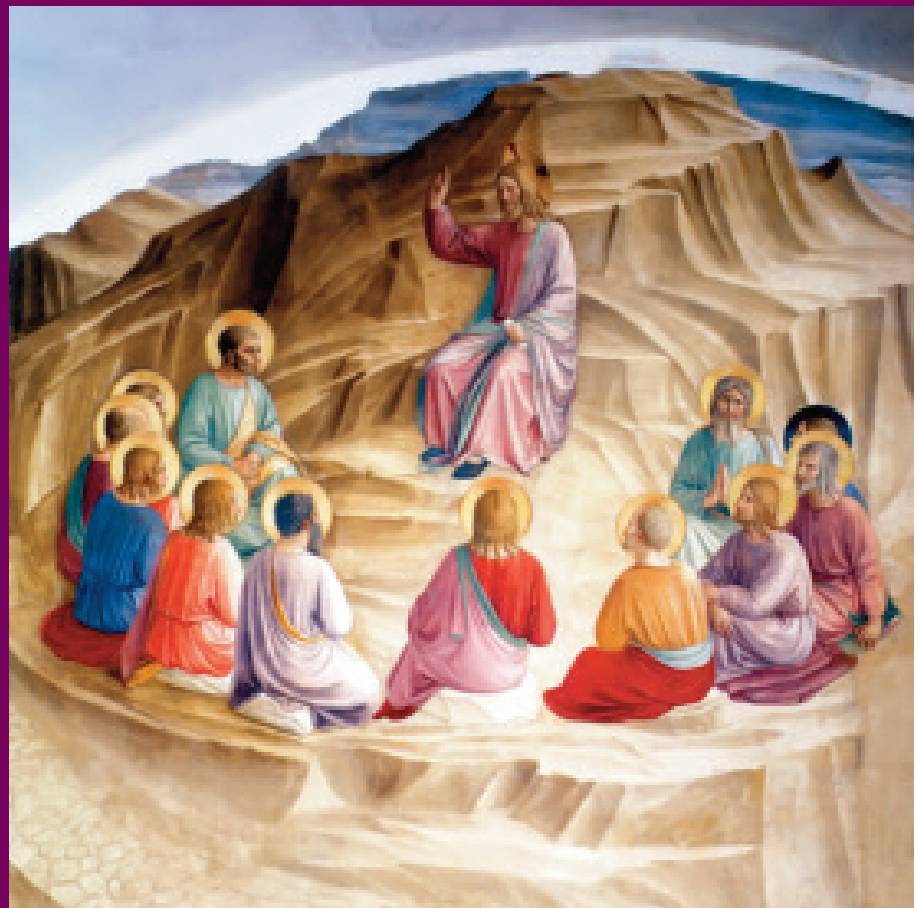


Religious Education Curriculum Directory

for Catholic Schools and Colleges in England and Wales



Religious Education Curriculum Directory (3-19)

for Catholic Schools and Colleges in England and Wales

Catholic Bishops' Conference of England and Wales
Department of Catholic Education and Formation

First published in Great Britain 2012

Published by:

The Department of Catholic Education and Formation of the Catholic Bishops' Conference of England and Wales, 39 Eccleston Square, London SW1V 1BX

Cover illustration:

The Sermon on the Mount, Bl John of Fiesole (Fra Angelico), Convento di San Marco, Florence



The Religious Education Curriculum Directory is licensed under a
Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales Licence.



hat which was from the beginning,
which we have heard, which we have
seen with our eyes, which we have looked at and
our hands have touched — this we proclaim
concerning the Word of Life.

The life appeared; we have seen it and testify to
it, and we proclaim to you the eternal life, which
was with the Father and has appeared to us.

We proclaim to you what we have seen and heard,
so that you also may have fellowship with us.

And our fellowship is with the Father and with
his Son, Jesus Christ.

1 John 1:1-3

Abbreviations

CCC	Catholic Church, <i>Catechism of the Catholic Church</i> , 1993
CCCC	Catholic Church, <i>Compendium of the Catechism of the Catholic Church</i> , 2005
CIC	Catholic Church, <i>Code of Canon Law: New revised English translation (Codex Iuris Canonici)</i> , 1983
CSTTM	Sacred Congregation for Catholic Education, <i>The Catholic School on the Threshold of the Third Millennium</i> , 1997
CT	Pope John Paul II, <i>On Catechesis in Our Time (Catechesi Tradendae)</i> , 1979
DV	Vatican Council II, <i>Dogmatic Constitution on Divine Revelation (Dei Verbum)</i> , 1965
FC	Pope John Paul II, <i>On the Family (Familiaris Consortio)</i> , 1981
GDC	Congregation for the Clergy, <i>General Directory for Catechesis</i> , 1997
GS	Vatican Council II, <i>Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)</i> , 1965
LG	Vatican Council II, <i>Dogmatic Constitution on the Church (Lumen Gentium)</i> , 1964
NA	Vatican Council II, <i>Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate)</i> , 1965
RCIA	ICEL, <i>Rite of Christian Initiation for Adults</i> , 1985
SC	Vatican Council II, <i>Constitution on the Sacred Liturgy (Sacrosanctum Concilium)</i> , 1963
UR	Vatican Council II. <i>Decree on Ecumenism (Unitatis Redintegratio)</i> , 1964

Contents

Preface	vii
PART ONE: INTRODUCTION	1
The Context of Religious Education	3
The Religious Educator	5
PART TWO: APPLICATION OF GENERAL PRINCIPLES	6
The aims of Religious Education	6
Methodology	7
Summary	8
Attainment Levels	9
P Scales	9
PART THREE: AREAS OF STUDY	10
Area of Study One: Revelation	13
Area of Study Two: Church	24
Area of Study Three: Celebration	32
Area of Study Four: Life in Christ	41
Overview of the Bible	50
PART FOUR: CONTENT ACCORDING TO AGE GROUPS	53
Age group statement notes	53
Provision of Under Fives (Nursery)	53
Overview: Pupils 3-5	54
Overview: Pupils 5-7	55
Overview: Pupils 7-11	57
Overview: Pupils 11-14	59
Overview: Pupils 14-19	61
APPENDICES	
I. Levels of Attainment	63
II. P Levels	68
III. Catechetical Formulas	69
IV. Bibliography	71
References	73

Preface

In his goodness and wisdom God chose to reveal himself and to make known to us the hidden purpose of his will by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature. (Dei Verbum 2)

With these words, the Fathers of the Second Vatican Ecumenical Council describe the reason why God revealed himself: the Word was made flesh so that we may become divine. In Christ, the fullness and mediator of Revelation, the deepest truth about God and humanity has been made known to us. Handed on in Scripture and Tradition, and interpreted by the Magisterium, this Deposit of Faith is a most precious gift, enabling us to know, understand and live our faith.

In this year in which we commemorate the fiftieth anniversary of the opening of the Second Vatican Council in 1962, and the twentieth anniversary of the promulgation of the *Catechism of the Catholic Church* in 1992, our Holy Father Pope Benedict XVI has asked us to celebrate a Year of Faith, which he has described as ‘a summons to an authentic and renewed conversion to the Lord, the one Saviour of the world’ (*Porta fidei* 6). We do not create our own faith, but are baptised into the faith of the Church; in her teaching, worship and life, the Church transmits all that she is, and thereby calls us into a deeper relationship with Christ so that we may live our baptismal vocation to be ‘alive to God in Christ Jesus’ (*Rom* 6:11).

I hope and pray that this new edition of the *Religious Education Curriculum Directory* will help us to do this by continuing to place religious education at the very heart of the curriculum of our schools, where it rightly belongs. It will help parents, priests and teachers to hand on the Deposit of Faith in its fullness to a new generation of young people so that they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church.

Solemnity of Pentecost, 2012

Rt Rev Malcolm McMahon OP
Bishop of Nottingham
Chairman of the Catholic Education Service

Part I – Introduction

The purpose of this new edition of the *Religious Education Curriculum Directory (3-19)* is to provide guidance for the Religious Education classroom curriculum in Catholic schools¹. Following the publication of the *Catechism of the Catholic Church* (1992), the Bishops of England and Wales published the *Religious Education Curriculum Directory for Catholic Schools* (1996) to ensure that teaching and learning in our schools truly reflected the vision and breadth of the teaching of the Church outlined in the Catechism. This revised *Directory* is published so that religious educators can continue to meet the needs of the pupils of our time.

Whilst the context of Religious Education has changed significantly over the last fifteen years in England and Wales, the teaching of the Church is to be proclaimed faithfully in season and out of season² and is the key to human happiness and social prospering. The contemporary focus on the market economy and personal autonomy creates a more hostile environment in which to present the teaching of the Church. The challenges for educators are significant.

In Britain, the landscape of primary and secondary education is changing rapidly. The ways in which Church and State cooperate in the task of educational provision are having to be reshaped and this is taking place in the context of increasingly vociferous arguments from those opposed to right of parents to choose those means and institutions which can best promote the Catholic education of their children. The Catholic community is continually challenged to explain and justify Catholic schools even though those schools are frequently popular and oversubscribed because parents recognise, explicitly or not, that they deliver an excellent education of the whole person.

