that is, including the individual *atman*. The ninth-century thinker Shankara formulated a philosophy known as Advaita Vedanta, which argued that the human *atman* and *Brahman* are of the same substance. These ideas have greatly influenced much contemporary Western alternative spirituality.

Much Hindu religious thought and practice is directed towards clearing *karma*, understanding the true nature of the *atman* and its relationship with *Brahman*, and enabling an individual to realise *moksha*. There is evidence that from the earliest times meditation has been practised in India. In particular, a group of disciplines collectively known as 'yoga' was developed to bring about the transformation of consciousness. The term 'yoga' (related to the English term 'yoke') is thought to mean 'unite'. The practice of yoga enables a person to achieve unity with the divine.

Through yoga a person controls the senses and the mind to such an extent – by regulating breathing and focusing – that the physical, limited self can be transcended and the individual's true identity realised. Some forms of yoga involve difficult physical techniques and postures – these have become very popular in the West.

While Hinduism appeals to some people because of its tradition of philosophy and meditation, the worship of various deities is very popular among ordinary Indians who are attracted by countless stories of the exploits of gods and goddesses. Devotion to these deities makes up much of the religious practice of Hindus. Temples are full of images of the various deities and of posters and paintings presenting scenes from popular narratives that describe their actions.

The *Bhagavadgita*

In the religious texts of popular Hinduism, the most famous of which is the *Bhagavadgita* (Song of the Lord), it is *bhakti* (loving devotion to God) that is recommended as the most effective path to achieving *moksha*, the religious goal. While there are numerous religious texts within Hinduism, most Hindus will regard the *Bhagavadgita*, a poem from the large Hindu epic, the *Mahabharata*, as the greatest expression of their faith. The *Bhagavadgita* consists of a dialogue that takes place on the eve of a great battle between two branches of the Kaurava family – the Kauravas and the Pandavas. The dialogue involves Arjuna, a warrior prince, and the Lord Krishna, an incarnation of the Supreme Being, Vishnu, who is disguised as Arjuna's charioteer. Traditionally, Krishna is understood to be the eighth incarnation or avatar of the Hindu deity Vishnu. Except for the discussion of the role of the avatar, perhaps the most important religious emphasis in the *Bhagavadgita* is that on the nature of God. As well as being the awe-inspiring, omnipotent, omniscient ruler of the cosmos, God desires to draw devotees into a warm, loving relationship with himself, regardless of their status in life, and is himself personal, gracious and loving:

In any way that people love me, in that same way they find my love: for many are the paths of people, but they all in the end come to me. (Bhagavadgita 4:11)

In the West the most common form of *bhakti* devotion to Krishna is ISKCON (the International Society for Krishna Consciousness). This is best known as the Hare Krishna movement. Founded by A.C. Bhaktivedanta Swami Prabhupada in 1965, the movement gained popularity through the involvement of George Harrison, who popularised the ISKCON mantra in his song 'My Sweet Lord'. Harrison has since been followed by other popular artists, such as Boy George, who have in turn produced their own songs celebrating Krishna devotion. ISKCON has successfully made the Hindu devotion to Krishna accessible to westerners.

Caste

A term that is Portuguese in origin, caste usually describes what is referred to in India as *jati* (literally meaning 'birth'). Caste is the social status that a person inherits at birth. A person's *jati* is hereditary, in that a person belongs to the same *jati* as their parents. Both parents will almost always be of the same *jati* because marriage outside one's *jati* group is traditionally forbidden within Hinduism. There are also numerous other social restrictions imposed by the caste system, including eating

only within one's caste group. A *jati* is often identified with a particular occupation – there are *jati* associated with barbers, gardeners, potters etc.

The caste system is fundamentally linked to notions of pollution and purity. From an early age, children are taught about pollution and purity regarding everything from bodily functions to food to particular *jati* – as some groups are polluting to others. Because all that is dead and all that comes out of the body is polluting, certain groups, such as undertakers or barbers, whose occupations necessarily deal with such matter are considered polluting to other groups. All members of a caste group are polluted purely because of their association with that caste, regardless of whether they personally practise that occupation.

At the top of the caste hierarchy are the Brahmins, who perform religious rituals and study sacred texts. Many Brahmins, however, will pursue other career paths. Typically these include owning restaurants (as all castes can be served by their hands without fear of pollution) and practising medicine (as all can be treated by them without risk of pollution).

At the other end of the caste spectrum are the Dalits or 'Untouchables', who are so-called because even to be touched by their shadow is polluting. Typically they will be involved in highly polluting occupations such as road sweeping and dealing with sewage. Although the caste hierarchy is no longer publicly acknowledged, and has been subjected to wide-ranging government legislation in India, it is hard to ignore the fact that caste is still important in some areas of Hindu social life, particularly when it comes to marriage.

Links with the Student Text

Something to Discuss

Here students are asked to suggest why it is misleading to claim that Hinduism is a single, unified, polytheistic religion.

Hinduism was not established by one founder, and incorporates a great range of beliefs, practices and traditions which vary considerably from one region of India to another and even between neighbouring villages. Hindus worship in different ways, honour different gods, have different temples and sacred sites, observe different festivals and read a variety of sacred writings. Some Hindus believe in a supreme being who is personal, but others do not. Hindus may worship one god or many. Some Hindu beliefs can be expressed simply while others are more complex.

Westerners often describe Hinduism as polytheistic because of its numerous gods. However, many Hindus prefer to be seen as monists, believing that their many gods are all expressions of the one ultimate reality.

Something to Research

- a) Here students are asked to find out about Brahma, Vishnu (Krishna) and Shiva, the three most important Hindu gods.
- b) They are also asked to name other Hindu gods or goddesses.

Brahma, Vishnu and Siva are not three independent and separate deities, but three different aspects of the same Supreme Being, while engaged in the processes of creation, preservation and destruction of the universe.

Brahma symbolises the aspect of the Supreme Being that brings forth the creation, which is perpetually destined to last for 2,160,000,000 years before it falls to ruin, at which time Brahma recreates it. The passage of one such cycle represents a single day in Brahma's life. Brahma's divine consort is **Saraswati**, the goddess of learning, who provides Brahma with the knowledge that is necessary for the process of creation.

Vishnu has many incarnations, two of which – Krishna and Rama – are best known. As well as being the Sustainer or preserver of the universe, Vishnu is also seen as a force of transcendent love.

Shiva represents the various powerful forms of the Supreme Being's energy. Usually depicted with four arms and surrounded by fire, Shiva embodies both the creative force and the idea of destruction. The serpent symbolises Shiva's wisdom. Shiva's consort is **Kali**, the bringer of disease and war. She is also known by the names **Parvati** and **Durga**.

Ganesh takes a human form but with the head of an elephant. He represents the power of the Supreme Being that removes obstacles and ensures success in human endeavours. Ganesh is the first son of **Shiva** and **Parvati**.

Lakshmi is the Hindu goddess of fortune and beauty.

Hanuman is the monkey god.

Task Eleven

Here students are asked to present the Hindu understanding of reincarnation in the form of a diagram that combines text and illustration.

Diagrams will vary from student to student but the following concepts need to be communicated: *atman* (the soul), *karma* (the idea that actions in this existence determine what happens in the next), *samsara* (the continual round of birth and rebirth), *moksha* (liberation or release from the cycle of birth and rebirth).

Something to Think About

Yoga and the Hare Krishna movement are two of the more obvious expressions of Hinduism in New Zealand. Here students are asked what they know about them.

Yoga

The word "yoga" comes from the Sanskrit root *yuj*, which means "to join" or "to yoke". Yoga is a complete science of life that originated in India many thousands of years ago. It claims to be the oldest system of personal development in the world encompassing the entire body, mind and spirit. Yoga seeks the union between a person's own consciousness and the universal consciousness.

The ancient yogis perceived the physical body as a vehicle, with the mind as driver, the soul as the person's true identity, and action, emotion and intelligence as the three forces which pull the body-vehicle. In order for these to be integrated, these three forces must be in balance.

Hatha Yoga – the path of physical yoga – is the most popular branch of Yoga. Hatha Yoga considers the body as the vehicle for the soul. It uses physical poses or *asanas*, breathing techniques and meditation in order to bring the body to perfect health and to allow the more subtle spiritual elements of the mind to emerge freely. The practice of Hatha Yoga aims to fill the body with life force.

The Hare Krishna Movement

The International Society for Krishna Consciousness (ISKCON) was established in 1966 by Swami Prabhupada. ISKCON has since developed into a worldwide confederation of 10,000 temple devotees and 250,000 congregational devotees. Better known as the Hare Krishna movement, ISKCON is comprised of more than 350 centres, sixty rural communities, fifty schools and sixty restaurants worldwide.

The mission of this nonsectarian, monotheistic movement is to promote the well being of society by teaching the science of Krishna consciousness according to *Bhagavadgita* and other ancient scriptures.

Swami Prabhupada gave a clear mission statement for ISKCON which is outlined in the following seven points.

1. To systematically propagate spiritual knowledge to society at large and to educate all people in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Krishna (God), as it is revealed in the great scriptures of India.
3. To bring the members of the Society together with each other and nearer to Krishna, the prime entity, thus developing the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna).
4. To teach and encourage the congregational chanting of the holy name of God.
5. To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Krishna.
6. To bring the members closer together for the purpose of teaching a simpler, more natural way of life.
7. With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings.

Task Twelve

Mahatma Gandhi, the most famous Hindu of the twentieth-century, often spoke out on behalf of those injured by the caste system. Students are asked to suggest what aspects of this system Gandhi would have criticised and why.

Gandhi is widely portrayed in and outside India as the main champion of the cause of the Dalits or Untouchables. He referred to them as *harijans*, which means "children of God." Gandhi said that *harijans* had been blessed by their suffering. While there is no doubt that Gandhi wanted untouchability to be abolished he, at the same time, saw a positive side to the caste system. Supporting the caste system he said: "I believe that caste has saved Hinduism from disintegration." Gandhi also stated, "To destroy the caste system and adopt the Western European social system means that Hindus must give up the principle of hereditary occupation, which is the soul of the caste system. The hereditary principle is an eternal principle. To change it is to create disorder."

PART EIGHT: BUDDHISM

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Buddhism

- The various forms of Buddhism testify to the essential inadequacy of this changing world.
- Buddhism proposes a way of life by which people can, with confidence and trust, reach a state of perfect liberation and supreme enlightenment, either through their own efforts or with divine help.

Learning Outcomes

At the end of this section of the topic students will:

- Outline the process by which Prince Siddhartha became the Buddha.
- Explain the Buddhist understanding of nirvana and reincarnation.
- Present key Buddhist teachings.
- Identify distinguishing characteristics of the three major schools of Buddhism.

Teacher Background

Buddhism

Buddhism originated in India as a development within Hinduism. Its popularity and rapid growth in the West has contributed significantly to its status as the fourth-largest religion in the world, with over 357 million devotees.

The Buddha – Siddhartha Gautama

Buddhism was founded by Siddhartha Gautama (circa 563 BCE – circa 483 BCE). His personal name was Siddhartha, his family name was Gautama, and the term 'Buddha', by which he is now known, roughly translates as 'enlightened one'. There are several stories of the religious quest of Prince Siddhartha or Gautama as he is more commonly known. For example, one popular story relates that, although he had been brought up surrounded by luxury in a pleasant royal court isolated from the world outside, when he was about thirty years of age he grew restless. Even though he was discouraged from straying out into the world by his protective father, he eventually made three excursions over three consecutive days. On each of the three days he had an encounter that caused him to reflect on the nature of life. He encountered an old man, bent, weak, supported by a stick and leaning against a wall; a man with leprosy, crippled with pain; and a corpse about to be consigned to the flames of a funeral pyre. He was amazed and shocked at these sights, but his

charioteer explained to him that not only were such sights common but that ageing, sickness and death are experienced by all people.

A fourth excursion led to an encounter with a holy man with a shaven head, who, although dressed in rags, had a peaceful manner. This meeting inspired Gautama to adopt the life of a holy man. That night he left the pleasant surroundings and security of the royal court, left his beautiful wife and family, abandoned all his worldly ambitions and began his spiritual journey in search of enlightenment. This renunciation of worldly possessions and family life is understood to be a symbolic precedent for the monasticism that became a prominent feature of Buddhism. Although his subsequent travels led him to various teachers, ideas, practices and extreme ascetic techniques, he was left unsatisfied and unenlightened. Finally, he sat under a tree – known later as the *bodhi* (enlightened) tree – and decided not to move until he had attained a state of supreme enlightenment. Further accounts tell of his progression through levels of contemplation which, eventually, led to perfect enlightenment. At the age of thirty-five he was finally the Buddha.

Impermanence

Influenced by his earlier experiences, the Buddha taught that everything is subject to change and *anicca* (impermanence). Unlike Hinduism, for the Buddha even the 'self' or 'soul' lacks permanence. To think in terms of a 'self' is misleading. While it is common to believe that, whatever else changes in one's life, there is some essential 'self' some essential 'me' that does not change, the Buddha challenged this fundamental understanding by affirming that everything is subject to change and there is no unchanging self.

This doctrine of *anatta* ('not-self') is central to Buddhism. According to this teaching there is no unchanging 'I' that experiences change in the world. Everything changes and is conditioned by change. A person is understood to be a collection of complex and quickly changing physical and mental events and states. Because one state influences the next, there is some pattern to the change and a continuity of personal characteristics. Thinking of life as a series of moments, we are able to see that one human state leads to another – for example, frustration leads to anger which in turn may result in violence. Because people do not have full power over these changing states, many of which are influenced by forces wholly beyond our control, human life is impermanent and frustrating. Our existence is characterised by *dukkha* (suffering, illness, dissatisfaction).

The Afterlife and Nirvana

The doctrine of the 'not-self' has important implications, especially in regard to the teaching about reincarnation. Unlike Hinduism, there is no permanent self that travels from life to life burdened with the *karma* of previous lives. In the Buddhist understanding, just as in this life one psychological or physical state gives rise to the next, so our attitudes and desires give rise to a reborn state of being in the next life. In Buddhism, *karma* is less about a person's works and actions, and more about their attitudes and desires. It is not wrong action which ensures rebirth, but rather the desire for life. Only by eliminating desire, giving up attachment to this life, and rejecting the very belief that one is a self to be saved, can a person find release from the cycle of rebirth. Buddhists often describe the goal of their spiritual quest as

nibbana (nirvana) – a state of *being without craving*. They will speak of it as a 'blowing out' of self, an extinguishing of the flames of desire, delusion and craving.

Nirvana should not be understood as a heaven or some state in which the self exists in bliss. To reach nirvana means that after death there will be no more rebirth. The series of states and events that makes up the individual simply ceases – the flame is extinguished. Whether or not individuals who have destroyed their passions and purified their minds simply cease to exist after death was of no concern to the Buddha. He offered no systematic treatment of the afterlife, believing that such speculation was pointless and distracted from the spiritual quest in this life.

Buddhism is very practical, in that it places the emphasis on dealing with the problem of *dukkha*, rather than contemplating what happens when the problem is dealt with. Speculating about what happens after death reveals both a belief in a self that lives on after death and a desire to survive death – both of which are characteristic of unenlightened persons. Buddhists explain that nirvana cannot be compared to anything we know now. It is difficult to say what nirvana is because, in a sense, nirvana is beyond existence, beyond anything we are currently familiar with.

The Four Noble Truths

Unfortunately, because people are ignorant of their current state and understand the self as essentially unchanging – and as an entity that may even continue into the afterlife – they become attached to the things of the world, which they fail to recognise as changing and impermanent. This teaching is set out in the Buddha's 'four noble truths', which form the core of Buddhism. They are 'noble' because they are true, because they are taught by a noble person and because, when understood, they produce noble persons.

The four noble truths are as follows:

- All forms of existence, particularly human life, are characterized by *dukkha*
- *Dukkha* and rebirth are caused by desire and craving for the things of this world and for the survival of the self, whether in this world or the next
- The cessation of *dukkha* (that is, nirvana) is only possible if such craving can be removed
- The way to remove craving and thereby to find release from *dukkha* is the noble eightfold path

The Noble Eightfold Path and the Five Precepts

The noble eightfold path is the fourth of the Buddha's noble truths. It sets out the practical steps to be taken towards enlightenment. The noble eightfold path is also known as 'the middle path' because it seeks to steer a course between strict asceticism and the excesses of sensuality.

The path involves following these eight stages:

- Right understanding
- Right directed thought or right intention
- Right speech
- Right action

- Right livelihood
- Right effort
- Right mindfulness
- Right concentration

The first two stages of the path – right understanding and right directed thought – concern wisdom. These are essential for spiritual seekers who not only need to have a correct understanding of reality but must also direct their thought to achieve that end.

The following three stages – right speech, right action and right livelihood – relate to Buddhist morality, which is summed up in the five precepts (or virtues). Spiritual seekers must refrain from:

- Harming living beings (animals as well as people)
- Stealing (taking that which is not given)
- Misconduct concerning the pleasures of the senses (fornication, adultery)
- False speech (lying, boasting, gossiping, causing offence)
- The use of substances such as drugs and alcohol, as these tend to hinder awareness, and lead to loss of control and wrong thought.

Finally, the remaining three stages of the noble eightfold path – right effort, right mindfulness and right concentration – are central to Buddhist practice. Through meditation and mental discipline the mind is freed from distracting thoughts and images and able to achieve *samadhi* (a state of concentration). Contemplation is typically practised by sitting in a quiet place, as the Buddha had done under the *bodhi* tree, and concentrating on a single object.

Schools of Buddhism

Since the time of the Buddha, various schools of Buddhism have evolved. Although the differences between them are often complex, there are essentially two broad streams: a conservative stream, which wants to preserve the traditions, and a more liberal stream, which accepts innovation.

Theravada Buddhism is a conservative tradition that seeks to preserve the original teaching of the Buddha. *Theravada* means 'the teaching of the elders'. It first became firmly established in Ceylon (now Sri Lanka) where the early Theravadan monks compiled and preserved the principal Buddhist scriptures, the *Tipitaka* – 'three baskets' – which is written in Pali. Theravada Buddhism is explicitly non-theistic and its practitioners claim that it is the purest form of Buddhism, emphasising wisdom above all other virtues. Today Theravada Buddhism is the dominant form of Buddhism in Sri Lanka, Myanmar, Thailand, Cambodia and Laos.

Mahayana Buddhism, the second main stream, emerged in northern India later (around the first century CE) and is now commonly practised in China, Tibet, Mongolia, Nepal, Korea and Japan. Although Buddhism does not worship a creator God, the Mahayana school includes movements that do, to some extent, deify the Buddha.

Central to Mahayana teaching is the doctrine of the 'bodhisattva' – a person who has achieved enlightenment but has chosen not to enter nirvana, but instead to voluntarily remain in the world so as to help lesser beings achieve an enlightened state. The doctrine of the 'bodhisattva' is linked to another characteristic of the Mahayana tradition, its emphasis on the virtue of compassion. Out of compassion for others, the bodhisattva postpones their own nirvana. Because all living beings are able to attain buddhahood, the bodhisattva seeks to assist them towards this goal.

Vajrayana Buddhism is actually an extension of Mahayana Buddhism, adopting additional techniques to those advocated by the Mahayana school. The key advantage Vajrayana Buddhism claims to provide is an accelerated path to enlightenment. This is achieved through use of tantra techniques, which are practical and often esoteric aids to spiritual development. Whereas earlier schools provided ways to achieve nirvana over the course of many lifetimes, Vajrayana techniques make full enlightenment or Buddhahood possible in a much shorter timeframe, perhaps in a single lifetime.

Vajrayana Buddhists do not claim that Theravada or Mahayana practices are in any way invalid, only that they represent slower paths. It should also be noted that the goal of the Mahayana and Vajrayana is the attainment of Buddhahood, whereas the goal for Theravada practice is liberation from the cycle of rebirth in nirvana. Some, however, believe that practitioners of Vajrayana wish to live forever to help all living things.

Vajrayana relies on various tantric techniques rooted in scriptures known as tantras, written in India. The most important aspect of the tantric path is to 'use the result as the path', which means that one tries to identify with the enlightened body, speech and mind of a Buddha. In order to achieve this self-identification, much symbolism and visualisation is used in Buddhist tantric techniques.

Secrecy is an important cornerstone of tantric Buddhism, so as to avoid harming oneself and others without proper guidance. Tantric techniques include the following:

- Repetition of special ritual phrases (mantras),
- Use of various yoga techniques, including breath control (pranayama) and the use of special hand positions (mudras)
- Use of an extensive vocabulary of visual aids, such as cosmic diagrams (mandala) which teach and map pathways to spiritual enlightenment
- The use of ritual objects such as the vajra and bell, hand drum, and many other symbolic tools and musical instruments
- Use of specialised rituals rooted in Vajrayana beliefs
- The importance of a guru-disciple relationship, for example by ritual 'empowerments' or 'initiations' wherein the student obtains permission to practise a particular tantra.

Of most importance are the oral transmissions given by a tantric master. These teachings are only given personally from teacher to student and are secret, because they demand a certain maturity from the student. Such teachings describe certain

aspects of the mind and how to attain them. These include states of mind that are normally experienced at the time of death. A mature yogi 'dies' in the meditation and comes back again.

There is an aspect of sex in Buddhist tantra which is first and foremost intended as symbolic, although there is also an aspect of transforming one's sexual energy into a blissful consciousness which can then be directed towards achieving wisdom and enlightenment through the act of sexual intercourse. The emphasis is on controlling one's sexual energies. Sexual symbolism is common in Vajrayana iconography, where it represents the marriage of wisdom and compassion.

