



# Theological Education

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**REFERENCE** *The Christian Story* (Page 133-150)

## INTRODUCTION

Theology is a fundamental activity, which we engage in from our earliest years. It simply means seeking to understand the things we believe about God, about ourselves, and about creation, so that we can discover what they have to do with our lives. It means forming an overall picture of life that makes sense in the light of our faith and of our own experience.

How do we teach theology? That will depend on our aim. In Theological Education we want to help learners achieve theological literacy, or, in other words, gain some command over the concepts the community uses to describe its faith. What do we mean when we speak of Trinity, saying that God is one, yet three? When we affirm that each human person is affected by original sin, how do we understand this? When we call God Creator of heaven and earth, how does this affect the way we treat others and the Earth on which we live? Or again, how do we understand the words of Jesus recalled in the Eucharist: "This is my body; this is my blood"? How do we answer the spaceman who, having gone to 'heaven', announces on his return that he now knows there is no God?

While there is one faith, there are many ways of understanding it and many different depths at which it is revealed. Mysteries of faith are like diamonds which reveal new beauty the more we work with them. In different times and places, theologians - ourselves among them - receive new light on the ancient mysteries of our faith. We might say that theology is the activity of polishing these mysteries in order to keep them sparkling, and able to reflect the light of truth.

## AIMS

- to help the students achieve theological literacy, whereby they learn to own their inheritance of the Church's developing vision and vocabulary
- to help them play their part in developing that vision and vocabulary further by learning to do theology creatively and from a sound base.
- to help them experience the flow of Revelation as it has come to God's People over the ages, where each development has prepared the way for the next.
- to help them form an overall picture that shows the connections between Jesus Christ and everything involved in following him.

## LESSON IDEAS

The ideas for lessons presented in the following pages are based on a reading of *The Christian Story* (Cluster Publications, Pietermaritzburg, 2007), a text designed with high school students in mind.<sup>1</sup> The Grade 12 lessons deal with Part V, 'Here I am, send me', which considers the unique and irreplaceable role of each individual and the range of choices available in following the call to discipleship.

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<sup>1</sup> This text is available from the Catholic Institute of Education as well as from the publisher.

There are seven lessons in Grade 12:

1. Christian Paths
2. The Laity
3. Marriage
4. Single Life
5. Priesthood and Diaconate
6. Consecrated Life
7. My Choice?

### LESSON MODELS

The lessons are designed as variations on four basic models or approaches.

1.  ⇒ The text is studied and then unpacked.
2. ⇒  The topic is covered and then the text is read.
3. ⇒  ⇒ The students are prepared, the text is read, and then followed up.
4. ⇒  ⇒  ⇒ There is repeated movement into and out of the text.

## Christian Paths



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 34)
<b>FOCUS</b>	Vocation (Evangelical counsels)
<b>GLOSSARY</b>	Evangelical counsels, Secular Institutes, Third Orders, New Ecclesial Movements, Priesthood
<b>GRADE 12 LINKS</b>	Religious Community

### LESSON SUGGESTIONS [⇒⇒📖⇒⇒]

3 signposts

Interview someone in a given cell of the table. Report back.

#### ⇒ Introduction

- Invite learners to recall their childhood dreams. How did they respond to the question: “What do you want to be when you grow up?”
- Secondly, invite them to reflect on and share (if willing) their present aspirations. Is their dream for their future the same? Different? What has changed?

#### ⇒ Reflection

Read or have read the following scriptural passage: 1 Samuel 3:1-9. Does God have a say in what I should become? Discuss.

#### 📖 Text

Learners now read the chapter.

#### ⇒ Response

Ask learners to recall again their present aspiration – what they will set out to become after school. Invite them to consider the three signposts offered by the Gospel (p 134) and how they might live these out in their chosen state or profession.

#### ⇒ Exercise

- Refer learners to the table on page 135. Invite learners to name people in their community, and to place them in the ‘correct’ box in the table. This could be done on a larger copy of the diagram.
- Now, allocate the six different lay/ordained, marries/single ways or paths to different learners in equal number. Ask them to identify a person in their given group (e.g. their local diocesan priest, or a person belonging to a community of sisters) and to interview that person with a view to finding out how and why the person came to choose that path.

