

## Stage 6

| Unit 50 | Who is a Human Person (SICT)   |
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|         | Part 1: Contemporary Philosophies of Human Life  |
|         | 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.  |
|         | A person's belief in God leads to a life philosophy which embraces a worldview that is significantly different to non-religious worldviews.  |
|         | Part 2: Philosophers of Ancient Greece   |
|         | Socrates, Plato and Aristotle lived in Athens during a time of political instability but also of cultural vibrancy.  |
|         | According to Socrates, the highest good is human happiness, and knowledge or intelligence is the means of attaining happiness.   |
|         | Plato's contribution to philosophy includes the theory of forms, the theory of knowledge, the theory of the soul and the theory of love.   |
|         | Aristotle's contribution to philosophy includes the theory of forms, the principle of the four causes, the theory of the soul and the theory of the unmoved mover.   |
|         | Plato and Aristotle took existing ideas about the soul to another level by systematically theorising about them.   |
|         | The human person is both a physical body and a spiritual soul, and each is created for a purpose, to establish a relationship with God here on earth and live forever with God in eternity.  |
|         | Part 3: Human and in Relationship  |
|         | The story of creation in Genesis reveals God as a generous loving creator who makes all of creation good.  |
|         | God's love and goodness are especially revealed in human beings and highlight the special place human beings have in all creation.   |
|         | 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.   |
|         | Sexuality affects all aspects of the human person in the unity of their body and soul. It especially concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with others. |

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|  | The media is often used to spread distorted and untrue ideas about sex and sexuality, which degrade rather than enhance our human dignity.   |
|  | While the media does not set out to promote sex, the way that sex is portrayed in the media tends to trivialise it.  |
|  | Chastity is the virtue that directs our sexual desires and attitudes toward the truth of love.   |
|  | Genesis 2:4-4:16 is a radically honest story about the human condition - sometimes scandalously honest.  |
|  | <b>Part 4: A Covenantal Relationship</b>   |
|  | 'Covenant' is a seed-concept of 'divinisation', Christianity's key anthropological teaching.   |
|  | God's covenant with Noah was a covenant of righteousness with humankind, established as a result of Noah's faith and obedience.  |
|  | Although God established the covenant with the Hebrew people (later known as Israelites) through Abraham, the promises of that covenant would in time be extended to all humanity, as had always been God's intention.                 |
|  | The exodus is the story of how Moses led his people from slavery in Egypt to freedom in the Promised Land. From a theological point of view, the exodus represents our spiritual journey from the slavery of sin to freedom in Christ. |
|  | The most significant event of the Exodus journey took place at Mount Sinai when God called Moses to the top of the mountain to renew the covenant.   |
|  | 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.  |
|  | God's promise to King David is realised with the coming of Jesus.  |
|  | 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.   |
|  | <b>Part 5: Who Do You Say I Am?</b>  |
|  | Jesus Christ is fully God and fully human. Christians believe that Jesus of Nazareth is the full and complete human manifestation of a loving God.   |
|  | The earliest Christian images that we have, were painted on the walls of the catacombs.  |
|  | Early paintings and inscriptions provide valuable information about how the early Christians portrayed Jesus.  |
|  | After Christianity became the official religion of the Empire churches, basilicas and cathedrals were decorated with beautiful Christian artworks, and artists began to emphasise the kingship of Christ.                              |
|  | Depictions of Jesus as the divine king and ruler continued into the medieval period, but as we approach the sixteenth century artistic representations of Jesus, although still emphasising Jesus' divinity, become more realistic.    |
|  | After the Renaissance the humanity of Jesus was given significantly more emphasis in art.  |
|  | In modern art the tendency is still to emphasise Jesus' humanity, and Christ is depicted as a wise, thoughtful and loving man.   |

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|  | Every artist who has attempted to answer the question asked by Christ, 'Who do you say I am?' will arrive at their own unique representation of Jesus.   |
|  | Part 6: The Incarnation  |
|  | God call us - personally, by name, as God called, 'Moses! Moses!' as if he were saying, 'my son, my son.'  |
|  | The story of Jesus is really the story of God made present, visible, and revealing us to ourselves and God among us.   |
|  | The Gospel begins with a poem about the incarnation, and presents the whole of John's theology in summary.   |
|  | We are all invited to enter fully into communion with God, become one-with-God, just as Jesus is one-with-God.   |
|  | Jesus offers us the same living waters he offered the Samaritan woman that day at the Well of Jacob.   |
|  | The Eucharist is at the heart of what Jesus is, does and says. It brings it all together, here and now, in the ordinary, everyday stuff of life: bread, the symbol of ordinary life, and wine, the symbol of simple joy.   |
|  | God's word is alive and active in the person of Jesus.   |
|  | The words and actions of Jesus form a single reality.  |
|  | 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 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.   |
|  | Jesus modelled true greatness through loving service of others, and in doing so he is the model for Christian life.  |
|  | Part 7: Revealing the Faith: The Message of Saint Paul   |
|  | Paul of Tarsus is probably the most influential follower of Jesus of all time.   |
|  | Faith in the crucified and risen Jesus is the heart of Paul's message.   |
|  | Paul did not write a gospel, or a systematic work of theology, but letters to specific churches and individuals, in which he articulated the practical implications of faith in Christ. Paul did not write a gospel, or a systematic work of theology, but letters to specific churches and individuals. |
|  | 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.   |

| Unit 51 | Trinitarian God and Humanity (SICT)   |
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|         | Part 1: The Nature of Jesus   |
|         | The early Christians were concerned with reconciling the person and nature of Christ and the Trinitarian nature of God with their understanding and belief that God is one God.   |
|         | Errors arose within the Church because some theologians settled for one teaching at the expense of the other.   |
|         | Doctrinal errors gave rise to heresies, such as Monarchianism, Arianism, Gnosticism, Docetism and Nestorianism.   |
|         | The New Testament does not give us a systematic treatise of the nature of Christ, but the narrative regarding the nature of Jesus is extensive and enabled the early Church Fathers to reconcile the person and nature of Christ and the Trinitarian nature of God with their understanding and belief that God is one God. |
|         | The teachings put forward by proponents of Arianism and Gnosticism are incompatible with the teachings of the Church, and differ significantly from and even contradict Scripture.  |
|         | Part 2: Emergence of Church Councils  |
|         | The divisions and conflicts caused by heresies evolved in a cultural context in which the unity of the Church was already fragile.  |
|         | Constantine, aware that the unity of the empire necessitated Church unity, stepped in amid the escalating conflict, calling the council of Nicaea, which convened with over 300 bishops in 325 CE, but the bishops did not fully resolve the Trinitarian issue.   |
|         | The divinity of the Holy Spirit was affirmed by the council of Constantinople in 381 CE.  |
|         | The council of Ephesus which convened in 431 CE affirmed the Nicene faith, but did not bring about the unity Emperor Theodosius had hoped for.  |
|         | The council of Chalcedon confirmed that there were two distinct natures in Christ, and granted privileges to the see of Constantinople equal to that of Rome.   |
|         | A tentative state of peace and unity was achieved after 515 CE when Pope Hormisdas issued a libellus, which demanded that all the churches accepted the supreme authority of the see of Rome and its doctrine, and that all non-Chalcedonian supporters be excommunicated.  |
|         | Part 3: The Church Fathers on the Trinity   |
|         | The formulation of Trinitarian doctrine in its classical form can be attributed, among other Church Fathers, to Gregory of Nyssa: God is one nature and three persons.  |
|         | Basil understood each Person of the Holy Trinity in terms of three distinct hypostases, who were one in communion and relationship.   |
|         | When speaking of the Holy Trinity, Augustine departs from the Greek usage of 'hypostases', which to him, being a Latin speaker, implied three substances. Instead, he speaks of one essence and three persons.  |
|         | For Thomas, soteriology, the doctrine of salvation, is at the heart of Trinitarian doctrine, because the faith in Christ, which is necessary for salvation, is inseparable from faith in the Holy Trinity.  |
|         | Part 4: The Holy Trinity in the Life of the Church  |

