

## Stage 2

<b>Unit 26</b>	<b>The Old Testament</b>
	<b>Part 1: Christian Scriptures</b>
	The Bible is the Word of God. God inspired certain persons to write down His Word to us.
	Both Jews and Christians claim the Bible as their sacred writings or scriptures. The Bible contains many books. For Jews, the Bible is a collection of the Old Testament books and is called Hebrew Scriptures. For Christians, the Bible is a collection of both Old and New Testament books and is called Christian Scriptures.
	The books of the Old Testament are set in the time before the birth of Jesus and contain writings that prepare us for the coming of Jesus Christ.
	The books of the New Testament are set in the time of Jesus. They recount the birth, life, death, resurrection and ascension of Jesus Christ, the beginning of the early Church and the issues facing the Christian communities as the Church developed.
	<b>Part 2: Called to Share in God's Love</b>
	The book of Genesis recounts creation. Adam and Eve, representing humankind, are called to share in God's love, but reject God. As a result of this original sin, humankind is sinful, and the consequence of sin is death.
	God's plan of salvation begins with God's Self-revelation to the Patriarchs (Noah, Abraham and Jacob). As God makes known God's saving plan, God calls the Patriarchs into relationship with God. Genesis thus presents God as a God who enters into human history to create a Chosen People through whom salvation will come.
	<b>Part 3: God - Keeper of Promises</b>
	Over time the people of Egypt gradually forgot who Joseph was and what he did. They became jealous of the Israelites. The king was afraid that the Israelites would take over Egypt, and he forced them into slavery.
	God appeared to Moses in the form of a burning bush and commissioned him to free the Israelites from slavery.
	The Pharaoh was stubborn and refused to free the Israelites. God inflicted ten plagues on the Egyptians, the last being the death of all the first-born males. This plague prompted the Pharaoh to release the Israelites.
	On the night of the Passover Moses gathered all the people together, and they marched to freedom with God's guidance. Eventually they came to the Red Sea. God parted the waters of the Red Sea, and Moses led the Israelites through the waters to freedom.
	<b>Part 4: God - Maker of Laws</b>
	God made a covenant with the Israelites at Mt Sinai. God promised the Israelites that they would be God's people and God would be their God. God also promised to return to them the land God gave to Abraham.

	In return the Israelites agreed to obey the laws of God, the most famous of which are known as the Decalogue or Ten Commandments. The many commandments given to the Israelites are recounted in Exodus, Leviticus and Deuteronomy.
	The Israelites were unfaithful to God and failed to obey the commandments. God made them wander in the desert for forty years by which time a new generation of Israelites was born, who was faithful to God.
	<b>Part 5: The God who Cares</b>
	God's promise to the Israelites is fulfilled when, under the leadership of Joshua, the Israelites conquer Jericho.
	God provides kings to rule the Israelites. At first the kings ensured that the people were faithful to God's commandments, and God protected them against attacks from foreign nations. For example, God empowered David to defeat the Philistines by killing Goliath.
	King Solomon built a temple (the Temple of Solomon). It became a central point of worship of God. However, Solomon gradually turned away from God and began to worship other gods. By the time Solomon died many of the Israelites were unfaithful to God, and they were punished. The kingdom was split into two, the southern kingdom of Judah and the northern kingdom of Israel.
	<b>Part 6: Learning to Please God</b>
	The Wisdom Books of the Old Testament are full of practical ways of pleasing God. God wants us to be happy. When we please God we become happy. The wisdom books have many wise sayings and good advice about pleasing God and being happy.
	<b>Part 7: Preparing for the Coming of Jesus</b>
	God raised prophets to do three things:
	1. To warn God's people against selfishness and sin. Often God punished the people, because they didn't listen to the prophets' warnings.
	2. To turn God's people back to Him when they rejected God's love. If the people did not love God, they could not receive the saviour. And so, it was important to bring them back to God.
	3. To prepare God's people for the coming of the saviour.
	In the books of the prophets we learn the details of God's plan, and we are told that the Messiah is God himself. We learn that the Messiah will come to bring about the kingdom of God, and that he will die for the forgiveness of sin.
	The Old Testament lays the foundation for the New Testament. The New Testament takes off where the Old Testament ends.

<b>Unit 27</b>	<b>Jesus our Friend, Teacher and Saviour</b>
	<b>Part 1: Who is Jesus?</b>
	Jesus is fully God and fully human.
	Jesus is the Son of God, the 2nd Person of the Trinity.
	Jesus is the son of Mary who was chosen by God to be the mother of His Son.
	There are many examples in the gospels which tell us that Jesus is the Son of God and the son of Mary.
	<b>Part 2: Jesus Our Friend</b>
	Jesus is the friend of children, and he uses children as an example in many of his teachings.
	Our relationship with Jesus grows when we obey his commandments to love God and to love one another.
	There were several different social groups in Judea at the time of Jesus. Jesus reached out to women and children, the poor, the sick, outcasts and sinners.
	<b>Part 3: Jesus the Miracle Worker</b>
	Jesus performed miracles as a sign that the kingdom of God was at hand.
	The miracles that Jesus performed can be broadly classified into two groups: nature miracles and healing miracles. Although Jesus did not perform miracles to prove he was the Son of God, in time the miracles helped his followers to understand that he is the Son of God.
	While Jesus primarily performed miracles for the poor and outcast, many miracles involved children.
	<b>Part 4: Jesus Our Teacher</b>
	Jesus came to teach us about the kingdom of God. His mission was to proclaim the kingdom of God.
	Jesus used parables and stories to teach about God's kingdom.
	The parables challenged listeners to re-think the way they lived and to act with a new way of thinking.
	Jesus called his twelve disciples to assist with the proclamation of the kingdom of God and to continue his teachings and work of salvation.
	<b>Part 5: Jesus Our Saviour</b>
	Jesus is our saviour. He came to save us from sin and evil and bring us to God. He suffered and died to save us.
	There are many stories in the gospels that tell us Jesus is our Saviour.
	In the Hebrew language the name Jesus means 'God saves'.

