

Stage 6

Unit 33	Search for Meaning (SOR)
	Part 1: Religion as a Worldview
	A person's worldview is a way of thinking that provides structure, a sense of purpose, guidance, motivation and meaning for one's life.
	Religion may be thought of as the means by which the world of beliefs and the world of human experience are connected to the transcendent and immanent dimensions of the supernatural.
	Different religious traditions and primal religions define the supernatural differently, and it is these definitions that give rise to different worldviews.
	Part 2: Characteristics of Religion
	Religion consists of a number of dimensions working together to connect the world of beliefs and the world of human experience to the transcendent and immanent dimensions of the supernatural.
	The seven dimensions of religion are experience, myth, ritual, doctrine, ethics, social and material dimensions.
	The five major living religious traditions can be examined using these seven dimensions.
	Part 3: Contribution of Religion
	Various Studies have shown that people who are intrinsically religious enjoy higher levels of well-being than individuals with secular viewpoints.
	There is a positive relationship between intrinsic religiosity and stable marital and family life.
	Religion provides a stable framework from which ethical principles can be applied to new situations, by directing believers to an understanding of spiritual and human values, of how they ought to live and of what constitutes right conduct.
	Religion can act as a force for either social stability or social change, because it is in constant interaction with the culture in which it is embedded.
	Part 4: Nordic Religion
	Nordic religion comprised a vast array of stories, rituals, and beliefs about supernatural powers and deities, as well as the origins of the universe.
	Nordic people believed that the universe was composed of nine interrelated worlds, sustained by the great ash tree, Yggdrasil.
	Nordic understanding of the creation of the universe was influenced by people's understanding and view of the world, which in turn was profoundly influenced by their life experience.
	Nordic people believed in a vast pantheon of gods and supernatural powers, whose responsibilities and dominions overlapped, because the responsibilities of the deities were not clearly defined.
	The Nordic belief system embraced a framework for understanding the world and creation - polytheism, predestination, reverence for ancestors and the afterlife.
	Idols were objects of worship and communication with the gods.
	Sacred spaces were at first confined to outdoor locations, but later comprised wooden temples.
	Sacred rituals took the form of sacrificial worship, feasts, rituals related to birth and naming, and elaborate marriage ceremonies.

	Norse mythology closely reflected the Nordic way of life and helped the clans-people make meaning of the world and their lives.
	Norse mythology played an important role in stabilising the social framework, justifying warfare and ongoing survival by promoting marriage and fertility.
	Part 5: Celtic Religion
	Knowledge of Celtic religion is somewhat fragmentary, because the Celts either never committed their beliefs and religious practices to writing, or their writings were largely destroyed by the Romans.
	It is difficult to determine with any degree of accuracy whether the Celtic people possessed stories regarding the origin of the universe, because the remnants of myths relating to cosmogony are highly fragmented.
	There were more than 400 gods and goddesses in Celtic mythology.
	While the gods and goddesses of the Celtic pantheon were assigned different functions, this division was not rigidly compartmentalised.
	Celtic religion embraced a complex blend of polytheism and animism, belief in the otherworld, life after death, and magic, as well as apotropaic beliefs and reverence for the human head.
	The Celts had many sacred objects, sacred spaces and rituals to help them connect to the transcendent and immanent dimensions of the deities they worshipped.
	Celtic mythology closely reflected the Celtic way of life and helped people to make meaning of the world and their lives.
	The mythology of the Celtic people provided the context that gave purpose to their existence and enabled them to accept suffering and death.
	The pantheon of gods and goddesses, rituals and magical chants provided the Celtic people with a connection to the spiritual.
	Part 6: Aztec Religion
	The Aztecs passed on stories of their gods and goddesses orally, although some were recorded in sacred texts and other indigenous books, known as codices.
	The theme of Aztec creation mythology was that continuous death and destruction threatened the stability of the universe, and that it was necessary to offer up human sacrifices to the deities to maintain stability.
	The Aztec pantheon was characterised by a large number of gods, each of which was represented in different ways and took on different responsibilities to cover all aspects of Aztec life.
	The principal beliefs of the Aztec religion embraced polytheism, the rationale behind human sacrifice, cosmology, mythology of death after life, morality, sin and predestination.
	Icons, sacred places and rituals played an important role in the worship of the many deities of the Aztec pantheon.
	The Aztec theocracy attempted to stabilise the political and social structure through the use of religious rituals.
	The people thought that being selected for ritual sacrifice was a great honour, because they genuinely believed that their duty was to fight and die for the gods, and that ongoing sacrifice was necessary to sustain the universe.
	Aztec mythology placed great emphasis on ascetic and good moral behaviour, thereby contributing to the maintenance of law and order.
	The theocracy used Aztec mythology to justify war by claiming that the deities needed an ever increasing amount of blood.

	Aztec mythology provided a thorough framework for understanding the universe.
	The Aztecs believed in life after death.
	The Aztecs had a longing for contact with the transcendent, and Aztec mythology provided that contact.
	Aztec mythology provided a framework for understanding suffering and evil.
	Part 7: Shinto Religion
	Shinto refers to the complex religious and ethical ideas and practices of the indigenous people of Japan prior to religious influence from China and India.
	The Shinto creation myth consists of two parts, the beginning of the universe and the birth of the deities.
	According to Shinto mythology the deities are not immortal; like human beings they are vulnerable to injury and death; they show the same feelings as human beings and they are not portrayed as omnipotent, omnipresent or omniscient.
	The Shinto belief system engages believers in a way of life that embraces a certain attitude towards humanity and all creation, rather than following a specific system of doctrines and ethics.
	Shinto believers are connected to the immanent and transcendent dimensions of the supernatural through sacred objects, persons, sacred places and religious rituals.
	The divine status assigned to the Japanese emperors has resulted in an unquestioning allegiance to the emperor of the time and the founding and unification of the nation, and promoted the belief that Japan was the centre of the world and that its people were of divine origin.
	Shinto has contributed positively to the creation of a harmonious society respectful of nature, a society based on a system of values, rather than a code of ethics and doctrine.
	Many Shinto rituals have survived to this day and form an important part in the religious landscape of Japan.
	Shinto influence is apparent in art, drama, literature and dance as well as in the many shrines found throughout Japan.
	Shinto mythology provided the ancient Japanese people with a framework for understanding the creation of the universe, and in particular human beings.
	Shinto mythology provided people with an acceptance of the human condition.
	The ultimate goal of Shinto is to attain magokoro.
	The ancient Japanese people were deeply spiritual, and Shinto mythology provided the means by which they could connect with the kami.
	Part 8: Taoism
	Taoism is an indigenous Chinese belief system with the core message that life constitutes an interconnected and unified whole which is constantly being transformed.
	The heavens and earth emerged from a hatched cosmic egg, causing the yin to float upward to form the heavens, while the yang descended and became the earth.
	Taoist mythology presents the yin and yang as the organising principles of creation.
	Taoist deities represent different qualities and attributes that have responsibilities and specific powers and abilities within their particular areas of expertise.