Some groups may be more difficult to work with because of their small number (e.g. married deacons) so, to be fair, do the allocation by drawing lots

## The Laity



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 35)
<b>FOCUS</b>	Laity (Lay ministry, Mission)
<b>GLOSSARY</b>	Laity, Mission

### LESSON SUGGESTIONS [⇒⇒📖⇒]

#### ⇒ Introduction

- Explore the meaning of the word 'church'. It comes from two Greek words – *kyrios* (Lord or ruler) and *oikos* (household). So the Church is the Lord's household. Note that the emphasis is not on the house as a building, but on household as those who live in it. You could begin this exercise by inviting learners to give synonyms for the word 'church' and putting these up as a mind-map.
- Clarify the meaning of 'laity'. This word also has Greek origins: *laos* means people. Refer learners to the glossary on p 159. Make the link then between 'church' and 'laity': both words refer to the People of God.

#### ⇒ Presentation

Use the three headings in the chapter to give brief introduction to the reading. You could expand on them in the following way:

- The laity are the Church: they are the People of God
- The laity are called to ministry in the Church: ministry or service builds the people into a community
- The laity are called to mission in the world: they are a community serving humanity

This last phrase 'community serving humanity' is the South African Church's description of itself. See the excerpt from *Community Serving Humanity: Pastoral Plan of the Catholic Church in Southern Africa* (1989) on the next page.

#### 📖 Text

Learners now read the chapter.

#### ⇒ Response

Invite learners to share comments, questions and insights that flow from the reading.

### QUESTIONS FOR FURTHER DISCUSSION

- What would you say are the Church's major failings in its attempt to reach young people?
- Is hospitality as a primary African value at risk in your context? If so, in what ways? What can be done?

## COMMUNITY SERVING HUMANITY

### 18. A serving community

Our God is a serving God. God's Son came to serve, not to be served (Mt 20:28), to wash our feet, not to have his feet washed (Jn 13:3f).

We, his Body, wish to become a serving community. As he has done, so we must do. We must wash each other's feet (Jn 13:14). We must be servants of one another (Mt 20:28).

By each other we mean not only our fellow Christians but all human beings. Jesus died for all (2 Cor 5:15 | Tim 2:5-6). He died that a new world may exist for all. We must die to ourselves, so that a new world may exist for all. :

As the Second Vatican Council put it, "The Church desires nothing more ardently than to develop itself ... in the service of all." (The Church in the Modern World 42)

Serving humanity is not something new for the church. In the past we have done so not only by preaching the message of the Gospel, cultivating prayer and celebrating the sacraments, but also by providing schools and universities, health care for the sick, orphanages for those without family, sustenance for those without food, shelter for those without homes, and other services of a similar nature.

These services will continue. But we must see them as part of a larger vision, the vision of a better world, a more human world, one transformed by the Spirit of love.

Building a more human world is part of our calling as Christians, an important part of our service to humanity.

For our hope is not for the destruction of this world, but its salvation (Rom 8:21). Our hope is for a world where there is no pain or sorrow (Rev 21:4), for a world in which God is glorified by people being fully alive, fully human.

## Marriage



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 36)
<b>FOCUS</b>	Marriage (Divorce & annulment, Extramarital sex, Contraception)
<b>GRADE 12 LINKS</b>	Worship

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### LESSON SUGGESTIONS [⇒ 📖 ⇒ 📖 ⇒]

#### ⇒ Introduction

Groups discuss what it takes to make a marriage work well. Take some feedback from the groups, organizing it, where possible, under the headings: TIME, EFFORT, SACRIFICE, and EXPRESSION.

#### 📖 Text

Learners now read the first section of the chapter: “Getting married is a lifelong commitment.”

