

Stage 5

Unit 18	Dignity of Human Life
	Part 1: Non-Religious Philosophies of Human Life: Humanism and Existentialism
	Non-religious or secular philosophies of life view human life, its meaning and purpose in the context of the temporal world.
	Religious philosophies of life originate from within the limitations of this world, with a belief in a world to come, and view human life in the context of eternity.
	'Secular humanism' is a life philosophy that provides a response to the human search for meaning and purpose in life which does not include God, and focuses on the human being and his or her capacity to achieve fulfilment in this life.
	Existentialism focuses on the existence of the individual as free and responsible in determining his or her own development and emphasises the role of choice and personal decision making.
	Part 2: Religious Philosophies of Human Life: Christianity
	Catholic teaching on the dignity of the human person is drawn from Scripture and the Church's Tradition.
	The human person is not just one among many creatures, but a person called to share in the very life of God.
	The special dignity that human beings possess makes them unique in all creation.
	Freedom plays a fundamental role in the life of a human being.
	Christian faith motivates a person to help others, because the Christian sees the face of Jesus in the other person.
	Part 3: Understanding and Respecting Difference
	Every human being is unique, unrepeatable and infinitely loved by God.
	Temperaments are organising patterns within the personality which determine an individual's responses to his or her outside world.
	Family of origin and personal history influence an individual's response to the world.
	Every human being has a personal worth, and society's task is to acknowledge and develop that worth.
	Part 4: Vulnerability
	A vulnerable person is one whose dignity as a human person is under threat because of his or her difference or dependence on others.
	When people respond to vulnerability in positive ways, they enhance their own human dignity and that of the vulnerable person. Negative responses are destructive towards oneself and the vulnerable person.
	We are all vulnerable, easily hurt, and have elaborate systems of self-protection, which keep us from exercising the fullness of our humanity in caring for each other.
	The support and respect of family and the community, and faith and prayer can enable a person with a disability to respond with courage and determination.
	Part 5: The Indignity of Homelessness
	Homeless people are those who do not have access to safe, secure and affordable housing.
	Many of the causes of homelessness make it impossible for people to participate in community life.
	Human beings have a fundamental right to a stable home to provide acceptance and support for the unique dignity of each person.

	Many organisations have a mission to respect the potential of each person as they offer assistance of food, clothing, shelter and rehabilitation programmes.
	The organisations of Youth Off The Streets and Oasis assist young people in many and various ways.
	St Vincent de Paul and MercyCare provide assistance for people of all ages.
	Part 6: Further Issues - Poverty; Justice for Children; Refugees and Asylum Seekers
	With faith and hope, Christians are able to reach out in love to others.
	A 'culture of life' is based on the view that all human beings are worthy of respect because they are created in the image of God.
	Serious problems in our society that diminish the dignity of human beings are poverty, securing justice for all children and the treatment of refugees and asylum seekers.
	Poverty is present in Australia among Aboriginal and Torres Strait Islander people, young people and students, women and sole parents, people with disabilities, children, the homeless, and those in rural communities.
	Children are amongst the world's most vulnerable people in areas of conflict and violence where human rights are ignored.
	Refugees and asylum seekers fear persecution and even death in their own country and seek refuge in another country.
	Part 7: A Sacrament of Healing, Forgiveness and Hope
	Jesus responded with compassion and healed people's physical infirmities and suffering, restoring their dignity and self-worth and proclaiming the kingdom of God.
	Jesus often linked physical healings with forgiveness of sins.
	He gave the apostles power to forgive sin and heal people's illnesses.
	The tradition of laying on hands and anointing with oil was continued in the early Christian communities.
	After the ninth century, the sacrament for the sick gradually changed to be the sacrament for the dying and was called Extreme Unction.
	After the Second Vatican Council, its name was changed to Anointing of the Sick to reflect original traditions.
	Today, this sacrament is for the sick, those having a serious operation, and the elderly and infirm.
	Part 8: To Live as Jesus Lived
	God showed us how to be fully human in the life of Jesus.
	Jesus showed us how to respect our own human dignity and that of others by being compassionate, forgiving, cheerful and happy, prayerful, faithful and loving.
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Unit 19	Formation of Conscience and Values
	Part 1: Relationship between Conscience, Morality and Values
	Our response to a moral situation is determined by our values, which in turn are informed by the moral teachings of the Church and our conscience, as they relate to that particular situation.
