

## EDITORIAL

Welcome to the 3<sup>rd</sup> issue of *Roots & Wings* for 2020. This publication, sent electronically free of charge to members of the Professional Society, appears quarterly. It contains regular features as indicated in the Contents table alongside.

In this and subsequent issues we will feature some of the theory and practice presented at the Second International Conference on Catholic Religious Education held recently in Melbourne, Australia from 11-14 February 2020. The conference was cohosted by the Australian Catholic University and Catholic Education Melbourne.



Members are encouraged to send material for future editions. What might you send? Here are some examples:

- Lesson ideas or plans
- Reviews of useful materials such as books or websites
- News from your school's RE Department
- Short articles of interest to religious educators
- Adverts for RE posts in your school

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## REFLECTION

### *Decalogue for Happiness*

(Fr Anselmo Borges, University of Coimbra, Portugal)

*What do we truly want? Pope Francis has acknowledged that happiness is what we all seek: "The search for happiness is shared by people of all times and all ages," because "God has placed in the heart of every man and woman an irrepressible desire for happiness, for fulfilment"*



**St Francis of Assisi "could be overwhelmed with gratitude before a piece of hard bread, or joyfully praise God simply for the breeze that caressed his face."**

What do all humans truly want? There is no doubt about it. We all want to be happy. Pope Francis has acknowledged this basic aspiration: "The search for happiness is shared by people of all times and all ages," because "God has placed in the heart of every man and woman an irrepressible desire for happiness, for fulfilment. (...) Our hearts are restless, always searching for a treasure which can satisfy their thirst for the infinite", (1) for the One Who created us and who is love, joy, peace, truth and beauty.

On the occasion of the World Day of Happiness, Vatican News proposed a Decalogue for happiness out of texts and declarations that Pope Francis has made.

#### *The beginning of happiness is thinking about others*

The pursuit of happiness starts with the need to move away from selfishness and think about others. "Whenever our interior life becomes caught up in its own interests and concerns", and "there is no longer room for others", one won't experience "the quiet joy" of love. (2) It is not possible to be happy alone. It is necessary to re-discover generosity because "God loves a cheerful giver" (2 Cor 9: 7). Jesus also said: "There is more happiness in giving than there is in receiving" (Acts 20: 35). "If I can help at least one person to have a better life, that already justifies the offering of my life". (3)

## *Ward off melancholy*

Pope Francis likes to quote from the Book of Sirach: “My child, treat yourself well, according to your means, and present worthy offerings to the Lord. (...) Do not deprive yourself of a happy day; let not your share of desired good pass by you.” (Sirach 14: 11.14). “God wants His children to be happy in this world too, even though they are called to fulfilment in eternity, for He has created all things ‘for our enjoyment’ (1 Tim 6: 17)”. (4) “Christianity does not consist of a series of prohibitions which stifle our desire for happiness, but rather a project for life capable of captivating our hearts”. (5) God is not jealous of our joy and happiness. His only interest is that we all may be happy, for this He created us. Therefore, “He wants us to be positive and uncomplicated”. (6)

## *Power, money and sensual pleasures do not give happiness*

“Happiness is not something you buy at the supermarket. Happiness comes only in loving and letting oneself be loved, that is, loving others”. (7) “When we look only for success, pleasure and possessions, and we turn these into idols, we may well have moments of exhilaration, an illusory sense of satisfaction, but ultimately we become enslaved, never satisfied, always looking for more”. (8) “True joy does not come from things or from possessing, no! It is born from the encounter, from the relationship with others, it is born from feeling accepted, understood and loved, and from accepting, from understanding and from loving”. (9)

## *Have a sense of humour*

“Christian joy is usually accompanied by a sense of humour” (10): knowing how to laugh at things, others and yourself is profoundly human; it is an attitude which “opens the door to Grace”. It is necessary to give particular importance to laugh at oneself, to overcome the temptation to be narcissistic, a state of being of which Pope Francis says is characterised by people who “exist contemplating themselves, and therefore, ignoring others”. He gives this advice: “Look in the mirror to laugh at yourself. It will refresh your soul. Knowing how to laugh at oneself gives joy, and saves us from the tendency of narcissism”. (11)

## *Be thankful*

Happiness also consists in being able to see the gifts that life offers us daily—being alive, the wonder of the beauty of life and of the great and small things that fill our days. Sometimes, “sadness can be a sign of ingratitude”. The Pope explains: “We can get so caught up in ourselves that we are unable to recognize God’s gifts.” It is necessary to follow the example of St Francis of Assisi, who “could be overwhelmed with gratitude before a piece of hard bread, or joyfully praise God simply for the breeze that caressed his face”. (12) Living in joy is also “the ability to savour the essence”, in a spirit of sobriety and sharing what one has, renewing “every day the wonder at the goodness of things, without being weighed down in the obscurity of voracious consumption”. (13) A heart that is able to see, thank and praise, is a heart that is happy.

## *Forgive and seek forgiveness*

In a heart ravaged by wrath, hatred and resentment, there is no place for happiness. Anyone who does not forgive causes damage, and first of all, harms oneself. Hatred is a cause of sadness and self-destruction. We must forgive as God forgives us. We need to forgive ourselves. Sadly, Pope Francis observes, sometimes “we are not aware of God’s forgiveness,” and this is seen in the sad faces of Christians. He recalls an agnostic philosopher who said, “the Christians say they have a Redeemer. I will believe it, I will believe in the Redeemer when they have the look of the redeemed, joyful for being redeemed”. (14) What does forgiveness do? “Forgiveness expands the heart, creates sharing, gives serenity and peace”. (15)

## *Be committed to work and to rest*

Pope Francis invites us to experience the joy of working with others and for others in building a more just, fraternal and free world. He indicates the Beatitudes which provide “the ingredients for a happy life: blessed are the simple, the humble that make room for God, who are able to weep for others and for their own mistakes, they are meek, fight for justice, are merciful to all, guard purity of heart, always work for peace and remain joyful; they don’t hate and, even when they suffer, they answer evil with good”. (16) The Beatitudes are not behaviours and virtues for heroes, but a lifestyle for those who recognize themselves in need of God. They describe those who never lose sight of the way of Jesus: being always with Him at work and knowing how to rest with Him to undertake the journey in happiness.

## *Prayer and fraternity*

On the way of happiness, there are also trials and failures that may discourage us. Against this, two indications, not to lose hope and not to surrender: endure in prayer and never walk alone. “Prayer transforms reality; let us not forget this. It either changes things or changes our heart, but it always transforms. Henceforth, praying is victory over solitude and desperation”. (17) Besides, Pope Francis warns against the temptation of individualism: “Yes, you can manage to arrive at success in your life but if you are without love, without companions, without belonging to a people, without that beautiful experience of taking risks together—you can’t move forward on your own”. (18)

## *Risking abandonment into God’s hands*

In life, there are moments of the Cross—of night and of doubt, dark moments—in which we feel abandoned by God. It is in this silence of God that we need to abandon ourselves into His hands. Then, in the certainty that “the steadfast love of the Lord never ceases, His mercies never come to an end,” we find peace. As Jesus says, “Your sadness will turn into joy” (John 16: 20) and “no one will take away your joy” (John 16: 22). “The good news is the joy of the Father who desires that none of his little ones be lost.” (19)

## *Know you are loved*

Authentic joy comes from the encounter with Jesus, of believing that He loves us to the point of giving His life for us. The source of true joy is to know that we are loved by God, who is Father and Mother. The unshakable foundation of joy is to listen to God who tells us: “You are important to me, I love you and I count on you.” For God, “We are not numbers, but people” that He loves. “We were born to never die; we were born to enjoy eternally the happiness of God.”

