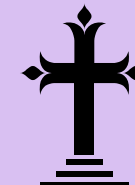


| | | | |
|--|---|--|--|
| <p>What this unit contains</p> | <p>Beliefs about life and death, personal relationships, individual commitment, life choices, roles in the family, love of 'neighbour'. Things which unite Christians – baptism.</p> | | |
| <p>Where the unit fits and how it builds upon previous learning</p> | <p>This unit builds on knowledge introduced in the Primary phase.</p> | | |
| <p>Extension activities and further thinking</p> | <ul style="list-style-type: none"> ➤ Consider how belief in Jesus as a sacrifice influences the beliefs of Christians about life and death. ➤ Compare Christian beliefs about death and the afterlife with that of another religion that they have studied. ➤ Discuss the belief in a vocation with a committed Christian. ➤ Research the seven sacraments recognised by the Roman Catholic church. | | |
| <p>Vocabulary</p> <p>Baptism Confirmation Holy</p> <p>celebrant anoint candidate</p> <p>community Priest sacrament</p> <p>Communion belonging</p> | <p>SMSC/Citizenship</p> <ul style="list-style-type: none"> ➤ Belonging ➤ Beliefs about the meaning of life and death. ➤ Living life and making life choices according to one's values | | |

CHRISTIANITY KS 3 Unit 13: The Christian journey of life



Unit 13 Session 1

| Learning objectives | A T 1 | A T 2 | Suggested teaching activities | Sensitivities, points to note, resources |
|--|--|---|---|--|
| <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know the Christian stages of life; ➤ know that Christians from different branches of the church celebrate belonging in a different way; ➤ know what happens in a Christian baptism service; ➤ know and understand the role of godparents; ➤ consider how being a godparent can be a serious undertaking. | <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>Recall what pupils know already about the rites of passage that mark stages of life in Christianity and make a class list. Explain what the unit will cover.</p> <p>Introduce the Christian Journey of Life diagram. Explain to pupils that there are variations in the ways different denominations admit people to membership but most celebrate Baptism and Holy Communion (also known as Eucharist, Mass or the Lord's Supper) which they believe were introduced by Jesus. With pupils recall the times in Jesus' life when he was baptised himself and when he shared his last meal with his disciples.</p> <p>Watch a video of a Christian baptism service, <i>e.g. Roman Catholic or Church of England</i>. As they watch, pupils note what is required of the parents and godparents. At the end discuss notes.</p> <p>As a class read the 'Different people different promises' information sheet that explores the Church of England's baptism service. Discuss the Christian beliefs that the service shows and note what this service means to Christians, why water is used in the service, what the water symbolises and what is required from parents and godparents in the service.</p> <p>Agree what being a godparent means in practice if they take their vows seriously. Record individual list of things godparents should try to do and the qualities Christian parents would look for when choosing a godparent for their baby</p> <p>Set homework: Interview someone who has either been to or participated in a Christian baptism service; What was the experience like for them and what is their view about the role and responsibility of a godparent? Or List what you consider are the attitudes, beliefs and values important for Christians when choosing godparents for a baby.</p> | <p>Resources Stages of life diagram Video – e.g. 'Pathways of belief', 'Believe it or not'. 'Different people different promises' information sheet. (Vows and promises made in baptism services.)</p> <p>Teacher Note In Christianity special rituals mark movement through different stages of life. These are believed to bring individuals more deeply into a relationship with the church and serve as a "visible outward sign" of an inner change. The officially recognised 'sacraments' are actions believed by Christians to have been instituted by Jesus himself. Pupils who are active members of these churches may know several.</p> |

Unit 13 session 2

| Learning objectives | A T 1 | A T 2 | Suggested teaching activities | | Sensitivities, points to note, resources |
|--|-------------------------------------|-------------|--|--|--|
| <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know that Christians from different branches of the church celebrate belonging in a different way; ➤ know about the content of baptism & dedication services. | <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>√</p> | <p>Recall work from previous lesson and share results of the homework.</p> <p>As a class study what happens at a dedication service, e.g. <i>Baptist, Evangelical or house church</i>.</p> <p>Create a table to analyse similarities and differences between the baptism and dedication services. Why do Christian churches have different services?</p> <p>Record why some Christians mark the birth of a child in these ways.</p> <p>Describe the content of a baptism and dedication service and explain the symbolism.</p> <p>Homework</p> <p>a) Evaluate the different services, explaining their own views.</p> <p>b) Distinguish between the features of different denominational practices of welcoming a baby.</p> | | <p>Resources</p> <p>Video – e.g. ‘<i>Pathways of belief</i>’, ‘<i>Believe it or not</i>’.</p> <p>‘Speaking for Ourselves’ (RMEP) Clip C2</p> <p>‘Different people different promises’ information sheet. (Vows and promises made in baptism services.)</p> <p>http://www.cofe.anglican.org/lifeevents/baptismconfirm/</p> <p>Prayer over the Water – from the C of E liturgy of Baptism</p> |

