

## Stage 4 - 5

<b>Unit 10</b>	<b>Our Christian Identity</b>
	Part 1: The Search for Who We Are
	Jesus wanted his disciples to know and understand that he was the Messiah and the suffering servant.
	We continue to discover more about ourselves throughout our lifetime.
	Our identity comes from our family, our nationality and where we live.
	Aboriginal and Torres Strait Islander people receive their identity from the land.
	Part 2: Our Spiritual Identity
	Each of us possesses the dignity of a person created in the image of God.
	God knows us and loves us as we are.
	Part 3: Love your Neighbour as Yourself
	All people have basic human needs for survival.
	All people have spiritual and emotional needs that allow them to reach their potential.
	A person is more than his or her physical appearance.
	Jesus shows the Way to love God, ourselves and our neighbour.
	Part 4: The Sacred Journey of Life
	Life is a journey of discovery.
	People set out on physical journeys or pilgrimages.
	The sacred journey is towards true happiness with Christ.
	Summary
	Glossary

Unit 11	Journeys Shared
	Part 1: Travelling Through Time and Place
	People travel on a variety of journeys throughout their lifetime.
	Journeys have similar characteristics.
	Sharing stories along the way is an important way of sharing life's experiences.
	Part 2: Australian Stories Along the Way
	Dreaming stories of the Aboriginal and Torres Strait Islander people tell of their journey through time and provide their oral history.
	The Aboriginal story changed after white settlement.
	The Australian story has continued to change with exploration, immigration and people seeking asylum.
	Part 3: Travel Stories from the Old Testament
	The nomadic people Abram and Sarai, were chosen by God to leave their homeland and travel to the Promised Land of Canaan.
	Joseph, who was sold into slavery in Egypt, became the governor of that country.
	Jacob and his entire household migrated to Egypt, where, over time, they grew numerous.
	Moses' story began in Egypt where he was called by God to lead the Hebrew people back to the Promised Land.
	The Israelites' long journey began with the Exodus from Egypt and continued for forty years in the desert land of Sinai.
	Part 4: Travel Stories from the New Testament
	Jesus' life began with a journey to Bethlehem where he was born.
	As a young child, Jesus spent time in Egypt and then grew up in Nazareth in Galilee.
	From Galilee, Jesus began his public ministry and travelled for three years, teaching and healing people.
	Jesus' journey to Jerusalem was to his death on the cross for the love of his Father and 'for the life of the world'.
	Part 5: Letters of a New Testament Pilgrim
	When Saul was travelling to Damascus, he experienced the risen Jesus.
	Paul travelled through the countries around the Mediterranean Sea, establishing Christian communities, especially among the gentiles.
	Paul wrote letters to instruct and encourage the new Christian communities - his Letter to the Church at Colossae is one of them.
	Summary
	Glossary