This is the secret of Pope Francis: “I am loved, therefore I exist.”

Once, I tried to convey this message in a lecture in Maputo: we are worthy in God’s eyes, He values us, and that is what justifies life. Later, I came to know that a Mozambican man had walked for more than 10 km to go and tell his sister: “You know? Now, I realize that we are worthy in God’s eyes, He values us. This is the source of our joy. I had to come and share this with you.”

## *References*

- (1) Pope Francis’s Message for 30th World Youth Day, 2015.
- (2) *Evangelii Gaudium*, 2.
- (3) *Evangelii Gaudium*, 274.
- (4) *Evangelii Gaudium*, 182.
- (5) Pope Francis’s Message for 30th World Youth Day, 2015.
- (6) *Gaudete et Exsultate*, 127.
- (7) Pope Francis told young Italian pilgrims participating in the Macerata-Loreto Night March in 2018.
- (8) Pope Francis’s Message for 29th World Youth Day, 2014.
- (9) Pope Francis’s address to seminarians and novices, on 6 July 2013.

- (10) Gaudete et Exsultate, 126.  
 (11) Pope Francis's address to the Shalom Community, on 4 September 2017.  
 (12) Gaudete et Exsultate, 127.  
 (13) Angelus of 29 January 2017.  
 (14) Pope Francis's homily at Morning Mass, on 21 December 2017.  
 (15) Angelus of 26 December 2018.  
 (16) Angelus of 1 November 2017.  
 (17) General Audience, 9 January 2019.  
 (18) Pope Francis's address to young people in Vilnius, Lithuania, on 22 September 2018.  
 (19) Evangelii Gaudium, 237.

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## REFLECTION

### Jesus, ever young

*Post-Synodal Apostolic Exhortation Christus Vivit of the Holy Father Francis to Young People and to the Entire People of God (Chapter Two, Part Two)*

#### Mary the Young Woman of Nazareth



43. In the heart of the Church, Mary shines forth. She is the supreme model for a youthful Church that seeks to follow Christ with enthusiasm and docility. While still very young, she accepted the message of the angel, yet she was not afraid to ask questions (cf. Lk 1:34). With open heart and soul, she replied, "Behold, I am the handmaid of the Lord" (Lk 1:38).

44. "We are always struck by the strength of the young Mary's 'yes', the strength in those words,

'be it done', that she spoke to the angel. This was no merely passive or resigned acceptance, or a faint 'yes', as if to say, 'Well, let's give it a try and see what happens'. Mary did not know the words, 'Let's see what happens'. She was determined; she knew what was at stake and she said 'yes' without thinking twice. Hers was the 'yes' of someone prepared to be committed, someone willing to take a risk, ready to stake everything she had, with no more security than the certainty of knowing that she was the bearer of a promise. So I ask each one of you: do you see yourselves as the bearers of a promise? What promise is present in my heart that I can take up? Mary's mission would undoubtedly be difficult, but the challenges that lay ahead were no reason to say 'no'. Things would get complicated, of course, but not in the same way as happens when cowardice paralyzes us because things are not

clear or sure in advance. Mary did not take out an insurance policy! She took the risk, and for this reason she is strong, she is an 'influencer', the 'influencer' of God. Her 'yes' and her desire to serve were stronger than any doubts or difficulties".

45. Without yielding to evasions or illusions, "she accompanied the suffering of her Son; she supported him by her gaze and protected him with her heart. She shared his suffering, yet was not overwhelmed by it. She was the woman of strength who uttered her 'yes', who supports and accompanies, protects and embraces. She is the great guardian of hope... From her, we learn how to say 'yes' to the stubborn endurance and creativity of those who, undaunted, are ever ready to start over again".

46. Mary was a young woman whose heart overflowed with joy (cf. Lk

1:47), whose eyes, reflecting the light of the Holy Spirit, looked at life with faith and treasured all things in her youthful heart (cf. Lk 2:19.51). She was energetic, ready to set out immediately once she knew that her cousin needed her. She did not think about her own plans, but went “with haste” to the hill country (Lk 1:39).

47. When her young son needed protection, Mary set out with Joseph to a distant land (cf. Mt 2:13-14). She also joined the disciples in awaiting the outpouring of the Holy Spirit (cf. Acts 1:14). In her presence, a young Church was born, as the apostles went forth to give birth to a new world (cf. Acts 2:4-11).

48. Today, Mary is the Mother who watches over us, her children, on our journey through life, often weary and in need, anxious that the light of hope not fail. For that is our desire: that the light of hope never fail. Mary our Mother looks to this pilgrim people: a youthful people whom she loves, and who seek her in the silence of their hearts amid all the noise, the chatter and the distractions of the journey. Under the gaze of our Mother, there is room only for the silence of hope. Thus Mary illumines anew our youth.

### *Young saints*

49. The heart of the Church is also full of young saints who devoted their lives to Christ, many of

them even to dying a martyr's death. They were precious reflections of the young Christ; their radiant witness encourages us and awakens us from our lethargy. The Synod pointed out that “many young saints have allowed the features of youth to shine forth in all their beauty, and in their day they have been real prophets of change. Their example shows what the young are capable of, when they open themselves up to encounter Christ”.

50. “Through the holiness of the young, the Church can renew her spiritual ardour and her apostolic vigour. The balm of holiness generated by the good lives of so many young people can heal the wounds of the Church and of the world, bringing us back to that fullness of love to which we have always been called: young saints inspire us to return to our first love (cf. Rev 2:4)”. Some saints never reached adulthood, yet they showed us that there is another way to spend our youth. Let us recall at least some of them who, each in his or her own way, and at different periods of history, lived lives of holiness.

51. In the third century, Saint Sebastian was a young captain of the Praetorian Guard. It is said that he spoke constantly of Christ and tried to convert his companions, to the point that he was ordered to renounce his faith. Since he refused, he was shot with arrows, yet he

survived and continued to proclaim Christ fearlessly. In the end, Sebastian was flogged to death.

52. Saint Francis of Assisi, while very young and full of great dreams, heard Jesus' call to become poor like him and to rebuild the Church by his witness. He joyfully renounced everything he had and is now the saint of universal fraternity, the brother of all. He praised the Lord for his creatures. Francis died in 1226.

53. Saint Joan of Arc was born in 1412. She was a young peasant girl who, despite her tender years, fought to defend France from invaders. Misunderstood for her demeanour, her actions and her way of living the faith, Joan was burned at the stake.



**Andrew Phú Yên**

54. Blessed Andrew Phú Yên was a young Vietnamese man of the seventeenth century. He was a catechist and assisted the missionaries. He was imprisoned for his faith, and since he refused to renounce it, he was killed. Andrew died uttering the name of Jesus.

55. In that same century, Saint Kateri Tekakwitha, a young native of North America, was persecuted for her faith and, to escape, walked over three hundred kilometres in the wilderness. Kateri consecrated herself to God and died saying: "Jesus, I love you!"