#### ⇒ Discussion

As an analogy for sexual activity, ask learners to think about “eating for pleasure” and “eating for sustenance”. What happens to a person who emphasises one at the expense of the other? What of the person who takes no pleasure in eating, keeping a strict, obsessive diet? Or, on the other hand, what of the person who eats just for pleasure even when no food is needed?

#### 📖 Text

Learners now read the second section: “Sexual intercourse belongs in the context of marriage and parenthood.”

#### ⇒ Reflection

End the lesson with a reading from Kahlil Gibran’s *The Prophet*. The extract is given below.

#### THE PROPHET ON MARRIAGE (Khalil Gibran)

Then Almitra spoke again and said...

"And what of Marriage, master?"

And he answered saying:

You were born together,  
and together you shall be forevermore.

You shall be together when the white wings  
of death scatter your days.

Aye, you shall be together even in the  
silent memory of God.

But let there be spaces in your togetherness,  
And let the winds of the heavens dance between you.

Love one another, but make not a bond of love.  
Let it rather be a moving sea between  
the shores of your souls.

Fill each other's cup but drink not from one cup.  
Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous,  
but let each of you be alone,

Even as the strings of a lute are alone  
though they quiver with the same music.

Give your hearts, but not into each other's keeping.  
For only the hand of Life can contain your hearts.

And stand together, yet not too near together.  
For the pillars of the temple stand apart,

And the oak tree and the cypress  
grow not in each other's shadow.

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## MARRIAGE READINESS QUESTIONS

Make a careful selection of a few questions from those given below. Learners discuss them in the context of marriage readiness.

1. If you were married, would you be able to physically and financially provide for your children?
2. If you were married, would you be able to supply a decent place to live?
3. If you were married and you and your life partner were faced with a financial problem, would you have the finances necessary to “fall back on” for you and your life partner to survive the difficult time?
4. How important is it for you and your life partner to have similar educational goals?
5. How important is it for you and your life partner to have similar work ethics in regard to your careers?
6. Do you feel it would cause a problem between you and your life partner if your job required you to be away from home often or for long periods of time?
7. How important is it for you to like your life partner's family?
8. How would you speak about your old boyfriends/girlfriends?
9. What kind of an opportunity have you had to meet a wide variety of people?
10. Are you willing to change your lifestyle after you are married?
11. Do you believe that living with a potential life partner will prepare you for marriage?
12. How much attention do you expect from your life partner when you are married?
13. How supportive will you be of your life partner's hopes and dreams?
14. Would you expect your life partner to be able to satisfy you intellectually, spiritually, sexually, and emotionally?
15. Do you feel it would be a problem if your views and your life partner's views were different in regard to children, place of residence, and spiritual interests?

16. Are you able to accept if your life partner has a different personality than yours?
17. Can you accept someone as they are and avoid trying to change them?
18. Do you believe that success in marriage will happen naturally?
19. Could you put your friends in the background and make your life partner your top priority?
20. If you are outgoing and your life partner is not, do you feel that you would have a problem adapting and compromising with your mate about this difference in social habits?

(from <http://www.testcafe.com/mar/>)

### QUESTIONS FOR FURTHER DISCUSSION

- When did you first become aware that women and men are treated differently in your culture? In your religion?
- How can right relationships between women and men be lived in marriage? In the family? In the Church community?

## Single Life



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 37)
<b>FOCUS</b>	Single life (Celibacy, Homosexuality)
<b>GLOSSARY</b>	Apostolate, Celibacy

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### LESSON SUGGESTIONS [📖 ⇨ 📖 ⇨]

#### 📖 Text

Refer learners to the glossary entry 'Celibacy'. This raises at least two questions:

- Is it possible to be celibate and, at the same time, sexually fulfilled?
- Is it possible to be deeply intimate without sexual activity?

Discuss these briefly.

#### ⇨ Scripture

Explore the following passages:

- Matthew 19:12 – What does it mean: “For the sake of the kingdom of heaven”? Those who choose celibacy as a calling are pointing to the future fulfilment of human sexuality.
- Mark 12:25 – What is the meaning of “like the angels in heaven”? The next passage gives us some idea, or a way of thinking about this question.
- I Corinthians 15:35-49 – Paul talks about the resurrection body.