Unit 12	Do This in Memory of Me
	Part 1: What is the Eucharist?
	The Eucharist is the sacramental sacrifice, which perpetuates the sacrifice of the cross.
	The Eucharist is the memorial of the death and resurrection of Christ.
	The Eucharist is the Sacred Meal in which Christ is received. In the Eucharist, the new and eternal covenant, established by the sacrifice of Christ, is renewed.
	Part 2: Christ's Presence in the Eucharist
	Catholics usually celebrate the memorial sacrifice of Christ's death and resurrection within the context of a liturgical celebration, called Mass.
	Sometimes people may receive the sacrament of the Eucharist outside the context of Mass.
	Christ is present in the people who gather in his name to celebrate Mass, in the Word of God proclaimed during Mass, in the presiding celebrant, and in the elements of bread and wine.
	We show reverence towards Christ by recognising and responding to the four ways in which Christ is present.
	Worship of the Eucharist outside the sacrifice of the Mass highlights the fundamental mystery of the Eucharist, Christ's true presence, body and blood, in the Blessed Sacrament.
	Part 3: The Gospel Traditions of the Eucharist
	The synoptic gospels of Mark and Matthew recount the tradition of the celebration of the Eucharist at the Last Supper.
	The Gospel of John presents the Eucharist as a farewell meal of remembrance of Jesus' service to his disciples, symbolised by the washing of the feet.
	The Gospel of Luke combines the traditions of a sacrificial meal and a farewell meal of remembrance, and adds a third element of a memorial command.
	In the Last Supper, Jesus announced humanity's new covenant, which Jesus sealed with his blood.
	The promise of Jesus to remain with his Church is made real in both the sacramental memorial and the fulfilment of the command to love as Jesus loved.
	Catholics believe in the real presence of Jesus Christ in the Eucharist, because the Church affirms the literal meaning of Christ's words at the Last Supper.
	Part 4: Eucharist as Sacrament
	The Eucharist is a sacrament unlike any of the other sacraments; it is a sacrament of the Church.
	The institution of the Eucharist is of decisive importance for the foundation of the Church, and for understanding Jesus as the mediator of salvation.
	All the other sacraments find their ultimate meaning in the Eucharist and are directed towards the Eucharist, because in this sacrament we receive the real Body and Blood of Christ.
	We, the Body of Christ, are a new creation, because we have been reconciled and reunited with God.
	Part 5: The Meal of Pilgrims
	Christians, by virtue of their baptism, are also pilgrims on a pilgrimage to eternal life with God.
	Catholic pilgrims journey towards the ultimate goal, union with God, knowing that God is with them through the Eucharist.

	Holy Communion is a festive meal from which Catholic pilgrims receive strength and joy on the journey through life, so that they may arrive home to the banquet of eternal life.
	<b>Part 6: Memorial and Thanksgiving</b>
	A foundational event is one in which God enters human history to change its course.
	During the Jewish Passover Meal, the liberation from slavery and the giving of the covenant are commemorated and celebrated with thanksgiving.
	Christians share in the event of the Last Supper by keeping memory and thanking God for Jesus our Saviour, who is God's gift to humankind.
	The saving deeds of Christ are remembered through many images.
	Jesus left to the Church a sacrifice of his Body and Blood, by which the cross would be re-presented, its memory perpetuated, and its power applied to the forgiveness of sins.
	There are three important aspects of the Eucharist - the sacrificial memorial of Christ and his Body, thanksgiving and praise to the Father, and the presence of Christ by the power of his Word and of his Spirit.
	Christians carry out Christ's command to, 'Do this in memory of me' on Sundays in parish churches throughout the world, when they gather as communities of faith.
	<b>Part 7: The Eucharist Prayer</b>
	In the Roman Catholic Church there are four variations of the Eucharist Prayers on Sundays. They all share the same basic themes.
	The Eucharistic Prayer takes the form through which Christ and the Passion of Christ are sacramentally re-presented to the community.
	The Eucharistic Prayer is the people's prayer, proclaimed by the priest, who presides on their behalf.
	The Eucharistic Prayers have emerged from various traditions.
	<b>Summary</b>
	<b>Glossary</b>