**Kateri Tekakwitha**

56. Saint Dominic Savio offered all his sufferings to Mary. When Saint John Bosco taught him that holiness involves being constantly joyful, he opened his heart to a contagious joy. He wanted to be close to the most abandoned and infirm of his fellow young people. Dominic died in 1857 at fourteen years of age, saying: "What a wondrous thing I am experiencing!"

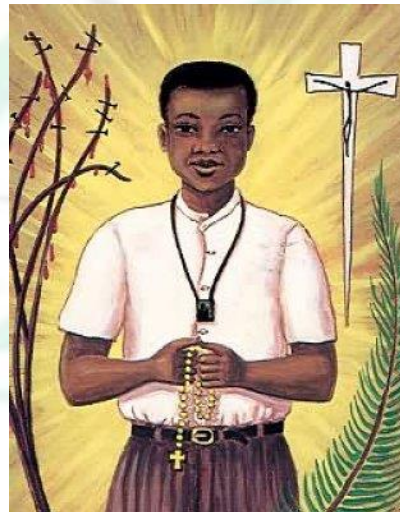
57. Saint Thérèse of the Child Jesus was born in 1873. At fifteen years of age, having overcome many difficulties, she succeeded in entering the Carmelite convent. Thérèse lived the little way of complete trust in the

Lord's love and determined to fan with her prayers the fire of love burning in the heart of the Church.

58. Blessed Ceferino Namuncurá was a young Argentinian, the son of the chief of a remote tribe of indigenous peoples. He became a Salesian seminarian, filled with the desire to return to his tribe, bringing Jesus Christ to them. Ceferino died in 1905.

59. Blessed Isidore Bakanja was a layman from the Congo who bore witness to his faith. He was tortured at length for having proposed Christianity to other young people. Forgiving his executioner, Isidore died in 1909.

60. Blessed Pier Giorgio



**Isidore Bakanja**

Frassati, who died in 1925, "was a young man filled with a joy that swept everything along with it, a joy that also overcame many difficulties in his life". Pier Giorgio said that he wanted to return the love of Jesus that he received in

Holy Communion by visiting and helping the poor.



**Marcel Callo**

61. Blessed Marcel Callo was a young French man who died in 1945. Marcel was imprisoned in a concentration camp in Austria, where he strengthened his fellow prisoners in faith amid harsh labours.

62. The young Blessed Chiara Badano, who died in 1990, "experienced how pain could be transfigured by love... The key to her peace and joy was her complete trust in the Lord and the acceptance of her illness as a mysterious expression of his will for her sake and that of others".

63. May these and so many other young people who perhaps in silence and hiddenness lived the Gospel to the full, intercede for the Church, so that she may be full of joyous, courageous and committed young people who can offer the world new testimonies of holiness.

# TALKING ABOUT RELIGIOUS EDUCATION (CPTD) <sup>1</sup>



## *Singing and Living “Hallelujah” – Class Based Liturgical Choir in the Secondary Religious Education Curriculum*

(Fiona Dyball - Marcellin College, Melbourne, Australia)

### *Abstract*

In 2020, Marcellin College in Victoria, Australia, offers a class-based liturgical choir subject as part of their Religious Education elective curriculum for students in year 9 and 10. This subject is a response to supporting and embedding Catholic Identity in a creative and interdisciplinary way that builds on the lived tradition of music making as a way to support and sustain faith development. Music is a key way to evangelise young people. It is also scientifically proven that singing with others promotes social bonds, has physiological benefits, is cognitively stimulating, and promotes health and wellbeing. For intergenerational faith communities, singing what we believe allows our sung prayer to become part of a shared life identity: *lex orandi, lex credendi, lex vivendi*. This paper addresses the rationale for including this subject in the Catholic secondary school as a complementary Religious Education elective, and the multifaceted resources and practices that will be used to support the learning. Inherent in the design of the subject are user-friendly contemporary resources and foundational Church documents. The vision is to empower students to deepen their prayer life in community, and to enrich their own faith communities beyond the school context by practical and holistic liturgical formation.

*Luke 1: 46 “My soul magnifies the Lord, and my spirit rejoices in God, my saviour...”*

Marcellin College is a Catholic Marist Secondary School with an enrolment of 1400 boys ranging in age from 12 to 18 years of age. The school is situated in Bulleen, Victoria, Australia and retains its strong links with the Marist Brothers who founded the school in 1950. The Marists, an order founded in France in 1817 by the French Marist priest St Marcellin Champagnat, see their key mission in the world as making Jesus Christ known and loved.<sup>2</sup> To achieve this in the educational context, St Marcellin believed that to educate children, first you needed to love them, and to love them all equally.<sup>3</sup> This aspiration is carried through and supported in contemporary Marist schools around the world that are now overwhelmingly staffed by committed lay people from a range of nationalities, and who come from both Christian and non-Christian backgrounds.

In educating young people, St Marcellin sought to form good Christians and good citizens by embracing and sharing a practical and down to earth charism that openly valued and lived family spirit, love of hard work, simplicity, and presence, all in the “way” of Mary. This “way” is typically characterised by the faithful and patient accompaniment of people, especially those on the margins of society. The motto of the Marists is “All to Jesus, through Mary, all to Mary for Jesus”<sup>4</sup> and Mary’s great song of praise, the *Magnificat*, forms the

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<sup>1</sup> Read this article for CPTD points. See Page 24.

<sup>2</sup> Ed. Br AMestaun, *Water from the Rock* (Rome: Institute of the Marist Brothers, 2010), Article 19, 135.

<sup>3</sup> John-Baptist Furet, *Life of Marcellin*, (Rome: Institute of the Marist Brothers, 1989), XXIII, 538.

<sup>4</sup> Ed. AMestaun, *Water from the Rock*, Article 25, 30.

unofficial manifesto of the Institute.<sup>5</sup> Marist priests and brothers have a tradition of singing the *Salve Regina* in both their morning and evening prayer, and every Marist school community knows and sings the *Sub Tuum* at significant events. The text of the *Sub Tuum* comes from the Vespers service in the Egyptian Coptic liturgy and is dated around the year 250, making it the oldest known written hymn to Mary. It is now most often sung in Latin in Marist schools to a traditional keyboard musical accompaniment that was written in the 19<sup>th</sup> century by the Jesuit priest, Louis Lambilotte.<sup>6</sup>

Song is a foundational part of living Gospel joy in the Catholic tradition, and singing was and is a key part of Marist education across the world. St Marcellin himself was a fine singer and sang with his students and his Brothers every day: he understood the great power of singing with others in community to help build a shared identity and strong group cohesion; to help people grieve and to support them in their sorrow; and to celebrate together in joy. The voice is also an instrument that is free and accessible to all. In 19<sup>th</sup> century France where the Catholic church was rebuilding after the violence and excesses of the French revolution, St Marcellin employed methods of faith development that were simple, deeply embodied, and easily understood by people, regardless of their level of formal education, or their age.

