

The Curriculum Directory from the Bishops of England and Wales includes five Church documents which are to be covered within the teaching of RE for strands AT1, AT2 and AT3. They are as follows:

- Revelation: Dei Verbum
- The Church: Lumen Gentium
- Celebration: Sacrosanctum Concilium
- Life in Christ: Gaudium et Spes
- Overview of the Bible

Elements of each are identified in the modules below and specifically referred to in terms of the sub sections. This fulfils Diocesan Inspection requirements and informs planning/assessment. Below the overview are the ‘apologies’ which can be addressed in each and all modules throughout the Key Stages. They inform, structure and scaffold teacher responses in line with Church teaching.

	Year 12	Year 13
Autumn half term 1 Sequential knowledge and skills	<p><u>Introduction to Philosophy</u></p> <p><u>Philosophical Language and Thought: Ancient Philosophical Influences (Plato and Aristotle)</u></p> <p><u>Introduction to Ethics</u></p> <p><u>Normative Ethical Theories Religious Approaches: Natural Law</u></p> <p>4.2.1. Freedom & Responsibility (1731-1742) 4.2.3. Morality of human action (1749-1770) 4.3.1. The Old Law (1961-1964) 4.3.5. Virtues (1804-1832) 4.5.1. The Decalogue (2052-2082) 5.1. The Pentateuch or Torah — First Five Books of Scripture</p>	<p><u>Insight – Augustines teaching on Human Nature and Death and the Afterlife</u></p> <p><u>Foundations – Knowledge of God’s existence and The person of Jesus Christ</u></p> <p><u>Living – Christian moral principles and Christian moral action</u></p> <p>1.1. The Nature of Revelation: How Do We Know About God? (1-3, 27-35) 1.2. The Nature of Revelation: God’s gift of himself (74-100) 1.1.3. Faith: the response to God’s self-Revelation (144-165) 1.4.1. The Revelation of Jesus about God (65-67, cf. Jn 14:9) 1.5.1. Jesus Christ, Son of God (422-679) 1.5.2. The Promise of a Messiah and the promise of redemption fulfilled in Jesus (422-451) 1.5.6. Christ Our Life: Jesus, Saviour (599-618) 2.4.2. Pope and Bishops (874-896) 3.2.5. Seven sacraments (1210) 3.3.1. Sacraments of Christian Initiation (1212- 1419) 3.4.1. Sacraments of Healing (1420-1532) 3.4.3. Anointing of the Sick: 1499-1525 4.3.4. Grace (1996-2005) 4.5.2. The First, Second and Third commandments: Love of God (2084-2188) 4.6.1. Fourth to Tenth commandments 5.7. The Gospels</p>
Assessment Content and methods used to judge learning	<p>Review Questions</p> <p>Revision Essay</p>	<p>Review Questions</p> <p>Revision Essay</p>

<p>Autumn half term 2 Sequential knowledge and skills</p>	<p><u>Philosophical Language and Thought: Soul, mind and body</u></p> <p><u>Normative Ethical Theories Religious Approaches: Natural Law and Situation Ethics</u></p> <p>1.5.3. The Mystery of the Incarnation (461-463) 2.2.3. The Holiness of the Church and the Communion of Saints (823-829, 946-959) 2.4.1. Apostolic (857-865) 3.1.1. What is liturgy? (1066-1074) 3.1.2. God's plan of blessing (1077-1109) 4.4.1. Human vocation and society: 1878 – 1885</p>	<p><u>Theological and Philosophical Developments: Nature and Attributes of God</u></p> <p><u>Ethical Language: Meta Ethics</u></p> <p><u>Significant Ideas: Conscience</u></p> <p>1.1. The Nature of Revelation: How Do We Know About God? (1-3, 27-35) 3.2.1. The Paschal Mystery and the Sacramental 3.2.2. Who celebrates? (1136-1144) 3.6.1. What is prayer? (2559-2565) 3.6.2. A universal call (2566-2567) 4.1.3. Beatitude (1720-1724) 4.1.4. World Religions: Judaism (839-848) 4.2. Freedom, Responsibility and Conscience 4.2.2. Conscience (1770-1794) 5.2. Joshua and the Era of the Judges</p>
<p>Assessment Content and methods used to judge learning</p>	<p>Review Questions Revision Essay</p>	<p>Revision MOCKS – A Level examinations in Philosophy of Religion, Religion and Ethics, Developments in Christian Thought</p>
<p>Spring half term 3 Sequential knowledge and skills</p>	<p><u>The Existence of God: Arguments based on observation</u></p> <p><u>Applied Ethics: Euthanasia</u></p> <p>4.1. The Dignity of the Human Person 4.1.1. Dignity of the human person made 'In the image of God' (1700-1709) 4.3.2. The New Law (1965 -1974) 4.3.3. The Magisterium (2030-2046) 4.6.3. Respect for human life (2258-2300)</p>	<p><u>Religious Language: Negative, Analogical or Symbolic</u></p> <p><u>Developments in Ethical Thought: Sexual Ethics</u></p> <p>1.2.4. Understanding scripture (105-119) 2.5. The Shape of the Bible (120-130) 2.1.2. Name and Images (751-757) 3.2.3. Signs and symbols (1145-1152) 3.5.3. Marriage (1601-1658) 4.1.2. The desire for happiness (1718-1791) 4.6.2. Call to family, community, and participation (2197-2246) 4.6.9. Purity of heart: 2514-2550 5.3. Historical Books 5.9. The Letters</p>
<p>Assessment Content and methods used to judge learning</p>	<p>Review Questions Revision Essay</p>	<p>Review Questions Revision Essay</p>

<p>Spring half term 4 Sequential knowledge and skills</p>	<p><u>The Existence of God: Arguments based on reason</u></p> <p><u>Normative Ethical Theories: Kantian Ethics</u></p> <p>2.3.2. Communion (771-773, 813-822)</p> <p>4.4. The Human Community</p> <p>4.4.2. Different types of justice (2411-2412, 1807)</p> <p>4.6.4. Safeguarding Peace (2302-2317)</p> <p>4.6.8. Living in truth: 2465-2499</p>	<p><u>Religious Language: Twentieth century perspectives and philosophical comparisons</u></p> <p><u>Development</u> – Religious Pluralism and theology and Religious Pluralism and Society</p> <p>1.4.2. The Trinity: (238-248, 253-256)</p> <p>2.2.1. Unity and Diversity (813-814)</p> <p>2.2.2. Disunity: The Reformation (1400)</p> <p>2.3.1. Who belongs to the Catholic Church? (836-848)</p> <p>3.3.2. Baptism (1213-1274)</p> <p>3.3.5. What is this Sacrament called? (1328- 1332)</p> <p>3.6.3. Prayer in Judaism and other religions (NA 1-3, 1096)</p> <p>4.1.5. The Church and Other Non-Christians</p> <p>4.3.5. Virtues (1804-1832)</p> <p>5.10. Revelation (Apocalypse)</p>
<p>Assessment Content and methods used to judge learning</p>	<p>Review Questions</p> <p>Revision</p> <p>Essay</p>	<p>Review Questions</p> <p>Revision</p> <p>Essay</p>
<p>Summer half term 5 Sequential knowledge and skills</p>	<p><u>God and the World: Religious Experience</u></p> <p><u>Normative Ethical Theories: Utilitarianism</u></p> <p>1.1.The Nature of Revelation: How Do We Know About God? (1-3, 27-35)</p> <p>1.2.1. Divine Inspiration (105-108)</p> <p>1.2.2. How the Bible came to be (120-130)</p> <p>2.3. Sacred Scripture in the life of the Church (131-133)</p> <p>1.5.4. Unique role of Mary, the Mother of God (484-512)</p> <p>1.6.1. The Holy Spirit (683-741)</p> <p>2.2.4. Mary, Mother of God and of the Church (484-507, 963-972)</p> <p>3.3.3. Confirmation (1286-1314)</p> <p>3.5.2. Holy Orders (1536-1589)</p> <p>5.6. Overview of the New Testament</p> <p>5.8. Acts of the Apostles</p>	<p><u>Society</u> – Gender and Society and Gender and Theology</p> <p><u>Challenges</u> – The Challenge of Secularism and Liberation Theology and Marx</p> <p>1.6.2. The Holy Spirit in the Church (733-741, 747)</p> <p>2.1.1. God’s Plan (759-779)</p> <p>2.3.3. A hierarchical Church (880-896, 1655- 1658, 2204-2206)</p> <p>2.5.1. Mission (846-856, 871-873)</p> <p>2.5.3. Proclamation, Dialogue and Ecumenism (839-856)</p> <p>3.3.4. The Eucharist (1322-1405)</p> <p>3.5.1. Sacraments at the Service of Communion (1533-1666)</p> <p>4.6. Love of Neighbour</p> <p>4.6.5. Social doctrine of the Church (2407-2442)</p> <p>4.6.7. Love of the poor (2443-2447)</p> <p>5.5. The Prophets</p>

<p>Assessment Content and methods used to judge learning</p>	<p>Review Questions Revision Essay</p>	<p>Review Questions Revision Essay</p>
<p>Summer half term 5 Sequential knowledge and skills</p>	<p>God and the World: The Problem of Evil</p> <p>Applied Ethics: Business Ethics</p> <p>1.3.1. The Creation of the World and our First Parents (54, 279-282) 1.3.2. The fall from grace: Original Sin (Gen 3; Rom 5:12; 55, 309-314, 385-390, 1707) 1.5.5. Christ Our Light: Redemption through the Paschal Mystery (514-560) 2.5.2. Vocation to mission (898-913, 1546-1553) 3.2.4. Liturgical year (1163-1171) 3.4.2. Reconciliation: (1422-1484) 4.3.6. Vice and Sin (1846-1869) 4.4.3. Human solidarity (1939-1942, 2437-2442) 4.6.6. Major Themes of Catholic Social Teaching 5.4. Wisdom Books</p>	
<p>Assessment Content and methods used to judge learning Assessment</p>	<p>Review Questions Revision Essay</p> <p>EOY Assessments - A Level examinations in Philosophy of Religion and Religion and Ethics</p>	

1.6. REVELATION: APOLOGETICS

1.6.1. How can we know God exists?

A Even without the Bible and Divine Revelation, we can know God really exists through reason and through experience. (36-39, 50, 156-159)

a The order and beauty of the natural world point to God as the origin and Creator of the universe. (295)

b Creation did not happen by chance; throughout history the Church has taught that creation has a cause, and that cause is God. (156, 295)

c The natural law written upon each person's heart and the longing for God that each person has also point to God's existence. (1954- 1960)

B Reason and experience can also teach us to accept the word of other believers. (39)

a God's Revelation comes down to us through Scripture and Tradition. (50-53, 74-83)

b The testimony and witness of others who have gone before us: people whose stories appear in the Bible; Apostles, saints, and martyrs. (823, 828, 857, 946, 1258, 2473)

c The faith of people we know today: the pope and the bishops in union with him; priests and deacons; parents, grandparents, and other family members; teachers and catechists; the witness of fellow Catholics as well as the witness of non-Catholic believers. (85, 1655-1658)

C We can also know God exists through faith. For those who do believe, through faith as well as prayer and grace, they can grow in the knowledge and experience of the reality of God and his existence. (143, 153-159)

1.6.2. How can we say that God loves us amidst such human suffering (1503-1505, 1681, 1808)?

A We say God loves us deeply, even in the midst of suffering, because he reveals his love to us in many ways, especially in Christ's taking our suffering upon himself for our sake. (1505)

B He shows us his love in creation. (54)

a God created the world entirely out of love and not out of necessity. (295)

b God created human beings in his image and likeness with the ability to give and receive love. (1700-1706)

C The suffering and Death of Jesus Christ shows and proves that love. (599-623)

a God sent his Son to redeem everyone from sin so that all can share a life of love eternally with him. (Jn 3:16-17; 599-605)

b Jesus lives now and establishes a relationship with each and every one of us, particularly through the sacramental life of the Church. (662-664, 1084-1090)

c God continually calls us to union with him in his Son through the Holy Spirit by means of a life of holiness. (1091-1109)

d God helps us know and sense his love through the people and events of our lives. (897-913, 1069)

D We also know of his love because he tells us of his loving plan to save us.

a He tells us in Scripture, the living Word of God. (80-82)

b He also tells us through the liturgy of the Church, speaking to us in the Scripture and giving himself to us in the sacraments, especially the Eucharist. (1067, 1324-1327) D

c He tells us through the Church. (785-786)

1.6.3. How can people say that God is good if suffering and evil are present in the world?

A Suffering that exists in the world is not something caused by God or sent by God; God only brings about what is good for he is goodness itself. When there is evil and suffering, God does not cause it, but sometimes he does permit it for reasons we cannot now know or understand. (1500-1501)

B Evil is a reality and a mystery. (309-314)

C Some evil and suffering are a result of the work of the Devil or Satan. (395)

D Some suffering is the result of human sin and is not from God. It was God who gave us free will; sin is the result of the misuse of this gift. (1849, 1852- 1853)

E The Passion and Death of Jesus can help us to see beyond suffering and remind us that God is present with us in our suffering, pain, and death; our own personal suffering when united to Jesus' suffering becomes redemptive for ourselves and others. (1851)

F The Scriptures try to help us understand suffering: the psalms, the story of Job, and the prophets offer insights and consolation. In particular, the Resurrection of Jesus can help us see beyond suffering to hope and to eternal life. (638-655)

G We need to remember that God always wants what is best for us. (374-379)

H Natural disasters can be understood in part as a result of Original Sin (400) and also because the world is in a state of journeying toward ultimate perfection (310); they are not signs of God's displeasure or punishment.

1.6.4 How do we know that God wants us to be happy?

A From the beginning of Creation, God has created us to be happy both in this world and in the next and has shown us the ways to be truly happy. Un-happiness was caused by people themselves when they did not or would not listen to him. (374-379)

B God sent his only Son, Jesus Christ, so that we might be saved (Jn 3:16); this is a cause for happiness in spite of suffering. (599-605)

C Jesus Christ taught us all he did so that we might share in his joy (Jn 15:11), which shows us again his desire for our happiness. (736, 1832)

D The manifesto for true discipleship and happiness is found in Christ's teaching of the Beatitudes. (Mt 5:2-10; 1716-1718)

E True joy is the mark of followers of Christ. (Phil 4:4; 1832)

F Jesus established his Church to help people find true happiness and joy. (1832)

1.6.5. There are some who say that the beliefs and doctrines taught by the Church have been made up by members of the Church. How can we be sure that what the Catholic Church teaches has come from God?

A We can be sure that what the Church teaches has come from God because of Apostolic Tradition and Apostolic Succession. (888-892, 861-862, 858-860)

a What was revealed in and through Jesus Christ was entrusted to St. Peter and the Apostles

Christ was entrusted to St. Peter and the Apostles, who were taught in turn passed on those beliefs through those who succeeded them. (81, 84)

b Through the centuries, the popes and bishops, the successors of St. Peter and the Apostles, have carefully transmitted to the generations whom they shepherd the truths revealed and taught by Jesus Christ. (96, 171, 173, 815)

c Jesus Christ promised his Apostles that he would be with the Church until the end of time. (Mt 28:20)

B Christ has also given the Church a share in his own infallibility. (889-892)

1.6.6. How do we as Catholics answer questions about the Blessed Virgin Mary and her role in the life and prayer of the Church (148, 484-511, 721-726, 773, 963-972, 829)?

A Question about why Catholics pray to Mary:

a Catholics do not worship Mary; worship belongs to God alone. They venerate Mary and the saints.

b Mary does not have the power to answer prayers on her own; God alone has that power.

c Prayers to Mary are asking for her intercessory help.

i Since Mary is already in Heaven, she will know better than we how to offer praise and a prayer to God.

ii When people pray to the Blessed Mother they are asking her in turn to offer the same prayer for them to God.

iii When Mary and the saints were on earth, they cooperated with God to do good for others; so now from their place in Heaven they continue to cooperate with God by doing good for others who are in need on earth and in Purgatory.