	The Church teaches that there are absolute moral standards to which all humankind must adhere.
	Part 2: Church Teachings - A Source of Moral Principles
	For Catholics, the moral principles taught by the Church guide conduct and behaviour.
	Human freedom is a free gift from God, to help us to become who God created us to be, and to share eternal union with God.
	The responsible exercise of human freedom consists of acting in ways that are morally good.
	Differing degrees of freedom, knowledge and intention influence moral responsibility.
	Part 3: Scripture - A Source of Moral Principles
	Rules reflect moral principles.
	The Ten Commandments and the Beatitudes constitute fundamental and unchangeable moral principles for Christians.
	Jesus Christ identified the two greatest commandments.
	The Golden Rule is found in many religions.
	Part 4: Conscience - Our Moral Compass
	Our conscience helps us choose right from wrong.
	The Catholic Church believes that God speaks through our conscience.
	Two principles must be considered when using our conscience: it must be informed and we must act on it.
	Conscience is not infallible.
	Christian moral decision making is aided by practising the four cardinal virtues.
	Part 5: Stages of Moral Development
	As human beings grow from infancy, through childhood and adolescence to adulthood and beyond, their conscience grows in knowledge and maturity, because their capacity to reason on a moral level develops.
	The collective model of Maslow's hierarchy of needs and Kohlberg's stages of moral development provides a framework for understanding how the moral principles presented in the Old Testament were fulfilled by the New Law of Christ.
	Part 6: Moral Values
	As human beings grow from infancy, through childhood and adolescence to adulthood and beyond, their conscience grows in knowledge and maturity, because their capacity to reason on a moral level develops.
	Values can conflict, and choices will need to be made between competing values.
	Values are influenced by a range of factors.
	Part 7: Morality in Action
	Abortion and teenage alcohol use are complex moral issues.
	We can resolve moral dilemmas by drawing on facts, Church teachings, Scripture, our conscience and our values in a prayerful and systematic way.
	Summary

Unit 20	The Holy Spirit
	Part 1: Belief in the Holy Spirit
	The Holy Spirit is God and the third person of the Blessed Trinity.
	The Spirit of God was present at creation and throughout the Old Testament.
	The Holy Spirit was with Jesus in his teaching and in the events of his life.
	Jesus promised to send the Holy Spirit to be with us always.
	We are temples of the Holy Spirit, who has been poured into our hearts.
	Part 2: Images of the Holy Spirit
	The Church uses images and symbols to speak of the Holy Spirit, such as breath, dove, wind, fire, cloud, light, oil, and the laying on of hands.
	Part 3: The Holy Spirit in Scripture and in the Church
	All Scripture is inspired by the Holy Spirit.
	The Holy Spirit guides and renews the Church, leading people to unity with the Father and the Son.
	After Jesus' death and resurrection, the mission of Jesus became the mission of the Church.
	The Holy Spirit has gifted charisms to the Church to build it up, and to enable Christians to carry out their mission.
	Part 4: Gifts of the Holy Spirit
	The seven gifts of the Holy Spirit are wisdom, understanding, knowledge, reverence, courage, right judgment and wonder.
	Part 5: Fruits of the Holy Spirit
	The fruits of the Spirit are the visible signs of the Spirit's action within us.
	The fruits of the Spirit are love, joy, peace, patience, kindness, goodness, generosity, gentleness, faithfulness and self-control.
	Part 6: People of the Spirit
	The Holy Spirit is present in every time and place, enabling people to search for goodness and truth through a faithful response to God.
	Part 7: The Holy Spirit and Prayer
	The Holy Spirit is our helper in prayer.
	Jesus encouraged us to pray to the Holy Spirit.
	There are many ancient and modern prayers as well as songs to the Holy Spirit.
	Part 8: Movements of the Holy Spirit
	The Catholic Charismatic Renewal is a movement within the Catholic Church that gives witness to the power and gifts of the Holy Spirit in worship and in people's lives.
	Communities have been formed that are Charismatic in nature, including religious communities of priests and religious.
	Part 9: The Holy Spirit in Art
	Throughout the centuries, the Holy Spirit has been represented in art as a dove or tongues of fire.
	The Spirit is represented as a person in Andrei Rublev's icon, 'The Trinity'.