The 21st century Australian context for the Catholic Church is one that lives with the reality of the aftermath of the Royal Commission into Child Sexual Abuse in Institutions. In their 2013 book *Education from a Catholic Perspective*, McKinney and Sullivan prophetically asserted that

*Maintaining Catholic identity in Catholic educational institutions emerges as the challenge for Catholic education, in a 21st century cultural context that is increasingly ambivalent if not hostile, to religion.*<sup>7</sup>

St Marcellin found himself and his brothers in a situation in post-revolutionary France where there was also considerable, and in many places deserved, ambivalence to the institutional Catholic Church. In response to his own and his students' demonstrated love of singing popular French folk tunes, St Marcellin mandated regular singing of sacred songs in all his schools. 21<sup>st</sup> century neuroscience backs up his choice of using music as a key way to evangelise, teach, pray, and celebrate.<sup>8</sup> Contemporary neuroscience confirms that sung text, especially in songs sung with others, is readily embedded into a person's long-term memory, with song evoking strong memories of time, person, and place.<sup>9</sup> Other memories may decline but music, especially songs a person has enjoyed with others, will remain. This is demonstrated in studies with people with dementia and Alzheimer's disease who can still readily sing songs from their youth.<sup>10</sup> Singing together is also a powerful way to bond people, to create positive emotions, and to solidify identity.<sup>11</sup> St Marcellin's practical nature saw him adopt singing as a way to help people receive and remember the Word, and to also support attendance and participation at and in communal worship in and out of the school context, especially at the celebration of the Eucharist, the source and summit of Catholic and Marist life.<sup>12</sup>

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<sup>5</sup> Br Michael Green FMS, Foreword to Magnificat by Br Michael Herry FMS (Melbourne: Marist Music Publishing, 2015).

<sup>6</sup> Ed. Very Rev. Peter G. Williams (Chair), Catholic Worship Book II (Melbourne: Morning Star Publishing, 2016), 419.

<sup>7</sup> Ed. S.J. Mc Kinney & J. Sullivan, Education in a Catholic perspective. (Farnham: Ashgate, 2013), 29.

<sup>8</sup> J.R. Keeler, "The neurochemistry and social flow of singing: bonding and oxytocin," Frontiers in Human Neuroscience, 23 September 2015. <https://doi.org/10.3389/fnhum.2015.00518>

<sup>9</sup> Lutz Jancke, "Music, memory and emotion," Journal of Biology 7:21 (2008): 21.1-21.5.

<sup>10</sup> Robert DeLauro, "Music and Memory - Elders With Dementia Find Hope in a Song," Social Work Today, Vol. 13, No.1, (Jan/Feb 2013), 18.

<sup>11</sup> John-Baptist Furet, Life of Marcellin Part 2, (Rome: Institute of the Marist Brothers, 1989), XXII.

<sup>12</sup> Ibid.

Marcellin College honours this spirit of the founder of the Marists in supporting communal singing as a way to support and sustain Gospel joy with students and teachers. In its own new Polaris learning program document, Marcellin College describes itself as “an inclusive faith learning community where encounter with the self, place, God, and the other, creates opportunities for every young man to unlock his inherent possibility.”<sup>13</sup>

Singing, especially group singing of Roman Catholic sacred music, is a desired and intentional part of living the Marist charism in the context of this particular Catholic school. The foundational document on liturgy from Vatican II, the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*, 1963), is clear in according a high value to musical training in Catholic schools. Article 115 states that

*Great importance is to be attached to the teaching and practice of music in ... Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.*<sup>14</sup>

Choral groups that sing some sacred repertoire are already part of the co-curricular program at Marcellin College but Singing Hallelujah is a Semester-based core curriculum subject that explicitly teaches Catholic sacred music. This is a deeper response to *Sacrosanctum Concilium*. The subject is embedded in the Year 9 and 10 Depth Stage academic curriculum as part of the Polaris learning program. The subject is an interdisciplinary elective from the Religious Education and Music Departments that is offered as part of Polaris' Religious Education Depth Stage subject choices. The *Singing Hallelujah* course allows students to rehearse, sing, and play repertoire that is especially tailored to Prayer Services and Masses that take place in the school year.

The course also studies the Catholic Mass and Prayer Service forms to empower students to understand the context of liturgical and devotional music within these forms of communal worship in the Catholic tradition. The course gives a framework for discerning where sacred music is best placed to serve rather than dominate in any ritual context. It is grounded in the foundational Vatican II documents *Sacrosanctum Concilium* and *Musicam Sacram* that inform liturgical music planning, composition, and practice. Australian liturgical music directives from the Australian Catholic Bishops are also referenced, as found in the 2016 *Catholic Worship Book II*. The subject explores key differences between the more communal emphasis on the triune God that is typically expressed in the context of the Mass (we and God) and the more devotional and personal context that is more regularly found in a Prayer Service or on a Retreat (me and Jesus) in a way that is age appropriate for students at these year levels.

Questions explored within the course include: why we sing; how and why particular music is chosen and where to find appropriate resources; who sings, where, and why; what are key features of liturgical music; how does music serve the liturgy and an ongoing lived immersion in the paschal mystery (and what that is); and how the rich liturgical music tradition of the Church is to be maintained, while also allowing for new pieces to be created and included. Diverse repertoire in terms of genre that is theologically, musically, ritually and pastorally suited to the Catholic context will be explored and sung during the course and then applied in practice.<sup>15</sup> The course honours the power of music generally in people's lives and goes beyond the “how” into the essential “why.” St Augustine, a great lover of music, had this to say about the place of song in the life of a Christian:

*A song is a thing of joy; more profoundly, it is a thing of love.*

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<sup>13</sup> Marcellin College, Polaris, (Bulleen: Marcellin College, 2019), 4.

<sup>14</sup> Austin Flannery, O.P. The Basic Sixteen Documents. Vatican Council II (New York: Costello Publishing Company, 2007), *Sacrosanctum Concilium*, article 115.

<sup>15</sup> Austin Flannery, Vatican Council II. *Musicam Sacram*, 5.

*Anyone, therefore who has learned to love the new life has learned to sing a new song, and the new song reminds us of our new life.* <sup>16</sup>

What we sing in any prayer matters deeply, as our sung prayer informs what we believe about God, and how we wish to live as followers of Christ: *lex orandi, lex credendi, lex vivendi*.<sup>17</sup> The songs sung in any prayer also crystallise images of God and cement them in long term memory. Singing of God's faithfulness, promises, mercy, creation, nature, and deeds reinforces an embodied sacramental worldview of all times and places being touched and held by the presence of a loving and accompanying God.

*Singing Hallelujah* is the only subject in eight subject offerings at the Year 9 and 10 level that looks at prayer and liturgy in some depth in the curriculum at Marcellin College. Four electives may be chosen over a two year period at the Depth Stage. Liturgical Choir is included in subject offerings in Catholic Schools in other countries, notably in the United States, but this is a rare practice in Australia, where live and communally sung liturgical music can, unfortunately, be less explicitly included as a foundational and required element in Masses or Prayer Services. There are seven 53 minute lessons offered over a ten day timetable for 20 weeks in a Semester in the *Singing Hallelujah* course. Up to 28 students in the class will join with up to 100 other students from all year levels in the Champagnat Choir, the Marcellin Chamber Choir, and the Marcellin Junior Choir to support the College's liturgical program throughout the year. There is also one period per week given to the Music Leader (Voice) in the school so that they can explicitly teach traditional and contemporary sacred vocal repertoire with junior classes and their teachers who will prepare and run Masses.

