

Stage 4

Unit 0	Introduction to the Catholic Faith
	Part 1: Christianity's Jewish Heritage
	Christians have a Jewish heritage because Jesus was a Jew.
	God made a covenant with Abraham, the first to come to know the One God, and gave him many descendants.
	When Moses led the Israelites out of Egypt, God renewed the covenant with them and gave them the Ten Commandments.
	Jesus summed up the Law and the prophets in the great commandment of love.
	Part 2: Jesus Christ
	God became human in Jesus of Nazareth.
	Through his teaching and healing ministry, Jesus revealed God's kingdom.
	Jesus saved the world by his suffering, death, resurrection and ascension.
	When the Holy Spirit came upon the apostles at Pentecost, they started preaching about Jesus.
	Part 3: The Nicene Creed
	The Nicene Creed was compiled to provide Christians with a definition of their faith.
	It defines Christian beliefs about God who is Father, Son and Holy Spirit.
	The Creed states beliefs in one, holy, catholic and apostolic Church, one baptism, and the resurrection of the dead.
	Part 4: Sacraments
	Seven sacraments are celebrated in the Catholic Church - Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Matrimony and Holy Orders.
	The seven sacraments belong to three groups - Sacraments of Initiation, Sacraments of Healing, and Sacraments of Service.
	Part 5: The Mass
	The Mass is the memorial of Jesus' death and resurrection.
	At Mass, Catholics listen to the Word of God and celebrate the Eucharist.
	The Mass is the most important celebration of the Catholic community.
	Part 6: Blessed Virgin Mary
	Mary was present at significant events in Jesus' life.
	The Catholic Church has proclaimed four Marian dogmas: Mary is the Mother of God, Perpetual Virginity, the Immaculate Conception and the Assumption.
	As the Mother of God, Mary is also the Mother of the Church.
	Part 7: In a Catholic Church
	A Catholic church is a sacred place for public worship and private prayer.
	The sanctuary is the focal point for the celebration of Mass.
	Most of the interior of a church building is called the nave or body of the church.
	Part 8: Catholic Culture
	The Church's liturgical cycle is one year long and celebrates the Christian story.
	Church membership comprises clergy and laity.
	Catholics use various forms of prayer and devotion.
	The Bible is used for prayer and study.
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Unit 1	Belonging to Community
	Part 1: Belonging and Self-Esteem
	For teenagers, the most important areas for growth relate to belonging and self-esteem.
	Our sense of belonging and self-esteem finds its ultimate source in God, who created us in God's own image and likeness.
	Part 2: I Belong to God
	Created in the image and likeness of God, all human beings share God's life and are of infinite worth.
	God gave us life and continues to sustain us; through Christ, we become temples of the Holy Spirit.
	Each person has a unique combination of personal characteristics, likes and dislikes, interests, values, strengths and weaknesses.
	God's vision for each person is a future full of hope and opportunities to grow to his or her fullest potential.
	Part 3: I Belong to My Family
	We experience God's love first-hand in our family through the love our parents have for us.
	Our family of origin plays a very important part in defining our self-identity, and how we give expression to that identity.
	Family prayer plays an important role in uniting family members through worship and sharing a common Catholic faith.
	Part 4: I Belong to a Community of Friends
	From the very beginning, God created human beings with the need for relationship.
	We experience God's presence and love in our lives through the different relationships we establish and nurture throughout the journey of life.
	Jesus is the perfect model of the Christian values that form the foundation of true friendship.
	Part 5: I Belong to a School Community
	Culture is an expression of what people believe in as a human community, and is made visible through symbols, words and behaviours.
	Catholic schools aim to promote a culture based on gospel values and their particular role in the Church's mission, to encourage young people to accept who they are and to grow to their full potential.
	The Catholic school gives witness to its tradition through symbols, words and behaviours.
	Part 6: I Belong to a Parish Community
	Our spiritual journey is marked by certain milestones, which we pass as our relationship with God grows and develops.
