



Protestant Council Of Rwanda

**Brot**  
für die Welt

Pain pour le Monde –  
Service protestant  
de développement

## Summary

The manual “Jesus, the corner stone of the Church” designated for students of senior five handles the concerns of educators and readers to relate the history of salvation and the church that are centred in the person of Jesus. It depicts briefly the process through which God has acted in his relation of towards his chosen people; particularly the Jewish people and the believers at large.

This manual covers four units: History of salvation, History of the Church, Cardinal Virtues and Unity in diversity. The reason behind putting these units together in one set is to establish the relationship and interdependence between them. The Church is the fruit yielded throughout the salvation mission of Jesus, His head and founder. As a growing organism, the Church is also the agent for the spread of the Gospel of life in Jesus. That is where starts its integral mission to proclaim the Gospel and demonstrate it into practical acts.

However, as any organ though growing may experience pains from its growth, the church has a multifaceted history. During its times, it experienced fruitful experiences but also hardship, error and renewal. Like a growing tree, the Church is one, but has many branches, from the same roots. Therefore, learners and readers, Christians from all perceptions, through this book, will be develop their awareness and responsibility to maintain their unity, respect fundamental virtues and value the richness of diversity.



## Senior Five

# Jesus, the Cornerstone of the Church

# 2016

Protestant Council of Rwanda  
Religious Education  
Manual Upper secondary School  
Senior Five  
26-Aug-16



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# Foreword

This content of the Protestant religion program has been designed for all members of the Protestant Churches which are members of the Protestant Council of Rwanda (CPR), namely:

- Pentecostal Church of Rwanda (ADEPR)
- Association of Baptist Churches in Rwanda (AEBR)
- Evangelical Friends Church of Rwanda (AEER)
- 7th Day Adventist Church (EA 7th day in Rwanda)
- Free Methodist Church in Rwanda (EMLR)
- Harvest Christian Church in Rwanda (HCC)
- Presbyterian Church in Rwanda (EPR)
- Anglican Church of Rwanda (EAR) (with 10 dioceses)
- Lutheran Church in Rwanda (ELR)
- Union of Baptist Churches in Rwanda (UEBR)
- Salvation Army (SA)

In addition to these protestant churches, there are also five Christian associations member of CPR who are equally the recipient of this document. Those are namely: Barakabaho Foundation, African Evangelical Enterprise, Youth For Christ, Scripture Union of Rwanda and African Leadership And Reconciliation Ministries (ALARM).

These content notes are considered a reference document for the Protestant religious education in all schools no matter the religious denomination of the teacher responsible for the teaching in a particular school. The document is shaped accordingly to the new curriculum of MINEDUC known as the “Competence-Based Curriculum” (CBC). Indeed, the Competence-Based Curriculum, in which BNEP has contributed mainly in the domain of Religious Education, has been a long process through many activities: research, planning, elaboration, trainings, evaluation and implementation.

The shift from knowledge-based to Competence-Based Curriculum is a good opportunity to CPR /BNEP who has already integrated competence based approaches through its program of PAP (Participatory and Active Pedagogy). The principles of CBC including merely learner-centeredness, competence, inclusion, flexibility, transparence, accountability and interconnection with cross-cutting issues, are also fundamental to PAP.

The new curriculum integrates knowledge, skills, values and attitudes across all subject syllabi for the development of competences. Through formal and informal learning, students are expected to develop both basic and generic competences. It is, therefore, in this context that the curriculum of religious education was developed by a team composed of professors and representatives of religious denominations: Catholic, Protestant, Adventist and Muslim.

The chosen theme of Religious Education in Senior Five is “Jesus, the corner stone of the Church”. The choice of the title of the work is in the interest and the subject of Protestant

education in post-genocide Rwanda. This forms the Rwandan youth to live and work for the promotion of abundant life characterized by justice, peace and joy in the Holy Spirit (Romains14: 15). They will have to see Jesus Christ as the real model of their life and recognize him as the pillar and the corner stone of the Church.

Indeed, the teaching of religion must be consistent with the mission of the Church in the situation that is ours today. Particular accent must be put on the faith in Jesus Christ that we confess and we are called to teach our children. In fact, it is a living faith that commits us in the promotion of life and sustainable peace, in conflict resolution, in the fight against injustice and poverty. It directs us in joy, prosperity and freedom. With the publication of this document, we want to engage all users, all beneficiaries and all those working for Education in Rwanda and elsewhere to promote the sustainable peace through the practice of the Word of God and then enjoy abundant life that we encounter in Jesus Christ.

Since a large number of religious teachers do not have a Theological basic training to teach this course, we found it useful to develop different themes in order to provide the teacher with some detailed notes which serve as a background material on each topic of the program.

The realization of this document was made possible by the commitment of each others who contributed, especially Reverend Pierre Claver BISANZE who has assumed responsibility for developing and writing. We express our heartfelt thanks to him and the Technical Team of Christian Education in CPR, for having worked together in a successful spirit. We also express our thanks to the organization of Bread For The World / Protestant Development Service Germany who granted us funding to perform this work. This will facilitate significantly Christian Education in secondary schools in the country. We kindly ask the reader and / or any other user to send us his criticisms and suggestions to help us make the correction and adapt our next issue.

This content is a compilation of ideas, concepts and texts from several documents, books and publications. We therefore ask the indulgence and understanding of anyone who would come to see in this document a mistake or a failure to either rigor in the field of publication. To enable the reader to have both of these notes and sources or references documents, we felt it appropriate to annex, bibliography and the official curriculum of religion class.

God bless you!

For the National Bureau of Protestant Education (BNEP)

**Rev. Samuel MUTABAZI**  
**Director BNEP**



## General Introduction

The subject of religion responds to the interest of both the State and the Church. It has its purpose as all the other subjects. The teaching of all subjects at school inculcates a culture, skills and basic references of specific knowledge. Religious education could not obviously be excluded from such training. The challenge of religion subject is to show that you can be passionate about the knowledge of the contemporary world and be, while believing in God.

In this regard, while keeping the autonomy of each discipline, a professor of religion must be able to enter or create opportunities for him to place his ongoing dialogue, interaction or collaboration with other courses. Projects or interdisciplinary research where the religion course brings its specific share allow students to overcome the feeling of a fragmentation of learning and experiencing how a religious reflection can enrich life.

As an integral part of school education, religious education must fully implement the requirements and the character of the school reality programs seriously, scientific qualities of teachers. In this perspective, religious education, like other disciplines in schools is only one aspect of human formation. Religious education has the status of an ordinary matter, in all public, private or government aided schools.

The program of religious subject is for students from various Protestant denominations, and is open to all students whatever they are, Christians or non-Christians. It does not presuppose the faith of students and do not impose them. The Christian message is addressed to all without exception and requires no prerequisite. The teacher will ensure that no one is marginalized. In this context, for Christian students, the subject of religion will be truly a catechesis; that is a moment of deepening and maturation of their faith. For others, it will play a wakening role to the Christian faith. And, in any event, for all, it will play an informative and communicative role susceptible to contribute to the cultural enrichment.

The religious education program in senior five has the following key competencies:

- Justify the salvation fulfillment in Jesus Christ the incarnated Word of God
- Make comparative study of the early Church and the current Church
- Practice cardinal virtues in his/her daily life
- Respect God and his creation and examine all views about God's existence
- Criticize the process of dehumanization of mankind identity and relationships in destructing inner peace.

The religious subject should be based on young people's lives. It must be adapted to their mentality and their environment. It has to start from the daily events of their existence. The purpose of religious subject is to convey God's Word, to deliver his message, to allow students to know him, to make contact with him and live abundant life in Jesus Christ.

This subject should help students meet God, make contact with the Lord and deepen that contact. It should also help students pray and convert to Jesus Christ as their savior. The main objective included in these steps can be stated as follows:

- **Knowledge:** indissoluble link with the question of God with the meaning of human existence.
- **Skills:** The representation of God (what the student already thinks of God).
- **Attitudes:** Faith in Jesus Christ with its implications in daily life.

In general, religious Education will continue to merely highlight this subject as a way and not only as an occasion for the teacher and the learner to get scores to transcribe on its school report. In this optic, religion is the set of beliefs, practices and dogmas that bind man to the Supreme Being. Religion is the way that man borrows to try to return to God. Indeed, the word religion comes from "religare" Latin meaning rebind, connect. It therefore implies that the link was broken. The Bible tells us that this rupture with God goes back to the disobedience of the first man. During the history, people troubled by suffering, evil and death have tried different ways to find this communion with God. This view is the main purpose of teaching religious studies in our schools.

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# **Unit One: The History of Salvation**

## **1.1 God in relation of love**

### **1.1.1 Introduction**

God has manifested himself to the universe and in different ways. This manifestation was expressed in his love that is demonstrated through his functions for salvation of the humanity. The Bible itself describes how the love was manifested in the human history. The ways through which God has expressed and proved his love are articulated in the terms of the threefold revelation, and that is referred as Holy Trinity. God reveals himself as the Father, the Son and Holy Spirit.

### **1.1.2 The function of God as the Father**

The function of God as Father shows his nature and ultimate role in creation, nurturing and caring for his creature:

Like a parent, God has compassion (Matthew 9: 36) and delights in his creation (Ps 147:11). He calls humans his friends (Deuteronomy 33:12) and relate to them intimately. Other roles of God as the Father include: attention, encouragement, patience and gentleness, instruction and guidance, provision of gifts, discipline, etc.

### **1.1.3 The function of God the Son**

The Son is an agent and co-worker of the Father in the creation and the salvation process. The Gospel according to John proclaims that the Jesus was in the beginning and nothing was created without him. The Son was with the Father, and was sent by the Father: "For God so loved the world that he gave his one and only son, that whoever believes in him shall not perish but have eternal life" (John 3: 16). Jesus is the ultimate manifestation of God's love. He accepted to take the punishment for the sins of humanity in order to redeem it. Through Jesus, God has pictured his love towards everybody, even the poorest and the worst of all. He came for love, lived in love and died for love that we might live and love forever. His death brings life, forgiveness and eternal joy to those who love him in return.

### **1.1.4 The function of God the Holy Spirit**

The Holy Spirit proceeds from the Father and the Son. God the Father, who sent his Son into the world to save humanity, has poured forth his Spirit to enlighten and guide the path leading to him. The Holy Spirit is the gift from God that infuses the love into

the heart to foster the authentic way for which everything has been created.

Some of the functions of the Holy Spirit include the following: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23).

### **1.1.5 Salvation plan**

The world was filled with pain when man sinned against his creator. From then, humanity undergo the consequences of sin, these are suffering, disease and death without hope of salvation. The whole family of Adam could die. But, Jesus in his divinity came on earth and he left the Father for human salvation.

**Activity: Describe the functions of God as the Father, the Son and the Holy Spirit?**

## **1.2 God's calling his own people**

*Calling refers to a fundamental identity before the face of God for accomplishing his work. It is also a complete set of all the implications of this fundamental identity as they are embodied in life of the called one.*

In the context of the human salvation, God calls certain individuals for a particular task, such as Moses (Exodus 3; Exodus 19, 20), Abraham, Isaac, Jacob, Joseph, Isaiah, Jeremiah, Esther, disciples, etc. They received calls from God to become leaders and spokespersons for divine purposes. Many viewed themselves as unworthy and unprepared for their calling. They often struggled bravely with their calling. But they usually carried out what they were asked to do.

### **1.2.1 Calling of Abraham**

Abraham lived in the city of Ur (capital of the ancient kingdom of Sumer) around 2,000 BC. God called him to leave his home and go to a new land that God would show Him. The Bible traces Abraham's steps from Ur to Haran (north of Canaan), through the land of Canaan, into Egypt, and back into Canaan (which later became Israel).

As Abraham grew stronger in faith, God told him to offer his son Isaac as a burnt offering to prove his faith (Gen 22). Abraham obeyed and brought Isaac to Mount Moriah, laid him on the altar. Finally, the Lord himself provided the sacrifice in replacement of Isaac; so a ram was given for the sacrifice. To prepare salvation to human being God chose Abraham from a family which served other gods (Joshua 24:2) to become the Father of God's people.

It was through Abraham's descendants that the Jewish nation would arise, a people who would receive the covenant of the Lord, and that One of those descendants would be the Saviour, not only for the Jews but for the whole world. The vocation of Abraham is summarized in Gen 12:1-3 where God promised Abraham to be a great nation, to have Holy Nation and to be with him always and through him the world will be blessed. However, his descendant later settled in Egypt where they endured slavery.

