



Protestant Council Of Rwanda

Brot
für die Welt

Pain pour le Monde –
Service protestant
de développement

Summary

The Book “Christian family life as the mirror of the heaven” is a contribution to the Religious Education for Senior Six Students. The principle relating every human being to God, in relation of respect and love, is the fact that God has revealed Himself in different ways and has communicated his decisive will for the world and humanity. The main points of the God’s revelation consist of the general revelation and special revelation. The Triune God has manifested himself primarily through his mysterious creation. The beauty of the nature and order in the universe show that there is one God transcending and caring for everything. This understanding as imparted human conscience brings the humankind to be responsible participant, without excuse, in God’s plan and mission.

The second way through which God has made known his purpose and plans, is the special revelation: towards Israel through the covenant, as portrayed in the Old Testament, and all the believers in the New Testament. In all, Jesus is the fulfillment of God’s revelation. Through him and with him, the world was created, redeemed and revived by the Holy Spirit. In this whole salvation process, all the three persons of Godhead (Father, Son and Holy Spirit) are present at work in a prevailing unity. They constitute the Holy Trinity.

It is here that the mission of the humans takes roots and grows. Christians have to value both revelations, general and special: these are nature, scripture and conscience. Throughout this book, this mission is portrayed chiefly in the sense of commitment as an individual and largely as a family member. The concepts in connection with commitment such as vocation, charisma, ministry, consecration, and ministry have been developed.

Largely, as family members, we are urged to witness the God’s revelation by relating to one another through the mutual respect, love and service. The Christian family must be seen as the mirror of the heaven. The family is therefore the heart of the social and community life. It was instituted and willed by God. The nuclear family is mostly constituted at the marriage and is sustained by the bonds of blood and love. Hope that students, teachers, readers will explore thoroughly, foster their commitment and value life.



Senior Six

Christian Family Life as the Mirror of the Heaven

2016

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



Protestant Council Of Rwanda

Brot
für die Welt

Pain pour le Monde –
Service protestant
de développement

Christian Family Life as the Mirror of the Heaven

2016

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

**This book is financed by Bread for the World/
Protestant Development Service Germany**

© Protestant Council of Rwanda (CPR)

All rights reserved.

**This is the property of CPR. Credit must be provided to the author
and the source of the document when the content is quoted**

Contents

Foreword	6
General Introduction.....	8
Unit 1: The Holy Trinity	11
1.1 Revelation of God	11
1.1.1 Meaning Of God`s Revelation	11
1.1.2 Modes of God`s revelation	11
1.1.2.1 General Revelation	11
1.1.2.1.1 The revelation by creation	12
1.1.2.1.2 The Revelation by providence	12
1.1.2.1.3 The Revelation by human conscience	12
1.1.2.2 Special Revelation in His Word	13
1.1.2.3 God`s Revelation in Jesus-Christ.....	13
1.2 Jesus` Identity and His Work	13
1.2.1 Titles of Jesus.....	14
1.2.2 The Humanity of Christ.....	14
1.2.3 Divinity of Christ	15
1.2.4 The Incarnation of Jesus	15
1.3 The Presence of God through the Holy Spirit	15
1.3.1 Definition.....	16
1.3.2 The Holy Spirit in Scriptures	16
1.3.3 The Role of the Spirit	17
1.3.4 The Divinity of the Spirit.....	18
1.4 God as Trinity.....	19
1.4.1 Meaning of Trinity	19
1.4.2 The Trinity in Scripture	19
1.4.3 Roles of the Godhead	19
Unit 2: The Christian Commitment	20
1.1 Main Concepts of Christian Commitment	20
1.1.1 Commitment	20
1.1.2 Vocation.....	20
1.1.3 Charisma.....	21
1.1.4 Consecration	21
1.2 Church ministries	21
2.3 Interconnection of Church Ministries	23

Unit 3: The Respect of Family Life	25
3.1 Kinds of family	25
3.1.1 Nuclear family	25
3.1.2 The extended Family	25
3.2 The Family Life	25
3.3 Impact of A Peaceful Family on Society	27
3.4 Immoral acts against family as willed by God	28
3.4.1 Some immoral acts against family.....	28
3.4.2 Consequences of immoral acts to the society.....	29
3.5 Human Rights	29
3.6 Community and society.....	31
Unit 4: Human Sexuality and Marriage in God’s Plan	33
4.1. Meaning of key Concepts	33
4.1.1. Sexuality	33
4.1.2. Marriage	33
4.2 Purpose of Human Sexuality	33
4.3 Theories on Human Sexuality.....	34
4.4 Marriage	35
4.4.1 Marriage in God’s plan	35
4.4.2. How to choose a life partner.....	36
4.4.3 Celebration of marriage	37
4.4.4 Different forms of Marriage	37
4.4.5 Validity of Marriage	38
4.4.6 Rights and duties of Spouses.....	38
4.4.7 Rights of spouses.....	38
4.4.8 Duties of spouses and Children	39
4.4.9 Kinds of marriages and their effects to the society	39
4.4.9.1. Monogamy	39
4.4.9.2 Polygamy	40
4.4.9.3 Polyandry	40
4.4.9.4 Divorce	41
BIBLIOGRAPHY	42
Appendix	43

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, transparency, 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 Six is “Christian Family Life as the Mirror of Heaven”. The choice of the title of the work is in the interest and the subject

of Protestant education in post-genocide Rwanda. This encourages 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). It puts a particular emphasis on the cultivation of harmonious life in the family for better living the Christian Gospel.

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 teacher 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 waking 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 six has the following key competencies:

- Recognize the unicity of God in the Holy trinity basing on Holy Scriptures
- Practice chastity and be responsible in his/or her choices
- Respect life as precious gift and fight against immoral acts related to Suicide, euthanasia, Murder, Abortion,)
- Explain clearly and to protect human sexuality and its importance according to God's will.
- Appreciate the nature, purpose and ends of marriage.
- Adopt attitudes of practicing self-control

- Show positive attitude towards work and avoid all forms of exploitation
- Identify causes, consequences and means to prevent social problems such as segregations, drugs, alcoholism...

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.

Under the supervision of:

BISANZE Pierre Claver (Pastor), CPR

With the collaboration from the members of the CPR Technical Committee of the Christian Education:

- NKURUNZIZA Ernest (Chaplain & Pastor), EPR
- NDAGIJIMANA Jean Paul (Chaplain & Pastor), EPR
- NDYAMIYEMENSHI Nathan (Lecturer & Pastor), AEBR
- MUGIRANEZA Emmanuel (Lecturer & Pastor), EAR
- TWAHIRWA Emmanuel (Chaplain & Pastor), EAR
- GAPAPA Dumas- Charles (Pastor), EMLR
- MUSENGIMANA Prudence (Chaplain), ADEPR
- MUKANKUSI Pudencienne (Teacher), ADEPR

Unit 1: The Holy Trinity

Introduction

This unit presents the topic on Revelation of God and biblical studies. The main points are the meaning of God's revelation, the general revelation which focuses on creation and inner revelation by conscience. There is also interest on special revelation where God has revealed Himself in the Scriptures and in Jesus Christ. Finally, this unit presents how God is working among believers through the presence of the Holy Spirit. This brings believers to know Jesus, to be in communion with God and to relate with one another.

1.1 Revelation of God

1 .1.1 Meaning Of God`s Revelation

The word revelation means to disclosure, appearing or making known something which was hidden. It is an exhibition, manifestation or an expression of mysteries previously concealed and unknown.

The revelation of God: This is "the self-disclosure and self-communication of God by which He conveys his knowledge to humans. It is important since it makes known that which is inaccessible to human reason alone". In the Bible, revelation is primarily a matter of God's initiative rather than of man's search and discovery. Therefore, the word revelation unites two biblical ideas: the first is unveiling, disclosure, appearing, coming of God. Finally, the second idea is making known, exhibition, manifestation, expression of divine mysteries previously concealed (Ephesians.3:3; cf. Job12:22; Daniel.2:22-29).

The purpose of God's revelation is redemption toward humanity. The infinite God made Himself to be known to human creature in different ways and modes.

1.1.2 Modes of God`s revelation

God uses different modes of revelation which may occur in fragmented ways: general revelation (creation, providence, human conscience...), special revelation (written God's Word) and finally complete revelation in Jesus Christ.

1.1.2.1 General Revelation

This kind of revelation is divided in sub-categories of revelation: by creation, by providence and by inner consciousness.