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|  | The New Testament, together with the Old Testament, is the basis of the Church's developing doctrine on the Holy Trinity 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.                                       |
|  | These liturgies were the beginnings of the developing doctrines and, much later, of the Apostles' Creed and the Nicene Creed, which the Church Fathers wrote to clarify the Church's teaching about Jesus Christ in relation to the Father and the Holy Spirit. |
|  | The liturgy is a divine and human work, made possible by the incarnation, death, resurrection of Christ and the sending of the Holy Spirit by the Father.   |
|  | The Father, the Son, and the Holy Spirit are all at work in the Church's liturgy, each in a different, yet inextricably linked manner.  |
|  | <b>Part 5: From Liturgy Towards Theology</b>  |
|  | The divinity of Jesus forms the foundation for the Church's doctrine on the Trinity.  |
|  | The claim to the full divinity of Jesus has its foundation in the New Testament.  |
|  | Jesus is one with the Father and of the same substance as the Father.   |
|  | Trinitarian formulas are frequently present in the New Testament.   |
|  | The Church Fathers arrived at the doctrine of the Trinity by using the Scriptures as their primary source.  |
|  | Jesus, as the perfect image of the invisible God, reveals the Triune nature of God so that we might become the Father's new Creation through the redemptive act of Christ on the cross and be sanctified by the Holy Spirit in baptism.                         |
|  | Through the centuries artists have participated in God's creative work as they reflected upon the mystery of God.   |
|  | <b>Part 6: Know Thyself</b>   |
|  | Augustine argues that the more a person moves inwards, that is, the better that person knows him/herself, the closer that person comes to the perfect divine image, who is God.   |
|  | The human person is characterised by a set of internal and external relationships, which are incorporated into a unity of being.  |
|  | While human beings are created in the image of God, Augustine understood that this image within the mind is distorted by sin.   |
|  | For Augustine, redemption is an inward journey of repentance in which the mind learns to know itself as immaterial rather than corporeal in order to live as the image of God.  |
|  | For Augustine, the journey of redemption is also communal, because human beings are commanded to imitate the Trinity in their relationships with God and others.  |
|  | According to Thomas, the dignity of human beings is most perfectly manifested in the hypostatic union when God revealed his Triune nature in Jesus.   |
|  | Thomas posits that the image of God in a human being is imperfect because of sin.   |
|  | The image of God in human beings is destined to become perfect as individuals imitate God through knowledge and actions motivated by love.  |

| Unit 52 | The Reimagining of Creation (SICT)  |
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|         | Part 1: Encountering God  |
|         | The examples of the human encounter with God in the Bible show us that they are always initiated by God and follow a certain pattern.   |
|         | When we accept the invitation to encounter Christ in the 'holy ground' of our being, that encounter elicits a life-changing response.   |
|         | St Francis of Assisi, Thomas Merton, Dorothy Day and St Mother Teresa encountered God in the innermost part of their being through their life experiences, and they responded in different ways to their encounter. |
|         | Part 2: Seeking to Know God   |
|         | The source of the need to know God more deeply is the freely bestowed gift of grace from God.   |
|         | There are two sources from which human beings can obtain knowledge of God and from which the People of God can come to know God more deeply - creation and human reasoning.   |
|         | Since his election in 2013 Pope Francis has sought to know God more deeply in the same way that St Francis of Assisi did.   |
|         | Pope Francis' challenge to all people of goodwill to deepen their knowledge of God by caring for creation has been taken up by Catholic Earthcare Australia.  |
|         | There are many Catholic individuals and organisations who have sought to know God through reason and science and to deepen that knowledge through faith.  |
|         | Part 3: 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.   |
|         | 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 4: Discovery of the New World  |
|         | 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.   |
|         | From 1815 the Church was no longer just European, but was on its way to becoming global - a worldwide Church.   |
|         | The Congregation for the Propagation of the Faith was established in 1622 by Pope Gregory XV to assume authority for missionary activity on behalf of the Holy See.   |
|         | Part 5: The Enlightenment   |

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|  | The Enlightenment, or Age of Reason, was an eighteenth-century movement that had its beginnings in the seventeenth-century.  |
|  | When speaking about truth one must be aware that there are different kinds of truth, and each one is valid. In addition, each has its area of concern and field of influence, as well as its own method of reaching conclusions. |
|  | Great philosophers and scientists of the time challenged the Church and its teachings with an over emphasis on individual freedom and the role of reason.  |
|  | <b>Part 6: The World in Revolt</b>   |
|  | The eighteenth and nineteenth-century revolutions brought great economic and social change.  |
|  | These 'revolutions' had a profound impact on the Church.   |
|  | While the seeds for the separation of Church and state were sown in the fourteenth and fifteenth centuries, the emergence of the secular state can be attributed to the Enlightenment.   |
|  | <b>Part 7: Spiritual Revival</b>   |
|  | In 1891 Pope Leo XIII's encyclical, Rerum Novarum - Concerning New Things, was the beginning of the Catholic Church's engagement with concepts of social justice.  |
|  | During the spiritual revival of the nineteenth century, a number of lay movements and apostolic religious congregations developed within the Church and took up the challenge of Christian ministry.                             |
|  | Special devotions developed to the Sacred Heart of Jesus and the Blessed Virgin Mary.  |
|  | <b>Part 8: New Understandings of Church</b>  |
|  | John XXIII convened the Second Vatican Council to engage the Church in dialogue with the modern world.   |
|  | Members of the People of God are imperfect, often unholy, part of a pilgrim Church still journeying through history in this world.   |
|  | The Church acts as the Herald of the Good News.  |
|  | Authentic Christian Tradition is discerned by a council of bishops and the Pope.   |
|  | The Second Vatican Council emphasised that all the People of God are called to holiness and to the mission of spreading Christ's Gospel.   |
|  | The Church is like a sacrament, that is, a visible sign of communion with God and of unity among people.   |
|  | The Sacrament of the Eucharist is the Church's sign of unity.  |
|  | 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.  |
|  | <b>Part 9: Ecumenism and Interfaith Dialogue</b>   |
|  | Pope John XXIII convened the Second Vatican Council to engage the Church in dialogue with the modern world.  |
|  | The dialogue between the Catholic Church and the Protestant denominations has to date resulted in a kind of 'unity' that is best described as interdenominational ecumenism.   |

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|  | Since the Second Vatican Council, there have been significant milestones reached towards the achievement of genuine unity between the Catholic and Eastern Orthodox Churches, with agreement reached on major theological issues, such as the sacraments, the Trinity and ecclesiology, but there still is a long way to go.                |
|  | Ecumenical dialogue between the Catholic Church and its Protestant counterparts has followed a number of different approaches or models.  |
|  | Through ecumenical dialogue, there has been a mutual sharing of the common Christian heritage, and the Catholic Church, while remaining true to its own integrity, has learnt and received from other Christian denominations aspects of faith, theology, ecclesiology, liturgy and spirituality that belong to the whole Christian Church. |
|  | Interfaith dialogue requires an appreciation of world religions and aims to promote understanding.  |
|  | The Second Vatican Council is the first Council in the history of the Church to speak positively of other religious traditions.   |
|  | <b>Part 10: Faith in Dialogue with Culture</b>  |
|  | The rise of secularism is reflected in the increasing proportion of people claiming to have no religion.  |
|  | New evangelisation is for priests, religious orders and lay people to revitalise Jesus' message where secular values have replaced God.   |
|  | Today the Church is called to respond to a new historical situation in which life without God is a realistic cultural option for society at large.  |
|  | <b>Part 11: Contemporary Teachings on the Human Person</b>  |
|  | As a result of ongoing dialogue, the post conciliar Church has developed a more nuanced understanding of the human person in the modern world.  |
|  | The foundational premise of the Theology of the Body is that human beings, male and female, are made in the image and likeness of God, and are called to give themselves in love, which is expressed through the body.  |
|  | The Theology of the Body affirms the goodness of human sexuality, celibacy and sexual intercourse within the context of a sacramental marriage.   |
|  | Evangelii Gaudium is an apostolic exhortation written in response to the crisis facing the Church in the postmodern world, which call for Church renewal and for all Christians to be missionary disciples.   |
|  | Reading the signs of the times, Pope Francis addresses aspects of secularism, consumerism and postmodernity which distort our understanding of what it means to be human.   |