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Unit 21	Christian Reformations
	Part 1: Christianity before the Reformations
	At the end of the Middle Ages, commerce was beginning to replace farming as the basis of economic power, and there were considerable political, social and technological changes.
	The time of the Christian reformations in the early sixteenth century CE, is among the most significant periods of change in Church history.
	Church councils were called in order to refute heresy and clarify Church teaching.
	Part 2: The World of the Reformations
	The Renaissance was a movement of great cultural revival in art, literature, science, religion, politics and indeed all aspects of intellectual life.
	As a result of the printing press, the dissemination of materials could be done much more effectively, and works could reach a much wider audience than ever before.
	Various issues led to resentment among the German rulers and people towards the pope, and had a large part to play in the religious and political turmoil that was to follow.
	Part 3: Church Life in the Late Middle Ages
	The Church was part of everyday life in the Middle Ages.
	People expressed their faith through the Mass and Sacraments, images in churches, devotions, pilgrimages and confraternities.
	Throughout Europe, the plague forced people to confront questions of life after death.
	Some Church practices had become corrupt and in need of reform.
	Part 4: The Protestant Reformation Begins
	The nailing of Martin Luther's 95 Theses to the door of the castle church of Wittenberg, was a catalyst for the Protestant reform that followed in Europe.
	The ensuing debate ignited turmoil across Europe and England, fuelled by both theological and political agendas.
	Henry VIII was instrumental in the establishment of the Church of England and separation from Rome.
	Part 5: Protestant Denominations
	With the clear teaching of the Augsburg Confession, Lutheranism spread from Germany to other parts of Europe.
	As Protestant ideas spread across Europe, other scholars began to elaborate and add their own emphases to the doctrines expressed, viz. Calvin and Zwingli.
	The Anabaptists were a more radical Protestant group who objected to infant baptism and reserved baptism for adults.
	The Church of England remained essentially Protestant and separate from the Catholic Church.
	Part 6: The Catholic Reformation
	The Catholic Church's response to the Protestant Reformation is known as the Counter Reformation, or Catholic Reformation.
	The Council of Trent was called to respond to Protestant claims, to address abuses and to reaffirm Catholic Teaching.
	Implementation of the Council of Trent included the establishment of offices to deal with heresy, and the publication of a creed and catechism.
	Part 7: People and Achievements of the Catholic Reformation

	Charles Borromeo was a key player in the later part of the Council of Trent, and is credited with implementing many recommendations of the Council.
	New religious orders sprang up, seeking to return to more appropriate practices, and some existing ones were reformed.
	Catholic Reformation saints include Ignatius Loyola, Edmund Campion, Teresa of Avila, John of the Cross.
	Part 8: Catholic Missionaries
	As new lands were discovered, missionaries followed with the Gospel under the patronage of the Portuguese and Spanish crowns.
	Jesuit reductions were set up for the protection of Guarani Indians, as well as the spread of Christianity.
	In the sixteenth century, missionaries, including St Francis Xavier and Matteo Ricci, travelled to the Far East along the routes that had been established for trade.
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Unit 22	Call to Holiness and Service
	Part 1: Living Purposefully
	For Christians, the meaning of life has Christ as the foundation, because through baptism, we are called to participate in the life of Christ by building the kingdom of God, which he inaugurated by his life, death and resurrection.
	Christians are called to be priest, prophet and king by giving of themselves in selfless love and service.
	Holiness is a deep sharing in the life and love of God.
	The call we have received from God by virtue of our baptism to be priest, prophet and king is essentially a call to love.
	Vocation is about how I respond to God's call to be priest, prophet and king within the contexts of my chosen career and lifestyle (as a single or married person or as an ordained priest or religious).
	Part 2: Vocation - Participating in the Life of Christ
	All the baptised are called to holiness and share in the life and love of God through Christ.
	Christians participate in Christ's priestly, prophetic and kingly role irrespective of whether they are single, married, ordained priest or consecrated religious.
	Through the Church, Christ blesses the people of God with three sacraments, Confirmation, Matrimony and Holy Orders, to help them live their Christian vocation.
	Part 3: The Married Life
	In ancient times, marriage was the single most important means of ensuring the continuity of future generations, maintaining a cohesive social network, distributing wealth among families and securing adequate protection against external dangers.
	The Old and New Testaments provide insights into how the ancient Jews, and later the early Christians understood marriage.