### **1.2.2 Calling of Moses**

Moses was a Hebrew raised up in Egypt's royal family as the grandson of Pharaoh and was educated from there for the preparation of his role as chief (Exodus 2:11-3:22). His revulsion to injustice erupted into fugitive life in Midian where he became a shepherd to his father-in-law. As the Lord heard the cry of his oppressed people and remembered his covenant, he called Moses to rescue his people from slavery. To this calling, Moses responded after objecting to the commission given to him. At the end, he was reassured with the promise and the presence of God. He led the Israelites from Egypt; they crossed the red sea and travelled the desert where they had the covenant with God.

In this regard, God continued to call different people and in different times to remind their obligations to be faithful to this covenant. The culminant figure of the covenant is Jesus who inaugurated its accomplishment.

### **1.2.3 Call and vocation of disciples**

The vocation and calling of Jesus' disciples is summarized in the great commission: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commended you. And, surely I am with you always, to the very end of the age" (Matthew 28:19-20).

### **1.2.4 Call and vocation of Paul**

Paul's vocation or call was a missionary vocation where he began to go on various missionary journeys to bring the Gospel to the Gentiles. He was later imprisoned in Rome on two occasions and was martyred under Caesar Nero.

In the process of calling, six elements have been significantly noticed: confrontation, introduction, commission, objection, reassurance and confirming signs as state in the table below:

	The Judge Gideon	The Prophet Isaiah	The Prophet Jeremiah	The Prophet Ezekiel	Jesus' Disciples in Matthew
Confrontation	6:11b-12a	6:1-2	1:4	1:1-28a	28:16-17
Introduction	6:12b-13	6:3-7	1:5a	1:28b-2:2	28:18
Commission	6:14	6:8-10	1:5b	2:3-5	28:19-20a
Objection	6:15	6:11a	1:6	2:6, 8	
Reassurance	6:16	6:11b-13	1:7-8	2:6-7	28:20b
Confirming Sign	6:17-21		1:9-10	2:9-3:2	Possibly the book of Acts

### Activity:

- Describe the vocation of the following persons: Abraham, Moses, Apostles, Paul and the Disciples. Share with your peers.

## 1.3 Church of Christ: New Israel

The New Israel is conceived as a community of believers who accepted to follow Jesus' teachings and that community is called the Church. The members of the church are called Christians. The name "Christian" took the origin from the early church of Antioch (Acts 11:26) which became the third centre of Christianity after Jerusalem and Ephesus.

In the teaching of Jesus Himself there is little mention of the church:

- The Bible says the church is a fellowship: Acts 2:42 "They continued steadily learning the teaching of the apostles and joined in the fellowship."
- The church is a family: 1 Peter 3:8 "You should be like one big happy family full of sympathy toward each other, loving one another with tender hearts and humble minds."
- The church is a body: 1 Corinthians 12:12-26 "Just as each of us have one body with many members and these members do not all have the same functions, so in Christ we who are many form one body and each member belongs to all the others".
- The church is a flock: This was Jesus' favourite description of the church. He called it "My little flock". Therefore the church is cared for and led by shepherds. John 21. "Jesus asked Simon Peter, 'do you really love me?' 'Yes, Lord,' said Peter. 'Then take care of My sheep.'". In addition of the description of the church, the New Testament also brings characteristics usually referred as the church.
- The church is one. It is a theological unity grounded in the one body. It is a given unity which no external separation, it is unity that is not just invisible. Already in the churches of the N.T especially in the early church (Acts 4:32-35), we see a sense of unity which cannot allow the division.

- The church is Holy: It is a Holy nation (1Pet.2:9) It is the fellowship of the saints or the sanctified .It is the holiness given to the church as the people that in Jesus Christ is called out, cleansed, and consecrated to the divine service of God. The holiness of the church is to find expression in sanctified life and consecrated service. Christians are commanded to be holy (2cor.7:1; 1Thess.4:3).
- The church is apostolic: It means that the apostles with the prophets are foundation of the church. (Eph2:20). They are the first and authentic witnesses of Jesus Christ. (Act1:8) It is through the disciples and the prophets that the message of Jesus Christ came out .They are raised for that purpose and the true church may be recognized by its fidelity to apostolic testimonies and doctrines.

## **1.4 Mission to the World**

The integral mission of God to the world is defined by believing a great commitment to the great commandment and the great commission. It is taken from two main passages of Scripture:

- Matthew 22:36-40, the great Commandment: “Jesus said, ‘Love the Lord your God with all your heart and soul and mind. This is the first and greatest commandment. And the second is like it: Love your neighbour as yourself. All the Law and Prophets hang on these two commandments.” Then from the Great Commission we get these things.
- Matthew 28:19-20: “Jesus said, ‘Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you.”

The mission to the world is to build the whole person in physical way and spiritual way. In this regard, the Church has to accomplish different actions such as worship, ministry, evangelisation, fellowship and discipleship.

### **1.4.1 Worship**

Worship is expressing the love to God. Matthew 4:10 says, “Worship the Lord, your God, and serve Him only.” Though the methods of worshiping God are different according to different cultures but there are different ways you can express your worship to God no matter what style you choose to do it in: singing, commitment, praying, hearing the word, giving, baptism, meditating, Lord’s Supper, etc. These are all ways, according to the Scripture, that you can demonstrate your love for God and celebrate His presence in your life. The God’s mission to his people or to the world is that they fill his presence in their daily life.



### **1.4.2 Ministry**

The integral mission of God is fulfilled through different ministries. The ministry is a service to the community that derives from a special gift and commitment to Christ. The new creation in Christ is shown into many gifts and ministries which Christ gives for the building up of the Christian church. This multiplicity and diversity of gifts sets a new model of leadership and ministry in the church. This first means that the early church, for fulfilling God's integral mission to the world was committed to developing, nurturing, and cultivating the gifts of ministry. Paul distinguishes some of these ministries: apostleship, bishop, prophecy, evangelism and teaching (1 Corinthians 12).

### **1.4.3 Evangelisation**

Evangelization is the transmission of the Gospel. According to the great commission, given in Matthew 28:19-20, the proclamation and the declaration of salvation is the major centre of the work of evangelization. Preaching the "Gospel" presumably means proclaiming the message of forgiveness and pure grace which is gained through Jesus Christ.

### **1.4.4 Discipleship**

A Christian disciple is a person who accepts and assists in the spreading of the good news of Jesus Christ. Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts. This process requires believers to respond to the Holy Spirit's prompting to examine their thoughts, words and actions and compare them with the Word of God. This requires:

- Putting Jesus first in all things (Mark 8:34-38)
- Following Jesus' teachings (John 8:31-32)
- Fruitfulness (John 15:5-8)
- Love for other disciples (John 13:34-35)
- Evangelism - Making disciples of others (Matthew 28:18-20)

### **1.4.5 Fellowship**

The integral mission of God to the world is fulfilled in fellowship. According to the gospel of Saint John 15:12, Jesus himself commands his disciples to love one another as he loved them. The integral mission of God to the world is aimed to proclaim the oneness of the church of Jesus Christ and to call the churches to the visible unity of one faith and one fellowship. It is the symbol church's unity and the renewal of human community.

# **Unit 2: The History of the Church**

## **2.1 Early Church**

The Christian church started on the day of Pentecost (Acts 2) when the apostles received the Holy Spirit. From that day Jerusalem became a major center of Christianity within Palestine (30-44 AD) and the Apostles Peter and James were the great leaders of that church. Due to the work of the Holy Spirit which caused a marvellous change among the people of Jerusalem and those who were visiting them, Christianity spread out and reached the non Jewish (Gentiles).

The life of the Jesus followers in the church beginning was charismatic with a deep commitment. All the church members often met together and were sharing everything they had. They would also sell their properties and possessions and give the money to whomever in need. Day after day they were meeting together in the Temple (Acts 2: 42-47), at home etc. In their assembly they were praying, singing Psalms, reading Bible and sharing the Holy Communion.

## **2.2 Expansion of the Church**

There are many factors which had contributed to the spread of Christianity. Those are: the good behaviour of the church members, the miracles done by the apostles (John 3) the persecution, the commitment of the church members, etc. The members were increasing from different nations. For instance, Philip baptized the Ethiopian Eunuch from The African country (Ethiopia) and this one was the leader in that kingdom. Cornelius who was a representative of the Greco-Roman world was baptized together with his household.

From Jerusalem, Christianity was able to spread to Antioch in Syria. In Antioch, Barnabas and Saul who later became Paul were active in spreading the Good News. And from 44 AD Antioch became a major center of Gentile Christianity next to Jerusalem.

Paul and Barnabas evangelized the cities of Antioch, including "Iconium, Lystra and Derbe. From here Paul was able to make his second missionary Journey after the Jerusalem council. Paul marched with great success in Europe, Philippine, Thessalonica, Athens and Corinth and it was at Corinth that Paul wrote his first and second letters to the Thessalonians.

Paul in his third missionary journey, he spread the Good News to Galatia, Phrygia and Ephesus where he stayed for three years. When Paul was at Ephesus he wrote

the letter of First Corinthians. From 68-100 AD, Ephesus became a great center of Christianity next to Jerusalem and Antioch. From Ephesus, Paul moved to Macedonia, to Corinth, to Rome and to Spain.

It is believed that various apostles carried the Gospel to different parties of the World: Andrew took the Gospel to Scythia in Russia, Philip took the Gospel to Phrygia, Bartholomew took the Gospel to India, Thomas to India, James took the Gospel to Egypt, Simon (Zealot) took the Gospel to Egypt and to Britain, John Mark took the Gospel to Egypt and he would be the one who founded the church at Alexandria in Egypt.

Within less than 30 years after the death of Jesus Christ, Christian Church communities were increasing in all important cities along the Eastern and Northern Mediterranean Sea.

### **2.2.1 Major factors that helped the spread of Christianity during the early church**

1. The Greek language became the common language after the successful conquests of Alexander the Great from Greek. Even if rulers were mainly Romans, the culture including language was Greek and this helped the spread of Christianity as well as all people were able to communicate in Greek.
2. The Roman Peace (Pax Romana): This refers to the security that was maintained throughout the Roman Empire. This peace was effectively provided by Roman Government especially the Emperor Octavius and it has extended from Gaul to Euphrates. The Roman army was a great pillar in this peace and the apostles were able to move with security to spread the Gospel.
3. Quick return of the Lord: In these early centuries of Christianity, the Christians expected quick return of the Lord. The Apostles felt that there was a little time to organize the church. For them there was no time to engage in earthly things or be idle and they devoted all to preach the Gospel and thus Christianity was able to spread.
4. Christianity as only religion: The Apostles were fully convinced that Christianity was the only religion; the only means by which mankind can be saved and this encouraged the Apostles to preach the Gospel with zeal.
5. Brotherhood of the church members: Unlike Judaism where there were social classes, Christianity appealed to all classes. There was no slave, no gentile or Jew.

Christianity propagated the Gospel of equality because according to the Gospel, the slave and his master were equally precious before God.

6. **Prosperity:** Christianity was able also to prosper because to die as martyr was a heroic act and Christianity produced many martyrs.
7. **Travelling:** Christianity was able to spread because of the traders and merchants who were travelling in different parts and mixed with non Christians and be able to evangelize them.
8. **Diaspora:** Many Christians were scattered in many parts of the world because of persecution and when they reached there they preached the Gospel.
9. **Emperor's favour:** Some Emperor like Constantine favoured the spread of Christianity. Constantine supported the Christian worship, gave to the church the land and other facilities, and he allowed to his soldiers to be baptized.
10. **Roads facilities:** The roads built by the Roman Empire were the most constructed in the world and facilitated the apostles to spread the Good News.

## 2.3 Judaism and Christian Church

Most of the religious foundations of the New Testament are therefore in the Jewish religion, Judaism. In that time, Judaism knew many sects that differ according to their doctrines and practices. The most influential are: the Pharisees, the Sadducees, the Zealots, Essenes and heterodox groups.

- a. **Pharisees:** The Pharisees as a party were interested in preserving theocracy and religion characters of Jewish domination. They stressed obedience to the Torah. Ethically, Pharisees were of high standards and conservative in their theology. Briefly, Pharisees were traditionalists.
- b. **Sadducees:** The Sadducees on their behalf, they were priestly party and respected the Pentateuch not the traditions of the Jews. Sadducees were not accepting the resurrection of the dead and were closely associated with political leadership.
- c. **The Zealots:** The Zealots were associated with militarism and when the traditional Jewish was of life appeared to be threatened; they strongly opposed the Hellenism which was the culture that was left behind by the Greek Empire.