| Unit 53 | Faith, Reason and Science (SICT)   |
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|         | Part 1: Purpose and Practice of Faith, Reason and Science  |
|         | 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 engages people of faith in the world of beliefs and the world of daily experience to connect them to the transcendent and immanent dimensions of the Divine.  |
|         | Science is confined to exploring the world of daily experience because of the very premise upon which it is based.   |
|         | Christians believe that God is both at once transcendent and immanent, that God is distinct from and fully independent of the material universe, yet interacts with it, and that God created the universe out of love and sustains it out of love. |
|         | The scientific answers to the big existential questions are very different to faith based answers.   |
|         | Science and religion arrive at truth in different ways.  |
|         | The scientific method can only seek that aspect of truth which can be observed, and therefore the truth revealed by science is factual.  |
|         | One can by faith seek absolute truth, because faith engages both the world of belief and the world of experience within which God is present and has revealed Himself.   |
|         | Nothing that appears to be contrary to reason can be contrary to faith because of the absolute truth made known to us by Divine Revelation.  |
|         | While science regards human reason as supreme, the Church stresses the primacy of faith over reason.   |
|         | Part 2: Truth and Mystery  |
|         | The truths of the incarnation and the Trinity are mysteries from a theological and scientific point of view.   |
|         | The articulation of the doctrines of the incarnation and the Trinity requires complex descriptions and metaphors or images.  |
|         | The truths of the incarnation and the Trinity converge when viewed from the lens of science and from the lens of theology, because what is true is of God.   |
|         | Part 3: Rise of Modern Science in Christian Europe   |
|         | The practice of magic was commonplace in the Graeco-Roman world of early Christianity.   |
|         | Charlemagne or Charles the Great recognised the importance of education and learning for the prosperity of the Empire.   |
|         | During the eleventh century, there was a revival of schools within the Western monasteries, which became the focal point of intellectual pursuits.   |
|         | The growth of medieval schools of theology gave rise to universities.  |
|         | By the middle of the thirteenth century, scholasticism incorporated Aristotelian concepts, moulded to fit the Catholic worldview.  |
|         | Aquinas' writings not only became fundamental texts for the study of theology, but they paved the way for universities to expand their curriculum to include logic and natural philosophy (science) in the curriculum.                             |
|         | Science emerged as a serious intellectual pursuit during the latter part of the medieval period in harmony with scholasticism, as universities began to cultivate the study of natural philosophy within their schools.                            |
|         | Scientists were encouraged by the Church to explore the world, because it was seen as God's creation, bearing the signature of God.  |

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|  | The contributions of Islam to medieval philosophy, mathematics and science are both numerous and significant.  |
|  | As universities were founded, science became a university enterprise studied and debated using the literature available at the time.   |
|  | The turning point which set the stage for the emergence of modern science came in 1277 when the Bishop of Paris condemned 219 theological and philosophical articles which incorporated Aristotle's teachings.   |
|  | The 219 articles issued by the Bishop of Paris in 1277 gave rise to a lively interplay of scientific ideas.  |
|  | For modern science to emerge, it was necessary for the nexus between 'traditional' science and Aristotelian ideas to be broken, and the impetus for this development came from Francis Bacon.  |
|  | Members of the Royal Society of London applied Bacon's model to scientific research, and over time other scientific institutions followed suit.  |
|  | <b>Part 4: Controversies Between Church and Science</b>  |
|  | The Catholic Church draws on two sources when it assesses scientific claims: Scripture and Tradition.  |
|  | Since Copernicus was unable to prove his theory, which was in any case flawed, the Church saw no need to reinterpret the Scriptures to accommodate his heliocentric model and therefore his manuscript was placed on the Index of forbidden books in 1616.   |
|  | In 1758, Benedict XIV vindicated Copernicus and removed his work from the Index.   |
|  | The Church condemned Galileo's theory because he presented it as factual when it was an unproven hypothesis which contradicted Scripture.  |
|  | The ban on Galileo's book was lifted in 1822, but it was not until 1992 that Pope John Paul II officially declared Galileo's innocence.  |
|  | Darwin argued that all living things originated from a common ancestor, that species gradually change over time, and that as these species change they give rise to new species by means of natural selection.   |
|  | During the nineteenth century, there was a range of reactions among Catholic theologians and scientists to Darwin's theory.  |
|  | The Church adopted a neutral stand on evolution and natural selection, which was finally lifted in 1950 with the publication of Pope Pius XII's encyclical, Humani Generis, which expressly recognised Darwin's 'doctrine' as a valid hypothesis.  |
|  | <b>Part 5: Interplay of Tradition, Scripture and Science</b>   |
|  | In matters that can be proven to be factual, the Catholic Church regards science to be authoritative, but in matters concerning divinely revealed truths Tradition and Scripture are given equal primacy over science.   |
|  | The Catholic Church acknowledges that the Big Bang theory and the unfolding of creation through the process of evolution are valid scientific theories, but insists that the beginning of the universe and the unfolding of creation over time follow God's divine plan, and that God's creative activity is fulfilled with the coming of Jesus. |
|  | According to Genesis, God initiated creation - the Big Bang - through His Word and according to His unique design, lovingly guiding the process through the mechanism of evolution as creation unfolded.   |

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|  | The Catholic Church does not deny the possibility that the human body evolved from pre-existing creatures, but insists that, starting with Adam and Eve, God directly creates and infuses a unique soul to every human being. |
|  | <b>Part 6: New Atheism, Theism and Science</b>  |
|  | The new atheists make several claims which, they erroneously argue, prove that God does not exist and that religious beliefs are irrational.  |
|  | The claims of new atheism do not conflict with classical theism, because the new atheists are targeting their criticism at other forms of theism, such as creationism, which has been rejected by the Catholic Church.        |
|  | While new atheism draws on empirical science to critique the Scriptures, it applies a fundamentalist approach to the Bible.   |
|  | The new atheists are incapable of proving the non-existence of God and the irrationality of religious beliefs.  |
|  | <b>Part 7: Harmony Between Faith and Science</b>  |
|  | A person can be a scientist and still have faith in God, because there is harmony between faith and science, as long as we do not step beyond role played by faith and science respectively.                                  |
|  | <b>Part 8: Laudato Si'</b>  |
|  | The whole of creation is infused with the presence of God.  |
|  | Christ's saving act is celebrated in the Sacrament of the Eucharist in which space, time and matter are exalted and sanctified.   |
|  | Humankind is intricately linked to nature.  |
|  | The current ecological crisis is the product of human sin.  |
|  | The ecological crisis, which has been fuelled by the growth of individualism, affects the poverty stricken people in the developing world.  |
|  | The earth and everything in it belongs to God, and human beings have merely been given stewardship of creation.   |
|  | The technocratic paradigm is responsible for many of the global problems facing the world today.  |
|  | Pope Francis calls for an ecological conversion of heart, which he terms an 'integral ecology'.   |

| Unit 54 | To Be Fully Human (SICT)  |
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|         | Part 1: Imago Dei   |
|         | Our ability to reason and act wilfully - our intellect - sets us apart from all other creatures and gives us a likeness to God.   |
|         | The human person is made up of a material or physical body, and a soul which is immaterial and spiritual.   |
|         | Human beings point towards God, whereas the communion of saints in heaven reveals the God in whose image the saints are created.  |
|         | God is our ultimate end in whom we attain perfect happiness or beatitude.   |
|         | The human person's identity as Imago Dei, or 'image of God', endows each human person with an essential and inviolable dignity from which human rights and duties flow.   |
|         | Both faith and morally good acts are necessary if we are to attain our ultimate end, life with God.   |
|         | Part 2: Freedom and the Moral Act   |
|         | 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.   |
|         | To seek the universal good is the natural inclination of the will.  |
|         | According to Peter Lombard, our power to choose is derived from the intellect and the will.   |
|         | According to St Thomas Aquinas, and affirmed by the Second Vatican Council, true freedom lies in the will moving towards that which it desires by its nature, which has been communicated to it by the intellect. |
|         | According to Ockham, free choice is the first faculty of the human person, whose act does not originally depend on anything but his or her own choice.  |
|         | Aquinas' teaching on freedom can be described as the freedom to flourish, whereas Ockham's notion of freedom amounts to a freedom of indifference.  |
|         | Our response to a moral situation is determined by our values, which in turn are informed by the moral teaching 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 3: Revealed and Natural Law, Conscience and Free Will  |
|         | Our conscience helps us choose right from wrong.  |
|         | The Catholic Church teaches 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 4: Morality in Action  |
|         | Abortion and teenage alcohol use are 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.  |
|         | Part 5: The Virtuous Life   |