	The Taoist pantheon is organised into a hierarchical structure resembling that of the bureaucracy of Imperial China.
	Tao represents the underlying natural order of the universe and acts like the force that keeps the universe balanced and ordered.
	The aim of wu wei is to achieve a state of perfect harmony with the Tao, and, as a result, to obtain a type of liberating, invisible power.
	The cosmos is characterised by harmony and order, but the Tao continuously transforms the chaos that exists in the microcosm by the interaction of the yin and yang to achieve harmony at the macroscopic level.
	The goal of the Taoist is to harmonise one's soul and body with the Tao.
	Life and death are simply two aspects of the same reality, the continuous transformation of the microcosm by the Tao; it is something natural that should neither be feared nor desired.
	Immortality is a transformation of one's mind to become completely attuned to and engaged with the present, to become one with the Tao.
	The Three Jewels or Treasures of Taoism espoused by Laozi express the fundamental ethical guidelines of Taoism.
	Sexual ethics play an important role in prolonging life.
	Taoist believers are connected to the immanent and transcendent dimensions of the supernatural through sacred objects, persons, sacred places and religious rituals.
	The most important contribution Taoism made in its pure form was to maintain a stable, functioning society.
	While the ancient sexual teachings of Taoism contributed to the stabilisation of family life, they were also used to justify sexual promiscuity.
	Taoist faith healers and hygienists added to the medical knowledge of the time.
	Taoism provided the ancient people with a framework for understanding creation and the continual transformation of the universe, and their role in the world.
	Taoists understood evil, suffering and sickness in terms of some moral failing or personal sin.
	The ancient Chinese people were deeply spiritual, and Taoist mythology provided the means by which they could connect with the Tao and the deities - manifestations of the Tao.
	Glossary

Unit 34	Alternative Religious Movements
	Part 1: Religious Responses
	The study of religion provides a background against which one's own faith system can be tested, as well as opportunities to look at issues with an open mind and heart.
	Differences between religions can be identified by considering variations in the characteristics of religion and their expressions.
	Faith consists of what is believed, i.e. a statement of belief, as well as the action or attitude of believing.
	Religion is significant for individuals, communities and society.
	Part 2: New Religious Movements
	Dissatisfaction with mainstream religions has resulted in an increasing number of people seeking the 'truth' elsewhere.
	Multiculturalism and modern travel have exposed many people to other religious traditions.
	There are many reasons for the growth of new religious expressions and spiritualities.
	Part 3: Sects
	A sect is normally a religious movement that has grown separately from an established recognised religion.
	Many sects develop into churches of their own right.
	While there are numerous different sects, they generally fall into one of four different categories.
	Part 4: Cults
	There is no clear consensus as to which religious groups should appropriately be designated 'cults' and which should not.
	Cults have some features in common, including authoritarian leadership, denial of Christian teaching, claim to special revelations, isolation from the world, and opposition to society.
	Cults frequently reject orthodox Christianity, believing it has lost the 'true faith' and that the new message they have received restores the 'true faith'.
	Part 5: Some Issues Concerning Cults
	People who become victims of cult beliefs and practices lose productive years for contributing to the common good.
	There is no specific 'personality profile' for those who get involved in cults.
	We all need the support of family and friends, as well as other trusted people.
	Part 6: Fundamentalism
	Fundamentalism originated in America toward the end of the nineteenth century as a reaction against the liberal and modernistic ideas of the time.
	It defines itself in relationship to society, or a particular religious tradition or denomination and is characterised by:
	a literalist approach to religious text
	a legalistic ethical system - fundamentalist ethics
	conservatism or traditioning
	reliance on strong leadership
	reactionary nature, prejudice and intolerance

	fascination with the end of time.
	A fundamentalist view of the Bible is characterised by the belief that all Christian truth is contained in it, and it is the sole authority in faith and morals.
	Part 7: The New Age Movement
	In the 1970s and 80s, the New Age Movement (NAM) predicted a 'New Age of heightened spiritual consciousness and international peace'.
	'New Age' is an umbrella term covering a collection of beliefs and practices people embraced in their search for the spiritual.
	Even though New Age Movements respond to deep spiritual longings from within the human person, they are 'counter to Christian revelation'.
	Part 8: A Catholic Response to the Religious Supermarket
	While the Council brought about both timely and welcome changes in the Church, the enormous paradigm shift, or model of church, left many people confused and bewildered.
	Some Catholics left the Church for new religious groups, without truly considering or knowing why they were rejecting the Church in the first place.
	Five common attractions of New Age Movements are also part of Catholic life,
	1. importance of the human spiritual dimension and its integration with the whole of life
	2. search for life's meaning
	3. link between human beings and the rest of creation
	4. desire for personal and social transformation, and
	5. rejection of a rationalistic and materialistic view of humanity.
	Summary
	Glossary

Unit 35	Old Testament Studies
	Part 1: The Old Testament
	God desires that we should all be happy and the Bible's key to happiness is 'the getting of wisdom'.
	Biblical wisdom is the fruit of experience.
	The wisdom writings of the Old Testament are a testament to Israel's spirituality and ethics.
	Part 2: Israel - 'My Firstborn'
	Israel is the model of 'how to be a people', meant for all the nations to follow.
	The Old Testament is the story - the 'memorial' - of how God's people, Israel, grow in wisdom through trial and error.
	This is a radically honest story about the human condition - sometimes scandalously honest.
	Part 3: Torah - 'The Way They Should Live'
	Torah is the pattern of the world as God desires the world to be.
	The laws and commandments in the Old Testament are the basis of western ethics.
	Ethics is about living life justly, compassionately and rightly, so as to flourish according to our human nature.
	Part 4: Prophets - 'I desire Mercy, not Sacrifice'
	While created good and created for God, humanity is deeply wounded and in need of healing.
	When Israel failed to live by the Torah, God sent prophets to call the people back to the way of justice.
	The Prophets were people who spoke God's word of truth and called the people to return to God.
	Part 5: Temple - 'How I Love your Dwelling Place'
	The Temple was the symbolic 'dwelling place of God on earth'.
	The Temple represented the 'cosmos' - the ordered world of human society.
	Its purpose was to offer a graphic and ritual experience of Torah as the pattern of the world in right relationship.
	Part 6: Covenant - 'I shall be their God and they will be My People'
	God's 'election' of the people of Israel was not exclusive, but it was deliberate and specific.
	Matrimony is the key symbol for God's relationship with Israel, God's 'Bride'.
	Sexuality receives its biblical meaning from Israel's relationship with God as its 'Bridegroom'.
	'Covenant' is a seed-concept of 'divinisation', Christianity's key anthropological teaching.
	Summary
	Glossary

Unit 36	Grace and Nature
	Part 1: Being Human
	The ability to self-reflect and self-question is unique to the human person.
	Psychology is about the study of objective human behaviour and the health of the human psyche.
	Religion is about the spiritual life of human beings and living life into eternal life.
	Part 2: James and Freud
	Modern psychology is very different from the Church's philosophical and theological approach to the human person.
	William James applied the principles of the new science of psychology to religious experience.
	Sigmund Freud's prime concern with religion was its origin in the human unconscious or psyche.
	Part 3: Jung and Allport
	Carl Jung and Gordon Allport examined the relationship between religion and psychology.
	Carl Jung's focus on wholeness led him to consider religions as worthwhile instruments in the process of becoming whole.
	Gordon Allport was concerned with the role which religion played in the life of the mature individual.
	Part 4: Developmental Psychology
	Developmental psychologists focus on tracking personal changes or developments throughout the human life span.
	Jean Piaget was interested in how children think and learn.
	Erik Erikson's theory of human development covered a continuum from birth to death.
	Daniel Levinson focused on adult human development.
	Carol Gilligan focused on women's moral development.
	Part 5: Faith and Moral Development
	Moral development theories have been developed by Lawrence Kohlberg and Carol Gilligan.
	Faith development theories have been developed by John Westerhoff and James Fowler.
	Whilst psychological and developmental theories contribute to our understanding of faith and moral development, they cannot address God's action - grace - in the person.
	Part 6: The Whole Person
	Development of the whole person, holistic development, fosters the integration of all aspects of the person.
	God became fully involved with human beings in the person of Jesus, who showed us how to live.
	The process of conversion is a process of continuous growth and change, a journey to the fullness of life offered by Jesus.
	Part 7: Spirituality
	Our spiritual life flavours the whole of life.
	Holistic spirituality aims to take the whole person into account.