- d. **Essenes:** The Essenes were not much said in the Bible. They saw themselves as a separate group. An historian called Josephus said this group founded the Qumran community and rejected the official worship of Jerusalem. They practiced the sharing of property and chose the celibacy. Some theologians affirmed that this catholic tradition of monasticism took origin from them. To be a member of that group required a high standard of discipline.
- e. **Heterodox groups:** This was a result of intermarriages due to successive Jewish exiles into foreign countries. These groups were divided into three groups: Group one is composed of those who remained in Babylon and beyond. The second group is composed of those who returned to Palestine and the third group is composed of those who lived as traders and professional in the Roman Empire. Continuous exiles produced intermarriages between Jews and Non-Jews and there were referred to as the Samaritans and this foreign culture of non-Jews had great influence on the religion of Israel. For example, the hope of badly resurrection, final judgment, apocalyptic ideas, all those are concepts from Persia

From this we can see that there was a lot of syncretism within Judaism itself and this later grouped up into Christianity because converts to Christianity were drawn from all these groups except the Sadducees

Christianity is seen as a religion having two roots: One is the Jewish world of ethical monotheism; the other is the classical world of the Roman Empire. Christianity began as a reform movement within Jewish religion, a movement that aims to call the Jewish people away from inessentials and back to what was most central in their faith.

The New Israel is conceived as a community of believers who accepted to follow Jesus' teachings and that community is called the Church. The members of the church from all continents of this world are called Christians. The name "Christian" took the origin from the early church of Antioch (Acts 11:26) which became the third center of Christianity after Jerusalem and Ephesus.

## 2.4 Persecutions of Christians

Persecution is a program or campaign to eliminate a specific group often based on religion. From the first century to the third century, the church was suffering from roman authority persecution. The total of Christians who had been martyred remains unknown. The Bible says how the church of Jerusalem suffered terribly (Acts 6-12).

### **2.4.1 The causes of persecution**

From the first century, the Christian religion was spread in all parts of the world known as Roman Empire. In one hand the truth has always been misunderstood and led to false accusations. Those are:

- Incest accusation
- Cannibalism accusation
- Accusation of planning to overthrow the Roman Government in evening prayers,

In other hand the commitment and direct discipline of Christians based on Worship only God obliged them to refuse taking part in offering sacrifice to idols and attending emperor cult. Then the persecutions were usually caused by the Roman emperors or the particular hatred of judges, sometimes also for the uprising of the people. During the first three centuries, there were ten major general persecutions against Christians: they were ordered by the Roman emperors, masters of the greater part of the world.

### **2.4.2 The major persecutions**

#### **- Persecutions under Nero (70 AD)**

The church had already suffered from the Jews and Gentiles, but these persecutions were not general. The Emperor Nero was the first who used the sovereign power against Christians. This cruel prince irritated that several people of his palace had abandoned the worship of idols then, he issued an edict for not following the Christian religion. It was on the occasion of the fire that devoured almost the entire city of Rome. Nero had put the fire to the whole city of Rome for the pleasure of seeing it burnt. He had put this crime on Christians and made them suffer by being tortured. Some were wrapped in skins of wild beasts and exposed to dogs to be devoured. Others, dressed in tunics coated with resin and sulphur, were tied to stakes and used at night to illuminate the circus games.

It was during Nero's persecution that St. Peter and St. Paul (in 67) ended their life with martyrdom. These holy apostles kept nine months in the Mamertine prison converted two of their guards and forty seven prisoners. The faithful people of Rome met for interceding for the Apostle Peter's liberation from the prison. But when he arrived at the gate of the city, Jesus Christ appeared to him and told him that he was going to Rome to be crucified again. He was taken back to the prison on the 29 June of the year 67 and was sentenced to death by being crucified on Mount Janiculum. He asked to be attached upside down, judging himself unworthy to die the same way as

his Divine Master. St. Paul, who was a Roman citizen, was beheaded at a place called the Salvian Waters.

- **Persecution under Domitian (93AD)**

Christians had a quiet moment in the reigns of Vespasian and Titus. They were again persecuted by Domitian. It was under Domitian that the pope Anaclet suffered in Rome; St. Andrew the Apostle, in Achaia; St. John the Evangelist, thrown into a cauldron of boiling oil, came out unharmed, and was then exiled to the island of Patmos.

- **Persecution under Trajan, Hadrian and Antoninus (106AD)**

Trajan, whose history also praises the wisdom and mercy, did not make new edicts against Christians, but he wished that the sanguinary laws already laid by his predecessors were used in different parts of the empire. Under his reign, the following were victims of persecution such as St. Simeon, bishop of Jerusalem; St. Ignatius, bishop of Antioch; Pope St. Clement and many others.

The emperor Hadrian, Trajan's successor, did not publish either the edict of persecution against Christians, however, his reign saw a large number of martyrs, including St. Marius officer; St. Eustache, his wife and their children; St. Gaetulian, military tribune, St. Symphorosia his wife and seven children; Pope St. Sixtus, etc. Under Antoninus, successor of Adrian, the St. Polycarp old man was put to death for their faith.

- **Persecution under Marcus Aurelius (166AD)**

The emperor Marcus Aurelius, warned by the calumnies which Christians were loaded, renewed the edicts of persecution. The first violence is exercised in Smyrna. The most famous martyrs were: Rome, St. Justin and his companions, St. Cecilia; Lyons, the holy old Pothinus, bishop of that city, Saint Blandina; Autun, Saint Symphorien.

- **Persecution under Septimius Severus (202AD)**

The emperor Septimius Severus first appeared favorable to Christians, but the ninth year of his reign he published against them bloody edicts, which were executed with rigor. This persecution began in Egypt from where it spread to Carthage and into Gaul. St. Irenaeus and a multitude of other martyrs suffered in Lyon; Pope St. Victor, Rome; young women Perpetua and Felicitas in Carthage, etc.

- **Persecutions under Maximin the Thracian (235AD)**

Persecutions exercised principally on priests and bishops, because it was feared to depopulate the provinces by sacrificing all the faithful in Churches and all places of worship of the true God were slaughtered or consigned to the flames. The Pope St. Pontian died in exile, and his successor Pope Anterus saint died in prison. These persecutions lasted three years.

- **Persecution under Decius (249AD)**

From the beginning of his reign, Emperor Decius published, against Christians; a bloody edict was executed with extreme rigor. Many of the faithful, to escape persecution, fled into the deserts. Among the martyrs of this persecution are: Pope St. Fabian; St. Alexander, Bishop of Jerusalem; St. Pione, Bishop of Smyrna; Sicily, Agatha, virgin Catania; to Melitene, St. Polyeucte.

- **Persecution under Valerian (257AD)**

Valerian issued edicts that procured the glory of martyrdom to many Christians, the main ones being the Popes Stephen and Saint Sixtus II, the deacon St. Lawrence; St. Cyprian, bishop of Carthage; the young Cyril, of Caesarea in Cappadocia.

- **Persecution under Aurelian (275AD)**

The emperor Aurelian, long favorable to Christians, changed his conduct to the end of his life and published edicts against them which fortunately had not yet reached the distant provinces when the emperor died. Under Aurelian, we place the martyrdom of Pope St. Felix.

- **Persecution under Diocletian (303AD)**

After thirty years of peace arose further persecutions. It was the longest and most violent of all. It was called the Era of Martyrs. Diocletian encouraged Galerius his son to publish four edicts during his reign: The first, he ordered to demolish churches, burn holy books and deprive Christians of their civil rights; the second edict pronounced imprisonment of Church leaders; the third one ordered to use torture against priests who refused to sacrifice to idols; Finally a fourth edict was flowing rivers of blood, extending to all Christians the obligation of sacrifice.



Among the martyrs of persecution, of Rome, St. Agnes and St. Sebastian; in Helvetia, the soldiers of the Theban Legion and St. Maurice, their leader; in Vermandois Saint Quentin; Marseille, Bishop St. Victor; Beauvais, Bishop St Lucien; in Nantes, two younger brothers and Donatien Rogatien; Zaragoza, the deacon St. Vincent. Galerius, in the edict of 311, granted Christians the right to freely practice their religion.

### **2.4.3 The Christian responses to persecution**

#### **a) The glory of martyrdom**

In face of persecution, many Christians chose to die instead of denying their Lord. This resistance convinced many others to become Christians and one of church fathers, Tertullian, declared: “the blood of the martyrs is the seed for the church”. Justin the martyr also said: “though beheaded, crucified, thrown to wild beasts, chains and fire, and all other kind of torture, we don’t give up our confession, but the more such happen, the more others in large numbers become faithful”.

#### **b) Apologies**

A second response of the church to the roman persecution was to write apologies. Those writings are defenses of the Christians faith. The bishops and leaders who wrote the apologies are known as apologists and most of them are Church Fathers.

### **2.5 The church Fathers**

By the end of the first century, the death of the apostles produced a leadership crisis in the church. Who had the authority to lead the believers? Who would guide and guard this flourishing new Christian faith? A group of people called the church fathers filled the gap. As the term means the word “Father” was generally given to the spiritual leaders of the church (known as elders or Bishops).

The Fathers can be divided into three groups:

- a) The Apostolic Fathers (95-150 AD)
- b) The Apologists (150-300 AD)
- c) The theologians (300-600 AD)

The Apostolic fathers wrote what was generally devotional and edifying the Christian faith of the Christian community which were founded during the period of Jesus Christ. The Apologists produced the literature that defended the faith of the early church and countered heresies and errors. The theologians began doing systematic theology.

### **2.5.1 The Apostolic Fathers (95-150 AD)**

Those are very committed people who wrote Christian literature and gave leadership to the church from A.D 95 to 150. The apostolic Fathers served the church and led it exploding with growth and zeal. Such realities demanded counsel, advice, and practical guidelines for spiritual growth and action for both individual Christians and local church bodies.

#### **1. Clement of Rome**

As Bishop, or elder of Rome, Clement had the responsibility for dealing with major disturbance in Corinth. As when Paul wrote to the church forty years earlier, the Corinthian church suffered from factionalism (division) and bitterness. Therefore, Clement exhorted the Corinthians to exercise love, patience, and Humility as the key to develop the sound Christian interpersonal relationship.

#### **2. Ignatius**

Because of his martyrdom, Ignatius is considered a giant among the early church fathers. He became the Bishop of Antioch in Syria, he was arrested by Roman authorities for his Christian testimony. As he was going to Rome for execution, he visited several cities along the way towards Rome. Ignatius denied and countered the heresy of Gnostic which was against the salvation by faith.

#### **3. Polycarp**

Polycarp became a disciple of Apostle John and he was the Bishop of Smyrna. Polycarp wrote a very significant letter to the church of Philippi about 110 AD. Within this letter Polycarp was defending the value of the New Testament books as authoritative books which call the Christians to the holy living. Polycarp martyrdom at the age of Eighty six in AD 155 remains one of the greatest narratives of the early church. At his trial he did nothing to provoke his accusers but passionately defended Jesus Christ as his Lord. Venerated for centuries as a model martyr, Polycarp illustrates the truth stated by the apologist Tertullian later that "The blood of martyrs is a seed of the Church".

### **2.5.2 The Apologists of the Church**

Defending the Christian truth has always been a foremost importance in Church History. As the church moved into the second century, this need was especially necessary, for both inside and outside the church false teaching and error abounded. Thus God raised up a group of people "Apologists" who defended the Christian faith

and in doing so led the church into the theological truth. Heresy forced the church to think more precisely about what it believed and to reach a consensus on what the scriptures taught. The followings are major apologists of the church.

### **1. Justin the Martyr**

Justin was born about 100 AD. in Biblical town of Shechem in Samaria. He was extremely well educated in the popular philosophy such of Plato and Aristotle. But one day as Justin is giving his real testimony, he met an elderly Christian who steered toward the scripture. The correspondence of the Old Testament and their fulfillment in Jesus Christ impressed him. At the age of 33 Justin embraced the Christian faith. Justin believed in the trinity and the deity of Jesus Christ. During his trip to Rome about 165 AD, Justin and other Christians were arrested and tortured and were all beheaded but, they did not deny Jesus.