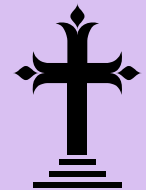
Unit 13 Session 3

| Learning objectives | A T 1 | A T 2 | Suggested teaching activities | | Sensitivities, points to note, resources |
|--|---|-------------|---|--|--|
| <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ consider the impact of the growing independence of a child on the family; ➤ know the content of a confirmation and believers' baptism ceremony; ➤ understand the purpose of the ceremonies and the differences between the services. | <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>√</p> | <p>As a class discuss the difference between a child and a teenager. Read some extracts from articles or selected problem page /agony aunt letters on the theme of teenage difficulties with parents. Discuss pupils' responses, e.g. What things do teenagers often object to and why? Why is there often conflict between parents and teenagers? In what ways do teenagers want to be independent?</p> <p>Do pupils think that teenagers who are part of a religious family would have more or fewer difficulties as they grow older? Is this the same in all religions?</p> <p>Recap existing knowledge about ceremonies in religions, particularly Christianity, which mark a child becoming an adult. At what age do pupils think a person could make their own choices about religious commitment? At what age can someone take responsibility for their behaviour?</p> <p>Act out a confirmation service as a class. Look in greater detail at what is said by the bishop and the candidates, and talk about its meaning. Ask the pupils to identify the link between confirmation and baptism.</p> <p>Watch a video of a believer's baptism service, noting down how this service differs from confirmation. Explain why people are immersed in water, and why these Christians do not believe in infant baptism.</p> <p>Homework: choose one of the following:</p> <ol style="list-style-type: none"> 1. Write a dialogue between a young person who has just been confirmed and one who has been baptised, explaining their reasons for going through this ritual and describing their feelings. 2. Decide who in your faith could be a role model to inspire you to live a good life in your faith. Explain why you made this choice. | | <p>Resources</p> <p>Letters or up-to-date articles, e.g. extracts from a magazine problem page</p> <p>Confirmation order of service.</p> <p>Video of a believer's baptism 'Speaking for ourselves' Clip C3</p> <p>http://michigan.csichurch.com/Confirmation.html</p> <p>http://www.danishchurch.vancouver.bc.ca/service/confirmationbilling.html</p> <p>http://re-xs.ucsm.ac.uk/gcsere/revision/xtianity/ch2/4/2.html</p> <p>http://www.beliefnet.com/index/index_10191.html</p> <p>http://www.request.org.uk/main/whatever/confirmation/confirmation02.htm</p> |

Unit 13 Sessions 4 & 5

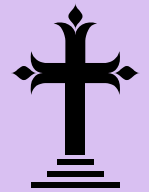
| Learning objectives | A T 1 | A T 2 | Suggested teaching activities | | Sensitivities, points to note, resources |
|--|-------------------------------------|-------------------|---|--|--|
| <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know that for believers there are many life choices; ➤ know about choices of religious vocation for men and women, celibacy in holy orders, marriage within the church ➤ know the promises/vows made for these choices; ➤ consider what a vocation might be | <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>√</p> <p>√</p> | <p>Set pupils into groups, each group to investigate a different Christian life choice and report back at the end of the lesson.</p> <p>Groups should focus on:</p> <ul style="list-style-type: none"> ▪ Religious vocation in different denominations, recalling that holy orders are considered a sacrament in some parts of the Christian church. ▪ Women's ministry. ▪ Celibacy in holy orders. ▪ Christian marriage. ▪ Living a Christian life in a family. ▪ Living a single life in the church. <p>Pupils should record what they believe a vocation to be.</p> <p>At the end of session 5 Share and organise responses to the pupils' research. Classify under the headings of 'religious' and 'non-religious'. In small groups (3 minutes) discuss how the responses help clarify their own thoughts or influence them to a change of view. Set homework, explaining that in the next lesson pupils will consider Christian views on death and the afterlife.</p> <p>Homework Survey opinions about life after death from a group of their choosing (parents, friends, members of a faith community).</p> | | <p>Resources</p> <p>http://mb-soft.com/believe/text/orders.htm</p> <p>http://www.orthodoxphotos.com/readings/temple/degrees.shtml</p> <p>http://stbrigids-kilbirnie.com/Pages/orders.html</p> |