<b>Unit 28</b>	<b>Early History of the Catholic Church in Australia</b>
	<b>Part 1: Christianity Arrives in Australia</b>
	British society was characterised by strong sectarian divisions around the time of the first settlement in Australia. These divisions were brought into the early settlement in Australia.
	Australia proved to be a harsh environment for the early settlers. Life for the convicts was especially burdensome, with lack of food and basic resources.
	<b>Part 2: Beginnings</b>
	In the early years of the colony, Catholics did not enjoy religious freedom and Catholic priests were prohibited from carrying out their priestly ministry.
	The Catholic Church was formally accepted by the Australian authorities in 1820 with the arrival of Fathers John Therry and Philip Conolly.
	John Bede Polding became Australia's first Catholic archbishop. Arriving in 1835, Polding made a significant contribution to the establishment and growth of the Church in Australia. Polding was a champion of pastoral care and justice. He succeeded in gaining for the Catholic Church the privileges that the Anglican Church enjoyed.
	The Church Act 1836 provided some financial support for Catholic schools. It was, however, limited and left the Church with significant challenges in the area of education and welfare.
	<b>Part 3: Religious Orders in Australia</b>
	The withdrawal of funding for Church schools presented a significant challenge for the Catholic Church in its attempt to address the educational and social needs of the time.
	The bishops responded by inviting and establishing religious orders in Australia. The legacy of the hard work and commitment of religious can be seen today in the large network of Catholic schools and welfare organisations.
	<b>Part 4: People Living the Gospel</b>
	In nineteenth century Australia there were many dedicated Catholics who worked alongside members of the religious orders. Many clerics and lay people were among those who made significant contributions to the promotion of justice and the provision of welfare for the poor and needy.
	<b>Part 5: The Catholic Church Becomes Organised</b>
	The Catholic Church is divided into a number of geographical regions, called dioceses, each under the leadership of a bishop. Each diocese is in turn subdivided into parish communities which recognise the parish priest as their pastor, teacher and liturgical leader.
	The Catholic Church began as a single diocese under the direction of Archbishop John Bede Polding. Over time the diocese of Australia was subdivided into separate dioceses.

	<p>The Church became organised into parishes in the 1820s after the Catholic Church had been officially recognised. Priests initially organised parishes around the worshipping Catholic community. With the emergence of church buildings the parishes became organised around these churches.</p>
	<b>Part 6: The Catholic Church and the First Australians</b>
	<p>White settlement in Australia resulted in the gradual displacement of the indigenous people from the family, land and culture.</p>
	<p>The Church's intentions for the indigenous people were good, but, the Church failed in its attempts to help them. Efforts were made here and there, but there was no overall approach to the problems faced by the first Australians.</p>

<b>Unit 29</b>	<b>Prayer: The World's Greatest Wifi</b>
	<b>Part 1: What is Prayer?</b>
	Prayer is communication with God. It involves talking, listening and responding to God.
	Prayer is necessary if we are to nurture our relationship with God.
	There are different kinds of prayer; prayers of:
	Praise and adoration.
	Thanksgiving.
	Forgiveness.
	Petition.
	Intercession.
	<b>Part 2: People of Prayer</b>
	There are many people in the Old Testament who had a close relationship with God through prayer.
	The Gospel of Luke presents Jesus as a person who prayed to God the Father often, and before significant events in his life.
	Jesus teaches that we should pray to God with sincerity, persistence, faith and trust, and that our prayers should be short and to the point.
	Jesus taught us the greatest prayer of all - the Lord's Prayer.
	<b>Part 3: Ways of Praying</b>
	Formal prayer follows a set plan, which is dictated by the prayer recited. The Church has given us many formal prayers, but we can also create our own formal prayers.
	Spontaneous prayer does not follow a set plan dictated by the recitation of a prayer. It is an informal conversation with God.
	Given to us by the Aboriginal people, the Dadirri is a tool which Christians can use in spontaneous prayer.
	Prayer is always personal, irrespective of whether one prays individually or publicly.
	<b>Part 4: Who do we Pray to?</b>
	We pray first and foremost to God in the person of the Father, the Son, the Holy Spirit or the Holy Trinity.
	We pray to Mary, the angels and the saints so that they might intercede for us before God.
	The Litany of the Saints is recited or chanted on important occasions in the Church.
	When we pray the rosary we meditate on events in the life of Jesus and Mary.