#### 📖 Text

Learners now read the chapter.

#### ⇨ Reflection

Invite learners to read a modern testimony about the value of celibacy that is included below.

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### **CELIBACY: SEX IS NOT COMPULSORY** (Liz Hodgkinson)

During the 1960s, when the so-called sexual revolution was at its height, I believed that the world could be made a better and happier place if only we were able to shed our inhibitions, repressions and hang-ups about sex.

In those days I was truly convinced, like many other young people of my generation, that if we could reverse the narrow-minded, intolerant, fearful and sternly moralistic attitudes of previous generations we could all become more loving, more warm-hearted, more creative, vital and attractive.

Most of the sex advice books written during this period underlined the idea that the world could be saved by sex - without, of course, enduring the messy and inconvenient complications of an unwanted pregnancy. Many therapists of that era encouraged their neurotic and mentally disturbed patients to 'find themselves' and become better balanced individuals through positive experiences of sex. Sometimes, surrogate partners would be provided for the purpose. We liked

to believe then that much mental illness as well, resulted from long-held repressions, and that these could be released through sex.

Now, twenty years later, I no longer believe that ever more frequent sex has the power to make the world a better place. Though I would not advocate a return to the dark days of the nervous, frightened attitudes to sex which characterized some previous generations, I am certain that human problems and difficulties can never be resolved through physical sex. Nor do I believe that sex brings people together in any real or lasting way, or that it can clear the mind and enhance creativity. I now know that sex does not and cannot contribute to either mental or physical health.

In fact, my views about sex are in many ways the complete opposite of those I held a couple of decades ago. The reason for this is that with increasing maturity I have been able to observe for myself that more frequent physical sex has not added one jot to the sum of the world's happiness. Rather, it has probably been instrumental in compounding the sum of human misery.

We now have more divorces than at any other time in history, more young people are attempting suicide, and the number of those addicted to drugs and other mind-altering substances is going up all the time. In addition, the state of people's health, in every country, is extremely precarious. The incidence of heart disease and cancer is increasing, while more and more people are suffering from stress-related conditions.

Though we cannot blame all the world's present problems on the amount of sexual activity taking place, it is the case that much modern malaise can be directly or indirectly related back to sexual attitudes. We have come to believe that we 'need' sex, that we have a God-given right to sexual satisfaction, and this has led us to exploit other people's bodies to release our own frustrations. Cases of rape and the sexual abuse of children have become terrifyingly commonplace and are starting to worry men as well as women. Furthermore, the search for sex is making us ever more restless, anxious and afraid.

As I once believed that sex was the answer to many deep-seated human difficulties, so I am now certain that a positive commitment to celibacy is the sensible way forward. Now celibacy - once exalted as a higher ideal than a sexually active existence - has in recent decades become very unpopular. So unpopular is it that there are currently moves to allow Catholic priests, almost the only celibate-by-choice people left in Western society, to marry and still remain members of the clergy.

Celibacy has come to be regarded with extreme distaste, because we have been led to believe that sex is (a) necessary and (b) natural. In fact, it is neither. Apart from its purpose in propagating the species, sex is no more necessary to our daily lives than a glass of whisky or a cream bun.

All the celibate people I have interviewed have spoken of the benefits of the non-sexual life, and have claimed that it is celibacy, rather than sex, which frees the individual and confers happiness. Celibacy, according to its adherents, can make people stronger in themselves, more autonomous, more self-confident and certainly more creative and intelligent. It also brings about an improved state of physical health.

It seems to me that celibacy, rather than sex, can enhance health and general well-being. One of the most important ways it can do this is that it reduces the amount of stress and sex hormones circulating in the system. Wildly fluctuating hormone levels, which always accompany sexual activity, have the effect of decreasing resistance to many illnesses, and reducing the body's ability to withstand infections.