1.1.2.1.1 The revelation by creation

This revelation is also known as natural revelation because it is God's revelation through the created universe and in nature. "The heaven declares the glory of God; the skies proclaim the work of his hands" (Psalm 1:19). The New Testament says that, since the creation reveals God's invisible qualities (His eternal power and divine nature), which have been clearly seen and understood from what has been made, humans are therefore without excuse (Romans 1:20). God's self-disclosure, His self-communication in the universe and created world mediate the conviction that God exists. He is self-sufficient, transcendent, immanent, eternal, powerful, wise, good, and righteous.

1.1.2.1.2 The Revelation by providence

Providence is 'God's maintenance, guidance, and continuing involvement with creation and humans. It is also a means of carrying out divine purposes in history (Romans 8:29-30; Ephesians 1: 5, 11). The doctrine of Providence is 'the Christian understanding of God's continuing action by which all creation is preserved, supported, and governed by God's purpose and plans for human history and for human life. Thus, God has revealed himself not only in creation, but in his providential care. Paul said this at Lustra: "Yet he did not leave himself without witness, for he did well and gave you from heaven rains and fruitful seasons, satisfying your hearts with food and gladness" (Acts of Appostles 14:17).

Some examples of providential revelation of God:

- When the young lions roar after their prey, they are "seeking their food from God" (Psalm 104:21)
- It is God who arrays the lilies of the field with a glory beyond Solomon's (Mathew 6:29-30), feeds the raven (Luke 12:24), and knows of a fallen sparrow (Mathew 10:29-30).

1.1.2.1.3 The Revelation by human conscience

Everyone has a conscience. Our conscience gives us an awareness of what is right and what is wrong. The Bible also says that God has revealed Himself to each person through his or her conscience. Paul wrote: "For when Gentiles, who do not have the law, by nature do the things contained in the law; these, although, not having the law, are a law to themselves. The work of the law is written in their hearts; their conscience also bearing witness, and between themselves their thoughts accuse or else excuse

them (Romans 2: 14-15). These verses show that the Lord has placed knowledge of Himself within the heart of each human being. Humanity knows intuitively the difference between good and evil, right and wrong. Furthermore, they know from their conscience that they will ultimately be held responsible for their behavior.

Activity: Read Psalm 19:1-6 for a description of how the creation reflects its creator. How have you experienced God's goodness in the created world around you?

1.1.2.2 Special Revelation in His Word

This refers to God's particular self-revelation at specific times and places and to particular people: in the events of Israel's history and, for Christians, fully in Jesus Christ. The Bible as the record of God's word and action is also considered as special revelation.

The gospel, culminating in Jesus, is supremely God's self-revelation. The scripture, as the record of the mighty acts of God in history, is a preparation and accomplishment of God's revelation. The New Testament is full of the idea that the scriptures provide a divine confirmation through which the Spirit of God speaks (Hebrews 3:7; John 10:34-35; 2 Timothy 3:15-16; 2 Peter 1:19-21).

Activity:

- Look at the following examples: Deuteronomy 32:8-9, Psalm 82, John 10:31-39, 2 Corinthians 4:4. What are some of the different ways we (or the culture around us) use the word 'God' today?
- What do your names mean? Are they significant? How did you or would you name a child if you were the parent, and why?

1.1.2.3 God's Revelation in Jesus-Christ

Supremely, God has revealed Himself in Christ; and the Gospel is a summary of this revelation. Scripture, as the record of this revelation, accordingly, ranks also as a medium of revelation. Here we will consider Jesus' identity, personhood and the nature of his divinity and his humanity (Philippians 2:5-11).

1.2 Jesus' Identity and His Work

Jesus' identity (who He is) and function (what He does) are inseparable. We recognize Jesus through what he has done and particularly through his impact upon our lives. It is impossible to speak of someone's identity apart from his/her personal history, his/her life story. Jesus is central of the Christian faith. Christianity started with Jesus,

initiated through his life, death and resurrection. This triad event is not a simple historical narration, but rather it bears the secret of world salvation through Jesus Christ.

1.2.1 Titles of Jesus

The Scripture attributes a variety of titles to Jesus, all of which reflect some aspects of his identity. The most fundamental of these is Messiah – from the Hebrew word that means ‘one who has been anointed’, and used to refer to a king anointed by God. The Greek translation for this word is Christos (anointed) that is “Christ”. Anointing is a public sign of being chosen by God for a task. The Old Testament, the Scriptures of the Jewish people, is fundamental to an understanding of ‘Messiah’. For more details others titles of Jesus are:

- **Son of man:** this is Jesus` most common way of referring to himself. Using this title, Jesus was affirming his humanity.
- **Son of God:** Using this title, Jesus was affirming his divinity. For the New Testament authors, the son of God is a term used exclusively for Jesus.
- **Lord (kyrios).** In the Old Testament, the term kyrios was used for God. By using this term, Jesus and his followers identify him with God. One of the earliest Christian confessions of faith was ‘Jesus is Lord’.

1.2.2 The Humanity of Christ

Jesus` humanity is testified in passage that discusses his birth and ancestry, as well as in those displaying evidence of human frailty, such as physical weakness and temptation. His genealogy, birth and childhood indicate that he was part of a human family and underwent the normal process of human development. Displays of emotion, such as joy (Luke 10:2) and sorrow (Matthew 26:37), as well as signs of physical weakness, such as weariness (John 4:6) and hunger (Matthew 21:18), mark Jesus as subject to the vicissitudes of human life. He was even tempted to sin (Luke 4:1-13). Jesus` weaknesses and temptation ensure his identification with us (see Hebrew 4:15; Mark 15:16-37).

Activity: How do some of the following passages testify Jesus` humanity? Matthew 1:1-6; 4:1-11; 11: 19; 26:37; Luke 2:40-52 and John 4:6

1.2.3 Divinity of Christ

Calling Jesus 'Son of God' and 'Son of man' indicates that his personhood embraces both divinity and humanity. Indeed, the biblical portrayal of Jesus' personhood emphasizes both.

Jesus' divinity is testified in passages that label him as well as those which identify him with the God of Israel. Jesus performs task that God alone can perform. This is especially noticeable in the story about Jesus forgiving sins (Mark 2:1-12). Significantly, he receives worship which is due for God alone. Given that Jesus is fully God and fully human, he reveals God to humanity. That is, Jesus is God self-revelation. As Jesus says to Philip: 'he who has seen me has seen the Father' (John 14:9).

This revelation is historical and personal: Jesus reveals God not merely ideas about God. Therefore, faith in Jesus entails a personal encounter with God. In Jesus, God serves people, suffers for people and then triumphs, not politically but over death, the enemy of humanity. By looking at Jesus, we know God more fully.

Activity: Now read and discuss the testimony of Jesus' divinity in John 1:1-18, Romans 9:5, Hebrew 1:8, Exodus 3:14 and John 8:58.

1.2.4 The Incarnation of Jesus

The word 'incarnation' means 'becoming flesh'. The incarnation, by definition, is the uniting of humanity and deity in the person of Jesus Christ. Hebrew 2:14-17 indicates that the humanity of Jesus enables him not only to identify with humanity, but also to provide salvation. The salvation of humanity, through Christ's death and resurrection, depends upon his full humanity. Through Jesus' incarnation, divinity assumes full humanity, enabling salvation to permeate every aspect of human existence.

Activity: What was the purpose of the incarnation and why was Jesus' humanity and divinity necessary to that purpose?

1.3 The Presence of God through the Holy Spirit

The Spirit is known as the 'Holy Spirit' and the word 'holy' means 'set apart'. This Spirit is not like any other spirit. In the New Testament we find the claim that God is Spirit, as John 4:24 and 2 Corinthians 3:17. The Holy Spirit is God at work in the world, setting apart people, God's church, for the kingdom.

1.3.1 Definition

The word 'Spirit' in the Bible (rûach in Hebrew, pneuma in Greek) has a variety of uses. Rûach can mean spirit, breath of life, storm, wind, vitality, or something like 'soul'. It connotes the presence of energy; activity and power (see Micah 3:8). A variety of images portray the Spirit as an invisible, but dynamic energy, the power of God. Genesis 2:7 and Ezekiel 37:9-10, for instance, describe the Spirit as the 'life-breath', that means the Spirit is the principle and source of life.