CHRISTIANITY KS 3 Unit 13: The Christian journey of life

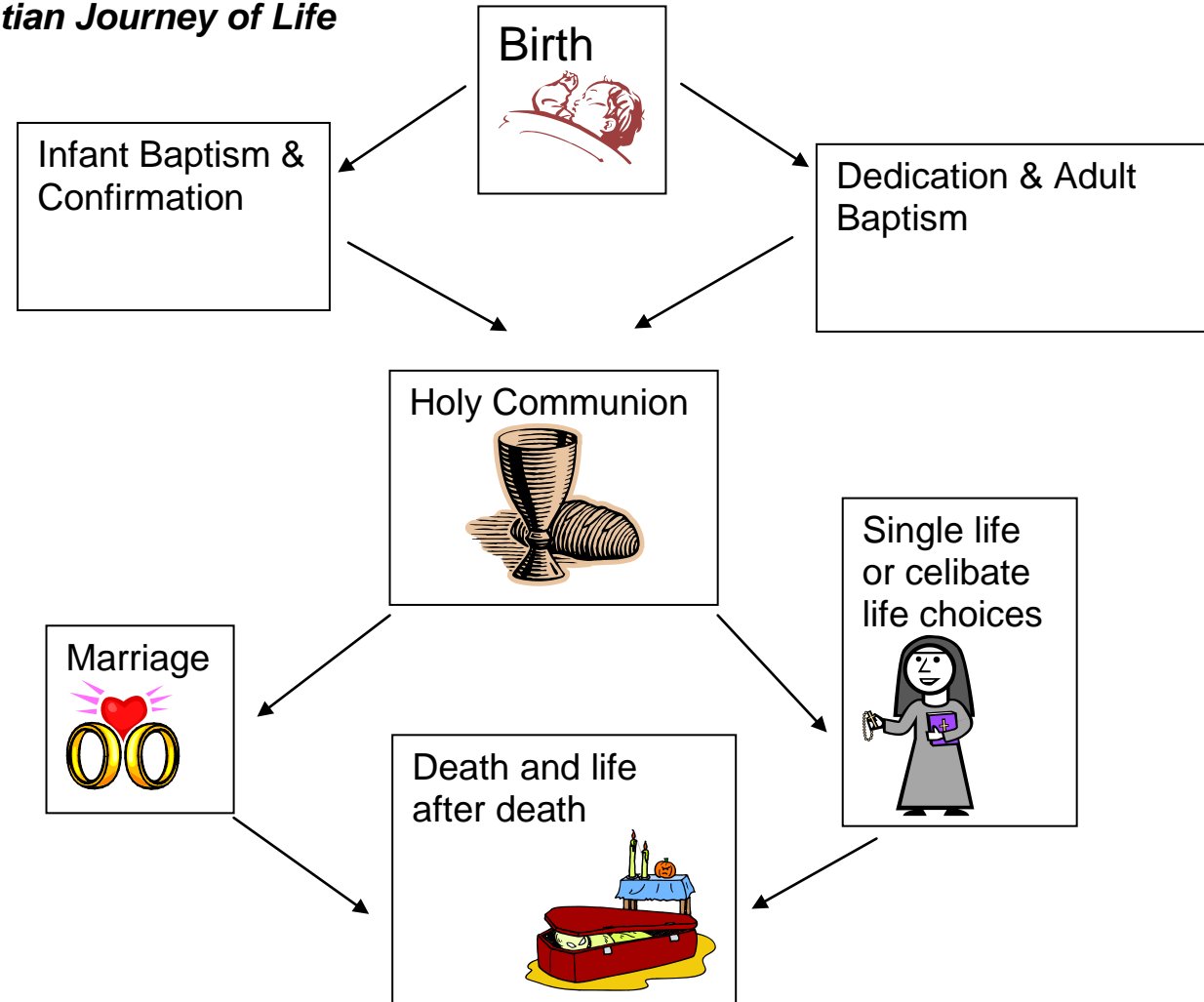


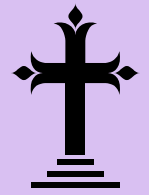
Unit 13 Session 6

| Learning objectives | A T 1 | A T 2 | Suggested teaching activities | | Sensitivities, points to note, resources |
|--|--|---|--|--|---|
| <p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know Christian beliefs about death and life after death ➤ know Christian funeral practices; ➤ consider the journey of life from a Christian perspective. | <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p> | <p><i>It would be useful if a Christian minister could be present in this lesson to explain to pupils how the funeral service demonstrates Christian beliefs in life after death and enables the Christian community to support the bereaved family.</i></p> <p>As a class discuss the reasons why there can be no 'right' answers to the questions they have asked in their homework, only beliefs. Discuss responses.</p> <p>Recall Christian beliefs about Easter and about life after death. Explain that not all Christian Funerals are the same but brainstorm what pupils know already about what happens at a funeral. Perhaps they can recall a state funeral that they might have seen.</p> <p>Read through one of the sets of notes about a Christian funeral, watch a video or talk to a minister about the service. Ensure that pupils appreciate that belief in a life after death does not stop the bereaved family from being very sad and needing support to come to terms with their loss.</p> <p>Read the poem 'Birth is a beginning and death a destination'. Pupils should unpick the meaning of the various images for a Christian and for themself.</p> <p>Homework / Assessment</p> <p>Make a creative response to the poem 'birth is a beginning and death a destination' in the light of what you now know about Christian rites of passage and sacraments.</p> | | <p>Resources</p> <p>Video: 'Speaking for Ourselves' Clip C5 & Worksheet.</p> <p>http://www.cofe.anglican.org/worship/liturgy/commonworship/texts/funeral/funeralfront.html</p> <p>N.B. Be sensitive to the needs and feelings of pupils who may be experiencing bereavement.</p> |



Unit 13 Session 1 Christian Journey of Life





Unit 13 Sessions 1 & 2

Parents and promises

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Different people, different promises

There are three different sets of statements in the baptism service -