	An holistic Christian spirituality is developmental, experiential, integrated and transpersonal.
	Part 8: Awareness and Knowledge
	Self-awareness opens the way to knowledge of self, others and God.
	Authenticity and truth are fundamental for living genuine human lives.
	Spiritual development needs to take place in order that the person reach his or her full potential.
	Summary
	Glossary

Unit 37	Exploring Church
	Part 1: The Church and Images
	Sacred images are more than definitions because they direct us towards mystery.
	Images of the Church allow us to explore the meaning and mystery of Church.
	Part 2: The Mystery of the Church
	The word 'mystery', has many meanings.
	The mystery of God is how and why God shares divine love and life with human beings.
	Jesus reveals the mystery of God's love and what it is to be truly human.
	With the power of the Holy Spirit, the Church continues Jesus' work.
	Part 3: The Church as the People of God
	Christian faith is about making a free, personal response as well as belonging to the community of God's people.
	The image of the People of God begins in the Old Testament and continues to develop in the New Testament.
	The Second Vatican Council emphasised that all the People of God are called to holiness and to the mission of spreading Christ's Gospel.
	Part 4: The Church as Herald
	Traditions can change over time but Tradition, as used by the Church, is the essential faith from the apostles and remains unchanging.
	The Church acts as the Herald of the Good News.
	Authentic Christian Tradition is discerned by a council of bishops and the pope.
	All members of the Church share in the apostolic mission to spread the Good News.
	Part 5: The Church as Servant
	The image of the Church as Servant comes directly from Jesus' words and actions recorded in the gospels.
	Ministry in the Church includes the ordained ministers and the laity.
	The Church's ministry extends to the secular world.
	Part 6: The Church as Universal
	The Church is Catholic because of the presence of Christ and the mission to share the Gospel.
	The unity of the Church can be expressed in a diversity of ways.
	Inculturation is an important process in Australia's multicultural society.
	Part 7: The Church as Sacrament
	The Church is a visible sign of communion with God and of unity among people.
	The Church and individual Christians are called to work for the continuing growth of God's kingdom.
	Young people are challenged to be the Church of today and the future.
	Summary
	Glossary

Unit 38	Jesus - Face of God
	Part 1: Jesus, the Encounter with God, the Encounter with Self - 'Come and you will see' - John 1:3
	Knowing God, through faith, is much more like knowing yourself than it is like knowing facts about things.
	Faith is a life-long journey, not a one-off event or a possession.
	Jesus is everything we need and can know of God.
	Part 2: Jesus, the Parable of God - 'The time has come ...' - Mark 1:15
	The little that is known about the world in which Jesus lived, and which shaped the kind of person he was, is helpful in giving us a better understanding of what he said, what he did, what happened to him, and who he was.
	The whole of Jesus' message is parabolic. It is about enabling us to change our minds, our whole way of thinking and seeing the world, ourselves, and everything else, including God.
	Part 3: Jesus, the Reign of God in Person - '... the kingdom of God is upon you ...' - Mark 1:15
	The kingdom of God is not a place beyond this world, but a way of being in the world that radically transforms this world.
	The good news that Jesus proclaimed was about the kingdom; but he did not just preach about the kingdom of God, he was - and is - the very embodiment of the kingdom of God.
	Part 4: Jesus, the Word of God in Action - '... change ...' - Mark 1:15
	God's word is alive and active in the person of Jesus.
	The words and actions of Jesus form a single reality.
	To understand Jesus' words and actions we have to go beyond both magical thinking and gross materialism.
	Part 5: Jesus, the Holy One of God - '... and trust in the good news ...' - Mark 1:15
	The role of sacrifice in human society was a way of managing violence violently.
	The death of Jesus is the reversal and subversion of human sacrifice from within.
	Jesus reveals the meaning of the saying that God does not seek sacrifice, but mercy and justice.
	Part 6: Jesus, the Son of God - 'They will look on the one whom they have pierced' - John 19:37
	The resurrection of Jesus is about the renewal of all creation.
	Eternal life is not about an afterlife but about life here, now and forever transformed.
	Part 7: Jesus, the Sacrament of God - 'No longer 'I', but 'Christ' who lives in me' - Galatians 2:20
	As Christ is the Sacrament of God, so the Church is a Sacrament of Christ.
	The New Testament, together with the Old Testament, is the basis of the Church's developing doctrine and the source of its ongoing Tradition.
	The most basic Christian doctrine about Jesus is that he is both fully human and fully divine.
	The early Church not only wrote the New Testament, and read the ancient Jewish Scriptures in a new way, they also gathered regularly to pray and ponder the mystery of their faith in what came to be called the Liturgy.

	The Church is that movement and body in history and the world that lives by the Spirit of Jesus, who alone is one, holy, catholic and apostolic in the fullest sense of those words.
	Summary
	Glossary

Unit 39	Mother of God - Mother of the Church
	Part 1: 'Daughter of Zion' - Woman of Her Time
	Mary was probably born in Galilee at Nazareth.
	By studying the position of Hebrew women in first-century Israel, it is possible to learn about Mary's life.
	Part 2: Let It Be According to Your Word
	In the light of Pentecost, the first Christians focused their theological reflection on the person of Christ and the significance of his mission.
	As they deepened their understanding of Jesus, the early Christian communities began to ask questions about Mary, and the significance of her role.
	Mary appears in all four gospels, according to the distinctive theological preoccupations of each of the four evangelists.
	Part 3: Of Her Was Born Jesus...
	The Gospel of Matthew portrays Mary as having a special role in salvation history.
	The Gospel of Luke portrays Mary as a true disciple.
	Part 4: Do Whatever He Tells You
	The Gospel of John is a richly symbolic, poetic drama that contains seven key signs.
	The first of these signs was given at a wedding feast in a Galilean town called Cana.
	The Cana story tells us much about the mother of Jesus as a feminine icon of humanity.
	Part 5: Behold, your Mother
	John is the only gospel writer to include the mother of Jesus at the crucifixion.
	John portrays the mother of Jesus and the disciple whom Jesus loved as the first recipients of his mission.
	Part 6: Theotokos - Mother of God
	Mary is truly Theotokos, which literally means 'God-bearer', but is usually translated as Mother of God.
	The doctrine of the Theotokos is more about Jesus than it is about Mary: it affirms that Jesus is at one and the same time both human and divine, the God-Man, as opposed to being two things: a god and a man.
	Mary is mother of God because Jesus is God; she is not mother of God with regard to the mystery of the Triune God of Father, Son and Holy Spirit.
	Part 7: Teachings about Mary
	The Dogma of Mary's Immaculate Conception should not be confused with the Dogma of her Virginal Conception of Jesus.
	The Dogma of Mary's Virginal Conception of Jesus means that Mary conceived Jesus in her womb, not by the intervention of a human father, but by the power of the Holy Spirit.
	The Dogma of the Immaculate Conception tells us that from the first moment when Mary came into being as a person, she was free from original sin.
	The Dogma of the Assumption of Mary, tells us that Mary was assumed body and soul into heaven at the end of her life.
	Part 8: All Generations Will Call Me Blessed
	The way Mary has been imaged by Christians has varied down through the ages according to a variety of influences.