Unit 30	Sacrament of the Eucharist
	<b>Part 1: The Seven Sacraments</b>
	A sacrament is a sign of Jesus' love, given to us through the Church. There are seven sacraments which are grouped into three categories:
	Sacraments of Initiation - Baptism, Eucharist and Confirmation.
	Sacraments of Healing - Reconciliation, Anointing of the Sick.
	Sacraments of Service - Matrimony, Holy Orders.
	In the early Church the three Sacraments of Initiation were administered in one ceremony. Today these sacraments are separated in time and celebrated in three separate ceremonies.
	<b>Part 2: Eucharist - The Source and Summit of the Christian Life</b>
	The Church describes the Eucharist as the source and summit of the Christian life. The Eucharist is a celebration of Jesus' love for us. It has three dimensions:
	It is a meal.
	It is a sacrifice.
	It is a memorial.
	<b>Part 3: Growing Closer to Jesus through the Eucharist</b>
	Jesus is present in the Eucharist. In Holy Communion we receive Jesus. The outward or visible sign is bread and wine, but it is Jesus who we receive, and we call this the real presence. When we receive Jesus in the Eucharist we are nourished spiritually. The Eucharist brings the worshipping community together into the Body of Christ.
	<b>Part 4: The Sacrament of the Eucharist</b>
	Jesus is present in the worshipping community during the celebration of Mass. Jesus is present in the:
	People who have gathered to worship.
	Scriptures. The readings at Mass are the Word of God.
	Priest, who represents Jesus and presides over the Mass.
	Gifts of bread and wine which become His Body and Blood.
	The rituals of the Mass are arranged into four parts:
	1. The Introductory Rite.
	2. The Liturgy of the Word.
	3. The Liturgy of the Eucharist.
	4. The Concluding Rite.
	<b>Part 5: Introductory Rite</b>
	In the Introductory Rite of the Mass the people of God gather together as a worshipping community. They:
	Express their faith and unity through words and actions.

	Remember and ask for God's mercy and forgiveness.
	Praise and acclaim God's glory and holiness.
	Give thanks for God's goodness and love.
	<b>Part 6: Liturgy of the Word</b>
	The Liturgy of the Word is the first main part of the Mass. It follows the Introductory Rite. It includes two readings (First and Second Readings) and a Gospel reading followed by a Homily. In the Liturgy of the Word members of the worshipping community listen and respond to the Word of God proclaimed in the:
	Readings from Scripture, the Word of God.
	Homily.
	Responsorial Psalm.
	Gospel Acclamation.
	Creed.
	Prayers of the Faithful.
	<b>Part 7: Liturgy of the Eucharist</b>
	We celebrate the Paschal Mystery in the Liturgy of the Eucharist. The Liturgy of the Eucharist recalls the passion and death of Jesus, and his resurrection and ascension. In the Liturgy of the Eucharist members of the worshipping community:
	Pray through words and actions.
	Share their faith together.
	Remember what Jesus taught and did.
	Recall and celebrate the Paschal Mystery.
	Receive Jesus in the sacred bread and wine.
	Give thanks to Jesus.
	Are nourished by the body and blood of Jesus.
	<b>Part 8: The Concluding Rite</b>
	The Eucharistic Celebration ends with The Concluding Rite of the Mass. In this Rite, we are dismissed and sent forth to proclaim and bring God's love and life to all the world and to those with whom we live and work. In the Concluding Rite the priest acknowledges that Jesus has given us life in the Eucharist and sends us out to bring this life to others. The Introductory Rite consists of:
	Announcements.
	A final blessing.
	The dismissal.



Unit 31	Preparing For and Celebrating Easter
	<b>Part 1: Lent - Preparing for Easter</b>
	Lent is the season of the Church year leading to Easter. It begins on Ash Wednesday and ends on the night before Easter. It lasts for 40 days (not counting Sundays) reminding us of Jesus' 40 days in the desert preparing for the work he had come to do.
	At Christmas we celebrate Jesus' birth and coming as Saviour of the world. At Easter we celebrate Jesus' great act of saving the world from sin and death by his passion, death and resurrection.
	During Lent we prepare for Easter the way Jesus prepared in the desert for his saving mission. Jesus prayed and fasted and gave up earthly pleasures and power to be led and strengthened by the Spirit of God. Jesus prepared for his passion and death in order to save us from sin and death and win for us forgiveness and life with God forever.
	On Easter Sunday we celebrate Jesus' great act of love for us and victory over sin and death. By His death and resurrection we have been set free and can claim heaven as our homeland.
	The forty day period of preparation in Lent parallels stories in the Old Testament pointing to and preparing for the Easter mystery of salvation in the passion, death and resurrection of Jesus.
	<b>Part 2: Living Lent</b>
	During Lent Christians prepare for Easter by praying, fasting and doing good works. These practices act as signs of repentance and atonement for sin and our willingness to forgive those who have hurt us.
	<b>Part 3: Colours and Symbols of Lent</b>
	Liturgical colours express the mood and theme of a specific celebration or season of the Church year.
	The liturgical colour of Lent is purple, although red is used on Palm Sunday and Good Friday.
	The purple colour of Lent is the colour of mourning and sadness and calls to mind our sinfulness and our need for forgive.
	Ashes, the cross and the colour purple are dominant symbols of Lent.
	Ashes is a symbol of humility, purification and sorrow; when marked with ashes in the form of a cross on our foreheads on Ash Wednesday, they express our acknowledgement that we are sinners and in need of purification and cleansing.
	The cross is the primary symbol of Christianity and the central symbol used in our Christian liturgies. During Lent the cross leads the Procession of Palms. It is the focus point of the Stations of the Cross and is venerated on Good Friday. On Ash Wednesday we are marked with ashes in the form of the cross. Jesus' death and resurrection gave new meaning to the cross. It becomes for Christians a symbol of victory over death and salvation from sin.
	Purple or violet is the prescribed colour of Lent. It expresses moods of mourning and sadness, repentance and penance.
	Numerous symbols can be used during Lent to remind us of our sinfulness, our need to repent, seek forgiveness and atone for our sins.(Catechism of the Catholic Church #1146)