1.3.2 The Holy Spirit in Scriptures

In Genesis 1:2 the Spirit is present at the beginning of creation while Genesis 2:7 the breath of God initiates life at the creation of humanity. Then in Luke 1:35, the Spirit initiates Jesus' conception. In Acts of Apostles 2, the Spirit gives birth to the church. The church is the work of the Spirit and Pentecost marks the beginning of a new epoch in the history of human life. Since Pentecost, all of God's people experience life in God. The coming of the Spirit at Pentecost brings this salvation into the lives of Jesus' followers. Of course, the Spirit is also a gift from God (Acts of Apostles 2:38 and Hebrews 6:4).

The Spirit may be described as 'God in action'; an action that includes saving and empowering. The Spirit is the source of power at creation and the Spirit empowers Jesus' ministry. The descent of the Spirit at Jesus' baptism, in Luke 3:21 for instance, inaugurates a new era in which Jesus not only proclaims but also demonstrates the kingdom of God as he heals, casts out demons and feeds the hungry.

In the Old Testament, people who received this gift and were filled with the Spirit are often-although not exclusively –prophets, as in Isaiah 61:1 and Ezekiel 2:1-2. As the Spirit of prophecy, the Spirit functions as a channel of communication between God and his people. The Spirit also empowered leaders, such as Moses (Numbers 11:17, 29), David (1Samuel 16:13) and the judges (Judges 3:10, 6:34, 11:29), as well craftsmen (Exodus 28:3ff) to do the work of God.

The Old Testament prophecy of the Spirit coming upon all of God's people, in Joel 2:28-29, is fulfilled at Pentecost, when God pours his Spirit out upon all of his followers.

Activity: Read Joel 2:28-29; Acts of Apostles 2:1-33 and explain the relation between the two prophecies.

1.3.3 The Role of the Spirit

What does the Spirit do? The Spirit mediates human relationship with both Father and Son. In Galatians 4:6, the Spirit in the heart of believers' cries "Abba!" which means Father. Paul similarly asserts in 1Corinthians 12:3 that the believer's ability to declare 'Jesus is Lord' comes from the Spirit.

The Spirit brings the personal presence of the Godhead into the lives of believers. The Spirit likewise enables relationship within the church. It is the Spirit who initiates the church at Pentecost and sustains community. It is the Spirit who initiates the body (1 Corinthians 12:12-13) –believers are united not only to Christ but also to each other.

It is the Spirit who gives gifts to God's people for 'building up the body of Christ. By the Spirit we come to the unity of the faith and knowledge of the Son of God. Then we become mature to the measure of the full stature of Christ' (Ephesians 4:12b-13). The Spirit empowers Christians to edify one another.

Paul in 2 Corinthians 3:17 asserts: 'where the Spirit of the Lord is, there is freedom'. The believer's relationship with God occurs through the Spirit's liberating power. Having that Spirit, people are delivered from bondage of sin, so that they become like Jesus Christ and serve God in the world. The entrance of the Spirit into our mortal bodies brings life, forming a new creation through inward renewal of the individual.

To be in relationship with the Father and the Son is life. Both Jeremiah and Ezekiel prophesy a new covenant in which God will place His Spirit in people (Jeremiah 31:31-34 and Ezekiel 36:23-28). In 2Corinthians 3:3-18, Paul claims that this prophecy has been fulfilled in Christ with the coming of the Spirit. Here the work of the Spirit stands in contrast to the work of the law. The Spirit enables obedience where the written law could not. This new covenant is written, not on stone, but on pliable human hearts, etched into the life of each believer. Jesus declares that the gift of the Spirit is for those who believe (John 14:17).

The Spirit sanctifies the believers by enabling relationship with God. Like all true relationships, this one is two-way. You receive salvation and a new life, and, in response you give your trust and worship. The Spirit glorifies Jesus (John 16:14) by enabling the church to worship its Savior. Prayer, as conversation with God, exemplifies the two-way nature of the relationship. In prayer you both speak to God and hear from God.

Exposure to God means exposure to holiness, a holiness that penetrates our lives. This penetration of the believer's life is called sanctification and is the work of the Spirit. Sanctification means, quite simple, 'to make holy', or, as you saw earlier, to

be set apart for God. It has not only ethical implications, but also implications for direction and life purpose. It is the Spirit who enables the believer to live for God. Sanctification refers to the way in which you become Christ-like, on a day to day level.

Paul calls the Spirit a seal marking out God's people. In this, the Spirit functions are God's mark of ownership on our lives, as well as God's guarantee of our redemption.

To live in the Spirit is to be transformed into the likes of Christ. The Spirit shapes us to be like Jesus, transforming us into the image of God (2 Corinthians 3:18), an image seen most clearly in Christ. This transformation makes us more fully human as we gradually reflect more fully the creatures God intended us to be.

The fruit of the Spirit is a sign of the Spirit transforming the believer. Yielding to the Spirit produces these moral virtues, while refusing to yield stops them from growing. The believer cannot have it both ways: sin spoils the fruit.

Activity: Read Galatians 5:16-26, and contrast the work of the Spirit with the work of the sinful nature in our life.

1.3.4 The Divinity of the Spirit

Arguments for the Spirit's divinity rest with a variety of factors. The traditional baptismal formula used in the church comes from Matthew 28:17-20, where Jesus tells his followers to make new disciples and to baptize them 'in the name of the Father and of the Son and of the Holy Spirit'. This formula essentially treats the Three as One. Father, Son and Spirit are also united in Paul's benediction in 2 Corinthians 13:13.

Scriptures attribute divine titles to the Spirit. In 2 Corinthians 4:17, the Spirit is Lord. Paul refers to the Spirit as God's Spirit in 1 Corinthians 2:14 and as the Spirit of Christ in Romans 8:9, while in 1 Corinthians 2:10-11 he argues that only the Spirit can know and reveal the things of God. Similarly, the Spirit performs functions of God, initiating life, guiding the development of the church and sanctifying believers.

Activity: If God is a God of relationship, and calls his people to be the same, what are the implications for your own life and the Church?

1.4 God as Trinity

1.4.1 Meaning of Trinity

The Trinity is the divine nature of being as Father, Son, and Holy Spirit. They share the same divine essence and are equal in power and glory. They are three 'persons' yet one God. The source of unity of the Godhead is the single divine essence of which the Godhead consists. Yet within this one essence are three eternal, not temporary, persons.

1.4.2 The Trinity in Scripture

The foundation of the doctrine of the Trinity is in the Bible, but it is not fully developed or stated. Father, Son and Holy Spirit are mentioned together in both Matthew 28:19 and 2 Corinthians 13:13, in a way which already seems to suggest equality between them. All three members of the Godhead are clearly present at Jesus' baptism (Matthew 3:16-17) while passages such as John 14:15-26, Acts 2:32-33, and Ephesians 1:3-14 and 3:14-19 strongly imply God's triune nature. Divine acts, such as creation, are attributed to all three members of the Godhead. The father initiates creation (Genesis 1:1), through the Spirit (Genesis 1:2) and the Word (Psalm 33:6, John 1:3).

1.4.3 Roles of the Godhead

According to Ephesians 1:3-14, the Father elects, the Son redeems and the Spirit seals God's people for the completion of that redemption. Stating their roles succinctly, the Father is revealed to humanity in Christ through the Spirit.

- The father as creator
- Christ as savior
- The Spirit as sanctifier

Here we are affirming that creation is the work of the Father, redemption is the work of the Son and sanctification is the work of the Spirit. This idea is known as appropriation: each member of the Godhead has a primary responsibility appropriate to salvation while the entirety of salvation is the work of the one God.

Unit 2: The Christian Commitment

Introduction

The Christian life requires a deep acceptance of Jesus Christ and obliges a continually connection with Him. This response to the calling of Lord starts by believing in Him and rise up intimacy commitment by which a Christian receives vocation, charisma/gift and accept to serve God by all his means. Therefore the Christian commitment should be understood as a fully participation or being in kingdom of God whereby every Christian has his own purpose manifested in his task. Jesus Christ put together all who receive Him as Savior and gives them a mission of making disciples (Mathieu 28: 16-20). In order to achieve this goal, commitment, vocation, charisma and consecration should be understood.