B Questions about references in the Gospels to the brothers and sisters of Jesus:

a From the earliest days of the Church, Mary has been revered as ever-virgin; she was a virgin before Jesus' birth and remained a virgin afterward.

b It is not clear who the 'brothers and sisters' of Jesus are. At the time Jesus lived, the designation 'brother and sister' also referred to cousins, kin generally, and sometimes even close neighbours

1.6.7 Why would God the Father allow his Son, Jesus, to suffer and die the way he did (599-609)?

A God the Father allowed Jesus Christ, his Son, to suffer and die the way he did because of his love for all human beings; in that love, he wants us to live eternally with him in heaven. His Passion reveals the depth of the Father's love in helping all people to not be overcome by the magnitude of evil, sin, and death.

B Because of Adam and Eve's sin, all human beings are born with a wounded human nature due to the absence of the life of Christ's grace, and so we could not live eternally with God unless we were redeemed. (402-406)

C God the Father allowed his Son, Jesus, to suffer and die because Jesus' sacrifice destroyed the power of sin and restored us to friendship with God.

D In part, the Father allowed Jesus to suffer and die the way he did in order to show us the gravity and seriousness of sin.

6.8. Why are followers of Jesus Christ sometimes so willing to make sacrifices and to accept pain and suffering, especially in witness to Christ and their faith?

A Christians are willing to make sacrifices and undergo suffering patiently for a number of reasons.

a They are following the example of Jesus Christ, who through his suffering and Death gained salvation for us. (1505)

b Jesus Christ also predicted that people would suffer for their faith and promised that he would be with them in their suffering. Knowing this, believers try to accept suffering patiently, to trust in God, and to pray for his grace to sustain them. They rely on the Holy Spirit's gift of fortitude to grow in the virtue of fortitude. (1808, 1831)

c Followers of Jesus Christ know that suffering is never in vain because it can help one move toward Heaven and eternal life. In our suffering, we can help make up to some degree for the hurt and harm we cause by our sin.

d Finally, the suffering, Death, Resurrection, and Ascension of Jesus teaches us to look beyond the sufferings of this world to the promise of eternal life with God in heaven. (1521)

B Christ strengthens the person to undergo suffering and thereby become more like Christ himself. Our suffering, when united with his own, can become a means of purification and of salvation for us and for others. (618, 1505)

1.6.9 Isn't making sacrifices and putting up with suffering a sign of weakness (1808, 1931)?

A No. Making sacrifices and putting up with suffering requires a great deal of courage and strength. Jesus teaches us, by example, about the value of unselfish living and the courage and strength that requires. It takes grace and personal holiness to live as Jesus Christ has taught us.

B Jesus shows us through the whole Paschal Mystery (suffering, Death, Resurrection, and Ascension) that giving of ourselves is the path to eternal life and happiness. (571-655)

C He gives us the example of accepting the Father's will even when it involves suffering.

D Jesus teaches us both in word and by example to Refrain from revenge and to forgive those who hurt or sin against us. (2842-2845)

E Suffering is necessary to develop our maturity in Christ and to love our neighbour as Christ loves him. (Col 1:24; 1808, 1831)

1.6.10. Is it true that Catholics do not use or read the Bible?

A No. Catholics should use the Bible regularly. The Bible or Scripture is an integral part of Catholic prayer life, forming part of every Mass, every sacramental celebration, and the official daily prayer of the Church — the Liturgy of the Hours (141, 1190)

B The Church urges Catholics to use the Bible in personal prayer. (2653-2654)

C Scripture study and prayer groups using Scripture are a common part of parish life.

D In the fourth century, St. Jerome said that 'ignorance of the Scriptures is ignorance of Christ'. (133)

1.6.11. Isn't the Bible just another piece of literature?

A No. While Scripture contains various types of literary forms and genres, it is more than just literature. It is the inspired Word of God. (135)

B Since it is not just another piece of literature, Scripture cannot be either read or understood simply in the same way as other literature. (108)

C Scripture always needs to be read or interpreted in the light of the Holy Spirit and under the direction of the Church, whose book the Bible is. (100, 111, 119, 137)

1.6.12. Is the Bible literally true?

A It depends on what one means by 'literally.' The Church does not propose a literalist or fundamentalist approach to Scripture but rather a contextual approach. The Church teaches that all of Scripture is true on matters pertaining to religious and salvific teaching because it is inspired by God for that purpose. (107, 116)

B The Bible has a definite historic basis for events recounted in both the Old and the New Testaments; the Church particularly upholds the historicity of the Gospels (126). However, the Church does not claim that the Bible's primary purpose is to present scientific or historical facts. (107)

C The Church gives guidelines for interpretation of Sacred Scripture (109-114, 137)

1.6.13. Isn't the Bible about the past? How does it apply to people today?

A While the Bible contains history, stories, and teaching about events in the past, Scripture is the living Word of God. While the content is rooted in particular moments in history, the message is timeless and universal.

B God continues to speak to us through Scripture; this is why the liturgies of the Church always contain Scripture and why personal prayer focused on Scripture is vital.

1.6.14. Why do Catholics maintain beliefs and practices that are not in the Bible?

A The Bible is not the sole means that God chose to hand on the truths of Revelation. Scripture and Tradition are the two complementary ways Revelation is passed down. (80, 97)

B There are teachings that come through Tradition that are not explicitly found in Scripture. However, nothing taught through Tradition ever contradicts Scripture since both come from Christ through the Apostles. (82)

C Apostolic Tradition refers to those things that Jesus taught to the Apostles and early disciples, which were passed down to us at first by word of mouth and were only written down later. We identify these beliefs as coming from Tradition and understand that this Tradition is part of God's Revelation to us. (83)

2.6. THE CHURCH: APOLOGETICS

2.6.1. Why do I have to be a Catholic? Aren't all religions the same (760, 817-822, 836)?

A To be a Catholic is to be a member of the one true Church of Christ. While elements of truth can be

found in other churches and religions, the fullness of the means of salvation subsists in the Catholic Church (816, 836-838).

B Christ willed that the Catholic Church be his sacrament of salvation, the sign and the instrument of the communion of God and man (774-776, 780).

C Christ established his Church as a visible organization through which he communicates his grace, his truth, and salvation (771)

D Those who through no fault of their own do not know Christ or the Catholic Church are not excluded from salvation; in a way known to God, all people are offered the possibility of salvation through the Church (836-848)

E Members of the Catholic Church have the duty to evangelize others (849-856)

2.6.2. Isn't the Church guilty of hypocrisy (823- 829)?

A Some members of the Church might be hypocritical. Members of the Church, like all human beings, are guilty of sin, but this doesn't make the Church wrong or hypocritical.

B The Church teaches what God has told us about how to be holy and the necessity of avoiding sin. Failure by members of the Church to live out what she is teaching we have received through the Apostles and their successors.

C The Church is guided and animated by the Holy Spirit and, as the Body of Christ, remains sinless even if her members sin.

D The Church also teaches the gospel message of repentance. The Church never denies that she is a community of sinners standing in need of God's forgiveness. Christ came not to call the righteous, but sinners. (Lk 5:32)

2.6.3. Isn't it better to worship God in my own way, when and how I want?

A God desires us to come to him as members of his family, his new people, so he established the Church to accomplish that purpose (760)

B No one and no community can proclaim the Gospel to themselves (875)

C Because human beings are social in nature, we need each other's encouragement, support, and example (820)

D Worship of God has both a personal dimension and a communal dimension: personal, private worship is encouraged to complement communal worship (821, 1136-1144)

E The Church offers us authentic worship in spirit and in truth when we unite ourselves with Christ's self-offering in the Mass (1322-1324)

F God taught in the Old and New Testaments for people to come together and worship in the way that he revealed to them (1093-1097)

G The Catholic Church is structured so that all the members, clergy and laity alike, are accountable to someone (871-879)

2.6.4. How can there be unity in the Catholic Church between believers from different cultures who sometimes express their faith in different ways?

A The Church is able to sustain unity because she has the apostolic teaching office of the pope and bishops to guide and direct her under the guidance of the Holy Spirit (815)

B It is the pope and bishops who are the successors in every age to St. Peter and the Apostles (815, 862)

C The unity of the Church is also sustained through the common celebration of worship and the sacraments (815)

3.7. CELEBRATION: APOLOGETICS

3.7.1. Can't a person reach God directly without the help of the Church or a priest (1538-1539)?

A Any person can always pray directly to God. However, God established the Church as a way for him to teach us and to enrich us with his grace. Jesus Christ gave us the Church and the sacraments for our salvation (774-776).

B Sacraments provide an encounter with Christ which is unique and graced (1076).

C Sacraments celebrate and strengthen our unity and identity (774).

3.7.2. Why do we need the Sacrament of Reconciliation to be forgiven (1434, 1440-1445)?

A While God can forgive us however and whenever he wants, he knows what is best for us and has taught us through Jesus that he wants to forgive us through the Sacrament of Penance and Reconciliation (Jn 20:21-23; 1421, 1442)

B The Sacrament of Reconciliation is necessary to forgive grave or mortal sins (1468), but it is not essential for the forgiveness of venial sins (1493)

C People need to confess sins to face the reality of the wrong they have done, and in and through this sacrament, they can be assured of forgiveness (1455-1457)

D The sacrament also gives the assurance of forgiveness to a truly repentant person (1452-1453)

3.7.3. Aren't the sacraments just celebrations to mark significant moments in our life (1066, 1070)?

A While the sacraments are usually celebrated at appropriate or significant moments in our lives, they are much more than simply celebrations of those moments. They are personal encounters with Christ, who acts through sacraments to help us (1088-1090)

B Each sacrament gives a special grace (1129)

3.7.4. Is there any difference between Holy Communion in a Catholic Church and communion in a non-Catholic service (1411)?

A Yes, there are differences

a because of Apostolic Succession and the priesthood, the Holy Eucharist in the Catholic Church is the Body and Blood of Jesus Christ. Churches without Apostolic Succession and the priesthood do not have that gift (817-822,1411).

b Reception of Holy Communion in the Catholic Church is a statement of belief in the Real Presence of Jesus in the Eucharist and of unity with all Catholics throughout the world (1376, 1391, 1398).

B Because of these differences, Catholics must not take communion in non-Catholic services, and non-Catholics must not receive Holy in Catholic Churches (1411).

3.7.5. If a person dies after receiving the Sacrament of the Anointing of the Sick, does that mean it did not work (1500-1501, 1503-1505, 1508-1509, 1520-1523)?

A The effects of the grace we receive through the sacraments is not something that can be seen or measured.

B Each of the sacraments is effective whether we feel it or not; it is sometimes only in looking back that we can recognize how Christ has touched us and helped us through the sacraments.

C The Sacrament of the Anointing of the Sick can have different effects. Sometimes God does bring about physical healing through that sacrament. Other times, the healing is spiritual: it helps the person to be better prepared for death, to be at peace, and to be eager to be with the Lord.

3.7.6. Doesn't the Church discriminate against women by not allowing them to be priests

A There is only one priest: Jesus Christ. All the baptized share in the priesthood of Christ, but not all are called to the ministerial priesthood (1547).

B No-one has the right to be a priest; a priest is called to priesthood by God and yet is always unworthy of his calling. Similarly not all men are called to be priests (1578).

C Jesus was and is a man. Men and women are equal in dignity but are different and complementary (239, 2333-2335).

D The New Testament priesthood is the priesthood of Christ himself. All men who, through the Sacrament of Holy Orders, have become priests (or bishops) participate in Christ's priesthood. They act in the person of Christ, the Head of his Body, the Church.

E It is the unbroken tradition of the Church. Though he had many women disciples, Jesus chose only men to form the college of the twelve apostles, and the apostles did the same when they chose collaborators to succeed them in their ministry (1577).

F Priesthood is not just a 'job'. The sacrament of Holy Orders does not simply give a man permission to perform the functions of a priest; it imparts to him an indelible spiritual character that makes him a priest (1581-1584).

G In remaining faithful to Christ in what was handed on by the Apostles, it is clear that the Church does not have the authority to decide to ordain women. An attempt to ordain someone who cannot validly be ordained would be invalid (null and void).

4.7 LIFE IN CHRIST: APOLOGETICS

4.7.1. If God created me free, doesn't that mean that I can decide what is right and wrong (1776-1794, 1954-1960)?

A No. The freedom God gave us is the capacity to choose what is right, true, and good and to resist temptation to sin (1730-1742); we are educated for freedom (2207, 2223, 2228, 2526). The use of freedom to do whatever we want is a misuse of that freedom and, perversely, lessens our freedom (1742).

B Freedom is following the natural law God planted in our hearts (1954-1960).

C In reality, sinful acts diminish freedom; moral acts increase it (1733).

4.7.2. Isn't it wrong to judge other people by telling them something they are doing is wrong?

A No. We have a responsibility to each other to encourage one another to live a life free of sin. To do that, we must remember that sin is real (1849-1869) and be willing to call what is sinful 'sin.'

B You would warn friends against doing something that could harm them; sin harms them more than physical evil (1787).

C The Church reminds us that we are to love the sinner, hate the sin (Jn 8:1-11; 1465, 1846).

D The pressure in society to practice tolerance toward all, no matter what they do, is a distorted understanding of what tolerance means; moral actions must always be measured by truth (2477-2478).

E Fraternal correction is an act of charity (1793-1794).

F Objective moral judgment prevents chaos; moral relativism is a common problem today (2488- 2492).

4.7.3. Isn't it wrong for the Church to impose her views of morality on others (1949-1960)?

A The Church has the responsibility to teach everyone as persuasively as possible about what God has revealed about how people should live, act, and treat each other; fulfilling this responsibility is not the same as the Church's imposing her own views on others. In the development of public policy, the Church promotes the universal moral law and the common good, not her own ecclesiastical disciplines (1716-1724).

B Human dignity and the moral code revealed by God are universal, that is, meant for every person (1700).

C All people, not just Catholics, have the ability to understand the Church's basic moral teaching because God has written the natural law on the heart of every person (1954-1960).

D If every person were to live by a relative moral code dependent on choice, this would lead to chaos and a loss of happiness.

4.7.4. Why can't we make up our own minds and be in control over everything?

A The Church does teach that everyone can and should make up their own minds about their actions. The key is that the decision is made on the basis of an informed or educated conscience. The church helps us form our consciences correctly.

B It is always important to remember that we are finite human beings. This means we cannot know everything and we cannot be in control of everything.

C We have to remember that God knows, sees, and understands more than any of us can.

D The tragic conflicts that still exist in the world point to the imperfection of human beings and the wounds of Original Sin (2317).

E Our sinfulness can only be overcome by Christ's salvation (619-623).

4.7.5. There's saying about charity beginning at home. Doesn't this mean that I don't have to worry about helping anyone else until I have enough to take care of me and my family?

A No; concern for others is always a responsibility and characteristic of a disciple of Jesus Christ.

B The Church teaches that we have natural duties towards our families which means their needs must never be neglected.

C In the Parable of the Widow's Mite (Mk 12:38-44; Lk 20:45-21:4), Jesus teaches us that real charity is measured not by how much one gives but by the degree of generosity with which something is given or done for another.

For further information on the Curriculum Directory topics taught please see below:

[Revelation: Dei Verbum](#)

1.1 KNOWING AND LOVING GOD

Pupils' teaching and learning is focussed on how through God's Self-Revelation we come to know that God's life is love, both given and received. Though we can know God with certainty by natural reason, there is another order of knowledge: the order of divine Revelation. Through grace, God has revealed himself and given himself to human beings. This he does by revealing the mystery, his plan of loving goodness, formed from all eternity in Christ, for the benefit of all people. God has fully revealed this plan by sending us his beloved Son, our Lord Jesus Christ, and the Holy Spirit.