Unit 13	Medieval Christianity
	Part 1: A Question of Authority
	The history of Christianity in Medieval Europe is closely connected to the political, cultural and social history of Europe.
	Christianity grew to be the religion of Europe, dominating every aspect of life and society, from the period after the fall of the Western Roman Empire, to the beginning of the Renaissance period, around the 1450s.
	The position and influence of the pope evolved to be more politically and socially powerful. The relationships between the popes and the kings of Europe, especially with the kings of the Franks (modern day France) strengthened, increasing the spread Christianity throughout Europe.
	The question of authority and power became complex, made more so by many factors occurring in Europe and other parts of the world at the time.
	Part 2: The Great Eastern Schism
	Religious division and differences of opinions have always been part of society, even during Jesus' time.
	During medieval times, churches in the East and the West shared the same faith and continue to do so to this day. However, over many centuries a split or schism developed between the Latin or Western Church and the Eastern or Greek speaking Church. This was the first major break in Christianity, known as the Great Eastern Schism.
	The factors that contributed to the schism were complex and developed gradually over centuries, fuelled by the development of and changes in culture, language, society and politics.
	In recent decades, leaders of Eastern and Western churches have made movements towards reconciliation, but the road to full reconciliation remains a challenge, given the many deep-seated differences that have existed for centuries.
	Part 3: Our Monastic Tradition
	The monastic life has its roots in ancient religious practices where people sought solitude to pray and grow in their relationship with God.
	In the Middle Ages the monastic life developed into a particular form with specific rules and guidelines for those who sought to live monastic lives.
	The monasteries of Europe in the Middle Ages allowed for the preservation and development of education and the arts through their focus on writing and copying manuscripts, based on classical works and the scriptures.
	The monastic tradition is important for the continuing tradition of faith passed on to us in written works and artistic works and a tradition of prayer, reflection and solitude.
	Part 4: Pilgrimages - Journeys of Faith and Discovery
	The idea of going on a pilgrimage is not new, but has existed for centuries.
	Pilgrimages were eagerly embraced by the majority of medieval people from all walks of life, irrespective of their age or wealth.
	A pilgrimage was regarded as a retreat from worldly concerns and a journey inwards, which allowed pilgrims an opportunity to discover more about their religion and their relationship with God.
	Part 5: A Call to War and the Road to Peace
	The Crusades were religious wars called by the popes, and other religious and political leaders to recover Jerusalem or defend Christian territory in Palestine, lost or perceived as being threatened by Islamic conquerors.

	No religious war is ever justified, whether they are Christian, Islamic or Jewish or any other religious tradition.
	The path to reconciliation and peace begins with admission of guilt, seeking forgiveness and a willingness to forgive.
	Part 6: Marian Devotions
	In the East and the West, the Church honours Mary as Theotokos.
	Devotion to Mary has a long history dating from the early Church, and took on specific characteristics as it developed both in the Eastern and Western Churches during medieval times.
	Marian devotions became very important in the Middle Ages - a period that saw the development of the Hail Mary and the Rosary.
	Part 7: An Age of Progress
	Christianity, the dominant religion of Europe in the Middle Ages, made a significant contribution to the advancement of society despite interruptions from wars, conquests and other upheavals.
	Great Gothic cathedrals expressed faith and creativity, while the growth of universities advanced learning.
	Returning crusaders and pilgrims brought new skills and knowledge that enriched the lives of Europeans.
	Part 8: Papal Authority and Reform
	The pope is the successor of St Peter, to whom Jesus gave the authority to lead and guide the Church.
	Some popes in the Middle Ages believed their spiritual authority was linked to worldly power, often leading to abuse and corruption.
	The rise of new religious orders, and new ways of living the Christian life, challenged the Church to renewal.
	Summary
	Glossary