	<b>Part 4: Holy Week Celebrations</b>
	Holy Week is the most important week in the Church's year. It begins on Palm Sunday and ends on Easter Saturday evening, when we celebrate the resurrection of Jesus.
	Palm Sunday marks Jesus' entry into Jerusalem and is the beginning of Holy Week, the final week of Lent. On that day, Jesus rode as a royal king into Jerusalem on the back of a donkey.
	The Easter Triduum is the liturgical name for the three days ending Lent and leading into Easter: Holy Thursday, Good Friday and Holy Saturday. The Easter Triduum marks the most significant events of Holy Week.
	Holy Thursday celebrates the event of the Lord's Last Supper. Jesus showed the apostles the meaning of the commandment to love one another by washing their feet and he revealed the depth of his love for humankind by giving us his own body and blood.
	On Good Friday Christians remember the suffering and death endured by Jesus in order that sins be forgiven. Usually Christians commemorate this event by attending the Stations of the Cross and the Good Friday ceremonies at Church.
	The Saturday of the Easter Triduum is a day of quiet reflection and prayerful anticipation, for the resurrection.
	<b>Part 5: He is Risen</b>
	At the Easter Vigil Mass and on Easter Sunday we celebrate the resurrection of Christ.
	After the resurrection, Jesus appeared to his disciples on a number of occasions.
	Before Jesus ascended into heaven he commissioned his disciples to preach the Good News throughout the world.
	Jesus sent the Holy Spirit to the disciples to give them strength and guidance.

<b>Unit 32</b>	<b>Preparing For and Celebrating Christmas</b>
	<b>Part 1: Advent Themes</b>
	Advent is the season in the Church's liturgical calendar during which Christians wait and prepare for the coming of Jesus Christ.
	During Advent Christians prepare spiritually for the coming of Jesus Christ through repentance and personal renewal.
	During the four weeks of Advent Christians focus on the themes of hope, love, joy and peace.
	<b>Part 2: Advent Practices</b>
	The main liturgical colour of Advent is purple and symbolises repentance. It also symbolises royalty. The other two colours are rose (the third week of Advent) and white (Christmas Eve and the Christmas season).
	The four candles on the Advent wreath are called the Prophecy Candle, the Bethlehem Candle, the Shepherds' Candle and the Angels' Candle, respectively, and each has its own symbolism.
	When we light a candle on the Advent wreath and pray, we are reminded that we are preparing for Jesus.
	<b>Part 3: The Jesse Tree</b>
	The genealogy of Jesus (as outlined in the Gospel of Luke) begins with Adam and Eve and ends with Jesus, the Son of God, and is actually a condensed outline of salvation history.
	The genealogy of Jesus is symbolised in the Jesse Tree. The Jesse Tree recalls the fall of humanity due to sinfulness, God's gradual self-revelation and the unfolding and fulfilment of God's plan of salvation.
	<b>Part 4: Jesus is Born</b>
	The birth narrative is recounted in the Gospel of Luke and includes the immediate events leading up to the birth of Jesus and the visitation of the shepherds. The story of the three wise men is found in Matthew's gospel.
	The New Testament nativity account of Jesus is based on the stories in the gospels of Matthew and Luke.
	The Incarnation is the fulfilment of God's saving plan.
	<b>Part 5: The Season of Christmas</b>
	There are several important feasts during the Christmas Season; the most important one being the Nativity of the Lord which is celebrated on Christmas Eve and Christmas Day.
	<b>Part 6: Symbols of Christmas</b>
	There are several common Christmas symbols. These are significant because they remind Christians of the true meaning and importance of Christmas.