1.1 Main Concepts of Christian Commitment

1.1.1 Commitment

In general, commitment is a promise to do something or to behave in a particular way. It can be defined also as the decision to do what needs to be done without counting the cost and interest from it. However Christian commitment starts with God's examples: 'For God so loved the world that he gave his only begotten Son, that whoever believes in him should not perish but have eternal life' (John 3:16). For that reason, Christian commitment means to follow Jesus Christ all the way. What Christ has done for them, what Christ does in them, what Christ will do for them, all these motivate them to commit their lives to Him and accomplish something on his behalf. After a Christian has accepted to direct his life into Jesus Christ, s/he is well connected to his/her vocation.

1.1.2 Vocation

The word vocation is coming from Latin "Vocare" which means to call. A vocation is a calling made by God and it should be understood through our relationship with God. It can be manifested in different services within church and dairy human life. In the Bible we see many persons whose vocations help a lot. Some of them accepted immediately: the call of Abraham (Genesis 12), Jesus choosing His disciples (Matthew 4: 18-22) when others accepted after resistance: the call of Moses (Exodus 3: 10-12); the call of Jonah (Jonah 1-4). However, when God calls someone to do something He gives him a charisma which helps him to achieve the given mission.

1.1.3 Charisma

Charismas are different gifts that God gives to his people. Christian's vocation includes the use of one's gift in their profession, family life for church commitment to the society for the sake of good purpose. Charisma refers to the spiritual graces and qualifications granted to everyone in order to perform his task within church. Some of the spiritual gifts are: Revelation gifts (words of wisdom and knowledge, discernment of spirits); Sign gifts or power gifts (faith, gifts of healing, and performing miracles); Word gifts (prophecy, tongues, teaching and preaching), etc.

1.1.4 Consecration

This refers to being set apart for a particular service to God. For example when someone lives a priesthood life, he is oriented to administrate church's obligations (Priest, Pastor, deacon, Bishop...). Consecration is also a vocation that God calls individuals into different ministries within a church (helping vulnerable, singing, worshiping ...).

Briefly the total commitment to God means that Jesus is our exclusive authority, our guiding light, and our certain instructor. Being committed to Christ means being fruitful; it means being a servant of Christ within church and within society. You accept calling, you receive charisma which indicates your gift and you respond by consecration for specific service or ministry.

1.2 Church ministries

According to 1Corinthians 12 and Ephesians 4, the main church ministries are five (apostles, bishops, prophets, evangelists, and teachers). However, according to the church growth and denominations, there are many additional ministries. Meanwhile the church ministries start by God's gift rather than man's need. None of the gifts are given for the profit of those who possess them alone; they are given for the church growth. Every Christian has to lead his life to the service according to his charisma. Some have been given to be apostles, bishops, prophets, evangelists, pastors, priest, deacons, ushers, pastors and teachers, etc.

- **Apostles:** the meaning of apostle is someone who has been sent. The apostle is then a messenger of God's truth to unbelievers. Thus the apostles should have seen the mind and heart of God in Jesus Christ so as to understand the intentions and purposes of God in creation and history. An apostle is someone who has knowledge of the following big picture:
 - What God is doing in the world?
 - Where history is headed?
 - How God does intend for us to live?

- What transcends my time and place in the world?
 - What is greater meaning of my present or actually existence?
- **Prophet:** the prophet” is “one who speaks for God and interprets the God’s will.” Prophets speak the Word of God or announce a Word from God.
 - **Evangelist:** An evangelist is someone who proclaims the good news of salvation through Jesus Christ. He shows persons to practice the Christian faith, including being part of a Christian community, participating in spiritual disciplines and the means of grace, and living out faith in our lives in the world.
 - **Pastor:** the name pastor means shepherd, someone who feeds the flock of God. The pastor should be a visionary leader who constantly builds other leaders, casts the vision, and changes the culture and structure of the church. He does all of this with an eye for mission, evangelism, and church growth. The role of the pastor should be seen as a servant caregiver who does the following:
 - Teaching/preaching the Gospel;
 - Care giving, such as visitation, counseling, comforting, and taking care for the needy people;
 - Performing rites of passage, such as baptisms, weddings, and funerals;
 - Administration, such as taking care of meetings, putting together official statement, and developing programs for the church and evangelism;
 - And finally, serving as advocator of the church and the community.
 - **Teachers:** to teach means to educate, to instruct, to show the way, to guide or to conduct. The work of the teacher is to understand, interpret and explain the biblical teachings. *Teaching is the process whereby qualified leaders in the church, guided by the Holy Spirit and using Scripture as their authority manage formal and informal learning. The role of the teachers within church is to:*
 - *Lead the people to discover what Scripture says, what it means, how it applies to their lives, and to respond appropriately to its message.*
 - *Guide in the formation and expression of godly character qualities and essential Christian attitudes in keeping with scriptural emphasis.*
 - *Direct in the development of a distinctly Christian lifestyle in obedience to the will of God and the pattern of Christ, and to encourage living it in the power of the Holy Spirit.*
 - **Deacon:** deacon is coming from the Greek word diakoneo, which means: “serve”. The deacons are assumed to be everything like an attendant, a waiter, or one who ministers to another. They are appointed to take care of

vulnerable, to keep order and to manage Church facilities. According to the Word, the office of deacon is an honor and a blessing. “For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus” (1 Timothy 3:13).

- **Usher:** A church usher is a person who helps, ensure a smoothly running church service and who ministers to people in a variety of practical ways. The specific responsibilities of an usher vary with the church organization, but his duties usually include greeting people as they arrive for the service, assisting people with special needs, and collecting the offering. Some churches provide a badge, uniform or name card to easily identify their ushers.
- **Elder:** According to the New Testament, elders are responsible for the primary leadership and oversight of a church. Elders lead the church (1 Timothy 5:17; Titus 1:7; 1 Peter 5:1–2), teach and preach the Word (1 Timothy 3:2; 2 Timothy 4:2; Titus 1:9), protect the church from false teachers (Acts 20:17, 28–31), exhort and admonish the saints in sound doctrine (1 Timothy 4:13; 2 Timothy 3:13–17; Titus 1:9), visit the sick and pray (James 5:14; Acts 6:4), and judge doctrinal issues (Acts 15:6). In biblical terminology, elders shepherd, oversee, lead, and care for the local church” (Acts 15: 16)
- **Worship:** in this group there should be choirs or group of musicians to sing within service or in evangelical crusades. The role of music within church is to help the people to: recognize what God is doing and how they are connecting with him; to understand the high level of engagement in the own personal spiritual journey; to be unified, reconciled with others; to be consoled or comforted and finally the songs are catalyst for action.

Activity: Among the above ministries, which one does meet your commitment?

2.3 Interconnection of Church Ministries

All these services or ministries within church are subordinated to the community as a whole, to Christ’s body of which each member does make part. This mutual service is a pre-condition of the harmonious functioning and continued growth of Christ’s body, the church (1Corinthians 12). Therefore the Christian commitment should be based on:

- Thankful to God
- Dispensation of the Word of God
- Acceptance of responsibility
- Being cooperative

- Working hard for the sake of good service
- Not counting the return/interest
- Corporation with the Holy Spirit
- Innovation and creativity

Activity: Identify the gifts in your church and suggest the way they can work together?

Conclusion

On the basis of God's Word, there is simply no way to live the Christian life without total commitment. What seems to be happening in the church today is that new gifts are being given which we do not yet know to use, and they are being given sometimes to people the churches would never have chosen. Whether you are asleep or awake, or outside the house or inside, you must commit your willing to Christ and act depending on your gift. Some gifts are meant primarily for use within the church, and others for use outside. This suggests that the Christian commitment should affect the entire society via participation in development activities, politics, conflict transformation within community and other profession for welfare.

Unit 3: The Respect of Family Life

Introduction

The family designs a social group of people consisting of parents and their children as well as other related people. Some people also define the family as a group of closely related people who may be sharing the relationship either by blood, marriage, adoption or institutional. The family is the basic foundation of the community or society.

3.1 Kinds of family

According to the relationship there are two types of family: the Nuclear Family and the Extended family.

3.1.1 Nuclear family

The nuclear family is group of people normally the father, mother and their biological children under one roof. It is formed as a result of natural attraction between the man and woman that results into affectionate love which put them into permanent relationship called marriage.

3.1.2 The extended Family

This is a composition of many related family members who have got strong and light blood ties. It consists of members of the same origin and parental relationship. Most of the extended family members are: father, mother, children, aunties, uncles, cousins and grandparents as well as the members of in-laws.

3.2 The Family Life

The harmony within family is motivated by: belief in God, mutual respect, obedience for children, love, trust, faithfulness, kindness, work, communication, etc.