	There have been some constants in the Christian Tradition, which have set certain broad parameters within which Christians have depicted Mary.
	Mary is honoured in Islam as the virgin mother of the 'Prophet Jesus'.
	Part 9: Mary in the Australian Church
	Mary, under the title of Mary Help of Christians, is the patroness of Australia.
	Our Lady of the Southern Cross, Help of Christians, was patroness of WYD Sydney 2008.
	Part 10: A Model for Our Times
	The Second Vatican Council placed Mary within the mystery of the Church.
	Mary is the first of Christ's disciples and stands as a model for both women and men.
	Mary challenges all disciples of Christ to live the Gospel message of justice, love and peace.
	Summary
	Glossary

Unit 40	Australian Aboriginal Spirituality
	Part 1: Do Australians have a National Identity?
	For the Aboriginal people, the emerging Australian national self-awareness is inextricably linked to their spirituality.
	Part 2: Does the Ancient Religion of our Indigenous People have anything to offer us today?
	For Aboriginal people there is no division between the sacred and the secular because all aspects of life are sacred.
	The created world is where we are called to come to know and live out the life God has given us in harmony with all people.
	For true reconciliation to take place between non-indigenous Australians and Aboriginal people, we all need to come to an understanding of Aboriginal spirituality as the very essence of our identity.
	We need to see the presence of God in all of Australia's history and to recognise who we are today, people formed from all that has gone before us.
	Part 3: What is Central to Aboriginal Spirituality?
	Part 4: What are the Characteristics of Traditional Aboriginal Religion?
	Aboriginal sacred stories of the Dreaming often explained the origin of the universe and everything in it - they formed the framework by which Aboriginal people made sense of the world.
	Aboriginal people never used a written language to pass on Dreaming stories - individuals 'owned' myths according to their totems, and it was their responsibility to see that the stories were kept alive and passed on to the proper persons.
	Traditionally, teachers of Aboriginal religion would be elders in the community whose authority came from their relationship to totemic sites, their knowledge of their land and experience of life.
	In Aboriginal religions there were many different kinds of rituals: rituals associated with birth, coming of age, death, and increase rituals to maintain the fertility and well-being of the lands and animals.
	A number of objects were considered sacred to Aboriginal people.
	Some places are considered to be sacred because they are believed to have been created and shaped into their particular forms during the Dreaming.
	Part 5: How did Aboriginal People live before European Occupation?
	The Aboriginal people in Australia show evidence of having lived together in a continuous and peaceful life for thousands of years.
	The traditional Aboriginal people were hunter-gatherers who lived as extended families in harmony with the land.
	Part 6: What was the Impact of European Occupation?
	Rather than being seen as fellow human beings but with a different understanding of life, different values and a different way of living, the Aboriginal people were judged to be 'primitive', with its connotations of inequality.
	The impression of the early Europeans towards the Aboriginal people varied.
	As the early settlers pushed the Aboriginal people further and further from their own lands, they lost their life as they had known it, and the culture that was bound to the land.

	Archbishop Polding continued unsuccessfully to speak out fearlessly about the moral obligation Australia, and the Church in particular, were under to restore the dignity and rights of Aboriginal people
	Part 7: What Policies had an Impact upon the Life of Aboriginal People?
	Many problems resulted from the reserves and mission, as the traditional ways of the Aboriginal people were gradually destroyed.
	From 1915, the policy of removing Aboriginal and part-Aboriginal children from their homes to be fostered by white families or raised in institutions was instigated.
	The aftermath of the 1967 Referendum witnessed the gradual integration of Aboriginal people into Australian society.
	New South Wales, the first state to do so, established the Aboriginal Rights Act in 1983.
	Part 8: What are Contemporary Issues?
	Life expectancy, health, imprisonment and deaths in custody are contemporary issues for Aboriginal people.
	As an official policy, between 1915 and into the 1970s, children could be removed from their families and placed in institutions and foster homes, where they were 'given a good environment and a good education'.
	The forced removal of Aboriginal children from their families have had serious detrimental consequences.
	In recent years, the Australian Government has begun to address the issue of Aboriginal land rights in court.
	The national apology in 2008 was a significant and defining event in Australia's history.
	Part 9: How have Indigenous People Contributed to Past and Present Australia?
	After two centuries of subordination, paternalism, mistreatment, disdain and worse, Aboriginal people are now taking pride in a new self-identity.
	There are numerous Aboriginal people who have and continue to make important contributions to Australian society and culture.
	Part 10: What does Aboriginal Spirituality have to offer Australia?
	Summary
	Glossary

Unit 41	Ethical Values
	Part 1: The Foundational Value
	The fact that sense can be made of the world and human life is the basis of the foundational value - the value upon which, all others are built.
	The human person is of ultimate value - not the means to an end - but an end in him / herself.
	We can know God by examining the world and the human person.
	An ethical system is based on the knowledge of the existence of God.
	Part 2: Objective Values
	Objective values exist which consist of positive and negative values.
	Values lead to actions which direct us towards God or away from God.
	A moral system is based on these values.
	Part 3: Self and Self Love
	The human person has infinite dignity, therefore the dignity of my own self, my own person, is first among essential values.
	A person's first moral task is to love themselves.
	The human person has a strong capacity to know and love the truth.
	We cannot love others unless we first love ourselves.
	Part 4: Conflicting Values
	At any given time, values can conflict with each other.
	Steps need to be taken to see if some change can be made to the situation in order to remove the conflict.
	When it is not possible to remove a conflict of values, the action with the least harm to one's own values and beliefs should be chosen.
	Part 5: Threats to the Self
	Untruthfulness creates a split between what we are and what we claim to be.
	Lack of respect for the body damages or destroys our power to respond to the demands of life intelligently and freely.
	Enslavement to objects reduces us to the level of mere things or objects.
	Part 6: Others - Our Neighbours
	Selfishness and self-centredness destroy our dignity.
	Our own personal integrity leads us to see the personal integrity of others.
	God created us to exist with others and for others.
	Part 7: Self Defence and Capital Punishment
	The human person has the right to defend him / herself from acts of violence by using only the necessary force to do so.
	Capital Punishment is unacceptable 'because it is an attack on the inviolability and dignity of the person' - Catechism of the Catholic Church, #2267
	Part 8: Bioethics
	Human life must be respected and protected absolutely from the moment of conception - Catechism of the Catholic Church, #2270
	Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick or dying persons - Catechism of the Catholic Church, #2277
	Even if death is thought imminent, the ordinary care owed to a sick person cannot be legitimately interrupted - Catechism of the Catholic Church, #2279
	Part 9: Material Goods, Education and Culture