1.1. The Nature of Revelation: How Do We Know About God? (1-3, 27-35)

A The human appetite for God (1-3,27-30,44-45, 1718)

- a Within all people there is a longing for God
- b This longing comes from God, who desires and initiates a relationship with each person
- c Only in God can lasting joy and peace be found in this life and in the next

B God revealed in different ways (31-35)

- a Natural Revelation (32-34) mentioned in Scripture (32)
- b Old Testament references: e.g. Genesis and Wisdom
- c Paul's Letter to the Romans (32)
- d The Fathers of the Church (32)
- e Arguments for the existence of God from Scholastic theology (31, 34) especially St Thomas Aquinas and the 'Five Ways'
- f Vatican I: we can grasp with certainty the existence of God through human reason (36-38, 46-47)
- g Contemporary arguments based on the human person's openness to truth, beauty, moral goodness, freedom, voice of conscience (33)

C Divine Revelation (50-53,68-69)

- a Definition (50)
- b Scripture as the divinely inspired story of God's Revelation in human history (54-64, 70- 72)
- i The Patriarchs: Abraham, Isaac, Jacob (59, 145, 147)
- ii Moses (61)
- iii Old Testament prophets (61-64,522)
- iv John the Baptist (523,717-720)
- v Jesus Christ, the definitive Word of Revelation, the one to whom all Scripture bears witness is God's only begotten Son (65-67,73, 101-104, 134, 423)

D The transmission of Divine Revelation (74-95)

- a The Apostolic Tradition (74-79,96)
- b The relationship between Tradition and Sacred Scripture (80-83, 97)
- c The Deposit of Faith and the role of the Church (84-95, 98-100)

1.2. The Nature of Revelation: God's gift of himself (74-100)

A Scripture, Tradition, and the depositum fidei (74-100, 103-108, 134-135)

- a Definitions
- b Scripture is the inspired record of God's Revelation in history
- c Tradition is the living transmission of the message of the Gospel in the Church

1.1.3. Faith: the response to God's self-Revelation (144-165)

A Faith in general (143-144,153-165)

- a Grace that enables an assent of mind, heart, and will (143)
- b. Willingness to believe and trust in what God has communicated to us
- c. Relationship with God: Father, Son, and Holy Spirit (150-152)

B Faith in Jesus Christ leading to discipleship (520, 546, 562, 654, 1533)

- a Recognition and acceptance of him as the Son of God who died to save us from our sins (1248)

b Willingness to believe and trust in what Jesus has taught us about the Triune God, about ourselves, and about how to live (915, 1693, 1816, 1823, 1986, 2262, 2347, 2427, 2466, 2612)

c Faith has practical implications for daily life and one's relationship with Christ (908)

d It involves active participation in the Church community and working to spread the faith by word and example

C The relationship between faith and religion (2084, 2135)

a Religion refers to a set of beliefs and practices followed by those committed to the service and worship of God

b Faith is different from religion

D The fullness of Revelation is reflected in the life and teaching of the Catholic Church (748-870)

a The Church was founded by Jesus Christ (811- 812)

b The Church is the Body of Christ in the world

c The Church is a unity of one faith in one Lord through one Baptism (813-16)

d The Magisterium guards and hands on the deposit of faith and is entrusted with the authentic interpretation of Revelation (880-896)

1.2 THE SCRIPTURES

The Scriptures reveal for our pupils the unfolding history of the covenant relationship and the variety of human response. Both Old and New Testament Scriptures are presented as the living Word of God, written through the guidance of the Holy Spirit. There is the continued emphasis that Scripture has been received and handed on through the generations as the Tradition and teaching of the Church.

1.2.1. Divine Inspiration (105-108)

A Inspiration is the gift of the Holy Spirit by which a human author was able to write a biblical book which has God as the author and which teaches faithfully and without error the saving truth that God willed to be given to us for our salvation (105, 135)

B Since God inspired the biblical writers, he is the author of Scripture (105-106, 136)

C Because the human authors needed to use the language and thinking of their time, we need to study the conditions and use of language in the context of their time and understand what they intended to communicate, remembering that these human authors might not have been conscious of the deeper implications of what God wanted to communicate (106, 108-114)

D The Bible is inerrant in matters of Revelation and faith: because God is the author of Scripture, all the religious truths that God intends to reveal concerning our salvation are true; this attribute is called 'inerrancy' (107)

E The Bible is the name given to the Sacred Scriptures for Christians; it contains in the Old Testament writings sacred to the Jews (cf. the 'Jewish' or 'Hebrew' Bible)

1.2.2. How the Bible came to be (120-130)

A Oral tradition and its role (76, 126)

B Development of the written books (76, 106)

C Setting the canon of Scripture (120)

a Apostolic Tradition is the basis for which books the Church included (120, 138)

b Sometimes other criteria came into play, e.g. the 'Gnostic gospels' were rejected in part because they did not include or shied away from the suffering and Death of Jesus

c Local Councils of Hippo (AD 393) and Carthage (AD 397)

d Ecumenical Council of Trent (AD1545-1563)

D Translations of Scripture

2.3. Sacred Scripture in the life of the Church (131-133)

A Importance of Sacred Scripture (131,133, 141)

B Study of Sacred Scripture (132)

C Scripture and prayer

a Liturgy of the Hours (1176-1177)

b Scripture at Mass and other liturgies (103, 1096, 1100, 1184, 1190, 1349)

c The Psalms and the Our Father are biblical prayers shared by all Christians (2585ff, 2759ff)

d The monastic tradition and Lectio Divina: a meditative, prayerful approach to Scripture (1177, 2708)

D Scripture as basis for individual prayer and for prayer within small Christian communities and other parish, school, or local gatherings (2653- 2654)

1.2.4. Understanding scripture (105-119)

A Authentic interpretation of the Bible is the responsibility of the teaching office of the Church (85-87, 100)

a Divino Afflante Spiritu (Pius XII,1943; permitted limited use of modern methods of biblical criticism)

b Dei Verbum (DV) (Vatican II, 1965; Church teaching on Revelation)

c Pontifical Biblical Commission, Interpretation of the Bible in the Church, 1993, 5-19

d Verbum Domini: a post-synodal apostolic exhortation issued by Pope Benedict XVI which deals with how the Catholic church should approach the Bible

B Criteria for interpreting the Sacred Scripture (109-114, 137)

a Read and interpret Sacred Scripture within the tradition and teaching of the Church

b Give attention both to what the human authors intended to say and to what God reveals to us by their words

c Take into account the conditions of the time when it was written and the culture in which it was written

d Read and interpret Sacred Scripture in the light of the same Holy Spirit by whom it was written (DV, 12-13)

e Read and interpret each part of Sacred Scripture with an awareness and understanding of the unity of the content and teaching of the entire Bible

f Be attentive to the analogy of faith, that is, the unity that exists in all Church teaching

C Senses of Scripture (115, 118-119)

a The literal sense: the meaning conveyed by the words of Scripture and discovered by exegesis (109-110, 116)

b The spiritual sense (117)

i Allegorical sense: recognizing the significance of events in the Bible as they relate to Christ

ii Moral sense: Scripture teaches us and encourages us how to live and act

c Anagogical sense: Scripture speaks to us of eternal realities

D The Bible in relation to science and history (37, 159, 1960)

a The Church teaches us how to relate truths of faith to science

b There can be no conflict between religious truth and scientific and historical truth (159)

c The difference between the Catholic understanding of Scripture and that of those who interpret the Bible in an overly literalist, fundamentalist way or with an approach limited to a symbolic or naturalistic understanding

E Ancillary approaches to Scripture

a Research done by scholars' critiques of Scripture's texts, history, editing, etc

b Biblical archaeology: discoveries of Dead Sea Scrolls, Nag Hammadi, targums, and other authentic ancient texts

c The forms of literature in the Bible

2.5. The Shape of the Bible (120-130)

A Old Testament (121-123, 138)

a This is the name given to the forty-six books which make up the first part of the Bible and record salvation history prior to the coming of the Saviour, Jesus Christ (120)

i Many Protestant Bibles have only thirty-nine books in the Old Testament; other Protestant Bibles contain the additional seven, referring to them as 'deuterocanonical'

ii Catholics rely on the Greek version of the Old Testament for their Bible, while Protestants tend to rely on a Hebrew version

b It is called the 'Old' Testament because it relates God's teaching and actions prior to the coming of Jesus Christ, who is the fullness of Revelation. It also focuses on the covenant God made with the Jewish people, which is called the 'Old Covenant' to distinguish it from the New Covenant made by Jesus Christ (121-123)

c The Old Testament contains the Pentateuch, the Historical books, the Wisdom books, and the Prophetic books

B New Testament (120, 124-127)

a This is the name given to those twenty-seven books which compose the second part of the Bible and which focus on the life and teachings of Jesus Christ and some writings of the early Church

i The New Testament is composed of the Gospels, the Acts of the Apostles, the Epistles or Letters, and Revelation (Apocalypse)

C The unity of the Old Testament and the New Testament (124-125, 128-130, 140)

D The Gospels

a The Gospels occupy the central place in Scripture (125, 139)

i They proclaim the Good News of Jesus Christ, the Word of God, the definitive Revelation of God

ii The Gospels contain a record of the life of Jesus Christ and of his teachings and redeeming work

iii The Gospels lead us to accept Jesus Christ in faith and apply his teachings to our lives

b Three stages in the formation of the Gospels (126)

c The Synoptic Gospels: Matthew, Mark, and Luke

i Approximate dates for each Gospel

ii What is known about each of these three evangelists

iii The churches for whom Matthew, Mark, and Luke wrote

iv The contents of the Synoptic Gospels (512- 667)

- Infancy narratives in Matthew and Luke
- The Baptism of Jesus
- The Temptations of Jesus
- Sermon on the Mount in Matthew; Sermon on the Plain in Luke
- Jesus' teaching, including the parables
- The miracles
- Last Supper, the Passion, Death, Resurrection, Ascension (1329, 1337, 1366, 1323, 1412, 1521-1522, 1532, 1708, 1992, 2020)

D The Gospel of John

i Approximate date of the Gospel and churches for which John wrote

ii What is known about John

iii The content of the Gospel of John

- The Prologue (241,291)
- John uses Christ's dialogues and personal testimony and is more mystical (547-550)
- John treats miracles as signs of Christ's glory and divinity (cf. Jn 1:14)
- The Bread of Life discourse (Jn 6)
- Christ's Last Supper discourse and priestly prayer
- The Passion, Death, Resurrection

1.3. CREATION

Creation is presented as the first and universal revelation of God's love. Creation is the action of the Trinity, the first step towards the covenant relationship God seeks with all of humanity. Pupils are taught that each human person is created in the image of God and called by grace to a covenant relationship with God and responsibility for stewardship of God's creation. The Father, through the Son, in the power of the Holy Spirit constantly draws each of us to this mystery, seeking a free and personal response. Pupils come to realise that human nature is challenged in the struggle to choose God alone above all other temptations.

1.3.1. The Creation of the World and our First Parents (54, 279-282)

A Revelation as found in the book of Genesis.

- a Understanding literary forms in Scripture (289)
- b Genesis 1–11 conveys religious truth rather than science (283-289)
- c The book reveals truth about which science and history can only speculate
- d Scripture's use of figurative and symbolic language in Genesis 1–11 (362,375,390,396)

B The Trinitarian God is the Creator of all; all creation reflects the glory of God (290-295, 301)

C God created all that is, seen and unseen

- a Unseen or invisible world: angels (325-336)
- b Seen or visible world (349-357)

D Human beings as the summit of creation

- a Created in the image and likeness of God (356- 359, 1700-1706)
- i God made them male and female (369-373, 1605, 1702, 2331)
- ii Dignity of both men and women: similarities and differences (2333-2336)
- iii Contributions to the world and to the Church (2346-2347)
- b Human persons are a body - soul unity; this reflects the physical and spiritual realities in the world (356-368)
- c God's plan: original holiness and original justice (374-379)

1.3.2. The fall from grace: Original Sin (Gen 3; Rom 5:12; 55, 309-314, 385-390, 1707)

A The full meaning of the doctrine of Original Sin is revealed only in the light of the Death and Resurrection of Jesus. It is essential to belief in the mystery of Christ. The whole of human history is marked by the sin of the first parents (1708)

B The fall of the angels (391-395)

C The rebellion of Adam and Eve and its consequences

a The rebellion of Adam and Eve was a sin of disobedience toward God, a rejection of a God-centred life and the choice of a self-centred life (396-398)

b The consequences of Adam and Eve's sin: loss of paradise, original grace, original holiness, and original justice (399-401)

c Original Sin and its consequences for all: suffering, death, a tendency toward sin, need for salvation (402-409)

1.4. THE TRINITY

The God whom pupils come to know is One as well as Three: Father, Son and Holy Spirit. To have faith in God means to acknowledge God's greatness and majesty. It includes trust in God in all the circumstances of our lives. An understanding of faith in the Trinity, reveals God who is actively present in pupils lives. God is the source of all life and reaches out to us in blessing. As Son, God is the Word through whom all things are made and through whom all of us are invited into a full communion of life. As Spirit, God leads the world, the Church and humanity into truth. Faith in the Trinity reveals to our pupils a communion in love and truth as the pattern for life; the highest aim and goal of human life.

1.4.1. The Revelation of Jesus about God (65-67, cf. Jn 14:9)

A God is Trinity: one in three Divine Persons (234)

a This is the central mystery of our faith (235- 237)

b The Divine Persons are distinct from one another (254)

c The Divine Persons are relative to one another; each is God whole and entire; all three persons share the same attributes, i.e., all-loving, eternal, etc. (255-256)

d Each Divine Person shows forth what is proper to him, especially in the Incarnation and the gift of the Holy Spirit (258, 267)

B God is the Father: Jesus Christ's Father and our Father

a Jesus teaches us that God is loving, caring, healing, forgiving, true, just

b God the Father's love is faithful and eternal

1.4.2. The Trinity: (238-248, 253-256)

A The First Person of the Trinity: God the Father (238-242)

a God the Father is the source of all that is, visible and invisible

b God is Father in relation to the Son from all eternity (240)

c God is Father to all those baptized as his adopted sons and daughters through and in the Son (232-233, 249)

d God the Father of mercy also cares for the unbaptized (1257, 1260-1261)

B The Second Person of the Trinity: God the Son (461, 422)

C The Third Person of the Trinity: the Holy Spirit, the Lord and giver of life (243-248)

D The development of Trinitarian theology in the early councils of the Church (245-248)

a The struggles of the Church to maintain apostolic faith in light of Christological controversies and heresies (249-252)

b Creeds and teaching articulated to combat Gnosticism, Arianism, Nestorianism, Mono-phsytism (464-469)

1.5. JESUS CHRIST, SON OF GOD

Pupils are offered knowledge and understanding of God's Self-Revelation and the covenant-relationship as the way to reach their fullness in Jesus Christ, the only-begotten Son of God. He is truly God and truly human. In him the entire revelation of the most high God is summed up. His life, death and resurrection are the core events of human history and the heart of our faith. His cross is the ultimate sacrifice for each of us. Jesus reveals the truth and love of God through himself; truly human, truly God. Jesus is presented to our pupils as the perfect response to God through his own intimate communion with his Father.