Belief in God: God is love and anyone who should love someone else must recognize the true love from God so that he or she may manifest what he or she believes. When the family members pray and discuss together the Word of God, they promote the foundation of the family life (2 Kings 4: 8-11).

Mutual respect: in the family, the relationship between husband and wife is a priority and must be maintained by all possible means (1Corinthians 7: 10-11). They

are spiritually equal before God and, therefore the family couples should treat each other as the children of the same father. They have to be patient each other and be tolerant each one's weakness (1Peter 3: 1-7). A happy Christian family is portrayed with tolerance, forgiveness, love and acceptance of each other. Therefore a good wife/husband should be calm and polite towards the other.

Obedience for children and vice versa: parents should show good examples to the children. Whatever a parent does should reflect God's love and teaching (I Corinthians 11: 1). Parents have to provide the basic needs of their children as recorded in children's rights. Children are called upon to respect their parents and always take their advice (Ephesians 5: 1-3). Also the Children have an obligation of helping their parents especially in old age (1Timothy 5: 3-8).

Love: marriage and the family is a blessing from God "... man will leave his father and mother and unite with his wife and the two will become one..." (Mark 10: 6-9). In the family life, the wife is called upon to respect and submit herself to the husband with full love (Ephesians 5: 21-25). Husbands are also called upon to handle their wives with love and care (1Peter 3: 7).

Faithfulness: Jesus, in his teaching emphasizes on the importance of long life in marriage (Matthew 19: 5-6). The Bible says that everyone has to give honor to marriage and remain faithful to each other in marriage. God will judge people who are immoral and those who commit adultery (1Corinthians7: 10-11).

Trusts and confidence: family life means companionship and saves loneliness between husband and wife. Full love, care and harmony should be demonstrated with confidence. He/she remains proud of him/herself, and (of course) they are proud of being together and trust themselves. One who is confident, keeps secrets confidentially and cannot easily be attracted by rumors.

Kindness: Kindness is the quality of being friendly, generous, and considerate. As an example, one should be hospitable in receiving compassionately people in a home and creating a warm atmosphere to live in. He/she does not gossip about the bad things about you and your relationship. He/she knows when to speak and listen to what you say.

Work: A good man or woman can be a best listener by providing support and comfort for him/her self. It also gives them the freedom to develop according to what they want to have. Both husband and wife should be hardworking, creative and resourceful in order to bring positive changes in life. Together they understand financial problems and they resist demanding and greed wealth.

Conflict transformation: We are living in an increasingly pluralistic world so that different worldviews confuse many people. In this confrontation comes misunderstanding which sometimes ends by conflict. However, conflict is natural and when the group accepts being together the misunderstanding/conflict can be transformed into a good purpose. Therefore in family life husband, wife and all people within the same gate are called upon to discuss in peace all misunderstanding. In case of mistake, forgiveness and reconciliation should prevail.

Communication: Listening to the other's complaints, problems and feeling means being tolerant and give him a time. One must be ready to value discussion and give advice rather than criticizing or quarrelling. Within a family, communication is very important and should be given enough time.

As conclusion within family everyone should value human rights and dignity as a sacred gift. A man and woman are equal and important to one another. They must respect others and respect themselves by resisting such habits like: drunkenness, smoking, drug abuse, prostitution, adultery, bandits, etc. Everyone must speak truth about his/her social relationship (friends and relatives). Briefly, love, kindness, politeness, humbleness; faithfulness must prevail in their home.

Activities:

- Make a research of others behavior which should contribute to harmony within family
- Discuss the impact of nuclear family to extended family

3.3 Impact of A Peaceful Family on Society

Society is group of families organized and working together for a common goal, interest and beliefs. In order to achieve societal goals, family policies and programs are an essential investment. A peaceful family contributes a lot to the community development. Otherwise, the immoral acts of family destroy the society.

Some impacts of peaceful family on society

1. The peaceful family is responsible for producing educated children as a way of sustaining the community.
2. It is the basic foundation of national politics and society administration. In a peaceful family, the society gets easily its first hierarchy of administration.
3. The peaceful family introduces the young people to their good culture, norms, customs and other behavior of that particular society or community.
4. It helps to control sexual habits of its members.

5. The peaceful family plays the role of involving itself into economic activities of a country. This is done through the family member's activities to provide the basic needs and necessities. By doing so, they sustain their life for development.
6. A peaceful family plays the role of fostering unity especially where in extended families members, friends and neighbors come together with joy, condolences, love and care.

Briefly, the family life has a great impact on society and it starts by the welfare of husband, wife, children and other persons within the same gate. The societies which have peaceful families become a source of a better place full of love, peace and humanity. Therefore, the strength of a nation derives from the integrity of the home which strengthens the society.

3.4 Immoral acts against family as willed by God

Marriage is God's plan (Genesis 2: 18-24), then it should be taken seriously. The Bible allows sexual intercourse only in marriage. It advocates for purity before marriage. According to Jesus, marriage is meant to be permanently stable. He put it clear that: "what God has joined together let man not separate it (Marc 10:9). Therefore, divorce is discouraged. In order to keep a permanent marriage both husband and wife have to avoid immoral and other unfaithful acts that cause trouble within a family.

3.4.1 Some immoral acts against family

The family is the foundation of entire community and it should produce all good behavior in order to maintain a peaceful community. However, there are some immoral acts which occur within family and those immoral acts are against the will of God. Some of them include:

1. Homosexuality: is sexual attraction or sexual behavior between members of the same sex.
2. Gay : is a man preferring another man as sexual partner
3. Lesbianism: a state of a woman preferring another woman for sexual partner
4. Promiscuity: a state of having sex with different partners
5. Separation: a formal legal severing of the relations between spouses that does not dissolve the marriage as in divorce. It is also the voluntary cessation by spouses of cohabitation and other marital relations.
6. Polygamy: the practice or custom of having more than one wife at the same time.

7. Polyandry: the practice or custom of having more than one husband at the same time.
8. Divorce: a legal dissolution of a marriage.
9. Sexual harassment: inappropriate behavior of sexual nature, such as repeated sexual advances or offensive remarks that occurs usually in a workplace, school, or other institutional settings. Especially, this may occur in a situation where a person in authority does it to a subordinate or a student.
10. Unfaithfulness: breaking trust in a marriage or relationship. For instance, having sexual relations with someone other than one's spouse or sexual partner is said adultery. Adultery harms severely the relationship between couples.
11. Other wrong behaviors or habits: murder, theft, atrocity, vengeance, irresponsibility, laziness, envy, cheating, etc.

3.4.2 Consequences of immoral acts to the society

The family has a significant impact on society. Its immoral acts cause many problems within it and to the whole society. We can state some examples:

Within a household side, immoral acts can cause: sex dissatisfaction, misunderstanding, quarrel, jealousy, dictatorship, etc. Mostly, children from the situations related to the immoral acts of their parents. This leads to street children, orphans, drop-out students, malnutrition, etc.

On the society level, immoral acts are the source of troubles involving conflicts, traumatism and break-down of relationship.

The impacts to both household and society level lead to the fall of economic status due to the damage of infrastructures, economic disaster, hunger, etc. Therefore, much effort should be put on sustaining the unity and faithfulness in the family so as to ensure the welfare of the whole society.

3.5 Human Rights

We live in the midst of the beauty and wonders of creation, the miracle of life, and the enormous potential of human beings to enrich life – to make it a blessing for all. Yet, we also live in a world in which violence and war, poverty and injustice are endemic. Irrespective of our faith, we all share common experiences: birth, death, joy and pain. We all share the quest for answers to certain existential questions. In the face of these challenges, human effort seeks to promote value-centered codes

of ethics. Human rights play a great role in harmonizing life conditions and the way people relate to others.

The human being is born with rights. They are not a gift from other people but a right from God. However, societies and nations have strived to formalize some statements and laws to emphasize and ensure protection of those human rights.

In this regard, the Universal Declaration of Human Rights (UDHR), a document drafted by representatives with different legal and cultural backgrounds from all regions of the world, was proclaimed by the United Nations General Assembly in Paris on 10 December 1948. It sets out, for the first time, fundamental human rights to be universally protected. It has a common standard of achievement for all peoples and all nations.