	As a sacrament, the marriage of two baptised Christians has the status of being a vocation, a call to holiness, to a special and unique relationship with a marriage partner, and with Christ.
	Part 4: Nature of Sacramental Marriage
	The Sacrament of Matrimony gives the married couple grace to create a community that resembles the love God has for all people and to raise children in a nurturing environment.
	Mixed marriages are marriages between a Catholic and a person from another Christian denomination, or a Catholic and a non-Christian.
	Marriage preparation programmes help the couple examine issues that could affect their life together.
	Symbolism in the rite of matrimony reveals the true meaning and significance of a Christian marriage.
	Part 5: Living as Single Celibate Lay Christians
	The Church makes it clear that the life of a single and celibate Christian is a vocation.
	Single lay Christians have much to offer by participating in the mission of the Church in the world.
	It is essential that those who choose as their vocation the life of a single person, are also members of a supportive community.
	Part 6: Origins and Development of the Priesthood

	The Old Testament priesthood prefigures the priesthood of Christ and in turn, the Christian ministerial priesthood.
	Christ instituted the ordained priesthood in order to continue his own priesthood of the New Covenant, brought about by his sacrifice on the cross.
	There are three ordained ministries in the Catholic Church - the episcopate and presbyterate are ministerial in nature and the diaconate is a ministry of service.
	Part 7: The Vocation to the Priesthood
	Priesthood is a multidimensional ministry with its source and sustenance in a priest's relationship with God.
	The priest needs to possess special attributes to be able to participate effectively in the priestly ministry of the Church.
	Men who are called to the vocation of the priesthood spend many years in training and spiritual, theological and pastoral formation.
	The Rite of Ordination always takes place within the context of the Mass.
	Part 8: Religious Life as a Vocation
	Consecrated religious life is focused on total dedication to God through participation in the life and love of Christ first entered into at Baptism, through the vows of poverty, chastity and obedience.
	By virtue of their consecration, religious live in community, regardless of their apostolic work, and under the authority of a religious superior.
	Consecrated religious life began very early in the Church when men and women left their homes to live in the desert as hermits, monk and nuns - their motivation was to grow closer to God through prayer, austerity and solitude.
	Throughout its historical development, consecrated religious life has adapted to the changing circumstances and needs of society.
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Unit 23	The Gospels
	Part 1: The Story, the Poem and the Song
	Sharing stories, reciting poems or singing songs are among the actions that make us human.
	When we want to share the deeper kinds of truths we tell stories or recite poems or sing songs.
	The Scriptures are mostly stories, because they are about the deeper kinds of truth; about God, life, death, healing, forgiveness and love.
	The story of Jesus reveals most fully both who God is and who we are.
	Part 2: The New Testament as Literature
	Different literary forms, or 'genres', are used to explore the deeper truths of who Christ is in the various Gospels that make up the core of the New Testament.
	Part 3: How the Gospels Were Written
	The New Testament comprises texts that deal with the actions, teachings, death and resurrection of Jesus, and the beginnings of the Church through the power of the Holy Spirit.
	Jesus Christ is God's self-revelation in person.
	The gospels are grounded in the life and teachings of Jesus Christ, before they were passed on by word of mouth, and eventually written down.
	Part 4: Four-Dimensional Portrait
	Each of the four gospels tells its own unique story of Jesus, combining to give us a fuller, more complete picture of Jesus.
	They also reflect the experience, concerns and circumstances of the communities for whom they were written.
	Their enduring value for all subsequent generations is that the living Jesus is enabled to emerge from these stories and (in a sense) speak to us also.
	Part 5: Powerful Stories of Powerful Works
	The word 'miracle' is never used in the gospels to describe what Jesus does. The gospels speak either of 'signs' (John) or 'powerful works' (the synoptic gospels).
	The so-called 'miracles' are more like 'parables in action': actions that are meant to challenge the way we think.
	Faith is the key to understanding the signs and powerful actions that Jesus gave.
	By freeing people from physical evils or overcoming natural forces of chaos, Jesus was showing his power to release people from the power of evil.
	Part 6: The Resurrection
	The resurrection is the central transforming truth of the Christian faith.
	The disciples experienced the presence of the crucified and Risen Jesus among them in a way that utterly transformed them.
	The New Testament is the faith statement of the early Church, based on the testimony of those first witnesses to the resurrection.
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