1.5.1. Jesus Christ, Son of God (422-679)

A Mystery of the Incarnation: Emmanuel (God-is-with-us) (Jn 3:16-17; 484)

a Jesus Christ is the Logos, the Word of God, the fulfilment of God's promise to Adam and Eve and to the people of ancient Israel (761-762)

b Son of God from all eternity and Son of Mary from the moment of the Incarnation (486, 496, 487, 501, 721-730)

c Christ continues his presence in the world through the Church (732, 737-739, 747)

d All events of Christ's life are worthy of reflection and imitation (see Gospel accounts)

1.5.2. The Promise of a Messiah and the promise of redemption fulfilled in Jesus (422-451)

A The first prophecy of the Messiah, God's promise to redeem the world (Gen 3:15; 410)

a God's immediate response to Adam and Eve's sin is to promise redemption; this is the Proto-Evangelium, the first announcement of the Good News (410-412)

b Promise endures despite the escalation of sin (the Book of Genesis: the murder of Abel, the Tower of Babel, the Flood) (55-64)

B Longing for the fulfilment of the promise (121-123)

a God's covenants with Old Testament peoples (129-130)

i The covenants are solemn commitments between God and human beings (56)

ii God made a covenant with Noah, with Abraham, and with Moses (56-64)

iii Each of these covenants foreshadows the Paschal Mystery (129)

C The people of ancient Israel entrusted with knowledge of God's promise

D Judges, kings, and prophets: reminding the people of ancient Israel about the promise

E The promise to David

F The 'suffering servant' passages in Isaiah

G The Gospels recognise Jesus as the fulfilment of the promise

a The Annunciation: Mary's fiat, her consent to be the Mother of God (Theotokos) (Lk 1:38; 484- 489).

b The dream of St. Joseph; the role of St. Joseph in the life of the Holy Family (496-507)

c The Gospels apply the ancient prophecies to Jesus (522-524)

H The Word made flesh: 456-464

1.5.3. The Mystery of the Incarnation (461-463)

A The Word became flesh (the Incarnation) (525-528, 456-478)

a To save us by reconciling us with God, who loved us and sent his Son to be the expiation for our sins (457)

b That we might come to know the depth of God's love for us (458)

c To be our model of holiness (459)

d To make us partakers of the divine nature (457-460)

e To destroy the power of the Devil (1 Jn 3:8)

B Jesus Christ is fully God and fully man (464-469)

a Jesus Christ, a Divine Person, is truly the Son of God, who, without ceasing to be God and Lord, became man and our brother (469)

b Jesus Christ took on a human nature. The eternal Son of God incarnate worked with human hands; he thought with a human mind. He acted with a human will, and loved with a human heart. He was like us in all things except sin (470). Man's creator has become man (526)

c Jesus showed his humanity in every event of his human life (512-534)

i In his family life, his friendships, and his social life with others we see him experience human joy and happiness and demonstrate human virtues

ii Through things such as hunger and thirst in the desert, temptation by the Devil, grief at the death of Lazarus, agony in the Garden of Gethsemane, and his Death on the Cross, we know that he also experienced pain, suffering, and sorrow. In his human encounter with the sick and the outcast, he personified compassion (538)

C The unity of the two natures in the one Person is called the 'hypostatic union' (468)

1.5.4. Unique role of Mary, the Mother of God (484-512)

A The Annunciation and Mary's 'fiat' (484-487).

B An unparalleled recipient of God's grace: Immaculate Conception; Assumption (490-494, 966)

C Mary is ever-virgin (499-507)

D Explain references in the Gospels to the brothers and sisters of Jesus (500-501)

E Mary is the Mother of the Church (507)

F Mary is the first disciple

1.5.5. Christ Our Light: Redemption through the Paschal Mystery (514-560)

A The public ministry of Jesus (538ff)

- a Baptism of Jesus and Jesus' triple temptation (538-540)
- b The miracle at the wedding feast of Cana (2618)
- c The proclamation of the Kingdom through parables and miracles (541-550)
- d Transfiguration at Mount Tabor (554-556)
- e Jesus institutes the Sacrament of the Eucharist (611, 1337-1344)

B The Passion and Death of Jesus (595-618)

- a The mystery of redemptive love and suffering on the cross
- b Overcoming temptation by Satan
- c Events of the Passion and the Suffering Servant
- d The Kenosis: Philippians 2:5-11

C The Resurrection of Jesus: redemption accomplished and the promise fulfilled (631-658)

- a A historical event involving Christ's physical body
 - i Testified to by those who saw the Risen Jesus
 - ii Verified by the empty tomb
- b A transcendent event in which Jesus is no longer bound by space and time
 - i The Resurrection is not a resuscitation or a return to earthly life
- c The significance of Christ's Resurrection
 - i Confirmation of Jesus' divinity and of his words and teachings(651,653)
 - ii Fulfilment of the promises in the Old Testament and of Jesus' earthly promises (652)
 - iii A promise of our own resurrection (1 Cor 15)
- d We participate in the mystery of redemption through the sacramental life of the Church, especially the Holy Eucharist

D The Ascension and glorification of Jesus culminating in the sending of the Holy Spirit at Pentecost (659-667)

- a The Ascension marks the entrance of Jesus' humanity into heaven (659)
- b Jesus' promise to be with us forever (Mt 28:20); the sending of the Holy Spirit as part of the promise
- c Where Jesus has gone, we hope to follow; Mary, through her Assumption into heaven body and soul, is an anticipation of the resurrection of others who will follow (963-970)

1.5.6. Christ Our Life: Jesus, Saviour (599-618)

A Christ was put to death for our sins and was raised for our justification (Rom 4:25; 598)

- a Eternal life with God in heaven is God's desire for us (1691-1698)
- b We need to accept and live the grace of redemption (1803)
 - i By practicing the virtues of faith, hope, and love (1812-1832)
 - ii By praying for the coming of the Kingdom of God and by working toward that goal
- c Death and our judgment by God (678-679, 1006-1014)
- d The Four Last Things
 - i Immediate or particular judgment (1021)
 - ii The resurrection of the body and the Last Judgment (988-1004)
 - iii Heaven, hell, purgatory (1023-1037)

1.6. THE HOLY SPIRIT

God's Self-Revelation is made perfect in us by the Holy Spirit, the Spirit of truth. This truth was promised by Jesus and revealed at Pentecost. Through the Holy Spirit people are formed and guided to become God's people through knowing God. Our pupils are invited to enter into a communion with God through Jesus Christ.

1.6.1. The Holy Spirit (683-741)

A The Third Person of the Trinity: the Holy Spirit, A the Lord and giver of life (243-248)

- a Eternally proceeding from the Father and the Son (687)
- b Only fully revealed by Jesus (689-690, 727-730)
- c Sanctifier of the Church and her members, e.g., gifts and fruits of the Holy Spirit (32, 731- 741, 1830-1832)

B Believing in the Holy Spirit (683-686)

- a Missions of the Son and the Holy Spirit are inseparable (687-690, 742-743)
- b Names of the Holy Spirit (691-693)
- c Symbols used to represent the Holy Spirit (694- 701)
- d The Holy Spirit in the Old Testament; speaking through the prophets (687-688, 702-710, 743)
- e John the Baptist (717-720)
- f Mary (721-726, 744)

1.6.2. The Holy Spirit in the Church (733-741, 747)

- A The Holy Spirit and Jesus Christ in his earthly mission (727-730, 745-746)
- B The event of Pentecost (731-732, 738)
- C The Holy Spirit act in the hearts of the faithful (684, 738-741, 1966)
- D The Holy Spirit and the sacramental economy (1091, 1133, 1670)

The Church: Lumen Gentium

2.1. WHAT IS THE CHURCH?

The understanding of the Church as the means by which we encounter the living Jesus Christ directs all teaching and learning. The Church is defined as the universal family of God understanding her link with the Jewish people, the first to hear the Word of God. Its structure is togetherness with Christ as Head in union with the Holy Spirit. The Church is the people of God working to praise God by sharing Christ's mission in the world

2.1.1. God's Plan (759-779)

- A The Church was planned by the Father (LG, no. 2; 759)
 - a Preparation for the Church begins with God's promise to Abraham (762)
 - b The Catholic Church was instituted by Christ (748-766)
 - i Christ inaugurated the Church by preaching Good News (767-768)
 - ii Christ endowed his community with a structure that will remain until the Kingdom is fully achieved (765)
 - iii The Church is born primarily of Christ's total self-giving (766)
 - c The Holy Spirit revealed the Church at Pentecost (767-768)
 - d Church is pillar and foundation of truth (1Tm 3:15;768)
- B The descent of the Holy Spirit (696,731-732,767, 1076,1287,2623)
 - a Fifty-day preparation
 - b The first Novena
 - c Jesus remains with us always
 - d The events of the first Pentecost (cf. the Tower of Babel)
- C Holy Spirit is present in the entire Church (737-741)
 - a Spirit present in and through the Church
 - b The Holy Spirit bestows varied hierarchic and charismatic gifts upon the Church (739)
 - c The Spirit's gifts help the Church to fulfil her mission (768; LG, no. 4)

2.1.2. Name and Images (751-757)

- A In the Old Testament (753-762)
 - a Prefigured in Noah's ark (56, 753, 845, 1219)
 - b The call of Abraham, and the promise to him of descendants (762)
 - c Israel' selection as the People of God (762)
 - d The remnant foretold by the prophets (762)

- B From the New Testament (763-776)
 - a The Body of Christ (787-795)
 - b The temple of the Holy Spirit (797-801)
 - c The bride of Christ (796)
 - d The vine and branches (787)
 - e The seed and the beginning of the Kingdom (541, 669, 764, 768)
 - f The family of God (791,1655-1658,2204-2685)

- C Images rooted in Scripture and developed in Tradition
 - a The People of God (781-782)
 - b The way to salvation
 - c Marian images (507,773,967,972)
 - d The community of disciples
 - e A pilgrim people

2.2. ONE AND HOLY

In emphasising this context pupils require knowledge and understanding of how the Church is the whole people of God – the community of saints. The Church in each generation is renewed as being an authentic pilgrim Church, following Christ the Way. All of us have a part to play. Saints on earth are in communion with and inspired by saints in heaven. Mary is taught as the Mother of God, the first disciple. Because of unity with Christ, Mary responded to God’s word and so has a special place as Mother of the Church.

2.2.1. Unity and Diversity (813-814)

A The Church is one (813-822)

- a Unity is in Jesus Christ through the Holy Spirit; it is visible unity in the world
- b The Church is united in charity, in the profession of one faith, in the common celebration of worship and sacraments, and in Apostolic Succession (815)

B Unity in diversity

- a Multiplicity of peoples, cultures, and liturgical traditions (814, 1202)
- b Communion of twenty-one Eastern Catholic Churches and one Western Church, all in union with the Pope

C Wounds to unity

- a Heresies (note modern parallels)
 - i Early Church heresies: Gnosticism, Arianism, Nestorianism, Monophysitism, and Apollinarianism (464, 466-467, 471)
 - ii Protestant Reformation: emphasized sola scriptura (the Bible alone) and sola gratia (grace alone)
 - iii New divisions — sects and cults
- b Schisms (the split between East and West)
 - i Following the Council of Ephesus in 431, those Churches which followed Nestorius established separate Churches; later returned to union with Rome
 - ii Following the Council of Chalcedon in 451, those who accepted the Monophysite position formed what are called the Oriental Orthodox Churches
 - iii Eastern Schism of 1054: the pope in Rome and the bishop of Constantinople excommunicated each other, thus leading to the breach between the Roman Catholic Church and the Eastern Orthodox Church
- c Apostasy

2.2.2. Disunity: The Reformation (1400)

A Reform within the Church

- a Fifth Lateran Council
- b Local attempts at reform

B Luther’s complaints and proposals; innovations

- a Sale of indulgences, clerical corruption, ignorance of the faith
- b Sola Fides, Sola Gratia, Sola Scriptura
- c Use of printing press, catechism, vernacular Bible and liturgy, married clergy, Eucharist under two species, lay priesthood

C The break from Rome: Protestantism

- a Martin Luther (Germany)
- b John Calvin, Huldrych Zwingli (Switzerland)
- c Henry VIII (England)
- d John Knox (Scotland)

D Nationalism

- a Thirty Years' War between Catholics and Protestants
- b Cuius Regio—Eius Religio- rise of state churches

E Church responds at the Council of Trent

- a Renewal of bishops, priests, religious
- b Doctrinal and pastoral issues
- i Role of grace and good works
- ii Sacrificial character of the Mass (1362-1372)
- iii Real Presence of Christ in Eucharist — Transubstantiation (1376)
- iv Seminaries and proper formation of priests
- v A universal catechism

F Counter-reform

- a Mass of St. Pius V, Roman catechism, Jesuit education
- b Baroque architecture and concert-style Masses — symbolized the newfound confidence of the Church
- c Saints: Ignatius, Robert Bellarmine, Peter Canisius, Teresa of Avila, John of the Cross, Charles Borromeo, Francis de Sales, Jane de Chantal, Vincent de Paul, Louise de Marillac

G Ecumenism

- a Jesus' prayer for unity of his disciples (Jn 17:11; 820)
- b Vatican II documents
- c Ecumenical dialogues with Orthodox Churches and Protestant ecclesial and faith communities emphasized common baptism of Christians and common service to love to joint-martyrdom
- d The fullness of Christ's Church subsists in the Catholic Church (LG, no. 8)

H Interreligious Dialogue

- a Judaism, which holds a unique place in relation to the Catholic Church
- b Islam
- c Other religions

2.2.3. The Holiness of the Church and the Communion of Saints (823-829, 946-959)

A Holiness is from the all-holy God: all human beings are called to live in holiness

B Christ sanctifies the Church through the Holy Spirit and grants the means of holiness to the Church

C Church members must cooperate with God's grace

- a Divine dimensions of the Church
- b Human dimensions of the Church

D Church members sin, but the Church as Body of Christ is sinless

- a Church constantly fosters conversion and renewal

E Canonized saints: models of holiness

- a Their example encourages us
- b They intercede for us

F The members of the Church are always in need of purification, penance, and renewal (LG, no. 8, cited in 827, 1428; UR, no. 6, cited in 821)

2.2.4. Mary, Mother of God and of the Church (484-507, 963-972)

A Mary, Mother of the Church and model of faith

- a The Annunciation and Mary's fiat
- b Mary's perpetual virginity
- c The Immaculate Conception and the Assumption

2.2.5. The Church since Vatican II (Documents of Vatican II)

A Blessed John XXIII — pastoral vision for the Council (Gaudet Mater Ecclesia, October 11, 1962)

B The Council documents — pastoral tone and language

C Pope Paul VI

- a Guided remaining sessions of Council
- b Implemented Council teachings
- c Controversy over Humanae Vitae
- d Met with Athenagoras in Istanbul
- e Visits to New York, Bombay, Manila, etc
- f Promoted synods of bishops
- g Succeeded by Pope John Paul I, who reigned thirty-three days

D Some developments after the Council

- a Changes in liturgy, growth of Scripture study, new look in church architecture, growth of lay involvement — parish councils, etc.
- b Liturgical movement, work by Catholic Action, and work by Scripture scholars preceded Council and enabled its implementation
- c Developments in catechesis; understanding the need for both content and formation
- d Call to evangelization — Evangelii Nuntiandi
- e Renewal of the Eastern Churches

E Blessed John Paul II: The Church Looks to the Twenty-First Century

- a First non-Italian pope in centuries - vigorous, dramatic, opposition to Communism
- b Evangelizer to the world; 104 papal trips overseas, his Dialogue of Salvation
- c Teacher; numerous encyclicals, post-synodal documents, writings
- i Fides et ratio, Evangelium Vitae, Veritatis Splendor
- ii Wednesday talks on Genesis—theology of the body
- d Pastor: Holy Thursday letters to priests — his World Youth Days
- e Themes: be not afraid; Mary, Totus Tuus; human dignity, New Evangelization
- f Assassination attempt: example of courage, faith, and forgiveness
- g The Catechism of the Catholic Church
- h Pastoral Visit to Great Britain, 1982
- i Beatification, 2011

F Pope Benedict XVI

- a First encyclical Deus Caritas Est followed by apostolic exhortation Sacramentum Caritas
- b Addresses clash of culture and civilization with faith
- c Ecumenism today: Church of the East, Oriental Orthodox, Eastern Orthodox, Protestant, The Personal Ordinariate of Our Lady of Walsingham
- d Liturgical reform: Summorum Pontificum, New Translation of the Roman Missal
- e Pastoral Visit to Great Britain, 2010

2.3 CATHOLIC

In our educational mission we are proclaiming to our pupils the whole constitution of the Church that has been established over the generations both historically and spiritually. This is visible in a global context, nationally and through diocesan organization. It will focus on belonging to the Church of God as a means of salvation through every aspect of participation in Eucharist and all other expressions of prayer and worship.