The articles of human rights

Article 1	Right to Equality
Article 2	Freedom from Discrimination
Article 3	Right to Life, Liberty, Personal Security
Article 4	Freedom from Slavery
Article 5	Freedom from Torture and Degrading Treatment
Article 6	Right to Recognition as a Person before the Law
Article 7	Right to Equality before the Law
Article 8	Right to Remedy by Competent Tribunal
Article 9	Freedom from Arbitrary Arrest and Exile
Article 10	Right to Fair Public Hearing
Article 11	Right to be Considered Innocent until Proven Guilty
Article 12	Freedom from Interference with Privacy, Family, Home and Correspondence
Article 13	Right to Free Movement in and out of the Country
Article 14	Right to Asylum in other Countries from Persecution
Article 15	Right to a Nationality and the Freedom to Change It
Article 16	Right to Marriage and Family
Article 17	Right to Own Property
Article 18	Freedom of Belief and Religion
Article 19	Freedom of Opinion and Information
Article 20	Right of Peaceful Assembly and Association

Article 21	Right to Participate in Government and in Free Elections
Article 22	Right to Social Security
Article 23	Right to Desirable Work and to Join Trade Unions
Article 24	Right to Rest and Leisure
Article 25	Right to Adequate Living Standard
Article 26	Right to Education
Article 27	Right to Participate in the Cultural Life of Community
Article 28	Right to a Social Order that Articulates this Document
Article 29	Community Duties Essential to Free and Full Development
Article 30	Freedom from State or Personal Interference in the above Rights

The main body of Human Rights Declaration is formed with six groups:

- Articles 1 and 2 are the foundation blocks, with their principles of dignity, liberty, equality, and brotherhood.
- The 2nd group (articles 3–11) constitutes rights of the individual such as the right to life and the prohibition of slavery. Articles 6 through 11 refer to the fundamental legality of human rights with specific remedies cited for their defense when violated.
- The second column (articles 12–17) constitutes the rights of the individual in civil and political society (including such things as freedom of movement).
- The 4th group (articles 18–21) is concerned with spiritual, public, and political freedoms such as freedom of association, thought, conscience, and religion.
- The 5th group (articles 22–27) sets out social, economic, and cultural rights.
- The last three articles of the Declaration provide the pediment which binds the structure together. These articles are concerned with the duty of the individual to society and the prohibition of use of rights in contravention of the purposes of the United Nations.

Activity: Discuss the impact of the above articles and their categories to the family welfare.

3.6 Community and society

In sociological terms, the major difference between a community and a society has to deal with their respective sizes. A society is a much larger group than a community. A society can be defined as a group of people that share a defined territory and who have a shared culture. They do not, of course, have to share every single aspect of their culture, but they must have the same general culture.

By contrast, a community is rather a small entity in sociological terms. A community can only consist of people who typically interact with one another. Two people cannot be part of a community if they do not tend to interact with one another on a relatively intimate basis. Therefore, a community is something whose size is limited by the ability of people to interact with one another on a personal basis. We can say, then, that a community is a much smaller and more intimate grouping than a society.

As a peaceful family contributes a lot to the entire society, the peaceful community also has impact on society. The development of communities is the same development of the society. When the cohabitation within communities respects human rights also the society remains peaceful.

Unit 4: Human Sexuality and Marriage in God's Plan

Introduction

Human sexuality is the capacity of humans to have erotic experiences and responses as sexual beings. Sexuality may be experienced and expressed in a variety of ways; including thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles, and relationships. These may manifest themselves in biological, physical, emotional, social, or spiritual aspects.

Sexuality in marriage circle is a very important activity that the spouses ought to do in order to develop their intimacy and love each other in a way that brings pleasure to each one. Sexuality in marriage is something that can help the partners to grow strongly or which can destroy the home and relationship once it is done carelessly.

4.1. Meaning of key Concepts

4.1.1. Sexuality

We should first of all understand the meaning, or rather meanings, of the word sex. One use of the term sex refers to our anatomic organ, male or female. The words sex or sexuality are also used to refer to anatomic structures, called sex organs or sexual organs that play a role in reproduction or sexual pleasure.

4.1.2. Marriage

Marriage may be defined as that lifelong and exclusive state in which a man and a woman are wholly committed to live with each other in sexual relationship under the conditions normally approved by their social group or society. Therefore, Christian marriage or Holy Matrimony is a state instituted and ordained by God for the lifelong relationship between one man as a husband and one woman as a wife, where they are united together and become one flesh. (Genesis 1: 27- 28).

4.2 Purpose of Human Sexuality

God made humans in his own image; “male and female he created them.” So, we should ask what is God's divine plan and purpose for our sexuality. Of course, the most obvious purpose is procreation. Humans are made male and female in order to conceive and bear children, and thus to “be fruitful and multiply.” This is the reason that animals are also male and female. But, there is another purpose for sexuality in humans that is not the case for animals. For God's gift of human sexuality is also

intended to bond a man and a woman together emotionally and help build their love for each other through their mutual self-giving. After all, it is not without reason that sexual intercourse is commonly called “making love.”

This means that sexual intercourse is morally wrong (sinful) whenever it is done outside of a relationship that it is open to both of these divine purposes. For example, prostitution is morally wrong because it’s neither for love nor for children (it is also wrong because a person’s human dignity is reduced to being an instrument of mere sexual pleasure). Similarly, homosexual acts are morally disordered because they are not in accord with these two divine purposes, since it is impossible for children to be conceived in such a relationship.

Another part of God’s plan is also apparent in the above saying. God wants to ensure the continuity of the human race where children should be raised in a loving and nurturing environment. God created man and woman differently in order to complement each other. So, we see that the innate but different tendencies of both sexes are needed in order to fulfill God’s plan for the human race. Men and women are made to complete each other.

4.3 Theories on Human Sexuality

A **theory** is a particular set of principles, assumptions, or explanations designed to make sense of observations of the world. The study of sexuality has yielded different theories over time, many of which are still used today.

➞ Behavioral theory

Behavioral theory is an approach to sexuality. The premise of this theory is that all human behaviors are a result of the rewards and punishments that have been received as a result of past behaviors. An example applicable to sexuality is receiving pleasure during sexual interactions with a partner and, as a consequence, desiring to have frequent intimate interactions with that person.

➞ Social learning theory

According to **social learning theory**, we learn by observing the behaviors of others and by interacting with them. Individuals learn about their own sexuality by first imitating the behavior of others and then acting after having developed an anticipation of the potential results. In the field of sexuality, this theory has been applied to sexual violence.

➡ Feminist theory

Feminist theory has its roots in social learning and sociological approaches. Proponents of feminist theory argue that sexuality is socially constructed and includes power and gender inequalities. Early theories of sex and sexuality are based on male sexuality that devalues the female experience. Feminist theory emphasizes a woman's pleasure and her capacity to do more than traditional gender norms have allowed or encouraged.

➡ Psychosocial theory

Psychosocial theory assumes that psychological factors (such as attitudes, motivations, and emotions) work alongside with social factors to shape individuals' sexual attitudes, values, and behaviors.

4.4 Marriage

Marriage is an important status which makes an incomplete human being a complete one. It makes husband and wife a grown up and gives them responsibilities. Marriage is supposed to take a person out of the lonely lifestyle that one is in and place him or her in a place where he or she feels responsible person, who has duties to accomplish.

4.4.1 Marriage in God's plan

The family was God's first institution, in which He wanted man and wife to enjoy life. In the beginning, God created man and woman and joined them together for life. He said in Genesis 2:24, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh". In these words, God instituted the marriage relationship and ordained the family unit. God never desired people to divorce as we read in Malachi 2: 15-16.

Marital commitment is a serious one and is never to be taken lightly. It is a life-long commitment (Romans 7:1-3). When two people are lawfully married, God recognizes that union and joins them together (Genesis 2:24; Matthew 19:5; Ephesians 5:31). In Matthew 19:6, the Lord said, "Therefore, what God has joined together, let no man separate." This is a command of the Lord given in regards to marriage. Nevertheless, God joins two together in the marital relationship and they stay bound until death do them part (Romans 7:2; 1). In fact, God had planned to provide a relationship whereby both partners can fulfill one another's need for companionship.

In God's plan, marriage provides a forum for successfully raising children. A child is much more likely to grow up to become a good citizen and a child of God from a

home that is stable and spiritual. Marriage helps the married to prevent immorality. In Hebrews 13:4- we read that “Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.”

Marriage helps us to develop our spiritual lives. In fact, it serves as a model of our relationship with Christ (Ephesians 5:22-32). While there may be rare circumstances of distress where marriage is not advisable for the Christian (I Corinthians 7:1, 26), our relationship with our spouse should aid us in maturing as a Christian, not hinder us.