There are differing views as to where Vajrayana started, some claiming that it began in the Swat valley in Pakistan, while others say that it began in southern India. The earliest texts appeared around the early fourth century CE. Northern India became a centre for the development of Vajrayana theory and India would continue as the source of leading-edge Vajrayana practices up to the eleventh century.

Vajrayana Buddhism had mostly died out in India by the thirteenth century, its practices merging with Hinduism. By that time, the vast majority of the practices were available in Tibet, where they were preserved until recently.

In the second half of the twentieth century a sizeable number of Tibetan exiles fled the oppressive anti-religious rule of the communist Chinese to establish Tibetan Buddhist communities in northern India, particularly around Dharamsala. They remain the primary practitioners of Vajrayana Buddhism in India and the entire world.

Links with the Student Text

Task Thirteen

This task asks students to describe the process that transformed Prince Siddhartha Gautama into the Buddha.

The process which transformed Prince Siddhartha Gautama, a young man surrounded by luxury and isolated from the world outside, into the Buddha or Enlightened One, involved a restlessness which led him to come face to face with old age, disease and death. These, in turn, challenged him to reflect on the nature of life and go in search of enlightenment through encounters with various teachers, ideas, and practices. Finally, while sitting under the *bodhi* (enlightened) tree, Siddhartha Gautama received full insight into the nature of the world. At the age of thirty-five he was the Buddha.

Something to Discuss

Here students are asked to discuss with a partner each of the following Buddhist teachings:

- Nothing is permanent
- There is no essential 'self' or 'me'
- A person is a series of rapidly changing mental and physical events
- Life is a series of moments
- People cannot control change

- Life is unsettled and frustrating
- Human life is suffering and dissatisfaction

Students should identify:

- a) Which they find easiest to understand.
- b) Which they find the most difficult.
- c) Which they most agree with.
- d) Which they find most challenging.

Answers will vary from student to student.

Task Fourteen

This task asks students to explain in their own words what Buddhists mean by nirvana.

Nirvana – a state of *being without desire* – is the goal of Buddhists' spiritual quest. It is a 'blowing out' of self, an extinguishing of the flames of desire, delusion and craving. Nirvana means that after death there will be no more re-birth. It is a state beyond existence.

Something to Think About

Here students are asked to explain how Buddhists differ from Hindus in their understanding of reincarnation.

For Buddhists, there is no permanent self that travels from life to life burdened with the *karma* of previous lives. While Hindus emphasise that immoral behaviour brings about rebirth, Buddhists teach that it is the desire for life that causes rebirth.

Something to Do

Here students are asked to design a brochure combining text and illustration that presents some of the key Buddhist teachings contained in the four noble truths, the noble eightfold path and the five precepts.

Teachers may direct students to focus on a particular set of teachings or to select teachings which students personally empathise with.

Task Fifteen

Students are asked to identify which three schools of Buddhism – Theravada, Mahayana or Vajrayana – each of the following key words is connected with:

Theravada

wisdom, monasticism, southern, *Tipitaka*, Sri Lanka

Mahayana

compassion, eastern, bodhisattva, Korea, China

Vajrayana

Dalai Lama, diamond, northern, Tibet, mandalas

Something to Find Out

The Dalai Lama has visited New Zealand on a number of occasions. Students are asked what they can find out about him.

When the Dalai Lama accepted the 1989 Nobel Peace Prize for his work on global human rights, especially for his ceaseless efforts to free his country from Chinese rule, he referred to himself as “a simple monk from Tibet”. He is also the spiritual and political leader of six million Tibetans, who believe him to be the fourteenth earthly incarnation of the heavenly deity of compassion and mercy. Like his thirteen predecessors, he works for the regeneration and continuation of Tibetan Vajrayana Buddhism.

Born in 1935, Tenzin Gyatso was recognised at the age of two as the reincarnation of the Dalai Lama, and by the age of nineteen was negotiating with China's Mao Tse-tung over the future of Tibet, which China invaded in 1950 and has occupied ever since.

In 1959, after years of failed peace talks and a violent suppression of Tibet's resistance movement in which tens of thousands of Tibetans died, the Dalai Lama fled to Dharamsala, India, where he continues to be the spiritual leader of Tibet's people and heads Tibet's government-in-exile.

Something to Think About

Students are asked to reflect on why sand mandalas are destroyed once they have been completed.

The sand mandalas are destroyed to emphasise the essential Buddhist view of reality that nothing that exists is permanent, and that everything, including the “self” or “essential me”, is subject to change.

PART NINE: JUDAISM

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Judaism

- Strong spiritual ties link Christians and Jews.
- God's plan of salvation has its beginnings in the patriarchs, Moses and the prophets.
- All Christ's faithful are daughters and sons of Abraham.
- The Church is prefigured in the exodus of God's chosen people from the land of bondage.
- The Church received the revelation of the Old Testament through the Jewish people with whom God established the covenant.
- The Church draws nourishment from the Jewish faith onto which Gentile Christianity has been grafted.
- The Church believes that through his cross Christ reconciled Jews and Gentiles and made them one in himself.
- Christ is of the Jewish race, as are the apostles and many of the early disciples who proclaimed the Gospel to the world.
- While most Jews did not accept the Gospel and many opposed its spread, the Jewish people remain very dear to God.
- The Church encourages mutual understanding and appreciation between Christians and Jews since both have a common spiritual heritage.
- Mutual understanding and appreciation can be achieved through biblical and theological enquiry and through friendly discussions.
- While the Jewish authorities and those who followed their lead called for the death of Christ, Jews today – and most Jews at that time – cannot be held responsible for Jesus' death.
- The Jews must not be spoken of as rejected or accursed on account of the death of Christ.
- The Church condemns all hatred, persecution and displays of anti-Semitism directed against the Jews at any time or from any source.

Learning Outcomes

- At the end of this section of the topic students will:
- Identify key Jewish beliefs that are shared by Christians.
- Explain the significance of key people or events in Jewish history.
- Describe an important Jewish festival and its origins.
- Reflect on the relationship between six religious movements within Judaism and the modern world.

Teacher Background

Judaism Today

Judaism is the religion of the Jewish people, who currently number around 15 million worldwide. While many Jews live in Israel (around 4.5 million), almost half of the Jewish population (around 7 million) live in the United States. Other major Jewish populations can be found in France (525,000), Canada (362,000), Britain (292,000), Argentina (206,000), the Ukraine (180,000), Brazil (100,000) and South Africa (95,000). While many Jews want to maintain their Jewish identity, the majority are secular Jews with little interest in the beliefs and practices of Judaism as a religion. For example, less than a third of American Jews are members of one of the religious movements into which Judaism is divided.

The Origins of Judaism

Judaism, which has its roots in the ancient history of Israel and the Hebrew Scriptures – known to Christians as the Old Testament – developed into its present form in the period following the destruction of Jerusalem and its Temple by the Romans in 70 CE. Thus, Judaism as we now know it developed not prior to Christianity but alongside it.

In Old Testament times, the Law of Moses functioned as the religious and civil law of an independent Jewish nation. The religion of the Hebrew people was focused upon the Temple and its sacrificial system. Following the destruction of the Temple the sacrificial system could not operate, the laws could not be imposed and religious festivals could not be celebrated as national events. After 135 CE the Jewish nation no longer existed and only a minority of Jews remained.

In the centuries that followed, people's homes and their local synagogue became the focal point for religious activity. The term 'synagogue' which originally meant 'congregation', was by the time of Jesus being used to describe the building in which Jews congregated.

Today, the family is the basic unit of Jewish ritual and key aspects of festivals, such as the Passover, are celebrated within the home. However, while the home was clearly the primary location for Jewish ritual for many centuries, in more recent times the synagogue has become more important as the focal point for community worship and religious instruction. To a large extent this is a result of the increasingly secular nature of Jewish homes.

As well as the increased significance of the home and the synagogue, the basis of the Judaism that emerged after 70 CE was the outlook of the Pharisees, who had been an influential minority group prior to 70 CE. It was out of Pharisaic circles that the influential rabbinic movement arose. Before 70 CE the term 'rabbi' was a form of respectful address, after 70 CE it was used as the title for accredited Jewish religious teachers (or 'sages') who sometimes also exercised judicial functions.

Jews have continued to feel a strong attachment to the 'promised land'. Synagogues were built facing Jerusalem and Jewish liturgy spoke of a longing to return. At each Passover Jews would exclaim 'Next year in Jerusalem', thereby expressing their hope that they might return in the coming year and celebrate the

next Passover in Jerusalem. Daily prayers asked God to restore his people to Zion – an ancient Hebrew term meaning 'fortress' or 'rock' which is used to describe the mount on which the Temple was built in Jerusalem. During the nineteenth century, a Zionist movement developed plans for the Jewish colonisation of Palestine. Theodore Herzl (1860-1904) initiated a political programme that sought sovereign state rights over the territory. The British Balfour Declaration of 1917 supported this. After the Second World War and the horrors of the Holocaust – the murder of over six million Jews by the Nazis – the establishment of a Jewish State received the support of the United Nations. In 1948, the State of Israel was formed. Zionism, however, is still an active movement that encourages Jews to return to Israel. For Zionists, many of whom are not religious, the state of Israel is of supreme importance as the protector of the Jewish people and culture.

Foundations and Beliefs

The principal source of Judaism is the Hebrew Bible, which contains twenty-four books, organised into three sections:

- *Torah* (the first five books of the Bible, also known as the Pentateuch)
- *Neviim* (the Prophets)
- *Ketuvim* (the Writings)

Another important source of authority is the Jewish law – the *halakhah*. The *halakhah* is divided into two principal categories, the 'written Torah' and the 'oral Torah'. The written Torah is the Pentateuch which, it was believed, was delivered in written form to Moses on Mount Sinai. The oral Torah, a large collection of rabbinic discussions and commentaries on the Torah, includes the Mishnah (circa 200 CE), an important collection of Jewish legal material developed over a period of about two hundred years, and the Babylonian Talmud (circa 700 CE), a collection of rabbinic traditions and reflections on Jewish life and law. The different streams of Orthodox and Conservative Judaism have emerged as a result of their different interpretations of the *halakhah*.

While the beliefs of Judaism are complex, the basic tenets of the Jewish religion include the following:

- Judaism is monotheistic. That there is only one God is a core belief strongly expressed in the proclamation of faith known as the *Shema*: 'Hear, O Israel, the Lord our God, the Lord is one.'
- The world is not the product of chance, but the deliberate creation of God, who continues to maintain its existence moment by moment.
- God is not made up of matter as humans are, but is spirit.
- God is all-good, all-wise, all-knowing and all-powerful. God is so far above humanity that any understanding of God is greatly limited.
- God's will is primarily expressed in a natural moral law and also in the Torah.
- To disobey God's law is sin.
- After death, the individual is judged by God and rewarded or punished accordingly.
- God is constantly active in the world, guiding and directing history and providing spiritual and material sustenance.

- Judaism is the religion of the 'chosen people'. In choosing Abraham, God chose his descendants, the Jewish people (see Genesis 12:1-3). While God is understood to be the one true God, the God of all peoples, Judaism is the religion of those 'chosen' by the one true God. Thus, Judaism is an ethnic faith. Understood in terms of obligation, rather than simply privilege, Jews seek to preserve the worship of God and to be an example to the nations.
- Linked to this choice of the Jewish people is God's choice of a land, the land God promised to Abraham (see Genesis 12:7; 13:15). The 'promised land' of Israel has always occupied a prominent place in Jewish thinking.
- David (circa 1037-967 BCE) was the greatest king of biblical Israel, the ruler from whom all subsequent legitimate kings of Israel had to be descended. The significance of David's reign is deeply embedded in the Jewish consciousness. There is a widespread belief that the Jewish people will be liberated by God when the Messiah, a descendant of King David, arises to found a perfect and peaceful society. David has thus become a symbol of redemption within Judaism, and Jews still pray for the house of David to be restored.

Ashkenazim and the Sephardim

There are two broad families of Jews, namely the Ashkenazim and the Sephardim. Although these two families of world Jewry are united in their commitment to the survival and growth of Judaism, they each have their own distinctive customs, traditions and rituals.

Ashkenaz is the Hebrew word for the land we now know as Germany. The Ashkenazim are those Jews who have their modern origins in a geographical area including Germany and northern France. Subsequent communities that settled in Scandinavia and Eastern Europe usually belong to Ashkenazic Jewry. Their common language, known as Yiddish, was a mixture of Hebrew, High German and various local languages.

Sephard is a term originally used of the Iberian Peninsula. Sephardic Jews are descended from communities that settled in Spain and Portugal. As a result of a forced mass expulsion at the end of the fifteenth century, many Sephardic Jews fled east and settled in Italy, Turkey, Palestine and North Africa, while others moved north into Western Europe, particularly Holland, Germany and England. Eventually, fleeing persecution, substantial numbers travelled to North America and Latin America (especially Argentina and Brazil). The common language of Sephardic Jews is the Spanish-based Ladino.

Other Divisions within Judaism

In addition to this fundamental divide in contemporary world Jewry, there are various other divisions. As well as the non-religious traditions of political Zionism – some of which are anti-religious – and secular Jews, who may have only a tentative link with their faith, there are, arguably, six principal religious movements:

Reform Judaism, which is sometimes called Liberal or Progressive Judaism, began in early nineteenth-century Germany. Attempting to respond to the concerns of the European Enlightenment, it was a self-consciously modernising movement which sought to adapt the rituals of Judaism and explain its basic beliefs in terms that took

account of the new rational and liberal thinking emerging in the West. Some of its proponents wanted to remove what they understood to be archaic practices and superstitious beliefs in order to develop a Judaism for the modern age.

Ultra-Orthodox Judaism emerged in the early nineteenth century as an anti-reform movement. Especially in Hungary, there was bitter rivalry between those who sought to hold on to traditional beliefs and those who sought reform. Rabbi Mosheh Sofer (1762-1839), an influential leader, argued that any deviation from traditional Jewish belief and practice was a direct violation of the will of God. He rejected any changes in the tradition and any substantial accommodation with the wider culture. As a consequence, his followers and disciples distanced themselves from other Jews and, in a similar way to the Hasidic community, developed highly centralized separatist communities.

Orthodox Judaism, which is also termed **Modern** or **Neo-Orthodox Judaism**, came into being as a less extreme response to the innovations of Reform Judaism. Today, while there is no 'Orthodox movement' as such – in that Orthodoxy consists of a range of distinct groups – it is a term that can be usefully applied to those Jews who share the basic tenets of a tradition that emerged in mid-nineteenth-century Germany, the leading figure of which was Samson Raphael Hirsch (1808-88). Hirsch and other Jewish leaders insisted on the unchanging authority of the Torah and *halakhah* and agreed with some of the concerns of Ultra-Orthodox Jews. However, they also felt the force of modernity and were keen for Jews to integrate into wider European society. Hirsch's position can be summed up in the following popular slogan, *Torah im derekh erez* (Torah and the way of the world). While holding on to the authoritative tradition and refusing to compromise their heritage, Orthodox Jews sought to make the most of what modernity had to offer. This creative synthesis of Judaism and modernity is characteristic of much contemporary Orthodox Judaism. However, there are many today, including those termed *Haredim*, who having become dissatisfied with fundamental features of modern culture, such as relativism and pluralism, are turning to right wing and separatist forms of Judaism.

Conservative or **Mesorati Judaism** arose in mid-nineteenth-century Germany as yet another response to the challenge of European modernism. While Orthodoxy can be understood as steering a course between Ultra-Orthodoxy and Reform Judaism, the Conservative movement can be seen as steering a course between Orthodoxy and Reform Judaism. Unhappy with the customs and the tradition-bound worship of Orthodoxy, but not willing to go as far as the reformers, some Jewish leaders wanted to see Judaism carefully evolve into a religion for the modern age. They wanted to conserve traditional Judaism, but in a way that took more account of the modern context. While they maintained the separate seating of men and women in the synagogue, they supported the ordination of women as rabbis and their training as cantors. They insisted on the authority of the Torah, but stopped short of claiming that it was the actual Word of God. While Conservative Judaism can be found throughout the Jewish world, it is strongest in the United States. Outside the United States, the movement is generally known as the Mesorati movement (from a Hebrew word meaning 'traditional').

Humanistic Judaism and **Reconstructionist Judaism** are recent movements founded in the United States that represent a trend towards secularism.

Hasidic Jews have a distinctive appearance – the men have long beards, long ear locks of hair and long black clothes. While Hasidic Jews are sometimes linked with Ultra-Orthodoxy, they form a distinct community, especially in regard to their origins. Founded by Rabbi Israel ben Eliezer (circa 1700-60), the Ba'al Shem Tov (Man of Good Repute), Hasidism emerged in eighteenth-century Poland. A growing dissatisfaction with traditional Judaism, which had for many Jews simply become too dry and academic, led to the desire for something new. The Ba'al Shem Tov met this desire with a non-intellectual form of Judaism. He taught that personal devotion, prayer and a meaningful relationship with God were far more important to God than learning. Along with this emphasis on the mystical experience of God, Hasidic Judaism has also developed a strong opposition to modernity and has even been described as 'fundamentalist' in its approach. As with the Ultra-Orthodox communities, it has maintained a distance from the wider culture. For example, in seeking to erect social boundaries adherents have adopted a distinctive dress, refuse to participate in secular education, and enforce very strict food rules.

Links with the Student Text

Task Sixteen

Christianity grew out of a Jewish movement. Students are asked to identify which key Jewish beliefs, of those listed, are also shared by Christians.

All the Jewish beliefs that are listed are, to varying extents, also held by Christians:

- There is only one God. (Christians believe that there are three Persons in God – Father, Son and Spirit.)
- The world is not the product of chance, but the deliberate creation of God, who continues to maintain its existence moment by moment.
- God is not made up of matter as humans are, but is spirit. (Christians believe that Jesus Christ who is fully God took on human flesh and became fully human.)
- God is all-good, all-wise, all-knowing and all-powerful. God is so far above humanity that any understanding of God is greatly limited.
- God's will is expressed in a natural moral law and also in the *Torah*. (Christians believe that God's will is especially revealed in Jesus Christ whom we come to know through the New Testament and the Church which he established.)
- To disobey God's law is sin. (Christians see sin as being a turning away from God's *aroha* not just as a rejection of God's law.)
- After death, the individual is judged by God and rewarded or punished accordingly.
- God is constantly active in the world, guiding and directing history and providing spiritual and material support and growth.

Task Seventeen

This task asks students to study a timeline of Jewish history. They should choose any *five* people or events that are mentioned on the timeline and describe them in

more detail. A number of these people and events are discussed in more detail in the student text.

Answers will vary from student to student.

Something to Research

The following important Jewish festivals are listed on a chart in the student text next to the month of the Jewish year in which they are celebrated. Students are asked to choose *one* of the festivals listed and briefly describe it.

They should use the library and / or Internet to find out more about it.

- a) They should explain when the festival originated and why.
- b) They should describe what happens during the festival.

The Jewish calendar is full of festivals and special days, either commemorating a major event in Jewish history or celebrating a certain time of year (such as the Jewish New Year). Many of these days are marked by Jews refraining from working, however, unlike the Sabbath, cooking and carrying items outside of the home are mostly permitted.

The main festivals are as follows:

Shabbat (Sabbath)

The most frequent of Jewish festivals is of course the Sabbath, a weekly reminder of the God who created the world in six days and rested on the seventh. The Sabbath begins at sunset on Friday and ends at sunset on Saturday. The celebration begins with the family gathering to light the menorah before joining in a festive meal. Most Jews attend the synagogue on Saturday morning. Orthodox Jews in particular observe the Sabbath strictly, avoiding all kinds of physical exertion. [See Genesis 2:1-3; Exodus 20:8-11; Exodus 31:12-17; Deuteronomy 5:12-15].

Passover

This famous festival commemorates the Exodus of the Hebrews from bondage in Egypt. It is celebrated in the form of a ritual family meal called a seder which is presided over by the head of the household. The instructions for this festival are found in the Book of Exodus [Exodus 12:14-20].

It has its origins in two earlier feasts drawn from the Hebrew's agricultural past. The Hebrew name for this festival is Pesach. This refers to the practice of early Hebrew shepherds of offering their first-born lamb to Yahweh in gratitude. This practice was merged with another festival called Massoth which also existed long before the Exodus, in which farmers made unleavened bread from the first sheaves of wheat as an offering to Yahweh.

It appears that elements of these two festivals were joined and given a new significance to celebrate God's saving action in the Exodus, the most momentous event in the history of Israel.

Rosh Hashanah

This feast of 'the Jewish New Year' is the beginning of the 'Ten Days of Repentance' or 'High Holy Days' in the Jewish calendar. It also reflects the agricultural economy of the early Hebrews and is an Autumn festival in the Northern Hemisphere. Rosh Hashanah is observed as a day of rest and the beginning of the festival is marked by the blowing of the shofah or ram's horn. [See Leviticus 23:24-25; Nehemiah 8:9-12].

Yom Kippur

Yom Kippur, or The Day of Atonement, comes on the tenth day after Rosh Hashanah. It is a day of strict fasting dedicated to prayer in the synagogue and atonement for past sins, followed at sunset by a joyous feast. [See Leviticus 23:27-32].