- ◆ The promises made by parents, godparents and family.
- ◆ The commitment made by the person being baptized. When the person is a child, these promises are made by proxy: parents and godparents speak on the child's behalf. However, they are still understood as the children's promises, for which, as they grow older, they will be responsible.
- ◆ The affirmation of faith which is shared by the person being baptized as well as by the whole church. Again, parents and godparents speak on behalf of a child too young to answer with understanding.

The promises of (god) parents

This first set of promises, which come after opening prayer, at least one reading from the Bible, and a sermon or talk, are the ones which set the scene for the whole baptism service. They contain the basis on which the church baptizes people too young to answer for themselves.

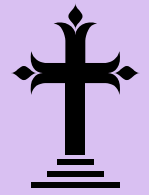
The first question to the church

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling. People of God, will you welcome these children/candidates and uphold them in their new life in Christ?

With the help of God, we will

This reminds us that we are none of us alone in the journey of life, but we are all supported by others in following our choices. The church is that group of people who support one another in following Jesus Christ, and so they are first asked to take up their responsibility for this new member.



The questions to parents and godparents

Parents and godparents, the Church receives these children with joy. Today we are trusting God for their growth in faith. Will you pray for them, draw them by your example into the community of faith and walk with them in the way of Christ?

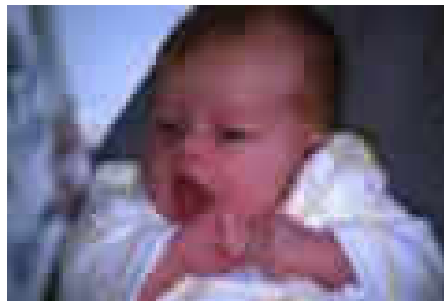
With the help of God, we will.

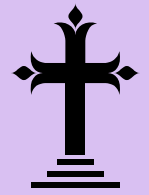
In baptism these children begin their journey in faith. You speak for them today. Will you care for them, and help them to take their place within the life and worship of Christ's Church?

With the help of God, we will.

Parents and godparents make a commitment to:

- pray for the child;
- by word and example help the child become a worshipping member of the church;
- care for the child and bring them up to be a responsible adult Christian;
- be a companion on life's journey, trying to both to shape their own character and the child's, so that it is like Christ's.