A few years ago, the very idea of celibacy for non-religious people would hardly have been entertained. Now, however, things have changed dramatically. We have all become aware that the sexual revolution has not delivered what it promised and that we are more confused, more bewildered, more unhappy than we were before. But also, diseases related to sex have become a frightening world-wide epidemic. AIDS in particular, a fatal disease for which no cure has yet been developed, has forced people to reappraise their sexual attitudes and ask whether there are better, healthier and more satisfying ways of relating to other people than by having sex with them.

Celibate people, it need hardly be said, do not succumb to AIDS. Neither do they catch herpes simplex, another incurable sexually transmitted disease (STD), and celibate women never have cervical cancer. In addition, the stress and blood-pressure rates of celibates are lower, and the incidence of heart disease and cancer among them is far lower.

Celibate people, on the whole, live lives that are healthier than those of people who have promiscuous sex. They smoke and drink less, are more likely to be vegetarian and are considerably less likely to succumb to any kind of addiction.

But the biggest plus for celibates is that they usually find their relationships with other people are improved. As they are non-sexual, they tend to see others as individual human beings, rather than simply as bodies which can be categorized attractive or not attractive and accepted or rejected as such. At the same time, they do not suffer to such a great extent from the negative emotions associated with an active sex life, such as greed, jealousy, lust, possessiveness, dependence and anger.

Celibacy emancipates both men and women from their dependency and over-reliance on each other, and enables them to be friends rather than enemies. George Bernard Shaw observed nearly a hundred years ago that the greatest stumbling block to female emancipation was lust, both female and male. We still have not heeded his advice, and many feminists continue to believe that more and better sex is the way to liberation.

Many people are frightened even to think about celibacy because they imagine that such a way of life is impossible. However, most people who are celibate because it is one of the requirements of their religious vocation say that chastity is actually the easiest of their disciplines and the 'secular celibates' also say they have not found giving up sex any kind of problem. We have, unfortunately, come to see wild, frequent sex as the norm whereas, in fact, a positive commitment to celibacy frees both body and spirit.

You may ask: if the whole world suddenly became celibate, what would happen to future generations? My answer to that is that the world never will become celibate, so it is a hypothetical question of little significance. But if the world were to be celibate for only a year, the global population problem would be solved. At the same time, the incidence of AIDS, herpes, cervical cancer and other STDs would instantly decrease.

When I speak about positive celibacy, I do not mean that sexual desires should be rigorously repressed and sublimated or that it is necessary to resort to a regime of cold baths and puritanical habits. If one thinks about sex all the time and has to deny oneself, celibacy has no value. It is only when there is no desire for sex that there is benefit.

A desire for sex lessens when there is understanding of what the sex drive, sexual frustration and sexual fulfillment are all about. This I shall try to explain in the chapters that follow. We have been afraid to 'let go' of sex because we do not really understand what it is. Once we do, its hold on our lives can be reduced.

The prevailing myth has been that the only proper way to live is by having an active and varied sex life. We have not understood that its alternative, celibacy, can actually have much to recommend it. But it can never be positive while it is seen as giving something up. It is only when definite benefits of celibacy are seen that sex can be relinquished. I am sure that celibacy, not necessarily as a commitment for ever and ever, but as an option at certain crucial times in a person's life, has far more advantages than a desperate searching for bigger and better orgasms.

As we do not have to be sexual, neither do we have to be celibate if we do not want to be. All I am saying is: why not consider it? Since sex has patently not worked any magic, or brought about any long-term contentment, it is perhaps time to think about other, possibly more rewarding, ways of living one's life.

Liz Hodgkinson is a freelance health journalist living in London. She has written a number of books and articles on a variety of health-related topics. The above article is from the introduction to her book "Sex is not Compulsory" which was published in 1986.

<http://www.experiencefestival.com/a/Celibacy/id/51352>

## Priesthood and Diaconate



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 38)
<b>FOCUS</b>	Ordained ministries (Married & women priests)
<b>GLOSSARY</b>	Diocese, Bishop, Archbishop, Deacons, Ordination
<b>GRADE 12 LINKS</b>	Models, Personal Growth & Relationships

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### LESSON SUGGESTIONS [⇒⇒📖⇒]

#### ⇒ Introduction

Review some of the main points from Lesson 1 and Lesson 2:

- Note the 'ordained' options in the table on page 135 of *The Christian Story*.
- Stress that all members of the Church, both lay and those ordained share the priestly, prophetic and leadership tasks.