2.3.1. Who belongs to the Catholic Church? (836-848)

A The Church has been sent by Christ on a mission to the whole world and exists worldwide

B The Church Militant, the Church Suffering and the Church Triumphant

C The Church exists for all people and is the means to salvation for all people

D 'Extra ecclesiam nulla salus' Salvation comes from the Church even for non-members (see Dominus Iesus, section 20; 1257)

2.3.2. Communion (771-773, 813-822)

A The Church is sign and instrument of communion with God and unity of the human race (760)

2.3.3. A hierarchical Church (880-896, 1655- 1658, 2204-2206)

A The College of Bishops in union with the pope as its head

- a The Holy See
- b Individual dioceses
- c Parishes
- d Family: the domestic Church (791,1655-1658, 2204, 2685)

B The various vocations of life

- a Ordained bishops, diocesan and religious priests continue the ministry of Christ the Head (1555-1568)
- b Ordained deacons continue the ministry of Christ the Servant (1569-1571)
- c Religious: consecrated by vows to Christ (925- 933)
 - i Religious orders
 - ii Religious societies
- d Laity: baptized members of Christ (897-913)
 - i Evangelization and sanctification of the world
 - ii Some of the laity work fulltime for the Church
 - iii The laity live in various states of life:
 - Marriage and family life
 - Single life
 - Third orders and lay consecrated people

2.4. APOSTOLIC

The whole universal, apostolic dimension is revealed to our pupils through Christ's proclamation of the Good News whereby God's plan is presented to unite all things in God. Humanity needs structures and so Christ gave his Church a structure by calling and choosing twelve apostles. Through them and their successors he carries on sharing his mission, his power and authority. This requires a special emphasis on the coming of the Holy Spirit at Pentecost through which the Church was revealed and its mission begun. This same mission has been enriched through the ministry of the successors of the apostles, the Pope and Bishops. The Holy Spirit is the continuing guide in keeping the Church free from error in matters of faith and morals.

2.4.1. Apostolic (857-865)

A Holy Spirit inspires Apostles' mission (857, 860)

- a The Great Commission (858-860)
- b The preaching of Peter on Pentecost (551-556)
- c The growth of the Church (766-769)
- d Conflict with Jewish and Roman authorities (2474)
 - i Persecutions (675-677, 769, 1816)
 - ii Martyrdoms: Stephen, James (2473-2474)

B The Church spreads to the Gentiles (762, 774-776, 781)

- a The conversion of St. Paul (442)
- b Paul's missionary journeys (442)

C Handing on the teaching of Jesus (787-789,792, 796)

- a Apostolic Tradition (857-865)
- b The development of the New Testament (124- 133)

D The role of the Apostles in the early Church (857)

- a Chosen and appointed by Jesus Christ (857- 860)
- b The Council of Jerusalem: the Apostles recognized as leaders of the Church (860)
- c Community of Apostles continued in community of pope and bishops (861-862)

2.4.2. Pope and Bishops (874-896)

A Teaching office in the Church: the Magisterium (890)

a The teaching role of the pope and bishops

i Authentic interpreters of God's Word in Scripture and Tradition

ii Ensure fidelity to teachings of the Apostles on faith and morals

iii Explain the hierarchy of truths

iv The Ordinary Magisterium must be accepted even when it is not pronounced in a definitive manner

v Obey the mandate for evangelization

b Indefectibility and infallibility

i Indefectibility: the Church will always teach the Gospel of Christ without error even in spite of the defects of her members, both ordained and lay

ii Infallibility: the gift of the Holy Spirit, which gives the Church the ability to teach faith and morals without error.

- The pope can exercise infallibility when teaching alone on faith and morals, when the teaching is held in common by the bishops of the world and the pope declares that he is teaching *ex cathedra* (891)

- The pope and bishops exercise infallibility when they teach together either in regular teaching dispersed throughout the world or when gathered in an ecumenical council (892)

c Canon Law—The law of the Church

i Pastoral norms for living the faith and moral life, e.g., the precepts of the Church

ii Disciplines of the Church can be adjusted by the hierarchy for new circumstances

iii Protects the rights of the People of God

2.5. MISSION

Our teaching is of Christ as Head of the Church; the ultimate knowledge and understanding that the purpose of this mission is to enable all of us to share in the communion of life and love of the Father, Son and Holy Spirit. Our pupils are called to share with the whole People of God in expressing this mission through serving contemporary society as priest, prophet and king. Together we are called to worship God through our every action for the common good. Through our actions the Church is to continue as the sign and source of reconciliation and hope in the victory of Christ to present our goodness to God.

2.5.1. Mission (846-856, 871-873)

A Christ founded the Church with a divine purpose and mission (760)

a Jesus - not the members - endowed Church with authority, power, and responsibility (763- 766)

b Church transcends history yet is part of history

c Church continues Christ's salvation, preserves and hands on his teaching

d Church scrutinizes 'signs of the times' — interprets them in light of Gospel

B The Church and her mission of evangelization (861, 905)

a Definition and description of evangelization

b Missionary efforts

c Call to a New Evangelization

C Sanctifying office of the Church (893)

a The Eucharist is the centre of life in the Church

b Bishops and priests sanctify the Church by prayer, work and ministry of the Word, and the sacraments

c Goal for all is eternal life

D Governing office of the Church (894-896)

a The Roman Pontiff exercises supreme, ordinary, and immediate jurisdiction over the universal Church

b Bishops have responsibility to govern their particular churches; they are to exercise their authority and sacred power with the Good Shepherd as their model

2.5.2. Vocation to mission (898-913, 1546-1553)

A Belonging to the Church is essential (760)

a Christ willed the Church to be the ordinary way and means of salvation (763, 772-776)

b We receive Christ's redemption as members of his Body the Church

c Christ entrusted Word and sacraments to the Church for our salvation

d Church has fullness of truth and totality of the means of salvation

B Jesus Christ enriches us through the Church

a Through the sacraments beginning with Baptism; regular reception of the sacraments is essential for members of the Church

b Through a life of prayer, communion, charity, service, and justice in the household of faith

c Through association with others who want to follow Christ in the Church

C Living as a member of the Church, the Body of Christ, means we live as disciples, proclaiming the Lord Jesus' teaching to others (520, 1248)

a As disciples of Christ we are 'salt and light for the world'

i Living as Christ calls and teaches us as known in and through the Church

ii Active response to call to holiness at home, workplace, public square

iii Examples for Christian witness in parish and diocese

b Necessity of prayer (2612,2621)

i The Lord forms, teaches, guides, consoles, and blesses us through prayer

ii Prayer helps us understand the teachings of Jesus Christ and his Church in a deeper way and live them more fully

D The specific missionary activity of the Church

a Religious Congregations

b Missio, CASE, APF, Holy Childhood, etc.

2.5.3. Proclamation, Dialogue and Ecumenism (839-856)

A The Catholic Church possesses the fullness of the means of salvation willed by God as the ordinary way of saving all people

a 'All salvation comes from Christ the Head through the Church which is his Body' (846)

i God is one and that God is Triune

ii Jesus Christ as the Son of God

iii Salvation is a gift of grace available through faith in Jesus Christ

iv Sanctification is for human beings to participate in the love of God now and eternally

b 'Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation' (847; LG, no. 16)

c 'Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men.' (848; LG, no. 16).

B Interreligious dialogue

a There are many forms of interreligious dialogue

i The dialogue of daily life in religiously pluralistic societies/communities

ii The dialogue of shared service to the needy

iii The dialogue of theologians and scholars

iv The dialogue of shared spiritual experience

b Such dialogue requires mutual search for truth among those learned in their own religious traditions

c Requires respect and understanding of differences in culture as well as in belief

d Requires training in accurate knowledge of other religions

e Can and should involve working together in service to those in need

Celebration: Sacrosanctum Concilium

3.1 LITURGY

Teaching and learning strategies celebrate, reveal and communicate the one divine blessing which is God's work of salvation. This is the source and sign of the communion between God and humanity in Christ through the Holy Spirit. It is a progression of the work of the Father in Christ and by the power of the Spirit, in, with and through the Church. The gift of salvation is celebrated in the seasons and feasts of the Church's year. Liturgy shapes prayer and worship to enable all pupils to have a conscious, active, meaningful and fruitful participation.

3.1.1. What is liturgy? (1066-1074)

A Prefigured in the Old Testament (1067)

a Meaning (1069-1070)

b Source of Life (1071-1072)

c Liturgy as prayer (1073)

3.1.2. God's plan of blessing (1077-1109)

A God the Father is the source and goal (1077-1083)

B Christ glorified in the liturgy (1084-1090)

a The Apostolic Church (1086-1087)

b The Church on Earth (1088-1089)

c The Heavenly Liturgy (1090)

C The Holy Spirit (1091-1109)

a Prepares for Christ

b Recalls Christ

c Makes present Christ

3.2. SACRAMENTS

Pupils are taught that the whole liturgical life of the Church has the Eucharistic sacrifice at its core, together with the sacraments. The sacraments give and celebrate the life of God's grace in us. Through the words and actions of the sacraments, Christ communicates the grace each sacrament signifies. Sacramental celebrations are woven from signs and symbols which are drawn from both material creation and human culture. Through the Church's liturgy they receive a new prominence and become signs of grace of the new creation in Jesus Christ. Pupils will be taught that the seven sacraments touch all the stages and all the important moments of our Christian life.

3.2.1. The Paschal Mystery and the Sacramental

A The Church and the sacramental economy of salvation (849)

a Jesus Christ is the living, ever-present sacrament of God (1088-1090)

b The Church as universal sacrament of Jesus Christ (774-776)

i The Church is the sacrament of salvation, the sign and the instrument of the communion of God and all (780)

ii The Church has a sacramental view of all reality (739)

iii The Church is the sacrament of the Trinity's communion with us (774)

3.2.2. Who celebrates? (1136-1144)

A Liturgy is the action of the 'whole Christ' (totus Christus)

a The heavenly liturgy

b The sacramental liturgy

3.2.3. Signs and symbols (1145-1152)

A Signs of the covenant (1150)

B Signs taken up by Christ (1151)

- C Sacramental signs (1152)
- D Words, actions, singing, music and images (1153- 1162)

3.2.4. Liturgical year (1163-1171)

- A Seasons (1163-1165)
- B The Sabbath and the Lord's Day (1166-1167)
- C The liturgical year (1168-1171)
- D The sanctoral (1172-1173)
- E The Liturgy of the Hours (1174-1178)

3.2.5. Seven sacraments (1210)

- A Definition of sacrament: A sacrament is an efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life of grace is dispensed to us through the work of the Holy Spirit (1131)
- B Eastern Churches use the word 'mystery' for sacrament and celebrate them in a similar but not essentially different way
- C Sacraments confer the grace they signify (1127)
 - a Grace: sanctifying and actual—gratuitous (1996-2005)
 - b Sacramental grace (1129)
- D Redemption is mediated through the seven sacraments
 - a Christ acts through the sacraments (1084-1085)
 - b Sacraments for healing and sanctification (1123, 1421)
 - c Experiential sign of Christ's presence (1115- circumstances and in danger of death 1116)

3.3 BAPTISM, CONFIRMATION, EUCHARIST

The sacraments of initiation will be presented to our pupils as the foundation of Christian life. In Baptism we are reborn as children of God in Christ, and enlightened by the Holy Spirit. Confirmation is about our belonging to Christ and his service. It is the Sacrament of Gift through the laying on of hands and anointing with oil; the seal of the Holy Spirit. In the Eucharist we participate in the Lord's sacrifice. We are joined with Christ as he offers eternal praise and thanksgiving as Son of the Father. Through the Eucharist we are joined to his sacrifice on the cross. The Eucharist we receive is our life and food, a promise of the eternal banquet in heaven. At the very heart of this celebration is the bread and wine that become Christ's Body and Blood. The Catholic faith adores this presence of Christ not only within the celebration of the Eucharist but in our lives outside of it.

3.3.1. Sacraments of Christian Initiation (1212- 1419)

- A Foundations of the Christian life
 - a Means of grace
 - b Share in Divine life
 - c Ordered to the perfect of charity

3.3.2. Baptism (1213-1274)

- A Definition: the sacrament which is the birth of the baptized into new life in Christ. In Baptism, Original Sin is forgiven along with all personal sins. By it we become adoptive children of the Father, members of Christ, and temples of the Holy Spirit; it also incorporates us into the Church and makes us sharers in the priesthood of Christ (1279-1280)
- B Understanding the sacrament
 - a Scriptural basis: The Sacrament of Baptism is pre-figured in the Old Testament at creation when the Spirit of God hovered over the waters at creation (Gen 1–2); in Noah's ark (Gen 7); in the crossing of the Red Sea (Ex 14) and the Jordan 3:21-22; Jn 1:22-34; Jn 3:1-15; Acts 2:37-41 (1223-
 - b Historical development (1229-1233)
 - c Baptism of blood (1258)
 - d Baptism of desire (1258-1261)
 - e Theology (1217-1228)
- C Celebration (1229-1245).
 - a Baptism of adults (1247-1249).
 - b Baptism of infants (403,1231,1233,1250-1252, 1282, 1290) and the question of infants who die before Baptism (1283)
 - c Role of godparents (1255)

D Essential elements (1239-1240)

a immersion or the triple pouring of water on the head (694, 1214, 1217, 1240) and saying the words of the formula (1240)

b Other elements:(1237-1245)

E Effects and implications of the sacrament (1262- 1270)

a Die and rise with Christ (1227)

b Freed from Original Sin and all sins (1263)

c Adopted children of God (1265-1266)

d Members of the Church (1267-1270)

e Indelible character; cannot be repeated (1272- 1274)

f Holy Spirit and discipleship (1241)

F Requirements for reception

a For adults (1247-1249)

b For infants (1250-1252)

G Other points:

a Catechesis for baptized (1253-1255)

b Minister of the sacrament (1256): in ordinary circumstances and in danger of death

c Necessity of Baptism (1257-1261)

H Appropriating and living this sacrament (1694)

a Reminders of our Baptism in the Church's liturgy: Easter vigil, renewal of baptismal promises, sprinkling rite at Mass (281, 1217, 1254,1668, 2719)

b Reminders of our Baptism in pious practices: blessing with holy water (fonts in churches and homes), sign of the cross (1668)

c Prayer and reflection on the meaning of Baptism (1694, 1811, 1966, 1988, 1987, 1992, 1997, 2015)

d Sharing in the Death and Resurrection of Christ

e Turning away from sin and selfish actions; ongoing conversion

3.3.3. Confirmation (1286-1314)

A Definition: the sacrament in which the gift of the Holy Spirit received at Baptism is confirmed, strengthened, and perfected for living the Christian life and spreading the faith to others; in this sacrament we receive a permanent sign or character so it cannot be repeated

B Understanding the sacrament

a Scriptural basis: The book of Isaiah foretold that the Spirit of the Lord shall rest on the hoped-for Messiah (Is 11:2; 1286); The Holy Spirit descended on the Church (Acts 8:14-17; 1287-1288)

b Historical development (1290-1292)

c Theology

d Western Church (1286-1288)

e Eastern Churches (1289)

f Etymology: from confirmatio (strengthening) — it is not about a personal ratification of baptismal promises

C Celebration.