Unit 13 Session 2

Prayer over the Water

The ministers and candidates gather at the baptismal font. A canticle, psalm, hymn or litany may be used.

The president stands before the water of baptism and says (optional seasonal and responsive forms are provided)

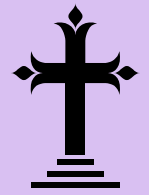
All Praise God who made heaven and earth,
who keeps his promise for ever.

Let us give thanks to the Lord our God.
All It is right to give thanks and praise.

We thank you, almighty God, for the gift of water
to sustain, refresh and cleanse all life.

Over water the Holy Spirit moved in the beginning of creation.
Through water you led the children of Israel
from slavery in Egypt to freedom in the Promised Land.
In water your Son Jesus received the baptism of John
and was anointed by the Holy Spirit as the Messiah, the Christ,
to lead us from the death of sin to newness of life.

We thank you, Father, for the water of baptism.
In it we are buried with Christ in his death.
By it we share in his resurrection.

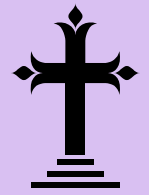


Through it we are reborn by the Holy Spirit.
Therefore, in joyful obedience to your Son,
we baptize into his fellowship those who come to him in faith.

Now sanctify this water that, by the power of your Holy Spirit,
they may be cleansed from sin and born again.
Renewed in your image, may they walk by the light of faith
and continue for ever in the risen life of Jesus Christ our Lord;
to whom with you and the Holy Spirit
be all honour and glory, now and for ever.

All

Amen.



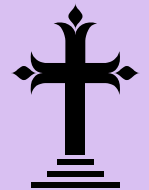
Unit 13 Session 3

Confirmation in the Roman Catholic Church (from Roman Catholic information sheet)

In the Roman Catholic Church confirmation is celebrated at different ages according to the rules of the local bishop (generally between 10 and 14 years old), but adults who are baptised are always confirmed immediately afterwards. Whereas baptism enters you into the community, without your consent in the case of a child, confirmation is an affirmation that you want to remain in it. It is an adult commitment which reaffirms your baptismal promises. A traditional way of speaking is that it makes you a soldier of Christ. This means that you are committed to working and fighting for your faith. Every confirmed Catholic (and Christian) is a missionary entrusted with the task of spreading their faith. We say that they must give Christian witness. Witness is a term used by Christians to mean a public declaration of their faith. This can be by word or example. For instance, a Christian who demonstrates against a bad law gives Christian witness.

The Ceremony of Confirmation

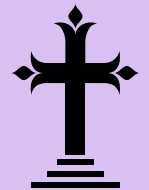
1. It takes place during **mass**.
2. The celebrant is usually a **bishop**, but may be a priest who has received special permission.
3. Each candidate has a **sponsor** who affirms that they are willing to be confirmed.
4. Each candidate **renews the promises** of their baptism
5. The celebrant **lays hands** on the candidates, while praying that the Holy Spirit be brought down upon them. He does this by stretching his hands over them - he does not actually touch them at this point.
6. The candidates approach the celebrant one at a time. The sponsor's right hand is placed on the candidate's shoulder.
7. The candidate has chosen a saint's **name** which the sponsor gives to the celebrant.
8. The celebrant anoints the candidate with **chrism**, a sign of strength, and says, "**(Confirmation name) be sealed with the gift of the Holy Spirit.**" The candidate replies "Amen"
9. The **mass** continues with the presentation of gifts.



Chrism

Chrism is an important symbol. It is a sign of strength. The Christian is being given the strength of Christ to fight for good. From ancient times people were marked out for a special task by being anointed. They were identified as servants of a particular Lord by having that Lord's sign written or marked on them in some way. In confirmation Christians are being marked out as Christ's people, members of the People of God. They are commissioned to a special task, spreading the gospel and fighting against evil. Confirmation is a sign that they are ready to take up their Christian vocation.

Christians believe that they receive the gift of the Holy Spirit. The Holy Spirit is the power of God, the Third Person of the Trinity, who makes Christians holy and gives them the strength and the love of God in their lives. They believe that the Holy Spirit's presence in their lives will produce certain benefits. These they call the gifts and fruits of the Holy Spirit. The presence of the Holy Spirit is intended to bring people closer to God, enable them to love God more and to be stronger in the practice of the Christian life.