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|  | Paul develops his theology of the crucified Christ by employing metaphors, which seem to emphasise the scandalous and foolish nature of the crucifixion, to demonstrate the centrality of this event to the redemption of humanity.   |
|  | Through the crucifixion and resurrection, Christ became our source of righteousness - being made right with God - and sanctification - becoming what he is.   |
|  | For Paul, the Mosaic Law is fulfilled when we, firm in faith, love our neighbour - it is the hallmark of true Christian living.   |
|  | Since we have been crucified with Christ through baptism, we are called to become what he is, and this requires us to live a good moral life, which is a hallmark of the kingdom of God.  |
|  | The cardinal virtues can be acquired and developed in the absence of a personal encounter with and commitment to Christ, and they sow the seeds which prepare us for union with God.  |
|  | Despite the capacity we have to become good by practising the cardinal virtues, our potential for true internal freedom can only be realised by the grace of God.   |
|  | The virtues of faith, hope and charity are called theological virtues because their object is God Himself.  |
|  | When the theological virtues function in conjunction with the moral virtues, the latter are raised to a supernatural level whereby, with the grace of the Holy Spirit, we can grow in union with Christ and eventually attain the true internal freedom and perfect happiness that come from sharing in the divine life of God. |
|  | <b>Part 6: The Challenge of Remaining Free</b>  |
|  | The Nazi ideology is founded on a premise which denies that there is a personal God and the existence of an absolute moral standard.  |
|  | To make the ideology of Nazism a reality, Hitler became responsible for the Second World War and for the murder of millions of innocent people in what became known as the Holocaust.   |
|  | While the Nazis successfully limited the capacity of their victims to be externally free, they were unable to strip them of their internal freedom.   |
|  | Nazi ideology is totally incompatible with the Catholic theology of the human person, because the Church teaches that human beings are created in the image and likeness of God and therefore possess an innate dignity which has been infused into them by God Himself.  |
|  | 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 ethical and moral considerations.  |
|  | Proponents of the use of artificial insemination or IVF for the purpose of surrogacy have destroyed the embryo's capacity to live and to flourish on the false premise that it is a commodity to be used to satisfy the couple's desire to have a child because it is owed to them.   |
|  | Participants in the gravely immoral act of surrogacy choose an apparent good which points them away from God and therefore limits their capacity to attain beatitude - the true happiness and freedom to which we are destined as the children of God.  |

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|  | The Church condemns surrogacy on the basis of three ethical principles which are derived from the truth that human beings are loved into being by God who is family, and who loves us and creates us in the Divine image and likeness. |
|  | New atheism is a philosophy which posits that God does not exist and therefore there is no such things as Divinely Revealed Truth.   |
|  | The new atheists argue that through the evolutionary process human beings collectively have learnt through experience what is morally good and what is morally evil.   |
|  | New atheism limits the human capacity for true internal freedom, because the ability to choose the true good is based on human reason alone.   |
|  | New atheism effectively blocks the human capacity to attain true happiness by living a virtuous life, because the soul is neither willing nor receptive to the grace of God.   |

| Unit 55 | Virtue, Vice and Salvation (SICT)  |
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|         | Part 1: The Good Life  |
|         | There are several contemporary secular approaches to what constitutes the good life.   |
|         | Contemporary challenges to living the good life include individualism, consumerism, exploitation and instant gratification.  |
|         | In the Judaic tradition, the good life is summarised in the Mosaic Law, especially the Ten Commandments, given to Moses on Mt Sinai.   |
|         | In the Christian tradition the good life is embodied in the Great Commandment of love, which Jesus presented to his followers as a summary of the Mosaic Law and what God communicated to the Israelites through the prophets. |
|         | The Beatitudes constitute the path of life, the path by which we become fully human.   |
|         | Part 2: Disruption of Original Goodness  |
|         | The two creation stories in the Book of Genesis affirm the goodness of God's creation and the state of harmony that existed between humanity, God and all of creation prior to The Fall.                                       |
|         | Human beings image God in the activities of knowing and loving.  |
|         | God planned from the very moment the human race began that we would attain perfect happiness by participating in the divine life of God.   |
|         | As a consequence of The Fall, Adam and Eve lost their original holiness - what theologians refer to as sanctifying grace - for themselves and for all humanity.  |
|         | Expelled from the Garden of Eden, humanity became subject to pain, suffering, sickness and death.  |
|         | It is through Jesus that we are given the grace to become truly human, to be liberated from sin.   |
|         | God is the source of everything there is, but God is not the source of evil - God simply allows for the possibility of evil.   |
|         | Part 3: Ancient Greek Philosophers on the Good Life  |
|         | For Socrates, the good life is connected with right human conduct and virtue.  |
|         | Plato argued that to live the good life, one must attain an inner harmony between one's irrational attraction for what is considered to be the good, and the soul's rational attraction to the absolute or universal good.     |
|         | According to Aristotle, human conduct is oriented towards the attainment of the true good, and to this end the good life consists of cultivating friendship and living a virtuous life.  |
|         | The virtues of courage, temperance and justice are essential to living the good life, and prudence - when practised neither in defect or excess - is the virtue by which we determine their mean.                              |
|         | Part 4: Emerging Christian Understanding of the Good Life  |
|         | For St Paul, the good life consists of living a life of authentic love, characterised by faith - loving God with our whole being - and loving our neighbour as Christ loves.   |
|         | For Augustine, the quest for happiness - the good life - is not oriented to this world; rather, our earthly pilgrimage is to be directed towards the life to come, the City of God.  |
|         | For Augustine it is impossible to live the good life without the grace of God, which heals humanity's fallen nature and places it right relationship with God, elevating it to share in God very own life.                     |

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|  | For Aquinas, The good life consists of all the activities which enable human beings to be united with God in heaven.  |
|  | Aquinas argues that, since the good life prepares us for life in heaven it is necessarily a life of moral virtue.   |
|  | As Christians, we cannot allow ourselves to become complacent in the moral life - to do so would make God's gift of grace ineffective.  |
|  | <b>Part 5: Role of Faith, Reason and Grace in Living the Good Life</b>  |
|  | Our redemption and sanctification was accomplished by the death and resurrection Christ.  |
|  | The natural law is perfected by the new Law of Love, given to humankind by Christ through faith, and is the means by which human beings live the good life and thereby attain their true end.   |
|  | As the perfect, full and true image of God, Jesus shows us by his words and lived example what constitutes the good life.   |
|  | The grace we require to grow in perfection comes from personal and liturgical prayer, the performance of good actions, motivated by faith, hope and love, and above all, the sacraments, which are the principal means by which God communicates His grace. |
|  | <b>Part 6: Rewards for the Good Life</b>  |
|  | When we live the good life, we are open to the grace of God, who is a source of happiness, joy and a peaceful conscience in this life.  |
|  | Embracing the Mosaic Law, understood as the Law of Love defined by Jesus, is the means by which we are united with God in heaven.   |
|  | The good life consists in living our whole lives as one continuous prayer in the sense that every moment of our lives is a response to God in faith which calls us to love our neighbour.   |
|  | For a life lived well, death is the ultimate act of surrender to a gracious and welcoming God.  |
|  | Judgment takes place at the moment of death and is realised in the salvation or damnation of the person for all eternity.   |
|  | Heaven is a state of being, a state of perfect happiness which God intends for humanity, the kingdom of God as the promised goal of the good life.  |
|  | Hell is the eternal exclusion from the kingdom of God or, put differently, the complete and utter separation of the soul from the love of God forever.  |
|  | Purgatory is another aspect of death in which the judgment of God purifies and refines the soul in preparation for entry into heaven.   |