### **2. Irenaeus**

Irenaeus was one of the earliest and most distinguished opponents of Gnosticism. He was born in Asia Minor around 135 AD. He was influenced by Polycarp and became one of the first missionaries to Gaul (Modern France). In 177, he was recognized as the Bishop of Lyons. He spent his life there pasturing, teaching, commissioning missionaries to the rest of Europe, and writing. He was evidently martyred about 202.

### **3. Origen**

Origen was born and lived part of his life in Alexandria in Egypt, one of the important intellectual and theological centers of the early church. After finishing his studies, he became head of the Catechetical school at Alexandria, a position he held for 28 years of his life. Due to a struggle with the Alexandrian's Bishop, Origen ended up in Caesarea where he ministered for his 20 years of his life. He suffered intense torture during the Roman persecution and died around 254 AD. Origen combated the heresies which were facing the early church.

### **1.1.3 The Theologians of the Church**

About the year 300, the winds of the theological change were blowing through the church. Theological disputes over the nature of the Godhead, the nature of Jesus, and the doctrine of salvation caused the church to systematize its beliefs and reach on the consensus on what the scripture taught. Spiritual giants such as Athanasius and Augustine dominated this period and solidified the theology of Christianity.

## **1. Athanasius**

Athanasius was well known in his important role in settling the matter of how to view the two nature of Jesus. The council of more than 400 church leaders was called at Chalcedon in 451. After much debate, these leaders affirmed that Jesus is fully God and he is fully man. In this council Athanasius was the main Actor where they named it after him. "Athanasius's creed".

## **2. Augustine of Hippo**

Augustine was born on 15/11/354 in Northern part of Africa from the pagan father. His father was called Patricius and his mother Monica was a catholic devoted Christian. Augustine reached at the age of 18 without being baptized but knew some prayers from Christian mother. Augustine was well educated in good school of Alexandria and he did rhetoric and he taught in Alexandria and later went to Rome in the city called Milan where he met the Bishop Ambrose. The Bishop Ambrose inspired Augustine and the scripture changed his heart completely most especially Rom13:13.

In 386, Augustine was baptized when he was 32 years old. Augustine went back to Hippo and he was ordained as a priest. In 395 Augustine was bishop of Hippo until 430 when he died. There are many contributions that Augustine brought to the Church such as: Theology of grace, predestination, the work of the Holy Spirit and others.

## **2.6 Conversion of Emperor Constantine (in 312)**

Despite three centuries of persecution, the Christian religion had seen continuously increase in membership.

Constantine's conversion was decided by a miracle, in the year 312. The imperial crown was disputed to him by the tyrant Maxentius, who had made himself, master of Italy and Africa. Constantine approached Rome to fight; and already prepared for the Christians he testified their God to be known to him.

One afternoon Constantine marched at the head of his troops, he saw in the air, a luminous cross with this inscription: In hoc Signo Vinceris (By this sign you will conquer). The whole army saw the miracle. Encouraged by this vision, Constantine attacked Maxentius near the Milvian Bridge, near Rome. His enemy fled and drowned in the Tiber (in 312). From that he became Christian and stopped persecution. He encouraged his entire group to become Christians and he promised to protect the church. He provided also land for the church building and other facilities.

**Exercises: - Differentiate the different persecutions you know.**

## 2.7 Principle Heresies and High Church Councils

### 2.7.1 Heresies

A heresy is a belief or opinion that doesn't agree with the official tenets or belief of a particular religion; heresy is the maintaining of such contrary beliefs. The Bible says, "There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction." (Second Peter 2:1). From this verse, we see that heresy is anything that denies the teaching of Jesus.

In 1 Corinthians 11:19, Paul takes the church to task for having heresies among them that led to schisms. These verses touch on both aspects of what constitutes heresy in the church: denying the doctrines that God has given, and dividing the body He has created. Both of these are dangerous, destructive actions that are soundly rebuked by Scripture.

Read: 1 John 4:1-6; 1 Timothy 1:3-6; 2 Timothy 1:13-14; and Jude 1.

List of Christian Heresies

#### **a) Gnosticism (1st and 2nd Centuries)**

The word Gnosticism is formed from a Greek word "Gnosis" which means knowledge, enlightenment, or sometime science. During the first three centuries the Gnostics were identified as people who proclaimed salvation by knowledge as opposed to Christians where salvation comes by faith.

The Gnostics' cry was "Matter is evil!" This idea was borrowed from certain Greek philosophers. It stood against Catholic teaching, not only because it contradicts Genesis 1:31 ("And God saw everything that he had made, and behold, it was very good") and other scriptures, but because it denies the Incarnation. If matter is evil, then Jesus Christ could not be true God and true man, for Christ is in no way evil. Thus many Gnostics denied the Incarnation, claiming that Christ only *appeared* to be a man, but that his humanity was an illusion. Some Gnostics, recognizing that the Old Testament taught that God created matter, claimed that the God of the Jews was an evil deity who was distinct from the New Testament God of Jesus Christ. They also proposed belief in many divine beings, known as «aeons,» who mediated between man and the ultimate, unreachable God. The lowest of these aeons, the one who had contact with men, was supposed to be Jesus Christ.

### **b) Montanism (Late 2nd Century)**

Montanus began his career innocently enough through preaching a return to penance and fervor. His movement also emphasized the unending miraculous gifts, such as speaking in tongues and prophecy. However, he also claimed that his teachings were above those of the Church, and soon he began to teach Christ's imminent return in his home town in Phrygia.

### **c) Sabellianism (Early 3rd Century)**

The Sabellianists taught that Jesus Christ and God the Father were not distinct persons, but two aspects or offices of one person. According to them, the three persons of the Trinity exist only in God's relation to man, not in objective reality.

### **d) Arianism (4th Century)**

Arius taught that Christ was a creature made by God they also denied his divinity and preexistence. By disguising his heresy using orthodox or near-orthodox terminology; he was able to sow great confusion in the Church. He was able to muster the support of many bishops, while others excommunicated him. Arianism was solemnly condemned in 325 at the First Council of Nicaea, which defined the divinity of Christ, and in 381 at the First Council of Constantinople, which defined the divinity of the Holy Spirit.

### **e) Docetism**

Docetism was an error with several variations concerning the nature of Christ. Generally, it taught that Jesus only appeared to have a body that He was not really incarnate (Greek, "dokeo" = "to seem"). This error developed out of the dualistic philosophy which viewed matter as inherently evil that God could not be associated with matter and that God, being perfect and infinite, could not suffer. Therefore, God as the word, could not have become flesh as in John 1:1, 14, says "In the beginning was the Word, and the Word was with God; and the Word was God ... And the Word became flesh, and dwelt among us . . . " This denial of a true incarnation meant that Jesus did not truly suffer on the cross and that He did not rise from the dead.

The basic principle of Docetism was refuted by the Apostle John in 1 John 4:2-3. "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; 3 and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world." Also, 2 John 7, "For many deceivers have gone out into

the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist.”

Docetism was condemned at the Council of Chalcedon in 451.

**Exercise: There were numerous Christian Heresies during the Early Church. Discuss.**

### **2.7.2 The High Church Councils**

The term council comes from a latin word “Concilium” which means “Assembly”. A Council is an assembly of legitimate representatives of the church, who meet to deliberate unity in the matter of faith, Christian practice and ecclesiastical organization. Or it is a regular assembly of bishops which decides on doctrinal questions or discipline and to constitute a privileged act by which is used in the time of apostolic action in the church.

#### **➞ The First Council of Nicaea (325)**

It was convoked and presided by Constantine the Great to restore the heresy of Arius priest of Alexandria who denied the divinity of Jesus Christ and particularly his eternal preexistence that he is the first creature. This caused the divisions in East. He was excommunicated by his bishop Alexander but other bishops particularly Eusebius of Nicomedia supported him.

This council proclaimed the divinity and the eternal preexistence of the Son, born not created Repudiated Arianism, declared that Christ is “homoousios with the Father” (of the same substance as the Father).

#### **➞ The First Council of Constantinople (381)**

After the death of Arius, three men of Cappadocia ( Basile the Great of Caesaria, Gregoire of Nazianze and Gregoire of Nicea ) in Asia Minor became the great orthodoxy and the teaching of the holy scripture defenders. Repudiated Arianism and Macedonianism, declared that Christ is “born of the Father before all time”.

This council proclaimed the divinity of the Holy Spirit in substance and nature. From this council, the Christian faith in Trinity (God the Father, the Son and the Holy Spirit) was clearly established and proclaimed and lead to the complete disappearance of Arianism.

### ➡ The Council of Ephesus (431)

It was convoked by Emperor Theodore II and took place for the misunderstanding between Bishops Cyrille of Alexandria and Nestorius of Constantinople.

At Alexandria they insisted on the unity of Christ through logos (verb) with flesh which lead to the divinization of man. At Antioch, they focused on the two natures (divine and human) to arrive to who is Jesus Christ. Repudiated Nestorianism, proclaimed the Virgin Mary as the Theotokos ("Birth-giver to God", "God-bearer", "Mother of God").

### ➡ The Council of Chalcedon (451)

Eutyches the old Monk of Constantinople said that the divinity of Jesus Christ absorbed his humanity. For him the body of Jesus Christ was not formed with the same substances of a normal human being. Emperor Theodore II convoked a council which took place at Ephesus in 449 which was suspended by the police after the quarrel and fighting that lead to the negative result where Bishop Flavian was deposited and wounded later on died.

A new Emperor Marcion demanded to Leo the Bishop of Rome to preside the Chalcedonian Council in 451. In this council Bishop Flavian was rehabilitated; the one of Nicea, Constantinople, the one of Leo and the volume of Flavian and the later of Cyrille were the references.

### ➡ The Council of Trent

The council of Trent took place when the Roman Catholic Church that met between 1545 and 1563 at Trent in S Tyrol with the objective of reacting against the Protestants, it reaffirmed traditional Catholic beliefs and formulated the ideals of the Counter-Reformation.

Along with the part played by the Jesuits and certain individuals, the Council of Trent was a central feature of the Counter-Reformation.

The Council of Trent was called by Paul III who was pope from 1534 to 1549 and it first sat in December 1545. It was finally disbanded in 1563 but though it would appear to have a life span of 18 years, it was only engaged in talks for four and a half years. Most of the popes at this time did not want to lose power and "they did not feel any enthusiasm for the abolition of abuses which were lucrative for the Papacy."



The pope did not attend the meetings of the Council and he took no formal part in it. But his legates ensured that the pope's views would always be put forward and this meant that there was no danger in the revival of conciliarism (the Council being superior to the pope).

The council took place when the trouble attacked the church in the matter crisis of faith. Its principle objective was to promote and develop catholic faith, fidelity in Christian life and adaptation to ecclesiastical discipline.

**Exercise: Differentiate the different councils you know**

## **2.8 Medieval Church (590-1500 AD)**

The medieval church was characterized by the formation of monasticism. Monasticism is a building where Monks lived as a secluded community under the religious vows. The monasticism grew in the medieval period which was a long period characterized by a spiritual dryness. The Monks were the permanent inhabitants of these monasteries, where they took vows.

The monasteries which were established in pagan areas became great centers of missionary activities. Many of the monasteries became centers for farming, acted as a charitable organization and centers for agricultural development.

Some Monasteries also accumulated libraries and those centers became centers of learning and monastic schools. These monasteries have been referred to as the publishing houses of the Middle Ages. Monasteries also helped in the establishment of LATIN as a language of the church; before the Greek was used.

Main monasteries which were founded:

1. Benedictine monastery founded by Benedict in 529 and the first community lived at Subiaco (Italy)
2. Augustine monastery founded after Augustine teachings about 600 AD.
3. Franciscans monastery founded by Francis of Assis (1182-1226 AD)
4. Dominicans monastery founded by Dominic (1170-1221)

**Conclusion:** The expansion of Christianity in early church was led by the Holy Spirit who empowered the very strong and committed people who gave totally their lives to Jesus.

**Activity:** Discuss the difference between the apostolic Fathers, apologetic fathers and the Theologians during the Early Church.

## 2.9 Eastern Schism in the Church

With the death of Charlemagne (814) who was the Emperor of Byzance, his son Louis the Pious (814-840) succeeded him and he was deeply religious but lacked the strength of personality and administrative ability of his father. The society was not stable, barbarianism threatened the emperor. In 1048 a French bishop was elected as Pope Leo IX. He and the clerics who accompanied him to Rome were intent on reforming the papacy and the entire church. Five years earlier in Constantinople, the rigid and ambitious Michael Cerularius was named patriarch.