	Every person has the right to access the basic resources that are necessary for living a fully human life, and these include material goods and possessions.
	Every person has the right to access education, training and information that help them to participate effectively in society.
	Governments have a social obligation to make education, training and information available to its citizens, and the forms these will take depends on the complexity of their society and culture.
	Part 10: The Good of All
	Few rights are absolute; they are conditional on the value that they serve us all.
	The wealthy need to share methods of producing wealth with the poor.
	The human person has 'the right not to be manipulated by technology for either scientific or economic purposes.
	The human person needs to be prepared for creative employment and enjoyment of large amounts of leisure time.
	Part 11: Capability and Responsibility
	<i>Our human task is to create and fashion a genuine self. We alone are responsible for this and we have the right to exercise our own responsibility ... unless there is compelling ... evidence ... which indicates we are either ... infantile or senile - Dwyer, 1987, p.128</i>
	<i>At all stages of our mature adult lives, we have the right to freedom of conscience - Dwyer, 1987, p.129</i>
	<i>The right to a stand-in is based on the fact that we are social animals and that we bear real responsibility for each other - Dwyer, 1987, p.130</i>
	Part 12: Creating a Human and Humane Society
	<i>The creation of a human and humane society is properly the responsibility of the human being, and no one, and certainly not the government, has the right to pre-empt that responsibility - Dwyer, 1987, p.134</i>
	<i>In order to create such a society the human person has the rights of 'freedom of speech, freedom of assembly, and freedom of the press' - Dwyer, 1987, p.134</i>
	Summary
	Glossary

Unit 42	Ethical Issues
	Part 1: Bioethics: To Live Life to the Full
	Advances in biomedical technology have made a significant contribution to people's quality of life and have raised many ethical and moral dilemmas.
	The purpose of ethics is to establish which forms of behaviour are humanising and which are not.
	Christian ethics is based on the conviction that human beings are loved and made in the image and likeness of God who is life-giving love.
	Part 2: Bioethics: Loved into Being
	The Catholic tradition holds respect for human life as an absolute value.
	Human nature is to be 'the image and likeness of God'.
	A theologically informed teaching on bioethics combines faith and reason.
	Part 3: Bioethics: Making Babies or Giving Life?
	The ability to conceive is a gift from God, jointly shared by husband and wife.
	Infertility often has terrible emotional consequences for the couple, whose hopes and dreams appear to have been shattered.
	Rapid and extensive advancements in medical research have led to the availability of artificial methods of reproduction and to legal and moral considerations.
	Part 4: Bioethics: Entering the Body's Grace
	Over the centuries, the Church has always turned to the absolute moral principle that human beings are created as the image and likeness of God.
	The Catholic Church has responded to new reproductive technologies in two major documents:
	- <i>Donum Vitae</i> which addresses new reproductive technologies on the basis of the dignity of the child and the dignity of the marriage relationship.
	- <i>Dignitatis Personae</i> which addresses specific developments in biomedicine occurring after <i>Donum Vitae</i> , i.e. research on human embryos, use of stem cells for therapeutic purposes, and other areas of experimental medicine.
	Part 5: Eco-Ethics: Crisis and Opportunity
	Diverse issues contribute to the brokenness of creation.
	The modern attitude towards creation reflects a fundamental rupture in relationships.
	Part 6: Eco-Ethics: Creation Myth or Parable?
	Science and history are about knowledge; and the basic questions they ask are 'what, how and when?' Philosophy is about wisdom, and asks 'why?' Theology is about God: it asks all the other questions and adds: 'who?'
	Creation stories or cosmologies are attempts to understand the world and our place in it.
	Love of nature and concern for the environment, have deep roots in Christian tradition.
	Part 7: Eco-Spirituality: The Fullness of Creation
	Through the incarnation, death and resurrection of Jesus the Christ, the whole of creation is re-created and reconciled to God.
	As images of God, each of us is called to play our own role in the unfolding story of creation.
	Particular issues contributing to the ecological crisis challenge us to unite our efforts with those who care for the universe.

	Part 8: Media: In the Service of Communion
	As 'herald of good news' the Church is itself deeply involved in the communications media, and is among the oldest and most prolific 'global media outlets' the world has ever known.
	The communications media is a great gift that can serve the deeper vision of communication as a way towards communion.
	The Church appreciates and values the contribution that communications media can make to human life and progress.
	Part 9: Media: Power to Influence
	Social communications media are influenced and constrained, as well as influencing and constraining.
	The electronic revolution has opened up the information superhighway.
	Concern for the quality of life of all human beings in society raises many issues regarding the social communications media.
	Part 10: Media: Towards Freedom to Flourish
	We have a right to ask the media to promote our flourishing as human beings, not our diminishing.
	Freedom is a universal right, not just of the wealthy and the powerful.
	The Church offers basic principles to guide the balancing of rights, freedoms and responsibilities.
	Summary
	Glossary

Unit 43	Australian Aboriginal Beliefs and Spirituality - The Dreaming (SOR)
	Part 1: Overview
	Part 2: The Dreaming
	The Dreaming is an ever-present reality which describes the formation of the world and everything in it.
	There are many Aboriginal deities; some are regarded as supreme creator beings, others are regarded as ancestral beings.
	Dreaming mythologies of the many different Aboriginal tribes are variations on a common theme.
	Part 3: Sacred Stories
	Aboriginal sacred stories of the Dreaming often explained the origin of the universe and everything in it - they formed the framework by which Aboriginal people made sense of the world.
	Aboriginal people never used a written language to pass on Dreaming stories - individuals 'owned' myths according to their totems, and it was their responsibility to see that the stories were kept alive and passed on to the proper persons.
	Aboriginal sacred stories exhibit a common theme as well as variations.
	Rainbow Serpent
	Baiame and the Rainbow Snake
	The Father of All Spirits and the Sun Mother
	Variations
	The First Sunrise
	How the Sun Came To Be
	How the Sun Was Made
	How the Moon Came To Be
	Lyrebird the Mimic
	Baiame and Creation
	Part 4: Sacred Sites - Reminder of the Dreaming
	Australia's Aboriginal and Torres Strait Islander people believe their sacred sites were created and shaped into their particular forms during the Dreaming and demonstrate imprints and physical proof of the actions of ancestral beings.
	Sacred sites are places for ritual and ceremony.
	Aboriginal people believe that the power of ancestral spirits is present at these sites, making them forever sacred.
	The Three Sisters
	Uluru
	Kata Tjuta
	Nambung and Kakadu National Parks
	Dreaming Tracks and Bora Grounds
	Burial Sites
	Part 5: Symbols and Art - Expressions of the Dreaming
	Symbols and artworks played a central role in communication, and Aboriginal and Torres Strait Islander people employed a system of symbols that was at once simple and sophisticated.
	Traditional art usually depicted the Aboriginal bond with the land and the activities of ancestral beings, as well as religious beliefs and sacred stories from the Dreaming.