| Unit 56 | The Good Works (SICT)   |
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|         | Part 1: Sources of Catholic Ethics  |
|         | Jesus' commandments to love God and neighbour form the foundation on which the Church's ethical teachings, which have emerged and matured over two thousand years, are based.   |
|         | The Ten Commandments should not be viewed simply as a static body of rules, but as part of the Church's collective body of wisdom which is constantly maturing.   |
|         | For Jesus, love of God and love of neighbour are the foundation for the Beatitudes, the formula for human flourishing.  |
|         | While natural law reasoning can assist individuals in the process of reflecting on moral matters, it also has serious limitations.  |
|         | The Tradition of the Church is constantly maturing as the Church responds to new emerging ethical issues.   |
|         | Part 2: Called to Discipleship  |
|         | Jesus' invitation to discipleship and the human response to that call is an unfolding process, which, if accepted, is transformative.   |
|         | Jesus articulated a compelling vision of what it means to be human, a vision he would call the kingdom of God.  |
|         | While acts of loving service and self-sacrifice are essential to the Christian life, the motivation underlying these acts is equally significant.   |
|         | Doing good works is an expression of love of our neighbour, and our desire to do so has its source in faith.  |
|         | St Mary of the Cross MacKillop is an outstanding role-model of service and self-sacrifice.  |
|         | Part 3: Expressions of Discipleship   |
|         | Faith and good works are inseparable because loving acts of service and self-sacrifice are signs of faith and grace.  |
|         | Over the centuries, there have been many women and men who have proclaimed the joy of the Gospel through their extraordinary lives of loving service and self-sacrifice.  |
|         | In Australia today, the Church gives expression to the joy of the Gospel by providing services in healthcare, education and social welfare.   |
|         | Part 4: Christian Witness in the World of Media   |
|         | We need to become active and responsible partners in the media of communication, discerning how the media can serve rather than control us, and how it can further social justice and human well-being in areas, such as human poverty, world hunger and starvation, action on global warming and discouraging pornography. |
|         | In order to promote the good that the media can serve, the Church offers some basic moral principles to guide decisions about how media are used.   |
|         | People who are involved in the production and transmission of media have a moral obligation to ensure that their activities promote human flourishing.  |
|         | 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 5: Towards Freedom to Flourish   |

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|  | Equipped with the appropriate media literacy skills, we are empowered to bear witness to the Catholic faith by correcting media bias, distortion and cover-ups with the truth of the gospels. |
|  | In view of the range of positions taken by media on different ethical issues, it is important be aware of the political bias that influences the sources we access.                           |
|  | As Catholics, it is important to engage in the media with a critical eye, viewed through the lens of Church teachings.  |

| <b>Unit 57</b> | <b>The Common Good (SICT)</b>  |
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|                | <b>Part 1: Foundational Principles</b>   |
|                | Our life-long task is to become more authentic images of God.  |
|                | The entire human person, who is a unity of body and soul, is made in the image and likeness of God.  |
|                | The pursuit of the common good is both an individual and a social responsibility.  |
|                | There are several secular philosophies, such as Marxism, utilitarianism and individualism, which erode the common good.  |
|                | The Catholic understanding of the good life is derived from the thinking of Aristotle, Augustine and Aquinas.  |
|                | The good life and the common good are inextricably linked, and this is made abundantly clear in the Scriptures.  |
|                | The good life is about using our freedom authentically to pursue the true happiness for which we have been created.  |
|                | <b>Part 2: Promoting the Common Good Through Catholic Social Teaching</b>  |
|                | Jesus challenged the unjust social structures of oppression, poverty and exclusion of the society of his time.   |
|                | The encounter with the Canaanite woman confronts the disciples, the Pharisees and scribes with the humiliating reality that the Canaanite woman, commonly believed to be no better than an animal, had greater faith than they. It was a stern reminder to them that discrimination and prejudice were unacceptable. |
|                | The parable of the Good Samaritan demonstrates that all people are worthy of being loved and being shown compassion and mercy, regardless of their race or social standing.  |
|                | Through his encounter with the Samaritan woman, Jesus demonstrated that God's offer of salvation is extended to all people, and there is no room for discrimination on the basis of race or gender in the kingdom of God.  |
|                | <b>Part 3: Church Statements on Social Issues</b>  |
|                | Catholic social teaching is founded on the Scriptures, in particular, the Mosaic Law and Jesus' commandment to love God and neighbour.   |
|                | Catholic social teaching is articulated in twelve papal encyclicals, one document from the Synod of Bishops and one Vatican II document dealing with social, economic and political relations.   |
|                | <b>Part 4: Foundational Principles of Catholic Social Teaching</b>   |
|                | Social justice refers to creating a society that recognises and upholds the principles of equality and solidarity, and values and respects the dignity of every human person.  |
|                | The Church articulates her teachings about social justice in seven general principles.   |
|                | <b>Part 5: Application of Natural Law to the Common Good</b>   |
|                | All law, natural, human and divine, flows from the eternal law of God and is perfected by love of God and neighbour.   |
|                | In Catholic social teaching, commitment gives rise to the natural law precepts of solidarity, subsidiarity and justice.  |
|                | <b>Part 6: Living the Common Good</b>  |
|                | Catholic social teachings act like a lighthouse, steering us away from social structures of oppression and injustice towards the common good.  |

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|  | There are numerous social evils, such as slavery, poverty, unemployment and discrimination, which can be eradicated by the proper application of Catholic social teachings. |
|  | Slavery is a phenomenon that has existed for thousands of years and continues to this day.  |
|  | Victims of the slave trade include men, women, boys and girls, but the majority are woman and girls.  |
|  | The organisational structure of the human trafficking trade is complex.   |
|  | Human traffickers prey on people who are vulnerable to being exploited.   |
|  | There are a variety of social and cultural factors which make potential victims of human trafficking vulnerable to exploitation.  |
|  | Human trafficking and slavery are problems in Australia, and in 2018 the Federal Government enacted the Modern Slavery Act 2018 to restrain the slave trade in Australia.   |
|  | Human trafficking violates every principle of Catholic social teaching.   |
|  | In response to the growing global problem of human trafficking and enslavement, there are several opportunities for Catholics to bear witness to their faith.               |

| Unit 58 | Set Text Study (SICT)   |
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|         | Part 1: Role of Sacred Texts  |
|         | Taken together, the Old and New Testaments are the very foundation of our Catholic Christian identity.  |
|         | After Adam and Eve broke the original covenant, God restored the relationship humanity had lost with God through successive covenants, each building upon the one that preceded it.   |
|         | As a result of Christ's death, resurrection and ascension, Christians have become a new creation, a people set free from sin, and a people united to God in Christ.   |
|         | Liturgy is the point of intersection between Catholic culture and spirituality, because it is the vehicle by which we celebrate what God has done for us and who we are as a Catholic people.   |
|         | The liturgy, and the sacraments in particular, are God's way of encountering human beings in their mode of existence, and thus lift a person to heaven.   |
|         | The liturgy of the Church consists of many components, such as prayers, readings from Scripture, ritual elements and actions, and song, which are prescribed in the Church's liturgical books.  |
|         | The Church's liturgical texts prescribe the rites necessary for the sacraments to be validly conferred, and for the Church's worship to be perfectly united to Christ.  |
|         | Liturgical texts influence the internal and external perception of Catholic identity, because they prescribe the prayers and Scripture readings, the repeated ritual actions, the rhythm of the liturgical calendar, the sung texts and visual components of the liturgy.   |
|         | Liturgical texts influence the external perception of what it means to be Catholic, because they connect believers with their Christian origins, are a source of Catholic theology, prescribe how the public worship of the Church is to be celebrated, preserve, interpret, strengthen and pass on the faith, promote unity, actualise the Church as the Body of Christ, and highlight the Eucharist as the source and summit of the Christian life. |
|         | Liturgical worship is significant for the Catholic community in promoting unity among believers by promoting common belief, practising common worship, promoting Christian living, proclaiming the Christian Scriptures, communally informing and educating, and communally empowering the congregation to spread the Good News of salvation in Jesus Christ.   |
|         | Part 2: The Text of the Didache   |
|         | Part 3: The Didache in Context  |
|         | The Didache was originally transmitted orally and subsequently committed to writing in response to issues that arose in the Christian house churches and the broader Church generally.  |
|         | As the Christian communities became increasingly inclusive of Christian Gentiles, the need arose to develop a program for the formation of Gentile converts into the Christian communities.   |
|         | At first, the rules regarding membership to the Church were never scrutinised because the emphasis was on converting the Jews to Christianity.  |
|         | The Council of Jerusalem did not resolve the membership issue to the satisfaction of the Judaisers, who dissented, effectively giving rise to two separate churches in Antioch and elsewhere, which were not in full communion with each other.   |