Unit 13 Session 6

Christian Death Rites – the Roman Catholic Church

Sometimes, when a person is dying, a priest or minister will come to their bedside to pray with them and to try to help them prepare for death. In the Roman Catholic Church, the priest will put holy oil on a person's head; this is the sacrament of the sick.

When a person dies their body is placed in a coffin. Sometimes this coffin is left open so that relatives can say a final goodbye to the person. The coffin is then usually taken to a church, where a priest will read from the Bible. The priest will also say a few words about the person which are designed to comfort the mourners and then say prayers, hoping that the person will now be in heaven.

In a Roman Catholic Church, prayers are said for the dead person's soul.

Next the coffin is taken from the church, either for burial or ***cremation***.

At a ***crematorium***, more prayers are said and the coffin is then taken away to be cremated. Later the ashes are returned to relatives to be buried or scattered.

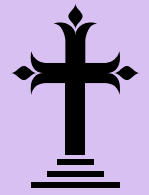
At a funeral the coffin is lowered into the ground and then covered with earth. Later a gravestone may be placed there giving some details of the person's life.

At both services the priest or minister will probably say,

'We commit this body to the ground, earth to earth, ashes to ashes, dust to dust.'

This reminds people that we are all human and made by God and also recalls that God made the world at creation.

Candles are sometimes lit to remind people that Jesus was the Light of the World and that because of Jesus Christians can be saved from their sins and go to heaven.



Unit 13 Session 6

Christian Death Rites 2 – the Church of England

A funeral marks the close of a human life on earth. It is the opportunity for friends and family to express their grief, to give thanks for the life which has now completed its journey in this world and to commend the person into God's keeping.

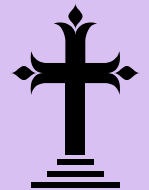
The Church of England funeral service can be very short and quiet with only a few members of the family present or an occasion of great solemnity with music, hymns and a packed church. Whether in a parish church or a crematorium chapel, it can be the plain funeral service from Common Worship or with the addition of hymns, favourite prayers and readings, an address. It can also sometimes be set into the context of a Communion Service.

Questions of life and death

The funeral service will reflect the personality of the one who has died and the circumstances of their death. Feelings of grief, gratitude, joy and sadness often intermingle.

Funeral services always raise profound questions about the meaning of life and death. Jesus believed in a life-giving God: 'the God of the living, not of the dead.' Christians believe that Christ's resurrection is the triumph of good over evil and of life over death and has made eternal life available to humans.

What happens after death is a mystery but Christians believe that everybody will be judged by God. What heaven is like, the Bible and the church do not say too precisely but Christians believe that they will enjoy the presence and love of God and of the whole company of heaven. They believe that whatever is wonderful about life here on earth is only a glimpse of the glory of the life that is to come.



The funeral service

The service begins with the priest or other minister reading aloud such reassuring sentences from the scriptures as:

'I am the resurrection and the life,' saith the Lord; 'he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die,' and: 'I know that my Redeemer liveth ...'

A psalm - often The Lord is my Shepherd - follows and passages from the Bible are read telling of God's care and of the hope of eternal life after death. There may be a sermon remembering the life and work of the dead person and the great Christian beliefs about life beyond death. This can comfort the mourners but sometimes it is felt that the service and the readings from the Bible convey all that needs to be said.

If the family wishes it, a Communion service follows. The prayers recall the promise of the resurrection, entrust the dead person to the love and mercy of God and ask for comfort and strength for those who mourn.

The committal

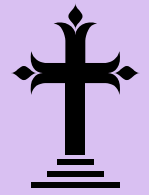
The committal is a particularly solemn moment of the funeral service. It takes place either at the graveside or, in the case of a cremation, in the crematorium chapel or in church before the hearse leaves for the crematorium.

In the cemetery or churchyard, the family will gather round the open grave into which the coffin is lowered and they will hear the words:

'We therefore commit his (or her) body to the ground; earth to earth, ashes to ashes, dust to dust; in the sure and certain hope of the Resurrection to eternal life.'

Handfuls of earth are then scattered on the coffin.

In a crematorium, the words of committal may be accompanied by the closing of a curtain to hide the coffin from view or the coffin is moved slowly out of sight. The committal can be a very emotional moment. Many who are suffering grief find that, even in their sadness, the words of prayer can lift them towards the experience of Christian rejoicing in the knowledge of life beyond death.