Hannukah (Channukah)

This feast occurs in December. It commemorates the re-dedication of the Temple in Jerusalem following the successful Maccabean revolt against the Seleucid oppressors of Israel in the fourth century BCE. Because a special eight-branched Menorah is used to light a new candle for each night of the festival, it is sometimes called the 'Feast of Lights'. [See 2 Maccabees 10:1-8]

Purim

This feast also commemorates an event in which the Hebrew people were saved from oppression. The Book of Esther records how Esther and her uncle Mordecai thwarted the plan of the wicked Haman to massacre the Jews in ancient Persia. Scholars are uncertain about the historical accuracy of the story but Purim remains as a joyous feast celebrated in February / March each year.

Succoth

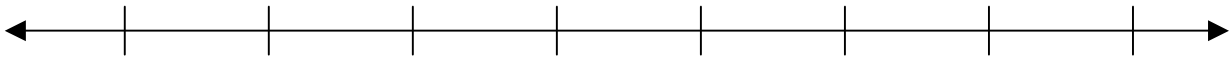
Another major festival with agricultural origins is Succoth, also called the 'Feast of Booths', or the 'Feast of Tabernacles'. This festival falls around September or October. In ancient Canaan (Palestine) this was near the end of the harvest when farmers, with their families, would move out into the fields and live in temporary shelters in order to gather the crops before the arrival of the spring rains. Hence the name Booths or Tabernacles. In later times, the feast also came to be a way for the Jews to remember the forty years they lived in tents as they wandered in the wilderness. In Jerusalem it was celebrated by people processing into the city waving willow and palm fronds. (Hence the Christian custom on Passion or Palm Sunday). Today the festival is observed as a day of rest and prayer, with processions in the synagogue carrying the holy scrolls of the Law.

Shavuoth

This festival is sometimes referred to as the 'Feast of Weeks' or the 'Feast of Tablets'. In the ancient agricultural calendar, this feast, which occurs in May or June, marked the bringing of the first fruits of the harvest to the Temple. Historically it came to commemorate the giving of the Torah (Law) to Moses on Mount Sinai. It is celebrated on Pentecost, the fiftieth day after the second day of the Passover. [See Deuteronomy 16:9-12]. It was on this day the Acts of the Apostles records the coming of the Holy Spirit upon the Apostles.

Something to Discuss

Here students are asked where they would place six religious movements within Judaism on a continuum in terms of their relationship with tradition and the modern world. Students should be able to give reasons for their decisions.



most traditional

most secular

The most traditional of the groups are the Ultra-Orthodox and the Hasidic Jews who would be placed at the left end of the continuum. At the right end would be the Humanistic and Reconstructionist groups. The other three religious movements, which fall between these two poles, are from left to right: the Orthodox, the Conservative and the Reform.

PART TEN: CHRISTIANITY

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Christianity and the Creeds

- Christ's death and resurrection are central to Christian faith and essential for our salvation – by his death, Christ liberates us from sin; by his resurrection, he opens for us the way to a new life.
- From the beginning, the Church has expressed and handed on its faith in statements called creeds, especially intended for candidates for baptism, which summarise the essential elements of faith.
- Today, creeds help us to clarify and deepen our faith.
- Among all the creeds, two occupy a special place in the Church's life.
- The *Apostles' Creed* is considered to be a faithful summary of the faith of the apostles and has, since early times, been recited at Christian Baptism.
- *The Niceno-Constantinopolitan* or *Nicene Creed* draws its great authority from the fact that it stems from the first two ecumenical Councils (in 325 and 381). It remains common to all the great Churches of both East and West to this day.

Learning Outcomes

At the end of this section of the topic students will:

- Explain the importance of the death and resurrection of Jesus for the faith of Christians.
- Describe important Christian beliefs that are expressed in the Nicene Creed.
- Recall details of significant events in the history of Christianity.

Teacher Background

Christians – The Followers of Jesus Christ

Christians are the followers of Jesus Christ, a Jew born in Palestine during the reign of the Roman Emperor Augustus (27 BCE-14 CE). Every form of Christianity, in one way or another, claims the authority of Jesus Christ.

Much of what is known of Jesus is found in the Gospels (Matthew, Mark, Luke and John), the first four books of the New Testament. These are central to the Christian scriptures (the Bible), the authority of which is accepted by all the principal Christian traditions. The Bible is made up of two collections of writings – the Old Testament (which includes the Hebrew or Jewish scriptures) and the New Testament. The Old

Testament is written mainly in Hebrew¹⁴ and the New Testament in Greek. Added to these collections, the Roman Catholic Church also accepts the authority of a number of other writings collectively known as the Apocrypha or (for Catholics) the Deuterocanonical writings.

The Story of Salvation

Central to the Gospel narratives and the message of the New Testament as a whole are Jesus' death and resurrection – events through which God acted decisively for the salvation of the world:

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. (John 3:16-17)

For Christians, the Old Testament points forward to this 'Christ event' and the New Testament looks back to it. From the early chapters of Genesis, which speak of creation, the significance of humanity, and the entry of sin into the world, to the final text of the Bible, the Book of Revelation, which looks forward to the climax of human history and the ultimate victory of God over sin and the forces of evil, Christians think in terms of 'salvation history'. Jesus is the centre of this salvation history and the key to its significance.

For Christians, salvation is always linked to the life, death and resurrection of Jesus Christ. Although increasing numbers of theologians in the modern period have developed exemplarist or subjective understandings of salvation – in which Christ demonstrates something about the nature of God, or provides a great example for humanity to follow – for traditional Christians Christ does more than reveal something to humans. On the cross, by offering his life in love to the Father, Christ made salvation possible for humans enslaved by sin and subject to death. As the Son of God, Christ did something we could not do – he faced sin and death head on and overcame them. Christ's resurrection from death to new life is a sign that the sin and evil that separates humanity from God has been finally dealt with. It also guarantees our own eternal life. Death – 'the final enemy' – has been overcome. In Christ, the fullness of life is now possible for all who believe in him.

For the first Christians, the resurrection of Jesus indicated his status as Messiah, the redeemer promised to Israel many years before. The term 'Christ' is a title designating Jesus as 'the Anointed One' or 'the Messiah'. His resurrection was a sign that God's rule had begun on earth. Because of this, the New Testament is dominated by the theme of hope – even when Christ's followers have to face death.

¹⁴ The earliest versions of the Old Testament were written in Hebrew. However, two hundred years before Christ they were translated into Greek in order to satisfy the increasing number of Jews of the Diaspora (Greek for "dispersion") who spoke Greek, received a Greek education, and adopted many Greek customs. These Jews wanted to read the sacred writings in their own language. This translation was known as the Septuagint (meaning "seventy") after the seventy scholars who travelled from Jerusalem to Alexandria, spending seventy months there translating the Hebrew texts into Greek. Also some of the later books of the Old Testament, including the Book of Wisdom, were written at this time in Greek.

As a result of the resurrection, something new and decisive has happened in human history, something, that has implications for the end of time. For the early Christians, the resurrection introduced the last days. Upon this belief hang several other important teachings – some of which, later, became central to the theologies of apocalyptic new religions.

Their teachings include the following:

- The Second Coming. Jesus Christ will return again in power and glory to bring an end to history as we now know it:

For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord for ever. (1 Thessalonians 4:16-17).

- The resurrection not only says a great deal about the significance of Jesus, but is also the basis of the believer's future hope. Believers will share in Christ's resurrection. Just as Jesus was raised from the dead, so will believers experience resurrection:

Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. (1 Corinthians 15:20-24)

- A further complex area of Christian belief about the end-times concerns the kingdom or reign of God. There has been much debate among Christians as to whether the kingdom of God has been fully realised in the coming of Jesus, whether God's reign has only begun to have an effect in history but awaits full realization, or whether it is a future rule that will apocalyptically break into human events. The Catholic understanding is that the reign of God was present in Jesus and from him has spread out into the whole world. The reign of God is already present and active among us:

*The world is charged with the glory of God
It will flame out like shining from shook foil . . .
("God's Grandeur" by Gerard Manley Hopkins)*

The principle of sacramentality – of which the sacraments of the Church are one very important expression – flows from the realisation that God's reign is present to us in and through the world we live in: "Earth is crammed with heaven and every common bush afire with God" (Elizabeth Barrett Browning).

The Rise and Spread of Christianity

The first five centuries of the Christian church saw many debates, controversies and heresies. In response to these, councils or meetings of the Church's bishops formulated creeds or statements of belief that set forth the parameters of orthodoxy. Heresies often have a positive outcome in that they cause the Church to state what it considers to be orthodox or correct belief.

The creed that emerged from the Council of Nicaea in 325 CE stated that there is only one God (monotheism) who should be understood as a Trinity – Father, Son (Jesus Christ) and Holy Spirit (now operative within the church and within individual Christians). However, Father, Son and Spirit should not be understood as three modes or manifestations of God (modalism), nor as three separate divinities (tritheism), but as three persons (*hypostases*) sharing a single divine substance (*homoousios*), each being fully God. God is correctly understood as a Tri-unity.

This teaching raised further questions. If Jesus is divine – 'of one substance (*homoousios*) with the Father' – does this mean that he was not *fully* human? Perhaps he only *seemed* to be fully human (docetism). The Council of Chalcedon in 451 CE insisted that, without thinking of him as some strange hybrid being or a being with a split personality, Jesus should be understood as having two 'natures' in a single unified person – a fully human nature and also a fully divine nature.

Initially a sect of Judaism, Christianity first organised itself in Jerusalem. Although Jewish Christianity was dominant at first, within twenty years it had moved out into the Gentile (non-Jewish) world, spreading rapidly westward into Europe and Africa, and eastward into Asia. While Christianity's initial expansion was within a unified Roman empire, certain political changes within the empire had a lasting effect on the Church.

Because the empire was becoming too large to manage, the Emperor Diocletian effectively divided it in two in the late third century. The Eastern half, which included Greece, Asia Minor, Palestine and Egypt, was predominantly Greek-speaking. The Western half, which included the rest of North Africa, Britain, Gaul, Spain and Italy, spoke Latin. This division had immense cultural and religious implications. In the west, Christianity converted the 'barbarian' invaders and survived the fall of the Western empire in 476 CE. In the east, the empire survived as the Christian state of Byzantium until 1453 CE, when Islamic invasions brought it to an end. Although the Greek-speaking east and the Latin-speaking west had begun to drift apart many centuries before, by the eleventh century the Church in the east and the Church in the west had formally separated and had become distinct traditions with different theology and liturgy. They also differed in their understandings of the church's hierarchy and the Church's relationship with the state. Orthodoxy was more closely identified with the state than the Church in the west.

The Reformation

All the main branches of Christianity subscribe to the final authority of the Bible and are united in their principal beliefs. There are, however, different branches of the Christian Church, each with their own particular interpretations and practices. The principal Christian groupings are Roman Catholicism, Orthodoxy and Protestantism.

In the west, Roman Christianity invested increasing authority in the bishop of Rome, the pope. This authority, along with the authority of the church and the priesthood was questioned during the Reformation of the sixteenth century, and the Church again split into two. Protestantism was born. There were several key developments, largely as a result of the theological work of Martin Luther (1483-1546) and John Calvin (1509-64).

- The Bible was declared to be the sole authority for Church teaching. The phrase *sola scriptura* (by scripture alone) expressed the principal concern of the Reformers. Of course, this development had certain consequences, the most important of which were a new emphasis on the teaching and preaching of the Bible and consequently on the production of biblical commentaries, and the rejection or diminution of any beliefs that could not be shown to be grounded in the Bible.
- There was an insistence that salvation is solely the result of the grace of God through personal faith in Christ. Summed up in the slogan *sola fide* (by faith alone), this doctrine stressed the inability of humans to contribute anything to their knowledge of God or their salvation. This was linked to a doctrine of election, which argued that God in his love graciously chose humans for salvation without regard for any good works they might do. The chosen were saved, not because of their merits, but solely because of the work of Christ. Moreover, the fact that a believer had faith was also attributed to the grace of God and, as such, provided some assurance that a person was indeed one of the elect.
- Although the different parties of the Reformation had distinct understandings of the nature and purpose of the sacraments – especially Eucharist and Baptism – and the debates concerning them were complex, generally speaking, there was a move away from what was regarded as the sacramentalism of Roman Christianity to an emphasis on the centrality of the pulpit and the preached Word. The Reformers saw the sacraments as visible reminders of God's promises, which God lovingly provided to strengthen faith, and not as channels of grace and salvation.
- A consequence of their belief that we are justified by faith alone, the Reformers rejected the idea that the Church should be understood as the intermediary between God and humanity. They also challenged the need for the Church to have an ordained priesthood, seeing it more as a community of believers in which the gospel is preached than as a divine / human institution established by Christ. If the true gospel of justification by faith alone is not preached to the congregation, then there is no Church. Although Calvin and the later Reformers developed this understanding into a more systematic theology of the Church, they fundamentally agreed that the marks of the true Church were the faithful preaching of the gospel and the correct administering of the sacraments. These theological and political developments resulted in the formation of Protestant Christianity which has, consequently, often understood itself in opposition to Roman Catholicism.

Although, at the time of the Reformation, Protestantism was divided into two basic parties, the Lutheran (following Martin Luther) and the Reformed (following John Calvin), soon a third wing of radical Reformers emerged – the Anabaptists (re-baptisers).

Anabaptists was the nickname given to a range of sixteenth century sects who baptised adult believers, rather than infants, as a mark of Church membership. They were also distinguished by their emphasis on new birth and discipleship through the power of the Holy Spirit, their establishment of believers' churches free from state control, their commitment to economic sharing, and their vision of restoring New Testament Christianity. Seen as revolutionaries and often heretics, they were severely persecuted by Reformers throughout Europe. However, believing suffering to be a mark of the true Church, this served to strengthen their commitment.

Since the Reformation, numerous sects and denominations have formed, each with their own distinctive emphases. Indeed, arguably, denominations begin life as sects. As sects evolve and become established, they grow into large, mainstream denominations with a global presence – for example, the Methodist Church and the Baptist Church, each of which have since fragmented. Other Christian sects which sprang up in seventeenth century England, never attracted more than a few hundred followers and eventually died out. The principal modern Protestant denominations are Lutherans, Presbyterians, Anglicans, Methodists, Baptists, Free Churches and Pentecostals.

Although various features may distinguish one branch of Christianity from another, a key area of difference among them is their understanding of authority.

- For Roman Catholicism, focusing on the pope, the visible, human head of the Church (Christ is the true head), the following are important: the institutional Church, the sacraments, tradition – the Church's teaching and practice, which has been handed down – and the Bible.
- For Eastern Orthodoxy, tradition (principally the creeds and the writings of the early church theologians), liturgy and the Bible are central.

Protestantism tends to attribute far greater authority to Scripture than to tradition and has a less hierarchical understanding of the Church.

Pentecostalism and charismatic Christianity are the fastest-growing manifestation of Christian faith within the world today. Although essentially Protestant, these tendencies can also be found within Roman Catholicism. This form of Christianity, while insisting on the authority of the Bible, places great emphasis on the believer's immediate experience of the Holy Spirit and on the miraculous.

Christianity Today

With over two billion believers (over thirty-two per cent of the world's population), Christianity is currently the largest of the world's religions. While Christianity is in decline in the West, this is not so in other areas of the world. The last century has seen Christianity's rapid spread across the globe, especially in Africa and some parts of Asia and Latin America where there has been phenomenal growth. This expansion has meant that Christianity has come into contact with many other religions and cultures. Where this has occurred there have been a range of responses – reactions against Christianity, conversion to Christianity, or the absorption of Christianity into indigenous belief systems. Often new indigenous religions or new syncretistic Christian religions have emerged. In the contemporary

world, there are many new forms of religion and spirituality that are Christian, derived from Christianity, or the result of reactions to Christian expansion.

Christian new religions are not, however, a new phenomenon. The history of Christianity is littered with new religions, sects and alternative spiritualities, from Gnostic Christianity and Montanism in the early centuries, to the Cathari (the pure) and the Hussites in the medieval period, to later groups, such as the Muggletonians, Southcottians, Quakers, Ranters, Irvingites, Shakers and Christadelphians. Some have become major branches of the Christian church, while others, such as the Church of Jesus Christ of Latter-Day Saints (Mormonism), the Jehovah's Witnesses and Christian Science have become large, international alternative expressions of Christianity, even though they are not recognised by the older churches.

Links with the Student Text

Task Eighteen

This task asks students to explain in their own words why the death and resurrection of Jesus are so central to the faith of Christians.

For Christians, Jesus is at the centre of the story of salvation. The death and resurrection of Jesus, who is both fully God and fully human, are central to the faith of Christians. Through these events God acted decisively to save the world from sin and death.

On the cross, Jesus faced sin and death head on – and by offering his life in love to God overcame them. Jesus' resurrection from the dead is a sign that death – 'the final enemy' – need have no hold on us. Fullness of life is possible for all who believe in Jesus.

For the first Christians, Jesus' resurrection revealed that he was the Christ, the Messiah promised to Israel many years before. Jesus' resurrection was an indication that God's reign had begun on earth.

Something Thing to Discuss

Here students are asked to discuss the Nicene Creed which expresses the most important beliefs of Christianity. They are invited to consider:

- a) Which statements in the Nicene Creed they find easiest to understand.
- b) Which parts of the Creed they find confusing or challenging.

Answers will vary from student to student.

Task Nineteen

Here students are asked to choose three or four important Christian beliefs that are expressed in the Nicene Creed and describe in their own words what they mean.

Answers will vary from student to student.

Something to Think About

Here students are asked to identify any important Christian beliefs that are not mentioned in the Nicene Creed.

A number of key Christian teachings are not included in the Nicene Creed, mainly because these beliefs had not been articulated at the time the Creed was formulated. For example, the Assumption of the Virgin Mary was not formally proclaimed as a dogma by the Church until 1950, although the feast itself is relatively ancient in origin.

Something to Discuss

Here students are asked to brainstorm in order to identify people, events, movements or ideas from the history of Christianity that are mentioned in this section of the topic that they have heard of. Students should also state what they know about them.

Answers will vary.

PART ELEVEN: ISLAM

Achievement Objective 4

Students will be able to identify and investigate significant features of the major world religions – Hinduism, Buddhism, Judaism, Christianity and Islam.

Church Teachings

Islam

- Muslims are included in God's plan of salvation.
- The Church has a high regard for the Muslims who worship one living God, the Creator of heaven and earth, who has spoken to humanity.
- Muslims seek to submit themselves to the decrees of God, just as Abraham submitted himself to God's plan.
- Although not acknowledging him as God, Muslims venerate Jesus as a prophet and also honour and invoke Mary, his virgin mother.
- Muslims await the day of judgement and God's reward following the resurrection of the dead.
- Muslims highly value an upright life and worship God, especially by way of prayer, alms-giving and fasting.
- The Catholic Church asks all to forget the many quarrels and dissensions which have arisen between Christians and Muslims over the centuries.
- The Church urges Christians and Muslims to make a sincere effort to achieve mutual understanding and to preserve and promote peace, freedom, social justice and moral values.

Learning Outcomes

At the end of this section of the topic students will:

- Identify important details about Muhammad and Islam.
- Recognise similarities and differences between Islamic and Christian beliefs or values.
- Distinguish features of three important traditions within Islam.
- Record and evaluate how Islam and Muslims are presented in the media.

Teacher Background

Islam

Islam is currently the fastest-growing world religion and, with over a billion followers, is the second largest after Christianity. The word *islam* means recognition of and active submission to the will of Allah, the one and only God. A Muslim is one who acknowledges and obediently submits to Allah. Such submission leads to salvation. Ideally, all aspects of a Muslim's life – personal, social and political – should submit to the divine will, as set out in Islam's sacred book, the Qur'an.

Beliefs

Islam is founded on the guidance of Allah as recorded in the Qur'an, which Muslims believe to be the literal word of Allah as delivered by his special messenger, the prophet Muhammad (circa 570-632 CE). Central to Islam is the double confession, known as the *Shahadah*:

La ilaha ilia Allah; Muhammad rasul Allah. [There is no god but God (Allah), and Muhammad is his prophet].

Islam is strictly monotheistic. The greatest sin in Islam is *shirk*, the denial of the uniqueness of God by claiming that there are other co-equal beings associated with God. There must be no worship of other gods and no idolatry. It is not sufficient to confess that God exists – as the *Shahadah* states there needs to be an equally forceful declaration that *only* God is God.

This great emphasis on monotheism can only be understood in the context of the religious environment in which Muhammad was brought up. Muhammad was born in Mecca, the inhabitants of which worshipped a high God, Allah, along with other divinities, including three goddesses known as the 'Daughters of Allah'. It was this type of worship that offended Muhammad and which he wholly rejected in favour of the worship of only Allah. This shift to the worship of Allah alone is considered by Muslims to be the great achievement of Islam.

Islam recognises the monotheistic roots of both Judaism and Christianity but believes that Muhammad is the last and the greatest of a line of prophets that began with Abraham. Muhammad is regarded by Muslims as the first true monotheist and, thus, as the first Muslim – one who fully submits to God alone.