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|  | Sensitive to the need to enable full and equal Eucharistic table fellowship between Jewish and Gentile Christians, the Didache outlines a very detailed training programme that Gentile converts had to undertake prior to baptism, after which they were permitted to share fully in the Eucharistic meal. |
|  | <b>Part 4: The Themes of the Didache</b>  |
|  | The Way of Life and the Way of Death outline in great detail how the Gentile catechumens are to embrace the path that leads to Life and to reject the path that leads to destruction.   |
|  | The newly baptised Gentiles were required to die to the Gentile society from which they came.   |
|  | The Eucharistic meal expresses the ritual separation of the Christian community from the pagan world.   |
|  | The precautionary nature of the Didache reflects the power exercised by the communal authorities (the bishops and deacons) over the itinerant apostles, prophets and teachers.  |
|  | The Didache mirrors the transition of the early Church from orality to textuality and informal charismatic leadership to institutional authority.   |
|  | The honouring of the genuine prophets with the first fruits may also mirror the delicate balance the leadership sought to maintain as the community transitioned from orality to textuality and informal charismatic leadership to institutional authority.   |
|  | Regular confession of sins is a precondition for offering a pure sacrifice to God.  |
|  | Members of the Didache community were instructed to appoint honest, humble and upright men - bishops and deacons - as overseers.  |
|  | The overarching theme of this final section of the Didache is to encourage the Christian community to remain strong in faith.   |
|  | <b>Part 5: Textual Analysis of the Didache</b>  |
|  | There are many literary devices used in the text of the Didache, which are consistent with its oral transmission prior to being committed to writing, and they function to facilitate memorisation and stabilise the oral tradition.  |
|  | As a rite of initiation, the Didache consists of a series of rituals and symbols, arranged in an organised structure  |
|  | <b>Part 6: The Didache and the Good Life</b>  |
|  | Having entered the economy of salvation through baptism, and received God's grace through the theological virtues, believers are perfected by the ongoing divine grace given as they learn more about their faith, participate in the life of the early Christian community and celebrate the Eucharist.    |
|  | The catechumens and their Christian brothers and sisters were expected to govern their lives by the virtues of temperance, courage, justice, prudence and generosity.   |
|  | With the grace of the Holy Spirit, believers grow in union with Christ as they cooperate with God's saving plan by perfecting their living out of the theological and moral virtues, until the day their hope of being united with God in heaven is fulfilled.  |
|  | <b>Part 7: Influence of the Didache on Catholic Tradition</b>   |
|  | The Didache gives us a snapshot of issues facing the community in Antioch and the Church more generally.  |
|  | The Didache functions as a liturgical text, drawing believers into the liturgical worship of the early Church.  |

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|  | The Didache acted as a kind of springboard pointing to theological concepts, which the mentors would have to explore with the catechumens.   |
|  | Christian texts explore in varying depths the story of salvation as it is recounted in the Bible.  |
|  | Christian texts define how the fundamental message of Christ and the Church is celebrated in liturgy and prayer.   |
|  | While the Didache is primarily not theological in nature, it does define what it means to live the good life, to love God and neighbour by living a virtuous life, informed by faith and motivated by hope and love. |

| Unit 59 | The Church and the Arts (SICT)  |
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|         | Part 1: Art as a Reflection of Human Experience   |
|         | Created in the image and likeness of God and created for God, human beings can inspire others towards God.  |
|         | When they are inspired by truth and love, human beings mirror God the Creator.  |
|         | Humanity's preoccupation with the beauty of the human body goes back thousands of years.  |
|         | The ancient Greeks saw human beauty as a divine perfection and therefore represented human beings as real people, without distorting the body image.  |
|         | With the advent of Christianity, the depiction of nude characters in art decreased significantly.   |
|         | During the thirteenth century, artistic interest in nudity began to resurface in Italy, and by the renaissance nudity in art had become quite common.   |
|         | During the Renaissance, the artists' focus is on Mary's inner beauty, her spiritual perfection.   |
|         | Religious art continues to provide an expression of human experience in modern times.   |
|         | Mary continues to be the subject of contemporary Christian artists.   |
|         | Part 2: Importance of Art in the Church   |
|         | Created in the image and likeness of God and created for God, human beings can inspire others towards God.  |
|         | Sacred art has the potential to tap into the four points of intersection between sacred art and religious belief.   |
|         | When they are 'inspired by truth and love', human beings mirror 'God the Creator'.  |
|         | The creative arts have been of service to the Church throughout the ages.   |
|         | The earliest Christian images that we have, were painted on the walls of the catacombs.   |
|         | Early paintings and inscriptions provide valuable information about the life and thought of early Christianity.   |
|         | Early Christians gathered in house churches.  |
|         | After the Edict of Milan, Christianity significantly influenced the direction of Western culture.   |
|         | Architectural features of the Roman basilica were used in the first Christian churches.   |
|         | The first Christians chanted psalms and sang hymns, following the example of Christ and his apostles.   |
|         | During the first few centuries CE, Christians began to respond to heresies with hymns, and also used chants, hymns and songs for people's edification and instruction.  |
|         | The story of the Church, including its life, its heroes and heroines, was presented visually on the interior of church walls, particularly for the uneducated.  |
|         | The Christians of Rome covered the walls, floors, domes and ceilings of their churches with religious mosaics.  |
|         | Examples of Christian mosaics can be found in the churches of St Mary Major in Rome, San Vitale in Ravenna, San Apollinare in Classe, and Hagia Sophia (Church of Holy Wisdom) in Constantinople, now Istanbul. |



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|  | <p>Illuminated manuscripts treated scenes from sacred history, and their role as expressions of Christianity remains considerable.</p>  |
|  | <p>During the Renaissance, Christian art developed within the context of the re-birth of knowledge and secular learning.</p>  |
|  | <p>Renaissance popes had access to funds from wealthy and aristocratic people, so they spent the money on promoting the papacy through the arts.</p>  |
|  | <p>Renaissance expressions of Christianity through the arts were concentrated in Italy, the centre of Catholicism.</p>  |
|  | <p><b>Part 3: The Arts as an Expression of Faith in Renaissance Christianity</b></p>  |
|  | <p>During the Renaissance, Christian art developed within the context of the re-birth of knowledge and secular learning.</p>  |
|  | <p>Renaissance popes had access to funds from wealthy and aristocratic people, so they spent the money on promoting the papacy through the arts.</p>  |
|  | <p>Renaissance expressions of Christianity through the arts were concentrated in Italy, the centre of Catholicism.</p>  |
|  | <p><b>Part 4: The Arts and Belief in the Immaculate Conception</b></p>  |
|  | <p>Although the dogma of the Immaculate Conception was not formally pronounced until 1854 by Pope Pius IX, it dates back to the very early Church.</p>  |
|  | <p>The development of artistic works depicting the Immaculate Conception follows a pattern similar to the emerging understanding of the doctrine in the Church.</p>   |
|  | <p><b>Part 5: The Truth and Beauty of the Annunciation in Art</b></p>   |
|  | <p>The profound significance and beauty of the divinely revealed truth of the Annunciation must be understood in the context of the incarnation, and the human condition which made it necessary for God to assume a human nature in Jesus of Nazareth.</p> |
|  | <p>Through the incarnation God sent His Son in complete solidarity and identity with humankind in its existence under the powers of sin and death in order to redeem humanity.</p>  |
|  | <p>Mary's humble and trusting submission to the will of God at the Annunciation made the incarnation possible.</p>  |
|  | <p>Over the centuries, artists have used many to depict the truth, goodness and beauty revealed in the Annunciation.</p>  |
|  | <p>Fra Angelico's The Annunciation in the Convent of San Marco reveals the truth, goodness and beauty of the moment of Mary's conception.</p>   |
|  | <p><b>Part 6: Mary - Perfect Disciple and Mother of the Church</b></p>  |
|  | <p>Mary is a disciple, not because of her blood relationship to Jesus, but because she heard the word of God and acted on it.</p>   |
|  | <p>Mary teaches us that we are called to live a life of virtue, the good life, a life centred on doing the true good so that we may ever be in God's presence.</p>  |
|  | <p>Scripture and art convey the notion that Mary heard the word of God and acted on it with perfect faith, thereby blessing all believers by pointing them to Jesus.</p>  |
|  | <p>Discipleship calls for an openness to encounter Christ in faith through the people we meet each day.</p>   |
|  | <p>Although not explicitly stated in the gospels, Mary played an active part in Jesus' ministry, and was present at the key events of his adult life.</p>   |
|  | <p>Mary's growing awareness of her role as a disciple is powerfully conveyed in the questions posed in the song titled, 'Mary did you know?' by Pentatonix.</p>   |