	Our parish community plays a central role in preparing us for and helping us to pass these milestones.
	Our faith is nurtured in the parish community through worship, teaching, witness and service.
	Part 7: I Belong to the Community of the Church
	The pope is the successor of St Peter, the first pope.
	Bishops are successors of the apostles, and they unite the faithful throughout the world to the bishop of Rome, the pope, through a single, common shared faith.

	The work of the pope and bishops is supported by the college of bishops, college of cardinals and bishops' conferences.
	Australia has the Australian Catholic Bishops Conference which meets regularly to look after the needs of the Australian church.
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Unit 2	Jesus - Divine and Human
	Part 1: History and Faith
	Historical evidence confirms without doubt that as a human being Jesus lived in Palestine just over 2000 years ago.
	Christians know that Jesus is God through faith in Jesus and the God he reveals.
	Throughout salvation history, God prepared the Jewish people for the coming of Jesus.
	Part 2: The Incarnation
	When Jesus Christ the Son of God was born, he accepted all the limitations and restrictions of being human in order to save us.
	Part 3: Jesus Grows Up
	Jesus experienced life as an ordinary Jewish boy and young man of his time.
	Part 4: Jesus Begins His Ministry
	Jesus' ministry began with his baptism by John in the Jordan River.
	Jesus chose twelve men to be with him and to participate in his ministry.
	Part 5: Jesus' Ministry of Teaching and Healing
	Jesus possessed all the qualities of a great teacher because he was fully human.
	Jesus used parables to teach his followers about the kingdom of God.
	Jesus' many great works of healing revealed that the kingdom was present in him and confirmed that he was the Son of God.
	Part 6: Jesus - A Man of Prayer
	Jesus is the perfect prayer model because of the depth of his intimacy with God the Father.
	When Jesus taught his followers how to pray, he taught them the Our Father.
	Jesus revealed his humanity and divinity through his personal life of prayer.
	Part 7: Jesus - Crisis and Death
	Being human, Jesus was afraid of the pain and suffering he was about to undergo.
	Because he was God, Jesus knew he was going to be betrayed, arrested and crucified.
	Jesus was fearful when travelling to Jerusalem for the Feast of the Passover, because he knew the opposition he would find there.
	Jesus' violent and painful death was the centrepiece of God's loving plan to save all people.
	When Jesus shared his final meal with the apostles he put in place the greatest sacrament of God's love for all people, the Eucharist.
	Part 8: Jesus Rises from the Dead
	The empty tomb was a sign from God to help the disciples understand that Jesus had risen from the dead to new life.
	Jesus' risen body was 'the same body that had been tortured and crucified' and recognisable as Jesus, but it was different because it was no longer limited by space and time.
	Jesus finalised God's plan of salvation through his ascension into heaven.
	Part 9: The Verdict - Is Jesus Really God?
	Christians know that Jesus was a man and through faith, believe that Jesus is God.
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Unit 3	Celebrating the Liturgical Cycle
	Part 1: The Gregorian Calendar
	Historical problems with the development of the calendar were resolved once and for all by Pope Gregory XIII in 1582.
	Today, the Gregorian calendar is in use throughout the Western world.
	Part 2: Overview of the Liturgical Year
	The Church's calendar or liturgical year, is made up of the weekly, temporal and sanctoral cycles, which work together.
	The Eucharist is the cornerstone of the liturgical year.
	Part 3: The Weekly Cycle
	The Church has set Sunday aside for going to Mass.
	By going to Mass each Sunday Catholics participate in the Church's liturgical year; they celebrate and learn more about Jesus' life and the important occasions in the life of the Church.
	Part 4: The Seasons of the Church's Year
	The liturgical seasons focus on different aspects of Jesus' life and God's activities.
	Advent begins the liturgical year, followed by Christmas and a short period of Ordinary Time.
	Lent follows in preparation for Easter, the central liturgical season in the Church's year.