The Life of Muhammad

According to traditional accounts of the Prophet's life, Muhammad's father Abdullah died prior to his birth and his mother Aminah when he was six. After the death of his mother, his grandfather, a deeply religious man who made a living by providing water for pilgrims, took care of Muhammad for two years until his own death. Muhammad then moved to the care of his uncle, Abu Talib, also a devout man. He lived a relatively poor existence until about the age of twenty-five, when he married his employer, Khadija, a wealthy widow. About fifteen years later (610 CE), while on a solitary retreat in the hills near Mecca, Muhammad was visited by the angel Gabriel. Gabriel told him that he was to be the messenger (*rasul*) of Allah. Although Muhammad initially experienced self-doubt, he eventually submitted and began preaching the message of Islam to his fellow Meccans. Muhammad continued receiving the revelations that now constitute the Qur'an until his death in 632 CE. The word *qur'an* means recitation, thereby indicating the Qur'an's essentially oral nature. What is written in it is a message that is supposed to be recited and listened to.

The complete Qur'an, which is a little shorter than the New Testament, contains one-hundred-and-fourteen *suras* (chapters). Following the first sura – 'the Opening', which is only seven verses long – the subsequent *suras* are arranged in order of length. The second and longest sura has 286 verses and the shortest *suras* at the end of the Qur'an have only three verses.

The Qur'an is understood to be the *eternal* word of God. Muslims believe that the Qur'an did not come into being as a result of the revelations to Muhammad but existed in eternity prior to Muhammad. When Gabriel related the words of the Qur'an to Muhammad, he was revealing information that already existed as part of an eternal 'Mother of the Book' (Sura 13:39), also known as 'the well-preserved tablet' (Sura 85:22). For Muslims, the Qur'an is entirely trustworthy in all respects, an inerrant sacred text of divine origin and will.

Although other prophets – Abraham, Moses, David and Jesus – received revelations from God, these revelations are, in the light of the Qur'an, imperfect and incomplete. Only the Qur'an remains as the pure communication of God to humanity. If anyone wishes to know what God's will is, the nature of God, or the purpose of creation, only the Qur'an can be wholly trusted to provide it.

While the Qur'an is of supreme importance, Muhammad, because he was the chosen messenger of Allah, became a second source of spiritual authority, as the *Shahadah* indicates. Muhammad is often understood to be the 'perfect man' who lived his life in a state of sinlessness. Everything he did and said is supremely significant because it is considered to be a direct manifestation of the will of God.

The Sunna (Way of the Prophet), a multi-volume collection of anecdotes, stories, observations and collected memories, is understood to be a record of Muhammad's exemplary sayings and deeds. Each of these accounts, which is called a *hadith* (tradition), complement the Qur'an. Because Muhammad is the most reliable interpreter of the Qur'an, the collections of *hadith* assist the Muslim community towards a correct understanding of the Qur'an.

For Muslims there are five essential religious duties. Known as the 'five pillars of Islam', these duties are:

- The *Shahadah* (the profession of faith) is the sincere recitation of the twofold confession concerning God and his chosen messenger: 'There is no god but God [Allah], and Muhammad is his prophet.'
- The *salat* (formal prayer) must be performed at prescribed hours, five times a day, while facing towards the holy city of Mecca, the focal point of community worship.
- *Zakat* (the giving of alms), while regarded as worship, is a form of community welfare understood as the sharing of one's wealth out of gratitude for Allah's favour.
- *Sawm* (fasting) is the religious requirement to abstain from food and drink from sunrise to sunset during Ramadan, the ninth month.
- If at all possible, every Muslim should undertake a *hajj* or pilgrimage to Mecca. The proper time for the pilgrimage is a period of four days during the twelfth month of the Islamic year, which is lunar.

The Sunni and the Shia

There are two basic divisions within Islam – Sunni Muslims and Shia Muslims. Because the overwhelming majority of Muslims (around 85-90 per cent) are Sunni, Sunni Muslims regard themselves as mainstream Islam and consider Shia Muslims to be members of an unorthodox movement.

The historical division between Sunni and Shia Muslims originates in a disagreement over who should succeed Muhammad. When he unexpectedly died, the majority of his followers recognised his companion, Abu Bakr, as the first Caliph. He in turn was followed by three successors. The four came to be referred to as 'the rightly guided Caliphs'. Muslims who accepted this line of succession also accorded the Sunna and *hadith* with great authority. Consequently, they were called Sunni (derived from Sunna).

Other followers of Muhammad rejected this line of succession, claiming that, during his lifetime, Muhammad had designated his son-in-law, Ali (the fourth Caliph), to be his successor. These became known as the Party of Ali or *Shi' at 'Ali*. For Shia Muslims, authority resides in the Imam, the divinely appointed leader of the community, the successor of Ali. According to Shiite theology, Allah provides an Imam for each age, although sometimes the Imam's identity remains hidden.

While the principal source of authority for both Sunni and Shiite Muslims is the Qur'an, Shia Muslims deny that the Sunni collections of *hadith* are reliable, claiming they are biased reports designed to undermine the beliefs about the leadership of the Shia community. Shiites have their own Qur'anic commentaries.

Over time, the Shia have evolved into three main streams – the Imamis, the Zaidis and the Isma'ilis. The Shia, who number only about forty million, can be found in Iran, the Lebanon, the Indian subcontinent, Yemen, Bahrain and Iraq. Shia Islam is most prominent in Iran, where it has been the official religion since the sixteenth century.

Sufism

Another distinctive form of Islam – one that has attracted great interest in the contemporary Western world – is Sufism or *tasawwuf*, a tradition of Islamic mysticism that emphasises a spiritual union with God through love.

From a very early period, mystical ideas began to be developed within Islam. Sufism can be understood as a reaction against a faith that was becoming strongly legalistic and which emphasised obedience to Allah, who was understood as transcendent and wholly other. Muslims who sought a more devotional, warm and closely personal spirituality were attracted to Sufi thinkers who called for a life of loving devotion to God.

Sufism, which exists within both Sunni and Shiite Islam, is organised into *tariqas* (orders, or organised 'paths' of spiritual guidance). Since the twelfth century, *tariqas* have become large, disciplined brotherhoods of mystics, each of which are led by a *pir* or *shaikh* (spiritual leader). The teachings of *shaikhs* were spread by their appointed representatives, the *khalifas*, who, in turn, would often set up their own spiritual centres.

The different Sufi *shaikhs* and their *khalifas* taught their own particular methods by which a devotee could experience divine closeness and eventually attain union with Allah. Most Sufism teaches that Allah and the devotee are separate – just as one needs two human persons for a meaningful loving relationship, so, too, with the divine-human relationship if love and devotion are to be fostered. However, some Sufis have developed understandings of the oneness of God and humanity, going so far as to speak of themselves as identical with God. For example, the important Sufi mystic al-Hallaj (c. 858-922 CE), who was martyred for his controversial ideas, made the famous statement, '*ana'l-haqq* (*'I am the Truth*'). Within Islam, such a statement is highly controversial, especially given that one of the names for God in Sufism is *al-Haqq* (the Truth).

Islam Today

Not only has Islam grown significantly in recent years, but it has also become characterised by a much greater intellectual, devotional, ethnic and cultural diversity. While some reformists seek to create a form of Islam compatible with the modern Western world, other revivalist movements view Western secularism and capitalism as threats to Islamic culture and religion. Particular Islamic communities, such as the African-American Nation of Islam, have also become more prominent.

Although Sufism has had a growing influence, the most conspicuous trend within contemporary Islam is that commonly known as 'fundamentalist' or 'Islamicist'. The term 'fundamentalist' – originally used to refer to a movement to defend the 'fundamental beliefs' of Protestant Christianity – was in 1979 applied to the religiously inspired political activism of the Iranian revolutionaries. Since then, it has been used to describe numerous 'right wing' movements within Islam, including Hamas (Israel / Palestine), the Taliban (Afghanistan) and the Tablighi Jama'at (an international proselytising movement). Islamic fundamentalism has been perceived as the underlying cause of numerous extreme activities, including suicide bombings, the Salman Rushdie affair, and the terrorist attacks on the twin towers of the World Trade Center and the Pentagon on 11th September 2001.

Historically, Islam has been a religion of the non-Western world, but in the twenty-first century it is a global faith, which is spreading throughout the West. This global presence has led to significant engagement with the modern world and to important new developments. While fundamentalist Islamic groups have received wide publicity, less attention has been given by the Western media to modernist trends within Islam. Modernist Muslims have sought to reduce customary male privilege within the family by:

- arguing that the Qur'an's true intent supported monogamous marriage, not polygamy;
- raising the minimum age of marriage for young men and women, and thereby abolishing child marriages
- restricting the male right of divorce and increasing the grounds upon which women may sue for dissolution of marriage
- by adjusting the traditional laws affecting the custody of children in the event of the dissolution of marriage.

Profound structural changes in modern Islamic societies have also weakened traditional patriarchal power. Pressures forcing structural change include the promotion of equal education for girls and boys, economic factors forcing women into the job market, and male migration in search of better work opportunities.

Although many new groups and movements within Islam maintain conservative attitudes and, especially in the West, seek to distinguish themselves from the surrounding culture, there are developments that are much more accommodating and innovative. These include the Haqqani Naqshbandis and Hazrat Inayat Khan's Sufi Order of the West.

Links with the Student Text

Task Twenty

This task asks students to identify which of the following statements about Muhammad and Islam are true and which are false. If a statement is false students are asked to change it so that it becomes true.

- a) Islam is the world's largest religion. **False. Islam is the world's second largest religion.**
- b) A faithful Muslim submits to the will of Allah in all areas of life. **True.**
- c) The confession that there is no god but Allah and that Muhammad is his prophet contains the most important truths of Islam. **True.**
- d) The Qur'an is not to be interpreted literally. **False. The Qur'an is interpreted literally.**
- e) Judaism, Christianity and Islam all look to Moses as the first of a great line of prophets. **False. Judaism, Christianity and Islam all look to Abraham as the first of a great line of prophets.**
- f) For Muslims, Abraham is the last and greatest prophet. **False. For Muslims, Muhammad is the last and greatest prophet.**
- g) Islam is strictly monotheistic. **True.**
- h) The angel Raphael played an important role in Muhammad's life. **False. The angel Gabriel played an important role in Muhammad's life.**
- i) The longest *suras* in the Qur'an come at the end. **False. The shortest suras in the Qur'an come at the end.**
- j) Muslims believe that Jesus is a prophet who received revelations from God. **True.**
- k) The Sunna assists Muslims in understanding the Qur'an. **True.**
- l) Muslims must pray seven times a day. **False. Muslims must pray five times a day.**
- m) During the month of Ramadan Muslims must fast between sunset and sunrise. **False. During the month of Ramadan Muslims must fast between sunrise and sunset.**
- n) All Muslims are expected to undertake a pilgrimage to Jerusalem at least once. **False. All Muslims are expected to undertake a pilgrimage to Mecca at least once.**
- o) The Five Pillars of Islam express the essential religious duties that Muslims must perform. **True.**

Something to Discuss

Here students are asked:

- a) In their opinion, which Islamic beliefs or values are most similar to those of Christianity.
- b) What aspects of Islam seem to differ most from Christian beliefs or values.

The religious duties of prayer, fasting, almsgiving and pilgrimage that are expressed in the 'five pillars of Islam' are also highly valued in the Christian tradition.

However, while Christians profess that there is only one God that God is Triune – a relationship of three distinct divine Persons – Father, Son and Holy Spirit.

Christians, while respecting Muhammad's sincerity and his intentions, do not regard him as God's chosen messenger and the greatest of the prophets.

Christians recognise Jesus Christ, fully God and fully human, as the perfect revelation of God among us. Muslims regard Jesus as a holy man and a prophet.

Task Twenty-One

This task required students to sort various details into three groups depending on whether they apply to Sunni, Shia or Sufi traditions within Islam.

The answers are as follows:

- They are strongest in Iran. **Shia**
- They seek a close spiritual union with God. **Sufi**
- They show respect for the *hadith*. **Sunni**
- They are organised into brotherhoods. **Sufi**
- They challenge the *hadith*. **Shia**
- They form the majority group within Islam. **Sunni**
- They recognise the authority of the first four caliphs. **Sunni**
- They number forty million. **Shia**
- They reacted against religious laws and regulations. **Sufi**
- They see the imam as divinely appointed. **Shia**
- They are a mystical tradition. **Sufi**
- They take their name from the Sunna. **Sunni**

Something to Do

Here students are asked to keep a record of the way Islam and Muslims are presented in the media. They should consider how balanced this media coverage is.

Answers will vary from student to student.

PART TWELVE: MĀORI RELIGIOUS MOVEMENTS – RINGATŪ

Achievement Objective 5

Students will be able to develop an understanding of the process by which Christianity and the indigenous religion of Aotearoa New Zealand interacted to form new religious movements.

Church Teachings

Indigenous Religions in a Period of Change

- Indigenous religions have in the past been inseparable from the cultures of the people who practised them.
- Among these peoples the same word was often used for religion, custom and culture – together these forces and values held their societies together.
- The meeting with Christianity, other religions, western culture, and modern science, technology and urbanisation, has affected these societies and their indigenous religions.
- The influence of indigenous religions remains strong, especially at times of crisis.

Learning Outcomes

At the end of this section of the topic students will:

- Identify circumstances which led to the emergence of Te Kooti Rikirangi and the Ringatū movement.
- List important features of the Ringatū Church.

Teacher Background

The Māori Response to Christianity

The response of the Māori people to the arrival of the Christian religion in Aotearoa New Zealand was complex. While many nineteenth century Māori welcomed the missionaries and the Gospel that they brought, others, in an effort to preserve the spiritual identity and values passed on to them by their ancestors, attempted to isolate themselves from Christianity and return to their traditional ways. By looking back to the past they sought to affirm their moral and spiritual worth as a people.

The Māori response to Christianity can be seen in the dozens of religious and prophetic movements which emerged in the second half of the nineteenth century. The various movements and prophets, each in their own way, reflected continuing attempts by Māori to recover and reassess tribal and racial identity. To varying extents, these movements and prophets were shaped by the translation of the Bible into the Māori language and by missionaries preaching its message.

The translation of the Bible into Māori was a gradual process. When sections of the Bible's text became available in Māori, missionaries around the country would use

these as the basis for their teaching, often long before the actual date of publication. As individual missionaries themselves became more fluent in Māori, they would extend their preaching and give additional explanations from unpublished chapters of the Bible.

The religious response of Māori to Christianity went through a number of distinct phases that were linked to the stages in the process of translation of the Bible into the Māori language and to its subsequent publication:

- **Before 1830** – the early period of contact and before the translation of the Bible.
- **The 1830s and 1840s** – the period in which the New Testament and parts of Old Testament became available to Māori. During this time of adjustment a number of movements reacted to the missions and settlement by Europeans in positive or negative ways.
- **The 1850s** – Social factors brought about a series of healing movements.
- **1860 to 1900** – After the publication of the Old Testament a new series of movements emerged which featured prophetic figures who differed in status and purpose from leaders of previous times.
- **1900 to 1920** – a period of transition during which the prophetic movements gave way to the development of the Māori Christian churches.

Of the many Māori religious movements which emerged up to 1920, Ringatū and Rātana have lasted longest and retained the biggest membership. Ringatū proved to be the most influential of the prophetic movements that arose between 1860 and 1900 while Rātana emerged as a Māori Christian church between 1900 and 1920.

In Topic 12A students will have the opportunity to study Ringatū and Rātana,

The Prophetic Period 1860 – 1900

The 1858 census figures officially confirmed that for the first time Europeans outnumbered Māori in the population of Aotearoa New Zealand. Over the next forty years, because of weakened health brought about by poor diet and inadequate housing and as a result of the fatal impact of European diseases, such as measles and influenza, to which they had little immunity, the Māori population was to decline dramatically – from 48.5 percent of the country's total population in 1858 to just over five percent at the end of the century.

Problems over the sale of Māori land which had been building up throughout the 1840s and 1850s intensified during the 1860s. With the arrival of more and more European settlers, greater pressure was put on Māori to sell land. While the inter-tribal disputes of the 1850s were largely avoided by the formation of the Native Land Court, attempts through efforts such as the Māori King Movement to form the various tribes into a united body primarily for the purpose of opposing land sales were largely unsuccessful. Whereas the European population was a united force, Māori were not. The gap between the two races widened further.

In the 1860s fighting between government forces and Māori over land was particularly intense in Taranaki and the Waikato. The New Zealand Wars also brought Māori into increasing conflict with each other, especially when some Māori

chose to support the government and others opposed it. During this decade official policy called for a much harder line to be taken against those Māori who rebelled against the government. As time dragged on it became clear that Māori who opposed the government had little chance of having their demands met by persisting in the use of military forces.

From 1860 a new type of prophetic leader, who responded with religious fervour to the injustices and hardships endured by the people as a consequence of the conflict, arose within Māori society. The following are characteristics of the Māori prophets of this period:

- The prophetic figure uses religious commitment to lead the people in a social cause
- Biblical references are common in the prophetic figure's speech, especially passages from Old Testament books including Joshua, Judges, Isaiah, and Psalms.
- The prophetic figure appeals to a widespread belief that the Māori people are descended from the Israelites and that he is carrying on the work of the Hebrew prophets
- The prophetic figure generally disregards the New Testament with the exception of the Book of Revelation
- The prophetic figure outlines a future based on scriptural history and promises
- The prophetic figure claims revelations from biblical messengers (angels) or the spirit of God himself
- Revelation is often unsought and unexpected, coming sometimes during a period of illness or mental stress to the prophetic figure
- The prophetic figure has the power and status of a traditional *rangatira* (chief) or *tohunga* but does not possess any inherent divinity
- The millennialism preached by the prophetic figure is more aligned to the Old Testament vision of the new Jerusalem – in which the chosen will live free from domination by their enemies – than by the more orthodox Christian version which looks forward to the Second Coming of Christ
- The message of the prophetic figure is one of social salvation – a future marked by peace, prosperity for the people and freedom from social strife – rather than the promise of individual salvation

While some prophetic movements which arose in the 1860s called upon the people to separate themselves from settler society and to resume the traditional Māori way of life – for example, Pao Miere, the movement led by Titokowaru – others, such as Pai Marire, Ringatū and Parihaka, were much more confrontational in their approach to Europeans and the government.

In this period insignificant efforts were made by Māori to gain political redress through the law. The belief among the prophetic movements that deliverance would come from God can be seen in the pacifist attitudes adopted by Pai Marire and the Parihaka movements. The action of Te Kooti reflects the same approach in that he believed it was his God-given mission to act as the agent of divine justice for wrongs committed at that time.

The Ringatū Movement

Te Kooti Arikirangi Te Turuki

The name of Te Kooti is the best known of all those associated with Māori religious movements in the nineteenth century. Much is written about him but accurate information about the prophet's beliefs are limited.

Rikirangi (Arikirangi) Te Turuki, the man who later became known as Te Kooti, was born sometime between 1814 and 1830 in the village of Pohau in the Turanga (Gisborne) area. He belonged to the Ngāti Maru *hapū* of Rongowhakaata. The name Arikirangi, Lord of Heaven, was given to him before his birth, as an indication of his future greatness, by the seer Toiroa Ikariki. However, Te Turuki was the family name that he himself used in his early years.

Stories of Te Turuki's early life vary widely, but it is likely that he was educated at the Whakato school of the CMS (Church Missionary Society) and expressed an interest in holding an office in the Church. During the visit to Poverty Bay of the Pai Marire force from Taranaki, Te Turuki was unjustly accused of collaborating with them. In 1866 he was deported without trial along with many of their number and supporters to a penal settlement at Wharekauri – the Chatham Islands. In February 1867, during the course of an illness, divine revelation first came to him. Along with his companions in captivity, who became his followers, he escaped back to the mainland in July 1868.

The new prophet began a campaign of revenge against all those who had wronged him. He is most remembered for the battles that took place between his supporters and government troops during the following four years. From 1872, when he took refuge in the King Country, Te Kooti lived a peaceable life. In 1883 he was pardoned by the government and died accidentally in 1893.

Following his death, Te Kooti's body was buried secretly so the site of his resting place is now unknown. In his death, as in so many aspects of his life, there are unmistakable parallels between Te Kooti and the great Hebrew patriarch, Moses:

He was buried in a valley in the land of Moab, opposite Beth-peor, but no one knows his burial place to this day. (Deuteronomy 34:6)

The Name Te Kooti

It has been argued that the name Te Kooti was given to Rikirangi Te Turuki at the time of his baptism into the Church of England, the name being said to be the Māori form of 'Coates', after the Secretary of the CMS, James Coates. However, it was more likely taken from the word 'court', of which 'kooti' is the Māori form. Some followers claimed that it dated from Te Turuki's appearance in court in Poverty Bay as result of a minor infringement of the law during his youth but others maintained that the name was first used by Te Turuki only during his period of exile on the Chatham Islands. If the latter was the case, it is connected with the new prophet's announcement that the law and judgement would now be in his hands since he was the designated agent of God. Held without warrant and deported to Wharekauri without trial, Te Turuki and his companions had found the law of the Europeans wanting. Te Turuki was now Te Kooti – the court!

Te Kooti and the Old Testament

When, in the mid 1840s, Te Kooti was trained in a CMS school he would have gained knowledge of the New Testament but little direct access to Old Testament scriptures. From 1858, however, the complete Old Testament was available in Māori, and while exiled on the Chatham Islands Te Kooti spent time studying it – especially the Books of Joshua and the Judges, and those passage from the Psalms containing curses.

Te Kooti claimed that he was appointed to a special position and task directly by ‘the Spirit of God’ who spoke to him over a period of several months during his time of exile at Wharekauri. He was in no doubt that he was called to be a prophet to his fellow prisoners whom he believed were descended from the ancient Israelites. These new ‘Children of Jehovah’ were identified with the former Children of Israel in three ways: through physical descent, divine designation, and the parallels between their situations.