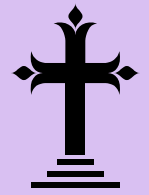
Unit 13 Session 6

Prayers of entrusting and commending from Common Worship

Lord Jesus, our redeemer,
you willingly gave yourself up to death,
so that all might be saved and pass from death to life.
By dying you unlocked the gates of life
for all those who believe in you.
So we commend *N* into your arms of mercy, believing
that, with sins forgiven,
he/she will share a place of happiness, light and peace
in the kingdom of your glory for ever. **Amen.**

N has fallen asleep in the peace of Christ.
We entrust *him/her*, with faith and hope in everlasting life,
to the love and mercy of our Father
and surround *him/her* with our love and prayer.
In baptism, *he/she* was made by adoption a child of God.
At the Eucharist *he/she* was sustained and fed.
God now welcomes *him/her* to his table in heaven
to share in eternal life with all the saints. **Amen**

Heavenly Father,
your Son Jesus Christ is the firstborn from the dead.
We believe that he will raise up the bodies of his faithful people to be like his in glory.
We commend *N* to your mercy
and pray that as you gather *him/her* to yourself,
you will give to us your blessing of peace;
through Jesus Christ our Lord, who died and rose again to save us,
and is now alive and reigns with you and the Holy Spirit in glory for ever. **Amen.**



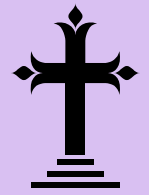
Unit 13 Session 6

Prayers of entrusting and commending from Common Worship

God our creator and redeemer,
by your power Christ conquered death and returned to you in glory,
bearing in his body the marks of his passion.
Confident of your victory and claiming his promises,
we entrust *N* into your keeping in the name of Jesus our Lord,
who, though he died, is now alive
and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

Almighty God, as you bring us face to face with our mortality,
we thank you for making each one of us in your own image
and giving us gifts in body, mind and spirit.
We thank you now as we honour the memory of *N* ,
whom you gave to us and have taken away.
We entrust *him/her* to your mercy,
and pray that you will show us the path of life,
and the fullness of joy in your presence through all eternity. **Amen.**

Almighty God, in your great love
you crafted us by your hand and breathed life into us by your Spirit.
Although we became a rebellious people, you did not abandon us to our sin.
In your tender mercy you sent your Son to restore in us your image.
In obedience to your will he gave up his life for us, bearing in his body our sins on the cross.
By your mighty power you raised him from the grave and exalted him to the throne of glory.
Rejoicing in his victory and trusting in your promise
to make alive all who turn to Christ, we commend *N* to your mercy
and we join with all your faithful people and the whole company of heaven
in the one unending song of praise: glory and wisdom and honour
be to our God for ever and ever. **Amen**



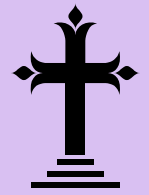
Unit 13 Session 6

Prayers of entrusting and commending from Common Worship

At the time of death

Into your hands, Lord,
our faithful creator and most loving redeemer,
we commend your child *N* ,
for *he/she* is yours in death as in life.
In your great mercy
fulfil in *him/her* the purpose of your love;
gather *him/her* to yourself in gentleness and peace,
that, rejoicing in the light and refreshment of your presence,
he/she may enjoy that rest which you have prepared
for your faithful servants;
through Jesus Christ our Lord. **Amen.**

Into your hands, O merciful Saviour,
we commend your servant *N* .
Acknowledge, we pray, a sheep of your own fold,
a lamb of your own flock,
a sinner of your own redeeming.
Enfold *him/her* in the arms of your mercy,
in the blessed rest of everlasting peace
and in the glorious company of the saints in light.
Amen.



Unit 13 Session 6

Birth is a beginning and death a destination
And life is a journey:
From childhood to maturity
and youth to age;

From innocence to awareness
and ignorance to knowing;
From weakness to strength or
from strength to weakness
and often back again;

From health to sickness
and we pray to health again.
From offense to forgiveness
from loneliness to love
from joy to gratitude
from pain to compassion
from grief to understanding, from fear to faith.

From defeat to defeat to defeat
until looking backwards or ahead
We see that victory lies not
at some high point along the way
but in having made the journey
step by step, a sacred pilgrimage.

Birth is a beginning and death a destination
And life is a journey;
A sacred journey to life everlasting

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