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|  | The crucifixion scenes depicted in artistic works vividly and dramatically present Mary as the perfect disciple, who shared in her son's pain and suffering as he died on the cross. |
|  | When we accept suffering in faith, hope and love, as Mary did, we become more authentic images of God.   |
|  | Mary points humanity to Christ through the Church, and Christ works in the Church, which through the power of the Holy Spirit points believers to God the Father.                    |
|  | Marian art facilitates our ongoing encounter with the Son of God through the Church.   |
|  | By reflecting on Marian art we learn that we encounter Christ through the Church by becoming missionary disciples.   |

| Unit 60 | The Church and First Peoples (SICT)  |
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|         | Part 1: The Emerging Mission of the Early Church   |
|         | From the very beginning, the Church was called to further the mission of Jesus by making disciples of all nations.   |
|         | There are interpretive difficulties associated with uncovering the unfolding missionary activity of the early Church.  |
|         | The early Church's mission to the Gentiles was replete with difficulties, divisions, hardships and persecution.  |
|         | Part 2: Historical Development of Mission Theology   |
|         | The missionary activity of the early Church gave rise to a theology, which emphasised the expansion of the kingdom of God by winning souls for Jesus.  |
|         | When Christianity became the official religion of the Roman Empire in the fourth century, the direction of missionary activity shifted from a mission that formerly belonged to all Christians, to priests, monks and nuns, whose specific task was to proclaim the Gospel in foreign lands. |
|         | Pope Honorius III was the first to articulate the mission theology of the Church in a papal bull in 1225.  |
|         | Prior to the twentieth century, the mission theology of the Church conveyed a vivid sense of human helplessness and sinfulness that necessitated missionary activity, because those outside the Church needed salvation.   |
|         | Three major developments in the theology of mission evolved at the Second Vatican Council.   |
|         | Evangelii Nuntiandi (1975) evangelisation with the proclamation of the kingdom of God, and calls Catholic Christians to bear witness by words and actions that God loves the world.  |
|         | Chrstitifideles Laici (1988) defines the mission of the laity as a sharing in the priestly, prophetic and kingly mission of Christ.  |
|         | Redemptoris Missio (1990) couches the necessity of missionary activity in terms of God's self-revelation in the gospels.   |
|         | Verbum Dei (2010) invites people to encounter Christ through the power of the Holy Spirit.   |
|         | Evangelii Gaudium (2013) pays particular attention to the social dimension of Christ's mission of redemption which all the baptised share as missionary disciples.   |
|         | Part 3: The Missionary Church among the Guarani Indians in Colonial Latin America  |
|         | The Guarani Indians were a warlike people, who subsisted on fishing, horticulture, and hunting and gathering in the lush forest environment, and practised cannibalism and polygamy.   |
|         | By and large, the Spanish settlers mistreated the Guarani people.  |
|         | The Jesuit reductions offered the Guarani Indians safety and became an important structure for Christianising, educating and civilising them.  |
|         | The missionary activity of the Church was regarded as a priority to ensure that the indigenous peoples were converted to Catholic Christianity and remained within the fold of the Roman Catholic Church at a time when Protestant missionary activity was expanding.                        |
|         | The Jesuit mission theology was based on the premise that the Guarani Indians were sinful pagans in need of salvation, because there was no forgiveness of sins and salvation outside the Church.  |

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|  | The sacraments played an essential role in protecting the Guarani people from 'sins of the flesh' and were regarded as the 'gateway' to the life of devotion required for salvation.  |
|  | The Jesuit fathers left a deeply religious native population who was devoted to the Catholic faith.   |
|  | The Jesuit fathers empowered the Guarani Indians to become self-sufficient and free.  |
|  | <b>Part 4: Beagle Bay Mission</b>   |
|  | The religious, social and political contexts of nineteenth century Australia were conducive to the establishment of missions for the Aboriginal and Torres Strait Islander people.  |
|  | Beagle Bay mission was established by the French Trappist monks in 1890 and later taken over by the Pallottine priest and brother who were assisted by the Sister of Saint John of God.   |
|  | The Pallottines and sisters were great role models and set an authentic example of what it meant to be a Catholic in the pre-Vatican II Church.   |
|  | In the Australian context, the mission theology of the Church was to convert the Aboriginal and Torres Strait Islander people to Catholicism, teach them the civilised way of the 'white' world and to nourish them spiritually through the administration of the sacraments, the Eucharist, in particular. |
|  | While many Aboriginal people in the Kimberley region, who were sent to Beagle Bay mission, were traumatised by the loss of their indigenous identity, the mission did have a profoundly positive influence on the children sent there.  |
|  | <b>Part 5: Indigenous Expressions of the Catholic Faith</b>   |
|  | The challenge for the Church is to reflect the face of Christ in an Aboriginal way, rather than a 'white' - even multicultural - European way.  |
|  | Inculturation, to be authentic, requires the participation of the Aboriginal and Torres Strait Islander people, because only they understand Aboriginal culture.  |
|  | The rituals and texts of the Mass celebrated by indigenous communities are adapted to reflect and respect the Aboriginal and Torres Strait Islander people's culture.   |
|  | The Aboriginal and Torres Strait Islander people give expression to their faith through architecture and art.   |
|  | <b>Part 6: The Prophetic Mission of the Church</b>  |
|  | As citizens of the city of God, St Paul says we are part of God's household and part of a building that has Jesus as its cornerstone and the apostles and prophets as the foundations.  |
|  | Christians are called to give hope to the building of the 'city of God, the civilisation of love'.  |
|  | Jesus announced that the Spirit of the Lord had anointed him and sent him to bring good news to the poor, to proclaim liberty to captives and sight to the blind; to set the downtrodden free and proclaim the Lord's favour (Lk 4:18).   |
|  | Building a city and 'civilisation of love' is the task and vocation of each person individually and with others.  |
|  | Justice is understood to be fair dealing in relationships with others, individually and communally.   |
|  | <b>Part 7: Fulfilling the Christian Mission</b>   |

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|  | 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. |
|  | Every human being has a personal worth and our task is to acknowledge and develop that worth.  |
|  | Aboriginal spirituality offers us the same qualities Jesus spoke of in the beatitudes.   |

| Unit 61 | The Church and the Contemporary World (SICT)  |
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|         | Part 1: I Will Give You Living Water (John 4:10)  |
|         | John's account of the Samaritan woman at the well embodies the central purpose of mission, to bring people together to hear the Gospel and to respond to the Word of God by becoming disciples. |
|         | Part 2: Missionary Mandate, Word, Witness and Dialogue  |
|         | Key scripture and authoritative texts highlight the missionary mandate given by Christ.   |
|         | The missionary mandate comes from a personal encounter with Christ.   |
|         | The missionary work of Saint Paul and Pope Saint John Paul II demonstrate how dialogue and encounter is word and witness in different cultural, political, religious and historical contexts.   |
|         | Part 3: Context of the Contemporary Church  |
|         | The Western world, including Australia, is becoming increasingly pluralist and secular.   |
|         | Part 4: Plurality - Reasons and Implications  |
|         | There are many reasons contributing to the pluralist and secular culture of Australia and the western world more generally, and these present challenges for the Church.                        |
|         | The Catholic Church in Australia is remarkably active and effective in carrying out the ministry of the Church in what is essentially a pluralist and secularist society.                       |
|         | Part 5: New Evangelisation  |
|         | The Church needs to engage in the contemporary world through new evangelisation.  |
|         | New evangelisation has six dimensions.  |
|         | The new evangelisation program follows the same pattern as the story of the woman at the well.  |
|         | The Church offers numerous avenues for encountering Christ.   |
|         | The Church can and does respond to the spiral of silence using the model adopted by Antioch.  |