Te Kooti was assured of the success of his future mission by the appearance of two signs – a *ngārara* (reptile), the sight of which caused the prophet to fall down in fear, and a fire which flamed on his palm but did not burn or singe his hand or clothes.

These signs recalled the symbols associated with the prophet Moses. Māori traditionally associated the *ngārara* with the world of spirits, but to Te Kooti it was also a sign of power that recalled the serpent carried on the staff of Moses to symbolise the healing power of God. The fire which did not burn recalls both Moses’ meeting with God in the burning bush and the pillar of fire by which God led Moses and his people through the desert. The fire also recalls, from the later history of the Hebrews, the three men – Shadrach, Meshach, and Abednego – who were condemned to the burning fiery furnace by Nebuchadnezzar but who remained untouched by its flames because they were under the protection of God.

Like Moses, Te Kooti at first doubted his ability to be a prophet. However, he believed that God strengthened him for the task. Certainly he was cured of a very serious attack of tuberculosis during this period. Once convinced of his “call”, the new prophet was installed in a ceremony of anointing with oil.

Te Kooti saw parallels between his and his followers’ escape from Wharekauri and the Israelites’ crossing of the Red Sea to escape their pursuers. Wharekauri was their Egypt and the mainland their Canaan – the land of their ancestors which needed to be restored to the Māori people. While the period of the campaigns that Te Kooti conducted over the centre of the North Island was four years rather than the forty endured by the Hebrews, both groups were forced to “wander” before they could settle down. On at least one occasion, Te Kooti – dressed in a loose flowing robe and with the sun shining on him – appeared at the top of a hill and prayed before engaging his forces in battle. He was casting himself as Moses on Sinai or as Joshua commanding the sun to stand still.

The *utu* which Te Kooti exacted against those who had wronged him not only followed traditional Māori custom, but also followed biblical precedent. Before the exodus from Wharekauri, Te Kooti read the verse in which Saul was instructed to utterly destroy the Amalekites because of that people's former treatment of Israel:

Now go and attack Amalek, and utterly destroy all that they have; do not spare them, but kill both man and woman, child and infant, ox and sheep, camel and donkey.'(1 Samuel 15:3)

On their arrival back in the vicinity of Poverty Bay, Te Kooti's party underwent a time of preparation for the period ahead. Here too the prophet's words of instruction and encouragement were taken from the Old Testament. One passage which is said to have been used was the promise of the prophet Joshua to the tribes of Israel concerning their inherited land:

The Lord your God will push them back before you, and drive them out of your sight; and you shall possess their land, as the Lord your God promised you. Therefore be very steadfast to observe and do all that is written in the book of the law of Moses, turning aside from it neither to the right nor to the left. (Joshua 23:5-6)

Te Kooti's military successes reassured him of his divine mandate and his purpose. After a run of early victories in the Hangaroa district west of Poverty Bay, Te Kooti held a service of commemoration of the occasions, and read verses which told of God's support for his people and their prophet:

Thus the Lord saved Israel that day from the Egyptians; and Israel saw the Egyptians dead on the seashore. Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses. (Exodus 14:30-31)

Te Kooti's status as an appointed prophet was enhanced when predictions made by him were found to be proved correct by later happenings. He was also supposed to have the gift of healing and to have brought about many cures.

Te Kooti's own words were guided by the Old Testament. In the meetings of worship which were held daily in the morning and at evening, the books of the Old Testament that referred to the history and laments of the Hebrews were mostly used. Under the guidance of the Spirit of God, Te Kooti compiled a new set of scriptures, made up of various verses from different books of the Bible, especially those of the Old Testament.

Te Kooti maintained that the written scriptures brought by the missionaries had been altered by human hand. He believed that through his revelation people would now be given the accurate word. These new *panui* (verses) were not to be written down but committed to memory and chanted – as was the Māori tradition – by his followers.

Prayer in the new system was offered directly to God without the need for a mediator. The 'Jehovah' of the Old Testament – who led the Jews from captivity into freedom – rather than the 'Father' of the New Testament was the focus of Māori intercession at this time. Oppressed and dispossessed in their homeland, Māori desired to become once more a proud and worthy people.

Ringatū and Christianity

Christian commentators were accurate in their observations that the Ringatū movement seemed to reject many aspects of traditional Christianity. Essential features of the Gospel including salvation from sin and the hope of immortality were clearly missing. The person of Christ was not emphasised during the early stages of the development of the Ringatū religion as the Old rather than the New Testament was seen as being more relevant to Māori in their present situation. Although the Lord's Prayer was used in worship the ending was altered.

While a number of followers of the Ringatū movements told missionaries that they had 'given up the way of the Son and adopted instead the way of the Father', this was a fairly general feeling throughout the country during the 1870s. Some of Te Kooti's followers recognised similarities between their prophet and Jesus – particularly in the messianic aspect of his mission and the predictions about his power and purpose. They also saw parallels between the lives of the two in the way that Te Kooti was falsely accused and arrested – the prophet's life being seen as a continuing martyrdom after his revelation. During his ministry, but particularly during his last decade, Te Kooti was acclaimed as a healer and was said to have brought about miraculous cures. Like Jesus and his disciples, Te Kooti's method was the laying on of hands and prayer.

The Upraised Hand

The religion of Te Kooti was first known as *Te Hahi o te Wairua Tapu* (The Church of the Holy Spirit). Before long it was given the name Ringatū meaning 'the Upraised Hand'. This name referred to the characteristic gesture of the prophet and his followers of raising their hand in blessing. The most likely origin of this practice is in an instruction in the Psalms:

Lift up your hands to the holy place, and bless the Lord. (Psalm 134:2)

However, upraised hands appear throughout the Old Testament. It is the upraised hand of Moses that ensures his people's victory when the Israelites' battle with the Amalek.

Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed. (Exodus 17:11)

Hands were also raised in the act of blessing and in the rite of sacrifice.

Aaron lifted his hands toward the people and blessed them; and he came down after sacrificing the sin offering, the burnt offering, and the offering of well-being. (Leviticus 9:22)

The name Ringatū may also have been applied to Te Kooti's movement on the basis of a vision of Te Toiroa. In his vision Te Toiroa foresaw the man and his 'church with the upraised hand'.

Other Features of Ringatū

Other aspects of Ringatū were also inspired by the scriptures. The Christian celebration of Sunday, the day of the Lord's resurrection and the first day of the

week, was dropped and replaced by recognition of the seventh day, Saturday. However, this was not kept completely sacred as was commanded in the Hebrew system. Likewise, some of the feast days kept by the Israelites were adopted by the Ringatū, though the purpose and practices differed. In the same way that the Children of Israel were instructed to observe the first day of the first month, and the first day of the seventh month, among others, so the Ringatū kept 1 January and 1 July for their special gatherings. Although they were abiding by biblical command they were not adhering to the practices of the Jewish faith, for the system followed was the Gregorian calendar rather than the Jewish almanac.

The 'Spirit of God', who appeared to Te Kooti and brought him divine revelation was believed by Te Kooti to be the archangel Michael. Although the missionaries did not greatly emphasise angels in their teaching, references in the scriptures ensured that their presence was known to the Māori. These beings were equated with the traditional *atua* and were therefore not only acceptable but familiar to Māori.

The traditional image of the archangel Michael is that of defender and warrior. It is appropriate, therefore, that it was he who communicated the message of Te Kooti's mission to the prophet. In contrast, the angel Gabriel was linked to a message of peace by other Māori religious leaders, including Te Ua Haumene, the Pai Marire prophet. The choice of Michael as the mediator supported the particular mission of Te Kooti who was well aware of the respective roles of the two angels – Te Kooti possessed two greenstone *mere* (short flat weapon made of stone or greenstone) – one for war which he referred to as Mikaere (Michael) and the other for peacemaking which he called Kapiti (Gabriel).

Ringatū and the Return to Traditional Māori Values

The new faith included some aspects which could be seen as both a following of the older scriptures and also a return to Māori tradition. The fact that Te Kooti had a number of wives can be seen as an abandonment of Christian principles and a return to the traditional practices of both Māori and Hebrew.

The Ringatū movement emphasised a revival of Māori values, especially a return to the distinction between what was *tapu* and what was *noa*. This was a consequence of Te Kooti's rejection of the values and beliefs of the Europeans and an attempt to reaffirm Māori identity. The rules governing *tapu* were also seen to parallel the many regulations regarding all aspects of life that were the basis of Hebrew society and culture. The Christian missionaries, in contrast, insisted on very few such laws, and the one that was important to them – Sunday observance – was rejected by the Ringatū movement in favour of Saturday observance.

Ringatū emphasised the sacred nature of special buildings and other places. Ringatū churches had strict laws regarding usage and discipline placed upon them. This was both a return to traditional Māori custom and to the practice of the ancient Hebrews who held Temple and Tabernacle sacred. The practice maintained by warriors of keeping vigil the night before a battle, was now transformed by Ringatū to become the overnight period of worship preceding a day set aside for special services.

The campaign of revenge waged by Te Kooti's force in the first year or two of his return not only followed the custom of *utu*, but was also seen as being ratified by instances recorded in the Old Testament. The people of the new prophet believed that their cause was a just one – just as the Hebrews did – and that God was behind them supporting and protecting their campaigns.

Major W. G. Mair, the leader of many expeditions against Te Kooti reported that the prophet relied greatly on inspiration from Jehovah, claiming that he based his decisions and actions on divine command. Te Kooti justified his violent actions on the grounds that they were being undertaken against enemies who had sinned against Jehovah. Having cursed his enemies, Jehovah then sent Te Kooti as his agent against them to put them to the sword. According to Mair, Te Kooti did not believe in the New Testament but was constantly quoting the Old – he could always find a passage to justify his acts or orders.

Members of the Ringatū Church in the present day believe that Te Kooti's decisions and actions were directed by God.

In the early engagements when Te Kooti's people experienced great victories, this idea of divine support was strong among Ringatū – their successes reinforcing the belief. As time passed, however, the opposing forces grew more determined and experienced, subsistence in the rough country where the party sheltered was harder, and victory became more difficult. By the fourth year of his wandering in the wilderness, when many of his people had been captured and few remained, the advantages were more often on the side of the government forces. The biblical parallels were less obvious.

The prophet's withdrawal to sanctuary in the King Country might well have indicated his feeling that either his mission had been accomplished, or that the divine mandate had been withdrawn. Te Kooti's reported comment, in 1892, to his former opponent Major Keepa that neither of them would succeed in bringing about unity in the land because of the blood which was upon their hands recalls the reason that was given in scripture for the withdrawal of blessings from King David.

But the word of the Lord came to me, saying, 'You have shed much blood and have waged great wars; you shall not build a house to my name, because you have shed so much blood in my sight on the earth. (1 Chronicles 22:8)

A New History and Tradition

However, other evidence suggests that the Ringatū religion was neither simply a return to former Māori beliefs and customs, nor an adoption of the faith of the Children of Israel. While there were aspects of each, the whole constituted a new history and new tradition.

The system included an order of office holders known as *tohunga*. While these had similarities with tradition in their specialisation into different areas, it was the roles which were important rather than the person. The members of the new church enjoyed an equality which went past the former system of descent and concentrated rather on the qualities of an individual. From the early days any member could lead the religious observances – a break with all former traditions.

The times of the special gatherings of the members, which were instituted towards the end of Te Kooti's life following his pardon, were set according to the new history. The twelfth day of the month which has special significance to the Ringatū movement remembers the day the government finally acknowledged Te Kooti's innocence and completed the transfer to him of the Wainui Reserve as compensation. Some Ringatū also claim the twelfth day is special because it was chosen by Te Kooti from a passage in the Book of Revelation:

On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. (Revelation 22:2)

Another reason for the significance of the number twelve to Ringatū is that it corresponds to the number of tribes of Israel.

The Feast of the Passover was also of significance to Ringatū. To celebrate the occasion of the deliverance of the prisoners from their island exile, a Feast of the Passover was held.

The religious practices of the past were not a significant part of the Ringatū faith. Some of his followers might still have retained some earlier beliefs, but Te Kooti himself opposed them, and on at least one occasion destroyed a former altar to the *atua*, Tū, saying that it, and the use to which it had recently been put by someone connected with his party, was not in accordance with the doctrines of Ringatū.

A concern for justice was a strong motivating factor throughout Te Kooti's life, and one which continued well after his period of active military protest was past. As leader of his people Te Kooti came to realise that reform would only come about by political means. He recognised that his would be the last military response in opposition to the government and that after his time warfare in New Zealand would be over. Before he died he told his people that in future, redress would be through the law and not violence.

The canoe for you to paddle after my departure is the Law. Only the Law can be pitched against the Law.

Following his pardon, Te Kooti adopted a new spirit of religious reconciliation, advising his followers to co-operate as fully as possible with those who adhered to the Church of England – *Te Hahi Matua* (the parent church) – in which he had been instructed and had been a member.¹⁵

In his later years, Te Kooti assured his people that God's guidance of them had not come to an end. He prophesied that other prophets would follow but they would tread the path of peace.

As time went on, the Ringatū movement's emphasis shifted according to the changing circumstances and conditions of the Māori people. Christian aspects of the teachings were given more prominence. In the twentieth century, the Ringatū

¹⁵ The Catholic Church is also called Te Hāhi Matua, even by Anglicans

movement has claimed an identity as a Māori Christian church, although it still retains a strong Hebraic flavour from the Old Testament scriptures which provided much of its inspiration from its beginnings.

Links with the Student Text

Something to Think About

Here students are asked to consider the ways in which the New Zealand Wars brought a loss of *mana* to Māori.

The following ideas are relevant:

The *mana* of Māori comes, to a large extent, from their ancestral lands. As a consequence of the New Zealand Wars many Māori lost a vast amount of their traditional lands either through military defeat by government forces, through confiscation, or by subsequent decisions of the courts. The deaths of many Māori during the Wars, and their capture and imprisonment, also contributed to their loss of *mana*.

Something to Research

Here students are asked to find out more about the life of Te Kooti Rikirangi.

The teacher material in this section of the teacher guide will be useful. Michael King's *The Penguin History of New Zealand* (Penguin, 2003) which is readily available will be useful as will the entry on Te Kooti Rikirangi in volume one of the *Dictionary of New Zealand Biography* (Department of Internal Affairs, 1990). The most authoritative text on Te Kooti Rikirangi is Judith Binney's massive *Redemption Songs* (Auckland University Press, 1995).

Students are also asked to suggest reasons why Te Kooti Rikirangi was hated and feared by many Pākehā.

Pākehā who met Te Kooti often professed to be shocked when they realised that the mild-mannered man before them had planned the deeds associated with his name.

In an attempt to show the authorities that he was not to be trifled with, Te Kooti, in the early hours of 10 November 1868 descended upon the settlement of Matawhero, where his men killed thirty-three Europeans and thirty-seven friendly Māori. Te Kooti's attack on Matawhero, intended partly as *utu* (pay back in kind, redressing past wrongs) and partly to show the government that he was not to be trifled with, transformed Te Kooti into a legend. His guerilla campaigns were carefully planned and ruthlessly executed. Time and again he proved that he was more than a match for the best colonial forces. As a warrior Te Kooti refused to allow his people to indulge in cannibalism or to practise ritual mutilations of their dead enemies. Modern research tends to support Te Kooti's assertion that his actions arose out of his claim for justice.

Task Twenty-Two

Here students are asked to list five important things that they learn about Ringatū from comments made by Wi Tarei, a member of the Ringatū Church.

Possible answers include the following:

- Ringatū is based on the Bible, which church members commit to memory as much as possible.
- Ringatū emphasise direct, spontaneous speech.
- This Ringatū Church observes the Sabbath and holds special *hui* (meetings) on New Year's Day and in June.
- The most important part of Ringatū worship is the observation of *Te Kaumarua* (the Twelfth), on the twelfth day of each month.
- The duration of the service is the time it takes the cycle of hymns, *panui* (verses from the Bible), psalms and prayers to go right round the meeting house.
- Different people, one at a time and moving in a clockwise direction around the house, take turns leading the prayers.
- The services open with a call for honour and glory to God, peace on earth and goodwill to all.
- The *panui* and psalms are all chanted to the same tune.
- The hymns are the most sacred part of the service and can only be led by a *tohunga*. Everyone must stand for them.
- Prayers can be said by anybody, for any particular cause.
- Prayers close with the words, "We glorify your holy name" and as this is said, hands are upraised, the gesture of the Church's name, Ringatū.
- All Ringatū rituals close with the Lord's Prayer, rewritten and shortened according to Te Kooti's inspiration, and ending with the words, "We believe and glorify your holy name. Amen."
- During the Twelfth, between the services, members discuss the politics, organisation, theology and affairs of the Church.
- On the morning of the Twelfth, after a night of prayer and fasting, the *hākari* or communal feast is held.
- Before the end of one Twelfth, a person will stand and 'call' the next Twelfth at another *marae*. In this way they circulate around different *marae* in the course of a year.
- *Tohunga* are selected for training and for the ministry by other *tohunga*. They are people who display a special interest and aptitude, a distinctive spirituality. They must also have good memories to learn all the ritual by heart.
- Many *tohunga* are identifiable because they wear the Church symbol – the upraised hand – as a crest on the pockets of their jackets.

PART THIRTEEN: MĀORI RELIGIOUS MOVEMENTS – RĀTANA

Achievement Objective 5

Students will be able to develop an understanding of the process by which Christianity and the indigenous religion of Aotearoa New Zealand interacted to form new religious movements.

Church Teachings

Indigenous Religions in a Period of Change.

- Indigenous religions have in the past been inseparable from the cultures of the people who practised them.
- Among these peoples the same word was often used for religion, custom and culture – together these forces and values held their societies together.
- The meeting with Christianity, other religions, western culture, and modern science, technology and urbanisation, has affected these societies and their indigenous religions.
- The influence of indigenous religions remains strong, especially at times of crisis.

Learning Outcomes

At the end of this section of the topic students will:

- Identify and describe circumstances and events which led to the establishment and development of the Rātana movement.
- Suggest reasons why some people find it difficult to accept aspects of Rātana as Christian.
- Illustrate and explain key Rātana symbols.

Teacher Background

Overview of the Rātana Movement

Both a religion and a pan-tribal political force, the Rātana movement was founded by Tahupotiki Wiremu Rātana (1873-1939) in the first third of the twentieth century. T.W. Rātana rose to fame as a faith healer and spiritual leader in the years after World War I. In 1925 his followers formed the Rātana Church and formally split from the established churches.

In the nineteen-thirties Rātana aligned with the New Zealand Labour Party for the mutual benefit of both sides. Rātana / Labour candidates dominated the Māori seats in parliament until the nineteen-nineties and remain a political force to be reckoned with. In the nineteen sixties there was a rapprochement with the conventional Christian churches. The Rātana Church has its headquarters at the settlement of Rātana Pā near Wanganui.

The Vision of T. W. Rātana

Tahupotiki Wiremu Rātana, the founder of the Rātana movement, was born to an Anglican father and Methodist mother on 25 January 1873 in the district of Rangitikei. Of Ngāti Apa and Ngāti Raukawa descent, Rātana was raised by his foster mother Ria Te Ra i Kokiritia Ai Hamuera and baptised into the Methodist Church.

Rātana's aunt, Mere Rikiriki, who herself had established *Te Hahi o te Wairua Tapu* (the Holy Ghost Mission) in the early nineteen-hundreds, on many occasions, from 1912 onwards predicted that a new leader for the Māori people would soon arise among them. She went as far as to nominate her nephew as the chosen one, assuring him that he would be given a sign that would convince him of his mission.

The first indication of Rātana's special calling came when Rātana, his wife, and their twin sons whom Mere Rikiriki said possessed very strong spiritual power, were camping on the beach near their home in the Whangaehu-Turakina area south-east of Wanganui. Large waves drove two whales onto the shore. One was killed by the impact, the other died after a struggle. As well as providing food and oil for many future visitors, the incident of the whales was also regarded as having spiritual significance.

In 1918 the great influenza epidemic known as the Spanish Lady hit New Zealand, affecting Māori people particularly. By October, Rātana's family was almost wiped out, with only three out of twenty-one family members of his own generation surviving. On the afternoon of 8 November, Rātana received a vision which left him in no further doubt about his mission. While standing on the verandah of his farmhouse looking out across the Tasman Sea, Rātana saw a small cloud approach and swirl around him. He then experienced a burning sensation and heard a voice speak to him:

Fear not, I am the Holy Ghost. I have travelled around the world to find the people upon whom I can stand. I have come back to Aotearoa to choose you, the Māori people. Repent! Cleanse yourself and your family as white as snow, as sinless as the wood-pigeon.

Rātana, I appoint you as the Mouthpiece of God for the multitude of this land. Unite the Māori people, turning them to Jehovah of the Thousands, for this is His compassion to all of you.

Later that evening the new prophet was visited by an angel who also gave him the message of God:

[He] was to turn the people from fear of moreporks and roosters, and their belief in atua hidden in sticks and clothing, the relics of departed ancestors, back to belief in Jehovah. He was to preach the Gospel to the Māori people of the North, the South and the Chatham Islands. He was to destroy the power of the tohunga and was to cure the spirits and bodies of his people.

In the months that followed, the news of Rātana's vision spread around the district. Remembering the words of Mere Rikiriki, people sought out the new prophet, who at

the time of this revelation was aged forty-five. As more and more people moved their homes to be near him, a settlement which became known as Rātana Pā sprung up around the Rātana farmhouse. T. W. Rātana soon acquired a reputation for his healing work which drew many new witnesses who then stayed to become members of the movement.