#### ⇒ Reflection

As a preliminary present the excerpt 'Nature of the Priesthood' from the Vatican II document given below.



#### Text

Learners now read the section "Some Christians are called to ordained ministry".

#### ⇒ Group Debate

This lesson could link directly with Lesson 7 'Who Is Called?' in the Worship Education unit. Choose either or both topics assigning them to small groups. Available reading materials are:

- Lesson 7 LSM 'Priestly Calling'
  - Lesson 7 LSM 'Celibacy and the Priesthood'
  - Lesson 7 LSM 'Women and the Priesthood'
  - *The Christian Story*, Chapter 38 'Priests in the Catholic Church may not marry' (p 145)
  - *The Christian Story*, Chapter 38 'The Catholic Church does not ordain women' (p 146)
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### NATURE OF THE PRIESTHOOD

(Vatican II. Decree on the Ministry and Life of Priests, *Presbyterorum ordinis* (1965), par 2)

The Lord Jesus, "whom the Father has sent into the world" (Jn 10:36) has made his whole Mystical Body a sharer in the anointing of the Spirit with which he himself is anointed. In him all the faithful are made a holy and royal priesthood; they offer spiritual sacrifices to God through Jesus Christ, and they proclaim the perfections of him who has called them out of darkness into his marvelous light. Therefore, there is no member who does not have a part in the mission of the whole Body; but each one ought to hallow Jesus in his heart, and in the spirit of prophecy bear witness to Jesus.

The same Lord, however, has established ministers among his faithful to unite them together in one body in which, "not all the members have the same function" (Rom 12:4). These ministers in

the society of the faithful are able by the sacred power of orders to offer sacrifice and to forgive sins, and they perform their priestly office publicly for men in the name of Christ. Therefore, having sent the apostles just as he himself been sent by the Father, Christ, through the apostles themselves, made their successors, the bishops, sharers in his consecration and mission. The office of their ministry has been handed down, in a lesser degree indeed, to the priests. Established in the order of the priesthood they can be co-workers of the episcopal order for the proper fulfillment of the apostolic mission entrusted to priests by Christ.

The office of priests, since it is connected with the episcopal order, also, in its own degree, shares the authority by which Christ builds up, sanctifies and rules his Body. Wherefore the priesthood, while indeed it presupposes the sacraments of Christian initiation, is conferred by that special sacrament; through it priests, by the anointing of the Holy Spirit, are signed with a special character and are conformed to Christ the Priest in such a way that they can act in the person of Christ the Head.

### QUESTIONS FOR FURTHER DISCUSSION

- In the early Church, bishops were assumed to have special gifts of the Holy Spirit, and they were selected bishops for that reason. What qualities would you look for in a prospective bishop if this ancient principle were to be adhered to?
- When did you first become aware that women and men are treated differently in your culture? In your religion?
- How can right relationships between women and men be lived in marriage? In the family? In the Church community?
- How do women exercise their gifts for ministry in your local church community? Are there ministries that they cannot exercise? Why not?

## Consecrated Life



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 39)
<b>FOCUS</b>	Consecrated life (Religious orders and congregations)
<b>GLOSSARY</b>	Religious order, Congregation, Charism, Contemplative

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### LESSON SUGGESTIONS [📖 ⇒ (⇒ ⇒ ⇒ ⇒ ⇒)]

#### 📖 **Text**

Learners read the chapter before the lesson.

#### ⇒ **Guest Speaker**

Invite a member of a local religious community – one whom you think your learners will resonate with – to address the class. He/she may talk about his/her personal experience of consecrated life or say something about their founder and the work of the community. Give some time for questions after the talk.