<b>Unit 33</b>	<b>Living God's Values</b>
	<b>Part 1: Christian Values</b>
	Christian values are derived from the belief that God loves humanity and expects us to love one another. The way we act towards one another and the choices we make are derived from the Christian values we hold.
	Values are the ideas, principles, moral beliefs and standards by which we live.
	Christian values are the ideals, principles, moral beliefs and standards by which the followers of Jesus Christ act and live.
	<b>Part 2: The Ten Commandments</b>
	Moses received the Ten Commandments on behalf of the Israelites on Mount Sinai. The Ten Commandments formed the basis of a covenant or agreement between the Israelites and their God, and indicated the type of relationship that Israel should have with God.
	The Ten Commandments are the foundation upon which Christian morals and values are based.
	<b>Part 3: Jesus' Commandment of Love</b>
	Jesus came to complete the Law of the Old Testament. He gave humanity a new commandment, 'Love one another, as I have loved you.'
	Loving as Jesus loves is what makes the commandment to love others 'a new commandment' (see CCC#1823 and CCC#1825 on page 3 of Teacher Overview).
	The Beatitudes are the attitudes Christians need to nurture the values that help them to put Jesus' commandment of love into action.
	<b>Part 4: Love in Action</b>
	Jesus gave us an example of what it means to love one another by washing his disciples' feet.
	Jesus showed his love for people through his ministry of teaching and healing.
	Today the Church continues what Jesus began.
	There are any ways in which we can share the love of Jesus with others.
	<b>Part 5: Right and Wrong</b>
	Christian morality is based on the teachings of Jesus, and they govern how one is to action the commandment to love one another.
	Jesus taught his followers moral lessons through parables.
	<b>Part 6: Making the Right Choices</b>
	As human beings we possess the freedom to choose between what is right and what is wrong.
	There are consequences to our actions; good choices lead to positive, beneficial consequences while bad choices lead to negative, harmful consequences.
	Our conscience guides us in our decision making.
	As Christians we have a duty to inform our conscience by knowing the Ten Commandments, reading the gospels and keeping informed and abreast of the teachings of the Church.

<b>Unit 34</b>	<b>The New Testament</b>
	<b>Part 1: Structure of the New Testament</b>
	There are four parts to the New Testament: the gospels, the Acts of the Apostles, the letters and the Book of Revelation.
	The books about Jesus and the early Church are about the new covenant, sealed with the blood of Jesus. This is the reason the collection is called the New Testament.
	The New Testament contains 27 books, organised in four sections. The first section has the four gospels. The next section has a book called the Acts of the Apostles. The third section has 21 letters written to the early Church communities, and the last section contains the Book of Revelation.
	The gospels are concerned with the life of Jesus, while the Acts of the Apostles deals with the beginning of the Church. The epistles address issues and problems in the early Church, and the Book of Revelation encourages Christians to remain faithful to Jesus until his return at the end of time.
	<b>Part 2: Jesus - God and Man</b>
	The gospels present Jesus as fully God and fully human.
	The divinity of Jesus is made evident through his ministry.
	<b>Part 3: The Early Life of Jesus</b>
	Jesus was born in Bethlehem under humble circumstances and grew up in Nazareth.
	The birth of the Jesus was announced by angels to the shepherds as Saviour. Three wise men travelled from afar to pay homage to him as King.
	As a boy of twelve Jesus revealed his great wisdom as he interacted with the priests and teachers in the Temple of Jerusalem.
	John the Baptist announced the coming of the Messiah and preached a baptism of water for the forgiveness of sin.
	Jesus gathered twelve apostles around him to assist him in carrying out the work of God.
	<b>Part 4: Jesus the Teacher</b>
	Jesus used the analogy of the good shepherd to proclaim God's love for God's people.
	Jesus commanded his followers to love God and one another, and he explained the Great Commandment through parables.
	Jesus expects us to love others as He loves us. Loving others includes loving everyone, even those we don't like and those who have hurt us.
	<b>Part 5: Jesus the Miracle Worker</b>
	Jesus worked many miracles during his ministry as a sign of God's love for God's people.
	<b>Part 6: Jesus Completes the Father's Work</b>
	Jesus accomplished God's work of salvation through His death, resurrection and ascension.
	Jesus gave us his body and blood at the Last supper, and Catholics receive Jesus' body and blood in the Eucharist.

	Jesus appeared to the disciples after the resurrection and he commissioned them to spread the Good News to all nations.
	<b>Part 7: Friends of Jesus</b>
	The Annunciation recounts how Mary was chosen to be the Mother of God. She was a devoted mother and follower of Jesus.
	After receiving the Holy Spirit at Pentecost, the apostles began the work of building up the Church which Jesus founded.
	St Paul was initially a fierce opponent of Christianity, but after his conversion he set about spreading the Good News of Salvation to the gentiles in many nations.
	St Peter was the first pope. He performed miracles in the name of Jesus and was responsible for opening Christianity to gentiles.