	Australia's indigenous people were creative in terms of finding and using appropriate media and readily available pigments.
	Part 6: Connection of the Dreaming, the Land and Identity
	To understand the connection of the Dreaming, the land and identity of Aboriginal people, it is necessary to examine how creation came into being and how it is sustained from an anthropological point of view.
	The land and all creation is an embodiment of the living presence of ancestral beings.
	Birthplace, ancestor beings, totems, biological heritage and kinship connect Aboriginal people to the Dreaming and give rise to personal and social identity.
	Traditional Aboriginal people's connection to the land through the Dreaming has a profound influence on their understanding of themselves and the land.
	Part 7: Importance of the Dreaming in the Lives of Aboriginal People
	The Dreaming is at the heart of Aboriginal beliefs and spirituality and provides answers to questions of existence.
	Sacred sites, symbols and art provide Aboriginal people with connections to spiritual well-being.
	The Dreaming provides Aboriginal people with a source of identity and belonging, as well as explaining why things are the way they are - status quo.
	Part 8: Kinship - Living the Dreaming
	Kinship is the single most important means of organising and regulating social and spiritual relationships.
	The classificatory system provides a simple and transparent framework for enforcing rules and regulations.
	The highest kinship level is that of the tribe or nation, followed by totemic groups, clans and moieties.
	Specific rules relating to marriage vary from tribe to tribe, but commonly revolve around subdivisions within the tribe known as sections or skin-names.
	Part 9: Ceremonies - Remembering the Dreaming
	Ceremonies occupy an important place in Aboriginal life by providing access to the spiritual world and perpetuating the Dreaming.
	Many types of rituals continue to be used in traditional Aboriginal language groups and are usually associated with birth, coming of age, death, and fertility.
	Sacred objects, songs, music and dance connect traditional Aboriginal people to the Dreaming.
	Part 10: Obligations to Land and People - Honouring the Dreaming
	The Dreaming proposes that all human beings, as well as the land and all it sustains, were created by ancestral beings during the time of creation.
	Each person is a custodian of the land and all it sustains, and is responsible for renewing flora and fauna according to customary laws.
	The principle of reciprocity is the fundamental principle governing one's obligations to other people within Aboriginal society and applies to the exchange of goods, services, favours and obligations.
	Part 11: Effects of Dispossession on Aboriginal Spirituality
	The separation of Aboriginal people from their land, systematic disintegration of the kinship system, and forced removal of Aboriginal children from their families, have had profound and devastating effects on Aboriginal spirituality.
	Aboriginal people are connected to the land both geographically and spiritually and dispossession is akin to the destruction of their spirituality - the very means by which they achieve social cohesion and meaning in life.

	Loss of identity, heritage, traditions and rituals have separated Aboriginal people from the Dreaming and heart of their spirituality and forced them to search for a new place in a foreign culture, where many are no longer able to draw on their rich spiritual heritage to provide the stability and social cohesion needed to cope with rapid and constant change.
	Part 12: Land Rights - Reclaiming the Dreaming
	In Australia, the land rights movement is the struggle to reclaim the lands and Dreaming from which Aboriginal people have been dispossessed, making the movement both political and spiritual.
	Aspects of native title have been addressed legally by the Mabo Case, Native Title Act 1993, Wik decision and the 2019 High Court Compensation Decision.
	Considerable work remains in reclaiming Aboriginal land and sovereignty and until then the Dreaming can never fully be reclaimed.
	Summary
	Glossary

Unit 44	Religious Expressions in Australia - 1945 to the Present (SOR)
	Part 1: Overview
	Part 2: Rise of Religious Diversity
	As a result of the White Australia Policy, Australia was predominantly an Anglo-Celtic society by the end of World War II.
	By the turn of the twentieth century, Australia had a rich diversity of religious traditions and Christian denominations.
	Census figures from 1947 to 1996 indicate an overall decrease in the number of people professing to be Christian and an overall increase in the number of people reporting no religion.
	Part 3: From Religious Diversity to Multi-Faith Society
	Since World War II, religious diversity in Australia has widened to include a range of Christian denominations and all major religious traditions.
	Multi-faith Australia presents challenges to social cohesiveness as people of diverse religious backgrounds have to live together in peace.
	A constructive way of meeting these challenges is to recognise and affirm what we have in common and respect differences or particularities.
	Part 4: Factors Contributing to the Present Religious Landscape in Australia
	Australia's link to Christian Britain and its development as a British colony laid the foundations for Christianity developing as the major religious tradition in this country.
	Net overseas migration has had a significant impact on religious affiliation, particularly since 2008 when the rate of growth due to net overseas migration exceeded the growth rate due to natural increase.
	Denominational switching reflects the relatively low priority switchers place on denominational loyalty and their preparedness to leave and join other Protestant churches if or when they become unhappy with their experience of church.
	Part 5: New Age Religions and Secularism in Australia's Religious Landscape
	New Age religions are a combination of ideologies, theologies and philosophies that embrace universal tolerance and moral relativism.
	New Age religions are a product of the late 1960s and 1970s and have provided a spiritual response to the increasing level of secularism.
	The rise of secularism is reflected in the increasing proportion of people claiming to have no religion.
	Part 6: Interfaith Dialogue in Multi-Faith Australia
	Because religions are embedded in cultures, Australia's religious leaders face the urgent and important task of establishing positive relationships among all religions, so that multicultural Australia remains a peaceful and harmonious society.
	Interfaith dialogue spread with Nostra Aetate's recognition of the Spirit of God at work in other religious traditions.
	Australia's interfaith organisations work to achieve religious and ethnic harmony at various levels of interfaith dialogue with goodwill and commitment and an attitude of genuine openness.
	Part 7: Ecumenical Movements within Christianity
	The National Council of Churches in Australia (NCCA) was established to look for ways in which Christian churches could both express their unity in Christ and proclaim the Gospel within the contemporary Australian context.

	The New South Wales Ecumenical Council (NSWEC) was established to assist Christian churches to fulfil their common mission.
	Part 8: Aboriginal Spiritualities and Religious Traditions in a Reconciliation Process
	Australia's Christian leaders need to resolve a number of issues in order for the churches to be reconciled with the Aboriginal people.
	Christian churches are actively involved in promoting Aboriginal reconciliation, both at an individual and an ecumenical level.
	Of the other religious traditions, the Jewish community has arguably played the most prominent role in Aboriginal reconciliation.
	Summary
	Glossary