4.4.2. How to choose a life partner

There are many factors that one needs to consider when choosing a life partner. The most important aspect is to consider things that are crucial. Trusting someone is not as easy as it seems. But some characteristics as a life partner both husband and wife should be:

- A good wife/husband should be hospitable, that is, one who receives people in a home and creates a warm atmosphere to live in.
- He/ she should be one who is a hardworking and is not extravagant or reckless spender.
- He/ she should be one who is creative and resourceful, that is, one who can bring positive changes in life. One who is patient, co-operative and who is ready to endure all the life difficulties; who understands financial problems and who is not so demanding and greed wealth.
- Should be sexually healthy. This implies that there will be interesting life during marriage.
- He or she should be one who value discussions and give advices rather than criticizing or quarrelling.
- A good partner should be one who is faithful, honest and sincere in all spheres of life. This one should speak truth about his/ her social relationship. e.g. friends and relatives.
- The good partner should respect others and self-respect and is not married with such habits like: drunkenness, smoking, drug abuse, etc.
- A good partner should be one who is reserved to a certain level. Who does not get over excited, does not talk anyhow and is not cheap to be friendly to anyone.
- He or she should be physically (some time), mentally and emotionally healthy. This also means being cool tempered, tolerant, patient and simple.
- A good partner should be one with parental spirit. One who loves, care and who is concerned with another one's problem.
- He/she should be one who values human rights and dignity as a sacred gift.
- He/she who values man and woman to be equal and important to one another.

4.4.3 Celebration of marriage

Celebration of a marriage is the formal act by which a man and a woman take each other for husband and wife, according to law. This consists of the solemnization of a marriage; the term usually applied to a marriage ceremony attended with ecclesiastical functions.

Before arriving to the time of celebration of marriage, remember that the future couple and their families pass through different stages. On the side of the future couple, there is a time known as “courtship”. Courtship simply means the friendship between unmarried persons (male and female) who are attracted to each other and each tries to please the other in the hope of receiving their love, to have an important personal relationship with whom he/she is likely to marry.

The courtship is followed by a mutual consent where the future couple agrees to make a home and live together. From there their families often start to know each other and the next step is the introduction and declaration of their love to the parents especially the bride’s family.

4.4.4 Different forms of Marriage

We want first of all highlight the forms of marriage that exist or existed in our society. There are three forms of marriage; namely: Customary marriage, Civil marriage and Religious marriage.

In a customary marriage, it is the families of the future couple that come together for mutual consent on the dowry and the other protocols of their children’s marriage.

Civil marriage is the one recognized by the law. This most of the time accepts the union of one man to one woman (monogamy), and it is prior to religious marriage. The marriage is prohibited between the people with blood ties. This becomes the incest in the context of religious marriage (Lev. 18:6-18).

Religious marriage is a divine institution which has its origin in Genesis 2:18 where God Himself realized that it was not good for man to live alone and created for him a companion to help him to fulfill God’s plan. God wants his people to live in a very good disciplined manner and harmonious society. Hence, it exhibits conditions and prohibitions as stated in Leviticus Chapter 20:

- ➡ The marriage is prohibited between a brother and a sister
- ➡ Polygamy is prohibited
- ➡ Divorce is prohibited (only death can separate them)
- ➡ Marriage between people with same sex is prohibited (Homosexuality)
- ➡ Infidelity or adulterous of one of the spouses is prohibited.

Activity: Elaborate a list of the conditions and prohibitions in marriage and share impressions with your peer. Discuss the common views.

4.4.5 Validity of Marriage

The Church holds that marriage to be the intimate union of life and love between a man and a woman, which is permanent, faithful and open to new life.

In considering whether a marriage bond is valid, the Church looks at five aspects: the form of the marriage, the freedom of the parties, their capacity for entering into marriage, their knowledge of marriage and of each other, and their intentions in entering into marriage.

The Church maintains that when a man and woman, who are free according to law, exchange consent, the agreement made is presumed to be valid and binding. The couple is bound by a bond that only death can break. For this reason, the Church cannot allow the divorce unless conditions of the marriage validity are not maintained. We can conclude by saying that a valid marriage is a marriage done in accordance with the Word of God through his purpose and intention of a family.

4.4.6 Rights and duties of Spouses

Historically, many societies have given sets of rights and obligations to husbands that have been very different from the sets of rights and obligations given to wives. In particular, the control of marital property, inheritance rights and the right to set the activities of children of the marriage, have typically been given to male marital partners. However, this practice was curtailed to a great deal in many countries in the twentieth century, and more modern statutes tend to define the rights and duties of a spouse without reference to gender.

4.4.7 Rights of spouses

A spouse is a person who is married and committed to live together as husband and wife. Some of their rights are:

- A Spouse has right to the family, especially children. In fact each one has right to have the children and stay with them.
- The spouse has right to the property that they have as a family. This is the right of succession.

- We should not forget that a spouse has right to have sex with the partner, but in mutual consent and contentment.
- The spouse has right to express freely his or her idea in public for individual or community's interests.

4.4.8 Duties of spouses and Children

The duty is something that you have to do because it is part of your responsibility, or something that you feel is the right thing to do. The duties of the family members are acted in the interest for its self-continuity and sustainability. Spouses might have the triad role, mainly to one another, towards their children and towards their parents:

- The parents have the duty to make sure that their children grow in all spheres of life: physically, intellectually and spiritually. They are to teach them to love, worship and honor their God. They have also the duties of disciplining their children by teaching them how and why they should relate well with others (Ephesians 6: 4).
- Spouses have the duty to love and caring each other. They have duty of supporting each other most especially in a time of problem of sicknesses. It is the duty of the spouse to protect the family in a case of a danger and other complicated situations. They have duty to work hard that the poverty may not strike in their home.
- It is the duties of spouses to care for their parents. Though they have started their home but still have duty to care them especially when they are unable to support themselves when they are old.

Children have the duty of obeying their parents and show respects to them and those that are older than them.

4.4.9 Kinds of marriages and their effects to the society

There are different types of marriages, and every type has its corresponding implications or effects to the society. We can cite some among others: monogamy, polygamy, polyandry.

4.4.9.1. Monogamy

Monogamy is a form of marriage which an individual has only one partner during his or her lifetime. Monogamy helps the community to be more organized and developed because the married people work together to support their families

hence, development of the nation. The children born in monogamous marriage get parental love and care; and this helps the society to have responsible citizens. Children are born, grow and are educated by the one same father and mother. Monogamy helps the community to be peaceful in a sense that the family is free from vain rivalry.

4.4.9.2 Polygamy

Polygamy is a custom of having more than one wife at the same time. There are numerous examples of polygamy in the Old Testament, but the Bible constantly depict the consequences of polygamy (Malachi 2: 15; Mathieu 19: 1-12; Marc 10: 1-3; Luke 16:18).

Polygamy has got different effects on the family, Church and society. With Polygamy, it is impossible to avoid partiality on the part of the husband. It is relatively difficult for the husband to balance love among wives. Jealousy and envy also become inevitable on the part of the wives. Because of the unbalanced love by the husband; wives will remain dissatisfied with the love hence, enmity. Again it is impossible for the husband to care for the needs of a large family and family members are likely to live a miserable life.

In polygamous family, the husband tends to look at his wives as domestic slaves and recipients who are meant to work at home, satisfy his desires and produce children. In addition to the above, these misunderstandings can spread to the children. Finally, children of the same father end up killing each other due to riches succession and love imbalance from the father. Children will lack parental love and care. Due to the fear to show his total love to children of different mothers, he will have to show love but sparingly. Hence, polygamy has been found to be the cause of the fragility of the family relationship as a whole and intimacy partners at particular.

4.4.9.3 Polyandry

Polyandry is the practice of one woman taking two or more husbands. The custom evolved in human cultures where resources, particularly land and food, were scarce, and/or where women were allowed to own property or ancestral titles of rank.

In some parts of the world it occurred in areas where women themselves were scarce, for example in cultures where female infanticide was routinely carried out, or where females were less likely to survive to adulthood. Polyandry allowed men to pool their resources and live comfortable lives that might otherwise be denied to them and their children. And in these relationships, the women often enjoyed a very high status.