	After Pentecost there is a long period of Ordinary Time until the feast of Christ the King, which ends the liturgical year.
	Part 5: The Church's Heroes - The Sanctoral Cycle
	The sanctoral cycle is made of important feasts in honour of Mary and the saints.
	Part 6: The Mass - A Sacred Ritual
	In commanding the apostles to do this in memory of him, Jesus instituted the Eucharist as a sacred ritual.
	The church is a sacred space and Jesus is present in the Blessed Sacrament in the tabernacle.
	Objects used in the Mass are not holy in themselves, but they are regarded as sacred because they are necessary for the proper celebration of the Mass.
	Part 7: Preparing for Mass
	Preparation for Mass through prayer and reflection is important for both the celebrant and the people.
	The liturgy should be well organised, prayerful and unified.
	Part 8: The Structure of the Mass
	The Mass is a sacred ritual which follows the same pattern the world over.
	In the Introductory Rite of the Mass we gather together as a praying community.
	In the Liturgy of the Word we listen and respond to God's Word in the Scriptures.
	In the Liturgy of the Eucharist the gifts of bread and wine become Christ's body and blood which we share in a sacred meal.
	At the Concluding Rite of the Mass we are blessed and sent to proclaim what God has done for us.
	Part 9: The History of the Mass
	At the Last Supper, Jesus replaced the Passover with the sacrifice of the Eucharist and gave the apostles the power to celebrate the Eucharist.

	The manner in which different early Christian groups celebrated Mass was remarkably similar and a common structure for the Mass was developed in the first century.
	The central meaning of Mass and its importance for Christians have always remained unchanged.
	Part 10: The Mass Today
	Changes brought about by the Second Vatican Council restored the celebration of the Mass to the intentions of the apostles.
	While the central meaning of Mass has not changed, as a result of the Second Vatican Council its emphasis shifted towards celebrating Jesus' presence among the community of believers.
	The new translation of the Roman Missal was implemented at the beginning of Advent 2011.
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Unit 4	Early Christianity
	Part 1: The Gift of the Holy Spirit
	God gave the Christian community the gift of the Holy Spirit on the first Christian Pentecost.
	At Pentecost the apostles were filled with courage and strength to share the Good News of salvation with the whole world.
	Part 2: Saint Peter and Saint Paul
	Saint Peter and Saint Paul were instrumental in shaping the identity of the early Church firmly founding the Church on Jesus' teachings and his way of doing things.
	Part 3: The Nations Receive the Good News
	As a result of the missionary journeys of Paul and the apostles, and their helpers, Christianity had penetrated into Syria, Asia Minor, Greece and Rome by 65 CE.
	Part 4: Church - Identity and Membership
	There are two requirements for membership to the Church: repentance followed by baptism in the name of Jesus Christ for the forgiveness of sins.
	Membership to the Church does not require circumcision, and Christians do not have to adhere to the complete Jewish Law.
	Part 5: Organisation of Church Life
	By the middle of the second century, the Church had developed a structure made up of ordained bishops, presbyters and deacons.
	The Bishop of Rome, or pope, became Peter's successor; the pope is the unifying force in the Church.
	The Early Church celebrated Baptism, Eucharist and the forgiveness of sins.
	Part 6: The Christian Story is Written
	The New Testament canon is a list of all the New Testament writings the Church regards as inspired by God.
	Part 7: The Church Responds to Persecutions
	The Romans persecuted the Christians because they saw them as dangerous to the welfare and stability of the Empire.
	The lifestyle, beliefs and moral standards of the Christians were completely contrary to those of the Romans.
	The persecutions strengthened the faith of the Christians, but forced the Church underground.
	The Christians buried their dead in the catacombs to await their resurrection.
	Part 8: Martyrs
	The martyrs were held in great esteem by the early Christians because they endured great pain as they suffered and died for the name of Jesus.
	Part 9: Creeds and Councils
	Statements of essential beliefs in the Church are called creeds.