<b>Unit 14</b>	<b>God's Heroes and Heroines</b>
	Part 1: People of Inspiration and Hope
	Heroes and heroines inspire us because they demonstrate admirable qualities of character that make life happy, safe and worthwhile.
	Essential qualities of the human spirit, called virtues, help us all to live as Christians.
	As a nation, Australia develops an heroic spirit in times of hardship and natural disasters.
	Those in our society, who work with disadvantaged young people, are regarded as heroic.
	Part 2: Followers of Christ
	Jesus showed us how to live our lives and build a just society that works towards the reign of God.
	Through the action of the Holy Spirit, human and theological virtues, assist people to live good lives and lead them to God.
	Sister Irene McCormack and Father Charlie Burrows are heroic Christians.
	Part 3: Prophetic People of God
	The Old Testament prophets spoke on behalf of God about injustice, cruelty and oppression of the poor, and challenged the Chosen People to return to God.
	Isaiah was a prophet of faith and pleaded for trust in God, not in military alliance.
	Jeremiah's message was that people needed to make a new covenant of the heart with God and not depend on outward ritual.
	Amos condemned corrupt city life, while Micah spoke of God's punishment, but also of hope.
	Part 4: Heroic Women in Scripture
	Despite the social conventions and limitations placed on women, some demonstrated leadership in extraordinary ways and achieved a place in history.
	The stories of Sarah, Miriam, Deborah and Jael, Ruth, Judith and Esther illustrate trust in God, intelligence and courage.
	In contrast to the society of first century Palestine, Jesus promoted the dignity of women.
	Part 5: Mary's Faithful Discipleship
	Information about Mary comes from the gospels, as well as the history, geography and culture of her time.
	We honour Mary as the Mother of God and follow her example as the faithful disciple who consistently gave active and responsible consent to the will of God.
	Mary was a woman of history who experienced personal suffering, loss and hardship, and while sometimes she did not fully understand, she always trusted God.
	Part 6: People of Faith and Virtue
	The term, 'saints', covers a wide range of meanings, and has undergone changes throughout history.
	Saints are those people who have been canonised, or recorded on the list, or canon, of officially-recognised holy ones.
	Saints include martyrs, confessors, hermits, monks, scholars, Doctors of the Church, and patron saints.
	There are three stages in the Church's process of considering a person for the title of 'saint.'
	Part 7: Christian Holiness

	Holiness comes from following Jesus' commandment of love.
	The saints have achieved holiness and true happiness by living out the Beatitudes.
	The Beatitudes are a guide for Christian living that challenges attitudes in today's society.
	<b>Part 8: Saint Mary of the Cross MacKillop</b>
	Melbourne-born Mary MacKillop devoted her life to setting up schools and educating underprivileged children in neglected rural communities in Australia and New Zealand.
	Mary also setup welfare institutions to make care available for the poor.
	Mother Mary was beatified on 19 January 1995 in Sydney, by Pope John Paul II.
	Blessed Mary was canonised on 17 October 2010 at St Peter's Square, Rome by Pope Benedict XVI.
	<b>Part 9: Contributors to Education</b>
	Saint Angela Merici, Blessed Edmund Rice and Saint Marcellin Champagnat are holy people who responded to Jesus' call by establishing religious orders to conduct Christian schools
	<b>Summary</b>
	<b>Glossary</b>



<b>Unit 15</b>	<b>Wholeness and Healing</b>
	<b>Part 1: Biblical Context of Sin</b>
	Thousands of years ago the Hebrew people referred to sin by the word Hattah, which literally meant 'to miss the target' or 'mark'.
	The ancient Hebrews understood sin to have three dimensions; personal failing in relation to God, falling short of the mark that God set for them, and personal offence or revolt against God.
	The New Testament defines sin in terms of one's inner moral compass; a choice from within and part of the human condition.
	Through his death and resurrection, Christ conquered sin and restored our friendship with God.
	<b>Part 2: Origin of Sin</b>
	In the Bible, sin is a personal failing in relation to God, a falling short of the mark God set for us, and a personal offence or revolt against God from the heart.
	As a consequence of Adam's first sin, everyone is born sinful; we are all born with the built-in urge to act on distorted desire to choose evil and disobey God.
	The doctrine of original sin is inseparable from the doctrine of salvation and freedom in Christ.
	<b>Part 3: Understanding Sin</b>
	Whatever is said, done or desired, can be sinful when it is against God's law - the eternal law.
	There are kinds of sin and degrees of seriousness of sin.
	Capital sins lead to other sins.
	Social sin is the accumulation of many personal sins.
	<b>Part 4: In Search of Reconciliation and Healing</b>
	We continue to search for healing and reconciliation with the original inhabitants of our land.
	An historic address has been made to the Australian Parliament and an apology offered to the members of the stolen generation.
	Restorative justice focuses on repairing the harm that has been done.
	Pope John Paul II courageously led the Church in repenting for, acknowledging, and repairing the mistakes of the past.
	<b>Part 5: Forgiveness and Reconciliation</b>
	Forgiveness and reconciliation go hand in hand.
	Forgiveness and reconciliation are modelled in the life of St Maria Goretti.
	The process of forgiving and moving towards reconciliation begins with a decision to love.
	<b>Part 6: Sacramental Context of Forgiveness and Reconciliation</b>
	The Catholic Church celebrates forgiveness and reconciliation within the context of a sacrament and is based in the ministry of Jesus.
	Over history, the Sacrament of Penance and Reconciliation has undergone change and development.
	Since the Second Vatican Council (1962-65), the communal dimension of the Sacrament of Reconciliation has been restored with three rites of the Sacrament being celebrated.
	<b>Part 7: Celebrating the Sacrament of Reconciliation Today</b>
	Jesus told the story of the Prodigal Son and it models what reconciliation is all about.