### 2.9.1 Causes of the schism

The causes were not about the excommunications of 1054; but differences in theology, discipline, or liturgy and that of political or military conflicts. The eleventh-century reform in the Western Church called for the strengthening of papal authority, which caused the church to become more autocratic and centralized. Basing his claims on his succession from St. Peter, the pope asserted his direct jurisdiction over the entire church, east as well as west.

### 2.9.2 Internal causes of schism

- The lack of dialogue on cultural level as well as the economical level caused the division between the East and the West. Since the 5th century two parties were separated: Eastern part was in real unity while the west, there were certain kingdoms without any organization.
- The difference of languages between two parties East and West. The Eastern part was speaking the Greek and the Western part was speaking the Latin. But some people were rarely speaking two languages.
- The jealousy between the authorities had also great influence where the Eastern churches were combined in four major places such as: Constantinople, Antioch, Syria, Jerusalem and the Alexandria of Egypt. The Latin part which was the major authority was for one bishop and the Pope which caused the division between the Pope of Rome and the Patriarch of Constantinople.
- The Eastern part and Western were separated by how the new members were introduced in the church, the development of the service of the dead persons, the Holy Communion, the long period of fasting, the celibacy of the priests.

### **2.9.3 The Great Schism (1054)**

The year 1054 has been described traditionally as the date of the separation between the Greek Orthodox and the Roman Catholic Churches. The Greek Church of the East had become orthodox and the Latin Church of the West had been invigorated and transformed.

Eastern Christianity was characterized by the following:

- Speculative thought
- High educational attainments for much of the population
- Mystical outlook

Western Christianity was characterized by the following:

- Western Christianity was much practical in nature and did not require exact definition in theology.
- The educational level of the laity was much lower

The East was dominated by the emperors while the West was dominated by the popes. The Monocracy (904-964) caused Eastern Christian to look upon Rome with contempt and without sympathy. Doctrinal issues and customs such as the celibacy of the clergy, the use of unleavened bread in the Eucharist, and the wearing of a beard added to the division between the East and the West.

A theological dispute was over the use of the Filioque phrase by the Roman church. Eastern could accept that the Holy Spirit came “through” the Son but not “from” the Son. However, the major dividing point for the two parts concerned about ecclesiastical authority. The West was governed by authority centralized in the Pope. The East was governed by the ideology originating from the synods and councils.

#### **Activities:**

- Enumerate the characteristic of Eastern and Western Christianity.
- What were the main causes of the great schism?

### **2.10 Islam and Crusades**

#### **2.10.1 Islam**

The religion started in 622 with the teachings of Muhammad who is considered to be the messenger/Prophet of the one and only, all-powerful God, Allah. Prophet Muhammad was married to a wealthy lady, and he was known for being a trustworthy,

honest and kind person, when God revealed to him at his age of 40 years. The Muslims consider Prophet Muhammad as the last of a line of prophets beginning with Abraham, Moses and Jesus.

Islam spread rapidly from the Arabian Peninsula in less than 30 years. Over the next several centuries, Islam reached as far as India in the East, and to Spain in the West. The spread continued through traders to Southeast Asia, where for example, Indonesia, today is the largest Muslim country.

The five pillars of faith in Islam

- 1 "The Confession" : "La ilaha illa Allah" There is no God but Allah, and Muhammad is the Prophet of Allah.
- Salat: Prayer 5 times a day facing Mecca
- Zakat: Almsgiving
- Fasting: during the month of Ramadan, from sun-up till sundown.
- Hajj: Pilgrimage to Mecca once a lifetime

### **2.10.2 Crusades**

The crusades were a series of holy wars called by popes with the promise of indulgences for those who fought in them and directed against external and internal enemies (Muslims) for the recovery of Christian property especially the liberation of the holy land (Jerusalem) and defence of the Church.

Crusades were characterized by the taking of great responsibilities and the granting of indulgences to those who participated in pilgrimage, crusading was an act of Christian love and piety that compensated for and paid the penalties earned by sin.

### **2.10.2 Different periods of crusades**

The first crusade was launched by Pope Urban II; it took place in 1095 in Council of Clermont. It was initiated when Byzantine Emperor Alexius Comnenus requests help in the fighting from the Turks the lost territory of Asia Minor.

Pope Urban II at the Council of Clermont calls upon the princes of Christendom for an armed "pilgrimage" to recover Jerusalem from the Muslims. Among his goals one is strengthening of the Gregorian papacy by bringing the Greek Orthodox Church under papal authority.

In 1099 the crusaders of the First Crusade, numbering about 20,000, capture Jerusalem, massacring its inhabitants (Muslims, Jews, and Christians alike). The Crusaders divide their new territories into four principalities.

The second crusade took place in 1096 and it was named people's Crusade. About 20,000 lesser nobles and peasants from northern France and Germany participated. Peasants massacred Jews of Rhineland along the way. Many of the crusaders were killed and their properties were looted.

The third crusade took place in 1096-1099: Princes' Crusade. Force of about 50,000 to 60,000 (including noncombatants). The crusade did not have a military commander or a chain of command. Its moral leader was Bishop Adhemar of Le Puy, the papal legate. The results were that Jerusalem was taken and Crusader States established.

**1189-1192:** Third Crusade: Crusaders recaptured Jerusalem from the Muslims. Call to crusade was answered by German Emperor Frederick I Barbarossa, French King Philip Augustus and English King Richard the Lionheart who actively participated.

In conclusion, the crusade expressed the passion and the commitment of Christians towards their respect, especially by defending their faith, authorities and their properties. The crusade again demonstrated the unity of Christians when they conquered Jerusalem and took it back from the hands of Muslims. There were eight crusades but some of them did not achieve their objectives because of different reasons such as social, economical, religious, and political and human resources.

**Activity:** Discuss about the merit and demerit of crusades

## 2.11 Protestantism- Reformation

The word reformation comes from the verb "To reform" which means to change, to transform or to give a new form. In the church history, reformation designates a series of reform movements that began in the late 14 century to criticize certain aspects of Roman Catholic doctrine and practice and culminated in the 16 Century with the establishment of the protestant churches.

### 2.11.1 The major factors that led to reformation

1. **The renaissance:** The new knowledge which led to the growth of science and machines for instance and it was during this time that a printing machine was discovered by Canterbury. In the same manner, the people of Western Europe get concerned about the religious matters so that for Pope to be elected, he should be chosen because of his religious righteousness rather than his ability in the politics or rhetoric which was the case to them.
2. **Economy:** Here a half of the land was owned by the church especially in German and little of this land was given to the peasant. The peasant had to work for the clergy and Government officials and received little money. This exploitation of masses by the lords led to the reformation because the masses tried to fight for their rights.

3. **Immorality** in the church. In this case, immorality in the church started as early as 11 century and many priests had concubines. Because of having many concubines, many unwanted babies produced and this was a disaster in the church.
4. Another factor that led the reformation was nepotism. This meant that to get a job in the church you must be related to the clergy of the church, a child of the clergy. The situation became worse when the children of the concubines of the priests were given priestly offices pretending that they were helping the orphans.
5. **Absenteeism** of the clergy: The clergy were having more than one post so that they would not attend to the duties when they were needed.
6. Reformation came about also as a result of increase of the sale of indulgences. The indulgences were certificates which were given after paying certain amount of money so that one's sins would be forgiven.

### 2.11.2 Protestantism and Martin Luther

Martin Luther was born November 10, 1483 in Eisleben in German into the copper miner's family. His father was Hans Luther and his mother was called Margarita. He was born from a poor family which followed Catholic Church teachings. His parents taught him the prayers like: Lord's Prayer, creeds and the Ten Commandments.

Regarding education Luther attended elementary education from the age of 6 to 14 years where discipline was emphasized. In 1497 Martin Luther attended a year on practical ministry. He was good at his studies but at the age of 18 he went to University at Erfurt in German and got his degree in 1502, he also got Masters Degree in Law.

His call to serve God had come in July 1505 when he left the University and went to the monastery to a monk. Martin Luther was not impressed by what he found in monastery. He did not agree with everything that was taught in the monastery and the Roman Catholic as well. From there Martin had made a great revolution by opposing the Pope Julius II when he was nailing the 95 articles at the door of Wittenburg on 31/10/ 1517.

In these 95 articles martin was putting out main point:

- Martin was opposing the sale of indulgences and attacked the practice by saying that it is a soul destroying method of collecting money and just as Jesus removed money changers from the Temple, Martin Luther wanted to get rid of this practice from the church.
- A person is justified by grace through faith in Jesus Christ not through works and intercession of priests. (Sola gratia)

- Faith is a gift from God, and when one has faith in Christ, one is declared righteous with God. (Sola fida)
- The word of God is in the Bible not elsewhere and the word of God is the basic of faith in Christian life. It is the final authority of man. Tradition which the Roman Catholic Church respects so much can only be accepted when it does not disagree with the Bible.
- On the sacraments, Martin Luther accepted only two. Baptism and Eucharist.
- On the Church, Luther contributed by defining the church as a congregation of faithful people in which the pure word is preached and sacraments are rightly administered. He believed that the church is one although there are different congregations.

A part from the above, Martin Luther also contributed to the church by writing several books and pamphlets. Also he broke the catholic tradition and got married to Catherine and produced 6 children.

### **2.11.3 The Zwinglian Reformation (1484- 1531)**

Zwingli was born in SWITZELAND in Jan 1484. He became a very bright student and embraced every opportunity to the study and he loved liberty and truth. Zwingli was the first leader of reformation movement in Switzerland. He centered his activities on Zurich. After his death in 1531, his reform activities were completed by John Calvin who completed the reformation in 1580.

Zwingli was appointed as a Parish priest at Glorus in 1506. For a period of ten years, he served in that wealth parish. Zwingli began to study Greek which enabled him to make a scientific study on New Testament and also the writings of the early church fathers.

#### **Contribution of Zwingli on Reformation:**

Zwingli opposed Bernard Gamson on the sale of indulgences in Switzerland. In 1520, he preached against purgatory and monasticism. He revised the prayer book and made plans for a liturgy in the Swiss vernacular service. In the same year, he persuaded the city council to issue an order authorizing priests to preach what they got from the scripture.

Zwingli was opposing the Catholic Church about the authority of Pope especially saying that the Pope is infallible.

Zwingli and Calvin were the founders of Presbyterian Church where the church is led by the Elders or Presbyters.

#### **2.11.4 Calvinism Reformation**

John Calvin became the best interpreter of Martin Luther. He was born in 1509, younger to Luther in France from the family of farmers. He was educated in theological studies, law and literature in France in town of Paris. John Calvin was not only repeating the ideas of Luther but also was able to adapt them at new situation. Calvin has inspired his generation after great transformable ideas of Luther full of impeccable doctrines and inspirations. John Calvin was well allocated because of his back ground in education where he did the law. He was in contact with the different movements of Roman Catholic Church. Calvin also joined other reformed actors who embraced the ideas of Luther.

#### **The Role of Calvin**

He favoured congregational singing of the Psalms, which became a characteristic practice of the Huguenots in France and the Presbyterians in Scotland and the New World. Calvin rejected the images of saints and the crucifix (that is, the body of Christ upon the cross) but allowed a plain cross. These modifications do not however, refute the generalization that Calvinism was largely opposed to art and music in the service of religion but not in the secular sphere.

### **2.12 History of Evangelism in Rwanda**

Rwanda was evangelized by missionaries known as the White Fathers. In 1900 the first Catholic missionaries like Bishop Joseph Hirth, with Father Alphonse Brard, Paul Bartholomew and the brother Enselle arrived at Nyanza on 2 February 1900 at the palace of the King Yuhi V Musinga. Rwanda and its people had their traditional way of worshiping God. These Catholic missionaries came for spreading the Good News of Jesus Christ.

From 1900 up today, many missionaries from different denominations have come to evangelize and spread the Good News of Jesus Christ. At the moment there are more than 714 churches officially recognized by the state and 550 of them are registered in the last three years.

#### **2.12.1 Historical Churches in Rwanda**

Rwanda was one of the last areas of Africa to receive Christian missionaries. Catholic White Fathers established their first mission station in 1900, during the German colonial period. German Lutherans began work in 1908 but were expelled during the First World War in 1916, after which Rwanda became a Belgian mandate of the League



of Nations. A Belgian Protestant missionary society took over the German mission stations, and new societies entered, in particular the Seventh Day Adventists, and the Anglicans (the “Ruanda Mission”). All these missions looked for converts among the Rwandese. The Catholics were the chief beneficiaries of official support from Mwami Musinga, the king of Rwanda, and from the Belgian colonial authorities.