We note in particular some current trends which affect the teaching of Religious Education:

- rapid developments in communication and information technology that have led to a web-based proliferation of competing sources of ‘authority’;
- a further privatisation of morality and a focus on personal choice rooted in feelings has increased the domination of the ‘dictatorship of relativism’³ in moral reasoning;
- the practice of selective adherence to the teachings of the Church and growing suspicion of the sources of any authority;
- new challenges to justice and peace, e.g. the threat of global terrorism;
- the influence of the ‘New Atheism’ and the rejection of the supernatural;
- the widespread yet fallacious view that science and faith are opposed to one another;
- the rich diversity of religious practice found in modern Britain including the growth of Islam;
- the changing religious and cultural profile of pupils and teachers in Catholic schools.

In recent years, a number of teaching documents of the Church have further explored the distinctive nature of the Catholic school and have articulated more deeply the underlying philosophy of Catholic Education. We have also grown in our understanding of the needs of children with disabilities and special needs and this is reflected in this guidance.

Some key features of this revised Curriculum Directory

- More detailed references from the *Catechism* (CCC) and other sources have been provided for each section within an area of study.
- Educators are encouraged to make use of the catechetical formulas found in the *Compendium of the Catechism of the Catholic Church* (CCCC).
- Much of the guidance given in *Levels of Attainment in Religious Education in Catholic Schools and Colleges* has been included.
- The first section of *Area of Study One* is now called *Knowing and Loving God*, recognising that all knowledge of God is dependent upon God's self-revelation in Christ.
- The section dealing with Holy Scripture has been significantly elaborated in terms of detail provided, addressing a concern that pupils are not being given a sufficient grounding in this area.
- There is a renewed emphasis upon Catholic Social Teaching, the Catholic understanding of Virtue, and 'Theology of the Body'.
- As the Church marks the fiftieth anniversary of *Gaudet Mater Ecclesia*, which inaugurated the Second Vatican Council, the Council is presented not simply as a principle of organisation but as an important topic to be studied in itself.
- The inclusion of a small sample of typical questions about the Catholic Faith are intended to draw the attention of educators to the important discipline of Apologetics, so that we may be ready to give an account of the hope that is within us, with gentleness and respect.⁴ (These will be of particular interest to those preparing pupils for some public examinations.)

It is hoped that this revised *Curriculum Directory* will encourage educators to return to Holy Scripture, the *Catechism*, and the principal documents of the Second Vatican Council and, as time allows, to revise lesson plans and schemes of work in a way that will more fully and engagingly reflect the riches of Catholic doctrine.

The Context of Religious Education

Education today is a complex task, which is made more challenging by rapid social, economic, and cultural changes. Its mission remains the integral formation of the human person. Pupils must be guaranteed the possibility of developing harmoniously their own physical, moral, intellectual and spiritual gifts, and they must also be helped to develop their sense of responsibility, learn the correct use of freedom, and participate actively in social life.⁵

The primary purpose of Catholic Religious Education is to come to know and understand God's revelation which is fulfilled in the person of Jesus Christ. The Catholic school is 'a clear educational project of which Christ is the foundation.'⁶ In the person of Christ, the deepest meaning of what it is to be human — that we are created by God and through the Holy Spirit united with Christ in his Incarnation — is discovered.⁷ This revelation is known through the scriptures and the tradition of the Church as taught by the Magisterium. Religious Education helps the pupil to know and experience the meaning of this revelation in his or her own life and the life of the community which is the Church. Hence 'the promotion of the human person is the goal of the Catholic school.'⁸

Parents 'are bound by the most serious obligation to educate their children, and therefore must be recognised as the primary and principle educators'⁹ but in this primary task, parents need the subsidiary help of civil society and other institutions. The family is 'the primary, but not the only and exclusive educating community'.¹⁰ Among those who cooperate in the task of education, the Catholic school assists in the delivery of a programme of learning in Religious Education appropriate to the age and particular learning needs of the pupil. This *Curriculum Directory* provides a foundation for the classroom curriculum of such a programme.

Religious Education is central to the curriculum of the Catholic school and is at the heart of the philosophy of Catholic education. Religious Education has developed in a way that reflects the particular identity of our Catholic schools in England and Wales. It teaches about the faith in the context of a school which proclaims the Gospel, and invites the individual to respond to the message of Christ. As the individual responds to this invitation, growth in faith and knowledge helps the pupil to respond to the call to holiness and understand the fullness of what it is to be human. For some, then, Religious Education will also be received as evangelisation and for some, catechesis.

The relationship between Religious Education and Catechesis is one of distinction and complementarity. What confers on Religious Education in schools its proper evangelizing character is the fact that it is called to penetrate a particular area of culture and to relate to other areas of knowledge. 'As an original form of the ministry of the word, it makes present the Gospel in a personal process of cultural, systematic and critical assimilation.'¹¹

Religious Education in schools sows the dynamic seed of the Gospel and seeks to 'keep in touch with the other elements of the pupil's knowledge and education; thus the Gospel will impregnate the mentality of the students in the field of their learning, and the harmonization of their culture will be achieved in the light of faith.'¹²

It is necessary, therefore, that Religious Education in schools be regarded as an academic discipline with the same systematic demands and the same rigour as other disciplines. It must present the Christian message and the Christian event with the same seriousness and the same depth with which

other disciplines present their knowledge. However, it should not simply be regarded as one subject among many, but should be the key element in an inter-disciplinary dialogue. The presentation of the Christian message influences the way in which, for example, the origins of the world, the sense of history, the basis of ethical values, the function of religion in culture, the destiny of the human person, and our relationship with nature, are understood. Religious Education in schools underpins, activates, develops and completes the educational and catechetical activity of the whole school.¹³

Religious Education is concerned not only with intellectual knowledge but also includes emotional and affective learning. It is in the mystery of the Word made flesh that the mystery of what it is to be human truly becomes clear. Without religious education, pupils would be deprived of an essential element of their formation and personal development, which helps them attain a vital harmony between faith and culture. Moral formation and religious education also foster the development of personal and social responsibility and other civic virtues; they represent, therefore, an important contribution to the Common Good.

In the context of the Catholic school, Religious Education is part of and completed by other forms of the ministry of the word (catechesis, homilies, liturgical celebration, etc.). Participation in worship and prayer assists understanding of learning, as does engagement with ecclesial life and the outreach of the school in works of charity and justice. Experience and knowledge continually interrelate to deepen a pupil's learning.

For this reason classroom Religious Education is a core subject in the Catholic school, whilst the wider dimensions of learning through liturgy and outreach are integral to the project of Catholic education. The content of Religious Education will help the pupil to make a critique of all other knowledge, leading, for example, to an understanding of the relationship between science and religion or history, and between theology, sport and the human body.

Pope Benedict XVI, speaking to religious educators, stressed the need to enlarge the area of our rationality, to reopen it to the larger questions of the truth and the good, and to link theology, philosophy and science. The religious dimension contributes to the overall formation of the person and makes it possible to transform knowledge into wisdom of life. Catholic Religious Education contributes to that goal when:

school and society are enriched with true laboratories of culture and humanity in which, by interpreting the significant contribution of Christianity, the person is equipped to discover goodness and to grow in responsibility, to seek comparisons and to refine his or her critical sense, to draw from the gifts of the past to understand the present better and to be able to plan wisely for the future.¹⁴

The Religious Educator

The Church recognises the fundamental contribution of those charged with the planning and delivery of Religious Education. In what may be called the 'hidden curriculum', the witness, integrity and sincerity of the teacher or staff member will influence the communication of Christian faith, especially as knowledge to be believed and lived. As Pope Benedict XVI has said:

As you know, the task of a teacher is not simply to impart information or to provide training in skills intended to deliver some economic benefit to society; education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator, for 'both we and our words are in his hand, as are all understanding and skill in crafts' (Wis 7:16).¹⁵

Developments in the provision of tertiary education and a greater variety of routes into the teaching profession have led to changes in the formation and preparation of teachers. Indeed, many of our teachers may not have been trained in the Catholic sector and may come from a variety of academic backgrounds. The perennial challenge for the Catholic community is to identify the best ways in which to develop the character and knowledge of Catholic teachers. The *Catholic Certificate of Religious Studies* remains a significant element in the formation of our teachers and we hope that many more will undertake this and other courses. This concern with formation is not limited to teachers of Religious Education, but extends to all Catholic teachers and indeed to Senior Leaders and Governors with whom responsibility for Religious Education rests.

Those responsible for Religious Education in our schools should:

- be prepared to give living witness to what they teach;
- recognise that they share in the teaching office of the Church exercised in the person of the local bishop and enshrined in the trust deed of the school;
- fulfil their professional responsibilities with regard to all that develops and enhances the life of the Catholic school;
- plan and teach schemes of work that are engaging and accessible so that all pupils may progress appropriately in their knowledge and understanding of the Catholic faith;
- have high expectations of all their pupils;
- ensure that 10% of the curriculum to age 16 and 5% of the curriculum beyond the age of 16 is devoted to Religious Education;
- ensure that Religious Education contributes positively to the broad and balanced curriculum of a Catholic school through cooperation and dialogue with other subjects;
- take care continually to deepen their own knowledge and understanding of the Catholic faith;
- take seriously the duty of every Catholic to form his or her conscience;
- be given opportunities for their own spiritual and professional development as Catholic educators.