<b>Unit 35</b>	<b>Jesus - Face of God</b>
	<b>Part 1: Fullness of God's Revelation</b>
	From the very beginning human beings turned away from God through sinfulness, but over time God revealed Himself to good people in the Old Testament.
	Jesus is the fullness of the revelation of God. Through the Incarnation God took on human form in the person of Jesus. Thus Jesus is fully human and fully divine.
	God revealed Himself in the person of Jesus so as to take away the consequences of human sin and to restore the relationship with God that Adam and Eve broke.
	Humanity has been forgiven because of the sacrifice Jesus made on the cross. Out of divine love (agape), Jesus willingly gave up his life for the sake of humanity.
	<b>Part 2: God's Saving Plan Accomplished through Jesus</b>
	Luke presents Jesus as the second Moses; he has organised his gospel so that the ministry of Jesus follows the same pattern as the story of God's saving plan described in the Books of Exodus, Deuteronomy, Numbers and Joshua.
	This structure centres around the three major journeys Jesus made:
	1. His ministry in Galilee of proclaiming the kingdom of God and providing signs that the kingdom of God is at hand.
	2. His journey to Jerusalem, during which he teaches his followers about the kingdom of God.
	3. His final journey from the temple to his death, resurrection and ascension into heaven.
	The human and divine nature of Jesus is revealed throughout these journeys.
	<b>Part 3: The Kingdom of God is Proclaimed</b>
	The first ministerial journey described in the Gospel of Luke took place in Galilee, where Jesus proclaimed the kingdom of God, taught his followers about that kingdom, and gave signs that the kingdom of God was at hand.
	<b>Part 4: Teachings about the Kingdom of God</b>
	Jesus taught his followers that nothing is more important than following him.
	Jesus taught his followers about Christian discipleship.
	<b>Part 5: The Paschal Mystery</b>
	The Paschal Mystery recounts how God's saving plan is accomplished through Jesus.
	When Jesus died on the cross he took upon himself the sins of the world and became the bearer of all sin. The consequence of sin is death. Jesus died because he carried all our sins.
	When Jesus rose from the dead, he overcame death, and the sins he carried on our behalf were washed away.
	<b>Part 6: The Face of Jesus</b>
	The Shroud of Turin is a length of linen cloth, which bears the image of a man who has been crucified. Although the Church has not confirmed that the image is that of Christ, tradition holds that the body of Christ was wrapped in the Shroud of Turin.
	Before people learnt how to read and write art was used as a way of teaching people about Jesus. Art was used to recount the stories in the gospels.

<b>Unit 36</b>	<b>Mary and The Saints</b>
	<b>Part 1: Communion of Saints</b>
	In the Apostles' Creed, we profess our belief in the communion of saints which is made up of all the baptised, living and dead. The communion of saints make up God's holy people.
	The communion of saints exists at three levels.
	1. Believers who gather together to celebrate God's love through Jesus.
	2. People in purgatory whose souls are being purified, as they are preparing for heaven.
	3. People who have died and are in heaven with God. The Church has officially declared some of these people to be saints.
	Canonised saints are people who lived extraordinarily holy lives.
	The ceremony of declaring someone a saint by the Church is called canonisation. The process leading to canonisation cannot begin until the person is dead, and it which takes at least five years.
	<b>Part 2: The Saints - Extraordinary People</b>
	Saint Joan of Arc, Saint John Bosco, Saint John Paul II, Saint Mary MacKillop, Saint Patrick and Saint Mother Teresa are examples of the thousands of saints who lived extraordinarily holy lives as they cared for the people of God.
	<b>Part 3: Mary Mother of God</b>
	Daughter of Saints Anne and Joachim, Mary was born without original sin, and she did not commit any sin during her life.
	The Angel Gabriel appeared before Mary to tell her that God had chosen her to be the Mother of Jesus. Mary said 'yes' to God and became the mother of Jesus.
	The theme of the Magnificat is that the kingdom of God is for people who are humble and hungry for Jesus, while those who are selfish and unkind will be turned away.
	When Mary died she was taken into heaven body and soul. She is the Mother of the Church and our spiritual mother.
	<b>Part 4: Mary Woman of Faith</b>
	Mary's unfaltering faith and trust in God are evident in the gospels and serve as an example to which Christians aspire.
	<b>Part 5: Devotions to Mary</b>
	Mary is the greatest of all saints and we honour her as the Mother of God.
	Mary has been a role model for Christians for hundreds of years, and there are many devotions to Mary which focus on her life and example. The Hail Mary, Hail Holy Queen and the rosary are examples of common Marian devotions.
	Holy people have witnessed apparitions of Mary, and they have inspired further devotion to the rosary.



<b>Unit 37</b>	<b>Celebrating the Paschal Mystery through Liturgy</b>
	<b>Part 1: The Liturgical Cycle - A Celebration of the Paschal Mystery</b>
	The Paschal Mystery is the birth, life, suffering, death, resurrection and ascension of Jesus.
	The Church celebrates the Paschal Mystery in the Church's liturgical cycle.
	Liturgy is the Church's official public and communal form of worship and celebration.
	The liturgical cycle recalls and celebrates the Paschal Mystery over a yearly cycle.
	The liturgical readings follow a three year cycle: Cycle A, B and/or C.
	<b>Part 2: Liturgical Colours</b>
	There are several colours used in the Liturgy.
	Liturgical colours are used to remind us of different parts of the Paschal Mystery, signifying special times in the liturgical calendar. Liturgical colours help us to focus on the event and meaning of each part of the Paschal Mystery.
	<b>Part 3: Holy Days Celebrating God and the Paschal Mystery</b>
	All the holy days linked to Jesus are part of the Paschal Mystery and are celebrated during the Church's liturgical year.
	The Church has added other important feasts to its calendar. There are feasts linked to Mary, Joseph and the saints.
	<b>Part 4: Holy Days Celebrating Mary, Joseph and the Saints</b>
	The Church has added other important feasts to its calendar. There are feasts linked to Mary, Joseph and the saints.
	<b>Part 5: The Mass</b>
	In the Mass Catholic Christians celebrate the Paschal Mystery. The rites, prayers and ceremonies used in celebrating the Mass help us to focus on specific aspects of the Paschal Mystery.