The exercise could also be designed as an interview. For this, learners will have to research the origins and work of the order or congregation from which the guest speaker will come.

IF THE ABOVE EXERCISE IS NOT POSSIBLE, THEN MAKE USE OF THE FOLLOWING SUGGESTIONS.

#### ⇒ **Exercise**

Make use of the Catholic Directory to locate the communities of consecrated persons in your area. How many of these are your learners familiar with?

#### ⇒ **Presentation**

Using the glossary entry as a starting point, give the learners an understanding of the term 'charism'. What are the special charisms associated with the local communities you identified?

#### ⇒ **Presentation**

Whatever the particular charism of the order or congregation to which the community belongs, all consecrated religious are called to prophetic witness. Refer the learners to the first bulleted section page 94 of *The Christian Story*. Professional religious witness to the life that is lived beyond these limitations. They, by the grace of God, show us what is possible, and they point to the future destiny of humankind. They publicly promise to follow the three signposts described on page 134.

#### ⇒ **Summary**

Refer learners to the table on page 135. Ask them to summarise the last few lessons by writing a short description (with examples, if possible) of each of the 6 possible paths given in the table, namely

- Married Lay People
- Single Lay People
- Communities of Sisters and Brothers
- Married Deacons
- Local Diocesan Priests
- Communities of Priests

## My Choice?



<b>REFERENCE</b>	<i>The Christian Story</i> (Chapter 40)
<b>FOCUS</b>	Taking stock (Continuing the journey)
<b>GRADE 12 LINKS</b>	Models, Personal Growth & Relationships

### LESSON SUGGESTIONS [⇒ 📖 ⇒ 📖]

#### ⇒ Introduction

Arrange learners into groups of four or five. Create a reflective atmosphere. Display the following text: "I have come that you may have life and have it to the full." (John 10:10)

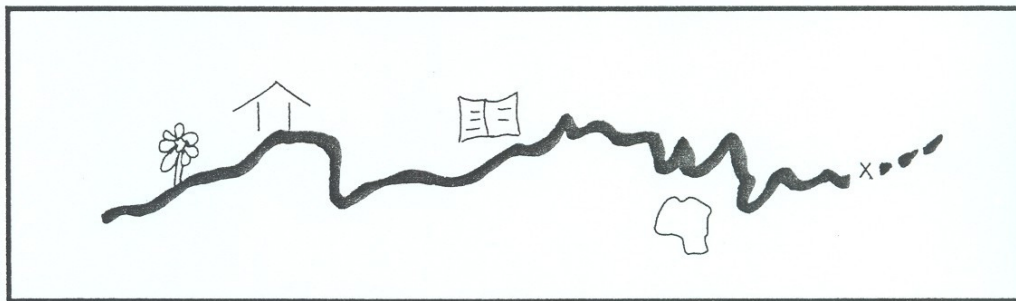
#### 📖 Text

Invite the learners to go back to the beginning of *The Christian Story* and read Chapter I individually while the reflective atmosphere is maintained with music and suitable lighting.

#### ⇒ Exercise: *The Journey of My Life*

(Anne Hope & Sally Timmel. 1995. *Training for Transformation II*. Gweru: Mambo Press, p22)

- Ask participants to draw on a piece of paper their life line illustrating their life, showing the ups and downs, particularly significant periods and events and people, how they felt about them, etc. Mark X at the present point and continue the line into the future. One might ask the people to include a symbol for each significant period. Assure the group that no one should feel pressured to share anything they do not wish to share in the group. We all have the right to keep certain aspects of our lives private. And yet the more we are able to share, the more we help to build a foundation of trust in the group.



- This life line should then be shared in groups of 4 or 5 people only.

#### 📖 Text

Now recreate the reflective atmosphere and invite the learners to read Chapter 40.

⇒ QUESTIONS FOR FURTHER DISCUSSION

**QUESTIONS FOR FURTHER DISCUSSION**

- Reflect on a major decision that you have made in the last few years. Trace the steps of moral reasoning that you used. What were the most important moral principles involved? How has the decision been lived out? What have been its fruits?