Part II – Application of General Principles

The aims of Religious Education

- 1 To present engagingly a comprehensive content which is the basis of knowledge and understanding of the Catholic faith;
- 2 To enable pupils continually to deepen their religious and theological understanding and be able to communicate this effectively;
- 3 To present an authentic vision of the Church’s moral and social teaching so that pupils can make a critique of the underlying trends in contemporary culture and society;
- 4 To raise pupils’ awareness of the faith and traditions of other religious communities in order to respect and understand them;
- 5 To develop the critical faculties of pupils so that they can relate their Catholic faith to daily life;
- 6 To stimulate pupils’ imagination and provoke a desire for personal meaning as revealed in the truth of the Catholic faith;
- 7 To enable pupils to relate the knowledge gained through Religious Education to their understanding of other subjects in the curriculum;
- 8 To bring clarity to the relationship between faith and life, and between faith and culture.

The outcome of excellent Religious Education is religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life.

Methodology

Like other disciplines, Religious Education makes use of a repertoire of appropriate teaching methods, according to the age and ability of pupils. Religious educators must be able to adapt a variety of methods to their task. The introduction to the *Catechism of the Catholic Church*, quoting the earlier *Roman Catechism* of 1566, reminds teachers that they must not imagine a single kind of person has been entrusted to them, nor that it is appropriate to teach everyone through one and the same method. Rather they 'must suit their words to the maturity and understanding of their hearers'.¹⁶ It belongs to the competence of education professionals to discover, develop and share appropriate methods.

Religious Education learns from evangelisation and catechesis that learning and growth involve active participation and response. For this reason, personal experience plays a significant part in the exploration, discovery and assimilation of the saving truth of God's revelation. Teaching in Religious Education :

should help people to be attentive to the meaning of their experiences, illumined by the light of the Gospel, so that they may respond to God more fully. Experience can also make the Christian message more intelligible. It 'serves in the examination and acceptance of the truths which are contained in the deposit of Revelation'.¹⁷

At the same time, teaching in Religious Education will introduce those formulas which help develop pupils' understanding of Catholic belief. The tradition of the Church 'in maintaining, practising and professing the faith that has been handed on'¹⁸ values formulas which provide a common language that all may use, and form that 'memory' of the Church which vividly maintains the presence of the Lord among us.¹⁹

Such formulas include texts from the Bible, the liturgy, the teaching documents of the Church, the Creeds, *The Catechism of the Catholic Church*, and the traditional prayers and devotions of Christian faith (e.g. Our Father, Angelus, Stations of the Cross). A basic and convenient collection of such formulas may be found in the widely available *Simple Prayer Book*²⁰ and the *Compendium of the Catechism of the Catholic Church*²¹. They should be presented after sufficient time has been given to exploration and explanation, and those will be chosen which, 'while expressing faithfully the truth of the Faith' are suited to 'the capacity of the listeners'.²²

Recent developments in the field of special education have enabled pupils with disabilities to gain greater access to an equality of provision in Religious Education. These include advances in methodologies and interventions, disability and equality legislation, new technologies and an evolving theology of disability. Efforts to promote authentic belonging and participation for all reflect the example of Jesus Christ at the heart of the Gospels. St. Paul reminds us that 'the members of the body that seem to be the weaker are indispensable'.²³ It is now evident that the multi-sensory and symbolic approaches and resources developed to provide enjoyable and appropriate Religious Education for children with a range of different needs contribute to enriched Religious Education opportunities for all.

Children of all abilities benefit from ways of learning and knowing which are not necessarily reliant on cognitive ability, in particular the learning of the heart. To continue the progress made towards an equity of provision in Religious Education for all children and to ensure that the particular needs of children and young people with learning difficulties and disabilities are taken into account, due

attention needs to be given at the appropriate levels of responsibility to ensure that:

- the need for ‘adaptation’ is removed by ensuring that from the outset programmes and curriculum planning encompass the needs of all children taking account of a range of different needs, abilities and learning styles;
- professional development is provided at every level in relation to disability awareness, the requirements of legislation, the call of the Gospel and the implications of these on the development of accessible Religious Education programmes;
- advisors and inspectors are familiarised with the different ways of teaching, assessing and gathering evidence for pupils working within the P scales;
- all schools provide access to multi-sensory experiences and symbol-supported text resources;
- a variety of age appropriate and enriching Religious Education experiences is provided for pupils who may not necessarily progress through the P scales (e.g. those with degenerative or life-limiting conditions);
- links are formed between Catholic special and mainstream schools so that the accessibility of the Religious Education curriculum for pupils with special needs in the latter may be enhanced;
- avenues of accreditation for pupils working at different levels are explored.

Summary

The methods employed in Religious Education are always aimed at opening up for the pupil the mystery of God’s saving action in Jesus Christ. This mystery is both many-sided and entirely one, for it is in essence the person of Christ ‘the same yesterday, today and for ever’.²⁴ The mystery can be imagined as a well-cut and highly polished gem, each facet reflecting its brilliance, yet best appreciated as a single whole. It is this image that is used in this *Curriculum Directory* to hold together the various aspects of Catholic faith that make up the content of Religious Education.

Attainment Levels

The Bishops' Conference publication *Levels of Attainment in Religious Education in Catholic Schools and Colleges* enables religious educators to provide increasingly challenging Religious Education to match each pupil's stage of development and ability. It furthermore assists in charting each pupil's rate of progress in Religious Education over time, so that provision and teaching may be adjusted to facilitate the blossoming of higher order skills and deeper levels of knowledge and understanding.

In the descriptions of the levels of attainment under both Attainment Targets (Learning about Religion and Learning from Religion), the verbs used ('driver words') gradually chart a greater measure of engagement and active learning as the pupil progresses to higher levels of attainment. This helps teacher and pupil to talk constructively about what is needed to aid progress and secure an attainment level appropriate to the latter's growing ability. The use of *Levels of Attainment* enables the progress and achievement of each and every pupil to be recognised and celebrated.

Levels of Attainment also help writers of new resources to assess the appropriateness of their materials. In addition, the levels assist inspectors of Religious Education in their judgments about the quality of provision and attainment in Catholic schools.

P Scales

The P scales are differentiated performance criteria that provide a chart of progression in Religious Education for pupils with a range of learning difficulties and disabilities whose attainment level is below Level One. Based on the National P scales they have been customised for use in Catholic schools.

When planning Religious Education lessons and activities, attention should be given to providing:

- a range of motivating and enjoyable experiences to engage all children;
- scope and provision to enable children to move through and demonstrate success at the different P scales;
- strategies, approaches and resources to enable children with Autistic Spectrum Conditions to participate.

Part III – Areas of Study

The Third Part of this Curriculum Directory is a principled statement of the content of Religious Education for our Catholic schools:

- 1 It broadly follows the structure of the Constitutions of the Second Vatican Council and the *Catechism of the Catholic Church*.
- 2 It distinguishes four principal *Areas of Study*, and for each area it names the key facets of the Catholic faith that form the core of Religious Education in Catholic schools.
- 3 It goes on to outline the teaching content for each area as it unfolds in age groups during primary and secondary education by way of examples.

Since this is a curriculum directory and not a syllabus, the doctrines and topics designated are intended to provide an overview. The more detailed notes for each topic are offered as an *aide-mémoire* to assist planning. Age-appropriate detail will be present in the schemes of work and classroom resources that will be developed on the basis of this *Curriculum Directory*.

Areas of Study and Sources

AREA OF STUDY	VATICAN II	CATECHISM
Revelation	<i>Dei Verbum</i>	Part I: <i>The Profession of Faith</i>
The Church	<i>Lumen Gentium</i>	Part I: <i>The Profession of Faith</i>
Celebration	<i>Sacrosanctum Concilium</i>	Part II: <i>Celebration of the Christian Mystery</i> Part IV: <i>Prayer</i>
Life in Christ	<i>Gaudium et Spes</i>	Part III: <i>Life in Christ</i>

In the light of these *Areas of Study* detailed schemes of work can be prepared which ensure access for all levels of ability. The *Areas of Study* will also assist in the preparation and evaluation of classroom resources. It is for the local ordinary to indicate the precise manner in which this Directory is to be used and determine the resources used in schools. Diocesan officers will continue, through support for teachers and in-service provision, to encourage collaboration and development in the work of Catholic Education.

1 REVELATION: *DEI VERBUM*

1 KNOWING AND LOVING GOD

- 1 The Nature of Revelation: How Do We Know About God?
- 2 The Nature of Revelation: God's gift of himself
- 3 Faith: the response to God's self-Revelation

2 THE SCRIPTURES

- 1 Divine Inspiration
- 2 How the Bible came to be
- 3 Sacred Scripture in the life of the Church
- 4 Understanding scripture
- 5 The Shape of the Bible

3 CREATION

- 1 The Creation of the World and our First Parents
- 2 The fall from grace: Original Sin

4 THE TRINITY

- 1 The Revelation of Jesus about God
- 2 The Trinity

5 JESUS CHRIST, SON OF GOD

- 1 Jesus Christ, Son of God
- 2 The Promise of a Messiah and the promise of redemption fulfilled in Jesus
- 3 The Mystery of the Incarnation
- 4 Unique role of Mary, the Mother of God
- 5 Christ Our Light: Redemption through the Paschal Mystery
- 6 Christ Our Life: Jesus, Saviour

6 THE HOLY SPIRIT

- 1 The Holy Spirit
- 2 The Holy Spirit in the Church

2 THE CHURCH: *LUMEN GENTIUM*

1 WHAT IS THE CHURCH?

- 1 God's Plan
- 2 Name and Images

2 ONE AND HOLY

- 1 Unity and Diversity
- 2 Disunity: The Reformation
- 3 The Holiness of the Church and the Communion of Saints
- 4 Mary, Mother of God and of the Church
- 5 The Church since Vatican II

3 CATHOLIC

- 1 Who belongs to the Catholic Church?
- 2 Communion
- 3 A hierarchical Church

4 APOSTOLIC

- 1 Apostolic
- 2 Pope and Bishops

5 MISSION

- 1 Mission
- 2 Vocation to mission
- 3 Proclamation, Dialogue and Ecumenism

3 CELEBRATION:**SACROSANCTUM CONCILIUM****1 LITURGY**

- 1 What is liturgy?
- 2 God's plan of blessing

2 SACRAMENTS

- 1 The Paschal Mystery and the Sacramental Nature of the Church
- 2 Who celebrates?
- 3 Signs and symbols
- 4 Liturgical year
- 5 Seven sacraments

3 BAPTISM, CONFIRMATION, EUCHARIST

- 1 Sacraments of Christian Initiation
- 2 Baptism
- 3 Confirmation
- 4 The Eucharist
- 5 What is this Sacrament called?