There is a regular time on Thursday in the Champagnat Chapel given for Masses or Prayer Services, and this time acts as a practical focal point for students in the *Singing Hallelujah* class. Students will participate in these Masses each week as musicians and will plan and run Prayer Services and Masses on Thursdays as part of the assessments for the subject outcomes later in the Semester. It is envisaged that students will then be able to provide informed leadership in a range of ministry contexts beyond the course in helping plan and enliven Masses and Prayer services at Marcellin College, in partnership with teachers and other students who are rostered on for a Mass for a particular week. It is hoped that students can then be more encouraged and empowered to integrate into their local parishes and become active and engaged participants and leaders in the life of their community in both worship and mission contexts.

The extensive liturgical calendar in the school sees students sing for over 70 liturgical events during the course of a normal academic year, with two Masses each year at St Patrick's Cathedral in Melbourne, and whole school Masses every term for different highlight events. These include The Induction and Commissioning Mass, St Marcellin Champagnat's Feast Day Mass, Mass for the Feast of the Assumption, and the Yr 12 Valedictory Mass. The liturgical program works in partnership with the extensive Christian service options available for students so that students see and celebrate the link between liturgy and life. Catholic Identity is underpinned by a dynamic balance and relationship between worship and mission. Both are explicitly acknowledged as being necessary for students to live their lives grounded and fed in Christ.

The purpose of liturgical music follows and supports a key purpose of liturgy itself: to be a means for the Christian community to respond to and participate in God's saving work in Christ.<sup>18</sup> In including a subject like *Singing Hallelujah* in the core Religious Education

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<sup>16</sup> Augustine, Sermons (New York: New City Press, 1993), Sermon 34.

<sup>17</sup> Don. E. Saliers, Music and Theology (Nashville: Abingdon Press, 2007), 33.

<sup>18</sup> Anthony Ruff, OSB, Sacred Music and Liturgical Reform: Treasure and Transformations (Chicago: Hillenbrand Books, 2007), 50.

curriculum offerings, Marcellin College honours both St Marcellin Champagnat's practices, the directives of Vatican II, and the call to all Christians that is found in Ephesians 5: 18-20 to

*...be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ.*

The title of the course, *Singing Hallelujah*, is both a play on perceptions of "Hallelujah" that can be recognised in the soaring grandeur of Handel's Hallelujah Chorus in the oratorio *Messiah*, and in Leonard Cohen's broken, beautiful, and haunting contemporary ballad, *Hallelujah*. Praise and lament, as found in the ancient songbook of the Psalms, make their home together in the Catholic tradition. Both praising and lamenting allow believers to be fully alive in and through these two realities: God is with us in all things.<sup>19</sup> St Augustine's energised reflection on the power of singing God's praise, regardless of the road ahead, captures something of this complexity and integration of life:

*O! What a happy alleluia there, how carefree, how safe from all opposition,  
where nobody will be an enemy, where no-one cease to be a friend!  
God praised there, God praised here; here, though by the anxious;  
there, by the carefree; here by those who will die,  
there, by those who are going to live for ever;  
here in hope, there in hope realized; here on the way; there at home.  
So now, my dear brothers and sisters, let us sing, not to delight our leisure,  
but to ease our toil. In the way that travellers are in the habit of singing;  
sing, but keep on walking... What's "keep on walking"?  
Make progress, make progress in goodness.  
There are some people, you see, according to the apostle,  
who progress from bad to worse.  
You, if you're making progress, are walking; but make progress in goodness,  
progress in the right faith, progress in good habits and behaviour.  
Sing and keep on walking.<sup>20</sup>*

In a contemporary world where the true riches of the Catholic faith can be marginalised and distorted at many turns, singing together the glorious mystery of the love of God that is present and singing in all of creation is a prophetic, courageous, and hope-filled act. This is the song that bursts forth as a gift for the ages from Mary in her Magnificat: she cannot help but sing of her gratitude to God for what God has done for her, and for all people. Her soul magnifies the Lord and her spirit rejoices in God, her saviour. With St Marcellin Champagnat, St Augustine, and Mary, Our Good Mother, may all people in Catholic schools be open to singing this song of thankfulness, joy, and praise to Christ throughout their lives, and with all those who accompany them on the shared journey of faith in community.

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<sup>19</sup> Ed. AMEstaun, Water From the Rock, Article 63, 44.

<sup>20</sup> Augustine, Sermons (New York: New City Press, 1993), Sermon 256, 168.

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## CLASSROOM PRACTICE

### *Global Learning in Poetry*



(<https://globaldimension.org.uk/resource/global-learning-in-poetry/>)

Poetry is a powerful medium for communicating experiences and feelings and has great potential to support global learning activities in the classroom. In this activity kit, the poets are from a range of multi-cultural backgrounds and express their experiences of immigration, racism and cultural displacement. As students begin to explore these poems, they can empathise with the characters and explore the challenges, and rewards, facing people with mixed cultural heritages.

There are clear messages to be taken from each poem. Students can explore the vocabulary and the meaning of words in the poems, and reflect on the poets' experiences. Depending on the Key Stage and ability of your students the structure and poetic features of the poems can be explored and analysed, linking to the themes and messages in the poem.

The 'Getting started' section provides an introductory activity for students to begin exploring a poem with a global theme.

The 'Getting critical' section explores the themes of some poems and offers questions to use when analysing and exploring the content.

There are also suggestions for further poems exploring these issues, and further reading and resources.

### *Getting started - accessing a poem*

To get started, this is a simple activity that a Key Stage 2 (7-11 year olds) or Key Stage 3 (11-14 year olds) teacher could do with their class. Breaking the poem down into individual lines is an excellent and less daunting way to begin engaging with the themes of the poem.

1. As students enter the classroom hand them one or two lines from the poem. Individually, or in pairs, students read the line.
2. Ask your students to predict:
  - a. What is the poem about?
  - b. What type of character is in the poem?
  - c. Where might the poem be set?
  - d. What global themes might be included in the poem?  
(Lower ability or younger students could be given a selection of topics to choose from.)
3. Students can feed back their predictions, explaining why they have made the assumptions they have - link to dialect and vocabulary if possible.
4. As a class, students read the entire poem; each line will be numbered so each student, or pair, reads their line in the correct order.
5. The teacher could re-visit some of the predictions and ask if students still think they are correct or new ideas can be shared at this point to gain an insight into students' understanding of the poem.



### *Getting critical*

Giving the students a background on the poet, where they are from and what has influenced their background is an excellent way for students to begin to understand the poem and the attitude of the poet. When students have an understanding of this background they can begin to critically engage with the message the poet is presenting.

Telling the story behind the poem is critical to develop students' understanding of the global message behind the text, so teachers must ensure they have a clear understanding of the issues raised in the poems. Some vocabulary will have to be explored and if possible, a lesson could be spent teaching the background and context of the poem.

### *'Still I Rise'*

(by Maya Angelou)

- Maya Angelou is an African American author and poet, born in Missouri in 1927.
- Her work covers themes including racism, identity, family, and travel.
- Maya Angelou was an active participant of the civil rights movement in the 1960s.



### *Context of the poem:*

The poem speaks of victory over oppression, both racist and sexist. There is an underlying motif of slavery, e.g.: "oil wells pumping in my living room".

