

Week 4



**ASSIGN
BUSTER**

Plain and Simple Introduction Sue Bender point's out in her Plain & Simple that she has powerful impulse (or longing) for the Amish quilts which to her expressed a symbol of simplicity (Bender 18). She was also astonished by their graceful aesthetic beauty which she admired (Bender 11).

The Amish overall lifestyle is crowded by vast, fascinating aspects. For instance, they have strict adherence to dress codes. In Amish community, it is a taboo to put on ties, gloves, and belt's and sports shoes (sneakers) (Clark 14). All their attires are handmade and are uniquely designed using dark textiles (or fabric). They utilize hooks to hold their tunics together (Clark 34). It is a taboo for men designed trousers to bear rumples (or creases). All married men ought to grow beards. Their garments dimensions are also a subject to their unique Ordnung family they belong (Clark 17). They also wed their relatives. Those who attempt to wed outside their fellow Amish are subject to excommunication. The Amish also have elevated rates of infant deaths accruing from genetic disorders which are passed to generations though their population retains stability despite the vast infant deaths (Clark 24).

The Amish approach almost every life aspect with a " plain simplicity attitude". This " simplicity" is depicted in the manner they handle individual tasks each at a time. They always bid their time when executing a distinct task and hold on it until it's complete prior to attempting a subsequent task. They also regard variant types of work (or jobs) with equal balance. As a result, their overall life is summed up by a tranquil and relaxed lifestyle. In Genesis 3: 19, God reveals his wrath after Adam and Eve contravened to his word. Adam and Eve had consumed the fruit from the " tree of knowledge" which they had been a forewarned by God not to consume. God

affirms in this verse that work is a prerequisite for mankind survival. God also affirms that work is an inextricable part of human nature. In addition, God points out that work will always be accompanied by extreme exhausting hard labour. The overall meaning of this verse would imply that mankind is incomplete void of work.

In 1962, Dorothy Day birthed a movement which campaigned for equal treatment upon the Catholic workers. She also deployed The Catholic worker journal to expose chief essential aspects which the contemporaneous society at the time contravened with (Falk & Rita 89). The aforementioned journal points out Days' philanthropic devotion to spark societal change which resulted in the Roman Catholic adoption of a fair and equal treatment of both the well-off and the poor. Also, in 1943, the Catholic Church came up with a global aid agency to fund over one hundred and thirty million individuals. This aid group grants donations to urgent occurrences such as accidents, catastrophes and epidemics.

In *Laborem Exercens: On Human Work*, John Paul II points out that work is a fundamental key to the "whole social question". In this context, John Paul is referring to the puzzling query of what really is essential in life. He is referring to the methodologies in which we can remake life to be more benevolent. He is quoting the aspects which can elevate mankind standards and more conforming to his dignity (John 7).

References

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