	The Nicene Creed was written to correct heresy.
	Part 10: Emergence of Religious Communities
	Some Christians retreated to the desert and lived as hermits in order to live strict Christian lives when many Christians began to become less devoted to their faith and to Christian practices.
	As monks began to live more formalised lives in monasteries, Basil wrote a monastic rule which was to become the foundation of religious life.
	Monasticism began in the Eastern part of the Empire, but St Patrick and St Brigid brought monasticism to Ireland.

	Part 11: The Church Responds to the Barbarian Invasions
	When the western part of the Empire was invaded by barbarians, strong leadership was required to sort out the many civil and religious issues of the time.
	Pope Gregory the Great provided strong leadership by helping those in need, fighting heresies, uniting the Church and revitalising the liturgy in Church.
	St Benedict established many monasteries, where monks all lived together in the one building, and prayed, worked and shared meals together.
	Part 12: Growth of Islam
	When Islam spread, Christians and Muslims lived peacefully together, although Christians did not have the same rights as Muslims.
	Islam and Christianity share some beliefs and practices, but there are important differences between the two religions.
	Today the Church celebrates the affirms which Islam has in common with Christianity.
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Unit 5	Christian Stewardship
	Part 1: Historical Development of Creation Stories
	There is mystery and wonder in creation.
	There are various theories about the origins of life.
	Part 2: God as Creator
	Various civilisations developed their own accounts of creation, such as Australian Aboriginal people.
	The two Genesis creation stories were written at different points in time, and addressed different Jewish concerns.
	God is involved in the continuing work of creation.
	Part 3: Creation: In Search of the Truth
	Science and the Church use different tools in search of truth, and they reveal different truths.
	Science attempts to explain how the universe came into being.
	The Church teaches the fundamental truths of God's relationship with creation.
	Part 4: Sin Enters the World
	The ability to make decisions sets human beings apart from other animals.
	Because of the sin of Adam and Eve, human beings are born with the capacity to sin.
	Throughout the history of salvation, God restored well-being and offered hope to all people.
	Part 5: Humanity Misuses God's Creation
	Effects of human sinfulness have extended to all aspects of God's creation.
	Through the sin of exploitation, humanity has misused God's creation to such an extent that renewable resources are running out, and the environment has been damaged almost to the point of no-return.
	God has given us the knowledge, skills and resources needed to restore harmony between humanity and creation.
	Part 6: Redeemer of Creation
	God's plan to restore harmony and order began when God formed a covenant with Abraham and Sarah.
	Through the redemptive action of Jesus, God offers salvation to all.
	People are called to act as stewards of creation in the way God intended by living according to the values of the Beatitudes.
	Part 7: Call to Christian Stewardship
	Human beings are responsible for the care of the natural world.
	People are called to live as a community of persons in which every individual is afforded dignity and respect.
	Male and female are equal partners and share an equal, albeit different, role in creation.
	Part 8: Models of Christian Stewardship
	Many ordinary Australians have taken up the challenge of responsible stewardship.
	St Francis of Assisi is remembered for his deep Christian love of creation.
	Mother Teresa of Calcutta was called to minister to the poorest of the poor in the slums of Calcutta, India.
	Part 9: Building God's Kingdom
	God has created and gifted each person for the sake of the kingdom.
	Ordinary people are called to work for the kingdom.

	We contribute to the building of the kingdom at home, at school and within our local community.
	Part 10: Celebrating God's Creative Power
	The psalms show God as the creator who rules over and delights in all creation.
	People continue to celebrate the awe and wonder of God's creation through art, music and song.
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Unit 6	In Search of Australian Identity - A Catholic Perspective
	Part 1: Beginnings of Australia's Catholic Church
	Crime and punishment in eighteenth-century Britain led to the establishment of a penal colony in New South Wales.
	It is estimated that there would have been about 300 Catholic convicts among the 1,350 'First Fleeters'.