The White Fathers strengthen their presence and extend their strategy of geographical and political occupation of Rwanda. Other Protestant denominations arrive during the third and fourth spent decades: the 7th day Adventists, Anglicans, Baptists, Methodists and Pentecostals and the new movement came later.

### **2.12.1.1 The Presbyterian Church in Rwanda**

The Presbyterian Christian family has its origin in the synodal system Calvinist reformed tradition. It was prepared and introduced by John Knox, the Scottish reformer of the second generation. He was tried in Scotland with an ecclesial government based on the self-determination of the local church and the confession of faith inspired by the Christian Institution of John Calvin, the famous Franco-Swiss reformer of the sixteenth century.

In Rwanda, the first Protestant missionaries who founded the Church known under the present name “Presbyterian Church of Rwanda” came in 1907; they were not Presbyterians, Lutherans, but the German mission Bethel, based in East Africa. Before their sudden departure following the First World War, they built stations in Zinga and Rukira Kirinda and Rubengera, Nyanza Giteme (Ijwi on the island), Remera-Rukoma and Cyangugu.

### **2.12.1.2 Seventh day Adventist Church in Rwanda**

The 7th day Adventist Church in Rwanda has grown considerably from a small number of members, until four hundred thousand members, according to the Official Statistics Adventist Union of Rwanda (2000). However, the national census conducted in 2002 revealed that Adventists were around one million members. The work accomplished within the evangelical and social field is also impressive.

The 7th day Adventist Church in Rwanda was born in the United States of America, following a wakeup movement that began to emerge in Europe and America in the eighteenth century. The movement reached its peak in the early nineteenth century. It was characterized mainly by the preaching of the Second Coming.

### **2.12.1.3 The Anglican Church in Rwanda**

The Province of the Anglican Church of Rwanda traces its roots to two missionary doctors of the British Church Missionary Society, Arthur Stanely Smith and Leonard Sharp, coming from Kabale, in Uganda, which began a mission movement in the Eastern area of Gisaka, in Rwanda, from 1914 to 1916. They would reach Rukira in 1922. Geoffrey Holmes, a captain from the British Army, would start an Anglican mission in Gahini, in 1925. In 1926, Harold Guillebaud baptized the first converts at Gahini. He also would translate Christian books into kinyarwanda. In the following years, other Anglican missions were created, like the one started by Geoffrey Holmes in Kigeme, in 1931.

### **2.12.1.4 The Union of Baptist Churches in Rwanda**

The Protestant missions began evangelization in Rwanda in the early twentieth century. The Union of Baptist Churches in Rwanda (UEBR), as the Danish Baptist Mission (MBD), has just spent seventy years. She arrived from Burundi; first Danish missionaries came to visit their friend English missionaries of the Church Missionary Society (CMS), and the Belgian missionaries who had taken over in the old missions of Bethel, known as the “Berlin III in Rwanda”. They were all Europeans who met in a foreign land, in Africa, in Rwanda-Burundi.

It was in 1928 that Danish missionaries settled in Burundi had crossed the Akanyaru River (which separates Rwanda from Burundi) and begins to explore the south of Rwanda. They visited the Belgians and the English who helped them get Bibles, hymnbooks and places to install chapel schools. The Union of Baptist Churches in Rwanda we know today is the result of the Danish Mission Baptist who moved to Rwanda from Burundi. The exact start of the activities of the Danish Baptist Mission in Burundi is 17 May 1928.

The Union of Baptist Churches in Rwanda (UEBR) was properly established on 22 September 1962 in Rutobwe / Cyahinda Nyaruguru District, Southern Province present.

The headquarter was in Butare, Huye District in the Southern Province. But following a decision by the General Assembly and subsequently to the injunctions of various levels in the administration of the Church, and finally to echo other churches, the seat was transferred to the capital country, which is Kigali.

### **2.12.1.5 The Free Methodist Church in Rwanda**

Methodism as a form of Christian belief and practice comes from a movement that began with the ministry of John Wesley. He wanted to bring a spiritual awakening within the Church of England in the early eighteenth century.

John Wesley, who is considered the Father of Methodism, was born June 17, 1703 to Epworth. He is the fifth child of the family of Samuel and Susanna Wesley, who had 19 children. His father was pastor of the Anglican Church in the parish of Epworth. His mother was a pious and demanding woman.

In early 1942, John Wesley and Haley Frank Adamson came to Rwanda to the Southwest where they remained on the island of Gako near Kibogora. Back in Burundi, the Adamson family took the decision to leave Burundi to settle in Rwanda. They traveled from the Burundi February 12, 1942 to reach Kibogora Saturday, February 15, 1942. The first service was celebrated at Kibogora Sunday, February 16, 1942.

### **2.12.1.6 The Pentecostal Church in Rwanda (ADEPR)**

Swedish Pentecostalism entered in Rwanda through the missionaries who came from Democratic Republic of Congo (the Ex. Zaïre). The first Swedish missionary MLS arrived to the soil of Congo in 1921. It was probably during this same year that the Church of Machumbi-Kashebere, which left the pioneers of Pentecostal movement in Rwanda, was established.

The three Swedish missionaries Alvar Lindskog (1901-1972) and his wife Maj Lindskog (1900-1999) and Miss Mildred Lindberg reached Gihundwe, Rusizi District, Western Province, in January 1940.

The missionary couple had first worked in Masisi (current RD Congo), before coming to begin the work of God in Rwanda, while their companion had worked in Burundi. Upon arrival in Kamembe current Rusizi district, the first missionaries came to the Administrator which facilitated their obtaining land through customary chief named Rwagataraka. Thus Ruganda Hill, located in the present Gihundwe administrative sector, was selected for the first station of Pentecostal missionary in Rwanda. Louis SAGATWA who was the missionaries' translator became the first Christian who was baptized by them in the first baptismal pool which was built in Groupe Scolaire Gihundwe; and it is in this secondary school where the first church's choir "Bethania" began.

### **2.12.1.7 The Association of Baptist Churches in Rwanda**

The Association Baptist Churches in Rwanda (AEBR) is a Protestant church community which officially started in Rwanda in 1967. The installation of the Association of Baptist Churches in Rwanda has been the result of American missionaries of AEBR settled in Gisenyi in 1964.

Rwandans who had emigrated to Zaire during the terrible famine of Ruzagayura that followed the Second World War including Simon Ngirabatware, who remained a Baptist pastor in Masisi, André and Daniel Rugendo Mitaruro who were the catechists in the same Church, were among the first partners and pioneers of the Association of Baptist Churches in Rwanda.

### **2.12.2 Pentecostal movements in Rwanda**

Pentecostalism is not monolithic. It includes several trends, although they overlap between them. Pentecostal movements can be classified into four categories below:

- Independent churches that were initiated by charismatic personalities in the late 19th and early 20th centuries on the sidelines of mission churches. These are characterized by the development of the African culture and religion as key to understanding the Gospel. These churches do not exist in Rwanda.
- The classical Pentecostalism which includes Pentecostal Churches and Assemblies of God. This one was created by the American black evangelist William James Seymour and quickly spread in the Third World because of its oral communication structures. The Pentecostal churches arrived in Rwanda through the Swedish missionaries in 1940. Their first missionary station was Gihundwe.
- Charismatic movements, unstructured, which are located in historic churches.
- Churches or neo-Pentecostal movements that have their own structures and in most cases are transnational.

These movements are characterized by the conversion, sanctification, and the baptism of the Holy Spirit. It must be admitted that it is often difficult to draw a line of demarcation between these movements, though each has its specificity.

## The characteristics of Pentecostal movements

These movements are characterized by the following elements:

- A large number of people they attract, especially people of a certain class namely the haves, the intellectuals and youth.
- Imposing buildings that can easily compare to cathedrals.
- A growing influence of their theology and style of worship in the historic churches that is accepted and even solicited by Christians.
- Their massive presence in public spaces and media confirms that Pentecostalism has weak and feeble ramifications.

In Rwanda these movements are mostly born after the genocide committed against Tutsis in 1994. Some of them were founded abroad and have settled in Rwanda and others are born in Rwanda. Some are powerful and have a high profile, but others are still in embryo and are barely known.

## Unit 3: The four cardinal virtues

The word virtue refers to trait or disposition of character that leads to good behaviour. The people with virtue display wisdom, courage, kindness, good manners, courtesy, modesty, generosity, and self-control in their life. They treat others fairly, esteem others highly and value the sacredness of life. They treat others better than they are treated. Virtues direct the human being to lead a rational and moral conduct, and make wise choices in life. The Bible provides a list of virtues, their characteristics and product (Cf. Phil 4:8; 2 Peter 1: 3-7; Gal 5).

There seven holy virtues; Three Spiritual or Theological Virtues: Faith, Hope and Charity (1Corinthians 13: 1-13) and Four Cardinal Virtues: Prudence, Temperance, Fortitude, and Justice. Four virtues have been called cardinal because they play a pivotal role and accordingly all the others are grouped around them. The four cardinal virtues can be practiced by anyone. Therefore, they represent the foundation of natural morality.

### 3.1 Prudence

Prudence is the most important of the four cardinal virtues. The most important part of prudence is knowledge. Prudence is not theoretical knowledge, such as philosophical wisdom, but practical knowledge. Prudence is not concerned only with universal and unchanging truths, but also with the singular, unique and variable things of daily life.

Thomas Aquinas, a famous medieval Christian philosopher, lists many different components of prudence, but we will limit ourselves to three:

- **Memory:** in order to know the meaning of the present, we must have a good memory of the past.
- **Docility:** we must remain open to reality, always willing to learn as situations change.
- **Clear-headed decisiveness:** prudence is not merely knowing what we should do, but also making the decision in a timely way.

### 3.2 Justice

Justice is the virtue whereby we give to each person what is due to him, and we do this consistently, promptly and pleasurably. For a simple example, a just person wants to pay his bills on time, and he has a feeling of satisfaction when he is able to do so. Justice is the social virtue. It concerns right relations with others in society. The simplest obligations are defined by the natural law, and that is based on the natural inclinations of each man, for example, to stay alive, to be part of society, to grow in knowledge.

The three divisions of justice according to the parties involved are:

- **Legal justice:** It is what the individual owes to society as a whole. Generally speaking, these are the obligations defined by the law of the community. Exceptions would be when the law requires someone to do something that is morally wrong, in which case he must obey the higher law.
- **Commutative justice:** It is what one individual owes to another. First, he must respect the natural rights of other individuals. Second, he may have obligations that arise because of an agreement or contract.
- **Distributive justice:** what the society owes to individuals. For example, the state would have the right under certain extreme circumstances to expropriate property, in which case it must give fair compensation. If individuals or groups of individuals have been unjustly deprived of their rights, some sort of compensation is due to them.

### 3.3 Fortitude

Fortitude is synonymous with courage and bravery. It must be based on justice. The purpose of fortitude is to remove obstacles to justice. In its extreme form, it is the willingness and readiness to risk one's life for the sake of that which is just. Justice can be destroyed in two ways. First, because something pleasant draws us away from what is just, and it is the purpose of temperance to govern our desire for pleasure. In the second way, we may be unwilling to do what is just because we face some difficult obstacle. Fortitude enables us to face these difficulties for the sake of justice

Perseverance or standing firm is the most necessary part of fortitude, and the most common. According to the philosophers (Aristotle and Aquinas), perseverance is undermined by a soft life. The person who indulges in pleasure and always avoids discomfort will be unwilling to put up with the sadness he must experience if he is to stand firm in difficulty.

### 3.4 The virtue of temperance

The virtue of temperance governs our appetites for pleasure. By nature we desire the pleasure that is suitable to us. Since man by definition is rational, the pleasures that are in accord with reason are suitable to man. Temperance does not restrain us from the pleasures that are reasonable, but from those that are contrary to our reason. Temperance does not act against our natural human inclinations, but works with them. Temperance is opposed to the inclinations of nature when they are like a beast that is not ruled by reason.

First and foremost, temperance governs the pleasures of the senses, and especially the sense of touch. These are the greatest and most forceful pleasures, because our sense of touch is closest to our existence, and it is also involved in reproduction, and so is concerned with the existence of offspring. The other senses are not as forceful. For example, the glutton is not motivated by the taste of food, but by the feeling of a full stomach.