### *Questions to explore in the poem:*

1. Why is the phrase 'still I rise' repeated? Students could compare the physical feeling of rising (standing up) to falling (crouching down) to understand the symbol of the words and the empowering nature of rising over oppressors.
2. Consider the use of rhetorical questions - who is Maya Angelou addressing?
3. Can students think of a time they have been made to feel oppressed, unimportant or small by someone else? They can then write their own poem based on this experience, using the refrain 'Still I rise'.

*The poem: Still I Rise*

You may write me down in history  
With your bitter, twisted lies,  
You may trod me in the very dirt  
But still, like dust, I'll rise.

Does my sassiness upset you?  
Why are you beset with gloom?  
'Cause I walk like I've got oil wells  
Pumping in my living room.

Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.

Did you want to see me broken?  
Bowed head and lowered eyes?  
Shoulders falling down like teardrops,  
Weakened by my soulful cries?

Does my haughtiness offend you?  
Don't you take it awful hard  
'Cause I laugh like I've got gold mines  
Diggin' in my own backyard.

You may shoot me with your words,  
You may cut me with your eyes,  
You may kill me with your hatefulness,  
But still, like air, I'll rise.

Does my sexiness upset you?  
Does it come as a surprise  
That I dance like I've got diamonds  
At the meeting of my thighs?

Out of the huts of history's shame  
I rise  
Up from a past that's rooted in pain  
I rise  
I'm a black ocean, leaping and wide,  
Welling and swelling I bear in the tide.

Leaving behind nights of terror and fear  
I rise  
Into a daybreak that's wondrously clear  
I rise  
Bringing the gifts that my ancestors gave,  
I am the dream and the hope of the slave.  
I rise  
I rise  
I rise.



## ARTISTS' CORNER

### *Madosini & Amathongo*

Amathongo is an evolving world music project which mixes traditional African styles with Jazz and a great variety of other music genres. It features particularly sounds of traditional southern African musical bows and other traditional African Instruments.

We aim to take you on a journey of some kind, and hopefully uplift you in that process. "Amathongo" means "Ancestral spirits" and within our playing in this group we all, in some way reveal our own ancestral roots.



So far Amathongo has featured collaborations with the following musicians: Madosini. Pedro Espi-Sanchis, Hilton Schilder. Jonny Blundell. Eldred Schilder. Whawha Mosiea. Indwe.

(<https://rootspring.co.za/albums/amathongo/>)

Madosini Latozi Mpahleni (born 1943; Mqhekezweni, Eastern Cape) is a South African musician, known for playing traditional instruments such as the *uhadi* and *mhrubhe* musical bows, and the *isitlototo*. She performs under the name Madosini and is regarded as a "national treasure" in her field. Madosini speaks only isiXhosa and is unable to read or write. Over the years she has collaborated and written songs with British Rock Singer Patrick Duff and in 2003 they went on to perform a number of successful concerts together around the world. She has collaborated with South African musicians Thandiswa Mazwai, Ringo, Derek Gripper and Gilberto Gil the famous Brazilian musician. Her latest collaboration with musicians Hilton Schilder, Jonny Blundell, Lulu Plaitjies and Pedro Espi-Sanchis has resulted in the recording of an African/Jazz fusion CD under the name of AmaThongo and various concerts around Africa. Madosini and Pedro have performed together at many music festivals as well as storytelling and poetry festivals around the world, notably the Medellin International Poetry Festival in Colombia.

From 2006, Madosini performed at many of the WOMAD festivals around the world, and was the first person to be recorded and documented in the festival's Musical Elders Archives project.[3]

Madosini's spirit and love for music is deep and she continues to perform around the world. Her music takes the audience deep into the well springs of music and represents some of the earliest roots of Jazz in Africa. She uses the Lydian and Mixolydian modes and also occasional additive time signatures such as 9/8. Listen to her song Modokali [http://www.youtube.com/watch?v=\\_OLf3yX6Euk](http://www.youtube.com/watch?v=_OLf3yX6Euk)

(<https://en.wikipedia.org/wiki/Madosini>)



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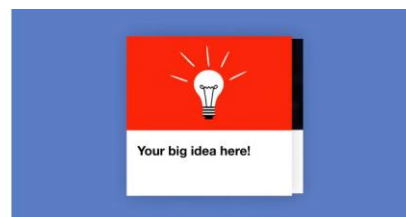
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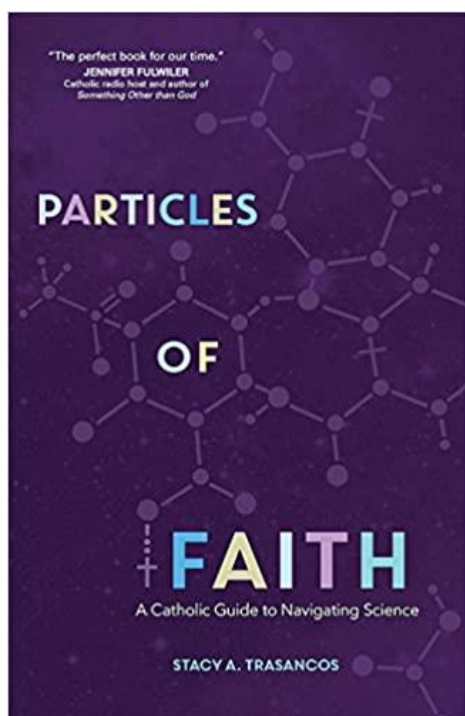
## Create a Lesson

mythology



## BOOK REVIEW

### *Particles of Faith*



What is the origin of life? Hasn't the Catholic Church always been hostile to science? Can a Christian accept the scientific theory of evolution?

How can you explain what the Church teaches about the relationship between science and faith? Scientist, writer, and scholar Stacy Trasancos gives us ways we can talk about how science and Catholic faith work together to reveal the truth of Christ through the beauty of creation.

As a scientist who was led to Catholicism through her work, Stacy Trasancos has confronted some of the basic questions we all face. In *Particles of Faith*, she teaches us how to explain the symbiotic beauty between curiosity expressed through science and love of Christ and his Church.

Trasancos uses her own story, as well as encyclicals such as Pope Francis's *Lumen Fidei*, the deep reflections of theologians such as St. Thomas Aquinas, and the exacting work of Catholic scientists like Rev. Georges Lemaître (who proposed the game-changing Big Bang theory), to show how science and faith are interwoven and meant to

guide us on the path to truth.

By the time you finish reading *Particles of Faith*, you'll be able to answer questions about, generate discussion on, and explain why science helps deepen faith.

<https://www.amazon.com/Particles-Faith-Catholic-Navigating-Science/dp/1594716579#:~:text=As%20a%20scientist%20who%20was,of%20Christ%20and%20his%20Church.>

### *A Dissent from Praise for Particles of Faith*

<https://ethikapolitika.org/2017/04/18/dissent-praise-particles-faith/>

By Casey Chalk

“The good thing about science,” a recent viral Twitter post pronounced, “is that it’s true whether you believe it or not.” Such an assertion begs qualification: what is meant by “science”? Are all scientific conclusions equally true? Is such a declaration implicitly saying other fields are not equally “true”? Dr. Stacy A. Trasancos, a Catholic writer, scientist, and teacher, navigates her way through such questions in *Particles of Faith: A Catholic Guide to Navigating Science*. Reflection on the intersection of faith and science as they relate to Big Bang Theory, evolution, and quantum mechanics, among others, is always welcome, and Dr. Trasancos with her impressive scientific and theological credentials is certainly up for the task. Unfortunately — and I say this with trepidation given that every review of this book I could locate offers unadulterated praise — her study is inconsistent in its approach to many of these topics, while her omissions are so blatant it fashions an uneven conversation unlikely to persuade any besides those already inclined to agree with her.