a Rite of Confirmation (1298-1300)

b Rite of Christian Initiation of Adults (RCIA) (1232-1233, 1298)

c Eastern Catholic Churches confirm (chrismate) at the time of Baptism and, in some cases, administer Eucharist as well (1290-1292)

D Essential elements of the sacrament (1300)

a Laying-on of hands and anointing with chrism; saying the words of the formula

b Other elements (e.g. taking the name of a Saint)

E Effects and implications (1303)

a Perfection of baptismal grace (1285)

b Help of Holy Spirit's gifts and fruits (1830- 1832)

c Indelible character; cannot be repeated (1303- 1305)

d Call to spread and defend faith (1303)

e Discernment of God's call (1303)

f Stewardship (1303)

g Members of Church (1267)

h Common priesthood (1268)

i Rights and duties (1269)

j Call to mission (1270)

k Ecumenical aspect (1271)

F Requirements for reception

a Baptized and age (1306-1308)

b Preparation, Confession, sponsor (1309-1310)

G Other points:

a Minister (1312-1314)

H Appropriating and living this sacrament: life in the Holy Spirit (1694)

a How to know the Holy Spirit's promptings and actions in your life, with the help of the Holy Spirit (1694)

b Learn Sacred Scripture (50-51, 94-95, 1066)

c Live the sacraments (1071-1072, 1091-1092)

d Love the Catholic Church — the Church that Christ began

e Prayer is the foundation for knowing and following the will and actions of the Holy Spirit (1309, 1073, 2670-2672)

3.3.4. The Eucharist (1322-1405)

A Definition: the sacrament which re-presents in the Mass the sacrificial Death of Christ and his Resurrection — making it possible for us to eat his Body and drink his Blood (1323)

B Understanding the sacrament

a Scriptural basis: The Eucharist is prefigured in the Old Testament, beginning with the priest-king Melchizedek (Gen 14:18-20), Israel eating unleavened bread every year at Passover, and YHWH providing manna from heaven (Ex 12, 1333, 1544). New Testament references: Mt 14:13-21; Mt 26: 26-29; Mk 6:30-33; Mk 14:22-25; Lk 9:10-17; Lk 22:14-20; Jn 2:1-12; Jn 6:22-59; Jn 13-17; 1 Cor 11:23ff (1337-1344)

b Historical development (1324-1332, 1345)

c Theology

d Signs (1333-1336)

e Institution (1337-1340)

f 'In memory' (1341-1343)

g Thanksgiving and praise (1359-1361)

h Sacrificial memorial (1362-1372)

i Ecclesia de Eucharistia

C Celebration (1345-1355)

a Parts of the Mass (1348-1355)

b Roles of priests and deacons (1566,1570)

c Roles of faith community (1140,1348)

D Essential elements

a Bread (unleavened in Latin Church, leavened in Eastern Churches) and wine from grapes (1412; CIC, cc. 924 §§1-3, 926, 927).

b Eucharistic Prayer (1352-1355).

c Christ's Real Presence.

d Transubstantiation (1373-1377).

e Other elements: worship of the Eucharist and Benediction.

f Adoration (1378), tabernacle (1379), reverence (1385-1386, 1418)

E Effects and implications of the sacrament (1391- 1397)

a Union with Jesus and Church (1391,1396)

- b Forgiveness of venial sin (1394)
- c Protection from grave sin (1395)
- d Commits us to the poor (1397)
- e Ecumenical implications(1398)
- f Love of God, neighbour, and poor(1396-1397)
- g Nourishing Christ's life in us (1392)

F Requirements for fruitful reception

- a Baptized member of the Church who believes in the Real Presence and Transubstantiation (1376, 1385, 1387-1388)
- b Free from grave sin (1385)
- c One hour fast from food and drink (1387)

G Other points:

- a Frequent Communion (1388-1389)
- b Viaticum (1524-1525)
- c Eucharist two times a day (CIC,c.917)
- d Minister of the sacrament (1369,1566)
- e Role of extraordinary ministers of Holy Communion (1411; CIC, c. 910 §2, c.230 §3)

H Appropriating and living this sacrament

- a Active participation in Mass where the Lord comes in both word and sacrament (2042, 2181-2182)
- b Prayer of thanksgiving on receiving Jesus Christ in the Eucharist (1358-1359)
- c Reflective prayer on the meaning of Christ's Death and Resurrection, and petition for the grace to give to others of ourselves as the Lord did (1359-1361)

3.3.5. What is this Sacrament called? (1328- 1332)

A Eucharist — a variety of names (1328)

- a Lord's Supper, Breaking of Bread, Assembly (1329)
- b Memorial, Sacrifice, Liturgy (1330)
- c Communion and Mass (1331-1332)

3.4 RECONCILIATION AND THE ANOINTING OF THE SICK

Our key aim is to make pupils aware these are the sacraments of healing. Through reconciliation Jesus is sacramentally present and calling us to conversion. This involves contrition for our sins, confession of them to a priest, and absolution spoken by the priest in the name of Jesus Christ. In celebrating this sacrament we acknowledge through confession God's holiness and mercy. We are reconciled to God and the community of the Church. The Anointing of the Sick makes sacramentally present the love and healing power of Christ through the laying on of hands and anointing with oil.

3.4.1. Sacraments of Healing (1420-1532)

A Human beings are 'earthen vessels' subject to suffering, illness and death, and weakened by sin (1420)

- a Jesus Christ is our physician and healer (1421)

3.4.2. Reconciliation: (1422-1484)

A Definition: the sacrament through which sins committed after Baptism can be forgiven, and reconciliation with God and community can be effected (1422, 1425, 1428, 1446)

B Understanding the sacrament

- a Scriptural basis: Jesus gives the Eleven the power to forgive sins (Jn 20:22-23); Examples of forgiveness (Mk 2:1-12; Lk 15:11-32; Jn 8:1-11; 1444)
- b Historical development (1425-1429, 1447-1448)
- c Theology (1440-1449)

C Celebration (1456-1484)

- a Individual confession (1456-1458,1480,1484)
- b Communal celebration (1482)
- c General absolution (1483)

D Essential elements (1440-1460)

- a Acts of the penitent: contrition and firm purpose of amendment, confession of sins, penance or satisfaction (1450-1458)

- b Absolution (1480-1484)
- E Effect of the sacrament (1468-1470)
 - a Forgiveness of all sin (1442)
 - b Reconciliation with God by which grace is received (1468-1469, 1496)
 - c Reconciliation with the Church (1443-1445)
 - d Remission of punishment for sin (1470, 1496)
 - e Peace and serenity (1496)
 - f Spiritual strength to resist temptation (1496)
- F Requirements for reception
 - a Contrition, both perfect and imperfect (1451-1454)
 - b Confession of grave or mortal sins (1455-1457)
 - c Confession of venial sins recommended (1458)
- G Other points:
 - a Minister of the sacrament (1461-1466)
 - b The seal of confession (1467)
 - c Excommunication, interdict and suspension (CIC 1364, 1367, 1370, 1378, 1382, 1390, 1394, 1398)
- H Appropriating and living this sacrament (1451, 1468-1469, 1470)
 - a Prayer of thanksgiving for the gift of God's forgiveness of sins
 - b Reflective prayer on contrition in its fullest sense: sorrow for our sins with the resolution to avoid future sin (1452)
 - c Thanksgiving and amendment (1459, 1451)
 - d On-going conversion (1423)
 - e Reconciliation with the Church community (1422, 1443-1445, 1469)

3.4.3. Anointing of the Sick: 1499-1525

- A definition: the sacrament which gives spiritual healing and strength to a person seriously ill and sometimes also physical recovery (1499-1513)
- B Understanding the sacrament
 - a Scriptural basis: J as 5:14-15 (1510)
 - b Historical development (1512)
 - c Theology
 - d Illness (1500-1502)
 - e Christ the Physician (1503)
 - f Faith and healing (1504)
 - g Christ's suffering (1505)
 - h Disciples carry cross (1506)
 - i Holy Spirit's gift of healing (1509)
 - j Christ institutes sacrament of the sick (1500-1513)
- C Celebration (1517-1519)
 - a Individual celebration (1514-1516)
 - b Communal celebration (1517-1518)
 - c Viaticum (1524-1525)
- D Essential elements (1517-1519)
 - a Laying-on of hands; anointing forehead and hands with oil of the sick
 - b Spoken words of the formula
- E Effects (1520-1523)
 - a Union of the sick person to Christ in his Passion
 - b Strength, peace, and courage to endure the sufferings of illness or old age
 - c The forgiveness of sins

- d The restoration of health if God wills it
- e Preparation for passing over to eternal life
- f The Lord Jesus does not abandon or forget us; he is with us in all things
- g The Lord Jesus' healing power is still at work in the world

F Requirements for reception (1514-1515)

G Other points:

- a Minister: priest or bishop (1516)
- b The Church's care for the sick (e.g. Lourdes, HCPT, hospices and clinics)

H Appropriating and living this sacrament (1522-1523)

- a Prayerful reflection on the healing power of Jesus Christ
- b Prayer to accept God's will
- c Offering up our sufferings to God

3.5. HOLY ORDERS AND MATRIMONY

Effective teaching and learning will enable knowledge and understanding of these sacraments at the service of communion. All those who are baptised and confirmed already belong to the common priesthood of the faithful. Those who receive the sacrament of Holy Order (deacons, priests, bishop) are entrusted with the apostolic ministry: to preach the Gospel, preside in the celebration of the sacraments and be leaders as well as servants according to the example set by Christ. Through Holy Orders they are responsible for the faithfulness of the Church to the Word of God. Those who contract the sacrament of marriage, give the sacrament to each other. They promise faithful, exclusive and life-long partnership, open to the gift of children. Marriage is a visible sign of God's faithful and creative love.

3.5.1. Sacraments at the Service of Communion (1533-1666)

A Ordered to the service of others (1534)

- a Mission (1535)
- b Consecration (1535)

3.5.2. Holy Orders (1536-1589)

A Definition: the sacrament through which a man is made a bishop, priest, or deacon and is given the grace and power to fulfil the responsibilities of the order to which he is ordained.

B Understanding the sacrament

- a Scriptural basis: Mt 16:18 ff; Mt 28:19-20; Lk 6:12-16; Mk 3:14-19 (1577); Jesus consecrates his followers at the Last Supper (Jn 17); to remember him, Jesus commanded his followers, 'Do this in memory of me.' His Apostles continued to celebrate the Eucharist as ordained ministers
- b Historical development — instituted by Christ (874ff)
- c Theology (1539-1553)

C Celebration of Ordination (1572-1574)

- a Bishop (1555-1561)
- b Priest (1562-1568)
- c Deacon (1569-1571)

D Essential elements (1572-1574)

- a Imposition of hands
- b Spoken prayer of consecration
- c Other elements (1574)

E Effects and implications of the sacrament (1581- 1589)

- a Indelible character; this sacrament cannot be repeated (1581-1584)
- b Grace of the Holy Spirit (1585-1589)
- c Servant leaders according to order (1547ff)
- d Distinctive ministries of bishop, priest, and deacon (1594-1596)

F Requirements for reception

- a Called to ministry (1578)
- b Baptized male (1577)
- c Celibacy as the norm in the Latin Church (1579)
- d Adequate education and formation (1578, 1598)
- e Lifelong commitment to personal prayer and devotion (1567, 1579)
- f Servant leader in Person of Christ (1552-1553, 1548-1551)

G Other points:

- a Minister of the sacrament: bishop (1575-1576)

H Appropriating and living this sacrament

- a Prayer for more vocations to the priesthood (1548)
- b Praying for bishops, priests, and deacons (1547)
- c Offering help and support to bishops, priests, and deacons (1547)

3.5.3. Marriage (1601-1658)

A Definition: the sacrament in which a baptized man and a baptized woman form with each other a lifelong covenantal communion of life and love that signifies the union of Christ and the Church and through which they are given the grace to live out this union (1601, 1603, 1613-1616, 1642)

B Understanding the sacrament: Jesus raises marriage to the dignity of a sacrament

- a Scriptural basis: Jn2:1-11; Mt19:1-15; Mt5:31- 32 (1614-1615)
- b Historical development (1602-1620)
- c Theology
- d Sacramental marriage (1621-1630)
- e Mixed marriages and disparity of cult (1633- 1637)
- f Conditions for permission and dispensation

C Celebration (1621-1624)

- a Within Mass (1621-1624)
- b Within Liturgy of the Word

D Essential elements

- a Free consent of the couple (1625-1629, 1632)
- b Consent given in the presence of the Church's minister and two witnesses (1630-1631)

E Effects and implications of the sacrament (1638- 1642)

- a Grace to perfect the couple's love for each other and strengthen their bond
- b Help to live the responsibilities of married life
- c Help on the journey to eternal life
- d Lifelong, conjugal fidelity (1646ff)
- e Domestic Church (1655-1658)
- f Gift of children and nurturing them (1652- 1653)
- g Qualities of successful marriages (1641-1658)

F Requirements for reception

- a Baptism(1617,1625,1633)
- b No prior bond or other impediments (1625)
- c Able to give free consent (1625,1627)
- d Celebration of marriage according to Church law (1625-1637)

G Other points:

- a Ministers: the spouses before priest or deacon and two other witnesses (1623, 1630) (In Eastern Churches, the priest is the minister of the sacrament)
- b Unity and indissolubility (1644-1645)
- c Fidelity (1646-51)
- d Openness to children (1652-1654)

- e Support for marriage: Catholic Marriage Care
- f Divorce, declaration of nullity, remarriages and justice (1650)
- g Ecclesiastical Tribunals (1629)

H Appropriating and living this sacrament

- a Prayer for parents, relatives, and all who are married (1657)
- b Praying for our lives ahead, asking God to help us know his will and to follow it in faith (1656)
- c Careful preparation for marriage, remote, proximate, and immediate (FC, no. 66; 1632)
- d On-going marriage enrichment (1632, 1648)
- e Reflective prayer on married life as witness to Christ's love (1661)

3.6. PRAYER

Pupils will experience Prayer as a living relationship with God, in and through Jesus Christ. It is an intimate encounter within the heart of each person. All forms of prayer, public and private are God's gift, the action of the Holy Spirit in us and an expression of this living relationship. Prayer is an expression of the universal search for God and the response of faith to God's Self-Revelation. Consequently, pupils will be offered opportunities to participate in prayer and worship meaningfully suited to their age and stage.

3.6.1. What is prayer? (2559-2565)

A The Church at prayer

- a Liturgical year (1163-1178)
- b How we pray
- c Celebration of the Christian mysteries (1273, 1389)
- d Sacramentals (1667-1679)
- e Popular piety (1674)
- f Christian funerals (1680-1690)
- g Indulgences (1471-1479)

3.6.2. A universal call (2566-2567)

A God calls every individual to a vital relationship with him experienced in prayer (2558)

B Developing intimacy and communion with Jesus Christ through prayer is an essential aspect in the life of a believer or disciple (CT, no. 5; GDC, no. 80;)

C Scripture is a source and guide for prayer (2567-2589, 2653-2654)

- a Scripture is a source, in that many prayers come out of the Bible or are partly based on Scriptural passages or events: Mass prayers and dialogues, psalms and canticles, Our Father, Hail Mary, Angelus (2673-2679)
- b Scripture is a guide, in that it gives us models of praying in biblical figures and teaches us about prayer
- c Lectio divina is a way of praying on the Word of God

D Expressions of prayer can be vocal, meditative, or contemplative (2700-2724)

E The forms of prayer are blessing, adoration, petition, intercession, thanksgiving, and praise (2626- 2649)

F Prayer requires effort and commitment (2729- 2745)

G The Lord's Prayer forms a basis for the Church's understanding of the value of prayer (2759-2865)

3.6.3. Prayer in Judaism and other religions (NA 1-3, 1096)

A A better knowledge of the Jewish people's faith and religious life as professed and lived even now can help us better understand certain aspects of Christian liturgy (1096)

B God has always called all people to prayer (2569)

Life in Christ: Gaudium et Spes

4.1. The Dignity of the Human Person

All teaching and learning is focussed on the uniqueness of each person made in God's image and likeness, having rights from the moment of conception. Here is the development of understanding that God has placed a desire for happiness in every human person, and by God's gifts of reason and free will, human beings are capable of knowing and choosing good and rejecting all that is evil. There is the desire for goodness, yet our nature bears original sin and is therefore subject to temptation. Through Christ the gift of eternal life is assured. Through Christ alone the perfection of human dignity is assured. Love of neighbour involves respect for the religious beliefs of other people, particularly other Christians and the main world religions. Therefore, we should know there are other Christian groups who believe in Christ and know more about their communities and what we believe in common.