4 RECONCILIATION AND THE ANOINTING OF THE SICK

- 1 Sacraments of Healing
- 2 Reconciliation:
- 3 Anointing of the Sick

5 HOLY ORDERS AND MATRIMONY

- 1 Sacraments at the Service of Communion
- 2 Holy Orders
- 3 Marriage

6 PRAYER

- 1 What is prayer?
- 2 A universal call
- 3 Prayer in Judaism and other religions

4 LIFE IN CHRIST: GAUDIUM ET SPES**1 THE DIGNITY OF THE HUMAN PERSON**

- 1 Dignity of the human person made 'In the image of God'
- 2 The desire for happiness
- 3 Beatitude
- 4 World Religions: Judaism
- 5 The Church and Other Non-Christians

2 FREEDOM, RESPONSIBILITY AND CONSCIENCE

- 1 Freedom & Responsibility
- 2 Conscience
- 3 Morality of human action

3 LAW, GRACE, SIN

- 1 The Old Law
- 2 The New Law
- 3 The Magisterium
- 4 Grace
- 5 Virtues
- 6 Vice and Sin

4 THE HUMAN COMMUNITY

- 1 Human vocation and society
- 2 Different types of justice
- 3 Human solidarity

5 LOVE OF GOD

- 1 The Decalogue
- 2 The First, Second and Third commandments: Love of God

6 LOVE OF NEIGHBOUR

- 1 Fourth to Tenth commandments
- 2 Call to family, community, and participation
- 3 Respect for human life
- 4 Safeguarding Peace
- 5 Social doctrine of the Church
- 6 Major Themes of Catholic Social Teaching
- 7 Love of the poor
- 8 Living in truth
- 9 Purity of heart

AREA OF STUDY 1: REVELATION: DEI VERBUM

Within this area of study pupils are led into an exploration of the revelation of Jesus Christ in Scripture and History. Because revelation of God in Jesus Christ is 'the foundation of faith'²⁵ this first *Area of Study* may be regarded as underpinning the whole. Key reference points in the Catechism are provided (numbers refer to paragraphs).

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.

1.1.1. 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 rôle of the Church* (84-95, 98-100)

1.1.2. 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 (AD 1545-1563)
- D Translations of Scripture

1.2.3. 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*

1.2.5. 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 re-*

flects 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, Monophysitism (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)*
- 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)*
 - Son of God from all eternity and Son of Mary from the moment of the Incarnation (486, 496, 487, 501, 721-730)*
 - Christ continues his presence in the world through the Church (732, 737-739, 747)*
 - 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)*
- 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)*
 - 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)*
- God's covenants with Old Testament peoples (129-130)*
 - The covenants are solemn commitments between God and human beings (56)*
 - God made a covenant with Noah, with Abraham, and with Moses (56-64)*
 - 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

- The Annunciation: Mary's fiat, her consent to be the Mother of God (Theotokos) (Lk 1:38; 484-489).*
- The dream of St. Joseph; the role of St. Joseph in the life of the Holy Family (496-507)*
- 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)*
- To save us by reconciling us with God, who loved us and sent his Son to be the expiation for our sins (457)*
 - That we might come to know the depth of God's love for us (458)*
 - To be our model of holiness (459)*
 - To make us partakers of the divine nature (457-460)*
 - To destroy the power of the Devil (1 Jn 3:8)*
- B *Jesus Christ is fully God and fully man (464-469)*
- 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)*
 - 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)*
 - Jesus showed his humanity in every event of his human life (512-534)*
 - In his family life, his friendships, and his social life with others we see him experience human joy and happiness and demonstrate human virtues*
 - 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 *The 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, 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)*

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)*
 - 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' suf-*

fering 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. Unhappiness 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, who were taught directly by Jesus. They 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 Questions 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 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.

1.6.8. 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, 1831)?

- 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)

AREA OF STUDY 2: THE CHURCH: LUMEN GENTIUM

This *Area of Study* leads our pupils into a deeper understanding of life in Jesus Christ through the Church.

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:

A 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 (1 Tm 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's election 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*
- 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*

2.2.2. Disunity: The Reformation (1400)

- A *Reform within the Church*
 - a *Fifth Lateran Council*

and Protestant ecclesial and faith communities emphasized common baptism of all Christians and common service to love even to the point of 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 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 Caritatis

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 full time 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

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, 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 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 God has taught does not invalidate the truth of the 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 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)*

AREA OF STUDY 3 CELEBRATION: SACROSANCTUM CONCILIUM

Within this *Area of Study* pupils are guided through a continually enriching celebration of the mystery of God in liturgy and prayer and come to understand the sacraments as privileged encounters with Jesus Christ.

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)

- 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*

3.1.2. 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)

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 Nature of the Church (1113-1116)

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 (1115-1116)

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 Jor-

dan (1217-1222). New Testament references: Mt 3:1-12; Mt 3:13-17; Mt 29:19; Mk 1:9-11; Lk 3:21-22; Jn 1:22-34; Jn 3:1-15; Acts 2:37-41 (1223-1225)

- 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 pre-figured 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: Jas 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 Orders (deacons, priests, bishops) 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 16:18ff; 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: Jn 2:1-11; Mt 19:1-15; Mt 5:31-32 (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)*

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 Communion 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 (1577-1580)?

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).

AREA OF STUDY 4: LIFE IN CHRIST: GAUDIUM ET SPES

This *Area of Study* introduces pupils to the challenges and joys of living the Christian life, understanding that it is only through Christ that we can fully live out God's plans for our lives.

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 communion 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)
- 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

4.1.5. 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

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 rôle 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; suicide; abortion; euthanasia; embryonic stem cell research; abuse of alcohol, drugs, food, or tobacco; 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 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 (1877-1948, 2196-2257)

- 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

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.

SUPPLEMENT: 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, Deuteronomistic (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 prophecies 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, John, and Jude

D 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 (NT) books to be written; but Paul's letters were written first
- f Non-canonical Gospels: what they are, and 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

tic 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 the Cross and 'lifted up' from the tomb to everlasting 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 with information 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 . . .' (1 Cor 11:23)*
- 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 Thesalonians, 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 in-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)*

Content According to Age Groups

Age Group Statement Notes

The *Areas of Study* are closely interrelated and the organic unity of each is important. Teaching and learning strategies will provide continuity and progression. The following *Age Group Statements* are offered as examples of appropriate provision. They do not constitute a prescriptive curriculum.

Where examples are given, they indicate intent and direction. They are neither minimal nor exhaustive. The statements are addressed to teachers and advisors who will ensure that in the classroom there will be:

- a supportive environment for learning;
- a repertoire of approaches and resources which take account of the different communication modes, experience and ability of all pupils;
- differentiation;
- a variety of approaches and resources which respond to the range of different learning needs and abilities;

Please note that for each *Area of Study* there are driver words that are used in the levels of attainment that are broadly appropriate for each age group and focus teaching and learning strategies.

Where pupils are operating within P levels it may be necessary to replace the driver words with 'experience' and 'respond' (see diagram on p.68).

Provision for Under Fives (Nursery)

The Foundation Phase describes the stage of a child's education from the age of 3 to the end of reception at the age of 5 (or age 3 to 7 in Wales). In Catholic schools Religious Education will form a valuable part of the educational experience of pupils throughout this stage.

Through engaging, practical and integrated activities, children can learn more about themselves, other people and the world around them and develop their religious knowledge, skills and understanding. Religious Education makes an active contribution to the areas of learning outlined in the curriculum for children of this age but makes a particularly important contribution to:

- Personal, social and emotional development
- Communication, language and literacy
- Knowledge and understanding of the world
- Creative development

Within what is a highly-integrated curriculum, teachers of children of this age will seek to:

- deliver a Religious Education programme which meets the needs of all children;
- make provision for the spiritual, moral, social and cultural development of their pupils within a Catholic context;
- build upon and extend Religious Education begun in the home;
- work in active partnership with home and parish, preparing pupils for more formal Religious Education in later years.

3–5

Teachers enable pupils to:

Revelation

- come to know that God loves each one always and at all times;
- come to know Jesus is God the Father's Son;
- experience and come to know that Jesus tells us about God his Father;
- hear the story of Christmas and Easter;
- hear about the good news of Pentecost;
- experience and become familiar with the sign of the cross.