<b>Unit 38</b>	<b>Sacrament of Confirmation</b>
	<b>Part 1: Initiation Stories</b>
	Entry into a new group or stage of life involves an initiation process.
	The progression from one state or stage in life to another is marked by initiation ceremonies called rites of passage.
	There are many stories of how initiation is celebrated within various groups and cultures.
	The Scriptures describe how God initiated people to carry out God's work.
	Jesus gave the seven sacraments to the Church as a means of receiving God's gift of love to those who receive and celebrate them.
	<b>Part 2: Sacraments of Initiation</b>
	Jesus gave seven sacraments to the Church. Three of which are called Sacraments of Initiation. They are Baptism, Confirmation and Eucharist. When we celebrate them we are welcomed and initiated into the Christian family, the Church.
	The symbols used in Baptism, Confirmation and Eucharist remind us of the hidden reality of God's saving love made visible through these sacraments.
	<b>Part 3: History of the Sacraments of Initiation</b>
	The New Testament reveals that the celebration of the Sacraments of Initiation can be traced to the beginning of Christianity.
	In the early Church the Sacraments of Baptism and Confirmation were celebrated together at the same time and ceremony. Over time the sacraments of Baptism and Confirmation were celebrated as two separate ceremonies.
	The reason for this was the growing practice of infant baptism.
	As Christian communities spread, grew and developed, there were too many individual baptisms for the bishop to attend them all. So the bishop delegated his parish priests to administer Baptism but reserved to himself the conferral of Confirmation.
	Today the sacraments of Baptism and Confirmation are more commonly celebrated separately in two ceremonies at different times. However, in some Eastern Rites of the Church infants and children are baptised and confirmed immediately after at the same time and celebration.
	In the rite of Christian initiation of Adults (RCIA), the sacraments of initiation are celebrated together and if possible during the Easter Vigil ceremonies.
	<b>Part 4: Symbols of Confirmation</b>
	Our world is full of symbols revealing invisible realities. Many symbols, such as fire, wind, and oil have shared meanings across the world.
	The Scriptures contain symbols such as fire, wind, water, oil, hands, the dove, the staff and shepherds. These symbols reveal some aspect of God and God's relationship to people.
	The symbols used in the Sacrament of Confirmation have their origin in the Scriptures. They reveal the hidden reality of the effect of the Sacrament.

	<b>Part 5: Confirmation Rituals</b>
	The rite of Confirmation follows a set sequence of rituals, comprising:
	Presentation of candidates
	The delivery of a homily
	Renewal of baptismal promises
	Laying on of hands (the key ritual by which the Holy Spirit is conferred)
	Anointing with Chrism
	Sign of Peace
	Irrespective of whether the Confirmation program is parish or school based, it involves a period of instruction.
	<b>Part 6: Gifts of the Holy Spirit</b>
	The Holy Spirit binds and unites Christians as one.
	In the Sacrament of Confirmation, candidates are given the seven gifts of the Holy Spirit, which, if activated and nurtured, effect a personal transformation. They are the invisible reality of the presence of the Holy Spirit in our hearts.
	The saints were filled with the gifts of the Holy Spirit and nurtured these gifts throughout their lives. The candidates' Confirmation names remind them to nurture these gifts, just as did the saints whose name they have chosen.
	<b>Part 7: Fruits of the Holy Spirit</b>
	When people love Jesus the gifts of the Holy Spirit begin to transform their lives. They bring forth and are guided by the fruits of the Holy Spirit.

<b>Unit 39</b>	<b>Encountering Jesus Through Lent and Easter</b>
	<b>Part 1: Importance of Lent</b>
	Ash Wednesday signals the beginning of Lent, a period lasting forty days, during which Christians turn away from sin and turn their lives to God.
	On Ash Wednesday we receive ashes on our foreheads to remind us of the purpose of Lent.
	During Lent, Christians to what Jesus did in the desert prior to beginning his ministry. We follow the example of Jesus.
	<b>Part 2: Colours, Actions and Symbols of Lent</b>
	Lent is the Church season lasting forty days leading up to the resurrection of Christ. The primary liturgical colour for Lent is purple, but red is used on Palm Sunday and Good Friday.
	During Lent Christians focus on prayer, fasting and almsgiving as a sign of repentance and to atone for sin.
	Christians are required to approach prayer, fasting and almsgiving with sincerity.
	Fasting and almsgiving can take different forms.
	The symbols of Lent remind us that Jesus has saved us and won forgiveness for our sins.
	<b>Part 3: Forgiveness</b>
	During Lent we forgive those who have hurt us, and we ask Jesus to forgive us for the sins we have committed.
	The Parable of the Lost Son reminds us that God is always willing to take us back because He loves us, provided we are remorseful.
	During Lent we celebrate the sacrament of God's loving forgiveness by receiving the Sacrament of Reconciliation.
	<b>Part 4: Holy Week</b>
	Holy week commences on Palm Sunday and concludes with the celebration of the Easter Vigil Mass.
	In the Palm Sunday Mass we commemorate Jesus' entry into Jerusalem and the passion and death of Jesus.
	On Holy Thursday we focus on the meaning of the washing of the feet and we celebrate the institution of the Eucharist.
	On Good Friday Catholics usually attend two services - the Stations of the Cross and the Good Friday Service. The Good Friday service comprises three parts:
	1. Liturgy of the Word.
	2. Veneration of the Cross.
	3. Communion Service.
	Easter Saturday is a day of waiting for the resurrection of Christ, and consists of different customs throughout the world.
	<b>Part 5: Jesus Lives</b>
	The Easter season begins with the celebration of the Easter Vigil Mass during which we celebrate the events of salvation history which culminate with the resurrection of Christ.