**Publisher:** Ave Maria Press  
**Paperback,** 180 pages  
**ISBN** 978-1-59471-657-7



## LOCAL NEWS

### *Schools commit to eradicating racism*

The Southern Cross, July 8 to July 14, 2020

BY ERIN CARELSE

Several Catholic schools have issued statements acknowledging racial problems and committing to change.

These include Holy Rosary School and De La Salle Holy Cross College in Johannesburg, and Springfield Convent School in Cape Town.

Past and present pupils from schools around South Africa have taken to social media to expose racism they experienced at school.

The confessions were posted on social media after the matric class of the Anglican Bishops Diocesan School in Rondebosch, Cape Town, staged a protest to demand an end to both racism and homophobia at the school, amid global Black Lives Matter protests.

#### *Holy Rosary School*



**Holy Rosary School**

*Nurturing God-given talents*

Edenvale-based Holy Rosary School received testimonies over the past few weeks from students. Acknowledging these, the school expressed deep regret that it had failed to

provide a safe space where all its students feel deep belonging.

"We are committed to providing an environment in which all the students in our care feel worthy, valued and loved," head of school Jacinta Lucas said in a statement.

"The board of governors and the school management apologise unreservedly for the pain caused and for the school's failure to protect these students, both past and present," the statement said.

It conceded that the pace of transformation at Holy Rosary School has been too slow.

"We have come to realise that this journey of transformation is one that we cannot undertake alone and that we need expert guidance. We have appointed L&N Advisors, who are social justice practitioners with much experience in assisting schools with their transformation journeys," the statement said.

"As management we commit to providing both our teachers and students with the critical tools that they need to meaningfully practise racial literacy so that we can truly say that we are an anti-racist school."

Holy Rosary is committed to ensuring policies that

hold people accountable. This will include reviews to ensure none of its policies are inadvertently discriminatory or insensitive.

A transformation and diversity committee will also be reconstituted.

"Initially we want to establish a transformation working group to lead the process of change over the next 12 months," Ms Lucas said.

"This group will become the custodians of the transformation process and will hold the school accountable to the timelines and processes that will be set. We will ensure that every stakeholder section from our school community will be represented on this group to support us with the implementation process and the various review processes that must take place," she said.

#### *De La Salle Holy Cross College*



The principal at De La Salle Holy Cross College, Debbie Harris, expressed deep sadness when she

and her colleagues discovered, through social media, present and past students sharing the hurt and pain they had experienced as a result of racism and discrimination at the college.

"It is clear that we have fallen well short of one of our Lasallian Holy Cross core principles, namely 'to uphold and respect the dignity of all persons'. We are sincerely and deeply sorry for failing our school community past and present in this way," Ms Harris said.

The college has taken action to ensure that it does everything necessary to be true to its calling to uphold the dignity of every person.

De La Salle has committed itself to addressing the concerns raised and will work with "external experts in this area to implement a productive and sustainable strategy to facilitate behavioural and structural change while continuing to evaluate and monitor this process".

"Our first step was to reach out to everyone who posted their concerns on social media and to acknowledge their experiences. Then, we have arranged to hold independently mediated forums to hear and understand the concerns that

have been raised," Ms Harris said.

"We then had our first Zoom dialogue session, entitled 'It's time to listen', hosted by facilitators from the organisation Mandate Molefi," she explained.

The board of governors, management and staff, guided by the independent consultants, will collaborate to assess and analyse the situation at the college with the aim of developing an ongoing strategy to repair the shortcomings in the school's environment, and to foster learning solutions that work to respect and support all students.

*Springfield Convent School*



Penny Mullan, head of school at Springfield Convent School, noted in a statement that "two pandemics are spreading throughout the world: coronavirus and bigotry".

The latter has "affected and consumed more lives than the former", she observed.

"Eradicating the world of coronavirus is in the hands of a few scientists, but eradicating the world, and our school, of the endemic racism, discrimination and bigotry, requires the efforts of all."

Ms Mullan's statement came after reading reports from Springfielders, past and present, of hurtful, disparaging and discriminatory experiences at school.

"Your anger is justifiable, and your voices are heard," she said. The school has taken responsibility for ensuring authentic acceptance and respect for all.

"Achieving authentic diversity at our school is a conscious and ongoing process. We are committed to dismantling racism and all acts of unfair discrimination within our institution," Ms Mullan said.

"Pupils and teachers must be taught to recognise prejudice and will be encouraged to use their voices to call out injustices, both big and small."

She called on parents "to accept their responsibility in supporting their daughters, as well as the school, on this path to building a community that abhors racism and strives for inclusivity".



## INTERNATIONAL NEWS

### *Pandemics result from destruction of nature, say UN and WHO*

*Experts call for legislation and trade deals worldwide to encourage green recovery*



A man walks past a poster warning people in Guangdong province, China, that consuming wildlife is illegal. Photograph: Alex Plavevski/EPA

Pandemics such as coronavirus are the result of humanity's destruction of nature, according to leaders at the UN, WHO and WWF International, and the world has been ignoring this stark reality for decades.

The illegal and unsustainable wildlife trade as well as the devastation of forests and other wild places were still the driving forces behind the increasing number of diseases leaping from wildlife to humans, the leaders told the Guardian.

They are calling for a green and healthy recovery from the Covid-19 pandemic, in particular by reforming destructive farming and unsustainable diets.

A WWF report, also published on Wednesday, warns: "The risk of a new [wildlife-to-human] disease emerging in the future is higher than ever, with the potential to wreak

havoc on health, economies and global security."

WWF's head in the UK said post-Brexit trade deals that fail to protect nature would leave Britain "complicit in increasing the risk of the next pandemic".

High-level figures have issued a series of warnings since March, with the world's leading biodiversity experts saying even more deadly disease outbreaks are likely in future unless the rampant destruction of the natural world is rapidly halted.

Earlier in June, the UN environment chief and a leading economist said Covid-19 was an "SOS signal for the human enterprise" and that current economic thinking did not recognise that human wealth depends on nature's health.

"We have seen many diseases emerge over the years, such as Zika, Aids, Sars and Ebola and they all

originated from animal populations under conditions of severe environmental pressures," said Elizabeth Maruma Mrema, head of the UN convention on biological diversity, Maria Neira, the World Health Organization director for environment and health, and Marco Lambertini, head of WWF International.

With coronavirus, "these outbreaks are manifestations of our dangerously unbalanced relationship with nature", they said. "They all illustrate that our own destructive behaviour towards nature is endangering our own health - a stark reality we've been collectively ignoring for decades.

"Worryingly, while Covid-19 has given us yet another reason to protect and preserve nature, we have seen the reverse take place. From the Greater Mekong, to the Amazon and Madagascar, alarming

reports have emerged of increased poaching, illegal logging and forest fires, while many countries are engaging in hasty environmental rollbacks and cuts in funding for conservation. This all comes at a time when we need it most.