The Church

- know that they are special within their family and the community;
- come to know that Mary is the Mother of Jesus;
- experience that a church is a special place where God's People gather to pray;
- begin to hear about God's wonderful world.

Celebration

- come to appreciate their friendship with Jesus through Baptism;
- come to know that Jesus helps us to choose the good;
- come to know that Sunday is a special day for the church family who come together to celebrate;
- experience and recognise prayer is talking and listening to God;
- experience praying with others as a celebration;
- experience liturgical celebrations in a variety of simple settings;
- be able to join in simple prayers and hymns.

Life in Christ

- respect each other, respect adults;
- learn to take responsibility for choices and actions;
- learn to say 'sorry';
- form, and experience good relationships with peers and with adults in the school community.
- ways in which a Christian family and parish share and celebrate life, and show care for one another;

5-7

Teaching and learning strategies which enable pupils to develop knowledge and understanding to retell, recognise, describe, talk and ask questions about:

Revelation

- the sign of the cross;
- the beauty, detail and order in creation;
- Scriptural praise of God in creation and the story of creation as God's work;
- their gifts and growth (e.g. gifts of senses);
- Scriptural imagery which speaks of God; stories of significant people in the Old and New Testament;
- the main events, characters and places in the life of Jesus: Nativity, Palm Sunday, the Last Supper, Good Friday and Easter Sunday;
- the story of the coming of the Holy Spirit at Pentecost.

The Church

- relationships they have in the family, at school, in the parish, neighbourhood, world;
- ways of belonging to the community;
- the 'Church' as the People of God made one by Jesus, a community which shares love and life;
- roles in the communities to which they belong (e.g. children, parents, parishioners, priest, bishop, Pope);
- the role of Mary and her 'yes' to God's Word;
- God's call to key figures in the history of the People of God, past and present; and saints/founders;
- the Church as a 'house of God' where God's People gather with Jesus;
- the Church buildings and furnishings and how people show respect and reverence in church;
- the way Jesus proclaimed the Good News in what he did and said;
- the way Jesus gathered and formed a community of disciples and the life they shared;
- how people who heard the Good News of Jesus began to share a way of life;
- opportunities today to live and share life following the example of Jesus;
- the Jewish faith.

Celebration

- the place and value of celebrations in family, school and parish;
- the church's celebration of Sunday as a special day;
- some ways the church celebrates major seasons of the liturgical year;
- celebrations in the life of Jesus;
- signs and symbols used by the Church;
- ways in which Jesus invited men and women to friendship and discipleship;
- the main rites and symbols of Baptism and Confirmation;
- the story of the Last Supper;
- the main aspects of the Eucharistic celebration and prayers used at the Eucharist;
- the need to say sorry and ask forgiveness;
- the Good News of God's love and forgiveness in Old and New Testament and the prayers of the Mass;
- Gospel accounts of how Jesus gave individuals the chance to change;
- ways in which Jesus showed love and care;
- the role of a priest in the love and service of God's family;
- prayers from Scripture and tradition;
- Jesus prayer to his Father;
- ways in which people pray in church.
- celebrations of the Jewish faith and other religions.

Life in Christ

- relationships of love (e.g. parent, child) and love received and given (e.g. sharing)
- their human qualities and gifts and those of others;
- self-esteem and respect for others;
- ways in which Jesus showed love and respect for others;
- ways in which they are free to choose;
- taking responsibility for themselves and towards others;
- Scripture passages which illustrate freedom and responsibility in the choices people made;
- the Holy spirit as the Helper Jesus promised his Church;
- the love shown to them and how to show love to others;
- responses that are not loving and failures to show love and care;
- Scripture passages which reveal God's love (e.g. psalms of thanks, trust, calls for help);
- Jesus' commandment 'love one another as I have loved you';
- signs of God's care and blessings: in creation, in Scripture and in human life;
- similarity, equality and difference;
- passages in Scripture which express joy and trust in God's love;
- the words of Jesus which speak of his Father's love;
- 'neighbours' and Jesus' call to 'love your neighbour as yourself';
- the way the Jewish faith and other religions live their lives.

7-11

Teaching and learning strategies which enable pupils to develop knowledge and understanding to give reasons, show understanding, make links, engage and respond to:

Revelation

- how Jesus spoke of God his Father and the Holy Spirit;
- responses to creation (e.g. in prayer, art, music etc.);
- care for and misuse of God's creation;
- God's call to people in the Old Testament;
- how Jesus called people to follow him;
- ways in which people of today can hear and respond to God's call;
- key imagery that speaks of God in the Old Testament and the Gospels;
- the Bible;
- the Gospel accounts of key events in the life of Jesus: nativity,
- presentation, finding in the Temple, baptism, temptations, passion, death,
- resurrection and ascension;
- the Gospel accounts of Jesus' public ministry and teaching;
- the Gospel accounts of how the lives of men and women were changed by their encounters with Jesus;
- the Gospel accounts of the coming of the Holy Spirit at Pentecost and the transformation of the disciples.

The Church

- key images of the Church used in Scripture and Tradition; the implications of this imagery for community life;
- implications of this imagery for community life;
- God's call to individuals and their different responses;
- the role of Mary as Mother of Jesus, as the first disciple and Mother of the Church;
- the gifts of the Holy Spirit which are given to individuals and groups for the service of the whole community;
- the cost of discipleship;
- ways of taking part in the life and worship of the domestic and local church (e.g. celebrating Eucharist, prayer for others, parish activities);
- to being Church' in the parish, diocese and universal Church;
- the life of the Church in other parts of the world (e.g. customs and traditions, universal saints);
- the ways Jesus proclaimed Good News to everyone he met and the variety of responses made;
- the life and growth of the first Christian communities (e.g. Paul, Stephen);
- the teaching role of the apostles (e.g. through New Testament letters);
- how the local church is 'good news' for people and how everyone can have a part in this;
- how the school community has opportunities to be 'good news' for others;
- respect for the writings and holy people of the Jewish faith and other religions.

Celebration

- celebrations which mark significant events in people's lives;
- the Church's celebrations of significant events in the life of Jesus;
- Sunday as a significant day in the life of the local Church;
- elements of sacramental celebrations (e.g. blessing, exchanging greetings, praise);
- community prayer;
- signs and symbols and their significance in liturgy;
- words and images Jesus used to express communion (e.g. I am the vine and you are the branches);
- some ways people enter into the communion of the Church ;
- the rites of Baptism and Confirmation and the response they invite;
- the structure of the Eucharist;
- the significance of the Church's names for this Sacrament the Mass, Eucharist, the Lord's Supper, the Breaking of Bread;
- Jesus' attitudes to sinners and his teaching about sorrow and forgiveness;
- their freedom to choose and responsibility to choose the good;
- the practice of examination of conscience and its significance for Christian living;
- the rite of Reconciliation and its significance;
- the Sacrament of the Sick;
- ways in which love and commitment are important in human life;
- and be able to name the Sacraments of Holy Orders and Matrimony and to explain their significance in their own words;
- prayer in the life of Jesus;
- the prayer Jesus taught his friends (Our Father) and its significance;
- a variety of prayers and prayer forms, formal and informal used for personal and community prayer;
- respect for celebrations of the Jewish faith and other religions and appreciation that prayer has a place for their followers.

Life in Christ

- the joy and challenge of and the giving and receiving in relationships;
- human gifts and qualities and the physical world as gifts and signs of God's love;
- how such gifts may be used, neglected or abused;
- the Gospel message that Jesus brings fullness of life for all people: the Beatitudes;
- the joys and challenges that freedom and responsibility bring;
- conscience as a gift to be developed through the practice of examination of conscience;
- accounts in Scripture of God's invitations and a variety of responses;
- the motives and emotions which influence choices;
- Gospel accounts which show the love and complete self-giving of Jesus;
- the suffering, death and resurrection of Jesus as a sign of love, sacrifice and the source of new life;
- sin as a failure of love and the love and mercy of God which calls people to sorrow and forgiveness;
- the diversity and richness of creation;
- the value and challenge of differences between individuals and peoples;
- the values of sharing, showing respect and care for others;
- respect for community values and life of other cultures and other religious communities;
- how love of God is shown in obedience to God's commandments;
- Sunday as the Lord's day;
- ways love of neighbour can be shown at home, at church, locally and globally;
- the Christian values which inform love of neighbour and oneself;
- ways in which care for others is important for the Jewish faith and other religions.

11-14

Teaching and learning strategies which enable pupils to develop knowledge and understanding to identify, explain, justify and demonstrate insight into:

Revelation

- passages from Scripture which speak of God: as Father, the source of all blessing; as Son, the Word through whom all things are made; as Spirit, actively present in the world, the Church and human hearts and minds;
- humanity as created by God;
- an awareness of the transcendent, the holy and the Presence of God in self, others and the world;
- the human response to God's call to a covenant relationship and how this involves blessing, grace, struggle and weakness (original sin);
- the human vocation to seek communion;
- the variety of literary forms in Scripture and the oral, written and teaching tradition of the Church; key biblical concepts in both Old and New Testament (e.g. creation, covenant, kingdom, exile, discipleship);
- the Church's use of scripture in worship, teaching and prayer;
- the concept of Messiah in the Old and New Testament;
- the life and ministry of Jesus, his teaching, parables and miracles;
- the role of the Holy Spirit in Old and New Testament;
- the role of the prophets - their call to faithfulness, repentance, justice and compassion for all especially the poor and weak;
- expressions of belief in the value of life, in the divine and in the value of relationships which are to be found in the oral and written traditions.