	There are four parts to the Sacrament of Penance and Reconciliation, contrition, confession, penance and absolution.
	There are three rites in the Sacrament of Penance and Reconciliation.
	Summary
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Unit 16	Jesus - The Teacher
	Part 1: Teacher of Hope
	Jesus became incarnate to declare the reign of God to the world through his life, death and resurrection.
	Jesus taught with power and authority and was known as a rabbi.
	The marginalised people of Jesus' society found strength and hope in his teachings.
	Part 2: Stories are Lessons from the Past
	Story telling is a great way of learning and remembering.
	Jesus knew the power of stories, and used them many times when he was explaining things to people about God's message.
	Part 3: Modern Parables
	Jesus, while using examples of his time and culture, also has a message for us in our time and culture.
	By appreciating the context in which the parables of Jesus were told, one can understand their message.
	Part 4: The Kingdom Parables
	Jesus used parables to teach the people, and he used them in such a way as to challenge his listeners to think about the subject matter being considered.
	The words Jesus spoke in the parables are still relevant and true today.
	When Jesus taught what the kingdom of God was like, he told people how to be part of that kingdom.
	Part 5: Parables Concerning Jesus' Second Coming
	Each parable that Jesus used shows us some aspect of the nature of God and God's kingdom, and the way that God would like us to live our lives.
	Jesus teaches us about the attitudes that we should have as we await his return.
	Part 6: Jesus Teaches Us About Himself
	Jesus presented himself as the Son of God by speaking about his relationship with the Father.
	By using the less well-known title of Son of Man, Jesus proclaimed himself to be the Messiah, while concealing this truth from the ordinary people.
	Jesus gave seven signs, which affirmed his divinity and foreshadowed his death and resurrection.
	Jesus used the seven sayings, beginning with 'I am', to declare his divinity and to affirm that he is the Messiah.
	Part 7: Happiness through Jesus
	True happiness can only be attained in the kingdom of God.
	The path to perfection consists of practising the Beatitudes, which Christ both practised and preached.
	The Beatitudes are paradoxical in the sense that Christ promises happiness to those who do certain things, that are the very opposite to what one would expect to bring happiness.
	Part 8: Jesus Teaches Us About Prayer
	Jesus taught his followers about prayer and how to pray, giving us the model of the Lord's Prayer.
	We show our love of God by doing God's will, and we show our love of our neighbours by treating them the way that we want to be treated.
	Part 9: Jesus Invites us to Discipleship
	Jesus calls us to follow his example.