The virtue of temperance also requires us to prepare ourselves. There is a place for asceticism in daily life. As we have mentioned, soft-living can undermine fortitude. Temperance requires us to train ourselves and prepare ourselves even when we are not faced with an immediate temptation. A lack of temperance undermines prudence, and if prudence is destroyed, all the virtues are undermined. Temperance itself needs to be nurtured, and this is part of the role of culture

While temperance primarily concerns tactile pleasures, it also concerns emotions. Part of temperance is to control our anger, to govern our sexual desire, and temperance in that department is generally called chastity. Chastity is not synonymous with celibacy, but it means governing sexual desire in accordance with the state in life. Temperance also concerns the desire for knowledge.

Note that virtues are acquired by education, deliberate acts and by perseverance, through repeatedly efforts and elevated by divine grace. Virtues help overcoming deadly sins. That is: **Humility** cures Pride; **Kindness** cures Envy; **Abstinence** cures Gluttony; **Chastity** cures Lust; **Patience** cures Wrath; **Liberality** cures Greed, **Diligence** cures Sloth or laziness.

**Activity:** Given the prayer of St. Francis of Assisi, write down your own prayer asking for holding virtues.

St. Francis of Assisi has reflected this in his prayer for peace:

LORD, make me an instrument of Your Peace.

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

Where there is sadness, joy.

O, DIVINE MASTER, grant that I may not so much seek

to be consoled as to console;

to be understood as to understand;

to be loved as to love.

For it is in giving that we receive;

it is in pardoning that we are pardoned;

and it is in dying that we are born to eternal life.



# **Unit 4: Unity in Diversity**

## **4.1 Different religious doctrines**

### **4.1.1 Catholicism**

#### **Introduction**

Catholicism is one the major branches of the Christianity. Its doctrine evolves essentially from the three main sources: Holy Scripture, Magistrate and the Tradition. The Magistrate consists of the decisions from its Episcopal hierarchy whereas the Tradition may refer to the apostolic succession and conclusions from councils. The Catholicism views the Tradition as sacred alongside with the Scripture, to make up a single sacred deposit of the Word of God.

The Catholic Church beliefs are centred on:

- The apostles left bishops as their successors. They gave them their own position of teaching authority.
- This living transmission of the oral message is accomplished through the Holy Spirit and is called tradition.
- Both Scripture and Tradition must be accepted and honoured with equal sentiments of devotion and reverence.

Within the Catholic scope of Tradition, many doctrines have been revealed to the Church over the centuries. For example, there is the veneration of Mary, her immaculate conception and her bodily assumption into Heaven. There is also the apocrypha, transubstantiation, veneration to saints, the confessional, penance, purgatory, and more.

### **4.1.2 Protestantism**

Protestantism is a branch of Christianity that evolved from the Reformation in 16th century. Unlike the Catholicism doctrine, the Protestant church maintains that the Bible alone is intended by God to be the source of doctrinal truth (2 Tim. 3:16). Adherents of the Reformation views evolved into various denominations: Lutheran Church, Reformed churches, Anglican Church, Methodist Church, etc. Their views are rooted in their subsequent to the Reformation theology of the particular reformer.

#### **4.1.2.1. Main figures in Protestant Reform**

The Reformers shared some religious Reformation vision, but also differing in some specific views in some matters.

- Luther extended the doctrine of the priesthood of all believers to mean that all laymen were pastors (Eph 4:11-12). The doctrine of universal priesthood hence advanced the possibility and responsibility of every Christian to be in relationship God through Jesus as the only mediator.
- Zwingli as a Protestant reformer talked about the Holy Communion or Lord's Supper. The Lord's Supper was understood by Zwingli simply as a memorial to Christ's death and as a public declaration of faith by the recipient. Zwingli, in fact, denied that Christ was present in the bread and wine of communion and thus rejected the teachings of the Roman Catholic Church.
- Another form of Protestantism was Calvinism, named for John Calvin (1509–64), a French humanist and doctor of law whose conversion to the Protestant reform forced him to flee France. In Basel, at the age of 27, he published Institutes of the Christian Religion, which in successive editions became the manual of Protestant theology.

Calvin agreed with Luther on justification by faith and the sole authority of Scripture. On the sacrament of the Lord's Supper he took a position between the radical Swiss and the Lutheran view. Thus he believed that the body of Christ was not present everywhere, but that His spirit was universal and that there was a genuine communion with the risen Lord. Calvin likewise took a middle view on music and art.

- Thomas Cranmer as a Reformer from England was also inspired by Luther and started the Church of England in which the main foundations are: Two sacraments instead of seven sacraments for the Catholic Church such as the Holy Communion and the baptism; Justification by faith not by works and the scripture is infallible

#### **4.1.2.2 Final Authority for the Christian in Matters of Faith and Practice**

Where there are differences between the Eastern Orthodox, Roman Catholic, and Protestant Communions, the cause of these can all be traced to their three divergent views of where ultimate and final Authority resides for the Christian in all matters of faith and practice.

Eastern Orthodoxy, often referred to as the Church of the Seven Councils, holds that ultimate Authority resides in the entire Orthodox community of believers (the Scriptures, along with Church Tradition, along with Great Councils, as accepted by and interpreted by the entire Orthodox community).

Roman Catholicism holds that ultimate Authority resides with the Pope (the Scriptures, along with Church Tradition, along with Great Councils, as accepted by and interpreted by the Pope).

Protestantism holds that ultimate and final Authority resides solely in the Holy Scriptures. In general, therefore, Protestants see the Protestant Reformation as simply a call back to a purely Biblical Christianity. Protestant, Roman Catholic and Eastern Orthodox communions all hold to the basic doctrines of Christian orthodoxy as defined by the Early Church, and exemplified in the Nicene Creed and the first four Ecumenical (meaning the entire Church) Councils

### **4.1.3 Adventism**

The Seventh-day Adventist Church is a Protestant Christian denomination distinguished by its observance of Saturday, the seventh day of the week in Christian and Jewish calendars, as Sabbath, and by its emphasis on the imminent Second Coming (advent) of Jesus Christ. The denomination grew out of the movement from United States during the mid-19th century and was formally established in 1863. Among its founders was Ellen G. White, whose extensive writings are still held in high regard by the church

Much of the theology of the Seventh-day Adventist Church corresponds to common Protestant Christian teachings, such as the Trinity and the infallibility of Scripture. Distinctive teachings include the unconscious state of the dead and the doctrine of an investigative judgment. The church is also known for its emphasis on diet and health, its “holistic” understanding of the person, its promotion of religious liberty, and its conservative principles and lifestyle

The world church is governed by a General Conference, with smaller regions administered by divisions, union conferences, and local conferences. It currently has a worldwide baptized membership of about 18.1 million people As of May 2007; it was the twelfth-largest religious body in the world, and the sixth-largest highly international religious body. It is ethnically and culturally diverse, and maintains a missionary presence in over 200 countries and territories.

### **Development of Sabbatarianism**

As the early Adventist movement consolidated its beliefs, the question of the biblical day of rest and worship was raised. The foremost proponent of Sabbath-keeping among early Adventists was Joseph Bates. Bates was introduced to the Sabbath doctrine through a tract written by Millerite preacher Thomas M. Preble, who in turn had been influenced by Rachel Oakes Preston, a young Seventh Day Baptist.

### **Beliefs**

The official teaching of the Seventh-day Adventist denomination are expressed in its 28 Fundamental Beliefs

This statement of beliefs was originally adopted by the General Conference in 1980, with an additional belief being added in 2005. Acceptance of either of the church's two baptismal vows is a prerequisite for membership. The following statement of beliefs is not meant to be read or received as a "creed" that is set in theological concrete. Adventists claim but one creed: "The Bible, and the Bible alone."

Adventist doctrine resembles Trinitarian Protestant theology and accept teachings such as the infallibility of Scripture, the resurrection of the dead and justification by faith alone, and are therefore often considered evangelical. They believe in baptism by immersion and creation in six literal days.

There is a generally recognized set of "distinctive" doctrines which distinguish Adventism from the rest of the Christian world, although not all of these teachings are wholly unique to Adventism.

In conclusion, though the Catholic Church officially states that Sacred Tradition should not and does not contradict Scripture, Protestants see much of the teaching from this Sacred Tradition as doing just that. It isn't enough for the Catholic to say that their church is the true church and they have the apostolic tradition and they hold the keys to the truth and that they have revealed doctrines consistent with Biblical revelation. Likewise, it isn't enough for a Protestant to pass judgment upon Catholic doctrines simply because they are Catholic and are derived via Sacred Tradition.

#### **4.1.1.4 Islamism Doctrine**

##### **Introduction**

Islam is a monotheistic religion that was founded by the Prophet Muhammad in the seventh century AD. The Arabic word Islam literally means submission to the will of Allah, meaning God in Arabic. Islam has several important doctrines. These sacred religious principles are known as The Five Pillars of Islam.

The Arab people before Mohammed were worshipping numerous gods and spirits, sacred stones, trees and the spirits were believed to inhabit the desert. The inhabitants of Mohammed's native city Mecca were believed worshipped a high god named Allah together with other divinities, including three goddesses known as the Daughters of Allah. The name Allah is a combination of "al" which is the definite article "the" and "ilah," the usual word for God and thus means "the God". An important centre of this worship was a cubical structure called the Ka'ba, containing a sacred Black Stone, which remains a centre of pilgrimage in Islam.

## **Mohammed**

Mohammed was born in Mecca, a member of a dominant tribe known as the Koraish (Quraish), probably around 570. His father, whose name was Abdullah, died before he was born, and his mother Aminah died when he was six. He was brought up first by his grand-father, who made a most living by providing pilgrims with water from a well sacred to Allah, so that the boy was earlier associated with the religious life. When his grandfather died after two years,, Mohammed Was transferred to the care of his uncle, AbuTalib, also a religious man. In his twenties Mohammed came to be employed by a wealthy widow “Khadija”, as overseer of her camel caravans ,and journeyed with them to Syria. When Mohammed was twenty-five, and Khadija was forty, they married and bore six children.

## **Revelation**

One night while he was asleep, a spiritual being of great power appeared to him, identifying himself as the angel Gabriel, and announcing that Mohammed was to be the messenger of God. On many occasions and throughout the rest of his life, Gabriel made much revelation to Mohammed which he was able to remember exactly.

## **The Qur’an**

The chief message of the Koran is the absolute supremacy of God. There exists only one God, and his power is endless. He is in complete control of the universe, and human beings owe Him total obedience. The Arabic word for obedience is “Islam”. The word “Koran” or “Qur’an” means “recitation” comes from the command of the Angel Gabriel to Mohammed.

The main doctrines of Islam are usually summed up in five headings or pillars.

## **One God**

The most basic belief of Islam is that there exists a single personal God as well as Judaism and Christianity. This monotheism is expressed in the witness, or Shahada which is sang every day: There is no God but Allah, and Mohammed is his prophet “La ilaha illa Allah; Muhammad rasul Allah”.

## **Angels**

The Koran was revealed to Mohammed not directly by God, but by the Angel Gabriel speaking on behalf of God. It is therefore a doctrine of Islam that there exist spiritual beings in addition to man. The highest of these are the Angels, the messengers.

## **Five Pillars of Islam**

### **Testimony**

The first pillar of Islam is the declaration of faith or Shahadah. Although it is recited in Arabic, it translated as: "There is no God but Allah, and Muhammad is his messenger." Although the Shahadah can be recited at anytime, it is usually stated during prayer. 3:2 of the Quran states the essence of the Shahadah: "Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence."

### **Prayer**

The second pillar of Islam is prayer or salat. While facing Mecca, Muslims pray at least five times a day. Salat is performed at dawn, midday, the late part of the afternoon, just after sunset and between sunset and midnight. Although the Azan calls for prayer over a loud speaker from a mosque, it is also broadcast over radio. The Azan states: "God is most great. I bear witness there is no god but God. I bear witness Muhammad is the prophet of God. Come to prayer. Come to well being. Prayer is better than sleep. God is most great. There is no God but God."

### **Legal Charity**

The third pillar of Islam is charity or Zakat. Rather than being a voluntary act of charity, Muslims are required to pay 2.5% of their wealth towards Zakat each year. The purpose of Zakat is to benefit the poor, learn self-discipline and free oneself from greed. The Quran states: "And establish prayer and give Zakat and bow with those who bow in worship and obedience."