Unit 45	Religious Traditions Depth Studies - Christianity (SOR)
	Part 1: Overview
	Significant people and schools of thought have contributed to the development and expression of Christianity.
	Part 2: Significant People - Paul of Tarsus
	Part 3: Significant People - Augustine of Hippo
	Part 4: Significant People - Hildegard of Bingen
	Part 5: Significant People - Thomas Aquinas
	Part 6: Significant People - Martin Luther
	Part 7: Significant People - Catherine Booth
	Part 8: Significant People - Saint Pope John XXIII
	Part 9: Significant Schools of Thought
	Liberation Theology
	Part 10: Ethical Issues in Christianity - Bioethics
	Christian ethical teachings on bioethics are based on four core beliefs concerning the sacredness of human life.
	From the core beliefs, come a number of bioethical principles to which all mainstream denominations subscribe.
	Application of bioethical principles to specific situations is governed by a set of bioethical rules.
	These rules vary among the Christian denominations.
	Part 11: Ethical Issues in Christianity - Environmental Ethics
	Environmental ethics is a recent development within Christianity and other religious traditions - it is a sign of our times.
	Christian environmental ethics is based on certain fundamental beliefs about God, the human person and creation.
	Principles stemming from these beliefs determine a Christian approach to the environment.
	Part 12: Ethical Issues in Christianity - Sexual Ethics
	The Scriptures are an authoritative source for Christian sexual ethics with some denominations also sourcing natural law and Church Tradition.
	A description and explanation of Christian sexual ethics needs to include beliefs, commandments and principles.
	Particular Christian responses to sexual issues vary, but all are based on the dignity of each person and the sacredness of life.
	Part 13: Significant Christian Practices - Baptism
	Baptism is a significant Christian practice by which a person is welcomed into the Christian community by means of a sacrament or a symbolic ceremony.
	Christian beliefs are expressed through the actions, words spoken and symbols of the baptismal ceremony.
	Baptism is significant for individual Christians by uniting them to Christ and his Church, and for the Christian Community by promoting its beliefs and mission.
	Part 14: Significant Christian Practices - Marriage Ceremony
	A description of the Christian marriage ceremony as a significant practice in Christianity includes time, place, participants, ritual structure and the particular rites of the churches.
	The Christian marriage ceremony expresses Christian beliefs through the words and symbolic actions used.

	Significance of the Christian marriage ceremony for the individual involves all aspects of a life-long commitment to another person that are life-giving, love-giving and self-giving.
	The Christian marriage ceremony is significant for the Christian community in that it initiates the couple into the rights, responsibilities and privileges of the Christian community.
	Part 15: Significant Christian Practices - Saturday / Sunday Worship
	Christian Saturday / Sunday worship has its origins in the Jewish Sabbath; it is Christian public worship and celebrates Christianity's foundational belief that Christ is risen and will come again.
	Christian Saturday / Sunday worship, apart from Quakerism and the Salvation Army, is usually in the form of a memorial of the Last Supper, a Christian ritual during which the Scriptures are read and bread is broken and shared, and which varies across denominations.
	Saturday / Sunday worship expresses Christian beliefs by:
	marking the day of Christ's resurrection
	looking forward to our own resurrection and promise of eternal life with God
	always proclaiming the Gospel
	professing creeds
	carrying out Jesus' command to 'do this in memory of me'
	Saturday / Sunday worship has significance for the individual and the Christian community by providing opportunities for both experiencing a personal relationship with Christ and the public proclamation of the Gospel.

Unit 46	Religious Traditions Depth Studies - Islam (SOR)
	Part 1: Overview
	Significant people and schools of thought have contributed to the development and expression of Islam. Most have had a positive effect on the development and expression of Islam, though some continue to be detrimental.
	Part 2: Introduction and Significant People - Ahl al-Bayt
	Khadijah Bint Khuwaylid
	Fatima Al Zahra
	A'isha Bint Abu Bakr
	Part 3: Significant People
	Umayyad, Abbasid and Rival Caliphates
	Imam Abu Hanifa
	Imam Malik
	Imam Al-Shafi
	Rabi'a al-Adawiyya
	Abu ali Hussein Ibn Sina
	Al-Ghazali
	Part 4: Modern Extremist Islamic Thinkers
	Sayyid Maududi
	Sayyid Qutb
	Part 5: Significant Schools of Thought
	Mut'tazila School of Theology
	Ash'ari School of Theology
	Part 6: Ethical Issues in Islam - Bioethics
	Islamic rulings on bioethical issues are derived from the interaction of Islamic religious law, bioethical and theological principles.
	Part 7: Ethical Issues in Islam - Environmental Ethics
	Islamic rulings on environmental issues are derived from the interaction of Islamic religious law, ethical, environmental and theological principles.
	Part 8: Ethical Issues in Islam - Sexual Ethics
	Islamic rulings on sexual issues are derived from the interaction of Islamic religious law, sexual ethics and theological principles.
	Part 9: Significant Islamic Practices - Funeral Ceremony
	Rituals of Islamic funeral ceremonies follow Islamic religious law to express faith in God's forgiveness and mercy, as well as belief in the resurrection of the body on the Day of Judgment.
	Part 10: Significant Islamic Practices - Hajj
	The pilgrimage to Mecca, the fifth pillar of Islam, is of historical and religious significance for Muslims throughout the world.
	Rituals associated with the hajj unite all Muslims around the core beliefs of Islam.
	Part 11: Significant Islamic Practices - Jumuah - Friday Prayer
	Prayer, the second pillar of Islam, culminates with Jumuah, the Friday congregational prayer service.
	The structure of Friday prayer and the practices involved express the beliefs of Islam for the individual and for the Muslim community.

Unit 47	Religious Traditions Depth Studies - Judaism (SOR)
	Part 1: Overview
	Significant people and schools of thought that have contributed to the development and expression of Judaism. The impact of these people and schools of thought has influenced the development and expression of Judaism at particular times in history and in specific ways.
	Part 2: Significant People - The Prophet Isaiah
	Part 3: Significant People - Rabbi Hillel
	Part 4: Significant People - Rabbi Solomon Isaac
	Part 5: Significant People - Rabbi Moses Ben Maimonides
	Part 6: Significant People - Rabbi Abraham Geiger
	Part 7: Significant Schools of Thought
	Kabbalah
	Hasidism
	Jewish Feminism
	Part 8: Ethical Issues in Judaism - Bioethics
	Common sources of Jewish bioethics are the TaNaK, Talmud and Responsa and differences in bioethical rulings arise from the levels of authority given by the variants to these sacred writings.
	Four bioethical principles are derived from eleven core values.
	Specific bioethical issues include conception, abortion, in vitro fertilisation, contraception, palliative care, suicide and euthanasia.
	Part 9: Ethical Issues in Judaism - Environmental Ethics
	Environmental ethics is a recent development within major religious traditions and a sign of our times.
	The environmental principles that emerge from Jewish sacred writings include God is the Creator; human beings are God's stewards; the law of Bal Tashhit and the imperative to work for the repair and restoration of the world, i.e. Tikkun Olam.
	Ethics stemming from these principles determine a Jewish approach to the environment.
	Part 10: Ethical Issues in Judaism - Sexual Ethics
	Jewish sexual ethics is based on the Covenant relationship between God and the Jewish people, and is sourced from the Torah, Talmud and Responsa.
	Differences in ethical rulings occur when rabbis in the three variants assign varying levels of authority to each body of sacred writings.
	Principles informing Jewish sexual ethics are dignity of human beings; marriage as a divine institution, and sexual intercourse as a means of attaining holiness.
	Specific issues in Jewish sexual ethics include marriage, niddah, contraception, fornication and adultery, and homosexual relationships.
	Part 11: Significant Jewish Practices - Death and Mourning Services
	Description of Jewish death and mourning practices comprises the:
	concepts of death and mourning
	process of death and mourning
	practices before death, when death occurs and after death
	stages of mourning.
	Death and mourning practices, as expressions of Jewish beliefs, include beliefs about:
	life and death