The Church

- continuity in God's formation of a People from the Old to New Testament;
- Jesus' imagery of 'the kingdom of God';
- the development of the Church's faith that Jesus Christ is the Son of God: in the Gospels and New Testament writings;
- the Church's understanding of vocation: exemplified in Mary, lived by local and national saints and communities;
- characteristics of the People of God, in Scripture, in Tradition and in the world of today;
- the history and development of the Church in Britain (e.g. Celtic Christianity, Augustine, Bede, the Reformation, Restoration of the Hierarchy, Second Vatican Council);
- the mission of Jesus as revealed in the New Testament with particular reference to his priestly, prophetic and kingly roles;
- leadership and authority in Scripture and Tradition and in the life of the Church today;
- the Church's vocation to have special care for the poor and oppressed;
- the Church's role as witness in society;
- the life and practices of the Jewish faith other religious communities;
- the Church's teaching about the Jewish faith and other religions.

Celebration

- the Church's celebration of the Sacred Triduum and Easter as its greatest feast and the significance of this;
- the significance of the Lord's Day in the Tradition of the Church;
- the seven sacraments of the Church;
- the relationship of the sacraments to stages of natural life;
- the universal value of some signs and symbols;
- the symbolism and significance of the rites of Baptism;
- the significance of the rite of Confirmation and the Church's teaching about the gifts of the Holy Spirit;
- the Church's different ways of naming the Sacrament of the Eucharist and the significance of these names;
- the movement through the Eucharist celebration and the significance of the different rites;
- the participation in the Eucharist and different ministries;
- sources of conflict in self and society and the need for healing and peace;
- the call to conversion in passages of the Old Testament;
- the pattern of forgiveness in the prayer Jesus gave his Church;
- the Gospel accounts of Jesus' compassion in his words and his healing miracles;
- the rites of the Sacrament of the Sick and their significance;
- the rites of the sacrament of Matrimony and their significance;
- the joys and demands of married life;
- the service and sign given by the order of deacons in the Church;
- the rites of the sacrament of Holy Orders;
- the joys and demands of priesthood;
- prayer in the life of Jesus;
- the variety of prayer forms and their significance in Catholic life and history;
- prayer as God's gift;
- the practice and significance of prayer in the Jewish faith and other religions.

Life in Christ

- the Church's faith that all human life is God's gift;
- the Church's understanding of the Fall as related in Genesis and its consequences for human nature;
- opportunities for the exercise of freedom and responsibility in family life, the local church and society: at local, national and global levels;
- the formation and cost of conscience and consequences of misinformed or unformed conscience;
- the role of authority in community life: in the family, the Church and society;
- the Old Testament understanding of life as a gift which requires a response;
- the Covenant between God and the People of Israel, and the promised land as a symbol of God's faithfulness;
- the Gospel portrayal of the New Covenant in Jesus;
- failures to live out the Covenant;
- images and accounts in Scripture of human success and failure to build and sustain community;
- Gospel accounts of Jesus' response to issues of justice and relationship;
- traditions and way of life of other religions;
- the commandments as gift and sign of God's love;
- the meaning and significance of the commandments that relate to love of God;
- the meaning and significance of the commandments which relate to love of neighbour and self;
- the Gospel evidence of how the teaching of Jesus reinforced and developed the commandments of the Old Law;
- the implications of the commandments for social and moral life.

14 – 19

Teaching and learning strategies which enable pupils to develop knowledge and understanding to critically analyse, evaluate and show a coherent understanding of:

Revelation

- the Church's teaching about God as One and Trinity: its biblical roots, the formation of creedal statements and their implications for the Christian life;
- the Church's teaching about God's power and Providence in creation and the problem of evil;
- the Church's teaching about faith (e.g. gift, virtue) and the place of reason in the search for God;
- the human experience of faith, faithfulness and the challenge of commitment;
- the sources of strength and weakness, unity and conflict in the pupils themselves, in society and in the Church;
- the Church's teaching on inspiration and the formation of the canon of Scripture;
- the variety of biblical translations and aspects of the history and practice of the Church's use of Scripture;
- the literary forms which influence teaching and learning about faith;
- the Church's teaching and faith in Jesus Christ: as fulfilment of the Old Testament; as proclaimed and witnessed to in the New Testament; as proclaimed and witnessed to in the life of the Church which looks forward to and prepares for his coming in glory;
- the names and titles given to and used by Jesus of himself;
- the Church's teaching on the Holy Spirit in the life of the Church and the individual Christian;
- the Church's teaching on respect for the work of the Holy Spirit in all people.

The Church

- the key symbols used by the Church in Scripture and Tradition;
- the significance of these symbols as expressions of faith;
- the implications of these symbols for the Church's role and influence in society;
- the Church as the holy People of God, the communion of saints;
- Jesus' ministry as a prophetic sign, especially evidence of struggle and conflict;
- the Church as a 'sign of contradiction'; (e.g. speaking out on contemporary issues of justice);
- the role of Mary as model of faith and charity for today;
- the opportunities and challenges presented by active membership of the Church;
- Church life - in family, parochial and diocesan situations both locally and internationally;
- the development of the teaching authority of the Church;
- the Church's mission to proclaim the Gospel;
- the global spread of the Church at key points of history and mission (e.g. key figures, in developing countries);
- relations with other Churches and Ecclesial Communities, the Jewish faith and other religions.

Celebration

- worship as an expression of faith in God as Father, Son and Holy Spirit;
- the cycle of the liturgical year as an expression of the Church's faith;
- some historical aspects and major developments in the Church's celebration of liturgy;
- the sacraments which unite Christians and some of the differences between Churches and rites (e.g. Baptism in the Catholic, Orthodox, Anglican and Free Churches);
- universal signs and symbols which become a means of communication between cultures and other religions;
- signs and symbols of Baptism and their significance in Scripture;
- the significance of Confirmation for Christian life in different Christian traditions;
- the significance of the Passover and the Last Supper in the Institution of the Eucharist;
- the presence of Christ in the Eucharist in Word, priest, people, bread and wine;
- the different names of the Sacrament of Reconciliation and their significance;
- the Church's teaching on forgiveness;
- reconciliation as a human value for all community life;
- the Church's use and the significance of the names 'Anointing of the Sick' and 'Viaticum';
- how the Church's teaching about illness and suffering has and can inform attitudes to life and death;
- the universal vocation to holiness;
- the witness offered in the Church and in society by Christian marriage and the Domestic Church;
- the witness offered in the Church and in society by the priesthood;
- the nature and qualities of worship and prayer;
- the role of the Holy Spirit in prayer;
- the relationship between prayer, places of prayer and forms of liturgy;
- the Lord's Prayer as a summary of Christian life.

Life in Christ

- the Church's understanding of the relationship between God - Father, Son and Holy Spirit - and human persons;
- the reality of evil and sin in human life, and the interpretation of the origin of evil in Jewish and Christian teaching;
- the Gospel portrayal of Jesus as Messiah;
- the Church's teaching on the freedom and formation of conscience;
- signs of the influence of Christian values in social situations;
- ways in which Christian values might influence situations of conflict and injustice;
- the meaning of the Gospel 'option for the poor';
- the role of law in human society;
- aspects of the relationship between love and law in the history of salvation;
- natural law, relationships and marriage;
- choices that turn out to be destructive;
- the Gospel portrayal of Jesus as law-giver and judge;
- law and authority in the life of the Church;
- the evidence of sinfulness and resurrection in human life;
- unity and disunity among people;
- the Church's understanding of its role as the sign and source of reconciliation and unity;
- the Church's teaching about and work for justice, unity and peace;
- attitudes and values regarding community life in other religions;
- the relationship of the Decalogue in the Old Testament and Jesus' 'New Commandment';
- the relationship between 'commandment' and 'response';
- the application of individual commandments for personal, Church, social and global living;
- social and moral implications of loving neighbours as oneself.

Appendix I — Levels of Attainment in Religious Education in Catholic Schools and Colleges

How to use Levels of Attainment — a summary

Purposes

- assessment of pupils' work is a necessary part of the learning process;
- its purposes include the affirmation of attainment and achievement, the necessary recording and
- reporting of pupil progress, and helping the pupil to take the next step in learning;
- the levels of attainment provide a 'criterion-referenced' measure of attainment.

Planning

- teachers should use the language of the level descriptors to inform the way intended learning
- outcomes are expressed;
- teachers should clearly identify the focus and method of assessment from the outset;
- the critical question to address at the planning stage is 'What must I do, in this topic, to enable the pupil to consolidate working at their present level and create the opportunity to begin to work at the next level?'

Gathering evidence

- when gathering evidence teachers will be able to draw on the full range of work produced by pupils, in the normal everyday teaching and learning process;
- teachers should focus on the clarity of evidence collected and on making brief telling annotations in relation to significant attainments.

Best-fit

- more 'a subtle art than an exact science';
- made across a range of work over a period of time;
- in relation to single pieces of work they can be deemed to contribute to the best-fit judgement.

Making judgements

- teachers will be making professional judgements about pupils' performance almost continuously to ensure further learning;
- these judgements will lead to a cumulative judgement about attainment;
- teachers will need to decide whether a pupil's performance taken as a whole over a period of time has been more one level than another (best-fit judgement);
- the attainment within any level may be described as 'hesitant', 'secure' or 'confident';
- the process of making judgements about pupil attainment will inform decisions about future planning.