At Christmas 1920 large numbers of visitors swelled the settlement to a total of 3,000. At this time a new church building was opened, called *Piki te Ora* (Seek the Light). Its stated non-denominational character was reflected in the ordering of the day's events. In the morning members of all Protestant churches held a combined service under the leadership of a Methodist minister who was a relative of Rātana, and a Catholic priest celebrated Mass. In the afternoon Rātana conducted a long service, declaring that he merely pointed the way that the people themselves must take. He was the *Māngai* (mouth-piece) of God. The path people needed to follow was one of faith, repentance, and the rejection of the ways of the past.

During 1921 Rātana travelled throughout the country, visiting many places in both the North and the South Islands. In each place many services were conducted by a number of Christian ministers, with the *Māngai* also addressing the people and conducting a mission of healing. In 1924 Rātana along with forty of his followers travelled to England where they attempted – mostly unsuccessfully – to bring to the attention of the British Crown and Government the wrongs suffered by Māori. The group also travelled throughout Europe and to Japan. A further tour to America, Canada, and Mexico followed in 1925.

During these years followers from all over New Zealand were attracted to Rātana Pā. Because many brought with them their own firmly-held religious beliefs, theological disputes soon arose among those who gathered around the *Māngai*. At first the established churches supported Rātana's work recognising his ability to bring large numbers of previously disillusioned people back to the practice of their Christian faith. Many ministers were active in taking part in services – all with the agreement of the *Māngai*. In time, however, when disagreements between the orthodox churches and the developing theology of Rātana became more marked, a separation was inevitable.

The Establishment of the Rātana Church

The declaration of the existence of a separate church was announced by T. W. Rātana on 31 May 1925. On 21 July the new body was officially registered.

Until this time services of worship were conducted mainly by ordained ministers of different denominations which Rātana himself supplemented with inspirational addresses. Many of the followers had retained their membership in one or other of the orthodox churches as there was no real conflict between them.

The announcement that Rātana was a separate church indicated a distinct break with the orthodox churches. Doctrinal differences were thought to be irreconcilable and most contact between the two came to an end. At the same time as the new church was registered, the Church of England officially announced that Rātana was a schismatic sect, and that some of its practices were contradictory to Christian teaching. In future, church members could not also be members of the Rātana

movement. The Methodist Church, although it did not agree fully with the additions to orthodox doctrine, did not sever all links, hoping to influence further Rātana developments through their common members.

But the differences between the followers of Rātana also continued. As a Māori unity movement it attracted members from all tribes, but these often did not come for the same reasons, and did not agree among themselves as to the movement's purpose or methods. Rātana's own intention was to provide a single Māori church which would unite the race and promote their welfare through a way of life based on biblical values. Some who came from a background of *Pai Marire*, or from the Waikato-King Country district, however, did not support the strong Christian emphasis. On occasions there were examples of the burning of Bibles as this faction made its point.

In 1927, in an effort to stop further arguments over theological matters within the new church, Rātana declared that the Bible was now 'closed', and that no further interpretation of the scriptures should be engaged in. This move was misunderstood by the orthodox churches, and also by some of the members – some families and groups leaving to rejoin their previous churches, and others to form different responses.

Despite these setbacks, membership of the Rātana Church grew with the 1936 census figures showing that almost twenty percent of Māori claimed to belong to it. According to official figures, however, this was the peak, and although the number of members has climbed since, the percentage of Māori religious affiliation has declined.

The Spiritual and the Material – Two Aspects of Rātana's Mission

The mission of T. W. Rātana had two aspects – the spiritual and the material – which had been indicated in the first sign of the beaching of the two whales. The spiritual aspect was symbolised in two ways – by the whale which lay still on the sand and represented the soul, and by Arepa (Alpha), one of the twin sons of the *Māngai*.

In 1928, the running of the church was handed over to the committee which had been set up. Rātana announced that his spiritual mission was finished and his material works were to begin. Arepa, who was a young man of eighteen, recognised that his life was at an end, and after a long illness died in the last minutes of the year 1930.

The second aspect of Rātana's mission, the material work, was symbolised by Omeka (Omega), the other twin son. It was also represented by the second whale which had thrashed around for some time before dying. The manner of this second whale's death represented the body and the conflicts between the Rātana movement and the rest of society.

Rātana saw the material aspect of his mission as focusing mainly on the promotion of recognition of the promises included in the Treaty of Waitangi. This involved a long campaign to have Rātana candidates elected to the four Māori seats in Parliament. The first was elected in a by-election in 1932, a second in 1935, and by 1943 all four seats were held by Rātana members, a state that continued for twenty

years until 1963. When Eruera Tirikatene succeeded to the House after winning the Southern Māori seat for the Rātana movement in 1932 he took Omeka into the debating chamber as a sign that the movement's material aim was now accomplished. The second twin's purpose being completed, he went to bed and died that November.

The *Māngai* himself died on 18 September 1939 having passed on the responsibility of continuing his spiritual and material works to his eldest son Tokouru and others of his family. His funeral was attended by the Prime Minister M. J. Savage with whom Rātana had earlier formed a political alliance, several Members of Parliament, and about 3000 mourners. To many Māori the coming of the *Māngai* was the fulfilment of a messianic hope that had existed for generations. When the formation of the church was proclaimed in 1925, Rātana announced that it was the beginning of a new era, the Dispensation of the Faithful Angels.

The Rātana Movement and Mainstream Christianity

Despite the differences in opinion between some of the followers of the movement, Rātana continued to advocate a moderate view based on biblical teachings and including no anti-European sentiments. To a delegation from the Māori King movement who asked if he would involve himself with the land issue, he replied:

First let us unite in the Father, and then we shall unite in the land.

Rātana did insist that the Māori needed their own form of worship and that his mission was to his own people. He maintained that his role as the mouthpiece of God to the Māori was the result of the revelation given to him by the Holy Spirit. Although he saw himself as inspired by God, Rātana did not claim that he possessed any divinity of his own. When some members of the movement suggested that Rātana did have divine status, the matter was fully debated, with the result that the *Māngai* was proclaimed to be merely the mouthpiece of God, and not another Christ. Despite Rātana's denials, however, this notion did tend to recur throughout the years and doubt about this important aspect of the teachings remained within the orthodox churches.

Rātana was clear about the spiritual basis of the movement which took his name:

In one of my hands is the Bible; in the other is the Treaty of Waitangi. If the spiritual side is attended to, all will be well on the physical side.

The understanding of God which Rātana presented was an amalgam of the Old Testament 'Jehovah' and the 'Father' of Christianity. The name of Jehovah was given as *Ihoa*, suggesting a link between the notions of *Io*, the supreme figure of tradition, and the *Ihowa* (Jehovah) of the Bible. The primary statement of belief in the Rātana creed – "I believe in Jehovah; Father, Son, and Holy Ghost . . ." – also shows the same amalgamation of biblical views, with Jehovah being made up of the members of the Christian Trinity.

Despite the belief of some members of the churches that Rātana services denied the central position given to Christ in orthodox Christian liturgies, the *Māngai* himself repeatedly confirmed the divinity of Christ. In a letter to a European woman seeking healing he wrote:

Trust in the Lord Jesus Christ, with all thine heart and soul, believe in Him and His power to heal, for all things are possible with the Lord. Pray to Him with sincere truthful and reverent heart, appeal to the Lord with earnest and unwaning prayers, therefore, repent ye of thy sins, and whatsoever thou may asketh of the Lord in the name of the Father and of the Son and of the Holy Ghost and the Holy Angels shall be granted, as I shall also pray to the Lord to grant thy request. Sanctify His name and sing His praise forever and ever. Amen.

The Rātana creed acknowledged “[God's] only Son our Saviour”, and the Foundation of Faith concluded with a statement of Rātana’s wish that his people “might possess the blessings in the love of our Lord and Saviour Jesus Christ.”

Some lack of emphasis on the use of the name of Christ within the services of the church had its origin in the Māngai's command to “*Whakatapungia te ingoa o Te Karaiti*” (Make the name of Christ sacred). As Christ’s holy name was often abused in the speech of both Europeans and Māori, Rātana ruled that it should generally be avoided in order to prevent such blasphemy.

The stated purpose of the *Māngai* was given in the document forming the foundation of faith prepared by him before he died:

Reverent worship of Jehovah was the genesis of my effort that the Pā might be a reflection of the House of Israel and that all those therein might not be contaminated by materialism, clever sophistries, or the devil . . .

The Creed of the Rātana Church

The key beliefs of the Rātana Church are expressed in a creed consisting of ten clauses:

Glory and praise be to Jehovah of Hosts – Father, Son and Holy Ghost – and honour also be to the Faithful Angels.

- 1. I believe in Jehovah – Father, Son and Holy Ghost – the Creator of all things that do exist, and the Author of all life, Who in Infinite Wisdom and Love presides over all His creation.*
- 2. I believe that man was created in the image of Jehovah, but that, through wrongdoing, he lost the possibilities and joy of this his heritage; thus the necessity arose for a Saviour-Redeemer to deliver him from the power and consequences of sin in this life and in the life that is beyond the death of the body.*
- 3. I believe that Jehovah sent His Son in the human form of Jesus Christ to redeem man and to conquer the power of sin, of darkness and of death. Heaven is now Christ's throne and the earth is His footstool, but His chosen dwelling-place is in the hearts of those who truly believe in Him and have union with Him in His victory and glory.*
- 4. I believe in the Holy Ghost, the Breath of Jehovah, the Giver of Life, who proceeding from the Father and from the Son is to be worshipped with the Father and the Son. The Prophets spoke by the inspiration of the Holy Ghost.*

He reveals to man's consciousness his sins and their correction and leads men to trust, and rest firmly upon the Saviour, transferring his heart and mind until he becomes Christ-like in holy love.

5. *I believe that the Faithful Angels of Jehovah are ever active doing His will. They are His workers and messengers. They are the helpers of all those who truly believe the Gospel of Jehovah. They are co-workers with man. They render continuous loving service to Jehovah.*
6. *I believe in the Holy Christian Church – the company of all those who have truly received the Christ and are united with Him and with each other in seeking righteousness and in rendering loving service to God and to man, and in fighting against all evil beliefs and sinful practices.*
7. *I believe, as Jesus Christ has taught us, that Jehovah is our Heavenly Father, and all men are brethren; that all our labours should be, not for personal gain, but in co-operation with each other as co-workers with Jehovah for the benefit of mankind and the honour of God. That all men should be honest workers and in love and justice and knowledge each bear his share of the burden of life thus serving Jehovah and his fellow men.*
8. *I believe in the Holy Bible, in both the Old Testament and the New Testament, for it is the record of Jehovah's greatest revelations concerning the eternal life of the spirit and the vitality of the body.*
9. *I believe that in Jehovah is the light and the great joy for my spirit and for my body. This fact is experienced through union with Christ in the Infinite Love of the Father and the power of the Holy Ghost and the Faithful Angels, and active fellowship with the true Christian believers.*
10. *I believe that Tahupotiki Wiremu Rātana is a mouthpiece of Jehovah, spreading abroad new light as the above truths concerning the salvation of the spirit and the vitalising of the body.*

(Source: Creed deposited with the Registrar General, 21 July 1925, in J.M. Henderson, *Rātana: The Man, the Church, the Political Movement*, Wellington, 1972, pp.118-19.)

The Rātana Movement and the New Chosen People

The Rātana movement held to the prevalent Māori belief that their race was linked with the ancient Israelites, yet in a rather different way than that claimed by Māori prophets of the nineteenth century. According to T. W. Rātana, the Māori people were especially chosen by God not because of any genealogical link with the Old Testament Israelites but because they had been selected as worthy in this time. They were the new 'Chosen People' – the ones to bear the name of Jehovah in this new age. Consequently, they referred to themselves as the *mōrehu* (the survivors or remnant), with Europeans called *Tauiwī*, or Gentiles, in contrast.

Even before the Rātana Church was officially instituted, those who wished to become members of the new movement were asked to sign a covenant in which they stated their allegiance to God and promised to 'renounce all the abominable foolish ways and works of Tohungaism'. By pledging their allegiance to Jehovah and agreeing to keep themselves apart from the practices of those who worshipped in other ways, in return for the assurance of divine protection for the race, members of the Rātana movement were re-modelling the covenant enacted between God and the ancient Israelites on Mount Sinai.

T. W. Rātana insisted that the Māori people abandon their traditional religious notions, ideas and rites, going so far as to visit previously sacred sites and destroy their sanctity. He rejected or ignored Māori social customs including *marae* protocol, the hereditary system, and lengthy *tangihanga*. He refused to allow any Māori carvings to be incorporated in buildings associated with the church. Thus, while there was recognition of the unity of the Māori and strong support for the rights of the race, Rātana saw the future of the Māori people in their adoption of European ways rather than in the retention of their own.

In his healing work, similarly, Rātana's emphasis was on faith in God and the elimination of the former practices of the *tohunga*. The *Māngai's* method of bringing about a cure often involved obtaining a confession from the sufferer that his complaint had a traditional cause, and those requesting help were asked to promise that in future they would put their faith in the Christian Trinity. The healing mission, which allowed anyone to also seek more conventional medical help, was justified by scriptural teachings and precedent, and thousands obtained cures from a great variety of ailments.

The Organisation and Teachings of the Rātana Church

The organisation of the Rātana Church incorporated several features from the established churches which it adapted to its own purposes. Although Rātana himself was honoured as the *Māngai*, the running of the affairs of the body was in the hands of a synod, committees, and the registered ministers. In addition there were orders of *āpōtoro* (apostles), *akonga* (assistant curates), and *āwhina* (deaconesses or helping sisters). Other members served as psalmists and choir members, or as members of bands. Only ordained ministers were permitted to perform the various functions of the priesthood. Brightly coloured robes of blue, white, purple, gold, and red, worn by the different orders, followed the colours of the vestments worn by the priests in Old Testament times.

Services of worship generally followed the pattern set by the orthodox churches, consisting of hymns, readings from the Bible, prayers, and addresses. Weddings, baptisms, and funerals largely followed those of the other churches. However, the sacrament of Holy Communion was not observed as a regular or participatory rite. Though this omission was seen by outsiders as constituting a rejection of Christ's role as mediator between God and humankind, its origin reflected the inability of Māori to comprehend or appreciate the ritual of communion. Thus, Holy Communion was celebrated only occasionally and was restricted to church leaders.

Rātana church buildings were styled along the lines of their Christian counterparts rather than according to Māori custom. The *temepara* (temple), which was opened at Rātana Pā in 1928, was designed with two bell towers and the inside was furnished with most regular church fittings.

The creed of the Rātana Church, formulated in 1925, followed orthodox Christian doctrine in regard to belief in God as the Creator of all things, the Trinity, the role of Jesus Christ as Saviour-Redeemer, the Holy Ghost as agent of revelation, the unity of humankind, the 'Holy Christian Church', and the 'Holy Bible, [in] both the Old Testament and the New Testament'. In addition, the church supported the principle of loyalty to Government, and to British sovereignty.

Other doctrines, however, were regarded by some as departures from orthodox thought. The main one among these was the addition of the *Māngai* to the central figures of belief. In the Rātana confession of faith, after the usual statement of belief in God, Christ, and Holy Ghost, appears the following declaration:

We believe that Mr T. W. Rātana was inspired and that through the Holy Spirit was appointed the Māngai of God to the Māori people.

The Rātana church gives much greater emphasis to the role of angels than do the mainline Christian churches. The doctrine of the 'Ministering Angels' is explained in the creed:

I believe that the Faithful Angels of Jehovah are ever active doing His will. They are His workers and messengers. They are the helpers of all those who truly believe the Gospel of Jehovah. They are co-workers with man. They render continuous loving service to Jehovah.

The angels were the spiritual beings spoken of in the scriptures. They had a similar station and fulfilled the same functions. While some members of earlier Māori religious movements associated angels with the traditional *whatukura* (an order of male supernatural beings) and *māreikura* (an order of female supernatural beings), according to Rātana their acceptance was based entirely on the authority of the Bible. The difference between Rātana and the other churches in regard to angels was one of emphasis. While Europeans of the time felt little need for the agency of angelic beings, to Māori they were a welcome sign of divine support and protection.

With the addition of the *Māngai* and the Faithful Angels to the acknowledged figures of faith, the Christian Trinity was replaced by a Quinary (five) – Father, Son, Holy Ghost, the Faithful Angels, and the *Māngai*. To the Māori of the time this provided a more complete range of available assistance. The members of the Trinity were supported by the order of helpers who worked between the divine and the worldly spheres. The heavenly-appointed *Māngai* was the earthly instrument of God.

The Christian institution of saints was adopted by the Rātana Church, and three children of the *Māngai* were given this status after their death. Arepa and Omeka, the sons who symbolised the spiritual and material missions, together with Hamuera, a younger son whose death in 1934 at the age of seven represented the 'Annihilation of Tohungaism', were all recognised as saints because of their respective roles as earthly assistants in the promotion of the purpose of God.

As well as the usual holy days celebrated by Christian churches, the Rātana Church commemorates two extra occasions associated with the *Māngai*. Special gatherings and services are held each year on the anniversaries of his birthday (25 January) and of the day when he received his revelation (8 November).

The Impact of the Rātana Movement

The impact of the Rātana movement was extraordinary in its early years – its teachings influenced Māori people throughout the whole country, including many who did not become members. The alteration in outlook and social conditions was

marked among those who did follow the way of the *Māngai*. A code of belief and behaviour drawn up in 1921 contained twelve points to be adhered to by followers:

1. Obedience to Rātana's message.
2. Acceptance of absolute faith in the Christian God.
3. The renouncing of all Māori superstitions.
4. All who are not baptised will be baptised forthwith.
5. That marriage be more sincerely honoured.
6. That greater care should be taken of children who should be wisely fed and tended.
7. That people pray for power to eschew intoxicating liquor.
8. That cigarette smoking among children and women nursing infants be discontinued.
9. That family prayers be held in every home.
10. That the duration of *tangi* be curtailed.
11. That people should retain membership of churches founded on Christian faith.
12. That even if Rātana himself should fail, he has now shown them the right way.

For many of its members the Rātana church brought about radical changes in their way of life. Many Māori whose religion had been purely formal were seized with intense religious conviction and began earnestly studying the Scriptures. Hundreds of Māori men who had been addicted to alcohol claimed that they were freed from the grip of their addiction through their involvement with the Rātana movement. The moral stimulus that the Rātana movement provided in its early years created as great an impact as the marvellous physical healings which were said to have been accomplished by it.

T. W. Rātana certainly provided a spiritual and material leadership which appealed to many Māori of the time. The Rātana movement was a reformist response to both the existing Māori religious movements and the Christian churches. In the view of the *Māngai*, past initiatives had generally failed to acknowledge the truths of the new message, and the churches themselves had devalued their own religion through certain practices that desanctified the holy – for instance, the irreverent or profane uses of the names of God and Christ and by paying clergy for their religious duties. Because of such acts, Rātana believed that Europeans were unsuited to be the religious advisers of the Māori.

The success of the *Māngai* was evidence that Māori were responsive to forms of religion that had a strong moral component and which emphasised reverence for the divine. While many Māori had less confidence in the missions and mainstream churches, they remained strong in their love for the scriptures.

Links with the Student Text

Something to Think About

Here students are asked to identify what the circumstances were during the second decade of the twentieth century that caused Māori to look for a leader who would provide spiritual and moral guidance.

The following factors led Māori, angry and frustrated, to look for spiritual and moral leadership:

- When the deadly influenza epidemic known as the Spanish Lady reached New Zealand in October 1918, it quickly spread, especially among the Māori population, devastating their communities.
- Although many Māori turned to their traditional *tohunga* for protection, they were unable to stop its disastrous consequences.
- Māori soldiers who had fought on equal terms alongside their Pākehā comrades during the First World War did not qualify for rehabilitation assistance.
- Legislation forbidding the sale of alcohol to Māori and refusing them finance for housing and the development of farms was also enacted.

Task Twenty-Four

This task asks students to choose three of the following headlines and for each of them to write a short paragraph for a newspaper article on T. W. Rātana and the movement he established.

Vision Reveals Māngai's Mission

Rātana Gathers Followers as Reputation Spreads

Rātana Opposes Māori Traditions

Mainstream Churches Change Attitude

Answers will vary from student to student.

Something to Think About

Here students are asked to identify which aspects of the following Rātana prayer would be difficult for many Christians to accept. They should be able to give reasons for their answer.

*May the peace of God the Father
Son and Holy Ghost (Spirit)
with the Holy Angels
Guard and watch over all of us.
May the Faithful Māngai
Lead us in the right way
In truth and righteousness
To the throne of Jehovah.*

The inclusion of the name of the *Māngai* along with that of the Christian Trinity in the prayer would be difficult for many Christians to accept. The prayer also reveals that the Rātana Church gives much greater emphasis to the role of angels than do the mainline Christian churches.

Something to Do

Symbolic objects and actions have always played an important part in the Rātana movement. Using text and illustration, students are invited to design a picture glossary that explains some of the key Rātana symbols.

Responses will vary from student to student.

GLOSSARY OF GENERAL TERMS

The entries in this glossary are for words italicised in the text, and other useful definitions.

The references in the margin, eg. N2766 are to paragraphs in the Catechism of the Catholic Church.

There is a separate glossary of Māori terms.