4.1.1. Dignity of the human person made 'In the image of God' (1700-1709)

A God's plan for us (302-314, 1692)

B God creates us to share eternal love and happiness with him in Heaven

a Desire and longing for God (27)

b Fall and promise of redemption (410)

c Jesus Christ fulfils this promise (456-460)

C God created us in his image and likeness (1700- 1706)

a The dignity of the human person (1700)

b Endowed with reason, intellect, and free will (1703-1706)

4.1.2. The desire for happiness (1718-1791)

A Happiness in this life (1718)

a Happiness is a shared communion with God

b Trinitarian communio is the pattern for social life (267, 738, 1693)

B Witness Christ in words and actions

C The unity of the whole human race (842, 1877)

i The social nature of the human person (1878- 1889, 1929)

D The need for others

4.1.3. Beatitude (1720-1724)

A Our response to God's plan

a Response of love (1828)

b He calls us to beatitude or joy

c The Beatitudes (1716)

B Effects of the Beatitudes (1718-1724)

a God's gift of joy (1720)

C What it means to be a follower of Christ

a Baptism and divine filiation (1279)

b Focused on Christ (1698)

c Moral life and happiness (1988ff)

4.1.4. World Religions: Judaism (839-848)

A The link between the Catholic Church and the Jewish people is special

a Bl John Paul II referred to the Jewish people as our elder brothers'

b The Jewish people were God's choice to be the instrument for the salvation of the world. They were the first to hear the Word of God, that is, Divine Revelation (839)

c The relationship between the Catholic Church and the Jewish people is unique

d Unlike other non-Christian religions, the Jewish faith is a response to God's Revelation in the Old Covenant (839)

e The patriarchs of the Jewish people — Abraham, Isaac, Jacob, and Moses — are also the ancestors in faith for members of the Catholic Church

f The Jewish people are the original Chosen People of God; Christians are the new People of God (840)

- g Our Saviour, Jesus Christ, was born and raised as a Jew; Mary, the Apostles, and the disciples were also Jews
- h The New Covenant with Jesus Christ is the fulfilment of the promises of the first Covenant between God and the Jewish people
- i Catholics and Jews share common elements of moral life and practice
- j The Decalogue is a strong part of Catholic moral teaching and tradition
- k Jesus Christ drew on the Decalogue and the teaching of the prophets in his teaching on self-giving love and moral living

B Fundamental differences with the Catholic Church

- a The Jewish people do not acknowledge Jesus as a Divine Person, the Son of God, or the promised Messiah, nor do they accept the revealed truth of the Triune God, which is what is unique to Christian Revelation
- b The Jewish people have no sacramental economy; they continue to rely on the ritual prescriptions of the first Covenant reinterpreted for post-Temple Judaism
- c Anti-Judaism or anti-Semitism was evident among Catholics for many centuries
- d The Catholic Church condemns all unjust discrimination, including anti-Semitism
- e In the twentieth century, the Catholic Church dropped from its liturgy any inference that the Jewish people as a whole were responsible for the Death of Christ because the truth is that the sins of all humanity were the cause of his Death

C Dialogue with the Jewish people

- a This dialogue has a unique character in that we share roots of faith
- b This dialogue also has an interfaith character because of the differences in faith and in sacramental understanding and practice

D Aims of Catholic—Jewish dialogue include:

- a Grow in mutual respect for one another as sons and daughters of God
- b Give common witness on matters of peace and justice
- c Deepen mutual understanding of the one God and his plan for the world
- d Bring all to Jesus Christ and to his Church (Rom 11:12, 15, 25; 674, 1043)

4.1.5. The Church and Other Non-Christians

A The Muslim people:

- a Monotheistic (but non-Trinitarian) faith in common with Jews and Christians
- b Acknowledge God as the Creator and claim ties to the faith of Abraham
- c Do not acknowledge God as the Father of Jesus, or Jesus Christ as the Divine Son of God, nor do they accept the Triune God, but they do revere Jesus as a prophet and Mary as the Virgin Mother of Jesus
- d Many common elements of moral life and practice with Catholics
- e Islam has no sacramental economy; Islamic law requires testimony of faith, prayer, fasting, almsgiving, and pilgrimage as expressions of faith
- f Islam has no central figure of authority on matters of faith and morals; also different ways to interpret the Qur'an
- g The Crusades and their lasting impact.

B The Catholic Church seeks to engage the Muslim community in dialogue.

C There are non-Christian religions common in England and Wales, including major world religions such as Hinduism and Buddhism, and others such as Sikhs, and Baha'i.

D Common elements with Christianity:

- a As human beings we share a common origin and end
- b Many of these religions teach to some degree compassionate action, moral restraint, spiritual discipline, and respect for human dignity
- c These religions contain elements of truth and virtue, which can help orient their members toward reception of the Gospel.
- d Those who do not know Christ but who still strive to know and live in truth and holiness can be saved

E The fulfilment of the values and virtues of other religions is found in what the Catholic Church proclaims:

- a God is one, and that God is Triune
- b Jesus Christ as the Son of God
- c Salvation is a gift of grace available through faith in Jesus Christ
- d Sanctification is for human beings to participate in the love of God now and eternally

4.2. Freedom, Responsibility and Conscience

Pupils are introduced to the concept that freedom is the basis of human acts; the power to perform and take responsibility for actions. Our moral conscience is the law of God by which we judge our particular choices. This is a life-long task in which we are assisted by the gifts of the Holy Spirit, supported by the witness or advice of others and guided by the teaching of the Church. Evil can never be condoned even if good may result from it. Some actions can never be good. Our human actions are rarely separated from human feelings. These are neither good nor evil in themselves but become morally good when they contribute to a good action, evil when the opposite is the case.

4.2.1. Freedom & Responsibility (1731-1742)

A God created the human person a rational being, and therefore like God; he is created with free will and is master over his acts (1730)

- a Definition of Freedom (1731)
- b Perfection of Freedom (1731)
- c Free choice, blame and merit (1732)
- d Doing good makes us more free (1733)
- e Factors affecting Freedom (1735)

B Responsibility (1736-1738)

C Human Freedom in the Economy of Salvation

- a Freedom and sin (1739)
- b Threats to freedom (1740)
- c Liberation and salvation (1741)
- d Freedom and grace (1742)

4.2.2. Conscience (1770-1794)

A Definition of conscience (1777-1782)

- a Types of conscience (1785,1790-1794)
- b Proper formation of conscience (1783-1785)
- c Moral responsibility of following an informed conscience (1783-1785)
- d Freedom of conscience (1782)

4.2.3. Morality of human action (1749-1770)

A God rules the universe with wisdom and directs its divine fulfilment (1719)

- a Eternal law (1950-1951)
- b Divine Providence (1975)

B Natural moral law

- a Reason participating in eternal law (1954- 1955)
- b Basis for human rights and duties (1956)
- c Found in all cultures, basis for moral rules and civil law (1958-1960)

4.3. Law, Grace, Sin

Our pupils come to know God's law by reason and revelation: The Law of the Old Covenant, through the Ten Commandments; the Law of the Gospel, expressed particularly in the Sermon on the Mount and the New Commandment of Jesus. With the help of God we can fulfil the responsibilities of this law and so find happiness. Grace is the free gift of God, the life of Father, Son and Holy Spirit in each of us by which we are made holy. The gifts of the Holy Spirit enable us to share in the mission of the Church, through the graces of the sacraments. Human and theological virtues develop and shape us as human beings. There are no limits to God's grace, mercy and forgiveness. Sin is always the result of free will and the genuine failure of love for God, neighbour and ourselves. Mortal sin separates us from God until we confess and repent.

4.3.1. The Old Law (1961-1964)

A Revelation

B Teachings revealed by God under the Old Covenant

- a Context of the Ten Commandments (2052- 2074)

b Principle of interpretation (2083)

4.3.2. The New Law (1965 -1974)

A Teaching revealed by God in the New Covenant

- a Two Great Commandments of Jesus (2083)
- b First Great Commandment relates to the first three Commandments of the Decalogue
- c Second Great Commandment relates to the rest of the Decalogue
- d The grace of the Holy Spirit (1966,2003)

B The sermon on the Mount (1966-1970)

- a Beatitudes: Christ's answer to the question about happiness (1716-1723)

C Other teaching

- a Love your enemies (2844)
- b Absolute trust in God (2828, 2861)
- c Non-violence (defence of innocent) (2306, 2263-2265)
- d Charity to others in judgment and action (1823-1827, 2478)
- e Avoidance of hypocrisy (579)

4.3.3. The Magisterium (2030-2046)

A The Church as Mother and Teacher: her teaching authority and responsibility

- a The Magisterium (2030-2040,888-892)
- b Role of the law in Christian tradition (1950- 1974)
- c The Church as teacher of moral principles (2032-2035)

B Church law

- a Canon law (736-738)
- b The precepts of the Church (2042-2043)
- c Magisterium and natural law (2036)

C Church teaching forms one's conscience for moral decision making (1776-1782, 1795-1797)

4.3.4. Grace (1996-2005)

A Grace (1996-2005)

- a Definition
- b Types of grace

B Sustaining the moral life of the Christian.

- a Seven gifts of the Holy Spirit (1830-1831)
- b The twelve fruits of the Holy Spirit (1832)

C Sacraments and prayer offer us the grace and strength to live a moral life

- a Baptism and Confirmation (1262-1274)
- b Eucharist (1391-1405)
- c Penance (1468-1484)
- d Sacraments of Holy Orders and Matrimony (1533-1535)
- e Prayer (2623, 2673-2677, 2700-2719)

4.3.5. Virtues (1804-1832)

A Virtue (1803)

- a Definition of virtue (1803)
- b Types of virtue (1804-1832)
- c Theological virtues (1812-1829)
- d Cardinal virtues (1804,1810-1811)

B St Thomas Aquinas and Aristotle

C Virtue Ethics

4.3.6. Vice and Sin (1846-1869)

- A Original innocence (369-379)
- B Effects of Original Sin (396-406)
- C The reality of sin (1849-1869)
 - a Definition of sins of omission and commission (1853)
 - b Types of sin: mortal (grave) and venial — conditions for mortal sin (1855-1860)
 - c Sins of omission (1853)
 - d Sins of commission (1853)
 - e Effects of sin (1861-1864)
 - f The Seven Capital sins (1866)
- D Scriptural images of sin (1852-1853, 1867)

4.4. The Human Community

The life of the school community will reflect the truth that the human vocation to happiness is not simply personal but social and political. We find fulfilment in society, not in isolation. Concern for the Common Good, the wellbeing of all, is essential. The search for social justice is rooted in respect for the dignity of every human person.

4.4.1. Human vocation and society: 1878 – 1885

- A No vocation is lived in isolation (543, 804, 831, 1886, 1878-1885)
 - a Human beings exist in relationship with others; give of oneself in order to find oneself
 - b There are many levels and types of relationship
- B Teaching and example of Jesus — his commandment of love (1823)
 - a An unselfish gift of self to God and others
 - b Service to our brothers and sisters in the Church and world

4.4.2. Different types of justice (2411-2412, 1807)

- A Distributive justice (2236-2411)
- B Legal justice
- C Commutative justice
- D Social justice (1928-1942)

4.4.3. Human solidarity (1939-1942, 2437-2442)

- A Friendship and Social Charity (1939)
 - a Distribution of goods and remuneration for work (1940)
 - b Different communities of solidarity (1941)
 - c Spiritual goods (1942)
- B International Solidarity (2437-2438)
 - a Responsibilities of wealthy nations (2439)
 - b International Aid and its limits (244)
 - c Proper role of the laity (2442)

4.5. Love of God

All our teaching and learning must be rooted in the love of God. The Ten Commandments are the word of God and sign of God's love. Jesus summed them up saying, 'This is the first and greatest commandment: You shall love the Lord your God with all your heart, and with all your soul and with all your mind. The second is this: You shall love your neighbour as yourself.' Love of God is expressed by acknowledging God as Lord of our lives and giving God thanks and praise. This is achieved primarily by regular Sunday participation in the Eucharist. This love is also expressed through reverence for God's name, for the name of Jesus, and by faith in the truth at all times and circumstances.

4.5.1. The Decalogue (2052-2082)

- A Jesus and the Law (2052-2055)

- B The Decalogue in Sacred Scripture (2056-2063)
- C The Decalogue in the Church's Tradition (2064- 2068)
 - a The Fathers (2065)
 - b Numbering (2066)
 - c The Council of Trent (2068)
- D The unity of the Decalogue (2069)
- E The Decalogue and the natural law (2070-2071)
- F The obligation of the Decalogue (2072-2073)

4.5.2. The First, Second and Third commandments: Love of God (2084-2188)

- A Duty and the right to freely worship God
 - a Civil authorities should ensure freedom of worship
- B First Commandment: I am the Lord, your God; you shall not have strange gods before me
 - a Theological virtues: faith, hope, and charity (2087-2094)
 - b Sins to avoid: superstition, idolatry, divination and magic, irreligion, atheism, agnosticism (2110-2132)
- C Second Commandment: You shall not take the name of the Lord, your God, in vain
 - a Reverent speech about God (2142-2145)
 - b Sins to avoid: blasphemy or other abuse of God's name, perjury, misusing God's name in oaths or false oaths (2146-2155)
- D Third Commandment: Remember to keep holy the Lord's Day
 - a Meaning of Lord's Day(2168-2176)
 - b Serious obligation to attend Mass (2180-2185)
 - c Day of grace—rest from work (2184-2188)
 - d Sins against Third Commandment: missing Mass on Sundays and holy days (2180-2182), failing to pray (2744-2745), failing to refrain from servile work (2184-2188)

4.6. Love of Neighbour

Pupils' knowledge and understanding of the values of family and social life are at the foundation of this element of study. This is because, love of neighbour, together with the Christian values, which promote respect for authority and citizenship, are laid in family life, and go on to nurture the variety of relationships into which we grow. Love of neighbour is expressed in respect for life at all stages. This respect requires us to work for justice in society and peace between people and nations. Implicit within it lies an understanding of what it means love oneself and one's bodily life. Respect for our own bodies, and those of others, is an expression of love. Sexuality is to be understood as a gift of God requiring the virtue of temperance that enables us to always act towards another with love and respect. Sexual intercourse — the complete physical expression of the bond of love open to the generation of new life — is reserved for marriage. The vocation to religious chastity is also an expression of love, through radical dedication to God. Love of neighbour embraces the whole of creation. It means working for a just society. It includes love for the poor which results in active support of our neighbours locally and globally. It requires us to love the weakest in society, especially the unborn. Love of neighbour means concern for truth and justice in this service of the Common Good. Love of neighbour means respecting the beliefs of Jewish people and other religions in the ways in which they worship and try to live good lives. Love of neighbour extends even to our enemies who wish us harm.