| <b>Unit 62</b> | <b>Religion and Peace - Islam (SOR)</b>  |
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|                | Part 1: Overview   |
|                | The topic, Religion and Peace, in the Understanding Faith Resource, focuses on the characteristic responses of three world religious traditions - Christianity, Judaism and Islam - 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: Concept of Peace in Islam  |
|                | Nature of peace  |
|                | Islam as a religion of peace   |
|                | Importance of peace  |
|                | Part 3: How Peace is Informed by the Qur'an and Hadith   |
|                | Meaning of Qur'an, Sunnah and Hadith   |
|                | Justice  |
|                | Crime and punishment   |
|                | Forgiveness  |
|                | Good, evil and suffering   |
|                | Part 4: Two Teachings About Peace  |
|                | Peaceful coexistence: the first centuries  |
|                | Peaceful coexistence today   |
|                | Lesser Jihad   |
|                | Is Islam a religion of peace?  |
|                | Part 5: How Islam Guides the Individual to Inner Peace   |
|                | Meaning of Islam   |
|                | The human condition  |
|                | Nafs   |
|                | Pathway to inner peace   |
|                | Ethics and spirituality  |
|                | The Five Pillars   |
|                | Part 6: How Islam Contributes to World Peace   |
|                | Said Nursi   |
|                | Mohamed Albaradei  |
|                | Shirin Ebadi   |
|                | Hawa Abdi  |

| <b>Unit 63</b> | <b>Religion and Non-Religion (SOR)</b>  |
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|                | Part 1: Overview  |
|                | The topic, Religion and Non-Religion, in the Understanding Faith Resource, focuses on the human search for meaning through religion and non-religion. The topic is directed towards the syllabus requirements for the NSW Stage Six HSC Studies of Religion II. The syllabus states that each of the following areas are to be selected for integrated study: |
|                | The religious dimension in human history  |
|                | New religious expression  |
|                | Non-religious worldviews  |
|                | The difference between religious and non-religious worldviews.  |
|                | Part 2: Religious Dimension in History  |
|                | Introduction  |
|                | Animism - animism as religious expression; features of animism  |
|                | Polytheism - the Mesopotamian pantheon; the ancient Greek (Roman) pantheon: the Egyptian pantheon   |
|                | Monotheism - the ancient Near East; ancient Greece; Judaism   |
|                | Part 3: The Significance of the Religious Dimension   |
|                | Nature of the religious dimension   |
|                | Personal well-being   |
|                | Intrinsic religiosity and person well-being - meaning and purpose for the individual; social cohesion; marriage and family; morality and ethics   |
|                | Social cohesion and transformation - religion as an agent of social cohesion  |
|                | Religion as an agent of social transformation - Liberation Theology; Catholic Church in colonial Australia; Protestant Reformation  |
|                | Adherents of world religions - geographical distribution  |
|                | Part 4: New Religious Expression  |
|                | Introduction  |
|                | Rise of modern new religious movements  |
|                | New Age spirituality  |
|                | Search for personal fulfilment - New Age as a source of personal fulfilment   |
|                | Seeking ethical guidelines - New Age as a source of ethical guidance  |
|                | Seeking to understand one's place in society - New Age as a source of building relationships  |
|                | Growth in new religious expressions - materialism   |
|                | Rise of other new religious movements - Hare Krishna; Happy Science movement; Pastafarianism (Church of the Flying Spaghetti Monster); Deep Ecology; Ecospirituality; Falun Gong; Dudeism   |
|                | Religious worldviews  |
|                | Part 5: Non-Religious Worldviews  |
|                | Introduction  |
|                | Agnosticism   |
|                | Atheism - practical atheists; pseudo-atheists; absolute atheists  |
|                | Humanism - early forms; rationalist humanism; scientific humanism; contemporary humanism  |
|                | Examples of non-religious worldviews - Adolf Hitler's worldview; Albert Einstein's worldview; Fred Hollow's worldview   |
|                | Importance of a person's worldview  |
|                | Religious and non-religious worldviews - types of worldviews  |



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|  | Humanism - the transcendent; the human person; the social responsibility     |
|  | Christianity - the transcendent; the human person; the social responsibility |

| <b>Unit 64</b> | <b>Cosmic Human Origins</b>  |
|----------------|--|
|                | <b>Part 1: Understanding Genesis</b>   |
|                | Darwin argued that all living things originated from a common ancestor, that species gradually change over time, and that as these species change they give rise to new species by means of natural selection.   |
|                | During the nineteenth century, there was a range of reactions among Catholic theologians and scientists to Darwin's theory.  |
|                | The Church adopted a neutral stand on evolution and natural selection, which was finally lifted in 1950 with the publication of Pope Pius XII's encyclical, <i>Humani Generis</i> , which expressly recognised Darwin's 'doctrine' as a valid hypothesis.  |
|                | The Catholic Church acknowledges that the Big Bang theory and the unfolding of creation through the process of evolution are valid scientific theories, but insists that the beginning of the universe and the unfolding of creation over time follow God's divine plan, and that God's creative activity is fulfilled with the coming of Jesus. |
|                | According to Genesis, God initiated creation - the Big Bang - through His Word and according to His unique design, lovingly guiding the process through the mechanism of evolution as creation unfolded.   |
|                | The Catholic Church does not deny the possibility that the human body evolved from pre-existing creatures, but insists that, starting with Adam and Eve, God directly creates and infuses a unique soul to every human being.  |
|                | <b>Part 2: Genesis in Context</b>  |
|                | The redactor of the first nine chapters of Genesis and his audience were profoundly influenced by the defeat of Judah by enemy forces and their subsequent exile in Babylon.   |
|                | Scholars have identified four sources of the first five books of the Hebrew Bible. These sources are called J, E, D and P.   |
|                | The first eleven chapters of Genesis are attributed to the P and J sources.  |
|                | Collectively, the two accounts of creation narrated in Genesis constitute a pair of doublets, separated by time and tradition, and therefore, there are significant differences between the two narratives.  |
|                | The redactor retained both accounts of creation, placing them one after the other, with the older version placed after the younger one, to paint a theological picture.  |
|                | <b>Part 3: Genesis 1 and Enuma Elish</b>   |
|                | Any attempt to view Genesis 1-9 as a historical or scientific account of cosmic and human origins and the great flood is not only mistaken, but is altogether anachronistic.   |
|                | The first creation story in Genesis resembles Enuma Elish in several ways.   |
|                | In the first creation story, the 'six generations of gods' of Enuma Elish are de-mythologised into 'six days', and God creates through language, not violence.   |
|                | To the ancient peoples who first heard the Genesis story, the biblical account would have been subversive, because the story claims that the God of Israel is far superior to the pantheon of gods among Israel's pagan neighbours.  |
|                | Genesis 1 reflects an ancient worldview.   |
|                | <b>Part 4: Genesis 2 and Atrahasis Part One</b>  |
|                | A comparison of Genesis 2 and part one of the Epic of Atrahasis reveals that the biblical text reveals profound and subversive theological truths.   |

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|  | Genesis 2 cannot seriously be interpreted as a scientific narrative, because it is an ancient text.  |
|  | <b>Part 5: Genesis 3-9 and Atrahasis</b>   |
|  | Genesis 3-9 follows an overall pattern that is similar to the Epic of Atrahasis.   |
|  | The redactor of Genesis 3-9 places Israel's struggle with her sinfulness and consequent punishment - exile in Babylon - in primordial time, beginning with Adam and concluding with Noah.  |
|  | Genesis 3-9 is about Israel's identity as a nation in a hostile world and her sinful relation to God, which is punished by exile.  |
|  | Adam and Eve are the first two human beings in a spiritual sense - the first beings into whom God infused a soul, thereby conforming them to His own image and likeness.   |
|  | <b>Part 6: Paul's Theology of Adam</b>   |
|  | Paul seeks to explain the universal and self-evident problem of sin and death and the historical event of the death and resurrection of Christ in the light his encounter with the risen Jesus.  |
|  | For Paul, the death and resurrection of Christ is the fulfilment of the hope of deliverance for which the ancient Israelites had longed for, but it exceeds that hope, because God's gift of redemption has been extended to all humanity. |