Abraham (N.144-46, 705-06)

Abraham is the original Hebrew Patriarch whose story is found in the Book of Genesis (chapters 11 to 25). The name Abraham means “father of a multitude”. Abraham answered a call from God to leave his home and travel to a new land. In return God made a covenant with Abraham promising him many descendants and a land. Abraham is revered as a model of faith by Jews, Christians and Muslims. This faith was demonstrated in Abraham’s obedience to God’s call and his willingness to sacrifice his son Isaac. In the Catholic Liturgy Abraham is referred to as “our father in faith”.

Anatta

Literally, “not-self”. A Buddhist term indicating that there is ultimately no soul. All beings are merely a series of mental and physical states.

Anti-Semitism

Hostility towards Jews and Judaism, ranging from attitudes of disfavour to active persecution.

Assumption (N. 966, 974)

This is the dogma that the Blessed Virgin Mary was taken (assumed) body and soul into heaven at the end of her earthly life. It was promulgated by Pope Pius XII in 1950, and is the only dogma proclaimed since the decree on papal infallibility in 1870. Mary’s Assumption is a sharing in the Resurrection of her Son and an anticipation of the resurrection of others. The Assumption is celebrated liturgically by a Feast Day on 15 August.

Atman

In uppercase, the eternal self, which the Upanishads identify with Brahman. In lowercase, the term also signifies the eternal soul of an individual that is reincarnated from one body to the next and is ultimately identified with Atman.

Authority (N. 888, 1897-1904)

Influence over, or right to give commands, enforce laws, judge conduct, etc. Religious authority is a power to influence belief or conduct, but without coercion or threat of harm. Authority in the Catholic Church is based on that of Jesus himself and his commission to his disciples (Matt 28:18-20) as well as on the promise of the “Spirit of Truth” (John 16:12-15) whom Jesus would send to guide the Church.

Avatar

Within Hinduism, an incarnation or living embodiment of a deity, generally of Vishnu, who is sent to earth to accomplish a divine purpose. Krishna and Rama are the most popular avatars.

Babylon

The ancient city of Babylon (or Babel) lay on the left bank of the Euphrates River not far south of the modern city of Baghdad, the capital of Iraq. The term also sometimes refers to the state of Babylonia which surrounded it. Babylon, like Egypt and Assyria, was one of the powerful neighbours of the Israelites in Old Testament times. From 587-539 BCE many Jews were held in captivity in Babylon in a period known as The Exile. In 587 BCE Nebuchadnezzar, the ruler of Babylon, destroyed Jerusalem. Only after his defeat in 539 BCE by Cyrus of Persia were the Jews allowed to return from exile.

Bar Mitzvah

This is a Hebrew term meaning “son of the commandment”. It refers to the ritual marking the coming of age of a Jewish boy, at which time he takes on the religious responsibilities of an adult.

Bhagavadgita

“The Song of the Lord”. A short section of the epic poem the *Mahabharata* in which the god Krishna teaches the great warrior Ajuna about the Path of Devotion (*bhakti marga*) and other ways to God. It is Hinduism’s most popular sacred text.

Bodhi

In various schools of Buddhism, “awakening” or “enlightenment”.

Bodhisattva

In Mahayana Buddhism a saint or semi-divine being who has voluntarily renounced nirvana in order to help others reach enlightenment. In popular devotion bodhisattvas are venerated as symbols of compassion.

Brahman

In Hinduism, the eternal essence of reality and the source of the universe, which is beyond the reach of human perception and thought.

Brahmin

The highest of the four main castes within Hindu society. It is made up of priests.

Buddha

The Sanskrit and Pali term meaning “awakened one” or enlightened one”. The title applied to Siddharta Gautama and all others who have by their own insight attained perfect enlightenment.

Caliphs

Arabic for “successors”. The military and political leaders of the Muslim community who succeeded Muhammad after his death.

Castes

Traditional social categories dividing Hindu society into four main classes – brahmin, kshatriya, vaishya and shudra. Each class contains numerous sub-castes, resulting in more than three thousand categories.

Catholic (N.830-856)

The word catholic in the original Greek meant “universal” or “general”. First used of the Church by St Ignatius of Antioch (35-107 CE), it was applied to the Christian faith believed ‘everywhere, always and by all.’ Later the term Catholic was used to distinguish orthodox believers from various heretical groups. After the Eastern Schism of 1054 CE Catholic was used to distinguish those who recognised the primacy of the Pope from those in the Eastern Church which came to be called Orthodox. After the Reformation of the sixteenth century, Catholic also distinguished those loyal to the Pope from the Reformers or Protestants. Christians such as the Orthodox and some branches of the Anglican Communion who profess an apostolic succession of bishops and priests and a continual tradition of faith and worship also refer to themselves as Catholic. The term Roman Catholic is thus sometimes used to distinguish the Church which recognises the primacy of the bishop of Rome, the Pope.

Chosen People of God (N. 59-64, 761-62, 781)

The Old Testament reveals how God called Abraham and promised to favour his descendants. These descendants came to be known at different times as the Children of Israel, the Hebrews, the Israelites and the Jews. The Book of Exodus describes how God made a covenant with Israel after freeing them from Egypt by which they become his people and he became their God.

The Church teaches that with the New Covenant instituted by Jesus his followers became spiritual heirs of Abraham “our father in faith”. This new People of God are in a sense, grafted onto the root of the original Chosen People.

Circumcision

This is the surgical removal of the foreskin from the penis. For ritual or religious reasons it is practised among a number of peoples and religions today most notably Judaism and Islam. In the ancient Middle East, circumcision was practised among the Egyptians and some other peoples. For Jews circumcision is a mark or sign of the covenant. It was first required of Abraham (Genesis 17:10-14). Jewish boys are circumcised at eight days old in a special ceremony.

Commandments (N. 2052 - 2082)

Usually referred to as the Ten Commandments, these are rules, received by Moses from God as part of the covenant between God and His people, Israel. They are found in Exodus 20:2-17 and Deuteronomy 5:6-21, and lay down strict obligations for the sort of behaviour expected from God’s people. Jesus emphasised that the central message of the Commandments was that we should love God with all our heart, mind, soul and strength and our neighbour as ourselves. Following the example of Jesus and in conformity with Scripture the Church has always acknowledged the importance of the Ten Commandments for Christians.

Covenant (N. 56-67, N 1962-64)

A solemn agreement often involving the taking of an oath by the parties concerned. In the Old Testament there are a number of instances of God making a covenant with people, e.g. Noah (Genesis 9) and Abraham (Genesis 17). The most important was the Sinai Covenant. This defined the people of Israel by their relationship with God. Led by Moses the people promised, 'All that the Lord has said we will do' (Exodus 19:8). In return God promised, 'I will be your God and you shall be my people' (Leviticus 26:12). God remained ever-faithful to the Covenant even though the Israelites had to be continually called back to it by the Prophets. The New Covenant, inaugurated by Jesus (see Luke 22:20) does not revoke the Old Covenant, but fulfils it.

Creed (N. 170-197)

A creed is a statement of belief. Many religions use creeds as concise, authoritative summaries of their essential beliefs, often in worship or initiation rites. These syntheses or formulae are also referred to as professions of faith. In the Christian Church the two most important creeds are the Apostles' Creed and the Nicene Creed.

Culture

The word has several meanings. As used in Catholic documents concerning education it usually refers to the totality of a society's inherited way of life. It includes such things as traditions, customs, attitudes and institutions which usually have roots in the society or group's history.

Dalai Lama

The spiritual leader of the Vajrayana school of Tibetan Buddhism, believed to be an incarnation of the *bodhisattva* Avalokiteshvara.

David

David was the second king in Israel. He was of the tribe of Judah and the city of Bethlehem. The story of his anointing by Samuel can be read in 1 Samuel 16:1-13. David came to prominence when Saul was king, and became king around 1000 BCE. He made Jerusalem his religious and political capital until his death around 962 BCE. David was known as a poet and musician and is credited with a song of lament in 2 Samuel 1:17-27, as well as with many psalms. The prophet Nathan declared that God would maintain David's line. This promise later grounded messianic hopes, which in the New Testament Jesus is seen as fulfilling.

Dharma

Ethical duty based on the divine order of reality. In Hinduism it is one of the four goals of life. In Buddhism it refers to the teachings of the Buddha, and is one of the three Jewels of Buddhism.

Diaspora

From the Greek for "dispersion". The situation of Jews living away from their ancestral homeland. This has been true of the majority of Jews for much of their history.

Dreaming, the

The mythic time of Australian Aboriginal religion when the Ancestors inhabited the Earth.

Dukkha

Suffering, frustration, dislocation or discomfort. The first of the Four Noble Truths of Buddhism, the basic insight that suffering is part of the human condition.

Ecumenical or General Council (N. 884)

A council is an official gathering of Church leaders and representatives that assists in the process of decision-making within the Church. Ecumenical or General Councils are worldwide gatherings of bishops exercising their collegial authority in union with and led by the pope. At the present time in the Church's history an ecumenical council is called by the pope.

Five Pillars

Specific religious and ethical duties for Muslims: the *shahadah* (confession of faith), prayer or worship, fasting during the month of Ramadan, wealth sharing, and the *hajj* (pilgrimage to Mecca).

Five Precepts

The basic moral requirements that are binding for all Buddhists.

Four Noble Truths

The central teachings of Buddhism: to live is to suffer, suffering is caused by desire; the cessation of suffering can be achieved; the solution is the Noble Eightfold Path.

Gentiles

A biblical term, from the Latin word for foreigners, meaning people who were not Jews.

Hadith

Traditions of Muhammad's words and actions, many of which complement or explain aspects of the Qur'an. One of the major tasks of Muslim scholars has been to categorise *hadith* into likely degrees of authenticity.

Hajj

The fifth of the Five Pillars of Islam, the journey to Mecca that all Muslims are expected to make at least once in their lifetime, if they can afford it and are physically able.

Hasidism

A form of Judaism that developed in eastern Europe in the eighteenth century that emphasises mysticism, a personal relationship with God, a close-knit community, and the leadership of the *zaddik*, a charismatic holy man.

Holocaust

The persecution of Jews by German Nazis from 1933 to 1945, resulting in the murder of some six million. It is commonly referred to by Jews as the *Shoah* (Hebrew for "mass destruction").

Imam

Arabic for “leader”. The leader of the Friday worship service who leads the prayers and delivers a sermon. Within Shi’i Islam, the term refers to an early successor of Muhammad and leader of Islam believed to have special spiritual insight. Most Shi’ites acknowledge twelve imams.

Inculturation (N. 835)

The process by which the gospel is adapted to or incarnated in a particular culture and in which a culture is purified, healed and sanctified, so that it can properly express the beauty of the Gospel. In his 1985 encyclical letter, *Slavorum Apostoli*, commemorating the 11th centenary of the evangelising work of Saints Cyril and Methodius among the Slavic peoples, Pope John Paul II wrote that their work “contains both the model of what today is called inculturation, i.e. the incarnation of the Gospel in native cultures, and also the introduction of these cultures into the life of the Church” (SA, 21). Inculturation includes at least two things: the explanation of the Gospel message in a way people of a certain culture can understand clearly, (e.g. for Maori, using terms such as tapu, mana, tika, pono, Te Wa) and the celebration of the Faith using the customs of that culture, (e.g. for Māori, beginning Mass, Baptism or Confirmation with a powhiri (ceremonial welcome)).

Indigenous Religions

Indigenous religions are the sacred traditions of native and aboriginal peoples who locate themselves as a community in a particular geographical territory or “bioregion”. Since prehistoric times, groups of indigenous people throughout the world have practised their own unique forms of religion. Many of these religions continue to be practised, especially among the original inhabitants of Australia, Africa, and the Americas. Sometimes these religions are referred to as “primal” because they tend to come first, relative to other religious traditions.

Jati

Literally “birth”. The caste that a Hindu belongs to is inherited at birth.

Jihad

Arabic for “exertion” or “struggle”. Sometimes counted as the sixth pillar of Islam, the general spiritual struggle to be a devout Muslim. *Jihad* refers to armed struggle (“holy war”) for the sake of Islam, which the Qur’an supports only if it is done in self-defence.

Judah

The name Judah has three main applications in the Old Testament:

- a) the son of Jacob and Leah and the brother of Joseph
- b) one of the Twelve Tribes of Israel
- c) the southern Kingdom created after the death of Solomon. His sons split the Kingdom, with the Northern part keeping the name of Israel.

Judaea / Judea

The southern part of Palestine in Greek and Roman times. The word is derived from Judah. The name Judaea was given to a Province of the Roman Empire.

Judaism

The religion of the Jewish people as it developed after the return from Exile in Babylon.

Karma

The moral law of cause and effect of actions which determines the nature of one's reincarnation. It is used by both Hindus and Buddhists.

Kingdom or Reign of God (N.541ff, 671)

The Kingdom or Reign of God is a term used in both the Old and New Testaments to describe the saving and life-giving rule of God over creation and human history. The preface for the liturgy of the Feast of Christ the King describes it as "an eternal and universal Kingdom: a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace". In the Lord's Prayer Christians pray that this Kingdom may come "on earth as it is in Heaven". On the one hand Jesus ushered in the Kingdom with his presence on earth (Mark 4:30-32) while on the other hand the Reign of God will not be experienced in all its fullness until Christ comes "again in glory to judge the living and the dead". (Mark 13:26-27). Christians are called on to take responsibility, both in the personal and the public spheres, for trying to foster the reign of justice and peace in their own times and situations.

Kshatriya

The second of the four main castes in Hindi society. It is made up of warriors and administrators.

Mahayana

From the Sanskrit meaning "great vehicle". The largest of Buddhism's three main divisions, it is prevalent in China, Korea and Japan. Mahayana encompasses a variety of forms, including those that emphasise devotion and prayer to the Buddhas and bodhisattvas.

Mandalas

Patterned icons that visually excite. They are used in Vajrayana Buddhism to enhance meditation.

Mantra

This is a word or phrase repeated in prayer as a way of centring one's awareness on God. Examples of mantras used in Christian prayer are; 'Jesus', 'peace', 'Come Lord Jesus' and 'Be still and know that I am God'. Mantras are also used in Hinduism and Buddhism, especially in Vajrayana.

Meditation (N. 2705 – 08)

This form of mental prayer is generally reflective. The person engaged in meditation thinks about the presence and action of God. Meditation may involve reading scripture or other works, icons or various other techniques to aid reflection on God. In the Catholic tradition meditation is usually distinguished from contemplation which involves love rather than thought.

Messiah (N. 436–40, 711–16)

Taken from a Hebrew word meaning 'anointed one', a title applied in ancient Israel to kings, priests and sometimes to prophets. By the time of Jesus, many in Israel had the expectation that God would raise up a leader from the House of David, their greatest king, to be the Messiah who would rescue them from their afflictions. Some understood this in terms of political liberation, others in a more strictly spiritual sense. Messiah was translated in Greek by the term "Christos". Hence Jesus' title, 'Christ', can be translated as 'the anointed one', or 'the Messiah'. Jesus' disciples came to realise that he was in the fullest sense of the term, the one promised whom 'God has made both Lord and Messiah' (Acts 2:36).

Mishnah

Written down in about 200 CE, but contains collected teachings of the rabbis of the preceding four centuries. Along with the *Talmud*, it is the most important text of the oral *Torah*.

Mission (N.849-860)

From the Latin *missio* meaning 'a sending'. Those called by Christ are sent by him into the world to extend the Kingdom of God. The mission of the Church, the reason for its existence, is to evangelise, to spread the Good News of Jesus Christ in word and deed.

Moksha

Liberation or release of the individual self or *atman* from the bondage of *samsara*. One of the four goals of life.

Monism

The belief that there is only one basic reality in spite of the appearance and experience of diversity.

Monotheism

The belief that there is only one supreme God who contains all the attributes and characteristics of divinity.

Mosque

The Muslim place or building of worship, traditionally including a prayer hall and courtyard, with towers called minarets at each corner.

Mudras

Choreographed hand movements used in the rituals of Vajrayana Buddhism

New Testament (N.124-141)

The New Testament is the second of the two sections of the Christian Bible or Sacred Scriptures, the first being the Old Testament. It is a collection of 27 books written between about 50 CE and the early part of the second century CE. These writings passed through several stages of editing before reaching their final form around 200 CE. While the 27 books of the New Testament have been generally accepted by the church since the end of the fourth century, the canon of scripture was declared definitively by the Council of Trent in 1546. The four gospels are the heart of the New Testament, "because they are our principal source for the life and

teaching of the Incarnate Word our Saviour". (The Dogmatic Constitution on Divine Revelation N.18)

Nicene Creed (N.170-197)

A creed is a profession of faith or a statement of belief. The word itself comes from the Latin 'credo' which means 'I believe'. From very early in its history the Church found it useful to have brief summaries of its beliefs. These creeds were intended especially for candidates for Baptism. One of the most important creeds is the Nicene Creed which is professed by Catholics during the Sunday liturgy. It is so called because it has its origins in the Council of Nicea of 325, and the Council of Constantinople of 381. (It is sometimes referred to as the Niceno – Constantinopolitan Creed).

Nirvana

From the Sanskrit meaning "blowing out". The ultimate goal of all Buddhists, the extinction of desire and any sense of individual selfhood, resulting in liberation from *samsara* and its limiting conditions.

Noble Eightfold Path

The fourth of the Four Noble Truths, it defines the basic practices of Buddhism that lead to Nirvana.

Old Testament (N.101-123, 128-133)

The Old Testament is the first of two sections of the Christian Bible or Sacred Scriptures, the second being the New Testament. The Old Testament is a collection of 46 books of Jewish origin gathered together and edited over hundreds of years. Its final form (or canon) was not settled till early in the Christian era. The Old Testament has four main divisions. The Pentateuch (five scrolls) is the first five books, known by Jews as 'The Law'. The second division is The Historical Books, followed by The Wisdom Books and The Prophets. The Church regards the Old Testament, along with the New Testament, as the inspired Word of God. The Old Testament is an integral component of worship in the Church which also recommends it to the faithful as a source of "strength for their faith, food for the soul, and a pure and lasting font of the spiritual life." The Old Testament is sometimes referred to as the Jewish Scriptures or the First Testament.

Passover Meal (N.1164)

A major Jewish religious feast. It celebrates the deliverance of the Israelites from slavery in Egypt. It takes its name from the Hebrew 'pesah' - Exodus 12:13 "When I see the blood I will pass over you - - - when I strike the land of Egypt".

At the Passover meal Jewish families eat food symbolic of God's saving events at the time of their flight from Egypt. Thus lamb is eaten in remembrance of the lambs sacrificed at the time of the Exodus. In Christian terms Jesus becomes the Passover Lamb - 'the lamb of God who takes away the sins of the world'.

According to the synoptic Gospels Jesus celebrated Passover with his disciples just before his death. In his 'Last Supper' lie the origins of much of our Eucharistic celebration of today.

Pentecost

The word comes from the Greek meaning “the fiftieth day”. It is the name given to the descent of the Holy Spirit on the apostles fifty days after Easter (see Acts 2:1-41). It is also the name for the feast day in the liturgical calendar that celebrates this event.

Pilgrimage

A pilgrim is someone who makes a journey for religious reasons. A pilgrimage is such a journey. Hindus make pilgrimages to their sacred sites such as the River Ganges, and Muslims make pilgrimages to Mecca. Pilgrimages to the Holy Land have been popular in Christianity since early in the history of the Church. In mediaeval times many other sites of pilgrimage developed, e.g. to the shrine of St James at Santiago de Compostella in Spain, or to that of St Thomas à Becket in Canterbury. In the 20th Century Marian shrines such as those at Fatima and Lourdes have developed. The Church is often regarded as a pilgrim people on a journey through life towards the heavenly Jerusalem.

Polytheism

The belief in and worship of a variety of gods who rule over various aspects of the world and of life.

Prayer, Penance and Almsgiving (N. 1430-39)

The Church has traditionally set a three-fold discipline for Christians during the season of Lent. In preparation for the celebration of the Lord’s Resurrection at Easter all are called to intensify their efforts in:

- prayer,
- penance, (or penitence) meaning interior conversion or repentance of sin which is reflected in outward actions such as fasting, or other forms of self-denial. The Church emphasises that such outward actions are sterile if they do not reflect an inward change of heart,
- almsgiving, or giving to those in need.

Promised Land

When the Hebrews came out of Egypt under the leadership of Moses they wandered in the desert for some forty years before reaching the land of Canaan, which was seen as the Promised Land, a prosperous land “flowing with milk and honey” (Exodus 3:8,17), promised by God to Abraham and his descendants as their heritage (Genesis 12:7). It was under Joshua’s leadership that the people entered the Promised Land.

Qur’an

Arabic for “recitation”. Islam’s primary sacred text, regarded by Muslims as the direct words of Allah, revealed to Muhammad through the angel Gabriel.

Rabbi

An ancient Hebrew title of respect still in use today, for a teacher of the Jewish Law. The title or its equivalent, “Rabboni”, is applied occasionally to Jesus in the Gospels.

Ramadan

The ninth month of the Islamic lunar calendar during which Muslims fast, in accordance with the Five Pillars.

Redeemer (N. 605)

Literally, one who buys back property that has been sold or a relative who has been enslaved (Leviticus 25:23-36, 48-49). As a metaphor, when used of God, it takes on the nuance of one who rescues a person from oppression or some other grave danger, (e.g. Job 19:25, Ps 19:14, Isaiah 41:14). The New Testament does not use this title for Jesus, but his saving work is described as 'redemption', (eg Luke 2:38, 21:28, Romans 3:24). The Church uses this title for Jesus Christ. It is similar to the titles 'Saviour' and 'Liberator'.