	In some cultures the resurrection of Christ is celebrated by holding a procession.
	There are a variety of Easter symbols, which remind us of the significance of the death and resurrection of Christ.
	<b>Part 6: The Apostles Continue What Jesus Began</b>
	After the resurrection, Jesus appeared to the disciples on many occasions.
	Jesus commissioned Peter to be the first leader of his Church.
	Prior to the ascension, Jesus commissioned the disciple to preach the Good news to the whole world.
	The Church was born on the first Pentecost, when the disciples received the gift of the Holy Spirit.

<b>Unit 40</b>	<b>Come, Lord Jesus</b>
	<b>Part 1: Preparing for the Coming of Jesus</b>
	Advent is a season in the Church's liturgical year during which Christians prepare for the coming of Jesus in the Incarnation and at the Parousia.
	During Advent Christians prepare for the coming of Jesus through prayer and reflection. One of the traditional ways Christians do this is through the use of the Advent wreath, which acts as a prayer focus for each week of Advent.
	<b>Part 2: Our Covenant Journey to Jesus</b>
	God made covenants with Noah, Abraham and the Israelites (through Moses).
	The prophet Isaiah and Jeremiah foretold that God would make a new covenant with all people. Jesus is the fulfilment of that covenant.
	During Advent Christians prepare spiritually so that Jesus can renew the new covenant God has written in their hearts at baptism.
	<b>Part 3: Infancy Narrative</b>
	By giving birth to Jesus Mary became the one through whom the new covenant was made possible.
	Luke describes the events connected with the birth of Jesus in much more detail than Matthew, while Matthew focuses his story on the three wise men.
	<b>Part 4: Jesus - Gift from God</b>
	God promised that He would send His son to us to be our saviour. Jesus is the fulfilment of that promise, the promise of salvation. Through the gift of Jesus, we our sins have been forgiven, and we have been given the promise of eternal life with God in heaven.
	At Christmas we are reminded that God has given us the great gift of His only son, and we focus on how we can promote the kingdom of God by responding to God's gift of Jesus.

<b>Unit 41</b>	<b>God's Marvellous Creation</b>
	<b>Part 1: Wonder and Awe of Creation</b>
	There is beauty in the world all around us. When we take the time to see the beauty around us, we wonder at the magnificence of Creation.
	In Australia and around the world there is a great variety of flora and fauna, all of which are beautiful.
	Human beings are part of God's creation. When we wonder at creation, we can understand that humans are the most amazing of all of God's creations.
	The ability to wonder is a gift from God. God gave us this gift so that we can appreciate how amazing our world is.
	<b>Part 2: Seeing God in Creation</b>
	Genesis presents God as the creator of the universe and all that is within it.
	Creation is good because it comes from God and reflects God's love. God is revealed through creation.
	Jesus showed his love for creation by the way he talked about creation. He expects human beings to care for God's creation.
	<b>Part 3: Created in God's Image</b>
	According to Genesis God created human beings in God's own image and likeness.
	Human beings have been created body and soul. The soul united to the body constitutes a human being.
	God has created human beings to love and to be loved.
	<b>Part 4: Caring for Creation</b>
	The earth and its resources belong to God. God made us stewards of creation.
	Although God gave us the freedom to make our own choices, we are expected to manage and care for creation.
	Looking after creation must become a way of life; it is what we must do every day.
	When we care for creation, we are showing our love for and commitment to God.
	Every choice we make has a consequence, and many choices that people make damage the earth and its resources; the earth, the air, water and land can become polluted.
	<b>Part 5: Caring for Ourselves and Others</b>
	Human beings are important and special because they have been created in God's image and likeness.
	We reflect God's love when we are being and doing what is good, and we have love in our hearts.
	Because we have been created in God's image and likeness we must care for ourselves and for our relationship with God. Doing these things is a way of showing respect and love for God.
	<b>Part 6: Two Case Studies of Stewardship</b>
	Stewardship involves looking after the environment and the people who live within that environment.
	As Christian stewards, we are called to be active in caring for the Great Barrier Reef and preventing any further damage.
	Mini Vinnies is an organisation which provides the opportunity for school aged children to increase their awareness of the problems which face others, as well as broader social justice issues.
	As Christian stewards, we are called to be active in caring for others in our world and promoting social justice.