“We must embrace a just, healthy and green recovery and kick start a wider transformation towards a model that values nature as the foundation for a healthy society. Not doing so, and instead attempting to save money by neglecting environmental protection, health systems, and social safety nets, has already proven to be a false economy. The bill will be paid many times over.”

The WWF report concludes the key drivers for diseases that move from

wild animals to humans are the destruction of nature, the intensification of agriculture and livestock production, as well as the trading and consumption of high-risk wildlife.

The report urges all governments to introduce and enforce laws to eliminate the destruction of nature from supply chains of goods and on the public to make their diets more sustainable.

Beef, palm oil and soy are among the commodities frequently linked to deforestation and scientists have said avoiding meat and dairy products is the single biggest way for people to reduce their environmental impact on the planet.

Tanya Steele, the head of WWF UK, said the post-

Brexit trade deals must protect nature: “We cannot be complicit in increasing the risk of the next pandemic. We need strong legislation and trade deals that stop us importing food that is the result of rampant deforestation or whose production ignores poor welfare and environmental standards in producer countries. The government has a golden opportunity to make transformative, world-leading change happen.”

The WWF report said 60-70% of the new diseases that have emerged in humans since 1990 came from wildlife. Over the same period, 178m hectares of forest have been cleared, equivalent to more than seven times the area of the UK.



[www.theguardian.com/world/2020/jun/17/pandemics-destruction-nature-un-who-legislation-trade-green-recovery?utm\\_term=RWRpdG9yaWFsX0dyZWVuTGlnaHQzMjAwNjE3&utm\\_source=esp&utm\\_medium=Email&CMP=green-light\\_email&utm\\_campaign=GreenLight](https://www.theguardian.com/world/2020/jun/17/pandemics-destruction-nature-un-who-legislation-trade-green-recovery?utm_term=RWRpdG9yaWFsX0dyZWVuTGlnaHQzMjAwNjE3&utm_source=esp&utm_medium=Email&CMP=green-light_email&utm_campaign=GreenLight)



## INTERNATIONAL NEWS

### *Pope Francis endorses 'Laudato Tree' Initiative for Great Green Wall*

*"Today I congratulate the group of young people... to plant at least one million trees throughout the region of the Sahel"*



Pope Francis has lauded the initiative of young people for the *'Laudato Tree' Initiative* to grow a wall of trees 8,000km long and 15km wide across the African continent, from Dakar to Djibouti.

On Sunday, he recalled the 40th anniversary of St. Pope John Paul's first pastoral journey to Africa, during which he raised the alarm regarding the plight of people of the Sahel region devastated by drought.

"May 10, 1980... St. Pope John Paul II gave voice to the cry of the populations of the Sahel, sorely tried by drought... Today I congratulate the group of young people for the launch of the 'Laudato Tree' Initiative", explaining that "The aim is to plant at least one million trees throughout the region of the Sahel, which will become part of the 'Great Green Wall of Africa'".

Francis during the Regina Caeli address also expressed the hope that "many will follow the example of solidarity given by these young people."

The Sahel region lies between Sudan's Savanna to the south and the Sahara Desert to the north, across West and Central Africa. It has long experienced terrible droughts that have had an adverse impact on the local environment, society and people.

The 'Laudato Tree' Initiative is a response to Pope Francis' encyclical *Laudato Si'* and

aims to be a living and life-giving expression of that letter.

It is an initiative of young people, begun in the United States, in solidarity with the youth of the Sahel.

It is led by 16-year-old Vivienne Harr, who at the age 8 made national headlines when she began to make homemade lemonade to combat child slavery across the world.

Vivienne, with the help of her boyfriend, Sidney Diosdado, 17, have created a website [www.laudatotree.org](http://www.laudatotree.org) to help drive the initiative.

While Vivienne has chosen to champion Africa's Great Green Wall to combat desertification her brother, Turner Harr, 10, is an Associate Producer on the award-winning feature documentary 'The Great Green Wall' by Make Waves Productions.

The 'wall' when complete, will traverse 11 countries of the Sahel.

The project was formally adopted by the African Union in 2007 and is supported by the United Nations.

The concept of the Great Green Wall was first developed in the mid-1980s by Thomas Sankara, president of Burkina Faso from 1983 to 1987.

Vivienne chose to launch the 'Laudato Tree' Initiative on May 10, 2020, the 40th anniversary of John Paul II's appeal on behalf of the suffering people of the Sahel, at Ouagadougou Cathedral, Burkina Faso, during his first visit to Africa.

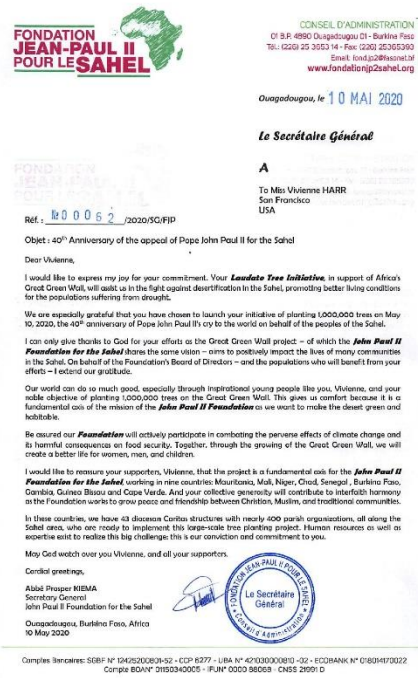
In 1984 the papal foundation, the John Paul II Foundation for the Sahel, was established.

Vivienne has chosen to work with the John Paul II Foundation for the Sahel that is

committed to helping Africa grow the Great Green Wall through the engagement of its youth and local communities in the Sahel.

The aim of Vivienne's movement, as indicated by Pope Francis, is to inspire young people, beginning in the United States, to support the youth of the Sahel in growing at least 1,000,000 trees on the Great Green Wall.

Following is a letter of endorsement from Father Prosper Kiema, Secretary General of the John Paul II Foundation for the Sahel.



[https://international.la-croix.com/news/pope-francis-endorses-laudato-tree-initiative-for-great-green-wall/12346?utm\\_source=Newsletter&utm\\_medium=e-mail&utm\\_content=11-05-2020&utm\\_campaign=newsletter\\_crx\\_lci&PMID=c846096e5e379ce4c77e681a70eaff9d](https://international.la-croix.com/news/pope-francis-endorses-laudato-tree-initiative-for-great-green-wall/12346?utm_source=Newsletter&utm_medium=e-mail&utm_content=11-05-2020&utm_campaign=newsletter_crx_lci&PMID=c846096e5e379ce4c77e681a70eaff9d)



**CPTD**

## *Singing and Living "Hallelujah" - Class Based Liturgical Choir in the Secondary Religious Education Curriculum*

Read the article for CPTD points and record your response to the following questions:

- What is the writer's main argument?
- What significance does the argument have in my context?
- What practical action does the argument's conclusion suggest?

### *Professional Development Points Schedule*

<https://www.sace.gov.za/Documentation/PROFESSIONAL%20DEVELOPMENT%20POINTS%20SCHEDULE.pdf>



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