Redemption (N. 619-623, 517)

Another word used by the Church for salvation, God's saving activity through Jesus Christ in delivering humankind from sin and evil.

Resurrection (N. 988-1004)

The term Resurrection refers, in the first instance, to the central Christian belief that God raised Jesus to new life after his death on the cross and burial in the tomb. The New Testament describes a number of appearances of the Risen Christ to his disciples. Following St. Paul the Church teaches that Christ's Resurrection is the 'first fruits' of many (see 1 Cor 15:20). All who die 'in Christ' will be raised to life with him and the Father through the power of the Holy Spirit. The Risen Lord appeared to the disciples as a glorified body. Those raised to life will also experience the resurrection of the body and not simply some spiritual or immaterial existence.

Rome / Roman Empire

The city-state of Rome on the Italian peninsula emerged as the dominant power in the Mediterranean area after defeating its rival Carthage in 146 BCE. At first governed as a Republic, Rome became an Empire in 27 B.C. It was during the reign of the first Emperor, Augustus Caesar, that Jesus was born. Palestine had become part of the Roman Empire in 63 BCE. Most Jews regarded the Romans as oppressive rulers and there was much unrest. In 70 CE a Roman army destroyed Jerusalem, killing many Jews and driving many into exile.

Rosh Hashanah

The festival that occurs in early autumn (northern hemisphere) that marks the commemoration of the Jewish new year.

Sabbath (N. 348, 2168-2188)

From the Hebrew word *shabbat* meaning to "stop" or "rest". The Sabbath is the seventh day of the Jewish week. Following the Law of Moses (Exodus 23:12, 34:21, Leviticus 23:2-3) Jews observe the Sabbath by refraining from work and devoting the time to special prayers and observances. The early Christians eventually transferred the day from Saturday to Sunday – the day of the Lord's Resurrection.

Salat

Formal prayer performed five times a day at certain hours while facing the holy city of Mecca. The second of the Five Pillars of Islam.

Samadhi

A trance-like state in which self-consciousness is lost and the mind is absorbed into the ultimate reality. It is the culmination of the eight steps of Yoga.

Samsara

The cycle of rebirth and reincarnation. This worldly realm in which rebirth occurs.

Sawm

Fasting. The religious requirement for Muslims to abstain from food and drink from sunrise to sunset during Ramadan, the ninth month.

Shahada

Arabic for “witnessing”. The confession of faith, the first of the Five Pillars and the central creedal statement of Islam: “There is no God except God. Muhammad is the messenger of God”

Shaikh

A teacher and master in Islam, such as the leader of an order within Sufism.

Shari’ah

The divine law, derived from the Qur’an and the Sunna, all-encompassing in scope and setting out in detail how Muslims are to live.

Shema

From Deuteronomy 6:4, it is Judaism’s basic statement of monotheism: “Hear, O Israel! The Lord is our God, the Lord alone.”

Shi’i

From *shi’ at Ali*, “the party of Ali”, the division of Islam dominant in Iraq and Iran, originating as a result of an early dispute over leadership and distinguishable from Sunni Islam mainly by the figure of the *imam* and strong messianic expectations.

Shudra

The lowest of the four Hindu castes, made up of servants and labourers.

Solomon

Son of David and Bathsheba and third king of Israel, he ruled from about 962 to 922 BCE. He built the temple in Jerusalem and is credited with great wisdom. After his death, he was succeeded by his son, Rehoboam, but the northern tribes rebelled and established the northern kingdom of Israel under the rule of Jeroboam I.

Sufi

A follower of Sufism, the form of Islam characterised by a mystical approach to Allah, who is experienced inwardly.

Sunna

Arabic for “custom” or “tradition”. The teachings and actions of Muhammad recorded in writings known as *hadith* which provide the model for being Muslim. Islam’s second most important authority after the Qur’an.

Sunni

The division of Islam practised by the majority of Muslims (about eighty-seven percent), named after the Sunna.

Synagogue

A synagogue is a Jewish place of prayer, study and instruction. The name comes from a Greek word meaning assembly. Synagogues arose after the destruction of the temple of Jerusalem in 587 BCE and the dispersion of Jews during the Exile. By New Testament times synagogues were found throughout Palestine and beyond in towns of any size where there was a sizeable Jewish community. Services were held on the Sabbath and feast days.

Synod

Gatherings of Church leaders to decide or advise on matters relating to the life of the Church. In recent times in the Church, the pope has presided over regular synods of bishops who meet to discuss and advise on matters of current importance in the Church. A diocese may also hold a synod to advise the bishop on matters of importance to the diocese.

Taboo

A system of social ordering which dictates first that specific objects and activities, owing to their sacred nature, are set aside for specific groups and are strictly forbidden to others. The concept is common to many indigenous peoples, including the Australian Aborigines, and to Polynesians who refer to it as *tapu*.

Talmud

From the Hebrew word for “study” or “knowledge”. The vast depository of the oral *Torah*, based on the *Mishnah* with extensive rabbinic commentary on each chapter. There are two versions, the Palestinian (completed about 450 CE) and the Babylonian (completed about 600 CE).

Tanakh

A common way of referring to the Hebrew Bible, derived from the first letters of the Hebrew names of its three sections: *Torah* (T), Prophets (N), and Writings (K).

Temple

The great temple of Jerusalem was the centre of Jewish worship. First built by King Solomon in the 10th century BCE it was destroyed by the Babylonians in 587 BCE. After the exile it was rebuilt and King Herod began substantial improvements in 19 BCE. This was the temple that Jesus knew. In 70 CE it was finally destroyed by the Romans as they crushed the Jewish Revolt.

Theravada

“The Way of the Elders”. The dominant form of Buddhism in Sri Lanka, Myanmar (Burma), Thailand and Kampuchea (Cambodia). It focuses on the earliest texts and emphasises monastic lifestyle.

Tipitika

The “three baskets” of the Buddha’s teaching, the canon of Scripture for Theravada Buddhism.

Totem

A natural entity, such as an animal or a feature of the landscape that symbolically represents an individual or group and that has special significance for the religious life of that individual or group. Totems are an important aspect of Australian Aboriginal religion.

Torah

A Hebrew word meaning 'guide' or 'teaching'. It is usually translated by the English word Law. The Torah consists of the first five books of the Bible, namely Genesis, Exodus, Leviticus, Numbers and Deuteronomy and is the most important part of the Hebrew scriptures for Judaism. It is often called the 'Law of Moses' but it contains much more than legal material.

Tradition

The word comes from the Latin and means to pass on from generation to generation. It can apply either to the content of what is handed on, or to the process of handing on. In the Church, Tradition (with a capital T) refers to the living transmission of the Gospel from the Apostles through their successors to each generation. Tradition is closely bound to Sacred Scripture as they flow from the same divine source. The writing of the New Testament in the early years of the Church demonstrates the process of living tradition. Within the great Tradition are numerous traditions (with a small t). These are the ways of expressing the faith (e.g. styles of worship) which, while they may be important in various times and places, are not essential, and should not be confused with Tradition.

Trinity (N.232-267)

This is the central belief of the Christian faith - that there are three Divine Persons in one God, the Father, the Son and the Holy Spirit. This belief in the Trinity is special to Christians. It distinguishes them from followers of Islam and Judaism with whom they share a belief in one God. Faith in the Blessed Trinity is not a matter of complicated theology. It is based on a relationship with Jesus Christ who is one with God and whose Spirit is also the Spirit of God. The first Christians already had an awareness of the Trinity. Thus St Paul ends one of his letters - "the grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all" (2 Corinthians 13:13). At the heart of the Trinity is community - a relationship of love between the three Blessed Persons. It is this community of love that Christians are called to work for on earth and eventually to become part of in heaven. The Trinity is not a problem to be solved. Rather it is, in the proper sense of the word, a mystery to be entered into more deeply. Indeed the Trinity is the mystery that lies behind all the other mysteries that encompass human existence - where did we come from and why, what is our purpose and destiny?

Untouchables

Indians who belong to no caste and are, therefore, banished from normal social life. Mahatma Gandhi called them "children of God" and worked for their acceptance in Indian society.

Upanishads

Literally "sitting near a teacher". A collection of over two hundred texts composed between 900 and 200 BCE that provides philosophical commentary on the Vedas.

Vaishya

The third of the four Hindu castes, made up of servants and labourers.

Vajrayana

“The vehicle of the diamond”. Named for the *vajra*, the Buddha’s diamond sceptre, it is the prevalent form of Buddhism in Tibet. It emphasises the harnessing of sensual energies to attain *nirvana*.

Vedas

Scriptures which express the religion of the Aryan people of India. They comprise hymns, instructions for ritual and cosmological speculations. There are four divisions: *Rig Veda*, hymns to the Aryan gods who are personifications of natural forces; *Sama Veda*, verses selected for chanting; *Yajur Veda*, prose instructions on matters of ritual; *Atharva Veda*, rites and spells in verse, especially concerned with curing illness.

Yoga

A system of Hindu philosophy which seeks to free the eternal self from the bondage of personhood, culminating in the experience of *samadhi*. More generally, it refers to physical and psychological techniques for spiritual advancement.

Yom Kippur

In Hebrew, “day of atonement”. Judaism’s most important holy day, occurring in the northern hemisphere autumn on the tenth day of the new year and spent primarily at synagogue services in prayer for forgiveness of sins.

Zakat

The giving of alms as a form of community welfare out of gratitude for Allah’s favour. The third of Islam’s Five Pillars.

Zionism

Originally, the movement arising in the late nineteenth century that sought to re-establish a Jewish homeland. Since 1948, the general support of the State of Israel.

GLOSSARY OF MĀORI TERMS

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

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

´ indicates stressed syllable

Akonga (úh-kaw-nguh)
Disciples.

Anahera Pono (úh-nuh-heh-ruh páw-naw)
Faithful angels.

Āpōtoro (áh-páw-taw-raw)
Apostle.

Aroha (úh-raw-huh)
In general, means love and/or compassion. Note that the word is used in two senses:

- A joyful relationship involving the expression of goodwill and the doing of good, empathy.
- Sympathy, compassion towards those who are unhappy or suffering.

Atua (úh-too-uh)
The Māori word Atua has been used to describe God in the Christian sense since missionary times. Before the coming of Christianity, Māori used the word atua to describe many kinds of spiritual beings (in the way we now use the word “spirit”) and also unusual events. Only the priestly and aristocratic classes of Māori society (ariki, rangatira and tohunga) had access to knowledge of the Supreme Being, Io, also known as Io-matua, Io-matua-i-te-kore, Io-te-wananga, etc. It seems that many, but not all, tribes had this belief in Io before missionary times. Māori use several words to refer to God in the Christian sense:

Te Atua – God, the Supreme Being

Ihowa – Jehovah

Te Ariki – Lord, more correctly used of Jesus

Te Matua – the father (literally, parent)

Io – a term used for God in some, but not all Māori circles.
(Te Atua is acceptable in all circles).

Āwhina (áh-fee-nuh)

Deaconesses or helping sisters in the Rātana movement.

Hāhi (háh-hee)

Religion, church, denomination.

Hākari (háh-kuh-ree)

Ritual feast.

Hapū (huh-póo)

A sub-tribe – a collective of related families all with a common ancestor. The hapū, rather than the iwi, is the operational unit of Māori society.

Haumia Tiketike (húh-oo-mee-uh tih-keh-tih-keh)

The guardian spirit of all uncultivated food.

He Tangata (heh túh-nguh-tuh)

Human beings, humankind.

Hehu Karaiti (héh-hoo kuh-rúh-ee-tee)

Jesus Christ.

Hine Ahu One (híh-neh úh-hoo áw-neh)

The woman formed from earth. Tāne shaped the earth into a female form and breathed life into it.

Hui (hóo-ee)

Meeting.

Iwi (ih-wee)

A tribe, a collective of hapū, all with a common ancestor. Can also mean a race of people, as in te iwi Māori (the Māori people), te iwi Pākehā (Pākehā people), etc. Negotiations with government are usually carried out at iwi level.

Karakia (kúh-ruh-kee-uh)

Prayer, ritual.

Kotahitanga (káv-tuh-hee-túh-nguh)

The essential unity of the Māori people.

Mana (múh-nuh)

Spiritual power and authority. Its sources are both divine and human, namely, God, one's ancestors and one's achievements in life. Mana comes to people in three ways: **Mana tangata**, from people, **mana whenua**, from the land, and **mana atua**, from the spiritual powers.

Manaaki (muh-náh-kee)

Show kindness or hospitality.

Māngai (máh-nguh-ee)

Mouth. Mouthpiece of God was the title given to T. W. Rātana.

Marae (múh-ruh-ee)

Traditional meeting place, consisting of a meeting house (whare hui) and dining room (whare kai). Strictly speaking, the term refers to the marae atea, the courtyard in front of the meeting house.

Mauri (múh-oo-ree)

The life force or principle of all creation.

Mere (méh-reh)

Short flat weapon made of stone or greenstone.

Mōrehu (máw-reh-hoo)

Remnant, survivor.

Ngārara (ngáh-ruh-ruh)

Reptile, monster.

Noa (náv-uh)

Free from tapu restrictions, which have been lifted by ceremony or ritual. This form of noa is positive. It is the freedom to go on with life after being released from restricting factors, e.g after a powhiri; on leaving a cemetery; after a reconciliation; etc. Noa can also be negative: a state of weakness and powerlessness which affects both people who have suffered violation or abuse and also those who have caused violation or abuse.

Pā (páh)

Village, settlement. Traditionally these were fortified.

Panui (púh-noo-ee)

Verses from the Bible. Notices.

Papatūānuku (puh-puh-tóo-áh-noo-koo)

The Earth Mother, often called Papa.

Pono (páv-naw)

Integrity or faithfulness.

Poutikanga (páv-oo-tée-kuh-nguh)

Main pillar or support. The title given to the elected head of the Ringatū movement.

Pure (póo-reh)

Purification rites which make it possible for people to come into contact with the sacred without being harmed. Ceremony for removing tapu.

Rangatira (rúh-nguh-tee-ruh)

Chief.

Ranginui (rúh-ngee-noo-ee)
The Sky Father, often called Rangī.

Rongomatāne (ráw-ngaw-muh-táh-neh)
The guardian spirit of all cultivated food, also known as Rongo.

Rongopai (ráw-ngaw-puh-ee)
Gospel or Good News. Ngā Rongopai (plural). Te Rongopai (singular).

Tāne Mahuta (táh-neh múh-hoo-tuh)
The spirit and guardian of forests. The ancestor of human beings.

Tangaroa (túh-nguh-raw-uh)
In Aotearoa New Zealand Tangaroa is the spirit of the sea and all things that live in water. Elsewhere in Polynesia he is the Supreme Being who gave life to the cosmos.

Tangi (túh-ngee)
A word meaning 'cry' and in particular the wailing or keening for the dead expressed by Maori women. Very often it is used as an abbreviation for tangihanga, meaning the customary form of Maori funeral - a hui involving a process of grieving.

Tapu (túh-poo)
This word is used in three senses:

- 1) restrictions or prohibitions which safeguard the dignity and survival of people and things
- 2) the value, dignity, or worth of someone or something, eg the holiness of God, human dignity, the value of the environment
- 3) the intrinsic being or essence of someone or something, eg tapu i Te Atua is the intrinsic being of God, the divine nature.

Please note: when tapu refers to the Tapu of God it is written as Tapu.

Tauīwi (túh-oo-ee-wee)
Foreigners, strange tribe, Gentiles.

Tautoko (túh-oo-taw-kaw)
To support.

Tāwhirimātea (táh-fih-ree-máh-teh-uh)
The spirit of winds.

Te Ao Mārama (teh úh-aw máh-ruh-muh)
The world of light – this world, which God created out of darkness.

Te Ao Wairua (teh úh-oo wúh-ee-roo-uh)
The spiritual world.

Te Aranga (teh úh-ruh-nguh)
The Resurrection.

Te Kaumarua (teh kúh-oo-muh-roo-uh)
The Twelfth. The celebration held of the twelfth day of each month within the Ringatū movement.

Te Kore (teh káw-reh)
The Nothingness.

Te Matua (teh-múh-too-uh)
The Father. God.

Te Rangatiranga (teh ruh-nguh-tée-ruh-tuh-nguh)
The Kingdom or Reign of God.

Te Tama (teh túh-muh)
The Son (of God).

Te Wā (teh wáh)
A period in time in which a series of events affecting people and their lives takes place, which enables them to reach goals or moments of achievement.

Te Wairua Tapu (teh wúh-ee-roo-uh túh-poo)
The Holy Spirit.

Tika (téé-kuh)
Justice.

Tohunga (táw-hoo-nguh)
Expert.

Tukutuku (tóo-koo-too-koo)
Lattice work panels that decorate a whareniui.

Tūmatauenga (tóo-muh-tuh-oo-eh-nguh)
The spirit of war. Sometimes called Tū.

Tūpuna (tóo-poo-nuh)
Ancestors. Some areas use the term tīpuna.

Urupā (oo-roo-páh)
Cemetery.

Utu (óo-too)
To pay back in kind.

Wairua (wúh-ee-roo-uh)
Spirit.

Whakapapa (fúh-kuh-puh-puh)
Genealogy or family tree.

Whānau (fáh-nuh-oo)
Extended Family.

Wharenui (fúh-reh nóo-ee)
Meeting house. Literally, big house.

Whenua (féh-noo-uh)
Land, country. Also placenta, afterbirth.

Whetū marama (feh-tóo múh-ruh-muh)
Star-moon. The Rātana symbol.

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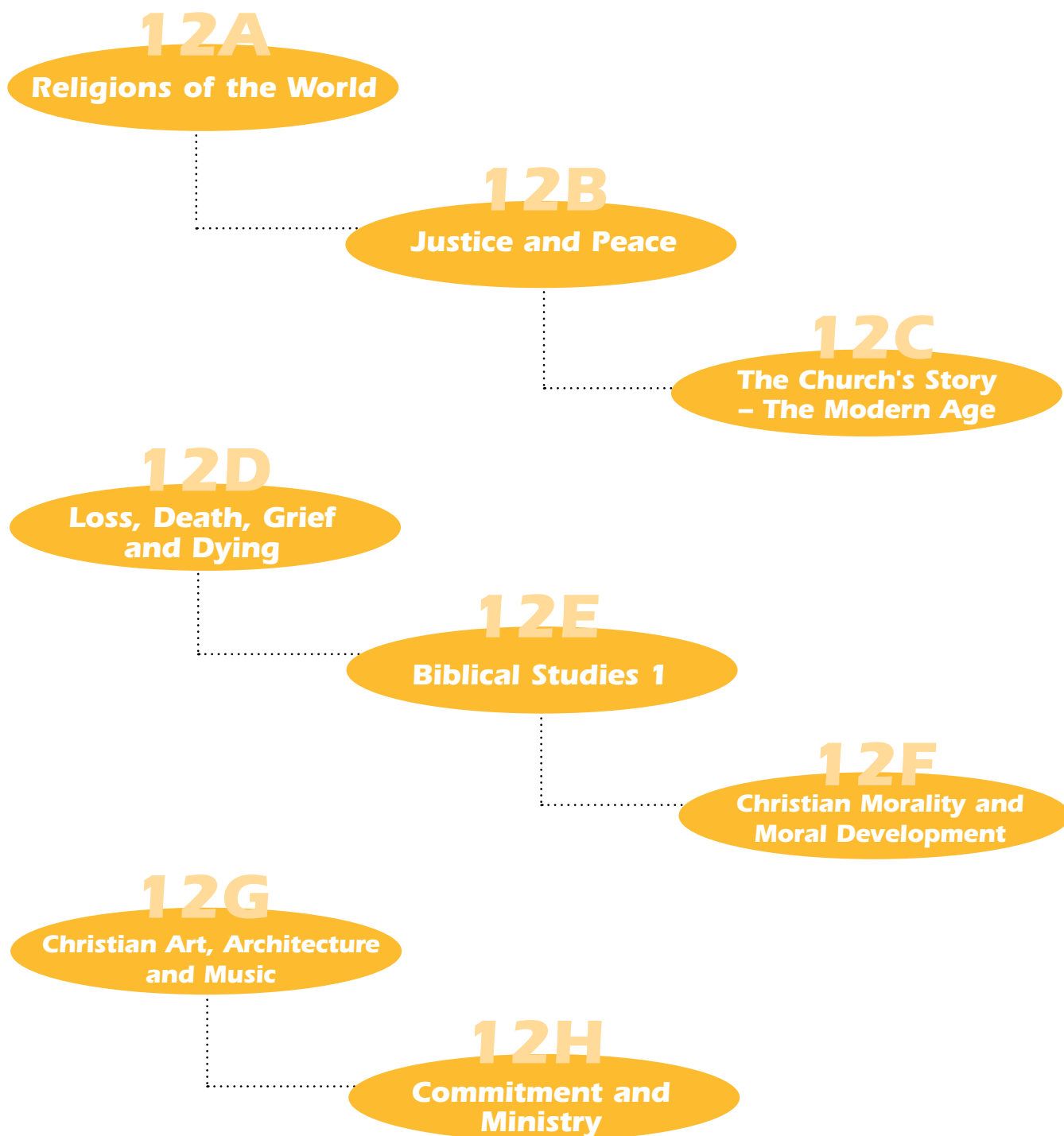
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