	In the new colony, church services, compulsory for all convicts, were conducted by the Church of England.
	Part 2: Early Priests
	The first priests to come to Australia were Fathers James Dixon, James Harold and Peter O'Neill who were transported as convicts.
	The first public Mass in Australia was celebrated by Fr James Dixon on 15 May 1803.
	Fr Jeremiah O'Flynn's short ministry helped to publicise that priests were really wanted by colonial Catholics and it influenced the British Government in allowing the first official Roman Catholic priests.
	Part 3: Beginnings of the Official Catholic Church
	Australia's Catholic Church officially began with the arrival of two chaplains, Fathers John Therry and Philip Conolly, both appointed by the British Government.
	Between 1820 and 1833 Australian Catholicism was dominated by Father Therry who 'laid its foundations'.
	In 1833, Father William Ullathorne was appointed the first Vicar-General of New South Wales and in 1834 Father John Bede Polding was appointed the first Catholic Bishop of Australia.
	Part 4: An Australia-Wide Church
	During the nineteenth century, growing numbers of free settlers and emancipists began to change the nature of the Australian colonies so that they were longer simply penal settlements.
	Archbishop Bede Polding was responsible, with the assistance of Irish missionary priests, religious and Catholic lay people, for establishing an Australia-wide church.
	Pioneering Catholic missionaries displayed determination and enthusiasm, dedication to the people and strong faith.
	Part 5: Catholic Schools
	Australia's first schools were run by the Church of England and were government funded.
	Catholic bishops set up an independent education system staffed by members of Irish and European religious orders.
	Catholics had to maintain and develop their own schools by their own efforts and sacrifices.
	Part 6: Towards an Australian Catholicism
	Australian Catholicism in the nineteenth century was predominantly Irish in character.
	In 1884, with the arrival in Australia of Irish Bishop, later Cardinal Patrick Francis Moran, the character of Australian Catholicism began to change.
	Irish Archbishop Daniel Mannix arrived in Melbourne in 1913 and worked towards equality for Catholics, as well as being an advocate for social justice, particularly for the working class.
	Part 7: A Time of Change

	The flood of immigrants into Australia after the Second World War (1939-45) changed the face of Australian Catholicism.
	Catholic migrants brought their own languages, cultures and religious traditions with them and added to the diversity of Catholic expression in Australia.
	The Second Vatican Council changed the Church and brought it into the modern world.
	Part 8: Twenty-First Century Catholicism
	Changes in Australian society are reflected in the Australian Catholic Church.
	Australian Catholics contribute significantly to Australian society.
	Australia's Catholic Church would be unrecognisable to the Catholic convicts banished from Britain in 1788 to the penal settlement at Botany Bay.
	Part 9: The Second Story - Aboriginal and Torres Strait Islander Australians
	At the time of first European settlement in 1788, traditional Aboriginal spirituality governed every aspect of Aboriginal life, as it still does today.
	For Australia's Aboriginal and Torres Strait Islander people, the first two hundred years after European settlement were characterised by dispossession of land, and loss of spirituality and identity.
	As Australian Catholics, it is important to acknowledge and appreciate this second story in our history as it is part of our own story.
	Part 10: Totems, Rituals and Ceremonies
	Aboriginal people are so closely connected to the land and all it sustains, that without it they lose their identity and sense of purpose.
	A totem links an Aboriginal person to his or her ancestor spirit and others of the same gender and social groupings, and speaks of a person's relationship with the land and everything it sustains.
	Aboriginal rituals are associated with birth, coming of age, death and increase.
	Part 11: Towards Reconciliation
	Missionary efforts in Aboriginal communities were based on charity, but were not always a positive experience.
	Pope John Paul II's address at Alice Springs demonstrated the Church's appreciation of Aboriginal spirituality and the work of the Spirit in Aboriginal people's relationship with creation and the land in particular.
	Aboriginal connection with country needs to be respected and as Catholic Christians, we have an active role in the on-going process of reconciliation.