A chart of progression

- the levels of attainment provide a chart of educational progression;
- however, progress through the levels will not be accomplished automatically, appropriate challenge will have to be provided.

Reinforce good religious education

- addressing the question 'what must I do to enable pupils to achieve a particular level and to demonstrate understanding?' will necessarily promote clearer thinking about the purposes of assessment and their contribution to good religious education.

What the strands are about

AT1 Learning about Religion:

Knowledge and Understanding of

i) beliefs, teachings and sources

Here pupils will be learning about what people believe, about the faith they hold and how that helps them to make sense of the world; they will learn about the teachings of different religious traditions and the answers those traditions give to questions of meaning and purpose; they also will learn about the sources that different traditions use to guide them in their understanding of faith, belief and practice; they will learn how to engage critically with such source material.

ii) celebration and ritual

In this strand pupils will be looking at the ways in which faith is celebrated; how that takes different forms in different times and for different traditions; they will be able to explore different liturgies (the public worship of the Church) and different rituals (such as the festivals of a different tradition) and the place of actions, words and symbols within them; they will learn about the significance of these celebrations for believers and see how the spiritual life can be analysed and expressed.

iii) social and moral practices and way of life

Pupils will learn about the ways behaviour is influenced by what people believe, whether that is in religious practice (e.g. actions) or their general way of life, for example the ways in which the Catholic Christian interacts with the world; they will learn about the ways in which religious belief shapes their lives and the way they see and interpret society and the world; they will learn to understand the religious and moral basis for certain belief systems.

AT2 Learning from Religion:

Reflection on meaning

i) engagement with own and others' beliefs and values

Throughout this strand pupils will be reflecting on beliefs and values; by talking, exploring, discussing, thinking, responding and questioning, pupils will be increasingly able to structure and articulate their thoughts; they will be able to listen attentively to others and come to understand and empathise with others' views, beliefs and values; they will develop the ability to engage critically with their own and others' religious beliefs and world views.

ii) engagement with questions of meaning and purpose

In this strand pupils will be confronting the difficult questions which all people have to face; they will be thinking critically about their own questions of meaning and purpose and about the ways in which people of all faiths and none have struggled with similar questions; they will be exploring the evidence and arguments used by people of different faiths and other traditions to justify their position; they will be developing the ability to express their own point of view.

AT1: Learning about Religion: Knowledge and Understanding of:

Strand Level	i) beliefs, teachings and sources	ii) celebration and ritual
	Pupils	Pupils
1	Recognise some religious stories.	Recognise some religious signs and symbols and use some religious words and phrases.
2	Retell some special stories about religious events and people.	Use religious words and phrases to describe some religious actions and symbols.
3	Make links between religious stories and beliefs.	Use a developing religious vocabulary to give reasons for religious actions and symbols.
4	Describe and show understanding of religious sources, beliefs, ideas, feelings and experiences; making links between them.	Use religious terms to show an understanding of different liturgies.
5	Identify sources of religious belief and explain how distinctive religious beliefs arise.	Describe and explain the meaning and purpose of a variety of forms of worship.
6	Explain how sources and arguments are used in different ways by different traditions to provide answers to questions of religious belief, ultimate questions and ethical issues.	Explain the significance for believers of different forms of religious and spiritual celebration.
7	Show a coherent understanding of faith, religion and belief using a variety of sources and evidence.	Use a wide religious and philosophical vocabulary to show a coherent understanding of religious celebration.
8	Analyse a range of faiths, religions, beliefs and teachings, making reference to the texts used and how adherents interpret them.	Use a comprehensive religious and philosophical vocabulary to analyse and interpret varied religious and spiritual expression.
EP	Provide a coherent and detailed analysis of faith, religion and belief.	Evaluate in depth the nature of religious and spiritual expression in contemporary society.

AT 2: Learning from Religion: Reflection on Meaning

iii) social and moral practices and way of life	i) engagement with own and others' beliefs and values	ii) engagement with questions of meaning and purpose
Pupils	Pupils	Pupils
Recognise that people because of their religion act in a particular way.	Talk about their own experiences and feelings.	Say what they wonder about.
Describe some ways in which religion is lived out by believers.	Ask and respond to questions about their own and others' experiences and feelings.	Ask questions about what they and others wonder about and realise that some of these questions are difficult to answer.
Give reasons for certain actions by believers.	Make links to show how feelings and beliefs affect their behaviour and that of others.	Compare their own and other people's ideas about questions that are difficult to answer.
Show understanding of how religious belief shapes life.	Show how own and others' decisions are informed by beliefs and values.	Engage with and respond to questions of life in the light of religious teaching.
Identify similarities and differences between peoples' responses to social and moral issues because of their beliefs.	Explain what beliefs and values inspire and influence them and others.	Demonstrate how religious beliefs and teaching give some explanation of the purpose and meaning of human life.
Explain how religious beliefs and teaching influence moral values and behaviour.	Express insights into the reasons for their own and others' beliefs and values and the challenges of belonging to a religion.	Explain with reference to religious beliefs their own and others' answers to questions of meaning.
Critically evaluate the ways of life of religious groups with reference to their history and culture and show a coherent understanding of differences.	Articulate their own critical response(s) to different religious beliefs and world views.	Evaluate religious and nonreligious views and beliefs on questions of meaning and purpose.
Show a coherent understanding of the impact of a belief system on the way of life of individuals, communities and societies.	Critically analyse and justify own and others' religious beliefs and world views.	Synthesise a range of evidence, arguments, reflections and examples to justify their own views and ideas on questions of meaning and purpose.
Provide a coherent, philosophical and evaluative account of the relationship between belief systems and ways of life.	Provide independent, well-informed and highly reasoned insights into their own and others' religious beliefs and world views.	Provide an independent, informed and well-argued account of their own and others' views on questions of meaning, purpose and fulfilment with reference to religious and moral traditions and standpoints.

Strand	Journeying in reflection and contemplation
Level	Pupils
1	Reflect quietly.
2	Participate in periods of reflection in response to a given stimulus.
3	Show understanding of the importance of stillness and quiet during times of reflection and prayer.
4	Demonstrate an appreciation of the elements needed for reflection and contemplation or prayer (places, times, foci, stimuli).
5	Explore how different situations are conducive to reflection and contemplation or prayer.
6	Discern how different forms of reflection and contemplation or prayer can be important in people's lives.
7	Express creatively, linguistically or through other media, how reflection and contemplation can give people insights into their own lives and their relationships with God.
8	Reflect and analyse with others different views people hold on the worth of reflection and contemplation or prayer.
EP	Reflect quietly.

Reflection and contemplation

This strand, formerly part of AT2, is presented here separately. This is to emphasise the point that it will not be subject to assessment in the same way as other levels of attainment. However, these levels may inform the provision of opportunities for growth in reflection and contemplation.

This strand also recognises the significant part that reflection and contemplation play in the spiritual development of pupils. It contributes to the pupil's ability 'to reflect spiritually and think ethically and theologically'.

It is both improper and impossible to assess such spiritual development and so this strand simply marks out the steps that might be taken in terms of progression in reflection and contemplation. In this way it is more aspirational than evaluative and judgemental.

Nevertheless real steps may be marked out in ways similar to those used in the levels of attainment. However there is a circularity about this journey which is captured by some lines from the poem *Little Gidding*:

*We shall not cease from exploration
And the end of all our exploration
Will be to arrive where we started
And know the place for the first time.*

This thought from T. S. Eliot reminds us of the sense in which 'reflect quietly' (L1 & EP) is both the starting point and the end point of the journey. The difference is that at EP the wanderer is more fully aware of the journey that has been made, of all the intervening steps which have become integrated into the reflection.

Above all it is a journey to be relished and delighted in.

Appendix II — P Scales

AT1 (iii) Social and moral practices and way of life

- understands commands
 - engages co-operatively
 - evaluates behaviour, acts
 - shows sympathy for others
 - respects others needs
 - joins in by ritual response
 - is aware of own influence
 - links stories to moral meanings
 - begins to understand right/wrong, good/bad
 - has knowledge that buildings have functions
 - makes personal contributions to celebrations
 - carries out “ritualized” actions
 - uses correct words, signs, symbols
-
- recognises stories
 - listens to stories
 - follows stories
 - listens with interest
 - begins to understand stories have meaning
 - uses word, sign, symbols to retell

AT2 (i) Own and others’ beliefs and values

- shows enjoyment
- expresses feelings
- responds to others
- engages in activity with others
- communicates feelings with others
- responds co-operatively with partner
- understands others are different
- communicates own feelings
- communicates life events related to religion
- watches involvement of others with interest
- makes purposeful relationships with others
- appreciates quiet and stillness
- engages in short periods of quiet individual reflection
- reflects upon own emotions



Chooses to get involved, initiates P3(ii)

Anticipates, participates. Begins to communicate, demonstrates preferences, begins to be pro-active, examines with interest P3(i)

Engages co-actively, shows interest P2(ii)

Responds with facial expression, body language to stimuli P2(i)

Reacts, appears alert, begins to focus attention P1(ii)

Tolerates, explores, encounters, experiences, though the process is fully prompted P1(i)

AT1 (ii) Celebration and ritual

AT1 (i) Beliefs, teachings and sources

AT2 (ii) Questions of meaning and purpose

R & C Reflection and contemplation

Appendix III — Catechetical Formulas

The Decalogue (Ex 20:1-17, Deut 5:4-21):

- 1 I am the LORD your God: you shall not have strange Gods before me.
- 2 You shall not take the name of the LORD your God in vain.
- 3 Remember to keep holy the LORD'S day.
- 4 Honour your father and your mother.
- 5 You shall not kill.
- 6 You shall not commit adultery.
- 7 You shall not steal.
- 8 You shall not bear false witness against your neighbour.
- 9 You shall not covet your neighbour's wife.
- 10 You shall not covet your neighbour's goods.