4.6.1. Fourth to Tenth commandments

- A Fourth Commandment: Honour your father and your mother
 - a Obedience in the family
 - b Context of Christian family (2201-2206)
 - c Duties of family members (2214-2231)
 - d Duties of civil authority and duties of citizens (2234-2243)
- B Fifth Commandment: You shall not kill
 - a Respect human life in all its stages and situations (2258-2262)
 - b Legitimate self-defence and the death penalty (2263 -2267)
 - c Principles regarding health, science, bodily integrity (2292-2301)
 - d Sins against the Fifth Commandment: murder; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or; abuse of the body (364, 2268-2283, 2290-2291)
- C Sixth Commandment: You shall not commit adultery

- a Vocation to chastity (2337-2350)
- b Offences against chastity (2351-2359)
- c Christian vision of marriage — Theology of the Body (2360-2379)
- d Offences against the dignity of marriage (2380-2391)
- e Natural family planning

D Seventh Commandment: You shall not steal

- a Right to private property and just treatment (2401-2407)
- b Sins to avoid: theft, keeping something loaned or lost, the destruction of the property of others, business fraud, paying unjust wages, breaking contracts (2408-2418)
- c Overview of the social doctrine of the Church (2419-2449)
- d Economic activity and social justice (2426- 2436)
- e Justice and solidarity among nations (2437- 2442)

E Eighth Commandment: You shall not bear false witness against another

- a Living and witnessing truth (2468-2474)
- b Sins to avoid: lying, perjury, rash judgment, detraction, calumny, boasting, making fun of others (2475-2487)
- c Keeping secrets and confidences (2489)
- d The responsibilities of the media (2493-2503)

F Ninth Commandment: You shall not covet your neighbour's wife

- a Respect the sanctity of marriage (2364-2365)
- b Respect for persons, Theology of the Body
- c Practice modesty and purity of heart in thought, words, actions, and appearance (2517-2527)
- d Sins to avoid: lust and pornography (2351, 2354)

G Tenth Commandment: You shall not covet your neighbour's goods

- a Practice simplicity of life and trust in God (2541-2548)
- b Sins to avoid: envy and greed (2535-2540)
- c Family life (2201-2233)
- d Authority and Civil society (2234-2246)

4.6.2. Call to family, community, and participation (2197-2246)

A What is a family (2202-2203)?

- a The family: foundation of society
- b Society should protect dignity of family

B All people should participate in society — work for common good

C Fourth Commandment (2197-2257)

- a Respect legitimate civil authority, government care for citizens' rights, citizens' participation in public life, conscientious objection to unjust laws
- b Anarchy, civil unrest, corrupt government, ignoring of common good, nonparticipation in democratic society

D Education and the Common Good

- a Parental choice to be safeguarded (2229)
- b Principles of Catholic Education (GE, passim)

4.6.3. Respect for human life (2258-2300)

A The dignity of human life

- a All human life is sacred
- b Dignity due to being an image and likeness of God
- c The Incarnation: Jesus' identification with each of us (e.g., Mt 25:45, Acts 9:4)

B Fifth Commandment (2258-2330)

- a Fosters a civilization of life and love
- b When human life is dishonoured — culture of death
- c Abortion, euthanasia, assisted suicide, cloning, genetic manipulation, contraception

- d The field of Bioethics and the work of the Anscombe Centre for Healthcare Ethics
- e Teaching on capital punishment
- f War (conditions for just war), conscientious objection
- g Scandal (2284-2287)
- h Respect for bodily integrity (2297-2298)
- i Respect for the dead (2299-2300)

4.6.4. Safeguarding Peace (2302-2317)

- A Blessed are the peacemakers
 - a Avoiding anger and hatred (2302-2303)
 - b Dignity of persons (2304)
 - c Christ as the Prince of Peace and the work of Pax Christi (2305-2306)
 - d Avoiding war (2307-2308)
 - e Conditions for Just War (2309-2316)
 - f Justice and War (2317)

4.6.5. Social doctrine of the Church (2407-2442)

- A The Church always has stood for charity and justice (953)
- B Social teachings in Scripture
 - a Amos and Isaiah
 - b The Sermon on the Mount; Last Judgment (2153, 2262, 2336, 2605, 2830)
 - c Communal sharing, deacons, collections for churches
- C Church's history of social concern
 - a Corporal and spiritual works of mercy (2447)
- D Social teaching in the modern era
 - a Pope Leo XIII: encyclical Rerum Novarum
 - b Influence of Cardinal Manning in England and Wales
 - c Social doctrine encyclicals of Popes Pius XI, Bl. John XXIII, Paul VI, and Bl. John Paul II
 - d Vatican II: Gaudium et Spes
 - e Catechism of the Catholic Church
 - f Compendium of the Social Doctrine of the Church, Vatican, 2004
- E Principles of Catholic social teaching from the Universal Magisterium
 - a The necessity of the moral law: the moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (1959, 2070, 2242)
 - b God, not man, is the source of all civil authority: authority flows from God to all just governments and laws (1899)
 - c The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by 'common goods' such as peace and truth that come about through his life with others in community (1905-1912, 1925-1927)
 - d Respect for and promotion of the fundamental rights of the person
 - e Prosperity, or the development of the spiritual and temporal goods of society
 - f The peace and security of the group and its members

4.6.6. Major Themes of Catholic Social Teaching

- A The dignity of human life (1700)
 - a All human life created and redeemed by God is sacred
 - b Dignity due to being an image and likeness of God
 - c The Incarnation: Jesus' identification with each of us (e.g., Mt 25:45, Acts 9:4)
- B Call to family, community, and participation
 - a What is a family (2202-2203)?
 - b The family: foundation of society; needs support

- c Society should protect dignity and growth of family (2237)
- d All people should participate in society — work for common good (1913-1914)

C Responsibilities and rights

- a All have right to life and to what sustains it
- b Society should foster and protect these rights (2237)
- c Responsibilities underpin human rights (2273)
- d Subsidiarity (1883,1885,1894)

D Preferential option for the poor (1586)

- a Universal destination of the goods of the earth (2402-2406)
- b Goods of the earth for every human being
- c Why all need these goods (2402)
- d See Christ in homeless, outcast, unpopular
- e Appropriate use of wealth and other resources (1936)
- f Be a voice for the voiceless
- g Assess social acts and their impact on the poor
- h Concern for the spiritually poor
- i Principle of Charity (1844)

E Dignity of work and the rights of workers (2427)

- a God's creation plan includes work
- b Right to work in just conditions
- c Remuneration: Family or Living Wages (2434)

F Solidarity: individuals should work for the common good (2437-2442)

G Stewardship of God's creation (2415-2418)

4.6.7. Love of the poor (2443-2447)

A Blessed are the poor in spirit.

- a Choose a lifestyle that benefits those most in need.
- b Avoid materialism

B Catholic efforts in promoting Justice, International Aid and Development

- a CSAN, CAFOD, Aid to the Church in Need, CARJ, Catholic Children's Societies, SVP, local charities, etc.

C. Catholic concern for life and wellbeing

- a Evangelium Vitae
- b Catholic healthcare
- c The Pro-Life movement
- d Catholic education
- e Catholic social action

4.6.8. Living in truth: 2465-2499

A Eighth Commandment (2464-2513)

- a Promote truth in society and media
- b Lies, detraction, perjury, rash judgment, violation of professional secrets
- c Seal of confession
- d Bl. John Paul II's encyclical Splendor Veritatis

4.6.9. Purity of heart: 2514-2550

A Vocation to chastity and love (2337-2391)

- a Sixth Commandment (2331-2400)
- b Promote chaste life and love in society, marriage, family
- c Adultery, fornication, masturbation, homosexual acts, rape, prostitution, pornography

(2351-2356)

B Ninth Commandment (2514-2533)

- a Create conditions for chaste life and love
- b Media, advertising, and commercial exploitation of lust
- c Benedict XVI's encyclical *Deus Caritas Est*

Overview of the Bible

5.1. The Pentateuch or Torah — First Five Books of Scripture

A Genesis, Exodus, Leviticus, Numbers, Deuteronomy

- a A major theory of the formation of these books is that they rely on several sources — primarily four: Yahwist, Elohist, Priestly, Deuteronomist (J, E, P, D)
- b Any and all parts of Scripture must be read and interpreted in relation to the whole.

B Book of Genesis

- a Primeval history: 1–11- creation, Adam and Eve, the fall, promise of redemption, and effects of sin told in figurative language (337, 362, 375)
- b Faith teachings in primeval history
- c Call of Abraham, our father in faith (Gen 11:27–25:18)
- d Patriarchs Isaac, Jacob, Joseph in Egypt (Gen 27:19–50:26)

C Book of Exodus.

- a Prominence of the call and life of Moses
- b Divine liberation from slavery to freedom
- c Passover
- d Sinai Covenant

D Leviticus, Numbers, Deuteronomy

- a Expansion of Israel's history
- b Further development of Israel's laws
- c Israel's liturgical practices

5.2. Joshua and the Era of the Judges

A Book of Joshua, successor to Moses, who begins conquest of Promised Land

B Judges — God's charismatic leaders rescue Israel from enemy

C Story of Ruth

5.3. Historical Books

A 1 and 2 Samuel

- a Samuel anoints first King of Israel—Saul's problems
- b Saul and David (1 Sm 16–31) — the David stories
- c David as King (2 Sm 1–18) — God's covenant with House of David

B 1 and 2 Kings

- a David and Solomon ruled a united Israel and Judah
- b Solomon (1 Kgs 1–11) — his wisdom; builder of temple
- c Death of Solomon — kingdom divided by civil war
- d Elijah: powerful prophet opposed to idolatry
- e Elisha receives the mantle of prophecy from Elijah
- f Reforming Kings: Hezekiah and Josiah

- g Assyria overtakes Israel/Samaria in 722 BC (2 Kgs 17)
- h Babylon takes people into exile in 586 BC (2 Kgs 24–25)

C Ezra-Nehemiah: return of exiles to Judah (539 BC)

D Other history books: Chronicles 1–2, Tobit, Judith, Esther, Maccabees 1–2

5.4. Wisdom Books

A Wisdom literature: a collection of practical guides to human problems and questions

B The book of Job — the problem of suffering and Job’s response

C Psalms: prayer of God’s People, and Church’s prayer (2585-2589)

D Proverbs, Ecclesiastes, Song of Songs, Wisdom, Sirach

5.5. The Prophets

A The purpose of prophets

- a Interpreted signs of the times in light of covenant
- b Afflicted the comfortable and comforted the afflicted
- c Their prophesies were medicinal, meant to convert listeners to God

B Isaiah (eighth century BC)

- a Preached the holiness of God
- b The qualities of the Messiah and the new Jerusalem
- c The saving role of suffering servant

C Jeremiah (640-587 BC)

- a Born of a priestly family, chosen while in womb
- b Preached downfall of Israel due to infidelity
- c His introspective temperament made him want to escape his tough calling

D Ezekiel (sixth century BC)

- a Born of priestly family, deported to Babylon in 598BC — rest of life in exile
- b Served as prophet to encourage the exiles
- c Probably started synagogues—places for teaching and prayer

E Daniel

- a Young Jewish hero from days of Babylonian exile
- b Not strictly a prophet, rather part of apocalyptic strain of Bible
- c His apocalypses influenced the writer of book of Revelation

F Other prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

5.6. Overview of the New Testament

A Gospels of Matthew, Mark, Luke, and John

B Acts of the Apostles

C Letters or epistles attributed to Paul, James, Peter, Revelation (Apocalypse)

E These twenty-seven books are authoritative for Christian life and faith

5.7. The Gospels

A The word ‘Gospel’ means Good News of salvation from sin and the gift of divine life

- a God’s promise in the Old Testament is fulfilled in the Incarnation, life, teachings, Paschal Mystery of Jesus Christ
- b Stages in formation of Gospels (125)
- c Matthew, Mark, Luke called ‘Synoptic Gospels’ due to similar content
- d John differs in content and approach
- e Placing the Gospels first gives the impression they were the first New Testament books to be written; but Paul’s letters were written first
- f Non-canonical Gospels: what they are, and why they were not part of the NT why they are not part of the NT

B Matthew

- a Approximate date of composition and community/audience for which it was written
- b First two chapters contain infancy narrative — emphasis on Joseph, on the Magi, and on genealogy back to Abraham
- c Central message: Kingdom of Heaven, need for repentance to welcome the Kingdom, commission of Peter as an ecclesial emphasis
- d Message structured in five sections introduced by Christ's discourses (to parallel the five books of the Torah)
- e Passion and Resurrection narratives—majestic salvation accounts
- f Great commission—the call to evangelization

C Mark

- a Approximate date of composition and community/audience for which it was written
- b Shortest Gospel
- c Becoming a disciple of Christ is his major theme
- d Passion account is prominent
- e Reveals Christ's divinity through reactions of people to Christ's miracles and teachings with amazement, wonder, awe, astonishment, but above all at the Cross; all titles of Christ acquire best meaning in his saving Death

D Luke

- a Approximate date of composition and community/audience for which it was written
- b Opens with an infancy narrative that focuses on Mary's role and the adoration of the shepherds (and genealogy back to Adam)
- c Themes: Gospel of pardons and mercy; for the poor; of prayer and Holy Spirit; of concern for women
- d Passion account — God's will is accomplished. Resurrection narratives include Emmaus journey, breaking of bread

E John

- a Approximate date of composition and community/audience for which it was written
- b John begins with the Word of God made flesh who dwells among us
- c Book of seven signs and explanatory discourses (chapters 2–11)
- d Book of glory (Jn 18–21): Jesus is 'lifted up' on lasting glory
- e I AM statements: Jesus appropriates God's title at burning bush
- f Priestly prayer of Jesus (chapters 12–17)
- g Caution against misusing John's texts for anti-Semitism (Nostra Aetate, no. 4)

5.8. Acts of the Apostles

A Revelation of Holy Spirit, who manifests, teaches, and guides Church

- a Catechesis on Holy Spirit
- b Nine days of prayer for coming of Spirit—Mary in centre of disciples

B The infant Church—communio (Acts 2:42-47)

C Stories of Peter (Acts 1–12): 'No other name,' Stephen, Cornelius

D Stories of Paul (Acts 13–28): conversion; Jerusalem council; ministers of the Word; missionary journeys

5.9. The Letters

A The Letter to the Romans

- a Longest and most systematic example of Paul's thinking on the Gospel of God's righteousness that saves all who believe
- b Powerful teaching about the lordship of Christ and the need for faith in him in order to be saved
- c Paul pleads with all Christians to hold fast to faith
- d Justification (Rom 6–8)
- e Catechesis on justification and faith
- f Need for preaching Gospel so people hear call to faith (Rom 14:1-21)

B The First Letter to the Corinthians

- a Filled within formation about the Church of first generation and Paul addresses a number of pastoral issues
- b Questions of apostolic authority
- c Abuses at house liturgies

- d How to deal with gift of tongues
- e Eating meat sacrificed to idols
- f Marriage after death of spouse
- g Factions in the community
- h The Eucharist — consistent with Tradition: 'I received from the Lord what I also handed on to you...' (1Cor11:23)
- i Gifts of the Holy Spirit — the greatest being love (agape)
- j The mystery of the Resurrection of Christ and of the dead

C Other New Testament letters: 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1–2 Thessalonians, 1–2 Timothy, Titus, Philemon, Hebrews, 1–2 Peter, 1–3 John, Jude.

5.10. Revelation (Apocalypse)

- A This book is fundamentally about Christ's breaking into history and the world's fight against him and his followers
- B Written to encourage the faith of seven churches (chapters 2–3), which were subject to harassment and persecution from Jewish and Roman authorities. These churches also suffered from internal disorder, false teaching, and apathy
- C Use of apocalyptic language — borrowed from Ezekiel and Daniel
 - a In 404 verses there are 278 allusions to Old Testament — no direct quotes
 - b This book is not intended to be an exact prediction of future historical events
 - c Apocalyptic language was part of the literary genre of this time and culture
- D John on Patmos receives call from vision of Christ to help churches
- E John uses crisis imagery to prophesy final mysterious transformation of world at end of history, 'a new heaven and a new earth' (Rev 21:1-4)