### **Fasting During the Month of Ramadan**

Fasting during the month of Ramadan or Sawm is the fourth pillar of Islam. Ramadan marks the period when Muhammad first received the revelation of the Quran. For 30 days, all able bodied Muslims must fast and abstain from smoking and sexual activity. However, it is permissible for Muslims to drink and eat food after sunset. Muslims believe that fasting teaches self-discipline and gratitude for God's gifts. All prayers are multiplied on Ramadan, especially during the night when the first verses were revealed. During the period the children, pregnant, travelers, the sick people and the mother with babies are exempted for fasting.

## **Pilgrimage to Mecca**

The fifth and final pillar of Islam is the pilgrimage or Hajj to the Saudi Arabian city of Mecca. All able bodied Muslims must perform the Hajj at least once in their lifetime. Mecca is home to the holiest Muslim shrine known as the Kaba. Muslims believe that the Prophet Abraham built the Kaba as a shrine dedicated to God when water miraculously sprung from the desert for Abraham's wife Hajira and son Ismail. During the Hajj, Muslims must perform numerous rituals designed to cleanse the soul.

Islam is not only a private or individual religion. Many of its laws can be carried out only in an Islamic society where the civil law follows Islamic principles.

## **4.2 New movements born in Rwanda**

In Rwanda, there are over 300 new Christian movements. Here are a few for example:

### **4.2.1 Church of God of the New Testament in Rwanda**

This church began operations in 1979 in Cyangugu. Currently it's headquartering in Kigali, District Cyicukiro (Karambo). The doctrine of the church reflects the belief in trinity (God alive, his son and the Holy Spirit) but also only Jesus, death and resurrection of Jesus Christ, the return of Christ in Baptism by immersion.

This baptism can be administered either in the father, the Son and the Holy Spirit or simply in the name of Jesus Christ. The vision of this church is moving in: evangelization, education, development.

### **4.2.2 Evangelical Church of the Good News in Rwanda**

This church started in Rwanda in 1995. The initiator is RWABUTENTURE Freud. Given that people came from different corners, they did not have the same habits as for the celebration of worship, those who came from outside the country came together to form a church meeting their ways to worship. It is in mind, this church was born.

Its mission is to preach the good news of the kingdom of God and to bring new converts to Christ. His doctrine resembles that of the Pentecostal churches. It is based on the belief: the Trinity, the Bible as the Word of God, by immersion baptism, communion with the Lord's Supper.

### **4.2.3 Rwanda for Jesus**

This church started in 1997 by Bishop Steven Gashumba basis of its vision. The vision of this church is that Rwandans have Jesus Christ as their Lord and Savior.

The assumption that generates this vision states that if Rwanda had actually known Jesus Christ as their Lord and Savior, they should not participate in the 1994 atrocities experienced by Rwanda. This vision aims especially in rural areas. This church has not missionaries, is itself which supports.

### **4.2.4 Apostolic Church in Rwanda**

This Apostolic Church in Rwanda commonly known as “Church of the Disciples and Revival in Rwanda” began in Rwanda in 1995. His doctrine is manifested in the belief in God, in Jesus Christ, the Holy Ghost, the Holy Scriptures, the baptism by immersion, the Lord’s Supper.

The church emphasizes fruits of the Holy Spirit. If someone accepts Jesus as Savior, he must be baptized and should adopt a certain behavior characterizing his physical and spiritual change. It must be a Christian exemplary among others. No one involved in the Holy Communion without baptism. If someone commits a sin, he should be excommunicated, and if he repents, he obtained his integration within the community. This repentance is in the assembly.

### **4.2.5 Evangelical Restoration Church**

The Evangelical Church of the Restoration or “Evangelical Restoration church” was established on 16 October 1995 in Kigali, precisely Kimisagara where its headquarters is located. Here are the founding members of this church: René Yosua MASASU Léon RUCIBINGANGU, Meshak RWUMBUGUZA Gidéon Rudahunga Félix SESONGA, Fidèle Masomo, Tite RWAGITINYWA, Dr. Mrs. Adélaide Rudahunga and Jean Pierre GATERA.

### **4.2.6 Church of Zion Temple**

The vision was born in 1992 in the city of Kisangani in the Democratic Republic of Congo (ex. Zaïre), God gave a revelation to a group of university students who had prayer groups, they interceded for the world in general The church and especially. The initiator is Paul GITWAZA who started International Department of Authentic Word 1996.

In 1999 the first church was established by the International Department of Authentic Word in Kigali in Rwanda. Then, other churches were located in other countries. Zion Temple Church was officially recognized on August 8, 1999 with the ordination of its senior pastor, the Rev. Paul GITWAZA, which is the Apostle Zion Temple.



The church has experienced rapid and spectacular growth; within five years the church had over seven thousand members in Kigali. The blessings did not stop there because the Zion Temple started churches in neighboring countries as well as in European countries: Arusha (Tanzania), Bujumbura (Burundi), Bukavu (DRC), Copenhagen (Denmark), London (England), Brussels (Belgium). Zion Temple was the first churches to send missionaries from Rwanda to Europe.

The new movements were established because of some reasons such as: the differences divisions, religious traditions, liturgy and doctrines that provoke differences in the celebration of worship; evangelization and in social and ethical behavior; the refusal of some established churches accept membership applications returnees: they see them as invaders; ethnic divisions and races to fill that tear some churches and that lead to the phenomenon of violent reforms.

### **4.3 Ecumenism and Interreligious Dialogue**

The terms “ecumenism” and “ecumenical” come from the Greek οἰκουμένη (oikoumene), which means “the whole inhabited world”, and was historically used with specific reference to the Roman Empire. The ecumenical vision comprises both the search for the visible unity of the Church (Ephesians 4:3) and the “whole inhabited earth” (Matthew 24:14) as the concern of all Christians.

Ecumenism refers to efforts by Christians of different church traditions to develop closer relationships and better understandings. It is also often used about efforts towards the visible and organic unity of different Christian churches in some form.

The adjective ecumenical can also be applied to any interdenominational initiative that encourages greater cooperation among Christians and their churches, whether or not the specific aim of that effort is full, visible unity.

In Christianity the qualification ecumenical is originally (and still) used in terms such as “Ecumenical council” and “Ecumenical patriarch” in the meaning of pertaining to the totality of the larger Church (such as the Catholic Church or the Orthodox Church) rather than being restricted to one of its constituent local churches or dioceses. Used in this original sense, the term carries no connotation of re-uniting the historically separated Christian denominations, but presumes a unity of local congregations in a worldwide communion.

The goal of ecumenism is Christian unity. This is rooted in the prayer of Jesus Christ “that they all may be one” in his farewell discourse, or “high priestly prayer” (John 17:20-26). This is understood as the “ecumenical mandate”: the imperative that

all Christians have for working towards Christian unity, even as a pre-requisite for effective evangelization.

The ecumenical dialogue is practically based on the phenomenon of the concentric circles. What is important is in fact how much the parts have in common or how far a Christian denomination has gone from the doctrinal, administrative and juridical point of view.

In the ecumenical dialogue, the seriousness of the engagement and the depth of the problems that require a solution are obvious. The force to end this long and difficult pilgrimage is in „this submission to the will of the Father, repentance and absolute trust in the power of the truth, which is Christ, to reconcile.”

Briefly, in the sight to beliefs and moral values the result is to find out that what we commonly share much deeper than the particularities. Therefore we must constitute a solid basis for peacefully and fruitfully living together, and manifest a love to the persons who do not profess any particular religion.

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# **ANNEX**

## **Religious Education Syllabus**

**Topic area:** Holy Scriptures and beliefs.

**Sub-topic Area:** Revelation of God and biblical studies.

S 5 : Religious Education		Unit 1: History of Salvation		No. of periods: 12	
Key Topic Competence: To be able to Explain the salvation mission of God through His Oneness and Trinity.					
Learning Objectives:			Learning Activities		
Knowledge and understanding	Skills	Attitudes and values	Content		
Understand God's love towards humanity.  Identify the plan of God to humanity.	Describe different events showing God's salvation to humanity	Love and obey God as the Father of humanity.  Love neighbours as sisters and brothers in Jesus Christ  Protect the environment	God in relation of love (Father, Son, Holy Spirit)  God calling his own people (Ex 19,20)  Church of Christ (New Israel)  Mission to the world  Define God's integral mission to the world		In groups, learners discuss the role of the members of the Trinity (Father, Son, Holy Spirit) in the salvation of the world through creation, redemption and regeneration. Summarize the findings and group leaders present to the class.  Research the Bible, religious books and the internet to find out; the way God chooses, and teaches his people. Share their research in groups and outline different lessons drawn from the discussions.  Discuss their role to fulfil God's mission to the world today in their community; write an essay and submit it to the teacher. The teacher marks the essays and gives feedback. The teacher then explains their role in fulfilling God's mission.
Links to other subjects: Social studies (charity), geography (protection of environment)					
Assessment criteria: To be able to explain the salvation mission of God through His Oneness and Trinity.					
Materials: Bible, books, internet.					

Topic area: Holy Scriptures and belief.

Sub-topic Area: Belief, salvation and history of Christianity

SS: Religious education		Unit 2: The history of Church		No. of periods: 45	
Key Topic Competency: A learner will be able to compare the early church and the current church and describe the main events of the church history.					
Learning Objectives			Learning Activities		
Knowledge and understanding	Skills	Attitudes and values	Content		
To identify the main events in history of the church	Compare and contrast the primitive and modern church.	Contribute in church building.	Early Church		
Describe the life of the first believers	Draw out lessons learned from persecution stories	Respond positively to God's calling.	Expansion of the church		
Understand the expansion of the church globally, and in Rwanda particularly.	Explain the main conclusions of Church councils.	Respect and love others	Judaism and christian church		
Identify the main heresies and understand the purpose of the church councils	Discuss the factors of the Great Schism	Seek Unity even in diversity	Persecutions		
	Explain the Protestant faith.		Constantine peace		
	Discuss the process of evangelisation in Rwanda		Principle heresies and high Church councils		
			Eastern church schism		
			Islam and crusades		
			Protestantism		
			Evangelisation in Rwanda		
Links to other subjects: History (Expansion of Christianity and historical maps)					
Assessment criteria: Learners are able to compare the early church and the current church and describe the main events of the church history.					
Materials: Bible, books, internet, maps, pencils and markers.					

S5: Religious education	Unit 3: cardinal virtues		No. of periods: 09
Key Topic Competency: To be able to practise cardinal virtues in the daily life.			
Learning Objectives			Learning Activities
Knowledge and understanding	Skills	Attitudes and values	
State the four cardinal virtues.	Describe and analyse the four cardinal virtues. Explain the importance of virtues.	To appreciate the practice of cardinal virtues. To manifest good behavior based on cardinal virtues.	Prudence Justice fortitude temperance  As a class the teacher offers a word to the class e.g. (virtue, Prudence, Justice, fortitude, temperance) and asks students to write down the first word that comes to them. The teacher collects responses in form of table that the class can see. The word is discussed with the class and the common theme is drawn out. Then the teacher says the next word and the process repeats. At the end, the class reviews and develops a common understanding of these terms.  Learners discuss in groups how they can practice the above virtues in the daily life.
Links to other subjects: Social studies and citizenship (virtues)			
Assessment criteria: Learners are able to practise cardinal virtues in the daily life.			
Materials: books, internet.			

S5: Religious education	Unit4: Unity in diversity	No. of periods: 6	
Key Topic Competency: To be able to justify and appreciate the importance of diversity			
Learning Objectives			Learning Activities
Knowledge and understanding	Skills	Attitudes and values	
State different religious doctrines  Identify the causes and effects of the proliferation of New Religious Movements.	Analyse reasons for changing a religion.  Compare different religious doctrines  Justify the importance of ecumenism and inter-religion dialogue.	Respect other people's beliefs.  Manifest the value of tolerance  Appreciate the inter-religion dialogue	Different religious doctrines (Catholicism, Orthodox, Protestantism, Adventism, Islam)  New Religious Movements in Rwanda (causes and consequences )  Ecumenism and inter-religion dialogue.  Learners read and comment on the importance of diversity in the New Testament (1 Cor 12:12-31).
Links to other subjects: History of Religions, Social studies and citizenship			
Assessment criteria: Learners are able to explain and appreciate the importance of diversity			
Materials: books, internet, Bibles.			