resurrection
mourning.
Death and mourning practices are significant for the Jewish individual:
by presenting a religious view of death
at the time of death
who is a mourner.
Death and mourning practices are significant for the Jewish community by:
fulfilling commandments
being community based
perpetuating the tradition and strengthening the community
being an experience of identity and a connection to history.
Part 12: Significant Jewish Practices - Marriage Ceremony
Marriage is significant for the individual by providing him or her with completeness and wholeness, as well as providing specific roles for husband and wife. Marriage is significant for the Jewish community as the means of preserving its religious and cultural heritage.
Part 13: Significant Jewish Practices - Synagogue Services
Description of synagogue services in Judaism comprises of:
the concept of the synagogue
the process of synagogue services
practices within the synagogue for:
daily services
weekly Shabbat
yearly holidays of Rosh Hashanah, Yom Kippur and Simkhat Torah.
Synagogue services express Jewish beliefs that God is:
One
One Who Reveals
One Who Creates
One Who Redeems.
Synagogue services are significant for the individual in the ways he or she responds to:
fulfilling the commandments
being involved in public worship
the opportunities to reflect on participation in the Tradition of Judaism
identifying with the community's particular heritage
the path to holiness
opportunities to develop further an understanding of Jewish beliefs.
Synagogue services are significant for the Jewish community by allowing members to be involved in:
continuing and strengthening the religious tradition of Judaism
the public expression of their religious heritage
the continuation and strengthening of the Jewish Tradition
defining the community's nature and purpose
connections to the past, present and the future
communal contact with the Divine
responding to society and culture.

Unit 48	Religion and Peace - Christianity (SOR)
	Part 1: Overview
	The topic, Religion and Peace, in the Understanding Faith Resource, focuses on the characteristic responses of two world religious traditions - Christianity and Judaism - to the concept of peace. The topic is directed towards the syllabus requirements for the NSW Stage Six HSC Studies of Religion II. The syllabus states that TWO religious traditions are to be selected for integrated study in each of the following areas:
	expression of peace in the sacred texts of the tradition
	significant teachings about peace
	the religious tradition's contributions to inner peace of the individual
	the religious tradition's contributions to world peace.
	Part 2: Peace in the Christian Scripture
	The Christian understanding of peace is living in unity with God and with other people.
	Christian Understanding of Peace
	The New Testament is the principal source of the belief and teachings about peace for Christian denominations.
	How Peace is Informed Through the New Testament
	Gospel of Luke
	Gospels of Mark and Matthew
	Gospel of John
	Letters
	The Christian teachings of peace are based on the message and mission of Jesus which includes forgiveness and a new life of love and peace.
	Principal Teachings in Christianity about Peace
	Peace in the Gospels
	The Challenges of Peace
	Peace in the Letters
	Peace for Early Christians
	Part 3: Christianity and Peace throughout History
	Peace in the Middle Ages
	Peace During the Reformation
	Peace in the Modern World
	Part 4: How Christianity Guides the Individual to Achieve Inner Peace
	Christianity guides the individual to the inner peace of loving God by following the:
	First Precept - To 'Love the Lord Your God'
	1. Knowing God Through Jesus
	2. Studying the Scriptures
	3. Prayer
	4. Communal Worship
	The inner peace from loving your neighbour as yourself is attained by following the:
	Second Precept - To 'Love Your Neighbour as Yourself'
	1. Forgiving Yourself
	2. Expressing Gratitude
	3. Loving Your Neighbour as part of the kingdom of God.

	Part 5: How Christianity is Contributing to World Peace
	Christianity is contributing to world peace through:
	1. Public Statements and the example of church leaders or church representatives
	Catholic Church - Pope Francis
	Former Popes
	Religious Society of Friends
	The World Council of Churches
	Uniting Church of Australia
	Australian Catholic Bishops' Conference
	2. Work of Organisations to Achieve World Peace
	Anglican Church and Catholic Church
	Columban Centre for Peace, Ecology and Justice
	Uniting Church and Seventh-Day Adventist Church
	Religious Society of Friends
	Mennonites and Orthodox Churches
	World Council of Churches
	National Council of Churches of Australia, Act for Peace and ACT Alliance
	Network of Christian Peace Organisations
	Part 6: Individuals Who Contribute to World Peace
	Pope Francis
	Saint John Paul II
	Dorothy Day
	Nelson Mandela
	Part 7: Celebrations and Special Days to Commemorate World Peace
	World Day of Peace
	World Day of Prayer for Peace
	International Day of Prayer for Peace
	Global Day of Prayer
	Day of Prayer For the Peace of Jerusalem
	World Day of Prayer
	Glossary

Unit 49	Religion and Peace - Judaism (SOR)
	Part 1: Overview
	The topic, Religion and Peace, in the Understanding Faith Resource, focuses on the characteristic responses of two world religious traditions - Christianity and Judaism - to the concept of peace. The topic is directed towards the syllabus requirements for the NSW Stage Six HSC Studies of Religion II. The syllabus states that TWO religious traditions are to be selected for integrated study in each of the following areas:
	expression of peace in the sacred texts of the tradition
	significant teachings about peace
	the religious tradition's contributions to inner peace of the individual
	the religious tradition's contributions to world peace.
	Part 2: The Jewish Understanding of Peace
	Living in unity with God and with other people.
	Part 3: How Peace is Informed through the Prophetic Vision
	Found principally in the Nevi'im (Prophets) and also in other sections of the Tanakh.
	Part 4: The Jewish Teachings about Peace
	The Jewish Teachings About Peace - are derived from the Tanakh, the Talmud and the writings of the sages. They include:
	Peace in the Scriptures
	Worshipping God
	Justice
	Equality Before the Law
	Loving Kindness
	Social Welfare
	Challenges of Peace
	Part 5: How Judaism Guides the Individual to Inner Peace
	Loving and experiencing the presence of God by following:
	First Precept - To 'Love the Lord Your God'
	Studying the Tanakh and Talmud
	Prayer
	Practising Mitzvot
	Communal Worship
	The Second Precept - To 'Love your Fellow (being) as Yourself' - the inner peace from loving your fellow being as yourself is achieved by:
	Forgiving Yourself and Others
	Expressing Gratitude
	Loving Others because the spirit and nature of God are reflected in every human person.
	Part 6: How Judaism is Contributing to World Peace
	Public Statements by Jewish Leaders
	Work of Organisations to Achieve World Peace
	Part 7: Efforts of Individuals Dedicated to World Peace
	Rabbi Abraham Joshua Heschel
	Henrietta Szold
	Dr Chaim Peri
	Rabbi Zalman Kastel

	Eli Wiesel
	Part 8: Annual Celebrations, Special Days and Places to Commemorate World Peace
	Annual Celebrations:
	Freedom Seder
	Yom Kippur
	Mitzvah Day
	Special Days:
	The Commemoration of the Martin Place Siege
	The Inauguration of Meals That Matter
	Harmony Day
	Special Places:
	Yad Vashem
	Holy Places in Jerusalem.
	Summary
	Glossary