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Unit 7	Knowing God Through Prayer
	Part 1: Prayer and Praying
	Prayer is a trusting and intimate relationship with God where our hearts become open to God's presence, and modelled on the life of Jesus of Nazareth.
	The Blessed Virgin Mary and the angels and saints continually pray to God for us.
	Prayer needs to be characterised by devoutness, attentiveness, confidence and perseverance.
	Part 2: Nature of Prayer
	Prayer and praying are multidimensional.
	Five basic forms of prayer are demonstrated in the Christian Scriptures, i.e. Old and New Testaments.
	The Holy Spirit teaches us to pray and renews us.
	Part 3: 'Our Father' - Coming of the Kingdom
	The Lord's Prayer captures what the gospels are all about - the coming of God's kingdom here on earth as it is in heaven.
	The first part of the Lord's Prayer is essentially a prayer of praise and thanksgiving.
	The second part of the Lord's Prayer consists of seven phrases that are at once petitions and intercessions.
	Part 4: Individual and Communal Prayer
	Prayer is personal when prayed individually, and communal and public when prayed with others.
	Individual and communal prayer includes spontaneous, traditional and contemporary prayers.
	Devotional prayer is formal prayer that focuses on aspects of Jesus, Mary and the saints.
	Part 5: Mental Prayer, Meditation and Contemplation
	In the Church's tradition, mental prayer, meditation and contemplation are similar in that they each express the sentiments of the person who prays, rather than drawing on prayer formulas.
	Mental prayer is a process involving organised steps.
	Three methods of mental prayer are from the Benedictine, Ignatian and Dominican traditions.
	Part 6: Liturgical Prayer
	Liturgy is the Church's public work and is formal and communal.
	The priestly dimension of the Church's liturgy includes, but is not limited to:
	- the celebration of the Sacrament of the Eucharist - the Mass
	- the other sacraments of Baptism, Confirmation, Reconciliation, Matrimony, Holy Orders and the Anointing of the Sick
	- Adoration of the Blessed Sacrament
	- feast days and solemnities
	- the Liturgy of the Hours.
	The Liturgy of the Hours is a public and common prayer of the people of God which makes holy each hour of the day.
	Part 7: Approaching Prayer
	In approaching prayer we need to consider time for prayer, a place for prayer, its setting, our posture, and appropriate music, hymns and silence.
	By setting a time and place for prayer we make space in our lives to pray.
	The setting for prayer helps us to come into God's presence.

	Prayer postures, music, singing and silence help us to pray because they involve our minds, hearts and bodies.
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Unit 8	Discovering God's Presence
	Part 1: God is Visible
	The world is full of signs of God's presence.
	God, who is Father, Son and Holy Spirit, has revealed the divine presence through the Scriptures, Jesus Christ and the Church.
	Part 2: God is Present Through Signs
	Signs convey a specific message to people who need to know.
	When we are open to signs of God's presence, we hear God speaking to us through all creation, and in particular through the ordinary events of our lives.
	Part 3: God is Present Through Scripture
	The Scriptures are the inspired word of God, presenting God's word in human words.
	God's revelation in the Scriptures follows the same pattern as a growing friendship in which human beings learn that God is invisible and powerful, next that God is one, and that God cares about people, and finally they learn the full nature of God as a Trinity of Persons.
	To find God in the Scriptures we need to spend time with them to become aware of the signs they give about God.
	Part 4: God is Present Through Jesus Christ
	Jesus is the visible sign of the invisible God.
	God is revealed in the person, teachings and activities of Jesus.
	Jesus himself is a sign of God's infinite and unconditional love and mercy.
	Part 5: God is Present Through the Church
	The Church is the sacrament of Christ, because Jesus uses the Church as a means of communicating his saving power, love, mercy and forgiveness in a way that human beings can understand.
	The Church's mission is to continue the work begun by Jesus of bringing about God's kingdom on earth.