The two commandments of love (Mt 22:37):

- 1 You shall love the Lord your God with all your heart, with all your soul, and with all your mind.
- 2 You shall love your neighbour as yourself.

The Golden Rule (Mt 7:12, Lk 6:31):

Do to others as you would have them do to you.

The Beatitudes (Mt 5:3-12, cf Lk 6:20-22):

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure of heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account.

Rejoice and be glad, for your reward will be great in heaven.

The three theological virtues (1 Cor 13:13):

- 1 Faith
- 2 Hope
- 3 Charity

The four cardinal virtues (1805):

- 1 Prudence
- 2 Justice
- 3 Fortitude
- 4 Temperance

The seven gifts of the Holy Spirit (Isa 11:2-3):

- 1 Wisdom
- 2 Understanding
- 3 Counsel
- 4 Fortitude
- 5 Knowledge
- 6 Piety
- 7 Fear of the Lord

The twelve fruits of the Holy Spirit (1832):

- 1 Charity
- 2 Joy
- 3 Peace
- 4 Patience
- 5 Kindness
- 6 Goodness
- 7 Generosity
- 8 Gentleness
- 9 Faithfulness
- 10 Modesty
- 11 Self-control
- 12 Chastity

The five precepts of the Church (2041ff):

- 1 You shall attend Mass on Sundays and on holy days of obligation and remain free from work or activity that could impede the sanctification of such days.
- 2 You shall confess your sins at least once a year.
- 3 You shall receive the sacrament of the Eucharist at least during the Easter season.
- 4 You shall observe the days of fasting and abstinence established by the Church.
- 5 You shall help to provide for the needs of the Church.

The seven corporal works of mercy (2447):

- 1 Feed the hungry.
- 2 Give drink to the thirsty.
- 3 Clothe the naked.
- 4 Shelter the homeless.
- 5 Visit the sick.
- 6 Visit the imprisoned.
- 7 Bury the dead.

The seven spiritual works of mercy (2447):

- 1 Counsel the doubtful.
- 2 Instruct the ignorant.
- 3 Admonish sinners.
- 4 Comfort the afflicted.
- 5 Forgive offences.
- 6 Bear wrongs patiently.
- 7 Pray for the living and the dead.

The seven capital sins (1866):

- 1 Pride
- 2 Covetousness
- 3 Lust
- 4 Anger
- 5 Gluttony
- 6 Envy
- 7 Sloth

The four last things (1020-1041):

- 1 Death
- 2 Judgment
- 3 Hell
- 4 Heaven

Appendix IV — Bibliography

The Bible*

The Holy Scriptures are the principal textual source for Religious Education. Any edition of the Bible used in the classroom must contain the whole canon of scripture recognised by the Catholic Church. Wherever possible, older students should be given the opportunity to make use of study editions of the Bible, supported by textual notes and references. Younger pupils can be introduced to the Bible through appropriately adapted texts (e.g. the *God's Story* series - published by Matthew James Publishing Ltd.)

The Constitutions of the Second Vatican Council

Dogmatic Constitution on Divine Revelation (Dei Verbum), 1965*

Pastoral Constitution on the Church in the Modern World (Gaudium et Spes), 1965*

Dogmatic Constitution on the Church (Lumen Gentium), 1964*

Constitution on the Sacred Liturgy (Sacrosanctum Concilium), 1963*

The Catechism of the Catholic Church

Catechism of the Catholic Church, 1993* — The *Catechism* aims at presenting an organic synthesis of the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church's Tradition. Its principal sources are the Sacred Scriptures, the Fathers of the Church, the liturgy, and the Church's Magisterium.

Compendium of the Catechism of the Catholic Church, 2005* — The *Compendium* is a faithful and sure synthesis of the *Catechism of the Catholic Church*. It contains, in concise form, all the essential and fundamental elements of the Church's faith, thus constituting a kind of *vademecum*. Its brevity, clarity and comprehensiveness make it particularly suited to the learning by heart of some of the important traditional doctrinal formulas of the Christian Faith.

Liturgical Books

The Roman Missal, Catholic Truth Society, 2011* — the vernacular typical edition of the *Missale Romanum, editio typica tertia*, published by authority of the Catholic Bishops' Conference of England and Wales.

The Simple Prayer Book — is a handy and inexpensive compendium of the most popular prayers and devotions of the Catholic Church in English (and Latin). It also contains the Order of Mass and should be regarded as the standard source of those formulas referred to in this *Directory* (p. 7).

Other Documents of the Second Vatican Council

Declaration on the Relation of the Church to Non-Christian Religions (Nostra Aetate), 1965*

Decree on Ecumenism (Unitatis Redintegratio), 1964*

Other Teaching Documents of the Church

Pope Paul VI, *On Human Life (Humanae Vitae)*, 1968*

Pope John Paul II, *On Catechesis in Our Time (Catechesi Tradendae)*, 1979*

Pope John Paul II, *On the Family (Familiaris Consortio)*, 1981*

Pontifical Council on the Family, *The Truth and Meaning of Human Sexuality*, 1996*

Church Teaching on Education

- Second Vatican Council, *Declaration on Education (Gravissimum Educationis)*, 1965*
- Sacred Congregation for Catholic Education, *The Catholic School*, 1977*
- Sacred Congregation for Catholic Education, *Lay Catholics in Schools: Witness to Faith*, 1982*
- Sacred Congregation for Catholic Education, *Educational Guidance in Human Love*, 1983*
- Sacred Congregation for Catholic Education, *The Religious dimension of the Education in a Catholic School*, 1988*
- Sacred Congregation for Catholic Education, *The Catholic School on the Threshold of the Third Millennium*, 1997*
- Sacred Congregation for Catholic Education, *Consecrated Persons and Their Mission in Schools*, 2002*

Other Documents

- Code of Canon Law*: New revised English translation (*Codex Iuris Canonici*), 1983*
- Directory for Masses with Children*, 1974*
- Congregation for the Clergy, *General Directory for Catechesis*, 1997*
- Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 2005

Documents of the Bishops' Conference of England and Wales

- The Common Good in Education*, 1996
- Valuing Difference*, 1998
- Religious Education in the Catholic School*, 2000
- Levels of Attainment in Religious Education in Catholic Schools and Colleges*, 2004*
- Cherishing Life*, 2004*
- On the Way to Life*, 2005*
- The Gift of Scripture*, 2005*
- Religious Education in Catholic Schools and Colleges in England and Wales: 14-19 Curriculum Guidance*, 2006*
- Pastoral Letter on Catholic Schools*, 2007*
- Catholic Schools, Children of Other Faiths and Community Cohesion: Cherishing Education for Human Growth*, 2008*
- Meeting God in Friend and Stranger*, 2010*

Web-based Resources

The internet is a useful tool in the Religious Education classroom. Biblical texts, *The Catechism*, Documents of the Magisterium and other reference works (including all those items above marked with an asterisk) are freely available online. The utmost care must be taken, however, when choosing online resources. It is the responsibility of the religious educator to ensure that any materials used faithfully reflect the authentic teaching of the Church. Similar care must be taken in judging video and other non-text resources so as to ensure that they accurately reflect the practice and beliefs of the Church.

* available online

References

¹ 'Schools' here refers to any institution providing infant, primary and secondary education and includes Academies and Sixth Form Colleges.

² cf. 2 Tim 4:2

³ HE Joseph Card. Ratzinger, homily at the Mass *Pro Eligendo Romano Pontifice*, 18 April 2005

⁴ cf. 1Pet 3:15

⁵ cf. CIC, 795

⁶ CSTTM, 4 (1998)

⁷ cf. GS, 22

⁸ CSTTM, 9 (1998)

⁹ GE, 3 (1965)

¹⁰ *Circular Letter To The Presidents Of Bishops' Conferences On Religious Education In Schools, 2 (2009)*

¹¹ cf. GDC, 73 (1998)

¹² CT, 69 (1979)

¹³ cf. *The Religious Dimension of Education in the Catholic School*, l.c. 70 (1988)

¹⁴ Pope Benedict XVI, *Address to the Catholic religion teachers*, Rome, 25 April 2009

¹⁵ Pope Benedict XVI, *Address to teachers and religious*, Twickenham, 17 September 2010

¹⁶ CCC 24 (cf. 1Cor 3:1-2)

¹⁷ *Briefing*, 26 May 1994, quoting GDC, 74b

¹⁸ CCC 84

¹⁹ cf GDC, 154 (1998) (cf. Synod of Bishops 1977, *Message to all People*, 9)

²⁰ *A Simple Prayer Book*, Catholic Truth Society, 2011

²¹ *Compendium of the Catechism of the Catholic Church*, Catholic Truth Society, 2006

²² *ibid.*, 73

²³ 1 Cor 12:22

²⁴ Heb 13:8

²⁵ Benedict XVI, General Audience, 28 January 2009