This has got a negative impact on the side of the children because they are not sure who their father is. Polyandry has a negative impact on the family and the reason of having children some time is not there. Sometimes the dignity of a man is not met because most of the time the man goes to that woman in a search for riches, not because of love or the real reason for marriage.

Some of the men can be disappointed because it will be difficult for the woman to love them equally. Polyandry has another negative effect today where infectious diseases like HIV/AIDS are a rampant one. Once the woman is infected, she will infect all the men. It has also a negative effect to the young girls who will not get the husband to marry them since one wife can get many as she wishes. In other words, the community that has polyandry can be indulged in many problems.

4.4.9.4 Divorce

Divorce (or dissolution of marriage) is the termination of a marriage or marital union, the canceling and/or reorganizing of the legal duties and responsibilities of marriage. The divorce dissolves the bonds of matrimony between a married couple under the rule of law of the particular country and/or state. However the Bible doesn't allow divorce. Jesus, in his teaching, emphasizes on the importance of long life in marriage (Mark 10: 1-9).

Divorce has different negative effects to the Church and the community. It is first of all against God's will that advocate for one flesh and live in marriage. Divorce causes children to miss love and care of one of their parents. Divorce can also cause promiscuity in the community and a lot of disorder.

BIBLIOGRAPHY

1. Rathus (2011): Human sexuality in a world of Diversity, Pearson.
2. Ssemuyaga (2005): Triumph in C.R.E, Kampala - Uganda
3. William B. (2002): The New Dictionary of Pastoral Studies, Eerdmans... Michigan
4. Robert L. (1996): Biblical Ethics & Homosexuality, John Knox Press, Louisville
5. Ancylopedia of Health and Education for the Family V. 2, 2010 Education and Health Library.
6. Donald K. McKim (1996): Westminster Dictionary of Theological Terms, London, Louisville Press.
7. Paul K. Jewett (1991): God, Creation, & Revelation: A Neo-Evangelical Theology, Michigan, William B. Eerdmans Publishing Company.
8. Packer J.I. (1973): Knowing God, Illinois, Intervarsity Press.
9. Oden Thomas C. (1987): The Living God: Systematic Theology, vol. One, New York, Harper & Row Publishers.
10. Melody and Richard Briggs (2008): Living for God: Studies for Disciples in the 21th century, Carlisle, ed. Piquant.
11. Steven G Mackie (1969), Patterns of ministry: Theological Education in a changing World, London, Collins.
12. Richard R. Osmer (2008), Pratical Theology: an introduction, USA, Congres Cataloging in Publication.
13. Choubeu Andre, www.dr-choubeu.over-blog.com/article-les-cinq-ministeres-.. retreived on 23may 2016-05-23.
14. <http://globalchristiancenter.com/bible-and-theology/academic-research/24188-understanding-the-teaching-ministry-of-the-church> (Global Christian center).
15. Jones Russell S. et ali (2011): Health, Wealth & Happiness, USA, Kregel.
16. James D Whitehead & Evelyn Eaton Whitehead (1995), Method in ministry: Theological reflection and Christian Ministry, Lanham, Chicago, New York, Oxford, Sheed & Ward.
17. Jonathan R. Wilson (2006), Why Church Matters: Worship, Ministry, and Mission in Practice, USA, Grand Rapids, Michigan.
18. David Robertson (2004): a Dictionary of Human Rights 2nd edition, London and New York, Europe Publications.
19. Jack Donnelly (2003): Universal Human Rights in theory & practice, second edition, Ithaca and London, cornel University Press,
20. <http://www.un.org/en/universal-declaration-human-rights/>
21. https://www1.umn.edu/humanrts/edumat/hreduseries/hereandnow/Part-5/8_udhr-abbr.htm
22. <http://www.enotes.com/homework-help/what-difference-between-society-community-444856>
23. <http://www.slideshare.net/nousheengul/impact-of-family-on-society>.

APPENDIX

Religious Education Syllabus for Senior Six, Other Combinations

Senior 6 : Religious Education		Unit 1: The Holy Trinity		No. of periods: 22	
Key Topic Competency: A learner will be able to interpret the accounts of the Unity in Godhead and how God revealed himself to humanity					
Learning Objectives			Content		Learning Activities
Knowledge and understanding	Skills	Attitudes and values			
State the means of God's Revelation.	Describe and explain the ways God's Revelation.	To appreciate God's Revelation. Practice God's will.	Meaning of God's Revelation God's Revelation in creation; God's Revelation in his Word; God's Revelation in Jesus Christ.		
	Explain the different ways of God's Revelation (General and Special Revelations)		God's Revelation through His presence (The Holy Spirit)		
			Make group presentations based on means on God's Revelation; Brainstorming about the general knowledge on the Holy Trinity; Reading the Bible; The learners will be taken out of classroom to observe the nature; Initiate discussions in groups and group presentation of findings.		
Links to other subjects:					
Assessment criteria: Learners will be able to explain the accounts of the unicity of God and how God revealed him to humanity.					
Materials: Bible, books, internet.					

Senior 6 : Religious Education	Unit 2: The Christian commitment		No. of lessons: 10	
Key Topic Competency: To enable the learner to make good choice based on Christian commitment				
Learning Objectives			Learning Activities	
Knowledge and understanding	Skills	Attitudes and values	Content	
Identify different kinds of Christian commitment	Describe and explain different kinds of Christian engagement: commitment	Appreciate the different kinds of Christian commitment	Different kinds of Christian commitment	Use group discussions about different kinds of Christian commitment
State the relationship between different kinds of Christian commitment		Practice the Christian commitment in the model of Jesus Christ.	Role of Christians' commitment in consolidation of the church's life.	Make presentations about different kinds of Christian commitment
				Use of sketches about different kinds of Christian commitment
Links to other subjects:				
Assessment criteria: Learners are able to make good choice based on Christian commitment				
Materials: Bible, pictures, photographs, films about the Christian engagements.				

Senior 6: Religious Education	Unit 3: The Respect of family Life			No. of lessons: 15
Key Topic Competency: To be able to defend the human life as a precious gift and Right.				
Learning Objectives				
Knowledge and understanding		Skills	Attitudes and values	Content
Identify different immoral acts degrading human family life(Explain the concepts of respect and life.	Integrate the activities of respect and life in the daily life.	Immoral acts against family as willed by God (homosexuality, gay, lesbianism, promiscuity, divorce, sexual harassment, unfaithfulness, adultery etc.).
Define the concepts of Family life		Apply the realities of respect and life in own community. Differentiate types of family	Be actor of respect of human life in the society.	Consequences of Immoral acts to the society Composition of family Kinds of family (extended, and nuclear) Family life (mutual respect, obedience for children, love, trust, kindness, work, etc..) Impact of peaceful family on society (Peace building) Human rights Community and society.
Learning Activities				
				Make research on the immoral acts that are against family harmony which results into family violence and propose ways in which they can be avoided and resolves; Discuss in small groups the importance of the nuclear and extended family in wellbeing and social development.
Links to other subjects: Social studies under Human rights.				
Assessment criteria: Learners are able to defend the human life as a precious gift and light.				
Materials: Bible, pictures, photographs, films about the respect of life, other related documents.				

Senior 6: Religious Education	Unit 4: Human Sexuality and Marriage in God's Plan			No. of lessons: 25	
Key Topic Competency: To be able to positively manage the human sexuality and marriage according to God's plan.					
Learning Objectives			Content		Learning Activities
Knowledge and understanding	Skills	Attitudes and values			
Identify different Christian values. Define the concepts of sexuality, marriage and state God's plan on sexuality and marriage.	Describe the relationship between human sexuality, the marriage and the God's Plan for humanity. Explain the human sexuality and the role of marriage. Interpret the God's Plan for humanity.	Appreciate the gift of human sexuality, the nature, the purpose and the ends of marriage. Practicing self-control by avoiding sexual promiscuity and sexual deviations.	The meaning and the purpose of human sexuality Human sexuality theories; Marriage in God's plan Celebration of Marriage Validity and invalidity and Indissolubility of marriage Rights and duties of spouses Polygamy and divorce. Different kinds of marriage and their effect on the society and human right(monogamy, polygamy, polyandry		Group discussions and group presentations of the human sexuality, the role of marriage and the God's plan for humanity; Sketches related to avoiding the sexual exploitation; Use of audio-visual materials.
Links to other subjects:					
Assessment criteria: Learners are able to positively manage human sexuality and marriage according to God's plan.					
Materials: Bible, pictures, photographs, films about marriage and family.					