	Christians take part in the Church's mission by making Christ present in a real and personal way.
	Part 6: Celebrating God's Presence Through Symbol, Ritual and Sacrament
	The Church uses sacred symbols to reveal spiritual realities.
	A sacrament is a symbolic ritual that makes God's saving love for us in Christ, present through the Holy Spirit in the Church.
	The work of Jesus takes place through the sacramental action of the priest bestowing the sacrament.
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Unit 9	Call to Belong
	Part 1: Nature of Initiation Rites
	A rite of initiation is a formal ceremony to mark a person's movement into a new way of being and living in a community.
	Rites of initiation have an organised structure and include rituals and symbols.
	Rites of initiation may be divided into five parts - preparation, build-up, transformation, wind-down and return to the ordinary.
	Rites of initiation are the means by which the community preserves its identity and structure.
	Part 2: Social and Aboriginal Rites of Initiation
	Some social events mark new stages in a person's life involving rights, privileges and responsibilities, and reflect the structure of initiation rites.
	Aboriginal rites of initiation are performed to mark and celebrate the transition of adolescent boys and girls to the status of adult members of the community.
	Part 3: Rites of Initiation in Four Religious Traditions
	The Jewish Brit Milah marks the male baby's entry into God's covenant with Abraham, and his membership into the family of God's Chosen People.
	The Bar Mitzvah and Bat Mitzvah ceremonies mark the transition of Jewish boys and girls from childhood to adulthood.
	The Aqiqah anchors the baby to the Islamic belief system, as well as connecting the child to the Islamic community.
	Buddhist ordination results in the acceptance of the monk or nun into the community of monks or nuns.
	The Rite of the Sacred Thread marks the boy's transition from childhood to adulthood, as well as his rebirth as a high caste Hindu.
	Part 4: Overview of Sacraments of Christian Initiation
	Baptism, Confirmation and Eucharist are known as the Sacraments of Christian Initiation.
	The form and structure of the Sacraments of Christian Initiation do not normally vary, unless extraordinary circumstances dictate otherwise.
	Baptism, Confirmation and Eucharist were recognised at the time of the apostles, and their liturgical celebration has developed over the centuries.
	Part 5: Sacrament of Baptism
	The Sacrament of Baptism is the first Sacrament of Christian Initiation and has its own identifying symbols and rituals.
	Two principal effects of Baptism are purification from sin and new birth in the Spirit.
	The Sacrament of Baptism can be compared and contrasted with the Jewish Brit Milah and Islamic Aqiqah ceremonies.
	Part 6: Sacrament of Confirmation
	The Sacrament of Confirmation seals the gift of the Holy Spirit, first poured out in Baptism, and has its own identifying symbols and rituals.
	Through the gifts of the Holy Spirit, the newly confirmed receives the strength to bear witness to the faith and live according to Jesus' teachings.
	The Sacrament of Confirmation can be compared and contrasted with the Jewish Bar Mitzvah and Bat Mitzvah, the Buddhist ordination and the Hindu Rite of the Sacred Thread.
	Part 7: Sacrament of the Eucharist
	First Eucharist completes Christian initiation and has its own identifying symbols and rituals.

	The principal effect of receiving the Eucharist is an intimate spiritual union with Jesus.
	Repeated reception of the Eucharist sustains and nourishes Catholic Christians throughout their lives of witness and service.
	There is no parallel with the Sacrament of the Eucharist in initiation rites of other traditions.
	Part 8: Rite of Christian Initiation of Adults
	The Rite of Christian Initiation of Adults is a programme, marked by different stages and rituals, that brings unbaptised young people and adults into the Catholic Church.
	The Rite of Christian Initiation of Adults climaxes with the conferring of the Sacraments of Baptism, Confirmation and Eucharist in the one celebration at the Easter Vigil Mass.
	The essential rituals and symbols associated with each Sacrament of Christian Initiation at the Easter Vigil Mass are exactly the same as when they are conferred in separate celebrations.
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