	We are called to keep the commandments.
	Summary
	Glossary

<b>Unit 17</b>	<b>Being Catholic</b>
	Part 1: What Catholics Believe
	The Catholic Church is the largest Christian denomination.
	The Church was founded by Jesus Christ who sent the apostles to continue his mission to establish the kingdom of God on earth.
	Catholic beliefs, stated in the Apostles' and Nicene Creeds, are centred on God the Father, the Son and the Holy Spirit, the Church, the sacraments, and life after death.
	Part 2: The People of God
	The family is usually the first place where people share and develop values, rituals and beliefs.
	The Catholic school has a visible culture that signifies Catholic life and many ways of expressing Catholic belief.
	The parish presents a Catholic identity in its people and ministries, its structures, symbols and sacred objects.
	Part 3: Australian Catholic Communities
	Australia's Catholic Church comprises twenty-one dioceses, seven archdioceses and five non-geographical dioceses in Australia, each led by a bishop or archbishop.
	Pastoral organisations extend from the parish to diocesan and national levels.
	The Australian Catholic Bishops Conference is the united national voice of the bishops.
	Part 4: Catholic Mission
	Jesus' mission to proclaim God's message of love and forgiveness was continued by the apostles and is continued today by the Church.
	All Christians are called to mission and most do so in their everyday lives as they live in peace and show compassion, generosity and service towards family, friends and those less fortunate.
	Through the New evangelisation, all Catholics will have the opportunity to revitalise their faith and replace secularism with Gospel values.
	All people are called to mission and most do so in their everyday lives as they live in peace, showing compassion, generosity and service towards family, friends and those less fortunate.
	New evangelisation is for priests, religious orders and lay people to revitalise Jesus' message where secular values have replaced God.
	Young people have the skills and the special mission to be witnesses to their faith and to share it with others.
	Many groups and organisations, often founded and run by lay people, are using new and innovative ways to express the gospel message.
	Part 5: Leadership of the Church
	Jesus gave authority to Peter to be the leader of the apostles and the pastoral leader for all people.
	As Rome became more significant in the Christian world, the bishop of Rome was looked upon as the central figure of the Church. The title of pope was gradually restricted to the bishop of Rome, regarded as the successor of St Peter.
	The pope serves as the centre of unity for all Catholics and is the spiritual leader who provides guidance and leadership to the bishops of world. The teaching authority of the Church is called the magisterium, which is the voice of the pope and bishops speaking on matters of faith and morals.

	The pope is also the pastoral leader, using his concern and influence to call for justice and respect for the dignity of all people.
	Cardinal Jorge Mario Bergoglio was elected Pope Francis in March, 2013.
	Part 6: Vatican City State
	Vatican City State is headed by the pope and recognised under international law as an independent state and has its own government offices.
	The Holy See is the bishopric of the pope and includes the Curia, Roman Congregations, tribunals and offices.
	Cardinals often serve in positions in the Roman Curia but their major responsibility is to form a conclave and elect the pope.
	Part 7: Catholic Churches of the East
	Eastern Catholic Churches developed from four Rites or Traditions, i.e. the Alexandrian, Antiochene, Armenian and Byzantine Rites.
	Twenty-one Eastern Catholic Churches and one Western Catholic Church share the same Creed, doctrines, seven sacraments, and communion with the pope in Rome.
	The Maronite Church grew from the Aramaic Antiochian Church established at Antioch by St Peter and has parishes in Sydney, Melbourne, Adelaide and Brisbane.
	Part 8: Another Way of Being Catholic
	The Missionaries of the Poor is an example of a modern religious order.
	Religious life began in the third and fourth centuries CE.
	Members of religious orders take vows of poverty, chastity and obedience.
	Part 9: World Youth Day
	Pope John Paul II began the current practice of International World Youth days and gave the Cross and Icon of Our Lady to the youth of the world to be carried around the world.
	Each World Youth Day has a theme, which is promoted by song, catechesis, celebration and witness.
	World Youth Day celebrations are times of renewal and revitalisation for the Church, leaving behind a legacy of conversion, energy and commitment.
	Part 10: NET Ministries Australia
	NET began in the USA as a ministry to young people and has spread to Australia, New Zealand, Papua New Guinea, Singapore and Uganda.
	The peer to peer ministry presents a vision of life which challenges, equips and encourages young people in the day to day circumstances.
	After training, national teams travel by van to meet with youth in parishes and schools.
	Encounter Days with high school students in years 8 to 12 use a variety of activities to encourage students to form a relationship with Jesus.
	Local teams work in a particular area to provide a link between school and Parish.
	Summary
	Glossary